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. II.

BY BENJAMIN THORPE, F.S.A.

ÆLFRICÆ BŒCULD.

LONDON:
PRINTED FOR THE ÆLFRIC SOCIETY.
MDCCCXLVI.
ADDENDA AND CORRIGENDA.

VOL. I.

Page 86, line 7, He hrisode, add in translation, He was seized with fever.
  - 115, — 11, for we read ye.
  - 119, — 14, for one read certain ones.
  - 124, — 4 from bottom, for ce read be.
  - 130, — 12, for gefremmam read gefremen.
  - 135, — 4 from bottom, after temple add, as it was appointed in God's law.
  - 154, — 12, for neoxna- read neorxna-.
  - 167, — 7, for text read exposition.
  - 189, — 18, after prophecy add, Now are the two institutions, psalm-singing and prophecy.
  - 217, — 21, for evening read eve: so line 27, Saturday night and Sunday night, are the nights preceding those days.
  - 285, — 3 from bottom, for Ghost read Will.
  - 313, last line, for precepts read doctrine.
  - 353, line 8, for common things read simple viands.
  - 416, — 5, for gesihum read gesiðum.
  - 422, last line, for gudum read godum.
  - 425, line 19, for leaded read loaded.
  - 428, — 1, 2, for ceac-fulne read ceac fulne.
  - 429, — 2, for jugful read Jug full.

VOL. II.

Page 17, line 5 from bottom, after said add, "God-ascendeth to heaven with great joy." And again the same said,
  - 30, — 20, for we ar8 read weare8.
  - 31, — 15, for followed read believed.
  - 40, — 21, for Criste read Crist.
  - 52, — 12, for min read mid.
  - 152, — 2 from bottom, for liðe bige read liðebige.
SERMONUM RUBRICÆ

QUI IN HOC VOLUMINE CONTINENTUR.

| Præfatio | ........................................ | 1 |
| Præfatio, Saxonice | ........................................ | 2 |
| I. Nativitas Domini | ........................................ | 4 |
| II. Natale S. Stephani Protomartyris | ........................................ | 24 |
| III. Sermo in Epiphania Domini | ........................................ | 36 |
| IV. Dominica II. post Epiphania Domini | ........................................ | 54 |
| V. Dominica Septuagesima | ........................................ | 72 |
| VI. Dominica in Sexagesima | ........................................ | 88 |
| VII. Dominica I. in Quadragesima | ........................................ | 98 |
| VIII. Dominica II. in Quadragesima | ........................................ | 110 |
| IX. S. Gregorii Papæ Urbis Romanae Inclyti | ........................................ | 116 |
| X. Depositio S. Cuthberhti Episcopi | ........................................ | 132 |
| XI. S. Benedicti Abbatis | ........................................ | 154 |
| XII. Dominica in Media Quadragesimae | ........................................ | 188 |
| Secunda Sententia de hoc ipso | ........................................ | 212 |
| XIII. Dominica V. Quadragesimae | ........................................ | 224 |
| XIV. Dominica Palmarum. De Passione Domini | ........................................ | 240 |
| XV. Sermo de Sacrificio in die Pasæ | ........................................ | 262 |
| XVI. Alius Sermo de die Pasæ | ........................................ | 282 |
| XVII. Feria IV. in Hebdomade Pasæ | ........................................ | 288 |
| XVIII. Apostolorum Philippus et Jacobi | ........................................ | 294 |
| De S. Jacobo Apostolo | ........................................ | 298 |
| XIX. Inventio S. Crucis | ........................................ | 302 |
| XX. SS. Alexandri, Eventii et Theoduli | ........................................ | 308 |
| XXI. Feria Secunda. Litanæ Majore | ........................................ | 314 |
| XXII. In Litanæ Majore. Feria Tertia | ........................................ | 332 |
| XXIII. Alia Visio | ........................................ | 348 |
| XXIV. Hortatorius Sermo de Efficacia S. Missæ | ........................................ | 356 |
CONTENTS.

Praefatio .............................................................. 1
Preface ............................................................... 3
I. The Nativity of the Lord ......................................... 5
II. The Nativity of St. Stephen Protomartyr .................. 25
III. Sermon on the Lord’s Epiphany ............................ 37
IV. The Second Sunday after the Lord’s Epiphany .......... 55
V. Septuagesima Sunday ........................................... 73
VI. Sexagesima Sunday ............................................. 89
VII. The First Sunday in Lent .................................... 99
VIII. The Second Sunday in Lent ................................. 111
IX. St. Gregory the Great, Pope of Rome ..................... 117
X. The Deposition of St. Cuthberht, Bishop ................. 133
XI. St. Benedict, Abbot ........................................... 155
XII. Midlent Sunday ................................................ 189
      Second Discourse on the same ............................ 213
XIII. The Fifth Sunday in Lent ................................ 225
XIV. Palm Sunday. On the Lord’s Passion .................... 241
XV. A Sermon on the Sacrifice on Easter-day ............... 263
XVI. Another Sermon on Easter-day ............................ 283
XVII. Wednesday in Easter Week ................................. 289
XVIII. The Apostles Philip and James ......................... 295
       Of St. James the Apostle .................................. 299
XIX. The Invention of the Holy Cross .......................... 303
XX. The Saints Alexander, Eventius and Theodulus .......... 309
XXI. Monday. On the Greater Litany .......................... 315
XXII. On the Greater Litany. Tuesday ......................... 333
XXIII. Another Vision ............................................ 349
XXIV. A Hortatory Sermon on the Efficacy of the Holy Mass ................................................... 357
CONTENTS.

XXV. In Litania Majore. Feria IIII. .................................................. 360
XXVI. Dominica III. post Pentecosten ............................................ 370
XXVII. Alia Narratio de Evangelii Textu ......................................... 378
XXVIII. In Festivitate S. Petri Apostoli ......................................... 380
      Item de S. Petro ................................................................. 384
XXIX. Dominica V. post Pentecosten ............................................. 394
XXX. Dominica IX. post Pentecosten ............................................. 404
XXXI. Natale S. Jacobi Apostoli ............................................... 412
XXXII. SS. Septem Dormientium ................................................... 424
XXXIII. Dominica XII. post Pentecosten ....................................... 426
XXXIV. Assumptio S. Marie Virginis ............................................ 438
XXXV. Dominica I. in Mense Septembri, quando legitur Job .................. 446

XXXVI. Dominica Sexta decima post Pentecosten ............................. 460
      De Sancta Maria ................................................................. 466
XXXVII. Natale S. Mathaei Apostoli et Evangelistae .......................... 468
       Passio ejusdem .................................................................. 472
XXXVIII. Passio SS. Apostolorum Simonis et Judae ............................ 480
XXXIX. Depositio S. Martini Episcopi ............................................ 498
       De ejus Obitu .................................................................. 516
       Excusatio Dictantis ............................................................ 520
        XL. In Natale Unius Apostoli .............................................. 520
       XLI. In Natale Plurimorum Apostolorum .................................. 528
       XLII. In Natale SS. Martyrum .............................................. 526
       XLIII. In Natale Unius Confessoris ....................................... 548
       XLIV. In Natale SS. Virginum .............................................. 562
       XLV. In Dedicacione Ecclesiae .............................................. 574
       Pater Noster, Se Laessa Creda, Mæsse-Creda, Orationes ............. 596
       De Pœnententia ................................................................. 602
<table>
<thead>
<tr>
<th>Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXV. On the Greater Litany. Wednesday</td>
<td>361</td>
</tr>
<tr>
<td>XXVI. The Third Sunday after Pentecost</td>
<td>371</td>
</tr>
<tr>
<td>XXVII. Another Narrative on the Text of the Gospel.</td>
<td>379</td>
</tr>
<tr>
<td>XXVIII. On the Festival of St. Peter the Apostle</td>
<td>381</td>
</tr>
<tr>
<td>Likewise of St. Peter</td>
<td>385</td>
</tr>
<tr>
<td>XXIX. The Fifth Sunday after Pentecost</td>
<td>385</td>
</tr>
<tr>
<td>XXX. The Ninth Sunday after Pentecost</td>
<td>405</td>
</tr>
<tr>
<td>XXXI. The Nativity of St. James the Apostle</td>
<td>413</td>
</tr>
<tr>
<td>XXXII. The Seven Holy Sleepers</td>
<td>425</td>
</tr>
<tr>
<td>XXXIII. The Twelfth Sunday after Pentecost</td>
<td>427</td>
</tr>
<tr>
<td>XXXIV. The Assumption of the Holy Virgin Mary</td>
<td>439</td>
</tr>
<tr>
<td>XXXV. The First Sunday in September, when Job is read</td>
<td>447</td>
</tr>
<tr>
<td>XXXVI. The Sixteenth Sunday after Pentecost</td>
<td>461</td>
</tr>
<tr>
<td>Of Saint Mary</td>
<td>467</td>
</tr>
<tr>
<td>XXXVII. The Nativity of St. Matthew, Apostle and Evangelist</td>
<td>469</td>
</tr>
<tr>
<td>Passion of the same</td>
<td>473</td>
</tr>
<tr>
<td>XXXVIII. The Passion of the Holy Apostles Simon and Jude</td>
<td>481</td>
</tr>
<tr>
<td>XXXIX. The Deposition of St. Martin, Bishop</td>
<td>499</td>
</tr>
<tr>
<td>Of his Death</td>
<td>517</td>
</tr>
<tr>
<td>The Inditer's Apology</td>
<td>521</td>
</tr>
<tr>
<td>XL. On the Nativity of One Apostle</td>
<td>521</td>
</tr>
<tr>
<td>XLI. On the Nativity of Several Apostles</td>
<td>529</td>
</tr>
<tr>
<td>XLII. On the Nativity of Holy Martyrs</td>
<td>537</td>
</tr>
<tr>
<td>XLIII. On the Nativity of one Confessor</td>
<td>549</td>
</tr>
<tr>
<td>XLIV. On the Nativity of Holy Virgins</td>
<td>563</td>
</tr>
<tr>
<td>XLV. On the Dedication of a Church</td>
<td>575</td>
</tr>
<tr>
<td>The Pater Noster, the Minor Creed, the Mass-Creed, Prayers</td>
<td>597</td>
</tr>
<tr>
<td>Of Penitence</td>
<td>603</td>
</tr>
</tbody>
</table>
IN NOMINE CHRISTI OMNIPOTENTIS.

ÆLFRICUS, humilis servulus Christi, honorabili et aman-
do Archiepiscopo Sigerico perpetuam sospitatem optat in
Domino. Fateor Almitati tuæ, Domne venerabilis, omni-
modis me indignum, et quasi superstitionem, quod pres-
sumpsi tibi alloqui divinis sermocinationibus, videlicet per
codicellum quem nuper tuæ auctoritati direximus: sed quia
nostrum studium nimium laudasti, gratanter illam interpre-
tationem suscipiens, festinavimus hunc sequentem librum,
sicuti Omnipotentis Dei gratia nobis dictavit, interpretare,
non garrula verbositate, aut ignotis sermonibus, sed puris et
apertis verbis linguae hujus gentis, cupientes plus prodesse
auditoribus simplici locutione quam laudari artificiosi ser-
monis compositione, quam nequaquam didicit nostra sim-
plicitas; et licet multis injuriis infestium piratarum concutie-
bamur, postquam præfatum libellum tuæ Sanctitati trans-
misimus, tamen nolentes repperiri falsidici promisores, dol-
ente animo hoc opus perfecimus. Igitur in anteriore opere
ordinavimus xl. sermones, in isto vero non minor numeros
sententiarum inventur, quamvis alique illarum brevitate
angustentur. Hoc quoque opus commendamus tuæ auctori-
tati corrigendum, quemadmodum et precedens, precantes
obnixe ne parcas oblitterare, si aliquas malignæ hæresis
maculas in eo reperies, quia malo apud Benignitatem tuam

HOM. VOL. II.
reprehendi quam incauta seductione apud inscios laudari. Perlegat queso Benignitas vestra hanc nostram interpretationem, quemadmodum et priorem, et dijudicet si fidelibus

---

**PRÆFATIO.**

**IC ÆLFRIC** munuc awende þas bóc of Ledenum bócum to Engliscum gereorde, þam mannum to rædenne þe þæt Leden ne cunnon. Íc hi genám of halgum godspellum, and æfter geðungenra læcowa trahtnungum hi asmeade, þæra læcowa naman ic awrât on ßære ærran béc, on ßære Ledenan forespræce. Íc gesette on twám bócum þa gereceednyssse ße ic awende, forðan þe ic ðohte þæt hit ware læsse æðryt to gehyreonne, gif man ßa ðane bóc ræt on ßanes geares ymbryne, and ßa ðyre on ßam æftran geare. On ægðér þæra bóca sind feowertig cwycda, buton ßære forespræce, ac hí ne sind na calle of godspellum genomene, ac sind forwel fela of Godes halgena lífe oððe prowunge gegaderode, þæra ðúra þe Angelcynn mid frecols-dagum wurðað. Ælforan ælcum cwycde we setton ßa swutelunge on Leden, mæg swa-ðeah se ße wile þa capitulas æfter ßære forespræce geendebyrdian. Nu bidde ic and halsige, on Godes naman, gif hlwa ßas bóc awritan wylle, þæt hé hi geornlice gerihte be ßære bysne, þe-læs ße we, þurh gyneleasum writerum, geleahtrode beon. Micel yfel deð se ße leas writ, buton he hit gerihte, swilce hé gebringe ßa sóðan lære to leasum gedwylde: forði seeal gehwá ge-rihtlæcan þæt þæt hé ðær to wøge gebigde, gif he on Godes dome unscyldig beon wile.

PREFACE.

ÆLFRIC the monk have turned this book from Latin books into the English tongue, for those men to read who know not Latin. I have taken it from the holy gospels, and treated it after the expositioins of highly venerable doctors, the names of which doctors I wrote down in the former book, in the Latin preface. I have set the matter which I have turned in two books, because I thought that it were less tedious to hear, if the one book were read in the course of one year, and the other in the year following. In each of these books there are forty discourses, without the preface, but they are not all taken from the gospels, but are very many of them gathered from the life or passion of God's saints, of those only whom the English nation honours with feast-days. Before each discourse we have set the argument in Latin, though every one who will, may order the chapters according to the preface. I now pray and implore, in the name of God, if any one will transcribe this book, that he carefully rectify it by the copy, lest, through negligent writers, we be blamed. He does great evil who writes false, unless he rectify it, as though he brought the true doctrine to false heresy; therefore should every one correct that which he had perverted to wrong, if he will be guiltless at God's doom.
AMMONITIO.

Unum adhuc vellem preponere huic libello, non quasi prefationem, sed quasi ammonitionem: scilicet, cavende ebrietatis, sicut Dominus in Levitico ad Aaron his verbis locutus est, "Dixit Dominus ad Aaron, Vinum et omne quod inebriari potest non bibes tu et filii tui, quando intratis tabernaculum testimonii, ne moriamini, quia preceptum est sempiternum in generationes vestras, et ut habeatis scientiam discernendi inter sanctum et prophanum, inter pollutum et mundum." In Novo Testamento quoque Dominus ammonivit discipulos suos, his verbis, dicens, "Adtendite autem

INCIPIT LIBER SERMONUM CATHOLICORUM ANGLICE, IN ANNO SECUNDO.

CATHOLICUS SERMO DE NATALE DOMINI, AD POPULUM EXCERTPTUS.

DE TESTIMONIIS PROPHETARUM.

VIII. KL. JANUARI.

NATIVITAS DOMINI.

unde gebrodra da leofostan, on pisum dæge we wurðað ures Hælendes acennednysse æfter þære mennisenysse. He wæs to-dæg acenned of þam halgan mædene Marían mid lichaman and mid sawle, seðe wæs æfre mid þam Fæder wunigende on þære Godcundnysse. He is tuwa acenned, and ægðer acennednys is wunderlic and unasecgendlic. He

HERE BEGINS THE BOOK OF CATHOLIC SERMONS IN ENGLISH, FOR THE SECOND YEAR.

A CATHOLIC SERMON ON THE LORD’S NATIVITY, SELECTED FOR THE PEOPLE.

ON THE TESTIMONIES OF THE PROPHETS.

DECEMBER XXV.

THE NATIVITY OF THE LORD.

My dearest brethren, on this day we celebrate our Saviour’s birth according to humanity. He was to-day born of the holy maiden Mary, with body and with soul, who was ever existing with the Father in the Godhead. He is twice born, and each birth is wonderful and unspeakable. He was ever
NATIVITAS DOMINI.

waes æfre of ēam Fæder acenned, forðan ęc hē is þæs Fæder Wisdom, þurh ęone hē geworhte and gesceop ealle gesceafa. Nu is ęeos acennednys buton anginne, forðan þe se Fæder waes æfre God, and his Wisdom, þæt is, his Sunu, waes æfre of him acenned, buton ælcere meder.

Ęeos acennednys, þe we nu to-dæg wurðiað, waes of corðlicere meder, buton ælcum corðlicum fæder. Se Fæder þurh hine gesceop ÿs, and eft, ñaða we forwyrhte wæron, þa asende hē þone ylcan Sunu to ðisum life to ure alysednysse; forðan þe Adam, se forma mann, agylte wið God, and his Scyppendes bebod tobræc, and deofles láre gehyrsumode, and weard deofle betæht, hē and eal mancynn into helle wīte. Þa æfre smeadæ God fram frymðe middaneardes, hū hē mihte mancynnes gehelpæn, and fram deofles anwealde ahreddan. Þa nolde hē asenden to ure alysednysse nāðor ne engel, ne heah-engel, ne wītegan, ne apostolas; ac sende se Fæder his áncennedan Sunu to þrowunge and to cwale for mancynnes alysednysse. Þa geswutelode God hū miccle lufe hē hæfðe and hæfð to us, þāða hē asende his ágen Bærn to slege for us. Hwā dorste þæs gewilnian þæt se Ælmihtiga Cyning sceolde besceofan to cwale his áncennedan Æðeling, and swa ahreddan þone ðeowan? Næs se Sunu na genyd þæt hē mann gewurde, and siððan for us ðrowian sceolde, ac hē waes gehyrsum his Fæder æfre oð deða. He waes áncenned mid his Fæder on heofonum; Þa nolde hē ánæ beon, ac wolde habban gebroðru, and com to ÿs, forði þæt hē wolde us to his rice gebringan, þær we to gesceapene wæron. Þa gif hē come on ðære Godcundnysse buton menniscynses, þonne ne mihte ure tyddernys aberan his mihte. Ne seo Godcundnys ne mihte nan ting þrowian, forðan þe heo is unþrowigendlic. Þa gænam se Ælmihtiga Godes Sunu ða menniscynses of anum mædene, and weard gesewenlic mann and þrowigendlic; and swiðe gedæfenlic hit waes, þāða hē mann wolde beon, þæt hē ne geceas na him wif to meder, ac geceas clæне mæden; and
born of the Father, for he is the Wisdom of the Father, through whom he wrought and created all creatures. Now this birth is without beginning, because the Father was ever God, and his Wisdom, that is, his Son, was ever born of him, without any mother.

This birth, that we now to-day celebrate, was of an earthly mother, without any earthly father. The Father created us through him, and afterwards, when we were fordone, he sent the same Son to this life for our redemption; because that Adam, the first man, sinned against God, and brake his Creator's commandment, and obeyed the devil's teaching, and was delivered to the devil, he and all mankind, into hell-torment. Then God ever meditated from the beginning of the world, how he might help mankind, and rescue them from the power of the devil. Then he would not send to our redemption either angel, or archangel, or prophets, or apostles; but the Father sent his only-begotten Son to suffering and to death for the redemption of mankind. Then God manifested how great love he had and hath for us, when he sent his own Child to be slain for us. Who durst desire that the Almighty King should urge to death his only-begotten Prince, and so save the servant? The Son was not forced to become man, and afterwards to suffer for us, but he was ever obedient to his Father unto death. He was only-begotten with his Father in heaven; then would he not be alone, but would have brothers, and came to us, because he would bring us to his kingdom, to which we had been created. But if he had come in the Godhead without humanity, then could our weakness not have endured his might. The Godhead could suffer nothing, because it is impassible. The Almighty Son of God assumed humanity of a maiden, and became a visible and possible man; and very fitting it was, when he would become man, that he chose not a woman for his mother, but chose a pure maiden; and also, when a maiden should bear,
NATIVITAS DOMINI.

eac, ə-da mæden acennan sceolde, þæt heo acende God Æl-mihtigne, seðe is ægðor ge God ge man, án Crist. He on-gann beon þæt he næs, ac hē þurhwunode þæt he ær wæs. He ongann on ðære menniscynsse, seðe æfre wæs and æfre bið God. Nis na hwæðere gerunnen togaedere seo Godcund-nys and seo menniscyns, seo Godcundnys is ymbscryd mid ðære menniscynsse, swa þæt ðær nys náðor gemencged-nys ne todál.

Marían mægðhād wæs menigsealdlice getácnod on ðære ealdan æ. God beead Moysen þam heretogan þæt hē ge-name twelf drige gyrdra æt þam twelf mægðum Israhela ðeoda, and alede hī ætforan þam halgan scrine, binnon þam micclan getelde : and hē wolde ðurh ūga gyrdra geswutelian hwæne hē to biscope ecgon hæfde. Ḷa, on þam oðrum dæge, wæs Aárones gyrd gemett growende mid bogum, and blowende, and berende hnyte. Witodlice seo drige gyrd, þe næs on eordan aplantod, ne mid nánre rinde befangen, ne mid sæpe acucod, and swa-ðeah greow, and bleow, and bær hnyte, hæfde getácnumne ðære cadigan Marían, þe næfde weres gemanan, and swa-ðeah þone liflican wæstm abær, seðe is soð Biscop and ure sawla Alysend.

Mennisc gesceapennys is on feower wison. Se frumscerea-pena mann Adam næs gestryned ne acenned, ac God hine gesceop. Seo ðær gesceapennys wæs swa þæt God gesceop Æuan of hire weres sidan. Ne sind þas twa gesceapennyssa nanum oðrum gelice. Seo þridde gesceapennys is, þæt men beod gestrynede ðurh wer and ðurh wif, swa swa we dæg-hwomlice geseoð, and þeos án gesceapennys is gewunelic. Seo feorde gesceapennys wæs swa þæt Crist wearð acenned of mædene buton wære. Nis þeos gesceapennys nanum oðrum gelic. Ḷa twā forman gesceapennyssa feollon on hryre, and seo þridde wæs on hryre acenned ; ac seo feorde alysde ða ðrea. Se ylea Godes Sunu, seðe ealle ðing gesceop, hē eac gesceop his ðgene moder, and on hire innoð sylf becom, and ðærón geworhte his ðgene lichaman, and wearð of hire ge-
that she bare God Almighty, who is both God and man, one Christ. He began being what he was not, but he continued what he before had been. He began in humanity, who ever was and ever will be God. Yet are the Godhead and the humanity not mingled together, but the Godhead is invested with the humanity, so that there is neither admixture nor separation.

The maidenhood of Mary was manifoldly betokened in the old law. God bade Moses, the leader, take twelve dry rods from the twelve tribes of the people of Israel, and lay them before the holy ark within the great tabernacle: and he would by those rods declare whom he had chosen for bishop. Then, on the second day, Aaron's rod was found growing with boughs, and blowing, and bearing nuts. Verily the dry rod, which was not planted in the earth, nor clothed with any rind, nor with sap quickened, and yet grew, and blew, and bare nuts, betokened the blessed Mary, who had no society of man, and yet bare the Living Fruit, who is the true Bishop and the Redeemer of our souls.

Human creation is in four ways. The first-created man, Adam, was not begotten nor born, but God created him. The second creation was so that God created Eve from her husband's side. These two creations are like to none other. The third creation is, that men are begotten by man and by woman, as we see daily, and this creation is alone common. The fourth creation was so that Christ was born of a maiden without man. This creation is like to none other. The first two creations fell into perdition, and the third was in perdition born; but the fourth redeemed the three. The same Son of God, who created all things, created also his own mother, and came himself into her womb, and therein wrought his own body, and of her was born, a true man in soul and
boren, soð man on sawle and on lichaman; and seo modor næs na gewemmed þurh þæt cild, ac wæs gehalgod. Mæden heo wæs beforan ðære cenninge, and mæden on ðære cenninge, and mæden after ðære cenninge. Ne bið nán mægðháð forloren on cenninge, ac bið forloren on hæmede. Þonne hwilec mæden mid luste weres bricð, þonne bið hire mægðháð æfre siððan adylegðod, hæbbe heo cild næbbe heo. Ac þæt clæne mæden Maria hæfde beháten hire mægðháð Gode, and wæs mid þam Halgum Gaste afyllled, and gescyld wið ælcer eostununge. Ne unlust on hire mód ne becom, ne heo weres ne breac; þa wæs heo forði mæden, þeah heo Cild hæfde. Nis nán wifhádes mann hire gelica, forði náðer ne ær ne siððan næs nán mæden þæt bearn gebære, and siððan mæden þurwhunode, buton hire ðære. Sindon þeah-hwæðere sume gesceaftra þe tynað buton hæmede, and bið ægðer ge seo moder mæden ge seo dohtor; þæt sind beon: hí tynað heora team mid clænynsse, of ðam hunige hí bredað heora brod, and beoð acennede þa geongan mid mægðháðe, and ða yldran wuniað on mægðháðe. Eac seo halige Godes gelaðung, þæt is, eal cristen folc, is genenned to ánnum mædene, swa swa se apostol Paulus cwæð to ðam folce þe hē to Gode gebígde, “Ic beweddode eow ánnum were, þæt ge sceoldon gearcian clæne mæden Criste.” Eac Iohannes se Fulluhtere þus cwæð be Criste, “Se þe bryde hæfði, he is brydguma.” And se sealm-wyrhta Dauid sàng be Criste, þus cwæðende, “Swa swa brydguma hē gæð forð of his bryd-bedde.”

Ealle cyrcan on middanearde sind getealde to ánre cyrcan, and seo is geháten Godes gelaðung, forðan þe we sind ealle gelaðode to Godes rice. Nu is þeos gelaðung Cristes bryd, and þurhwunæð mæden, swa swa seo halige Maria. Seo gelaðung is ealra cristenra manna moder on gastlicere acennedynsse, swa swa Crist sylf cwæð on his godspelle, “Buton gehwā beo tuwa acenned, ne mæg hē na faran into heofonan rice.” Hū bið se mann tuwa acenned? Ælce man bið acenned lichamlice of fæder and of meder, ac he ne bið Godes
in body; and the mother was not defiled through that child, but was hallowed. Maiden she was before the birth, and maiden in the birth, and maiden after the birth. No maidenhood is lost in birth, but is lost in intercourse. When any maiden with desire associates with man, then is her maidenhood destroyed for ever after, whether she have a child or not. But the pure maiden Mary had promised her maidenhood to God, and was filled with the Holy Ghost, and shielded against every temptation. No evil desire came into her mind, nor had she intercourse of man; therefore was she a maiden, though she had a Child. There is no woman like unto her, for, neither before nor since, was there any maiden that bare a child and afterwards continued a maiden, save her alone. There are, nevertheless, some creatures that teem without intercourse, and both the mother is maiden as also the daughter; such are bees: they bring forth their offspring in purity, from the honey they nourish their brood, and the young are brought forth with maidenhood, and the elder continue in maidenhood. Also the holy church of God, that is, all christian people, is consecrated to one maiden, as the apostle Paul said to the people whom he converted to God, "I have betrothed you to one man, that ye might prepare a pure maiden for Christ." John the Baptist also thus spake of Christ, "He who hath a bride is a bridegroom." And the psalmist David sang of Christ, thus saying, "As a bridegroom he goeth forth from his bride-bed."

All churches in the world are reckoned as one church, and it is called the congregation of God, because we are all called together to God's kingdom. Now this congregation is God's bride, and continues a maiden like the holy Mary. The congregation is the mother of christian men in ghostly birth, as Christ himself said in his gospel, "Unless every one be twice born, he cannot go into the kingdom of heaven." How is a man twice born? Every man is born bodily of father and of mother, but he is not a child of God, unless he be born
barn, buton he beo eft acenned of ðære gastlican meder, of Cristes bryde, swa swa he sylf cwæð, "Buton gehwā beo ge-
edcenned of wætere and of ðan Halgan Gaste, ne mæg hē faran into Godes rice." Ælec man bið mid synnum gestryned and geboren, ðurh Adams forgægedænysse, ac he bið eft Criste acenned on ðære halgan gelaðunge, þæt is, on Godes cyrcan, þurh fulluht. þæt wæter ðaðweð þone lichaman, and se Halga Gast ðaðweð ðæ sa sawle fram eallum synnum; and se gefulloda man bið þonne Godes barn, gif hē onriht hylt fæder and moder, þæt is, Crist and his bryd, seoðæ dæg-
hwomlice acenð gastlice cild, and hwæðere ðurhwundað on clænum mægðhāde.

Ure ealda fæder, Adam, us gestrynende to deaðe, and Crist us gestrynð gastlice to ðam ecan life, gif we forbugað deoffes lære, and beðð ðurum Drihtne gehyrsume on his bebodum. Ealle ða ðing ðe Crist dyde for us, ealle hī wær on ðær gefyrn gewitegode, þæt men sceoldon gelyfan þæt he is soðfæst, þonne he hæfð swa fela gewitan þæ cyðdon his to-cyne, and hū he geboren wæs, and hū he ðrowode deāð his ðēgenes þances, and hū he of deaðe arās and astah to heofonum, and hū he cymð eft to ðam micclum dome, to demenne eallum mancynne, ælcum be his gewyrhtum.

Se Ælmihtiga God behet gefyrn worulde Abrahame þam heahfædere, þæt on his cynne sceolde beon eal mancynn geb-bletsod, and him eac swa gelæste. Of Abrahames cynne com se mæra cyning Daud, and of ðam cyne-cynne com seo halige Maria, and of Marian Crist wearð acenned, and þurh Crist is eal mancynn gebletsod, þa ðe rihtlice gelyfað. Eft, se witega Hieremias cwæð be ðam Hælende, "Þæs is ure God, and nis nān oðer geateald to him. He arærde and gesette steore and þæawfæstnysse his folce Israhel. He wæs siððan geswen ofer eordan, and mid mannum he drohtnode." Eft, oðer witega Micheas witegode be Cristes to-cyme, þus cwæðende, "Þonne bið sib on eordan, þonne ure Drihten cwæð to urum lande, and þonne hē geðð into urum husum." Eft, Isaías se
again of the ghostly mother, of Christ's bride, as he himself said, "Unless every one be born again of water and of the Holy Ghost, he cannot go into God's kingdom." Every man is begotten and born with sins, through Adam's transgression; but he is again born to Christ in the holy congregation, that is, in God's church, through baptism. The water washes the body, and the Holy Ghost washes the soul from all sins; and the baptized man is then a child of God, if he rightly hold to father and mother, that is, to Christ and his bride, who daily bears ghostly children, and yet continues in pure maidenhood.

Our old father, Adam, begat us to death, and Christ begets us spiritually to eternal life, if we eschew the precepts of the devil, and be obedient to our Lord in his commandments. All the things that Christ has done for us, they were all prophesied long before, that men might believe that he is true, when he has so many witnesses who declared his advent, and how he was born, and how he suffered death of his own free will, and how he arose from death and ascended to heaven, and how he will come again to the great doom, to judge all mankind, each according to his works.

The Almighty God promised in the time of old to the patriarch Abraham, that in his race all mankind should be blessed, and also fulfilled his promise. Of Abraham's race came the great king David, and of that royal race came the holy Mary, and of Mary Christ was born, and through Christ all mankind is blessed, those who rightly believe. Again, the prophet Jeremiah said of Jesus, "This is our God, and there is none other accounted with him. He hath raised and established direction and discipline to his people Israel. He was afterwards seen upon earth, and with men he dwelt." Again, another prophet, Micah, prophesied of Christ's advent, thus saying, "Then shall peace be on earth, when our Lord cometh to our land, and when he goeth into our houses."
NATIVITAS DOMINI.

witega awrât on his witegunge, and þus cwæð, "Efne án mæden sceal geeacman, and acennu Sunu, and his nama bið Emmanuhel," þæt is gereht, 'God is mid us.' Eft, Ezechiel witegode be sære byrig Hierusalem and be Criste, ðus cwæðende, "Pin Cyning cymþ to þe eadmod, and ge-edstaðelað þe." Danihel se witega sette eac on his witegunge, þæt se heah-engel Gabrihel him com to fleogende, and him þus to cwæð, "Ic eom cumen to þe, Danihel, to ði þæt ic sceal þe tæcan, and þu understand mine spræce, and understand þas gesihþe. Feower hund garea and hund-nigontig garea sind getealde of ðysum dæge ofer þe, and ofer ðinum folce, and ofer sære byrig Hierusalem; and þonne bið seo ealde forgægednys geendod, and synn underfæð geendunge, and un-rihtwisnys bið adylegod, and bið gebroht ece rihtwisnys, and gesihþ and witegunga beoð gefyllede, and bið gesmyrod ealra halgena Halga." Ealle ðas ðing sind gefyllede þurh Cristes menniscynsse.

Æftor þam fyrmste and andagan, þe se heah-engel Gabrihel gecwæð to Danihele, þurh Crist is geendod Adames forgægednys and his synn; and Crist adylegode ælce unrihtwisnysse, and astealde þa ecan rihtwisnysse, and he gefylde ealle witegunga þurh hine sylfne, and he is ealra halgena Halga, forðan þe he is heafod ealra haligra manna. Hú is he gesmyrod? Man smyrarð cyning mid gehalgodum ele, þonne man hine to cyninge gehalgað, and on ælcere hædunge, ge on diaconhâde, ge on preosthâde, ge on biscophâde, æfre se þe sær gehádod bið, he bið gesmyrod mid gehalgodum ele. Crist is soðlice ealra biscpa Biscop, and ealra cyninga Cyning. Nu is he gesmyrod na mid eorðlicum ele, ac mid seofonfealdre gifæ þæs Halgan Gastes; forðan þe on Criste wunað eal gefyllednys sære Godcundynsse lichamlice.

Eft, be Cristes acennednysse Davud se sealm-wyrhta sang and cwæð, þæt he gehyrde Cristes stemne, þus cwæðende, "God cwæð to me, Þu eart min sunu, nu to-dæg ic ge-strynde þe." Eft þæs Fæder stemn be his Bearne clypode,
Again, Isaiah the prophet wrote in his prophecy, and thus said, “Behold a maiden shall conceive, and bear a Son, and his name shall be Emanuel,” which is interpreted, ‘God is with us.’ Again, Ezekiel prophesied of the city of Jerusalem and of Christ, thus saying, “Thy King cometh to thee humble, and shall re-establish thee.” Daniel the prophet set also in his prophecy, that the archangel Gabriel came to him flying, and thus spake to him, “I am come to thee, Daniel, in order to teach thee, and do thou understand my speech, and understand this vision. Four hundred and ninety years are reckoned from this day over thee, and over thy people, and over the city of Jerusalem; and then shall the old transgression be ended, and sin shall have an end, and unrighteousness shall be rooted out, and everlasting righteousness shall be brought, and vision and prophecies shall be fulfilled, and the Holy of all holies shall be anointed.” All these things are fulfilled through Christ’s humanity.

After that space and term, which the archangel Gabriel announced to Daniel, Adam’s transgression and his sin are ended through Christ; and Christ has rooted out every unrighteousness, and established everlasting righteousness, and he fulfilled all prophecies through himself, and he is the Holy of all holies, for he is the head of all holy men. How is he anointed? A king is anointed with hallowed oil, when he is hallowed for king; and in every ordination, as well in deaconhood as in priesthood and in bishophood, he who is invested therewith is anointed with hallowed oil. But Christ is Bishop of all bishops, and of all kings King. He is not anointed with earthly oil, but with the sevenfold grace of the Holy Ghost; for in Christ dwells bodily all perfection of the Godhead.

Again, David the psalmist sang of Christ’s birth, and said, that he heard the voice of Christ thus saying, “God said unto me, Thou art my Son, now to-day have I begotten thee.” Again, the voice of the Father cried concerning his
and cwæð, “He sylf clypode to me, þu eart min Fæder.” And eft, se Fæder be him cwæð, “Ic beo him Fæder, and he bið me Sunû, and ic gesette hine frumcennedne and healicne toforan callum eordlicum cynegum.” Isaias eft witegode be Cristes acennednyss, “Us is Cild acenned, and us is Sunu forgifen, and his ealdordom is on his exlum, and he bið gehâten Wundorlic, Rædbora, Strâng God, and Fæder þære towardan worulde, and sibbe Ealdor; his rice and his anweald bið gemenigfyld, and ne bið nân eude his sibbe.”

Be ðam wundrum þe Crist geworhte witegode Hieremias to þære byrig Hierusalem, þus cwæðende, “To þe cymð þin Alysend, and þis bið his tâcn, Hé geopenað blindra manna eagan, and defeum hé forgiff heorcnunge, and mid his stemne hê arærð þa deadan of heora byrgenum.” And be ðam ylcan cwæð Isaias, “Seegað þam wâc-modum, þæt hi beon gehyrte, and nân ðing ofdrædde: her cymð God sylf and gehæld us. Þonne beoð geopenode blindra manna eagan, and deafrica manna earan gehyrðað; Þonne hleapð se healta swa swa heort, and dumbra manna tungan beoð swiðe getinge.” Be his ðrowunge cwæð Isaias, “He is gelæd to slege swa swa scêt, and he swuade, and his muð ne ondyde, swa swa lamb deð, Þonne hit man scyrða.” And eft cwæð Dauid, “Hí þurhþydon mine handa and mine fet, and hí dældon min reaf betwux him.” Be Cristes deaðe witegode se ylca Dauid, and cwæð be Cristes lice, “Min lichana gerest on hihte, forðan þe þu ne forlætst mine sawle on helle, ne þu ne geda-fast þæt min lichama gebrosnige.” Þas word Crist geclypode to his Fæder; and siððan he cwæð be his æriste, “Ic arâs of deaðe, and ic eft mid þe eom.” Be his upstige cwæð se ylca Dauid, “God astihð up to heofonum mid micelre myrhðe.” And eft se ylca cwæð, “Singað þam Gode þe astah ofer heofonas to east-dæle.” Be ðam þe Crist sitt æt his Fæder swiðran, cwæð se ylca witega, “God cwæð to minum Drihtne, Site her to minum swiðran.” Be ðam ðe
Son, and said, "He himself called to me, Thou art my Father." And again, the Father said of him, "I will be to him a Father, and he shall be to me a Son, and I will set him first-born and exalted before all earthly kings." Isaiah again prophesied of Christ's birth, "To us a Child is born, and to us a Son is given, and his authority shall be on his shoulders, and he shall be called Wonderful, Counsellor, Powerful God, and Father of the world to come, and Prince of peace; his empire and his power shall be multiplied, and of his peace there shall be no end."

Of the wonders which Christ wrought, the prophet Jeremiah prophesied to the city of Jerusalem, thus saying, "To thee cometh thy Redeemer, and this is his token, He shall open the eyes of blind men, and to the deaf he shall give hearing, and with his voice he shall raise the dead from their sepulchres." And of the same said Isaiah, "Say unto the weak-minded, that they be heartened, and nothing fearful: here cometh God himself and healeth us. Then shall be opened the eyes of blind men, and the ears of deaf men shall hear; then shall the halt leap as a hart, and the tongues of dumb men shall be very eloquent." Of his passion Isaiah said, "He is led to slaying as a sheep, and he held silence, and undid not his mouth, as a lamb doeth when it is shorn." And again said David, "They pierced my hands and my feet, and they parted my garment among them." The same David prophesied of Christ's death, and said of Christ's body, "My body rests in hope, for thou wilt not leave my soul in hell, nor wilt thou permit my body to decay." These words Christ cried to his Father; and afterwards he said of his resurrection, "I have arisen from death, and I am again with thee." Of his ascension the same David said, "Sing to God who ascended above the heavens to the east part." Of Christ's sitting on the right of his Father, the same prophet said, "God said to my Lord, Sit here at my right."
Crist ealle ðing gewylt, witegode se ylca Dauid, “Ealle cyningas onbugað him, and ealle þeoda him ðeowiað.” Þæt, be his to-cyme to ðam micclum dome, cwæð se ylca, “God cymð swutellice, and he ne suwað; fyr byrnð on his gesihðe, and stiblic hreohnys bid onbuton him.” Be mancynnnes æriste witegode Isaias, “Þa deadan sceolon arisn, and þa þe liegað on byrgenum hi ge-edcuciað.” Be ðam dome Dauid cwæð to Gode, “Þu, Drihten, forgyltst ælcum be his weorcum.”

Gif we willað areccan ealle ða gewitnyssa þe be Criste awritene sind, þonne gæð þær swiðe micel hwil to; ne þeah-hwæðere we ne magon hi ealle gereccan, forði na þætt an þæt halige witegan be him witegodon, ac eac swilce hæðene men setton on heora bocom be eallum ðisum ðingum þe we nû beforan eow ræddon. An þæra wæs Sibylla, þe awræt on leod-cræfetes wison be Cristes acennednyssse, and be his ðrowunge, and be his æriste, and be his upstige, and be his to-cyme to ðam micclum dome, swiðe swutellice, and swa-ðeah wæs hæðen. Swa gelice eac se hæðena cyning Nabuchodonosor, he geseah ehsynes þæs Liﬁgendan Godes Sunu, and hine gecneow. Hit wæs swa þætt se Nabuchodonosor gehergode on Godes folce, and awêg gelædde micelne dæl þæs folces to his rice. Þa arærde he hæðengyl, and bebead eallum his folce, be heora life, þætt hi sceoldon feallan adune, and hi gebiddan to ðære anlicynysse þe he arærde: gif hwæ hit forsoce, þætt he sceolde beon forbærned on hatum Ȝfne. Þa wæron þær dry cnihtas swiðe gelyfede on þone soðan God: þa wæron gehâtene, Annanias, Azarias, Misahel. Þa gecwæodon þætt hi noldon bugan to nānum deofolgilde fram heora Scyppende. Þa cwæð se cyning him to, “Hwæt is se God þe mæge cow ahreddan of minum handum?” Þæa cwæodon Annanias, Azarias, Misahel to ðam cyninge, “Se Ælmihtiga God, þe we wurðið, is swa mihtig þætt he eaðe mæg ûs ahreddan of ðinum byrnendum Ȝfne, and of ðinum handum. And wite þu gewiss, þætt we næfre ne bugað to ðinum hæðen-
Of Christ's ruling over all things, the same David prophesied, "All kings shall bow to him, and all nations shall serve him." Again, of his coming to the great doom, the same said, "God cometh manifestly, and he will not be silent; fire burns in his sight, and a raging storm is about him." Of the resurrection of mankind, Isaiah prophesied, "The dead shall arise, and those who lie in sepulchres shall be re-quickened." Of the doom David said to God, "Thou, Lord, wilt requite every one according to his works."

If we will recount all the testimonies that are written concerning Christ, a very great time will be passed therein; yet can we not reckon them all, because not only have holy prophets prophesied of him, but heathen men also have set in their books concerning all these things which we have now read before you. One of these was Sibylla, who wrote in song-craft wise of Christ's birth, and of his passion, and of his resurrection, and of his ascension, and of his coming to the great doom, very manifestly, and yet was a heathen. In like manner also the heathen king Nebuchadnezzar, he saw ocularly the Son of the Living God, and knew him. It was when Nebuchadnezzar warred on God's people, and led away a great part of the people to his kingdom. Then raised he an idol, and commanded all his people, on their life, to fall down and worship the image which he had raised: if any one refused, that he should be burned in a hot oven. Then were there three young men who firmly believed in the true God: they were called Hananiah, Azariah, Mishael. They said that they would not incline to any idol from their Creator. Then said the king to them, "Who is the God that may deliver you from my hands?" Then said Hananiah, Azariah, Mishael to the king, "The Almighty God, whom we worship, is so mighty, that he may easily deliver us from thy burning oven, and from thy hands. And know thou for certain, that we will never bow to thy heathenship." He was then filled with
scipe." He *wears* his *shaped* mid *graman*, and *he* *on*slan *pone* *öfen* *swiðe* *bæarle*, and *he* *gebìndan* *sa* cnihtas *handum* and *fotum*, and awurpan into *sam* byrnendum *öfne*. *Sa* *waes* *bæs* cyninges *hæs* þærihte gefylded, and *hí* *wæron* aworpene into *sam* byrnendan *öfne*, and se *líg* sloh *út* of *sam* *öfne* *fæor* up, and forbærnde to deaðe *sa* *de* *hí* inn awurpon; and *þæt* *fyr* ne derede naht *þam* *þrim* cnihtum *de* on *God* belyf-
don; ac *hí* wurdon þærihte unbundene, and *eodon* orsorhlice on *sam* fyre, and *herodon* *God*. *Ða* eode se cyning to *sam* öfne, and sceawode geornlice; *þa* geseah *hí* *þær* feower *menn* gangende binnen *sam* fyre, and he *cwaes* *sa* to *his* cnihtum, "Hūlā, ne wurpe we þry cnihtas into *sam* fyre?" Hí *cwaedon* him to, "*Sóð* þu segst, cyning." *Þa* *cwaes* se cyning, "*Ic* geseo *þær* *feower* weras gangende on middan *þam* fyre *ungewemmede* and *unforswæledede*, and *se* *feorSa* *is* *gelic* *Godes* *Bearne." *Þa* geseah *sé* *haestena* *cyning* þone *Lifigendan* *Godes* *Sunu*, and *he* hine *gecneow* *þurh* *Godes* onwrigenysse; *and* *þa* genealæhte *sam* öfne, *and* *cwaed* *to* *sam* þrim *Godes* cnihtum, "*Ge* *Godes* menn, *Annania*, *Azaria*, *Misahel*, *gæð* *út* of *sam* öfne, *and* *cumæð* *to* *me." *Hí* þærihte *út-codon* of *sam* byrnendum *öfne* æftoran eallum *sam* folce. *Hi* sceawodon heora *fex* and heora lichaman, and *swiðe* wundrodon þæt *hí* *ealswa* gehāle and *swa* gesunde *út-
edon* of *sam* fyre, *swa* *hi* inn aworpene *wæeron*. *Sa* *cwaes* *se* cyning, "*Gebletsod* sy *eower* *God*, *seðe* eow ahredde *swa* mihtelic of *sam* fyre. *Ic* sette *nu* *þis* gebann on eallum minum folce, þæt *nán* *man* ne *beo* *swa* dyrstig, þæt *hí* *ænig* *word* *oððe* *ænig* tāl *cweðe* ongean eowerum *Gode*; *gif* hit *hwā* *sonne* *dæ*, *he* *seal* *þolian* *his* æhta *and* *his* ægenes *lifes." Crist wolde þæt *manega* witegan, *and* *eac* *þa* hæðena sceoldon bodian *his* to-cyme, *and* cyðan *his* fær, þæt *man-
cynn* *wære* þæs *þe* geleaffulre and *þæs* *þe* gewisre on *hwæne* *hí* sceoldon gelyfan, *and* ealle *cweðan*, ægðer *ge* mid *mūde* *ge* mid *mode*, *swa* *se* *sealm-scop* *sång* *be* *Gode*, "*þu* eart *mære* *and* *micel* *þe* *wundra* wyrest; *þu* eart *þana* *God." We
anger, and commanded the oven to be heated very intensely, and commanded the youths to be bound hands and feet, and cast into the burning oven. Then was the king's behest straightways fulfilled, and they were cast into the burning oven, and the flame struck out of the oven far up, and burned to death those who had cast them in; and the fire injured naught the three youths who believed in God; but they were straightways unbound, and went fearlessly in the fire, and praised God. Then went the king to the oven, and looked earnestly; and he saw there four men going within the fire, and he said to his attendants, "How is this, cast we not three youths into the fire?" They said to him, "The sooth thou sayest, king." Then said the king, "I see there four men going amid the fire unhurt and unburned, and the fourth is like unto the Child of God." Then the heathen king saw the Son of the Living God, and he knew him through God's revelation; and he then drew near to the oven, and said to the three servants of God, "Ye men of God, Hananiah, Azariah, Mishael, go out of the oven, and come to me." They straightways went out of the burning oven before all the people. They beheld their hair and their bodies, and greatly wondered that they as whole and as sound went out of the fire as they were when they were cast in. Then said the king, "Blessed be your God, who hath delivered you so powerfully from the fire. I now make this decree among all my people, that no man be so daring that he speak any word or any blasphemy against your God: if any one then so do, he shall forfeit his possessions, and his own life."

Christ would that many prophets, and also the heathen should announce his advent, and make known his course, that mankind might be the more believing, and the more certain in whom they should believe, and all say, both with mouth and with mind, as the psalmist sang of God, "Thou art glorious and great who workest wonders; thou alone art
sceolon ægðer gelyfan Godes wundra, and eac mid micelre lufe gedæncian þam Heofonlican Fæder, Gode Ælmhþigum, þæt hé wolde asendan his ancennedan Sunu to lýsum life for ure alicesdnyssę, þæða we forwyrlte wær(on). We sceolon eac Cristes acennednyssę and his gebyrd-tide mid gastlicere blisse wurðiian, and ús sylfe mid gódum weorcum geellengan, and ús mid Godes losfangum gebýsigan, and ða þing onscunian ðe Crist forbytt, þæt sind, leahtras and deofles weorc; and ða þing lufiian ðe God bebead, þæt is, eadmódnys and mild-heortnys, rihtwisnys and seððáæstnys, ælmes-dáda and gemet-fáæstnys, géyld and clænnys. Þæs þing lufað God, and huru ða clænnyssę, þe he sylf þurh hine and þurh þæt clæne mæden, his modor, astealde. Swa eac ealle his geferan þe him filigdon, ealle hí wær(on) on clænnyssę wuniende; and se mæsta dæl þæra manna þe Gode geðeoda, þurh clænnyssę hí geðeoda. Warniada eow wið oferfylle and oferdrence, swa swa Crist cwæð on his godspelle, “Beoð ware, þæt eowere heortan ne beon gehegode mid oferfylle, and druncennysse, and mid wuruld-carum, and se færlica deað become ofer eow.”

Uton beon eac gemynðige hí micelre geðincde sy þæt halige mæden Maria, Cristes moder: heo is gebletsod ofer eallum wiðhádes mannum; heo is seo heofenlice cwén, and ealra cristenra manna frosor and fultum. Ure ealde moder Eua ús beleac heofenan rices geat, and seo halige Maria hit eft us geopenode, gif we hit sylfe nu mid yfelum weorcum ús ne belucað. Micel mæg heo æt hire Bearne abiddan, gif heo bið geornlice to-gemynegod. Uton forði mid micelre georn-fulnyssę hí gebiddan, þæt heo ús ðingige to hire ágenum Bearne, seðe is ægðer ge hire Scyppend ge hire Sunu, sóð God and sóð mann, án Crist, seðe leofað and rixað mid Fæder and mid Halgum Gaste, hí ðry án God án ecnyssę. Amen.
Go We should both believe God's wonders, and also with great love thank the Heavenly Father, God Almighty, for having sent his only-begotten Son to this life for our redemption, when we were fordone. We should also honour Christ's nativity and his birth-tide with ghostly joy, and adorn ourselves with good works, and busy ourselves with songs of praise to God, and shun the things which Christ forbids, which are sins and the works of the devil; and love, those things which God has enjoined, that is, lowliness and mercy, righteousness and truth, alms-deeds and temperance, patience and chastity. These things God loves, and especially chastity, which he himself through himself and through the chaste maiden his mother established. So also all his companions who followed him, they were all living in chastity; and the greatest part of those men who thrive to God thrive through chastity. Guard yourselves against excess in eating and drinking, as Christ himself said in his gospel, "Be wary, that your hearts be not oppressed with excess of eating and drinking, and with worldly cares, and sudden death come over you."

Let us also be mindful of how great dignity is the holy maiden Mary, the mother of Christ: she is blessed above all women; she is the heavenly queen, and the comfort and support of all Christian men. Our old mother Eve shut to us the gate of heaven's kingdom, and the holy Mary opened it again to us, if we ourselves by evil works shut it not against us. Much may she obtain of her Child, if she be fervently thereof reminded. Let us, therefore, with great fervour, pray to her, that she mediate for us to her own Child, who is both her Creator and her Son, true God and true man, one Christ, who liveth and reigneth with Father and with Holy Ghost, those three one God to all eternity. Amen.
VII. KL. JAN.

NATALE SCI STEPHANI PROTOMARTYRIS.

AUGUSTINUS, se wisa bispoc, spræc to his folce be ðam wundrum and tācnum þe se halga wer STEPHANUS, þe we to-dæg wūrdiaþ on his neawiste geworhte, and þus cwæð, Mine gebrodra þa leofostan, we truwið, þonne ge gelomlice gehyrnd ða mærlícan wundra þæs eadigan cyðeres Stephanes, þæt heora forwæl felæ on eowerum gemynnde fæste beod, and na mid gymeleaste adylegode.

Sum Yponienscis mæden wearð deofol-seoc, þa gesmyrode sum mæsse-preost hī mid ele þæs halgan cyðeres Stephanes, and heo þærihtæ wearð gewittig. Sum blind wīf com to þære halgan cyrcan, þe wæs on wūrdymihte þises eadigan wernes gehalgod, and hī gebedæ, and þærihtæ gesæah. Heo ða gewende ongean blissigende, buton latteowe, seoðe ðæ blind þider gelæd wæs. Eucharius hatte sum mæsse-preost, on þam lande þe is gehäten Hispania, se wæs ðearle geswenet mid langsumum broce. Þa gebrohte se bispoc Possidius sum ðing lýtles of ðære foresæadan cyrcan þæs eadigan Stephanes, and se preost þurh þæt wearð gehæled. Eft syðdan him becom oðer untrumynys, þæt hī forðferde, and his lic bewunden læg; ac him man lede on-uppan his ágene tunecan, ðe wæs gebroht fram þære cyrcan þæs eadigan cyðeres, and hī of deaðe arās. Martialis hatte sum hæðen wer, on wintrum geripod; hī onscunode micclum cristena Mannna eaw-fæståsnyssæ. Þa wæs his dohtor cristen swīðe gelyfed, and hire wer wæs, on ðam ylcan geare, gefullod. Þa gesawon hī hine adligne, and mid wope bædon þæt he cristen wurde ðær his ende; ac he wīðcweð þwyrlæce, and hī mid gedrefedre æbilignyssæ him fram adrāf. Þa wearð ðam aþumme to ræde geduht, þæt hī eode to ðære halgan cyrcan þæs foersæadan cyðeres, and þæs eadigan Stephanes þingunge bæde to ðam Ælmihtigan, þæt hī forgeaf ðægne willan þam seocan hæðe-
DECEMBER XXVI.

THE NATIVITY OF ST. STEPHEN, PROTOMARTYR.

AUGUSTINE, the wise bishop, spake to his people concerning the wonders and tokens which the holy man Stephen, whom we to day honour, wrought in his neighbourhood, and thus said, My dearest brothers, we trust, when ye repeatedly hear the noble wonders of the blessed martyr Stephen, that very many of them will be fast in your minds, and not obliterated by heedlessness.

A maiden of Hippo was possessed of a devil, when a mass-priest anointed her with oil of the holy martyr Stephen, and she forthwith became sane. A blind woman came to the holy church, which had been hallowed in honour of this blessed man, and she prayed, and forthwith saw. She then returned blessing, without a guide, who had before been led thither blind. Eucharius a mass-priest was named, in the land which is called Spain, who was much afflicted with a protracted disease. Then the bishop Possidius brought some little thing from the aforesaid church of the blessed Stephen, and thereby the priest was healed. Again another sickness befell him, so that he died, and his corpse lay inwapt; but they laid upon him his own tunic, which had been brought from the church of the holy martyr, and he arose from death. There was a certain heathen man named Martial, ripe in years; he zealously shunned the religion of christian men. Now his daughter was a christian very believing, and her husband had, in the same year, been baptized. They then saw him sick, and with weeping prayed that he would become a christian ere his end; but he perversely refused, and with troubled anger drove them from him. Then it seemed advisable to the son-in-law to go to the church of the aforesaid martyr, and to pray for the intercession of the blessed Stephen to the Almighty, that he would grant good will to the
NATALE S. STEPHANI PROTOMARTYRIS.

nan, þæt hē leng ne elcode to his geleafan. Ḷa dyde se aðum swa mid ormætre geomerunge and wope, and syferlice mid byrnendre arfæstnysse; and sume blrostman of ñam halgan weofode genam, and gelede under þæs hæðenan heafod. He ña, on ðære ylcan nihte, æfter his frum-slaepe, needlice cly-pode, biddende þæt man sone bispoc to him gefette. Ḷa andwyrdon his frynd, and cwædon, þæt he on neawiste nære. He ña eft geornlice bæd, þæt him man sumne mæsse-preost gelangode; cwæð þæt hē on God gelyfan wolde, and ead-modlice to fulluhte gebulan. His frynd þæs micclum wun-drodon and blissodon, and he ñærrihte warð gefullod, and hæfde him on muðe, ðy his forðsið, þa ylcan word þe se eadiga Stephanus on his ende to Gode gecwæð, "Criste, accipe spiritum meum:" þæt is, "Crist, onfoh minne gast." And he swa æt nextan mid ðam worde gewāt. Nyste hē þeah ær þæt se eadiga wer, Stephanus, on his ðrowunge swa cly-pode, ac ðurh his ðingunge hē warð to fulluhte and to ñam wordum onbryrd.

Þær wærôn eac gehælede þry fôt-adlige men þurh ñone halgan cyðere, twegen landes menn and ðan ælðeodig. Ḷa landes men wurdon þærrihte gehælede, and ñam ælðeodigan warð geswutelod hwæt he to his fotum lecgan seoelde; and he swa dyde swa him geswutelod wæs, and seo seocnys þærrihte geswâc. Sum cild plegode gyneleaslice, and bear under anum yrnendum hweole, and wearð to deaðe tocwydes. Seo moder þa dreorig bær þæs cildes lic to þam foresædum gemynde þæs halgan Stephanes, and hit sona ge-educode, and ansund æteowode. An eawfæst mynecenu læg swiðe geswenct, ðrwene ælcere edwypringe. Þa asende man hire tunecan to þære halgan cyrcan, ac heo gewāt ær se ðærdraca ongean come. Hire magas ðeah oferbræddon þæt lic mid þære tunecan, and heo sona cucu arás. Sum gelyfed man gebæd æt þære cyrcan for his adligan dehter, and hire reaf þider abær: cfne, ðaða he hàm gecyrde, þa urnon his hiwan him togeanes, and hire forðsið him gecyddon. He ña
sick heathen, that he might no longer delay his belief. Then the son-in-law did so with infinite groaning and weeping, and purely with burning piety; and took some flowers from the holy altar, and laid them under the heathen’s head. He then, on the same night, after his first sleep, anxiously cried, praying that they would fetch the bishop to him. His friends then answered, that he was not in the neighbourhood. He then again eagerly entreated that they would send for a mass-priest; he said that he would believe in God, and humbly submit to baptism. At this his friends greatly wondered and rejoiced, and he was immediately baptized, and had in his mouth, till his departure, the same words which the blessed Stephen at his end said to God, “Christe, accipe spiritum meum:” that is, “Christ, receive my spirit.” And he so at last with those words departed. Yet knew he not before that the blessed man, Stephen, at his passion so cried, but through his intercession he was stimulated to baptism and to those words.

There were also healed three men lame of foot through the holy martyr, two men of the country and one a stranger. The men of the country were healed forthwith, and it was manifested to the stranger what he should lay on his foot; and he did as was manifested to him, and the disease forthwith ceased. A child was playing heedlessly, and ran under a running wheel, and was crushed to death. The mother then sad bare the child’s corpse to the before-said memorial of the holy Stephen, and it soon requickened and appeared sound. A pious mynchen lay greatly afflicted, hopeless of any recovery. They then sent her tunic to the holy church, but she had departed before the messenger returned. Her relatives, nevertheless, spread the tunic over the corpse, and she instantly arose alive. A believing man prayed at the church for his sick daughter, and bare her garment thither: behold, when he returned home, his household ran towards him, and announced to him her departure. He then covered
mid þam reafe þæt líc oferwreah, and seo dohtor þærrihte to life arás. Eft, sumes oðres mannes sunu þurh untrumnyse gewat, ac þæða his frynd þa líc-ðenunge gearcodon, þa tihte heora sum þæt man þæs cnapan líc smyrian scoelde mid ele þæs halgan Stephanes. Hí swa dydon, and he ge-edcucode. Eft, sum þegen brohte his suna líc to ðam foresædan gemynde þæs halgan cyðeres, and mid micclum wope hine gebæd, and æfter his gehede hé ahɔf þæt cild up ge-edcucod and an-sund.

Gif we wyllað ealle ða wundra and hælða awritan, þe we onçeowon gefremode þurh ðone wuldorfullan cyðere Stephanum, ðonne wyrce we manega bêc, æððan ðe we hí ealle gegaderion; and ðeah hí ne magon beon ealle gegaderode, sind þeah sume þe ic forsuwian ne mæg. An æþelboren wif weard micclum geswenct mid langsumere untrumnyssé, and hire ðe mihte nán læcercæft freman. Þa lærde hi sum iudeisc man, þæt heo name ænne wernægel of sumes oxan hricge, and becnýtte to anum hringe mid hire snóde, and mid þam hí to nacedum lícce begyrde. Þa ferde heo swa begyrd to þæs halgan cyðeres cyrcan, þæt heo ðær hire hæle abæde. Þa wicode heo be wege wið þære éa þe is geháten Bagrade, and on ærne-merien siðode, swa swa heo gemynt hæfde. Þa geseah heo lícgan ðone hring on ðam wege ætforan, mid snóde mid ealle, and þæs micclum wundrode. Þa wende heo þæt se hring toburste, ðoddæ seo snóde toslupe; ac ðæða heo afunde þone hring gehalne, and þa snóde mid eallum cnottom swa fæste gewriðen swa heo ðær wæs, ða understód heo þæt þæt wundor gelámp þurh ðæs halgan mihte ðe heo to fundode, and micclum truwode hire hæle toward þurh his geearning-um, and wearp ðone hring mid þam bendum into ðam flow-endum streame. Heo ferde ða mid bliðum mode to ðære halgan cyrcan, and ðær hire hæle gefette, þurh ðæs halgan cyðeres ðingunge.

An wundorlic tâcn gelámp æt þæs halgan gemynde, swa widmære, ic wene, þæt feawa wærón on þære neawiste þe
the corpse over with the garment, and the daughter straight-
ways arose to life. Again, the son of another man died
through sickness, but while his friends were preparing the
last offices, one of them induced them to anoint the corpse of
the boy with oil of the holy Stephen. They did so, and he
requickened. Again, a thane brought the corpse of his son
to the beforesaid memorial of the holy martyr, and with great
weeping prayed to him, and after his prayer he raised the
child up quickened and sound.

If we will record all the wonders and cures that we know
to have been performed by the glorious martyr Stephen, then
may we make many books before we gather them all; and
though they may not all be gathered, yet are there some
which I may not pass in silence. A woman of noble birth
was greatly afflicted with long sickness, and no leechcraft
availed her aught. Then a jewish man counselled her to take
a wart from an ox's back, and tie it to a ring with her fillet,
and with that gird her naked body. She then so girded went
to the church of the holy martyr, that she might there by
prayer obtain her health. On the way she pitched her tent
by the river which is called Bagrada, and at early morn
journeyed on, as she had intended. There she saw lying
before her on the way the ring together with the fillet, and
thereat greatly wondered. She imagined that the ring had
burst, or that the fillet had become loose; but when she found
the ring whole, and the fillet with all its knots as firmly bound
as it was before, then understood she that that wonder hap-
pened through the holy might to which she was bending her
way; and firmly trusted that her health was at hand through
his merits, and cast the ring with the bands into the flowing
stream. She went then with cheerful mind to the holy
church, and there obtained her health, through the interces-
sion of the holy martyr.

One wonderful miracle took place at the memorial of the
saint, so celebrated, I ween, that there were few in the
Martyr.\(\ldots\) ne gesawe, \(\ldots\) ne gehyrde. Seofon gebroðru wæron and \(\ldots\) wæro geswustra, \(\ldots\) wæro wydewan cild, on \(\ldots\) byrig Cappadocia, \(\ldots\) bilerice gegremod, \(\ldots\) hire weres forðsiðe, fram hire \(\ldots\) cilde, to \(\ldots\) swide \(\ldots\) heo on Easter-tide eode to cyrcan, and wolde \(\ldots\) sansu \(\ldots\) ðe hi getirigde mid wyriungum gebinden. \(\ldots\) ðe osne deofol on mannes hiwe, se befrán, hwider heo wolde. \(\ldots\) heo wolde to cyrcan gán, and \(\ldots\) sunu \(\ldots\) ðe hi getirigde mid wyriungum gebiðan. \(\ldots\) heo befrán, hwider heo wolde. \(\ldots\) eode \(\ldots\) feax, and bedypte on \(\ldots\) fante, and mid micelre hâtheort-nysse ealle hire bearn mânfullice wirigde. Æfter \(\ldots\) eode \(\ldots\) tyme, and sylfe on grine \(\ldots\) ealle hire gewunode, ða heo \(\ldots\) er to \(\ldots\) mânfullican wyriunge, se \(\ldots\) ealdian wiðer \(\ldots\) hire ægenre hengene gelêrde.

\(\ldots\) heo mid mærân wöd-nysse astyrd. Æode \(\ldots\) and to \(\ldots\) fanfæte, and tolysde hire feax, and bedypte on \(\ldots\) fante, and mid micelre hâtheort-nysse ealle hire bearn mânfullice wirigde. Æfter \(\ldots\) ealle \(\ldots\) tyme, and \(\ldots\) hire gewunode, ða heo \(\ldots\) er to \(\ldots\) mânfullican wyriunge, se \(\ldots\) ealdian wiðer \(\ldots\) hire ægenre hengene gelêrde.

\(\ldots\) heo mid mærân wöd-nysse astyrd. Æode \(\ldots\) and to \(\ldots\) fanfæte, and tolysde hire feax, and bedypte on \(\ldots\) fante, and mid micelre hâtheort-nysse ealle hire bearn mânfullice wirigde. Æfter \(\ldots\) ealle \(\ldots\) tyme, and \(\ldots\) hire gewunode, ða heo \(\ldots\) er to \(\ldots\) mânfullican wyriunge, se \(\ldots\) ealdian wiðer \(\ldots\) hire ægenre hengene gelêrde.
neighbourhood who saw it or heard of it not. There were seven brothers and three sisters, children of one widow, in the city of Cappadocia, of a noble family. Now the mother was so bitterly irritated, after the death of her husband, by one of her children, that at Easter-tide she went to church, and would bind by curses the son who had provoked her. She then met a devil in man's guise, who inquired whither she was going. The poor woman answered and said, that she would go to church and curse the son who had provoked her. Then answered the devil in human form, "Right thou wilt do and well, if thou cursest all thy children together; for they all stood present, when the one reviled thee, and would not defend thee against their brother; nor lamented they thy injury: curse them altogether." The poor woman followed his barbarous counsel, and was troubled with greater frenzy. She then went to the font-vessel, and loosened her hair, and dipt it into the font, and with great fury sinfully cursed all her children. After this she returned home, and found all her children quaking with immense torments in every limb. Then was she penetrated with great sorrow for having perpetrated so great a crime; and went and hung herself in the halter, that she had spun with her feet. Verily the same devil who had ere instigated her to the wicked cursing, afterwards seduced her to her own hanging.

The poor children then for shame could no longer remain in the city, on account of the horrible quaking, but went wandering over all the Roman dominion. Two of these came to us, brother and sister, Paul and Palladia, noted for their misery. They came two weeks before Easter, and daily visited the holy church, in which was the memorial of the glorious Stephen, praying that he would reconcile God to them, and give them their former health. Then on the Easter-day they went, as they were wont, to the church, and the brother prayed at the holy relics. He there became suddenly pro-
dum gelicost læg, na swa-ðcæah cwacigende, swa swa him on slæpe gewunelic wæs. Efiue, ða he arās, and nateshewon ne cwacode, forðan ðe hæ wæs gehæled and stōd gesũnd, sceawigende þa þe hine sceawodon. Eornostlice hwā mihte ða forswuian Godes herunge? Soðlice seo cyrce wearð gefylled mid clypungum þæs blissigendan folces, and hī uron to me, án æfter ðanum, þær ic inne sæt ða gearo to gānne; ælc æfter odrum cydde me þæt wundorlice Godes tācn, and ic ðæs nicclum Gode ðancode. Þa æt nextan stōp inn se gehæleda cnih, and hine to minum cnewum gebígde, and ic hine to minum cosse arærde. Êc eode ða to Godes ðenunge, and þæt folc geblettsode, and him Godes gerihtu dyde. Êc gelægode þone gehæledan cnih to urum gereorde, and he us rehte ealle his broðerlicere and moderlicere yrmiSe racu. On ðam Eriddan Easterlicum dæge ic hét standan þone gehæledan broðer ætforan ðam folce, and his swuster samod, and ic him rehte ða race be endebyrdnyssë. Þæt folc beheold þone broðer standan buton átelicere cwâcunge, and seo swuster eallum limum egeslice cwacode. Þa ðe hine ðær ne gesawon, and nyston fram hwilcere yrmiSe Godes mildheortuys hine gehælde, hī milton tocnawan on ðære swuster bifunge.

Þa het ic æfter ðære gerecednyssë hī hwæthwega ufor gān; and ic ongann be ðam cuðan intingan hwæthwega geornlicor smeagan. Efiue ða færlice wurdon gehyrede ðære clypunga núvre blisse of ðæs martyres gemynde, and þæt folc beah ðyderweard. Seo cwacigende swuster eode of ðam stœpum, pe heo on astōð, to ðam halgan cyðere, wolde hī gebiddan, and heo færrihte, swa heo þæt gesceot hrēpode, læg swilce heo mid slæpe fornumen wære, and arās siddan hāl. Þæt folc ða mid nicelre fægnunge, and singalre herunge, hī gelæddon to ðære stowe þær heo lytle ðær cwacigende stōd, and micclum fægnodon þæt heo wæs ðam breðer gelic, ðam ðe heo hwene ðær ðurh ða egeslican bifunge ungelic wæs.
strated, and lay most like to one sleeping, yet not quaking, as was usual with him in sleep. Lo, he then arose, and quaked not at all, for he was healed and stood sound, looking on those who looked on him. Who could then refrain from uttering the praise of God? Verily the church was filled with the exclamations of the rejoicing people, and they ran in to me, one after another, where I was sitting, ready to go; each after other declared to me the wonderful miracle of God, and I greatly thanked God for it. At last in stept the healed youth, and bowed himself to my knees, and I raised him to my kiss. I went then to God's ministry, and blessed the people, and celebrated God's rites before them. I invited the healed youth to our refectory, and he related to us all the history of his fraternal and maternal misery. On the third Easter-day, I desired the healed brother to stand before the people, and his sister with him, and I recounted to them the story from beginning to end. The people beheld the brother standing without the horrible quaking, and the sister, in all her limbs, quaked dreadfully. Those who had not seen him before, and knew not from what misery God's mercy had healed him, they might know it by the trembling of the sister.

After the narrative, I bade them go a little higher, and I began to inquire somewhat more diligently concerning this notable matter. Behold then suddenly other exclamations of new joy were heard from the martyr's memorial, and the people bent their course thitherwards. The quaking sister had gone from the steps on which she had stood to the holy martyr, she wished to pray, and straightways, as she touched the railing, she lay as if she had been seized with sleep, and afterwards rose up hale. The people then, with great rejoicing and incessant praise, led her to the place where a little before she had stood quaking, and greatly rejoiced that she was like to her brother, to whom a short time previously, through that dreadful trembling, she was unlike. All then together re-
Hwæt sæ, ealle samod blissodon on Godes herungum swamiccum, þæt ure earan earðofdllice mihton heora stemne æraefnan. Hwæt wæs on særa blissigendra heortan buton Godes geleafa, for þan þe Stephanes blød agoten wæs? Hwæne mærsiað þæs wundra mid heora seoþunge buton Crist, þæ on sondre menniscnyssse geboren wæs, and mid flæsce of deade æræs, and mid flæsce to heofonum astah? Witoslice þæs halga cyhære and his æftergengan wæron gewitan þysses geleafan, and ðisum geleafan hí cyddon gecyðnyssse, oferswiðende þísne feondlican middaneard, na ongean feohtende, ac sweltende.

Þæs eadiga wer, Stephanus, þe we ymbe spreað, and mid cyrielicum þenungum wurðiað, is se forma cyhære, þe ærest æfter Cristes uppstige to heosfenan rice wuldorful becom. Hé filigde Cristes fötswaðum swiðe nean, and his gebysnunge æraefstlice geefenlæhte. Crist mildheortlice his cwellerum to ðam Ælnihtigum Fæder geþingode, þæda hí on rode-hengene ahafen wæs, þus cweðende, “Min Drihten, miltsa him: nyton hí hwæt hí doð.” Eft, se halga Stephanus under þam heardum stánnum his cneowa gebigde, and for his stænendan slagan þus bæd, “Drihten min, ne sete þu him þas daða to synne.” He is fyrmest on martyrdom, and fyrmest on læcowdome, forðan þe hí eallum cyðerum Cristes bysne æteowode, betwux ðam hí heyl caldordom a buton ende.

Nis nánnum men alyfed þæt hí oðerne wyrige, forðan þe se apostol Paulus cwýð, þæt ða wyriġendan Godes rice ne geaðniað. Ne wyrige nán man oðerne, ne yfeles ne wisce, þy-laes þe hí þurh ða wyriunge his sawle swilce mid deoslicum rāpum gewriðe, and ða wrace ðrowige on his gaste þe þæt wif on lichaman ðrowade, þe be deosles ræde hire ðegenne team mid wyriunge geýrmde, and hí sylfe mid grine acwéalde. Gýman ealle fæderas and moddru þæt hí heora cild mid gramlicum wyriungum deosle ne betaæcon; and warnian ða bearn þæt hí náðer ne fæder ne moder mid teonan ne getyrion to heora wyriungum; forðan hit is awritten on Godes
joiced with praises to God so greatly, that our ears might hardly endure their voices. What was in the heart of those rejoicing but the praise of God, for whom the blood of Stephen had been shed? Whom do these miracles with their confirmation magnify, but Christ, who was born in true humanity, and with flesh arose from death, and with flesh ascended to heaven? Verily the holy martyr and his successors were witnesses of this belief, and to this belief they bore testimony, overcoming this hostile world, not by fighting against it, but by dying.

This blessed man, Stephen, concerning whom we speak, and with church services honour, is the earliest martyr, who first, after Christ's ascension, came glorious to the kingdom of heaven. He followed the footsteps of Christ very near, and piously imitated his example. Christ mercifully interceded for his murderers to the Almighty Father, when he was raised on the cross, thus saying, "My Lord, have mercy on them: they know not what they do." Afterwards the holy Stephen under the hard stones bowed his knees, and for his stoning slayers thus prayed, "My Lord, lay not these deeds to them as sin." He is first in martyrdom, and first in teachership, for he manifested Christ's example to all martyrs, among whom he holds precedence ever without end.

It is permitted to no man to curse another, for the apostle Paul says, that the cursers shall not possess the kingdom of God. Let no man curse nor wish evil to another, lest through that cursing he bind his soul, as it were, with devilish ropes, and suffer in his spirit that penalty which the woman suffered in body, who, through the counsel of the devil, afflicted her own family with cursing, and destroyed herself with a halter. Let all fathers and mothers take heed that they with cruel curses deliver not their children to the devil; and let the children be careful not by contumely to provoke either father or mother to curse them; for in God's law it is written,
Æ, "Arwurða ðinne fæder and þine moder, þæt þu læng lif ofer eorðan wunie." Ne læg næ man ðærne wyrían, and him sylfum geboorgan; ac hē forðed his ágene sawle mid þære mãnfullan wyrliunge, getimige ðam oðrum swa him getimige. Ure tungne is gesceapan to Godes herungum, and to gesceadwisum spræcum, na to deofollicum wyrliungum. Ne magon we mid ánnum muðe bletsian and wyrían.

Mine gebroðra, understandað þis: ne slītho se dēma þone forseyldgodan sceæðan, ac hē hæt his underðecoddan hine beliðian. Witodlice se þe oðerne wyrigð, he sæt hine sylfne to dēman, and God to slāgan. Þonne he bitt þæt God þone oðerne fordōn sceole, hwæt deð hē ðonne buton swilce hē déme, and God slea? Uton beon gemynðige hwæt Drihten be ðysum tæhte: hē cwæð, "Lufiað eowre fynd, doð þam tela þe eow hātiað, and gebiddað for eowerum ehterum and tynendum, þæt ge beon eowres Fæder bearn sæðe on heofonum is." Sy him wuldor and lóf á on ecnyssse. Amen.

VIII. IDUS IAN.

SERMO IN AEPIPHANIA DOMINI.

DES dæg is gehātēn on bōcum Swutelung-dæg, forðan þe on ðisum dæge wærd Crist mancynne geswutelod, ērest ðam þrym cynegum, þe him lāc brohton, and eft gewislicor ðāða hē on ðyssum dæge gefullod wæs.

Se Ælmihtiga Godes Sunu, þaða hē mann beon wolde, ða sende hē his bydel toforan him, Iohannem þone Fulluhtere, þæt hē sceolde Cristes to-cyme mannum cyðan, þæt hū, ðurh ðone bydel, gelyfðon on ðone godcundan Cyning. Se Iohannes wæs acenned swa swa ðyre menn beð, of fæder and of meder, and wæs ánfeald man, mære and gēðungen, swa swa Crist be him cwæð, "þæt on wifa bearnum næs næn mārra
"Honour thy father and thy mother, that thou mayest live a long life on earth." No man can curse another and secure himself; for he fordoes his own soul with that wicked cursing, betide to the other whatever may betide. Our tongue is shapen for praises of God, and to rational speeches, not for devilish cursings. With one mouth we may not bless and curse.

My brothers, understand this: the judge slays not the condemned robber, but he commands his subordinates to deprive him of life. But he who curses another sets himself up as judge, and God as the slayer. When he prays that God shall fordo the other, what does he then but as though he judges and God slays? Let us be mindful of what the Lord taught concerning this: he said, "Love your foes, do good to those who hate you, and pray for your persecutors and calumniators, that ye be children of your Father who is in heaven." Be to him glory and praise ever to eternity. Amen.

JANUARY VI.

SERMON ON THE LORD'S EPIPHANY.

THIS day is called in books MANIFESTATION-DAY, because on this day Christ was manifested to mankind, first to the three kings, who brought him gifts, and again, more especially, when he on this day was baptized.

The Almighty Son of God, when he would be man, sent his proclaimer before him, John the Baptist, to announce the advent of Christ to men, that they, through that proclaimer, might believe in the divine King. John was born as other men are, of father and of mother, and was a simple man, great and illustrious, as Christ himself said of him, "That among the children of women there was no greater man than
mann homne Ioannes se Fulluhtere." Crist næs na of wife acenned, ac wæs of mædene, forði næs hæ geteald to ðyssere wiðmetennysse. Ioannes, ðaða hæ gestiðod wæs, ða wolde hæ forbugan ða undeawas þe menn begað, and ferde ða to westene, and ðær wunode, oð þæt hæ fullweaxen wæs, and ðær swiðe stiidlice leofode: ne dranc hæ naðor ne wín, ne beor, ne ealu, ne nán ðæra wæstan ðe menn of druncnið; ac æt hím ofet, and þæt þæt hæ on wuda findan mihte. Eall his realf wæs geworht of oluendes hære. ðaða hæ geðogen wæs, þa com hím to Godes bebod, þæt hæ sceolde faran to mænum, and bodian fulluht on synna forgifenysse, and sceolde fullian þæt folc þe hím to côme mid his ægumen fulluhte, on þám fulluhte næs nán synne forgifenysse; and hæ sceolde eac cyðan ymbe Cristes fulluht, þe toweard wæs, on þám þe beóð calle synna forgyfene.

Ioannes com þa, swa swa him beboden wæs, to ðære ðæ þe is geháten Iordanis, and clypode to eallum folce, and þus cwæð, "Behreowsiað cowre synna, and wyrcað dædbote, forðan þe Godes rice genealæð:” et reliqua. Þæs word he clypode be Criste, forði þe Cristes fulluht swæh ðone man ægðer ge utan ge innan: þæt wæter wiðutan, and se Halga Gast wiðinnan. Ioannes fulluht ðwoh ðone mannan wiðutan, and nán ðing wiðinnan, forði ðe hæ ne sealde náne synne forgifenysse, swa swa Crist dyde þurh ðone Halgan Gast.

Þaða Crist wæs þritig wintra, þa com he on þisum dæge to Ioannes fulluhte, æt ðære ðæ þe is geháten Iordanis, and wolde beon gefullod æt hís handum. ðaða Ioannes hine gesaæh cumende to hím, þa cwæð þe be hím, "Hér geð Godes Lamb, seðæ æþryt and adylegæ middaneardes synna. Be ðysum ic sæde cow ær, ‘Se þe æfter me cymþ, hæ is beforan me, forðan þe hæ wæs ær ic gewurde.’” He cwæð þa to Criste, "La leof, ic sceal beon gefullod æt ðinum handum, and þu cymst to minum fulluhte.” Crist þa him geandwyrd, “Laet nu ðus, and geðafa ðís; swa une gedafenað, þæt wit gefyllon calle rihtwisnisse.” Ioannes þa geðafode þæt hæ
John the Baptist." Christ was not of woman born, but was of a maiden, therefore was he not reckoned in this comparison. John, when he was grown up, would eschew the vices which men commit, and went to the wilderness, and there dwelt until he was full-grown, and there lived very rigidly: he drank neither wine, nor beer, nor ale, nor any of those liquors from which men become drunk; but ate fruit, and what he could find in the wood. All his raiment was wrought of camels' hair. When he was grown to maturity, God's commandment came to him, that he should go to men, and preach baptism in forgiveness of sins, and should baptize the people who came to him with his own baptism, in which baptism there was no forgiveness of sin; and he should also declare concerning Christ's baptism, which was to come, in which all sins are forgiven.

John came then, as he had been commanded, to the river which is called Jordan, and cried to all the people, and thus said, "Repent your sins, and do penance, for the kingdom of God draweth near," etc. These words he cried of Christ, because Christ's baptism washes the man both without and within: the water without, and the Holy Ghost within. John's baptism washed the man without, and not within, for he gave no forgiveness of sin, as Christ did through the Holy Ghost.

When Christ was thirty years old, he came on this day to John's baptism, at the river which is called Jordan, and would be baptized at his hands. When John saw him coming to him, he said of him, "Here cometh the Lamb of God, who taketh away and extirpateth the sins of the world. Of this one I said to you before, 'He who cometh after me is before me, for he was before I was.'" He then said to Christ, "O beloved, I should be baptized at thy hands, and thou comest to my baptism." Christ then answered him, "Suffer it now thus, and consent to this; so it befittheth us to fulfil all righteousness." John then consented to baptize Christ.
Crist gefullode.  þaða he gefullod wæs, þa wearð seo heofon geopenod bufon his heafde, and Godes Gast com on anre culfran híwe, and gesæt bufon Criste; and þæs Fæder stemn clypode of heofonum, and þus cwæð, “þæs is min leofa Sunu, and he me welelican.”

Her sind hrædlice gesæde micle Godes wundra, and we behöfðat þæt we wísra lâreowa trahntunga be ðisum ðingum understandan. Iohannes cwæð be Criste, þæt he wäre Godes Læmb, seðe ætbrude middaneardes synna. God sette on ðære ealdan ðæ, and het niman ðanes geares læmb æt ælcum hiwisce, and sniðan on Easter-tide, and wyrkan mid þæs lambes blode rode-tæcn on heora gedyrum, and on oferslegum, and brædan þæt læmb, and hit swa ðicgan; gif þær hwæt læfde, forðærnan : and hi wæron ða þurh þæt geblettsode and gescyldde wið deosol. Þis nis nu alyfed nánun men to dône, forðan þæs læmbes slege getæcnode Cristes slege. He ne wiðcrode ongean, ne feaht þe swiðor þe læmb deð, ac geðæfode swiðe gedýlcelice þæt he wäre geoffrod for ealles middaneardes synnum; forði buton he ðrowode for ðús, ne mihte ure nán cuman to Godes rice.

Criste wolde beon gefullod, na forði ðe him neod wäre ænings fulluhtes, forði ðe he næfre náne synne ne geworhte, ac he wolde mid his eadmodnysse astellan ða bysne, þæt nån cyning ne nán rice man ne sceolde þincan to huxlic þæt he gebuge to Cristes fulluhte, þaða he sylf germanode þæt he wolde gebigan his halige heafod to his ðéowan handum. ðaða he into ðam wætere eode, ða wæs þæt wæter and ealle wyll-springas gehalgode þurh Cristes lichaman to urum fulluhte. Micel wæs Cristes eadmodnys, ðaða he com sylf to ðam Fulluhtere; and micel wæs Iohannes eadmodnys, ðaða he ne dorste Crist gefullian, ðærða ðe he gehâten wæs; ac ðærða ðe nán eadmodnys nis fullremed, buton hire gefera beo gehyrsumyns, þa gefylde he eadmodlice þæt þæt he ðær wiðsoc forhtigende. Se Hælend cwæð, “Geðafa þæt ic beo gefullod
When he had been baptized, the heaven was opened above his head, and the Spirit of God came in the form of a dove, and sat above Christ; and the voice of the Father cried from heaven, and thus said, "This is my beloved Son, and he well pleaseth me."

Here great wonders of God are quickly said, and it behoves us to understand the commentaries of wise instructors concerning these things. John said of Christ that he was the Lamb of God, who should take away the sins of the world. God appointed in the old law and commanded a lamb of one year to be taken of every family, and slain on Easter-tide, and to make with the blood of the lamb the sign of the cross on their door-posts and on the lintels, and roast the lamb, and so eat it; if there were any left, to burn it: and they were then blessed through that, and shielded against the devil. This is not allowed now to any man to do, because the slaying of the lamb betokened the slaying of Christ. He resisted not, nor fought more than a lamb does, but consented very patiently to be sacrificed for the sins of all the world: because, unless he had suffered for us, none of us could come to the kingdom of God.

Christ would be baptized, not because he needed any baptism, for he had never wrought any sin, but he would by his humility set the example, that no king nor powerful man should think it too degrading to submit to Christ's baptism, when he himself vouchsafed to bow his holy head to the hands of his servant. When he went into the water, then was that water and all well-springs hallowed by Christ's body to our baptism. Great was Christ's humility, when he himself came to the Baptist; and great was the humility of John, when he durst not baptize Christ, ere he was commanded; but because no humility is perfect, unless its companion be obedience, he then performed humbly that which he had before refused from fear. Jesus said, "Consent that I be baptized at thy hands
æt ðinum handum on wætere, and ðu siððan, swa swa ðu gewilnast, beo æt minum handum gefullod þurh ðone Halgan Gast: swa wit sceolon gefyllan ealle rihtwisynsse;’ þæt is ða soðan eadmodnysse.

Heofonas wæron geopenode buffon Criste, ðaða he gefullod wæs, and him to com se Halga Gast. Æfere him wæron heofonas geopenode, and æfere him wæs se Halga Gast mid-wunigende: ac þæt getacnað þæt us bīð geopenod heofonan rícce ðæter urum fulluhte, and se Halga Gast, þurh his gife, onbryrt ure mód to ælcere gôdnyssse, gif we hine ne drifað fram ðūs mid yfelum weorcum.

Þær com ða stemn þæs Fæder of heofonum, þus cwedende, “ðæs is min leofa Sunu, þe me wellicað.” Soð is þæt se sealm-wyrhta to Gode gecwæð, “Drihten, ðine gecyðnyssa sindon swiðe geleasclice.” Hu mihte beon màre gecyðnyss be Criste þonne ðær gedon wæs? Þær stōd se Sunu on ðære menniscnyssse, and se Fæder clypode of heofonum, and se Halga Gast niðer astah to Criste. Þær wæs ða eal seo Halige Æryynnys, seoðe is án God untodæledlic. Se Fæder nis of nànun oðrum gecumen, ac he wæs æfere God. Se Sunu is of ðam Fæder eall þæt he is, na geworht ne gesceapen, acacen ned æfere of ðam Fæder, forþan þe he is þæs Fæder Wisdom, þurh ðone he geworhte ealle gesceapta. Se Halga Gast is Lufu and Willa þæs Fæder and þæs Suna; and hi sindon ealle gelice mihtige, and æfere hī œry án God untodæledlic: œry on hādum, and án on Godcundnyssse, and on gecynde, and on eallum weorcum. Ne trucað heora nān ánna þurh ðunmihte, ac þurh gecynde ánne Godcundnysshe hī wyrcæð ealle æfere án weorc. Nis na se Fæder mid þære menniscnyssse befangen, ne se Halga Gast, ac se Sunu ánna; ðeah-hwæðere hī ealle œry þæt geræddon and gefremodon, þæt se Sunu ánna þa menniscnyssse underfeng.

Lytel wæs se Halga Gast geduht, ðaða he wæs gesewen on ánre culfran anlicnyssse, ac hwæðere hē is swa micel þæt he is Ælmihtig God, and he gefylð þurh hine sylfne ealle ðas
in water, and be thou afterwards, as thou desirest, baptized at my hands through the Holy Ghost: so we shall fulfil all righteousness;" that is the true humility.

The heavens were opened above Christ, when he was baptized, and the Holy Ghost came to him. Ever were the heavens opened to him, and ever was he co-existing with the Holy Ghost: but that betokens to us that the kingdom of heaven will be opened to us after our baptism, and the Holy Ghost, through his grace, will stimulate our minds to every goodness, if we drive him not from us with evil works.

There came then the Father's voice from heaven, thus saying, "This is my beloved Son, who well pleaseth me." True is that which the psalmist said to God, "Lord, thy testimonies are very faithful." How could there be a greater testimony of Christ than was there given? There stood the Son in human nature, and the Father cried from heaven, and the Holy Ghost descended to Christ. There was then all the Holy Trinity, which is one God indivisible. The Father is not come of any other, for he was ever God. The Son is of the Father all that he is, neither made nor created, but ever born of the Father; for he is the Wisdom of the Father, through whom he made all creatures. The Holy Ghost is the Love and Will of the Father and of the Son; and they are all alike mighty, and those three ever one God indivisible: three in persons, and one in Godhead, and in nature, and in all works. Not one of them fails alone through weakness, but through the nature of one Godhead they all work ever one work. The Father is not invested with humanity, nor the Holy Ghost, but the Son only; nevertheless they all counselled and effected, that the Son alone should assume humanity.

Little did the Holy Ghost seem, when he appeared in the likeness of a dove, but yet he is so great that he is Almighty God, and he fills of himself all this world, as it is written of
worul, swa swa be him awritten is, "Godes Gast gefylđ ealre eordan ymbhwyrft." Æfter Cristes rowunge and his upstige, com se Halga Gast bufan ōam apostolum on fyres hīwe, and þæt hūs eall gefylde mid fyre, ēær ēær hī inne sæton, swilece hit eal burne; and se Halga Gast ða heora ealra mōd, þe ēær-inne wæron, þæt sindon, ēn hund manna and twentig manna, swa onbryrde and onælde, þæt hī cuðon ælc gereord þe on middanearde is, and hī ðurh ðone Halgan Gast ealle ða bēc and ðone wisdom awriton and asetton ðe Godes þeowas rādað geond ealle ðas woruld; and hī wæron swa gehyrte, þæt hi him ne ondredon nāðor ne hæfendra cyninga þeowracan, ne nānes cynnes pinunga, ac æfre hī hodedon þam folce rihtne geleafan, and Godes mærða, and his mildheart- nyssæ, ðæ heora lifes geendunge.

Hwī com se Halga Gast ða on fyres hīwe ofer ðam apo- stolon, and ofer Criste on his fulluhte on culfran gelicynysse? Nis þæs Halgan Gastes gecynd ofþe micelynys ðon ðam hīwe wunigende ðe he ða on gesewen wæs, ac hē com ofer Criste on culfran hīwe, forði þæt he wolde getæcnian mid þam þæt Crist wæs on ðære menniscynysse swiðe líðe and unhearm- georn. Hē ne cidde, ne hē ne hrymdes betwux mannum, ne hē sace ne astyrede, ne hē biterwyrdre nēs; ac mid ealre līð- nyssæ and sōðre lufe hē drothnode on ðisum life. We rādað on bōcum be ðære culfran gecynde, þæt heo is swiðe gesibsum fugel, and unscaethig, and buton geallan, and unreðe on hire clawum; ne heo ne leofað be wyrnum, ac be eordilcum væstmum. For ðære unscaethignysse wæs se Halga Gast æteowed bufon Criste on þæs fugeles hīwe. ða apostoli wæron gecorene and gesette læreowas eallum mancynne; ða com se Halga Gast ofer him on fyres hīwe, to ði þæt hī sceoldon beon byrnende and caue to Godes willan, and forniman ælce unðeaw mid heora lāre, swa swa fyr fornimð swa hwæt swa him to cynd.
him, "The Spirit of God filleth the circumference of all the earth." After Christ's passion and his ascension, the Holy Ghost came over the apostles in form of fire, and filled all the house with fire, where they sat within, so that it all burned; and the Holy Ghost then so stimulated and fired the minds of all those who sat therein, that is, one hundred and twenty men, that they knew every tongue which is in the world, and, through the Holy Ghost, they wrote and established all the books and the wisdom which God's servants read throughout all this world; and they were so animated that they dreaded neither the threats of heathen kings, nor torments of any kind, but they ever preached to the people right belief, and the glories of God, and his mercy, to their life's end.

Why came the Holy Ghost then in form of fire over the apostles, and over Christ at his baptism in likeness of a dove? The nature and greatness of the Holy Ghost are not dwelling in the form in which he was then seen, but he came over Christ in the form of a dove, because he would thereby be-token that Christ in his humanity was very meek and harmless. He chided not, nor cried he among men, nor stirred he up strife, nor was he inclined to bitterness; but with all meekness and true love he lived in this life. We read in books on the nature of the dove, that it is a very peaceful and innocent bird, and without gall, and not fierce with its claws; nor lives it on worms, but on earthly fruits. For its innocence the Holy Ghost appeared above Christ in the form of that bird. The apostles were chosen and appointed teachers to all mankind; therefore came the Holy Ghost over them in form of fire, to the end that they might be ardent and prompt for God's will, and consume every vice with their lore, as fire consumes whatsoever comes to it.

In two forms the Holy Ghost appeared, in a dove's and in that of fire, for the qualities that every christian man shall
ban sceal, āet is, āet hē hæbbe bilewitnyse ūäre culfran, and hæbbe soðe sibbe to cristenum mannum, and beo butan biternysse, swa swa seo culfre is buton geallan, and ne be- 
gange nān reaflac, ne nānes mannes ne ehte, ēde ma ēse 
culfre deð. Beo hē eac onbryrd and byrnende on Godes lufe 
swa swa fyr, āet hē ælc yfel on him sylfum adwæsce, and 
eac on oðrum, āer ūær hē mǣg; and gemetegie ēt fyr ūa 
bilewitnyse, āet heo to sleac ne sy; and eft getemprie seo 
bilewityns ēt fyr, ēt hit to ređe ne sy.

Some men sind geđuhte bilewite, ac hī sind sleace : hī sind 
gesewe ne mid liðnyssse, ac heora liðnyss is sóðlice asolcennys 
and nytennys; ac se man ūe nǣf Godes Gast on him, he 
nis na Godes. Se ēe facn lufað, and smeað hū hē mage him 
sylfum gestrynan and na Gode, nǣf he na culfran ēeawas, 
ac hēf hēs blacan hremmes. Se ēe reaflac lufað, hē bið 
glida, and na culfre. O þre lytle fugelas sind læssan þonne 
heo sy, and hwæðere hī ofsleæd sum ūing, huru ūas fleogan; 
ne deð seo culfre na swā, ne leofað heo be nānum deaðe. 
Māre we mihton sprecan be ūære culfran gecynde, gif hit to 
langsum nære. Uton habban ægðer ge ūære culfran unscað-
ðignysse and ūæs fyres bryne, ēt we beon æfre scinende on 
bilewitnyse, and weallende on Godes lære.

Iu wæron sume gedwolmen þe cwædon ēt Iohannes ful-
luht wære māre and betere þonne þis fulluht sy þe nu stent 
on Godes cyrcan, forði ēt Crist wæs gefullod on Iohannes 
fulluhte; ac hī dwelodon mid þære spræce. Nāes nān synne 
forgifenys on Iohannes fulluhte; on urum fulluhte beoð ealle 
synna adylegode. Hwī þonne fullode Iohannes? Forði ēt 
hē sceolde Crist fullian, seðe ne behōfode nānre synne for-
gifenysse. Hwī fullode hē ā mā manna þonne Crist ænne? 
Forði ēt we ne sceoldon wenan ēt his fulluht wære swa 
gōd, ēt nān man ne moste beon on ðam gefullod buton Crist 
Ealle ūing sind þurh Crist geworhte. Sōðlice swa swa he 
gesceop his ēgene moder Marian, and siðsan wæs geboren of
have; that is, that he have the meekness of the dove, and
have true peace towards christian men, and be without bitterness, as the dove is without gall, and commit no rapine, nor persecute any man, any more than the dove does. Be he also stimulated and burning for love of God as fire, that he may extinguish every evil in himself and also in others, wheresoever he may; and let the fire regulate the meekness, that it be not too slack; and again let the meekness temper the fire, that it be not too fierce.

Some men are thought meek, but they are slack: they appear with mildness, but their mildness is in sooth sloth and ignorance; but the man who has not the Spirit of God in him is not of God. He who loves guile, and devises how he may gain for himself and not for God, has not the qualities of the dove, but has those of the black raven. He who loves rapine is a kite, and not a dove. There are other little birds less than it, and yet they slay something, flies at least; the dove does not so, it lives by no death. More could we say of the dove's nature, if it were not too longsome. Let us have both the innocence of the dove and the heat of the fire, that we may be ever shining in meekness, and burning with the lore of God.

Formerly there were some heretics who said, that John's baptism was greater and better than this baptism is which now stands in God's church, because Christ was baptized with John's baptism; but they erred with that speech. There was no forgiveness of sin in John's baptism: in our baptism all sins are extirpated. Why then did John baptize? Because he should baptize Christ, who needed no forgiveness of sin. Why did he ever baptize more men than Christ only? Because we might not imagine that his baptism was so good, that no man might be baptized by it save Christ only. Whence came baptism to John? From Christ. All things are wrought through Christ. Verily as he created his own mother Mary, and was afterwards born of her, so
hire, swa eac he forgeaf þæt fulluht Iohanne, and wæs eft gefullod æt Iohanne. Næs nānum men forgifen þæt he moste habban oðde gecwædan his ðegen fulluht buton Iohanne ðænum, and forði he is gehātæn Iohannes se Fulluhtere. Hwilc fulluht sealde he? His ðegen fulluht, on nānre synne forgifesnesse, ac to behreowsunge, and gearcunge to Cristes fulluhte. Þa men þe Iohannes fullode, þa wærøn eft gefullode on Cristes fulluhte, forðan þe hi ne mihton beon gehældene þurh Iohannes fulluhte. Hwilc is ure fulluht þe we beoð on gefullode? Ic cweðe, Cristes fulluht. Feawa manna Crist sylf gefullode, ac he forgeaf ðone anweald his apostolon, and eallum gehædedum mannum, þæt hi sceoldon fullian mid Godes fulluhte, on naman ðære Halgan ðrynnesse; and swa gefullod mann ne beo na eft oðre siðe gefullod, þæt ne sy forsewen þære Halgan ðrynnesse to-clypung.

Sume láreowas sindon beteran ðonne sume, swa swa wærøn þa apostoli; sume sind wāccran, swa swa we beoð; nis hvæðere forði þæt fulluht, ðe we nu mid fulliað, mislic, þæt is, naðor ne betere ne wyrse þurh urum geearnungum, forðan þe þæt fulluht nis nānes mannes, ac is Cristes, seðe æfre is göd, þeah ðe we wáce sindon. Þeah þe hwā widsace Crist æfter his fulluhte, ðæðe heafod-leahtras gewyrce, ne ðearf he beon eft gefullod, ac he sceal his syyna bewépan, and mid soðre behreowsunge gebētan, æfter wísa láreowa tæcunge; and he hæfð þonne Godes rice.

Þeo healice ðing gesette God mannum to clænsunge: án is fulluht, oðer is husel-halgung, þridde is dædbot, mid ge-swicynnysse yfelra dæda, and mid bigencge gōdra weorca. Þæt gefulluht ðús apweðr fram eallum synnum, se husel-gang ðús gehalgað, seo soðe dædbot gehæld úre misdæda. Godes ðæow, seðe hād underfeðr, sceal beon on ða wison gelogod þe God tæhte, and swa swa ða wærøn ðe Godes gelæþunge ærest gestædælodon. Doð swa swa Crist tæhte. Gif se láreow rihte tæce, do gehwā swa swa he tæcð; and gif he yfel bysnige, ne do ge na be his gebysnungum, ac doð swa swa
also he gave baptism to John, and was afterwards baptized by John. To no man was it granted to have or announce his own baptism, save to John only, and therefore he is called John the Baptist. What baptism did he give? His own baptism, with no forgiveness of sin, but for repentance and a preparation to the baptism of Christ. Those men whom John baptized were baptized again in Christ's baptism, because they could not be saved through the baptism of John. Which is our baptism in which we are baptized? I say, Christ's baptism. Christ himself baptized few men, but he gave the power to his apostles and to all ordained men to baptize with God's baptism, in the name of the Holy Trinity; and let not a man so baptized be afterwards a second time baptized, that the invocation of the Holy Ghost be not contemned.

Some teachers are better than others, as were the apostles; some are weaker, as we are; yet the baptism with which we baptize is not on that account different, that is, neither better nor worse, through our merits, because baptism is of no man, but is of Christ, who is ever good, though we are weak. Though any one deny Christ after his baptism, or perpetrate deadly sins, he need not be again baptized; but he shall bewail his sins, and with true repentance atone for them, according to the teaching of wise doctors; and he shall then have God's kingdom.

Three principal things God has appointed to men for purification: one is baptism, the second is housel, the third is penance, with cessation from evil deeds and practice of good works. Baptism washes us from all sins, housel hallows us, true penance heals our misdeeds. The servant of God who assumes orders should be disposed in the way taught by God, and as those were who first established God's church. Do as Christ taught. If the teacher teach right, let every one do as he teaches; and if he give evil example, do ye not by his examples, but do as he teaches. Every teacher shall
Sermo in Aepiphania Domini.

He lærow sceal agyldan gescedad Gode calra ðæra manna sawla ðe him betæhte syndon, to-eacan his ðeneral sawle: þonne gif ða lærowas wel tæcað and wel bysniæð, þonne beoð hí heahaldene. Gif hí mistæcað, ðeðe mis-bysniæð, hí forþæreð hí sylfæ.

Be ðæes folces gehyrsummysse, cwæð Crist to his lærowum, “Se þe eow gehyrsumæð, hí gehyrsumæð me; and se þe eow forsiðæ, hí forsiðæ me.” Uton beon gemynigde hwæt we Gode beheton on urum fulluhte. Nu cweþst ðu, ‘Hwæt behêt ic ðaða ic cild wæs, and sprecan ne mihte?’ We rædað on ðam ealdum gesetnyssum, þæt ða halgan lærowas teæhton þone soðan geleafan þam mannum þe to cristendome gebugon, and axodon hí, hwæðer hí woldon wiðsacan deofle, and on God gelyfan. Hí beheton þæt hí woldon swa dón, and wur-ðon ða gefullode on halgum fante, mid þam behate. Þa un-spredisændan cild hí fullodon þurh geleafan þæs fæder and ðære meder, and se godfæder wæs þæs cildes forspreca and borh wið God, þæt hit heoldæ þone cristendom be Godes teæunge; forðan þe se cwyde is swiðe egeslic þe Crist cwæð, þæt nán ungefullolde mann ne becymið to ðam ecan life. Nu stent þæos gesetynys on Godes gelâðunge, þæt man ða unspredisændan cild fullige, and hí beoð gehealdene þurh oðra manna geleafan, swa swa hí wæron þurh oðra manna synna geniðerade; forðan þe hit híð twylæ, hwæðer hit on life æðoligæ oðþæt hit þam lærowe mid geleafan andwyrdan mage.

We habbað full swutele bysne þises ðinges. Sum wif wæs ðe com to Criste, and bæð for hire dehter, þe læg on wódum dreame. Þa cwæð Crist to hire, þæt “hit nære na rihtlic þæt man name his cildra hláf, and wurpe hundum. Heo ða andwyrdæ, Gea, leof Drihten, and þeah-hwæðere oft ða hwelpas geæccæð þa cruman þe feallað of þæs hlafordes beode. ða andwyrdæ se Hæland, and cwæð, Eala ðu wif, micel is þin geleaþa: getimige ðe swa swa ðu wilt. Hire dohtar weard þærrihte gewittig.” Þa wæs seo dohtar gehæled þurh geleafan ðære meder; swa beoð eac ða ungewittigan cild
render an account to God of the souls of all those men which are committed to him, in addition to his own soul: then, if the teachers teach well and give good example, they shall be saved. If they misteach, or give evil example, they destroy themselves.

Concerning the people's obedience, Christ said to his teachers, "He who obeyeth you, obeyeth me; and he who contemneth you, contemneth me." Let us be mindful of what we promised to God at our baptism. Now wilt thou say, 'What did I promise when I was a child, and could not speak?' We read in the old institutes, that holy teachers taught the true belief to those men who turned to christianity, and asked them, whether they would renounce the devil, and believe in God. They promised that they would do so, and were then baptized in the holy font, with that promise. Un-speaking children they baptized through the belief of the father and of the mother, and the godfather was the child's sponsor and surety to God, that it should hold christianity according to God's teaching; for the sentence is very awful that Christ spake, That no unbaptized man shall come to eternal life. Now this law stands in God's church, that unspeaking children be baptized, and they shall be saved through the belief of other men, as through other men's sins they had been condemned; for it is doubtful whether it continue in life until it can answer the teacher with belief.

We have a very manifest example of this thing. There was a woman who came to Christ, and prayed for her daughter who lay in a fit of frenzy. Then said Christ to her, that "it were not right that one should take his children's bread and cast it to the dogs. She answered, Yes, dear Lord, and, nevertheless, the whelps often lick the crumbs that fall from the master's table. Then answered Jesus, and said, O thou woman, great is thy belief: betide thee as thou wilt. Her daughter straightways became sane." Then was the daughter healed through the belief of the mother; so are
gehealdene on ūam fulluhte þurh geleafan þæs fæder and þære meder, and þurh forespræce þæs godsfæder. Se næsse-preost axað þæt cild, and cweð, "Wiðsæcest þu deosle?" Ðonne andwyrt se godsfæder þæs cildæs wordum, and cweð, "Ic wiðsace deosle." Ðonne axað hē eft, "Wiðsæcest þu eallum his weorcum?" Hē cweð, "Ic wiðsace." Hē axað þriddan siðe, "Wiðsæcest þu eallum his getotum?" Hē cwýð, "Ic wiðsace." Ðonne hæð hē wiðsacen, on ðisum ðrym wordum, deosle and eallum leahtrum. Ðonne axað hē gyt, "Gelyfþt þu on þære Halgan Þýnnysse and sódre Anmysse?" He andwyrt, "Ic gelyfe." Se Godes ðen befrinð þonne gyt, "Gelyfþt þu þæt we sceolon ealle arisan min urum lichaman on domes dæge, togeanes Criste, and þæt þær gehwā onto edlean eala his weorca, swa swa hē ðær on life geearnode?" He andwyrt, "Ic gelyfe." And se preost gefullæð þæt cild mid þisum geleafan. Hit wexð, and gæð forð, and ne cann þysey geleafan nān ðing. Is nu forði micel neod gehwām þæt hē leornige æt his lāreowe hū hē his cristendom healdan sceolæ mid þam sóðan geleafan; and hū hē mage deofol forbugsan and helle-wite, and geearnian þæt ece lif and ða ecan myrhōe mid Gode; forðan ðæ se apostol Paulus spræc swiðe egeslice be ūngelyfedum mannun: hē cweð, "Þæ þæ Godes æ ne cunnon, and buton Godes æ syngiæð, hū eac buton Godes æ losiaææ." And eft, "Se mann þæ God forgyt, God forgyt eac hine." Úton dōn forði swa swa se ylea apostol tæhte, "Genealæcað to Gode, and God genealææð to cow." And se sealm-scðp ðūs mynegað eft, ðūs cweðende, "Eadig bið se wer sæðe hine ondræt God, and awēnt his willan to his bebodum."

To ðyssere eadignysse, and to þære ecan eadignysse gebringe ðūs se Ælmihtiga God, sæðe leofað and rixað æ buton ende. Amen.
also the witless children saved in baptism through the belief of the father and of the mother, and through the sponson of the godfather. The mass-priest asks the child, and says, "Dost thou renounce the devil?" Then answers the godfather in the words of the child, and says, "I renounce the devil." Then again he asks, "Dost thou renounce all his works?" He says, "I renounce." He asks a third time, "Dost thou renounce all his vanities?" He says, "I renounce." Then will he have renounced, in these three sentences, the devil and all sins. Then he yet asks, "Believest thou in the Holy Trinity and true Unity?" He answers, "I believe." The minister of God inquires yet further, "Believest thou that we shall all arise with our bodies on doom's day before Christ, and that there every one will receive the reward of all his works, as he has merited in life?" He answers, "I believe." And the priest baptizes the child with this belief. It waxes, and goes forth, and knows nothing of this belief. It is now, therefore, very needful to every one to learn of his teacher, how he shall hold his Christianity with the true belief; and how he may eschew the devil and hell-punishment, and merit eternal life and eternal joy with God; for the apostle Paul spake very awfully concerning unbelieving men: he said, "Those who know not God's law, and sin without God's law, they shall also without God's law perish." And again, "The man who forgets God, God will also forget him." Let us do, therefore, as the same apostle taught, "Draw near unto God, and God will draw near unto you." And again, the psalmist reminds us, thus saying, "Blessed is the man who feareth God, and turneth his will to God's commandments."

To this blessedness, and to the everlasting blessedness may the Almighty God bring us, who liveth and reigneth ever without end. Amen.
DOMINICA II. POST AEPIPHANIA DOMINI.

NUPTIE facte sunt in Chana Galileae: et reliqua.

Iohannes se Godspellere cwæð on þære godspellican race, þæt "gifta wæron gewordene on anum tune ðe is geciged Chana, on þam Galileiscan earde, and þær wæs Marίa, þæs Hælendes moder; se Hælend wæs eac gelaðod to þam giftum:" et reliqua.

Se læreow Beda cwæð, þæt Drihten hine sylfne gemaede-mode þæt he to woruldlícum giftum gelaðod com, and hí mid þam forman tācne his wundra gehal gode, to ði þæt he wolde geswutelían þæt ða giftu beoð herigendlice, ðe for bearnteame beoð gefremode swiðor þonne for galnyssé. Æfter gastlicum andgite Drihten com to giftum on ðisum middan-carde, forðan ðe he ða halgan gelaðunge him to bryde geceas, swa swa se apostol to geleaffullum folce cwæð, "Ic beweddode eow ðanum were, þæt ge gearcian Criste ðan clæne mæden." Crist is se clæna brydguma, and his gelaðung, þæt is seo geleaffulle menigu, is his bryd, seoðe acenð dæghwomlice ða gastlician cild þurh geleafan and fulluht, and swaðeah þurh-wunað on clænum mægðhare.

Þa giftu wæron gecigedcode on þam tune þe is geciged Chana Galileiscre scire. Chana is gereht, ‘ánda,’ and Galilea, ‘oferfærel’d.’ Anda is twyfeald, þæt is, yfel and gód. Yfel bið se ðanda þe ðandæ ongean gðötnysse, and se ðanda is gód ðe mid lufe ðandæ ongean yfelynysse, to ði þæt he yfel onscunige, and gód lufige. Þa ðe þus ðandæ ongean unriht, and farað fram leahtrum to mæignum, hi beluþpað to þam gastlicum giftum, þæt is, to Cristes gelaðunge, seoðe is ure gastlice moder.

Wìn aleorode æt þam giftum to ði þæt Drihten mid selran wine þa gebeoras gegeíadode, and his gðocundnyssé mihta mid þam tācne geopenode. Drihten cwæð to his meder, “Fæmne, hwæt is me and ðe to þau?” Swilce he cwæðe, ‘Ne wyrcð
THE SECOND SUNDAY AFTER THE LORD'S EPIPHANY.

NUPTIÆ factæ sunt in Chana Galileæ: et reliqua.

John the Evangelist says in this evangelical narrative, that "nuptials took place in a town which is called Cana, in the Galilean country, and there was Mary, the mother of Jesus; Jesus was also invited to the nuptials," etc.

The doctor Beda said, that the Lord vouchsafed to come invited to a worldly marriage, and hallowed it with the first token of his miracles, because he would manifest that that marriage is praiseworthy which is made rather for the sake of a family of children than for lust. According to its ghostly signification, the Lord came to a marriage in this world because he had chosen the holy church for his bride, as the apostle said to the believing people, "I have wedded you to a man, that ye may prepare for Christ a pure maiden." Christ is the pure bridegroom; and his church, that is, the believing multitude, is his bride, who bears daily ghostly children through belief and baptism, and yet continues in pure maidenhood.

The marriage was prepared in the town which is called Cana of the Galilean province. Cana is interpreted jealousy, and Galilea, passing over. Jealousy is twofold, that is, evil and good. Evil is the jealousy which is jealous against goodness, and the jealousy is good which with love is jealous against evil, so that it may shun evil and love good. Those who are thus jealous against unrighteousness, and go from vices to virtues, belong to the ghostly marriage, that is, to Christ's church, which is our ghostly mother.

Wine was wanting at the marriage, that the Lord might gladden the guests with better wine, and open the powers of his divinity with that miracle. The Lord said to his mother, "Woman, what is with me and with thee in this?" As if
II. POST AEPIPHANIA DOMINI.

Dominc a

seo menniscnyss ðe ic of ðe genâm þæt tâcn þe ðu bitst, ac seo goedcundnys þe ic ðe mid geworhte. Þonne min ðrow-

ung-tima cymð, þonne geswutelað seo menniscnyss hire un-

trumnysse.'

Hydriae sind gehâtene wâter-fatu, forðan ðe on Greciscum
gereorde is wâter gecigêd 'ydor.' Eornostlice wâter getâc-

nað ingehyd haligra gewrita, þæt aðweahð his hlysteras fram
synna horewum. Þa stænenan wâter-fatu sind estfulle heart-
an haligra læreowa, þa aheardiað on stânes gecynde ongean
deoffelicicum costnungum. Æt ðam giftum ascortode wîn,
forðan ðe seo ealde gecyðnys ateorode on Cristes andwer-

nyssse fram fæsclicum weorcum, and wearð awend to gast-
licum ðeawum. Swa micclum swa wîn is deorwurðre þonne
wâter, swa micclum is Cristes lâr, þe hê þurh his andwer-
nysse his apostolum tæhtê, deorwurðre ðonne wære seo ealde
gesetnys, ðe he þurh Moyses gedihte; forðan ðe Moyses ðæ wæs fæsclic, and Cristes gesetnys is gastlic. Seo ealde ðæ wæs swilce scadu and getâcnung; Cristes bodung is soðfæst-
nys, and gefylð gastlic swa hwæt swa seo ealde gecyðnys
mid mislicum gesetnyssum getâcnode.

"Æt ðam giftum wærøn gesette six stænenene wâter-fatu,
æfter ðæra Iudeiscra clœnsunge, healdende ânlipige twyfealde
gemetu, oððe ðryfealde." Nis gecweden on ðam godspelle,
þæt ða wâter-fatu, sume heoldon twyfealde gemetu, sume
ðryfealde, ac ânlipige hí heoldon twyfealde gemetu, oððe
ðryfealde; forðan ðe ða halgan læreowas hwïlon spreað be
ðam Ælmibtiðan Fæder and his Sunu, hwïlon swutollice embe
ðære Halgan ðrynnysse; and þeah ðe se Halga Gast ne
beo swutollice genenmed to ðam Fæder and to ðam Suna,
swa-þeah he bid symle ðærito undergoyen, forðan ðe hê is
heora begra Lufu and Willa, æfre mid him bám. Þa Iudeisc-
can wærøn swa gedœawode þæt hí setton wâter-fatu on
flora æt heora gebeorscipum; and sceolde ælc ðe inn come
his handa aðwean, forðan ðe hê gesæte, gif he buton tale
beon wolde. Þa wærøn gesette for ðam ðeaw six stænenene
he had said, 'The humanity which I have taken of thee worketh not the miracle which thou askest, but the divinity by which I have created thee. When my hour of suffering cometh, then will the humanity manifest its weakness.'

Water-vessels are called hydriae, because in the Greek tongue water is called ὑδρα. Now water betokens knowledge of the holy writings, which washes its hearers from the foulness of sins. The stone water-vessels are the devout hearts of holy teachers, which harden in the nature of stone against diabolical temptations. At the marriage the wine ran short, because the old law ceased in Christ's presence from fleshly works, and was turned to ghostly morals. By as much as wine is more precious than water, by so much is Christ's doctrine, which by his presence he taught to his apostles, more precious than was the old law, which he dictated through Moses; because the law of Moses was fleshly, and Christ's institute is ghostly. The old law was, as it were, a shadow and a sign; the preaching of Christ is truth, and fulfils spiritually whatsoever the old law by various precepts betokened.

"At the marriage were placed six stone water-vessels, according to the purification of the Jews, holding singly two or three measures." It is not said in the gospel that the water-vessels held some two measures, some three, but that they held singly two or three measures; because the holy doctors speak sometimes of the Almighty Father and his Son, sometimes manifestly of the Holy Trinity; and though the Holy Ghost be not manifestly named with the Father and the Son, he is, nevertheless, always understood therewith, because he is of both the Love and Will, and ever with them both. The Jews were so accustomed that they set water-vessels on the floor at their entertainments; and every one who came in must wash his hands before he sat, if he would be without reprehension. There were set for that custom six stone

Mine gebroðra, uton sceawian nu hu ðas six wæter-fatu wæron afyllede mid halwendum wætere hólicra gewrīta. Uton eac understandan hu þæt ylce wæter wearð awend on wynsumum wînes swæcce. Witodlice mihte Drihten æmtige fatu mid wîne afyllan, seðe calle ðing of nahte gesceop, ac hē wolde swiðor þæt wanne wæter to mærlicum wîne awendan, and mid þam geswutelian þæt hē ne com to ðy þæt hē wolde towurpan ða ealdan e oððe wîtegan, ac wolde hī æfter gastlicum andgite gefyllan.

On anginne middaneardes wæs Adâm. Þa slēp Adâm, þæt Eua wurde of his sidan gesceapen, him to gemacan. Crist gewāt on ðære rode, and his side wearð mid spere geopenad, and of ðære fleowon þa gerynu þe his gelâðung wearð mid gesceapen him to clǣne bryde. On ðære ylcan ylde wæs Abel, Adames sunu, rihtwis and Gode andfenge, þone ofصول Cain his brōðor unseyldigne þurh ðåndan. Seðe nu æfter gastlicum andgite understent be Adame, swa swa we cwædon, and þæt se mægslag Cain getæcnode þæra Iudeiscra geleaf-leaste, þe Crist mid niðe acwealdon, and þæt Abeles slege getæcnode Drihtnes ðrowunge, buton twyn hē gemet þæt wæter to winlicum swæcce awend.

On ðære oðre ylde þissere worulde wearð eal middaneard mid flōdes yðum adylegod, for synna micelnyssse, buton þam rihtwisan Noe ânum, and his seofan hiwôn, þe on þam ærc belocene wæron to ânes geares fyrste; and hī siððan eal
water-vessels at this marriage. These six water-vessels be-
tokened six ages of this world. The first age was from Adam
to Noah. The second age was from Noah to Abraham. The
third age was from Abraham to David. The fourth from
David until Nebuchadnezzar warred on the Jewish nation,
and led them captives to Babylon. The fifth age was from
the Babylonian war to the birth of Christ, according to
humanity. The sixth age stands now from the birth of
Christ, extended with uncertain ending to the coming of
Antichrist.

My brothers, let us now see how the six water-vessels were
filled with the salutary water of bookly writings. Let us also
understand how the same water was turned to the pleasant
taste of wine. Verily the Lord, who created all things from
naught, could have filled empty vessels with wine, but he
would rather change the pale water to noble wine, and there-
by manifest that he came not to overthrow the old law or the
prophets, but in a ghostly sense would fulfil them.

In the beginning of the world was Adam. Then Adam
slept, that Eve might be created from his side as a mate for
him. Christ died on the cross, and his side was opened with
a spear, and from it flowed the mysteries with which his
church was created as his pure bride. In the same age was
Abel, Adam’s son, righteous and acceptable to God, whom
innocent his brother Cain slew through envy. He who now
understands concerning Adam according to a ghostly sense,
as we have said, and that the manslayer Cain betokened the
unbelief of the Jews, who slew Christ through envy; and
that the slaying of Abel betokened the Lord’s passion, he,
without doubt, will find the water turned to a pleasant taste.

In the second age of this world all the earth was destroyed
by the waves of the flood, for the greatness of sins, except the
righteous Noah alone and his seven inmates, who were shut
in the ark for the space of a year; and they afterwards begat
manecyn gestryndon. Gif we gleawlice, æfter gastlicum andgite, tocnavæð þæt se swymmenda arc getacnode Godes geladunge, and þæt se rihtwisa Noe getacnode Crist, and þæt yðigende flöð, þe ða synfullan adylegode, gebicnode þæt halige wæter ures fulluhtes, þe ure synna adilegæð, þonne gewisslice bið ðús awend þæt ðæþ wæter-fæt to wunderlicum wine; forðan ðe we geseod ube clænsunge, and halgunge, and rihtwisnyse gewitegode on ðære ealdan gerecednyse. Witodlice ða eahta menn, þe se arc on his bosme abær, wurdon ahredde wið þam yðigendum flode, and ealle ðære eordlice gesceasta þæt brade wæter adyyde: swa eac nú, ða ðe on Godes geladunge geleaffulle ðurhwuniað, beod gehealdene wið woruldlicum yðum and dwollicere deopnyssse. ða ungeleaffullan, þe buton Godes geladunge dwollice drohtniað, untwylice forwurðað on ecnyssse.

Precor humiliter quoques peritos, ne nos uituperent, eo quod historiam propter ignorantes tam aperte hic ponimus.

On ðære priddan ylde afândode God Abrahæmes gehyrsumnyssse, and het þæt he nàmne his leofan sunu ðísæð, and hine on ðære dune him geoffrode, and ofsloge. ða wæs Abraham buton elcunge gearo to Godes hæse, and sidode arodlice to ðære dune ðe him God gewissode, and his sunu samod. Efne, ðáða he ðære dune genealahte, þa cwæð he to his cníhtum, “Andbidiað hér: ic and þís cild willað ðús gebiddan æt þære stowe þe ðús God geswutelode.” ðísæð þa bær wudu to forbærnenne ða offrunge, and Abraham hæfde him on handa fyr and swurd. ðísæð ða befrán ðone fæder, and cwæð, “Efne hér is fyr and wudu, min fæder, hwær is seo offrung?” Abraham andwyrdre, “Min bearn, God foresceawað him sylfum þære onsegednyssse offrunge.” Hwæt ðá, Abraham, ðáða lí to ðære stowe comon, gebánd his leofan sunu, and his swurd ateah, þæt he hine Gode geoffrode. Efne ðá Godes engel clypode of heofonum, and mid hluddre stemne cwæð, “Abraham, ne astreec ðu ðine hand bufon ðam cilde, ne him nane dare ne gedô. Nu ic oncmew þæt ðu God on-
all mankind. If we wisely, according to the ghostly sense, perceive that the swimming ark betokened God's church, and that the righteous Noah betokened Christ, and that the billowing flood, which extirpated the sinful, signified the holy water of our baptism, which extirpates our sins, then certainly for us will be changed the second water-vessel to wonderful wine; for we see our purification, and hallowing, and righteousness prophesied in the old narrative. Verily the eight persons, whom the ark bare in its bosom, were saved from the billowing flood, and the broad water destroyed all other earthly creatures: so also now, those who continue faithful in God's church will be saved from worldly billows and the abyss of error. The unbelieving, who live in error without the church of God, will undoubtedly perish to eternity.

Precor humiliter quoque peritos, ne nos vituperent, eo quod historiam propter ignorantes tam aperte hic ponimus.

In the third age God proved Abraham's obedience, and commanded him to take his beloved son Isaac, and offer him on a mountain, and slay him. Then was Abraham without delay ready at God's command, and journeyed quickly to the mountain that God had pointed out, and his son with him. Lo, when he drew near to the mountain, he said to his servants, "Abide here: I and this child will pray at the place which God hath manifested to us." Isaac then bare wood to burn the offering, and Abraham had in his hand fire and a sword. Isaac then asked his father, and said, "Behold here are fire and wood, my father, where is the offering?" Abraham answered, "My child, God will provide for himself an offering for sacrifice." Lo then, when they came to the place, Abraham bound his beloved son, and drew his sword, that he might offer him to God. Behold then the angel of God called from heaven, and with loud voice said, "Abraham, stretch thou not thine hand above thy child, nor do him any harm. Now
domest, and þu ne árodest þinum áncennedan suna for his hæse.” þa besæah Abraham underbæc, and þær stôd an ramm betwux þam bremelum, getiged be þam hornum. He þa genâm ðone ramm, and Gode geoffrode for þam cilde. Æfter þisum cyplode eft Godes engel of heofonum to Abrahame, þus cwæðende, “God cwæð, Ic swôr þurh me sylfne, forðan þe þu þas dæde dydest, and þinum áncennedan bearne ne árodest, ic gebletsige þe, and þinne ofspring ic gemenigfylde swa swa steorran on heofenan, and swa swa sand-ceosol on sælicum strande. Þin sǣd soðlice geagnæð his feonda gatu, and on þinum sæde beoð gebletsode ealle eorðlice mægða; forðan þe ðu gehyrsumedest minre stemne.” Abraham þa hâm gecyrde, mid ánsundan bearne and mid écere bletsunge.

We sceolon understandan on Abrahâme þone Ælmihtigan Fæder, and on Isaace his leofan Sunu, ðurh Hælend Crist, be þam cwæð se Heofonlica Fæder, “Þes is min leofa Sunu, þe me wel licað.” And we sceolon tocnawan on Isaaces offrunge Drihtnes ðrowunge, be þam cwæð se apostol Paulus, þæt “God Fæder ne sparode his águmen Bearne, ac for ðus eallum hine to deaðe sealde.” Isaâc þær ðone wuda to his águmen bærnete, and his fæder bendum ne wisce cwæð; swa eac Crist wæs gehyrsum his Fæder oð deað, and him sylf his rode abær. Ñes ðeah Isaâc ofslegen, ac se ramm hine spelode, forðan þe Crist wæs unðrowigendlic on þære God-cundynesse, and seo menniscyns ðana deað and sår for us ðrowade; swilce se sunu wære geoffrod, and se ramm of-sniden. Ge sceolon eac gelyfan þæt seo bletsung þe God behet Abrahame geðô ofer ðús, and we sind Abrahâmes sæd, swa swa Paulus, þeoda lâreow, cwæð, “Earnostlice gif ge Cristes sind, þonne sind ge Abrahâmes sæd, and æfter behâte yrfenuman.” Þurh ðís deope andgit ðús bið awend þæt ðridde wæter-fæt to halwendum wîne, mid þam we magon ure mód gastlice gegladian.

On þære feordan ylde geceas Israhela folc him sylfum
I know that thou fearest God, and that thou didst not spare thine only-begotten son at his behest." Then Abraham looked back, and there stood a ram among the brambles, tied by the horns. He then took the ram, and offered it to God for the child. After this the angel of God again called from heaven to Abraham, thus saying, "God hath said, I have sworn by myself, for that thou hast done this deed, and hast not spared thine only-begotten son, I will bless thee, and thine offspring I will multiply as the stars in heaven, and as the sand-grains on the sea strand. Verily thy seed shall possess the gate of his foes, and in thy seed shall all earthly tribes be blessed; because thou hast obeyed my voice." Abraham then returned home with his child sound, and with everlasting blessing.

By Abraham we are to understand the Almighty Father, and by Isaac his beloved Son, our Saviour Christ, of whom said the Heavenly Father, "This is my beloved Son, who well pleaseth me." And in the offering of Isaac we are to perceive the Lord's passion, of which the apostle Paul said, that "God the Father spared not his own Child, but gave him to death for us all." Isaac bare the wood for his own burning, and refused not his father's bonds; so also was Christ obedient to his Father unto death, and himself bare his rood. Yet Isaac was not slain, but the ram took his place, because Christ was impassible in the Godhead, and the humanity alone suffered death and pain for us; as if the son had been offered, and the ram slain. Ye are also to believe that the blessing which God promised to Abraham goes over us, and that we are Abraham's seed, as Paul, the teacher of the gentiles, said, "Verily if ye are of Christ, then are ye Abraham's seed, and heirs according to the promise." Through this deep signification, the third water-vessel will be turned for us to salutary wine, with which we may spiritually gladden our minds.

In the fourth age the people of Israel chose for themselves
Saul to cyninge, ongean Godes willan, þeah ðe hē hit gedyl-delice forðær : and he wearð Gode ungehyrsum, and nolde faran be his dihte. Þa spræc God to his witegan Samuhele ðisum wordum, "Hū lange wilt ðu bewépan Saules sið, þonne ic hine awearp, þæt he læng ofer Israhela þeode ne rixige? Afyll ðin elevæt, and far to þære byrig Bethlehem, to Isai : ic foresceawode of his sunum me gecorene cyning. Far, and gelæða Þisai mid his sunum to ðinre onsægednysse, and ic geswutelige ðe hwilcne ðu to cyninge gehalgian scealt." Samuhel ða ferde, be Godes hæse, to Bethlehem, and God geceæs Dauid of his seofon gebroðrum him to cyninge ofer his folce. Ḥwæt ða, Samuhel gehalgode Dauid to cyninge on middan his gebroðrum, and Godes Gast him wæs on wunigende æfre of ðam dæge. Witodlice Godes Gast gewæt fram Saule, and hine astyrode se awyrigeda gast fram Gode. Sið-ðan æfter ðan genam Saul micelne nið to ðam gecorenan Dauide, and ofthradlice hine acwellan wolde. Dauid wearð þa of his earde aflymed, and Saul his symle ehte, oðþæt hē on þære dune Gelboe hine sylfne acwealde, and Danid feng to his rice, and on ðam Gode gecwenlice feowertig geara rixode.

Æfter gastlicum andgite we magon undergotan on Dauide Cristes getæcnunge : on Saules ehtnysse, ðæra ungleæaffulra Þadeiscra ehtnysse ongean Crist and his gelæðunge ; and heora eordlice rice wearð toworpen for heora mändædum, æfter Saules geliacynysse. Cristes rice and his gelaðunge stent on ecynysse ofer eallum ðeodom. Gif we ðus understandað þa ealdan gerecceednysse, þonne bið þæt wæter ǽs awend to wínlicum swæcece, forðan ðe we tocñawæd urne Cyning Crist, and his rice and ure rice ðær awritene, þær we ðær swilce be ₀ðrum mannum gerecceednysse ræddon.

On þære fiftan ylde middaneardes wearð þæt Israhela folc forscyldegod wīð heora Scyppend, and beah se cyning Sede-chias to hæfengylde, and Israhela folc samod, and on nis-lícum forgægednyssum þone Æmihtigan getyrigdon. Þa
Saul for king, against the will of God, though he patiently endured it: and he was disobedient to God, and would not walk by his direction. Then spake God to his prophet Samuel in these words, "How long wilt thou bewail the fate of Saul, when I have rejected him, that he may no longer reign over the nations of Israel? Fill thine oil-vessel, and go to the city of Bethlehem, to Jesse: I have provided me a chosen king from his sons. Go, and call Jesse with his sons to thy sacrifice, and I will manifest to thee which thou shalt hallow as king." Samuel then went, by God's command, to Bethlehem, and God chose him David from his seven brothers as king over his people. So Samuel hallowed David as king in the midst of his brothers, and the Spirit of God was dwelling in him ever from that day. But the Spirit of God departed from Saul, and the cursed spirit moved him from God. After that Saul entertained great envy towards the chosen David, and was often desirous to slay him. David was then driven from his country, and Saul constantly persecuted him, until he slew himself in the mountain of Gilboa, and David succeeded to his kingdom, and in it reigned acceptably to God forty years.

In a ghostly sense we may see in David a sign of Christ: in Saul's persecution, the persecution by the unbelieving Jews of Christ and his church; and their earthly kingdom was overthrown for their wicked deeds, in likeness of Saul. The kingdom of Christ and of his church stands for ever over all nations. If we thus understand the Old Testament, then will the water be turned for us to a pleasant flavour, because we perceive our King Christ, and his kingdom, and our kingdom there recorded, where we had ere read the narrative as of other men.

In the fifth age of the world the people of Israel were guilty towards their Creator, and the king Zedekiah turned to heathenism, and the people of Israel with him, and by divers transgressions provoked the Almighty. God then sent the
sende God þone Chaldeiscan cyning, Nabochodonosor, mid ormætre fyrdinge to Hierusalem, and hí tobræcon þa burh grundlinga, and þæt mære Salomones templ forbærndon, and þone maestan dæl þæs folces ofslogan, and ðone offer-eacan hæftlingas aweg gelæddon to Chaldea rice. Þæs cyninges sunu hí ofslogan ætforan his gesihðe, and hine siððan ablande ne to Babilone gelæddon, and ða madm-fatu þæs temples ungerime, gyldene and sylfrene, mid ðrum goldhordum forth samod ferodon. Israhela folc ða þowde þam cyninge Nabochodonosor and his æftergengum hund-seofontig geara, oðþæt Cyrus feng to rice, se asende þæt folc ongean mid wurðmynte to heora earde, and hét hí ge-edståðelian ða burh Hierusalem, and þæt templ eft aræran mid his fultume. Hwæt ða Iesus, Godes sacerd, be ðæs cyninges hæse Cyres and fultume, þæt Israhela folc to earde gelædde, and þa burh-weallas samod mid þam temple ge-edståðelode, and Godes biggengas ge edniwode.

Se Babilonisca cyning, Nabochodonosor, þe þæt synfulle Godes folc sum acwealde and sum gehæft to his rice gelædde, getæcnode þone deofol, þe ðá synfullan mislice forðeð, and to his byrig, þæt is hell, gehæfte gelæt, to gescyndnysse. Babilonia, seo Chaldeisca burh, is gereht 'gescyndnys.' Seo getácnað helle, on þære beoð symle gescynde þa ðe hire to cumað. Hierusalem is gecwedan 'visio pacis,' þæt is, 'sibbe gesihð.' Þeos Hierusalem hæðe getæcnume ðære heofonlícanc Hierusalem, on ðære is fulremed sibb, to ðære we sind gelæðode, and we ðider cumað untwylice, gif we hit on andweard life geearniað. ðas twa burh wiðríac betwux him symle swa lange swa þes middaneard stent. Hierusalem winð for rihtwisynysse, and Babilonia winð ongean for un rihtwisynysse: seo oðer for sóðfæstynysse, oðer for ydelynysse. ðære heofonlícanc Hierusalem Cyning is Crist; þære scandinac Babilonian cyning is deofol, se geheregad þa synfullan, and gehæfte to þære hellican byrig gelæt, to deoslicum ðeowte. Seo gode burh, Hierusalem, hæfð gode ceaster-gewaran, and
Chaldean king Nebuchadnezzar with an immense army to Jerusalem, and they destroyed the city to the ground, and burnt the great temple of Solomon, and slew the greater part of the people, and the overplus they led away captives to the realm of Chaldea. The king's son they slew in his sight, and himself blinded they afterwards led to Babylon, and the innumerable costly vessels of the temple, of gold and silver, with other treasures they at the same time carried away. The people of Israel then served the king Nebuchadnezzar and his successor seventy years, until Cyrus obtained the kingdom, who sent the people back with honour to their country, and commanded them to re-establish the city of Jerusalem, and raise up the temple again with his aid. Then Jesus, the priest of God, at the behest of the king Cyrus, and with his aid, led the people to their country, and re-established the high walls together with the temple, and renewed the service of God.

The Babylonian king, Nebuchadnezzar, who of the sinful people slew some and led others captive to his kingdom, betokened the devil, who in divers ways fordoes the sinful, and leads them captive to his city, that is, to hell, to confusion. Babylon, the Chaldean city, is interpreted confusion. It betokens hell, in which those are always confounded who go to it. Jerusalem is interpreted visio pucis, that is, sight of peace. This Jerusalem was a type of the heavenly Jerusalem, in which is perfect peace, to which we are called, and we shall undoubtedly go thither, if we merit it in the present life. These two cities are ever at strife, each with other, as long as this world stands. Jerusalem fights for righteousness, and Babylon fights against her for unrighteousness: the one for truth, the other for vanity. The king of the heavenly Jerusalem is Christ; of the infamous Babylon the devil is king, who wars on the sinful, and leads them captives to the hellish city, in devilish thraldom. The good city, Jerusalem, has
seo yfelte Babilonia hæft yfelte ceaster-gewaran. Sindon þeah sume menn þe belimpað to þære heofonlican Hierusalem, and swa-þeah mid sumere ðenunge þeniað Babilonian; swa swa wæron ða ðry gelyfedan cnihtras, Sidræc, Misac, Abdenago, þe Nabochoodonosor gesette him to weorc-gerefan. Eft, Crist bebead þæt gehwæ sceolde agildan ðam casere þæt him gebyræð, and Gode þæt him gebyræð. Petrus se apostol head cæc on his pistole ðecowum mannum þæt hí wæron heora hlaforde getreowe and holde, wære se hlaford gode, wære hē yfel. Sind eac sume Babilonisse ceaster-gewaran, þe sume ðenunga doð þære heofonlican Hierusalem; swilce swa wæron Judei þe Crist acwealdon ðús to alysednyisse, and him sylfum to forwyrdæ; and swilce swa sind unrihtwise læréowas on Godes gelaðunge, be ðam þe Crist cwæð on his godspelle, “Doð swa swa hī tæcað, and ne dō ge swa swa hī doð.” Þus sind gemengde þa gōdān ceaster-gewaran and ða yfelan, swa swa corn and ceaf, oðþæt se Déma cymð, þe gegaderað þæt clene corn into his berne, þæt sind þa rihtwisæn into heofonan rice. Þæt ceaf hē forbaernð on unadwæscendlicum fyre, forðan þe þæra mānfulfæ smíc astihð on ecynýsse.

Hiesus, se mæra Godes sacerd, lædde þæs folces lāfe æfter hund-seofontig gæara fram Babilonia to heora æftæ, and Hierusalem ge-edstadelode; forðan þe ure Drihten Jesus Christus, seðe is soð Sacerd, gelæt þa dædbetandæ, æfter soðre dædbote, to þære uplican Hierusalem, þe hē sylf getimbrode and gearcode cællum ðam þe hine lufið. Untwylice on ðisum andgite ús bið awend þæt fifte wæter-fæt to wynsumum wine, gif we cunniað hú we þa deosollican Babilonian forsleon magon, and becumæn to þære heofonlican Hierusalem.

On þære sixtan yldre weard þe Drihten gæflæschamod and to menniscum men geboren, and on ðam eahTeddan dæge his acennednyssé hê wæs ymsnydæ æfter Moyses æ, and on ðam feowertegeddan dæge hē wæs mid ðelicum lácum to Godes temple geferod, and mid blestunge underfangen. Cristes ymsnydennys hæfð mænigfealde getácnumæg, and swa-þeah
good citizens, and the evil Babylon has evil citizens. Yet are there some men who belong to the heavenly Jerusalem and, nevertheless, with some service serve Babylon; as were the three believing youths, Shadrach, Meshach and Abed-nego, whom Nebuchadnezzar appointed as his work-reeves. Again, Christ commanded that every one should pay to Caesar what was due to him, and to God what was due to him. Peter the apostle also, in his epistle, commanded serving-men to be true and faithful to their lord, whether the lord were good, whether he were evil. There are also some Babylonian citizens who perform some services to the heavenly Jerusalem; such were the Jews who slew Christ, for our redemption, and for destruction to themselves; and such also are unwise teachers in God’s church, of whom Christ said in his gospel, “Do as they teach, and do ye not as they do.” Thus are mingled the good citizens and the bad, as corn and chaff, until the Judge comes, who shall gather the clean corn into his barn, that is, the righteous into the kingdom of heaven. The chaff he will burn in unquenchable fire, for the smoke of the wicked ascends for ever.

Jesus, the great priest of God, led the remnant of the people, after seventy years, from Babylon to their country, and re-established Jerusalem; because our Lord Jesus Christ, who is a true priest, leads the penitent, after true penitence, to the Jerusalem on high, which he himself constructed and prepared for all those who love him. Undoubtedly in this sense the fifth water-vessel will be turned for us to pleasant wine, if we endeavour how we may flee from the devilish Babylon, and come to the heavenly Jerusalem.

In the sixth age our Lord was incarnated and born as a human being, and on the eighth day from his birth he was circumcised, according to the law of Moses, and on the fortieth day he was with the lawful gifts borne to God’s temple, and received with blessing. The circumcision of Christ has manifold significations, and yet chiefly points to
swiðost belimpð to ðam gemænelícum ériste on ¶issere worulde geendunge, on ðære bið seo galnys forwyrt, and on ðære ablínð ælc hæmed, and bið ure deadlica lichama awend to undeallicynysse, and we beoð, æfter ðam gemænelícum dôme, geferode to gesihðe þæs godcundlican Mægenbrym- mes mid urum lācum, þæt is, mid gōdum weorcum, and we symle syððan on ðam heofonlicum temple þurhwuniað. Witodlice mid þyssere getācnunge us bið awend þæt sixte wæter-fæt to deorwurðum wine, and we magon clypian sóð- lice to Criste, þæt hē sparode þæt gōde wīn ðā hīs āgenum to-cyme, þæt hē scencð nu geond hīs gelādunge oð ende þīses middaneardes.

Þīses godspelles traht spreccð gyt menigfealdlicor ymbe ðīs wæter-fatu and heora getācnungum, ac we ondraðad us þæt ge ðīs foresædan getācnunga to gymeleaste doð, gif we eow swīðor be ðīm gereccad. Se trahtnere cwīð, þæt þæt gyftlice ðūs wæs ðry-ðere, forðan ðe on Godes gelādunge sind þrý stępas gecorenra manna. Se nyðemysta stępè is on ge- leástullum læwedum mannum, þe on rihtum sinscipe wuniað, swīðor for bearn-teame þōnne for galnysse. Se oðer stępè is on wyðeðan-hāde, þe æfter rihtre ðwe on clænnyss wuniað, for begeate þæs upplican līfes. Se hēhsta stępè is on mægd’hādes mannum, þa þē fram cildhāde clænlice Gode þeowigende, ealle middaneardlice gālsan forhōgiað.

"Se driht-ealdor cwǣð to ðam brydguman, Ælec man sylǣ on-foran dæge his gōde wīn, and þæt wāccre þōnne ða ge- beoras druncciað; þu sóðlice heolde þæt gōde wīn oð ðīss."

Se driht-ealdor getācnad þa lāreowas on Godes gelādunge: hī tocnað þōne swæcc Cristes lāre, hū micel tostent seo godspellice sóðfæstnyss fram scceede ðære ealdan ð. Sóðlice eal seo Ealde Gecyðnys wæs witegung and getācnung fram Adame oð Iohannem Baptistam, and witegode oðǣð mid wordum oðǣð mid weorcum Cristes mennisenyssse and cris-
the common resurrection on the ending of this world, at which lust will be extinguished, and at which all cohabitation will cease, and our mortal body will be turned to immortality, and we shall be, after the universal doom, borne to the sight of the divine Majesty with our gifts, that is, with good works, and we shall ever after continue in the heavenly temple. Verily with this signification the sixth water-vessel will be turned for us to precious wine, and we may truly cry to Christ that he has spared the good wine till his own advent, which he now pours out throughout his church till the end of this world.

The exposition of this gospel speaks yet more manifoldly concerning these water-vessels and their significations, but we fear that ye will treat with heedlessness these before-said significations, if we relate to you further about them. The expositor says that the marriage-house was three-floored, because in God's church are three degrees of chosen men. The lowest degree is of believing laymen, who live in lawful marriage, more for the sake of a family of children than of lust. The second degree is of widows, who after lawful matrimony live in purity for the attainment of the heavenly life. The highest degree is of persons of the virgin state, who from childhood purely serving God, despise earthly lusts.

"The lord of the feast said to the bridegroom, Every man giveth early in the day his good wine, and the weaker when the guests are drunken; but thou hast holden the good wine until now."

The lord of the feast betokens the teachers in God's church: they know the taste of Christ's doctrine, how greatly evangelic truth differs from the shadow of the old law. But the Old Testament was prophecy and betokening from Adam to John the Baptist, and prophesied either by words or by works the humanity of Christ, and life of christian men. But
DOMINICA SEPTUAGESIMA.

tenra manna lif. Ac ure móð nis þæt we ealle Godes gecorenan on ðam syx yldum þyssere worulde eow namcudlice gereccan; gôd we tellað, gif we ðyssera gemyndige beoð, þe ge nú gehyred habbað.

“Þis tâcn worhtæ se Hælend on angynne his wundra, on ðam Galileiscan Châna, and geswutelode his wulder, and his leorning-cnihtas on hine gelyfdon.” Hé geswutelode mid þam tâcne þæt hé is Wuldræ Cyning, and Brydguma ðære halgan gelaðunge, seðé cóm swa swa mann to gyftum gelaðod; ac hé awende þæt gesceaft, swa swa Ælmihtig Scyppend. And swa getrymde his leorning-cnihta geleasfan Hælend Crist, seðé leofað and rixað mid Fæder and Halgum Gaste á on ecnysse. Amen.

DOMINICA SEPTUAGESIMA.

DRIHTEN sæde þis bigspel his leorning-cnihtum, ðus cweþende, Simile est regnum celorum homini patrifamilias, qui exiit primo mane conducere operarios: et reliqua. Se Hælend cwæð þæt heofenan rice wære gelic sumum híredes ealdre, seðé ferde on ðerne-merigen, and wolde hyrian wyrhtan into his wingearde: et reliqua.

Gregorius se trahtnere cwæð, þæt þis godspel heofð langne tige on his trahtnunge, þa hé wile mid sceortre race befôn, þæt hit to hefigtyme ne ðince þam heorncigendum.

Mine gebroðra, gelome ic eow sæde þæt heofonan rice getâcnad þas andwerdan gelaðunge, forðan þe rihtwisra manna gegaderung is geewedon heofenan rice. Se híredes ealdor is ure Scyppend, seðé gewylt þa þe hé gesceop, and his gecorenan on þisum middanearde geðagnað, swa swa hlaford his híred on his healle. He heofð þone wingeard gewislice ealle þa geleaffullan gelaðunge, swa swa se witega cwæð Isaias, “Soðlice Godes wingeard is Israhela híwræden.” Mid þam
it is not within our capacity to recount to you by name all God's chosen in the six ages of this world; good we account it, if we are mindful of these of whom ye now have heard.

"This miracle Jesus wrought in the beginning of his wonders, in the Galilean Cana, and manifested his glory, and his disciples believed in him." He manifested by that miracle that he is the King of Glory, and Bridegroom of the holy church, who came as a man invited to the marriage; but he turned the creature as Almighty Creator. And so confirmed the belief of his disciples Jesus Christ, who liveth and reigneth with the Father and the Holy Ghost to all eternity. Amen.

---------------------

SEPTUAGESIMA SUNDAY.

THE LORD spake this parable to his disciples, thus saying, Simile est regnum coelorum homini patrifamilias, qui exiit primo mane conducere operarios: et reliqua. Jesus said that the kingdom of heaven was like unto a chief of a household, who went out at early morn, and would hire workmen into his vineyard, etc.

Gregory the expositor said that this gospel has a long series for its exposition, which he will comprise in a short discourse, that it may not seem too tedious to the hearers.

My brothers, often have I said to you that the kingdom of heaven betokens this present church, because a gathering of righteous men is called the kingdom of heaven. The chief of a household is our Creator, who rules those whom he has created, and owns his chosen in this world, as a lord his household in his hall. He has certainly for a vineyard all the believing church, as the prophet Isaiah said, "Verily God's vineyard is the house of Israel." By that name is
naman is geswutelod eal Godes folc. Be ðam wingearde cwæð Drihten to Iudeiscere ðeode, "Ic seege eow, ðæt Godes rice bið eow æþroden, and bið forgyfen ðære ðeode þe his wæstmas wyrcað." Þæs wingeard sprytte Godes gecorenan, fræm ðam rihtwisian Abel oð ðam endenextan halgan þe on ende þyssere worulde acenned bið, swilce hê swa fela wín-bôga getyddrode. Witodlice ðæs hîredes ealdor gehyrde wyrhtan into his wingearde on ærne-merigen, eft on undern, and on midne dæg, on nôn-tide, and on ðære endlyftan tide; forðan þe he fram frymðe middaneardes oð his geendunge ne ablinð to asendedne bydelas and lâreowas to lærenne his folc, þæt hê symle þa misweaxendan bôgas of-ascreðian, þæt ða toweardan ðeonde beon. Witodlice gif se wingeard næfð þone ymbhwyrft, and ne bið onriht gescreadod, ne bið hê wæstmbære, ac for hrâðe awildað. Swa eac Godes folc, buton ða lâreowas screadian symle ða leahtras þurh heora lære aweg, ne bið þæt læwede folc wæstmbære on gódum weorcum. Eornostlice se ær-merigen wæs fram Adam oð Noe, se undern fram Noe oð Abraham, se middæg fram Abraham oð Moysen, se nôn fram Moysæ oð Drihtnes to-cyme, seo endlyftæ tid fram Drihtnes acennednûysse oð ende þises middaneardes. Drihten sende his wyrhtan on eallum þisum foræsædum tidum to begâanne his wingeard; forðan þe hê asende ærest heah-fæderas to lærenne his folc, and siððan, ðlice lâreowas and witegan, and æt nextan his apostolas, and þurh ða his folces ðeawas beeode, swilce hê þurh wyrhtan on wingeardes biggende swunce.

Ælcs ðære manna þe mid rihtum geleafan gÔd weorc beeode wæs untwyliche ðises wingeardes wyrhta. Se merigenlica tilia, and ðære ðriddan tide, and ðære siðæhtan, and ðære nigoðan, getácniað þæt ealde Ebreísce folc, þe fram frymðe middaneardes mid rihtum geleafan God wurðode, swilce hí swuncon on wingeardes biggende mid gecneordlicere teolunge. To ðære endlyftan tide soðlice wurdon þa hæðenan geclypode, and þam wæs gesæð, "To hwí stande ge her ealne
declared all God's people. Of the vineyard the Lord said to the Jewish nation, "I say unto you, that the kingdom of God shall be withdrawn from you, and given to the people who cultivate his fruits." This vineyard produced God's chosen, from the righteous Abel to the last saint which shall be born at the end of this world, as if it sent forth so many vine-boughs. Verily the chief of the household hired workmen into his vineyard, at early morn, again at the third hour, and at mid-day, at noontide, and at the eleventh hour; because from the beginning of the world till its ending, he ceases not to send messengers and teachers to teach his people, that they may constantly prune off the misgrowing boughs, that the future ones may be thriving. Verily if the vineyard have not compass, and be not rightly pruned, it will not be fruit-bearing, but will very soon become wild. In like manner the people of God, unless teachers constantly prune away sins by their teaching, the lay-people will not be fruit-bearing in good works. Verily the early morn was from Adam till Noah, the third hour from Noah till Abraham, the mid-day from Abraham till Moses, the noon from Moses till the Lord's advent, the eleventh hour from the birth of the Lord till the end of this world. The Lord sent his workmen at all these aforesaid times to cultivate his vineyard; for he sent first patriarchs to teach his people, and afterwards teachers of the law and prophets, and at last his apostles, and through these cultivated the morals of his people, as if by workmen he had laboured in the cultivation of a vineyard.

Each of those men, who with right belief cultivated good works, was undoubtedly a workman of this vineyard. The morning husbandman, and those of the third hour, and of the sixth, and of the ninth, betoken the old Hebrew people, who from the beginning of the world have worshiped God with right belief, as if they had laboured on the cultivation of the vineyard with diligent tilling. At the eleventh hour verily the heathen were called, and to them was said, "Why stand
daeg ydele?" Pa hæðenan stodon ealne daeg ydele, forðan se hí forgymeleasodon þæs ecan lifes teolunge on swa længsumere tide middaneardes. Ac understandað hú hí andwyrdan þæs wingeardes hlaforde: hí cwædon, "Forðan þe nán man ús ne hyrde." Witodlice næs nán heahfæder, ne nán witega asend to hæðenum folce, þe heora gedwyld belôge, är Drihtnes to-cyme þurh his menniscnysse. Hwaet is to cwæðenne, þæt nán man ús to ðam wingearde ne gehyrde, buton þæt nán man ús ne bodade lifes weig?

Mine gebroðra, hwylce beladunge mage we habban, gif we gödra weorca geswicað, we se fram cild-cradole to Godes geleafan comon? We magon eac þæs ylcan mislicynyssa særa foresædra tída to ánun gehwylcum menn þurh his ylda tidum todælan. Witodlice ures andgites merigen is ure cildhæd, ure cnihthæd swylce undern-tíð, on þam astíhð ure geogoð, swa swa seo sunne deð ymbe þære ðriddan tíde; ure fullfremedama wæstm swa swa middæg, forðan se on midne daeg bið seo sunne on ðam ufemestum ryne stigende, swa swa se fullfremedama wæstm bið on fulre strencoðe þeónde. Seo nón-tíð bið ure yld, forðan se on nón-tíde asíhð seo sunne, and þæs ealdigendan mannæs mægen bið wánigende. Seo endlyfte tíð bið seor forwerode ealdnyss, þam deáðe genealæcende, swa swa seo sunne setlunge genealæhð on þæs daeges geendunge. Eornostlice þonne sume beod gelædde on cildhæde to gödum șeawum and rihtum life, sume on cnihthæde, sume on gedun-genem wæstme, sume on ylde, sume on forwerodre ealdnyssse; þonne bið hit swylce hí beon on mislicum tidum to ðam wingearde gelæðode.

Mine gebroðra, behealdað eowere șeawas, and gif ge gyt Godes wyrhtan siud, sceawiað. Smeage gehwilc hwæt hí deð, and behealde hwæðer hí on Godes wingearde swince. Se se on andwerdum life him sylfum teolæð, and na Gode, ne com se na gyt binnon Godes wingearde. Þa tyliað sodlice Gode, þa se ne secon heora ágen gestreon þurh gytsunge, ac smeagað ymbe Godes teolunge, hú hí magon unriht alec-
ye here all day idle?" The heathen stood all day idle, because they had neglected the cultivation of eternal life during so long a time of the world. But understand how they answered the lord of the vineyard: they said, "Because no man hath hired us." For there was no patriarch, nor prophet sent to the heathen people, who might refute their error, before the Lord's advent through his humanity. What is it to say, that no man hath hired us into the vineyard, except that no man hath preached to us the way of life?

My brothers, what justification can we have, if we abstain from good works, we who from the child-cradle came to God's belief? We may also divide the same unlikenesses of the before-said times according to the periods of every man's age. The morning of our understanding is evidently our childhood; our boyhood is, as it were, the third hour, on which rises our youth, as the sun does about that time; our complete growth as mid-day, for at mid-day the sun is rising in his highest course, even as complete growth is flourishing in full strength. The noon-tide is our age, for at noon-tide the sun sinks, and the senescent man's power is waning. The eleventh hour is worn-out age, approaching to death, as the sun approaches its setting at the day's ending. Verily some are led in childhood to good courses and righteous life, some in youth, some in mature growth, some in age, some in worn-out agedness; then is it as though they had at divers times been called to the vineyard.

My brothers, behold your conduct, and see if ye yet are God's workmen. Let every one consider what he does, and behold whether he labours in God's vineyard. He who in the present life toils for himself, and not for God, is not yet come within God's vineyard. They truly toil for God who seek not their own gain through covetousness, but meditate on God's tillage, how they may suppress unrighteousness
gan, and rihtwisnyssse fyrdrian, oðrum menn fremigan mid geceordnyssse ðære sodan lufe, and ða ðe cariað mid wacelum mōde hū hī oðra manna sawla Gode gestrynan, and mid him to ðam ecan life gelēdan. Se ðe him sylfum leofað, and se ðe on his flæsclicum lustum lið, rihtlice hī is ydel geðread; forðan ðe hī ne teolað nānes wæstmes þæs godecundlican weorces.

Þa ðe mid gymeleaste heora dagas aspendað, and neltað Gode lybban oð heora endenextan ylde, hī standað ydele oð ða endenextan tide. To swilcum sleacum cwæð se hīredes ealdor, “To hwī stande ge hēr ealne dæg ydele?” Swilce hī swutellice cwæðe, ‘Gif ge noldon Gode lybban on cildhāde, ne on geogoðe, gecyrrað nū huru-þinga on ylde to lifes wege, nu ge habbað hwōnlice to swincenne.’ And swa-ðeah ðyllice gelāðað se hīredes hlaford, and forwel oft hī onfoð heora edlean hraðor, forðan ðe hī gewitað to heofoenan rice hrædlīc Orc þonne ða ðe fram cildhāde Gode þeowodon. Witodlice se sceæða þe mid Criste þrowade, and on hine gelyfende his synna geandette, com on ðære endlyftan tide, na ðūrhl ylde, ac ðūrh yfelnyssé. Scyldig hī wæs to hellicere susle for his māndædum, ac hē geandette his synna Drihtne sylfum on ðære rode-hengene mid fullum geleafan, and Cristes mild-sunge þisum wordum abæd, “Drihten, beo min gemyndig þonne ðū cymst to þinum rice.” Drihten him andwyrdre, “Sōð ic þe secge, nu to-dæg þū bist mid me on neorxena wanges.”

Witodlice fram ðam endenextan ongann se hīredes ealdor to agyldeþe þone pening, ðaða he gelǣdde þone sceæðan into heofoenan rice, ðerdan ðe he lædde Petrum oððe his oðre apostolas, and rihtlice swa, forðan ðe se sceæða gelyfde on ðam timan on Crist, ðaða his apostolas on mycelre twynung wæron. Eala hū fela heahfæderas ēr Moyses ē rihtlice leofodon, and hū fela witegan under þære ē Gode gecwemlice drohtnodon, and hī swa-ðeah næron gelǣdde to heofoanan rice ðerdan ðe Drihten niðer-astāh, seðe neorxena wanges
and further righteousness, and benefit other men with the diligence of true love, and they who care with watchful mind how they may gain the souls of other men to God, and lead them with them to everlasting life. He who lives for himself, and he who lies in his fleshly lusts, is rightly accused of idleness; for he cultivates no fruit of divine work.

They who with heedlessness waste their days, and will not live to God till their last age, stand idle till the last hour. To such slack ones the chief of the household says, “Why stand ye here all day idle?” As if he had manifestly said, ‘If ye would not live to God in childhood, nor in youth, turn now at least in age to the way of life, now ye have but little to labour.’ And, nevertheless, the lord of the household calls such ones, and very often they receive their reward sooner, for they pass to the kingdom of heaven more speedily than those who have served God from childhood. Verily the thief who suffered with Christ, and, believing in him, confessed his sins, came at the eleventh hour, not through age, but through evil. Obnoxious he was to hellish torment for his deeds of wickedness, but he confessed his sins to the Lord himself on the cross with full belief, and in these words prayed for Christ’s mercy, “Lord, be mindful of me when thou comest to thy kingdom.” The Lord answered him, “Verily I say unto thee, now to-day thou shalt be with me in paradise.”

Verily from the eleventh hour the chief of the household began to pay the penny, when he led the thief into the kingdom of heaven, before he led Peter or his other apostles, and rightly so, for the thief believed in Christ at a time when his apostles were in great doubt. Alas, how many patriarchs before the law of Moses rightly lived, and how many prophets under the old law passed their days acceptably to God, and yet were not led to the kingdom of heaven before the Lord descended, who by his own death opened the fastness
fæsten mid his ægnum deaðe geopenode, and hī ǣa mid langsumere elcunge ḥeora mede underfengon, ǣa ǣe we buton elcunge, þærihtæ swa we of urum lichaman gewitað, underfoð. Soðlice ǣa ealdan heahfæderas and geðungene witegan bærōn ǣa byrdæne and ðæs dæges hætan, forðan ǣe hī fram anginne middancærdes ǭ Cristes to-cyme on hellicere clysunge andbidodon, þeah ǣe hī on Abrahāmes wununge buton pinungum for ðeora gódnysse wunedon, and swilce æfter ceorunge þone pening underfengon, ǣa hī æfter langsumere tide to heofonan becomon. Witodlice ne underfehð nān ceorigende sawul Godes rice, ne nān ceorian ne mæg, seðe to ǣam becymð. Ac þæra caldfædera ceorung is to understandenne ðeora gnórning, þæt hī rihtlice for heofonan rice leofodon, and swa-ðeah mid langsumere elcunge hit underfengon. We soðlice, þe to þære endlyftan tide comon, æfter urum geswine, nateshwön ne ceorianað, and we underfoð þone pening, forðan we ǣe cumað æfter þæs Hælendes menniscnysse, we beoð gelædde to his rice þærihtæ æfter urum forð-side, gif we ǣr on life rihtlice leofodon; and we ǣonne buton yldinge underfoð þæt ǣa caldfæderas æfter langsumere elcunge underfengon: be ǣam cwæð se híredes ealdor, “Ic wille syllan ǣisum endenextum eal swa micel swa ðe.”

And forðan þe seo onfangenes þæs rices is of Godes gódnysse, rihtlice is her bæftan gecweden on endebyrdnysse þæs godspelles, “La hū, ne mōt ic dōn þæt ic wille?” Dyslic bid mennes ceas ongean Godes gódnysse. Sum ceorung mihte beon, gif hē his behāht ne gelæste, and nān, ðeah hē hē māre ne sealde. Be ǣam is gyt gelimplice gecweden, “Oððe ðin eage is yfel, forðan þe ic eom gōd?” Ne onhebbe hine nān man on his weorcum, ne on længsumum ðeowdome, þonne seo Soðfæstnys clypeð, “Þus beoð þa endenextan fyrmeste, and þa fyrmestan endenexte.” Efne nu, ðeah we witon hū fela gōd, oððe hū nīcelē we gefremodon, nyte we ðeah gyt mid hwylcere smeþængcelnysse se upplica Dēma ǣa afan-
of paradise, and they then, after a longsome delay, received their reward, which we without delay, straightways as we depart from our bodies, receive. Verily the old patriarchs and venerable prophets bare the burthen and heat of the day, for they from the beginning of the world till the advent of Christ waited in the enclosure of hell, though, for their goodness, they dwelt in Abraham's dwelling without torments, and, as it were, after murmuring received the penny, when after a longsome time they went to heaven. Verily no murmuring soul receives God's kingdom, nor may any one murmure who comes to it. But by the murmuring of the old fathers is to be understood their mourning, because they had rightly lived for the kingdom of heaven, and yet received it after a long delay. But we, who come at the eleventh hour, after our labour, murmur not at all, and we receive the penny, because we who come after the humanity of Jesus will be led to his kingdom immediately after our death, if we have previously lived rightly in life; and we then without delay shall receive that which the old fathers received after long expectation: of these the chief of the household says, "I will give to these last as much as to thee."

And because the reception of the kingdom is of God's goodness, it is here afterwards rightly said in the course of the gospel, "What, may I not do what I will?" Foolish is man's contention against the goodness of God. Some murmuring there might be, if he performed not his promise, but none though he gave not more. Of this it is yet justly said, "Or is thine eye evil because I am good?" Let no man exalt himself on his works, nor on long service, when the Truth exclaims, "Thus shall the last be first, and the first last." Lo now, though we may know how much or how great good we have performed, we know not yet with what scrutiny the Judge on high will try it; and surely it is for
da; and witodlice gehwilcum men is ðearle to blissigenne, þeah ðe hæ endenext on Godes rice sy geendebyrd.

Þises godspelles geendung is swiðe ondrædendlic : "Fela sind gelæðode, and feawa gecorene." Drihten cwæð on oðre stowe, þæt "fela cumað fram east-dæle and fram west-dæle, and gerestad mid þam heahfæderum, Abrahāne, and Isaāce, and Iacobe, on heofonan rice." Hwæt eac þes ylca trahtnere, Gregorius, on sumes oðres godspelles trahtnunge, cwæð, þæt swa micel werod menniscra manna sceal astigan þæt heofonlice rice, swa fela swa ðæra gecorena engla on heofonum belifon æfter ðæra mōdigra gasta hryre. Þeah ða gecorenan Godes cempan sind feawa geðuhte on andwerdum līfe betwux flæslicum mannum, ðe heora lустum gehyrsumið, ac hī ne beoð feawa ðonne hī gegaderode beoð. Ne gedafenad þam gastlicum þæt hī ðam flæslicum geesfanlǣcon, ne hī huxlice forseon, forðan ðe we geseoð hwæt nū to-dæg is, ac we nyton hwæt to-merigen bið toweard. Forwol oft cymð se ðæstæn ús, þe ús mid swyftnymse güðre drohtnunge forestæþ; and we earfoodlice him filiād to-merigen, sæde nū to-dæg is ure folgere geðuht. Witodlice ēadā se forma cyðere, Stephanus, for Godes geleafan gestæned wæs, Saulus heold calra ðæra stænendra hācelan, and swa-þeah Paulus sittstān forestōp Stephanum on Godes gelæðunge mid menigfealdum geswincum, þone ðe hē ær ehtende martyr gemacode.

Twa ēing sind þe we sceolon carfullice scrutnian : ērest, þæt ure nān be him sylfum to dyrstelicne ne truwige; syððan, þæt ure nān be his nextan ne geortruwige, þeah ðe hē on leahtrum befeallen sy; forðan þe ús sind uncuðe þa nicclan welan Godes mildheortnysses. Þysere mildheortnysses welan besceawode se sealm-sceop, ēadā hē to Gode þus clypode, "Min Gefylsta, þe ic singe, forðan þe ðu, God, eart min Andfenga, min God, and min Mildheortnyss." Efne se psalmwyhrta understōd on hwilcum gedeorsum þis mennisse lif is gelogod, and forði clypode God his Gefylsta. He geċigde Drihten his Andfenga, forðan ðe hē underseð ðūs into eeere
every man greatly to rejoice, though he be placed last in order in the kingdom of God.

The ending of this gospel is very awful: "Many are called, and few chosen." The Lord has said in another place, that "many shall come from the east part and from the west part, and shall rest with the patriarchs, Abraham, and Isaac, and Jacob, in the kingdom of heaven." And the same expounder also, Gregory, in the exposition of another gospel, said, that as great a number of human beings shall ascend to the heavenly kingdom as there was of chosen angels remaining in heaven after the fall of the proud spirits. Though the chosen champions of God seem few in the present life among fleshly men who obey their lusts, yet are they not few when they are gathered. It befits not the ghostly to imitate the fleshly, nor contumeliously to despise them, for we see what is now to-day, but we know not what is to come to-morrow. Very often he comes after us, who had preceded us in swiftness of good conduct; and we with difficulty follow him to-morrow who to-day seems to be our follower. For when the first martyr, Stephen, was stoned for God's faith, Saul held the garments of all the stoners, and, nevertheless, Paul afterwards preceded Stephen in God's church with many labours, whom he had before persecuting made a martyr.

There are two things that we should carefully attend to: first, that none of us be too boldly confident in himself; next, that none of us despair of his neighbour, though he have fallen into sins; for the great abundance of God's mercy is unknown to us. The psalmist contemplated this abundance of mercy, when he thus cried to God, "My Helper, thee I sing, for thou, God, art my Receiver, my God, and my Mercy." Verily the psalmist understood in what tribulations this human life is placed, and, therefore, called God his Helper. He called God his Receiver, because he receives us
reste, fram Æisum andweardum geswine. Hé beheold þæt
God gesihþ ure yflynysa, and ure gyltas forðylðgað; and
swa-þeah hé sparað ús æfræstlice, and ðurh behreowsunge to
sære ecan mede gehylt. ða nolde hé geçigan God mild-
heortne, ac hét hine his Mildheortnyss, þus cweðende, “Mín
God and mín Mildheortnyss.” Þuton gemunan ure ærran
synna, and uton besceawian ða micclan Godes æfræstnyssse,
hú hé urum gyltum niðtsað, and þær-to-eacan þæt heofenlice
rice behæt soðlice dédbetendum æfter gyltum. Þuton forð
éalle clypian mid inweardre heortan, swa swa se sealm-seœop
clypode, “þu eart mín God and mín Mildheortnyss.” Godes
mildheortnyss ús forestæþ, and his mildheortnyss ús fyligð.
þæða we wel noldon, ða forhradode Godes mildheortnyss ús
þæt we wel woldon. Nu we wel willað, ús fyligð Godes
mildheortnyss þæt ure willa ydel ne sy. Hé gearcað urne
gódan willan to fultumigenne, and hé fylst ðam willan ge-
gearcodne, seðe leofað and rixað nú and symle on worulde.
Amen.

We willað eow seçgan be ðyssere andweardan tide, hwí seo
halige gelaþung forlæt on Godes cyrcan ‘Alleluian’ and
‘Gloria in excelsis Deo,’ fram Æisum andwerðum dæge oð
þa halgan Easter-tide. Sum wis læreow hatte Amalarius, se
awrút ane bóc be cyrclicum ðeawum, hwæt ða gesetnyssa
Godes þenunga of gearlicum ymbryne getæcniað, and cwæð
be ðyssere andwerðan tide, þe is geçewedened Septuagesima, þæt
heo gefylð ða getæcnunge þæra hund-seofontig geara þe Isra-
hela folc on hæftnedæ Babilonisçum cyninge þeowde. Se-
ptuagesima is hund-seofontigfealð getel. Seo tíd onginð on
Æisum Sunnan-dæge, nigon wucan ær Eastron, and geendað
on ðam Saternes-dæge þære Easterlican wucan: to ðam dæge
sind heonon getealde hund-seofontig daga; and þæt Israhela
folc, for heora ðændædum and forgægednyssum, wurdon
ehêrgode, and hund-seofontig geara on Babilonisçum þeow-
into everlasting rest from this present labour. He beheld that God sees our evilnesses, and patiently bears with our sins; and yet he kindly spares us, and through penitence preserves us for the eternal reward. He would not then call God merciful, but called him his Mercy, thus saying, "My God and my Mercy." Let us remember our former sins, and let us contemplate the great kindness of God, how he pities our sins, and, moreover, promises the heavenly kingdom to the truly penitent after sins. Let us, therefore, all cry with inward heart, as the psalmist cried, "Thou art my God and my Mercy." God's mercy goes before us, and his mercy follows us. When we desired not well, God's mercy has prevented us, so that we have desired well. Now we will well, God's mercy follows us that our will be not vain. He will be ready to support our good will, and he will aid the ready will, who liveth and reigneth now and for ever. Amen.

We will say to you at this present tide, why the holy congregation omits in God's church 'Hallelujah' and 'Gloria in excelsis Deo,' from this present day until the holy Easter-tide. There was a wise doctor called Amalarius, who wrote a book on ecclesiastical customs, what the ceremonies of God's services of yearly recurrence betoken, and said of this present tide, which is called Septuagesima, that it fulfils the betokening of the seventy years that the people of Israel served the king of Babylon in captivity. Septuagesima is a seventyfold number. The tide begins on this Sunday, nine weeks before Easter, and ends on the Saturday of the Easter-week: hence to that day are reckoned seventy days, and the Israeliitish folk, for their wicked deeds and transgressions, were harrowed, and for seventy years continued in Baby-
DOMINICA SEPTUAGESIMA.

...dome, buton blisse and myrhde, wunodon. Nu hylt Godes gelading pis hund-seofontigfealde getel sylfwilles for hire gyltum, swa swa se ealda Israelhneadunge heold on hæft-
nunge, oðþæt se mildheortu God eft, æfter heora gedrefed-
nyssum, hí ahreddde, and to heora earde geleædde.

Se witega Hieremias witegode be ðære Israhela ðeode, þæt hí sceoldon, on ðam hund-seofontig geara fæce, geswican blisse stemne and fægnunge, brydguman stemne and bryde. Nu on ðære gelincyssse forlætæd Godes ðeowas ða heofonlican löfsangas, ‘Alleluian’ and ‘Gloria in excelsis Deo,’ on ðis-
sere Septuagesima, forðan þe ús gedafenað þæt we sylfwilles fram ðisum andwerdan dæge mid sumere stiðnyssse to ðam gastlicum gefcohte us sylfe gegearcian, swa swa se cyrclice þenig ús mánad to heofunge and to ure synna bereowsunge.

Ærest on ðære mæssan officio we singað ‘Circumdederunt me gemitus mortis’: ‘Deæþes geomerunga me beedon, and helle særnyssa me beedon, and ic on minre gedrefednyssse Drihten clypode, and he of his halgan temple mine stemne gehyrde.’ Ëft, on ðære mæssan collectan we cwæðað, ‘Qui juste pro peccatis nostris affligimur,’ þæt is, ‘We þe rihtlice for urum synnum sind geswencte.’ Eac se apostol on ðam pistole cwæð, “Ælc ðæra þe on gecámpe wínð, forhæfð hine sylfne fram callum ðingum.”

Witodlice ðas dægþerlican ðenunga cyðað þæt fram ðisum dæge oðr Eastron is ure heofung-tid and bereowsung-tíð ure synna mid sumere stiðnyssse. ‘Alleluia’ is Ebreisc wórd, þæt is on Leden ‘Landate Dominum,’ and nán gereord nis swa hælic swa Ebreisc. Nu forlætæ we þæt healice gereord on ure Septuagesima, and cwæðað on Leden, ‘Laus tibi, Domine, Rex aeterne gloriae’; þæt is, ‘Sy þe, Drihten, lóf, éces wuldres Cyning.’ We geswuteliað mid þære cadmodan Leden spræce, þæt we sceolon us sylfe to cadmodran drohtnunge on ðýssere tíde gebigan. ‘Alleluia’ is, swa we cwædon, heofonlic sang, swa swa Iohannes se apostol cwæð, þæt he gehyrde micle stemne on heofonum, swylce bymena dream, and hí
Ionian servitude, without bliss and mirth. Now God's church holds this seventyfold number voluntarily for its sins, as the old Israel held it by compulsion in captivity, until the merciful God again, after their tribulations, delivered them, and led them to their country.

The prophet Jeremiah prophesied of the nation of Israel, that in that space of seventy years they should cease from the voice of bliss and rejoicing, from the voice of the bridegroom and the bride. Now in imitation of that, God's servants omit the heavenly hymns, 'Hallelujah' and 'Gloria in excelsis Deo,' in this Septuagesima, because it is fitting that we voluntarily from this present day prepare ourselves with some strictness for the ghostly fight, as the church service exhorts us to lamentation and to repentance of our sins.

First in the office of the mass we sing 'Circumdederunt me genitus mortis,' 'The moanings of death surrounded me, and the pains of hell encompassed me, and in my affliction I cried to the Lord, and he from his holy temple heard my voice.' Again, in the collect of the mass we say, 'Qui juste pro peccatis nostris affligimur,' that is, 'We who are justly afflicted for our sins.' The apostle also said in the epistle, "Each of those who strive in warfare, abstains from all things.'

Verily these daily services show that from this day till Easter is our mourning tide, and tide of repentance of our sins, with some strictness. 'Hallelujah' is a Hebrew word, which in Latin is 'Laudate Dominum,' and no tongue is so sublime as Hebrew. We now leave that sublime tongue in our Septuagesima, and say in Latin, 'Laus tibi, Domine, Rex æternæ gloriar, that is, 'Praise be to thee, O Lord, King of eternal glory.' By the humble Latin speech we show, that we should incline ourselves to a humbler life at this tide. 'Hallelujah' is, as we said, a heavenly song, as John the apostle said, that he heard a great voice in heaven, as it were the
sungon 'Alleluian.' 'Gloria in excelsis Deo' sungon englas, ūopa Crist on middaneardic lichamlice acenned wæs. Nu forlæte we ūas heofonlican lōfsangas on ure hacking-sung-tide, and we biddað mid soðre eadmodnings œone Ælmihtigan, þæt we moton geseon his heofonlican Easter-tide, æfter þam gemænelicum æriste, on ðam we him singað ecelice Alleluian butan geswince. Amen.

DOMINICA IN SEXAGESIMA.

CUM turba plurima conueniret ad Iesum: et reliqua.

"On sumere tide, ðaða micel menigu samod côm to ðam Hælende, and fram gehwilcum burgum to him genealæhton, ða sæde he him þis bigspel: Sum sædere ferde to sæwenne his sæd:" et reliqua.

Gregorius se trahtnere cwæð, þæt forði wolde Drihten getrahtnian þurh hine sylfne þæt bigspel ðe hæ sæde, þæt we cuðon secan ǫðra Þinga getácununge on ðam, ðe hæ nolde þurh hine sylfne geswutelian, and þæt ge beon gewisse, ðonne ure tyddernys his worda getácununga eow geopenað. Hwæ wolde me ðære gelyfan, gif ic wolde gereccan þæt ðornas getácenodon welan, ðonne ðornas pricinað, and ða welan gelustfulliað? Ac swa-þeah hí sind untwylice ðornas, ðonne hí ða sawla toterað mid pricungum mislicra geðohta, and ðið, ðonne hí ða sawla to synne geþeod, swile hí mid on-beslagenre wunde hí geblodigian. Rihtlice se oðer godspellere, Matheus, het hí lease welan, forðan ðe hí ne magon lange mid ús wunian. Lease welan hí sind, forðan ðe hí ne adraðað ure saule hafensleaste. Ac se welega nát þæt hí is wædla, forðan ðe hí næfða rihtwisnysse speda and þæs heofenlican wisdomes goldhordas, þe sind soðe welan, and heora lufingendne gemaciað weligne ecelice. Gif ge wilniað þæt ge rice beon, lufiað þa soðan welan, þæt sind halige mægnum. Gif ge gedincðe soðes wurðmyntes seeða, efstað þonne to ðani heofenlican rice, on
sound of trumpets, and they sung 'Hallelujah.' Angels sung 'Gloria in excelsis Deo,' when Christ was born bodily in the world. Now we leave the heavenly hymns at our penitence tide, and with true humility pray the Almighty that we may see his heavenly Easter-tide, after the universal resurrection, in which we will sing to him eternally Hallelujah without weariness. Amen.

SEXAGESIMA SUNDAY.

CUM turba plurima conveniret ad Jesum: et reliqua.

"On a time when a great multitude came together to Jesus, and drew near to him from several burghs, he said to them this parable: A sower went to sow his seed,'" etc.

Gregory the expositor said, that the Lord would himself expound that parable which he had said, because we might seek the betokening of other things in it, which he through himself would not manifest, and that ye may be certain, when our infirmity opens to you the significations of his words. Who would ever believe me, if I would explain that thorns betokened riches, when thorns prick and riches afford pleasure? But, nevertheless, they are undoubtedly thorns, when they tear souls with the prickings of divers thoughts, and are, when they draw souls to sin, as if they cause them to bleed with an inflicted wound. Rightly the other evangelist, Matthew, calls them false riches, for they cannot long remain with us. False riches they are, for they drive not away the indigence of our souls. But the wealthy knows not that he is poor, because he has not riches of righteousness and treasures of heavenly wisdom, which are true riches, and make him who loves them wealthy to eternity. If ye desire to be rich, love true riches, that is, holy virtues. If ye seek honour of true dignity, hasten then to the heavenly kingdom, in which
\*\*90\*\*

DOMINICA IN SEXAGESIMA.

Mine gebroðru, us gedafenað þæt we mid arfaestum gelea-
fan underfôn Drihtnes trahtnunge, and ða ðing þe hé læfde
ús to trahtnigenne we sceolon mid scortre race ða befon.
Drihten sylf geopenað us þæt þæt sæd is Godes word, and
þæt mislice lând getâcnað mislice heortan þæra heorfenigendra
manna. Þone sædere hé belæfde us to secenne. Ac we ne
magon næne sædere Godes lâre rihtlicor undergytan ðonne
hine sylfne, Godes Sunu, seðe ferde to sæwenne his sæd, ðaða
hê of his Fæder bosme forstæppende, becorn ðisum mid-
danearde, to ði þæt hê gewitinysse såðsfæstynysse cydde, and
mid his halgan lâre middaneardlic gedwyld adwæsecte.

Þæt sæd þe feoll be þam wege mid twyfealdre dare losode,
ðaða wegferende hit fortrædon, and fugelas toberon. Se
weg is seo fortredene heorte fram yflum geðohtum, þe ne
gnihtsumiað to underfonne Godes word, ne næne wæstm
to spryttanne; and forði swa hwæt swa ðæs gördan sædes on
swylcum wege befylð, bið mid yfelum geðohtum oftreden,
and ðurh deoflum geleæht. Deoflu sind fugelas gécgede, for-
dan þe hê fleoð geond þas lyft ungesevenlice, swa swa fuge-
las doð gésegwenlice. Mathens awrat þus be þisum, and sæde,
"Ælec þæra þe gehyrð þæt heofenlice word, and hê hit ne
understent, ðonne cymð se yfelâ and gelæhð hit." Mid þam
is geswutelod þæt ða sind wið þone weig gesawene, ðe Godes
word gehyrð, and hit nêllað mid geleafan ne mid nânun
andgite onfôn; þonne ætbret se fleogenda sceocca ðærrihte
þæt halige sæd of swilcera gedwolena heortan.

Þæt sæd þe bufon þam stânigum lânde feol sprytte hwæt-
hwega, ac ðaða seo hête com, ða forscrânc hit, forðan þe hit
næfde nænne wætan. Swa doð sume menn; þonne hê gehyrð
Godes word, þonne beoð hî onbryrde to sumum fyrste, and
þonne seo hête cymð, þæt is, seo costnung and earfodnyss,
þonne abreoduð hî, forðan þe se wæta ne gefæstnode heora
wytruman. Hwæt is seo stânige eordæ buton heard-heort-
ye will be companions of angels in glorious worship without end.

My brothers, it is befitting us that with pious belief we receive the Lord's exposition, and that the things which he left for us to expound we should then comprise in a short discourse. The Lord himself discloses to us, that the seed is God's word, and the unlike lands betoken the unlike hearts of hearkening men. The sower he left us to seek. But we cannot more rightly understand any sower of God's precepts than himself, the Son of God, who went out to sow his seed, when, proceeding from the bosom of his Father, he came to this world that he might bear witness of the truth, and extinguish worldly error by his holy doctrine.

The seed that fell by the way perished by a double injury, when the wayfaring trod it down, and the birds bare it away. The way is the heart corrupted by evil thoughts, which are incapable of receiving God's word, or of sending forth any fruit; and, therefore, whatsoever good seed falls on such a way, is trodden down by evil thoughts, and snatched away by devils. Devils are called birds because they fly invisibly through this air, as birds do visibly. Of these Matthew wrote thus, and said, "Every of those who hear the heavenly word, and understand it not, then cometh the evil one and seizeth it." By this is shown that those are sown by the way who hear God's word, and will not receive it with belief nor with any understanding; then the flying devil straightways takes away the holy seed from the hearts of such heretics.

The seed that fell on the stony land sent forth a little, but when the heat came it shrank, because it had no moisture. So do some men; when they hear the word of God they are stimulated for a time, and when the heat comes, that is, temptation and difficulty, then they perish because no moisture had fastened their roots. What is the stony earth but hard-
nyss? Hwæt is se wæta buton lufu and ánraednys? Hæbbe se mann heard-heortnysse and ungewylidelic mód, and næbbe ða soðan lufa and ánraednysse, þonne forsearað swiðe hraðe þæt halige sæð on his heortan.

Hwene ær we spræcon be þam sæðe þe betwux þam þor-num spræng, and mid heora væstme forðrysmod wearð. Drihten sylf trahtnode be ðisum: þæt ða sind þe Godes wörd gehyrð, ac hi sind gebysgode mid heora welum, and mid heora lifes lustum forsmorode, and ne berað næne væstm. Woruld-cara, and welan, and ðæsclice lustas forsmoriað ðæs modes ðrotoan, and ne gehyrdan göðne willan infaran to his heortan, swilce hi þone liafican blæð forðræstne acwellon. Þwæ wiðherræðe ðing geðeoodde Drihten on ðisum cywde, þæt sind ymhúðignyssa and lustas. Ymhúðignyssa ofðriccað þæt mód, and ünlustas tolysað. Þwyrllice ðing, ðe heora hlaforðas doð geswencte fram carum, and slipere þurh unstaððignyssa. Witodlice on oðrum timan hi ge-swencan heora hlaforð þurh ymhúðignyssa heordráedene, and on oðrum timan, þurh ofserflowednyssa, to unlustum ge-hnexionð; forðan ðe þam luste and geswencednyssa naht eæðe on ánnum timan ne gewyrð.

Se dæl þæs sæðes ðe on göðre eordan befeol, þæt sind ða ðe Godes word on göðre heortan healdan, and bringað væstm on geðylde. Soðlice geðylde is micel lægen on haligre drohtnunge, swa swa Drihten cwað to his leorning-cnihhtum, “On eowrum geðylde ge habbad eowere sawla.” Seo göðe eordan agið hire væstmas þurh geðylde, þonne seo estfulle heorte, þe Godes wörd underfeð, ne bið tobyt for nännum ungelimpum, ne eft on nännum gesundfulnyssum ne bið be- þæht, ac bið gebyld on Gode betwux ungelimpum, and ead-mód betwux gesundfulnyssum.

Se oðer godspellere awrát, þæt sum dæl þæs sæðes þe on ðam gödan lande aspræng ageaf ðritigfealdne væstm, sum sixtígfealdne, sum hundfealdne. Agustinus Magnus sic docet: Geleaffulle læwede menn, þe on rihtum sinscipe lybbað, agífað
What is the moisture but love and steadfastness? If a man have hard-heartedness and an ungodly mind, and have not true love and steadfastness, then the holy seed is very soon seared up in his heart.

A little before we spake of the seed which sprang among thorns, and was choked up by their growth. The Lord himself expounded this: That they are those who hear God's word, but are busied with their riches, and choked with the pleasures of their life, and bear no fruit. Worldly cares, and riches, and fleshly lusts choke the throat of the mind, and suffer not good will to enter the heart, as if they killed by crushing the living fruit. The Lord associated two contrary things in this sentence, which are solicitudes and lusts. Solicitudes choke the mind, and evil desires relax it. Perverse things, which make their possessors troubled with cares, and slippery through unsteadiness. Verily at one time they trouble their possessor through solicitude of guarding, and at another time, through superfluity, seduce to evil desires; for desire and trouble do not easily agree together at one time.

The part of the seed that fell on good earth is those who hold the word of God in a good heart, and bring fruit in patience. Verily patience is a great virtue in holy life, as the Lord said to his disciples, "In your patience ye have your souls." The good earth yields its fruits through patience, when the pious heart, which receives God's word, is not broken by any calamities, nor, on the other hand, is seduced by any prosperity, but is bold in God amid calamities, and humble amid prosperity.

The other evangelist wrote, that some part of the seed which sprang up on the good land yielded fruit thirtyfold, some sixtyfold, some an hundredfold. Augustinus Magnus sic docet: Believing laymen, who live in lawful wedlock,
pritigfealdne wæstm gōdra weorka, gif hī heora āwe æfter bōclicum gesetnyssum healdað, þæt is, þæt hī for bearnes gestreone, on alyfedum timan, hæmed began, and bearn-eacnigende wíf and monað-seoc forbugan; and þonne heo lēng tyman ne mæg, geswican hī hæmedes. Sind swa-ðeah miclcē mā ðæra þe be heora āgenum lustum lybban willað, þonne ðæra þe ðysre deopnyssé cepan. Þis is læwedra manna regol, æfter bōclicere gesetnyssse; se þe þis tobrece, bête swa him his scrift tæce. Ða ðe clænlīce on wydewan hāde for Godes lufon þurhwuniað, hī agyfað sixtigfealdne wæstm. Hit is swīde ungedafenlic and scandlic, þæt for- werode menn and untymende gifta wilnian, þonne gifta ne sind gesette for nānum ðingē buton for bearn-teame. Þa þe on clænum mægðhāde þurhwuniað, for gefcān þæs ecan lifes, hī bringað forð hundfealdne wæstm. Þes stæpe belimpð swīdest to Godes ðeowum and ðinenum, þa þe fram cilhdāde clænlīce on Godes ðeowdome singallīce drohtniað.

Ælcum menn gedafenað clænnys, and swīdest gehādodum Godes ðeowum. Þæt is þæs læwedan mannæ clænnys, þæt he his æwe healde, and alyfedlice, for folces eacan, bearn gestreone. Þæt is þæs gehādodan mannæ clænnys, þæra þe Gode þeniað, þæt hī eallunge fram fæsclicum lustum hī forhæbbon, and him gedafenað þæt hī Gode gestrynon ða ċiⅭ, þe ða læwedan menn to ðyssere worulde gestryndon. Gemænes hādes preostum is alyfed, æfter þæs halgan Gregorius tæcinge, þæt hī syferlice sinscipes brucon. Witodlice þam oðrum þe æt Godes weofode þeniað, þæt is mæssep reostum and diaconum, is eallunge forboden ælc hæmed. Þreo hund biscopa and eahtatyne gesetton ðone canon, þæt nān mæssep reost oððe diacon on his wununge wifhādes mann næbbe, buton hit sy his moder, oððe sweoster, oððe fasu, oððe moddrie; and gif hē dearununge oððe eawunuge wifes bruce, þæt hē his hādes ðolige. Ne heora nān gerefs cipe oððe mangunge ne drife, forðan ðe hī sind gecorene of
yield thirtyfold fruit of good works, if they keep their marriage according to the written institutes, that is, that they cohabit for the procreation of children at permitted times, and abstain from a pregnant and month-sick woman; and when they can no longer procreate, cease from cohabitation. There are, nevertheless, many more of those who will live according to their own lusts, than of those who keep this precept. This is the rule for laymen, according to the written institute; let him who breaks it make atonement as his confessor shall teach him. They who chastly, for love of God, continue in widowhood, yield fruit sixtyfold. It is very unfitting and shameful that worn-out and impotent men desire marriage, while marriage is ordained for nothing but the procreation of children. They who continue in pure virginity, for the joy of everlasting life, bring forth fruit an hundredfold. This degree belongs chiefly to God's servants, male and female, those who from childhood ever chastly live in the service of God.

Chastity is befitting to every man, and above all to the ordained servants of God. The chastity of a layman is, that he hold to his marriage, and lawfully, for the increase of people, beget children. The chastity of a man in orders, of those who serve God, is, that they wholly abstain from fleshly lusts, and it is befitting them that they beget to God the children which laymen have begotten to this world. To priests of common order it is allowed, according to the teaching of St. Gregory, that they may chastly enjoy wedlock. But to the others who serve at God's altar, that is, to mass-priests and deacons, all sexual intercourse is wholly forbidden. Three hundred and eighteen bishops established the canon, that no mass-priest nor deacon should have any female in his dwelling, unless it be his mother, or sister, or father's sister, or mother's sister; and if he secretly or publicly have intercourse with woman, that he forfeit his order. Let none of them undertake any reeveship or mongering, for they are
woruld-mannum to Godes teolungum, ðæt hi ðurh hyra lære and cristendome ðæt læwede folc Gode gestrynan. We sceolon eallum Godes folce samod ða bœclican lære seegan, ðæt ðam gódum ðe hit gehealdan willað, ne sy oftogen seo gastlice deonpyss; and ða ðwyran beon geðreade, ðæt hi æt sunum sæle to Godes rihte gebugan. Se apostol Petrus hæfde wîf and cild, and eac sume ða oðre apostolas, ær hi to Cristes læreowdome gecyrdon; ac hi geswicon fæslicera lusta and dæda siðdan he hi to ðam apostolican hûde geceas: swa swa Petrus to Drihtne gecwæð, “Efne we forleton ealle ðing, and ðe folgiað.”

Hwæt wille we furðor ymbe ðis smeagan, buton ðæt se hæfð ða mede ðe he geearnað, sæde tobreæð ða canonican gesetnysse: him is bôt alýfed and geswicenys; se ðe on for-gægednysse þurhwunast, he gemet swiðe stiðne dóm on ðam toweardan lifne.

Gregorius rehte sume bysne be ðam worde ðe Drihten cwæð, ðæt seo gûde eorðe hire wæstmas forðbrincð on gæylde. He cwæð ðæt he cuðe summe man on Romebyrig, his nama wæs Seruulus, ðearfa on æhtum, and welig on geearnungum. Se læg bedryda fram cildháde oð his geendunge. He læg singallice, and næfre sittan ne mihte, ne hine on oðre sidan bewendan, ne his handa to his muðe gæracan. Him ðenode his moder and broðer, and swa hwæt swa him Godes frynd on ælmesan forgeafon, ðæt he dælde forð oðrum ðearfum. Ne cuðe he bœclice stafas, ac begeat him halige bêc, and gelæðode him to gelêrede menn, and him ðlæhete, ðæt hi ðæra bôca andgite singallice him trahtnodon; and he swa becóm to ðæra bôca andgite, þeah ðæt he sylf nærne stæf ne cuðe. He symlæ on his legere Gode ðancode, and dæges and nihtes mid lófsangum hine wurðode. Þàða se tima becom ðæt his niccle gæöylð wurde gewuldrod fram Gode, ða awende seo særnyss ealra his lima to ðære heortan. Efne ðàða he ongeat ðæt se deað him genealæhte, ða bêð he ða ælðeodigan weras, ðe on cuman hûwe him mid wunodon, ðæt hi astodon,
chosen from worldly men to God’s labours, that through their doctrine and christianity they may gain the lay people to God. We should declare the written doctrine to all God’s people together, that its ghostly deepness be not withheld from those who are desirous of observing it; and that the perverse may be reproved, so that they at some time turn to God’s right. The apostle Peter had a wife and children, and also some of the other apostles, before they turned to Christ’s doctrine; but they ceased from fleshly lusts and deeds after they had chosen the apostolic state: as Peter said to the Lord, “Behold we have forsaken all things, and follow thee.”

What shall we further consider concerning this, but that he will have the meed which he merits, who breaks the canonical institute? atonement is permitted, and cessation; he who persists in transgression will find a very stern doom in the life to come.

Gregory has related an example relative to the words which the Lord spake, that good earth brings forth its fruits in patience. He said that he knew a man at Rome, whose name was Servulus, poor in possessions, and rich in deserts. He lay bedridden from childhood to his end. He lay constantly, and could never sit, nor turn himself on the other side, nor reach his hand to his mouth. His mother and brother ministered to him, and whatsoever the friends of God gave him in alms, he distributed to other indigent ones. He knew no book-characters, but got him holy books, and invited to him learned men, and prevailed on them constantly to expound to him the sense of those books, and he so arrived at the sense of those books, though he himself knew not a letter. On his bed he incessantly thanked God, and day and night honoured him with hymns. When the time came that his great patience should be glorified by God, the disease of all his limbs turned to the heart. When he was sensible that death was approaching him, he prayed those strangers, who dwelt with him as guests, that they would stand by, and
and on his forðside heora sealmas sungon. Hwæt āa, fæl-
lice, ḍaða he sylf mid þam ældeodigum preostum sæng, āa
clypode hē mid micclum ȝgan, and heora sang gestilde, and
cwǣð, “Suwiað: hwæt læ; ne gehyre ge hū myrige lōfsan-
gas swēgað on heofonum?” Efne āa, mid þam þe hē hlyste
þæs heofonlican sanges, ða gewāt his sawul of þam geswencstan
lichaman to ecere reste. Þa wearð þæt hūs afylled mid wun-
derlicum bræðe, swa þæt ealle ða lícemenn wurdon afyllede
mid þam wynsumum stence, and se bræð on heora nosðyr-
lum ne ateorode, ōðþæt se halga lichama bebyriged wæs.
Swa ageaf þes gōda mann his wæstm Gode þurh geðylld, for-
þan þe hē forbær Godes swingele swiðe emlice, and siððan
to edleanes æcre becom.

Mine gebroðra, understandað be ðisum hwilce beladunge
hæbbe we æt Godes dōme, gif we asleaciað fram gōdum
weorcum, we ðe habbað ure hæle and æhta, nu þes lama
wædla buton handcræfte Godes beboda gefylde. Ic bidde
eow, gebroðra, tihtað eower mód to geçnyrdnysse gōdra
weorca, þæt ge mid geðylld geðne wæstm to Godes handa
gebringon, þæt ge mid him and his halgum þæt ðee lif hab-
ban moton on ealra worulda woruld. Amen.

________________________________________

DOMINICA I. IN QUADRAGESIMA.

MEN þa leofostan, eow eallum is cuð þæt ðes gearlica
ymryne ðís gebrineð efne nu þa clænan tīd LENCNTENLICES
FÆSTENES, on þam we sceolon ure gymeleaste and forgæged-
nysse urum gastlicum scrifte geandettan, and ðís mid fæstene,
and wæccum, and gebedum, and ælmes-dædum fram synnum
aðwean, þæt we bealdlice, mid gastlicere blisse, ða Easterlican
mærsume Cristes æristes wurðian moton, and þæs halgan
husles þigene mid geleafan underfôn, us to synne forgifenn-
nysse, and to gescyldnysse deofelicera costnunga.
sing their psalms at his departure. Lo then, suddenly, while he himself was singing with the stranger priests, he cried with great awe, and stilled their song, and said, "Be silent: what is that? hear ye not how merrily the hymns sound in heaven?" Lo then, while he was listening to the heavenly song, his soul departed from the afflicted body to everlasting rest. Then was the house filled with a wondrous odour, so that all the corpse-bearers were filled with the winsome fragrance, and the odour ceased not in their nostrils until the holy body was buried. Thus did this good man yield his fruit to God by patience, for he bare God's scourging very calmly, and afterwards went to the field of reward.

My brothers, understand by this what justification we can have at God's doom, if we slacken from good works, we who have our health and possessions, while this lame pauper without handicraft fulfilled God's commandments. I pray you, brothers, stimulate your minds to the cultivation of good works, that with patience ye may bring good fruit to God's hand, that with him and his saints ye may have everlasting life to all eternity. Amen.

THE FIRST SUNDAY IN LENT.

MEN most beloved, it is known to you all that this yearly course just now brings us the pure time of the LENTEN FAST, during which we should confess our heedlessness and transgressions to our ghostly confessor, and wash ourselves from sins with fasting, and watchings, and prayers, and alms-deeds, that we may boldly, with ghostly joy, honour the Easter celebration of Christ's ascension, and with faith partake of the holy housel, for the forgiveness of our sins, and protection against devilish temptations.
Witodlice þis feowertigfealdæ fasten wæs asteald on þære Ealdan Gecyðynysse, þæða se héretoga Moyses fæste feower-tig daga and feowertig nihta tosanne, to ði þæt hē moste Godes æ underfôn. Éft siððan se mæra witega Elīas eal-swa láng fæsten, þurh Godes mihte, swa swa se ðær gefylde, and siððan hē weard gefered lichamlice on heofenlicum cræte to ðam upplican life, and cymði eft, hē and Enōch, togeanes Antecriste, to ði þæt hī þæs deofles leasunge mid Godes sóð-fæstynysse oferstælan. Drihten cac on þære Niwan Gecyðynysse fæste þurh his godcundan mihte feowertig daga and nihta fram eallum corúlicum bigleofum. Þus wæs ure lenc-tenlice fæsten asteald; ac we ne magon for ure tyddernysse ðillic fæsten þurhteon. Nu is us alyfed, þurh lāreowa ealdor-dóm, þæt we dæghwomlice, on þyssere lenctenlican tide, ure lichaman gereordigan mid forhæfednysse, and syfernysse, and clennysse. Stūntlice fæst se lenctenlic fæsten seðe on ðisum cleenum timan hine sylfne mid gālnysse befylð. Unrihtlic bið þæt se cristena mann flæsclice lustas gefremme on ðam timan þe hē flæsc-mettas forgān sceal. Witodlice on eallum tidum gedafenað cristenum mannum, þæt hī gode weorc began, and ælmes-dāda, and swa-ðiæah swiðost on þisum gemēnelicum fæstene. Se ðe on oðrum dagum sleac wære to gōdnysses, hē sceal huru-singa on ðisum dagum æcūcian on gōdum biggengum. Se ðe êr glædlice mid gōdum weorcum hine sylfne gegenglende, him gedafenað þæt hē nū on ðisum dagum geornlicor mid weallendre lufe his gōdnysses gecyðe. Ne bið nān fæsten Gode gecweme, buton se mann hine sylfne fram leahtrum forhæbbe. Beoð gemyndige þæra twēgra worda þe Drihten cwæð on his godspelle: hē cwæð, “Forgyfand, and eow bið forgyfen. Syllað, and eow bið gesæld.” Þas twa ælmesena cynn ēs sind to bogānne mid micelre gecnyrdnysse: þæt we oðrum mannum mid inweardre heortan forgifon, gif hī awar ēs geēbiligdon, to ði þæt God ēs forgýfennyssse dō ure synna. And uton dōn þearfum and wannspedigum sune hi þæs ure gōda, þam Ælmihtigum Gode.
Manifestly this fortyfold fast was established in the Old Testament, when the leader Moses fasted forty days and forty nights together, in order that he might receive God's law. Again afterwards the great prophet Elijah accomplished, through God's might, a fast as long as the other, and he was afterwards borne bodily in a heavenly car to the life above, and will come again, he and Enoch, against Antichrist, that they may confute the devil's leasing with God's truth. In the New Testament also the Lord, through his divine might, fasted forty days and nights, without all earthly food. Thus was our lenten fast established, but we cannot, by reason of our weakness, accomplish such a fast. Now it is allowed us, by the authority of teachers, daily at this lenten tide to nourish our bodies with abstemiousness, and soberness, and chastity. Foolishly he fasts the lenten fast, who at this pure time defiles himself with libidinousness. Unlawful it is for a christian man to indulge in fleshly lusts at the time when he shall forgo flesh meats. Verily it is at all times befitting christian men to perform good works and alms-deeds, and yet most of all at this general fast. He who on other days may be remiss in goodness, should at least on these days be active in good practices. To him who previously had gladly adorned himself with good works, it is fitting that he on these days more earnestly with ardent love show his goodness. No fast will be acceptable to God, unless a man abstain from sins. Be mindful of the two sentences which the Lord spake in his gospel: he said, "Forgive, and ye shall be forgiven. Give, and to you shall be given." These two kinds of alms are to be practised by us with great diligence: that with inward heart we forgive other men, if in aught they have offended us, to the end that God may grant us forgiveness of our sins. And let us bestow some advantage of our goods on the poor and needy, for the honour of Almighty God,
to wründynte, þe hit ús alænde, þæt he ús mærc on þam to- weardan forgife.

Mildheortnyss is synna læcedóm; heo alyst fram þam ecan déaðe, and ne geðafæð ús þæt we to forwyrde becumon. Mildheortnyss ána gemundað ús on þam micclum dome, gif we on andwerdum life hí ðœrum männum cyðað. Witodlice ðám bið dóm buton mildheortnysse, sedé nu ðœrum dëmð buton mildheortnysse. Of rihtwisum gestreoonum man sceal ælnessan délan, swa swa hit awritten is, “Arwurða ðinne Drihten mid þínum æhtum, and of þínum frum-wæstmun syle þearfum.” Þa ælnessan þe of reaflice beoð gesealde sind Gode swa gecwéme, swilce hwá æcwelle ðœres männes eild, and bringe ðám fæder þæt heafod to lǽce. God bebyt þæt man ælnessan wyerce, and he forbead fæcn and reaflac. Se unrihtwisa bereypð oðre and blissað: eft, gif se þearfa hine bitt ælnessan, þonne geúrrotsæð hé, and awent his neb awécg, and forgyt þæs witegan cwyde, þe cwæð, “Se þe awent his neb fram clypigendum þearfan, he sylf clypað eft to Gode, and his stemne ne bið gehyreð. Ahyld þín eare to þæs wæðlan bene, þæt God eft þíne stemne gehýre. Dæl of ðám ðe þe God forgeaf, and þín gód beoð gemenigfyldæ. Gif þu forgymeelasast to délennæ ælnessan, God þe benémd þína göða, and þu belíst síððan wæðla.”

God forgiffið ricum welan genihtsumlice, and ðám þearfum oftið. Hwí swá? þæt hé afándige þa rican þurh his þear- fenæ hafenlæaste. God geworhte welegen and þearfan, and wolde þæt se wæðla waræ afédd þurh þone rican. God ge- sette þone welegen dælere on his gódum: hwí sceal he ðonne him ðínum geágnian þæt him bám is forgifen? Gif þu talast to ðínum geswinec þæt þæt þu hæfst, odðe gif þu wénst þæt ðære corðan wæstmas þíne sind, ðonne cwæð se Ælmihtiga Wealdend to ðe, ‘Efne nu ic þe ofteo minne fultum, and hafa þe þín geswinc. Ic ofteo mine rën-scuras, and ic wyerce þín lánd unwæstumhære. Gif þæt lænd þín is, se rën is min.
who has lent them to us, that he may give us more in the future.

Mercy is the medicine of sins; it redeems from eternal death, and allows us not to come to perdition. Mercy alone will be our guardian at the great doom, if in the present life we show it to other men. But to those shall be doom without mercy, who now without mercy judge others. From righteous gains one should distribute alms, as it is written, "Honour thy Lord with thy possessions, and of thy first fruits give unto the poor." The alms that are given from rapine are as acceptable to God as if any one, having killed another man's child, should bring to the father its head as a gift. God commanded alms to be given, and he forbade fraud and rapine. The unrighteous robs others and rejoices: then, if the needy ask alms of him, he is offended, and turns his face away, and forgets the saying of the prophet, who said, "He who turns his face from the crying poor, shall afterwards himself cry unto God, and his voice shall not be heard. Incline thine ear to the prayer of the needy, that God may afterwards hear thy voice. Deal from that which God hath given thee, and thy goods shall be multiplied. If thou neglectest to deal alms, God will take from thee thy goods, and thou shalt afterwards remain poor."

God gives to the rich wealth in abundance, and takes it away from the poor. Why so? That he may try the rich through the indigence of his poor. God made the wealthy and the needy, and would that the poor should be fed by the rich. God appointed the wealthy a distributer of his goods: why then should he appropriate to himself alone that which is given to both? If thou ascribe to thy labour that which thou hast, or if thou ween that the fruits of the earth are thine, then will the Almighty Ruler say unto thee, 'Behold now I will withdraw from thee my support, and have thou thy labour. I will withdraw my rain-showers, and I will make thy land barren. If the land is thine, the rain is mine.
Teoh ñu forð rên-scuras, gif ñu niht, and gewætera ñine æceras. Gif ñu mage, dò þet sunne scïne, þet ñine æceras ripion.’ Witodlice þæt sylfe lând þe ñu ñe geägnast nis ñin, ac is þæs Ælmihtigan, swa swa se witega cwæð, “Seo eorðe and hire gesyldednys is Godes.’’ God cwýð eft to ñe, ‘Mine ðearfan lybbâð buton ñe; leofa, gif ñu mage, buton me. Mine ðearfan habbâð ealle ñing, gif hi me ñenne habbâð. Hvæt hæfst ñu, gif ñu me næst?’ ðu hïwast swilce þu ðinum cildum hit sparig, and nast hwâm hit gescytt, swa swa se witega cwæð, “On idel swyncð se þe goldhórdad, and nât hwam he hit gegaderað.” ðeah þe þin feoh ne ateorige, ðeah geendað þin líf þonne ñu læst wënst; swa swa Crist sylf cwæð be sumon rïcan menn on his godspelle: he cwæð, “Sum welig mann wës on worulde, and his wæstmas geníhtumlice þugon. ða smeade se rïca, and cwæð, Hvæt dò ic là, nu ic næbbe hwær ic måge ealle mine wæstmas gegaderian? Eft he cwæð, Íc wille ryman minne bërtûn, and mine bernu geecnian, and ðider gegadian ealle mine wæstmas, and cwæðan to minre sawle, Min sawul, ñu hæfst fela god to manegra geara brice: gerest þe nû, and ët, and drinc, and gewistfulla. ða cwæð God to ñam rïcan, ñu stûnta, nu to-niht ñu scealt þin líf alatæn. Hwæs beoð þonne þine teolunga? Swa bið se þe him sylfum goldhórdad, and nís on Gode welig.’’ Efne ñu ondrætst þe on þam gedale: ne ondræt ñu ñe to dëlænne, þu ñe nást hwâðer ñu merígenes gebide. Cyð mildheortnysse earmum mamanho mid þinum begeate; ne forlæt se Ælmihtiga God ñe, sæðe ñe to dëlere gesette. Be ðisum cwæð Drihten on his godspelle, “Ne behyde ge eowernes goldhord on eordan þær ðær ðynn and moððan hit awestað, and ðeofas adelfað and forstelada; ac hórdiað eowernes goldhord on heofenum, þær ne cymð to ne ðún ne moððe, ne ðeofas ne delfað ne ne ætbredað. Sodlice þær þær þin goldhord is, þær bið þin heorte.’’ Hú mage we urne goldhord on heofonum behydan buton ðûrh ælmes-
Draw thou forth rain-showers, if thou canst, and water thy fields. If thou canst, cause the sun to shine, that thy fields may ripen.' Verily the very land which thou ownest is not thine, but is the Almighty's, as the prophet said, "The earth and her fullness are God's." God will again say unto thee, 'My poor will live without thee; live, if thou canst, without me. My poor will have all things, if they have me only. What hast thou, if thou hast not me?' Thou pretendest that thou sparest it for thy children, and knowest not to whom it may fall, as the prophet said, "In vain he laboureth who hoardeth gold, and knoweth not for whom he gathereth it." Though thy money fail not, yet thy life ends when thou least imaginest, as Christ himself said in his gospel of a rich man: he said, "There was a rich man in the world, and his fruits throve abundantly. Then the rich man meditated, and said, What shall I do, now I have not where I can gather all my fruits? Again he said, I will clear my barton, and enlarge my barns, and thither gather all my fruits, and say to my soul, My soul, thou hast much good for many years' use: rest thee now, and eat, and drink, and be merry. Then said God to the rich man, Thou fool, now to-night thou shalt yield up thy life. Whose then will be what thou hast provided? So is he who hoardeth for himself, and is not rich in God." Lo thou fearest to distribute: fear not to distribute, thou who knowest not whether thou wilt abide the morrow. Show mercy to poor men with thy gain; the Almighty God will not forsake thee, who has appointed thee as a distributer. Of this the Lord said in his gospel, "Hide not your treasure in the earth, where rust and moths destroy it, and thieves delve and steal; but hoard your treasure in heaven, where neither rust nor moth comes, nor thieves delve nor take it away. For where thy treasure is, there will be thy heart.' How can we hide our treasure in heaven but through alms?
san? Swa hwæt swa we be ænfealdan Godes þearfum for his lufan syllæð, lic hit ðús forgylt be hundfealdum on ðám to-
wardan life.

Gif ealle menn on worulde rice wæron, þonne næfde seo mildheortnyss nænne stede, þæt seo ælmysse ure synna lig adwæscte, swa swa hit awritten is, "Swa swa wæter adwæscð fyrr, swa adwæscð seo ælmysse synna." Nis nán þearfa fram ælmes-dædum ascyred. Witodlice sum earm wydewe næfde calra æhta buton ænne fœordeling, þone heo brohte to Godes weofode on Cristes andwerdnysse, and he hi ðærrihte mid his halgan mûðe geherode, and ðæð, "Soð ic eow scege, þæt ðæs earme wydewe brohte mûran lîc ðonne ænig oðer mann on ðisum dæge; forðan ðe heo brohte eal þæt heo hæfde mid estfulllum mode." Eft on ðære stowe cwæð Drihten on his godspelle, "Swa hwæ swa sylf ðûm ður-
stigum menn ceald wæter on minum naman, ne forlyst he his mede þære dæde." Sodlice ne bið ðús to ælnessan geteald, gif we ðám mannun syllæð þe heora neode sylfe habbað, forðan þe God ne het ðús gewelgian ða hæbbendan, ac þæt we ða wædlingendan gefultumedon.

We willað gyt ðenne cwypde þære godspellican gereced-
nyss eow gereccan on ðisum ylcum andgite: Drihten spræc
ymbe his to-cyme to ðám micclan dôme, and þus cwæð, "Witodlice mannnes Bearn cymð on his mægenþrymme, and
calle englas samod mid him to ðám micclum dôme; þonne
sitt he on ðám setle his mægenþrymnyss, and beð gæg-
derode ætforan him calle ðeoda, and he toscæt hi on twâ, swa
swa sceþyrde toscæt sceþ fram gâtum. Þonne gelîgæð he
ða sceþ on his swîðran hand, and ða gæt on his wynstran." We willað eow geswutelian nu ðrest, gif eower hwilc nyte
hwæt mannnes Bearn sy, þæt Crist sylf is mannnes Bearn, sede
is ðûnes mannnes Sunu, þære eadigan Marian, on þære men-
nîscnyss, and seo mennîscyns bið geseven on ðám dôme,
þonne he sylf sitt on his dôm-setle, and ða rihtwisan on his
swîðran hand gesett, and ða synfullan on his wynstran.
Whatsoever we give single to God's poor, for love of him, he will requite us an hundredfold in the life to come.

If all men in the world were rich, then would mercy have no place, that alms might extinguish the flame of our sins, as it is written, "As water extinguisheth fire, so do alms extinguish sins." No needy person is exempted from alms-deeds. Verily a poor widow had for her whole property but one farthing, which she brought to God's altar, in Christ's presence, and he straightways with his holy mouth praised her, and said, "Verily I say unto you, that this poor widow hath brought a greater gift than any other person on this day; for she hath brought all that she had with a devout mind.' Again, in another place, the Lord said in his gospel, "Whosoever giveth to one thirsty man cold water in my name, shall not lose his meed for that deed." But it will not be accounted as alms, if we give to those men who themselves have for their need; for God commands us not to enrich those who have, but to aid the indigent.

We will yet recount to you one sentence of the evangelical narrative in this same sense: the Lord spake of his advent to the great doom, and thus said, "Verily the Son of man will come in his majesty, and all the angels together with him, to the great doom; then will he sit on the seat of his majesty, and all nations shall be gathered before him, and he will part them into two, as a shepherd parts the sheep from the goats. Then will he place the sheep on his right hand, and the goats on his left." We will now first manifest to you, if any of you know not who the Son of man is, that Christ himself is the Son of man, who is the Son of one person, the blessed Mary, in humanity, and his humanity will be visible in the doom, when he himself will sit on his doom-seat, and the righteous be placed on his right hand, and the
"Ponne cwed se Cyning Crist to ·am hw on his swidran hand standan, Cumadan ge bletbode mines Fader, and geang-niað of rice se cow gegearcod wæs fram frimde mid-daneardes. Me hingrode, and ge me gereordodon; me ỳyrste, and ge me scencton; ic wæs cuma, and ge me under-fengon on eowerum gest-husum; ic wæs nacod, and ge me scryddon; ic wæs geuntrumod, and ge me geneosodon; ic wæs on cwearterne, and ge comon to me and me gefrefrodon. Donne andswariað ða rihtwisam Criste, and eveda, Drihten, hwænne gesawe we ðe hüngrine, and we ðe gereordodon? oððe þurstigne, and we ðe scencton? oððe hwænne warə ðu cuma, and we ðe underfengon? oððe hwænne gesawe we ðe untrumne oppe on cwearterne, and we ðe geneosodon? Ponne andwyrd se Cyning ·am rihtwisum þisum wordum, Soð ic eow sece, swa lange swa ge dydon ánnum þisum læstan on minum naman, ge hit dydon me sylfum. Donne eved he eft to ·am synfullum, þe on his wynstran healfe standan, Gewitað fram me, ge awyrigedan, into ·am ecan fyre, þe is gegearcod ·am deofle and his awyrigedum gastum. Me hingrode, and ge me ætes forwyrdon; me ỳyrste, and ge me drincan ne sealdon; ic wæs cuma, and ge me underfön noldon; ic wæs nacod, nolde ge me wæda tidian; ic wæs untrum and on cwearterne, nolde ge me geneosian. Ponne andswariað ða unrihtwisam månfullan, La leðf, hwænne gesawe we ðe hungrine, oððe þurstine, oððe cuman, oppe nacodne, oððe geuntrumodne, oppe on cwearterne, and we ðe noldon ðenian? Ponne andwyrd se Cyning him, and cwed, Soð ic eow sece, swa lange swa ge forwyrdon ánnum of þisum lytلم, and noldon him on minum naman tidian, swa lange ge me sylfum his forwyrdon. Ponne farad ða uncystigan and ða unrihtwisam into ıcere cwc-susle, mid deofle and his awyrigedum englum; and ða rihtwisam gecyrrað fram ·am dóme into ·am ecan life" mid Criste and his gecorenenum englum, mid þam hi libbað and rixiað on lichaman and on sawle on calra worulda woruld. Amen.
sinful on his left. "Then will the King Christ say to those who stand on his right hand, Come, ye blessed of my Father, and possess the kingdom which hath been prepared for you from the beginning of the world. I was hungry, and ye fed me; I was thirsty, and ye gave me to drink; I was a stranger, and ye received me in your hostels; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came to me and comforted me. Then will the righteous answer Christ, and say, Lord, when saw we thee hungry, and we fed thee? or thirsty, and we gave thee to drink? or when wast thou a stranger, and we received thee? or when saw we thee sick or in prison, and we visited thee? Then will the King answer the righteous in these words, Verily I say unto you, as long as ye did it for one of these least in my name, ye did it for myself. Then will he afterwards say to the sinful, who stand on his left side, Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed spirits. I was hungry, and ye denied me food; I was thirsty, and ye gave me not to drink; I was a stranger, and ye would not receive me; I was naked, and ye would not give me clothing; I was sick and in prison, ye would not visit me. Then will the unrighteous sinful answer, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and we would not serve thee? Then will the King answer them, and say, Verily I say unto you, so long as ye denied to one of these little ones, and would not give to them in my name, so long denied ye it to myself. Then will the avaricious and the unrighteous go into everlasting torment, with the devil and his accursed angels; and the righteous will pass from the doom into eternal life," with Christ and his chosen angels, with whom they will live and reign with body and with soul for ever and ever. Amen.
EGRESSUS inde Iesus, secessit in partes Tyri et Sidonis: et reliqua.

Drihten Hælend öreade mid wordum þæra Iudeisera ðwyrynysse and gelcafelaste, and hī mid hospe his lære forsawon. þa ferde hē ðanon to ðære burhsire þe is gehâten Tyrus, and to ðære oðre þe is gehâten Sidon. Efne þa ferde an Chananeisce wif of þam gemærum togeanes þam Hælende, and him to clypode, þus cwêðende: et reliqua.

Þís Chananeisce wif wæs of hæðenum folce, and hæfde getæcnunge Godes gelaðunge, þe fram hæðensceipe to Criste mid soðum geleafan gebeah, þaða þa Iudeiscan hine forleton. þæt wif wæs afaren fram gemærum hire eðele, fordan þe heo forlêt þa ealdan gedwyld hire hæðenscipes, and mid geleaffullum mode þone soðan Hælend gesohte, to biddenne hire wodan dehter gesundfulnyss. Heo clypode, “Dauides Bearn, gemiltsa me: min dohtor is yfele fram deolsle gedreht.” Hit wæs so^lice swa gedôn. Ac seo dohtor, þe on wððum dreame lág dweligende, getæcnode þæra hæðenra manna sawle, ðe wærón yfele þurh deosol gedrehte, þaða hī ne cuðon heora Scyppend, ac gelyfdon on deosolfyldum. Seo moder cwæð, “Dauides Bearn, gemiltsa min;” and Godes gelaðung, seoðe is ure moder, gelyfð þæt Crist is Dauides Bearn on ðære menniscynsse, and heo bitt ðús miltsunge æt him, fordan þe he is God Ælmihtig ure Alysend.

Æfter ðæawlicum andgite, se þe leahtras begæd, deolsle to gecewenednyss, his Scyppende on teonan, his dohtor is untwylige awedd, fordan þe his sawul is ðearle þurh deosol gedreht; ac him is neod þæt he his ðægene wððnysse tocnaewe, and mid geleafan æt Godes halgum þingunge bidde, and mid micelre ænædnyssse Drihtnes fêt gesece, biddende þæt he his sawle fram ðam wððan dreame ahredde, swa swa hē dyde þæt Chânaneisce mæden. He ne andwyrde ðam wife æt
THE SECOND SUNDAY IN LENT.

EGRESSUS inde Jesus, secessit in partes Tyri et Sidonis: et reliqu.a.

The Lord reproved with words the perversity and unbelief of the Jews, and they with contumely despised his doctrine. Then went he thence to the territory which is called Tyre, and to the other which is called Sidon. Behold, there came a Canaanitish woman from the confines towards Jesus, and cried to him, thus saying, etc.

This Canaanitish woman was of a heathen people, and had for tokening the church of God, which from heathenism turned with true belief to Christ, when the Jews forsook him. The woman came from the confines of her country, because she forsook the old error of her heathenism, and with believing mind sought the true Jesus, to pray for the health of her insane daughter. She cried, "Child of David, have pity on me: my daughter is grievously tormented by a devil." Verily it was so done. But the daughter, who lay delirious in a state of madness, betokened the soul of heathen men, who were grievously tormented by the devil, when they knew not their Creator, but believed in idols. The mother said, "Child of David, have pity on me;" and God's church, which is our mother, believes that Christ is a Child of David in his humanity, and she prays him to have pity on us, for he is God Almighty our Redeemer.

According to the figurative sense, he who commits sins, to the gratification of the devil, and in contumely to his Creator, his daughter is undoubtedly mad, for his soul is sorely tormented by the devil; but it is needful to him that he know his own madness, and with belief pray to God's saints for their intercession, and with great steadfastness seek the feet of the Lord, praying him to save his soul from that state of madness, as he did for the Canaanitish maiden. He did not
fruman, na for mōdigynysse, ac hē nólde his cwyde awendan surh ðone þe hē bead his learning-cnihtum ūr his ðrowunge, þus cwēðende, “Ne fāre ge on hæðenra manna wege, and on Samaritaniscra burgum ne become ge.” Hē nólde syllan intingan þam Indeiscum, þæt hē hi forsawe þe Godes ē heoldon, and þæt hæðene folc him to getuge, þe deosfolgild beeldon. Nu suwade Crist æt fruman wið þæs wifes clypunge, forðan ðe hē ða līþlican bodunge on his andwerdnyssse hæðen- num leodum bedigelode. Witodlice æfter his æriste of deade, hē bebead his apostolum, þus cwēðende, “Fārað, and lærað ealle þeoda, and fulliað hī on naman þæs Ælmihtigan Fæder, and his Suna, and þæs Halgan Gastes; and lærað hī þæt hī healdon ealle þa ðing þe ic eow bebead.”

Cristes learning-cnihtas to him genealæhton, and ðam wife to him gedīngodon, þus cwēðende, “La leof, forlæt hī, forðan ðe heo clypað æfter us.” Swilce hī cwædon, Forlæt ðone gylt, and forgif hīre þine miltsunge, forðan ðe heo urne fultum mid inweardre heortan seð. Ne clypode heo synder- lice to Petre, ne heo ne mānode Andream, ne heora næmne synderlice, ac eal þæt apostolice werod samod mid nicelre anrædnyssse bæd, þæt hī to ðam mildheortan Hælende hīre gedīngodon. Drihten andwyrde his apostolum mid þīsum wordum, and cwæð, “Ne eom ic asend buton to ðam sceapum Israhela hīwriedene, þe losedon.” Soðlice se Ælmihtiga Fæder asende his ðuncennadan Sunu mid soðre manniscyssse befāngenne to ðam Indeiscum folce, þæt hī sceoldon ðérest, gif hī woldon, to fulluhte bugan, surh Cristes lāre. Him gedafenode þæt hī ðérest on Crist gelyfdon, forðan ðe hī heoldon þa caldan ðe, and hæfdon cyðde to Gode fram caldum dagum. ða bodade Crist þurh hīne sylfne ðam ðānum folce, and of ðam his apostolas geceas and fela ðōre gecorene hal- gan: ac þāða hē gesah þæt se mæsta dēl þære þeode his lāre forsawon, and sume eac ymbe his lif syrwdon, þa forlæt
answer the woman at first, not from pride, but he would not
that his speech should be inconsistent with that in which he
enjoined his disciples before his passion, thus saying, "Go
not in the way of heathen men, and come not into the cities
of the Samaritans." He would not give the plea to the Jews,
that he despised them who held God's law, and drew to him
the heathen folk who worshiped idols. Now Christ was silent
at first on the crying of the woman, because while present
he would conceal his vital announcement from the heathen
nations. But after his resurrection from death, he commanded
his apostles, thus saying, "Go, and teach all nations, and
baptize them in the name of the Almighty Father, and of
his Son, and of the Holy Ghost; and teach them that they
observe all the things which I have commanded to you."

Christ's disciples approached him, and interceded with
him for the woman, thus saying, "O Sir, dismiss her, for
she crieth after us." As if they had said, Dismiss the sin,
and grant her thy mercy, for she seeks our aid with inward
heart. She did not cry exclusively to Peter, nor did she
exhort Andrew, nor any of them exclusively, but besought
all the apostolic company together with great earnestness,
that they would intercede for her with the merciful Jesus.
The Lord answered his apostles with these words, and said,
"I am not sent save unto the sheep of the family of Israel
that are lost." Verily the Almighty Father sent his only-
begotten Son invested with true humanity to the Jewish peo-
ple, that they might the first, if they would, turn to baptism
through Christ's doctrine. It was befitting them that they
should the first believe in Christ, because they held the old
law, and had knowledge of God from old days. Christ, there-
fore, preached himself to that one people, and from them chose
his apostles and many other chosen saints: but when he saw
that the greatest part of that people despised his doctrine,
and that some also plotted against his life, he left them in
he hi on heora geleaflæste, and geceas þa hæðenan leoda, þe geond ealne middaneard on deosolgyldum gelyfdon oð þæt.

Þæt wif com, and hi astrehte ætforan Drihtne, þus eawe-
ende, "Drihten leof, help min." þreo halige mægna we
gehyraid be ðisum wifc on ðissere rædinge: þæt is, geleafa,
and geðyl, and eadmódnyss. Geleasan heo hæfde, forðan
ðe heo gelyfde þæt Drihten mihte hire aweddan dohtor gehæ-
lan. Geðyld heo hæfde, þaða heo forsewen wæs, and swa-
ðealh anrædlíc on hire bênum þurhwunade. Eadmôd heo
wæs, þaða heo hi sylfe to hwelpum geemnète. Drihten
cwæð to sam wifc, "Nis na gôd þæt man nime his bêarna
hláf, and wurpe hundum." þæt Israhela folc wæs gyo
geteald to Godes bearnum, and hæðen folc geond ealle worul
to hundum, for heora fulum þeawum. Nu is seo endebyrd-
nys þæra namena awend mid þam geleafan. Hi sind gehâ-
tene hundas, and we sceþ. Witodlice se wîtega cwæð be
Cristes ehterum, ðe hine acwealdon, "Fela hundas me ymbe
eodon." Se wîtega, þurh Godes Gast, hêt ða Iudeiscan
Cristes slagan hundas, þe hine mid fâcenfullum mode ymbe
eodon. Eft Crist sylf cwæð be ús, "Ic hæbbe oðre sceþ, þa
ðe ne sind of ðyssere eowde, and ða ic sceal lêdan, and hi
gehyraid mine stemne."

Þæt wif cwæð to Criste, "Gea, leof Drihten, swa-ðealh ða
hwelpas etað of þam crumon þe feallæð of heora hlafores
mysan." Swiðe getâcnigendlice spræc þis wif. Witodlice
seo myse is seo bôclice lår, seoðe ús ðenað lifes hláf. Be
ðære mysan cwæð se wîtega, "Drihten, þu gegearcodest
mysan on minre gesihðe, togeanes þam þe me gedräefdon." 
Soðlice æfter gastlicum andgite þa hwelpas etað ða cruman
þe of heora hlafores beode feallæð, þonne ða ðæoda, þe on
hæðenscipe ðær lagon, nu sind mid geleafan to heora Scyp-
pende gebigede, and þære gastlican lâre haligra gewrita
brucan. We hêðad þæra crumenå ðæs hlafes, and ða Iudeisc-
can gnagað þa rinde; forðan ðe we understandad þæt gast-
lîc andgit þæra boca, and hi rædað þa stæflican gerecced-
their unbelief, and chose the heathen nations, which throughout all the world believed in idols until then.

The woman came and prostrated herself before the Lord, thus saying, "Dear Lord, help me." Three holy virtues we hear of this woman in this reading: namely, belief, and patience, and lowliness. She had belief, because she believed that the Lord could heal her distracted daughter. Patience she had, when she was neglected, and yet steadfastly persisted in her prayers. Lowly she was, when she compared herself to the whelps. The Lord said to the woman, "It is not good that a man take his children's bread, and cast it to the dogs." The people of Israel were of yore accounted as the children of God, and the heathen people, throughout all the world, as dogs, for their foul practices. Now is the order of those names changed with the belief. They are called dogs, and we sheep. Verily the prophet said of Christ's persecutors, who slew him, "Many dogs encompassed me." The prophet, through the Spirit of God, called the Jewish slayers of Christ dogs, who with guileful mind encompassed him. Afterwards, Christ himself said of us, "I have other sheep, which are not of this fold, and those I will lead, and they will hear my voice."

The woman said to Christ, "Yea, dear Lord, yet the whelps eat of the crumbs that fall from their master's table." Very significantly spake this woman. Verily the table is the written lore, which ministers to us the bread of life. Of the table the prophet said, "Lord, thou hast prepared a table in my sight, against those who troubled me." But in a ghostly sense the whelps eat the crumbs that fall from their master's table, when the nations, which before lay in heathenism, are now with belief turned to their Creator, and partake of the ghostly lore of the holy writings. We heed the crumbs of the bread, and the Jews gnaw the crust; for we understand the ghostly signification of those books, and they read the literal narrative without signification. All their books,
nyss buton andgite. Ealle heora běc, ðe se hėretoga Moyses oðde witegan he Godes dihte gesetton, ealle ði sprecað ymbe Cristes menniscnysse, and ymbe cristena manna líf mid digelum andgite, and ða Iudeiscan ne hėdad na māre buton sāre stāflican gerecednysse. We cristene men sódllice licgað under Godes mysan, and etāð þa cruman his gastlican lāre; forðan ðe we sind eadmódllice, mid lichaman and mid sawle, godcundlicum spræcum underðeodde to gefyllenne his bcbona, þæt hė ûs his behāt gelāste.

"Drihten andwrde þam Chananeiscum wise, and cwǣð, Eala ðu wif, micel is ðin geleafa. Getimige ðe swa swa ðu wylt. And hire dohtor wearð þa gehæled of sāre tide." For þam micclum geleasfan sāre meder forlēt se deofol ða dohtor. Mid þam is geseadl bysen urum fulluhte, þæt ða unspre-cendan cild beoð gehealdene on þam fulluhte, þærh geleasfan þæs fæder, and sāre moder, and þæs foresprecendan god-fæder, ðeah ðe þæt cild nyten sy.

 Cristena manna geleasfan hæft se Ælmihitga God mid manegum tācnum gewurðod þurh his halgan: Úrest on heora life, and sidðan æt heora halgum byrgenum, þam sy wuldor and wurðmynt ð on eenysse. Amen.

---

III. ID. MAĘT.

SCĪ GREGORII PAPE URBIS ROMANE INCLITI.

GREGORIUS se hālga papa, ENGLISCRE ðEODE APOSTOL, on ðisum andwerdan dæge, æfter menigfealdum gedeorfum, and halgum gecnyrðnyssum, Godes rīce gesæliglice astāh. He is rihtlice Engliscre ðeode apostol, forðan ðe he, þurh his rāéd and sānde, ûs fram deofles biggengum æþrāéd, and to Godes geleasfan gebigde. Manega hālge bēc cyðað his droht-nunge and his halige líf, and eac ‘Historia Anglorum,’ ða ðe
which the leader Moses or the prophets composed by God’s direction, all speak of Christ’s humanity, and of the life of christian men, with a hidden signification, and the Jews heed no more than the literal narrative. We christian men truly lie under God’s table, and eat the crumbs of his ghostly lore; for we are humbly, with body and with soul, and by divine precepts, made subservient to the fulfilling of his commandments, that he may perform his promise unto us.

"The Lord answered the Canaanitish woman, and said, O thou woman, great is thy belief. Betide thee as thou wilt. And her daughter was healed from that time." For the great belief of the mother the devil forsook the daughter. Thereby is given an example for our baptism, that the un-speaking children will be saved by baptism, through the belief of the father and of the mother, and of the responsible godfather, though the child be unconscious.

The Almighty God has honoured the belief of christian men by many tokens through his saints: first in their lives, and afterwards at their holy sepulchres, to whom be glory and dignity ever to eternity. Amen.

MARCH XII.

ST. GREGORY THE GREAT, POPE OF ROME.

GREGORY the holy pope, the apostle of the English nation, on this present day, after manifold labours and holy studies, happily ascended to God’s kingdom. He is rightly the apostle of the English nation, for he, through his counsel and mission, withdrew us from the worship of the devil, and turned us to the belief of God. Many holy books manifest his conduct and his holy life, and also the 'Historia Anglo-
Ælfred cyning of Ledene on Englisc awende. Seo bōc sprecd genoh svutelice be ðisum halgan were. Nū wylle we sum ðing scortlice eow be him gerececan, forðan ðe seo foresæde bōc nis eow eallum cuð, þeah ðe heo on Englisc awend sy.

Þæs eadiga papa Gregorius wæs of æþelborene lægðe and eawfæstre acenned; Romanisce witan wæron his magas; his fæder hatte Gordianus, and Felix, se eawfæsta papa, wæs his fifta fæder. He wæs, swa swa we cwædon, for worulde æþelboren, ac hē oferstāh his æþelborennysse mid halgum ðeawum, and mid godum weorcum geglende. Gregorius is Grecisc nama, se sveigð on Ledenum gereorde, 'Uigilantius,' þæt is on Englisc, 'Wacolre.' He wæs swīðe wacoł on Godes bebodum, ðæða he sylf herigendlice leofode, and hē wacołlice ymbe manegra ðeoda þearfe hōgode, and him lifes weig geswutelode. Hē wæs fram cildhāde on bōlicum lārum getyð, and hē on ðære lāre swa gesæliglice þeah, þæt on ealre Romana-byrig næs nān his gelica gedūht. Hē ge-
cneordlæhte æfter wīsra lāreowa gebisnungum, and næs for-gyttol, ac gefæstnode his lāre on fæsthāfelm gemynde. He hlōd ða mid þurstigum breoste ða flowendan lāre, ðe hē eft æfter fyrste mid hunig-swettre þrota þæstlice bealcte. On geonglicum gearum, ðaða his geogoð æfter gecynde woruld-
ðing lufian seeolde, þa ongann hē hine sylfne to Gode geðe-
dan, and to cēele þæs appellican lifes mid eallum gewilnungum orðian. Witodlīce æfter his fæder forðsīde hē arærde six munuc-līf on Sicilia-lande, and þæt seofode binnon Romana-
burh getimbroke, on ðam he sylf regollice under abbodes hæsum drohtnode. Þa seofon mynstru he gelende mid his ágenum, and genihtsumlice to dæghwomlicum bigleofan ge-
gōdode. Þone ofer-eācan his æhta hē aspede on Godes þearfum, and ealle his woruldlican æþelborennysse to heo-
fonicum wuldre awende. He eode ðēr his gecyrrednysse geond Romana-burh mid pællenum gyrlum, and seinendum gymnnum, and readum golde gefrætewod; ac æfter his gecyr-
This blessed pope Gregory was born of a noble and pious family; his relations were Roman senators; his father was called Gordanianus, and Felix, the pious pope, was his fifth father. He was, as we have said, of noble birth in the eyes of the world, but he surpassed his noble birth by holy principles, and adorned it with good works. Gregorius is a Greek name, which in the Latin tongue signifies Vigilantius, that is in English, Watchful. He was very watchful of God's commandments, seeing that he himself praiseworthily lived, and watchfully meditated for the need of many nations, and manifested to them the way of life. He was from childhood instructed in book-learning, and in that learning he so happily thrrove, that in all the city of Rome there was none thought his like. He was studious of the examples of wise teachers, and was not forgetful, but fastened his learning in a retentive memory. He then drew in with a thirsty breast the flowing lore, which he again, after a time, aptly poured forth with a throat sweeter than honey. In his young years, when his youth, according to nature, might love worldly things, he began to attach himself to God, and to breathe with all his desires towards the realm of life on high. For after his father's decease he raised six monasteries in Sicily, and built a seventh within the city of Rome, in which he himself lived according to rule, under the commands of an abbot. These seven monasteries he endowed with his own lands, and enriched abundantly for their daily subsistence. The overplus of his possessions he distributed among God's poor, and turned all his worldly nobility to heavenly glory. He went before his conversion through the city of Rome with purple garments, and shining gems, and adorned with red gold; but
rednysse he ðenode Godes ðearfum, he sylf ðearfa, mid wæcum wæfelse befangen.

Swa fulfremedlice he drohtnode on anginne his gecyrred-nyssse swa þæt he mihte þa gyð beon geteald on fulfremedra halgena getele. He lufode forhæfrednyssse on mettum and on drence, and wæccan on syndrigum gebedum; þær-to-eacan he ðrowade singallice untrumnyssa, and swa he stiðlicor mid andwerdur untrumnyssum ofsett wæs, swa he geornfullicor þæs ecan lifes gewilnode.

Pa undergoat se papa, þe on ðam timan þæt apostolice setl gesæt, hú se cadoGA Gregorius on halgum mægnun ðeonde wæs, and he þa hine of ðære munuclican drohtnunge genám, and him to gefylstan gesette, on diaconhade geendebyrdne. Þa gelámp hit æt sumum sæle, swa swa gyð for oft ðæ, þæt Englisce cýpmenn brohton heora ware to Romana-byrig, and Gregorius eode be ðære stræt to ðam Engliscum mannun, heora ðing sceawigende. Þa gesæh he betwux þam warum cype-cnihtas gesette, þa wareon hwites lichaman and fægeres andwliton menn, and ædellice gefexode. Gregorius ða beheold þæra cnapena wite, and befrán of hwicere þeode hi gebrohte wæron. Þa sæde him man þæt hi of Engla-lande wæron, and þæt ðære ðeode mennisc swa wilitig wære. Eft ða Gregorius befrán, hwærer þæs ländes folc cristen wære þe hæden. Him man sæde, þæt hi hæðene wæron. Gregorius ða of innweardre heortan langsnum sicetunge teah, and cwæð, "Wálawá, þæt swa fægeres híwes menn sindon þam sweartan deofle underðeodde." Eft he axode, hú ðære ðeode nama wære, þe hi of-comon. Him wæs geandwyrd, þæt hi Angle genemnode wæron. Þa cwæð he, "Rihtlice hi sind Angle gehatene, forðan þe hi engla wite habbað, and swilcum gedafenað þæt hi on heofonum engla geferan beon." Gyt ða Gregorius befrán, hú ðære scíre nama wære, þe ða cnapan of-alædde wæron. Him man sæde, þæt ða scírmen wæron Dere gehatene. Gregorius andwyrdæ, "Wel hi sind Dere gehatene, forðan þe hi sind fram graman generode, and
after his conversion he ministered to God's poor, himself poor, clad in a mean habit.

So perfectly he lived at the beginning of his conversion, that he might then have been already reckoned in the number of perfect saints. He loved abstinence in meats and in drink, and watchings in solitary prayers; in addition to which he suffered incessant infirmities, and the more severely he was afflicted with present infirmities, the more earnestly he desired the eternal life.

Then the pope, who at that time occupied the apostolic seat, learned how the blessed Gregory was thriving in holy virtues, and he took him from the monastic life, and appointed him his assistant, after he had been ordained deacon. It happened then at one time, as it yet often does, that English chapmen brought their wares to Rome, and Gregory went along the street to the Englishmen, viewing their things. He then saw among their wares youths placed for sale; they were men white of body and of comely countenance, with noble heads of hair. Gregory then beheld the beauty of the lads, and inquired from what country they had been brought. Whereupon they said to him that they were from England, and that the people of that country were as comely. Gregory then again asked whether the people of that country were christians or heathens. They said to him that they were heathens. Gregory then from his inward heart drew a long sigh, and said, "Alas that men of such fair appearance should be subject to the swart devil." Again he asked what the name of the nation was, whence they came. He was answered that they were named Angles. Then said he, "Rightly they are called Angles, for they have the beauty of angels, and it is fitting that they should be the companions of angels in heaven." Gregory yet inquired what the name of the shire was, from which the youths had been brought. They said to him that the shiremen were called Dere. Gregory answered, "Well are they called Dere (Deira), for they are saved from
to Cristes mildeheortnysse gecygede." Gyf ða he befrán, "Hū is ðære leode cyning gehāten?" Him ðaes geandswarod, þæt se cyning Ælle gehāten ðære. Hwæt ða Gregorius game node mid his wordum ðam naman, and cwæð, "Hit gedafenað þæt Alleluia sy gesungen on ðam lande, to lofe þæs Ælmihtigan Scyppendes."

Gregorius ða sona eode to ðam papan þæs apostolican setles, and hine bæd, þæt he Angelcynne sume lāreowas asende, ðe hī to Criste gebigdon, and cwæð, þæt hē sylf gearo wære þæt weorc to gefremmenne mid Godes fultume, gif hit ðam papan swa gelicode. Þa ne mihte se papa þæt gedafan, þeah ðe hē eall wolde; fordān ðe ða Romaniscan ceaster-gewaran noldon gedafan þæt swa getogen mann, and swa gedungen lāreow þa burh eallunge forlete, and swa fyrren wraesīð genāme. Æfter ðīsum gelāmp þæt nicel manncwælm becom ofer ðære Romaniscan leode, and ārest ðone papan Pelagium gestōd, and buton yldinge adydde. Witodlice wæft after ðīes papan geendumge swa nicel cwælm weard þæs folces, þæt gehwær stodon aweste hūs geond þa burh, buton bugigendum. Þa ne mihte swa-þeah seo Romana-burh buton papan wunian, ac eal folc ðone eadigan Gregorium to ðære gedīncde ānmodlice gecæas, þeah ðe he mid eallum mægne widerigende wære. Gregorius ða asende ðenne pistol to ðam casere Mauricium, se wæs his geædera, and hine halsode, and micclum bæd þæt hē næfre ðam folce ne gedafode þæt he mid þæs wurdmynes wuldre geuserod wære, fordān ðe hē ondred þæt he ðūrh ðone micclan hād on woruldlícum wuldre, þe he ǣr awearp, æt sumum sǣle bepæht wurde. Ac ðīes caseres heah-gerefa Germanus gelæhte ðone pistol æt Gregories ærendracan, and hine totēr; and siþðan cydde þam casere, þæt þæt folc Gregorium to papan geacon hæfde. Mauricius ða se casere þæs Gode ðancode, and hine gehādian het. Hwæt ða Gregorius fleames cepte, and on dymhōfon æthutode; ac hine man gelæhte, and teah to Petres cyrcan,
wrath, and called to Christ's mercy." He yet inquired, "How is the king of that country called?" He was answered, that the king was called Ælle. Then Gregory played with his words at that name, and said, "It is fitting that Allelujah be sung in that land, to the praise of the Almighty Creator."

Gregory then immediately went to the pope of the apostolic see, and besought him to send some teachers to the English people, that they might turn to Christ, and said that he himself was ready to perform that work, with the aid of God, if it so were pleasing to the pope. But the pope could not consent to it, though he all desired it; for the Roman citizens would not consent that so learned and so venerable a teacher should wholly leave the city, and undertake so far a journey. After this it happened that a great plague came over the Roman people, and first attacked the pope Pelagius, and without delay carried him off. Verily after the death of the pope the mortality of the people was so great, that everywhere throughout the city houses stood desolate without inhabitants. But the city of Rome might not, however, continue without a pope; but all the people unanimously chose the blessed Gregory to that dignity, although he with all his might opposed it. Gregory then sent an epistle to the emperor Mauricius, who was his gossip, and besought him, and earnestly prayed that he would never consent that he should be exalted with the glory of that dignity, for he dreaded that, through that high office, he might at some time be seduced by worldly glory, which he had before renounced. But Germanus, the emperor's prefect, seized the epistle from Gregory's messenger, and tore it to pieces; and afterwards informed the emperor that the people had chosen Gregory for pope. The emperor Mauricius then thanked God for it, and commanded him to be consecrated. Whereupon Gregory took flight, and concealed himself in obscure places; but they seized him, and drew him to St. Peter's church, that he
Gregorius Sa aer his hædunge pæt Romanisce folc for sam onsigendum cwealme hisum wordum to bereowsunge tihte:

"Mine gebrodra pæ leofostan, ûs gedafenað pæt we Godes swingle, ðe we on ær towearde ondredan sceoldon, pæt we huru nú andwerde und afandode ondædan. Geopenige ure sârnys ûs infær soðre gecyrrdnyssse, and pæt wite ðe we ðrowiðað tobrece ure heortan heordnyssse. Esne nu ðis folc is mid swurde ðæs heofonlican graman ofslegen, and gehwilce ænlipige sind mid færlicum slihte aweste. Ne seo âdli ðam deaðe ne forestæpð, ac ge gesed ðæt se sylfa deað ðære âdle yldinge forhradað. Se geslagena bið mid deaðe ggrepipen, ærðan ðe he to heofungum soðre behreowsunge gecyrran mæge. Hôgiað forði hwile se becumæ ætforan gesiðhe ðæs streçan Dæman, seðe ne mæg ðæt yfel bewépan ðe he ge-fremode. Gehwilce eorðbugigende sind ættrodene, and heora hús standað aweste. Fæderas and moddru bestandað heora bearna líc, and heora yrforuman him sylfum to fordwyrd forestæppað. Þuton eornostlice fleon to heofunge soðre dædbote, þa hwile ðe we moton, ærðan ðe se færlica slege ûs astrecce. Þuton gemunan swa hwæt swa we dweligenende agylton, and Þuton mid wope gewitinian pæt pæt we mænfullice adrugon. Þuton forhradian Godes ansyne on andetnyssse, swa swa se witega us mænað: 'Uton ahebban ure heortan mid handum to Gode;' ðæt is, ðæt we secolon ða gecyrrdnyssse ure bene mid geearnunge godes weorces up-aræran. He forgifs truwan ure forhtunge, seðe þurh his witegan clypað, 'Nylle ic ðæs synfullan deað, ac ic wille ðæt he gecyrrre and lybbe.'"

"Ne geortruwige nán man hine sylfne for his synna nicel-nyssé: witodlice ða ealdan gyttas Ninieiscere ȝode ðeorea daga bereowsung adilegode; and se gecyrreda sceâða on his deaðes cwyde ðæs ecan lifes mede gecarnode. Þuton awendan ure heortan, hraeldlice bið se Dæma to urum benum gebíged, gif we fram urum ðwyrrnysssum beðð gérihtlæhte. Þuton
might there be hallowed for pope. But Gregory, before his consecration, stimulated the Roman people to repentance, on account of the impending pestilence:

"My dearest brothers, it is befitting us that God's scourge, which we before ought to have dreaded as future, we should certainly now dread present and experienced. Let our affliction open to us the entrance to true conversion, and let the punishment we suffer break the hardness of our hearts. Behold now this people is slain with the sword of heavenly anger, and every one individually is destroyed by a sudden stroke. Disease precedes not death, for ye see that death itself prevents the tarrying of disease. The stricken are seized by death ere they can turn to the sighs of true repentance. Reflect therefore of what like he will come before the face of the stern Judge, who cannot bewail the evil which he has perpetrated. Many of earth's inhabitants are carried off, and their houses stand desolate. Fathers and mothers stand around the corpses of their children, and their heirs precede themselves to dissolution. Let us earnestly flee to the sighing of true penitence, while we may, ere the sudden stroke lay us prostrate. Let us remember whatever sins we erring have perpetrated, and let us with weeping chastise that which we sinfully have tolerated. Let us hasten God's countenance by confession, as the prophet exhorteth us: 'Let us raise our hearts with hands to God;' that is, that we should heighten the fervency of our prayer with the merit of good works. He giveth confidence to our fear, who through his prophet calleth, 'I desire not the death of the sinful, but I desire that he turn and live.'"

"Let no man despair of himself for the greatness of his sins; for a repentance of three days obliterated the old transgressions of the Ninevitenish people; and the converted thief by his dying words earned the meed of everlasting life. Let us turn our hearts; the Judge will quickly be inclined to our prayers, if we be corrected from our perversities. Let us
standan mid gemaglicum wopum ongean ōam onsigendum swurde swa miccles domes. Sōðlice gemāgnys is ūam sōðan Déman gecweme, þeah ðe heo mannun undānawurde sy; forðan ðe se arfāsta and se mildheorta God wile þæt we mid gemāglicum bēnum his mildheortnyssse ofgān, and he nele swa micclum swa we geearniað ús geyrsian. Be ðisum hē cwæð þurh his witegan, 'Clypa me on dæge ðinre gedrefednysse, and ic ðe ahreddre, and ūu mærstast me.' God sylf is his gewita þæt he miltsian wile him to clypigendum, seðe mànad þæt we him to clypian sceolon. Forði, mine gebroðra þa leofostan, ūton gecuman on ōam feordān dæge þysre wucan on ærne-merigen, and mid estfullum mode and tearum singan sefonsealdæ laetanias, þæt se streca Dēma us geārige, þonne hē gesið ðæt we sylfge ure gyltas wrecad.'

Eornostlice þāða nicel menigu, ægðer ge preosthādes ge munuchādes menn, and þæt læwede folc, æfter ðæs eadigan Gregories hāse, on þone Wodnes-dæg to ōam sefonsealdum letantium gecomon, to ōam swīðe awedde se foresæda cwealm, þæt hund-eahtatig manna, on ðære ðnre tide feallende, of life gewiton, þa hwīle þe þæt folc þā laetanias sungon. Ac se halga sacerd ne geswāc þæt folc to mānigenne þæt hūð ðære bene ne geswicon, oðþæt Godes miltsung þone reðan cwealm gestilde.

Hwæt þā Gregorius, siiddān hē papan-hād underfeng, gemunde hwæt hē gefyrn Angeclynne gemyte, and særrihte þæt luftyme weorc gefremode. He na to ðæs hwōn ne mihte þone Romaniscan bispoc-stōl eallunge forlætan, ac hē asende ōðre bydelas, gedūngene Godes ðeovan, to ðysum ðglande, and he sylf micclum mid his bēnum and tihtingum fylste, þæt ðāra bydela bodung forðegenge, and Gode wæstmbære wurde. Þāra bydela naman sind þus geceigede: Augustinus, Mellitus, Laurentius, Petrus, Ioannes, Iustus. Ðas lāreowas asende se eadiga papa Gregorius, mid manegum ððrum munecum, to Angeclynne, and hi ðisum wordum to
stand with persevering weeping against the descending sword of so great a judgement. Verily perseverance is pleasing to the true Judge, though it be not grateful to men; for the benignant and merciful God desires that we with persevering prayers implore his mercy, and he will not be angry with us so much as we deserve. Of this he spake through his prophet: 'Call to me in the day of thy trouble, and I will save thee, and thou shalt glorify me.' God himself is his witness that he will be merciful to those who cry unto him, who exhorts us that we should cry unto him. Therefore, my dearest brothers, let us come on the fourth day of this week at early morn, and with devout mind and tears sing sevenfold litanies, that the stern Judge may have compassion on us, when he sees that we ourselves avenge our sins.'

But when the great multitude, of men both of the priesthood and the monastic order and the layfolk, according to the command of the blessed Gregory, were come on the Wednesday to the sevenfold litany, the aforesaid pestilence raged to that degree, that eighty men, falling at that one hour, departed from life, while the folk were singing the litanies. But the holy priest ceased not to exhort them not to cease from prayer, until God's mercy should have stilled the cruel pestilence.

But Gregory, after he had undertaken the papal dignity, remembered what he of old had meditated for the English race, and forthwith completed that grateful work. He could not on any account altogether forsake the Roman episcopal see, but he sent other messengers, venerable servants of God, to this island, and he himself, by his prayers and exhortations, greatly aided, that the preaching of those messengers succeeded and bare fruit to God. The names of these messengers are thus called: Augustinus, Mellitus, Laurentius, Petrus, Johannes, Justus. The blessed pope Gregory sent these teachers with many other monks to the English nation, and stimulated them to the journey in these
Sære fare tihte: "Ne beo ge afyrhte ðurh geswince þæs langsuman færeldes, ðeðe þurh yfelra manna ðyme-spræce; ac mid ealre ánraednyssse and wylne þære soðan lufe þas ongunnenan ðing þurh Godes fultum gefremmað. And wite ge þæt eower med on þam ecan edleane swa miccle mære bið, swa micclum swa ge mære for Godes willan swincað. Geheursumiað eadmoldlice on eallum ðingum Augustine, þone þe we eow to ealdre gesetton: hit fremað eowrum sawlum swa hwæt swa ge be his mynegunge gefyllað. Se Ælmihtiga God þurh his gife eow gescylde, and geunne me þæt ic mote eoweres geswinces wæstm on þam ecan eðele geseon, swa þæt ic beo gemet samod on blisse eoweres edleane; ðeah þe ic mid eow swinca ne mæge; forðon þe ic ic wille swinca." Augustinus ða mid his geferum, þæt sind gerehte feowertig wera, ferde be Gregories hæse, oðþæt hí to ðisum glesande gesundfullice becomon.

On þam dagum rixode Æþelbyrht cyning on Cantwarebyrig ríclice, and his rice wæs astrcht fram ðære micclan eða Humbre oð súð sǽ. Augustinus hæfde genuen wealhstodas of Francena rice, swa swa Gregorius him bebead, and hí, ðurh ðære wealhstodas muð, þam cyninge and his leode Godes word bodade: hu se mildheorta Hælend, mid his ðagenre ðrowunge, ðysne scyldigan middaneard alysde, and geleafful-lum mannum heofonan rices infær geopenode. Þa andwyrdre se cyning Æþelbruht Augustine, and cwæð, þæt hí fægere word and behát him cydde; and cwæð, þæt hí ne mihte swa hraedlice þone ealdan gewunan þe hí mid Angelcynne heold forlætan: cwæð þæt hí moste freolice ðá heofonlican lære his leode bodian, and þæt he him and his geferan bigleofan ðenían wolde; and forgeaf him ða wunuunge on Cantwarebyrig, seo wæs ealles his rices heafod-burh.

Ongœun ða Augustinus mid his munecum to geesenlæcenne þæra apostola líf, mid singalum gebedum, and wæccan, and fæstenum Gode ðeowigende, and lifes word þam þe hí mihton
words: "Be ye not afraid through the toil of the tedious journey, or through the speeches of evil men; but with all steadfastness and fervour of true love perform the thing begun through the aid of God. And know ye that your meed in the everlasting reward will be so much the greater, by how much the more ye toil for the will of God. Obey Augustine humbly in all things, whom we have appointed to you for chief: it will benefit your souls whatsoever ye fulfil by his admonition. May Almighty God through his grace shield you, and grant to me that I may see the fruit of your toil in the eternal country, so that I may be found together with you in the joy of your reward, though I may not toil with you; for I have the will to toil." Augustine then with his companions, who are reckoned at forty men, journeyed by Gregory's command, till they came safely to this island.

In those days king Æthelbyrht reigned powerfully in Canterbury, and his realm was stretched from the great river Humber to the south sea. Augustine had taken interpreters from the realm of the Franks, as Gregory had commanded him, and he, through the mouth of those interpreters, preached the word of God to the king and his people: how the merciful Jesus by his own passion redeemed this guilty world, and opened to believing men an entrance into the kingdom of heaven. Then king Æthelbyrht answered Augustine, and said, that he announced to him fair words and promises, and said that he could not so hastily forsake the old usage, which he with the English nation observed: he said that he might freely preach the heavenly doctrine to his people, and that he would supply subsistence to him and his companions; and gave him then a dwelling in Canterbury, which was the head city of all his realm.

Augustine then with his monks began to imitate the life of the apostles, serving God with constant prayers, and watchings, and fastings, and preaching the word of life to those to
bodigende, ealle middaneardlice ðing, swa swa ælfremede, forhògigende; ða þing ðæs þe hí to bigleofan behòsfedon underfònde, be ðam ðe hí tæhton sylfe lybbende, and for ðære soðfæstnysse ðe hí bodedon gearowe wæron ehtnysse to ðoligenne, and deade sweltan, gif hí ðorfton.

Hwaet ða gelyfdon forwel menige, and on Godes naman gefullode wurdon, wundrigende ðære bilewitnysse heora un-sceáðigian lifes, and swetnysse heora heofonlican lare. ða æt nextan gelustfullode ðam cyninge Æðelbrihte heora clæne lif and heora wynsume behát, þa soðlice wurdon mid mane-gum tâcnun geseðe; and he ða gelyfende weart gewulfod, and micclum ða cristenan gearwûðode, and swa swa heofon-lice ceaster-gewaran lufode: nolde swa-þeah nænne to cris-tendome geneadian, forðan ðe hí ofaxode æt ðam lareowum his hæle, þæt Cristes ðeowdom ne sceal beon geneadad, ac sylfwilles. Ongunnon ða daeghwomlice forwel menige efstan to gehyrenne ða halgan bodunge, and forleton heora hæðen-scipe, and hí sylfe geðeoddon Cristes gelæðunge, on hine gelyfende.

Betwux ðisum gewende Augustinus ofer sæ to ðam erce-biscope Etherium, and he hine gehâdode Angelcynne to ercebiscope, swa swa him Gregorius wr gewissode. Augustinus ða gehâdod cyrde to his bispoc-stole, and asende ærend-racan to Rome, and cydde ðam eadigan Gregorie þæt Angelcynn cristendom underfeng, and he eac mid gewritum fela ðinga befrán, hu him to drothnigenne ware betwux ðam nîg-hworfenum folce. Hwaet ða Gregorius micclum Gode ðancode mid blissigendum mode, þæt Angelcynne swa gelumpen wæs, swa swa he sylf geornlice gewilnode, and sende eft ongean ærendrachan to ðam geleaffullan cyninge Æðel-brihte, mid gewritum and menigfealdum lacum, and òdre gewritu to Augustine, mid andswarum calra ðæra ðinga þe he hine befrãn, and hine eac ðisum wordum mânode: “Broðer min se leofosta, ic wát þæt se Ælmihtiga God fela wundra þurh þe þære þeode þe hí geceas geswutelað, þæs ðu miht
whom they could, despising all worldly things as extraneous; receiving those things only which were necessary for their subsistence, living themselves conformably to what they taught, and for the truth which they preached were ready to undergo persecution and suffer death, if they had cause.

Hereupon very many believed, and were baptized in God's name, wondering at the meekness of their harmless life, and the sweetness of their heavenly lore. Then at last king Æthelbyrht was delighted with their pure life and pleasing promises, which truly were verified by many miracles; and he then believing was baptized, and greatly honoured the christians, and as heavenly citizens loved them: yet would he not compel any one to christianity, for he had been informed by the teachers of his salvation, that Christ's service should not be forced, but voluntary. Very many then begun to hasten daily to hear the holy preaching, and forsook their heathenism, and joined themselves to the church of Christ, believing in him.

In the meanwhile Augustine went beyond sea to the archbishop Etherius, and he ordained him archbishop of the English nation, as Gregory had previously directed him. Augustine then being ordained, returned to his episcopal see, and sent messengers to Rome, and announced to the blessed Gregory that the English nation had received christianity, and he also by letters asked many things, as to how he should live among the newly converted people. Hereupon Gregory fervently thanked God with joyful mind, that it had so taken place in the English nation as he himself had earnestly desired, and sent messengers again to the believing king Æthelbyrht, with letters and manifold gifts, and other letters to Augustine, with answers to all the things he had asked him, and admonished him also in these words: "My dearest brother, I know that the Almighty God manifesteth many miracles through thee to the nation that he hath chosen,
blissigan and eac ðe ondræadan. Þu miht blissigan gewisslice þæt ðære þeode sawla þurh ða yttran wundra beoð getogene to ðære incundan gif; ondræd ðe swa-þeah þæt ðin mód ne beo ahâfen mid dyrstignyssse on ðam tâcum þe God ðurh þe gefremað, and þu þonon on ðidelum wuldre besealle wið-innan, þonon ðe ðu wîdutan on wurðmynte ahâfen bist.”

Gregorius asende eac Augustine halige lâc on mæsse-reaf-um, and on bócum, and ðæra apostola and martyra reliquias samod; and bebead þæt his æstergengan symle ðone pallium and ðone ercebâð æt ðam apostolican setle Romaniscre geleþunge feccan sceoldon. Augustinus gesette æfter ðisum biscopas of his geferum gehwilcum burgum on Engla þeode, and hi on Godes geleafan þeonde þurhwunodon od ðisum dægðerlicum dæge.

Se eadiga Gregorius gedihhte manega halige traht-bëc, and mid micelre geçnyrdnyssse Godes folc to ðam ecan life gewissode, and fela wundra on his life geworhte, and wuldorfullice þæs papan setles geweold þreottyne gear, and six monðas, and tyn dagas, and siððan on ðisum dæge gewât to ðam ecan setle heoñenan rices, on ðam he leofað mid Gode Ælmihtigum â on ecynysse. Amen.

XIII. ÆL. APRILIS.

DEPOSITIO SÆ CUTHBERHTI EPISCOPI.

CUTHBERHTUS, se halga bispoc, scinende on manegum geearnungum and healicum geðincðum, on heoñenan rice, mid þam Ælmihtigum Scyppende on ecere blisse rixiende wuldrað.

Beda, se snotera Engla þeode lâreow, þises halgan lif endebyrdlice mid wunderfullum herungum, ægðer ge æfter an-
for which thou mayest rejoice and also fear. Thou mayest certainly rejoice that the souls of that people have through those outward wonders been drawn to inward grace; yet fear that thy mind be not lifted up with arrogance by the miracles which God through thee performeth, and thou thence fall into vain-glory within, because thou art raised in dignity without."

Gregory also sent to Augustine holy gifts of mass-robcs, and books, together with relics of the apostles and martyrs; and commanded that his successors should always fetch the pall and the archiepiscopal dignity from the apostolic seat of the Roman church. Augustine after this established bishops from among his companions over all the cities of the English nation, and they have continued prospering in God’s faith to this present day.

The blessed Gregory composed many holy treatises, and with great diligence directed God’s people to everlasting life, and wrought many miracles in his life, and gloriously ruled the papal seat thirteen years, and six months, and ten days, and then on this day departed to the eternal seat of heaven’s kingdom, in which he liveth with God Almighty ever to eternity. Amen.

MARCH XX.

THE DEPOSITION OF ST. CUTHBERHT, BISHOP.

CUTHBERHT, the holy bishop, shining with many merits and high honours, reigning in the kingdom of heaven, with the Almighty Creator, in eternal joy, is glorified.

Beda, the wise doctor of the English nation, has written the life of this saint in the order of events, with wonderful
fealdre gereecceadynsse ge æfter leoðlicere gyddunge awræt.  
Us sæde soðlice Beda, þæt se cadiga Cūðberhtus, ðāða hē  
wæs eahta wintre cild, árn, swa swa him his nytenlice yld  
tihte, plegende mid his efen-ealdum : ac se Ælmihtiga God  
wolde styran þære nytennyssse his geccorenan Cūðberhtes,  
þurh mynegunge gelimplices læreowes, and asende him to án  
ðry-wintre cild, þæt hit his dyslican plegan mid stæðsigum  
wordum wislice ðreade. Soðlice þæt foresæde ðry-wintre  
cild þone gænnigendan Cūðberhtum befræn, “To hwí un-  
derþeodst þu ðe sylfne þisum ydelum plegan, þu ðe eart fram  
Gode gehalgod mid roderlicum wurðmynte? Ne gedafenað  
biscope þæt he beo on dædum folces mannum gelic. Geswic,  
la leof, swa ðæneslices plegan, and geðeód ðe to Gode, ðe ðe  
to biscope his folces gecceas, þam ðu scealt heofonan rices  
infær geopenian.” Hwæt ða Cūðberhtus þa-gyt mid his  
plegan forð-arn, oðþæt his læreow mid biterum tearum dreo-  
riglice wepende, calra ðæra cildra plegan særlice gestilde.  
Witodlice eall se cildlica heap wolde þæs ðanes cildes dreorignyssse gefrefrian, ac hī ealle ne mihton mid heora frofre his  
dreorignyssse adwæscan, ðærðan þe Cūðberhtus hit mid arfaest-  
þum cossum gegladode, and he sylf siddan, æfter þæs cildes  
mynegunge, on healicere stæðsigyssse symle ðurhwunode.  
Æfter þisum wearð þæs cadigan Cūðberhtes cneow mid  
heardum geswelle alefed, swa þæt he mid cricum his fecungen  
underwreðode. ða gesæt he sume dæge, under sūnn-beame,  
āna on sundran, and his scencan beðode, him com ða ridende  
to sum arwurðe ridda, sittende on snaw-hwitum horse, and he  
sylf mid hwitum gylrum befangen wæs ; and he ðone halgan  
mid gesibsum wordum swæslices grette, biddende þæt hē him  
dæg-wistes gedafenslice tīðode. Cūðberhtus ða to ðam engle  
ānmodlice cwæþ, “Ic wolde ðine ðenunge sylf nu gearcian,  
gif ic me mid fecungen ferian mihte. Min ðådlighe cneow is  
yfele gehæfd, þæt ne mihte nān læce-wyrht awiht geliðian,  
þeah ðe heo gelome to gelēd ware.” ða gelihte se cuma, and  
his cneow grapode mid his halwendum handum, and het hine
praises, both in a simple narrative and in a poetic composition. Beda has truly informed us, that the blessed Cuthberht, when he was a child of eight years, ran, as his thoughtless age urged him, playing with his coevals: but Almighty God would correct the thoughtlessness of his chosen Cuthberht, by the admonition of an opportune teacher, and sent to him a child of three years, that it might wisely reprove his witless play with serious words. Verily the aforesaid child of three years asked the gamesome Cuthberht, "Why dost thou devote thyself to this idle play, thou who art hallowed of God with heavenly dignity? It befitteth not a bishop to be in deeds like men of the people. Cease, dear friend, from so unbecoming a play, and attach thyself to God, who hath chosen thee to be a bishop of his people, to whom thou shalt open the entrance of the kingdom of heaven." But Cuthberht still ran on with his play, till his monitor with bitter tears sadly weeping, suddenly stilled the play of all the children. Whereupon all the childish company would comfort the sadness of that one child, but they all with their comfort could not assuage its sadness, before Cuthberht gladdened it with kind kisses, and himself afterwards, according to the child's admonition, continued ever in profound seriousness.

After this the blessed Cuthberht's knee was lamed with a hard swelling, so that he supported his gait with crutches. As he one day sat under the sunbeam, apart from others, and bathed his leg, there came riding to him a venerable horseman sitting on a snow-white horse, and he himself was clad in white garments; and he courteously greeted the saint with peaceful words, praying that he would, if convenient, give a day-repast. Cuthberht thereupon frankly said, "I would now prepare your refec tion myself, if I could walk. My diseased knee is sorely afflicted, so that no medicament may aught relieve it, though it be frequently laid on it." The stranger then alighted, and grasped his knee with his healing hands,
geniman hwætene smedeman, and on meolc awyllan, and swa mid þære hætan þæt toðundene lim gewriðan; and æfter ðisum wordum his hors bestræd, on ðam siðfæte þæt hæ hæider cóm aweg-ferende. Hwæt ða Cūþberhtus, æfter þæs engles lære his cneow beðode, and he sona gesundfull his færeldes breac, and ongeat þæt God þurh his engel hine geneosode, seðe gíu ðær þone blindan Tobían, þurh his heath-engel Raphael, mihtelice onlihte.

Eft se halga Cūþberhtus, ðaða hæ wacode mid hyrdeman-num on felda, on his geogoðe, gesæth heofonas opene, and englas gelæddon Aidanes biscopes sawle mid micclum wuldre into þære heofonlican myrhæ. Hwilon eac Cūþberhtus ferde geond lánd, bodigende Godes geleæfan, ða for unwedre gecyhrde he to sumes hyrdes cytæn, þæt stod weste on ðam westene þæt hæ oserferde, and getígede his hors þær binnon. ða mid ðam þæ ðæ his gebedu sang, ða tær þæt hors þæt þæc of þære cytæn hrofe, and þær feoll adíne, swílice of ðam hrofe, wearmhláf mid his syflinge; he ða gedæancode Godode þære sande, and mid þære hine sylfne gereordode.

Se eadiga Cūþberhtus æfter ðisum ealle woruld-þing eallunge forlet, and mid halgum ðæawum hine sylfne to munuc-life geðeodde; and he hraedlice siððan hæ munuc wæs weard geset cumena þén, þæt he cumena-huses gymde, and mynsterlicum cumum geðensum wære. ðæt sumon sæle on wintres dæge, him com to Godes engel on cuman híwe, and Cūþberhtus hine mid ealre cumliðynysse underteng. ða gecyhrde hæ út ymbe þæs cuman þeununge, ac hæ ne gemette næmne cuman, ðaða hæ inn cóm, ac lagon ðry heofonlicse hlæfas, on lilian beorhtnysse scinende, and on hrosan bræðre stymende, and on swæce swettran þonne beona húnig. ða sceawode se halga Cūþberhtus on ðam snáwe gehwær hwyyder se cuma siðigende ferde, ac ðaða hæ næne fotswaðe on ðam snáwe ne gesæth, ða ongeat hæ þæt se cuma wæs engel and na mann,
and bade him take wheaten flour, and boil it in milk, and bind the swollen limb with the hot preparation; and after these words bestrode his horse, departing by the way which he came thither. Thereupon Cuthberht bathed his knee according to the angel's instruction, and forthwith in health possessed his power of walking, and was sensible that God had visited him through his angel, who in time of old had powerfully relieved the blind Tobias, through his archangel Gabriel.

Afterwards the holy Cuthberht, while watching with shepherds in the field, saw the heavens open, and angels leading the soul of bishop Aidan with great glory into the heavenly joy. On a time also Cuthberht was journeying through the country, preaching God's faith, when on account of a storm he turned into a shepherd's cottage, which stood desolate in the wilderness over which he was traveling, and tied his horse within it. Then while he was singing his prayers, the horse tore the thatch from the roof of the cottage, and there fell down, as from the roof, a warm loaf with its accompaniment; he thereupon thanked God for the repast, and therewith reflected himself.

The blessed Cuthberht after this wholly forsook all worldly things, and with holy observances subjected himself to the monastic life; and soon after he was a monk, he was appointed superintendent of the guests, so that he took care of the strangers' lodgings, and ministered to the monastic guests. Then on a certain time on a winter's day, an angel of God came to him in the guise of a stranger, and Cuthberht received him with all hospitality. He then went out for the service of the guest, but found no guest when he came in, but there lay three heavenly loaves, shining with the lily's brightness, and exhaling the rose's fragrance, and in taste sweeter than bees' honey. Then the holy Cuthberht looked everywhere in the snow whither the stranger had passed in his way, but when he saw no foot-traces in the snow, he knew that the
seðr ðone heofonlican fordan him brohte, and þæs eorðlican ne rohte.

Pæs foresæda halga wer wæs gewunod þæt hē wolde gān on niht to sē, and standan on ōam sealtan brymme of his swyran, syngende his gebedu. Þa on sumere nihte hūlsnode sum oðer munuc his færeldes, and mid sleaccre stalcunge his fotswādum filigde, ðæþæt hī begen to sē becomon. Ða dyde Cūthberhtus swa his gewuna wæs, sang his gebedu on sælicere yðe, standende of þone swyran, and syðgan his cneowa on ðam ceosle gebigde, astrehtum handbrem to heofenlicum rodore. Efne ða comon twegen seolas of sælicum grunde, and hī mid heora flyse his fēt drygdon, and mid heora blæde his leoma bǣdon, and sīðan mid gebeacne his bletsume bǣdon, liegende æt his foton on fealwum ceosle. Þa Cūthberhtus ða sælican nytenu on sund asende mid sōdre bletsume, and on merigenlicere tīde mynster gesohete. Wærða ða se munuc micclum afyrht, and ādlig on ærne-merigen hine geadmette to ðæs halgan cneowum, biddende þæt hē his ādl eallunge afligde, and his fyrwitnyssæ fæderlice miltsode. Se halga ða sona andwyrdæ, “Ic ōinum gedwyldæ searnunge miltsige, gif ᵀu ᵀa gesihde mid swigan bediglast, oþþæt min sawul heconon sīðige, of andwerdum life gelǣðod to heofonan.” Cūthberhtus ða mid gebede his sceaweres seconyssæ gehælde, and his fyrwites ganges gyld forgeaf. Fela wundra wurden geworhte þurh ðone halgan Cūthberht, ac we wyllað for sceortnyssæ sune forsuvian, ðy-læs ðe ðeos racu eow to lang ðince.

Witodlice Cūthberhtus ferde, swa swa his gewuna wæs, ymbe geleaffylre bodunge, þæt he ōam ungelaeredom folce lifes weig tæhte ; þa sleah sun earn ætforan him on sīðe, and he his geferan befrīnan ongann, hwā hī to ōam daege afadan sceolde ? Ða cwǣð his gefera, þæt he gefyrn smeade hwær hī bigleofan biddan sceoldon, ſaða hī ða fare ferdon buton wiste. Cūthberhtus ða him togeanes cwǣð, “La hwæt se Ælmuihtiga God mæg for-eaðe unc þurh ðisne earn æt fore-
stranger was an angel and not a man, who had brought him the heavenly food, and recked not of the earthly.

The beforesaid holy man was wont to go at night to the sea, and stand in the salt ocean up to his neck, singing his prayers. Then one night another monk awaited his coming, and at a slow pace followed his footsteps, till they both came to the sea. Then Cuthberht did as was his wont, sang his prayers in the sea-wave, standing up to the neck, and afterwards bowed his knees in the sand, with palms outstretched to the heavenly firmament. Lo then came two seals from the sea-ground, and they with their fur dried his feet, and with their breath warmed his limbs, and afterwards by a sign begged his blessing, lying at his feet on the fallow sand. Then Cuthberht sent the marine animals to the sea with a sincere blessing, and at morning tide sought the mynster. Then the monk became greatly terrified, and ill at early morn prostrated himself at the knees of the saint, praying that he would wholly drive away his ailment, and paternally compassionate his curiosity. The saint forthwith answered, "I will privily compassionate thy error, if thou with silence wilt conceal that sight, until my soul shall have journeyed hence, called from the present life to heaven." Cuthberht then by prayer healed the sickness of his observer, and forgave him the guilt of his walk of curiosity. Many wonders were wrought by the holy Cuthberht, but we will for shortness pass some in silence, lest this narrative appear too long to you.

But Cuthberht, as was his wont, went preaching the faith, that he might teach the ignorant people the way of life, when an eagle flew before him on his journey, and he began asking his companion, who for that day should give them food? Then said his companion, that he had long been considering where they should ask for sustenance, as they had gone the journey without provisions. Then Cuthberht said to him, "Lo Almighty God can very easily provide food for us
DEPOSITIO S. CUTHBERHTI EPISCOPI.

sceawian, sēde gīu ār Elīan afedde þurh ðone sweartan hremun, ār hē to heofonan siðode.’’ Hī ða ferdon forð-siðigende, and efnæ se earn on ðam ofre gesēt, mid fisce geflogen, ðone hē ðærrihte gefeng. ða cwæð se halga to his geferan, ‘‘Yrn to ðam earne, and him of-anim ðæs fisces dæl hē se gefangen hæfð, unc to gereorde. Sy lōf ðam Ælmihtigan, þe unc ðurh ðisne fugel fedan wolde. Syle swa-ðēah sumne dæl ðam earne to edleane his geswinces.’’

Hī ða æfter gereorde on heora weg ferdon, and Cūðberhtus ðam folce fiegere bodade, ðæt hī wāræ wærōn wīð deofles syrwum, þy-læs ðe hē mid leasunge heora geleafan awyrde, and fram sāræ bodunge heora mōd abrude. ðæt folc ða faer-lice ongann forð-araesan betwux þyssere minegunge, micclum bepæht, ðæt hī sāræ lāre to lýt gyndon. Hwæt se swicola feond hī swīðe bedydrode, swilce sār sum hūs sōdlīce forburne, brastligende mid brandum, gedwymorlice swa-ðēah. ða wolde ðæt folc ðæt fyr adwæscan, gif hit ænig wætā wānian mihte : ac ðæs halgan andwerdnyss eaðelice acwencte ðæs deofles dyderunge, þe hī dwollice filigdon, and ðæs lifes word lythwon gyndon. ðæt folc ða ofscamod ongean cyrde to sāræ lāre ðe hī ðer forleton, biddende æt ðam lārewē līðe miltsunge, ðæt hī his lāre ðer to lýt gyndon, dāða hē ða fraecednyss he fore sēde.

Cūðberhtus swa-ðēah on oðrum timan eall-byrrnde hūs āna ahredde wīð fyres dare, mid halgum bēnum, and ðone windes blǣd aweg flīgde, sēde ðr for oft ða ættrigan flān deoflicere costunige on him syllum adwæscete, þurh gescyld-nyssē sōðes Drihtnes. He wolde gelome leodum bodian on fyrlenum lande unforhtingende. Hwæt ða him geūde se Ælmihtiga God fægre getingnyssē ðam folce to lāre, and him men ne mihton heora mōd behydan, ac hī eadmōdlīce him geandetton heora digelnyssa, and elles ne dorston, and be his dihte digellice gebetton.
through this eagle, who of yore fed Elijah through the swart raven, before he journeyed to heaven." They then went on journeying, and lo, the eagle sat on the shore, having flown thither with a fish which he had just caught. Thereupon the saint said to his companion, "Run to the eagle, and take from him a part of the fish which he has caught, for our reflection. Praise be to the Almighty, who would feed us through this bird. But give a part to the eagle in reward of his labour."

After the repast they went on their way, and Cuthberht beautifully preached to the people, that they should be guarded against the wiles of the devil, lest with leasing he should corrupt their faith, and draw their minds from the preaching. The people then begun suddenly to rush forth in the midst of this admonition, being greatly deceived, so that they too little heeded the precepts. For the deceptive fiend had greatly deluded them, as if there really were a house burning there, crackling with brands, though illusively. Then the people would extinguish the fire, if any water might diminish it: but the presence of the saint easily quenched the delusion of the devil, whom they erringly had followed, and but little heeded the word of life. The people then ashamed returned to the instruction that they had before left, praying their teacher's kind pity for having before too little heeded his precepts, when he related the peril before them.

But Cuthberht at another time saved alone a burning house from the fire's damage, with holy prayers, and drove away the blast of wind, who had ere very often extinguished the envenomed darts of devilish temptation directed against himself, through the protection of the righteous Lord. He would oftentimes fearlessly preach to the people in a distant land. Verily the Almighty had given him a sweet eloquence for people's instruction, and men could not hide their minds from him, but humbly confessed their secrets to him, and durst not do otherwise, and by his direction privily made atonement.
Sum eawfæst man eac swilce hæfde micelce cyððe to þam halgan Cuðberhte, and gelomlice his lære breac. Þa getimode his wife wyrs ðonne he beðorste, þæt heo ðurh wōðnyss micclum wæs gedreht. Þa com se eawfæsta to þam eadigan Cuðberhte, and he wæs on þam timan to præfoste geset on þam munuc-life þe is Lindisfarnea gehâten. Þa ne mihte he for secame him openlice secgan, þæt his eawfæste wif on ðære wōðnyssse læg; ac bæd þæt he asende sumne broðer, þe hire gerihta gedôn mihte, ærdan þe heo of life gelæd wurde. Þa wiste Cuðberhtus eal be þam wif, and wolde þurh hine sylfne sona hi geneosian; forðan þe heo ærdon eawfæst leofode, ðeah þe se unsið hire swa gelumpe. Þa begann se wer dreorig wépan, andracigende þæs ungelimps. Cuðberhtus hire ða mid wordum gefrefrode, cwæd þæt se deosol, þe hire derigan wolde, on his geneosunge forlætan sceolde, and mid micelre fyrhte aweg fleon, and þæt wif mid gewitte wel sprecende him togeanes gán, and his bridel onfôn. Hit ða gelämp, be ðæs læræowes wordum, þæt þæt wif gewittig hine mid wordum gegrette, bæd þæt heo moste him mete gearcian, and cydde hu se deosol hi dear-nunge forlêt, and swiðe forhtigende sleames cepte, þæða se halga þider siðode.

Cuðberhtus se halga siððan gefremode mihtiglice wundra, on þam mynstre wunigende. Begânn ða on môde micclum smeagan hú hé ðæs folces lôf forfleón mihte, ðy-læs þe he wurde to hlisful on wurulde, and þæs heosfenlican loses fremde wære. Wolde ða ðanstandende ancer-líf adreogan, and on digelnyssse eallunge drohtnian. Ferde ða to Farne, on flow-endre yðe. Þæt ðigland is eal beworpen mid sealtum bryme, on sǽ middan; and wiðinnan eall, ðér þam fyrste, mid sweartum gastum swiðe wæs afyllde, swa þæt men ne mihte on þa moldan bugian, for ðeowracan sweartra deoða; ac hí ealle ða endemes flugon, and þæt ðigland eallunge geryndon þam æðælan ceþan; and he ðær ána wunode, orsorh heora ðandan, þurh Ælmihtigne God. Þa wæs þæt ðigland
A pious man also had great intimacy with the holy Cuthberht, and frequently enjoyed his instruction. It befell his wife worse than he needed, so that she was greatly afflicted by madness. Thereupon the pious man came to the blessed Cuthberht, and he was at that time set as provost in the monastery which is at Lindisfarne. But he could not for shame openly say to him that his pious wife lay in a state of madness; but begged that he would send a brother to perform her last offices, before she were taken from life. But Cuthberht knew all about the woman, and would himself immediately visit her; because she had previously lived piously, although misfortune had so befallen her. Then the man began sadly to weep, deploring his misfortune. But Cuthberht by his words comforted him, and said that the devil, who would injure her, should on his visit forsake her, and flee away in great fright, and the woman in her senses, well speaking, come to meet him, and receive his bridle. It happened, according to the teacher's words, that the woman in her senses greeted him by words, prayed that she might prepare him meat, and informed him how the devil had secretly left her, and, greatly fearing, had taken flight, while the saint was journeying thither.

The holy Cuthberht afterwards performed mighty wonders while dwelling in the mynster. He then began to devise in his mind how he might flee from the people's praise, lest he should be too famous in the world and a stranger to heavenly praise. He would, therefore, lead a solitary anchorite life, and live wholly in obscurity. Whereupon he went to Farne in the flowing wave. That island is all beaten by the salt ocean, in the middle of the sea; and all within, before that time, was very full of swart ghosts, so that men could not cultivate the soil for the threats of the swart devils; but they at last all fled and entirely vacated the island to the noble champion; and he there dwelt alone, regardless of their envy, through Almighty God. But that island was wholly
mid ealle bedæled wæteres wynsumnyssse, on ðam westum cludum, ac se halga wer ða sona het ða heardnyssse swiðe hólian on middan ðære flore his fægeran botles, and ðæt wæter æddre ða wynsum aspræng, werod on swæcce, ðam were to brice, seðe hwilon wæter to winlicum swæcce wundorlice awende, ðæða hit wolde God.

Se halga ða het him bringan sæð; wolde on ðam westene wæstnes tilian, gif hit swa geuðe se Ælmihtiga God, ðæt hó mid his foton hine fedau moste. He sceow ða hwæte on beswuncenenum lande, ac hit to wæstme aspringan ne moste, ne furðon mid geðrese growende næs. ða het he him bringan bere to sæde, and ofer ælcne timan ða eorðan aseow. Hit weox ða mid wynne, and wel gerípode. ða woldon hremmas hine bereafian æt his gederofum, gif hí dorston. ða cwæð se halga to ðam heard-nebbum, "Gif se Ælmihtiga eow ðises geuðe, bruceð ðæra wæstma, and me ne biddað. Gif hó donne eow ðises ne getiðode, gewítad aweg, wælhréowe fugelas, to cowrum eðele, of ðisum íglande." Hwaet ða hremmas ða ricene flugon, ealle tosomne, ofer ðone sealtau brym, and se halga ða his geswinces breac.

Eft ða síððan oðre twegen swearte hremmas síslice comon, and his hús tæron mid heardum bile, and to neste bæron, heora briddum to hlewðe. ðas eac se eadiga mid ealle astígde of ðam eðele mid anum worde: ac án ðæra fugela eft fleogende com ymbe ðry dagas pearle dreorig, fleah to his foton, swiðe biddende ðæt he on ðam lande lybban moste, symle unsceæðig, and his gefera samod. Hwaet ða se halga him ðaes geuðe, and hí lustbære ðæt land gesohton, and broht-on ðam lāreowe lác to medes, swines rysl his scon to gedreoge; and hi ðær síððan unsceæðigæ wunedon.

Ða wolde se halga sum hús timbrian to his nedbricum, mid his gebroðra fultume. ða bæð he hí anre sylle, ðæt he mihte ðæt húis on ða sæ healfe mid ðære underleccan. ða gebroðra him beheton, ðæt hí woldon ðæt treow, ðonne hí eft
deprived of the blessing of water in its barren rocks, but the holy man forthwith bade the hardness be hollowed, in the middle of the floor of his fair dwelling, and the pleasant water then quickly sprang up, sweet in taste, for the man's use, who on a time wonderfully turned water to winelike flavour, when God so willed it.

The saint then ordered seed to be brought him; he would in the waste cultivate earth's fruits, if it so should grant Almighty God, that he with his feet might feed himself. He then sowed wheat on prepared land, but it could not spring up to fruit, nor was it even growing with grass. Then he bade barley be brought him for seed, and after the season sowed the earth. It waxed abundantly and well ripened. Then would the ravens rob him at his labours, if they durst. Then said the saint to the hard-nibbed ones, "If the Almighty have allowed you this, partake of the fruits, and ask not me. But if he have not granted it to you, depart, bloodthirsty birds, to your own home from this island." Whereupon the ravens instantly fled all together, over the salt sea, and the saint then enjoyed his labour.

After that two other swart ravens came journeying, and tore [the thatch of] his house with their hard bills, and bare it to their nest, as a shelter for their young ones. These also the blessed man drove from the place with a word: but one of those birds, flying back, came after three days exceedingly sad, and flew to his feet, earnestly praying that he might live in that land ever harmless, and his mate with him. Whereupon the holy man granted him this, and they joyfully sought that land, and brought to the teacher a gift as reward, swine's fat to oil his shoes; and they afterwards abode there harmless.

Then the saint would build a house for his use, with the aid of his brothers. He, therefore, begged of them a log, that he might support the house with it on the sea side. The brothers promised him that they would bring the tree
como, him gebringan. Da comon hö, swa swa hö cwædon, and wurdon swa-þeah ðæs treowes ungemyndige; ac se Ælmihtiga God his wæs gemyndig, and him ða sylle sylf asende mid þam sælicum flóde; and þæt flód hö æwer ðær ðær hæ sylf smeade þæt hús to arærenne, on ðam sealum ðære. Þa wunode se halga wer manega gær on ðam ancer-life swiðlice stilde, and hire geneosodon gelôme eawfaeste menn, and be his lāre heora lif gerihtlæhton.

Da com him to sum abbudysse, seo wæs Ælflæd gehāten, ðæs cyninges sweoster Ecgfrides, wolde þurh his mynegungum hire mód getrymman. Þa betwux heora spræce begānn heo to halsigenne ðone halgan wer þæt hæ seeolde hire sec-gan hū lange hire broðor Ecgfridus moste his rices brucan. Þa andwyrde hire se halga mid twylicere spræce, and cwæð, "For nahte bið geteald ðanes geares lust, þær ðær se swearta deað onsigende bið." Ða undergeat heo þæt se broðer ne moste his lifes brucan ofer ðam ðanum geare, and þærrihte dreoriglice wepende hine befrán, "La leof, sege me, hwæ sceal to his rice fón, þonne hæ broðer næfð, ne he bearn ne belæfð." Ða cwæð se halga wer eft to ðam mædene, "Se Ælmihtiga Scyppend hæfð gehealden sumne gecorene þys-sere leode to cyninge, and se bið ðe swa leof swa nu is se oðer." Ða gedyrstlæhte þæt mæden þæt heo him ða-gyt to spræce, and cwæð, "Mislice smegadal manna heortan, sume wilniad gedîncðe þysser worulde, sume gefyllad heora fra-cedan lustas, and hí ealle syðæan sorhlice wædliað. Þu for-siðst ðone healican wurðmynt, and ðe is leofre on ðisum wacum scræfum ðonne ðú on healle healic bispoc sitte." Ða cwæð se witega, þæt hæ wurðe nære swa miccles hādes, ne ðæs heahsetles, ac swa-þeah nān man Godes mihte ne for-slið on nānum heolstrum heofenan, oppe eorðan, oppe se ðriddan. "Ic gelyfe swa-þeah, gif se Ælmihtiga me hætt þæs hādes beon, þæt ic eft mote ðís ðigland gesecan, æfter twegra gecra ymbrene, and ðysses eððes brucan. Þu bidde þe, Ælflæd, þæt ðú uncre spræce on minum life nānum ne ameldige."
when they again came to him. They came, indeed, as they had said, but were, notwithstanding, unmindful of the tree; but Almighty God was mindful of it, and sent him the log himself with the sea flood; and the flood cast it where he himself thought of erecting the house on the salt shore. There the saint dwelt many years, living very rigidly an anchoret's life, and pious men frequently visited him, and by his instruction rectified their lives.

Then came to him an abbess who was named Ælflæd, a sister of king Ecgfrith; she would by his admonitions fortify her mind. Amid their discourse she began to beseech the holy man to inform her how long her brother Ecgfrith might possess his kingdom. Whereupon the saint answered her with ambiguous speech, and said, "As naught is counted one year's pleasure, where swart death is impending." Then she understood that her brother might not enjoy his life over that one year, and straightways sadly weeping, asked him, "O dear friend, tell me who shall succeed to his kingdom, since he has no brother nor leaves he a child." Then said the holy man again to the maiden, "The Almighty Creator has preserved a chosen one for king of this nation, and he will be as dear to thee as is now the other." The maiden yet ventured to speak to him again, and said, "Diversely cogitate the hearts of men; some desire honour of this world, some satisfy their shameful lusts, and they all afterwards are poor. Thou despisest high dignity, and to thee it is more desirable to sit in this mean hovel than as a high bishop in hall." Then the prophet said, that he was not worthy of so great a state, nor of the lofty seat, but, nevertheless, no man could flee from the power of God in any recesses of heaven, or of earth, or, thirdly, of sea. "I believe, however, if the Almighty commanded me to be of that degree, that I should again seek this island after the course of two years, and enjoy this country. I beseech thee, Ælflæd, that thou mention not our discourse to any one during my life."
Æfter þisum wordum weard gemótt gehæfd, and Ecgfridus þæron gesæt, and Þeodorus, þises íglandes erce bishop, mid manegum ðærum geðunganum wírum; and hi ealle ánmodlice þone eadigan Cuthberhtum to bishop geceuron. þa sendon hi sona gewritu mid þam ærende to þam eadigan were, ac hi ne mihton hine of his mynstre gebringan. þa reow se cyning sylf Ecgfridus to þam íglande, and Trumwine bishop mid ðærum eawfæstum wírum, and hi ðone halgan swiðe halsdon, heora cneow bigdon, and mid tearam sædon, ofþæt hi hine wepende of þam westene atugon to þam sinoðe samod mid him, and he ðone hād be heora hæse underfeng, swa swa hit gefyrn ær gesæd wæs ƀurh ðæs cildes muð, and þæs mæran bishopes Boísiles, þe him mid soðre witegunge his lifes endebyrdnyssse sæde.

On þam ylcan geare weard eac ofslegen Ecgfridus se æðela cyning on his unsiðe, þaða he on Peohtum begánn to feohtenne to dyrstelice ofer Drihtnes willan, and his cyfes-borena broðor síððan rixode, sæde for wisdome wende to Scottum, þæt he æðœodig on láre geduge. þa wæs gefylled seo foresæde spræc, swa se halga wer sæde þam mædene be hire gebrōðrum, ær he bishop wære. Hwæt ða síððan se halga Cuthberhtus, Lindisfarnensiscere gelæðunge leod-bishop, mid ealre gecneordnyssse his folces gynde, to geefenlæcunge særa eadigra apostola, and hi mid singalum gebedum gescyldre wið deosol, and mid halwendum myngungum to heofonan tihte; and he swa leofode swa swa he sylf lærde, and a his bodunga mid gebysnungum astealde, and eac mid wundrum wel ge-glengde, and mid soðre lufe symle geswette, and gemetegode mid micclum geleðylde, and wæs swiðe estful on ælcre spræc. He nolde awendan his gewunelican bigleofan, ne his gewæða þe he on westene hæfde, ac ða stiðnyssa his stearcan bigleofan betwux læwedum folce on his life geheold. He wæs swiðe welig vædlum and þearfum, and symle him sylfum swiðe háfenleas.
After these words a gemot was holden, and Ecgfrith sat therein, and Theodore, the archbishop of this island, with many other venerable councillors; and they all unanimously chose the blessed Cuthberht for bishop. They then immediately sent letters with that message to the blessed man, but they could not bring him from his mynster. Then the king himself, Ecgfrith, rowed to the island, and bishop Trumwine with other pious men, and they earnestly besought the holy man, bent their knees, and with tears prayed him, until they drew him weeping from the waste to the synod together with them, and he at their command undertook the dignity, as it had long ago been said by the mouth of the child, and by that of the great bishop Boisil, who with true prophecy had said to him the course of his life.

In the same year also Ecgfrith, the noble king, was slain in his unfortunate expedition, when he too rashly, against the Lord's will, resolved to make war on the Picts, and his base-born brother afterwards reigned, who for the sake of wisdom had gone to the Scots, that he might increase in learning in a foreign land. Then was fulfilled the before-said speech, as the holy man had said it to the maiden of her brother, before he was a bishop. The holy Cuthberht then, suffragan bishop of the church of Lindisfarne, with all diligence took care of his people, in imitation of the blessed apostles, and with continual prayers shielded them against the devil, and with salutary admonitions excited them to heaven; and he so lived as he himself taught, and always confirmed his preachings with examples, and also well embellished them with miracles, and constantly sweetened them with true love, and tempered them with great patience, and was very devout in every speech. He would not change his usual diet, nor his garments that he had in the wilderness, but held to the severities of his hard diet among lay people during his life. He was very wealthy for the poor and needy, and always very indigent for himself.
Pa geworhtes he fela wundra eac binnon ðam fyrste ðe he biscope wæs. Mid halgum wætere he gehælde sum wif, anes ealdormannes ðewe, fram earmlicere coðe, and heo sona gesund him sylfum ðenode. Eft on ðære ylcan tide he mid ele gesmyrode an licgendene mæden on langsnumum sære, ðurh hefig-tynum heafod-ece, and hire sona wæs bet. Sun eawfæst wer wæs eac yfele gehæfsd, and læg æt forðiðe, his freondum orwene: pa hæfde heora sum haligne hláf, ðone se eadiga wer ðær gebletsode, and he ðone ðærrihte on wæter bedypte, and his ðedligum mæge on ðone muð begeat, and he ðærrihte ðæt adl gestilde. Læc on ðœrum timan sum adlig cniht ðærllice wearð geferod ætforan ðam witan, ðæða he mid lære geond lând ferde. Pa bædon ða bærmen his bletsunge georne, and he ðærrihte ðone cniht aærarðe, swa ðæt he gesundful siðode on fotum, ðæða on ðære ðider geboren wæs. Sum earm moder uneædelice bær hire sæmcuce cild, swiðe dreorig, on ðam ylcan wege þe se wita ferde. Pa besargode he ðære sorhfullan meder, and geswæsliche ða hire sumu cyste; cwæð ðæt hire cild gesund beon scoelde, and eal hire hœwisc hælde brucan: and ðæs witegan wœrd wurdon gefyllede.

Ælflæð ða eft, ðæt æðele mæden, ðone halgan lâreow to hire geliðode. ða gesæt he æt mysan, micclum onbryrd he besah to heofonum, and his sex awearp. Pa axode hine seo eadige fømne, hwí he swa hrædlice his gerynd forleóte? ða cwæð se biscope mid onbryrdum móðe, “Efne nu ic gesah englas ferigan gesælige sawle of ðinum bœclande to healicre heofenan mid halgum sange, and his nama ðe ðið ardlice gecydd on ærne-merigen, þonne ic offringe Gode ða liflican lâc on geleaffulre cyrcan.” Hit wearð ða gewíðmærsod, swa swa se witega cwæð, ðæt hire hyrdeman ðurh holdrædene ða sume ðac astah, and his orf læswode mid treowenum helme, and he hearde feoll, gewât of worulde, mid wuldre to Gode, for ðære hylde his hirdrædene. Hwâ mæg æfrec calle gereccan þa mihtigan tâcna ðices halgan weres, hû oft he eade-
He also wrought many miracles during the time that he was a bishop. With holy water he healed a woman, the wife of an ealdorman, from a miserable disease, and she being soon well ministered to him. Again, at the same time, he anointed with oil a maiden lying in longsome pain through a tedious head-ache, and she was forthwith better. A pious man also was sorely afflicted, and lay at the point of death, given over by his friends: one of them, however, had holy bread, which the blessed man had previously blessed, and he straightways dipt it in water, and poured it into the mouth of his sick kinsman, and straightways stilled the sickness. At another time also a sick boy was suddenly borne before the sage, when he was on a journey of instruction through the country. The bearers then earnestly craved his blessing, and he straightways raised up the boy, so that he went sound on foot who had been borne thither on a bier. A poor mother bore with difficulty her half-dead child, very sad, on the same way which the sage was going. He then had pity on the sorrowful mother, and kindly kissed her son, saying that her child should be well, and all her family enjoy health: and the words of the prophet were fulfilled.

Ælflæd afterwards, the noble maiden, invited to her the holy teacher. While sitting at table, greatly moved he looked towards heaven, and cast away his knife. The blessed female then asked him why he so quickly left his meal? Then said the bishop, with excited mind, "Lo, just now I saw angels bearing a blessed soul from thy bœcland to high heaven with holy song, and his name will be forthwith known to thee at early morn, when I offer to God the vital gift in the faithful church." It was then published abroad, as the prophet had said, that her herdsman, in discharge of his duty, had ascended an oak, and was feeding his cattle with its woody crown, and he fell hardly, and departed from the world, with glory to God, through kindness to his herd. Who may ever relate all the mighty miracles of this holy man, how often he easily
lice ádlige gehælde, and þa sweartan gastas symle afligde, and føgra manna forðsið foregleaw sæde, wís ðurh witegunge wisdomes gastes?

Þa wunode sum sacréd swiðe gelyfæd on ancor-setle, æfter his láre, and on gehwilcum gearæ hine geneosode, Hereberhtus gehætæn, hóðful on móde. Cuðberhtus ða sóna hine on-sundrou gespræc, cwæð þæt he ða secelde swiðlice befríu nan his nyðheardnyssé, ær his nextan dæge, cwæð þæt hé ne moste on menniscum life hine eft gesœn of ðam andweardan dæge. Hereberhtus ða swiðe hóðful weard, and feol to his fotum mid flowendum tearum, þæd þæt hé moste him mid siðian to heosfenlicum hrýmme of ðisum gewinne, swa swa hé on life his láre gehyrsumode. Hwæt ða se bícop his cneowa gebígde to ðissere bene mid bliðum móde, and syðdan ðone sacréd sóna gefrefrode, cwæð þæt him geǔde se Ælmihtiga Wealdend þæt hí ætsonne siðian moston of ðisum earfoðnyssum to eerce myrhrœðe. Hereberhtus ða hám ge-wende, and on leger-bedde ligende abád þæs oðræs geendunge mid ádlíum lynam. Cuðberhtus se halga þa swiðe onette to ðam ancor-setle þær hé ær gesêt; ðurh halige myngunge Mihtigæs Drohtnes, wolde on ðam lãnde his lif geendian, þær þær hé ær lange lybbende drohtnode; and hé on ðam lãnde ða gelegered weard, on his forðsiðe swiðe fús to Gode, on ðam drídðan gearæ his bícophāðes; and on ðisum dæge to Drohtne gewát, and Hereberhtus samod, se halga sacréd, swa swa hí on life ær geleornodon, þurh Godes Gast, mid góðum willan. His líc weard beýrged on Lindisfarneiscre cyrcan, þær wurdon geworhete wundra forwél fela ðurh geearnungum his eadigan lifes. Þa gelicode hit ðam leod-bíscope Eadberhte sylfum, his æftergengan, þæt he his lichaman up ða gelógode, on ðam endlyftan gearæ his geendunge. Þa weard þæt hálige líc hál on eorðan gemêt, gesundful ligende, swilce hé slapende wære, líde bige on limum, swa swa hé gelêd wæs.
healed the sick, and constantly drove away the swart spirits, and the departure of men marked for death sagaciously foretold, wise through prophecy in the spirit of wisdom?

There dwelt in a hermitage a priest very orthodox, according to his precepts, and visited him every year, called Hereberht, of pensive mind. Cuthberht then soon spake with him apart, saying he should then fully ask what he needed, ere his last day, and said that he might not again see him in human life, from that present day. Hereberht was then very sad, and fell at his feet with flowing tears, praying that he might journey with him to heavenly glory from this toil, as he had in life obeyed his precepts. The bishop hereupon bowed his knees at this prayer with cheerful mind, and immediately afterwards comforted the priest, saying that the Almighty Ruler had granted them that they might journey together from these tribulations to everlasting joy. Hereberht then returned home, and lying on his sick-bed awaited the other's end with afflicted limbs. Cuthberht the holy then with all speed hastened to the hermitage where he had before been seated; through the monition of the Mighty Lord, he would in that land end his life, where he had living long before passed his days; and in that land he was then confined to his bed, very rapidly hastening on his departure hence to God, in the third year of his bishophood; and on this day went to the Lord, and Hereberht with him, the holy priest, as they in life had before been informed, through the Spirit of God, with good will. His body was buried in the church of Lindisfarne, where very many wonders were wrought through the merits of his blessed life. It afterwards pleased the suffragan bishop Eadberht himself, his successor, that he would have his body placed there, in the eleventh year after his [Cuthberht's] death. Then the holy corpse was found lying in the earth whole and sound, as if he were sleeping, pliant in the limbs, so as he had been laid.
Sy wuldor and lōf þam welegan Drihtne, sæde his gecorenan swa cŷstelice wurðað, æfter deadlicum life mid him lybbende á on ecnyss ealra worulda. Amen.

XII. KL. APRILIS.
SČI BENEDICTI ABBATIS.

BENEDICTUS se halga Abbud on ðisum andwerdum dæge gewāt of ðisum deadlicum life to þam ecan, þe he ōr deoplice mid haligre drohtunge geearnode.

Hē wæs of eawfæstum magum ægellice geboren, and hī hine on cildhāde to lāre befaeston on Romebyrig gelēredum uðwitum. Ƿaða hē on wisdome wel ƿeonde wæs, ƿa begānn hē to onscunigenne woruld-manna unðeawas, and seeoc digelllice of sære byrig, and him folgode his foster-moder, oðþæt hī becomon to sære-stowe þe is ðifde gehāten, and eawfæste mcnū hine sær sume hwile geleþton. Ƿa abēð his foster-moder an hriddor, and tobaerst on emtwa on sære læne. Seo foster-modor ƿa sārlīce weop for sære awyrdað læne, ac se eawfæsta Benedictus besārgode his foster-moder sārnyss swīðe arfæstlice, and genām ƿa sticcu þæs tocōfenan hriddores, and mid wope on his gebedum cnewode. Ac ƿaða hē of his gebedum arās, ƿa gemette hē þæt fæt wīð hine liggende swa gehāl þæt sær nān cinu on nēs gesewen. Ƿa weardþis wundor on sære stowe soma gewīdmaersod, and hī for wundrunge þæt hriddor up-ahengon æt heora cyrcan geate, þæt men mihton tocūwan þæs māran Benedictes mārða, hwylce gedincē hē hæfde ætforan Gode ƿa gīu on his cildhāde.

Ac Benedictus gewilnode swīðor to ðoligenne earfoðnyssa and geswine for Gode, þonne hē cepte woruldlice he[runga, oðþe pīses lifes hlisan, and forslēah þa deornunga þa fostor-
Be glory and praise to the bounteous Lord, who so munificently honours his chosen, after mortal life living with him to all eternity. Amen.

MARCH XXI.

ST. BENEDICT, ABBOT.

BENEDICT, the holy Abbot, on this present day departed from this mortal life to the life everlasting, which he had before truly merited by his holy conduct.

He was nobly born of pious parents, and they in his childhood intrusted him for instruction to learned philosophers at Rome. When he was well thriving in wisdom he began to shun the immoralities of worldly men, and fled secretly from the city, and his foster-mother followed him, till they came to the place which is called Effide, and pious men there some while detained him. His foster-mother there borrowed a winnowing sieve, and it brake in two during the loan. The foster-mother then sorely wept for the injured loan, but the pious Benedict grieved for his foster-mother's affliction very affectionately, and took the pieces of the split sieve, and weeping knelt down in prayer. But when he arose from his prayers, he found the vessel lying by him so whole that no chink was visible in it. This miracle was soon made known in the place, and as an object of wonder they hung up the sieve at their church gate, that men might know of the glories of the great Benedict, what honour he had before God already in his childhood.

But Benedict desired rather to undergo hardships and toil for God, than he cared for worldly praises, or renown of this life, and secretly fled from his foster-mother to a desolate
modor to aune westenre stowe, þe is Sublacus gecweden, feowertig miða fram Romebyrig, þær hine afedde sum eaw-fæst munuc, Romanus hatte, þreo gear, and him to munelicum gyrlum fylste. þa aheng se munuc ane lytle bellan on ðam stán-clude, þæt Benedictus mihte gehyran, þurh ðære bellan sweg, hwænne he his bigleofan þær feccan secolde; forðan þe se Romanus ne mihte him to gegán for ðam stán-clude. Þa sume dæge, se niðfula deofol, þe ðandode on ðæs munuces sóðan lufe, and on ðæs oðres bigleofan, wearp ða ænne stán to ðære bellan, þæt heo eall tosprang; ac se æðela munuc ne geswác na þe hraðor þam oðrum to þenigenne on gedasfenlicum tidum. Æfter ðysum geswutelode se Ælmihtiga God sumum arwurðan mæsse-preoste be ðam halgan Benedicte, and se preost þa hine gesohte on Easter-tide mid lácum, swa swa him beboden wæs. He ða hine gemette, on ðam halgan Easter-dæge, on anum scræfe, and hine gespræc, and he weard þa cuþ hyrdemannum, and his nama geond eall sprang. Hwaet ða forwel mænge hine geneosodon, and him lichamlice bigleofan brohton, and he him of his munde þa heofonlican lære forgeaf, heora sawle to bigleofan.

On sumum dæge, þæda he ána wæs, þa com him to se costere. Witodlice án blac þrostle flicorode ymbe his neb swa gemahlice, þæt he hi mid his handa gesôt mihte, gif he swa wolde; ac he hine blettsode mid þære halgan rode-tæcne, and se fugol sona aweg gewât. Þa gestóð hine swa micel lichamlic costung, þæt he uneard þære lichamlican ontendnysse wiðstandan mihte; þa beðohte he hine sylfne, and un-scrydde hine ealne, and wylode hine sylfne on ðam þiccem brellum and þornum and netelum, ðe þær on ðam westene þicce stodon, swa lange þæt he eall toclifrod arás, and swa þurh ðære hyde wunda adwæscte his mödes wunda; forðan ðe he awende þone unlust to sárnyssse, and þurh þa yttran ontendnysse acwencete þa inran. Witodlice he oferswíðde þa synne, forðan ðe he awende þa ontendnysse. Sodlice of ðære tide, swa swa he sylf syððan sæde, ælc gallic ontendnys
place which is called Subiaco, forty miles from Rome, where a pious monk fed him, called Romanus, for three years, and helped him to monastic garments. The monk then hung a little bell on the stony rock, that Benedict might hear, by the sound of that bell, when he should thence fetch his nourishment; because Romanus could not go to him by reason of the stony rock. Then one day, the envious devil, who was jealous of the monk's true love, and of the other's nourishment, cast a stone at the bell, so that it brake in pieces; but the noble monk refrained not the more from serving the other at fitting times. After this Almighty God made known to a venerable mass-priest concerning the holy Benedict, and the priest sought him at Easter-tide with gifts, as he had been commanded. He found him, on the holy Easter-day, in a cave, and addressed him, and he then became known to the herdsmen, and his name pervaded everywhere. Whereupon very many visited him, and brought him bodily food, and he from his mouth gave them heavenly lore, as food for their souls.

One day, when he was alone, the tempter came to him. A black throstle to wit flickered about his face so boldly, that he could have taken it with his hand, if he had so desired; but he blessed himself with the holy sign of the cross, and the bird instantly went away. He was then assailed with so great a corporal temptation, that he could hardly withstand the bodily fervour; but he bethought himself, and unclothed himself entirely, and rolled himself in the thick brambles and thorns and nettles, which stood thickly there in the wilderness, so long that he arose all scratched, and so through the wounds of the skin extinguished the wounds of his mind; for he turned evil lust to pain, and through outward inflammation quenched the inward. Verily he overcame sin, in changing the excitement. But from that time, as he himself afterwards
wearð eallunge on him adwæsced, and he næfre syððan naht ṣyllices on him sylfum ne gefrede.

Pa wæs þær gehénde sum munuc-lif, and heora abbud wæs þa niwan forðfaren: þa comon hi ealle to Ȝam halgan Benedicte, and mid micelre anrædnysse bædon þæt he heora abbud beon sceolde. He Ȝa wiðcwæð mid langsumere elcunge, and sæde, þæt heora þeawas ne mihton his dihte gedwælæcan; ac ñaða hi anrædlisce on Ȝære bene þurhwunodon, þa æt nextan getiðode he him, and on heora mynstre regollice drohtnunge astealde. Hi ña gesawon þæt heora wohnys on Ȝam regole his rihtwisnyssse ætspæarn, forðan þe hi ne moston þurh unalyfedlice weorc faran, swa swa hi ñer gewunode wæron. Þa begunnon hi to cidden ærest him betwynan, þæt hi his ealdordomes bædon, and þa æt nextan ræddon þæt hi mid attre hine acwealdon. Gemengdon ña unlybban to his drence, and se þen stöd seorran mid anum glæsenum fæte, on Ȝam wæs wines drecn mid þam cwealmbærum attre gemenged. Se þen ña, æfter mynsterlicum þewe, to his bletsunge mid Ȝam fæte aleat, and he mid rode-tâcne þæt fæt of his setle bletsode, and hit þærrihte þurh ña bletsunge to-bærst, swilce he for rode-tâcne sumne stán þæron bewurpe. Ña ongeat se halga wer þæt se drecn deadbæra wæs, ñaða he ne mihte lifes tācn aberan; and þærrihte ærás, and mid glædum móde þa gebroðru gespréac: "Gebroðru, miltsige cow se Ælmihtiga God: hwí wolde ge me þas þing gebeodan? Ne sæde ic eow on ñer þæt me and eow ne mihte gewurðan? Farað nu, and secac eow ealdor æfter eowerum þeawum, forðan þe ge ne magon me heonon-forð habban." And he ña gecyrde to ñam westene, and his sylfes gymde.

Hwæt þa him fleowon to forwel menige, and hi gegade-rodon to þeowdome drohtnige, swa þæt he getimbrode on Ȝære stowe, þurh Cristes fultum, twel þynstru, on ñam ænlipium he gesette twel munecas, and ñe feawa he geheold
said, all lustful fervour was in him totally extinguished, and he never afterwards felt anything of the same kind in himself.

There was near at hand a monastery, the abbot of which was lately deceased: they all then came to the holy Benedict, and with great perseverance prayed that he would be their abbot. He refused for a long time, and said, that their manners might not accord with his disposition; but when they perseveringly persisted in their prayer, he at last granted it to them, and established a course of regular life in their monastery. They then saw that their depravity spurned at the rule of his righteousness, because they might not proceed in unallowed works, as they had before been accustomed to. They then begun to quarrel, first among themselves, that they had prayed for his superiority, and at last counselled to kill him with poison. They mingled then venom in his drink, and the servant stood at a distance with a glass vessel, in which was a drink made of wine mingled with the deadly poison. The servant then, according to monastic usage, bowed with the vessel for his blessing, and he with the sign of the cross blessed the vessel from his seat, and through the blessing it straightways burst in pieces, as if, instead of signing it with the cross, he had cast a stone on it. Then the holy man perceived that the drink was deadly, when it could not bear the token of life; and he straightways arose, and with cheerful spirit addressed the brothers: "Brothers, may Almighty God be merciful to you: why would ye impose these things on me? Said I not to you before, that I and you could not agree? Go now and seek for yourselves a superior according to your own habits, for ye may not henceforth have me." And he then returned to the wilderness and took care of himself.

Very many then flowed to him, and they were gathered together, living for [God's] service, so that he built in that place, through Christ's support, twelve monasteries, in each of which he placed twelve monks, and a few he retained with
mid him sylfum. Ongunnon $a$ $a$ ædelbornan on Rome-
byrig him to befæstenne heora cild to Godes læcowdume, of
$am$ wæs sum gehâten Placidus, and sum oðer Maurus. $a$
sceolde se Placidus feccan wæter at þære ðæ, and befeol ofer
$am$ stæðe into ãam streame. Da wiste se halga wer Bene-
dictus þurh Godes Gast, þæt þæt cild on micelre frecednysse
wæs, and cwæð to Maure, “Broðor Maure, yrn ricene, for-
$ån$ þæ se stream berð aweg Placidum.” Maurus þærrihte
abæd his blestsunge, and arn uppon ãam streame unmynd-
lunge, swilce he on fæstre eordan urne, and gelæhte þæt cild
be $am$ loccum, and mid swyftum ryne to lände arn, and
undergeat þæ at nextan þæt he uppon $am$ wætere arn, and
þæs micclum wundrode. Þæ cydde he his læreowe hu him
getimode, and Benedictus sæde þæt him swa getimode, þurh
Godes mihte, for his gehyrsumnyss. And Maurus sæde, þæt
hit for his hæse swa gewurde; and þæt cild Placidus cwæð,
þæt he gesawe bufon his heafde Benedictus ceppan, and him
wæs geduht þæt seo cæppe hine atuge of $am$ streame.

Sum munuc wæs unstaðig on Godes lofsangum, and ne
mihte his tíðsanges gestandan mid his gebroðrum, $a$ eode
him út worigende. Þæ geseah se halga wer Benedictus þæt
se deofol on anes blacan cildes hêwe teah út ðone munuc be
$am$ snæde his gyrelan. Ëft on oðrum dæge gemette Bene-
dictus ðone munuc fram his tíðsange, and gesloh hine mid
his gyrde, for þære blindnysse his heortan, and se feond ne
mihte hine syðdan of þære cyrcan láðan, swylce he sílf mid
þære gyrde geslegen wære.

Of $am$ twelf mynstrum þe hé gestadolode, wæron $a$eo
asette on healicum muntum, and wæs $am$ gebroðrum micel
frecednys to astîgenna dæghwomlice of $am$ clûdum to wæter-
scipe; and comon $a$ to $am$ halgan were, biddende þæt hé
$ða$ mynstra gehendor $am$ wæterscipe timbrian sceolde. He
$ða$ geswæsliche hí gefresrode, and on þære ylcan nihte astah
mid $am$ cilde Placide, þe we ær ymbe spræcon, up to $am$
munte, and þær lânglice on his gebedum læg, and mearcod
himself. The noble-born of Rome begun then to intrust their children to him for divine instruction, of whom there was one named Placidus, and another Maurus. Placidus had once to fetch water at the river, and fell over the bank into the stream. But the holy man Benedict knew, through the Spirit of God, that the child was in great peril, and said to Maurus, "Brother Maurus, run instantly, for the stream is bearing away Placidus." Maurus straightways besought his blessing, and ran on the stream unmindfully, as if he were running on the firm earth, and seized the child by the locks, and with swift course ran to land, and perceived then at last that he had been running on the water, and thereat greatly wondered. He then informed his teacher how it had befallen him, and Benedict said that it had so befallen him, through God's might, for his obedience. And Maurus said that it so happened for his command; and the child Placidus said, that he saw above his head Benedict's cowl, and it seemed to him that the cowl drew him from the stream.

A monk was irregular in God's hymns, and could not attend to his canonical hours with his brothers, but went out rambling. Then the holy man Benedict saw that the devil in the form of a black child drew the monk out by the hem of his garment. Again, on another day, Benedict found the monk away from his canonical hour, and struck him with his rod, for the blindness of his heart, and the fiend could not afterwards lead him from the church, as though he had himself been stricken with the rod.

Of the twelve mynsters which he founded, three were placed in lofty mountains, and it was a great peril to the monks to descend daily from the rocks to the aqueduct, and they came to the holy man, praying that he would build the mynsters nearer to the water. But he kindly comforted them, and in the same night, with the child Placidus, of whom we before spake, ascended the mountain, and there lay long in prayer, and marked the place, and went privily to
162

S. BENEDICTI ABBATIS.

...
the mynster, and then bade the brothers dig a moderate-sized pit there where he had previously marked, saying that Almighty God could on the mountain's summit draw forth water for them, and withdraw from them their toil. The brothers then at his command went to the place marked, and found the rock for some time sweating, and they hollowed it a little, and straightways the water flowed out so abundantly, that it ran streaming from the mountain, and never afterwards ceased its abundance.

At one time a sithe fell from the handle into a deep pit. Benedict then went, and would comfort the labourer who had lost the tool, and held the handle above the water where the iron had sunk, and straightways it came swimming to the handle, and to the hole out of which it had fallen.

Then there was a mass-priest in the neighbourhood filled with envy against the holy man, his name was Florentius, who would have as great renown as Benedict, but he would not live praiseworthily. He would then kill him with poison, and sent him a loaf as a gift mixed with poison. There was then a wild raven accustomed to fly daily from the wood to the mynster, and fetch his food from the hands of Benedict. He threw to the raven the poisoned bread, and commanded him in God's name to bare away the deadly loaf, and cast it in such a place as where no one could find it. The bird was obedient to his commands, and with the bread hastened to the wood, and after about three hours' space fetched his food, as was his wont. When the priest perceived that he could not bodily kill the holy man, then would he fordo the souls of his disciples, and caused seven naked women to run playing in their sight, that their minds might be inflamed to lust through the play of those harlots. When the holy man saw the envious persecution of the impious priest, he went with his brothers from the place, lest any of his disciples might
his learning-cnihta þurh his ándan losian sceolde. Hwæt þa, se preost stód on his up-flora micclum fægnigende ðæs ðores fram-færes; ac seo up-flering toberæst þærrihte under his fotum, and hine egeslice acwealde, and þæt hús eal ansum adolode, buton ðære ánre fleringe, ðe ðone Godes feond of-ðrihte. ða geáxode Maurus hú ðam preoste getimode, and hē mid blissigendum móde cwæð to his láreowe, "Gecyrr ongean, forðan ðe se preost ðe ðin ehte is adwæsced." Benedictus ða mid swærlicum heofungum bemænde þæt his learning-cild Maurus ðæs ðores deáþes fægnian sceolde, and tæhte him þæs dædbote, bebeodende þæt hē on his feondes forwyrde fægnian ne sceolde.

Benedictus þa ferde to ðam munte þe is gecweden Casinum, se astihð up þræo mila on heannysse. ðær ðæs gewurðod fram ealdum dagum sum hæðengild þæt ðæs gehāten Apollo. ða towende se halga wer þæt deofolgild grundlunge, and arærde ðær eyrcan Scæ Martine to wurðmynte, and oðer gebed-hús ðam halgan Fulluhtere Iohanne to lófe, and þæt hæðene landfocle to Cristes geleæfan mid singalre bodunge gebigde. þa ne mihte se ealda deofol þas dáda mid swigan forberan, ac mid openlicere gesiðhe hine æteowode ðam halgan were, on atelicum híwe, mid byrnendum muðe and ligenum eagum, wedende him togeanes, and mid micclum hreame his síð bemænde, swa þæt ða gebroðrðu ða deofellican stemme swutellice gehyrdon. Æt fruman hē hine clypode be his naman, "Benedicte," þæt is, 'Gebletsod.' ða suwade se halga wer, and se deofol þærrihte eft clypode, "Maledicte, non Benedicte, þu awyrigeda, and na gebletsod, hwæt witst ðu me, hwí ehtst ðu mín?" þær læg ða sum ormæta stán, on middan þam getimbrungum, ðone woldon ða wyrhtan to ðam weorce ahebban, ac hī ealle ne mihton hine awecgan, forðan ðe se ungesewenlica deofol þær on-uppan sæt. ða wyrhtan ða clypedon ðone halgan wer, and hē com soma, and mid gebede þone deofol afligde, and his bletsunge sealde, and hī ðone stán swa leochtlice ahofon, swilce hē buton hēfe wære.
perish through his jealousy. Whereupon the priest stood in his upper floor greatly rejoicing at the other's departure; but the upper flooring straightways burst asunder under his feet, and awfully killed him, and the house continued sound, except that one flooring, which had crushed the foe of God. When Maurus heard how it had befallen the priest, he with joyful mind said to his instructor, "Return, for the priest who persecuted thee is extinguished." Benedict then with grievous lamentations bewailed that his disciple Maurus should rejoice at the other's death, and therefore enjoined him a penance, commanding that he should not rejoice in the destruction of his foe.

Benedict then went to the mountain which is called Cassino, which rises up three miles in height. There was worshiped from days of old an idol that was called Apollo. The holy man then overthrew the idol from its foundation, and raised there a church to the honour of St. Martin, and another oratory to the praise of the holy Baptist John, and turned the heathen country folk to the faith of Christ by constant preaching. Now the old devil could not endure these deeds in silence, but openly to view appeared to the holy man, in a horrid form, with burning mouth and flaming eyes raging towards him, and with a great cry bewailed his lot, so that the brothers plainly heard the devilish voice. At first he called him by his name, "Benedictus," that is, Blessed. Then the holy man was silent, and the devil forthwith again cried, "Maledictus, non Benedictus, thou accursed, and not blessed, wherefore dost thou torment me, why dost thou persecute me?" There lay there an immense stone, in the midst of the buildings, which the workmen wished to raise to the work, but they all could not move it, because the invisible devil sat upon it. The workmen thereupon called the holy man, and he came instantly, and by prayer drove away the devil, and gave his blessing, and they raised the stone as lightly as if it were without weight. The holy man then
Se halga wer ða het delfan ða eorðan þær se stân læg, and hí gemetton þær ane ærene anlicynsse, þe se deofol þær gefríþode. Þa wurpon hí ða anlicynsse inn to heora kycenan, and færlice ða wearð him eallum geduht swilce fyr code of ðære anlicynsse, swa þæt seo kycene eal forburne; ac hit næs swa him geduht wæs, ac wæs þæs deofles dydrung. Hí urnon to abliegede, and woldon þæt fyr mid wætere ofgeotan. Se halga wer com ða, and geseah hú se awyrigeda gast hi bedydrode, and cneowode þærrihte on his gebedum, and gedyde þæt ða gebroðra, þe væron mid þam gedwymorlicum fyre gebysgode, gesawon ða soðlice þæt seo kycene gehál stód, ðetforan heora gesiðhóm.

Eft sume dæge stód se eadiga Benedictus on his gebedum, and þa gebroðra eodon to þam weall-weorce. Þa ðeteowode se deofol hine þam halgan were, and cwæð mid olle þæt he wolde æt þam weorce gecuman. ða sende Benedictus swíc hraedlice and warnode ða gebroðra wid þæs deofles to-cyme; ac ðær se ærendraca mihte to þam gebroðrum becumæ, ðær hæfde se deofol towend ðone weall, and wearð mid þam hryre sum munuc-cild eall tocwyxed. Þa het Benedictus beran þa tocwyxedan lima on anum hwitle into his gebed-huse, and beclysedre dura anrædlice on his gebedum læg, od þæt tocwyxede cild, þurh Godes mihte, ge-edcucode: wunderlic þing. On ðære ylcan tide se halga wer asende ðone cnapan ansundne eallum limum to þam weall-weorce, mid þæs deade se deofol wolde ðone halgan wer gebysmrian!

Hwæt ða, se halga wer Benedictus wæs ðeonde on witegunde, swa þæt he, ðurh Godes Gast, mihte towearde þing cyðan, and ða þing geseah ðurh witegunge, se him bæftan gefremede wurdon. Hit wæs swa gewunelic on his munec-life, þæt ða gebroðra þe on sumum ærende ut gewendon, þæt hi ne moston, buton his leafe, metes þicgan, gif hi igdæges to mynstre gecyrran mihton. Þa on sumon dæge ferdon twegen gebroðra ymbe þæs mynstres neode, and tobraecon ðone regol, swa þæt hi butan leafe mid sumum eawfæstum
ordered the earth to be dug where the stone had lain, and they found there a brazen image, which the devil had there protected. They then cast the image into their kitchen, and suddenly it seemed to them all as if fire issued from the image, so that the kitchen was all burning; but it was not as it seemed to them, but was an illusion of the devil. They ran to appalled, and would extinguish the fire with water. Then came the holy man, and saw how the accursed spirit had deluded them, and straightways kneeled in prayer, and did so that the brothers, who were busied with the illusory fire, saw truly that the kitchen stood whole before their sights.

Again, one day the blessed Benedict was standing at his prayers, and the brothers had gone to the wall work. The devil then appeared to the holy man, and said contumeliously that he would go to the work. Thereupon Benedict sent very quickly and warned the brothers against the devil's coming; but before the messenger could come to the brothers, the devil had overthrown the wall, and with the fall a monastic child was all crushed. Benedict then bade them bear the crushed limbs on a blanket into his oratory, and, having closed the door, he lay steadfastly in prayer, until the crushed child, through God's might, was requickened: a wonderful thing. At the same time the holy man sent the boy, sound in all his limbs, to the wall work, with whose death the devil would insult the holy man!

The holy man Benedict was, moreover, increasing in the gift of prophecy, so that through God's grace he could know future things, and through prophecy saw the things which were accomplished after him. It was usual in his monastery, that those brothers who went out on an errand might not, without his leave, partake of meat, if they could on the same day return to the mynster. Then one day two brothers went about requisites of the mynster, and brake the rule, so that without leave they ate with a pious woman, and so returned
wife his gereordodon, and swa to mynstre gecyrdon. Ḟa befran se halga wer, on hwæs gesthuse hi metes onbirigdon? Hī cwædon þæt hi nānes Ætes on sære fare ne onbirigdon. Da genemnode se halga wer þæt eawfæste wif ðe hī gelaðode, and ða sanda tealde ðe heo him geber, and eac hī oft hī druncon him soðlice sæde. Hi ða feolland to his fotum afyrtte, geecnæwe heora gyltes, and him miltsunge bædon.

On ðam timan rixode sum reðe cyning, se wæs Totilla gehāten; se ferde sume dæge wið þæs halgan weres mynster, and sende his forridel, het cyðan his to-cyme ðam halgan were. Ḟa wolde se wælhwreowa fändian hwæðer Benedictus witegunge gas⟩t hæfde, and asende his swurdboran, Riggo gehāten, gescrydne mid his cynelicum gyrelum, mid his ðegnum to ðam mynster, swîlce he hit sylf ware. Ḟa gesæt Benedictus forn ongean ðam Riggon, þe mid ðam leaslicum getote inn-eode, ðearle ðrutigende. ða clypode se eadiga Godes ðeow him togeanes, and cwæð, “Mín bearn, do þa gyrlan ðe fram þe ðu berst, ne sind hī na ðine.” Ḟa astrehte se Riggo hine to eordin mid eallum his geferum swīde forhtigende, þæt hī his fändian dorston, and gecyrdon to heora hlaforde forhtmōde, cyðende hū hrædlīce hī arasode wurdon. Totilla ða sylf to mynstre eode, and swa hrāðe swa hē ðone halgan feorrann sittende geseah, swa astrehte he hine sylfne to eordin wið his weard. Benedictus hine hēt arisan, ac he ne dorste ætforan ðam halgan were on his fotum gestandan. Ḟa eode se halga to ðam astrehtan cyninge, and hine up-arærde, and hine for his weorcum mid wordum þreade, and mid witegunge gewislice sæde, hū him on his life gelimpan sceolde. Ḟe cwæð, “Fela yfela ðu wyrcest, and fela ðu worhertest: geswīc nu eallunga ðinre unrihtwisynsse. Witodlice ðu becymst to Romebyrig, ofer sæ ðu seglast, nigon gear ðu rixast, on ðam teoðan þu swyltst.” Ḟa weard se cyning ðearle afyrtþ purh ðas witegunge, and bæd ða his bletsunge, and of ðære tide be deele his rednyss geswīc. Him aèode swa se halga him gewitegode, þæt hē on ðam teoðan geare his cynerices and his lifes ðolode.
to the mynster. The holy man then asked in whose hostel they had tasted meat? They said that they had tasted no food on the way. The holy man then named the pious woman who had invited them, and told the dishes which she had set before them, and also truly said to them how often they had drunk. They thereupon fell at his feet affrighted, acknowledged their guilt, and prayed to him for mercy.

At that time reigned a cruel king who was called Totila; he went one day towards the holy man's mynster, and sent his harbinger to announce his coming to the holy man. Then would the bloodthirsty tyrant prove whether Benedict had the spirit of prophecy, and sent his swordbearer, named Riggo, clad in his royal garments, with his thanes to the mynster, as if it were he himself. Then sat Benedict opposite to Riggo, who entered with the false pomp, strutting exceedingly. Then cried the blessed servant of God to him, and said, "My son, put from thee those garments which thou bearest, they are not thine." Riggo thereupon prostrated himself on the earth, with all his companions, greatly affrighted that they had dared to prove him, and returned fearful to their lord, announcing how quickly they had been discovered. Totila himself then went to the mynster, and as soon as he saw the saint sitting afar off, he prostrated himself on the earth towards him. Benedict bade him arise, but he durst not stand on his feet before the holy man. The saint then went to the prostrate king, and raised him, and reproved him with words for his works, and with prophecy truly said, how it should befall him in his life. He said, "Many evils thou workest, and many thou hast wrought: cease now wholly from thine unrighteousness. Verily thou wilt go to Rome, over the sea thou wilt sail, nine years thou wilt reign, in the tenth thou wilt die." Then was the king exceedingly affrighted through this prophecy, and besought his blessing, and from that time partly ceased from his cruelty. It befell him so as the saint had foretold him, that in the tenth year he lost his kingdom and his life.
On sære ylcan tide awedde sum preost Aquinenscisre gelænge, and he wearð on sære wðnyssse gelæd to þam eadigan Benedicte. He ða þurh halgum benum þone deosol dræfde of þam ofsettan preoste, and hine ðisum wordum gespræc, “Far þu, and of ðisum dæge ne genealæc þu Godes þenungum, ne þu fæesc-mettas ne þicge; and gif þu æfre gedyrstlæhst þæt þu Godes þenungum genealæce, þonne bist þu eft þæs deofles anwealdum betæht.” Se preost ða þis bebod to langum fyrste heold, and swa-ðeah æt nextan ðæs halgan weres hæse forseah, and mid dyrstignyssse haligne hâd underfeng. Hwæt ða, se deosol, þe hine är undÎances forlêt, hine sone gelæhte, and oð deað gedrehte.

Sum eawfæst man sende þam halgan were tweogen butrucas mid wine to lâce, be anum cnapan. ða behydd se cnapa þone oðerne be wege, and ænne þam halgan werca gebrohte. He underfeng ða lâc mid ðancunge, and cwæð to þam cnapan, “Min bærnan, beo þe værr þæt þu ne drince of þam wine þe þu be wege hyddest, ac ahyld hit værllice; þonne gesihst þu hwæt þær on-innan sticað.” He gecyrde ða mid sceame, and ahyld þæt wîn værllice, and þær gewende út of þam sæte an fâh næddre. Fela ðing sæde se halga wer þurh haligre witegunge, þe us sind langsume to gereccenne, and eow to gehyrune on ðyssere scortnyssse.

Sum ædelboren cild heold leoth ætforan his mysan, and ongann módigian þæt hit on swa waclicum ðingum him wicnian sceolde. Se halga ða sone undergoat his mödignyssse, ðurh Godes Gast, and hine ðearle ðreagende cwæð, “Broðor, bletsa þine heortan,” and hêt animan þæt leoth him of, and hine sittan; and he sæde his gebroðrum ðæs cildes mödignyssse geendebyrdlice.

On sumere tide com micel hungr on þam lande, and gehwær þæt landfolc micclum geangsumode. Þa getimode swa micel hafenleast on Benedictes mynstre, þæt ða gebroðra næfordon buton þif hláfas to heora ealra gereorde. Se halga wer ða Benedictus mid geswæsum wordum his gebroðra
At that same time a priest of the church of Aquinum lost his reason, and in his madness was led to the blessed Benedict. He by holy prayers drove the devil from the possessed priest, and spake to him in these words, "Go now, and from this day approach not God's services, nor eat flesh-meats; and if thou ever darest to approach God's services, then wilt thou again be delivered into the power of the devil." The priest held his command for a long time, but, nevertheless, at last disregarded the command of the holy man, and with temerity undertook a holy office. The devil thereupon, who had before unwillingly forsaken him, soon seized him, and afflicted him till his death.

A pious person sent to the holy man two flasks of wine as a gift, by a boy. The boy then hid one by the way and brought the other to the holy man. He received the gift with thanks, and said to the boy, "My child, be cautious not to drink of the wine which thou hast hidden by the way, but incline it carefully; thou wilt then see what is sticking within it." He returned then with shame, and inclined the wine carefully, and there turned out of the vessel a variegated serpent. The holy man said many things through holy prophecy, which it were tedious for us to recount, and for you to hear in this shortness.

A noble-born child held light before his table, and began to take offence that he had to serve him in such mean things. The saint, through God's Spirit, soon perceived his pride, and, severely reproving him, said, "Brother, bless thy heart," and ordered the light to be taken from him, and him to sit; and he related to his brothers the pride of the child in detail.

At one time a great famine came into the land, and everywhere greatly afflicted the country people. Then there befell so great a want in Benedict's mynster, that the brothers had five loaves only for the refection of them all. The holy man Benedict then with kind words comforted the sadness of his
unrōtnysse gefrefrode, and cwæð, "Nu to-dæg we habbað hwōnlice behlaf, ac to-merigen we sceolon habban genihtsumlice." Hwæt ða, þæs on merigen wurdon gemette ætforan heora gedyrum twa hund mittan meluwes on fætelsum, ða se Ælmihtiga God his ðeowum asende; ac swa-ðeah nes nānum men cuð hí hí ðider comon.

Sum eawfæst ðegen bæð ðone halgan wer, þæt hí mid his munecum on his lande munuc-lif aræræ scelede, and he lustbære þæs getiðode, and cwæð to þam gebroðrum þæt hí wolde sylf on þam déæge ðe hí gecwæð þær gecuman, and þæs mynstres getimbrunge gedihtan. Da munecas ða ferdon be his hæse and bletsunge to þæs ðegenes lande, and georne þæs andagan cepton. Þa æteowode se halga wer Benedictus on swefne hine sylfne þam munece þe hí to ealdre geset hæfdæ ofer þam mynstre, and his profoste samod, and hí gewissode swiðe smeaðancelllice ymbe þæs mynstres gebytungum, on þære nihte þe se andaga on merigen wæs. Þa hí awocon, se ealdor and his profost, ða rehte heora ægðer oðrum hwæt hí on swefene gesáwon, and þæs micclum wundrodon. Eft siððan þa se andaga agán wæs, and se halga wer ne cóm, swa swa hí geeweden hæfdæ, ða comon hí eft wið his, þus cweðende, "We andbidodon ðín, halga fæder, þæt ðú ðús þæs mynstres gebytlu dihtan sceoldest, and þu ne come, swa swa ðú us behete." Þa andwyrde se halga, and cwæð, "Mine gebroðra, hwí secge ge þæt ic ne come? Hwæt lá, ne æteowode ic icc þam slapendum, and ealle ða gebytungle gewisslice tæhte? Faráð nu, and aræræ þæt mynster swa swa ic cow on swefne dihte." Hi ða mid micelre wundrunge to þam lande gewendon, and swa ða gebytungle gefadedon, swa swa him on swefene æteowod wæs.

Nu segð se halga Gregorius, sede ðísne cwyde on Leden awrát, þæt God Ælmihtiga getiðode his leofan Benedicte, þæt he ðurh gast ferde to þam slapendum gebroðrum, and him to þam gastlican life gewissode, sede giū ēr, ðurh his engel,
brothers, and said, "Now to-day we shall have but little remaining, but to-morrow we shall have abundantly." Lo then on the morning after were found before their doors two hundred bushels of meal in sacks, which the Almighty God had sent to his servants; it was, however, known to no man how they came thither.

A pious thane prayed the holy man, that he with his monks would erect for him a monastery on his land, and he with pleasure consented, and said to the brothers that he would himself come on a day which he named, and direct the building of the mynster. The monks then went by his command and with his blessing to the thane's land, and anxiously awaited the day appointed. Then the holy man Benedict appeared in a dream to the monk whom he had set as principal over the mynster, and to his provost also, and directed them very circumstantially concerning the building of the mynster, on the night the morrow of which was the day appointed. When the principal and his provost awoke, they related each to other what they had seen in a dream, and thereat greatly wondered. Again afterwards, when the appointed day was passed, and the holy man came not, as he had said, they went back to him, thus saying, "We awaited thee, holy father, that thou mightest direct us in the building of the mynster, and thou hast not come as thou didst promise us." Then answered the saint, and said, "My brothers, why say ye that I came not? What, did I not appear to you both while sleeping, and distinctly planned the whole building? Go now, and erect the mynster as I directed you in the dream." They then with great wondering went to the land, and so conducted the building as had been shown to them in the dream.

Now the holy Gregory, who wrote this relation in Latin, says that God Almighty permitted his beloved Benedict to go in spirit to the sleeping brothers, and direct them in the spiritual life, who of old, through his angel, swiftly conveyed
Some witegan Abbacuc lichamlice fram Iudea lande to Chaldea rice swiftilice ferode, þæt hē lichamlicene bigleofan þam hūngrian Dauhele brohte, sæðe betwux þam leonum unscyldig ascoten wæs.

Twa mynecena wæron drohtnigende on gehendnysse his mynstres of ægelborene mægðe asprungene, þam gewîcnode sum eawfæst wer on woruld-carum. Þa wær on hī æfter ægelborennysse oferhydige and hearm-cwydole, and þone ægelan wer oft gedrehton. Þa cydde se eawfæsta wer þam eadigan Benedicte hū micelne teonan he forðyldegode mid þam foresæðum mynecenum. Se halga wer asende ða to, and him ðísum wordum bebead, “Gerihtlæcð eowere tungan: gif ge ne dō, ic eow amānsumige.” Hi swa-ðeah durhwunedon on heora teonfullum wordum, and wurdon ða færlice fordørede, and binnon ðære cyrcan bebyrigede. Þa wæs hit gewunelic on þam dagum þæt se diacon clypode æt ælcere mæssan, ēr þam husel-gange, “Se ðe husel-ganges unwurðe sy, gange ðū of ðære cyrcan.” Þa wær on þa amānsumedan mynecena binnon ðære cyrcan bebyrigede, swa swa we ēr sǣdon; and hī arison of heora byrgenum on manna gesihðum, and ðū-eodon be ðæs diacones hēse, forðan ðe hi wær on fram þam halgum husle acyrede. Þa gelāmp him swa æt ælcere mæssan, þæt hī ne mihton wunian binnon ðære cyrcan æt þam husel-gange, æfter þæs diacones clypunge. Þa wearð þis gecyd þam halgan Benedicte mid micelre dreo-rignysse. Benedictus þa sōna asende ane ofelecan, and hēt mid þære mæssian for þam mynecenum; cwæð þæt hī siððan unamānsumode wær on. His hēs wearð gefylled, and þa mynecena næfre siððan ne wurdon gesewene ðū-gangende æt ðæs diacones clypunge, forðan ðe hī underfengon þa halgan mænsununge æt Gode, þurh his ðeowan Benedicte, þe hī ær for heora stuntum wordum ðīwde to amānsumigenne.

Sum munuc-cild drohtuode on his mynstre, and hæfde mīcele lūfe to his fæder and to his meder. Swīðor for ðære
the prophet Habakkuk bodily from the land of Judea to the kingdom of Chaldea, that he might bring bodily sustenance to the hungry Daniel, who had been thrust guiltless among the lions.

Two mynchens were living in the neighbourhood of his mynster, sprung of a noble family, who in worldly cares were served by a pious man. These by reason of their noble birth were haughty and calumnious, and often afflicted the noble man. Then said the pious man to the blessed Benedict how great contumely he endured from the aforesaid mynchens. Thereupon the holy man sent to them, and in these words enjoined them, "Correct your tongues: if ye do not, I will excommunicate you." They, nevertheless, persisted in their contumelious words, and then died suddenly, and were buried within the church. In those days it was usual for the deacon to cry at every mass, before the administering of the housel, "Whosoever is unworthy to partake of the housel, go out of the church." Now the excommunicated mynchens were, as we before said, buried within the church; and they arose from their graves in sight of the people, and went out at the deacon's command, because they had been cut off from the holy housel. It befell them so at every mass, that they could not remain within the church at the administration of the housel, after the deacon's calling. This was then made known to the holy Benedict with great sadness. Benedict then instantly sent an oflete, and commanded mass to be celebrated with it for the mynchens, saying that they would afterwards be unexcommunicated. His command was fulfilled, and the mynchens were never afterwards seen going out on the deacon's calling, because they had received the holy communion from God, through his servant Benedict, who, for their foolish words, had before been instigated to excommunicate them.

A monastic child lived in his mynster, and had great love for his father and mother. He longed immoderately more
sibbe þonne for Godes dæle wearð þa oflangod ungemetlice, and arn buton bletsunge of mynstre to his magum, and swa hraðe swa he him to com ydæges swa gewat he of ðisum andwerdum līfe. Þa hé bebyriged wæs, ða ne mihte seo byrgen hine gehealdan, ac wearð his lic on merigen afunden bufon þære byrgeo. His magas hine eft bebyrigdon, and he wearð eft up-aworpen, and swa gelomlice. Þa magas ða comon, and mid micclum wōpe þæs halgan wēres fēt ge-sohton, his gife biddende. Se halga Benedictus him sealde Godes husel mid his ðigenre handa, and cwae, “Lecgad þis halige husel uppon his breoste, and bebyriað hine swa.” Þa þis gedōn wæs, ða heold seo eorðe þone lichaman, and syððan ne awearp.

Sum oðer munuc wearð unstaðolfæst on his mynstre, and mid gemāglicum benum gewilnode þæt hé moste of ðam munuc-līfe, ac se halga wer him forwyrrnde, and swīde mid wordum ðreade his unstaðolfæstnysse. Æt nextan, ðaða hé swa fūs wæs, ða wearð se halga wer gehāthyrt ðurh his un-stæððignysse, and het hine aweg faran. Hwæt ða se munuc ðut-gewat, and gemette sona ænne dracan him togeanes standende, mid gynigendum mūde, þæt he hine forswulge. Se munuc ða swīde bifigende and forhtigende hrymde, “Yrnað, yrnað, forðan þe þes draca me forswelgan wile.” Þa mynster-munecas uren to, and swa-ðeah nateshwōn þone dracan ne gesawon, forðan þæt wæs se ungesewenlica deofol: ac ðī læddon þone munuc swa bifigendne binnou ðam mynstre. He ða sona behēt þæt he næfre siððan of ðam mynstre sceacan nolde; and he eac on ðam behate symle ðurhwunode. Þurh Benedictes gebedum him wæs se ungesewenlica draca æteowod, ðam ðe hé ðær filigde nā gesonde.

Benedictus eac gehælde ænne cnapan mid his gebedum, on micelre hrađnyssse fram ðam mæstan broce þe is gecweden elephantinus morbus.

Sum hāsenleas man sceolde agyldan healf pund anum menn, and wæs oft gemānodd and þearle geswenct for þære lāne.
after his kindred than after God's part, and ran without blessing from the mynster to his parents, and as soon as he came to them, on the same day, he departed from this present life. When he was buried the grave might not hold him, but his body was found on the morrow above the grave. His parents buried him again, and he was again thrown up, and so frequently. The parents then came, and with great wailing sought the feet of the holy man, imploring his grace. The holy Benedict gave them God's housel with his own hand, and said, "Lay this holy housel upon his breast, and so bury him." When this was done the earth held the body, and did not cast it up afterwards.

Another monk was unsteadfast in his mynster, and with importunate prayers desired that he might go from the mona-stery, but the holy man forbade him, and strongly with words reproved his unsteadfastness. At last, as he was so bent, the holy man was irritated by his unsteadiness and bade him go away. Thereupon the monk went out, and immediately found a dragon standing opposite to him, with gaping mouth, that he might swallow him. The monk then sorely trembling and fearing, cried, "Run, run, for this dragon will swallow me." The mynster-monks ran to him, and yet saw not any dragon, for it was the invisible devil: but they led the monk so trembling within the mynster. He then immediately promised that he would never after depart from the mynster; and he also ever continued in that promise. Through the prayers of Benedict the invisible devil appeared to him, whom he had before followed without seeing.

Benedict also healed a boy by his prayers with great promptitude from the greatest of diseases, which is called elephantinus morbus.

An indigent man had to pay half a pound to a man, and was often applied to and exceedingly harassed for the loan.
Da bæd hē ðone halgan wer ðæs feos, and Benedictus his hāfenleaste mid geswæsum wordum gefrefrode, cwǣð þæt hē næfde þæt feoh him to alænenne, ac hēt hīne cuman bin-non ȳrim dagum eft to him. He ða sōlice, swa his gewuna wæs, gebysgode hīne sylfne on his gebedum on eallum ðam fyrste. Se hāfenleasa com on ðam ðriddan dæge, and efnæ ða wearð gemēt þæt feoh and twentig penega to-eacan uppon anre corn-hryccan. Se eadiga Benedictus ða hét him sylfne, þæt he his ðene forgulde, and forgeaf him ða twentig penega to his ēgenum bricum.

Sumum men wæs unlybba gesaeld, ac hit ne mihte hine adydan, ac awende hīn hīw to wunderlicere fagnysse, swa þæt hē wearð on hīne lice reoflīum menn gelic. Þa becom hē to ðam hālan Benedicte, and swa hraðe swa hīne gehrepeode, swa underfeng hē hīn hælde, and eal seo fagnys aweg gewāt.

An subdiacon bæd ðone hālan wer sumne dæl eles to his bricum, forðan ðe hi ðiecgā on ðam earde ele on heora big-leofum, swa swa we dōð buteran. Þa hæfde se hālan wer ḡedǣlēd ðæs mynstres ðīng hāfenleasum mannum for ðam hunger-geare to ðam swīde, þæt him næs nān ele belǣfed to his gebroðra bricum, buton on ēnum lytlan glæsanan fæte. Ða hēt hē hīn hordere þæt glæsene fæt syllan ðam biddendan subdiacone. Se hordere cwǣð hīm to andsware, gif hē ðone gehwǣdan dæl ðæs eles ðam biddendum sealde, þæt hē nān ðīng næfde hīn gebrodrum to sylleene. Se hālan wer ða wearð astyrēd on mōde, and hēt ðeørne munuc awurpan ūt þæt glæsene fæt mid ele mid calle, ðy-lēs ðe hit þurh ungehyrsumynsse ðeør-inne belife. Þa wearp se brōðor þæt glæsene fæt ūt æt ðam eh-þyrle, uppon ðam heardan stane, ac hit ne mihte toberstan, ne ðone ele ageotan. Ða hēt Benedictus eft ahebban þæt ele-fæt, and syllan ðam subdiacone þe his ēr bæd, and ðearle ðone ungehyrsuman hordere ðreade, and ðeonode sidān on his gebudem mid his mynsterno-muncem. Þa stōd ðær ðan æmtig cyf oferwrogen, and ongan to flowenne mid ele, swa þæt hi brudon of ðone clāð, and se
He then besought the holy man for the money, and Benedict comforted his indigence with kind words, saying that he had not the money to lend him, but bade him come to him again within three days. But he, as was his wont, busied himself in prayers during all that time. The poor man came on the third day, and behold, there was found the money with twenty pennies besides upon a corn-rick. The blessed Benedict then commanded the half pound that he owed for his loan to be given to him, and gave him the twenty pennies for his own use.

Poison had been given to a man, but it was unable to destroy him, yet turned his exterior to a wonderful eruption, so that in his body he became like a leprous man. He came to the holy Benedict, and as soon as he touched him he received his health, and all the eruption went away.

A subdeacon requested of the holy man a portion of oil for his use, because they eat oil in that country with their food as we do butter. But the holy man had distributed the provisions of the mynster to indigent persons in the year of famine so bountifully, that there was no oil left for the use of the brothers, except in one little glass vessel. He then bade his steward give that glass vessel to the requesting sub-deacon. The steward said in answer, that if he gave that little portion of oil to the applicant, he would have nothing to give to his brothers. The holy man was then troubled in mind, and bade another monk throw away the glass vessel with the oil both together, lest it should through disobedience remain therein. The brother then threw out the glass vessel at the window, upon the hard stone, but it would not break, nor spill the oil. Benedict then bade the oil-vessel be again taken up, and given to the subdeacon who had before asked for it, and strongly reproved the disobedient steward, and knelt afterwards in prayer with his mynster-monks. There stood there then an empty cask covered over, and it began to flow with oil, so that they drew off the cloth, and the oil flowed over
ele floow ofer inn to sære flore. Benedictus ða arãs of his gebedum, and se ele geswâc sære fledinge.

Sume dæge eode se halga wer to cyrcan and gemette ðone deosol, and befrãn hwider hæ wolde. Se deosol cwæð, þæt hæ wolde beran drincan his gebroðrum. Se halga wer ða hine ardlice gebæd, and gecyrde ongean, and efne ða se awyrigeda gast gemette ænne ealdne munuc wæter hladende, and ge-wearp ðone munuc to eordan, and hine mid wōðnysse þearle drehte. Se cadiga Benedictus þa slôh ðone munuc under þæt wenege mid ðære handa, and se fula deosol þærrihte him fram gewât, and næfre siððan him genealæcne ne dorste.

Sum gedwolman, Thesalla hatte, ehte cristenra manna on þam timan mid ormaetre reðnysse, swa þæt gif ænig preost-hâdes mann, oððe munuchâdes him genealæhte, ne mihte his handum cucu ætwindan. He ða æt sumon sæie gelæhte ænne cristenne mannan, and hine mid mislicum tintregum cwylmde, and ðurh gytsunge ontendnysse mid þam tintregum wolde his æhta æt him ofgân. Se cristena man ða cwæð, þæt he hæfde his ðing and hine sylfne betæht þam halgan were Benedicte. Se wælhreowa ehtere Thesalla þa geswâc særa tintregena, and gebând hine mid strangum bendum, and drâf hine ætforan him ridendum, þæt he him geswutelode hwæt se Benedictus wære, ðe his ðing underfangen hæfde. Hi ða becomon to ðæs mynstres geate ðæs halgan weres, and hine gemetton æt his rædinge sittan. Þa cwæð se wælhreowa Thesalla mid nicelre reðnysse to þam halgan were, “Aðis, arís, and agif ðisses ceorles yddysce.” Þæ besahæ se halga wer wið his clypunge, and beheold ðone gebundenan mann, and his bendas sona wurdon alysede mid ðonaseagendlicere hrædnysse. Hwæt ða Thesalla ðurh ðæs micclan mihte weard afyrht, and his wælhréowan hneccan to ðæs halgan weres fotswæðum gebígde, biddende his miltsunge and ðing-rædene. Benedictus swa-ðeah nateshówn fram his rædinge ne arãs, ac hét his gebroðru hine to cyrcan lædan, and blet-sunge syllan. Se cadiga Benedictus ða æfter sære bletsunge
on to the floor. Benedict then arose from his prayers, and the oil ceased from flowing.

One day the holy man was going to church and met the devil, and inquired whither he was going. The devil said that he would bear drink to his brothers. The holy man then quickly prayed and turned back, and just then the accursed spirit met an old monk drawing water, and threw the monk on the earth, and grievously afflicted him with madness. But the blessed Benedict struck the monk under the cheek-bone with one hand, and the foul devil straightways departed from him, and never afterwards durst approach him.

A heretic named Zalla persecuted christian men at that time with excessive fierceness, so that if any man of priest's degree or of monk's degree approached him, he might not escape alive from his hands. He at one time seized a christian man, and tortured him with divers torments, and through the burning of covetousness would by those torments extort from him his possessions. The christian man then said, that he had committed his property and himself to the holy man Benedict. The bloodthirsty persecutor Zalla then abandoned the torments, and bound him with strong bonds, and riding drove him before him, that he might show him who Benedict was, who had received his property. They came to the gate of the holy man's mynster, and found him sitting at his reading. Then said the bloodthirsty Zalla with great fierceness to the holy man, "Arise, arise, and give up this churl's property." The holy man looked up on his calling, and beheld the bound man, and his bonds were instantly loosed with unspeakable quickness. Zalla was then affrighted through the great miracle, and bowed his bloodthirsty neck to the footsteps of the holy man, imploring his mercy and intercession. Benedict, however, arose not from his reading, but desired his brothers to lead him to the church, and give him blessing. The blessed Benedict then,
mánode þone redan ehtere þæt he ðære wððlican reðnyssse
geswice, and he ða þearle ablicged awég tengde, and æt ðam
cristenan menn nán ðing habban ne dorste, ðone þe se eadiga
Benedictus na handlunge ac on-besconde fram his bendum
alyse.

An geleafful yrðling bær his deadan suna líc to Benedictes
mynstre, and mid dreorigum wópe hrymde to ðam halgan
were, “Agíf me minne sunu, agíf me minne sunu.” Se halga
wer andwyrde, “Hwæt lá, ætbræd ic þe þinne sunu?” Se
yrðling andwyrde, “La leof, he is dead: gang to and arér
hine.” Se eadiga wer cwæð to his gebroðrum, “Gað aweg;
nís ðis na ure dæd, ac is ðæra halgena apostola.” Þa ðurh-
wunode se ceorl on his bene, swerigende þæt he ðæm ne
cyrde, buton se halga his sunu arærde. . Hwæt ða, Benedictu-
s code to þæs cnapan líc, and ðær on-uppon gelæg, and
arás, and his handbredo astrehte wóð heofenas wearð, þus
cweðende, “Min Drihten, ne beheald þu mine synna, ac ge-
leasan þises mannæs, se þe bitt aréræn his sunu : and agíf nu,
Drihten, ða sawle þu name into ðisum lichaman.” Sona
ða æfter ðisum gehede ge-educode se deada cnapa, and se
halga wer hine betæhte ansunde his fæder.

Se halga wer hæfde æne eawfæste swustor, Scolastica ge-
haten, seo wæs fram cildháde Gode gehalgod, on mægðháde
him þeowigende, on gehendnyssse his mynstres wunigende;
þa geneosode se halga wer synle ðæne ymbe gears ymbrene.
Þa gecom he sume dæge to hyre cytan æfter gewunan mid
sumum his gebroðrum, and hí ealne þone dæg on Godes he-
rungum and halgum spræcum adrugon. Efne ða on æfnunge,
ðàða hí æt gereorde sæton, cwæð þæt halige mæden to hire
arwurðfullan breðer, “Ic bidde þe, broðer min, ne forlæt þu
me on þissere nihte, þæt wit magon smeagan ymbe gescan
þæs heofenlican lifes oð merigen.” ða andwyrde se arwurða
broðor, “Hwæt cwæðst þu, sweoster? Ne mæg ic nateshwôn
buton mynstre nihtes wunian.” And wæs ða swa stille
weder, þæt nán wolcen næs on ðære lyfte gesewen. Hwæt
after the blessing, exhorted the fierce persecutor to cease from his frantic fierceness, and he then exceedingly appalled hastened away, and durst not have anything from the christian man, whom the blessed Benedict, not by power of hands but by looking on him, had released from his bonds.

A believing husbandman bare the corpse of his dead son to Benedict's mynster, and with sad weeping cried to the holy man, "Give me back my son, give me back my son." The holy man answered, "What, have I taken away thy son?" The husbandman answered, "O sir, he is dead: go and raise him." The blessed man said to his brothers, "Go away; this is not our act, but is of the holy apostles." But the churl persisted in his prayer, swearing that he would not go away, unless the saint raised up his son. Whereupon Benedict went to the boy's body, and lay thereon, and arose, and stretched out his palms towards heaven, thus saying, "My Lord, behold thou not my sins, but the belief of this man, who prays that his son may be raised up: and restore now, O Lord, the soul which thou hast taken into this body." Immediately after this prayer the dead boy requickened, and the holy man delivered him sound to his father.

The holy man had a pious sister, named Scholastica, who had from childhood been hallowed to God, serving him in virginity, dwelling in the neighbourhood of his mynster, whom the holy man constantly visited once in the course of the year. He came one day to her cottage, according to his wont, with some of his brothers, and they passed the whole day in God's praises and in holy speeches. Lo, in the evening, when they were sitting at their refectio, the holy maiden said to her venerable brother, "I pray thee, my brother, leave me not this night, that we may discourse concerning the joy of the heavenly life until morn." Then answered the reverend brother, "What sayest thou, sister? I may not continue out of the mynster at night." And it was then such still weather, that there was no cloud seen in the air. Whereupon the
S. BENEDICTI ABBATIS.

...
mynchen, when she heard his refusal, covered her face with her hands, and inclined her head to the table, praying to the Almighty Lord. Then when she raised her head from the table there burst forth so much thunder and lightning, and such a storm fell in torrents, that the holy man and his brothers could not, on account of the excessively great inundation, move their feet from the cottage. Then said the holy man to his sister, "May the Almighty God have mercy on thee, sister: what hast thou done?" She answered, "Lo, I prayed thee, and thou wouldst not comply; I then prayed my Lord, and he has heard me. Go now to the mynster, if thou canst, and leave me alone." He could not then go from under the roof, but unwillingly remained there the night, who of his own will would not remain. And all the night they spent thoroughly awake in holy discourses of the ghostly life. Three days after, the holy man was standing at his prayers, and looked out, and saw the soul of the same mynchen, his sister, led to heaven in form of a dove. He then rejoicing in her glory, thanked the Almighty God, and announced her departure to his brothers, and straightways sent them to bear her corpse to the mynster, and to bury it honourably in his own sepulchre, where he desired to lie himself; that their bodies might rest in one grave, as their minds had in unison ever served God.

Again, another time, the holy man was standing at his prayers on an upper story, wherein his bed was: there stood he at a window till far in the night, praying to Almighty God; when suddenly there sprang up a great light brighter than any day, so that the holy man saw over all the world, and perceived among the great beams of light the soul of a bishop led by a host of angels to heaven; his name was Germanus. Then would the saint have witnesses of that wonderful sight, and called his deacon quickly to him, and he saw a part of the light. The holy man then sent a swift messenger to the bishop's city, that he might learn whether
S. BENEDICTI ABBATIS.

axian hwæðer he lifes wære. Se ærendraca ða hine gemette deadne, and sméalice ymbe his forðsið befrān, and geaxode ða, þæt he on ðære tide gewāt ðe se halga Benedictus his sawle to heofenan serian gescah.

Wunderlic gesið, þæt an deadlic man mihte ealne mid-daneard oferseon; þæah gif se man gesið Godes leoth, þonne bið þæt gesceafte swiðe nearn geduht, and þæs mannes sawl bið on Gode mid þam leoth tospread, swa þæt heo oferstihð middaneard, and cac hí sylfe. Hwile wundor wæs, ðæah se halga wyr ealne middaneard ætforan him gesawe, þæða he wæs ahāfen on his módes leoth ve ofer middanearde? Witod-líce þæt leoth þe he wiðutan gescah wæs on his móde scínende, and his mód to þam upplican abræd, and him æteow-ode hu nearowe ealle ða niderlican gesceafte him wæron geduht, þurh ormætnysse þæs godcundlican leohites.

Þæs eadiga wer Benedictus awrat muneca regol mid míc-clum gesceade, mid beorhtre spræce, on þam mæg gehwā tocnawan calle ðæða his læreowdomes; forðan ðe se halga swa leofode swa hí tæhté. Se eadiga wæs bliðe on andwítan, mid hwítum hærum, fægere gehiðwod, and mid micelre lufe on móde asfylded, swa þæt hí on heofonlicum eðle eardigende wæs, þæah ðe hí on eordan ða-git wunode. Þæs geaers ðe he gewāt hí cyðde his forðsið on ær sumum his leorning-cnihtum mid him drohtnígendum and sumum ðrūm on fyrlenum stowum wunigendum. Seofon nihtum ær hí gewite, hí het his byrgene geopenian, and hí ðærrihte mid swiðli-cum fefore geond ða seofon niht þæarle gedreht wearð. On þam sixtan dæge his legeres hí het hive beran into cyrcan, and þær hine gehúslian. He ða astōd betwux his gebroðra handum, astrehtum handum wið heofonas wearð, and betwux his gebedum his gast út-ableow. On þam ylcan dæge wearð æteowod his twam leorning-cnihtum an weg fram þam huse þe hí on gewāt, on þam east-dæle, astreht oð heofonan. Se weg wæs mid pællum gebricgod, and mid ungerimum leohť-fatum scínende. Dær on uppon stód sum arwurðe wer mid
he were alive. The messenger found him dead, and accurately inquired concerning his decease, and learned that he departed at the time that the holy Benedict saw his soul borne to heaven.

A wonderful sight, that a mortal man could see over all the world; though if a man see God's light, then will the creation appear very narrow, and the man's soul will be in God expanded with that light, so that it will rise above the world and itself also. What wonder was it, though the holy man saw all the world before him, when he was exalted in his mind's light above the world? For the light which he saw without was shining in his mind, and drew up his mind to heaven, and showed him how narrow all sublunary creatures would appear to him through the immensity of the divine light.

This blessed man Benedict wrote the rule of monks with great judgement, in brilliant language, in which every one may know all the acts of his teachership; for the saint so lived as he taught. The blessed man was cheerful in aspect, with white hair, beautifully formed, and in mind filled with great love, so that he was dwelling in the heavenly country, although he still continued on earth. The year that he departed he announced his decease beforehand to some of his disciples living with him, and to some others dwelling in distant places. Seven days before he departed he ordered his grave to be opened, and he straightways was greatly afflicted with a violent fever throughout those seven days. On the sixth day of his illness he commanded them to bear him into the church, and there to housel him. He then stood between the hands of his brothers, with hands outstretched towards heaven, and between his prayers breathed out his spirit. On the same day appeared to two of his disciples a way from the house in which he departed, on the east part, extended to heaven. The way was laid with palls, and shining with numberless lamps. Thereupon stood a venerable man with
beorhtum gyrlum, axigende hwæs se weg wære þe hi beheoldon? Hī cwædon þæt hi nyston. Ƿa cwæð se engel him to, “Þis is se weg þe Godes dyrling, Benedictus, to heofenum on-astah.”

His halga lichama wearð ǣa bebyriged to his sweoster lice Scolastican, swa swa hē sylf bebead, binnon Iohannes cyrcan þæs halgan Fulluhteres, on ðam munte Casino; ac hē wæs siððan æfter manegum gearum geferod to Francena rice, to þam mynstre ǣe we hātað Florege, on ðæær stove his bān restāð on micelum wurðmynte and on wundrum seīnende, and his sawl symle gesælig rixāð mid Gode on heofenum for gōdum geearnungum. þæt scræf ǣe he ærest on drohtnigende wæs, gyt ǣo ðis on wundrum seīnende ðurhwunode. Witodlice sum gemyndleas wif ferde wôrīgende geond wudas and feldas, and ǣær gelēg þær hī seo teorung gelette. ða beeode heo sume dæge þurh nytenysse into ðam scræ夫e þæs cadigan Benedictes, and þær hī gereste, and ærās þæs on merigen swa gewittig swilce heo næfre on nāre wōdnysse nære, and swa siððan symle ðurhwunode. Hwā mæg on worulde ealle ǣa wundra gereccan ǣe se Ælmihtiga Scyppend, ðurh ðísne æðelan wer, middanearde geswutelode? Sy him wuldor and lōf ǣo on ecnysse, mid callum his halgum, seðēanna is unasecgendlic God. Amen.

DOMINICA IN MEDIA QUADRAGESIME.

MEN ǣa leofostan, we rædað nu æt Godes ōenungum ymbe gesetnysse þære caldan ǣ: nu wylle we eow sume geswutelunge be þære Gecyðnysse sceortlice secgan, þæt ge callunge þæs andgites orhylte ne syn; forðan ǣe ure mæð nys þæt we eow be fullum andgite hī geopenian magon, ne ge eac nateshwōn hire deopen digelnyss folkremedlice understandan ne magon.
bright garments, asking what way it was that they beheld? They said that they knew not. Then said the angel to them, "This is the way on which God's darling, Benedict, ascended to heaven."

His holy body was then buried by the corpse of his sister Scholastica, as he had himself commanded, within the church of John the holy Baptist, on the mount Cassino; but he was many years after conveyed to the realm of the Franks, to the mynster which we call Fleury, in which place his bones rest in great veneration, and shining with miracles, and his soul ever blessed reigns with God in heaven for its good deserts. The cave in which he first lived continues until now shining with miracles. For a witless woman went rambling through the woods and fields, and lay there where exhaustion had stopt her. She then in ignorance went one day into the cave of the blessed Benedict, and there rested, and arose the morning after as sensible as if she had never been in a state of madness, and so continued ever afterwards. Who can in the world relate all the wonders that the Almighty Creator hath manifested to the earth through this noble man? Be to him glory and praise ever to eternity with all his saints, who alone is unspeakable God. Amen.

MIDLENT SUNDAY.

MOST beloved men, we now read at God's services concerning the institute of the old law: we will now give shortly some illustration of the Testament, that ye may not be wholly ignorant of its sense; for it is not within our capacity to explain it to you in its full signification, nor also can ye by any means perfectly understand its deep obscurity.
Pry timan sind on ðyssere worulde: Ante legem, Sub lege, Sub gratia; ðæt is, ðær æ, under æ, under Godes gife. Se ðíma is "ðær æ," gecweden, þe wæs fram Adam buton æ oð Moysen, ða gesette God æ þurh Moysen; and se ðíma wæs gecweden "under æ," oð Cristes to-cyme on menniscynysse, ða awende Crist þa ealdan æ to gastlicere getæcnunge. Nu is se ðíma fram Cristes ðrowunge gehäten "under Godes gife," forðan þe his gifu gewissað ða gecorenan symle to sóðfæstynysse and to lifes bebodum, ðæt hi þa ðing gastlice gehealdon ðe seo ealde æ lichamlice bebed.

Abraham hatte se heahfæder, þe ærest æfter ðam micclum flode to Gode cyððæ hæfde: he wæs Godes gespreca, and his bebodum þearle géyrsumode: þa forgeaf se Ælmihtiga God him and his ofspringe þone eard to bûgienne þe is gehäten Judealand, on þam is seo burh Hierusalem, þe Crist on þrowode, ðeah þe heo nu on ðære wisan getymbrod sy. þa cwæð se Ælmihtiga God to Abrahame, "Wite þu ðæt þin sceal ældœodig wunian on oðrum earde feower hund geara, and hi hi on þeowte gebringað, and micclum swencað. Soðlice ic déme þam folce, and þin mægð siðdan mid micclum æhtum of þam lande færð, and on þam feordan cneowe hi gecyrrað hider ongean." Abraham siðdan gestrynde sunu Þisaac, and se Þisaac gestrynde twegen, Iacob and Esau. Se Iacob wæs Godes gecoren, and gestrynde twelf suna, ða sind gehätnæ twelf heahfæderas.

þa becom se mæsta hunger ofer eallum middancarde seofon gear tosomne, buton on Egypta-lande, on þam ánun wæs corn, swa hit gecweden is, "Swa fela swa bið sand-ceosol on æ." ða ferde se Iacob mid his twelf sunum and his suna sunum, ealles hund-seofontig manna, to Egypta-lande, þær fær hi bigleofan fundon; and þær eardodon feower hund geara, swa swa se Ælmihtiga God Abrahame sæde. þa æt nextan arás Pharao, se Egyptisca cyning, and ðæt Israhela folc eall on ðeowte gebrohte, het hi wyrcaN his burhweallas,
There are three times in this world: Ante legem, Sub lege, Sub gratia; that is, Before the law, Under the law, Under God's grace. The time is called "before the law," which was from Adam without law till Moses, when God established the law through Moses; and the time was called "under the law" till the advent of Christ in humanity, when Christ changed the old law to a ghostly signification. Now the time from Christ's passion is called "under God's grace," because his grace always directs the chosen to truth and to the commandments of life, that they may spiritually hold those things which the old law enjoined bodily.

Abraham the patriarch was named, who first after the great flood had personal knowledge of God: he spake with God, and fervently obeyed his commandments: then the Almighty God gave to him and his offspring the land to inhabit which is called Judea land, in which is the city of Jerusalem, in which Christ suffered, though it is now built in another manner. Then said the Almighty God to Abraham, "Know thou that thy kin shall be a stranger in another country four hundred years, and they shall bring them into thraldom and greatly afflict them. But I will judge that people, and thy race shall afterwards go with great possessions from the land, and in the fourth generation they shall return hither again."

Abraham afterwards begat a son, Isaac, and Isaac begat two, Jacob and Esau. Jacob was God's chosen, and begat twelve sons, who are called twelve patriarchs.

Then came the greatest of famines over all the earth, for seven years together, except in the land of Egypt, in which alone there was corn, as it is said, "As much as is the sand in the sea." Jacob, therefore, went with his twelve sons and his sons' sons, altogether seventy men, to the land of Egypt, where they found sustenance; and there dwelt four hundred years, as the Almighty God had said to Abraham. Then at last Pharaoh, the Egyptian king, arose, and brought all the people of Israel into thraldom, commanded them to make his
and hi bysmorlice geswencte, and het acwellan ælc hys cild of ðam cyinne. Betwux ðisum asprang Moyses and his broðer Aaron of ðære ylcan mægde. To ðam Moysse spræc se Ælmihtiga God ðisum wordum, “Ic geseah mines folces geswinc on Egypta-lande, and heora hream ic gehyrde, and ic niðer-astah þæt ic hi ahredde of Egyptiscra manna handum, and ic hi gelâde of ðam earde to gødan launde and brâdum, þæt ðe flegwð mid meolce and mid hunige.” God cwæð þa to Moysen, “Far to ðam cyninge Pharao, and beod him þæt he min folc forlæte of his leode faran.” Moyses ða and his broðer Aaron ferdon to Pharao mid ærende þæs Ælmihtigan Godes, and cwædon, “Þus cwyð Drihten Israhela God, Forlæt min folc þæt hit me lâc ofrige on westene, swa ic him gewissige.” Pharao him andwyrdre, “Hwæt is se Drihten þæt ic his stemne gehyran sceole, and Israhel forlætan? Nât ic ðone Drihten, and ic Israhel ne forlæte.” ða sende se Ælmihtiga týn cynna wita ofer ðam ðwyran cyninge and ofer his leode, ærdan ðe he þæt folc forlætan wolde. Moyses, ðurh Godes mihte, awende eal heora wæter to read- um blode, and he afylde eal heora land mid froggon, and siðdan mid gnættum, eft mid hundes lusum, ða flugon into heora muðe and heora næðyrulum; and se Ælmihtiga ðone módigan cyning mid ðam eådelicum gesceafturn swa geswencte, seðe mihte hine mid wildum berum and leonum gewyldan, gif he swa wolde: and nán ðyssera geswenced- nyssa ne becom on ðam ende þæs eardes ðe þæt Godes folc on eardode.

þæt fift eþte wæs cwælæm on heora orfe, swa þæt on ðam lande fornean nán orf ne belâf, buton Israheles þe ansund gestôd. Þæt sixte eþte wæs, þæt mislice geswel and blædran asprungon on heora lichaman on eallum his folce. Þæt seo-foðe eþte wæs, þæt swa micel ðunor and hagol becom on ðam leodsceipe, þæt ælc ðing wæs adyd þæt ðe ðe ðæt land swilce swa næfre
burgh walls, and contumeliously afflicted them, and commanded every male child of that race to be slain. At this time Moses and his brother Aaron sprung up of the same tribe. To Moses the Almighty God spake in these words, "I have seen the affliction of my people in the land of Egypt, and I have heard their cry, and I have descended, that I might deliver them from the Egyptian men's hands, and I will lead them from the country to a land good and broad, which floweth with milk and honey." God then spake to Moses, "Go to the king Pharaoh, and command him to let my folk depart from his people." Moses and his brother Aaron then went to Pharaoh with the message of the Almighty God, and said, "Thus saith the Lord God of Israel, Let my folk depart, that they may offer me an offering in the wilderness, as I shall direct them." Pharaoh answered him, "Who is the Lord, that I should hear his voice and let Israel depart? I know not the Lord, and I will not let Israel depart." Then the Almighty sent ten kinds of plague on the perverse king and on his people, before he would let the folk depart. Moses, through the power of God, turned all their water to red blood, and he filled all their land with frogs, and then with gnats, afterwards with dog-lice, which flew into their mouths and their nostrils; and the Almighty thus afflicted the proud king with the small creatures, who might have quelled him with wild bears and lions, if he had so desired: and none of these afflictions came into the end of the country in which the people of God dwelt.

The fifth plague was murrain among their cattle, so that in the land scarcely any cattle remained, save that of the Israelites, which stood sound. The sixth plague was, that divers boils and blisters sprung up on their bodies among all his people. The seventh plague was, that so much thunder and hail came on the nation, that everything that was found without was destroyed, and every tree in the country was shivered. The eighth plague was, that locusts passed over
And then Pharaoh let the people go, in order to send them into the wilderness to die. Then God said to Moses, "Say to Pharaoh, 'Let my people go, that they may worship me. If, however, you refuse to let them go, I will smite your land with one plague, and you will know that I am the Lord. The next day Pharaoh thought, 'It is bitter to me to let the people go. Let us go ourselves and sacrifice to the Lord.' So he called for his chariot and took his people out of Egypt. "The Lord will send a strong east wind all night and open the window of heaven and pour rain on the land of Egypt and on the camps of Pharaoh and his servants and on his officers and all his people. The rain will come down upon the land of Egypt and on the houses of the Egyptians. And the land will become full of boils and blisters. The Lord will give a special plague on Pharaoh's officials, his officers, his people, the land and all that he has in them, because he would not let my people go. Then the Lord said to Moses, 'Tell Pharaoh, 'Let my people go, that they may worship me, for this is my sanctuary.' "But the Lord hardened Pharaoh's heart so that he would not let the people go. Then the Lord said to Moses, 'Get your staff, and go back to Pharaoh and say to him, 'The Lord, the God of the Hebrews, has sent me to you. Now let my people go, that they may worship me in the open fields.' But if you refuse to let them go, I will smite all your land with the hand of pestilence, and the houses of the Egyptians will be full of boils and blisters. I will give the same plague to your officials, your officers, your people and your land. The Egyptians will know that I am the Lord when I am smitten with these plagues.' "So the Lord said to Moses, 'When you go back to Pharaoh to say all this to him, say this, 'The Lord, the God of the Hebrews, has sent me to you. Now let my people go, that they may worship me.' But if you refuse to let them go, I will smite all your land with the pestilence of boils and blisters and I will make the Egyptians know that I am the Lord when I smite with the pestilence of boils and blisters. "Then the Lord said to Moses, 'Say this to Pharaoh, 'The Lord, the God of the Hebrews, has sent me to you. Now let my people go, that they may worship me. If you will not let them go, I will smite all your land with the pestilence of boils and blisters. I will fill the houses of the Egyptians with boils, and the skin of Pharaoh and his officers and his people will be boils.' "Then the Lord said to Moses, 'Say this to Pharaoh, 'The Lord, the God of the Hebrews, has sent me to you. Now let my people go, that they may worship me. If you do not let them go, I will smite all your land with boils and blisters. I will make your houses full of boils and your own skin will be boils. But if you stubbornly refuse to let my people go, I will smite your land with boils and blisters. I will fill the houses of the Egyptians with boils and I will make the skin of their men and women boils. I will smite the firstborn in all the land of Egypt, the firstborn of man and beast. I will smite all your firstborn with the pestilence of boils and blisters, but on the night when I am smiting the Egyptians I will pass over the houses of the Hebrews, and I will destroy all the gods of the Egyptians. I am the Lord.' "Then the Lord said to Moses, 'Say this to Pharaoh, 'The Lord, the God of the Hebrews, has sent me to you. Now let my people go, that they may worship me. If you do not let them go, I will smite all your land with boils and blisters. I will fill the houses of the Egyptians with boils and I will make the skin of your men and women boils. I will smite the firstborn in all the land of Egypt, the firstborn of man and beast, and I will smite all the firstborn in the houses of the Egyptians, but on the night when I am smiting the Egyptians I will pass over the houses of the Hebrews, and I will destroy all the gods of the Egyptians. I am the Lord.' "Then Moses and Aaron went to Pharaoh and said to him, 'Thus says the Lord, the God of the Hebrews, 'Let my people go, that they may worship me. If you do not let my people go, I will smite all your land with boils and blisters. I will fill the houses of the Egyptians with boils and I will make the skin of your men and women boils. I will smite the firstborn in all the land of Egypt, the firstborn of man and beast, and I will smite all the firstborn in the houses of the Egyptians, but on the night when I am smiting the Egyptians I will pass over the houses of the Hebrews, and I will destroy all the gods of the Egyptians. I am the Lord.' "Then Pharaoh said, 'Who is the Lord, that I should obey his word and free Israel from my land? I do not know the Lord, nor will I let Israel go. Go, serve the Lord, only let me go first, to see my own threshing-floor.' "Then Moses said to Pharaoh, 'I will go out of the city and I will pray to the Lord, and perhaps he will soften his heart and let him let Israel go, if you will only give ear.' But Pharaoh said, 'Who is the Lord, that I should obey his word and release Israel? I do not know the Lord, and I will not release Israel.' Then they said to him, 'The God of the Hebrews has met you and he will smite your land with pestilence and boils, and he will give all the people over to the plague, and the land will be full of boils. He will deliver over your officers, your officials, your whole army and your people and your land into the hand of his people. He will give his hand with a strong hand against you and against your officials, your officers, your officers and workmen and your people. He will bring a plague of boils, boils on your officers and your officials and upon all your people, and the Egyptians will know that I am the Lord when I am smitten with these plagues. But if you do not listen to me and let my people go, I will smite all your land with boils and blisters. I will fill the houses of the Egyptians with boils and I will make the skin of your men and women boils. I will smite the firstborn in all the land of Egypt, the firstborn of man and beast, and I will smite all the firstborn in the houses of the Egyptians, but on the night when I am smiting the Egyptians I will pass over the houses of the Hebrews, and I will destroy all the gods of the Egyptians. I am the Lord.' "Then Pharaoh said to Moses, 'Get out of my sight, you are a liar. Moses said, 'Before I leave you I will speak to the Lord and I will see what answer he will give you.' Then the Lord said to Moses, 'Pharaoh will not listen to you, so that my wonders may be multiplied in the land of Egypt.' "Then Moses and Aaron went out of Pharaoh's presence and said to the Lord, 'Pharaoh did not listen to us. Why has your wonder come to pass that Pharaoh and all his officers and all the Egyptians have not listened to us by taking us and our people and going away to worship the Lord in the wilderness? We have gone away to worship the Lord, and he has multiplied his plagues and wonders in the land of Egypt. 'Now then, take this man's sin away. It was I who spoke to Pharaoh, and the Lord said to me, 'Go to Pharaoh and say these words to him, 'The Lord has said, 'I have made you a god to Pharaoh, and the Egyptians will know that I am the Lord, the God of the Hebrews, when I smite with the pestilence of boils and blisters. 'Now therefore, get this people out of my land, so that they may worship me in the wilderness, lest I smite them with the pestilence of boils and blisters.' Then the Lord said to Moses, 'I have hardened Pharaoh's heart so that he will not let Israel go. The Egyptians will know that I am the Lord when I smite with the pestilence of boils and blisters. Then the Lord said to Moses, 'Tell Pharaoh, 'The Lord, the God of the Hebrews, has sent me to you. Now let my people go, that they may worship me. If you do not let them go, I will smite all your land with boils and blisters. I will fill the houses of the Egyptians with boils and I will make the skin of your men and women boils. I will smite the firstborn in all the land of Egypt, the firstborn of man and beast, and I will smite all the firstborn in the houses of the Egyptians, but on the night when I am smiting the Egyptians I will pass over the houses of the Hebrews, and I will destroy all the gods of the Egyptians. I am the Lord.' "Then Pharaoh said to Moses and Aaron, 'I have sinned against the Lord, your God and against you. Now leave my presence and make your prayer to the Lord, and he will remove the plagues from me and my people. If you leave my presence and make your prayer to the Lord, what is to be done for you? ’ "Then Moses said to Pharaoh, 'I will depart from you this time and bow down on my knees to the Lord your God, and I will offer up burnt offerings and grain offerings on the altar of the Lord. But if you do not let me go and settle my father's house, then I will not go. If you will not allow me to go, then take your axe and cut down this sycamore-fig tree, which is beside my father's house. 'Then it will be on that day that you will know that I have come from the Lord. Otherwise it will not be held against you. 'Then Moses and Aaron went out from Pharaoh. Pharaoh sent them out of the country of Egypt to make their prayer to the Lord. But Pharaoh made his heart stubborn, and he would not listen to Moses and Aaron, as the Lord had said.
all the land, so as had never been before, nor ever again will
be; and they gnawed up whatsoever the hail had left, either
of trees or of other productions. The ninth plague was, that
thick and awful darkness came over all the land of Egypt, so
that for three days no one saw another, nor could they stir
from the place, and among the people of Israel were ordinary
days. The tenth plague was, that in every house of all that
people, in one night, lay a dead man, and that was the first-
born, and dearest to the master.

Then at last Pharaoh let the people of Israel journey from
his country with great riches, and God set the aforesaid
Moses as leader of his people, and his brother Aaron as
priest; and they led the people to the Red sea with a great
host, they were six hundred thousand fighting men, besides
women and children. Then Pharaoh repented that he had so
freely let the people depart, and hastened after them with all
his army, and overtook them at the Red sea. Then said the
Almighty to Moses, "Stretch thine hand over the sea, and
divide it." And Moses then struck the sea over with his rod,
and the sea separated in two, and all the people of Israel
went over the sea on dry ground, and the water stood on the
two sides of them as another stone wall. Pharaoh then fol-
lowed them at their heels with his threatening chariots and
proud horsemen. Then said the Almighty God to Moses,
"Stretch thine hand over the sea, that the water may return
to the Egyptians, over their chariots and horsemen." Moses
then stretched his hand towards the sea, and it overwhelmed
Pharaoh, and all his chariots and horsemen covered with its
waves, so that there was not even one left of all the army
that had followed him. But the people of Israel went on dry
ground, and they sung the praise of God with belief, mag-
nifying God's miracles.

After this, food came to them from heaven, wheresoever
they encamped throughout the wilderness, and every man
gathered so much of the heavenly meat as he could eat in
God cweæ to Moysen ðæt he wolde cuman, and hine ætforan ðam folce gesprecan, ðæt hī ðy leaffulran wæron; and hēt hī beon gearowe on ðam ðriddan dægæ. ðæ on ðam fifteogðan dægæ ðæs hī fram Egypta-lænde ferdon, wareð Godes wuldor gesewen on ðam westene uppon anum munte se is gehâten Synay, to ðam astah se Ælmihtiga Scyppend, and efnė ða þeer begann to brastligenne micel ðunor, and liget secotan on ðæs folces gesihðe, and byman bleowan mid swidlicum dreame, and micel wolen oferwreah ealne ðone munt. Betwux þisum dreame elypode se Ælmihtiga Drihten Moysen him to, and cweæ, “Astih eft adune, and bebeod ðam folce ðæt heora nān ðam munte ne genealæce: swa hwæt swa hine hrepað, oððe manne oþ þe nytn, he ne leofað sona. Astih nu eft up to me, and Aaron samod.” Moyses ða Godes hēse gefylde, and eft up to him astah. Þa awrāt se Ælmihtiga God him twā stēnene wex-bredu mid his ēgenum fingre, on ðam wæron awritene tun word, ðæt sind tun ēlice heboda. Þæra worda wæron ðreo on ðäre tabelan awritene, and seofoo
that day; and daily there came new to him from heaven, the forty years that they journeyed in the wilderness. In the wilderness were none of those waters that might serve for their use, on account of the bitterness; but God commanded Moses to strike the hard stone rock with his rod, and from the stone there ran an immense stream of water for the repletion of all the people and their cattle. Ever before the people went God's cloud like an immense pillar, which seemed of fire in the night time, and in the form of a common cloud by day; and they constantly followed that cloud: wheresoever it stood, there they encamped, and again, as soon as the cloud stirred, so journeyed at the same time all the host after the cloud. Within a space of forty years no man was afflicted with sickness among all the people, nor were their garments decayed, nor did the heavenly meat fail them, until they came to the country which the Almighty God through himself had promised them.

God said to Moses that he would come and speak to him before the people, that they might be the more believing; and commanded them to be prepared on the third day. Then on the fiftieth after their departure from the land of Egypt, God's glory was seen in the wilderness on a mount which is called Sinai, on which the Almighty Creator descended, and lo, great thunder began there to rattle, and lightning to dart in sight of the people, and trumpets to blow with a loud sound, and a great cloud covered all the mount. Out of this sound the Almighty Lord called Moses to him, and said, "Go down again, and command the people that none of them approach the mount: whatsoever toucheth it, whether man or beast, shall forthwith not live. Come now again up to me together with Aaron." Moses then fulfilled God's behest, and again went up to him. Then the Almighty God wrote for him two stone tables with his own finger, on which were written ten ordinances, which are the ten lawful commandments. Of these ordinances, three were written on one table,
on ðære ðære. ðæt ðærge bebyd is, "Drihten ðin God is ðin
God." ðæt ðæter word is, "Ne underføh ðu ðines Drihtnes
naman on ydelynysse." ðæt ðridde word is, "Bëo ðu ge-
myndig ðæt ðu ðone resten-dæg freolsige." ðæs ðæro word
stodon on ðære tabulan. On ðære oðre tabelan wæs ðæt
forme bebyd, "Arwurða ðinne fæder and ðine moder." ðæt
ðære bebyd, "Ne hæm ðu unrihtlice." ðæt ðridde, "Ne
ofslîh ðu mannan." ðæt foðre, "Ne stala ðu." ðæt fisce,
"Ne beo ðu leas gewita." ðæt sixte, "Ne gewilna ðu oðres
mannes wîfes." ðæt sceofðe, "Ne gewilna ðu oðres mannes
æhta." ðæs týn bebyda synd eallum mannum gesette to
gæhealde. Moyses ða wæs wunigende up on ðære dune
feowertig dagu and feowertig nihta tosomne, and he on eall-
um ðam ðyrste ðanes ðornlice bigleofan ne onbyrigde; and
he awrât be Godes dihte ða þif ælican bêc; ærest be frum-
sceafte, þe nán ðornlic man ða nyste, and siððan be Ðames
ofspringe, and Noes flode, and þæra enda getimbrunge, and
swa fordð oð ðæt hê com to ðam ðôm-bocum þe se Þæolfenlika
Wealdend his folce gesette to some, and to sehtnysse, and
to rihtlæcunge ealra forgægednyssa; and swiðost be Godes bi-
gengum, hû men hine ænne Ælmhîtigne wurðian sceolon.
And hê sylf he Moysen him gewyrcan an geteld, mid wun-
derlicum ðihte gefadod, on menigfealdre getâcnunge. On
ðam getelde hî sceoldon þa godecundan lâc symle geoffrian,
forðan ðe hî ne mihton on ðære fare cyrcan arærân. On
ðam getelde he het him offrian cucu orf, and siððan æt ðam
weeofode aecwellan, swa swa nán man nu lichamlice dôn ne
mot.
Ac we willad eow seegan ðæt gastlice andgyt þyssera ealdra
gesetnyssa, forðan ðe seo calde æ is mid gastlicum andgyte
afylded, and Crist geopenode us ðu deopen digelnyssa, and
hî ðurh hine sylfne gastlice gefylde, swa swa hê to his learn-
ing-enihtum cwæð, "Ne wene ge na ðæt ic come to ði ðæt
ic wolde towurpan þa ealdan æ oðð þe wîtegena gesetnyssa: ic
ne com to ði ðæt ic hî towurpe, ac ðæt ic hî gefylde. Soð ic
and seven on the other. The first commandment is, "The Lord thy God is one God." The second ordinance is, "Take not thy Lord's name in vain." The third ordinance is, "Be thou mindful that thou keep holy the day of rest." These three ordinances stood on one table. On the other table the first commandment was, "Honour thy father and thy mother." The second commandment, "Commit not adultery." The third, "Slay no man." The fourth, "Steal not." The fifth, "Be not a false witness." The sixth, "Desire not another man's wife." The seventh, "Desire not another man's possessions." These ten commandments are appointed for all men to hold. Moses then continued on the mount forty days and forty nights together, and in all that time he tasted no earthly food; and he wrote by God's direction the five law books; first of the creation, of which no earthly man then knew, and afterwards of Adam's offspring, and Noah's flood, and of the building of the giants, and so forth, until he came to the doom-books which the Heavenly Ruler appointed to his people, for concord, and for reconciliation, and for the correction of all transgressions; and above all, with regard to the worship of God, how men should honour him the one Almighty. And he himself commanded Moses to make him a tabernacle disposed with wondrous contrivance, with manifold betokening. In that tabernacle they were constantly to offer the divine offerings, because they could not on their journeying raise a church. In that tabernacle he commanded living cattle to be offered to him, and afterwards to be slain at the altar, so as no man may now do bodily.

But we will say to you the ghostly sense of these old institutes, for the old law is filled with ghostly sense, and Christ has opened to us the deep mysteries, and through himself spiritually fulfilled them, as he said to his disciples, "Ween not that I come to overthrow the old law, or the institutes of the prophets: I come not to overthrow them, but to fulfil them. Verily I say unto you, One stroke or one
eow seege, An strica oðde an stæf ðære ealdan æ ne bið for-
gæged oðþæt hí ealle gefyllede beon.'” Pas trum is seo ealde 
æ, ac heo sceal beon gefylled ðyrh Godes ðeowas æfter gast-
licum andgite, and na lichamlice. Hit bið swiðe langsum, 
gif we ealle ðas getænunga eow nu ætsomne gereccað, ac we 
willð nu sume eow geopenian, and sume eft on gelimplicere 
tide.

Þæt Egypta-land hæfde getænunge þyssere worulde, and 
Pharao getæcnode þone ðwyran deofol, þe symle Godes ge-
corenum ehtnysse on besett on andwerdum life. Swa swa 
se Ælmihtiga God ða his folc ahredde wið þone cyning 
Pharao, and hí lædde to ðam earde þe he Abraháme and his 
ofspringe behet, swa eac hí ærett dæghwomlice his gecorenan 
wið þone ealdan deofol, and hí alyst fram his ðeowte, and 
fram ðyssere geswincfullan worulde, and gelæt hí to ðam 
ecan eðele þe we to gesceapene wæron. Seo Reade sic hæfde 
getænunge ures fulluhtes, on ðære adránc Pharao and his 
here samod; swa eac on urum gastlicum fulluhte bið se deo-
fol forsmorod fram ūs, and ealle ure synna beoð adylegode, 
and we ðonne sigefæste, mid geleafan Godes lóf singað, an-
bidigende mid gedylde þæs ecan eðele. Witodelice þæt westen 
and þæt feowertig geara faec is ure anvidung on mislicum 
costnungum æfter urum fulluhte, oðþæt we becumon ðyrh 
gehealdsynnysse Godes beboda to ðam upplican eðele, on 
ðam ðe we ecelice eardian sceolon. Þæt wolcn wæs symle 
þæs folces látteow on ealre ðære fare, ge ærdan ðe hí þa 
Readan sic ofereodon, and eac siðdan on ðam westene. Þæt 
wolcn getæcnode Crist, seðe is ure látteow on gastlicum ðing-
um; and hí wæs liðe on his menniscynysse swilce on wolnes 
hiwe, and hí bið swiðe egefull on fyres gelicynysse on ðam 
micclum dóme, þonne he seinð ðam rihtwisum and byrñð 
ðam unrihtwisum. Soðlice gehwilces rihtwises mannes lif 
is ðæge wiðmeten, and þæs synfullan nihtlicum ðeostrum; 
and Drihten bið liðe ðam rihtwisum, and egefull ðam un-
rihtwisum.
letter of the old law shall not be transgressed, until they are all fulfilled." Thus firm is the old law, but it shall be fulfilled by God's servants according to a ghostly sense, and not bodily. It will be very longsome, if we now recount to you all these signs together, but we will disclose some to you now, and some afterwards at a more convenient time.

The Egyptian land was a type of this world, and Pharaoh betokened the perverse devil, who is constantly inflicting persecution on God's chosen, in this present life. As the Almighty God then delivered his people from the king Pharaoh, and led them to the country which he had promised to Abraham and his offspring, so also he delivers daily his chosen from the old devil, and releases them from his thraldom and from this world of toil, and leads them to the eternal country for which we were created. The Red sea betokened our baptism, in which Pharaoh and his host were drowned together; so also in our ghostly baptism the devil is suffocated by us, and all our sins are obliterated, and we then triumphant, with faith sing the praise of God, awaiting with patience the eternal country. Moreover, the wilderness and the space of forty years are our stay in divers temptations after our baptism, until we come, through observance of God's commandments, to the realm on high, in which we shall eternally dwell. The cloud was constantly the people's guide in all their journeying, both before they had crossed the Red sea, and also afterwards in the wilderness. The cloud betokened Christ, who is our guide in ghostly things; and he was gentle in his humanity, as in semblance of a cloud, and he will be very awful, in likeness of fire, at the great doom, when he will shine to the righteous and burn to the unrighteous. Verily the life of every righteous man is compared with day, and of the sinful with the nightly darkness; and the Lord will be gentle to the righteous, and awful to the unrighteous.
Se apostol Paulus cwæð be ðam Israhela folce, þæt hi calle wæron on ðære sce gefullode, and hi calle æton ðone gastlican mete, and ðone gastlican drenc drucon. Soðlice se mete þe him of heofenum com hæfde Cristes getācnunge, seðe be him sylfum cwæð, “Ic eom se līflīca hlāf, þe of heofenum astah; and swa hwā swa of ðam hlāfe geētt, he leofað on ecnysse; and se hlāf þe ic sylle for middaneardes life is min lichama.”

On ðam halgan husle we ðiecgā Cristes lichaman: se hlāf is soðlice his lichama gastlice, ðeah þe se ungelaereda ðæs ge-

lyfan ne cunne. Be ðam stāne þe þæt wæter on ðam west-

ene ðt-afleow, cwæð se ylca apostol, “Hī drucon of ðam
gastlican stāne, and se stān wæs Crist.” Nās ðeah se stān
lichanalice Crist, ac hē hæfde Cristes getācnunge. His side
tæs on ðære rōde gewundod, and þær fleow ðūt blōd and
wæter samod; þæt blōd to ure alysednysse, and þæt wæter
to urum fulluhte. On ðam fifteogōðan dæge ðæs folces fær-
eldes wæs seo ealde æ gesett, and on ðam fifteogōðan dæge
after Cristes æriste com se Halga Gast of heofenum ofer his
apostolum in fyres hīwe, and him ðurh his gife ealle ðing
tæhte, and ealle middaneardlice gereord him forgeaf. On
ðam munte Synay, þe se Ælmihtiga on becom, weard micel
ðunor gehyreōd, and stemn, and līget gesewen, swa swa scī-
nende leoct-fatu, and þær wæs bymēna dream hlude swegen-
de, and eal se munt smocigende stōd. On ðam stemnum
and on ðam þunore we understandað þæra bydela hream, þe
God sende geond ealne middaneard to bodigenne geleafan
þære Halgan Drynynsse. On ðam leoct-fatum ðæs līgettes
wæs getācnod seo beorhtnys þæra wundra þe ða halgan by-
delas on Godes naman gefremedon. þæra bymēna cyrm is
seo strānge bodung, þe æfter ðæs Halgan Gastes to-cyme
ferde geond ealne middaneard. On ðam fyre and on ðam
smyce wæs getācnod, þæt gehwilce arfæste men and geleaf-
fulle beoð symle onlihte ðurh Godes gesetnyssum, and ðæra
arleasra manna eagan beoð þurh gedwyldes smyece symle
adystrode.
The apostle Paul said of the people of Israel, that they were all baptized in the sea, and they all ate the ghostly meat, and drank the ghostly drink. Now the meat that came to them from heaven was a type of Christ, who said of himself, "I am the living bread, which came down from heaven, and whosoever eateth of that bread, shall live for ever; and the bread which I give for the life of the world is my body." In the holy house we eat Christ's body: the bread is truly his body spiritually, though the unlearned cannot believe this. Of the stone, out of which the water flowed in the wilderness, the same apostle said, "They drank from the ghostly stone, and the stone was Christ." Yet was the stone not Christ bodily, but it was a type of Christ. His side was wounded on the rood, and there flowed out blood and water together; the blood for our redemption, and the water for our baptism. On the fiftieth day of the people's journeying the old law was established, and on the fiftieth day after Christ's ascension the Holy Ghost came from heaven over his apostles in likeness of fire, and through his grace taught them all things, and gave them all earthly tongues. On mount Sinai, on which the Almighty came, great thunder was heard, and a voice, and lightning was seen, like shining lamps, and there was the noise of trumpets loudly sounding, and all the mount stood smoking. In the voices and in the thunder we perceive the cry of those messengers whom God sends through all the world to preach belief of the Holy Trinity. In the lamps of the lightning was betokened the brightness of the miracles which the holy messengers performed in the name of God. The noise of the trumpets is the strong preaching, which after the coming of the Holy Ghost pervaded all the world. By the fire and by the smoke was betokened, that all pious and believing men shall ever be enlightened by God's ordinances, and the eyes of impious men shall by the smoke of error be ever darkened.
God awrát ða ealdan æ mid his fingre on ðam stænenum weax-bredum. Godes finger is se Halga Gast, swa swa Crist on his godspelle cwæð, "Gif ic, on Godes fingre, deofla adræfe;" and se oðer godspellere awrát, "Gif ic, on Godes Gaste, deofl adræfe." Nis na to understandenne he ðæs limes nicelhynesse, ac be ðæra fingra fremminge. Nis ús nán lim swa gewylde to ælcum weorce swa ús sind ure fingras, and se Halga Gast is gecwedden Godes finger, forðan ðe hē awrát ðurh his gife on manna heortan ða gastlican bebodu, and todælð his gife mannum be ðam ðe hē wile, forðan ðe hē is Ælmihtig Wyrlita, mid Fæder and mid Suna, hí ðry án God, æfre unbegunnæ and ungeendod. Ða stænenan weax-bredu getæcnodon þæra Indeiscra manna heardheort-nysse, be ðam cwæð se witega Ezechiel, "Ic ætbrede him ða stænenan heortan, and ic forgife him flæscene heortan;" þæt is andgıtfulle heortan.

Týn beboda awrát se Ælmihtiga on ðam twâm tabelum; þræco word on ánre tabelan, ða belimpanð to Godes lufe, and seofon on ðære ðre, þa gebyriæd to manna lufe and to gefer-raedene ure nextan. Þa twâ tabelan getæcnodon ða twâ bebodu þe ic nu namode, Godes lufu and manna, and eac ða twâ Gecyðnyssa, ða Ealdan and ða Niwan.

Þæt forme word is, "Drihten ðín God is án God." An God is ealra ðinga Scyppend, on ðrim hâdum ðurhwunigende, þæt is, Fæder, and his Sunu, and heora begra Gast, ealle gelice mihtige, and æfre on ánre Godcundnysse wunigende. Hí ne magon beon togrædere genemnede, ac hí ne beóð næfre todælede. Þísne ænne God we sceolon mid sóðum geleafan and sóðre lufe symle wurdian, forðan ðe hē is ánà God ure Scyppend, and nís nán oðer God buton him ánum.

Þæt oðer bebod is, "Ne underfoh ðu ðines Drihtnes naman on ydelnysse." Þæt is, Ne gelyf ðu þæt Crist þin Drihten sy gesceaf, ac gelyf þæt hē is gelíc his Fæder, æfre of him acenned, þurh ðone sind ealle ðing geworhtæ. Witodlice ælc
God wrote the old law with his finger on the stone tables. The finger of God is the Holy Ghost, as Christ in his gospel said, "If I, by the finger of God, drive out devils." And the other evangelist wrote, "If I, in the Spirit of God, drive out the devil." Not to be considered is the magnitude of that limb, but the efficacy of the fingers. We have no limb so trained to every work as are our fingers, and the Holy Ghost is called the finger of God, because he writes through his grace in the hearts of men the ghostly commandments, and distributes his grace to men, according to his will, for he is the Almighty Worker, with Father and with Son, they three one God, ever unbegun and unended. The stone tables betokened the hardheartedness of the Jewish men, of which the prophet Ezekiel said, "I will take from them the hearts of stone, and I will give them hearts of flesh;" that is, hearts filled with understanding.

Ten commandments the Almighty wrote on the two tables; three ordinances on one table, which have reference to God's love, and seven on the other, which relate to love of men and to fellowship with our neighbour. The two tables betokened the two commandments which I have named, the love of God and of men, and also the two Testaments, the Old and the New.

The first ordinance is, "The Lord thy God is one God." One God is the Creator of all things, existing in three persons, that is, the Father, and his Son, and the Spirit of them both, all equally mighty, and ever existing in one Godhead. They may not be named together, but they are never separated. This one God we should with true belief and true love ever worship, for he alone is God our Creator, and there is no other God but him alone.

The second commandment is, "Take not thy Lord's name in vain." That is, Believe not that Christ thy Lord is a creature, but believe that he is equal to his Father, ever of him born, through whom all things are made. But every
gesceaft is ydelynsse undercœod, þæt is, awendedlicnesse, forðan þe hi beoð awende fram brosununge to unbrosununge. Þæt ðridde behod is, “Beo þu gemyndig þæt þu ðone resten-dæg gehalgige. On six dagum geworhte God ealle gesceafta, and geendode hi on þam seofoðan.” Þæt is se Sæternes-dæg, “þa gereste he hine, and ðone dæg gehalgode.” Ne gereste he hine forði þæt he werig waere, sede ealle þing deð buton geswince, ac he geswác da his weorces : he geswác þæs dihtes ealra his weorca, ac þe ne geswác na to gemenigfyldenne þæra gesceafta æftergengnyssa. God geswác da his weorces swa þæt he na mā gecynda siðdan ne gesceop, ac swa-seah he gemenigfylt dæghwomlice þa ylcan gecynd, swa swa Crist cwæð on his godspelle, “Pater meus usque modo operatur, et ego operor:” þæt is on Englise, “Min Fæder wyrcð dæghwomlice oð þis, and ic wyrc.” Se Ælmihtiga Fæder gedíhte ealle gesceafta þurh his Wisdom, and se Wisdom is his Sunu; and þe hi ealle gelíftæste þurh ðone Halgan Gast, and on þam deopan dihte stodon ealle þa þing þe da-gyt næron. Witodlice we wærón on þam dihte, and eac þa se æfter ús cumað, oð þyssere worulde geendunge. God gesceop da æt fruman twegen men, wer and wif, and he geswác da þæra gesceapennyssa, swa þæt he na mā cynna on mannun ne gesette, ac þe gemenigfylt da twa cynn dæghwomlice, swa þæt he gescyþælces mannes lichaman on his moder innode, and him sawle siðdan on besett. Ne beoð da sawla nahwar ärðan wunigende, ac se Ælmihtiga Wyrhta hi gescyþælce dæg, swa swa he deð þa lichaman. God gesceop da nytenu, and fixas, and fugelas, and ealle eordlice wæstmas; ac he gescyþælce geare oðre edniwe ðæs ylcan gecyndes; forðan þe da ñarran atoríða. Se Sæternes-dæg wæs da gehæten resten-dæg oð Cristes ðrowunge: on þam dæge læg Cristes líc on byrigene, and þe arás of deaðe on þam Sunnan-dæge, and se dæg is cistenra manna resten-dæg, and halig ðurh Cristes ðrist: þone dæg we sceolon symle freolsian mid gastlicere arwurðynysse. Se Sæternes-dæg wæs
creature is subject to vanity, that is, to mutability, for they will be changed from corruption to incorruption.

The third commandment is, "Be mindful that thou hallow the day of rest. In six days God wrought all creatures, and finished them on the seventh." That is the Saturday, "when he rested, and hallowed that day." He rested not because he was weary, who does all things without fatigue, but he ceased then from his work: he ceased from the disposition of all his works, but he ceased not to multiply the successions of created beings. God, therefore, ceased from his work so that he created no more kinds afterwards, but, nevertheless, he daily multiplies the same kinds, as Christ said in his gospel, "Pater meus usque modo operatur, et ego operor:" that is in English, "My Father works daily until now, and I work." The Almighty Father disposed all creatures through his Wisdom, and his Wisdom is his Son; and he quickened them all through the Holy Ghost, and in that profound disposition stood all those things which yet were not. But we were in that disposition, and also those who come after us, until the ending of this world. God created at the beginning two persons, man and woman, and he ceased then from those creations, so that he placed no more kinds among men, but he multiplies those two kinds daily, so that he creates the body of every man in his mother's womb, and afterwards places in him a soul. Souls are nowhere existing previously, but the Almighty Worker creates them every day, as he does the bodies. God created the beasts, and fishes, and birds, and all earthly fruits; but he creates every year other new ones of the same kind; because the former ones decay. The Saturday was called the day of rest until Christ's passion: on that day Christ's body lay in the sepulchre, and he arose from death on the Sunday, and that day is the christians' day of rest, and holy through Christ's resurrection: that day we should ever solemnize with ghostly veneration. Saturday
gehalgod mid micelre gehealdsumnyesse on ðære ealdan ðæ, for ðære getæcnunge Cristes ðrowunge, and his reste on ðære hyrgene; ac se Sunnan-dæg is nu gehalgod þurh sōðfæstnyssse his ðristes of deade. ðæ is, þæt ece líf, on þam bið án dæg buton ælcere nihte, on þam we ðís gerestad ecelice, gif we nu ðísowtlicera weoreca, þæt sind synna, geswícæð.

þæt feorde bebob is, “Arwurða þinne fæder and ðíne moder. Se þe wyrigð fæder æþhe moder, ðippe hi tyrigð, se is deade scyldig.” Lā hwæne wile se man arwurðian, gif he ðõne þe hine gestrynde, and þa moder þe hine geðær and afedde nele arwurðian? Æfter gastlicum andgite God is ðín fæder, and his gelæðung is ðín moder: arwurða hi on eallum ðingum.

þæt fifte bebob is, “Ne unriht-hæm ðu.” Æle þæra manna þe hæmð buton rihtre æwe, he hæmð unrihtlice; and se þe ofer his æwe hæmð, he is forlir þurh his æwbrice.

þæt sixte bebob is, “Ne ofslíh þu man.” Manslaga bið se þe man ofslíht; and se þe ðoerne to deade forsegð, and se þe ôðres sawle forpærð, se þe hunrigum ôðhe nacodum gehelpan mæg and nele, ac lǣt hine acwelan on ðære hafen-leaste, þonne bið se eac þurh his wælhréownynsse manslaga geteald.

þæt seófoðe bebob is, “Ne stala þu.” Ðís bebob wiðcweð ælce reaflace, and is gehwilcum menn full cuð.

þæt eahteoðe bebob is, “Ne beo þu leas gewita.” Ðís bebob wiðcweð leasunge.

þæt nigoðe bebob is, “Ne gewilna þu ôðres mannes wifes.” Mánfullic dáð bið þæt hwā ôðres wif gebysmirige; forðy is geboden þæt ðu ðæs ne gewilnige. Witodlice gif ðu ðæs ne gewilnast, ne becymst ðu næfre to þam pleolicum leahtræ.

þæt teóðe bebob is, “Ne gewilna þu ôðres mannes æhta.”
was hallowed with great observance by the old law, in betokening of Christ's passion, and his rest in the sepulchre; but Sunday is now hallowed by the truth of his resurrection from death. Another day of rest for us is also to come, that is, the everlasting life, in which will be one day without any night, in which we shall rest eternally, if we now cease from servile works, that is, from sins.

The fourth commandment is, " Honour thy father and thy mother. He who curses father or mother, or provokes them, is guilty of death." O whom will a man honour, if he will not honour him who begat him, and the mother who bare and brought him forth? In a ghostly sense God is thy father, and his church is thy mother: honour them in all things.

The fifth commandment is, "Commit not adultery." Every man who lies except with his lawful wife, commits adultery; and he who lies with another besides his lawful wife, is an adulterer through breach of his marriage vow.

The sixth commandment is, "Slay no man." A man-slayer is he who kills any one; and he who traduces another to death, and he who destroys another's soul, he who can and will not help the hungry or naked, but lets him die in want, then will he also for his cruelty be accounted a man-slayer.

The seventh commandment is, "Steal not." This commandment forbids all robbery, and is fully known to every man.

The eighth commandment is, "Be not a false witness." This commandment forbids leasing.

The ninth commandment is, "Desire not another man's wife." It is a wicked deed that any one defile another's wife; therefore is it forbidden to desire her. For if thou desirest her not, thou wilt never come to that perilous crime.

The tenth commandment is, "Desire not another man's
Dis bebod wiðewæt unrihtwisre gewilnunge and wuruldlicere gitsunge.

Is eac to understandenne, þæt þæt Egyptisce folc wearð mid týn wítum geslagen; and týn beboda wæron awritene on þam twam tabelum, Godes folce to rihtinge, þæt ða deofellican leahtras þurh ða bebodu adydde beon. Þæt miccle geteld þæt God mid menigfealdum cræfte gedíhte, hæfde getácnumg þære halgan gelaðunge þe Crist þurh his to-cyme astealde, and þurh his apostolas and læreowas getimbrome. On ðisum getelde wæron menigfealde fáhnyssa, and fornean unasecgendlice frætwunga: swa beodo eac on Godes gelaðunge menigfealde fægernyssa þurh gödra manna drohtnunge, þe ðæs ecan lifes callunge gewilniað. Þa menigfealdan offrunga þe se Ælmihtiga hét on þam getelde symle offrian, getácndon Cristes ðrowunge; and he ða ealdan onsægednyssa ealle getilde, þæða he sylf sóðlice wearð geoffrod þam Ælmihtigan Fæder for urum synnum.

Þa ealdan sacerdas offrodon cealf, and æt þam weofode snidon. Crist sylf wæs on þam cealfe getácnod, for ðære mihte his ðrowunge. Hī offrodon lâmb binnon þam getelde, and he wæs eac on þam getácnod, for his unsæðaðignyssa; he wæs on rammes slege getácnod, for his ealdordome; he wæs on buccan slege getácnod, for gelicnyssa synfulles fæsces, þæt he mid urum fæselicum gecynde ure synna adilegode. Eac gehwilce ðe ðre offrunga hæfdon getácnumg his toweardan deåðes, and bîgeneces Godes ðeowdomes.

We sóðlice æfter ðeawlicum andgite cealf offrið Gode to læce, gíf we ures lichaman módignyssa for his ege oferswiðað. Lâmb we offrið on Godes læce, gíf we unsæðaðignyssa on urum ðeawum symle healdað, and þa unsceadwislican styrrunga on stæðaðignyssa awendað. Buccan we offrið, oððe ticcen, gíf we ures lichaman galnysse oferswiðað. Culfran we offriað, gíf we sóðe bilewitnyssse on urum ðode healdað. Turtlan we offriað, gíf we on clænnysse wuniað. Þeorge hlafas we bringað Gode to læce, ðonne we buton yfelnyssse
possessions." This commandment forbids unrighteous desire and worldly covetousness.

It is also to be understood, that the Egyptian folk were stricken with ten plagues; and ten commandments were written on the two tables, for a direction to God's people, that devilish sins might be destroyed by those commandments. The great tabernacle that God with manifold craft directed, was a type of the holy church which Christ by his advent founded, and by his apostles and teachers constructed. In this tabernacle were manifold colours, and almost unspeakable ornaments: so also in God's church there are manifold beauties through the converse of good men, who fervently desire the everlasting life. The manifold offerings, which the Almighty commanded to be constantly offered in the temple, betokened the passion of Christ; and he abolished the old sacrifices, when he himself truly was offered to the Almighty Father for our sins.

The old priests offered a calf, and slew it at the altar. Christ was himself betokened in that calf, in virtue of his passion. They offered a lamb within the tabernacle, and he was also betokened in that, for his innocence; he was betokened in the slaying of a ram, for his authority; he was betokened in the slaying of a buck, for likeness of the sinful flesh, that with our fleshly nature he might extinguish our sins. Every other offering also was a type of his future death, and of the observance of God's service.

But we in a figurative sense offer a calf as a gift to God, if, for awe of him, we overcome the pride of our body. A lamb we offer as a gift to God, if we ever preserve innocence in our morals, and turn irrational perturbations into steadiness. A buck we offer, or a kid, if we overcome the lust of our body. A dove we offer, if we preserve true meekness in our mind. A turtle-dove we offer, if we continue in chastity. Unleavened loaves we bring as a gift to God, when
beorman on ðeorfynyss syfernysse and sodfæstynyss farað. Hunig wæs forbôden on callum Godes lâcum, forðan ðe him ne licâð on his gecorenum näne lustfullunga ðeðe werodnyssa þysser worulde. On ælcum lâcum sceolde beon sealt ge-menged, gewisslice þæt we ealle Godes þenunge mid sealte wîlice gesceades symle gemengan. Ele sceolde eac mid Godes lâcum beon geoffrod, for ðære getâcnumgunge þæt we sceolon dön mid glædnyssse swa hwæt swa we Gode gedod, forðan ðe he lufað þone glædan syllend.

**SECUNDA SENTENTIA DE HOC IPSO.**

MOYSES and Aâron, and ða yldestan caldras Israhela ðeode geendodon heora lif on ðære langsuman fare, swa-ðeah buton legere; and God gesette Iosue ðam folce to heretogan, þæt he hi to ðam behâtenan ðeðe lædan sceolde: and he him behêt þæt he wolde on callum ðingum his gefylsta beon, swa swa he wæs Moyses; and he gesette Àárones sunu, Eleazär, to sacerde ðam folce. Þæt folc tymde micelne team on ðam westene, and wurdon gewexene to wîge ful strange, binnon ðam fyrste feowertig geara. Hi ferdon ða mid fultume þæs folces menigu, and mid gescyldynyssse soðes Drihtnes, to ðam leodum ðe hi geliðode wærón. ða Iordanis seo ða on emtwâ tocode, and for ðæs folces fare flowan ne mihte, and æststôd se stream swa steep swa mûnt, and Israhel eode eall be ðam grunde dryge to lande, and seo ða eft to-arn. Hi becomon ða to anre byrig Iericho, seo wæs sellice getimbrod, mid seofon weallum beworht, and wel widînnan geset. Þa eode Israhela folc on ymbhwyrftæ ðære byrig seofon dagas on ðn, ealle suwigende, ælce dæge æne, swa swa se Ælmihtiga het; and on ðam seofðan dæge swîliche bleowan seofon sacerdas mid sylfrenum bymum, and Israhela folc eall samod hrymde. Þa burston ða seofon weallas ealle tosomne, and hi inn-eodon swa hwær swa hi stodon, and ofslogan ða swide ða hæðenan, þæt ðær nân ne belaf ðæra ungelyfedra cucu. Hwæt ða Iosue
without the barm of evilness, we walk in the unleaven of soberness and truth. Honey was forbidden in all God's offerings, for no luxuries, no sweetmesses of this world are pleasing to him among his chosen. With all offerings salt should be mingled, undoubtedly that we should always mingle all service to God with the salt of wise discretion. Oil also should be offered with offerings to God, as a betokening that we should do with gladness whatsoever we do for God, because he loves the glad giver.

SECOND DISCOURSE ON THE SAME.

MOSES and Aaron, and the chief elders of the people of Israel ended their lives on the longsome journey, though without sickness; and God set Joshua as leader of the people, that he might conduct them to the promised land: and he promised that he would in all things be his supporter, as he had been of Moses; and he set Eleazar, the son of Aaron, as priest of the people. The people begat a great progeny in the wilderness, and were grown full strong for war, within the space of forty years. They went then with the support of the multitude of people and with the protection of the true Lord, to the nations to which they had been called. Then the river Jordan separated into two parts, and for the people's passage-might not flow, and the stream stopt as steep as a mount, and all Israel went along the ground dry to land, and the river again ran together. They came to a city called Jericho, which was excellently built, encircled with seven walls, and well ordered within. Then went the people of Israel round about the city for seven days together, all holding silence, each day once, as the Almighty had commanded; and on the seventh day seven priests blew loudly with silver trumpets, and the people of Israel all cried together. Then the seven walls all burst at once, and they went in wheresoever they stood, and vigorously slew the heathen, so that not one of the unbelieving remained alive. Joshua after-
214 DOMINICA IN MEDIA QUADRAGESIME.

siððan ferde mid Israhela ðeode to callum leodum þæs æðelan eardes, and hī ealle ofsloh: þa þe him ofslugon, ðam feollon stānas on-uppan micle of heofonum, and hī mid ealle fordylon. Iosue se heretoga mid sige weardō geblyd, and cwæð to ðære sunnan mid swīðlicum worde, þæt heo of ðære stowe styrian ne sceolde, ērðan þe his fynd seallende swulton. Þa stōd seo sunne swīde healic ongean Gabað, be Godes hāese, anes dæges fæc, ērðan þe heo yrnan dorste, ðēþæt ða sigefæstan heora fynd aledon. Seofon ðeoda hī ofslogan mid swurdes ecge, on ðam wæron getealde twa and ðrytig cyninga: þa wurdon ealle endemes adylegode. Hwæt ða, siððan se sigefæsta cempa þone eard ealne emlice dælde betwux twelf mægðum þæs æðelan mancynnes, Abrahāmes ospringes, hī hit eal gewann, and hī on ðam lande leofodon siððan, oðþæt se Ælmihtiga Cyning of ðam cynne asprang, Drihten Hālend, ure sawle to hāele. We habbað nu ðas race ânsealdlice gereht; we willað eac þæt andgit eow geopenian, and ða dygelynysse eow ne bedyrnan.

Iosue hæfde þæs Hālendes getācnunge on naman and on dædum, ðeah hit eow digele sy. He wæs gehāten mid hal-wendum naman Iosue and Iesús, Iudeiscra latteow. Iesús wæs gehāten ure Hālend Crist fram ðam engle ērðan þe he mennisclice acenned wære. Iesús is Ebreisc nama, þæt is on Leden ‘Saluator,’ and on Englisc ‘Hālend,’ forðan þe hē gehēldī his folc fram heora synnum, and gelēt to ðam ecan earde heofenan rices, swa swa se heretoga Iesús gelædde þone ealdan Israhel to ðam earde þe hīm behāten wæs.

Seo burh Iericho mid hire seofon weallum getācnode ðas ateorigendlican worulde, þe tyrnō on seofon dagum, and hī symle ge-edlæcāð, oðþæt seo geendum callum mannum be-cume. Iericho is gereht ‘Mōna,’ and se mōna hæfð þissere worulde gelicnysse, forðan þe hē is hwīltidum weaxende hwīltidum wanigende, swa swa þeos worulde. Iosue se here-toga mid Israhela folce, beeode ða burh seofon siðum, and ða Godes þeowas bæron þæt halige scrīn mid ðam heofen-
wards went with the people of Israel to all the nations of that noble country, and slew them all: on those who escaped from him great stones fell from heaven, and totally destroyed them. Joshua the leader was emboldened by victory, and said to the sun with mighty words, that it should not stir from that place, before his foes falling died. Then stood the sun very high against Gibeon, by God’s command, for the space of a day, before it durst run, until the conquerors had laid low their foes. Seven nations they slew with edge of sword, among which were counted thirty-two kings: these were all finally extirpated. Thereupon the victorious champion equally divided all the country among the twelve tribes of the noble race, Abraham’s offspring, who had won it all, and they afterwards lived in the land, until the Almighty King sprang from that race, the Lord Jesus, for our souls’ salvation. We have now simply narrated this narrative; we will also open the sense to you, and not hide the mysteries from you.

Joshua was a type of Jesus in name and in deeds, though to you it be obscure. He was called by the salutary name of Joshua and Jesus, the guide of the Jews. Our Saviour Christ was by the angel called Jesus before he was humanly born. Jesus is a Hebrew name, which is in Latin Salvator, and in English Healing, because he heals his people of their sins, and leads them to the eternal country of the kingdom of heaven, as the leader Jesus led the old Israel to the country which had been promised to them.

The city of Jericho with its seven walls betokened this perishable world, which turns in seven days, and always repeats them, until the ending comes to all men. Jericho is interpreted Moon, and the moon has a likeness to this world, because it is sometimes waxing sometimes waning, like this world. Joshua the leader with the people of Israel went about the city seven times, and the servants of God bare the holy ark with the heavenly covenant, and the city was not
licum haligdome, and seo burh næs mid nānum wige gewunnen, ac mid þam ymgange; and þurh þæra sacerda blawunge toburston þa weallas. Swa eac þurh Cristes to-cyme to ðyssere worulde, and þurh his apostola bodunge, tofeollon þa widerweardan weallas ðyssere worulde ungeleaffunysse, oðþæt on ende ure tida bið se feondlica deaf færllice toworpen, and se deaf siddan üs derian ne mæg. Iosec þa sidðan and Israhel ofsglogan seofon ðeoda mid þam foresædum cyngum, and hē ðone card ealne todælde betwux þam twelf mægðum þe him mid fuhton.

Hit wæs alyfed on þære ealdan æ, þæt gehwað moste his feond ofsealan, swa swa Crist sylf to his leorning-ciňhtum cwæð, “Ge gehyrdon hwæt gecweden wæs þam ealdum mannum on Moyses æ: Lufa ðinne nextan, and hata ðinne feond. Ìc soþlice eow seage, Lufiâd eowere synd, doð þam tela ðe eow hātíðæ, and gebiddæ for eowerum ehterum and eow tynendum, þæt ge beon eoweres Fæder bearn seðe on heofonum is, seðe dcð his sunnan scínan ofer þa yfelan and ofer þa gōdan, and sylð reñ-scuras þam rihtwisum and þam unrihtwisum. Gif ge þa ðæte lufiâð þe eow lufiâð, hwilce mede hæbbe ge þonne æt Gode?” Þus tæhte Crist on þære Niwan Geeyðynysse eallum cristenum mannum to donne. Gif hwam seo lār oflicige, ne yrsige hē nateshwôn wið ûs, ðeah ðe we Godes bebodu mannum geopenian; fordæ þe hē cwæð, “Soð ic eow seage, Buton eower rihtwisnyss màre sy þonne þære Þeodeiscera þocera and sunder-halgena, ne becumæ ge into heofenan rice.”

Crist gesette ða ealdan æ, and seo stōð ða hwile ðe hē wolde; and hē hí eft awende to gastlicum ðingum on his andwerðynysse; forðan ðe hē is Ælmihtig God, and we sceolon his gesetnyssum gehyrsumian, ðeah ðe he gytt wolde þas Niwan Geeyðynysse eft awendan: ac we witon þæt hē nele. Þeah ðe se hlaford cweðe to his men, Do þis, and hē eft cweðe, Ne do þu þis, þam æftran worde hē sceal gehyrsumian, na þam ærran. Cristene men sceolon gastlice feohtan
won by any war, but by that going about; and through the blowing of the priests the walls burst asunder. So likewise through Christ's advent to this world, and through the preaching of the apostles, the adverse walls of this world's unbelief fell, until at the end of our times hostile death will suddenly be cast down, and death can afterwards not injure us. Joshua then and Israel slew seven nations with the aforesaid kings, and he divided all the country among the twelve tribes which had fought with him.

It was allowed in the old law, that every one might slay his foe, as Christ himself said to his disciples, "Ye have heard what was said to the men of old in the law of Moses: Love thy neighbour, and hate thy foe. But I say unto you, Love your foes, do good unto them who hate you, and pray for your persecutors and injurers, that ye be children of your Father who is in heaven, who maketh his sun to shine over the evil and over the good, and giveth rain-showers to the righteous and to the unrighteous. If ye love only those who love you, what reward have ye then from God?" Thus taught Christ in the New Testament all Christian men to do. If any one mislike the doctrine, let him not be at all angry with us, though we disclose God's commandments to men; for he said, "Verily I say unto you, Unless your righteousness be greater than that of the Jewish scribes and Pharisees, ye will not come into the kingdom of heaven."

Christ established the old law, and that stood as long as he would; and he afterwards changed it to a ghostly sense by his presence; for he is Almighty God, and we should obey his ordinances, even though he would change the New Testament: but we know that he will not. Though the Lord say to his man, Do this, and he afterwards say, Do this not, he shall obey the latter command, not the former. Christian men should fight spiritually against sins, as Paul,
ongean leahtrum, swa swa Paulus, ðeoda læreow, ēs ταῦτα ὁ τίσυμ πῶρδος, "Ymbscrydað eow mid Godes wæpnunge, þæt ge magon standan ongean deofles syrwungum; forðan ðe ðís nán gecamp ongean flaesc and blōd, ac togeanes deofelicum ealdrum and gastlicum yfelnyssum. Standað eornostlice mid begyrdum lendenum on söðfæstnyssé, and ymbscrydde mid rihtwisnyssé byrnan; and nymað þæs ge-leafan scyld, and ðæs hihtes helm, and þæs Halgan Gastes swurd, þæt is, Godes word." Mid þisum gastlicum wæpnun we sceolon ongean ðam awyrigedum gastum, þurh Godes mihte, stranglice feohant, gif we willað sigefæste to ðam behætenan earde heofenen rices becuman.

Witodlice Iosue and Israhela folc oferwunnon seofon ðeoda: eahtoðe wæs Pharao, ðe ær mid his leode adranc; and hī siðdan sigefæste þone behætenan eard him betwynan daeldon. Swa sceolon eac cristene men ða eahta heafod-leahtras mid heora werodum ealle oferwinnan, gif hī æfre sceolon to ðam eðele becuman, ðe him on frymðe se Heofenlícæ Fæder gemynnte, gif hī his bebodum bliðelice gehyrsumiað. Se forma heafod-leahter is gyfernyss, se oðær is gal-nyss, þrydda gytsung, feorda weanet, fifta urðtnyss, sixtæ asolcennyss oððe æmelnyss; seofoða ydel gylp, eahtoða mòdignyss. Þas eahta heafod-leahtras fordōð and geniðeriað þa unwærnan into helle-wite. Hit is gecwened þæt se ealdæ Israhel ofwerwän seofon ðeoda, eahtoðe wæs Pharao, ac hī oferwunnon micelæ nā þonne ðær genamode wæron; swa eac ælc ðyssera heafod-leahtra hæfð micelne team, ac gif we ða modru acwellað, þonne beoð heora bearn ealle adydde.

Gifernys bið þæt se man ær timan hine gereordige, ðēðe æt his mǣle to micel ðicge, mid oferslowendnyssé ætæ ðēðe wætes. Of ὁ τίσυμ leahtre beoð acennede oferfyll, and druncennyss, and unclænnys lichaman, and módes unstæððignyss, and ydel gaffetung, and fela oðre undeawas, þe woruld-men to nānum laðe ne taliað, oðhæt hī on ende hī eft gemetað.
the teacher of the gentiles, taught us in these words, "Arm yourselves with God's armour, that ye may stand against the wiles of the devil; for to us it is no contest against flesh and blood, but against devilish princes and ghostly vices. Stand firmly with loins girded with truth, and armed with the breast-plate of righteousness; and take the shield of belief, and the helm of hope, and the sword of the Holy Ghost, that is, the word of God." With these ghostly weapons we must through God's might fight strenuously against the accursed spirits, if we will come triumphant to the promised country of heaven's kingdom.

Now Joshua and the people of Israel overcame seven nations: the eighth was Pharaoh, who had been previously drowned with his people; and they afterwards victorious divided the promised land among them. So also should christian men overcome all the eight chief sins with their hosts, if they shall ever come to the country which the Heavenly Father designed for them at the beginning, if they cheerfully obey his commandments. The first chief sin is greediness, the second is libidinousness, the third covetousness, the fourth passion, the fifth discontent, the sixth slothfulness or aversion, the seventh vain-glory, the eighth pride. These eight chief sins fordo and condemn the unwary to hell-torment. It is said that the old Israel overcame seven nations, the eighth was Pharaoh; but they overcame many more than were there named; so also each of these chief sins has a great progeny, but if we kill the mothers, then will all their children be destroyed.

It is greediness when a man takes food before his time, or at his meal eats too much, with a superfluity of food or fluid. Of this sin are born gluttony, and drunkenness, and uncleanness of body, and unsteadiness of mind, and idle obscenity, and many other vices, which worldly men account as no sin, until they at the end meet them again. Verily through
Witodlice Þurh gifernysse wæs Adám se frumscæpæna man beþæht, þæa he onbirigde þæs forbodenan æpples. Se oðer heafod-leahter is gecweden forlíger ðæde gællyss, þæt is þæt se man ungehealdsum sy on hémede, and hnesce on møðe to flæsclicum lustum. Þæm leahtre cumað módes meægen-least, and ungemetegod lufu, hatung Godes beboda, and hige-leas plega, fracodlic spræc, and eægæna unstæðþignys. Se þridda leahtor is gitsung, se ontent symle ðæs mannes möd to máran æhte, and swa hé màre hæfð swa hé grædigra bið. Of þisum leahtre beoð acennede leasunga and ðándan, fæc and reaflac, stala and forsworennys, leas gewitinys and un-mæðlic neadung. Se feordæ leahtor is weamet, þæt se man náge his módes geweald, ac buton ælcere foresceawunge his yrsunge gefremeð. Of þæm leahtre cynd hream, and æbilignys, dyslic dyrstignys, and mansliht. Se fifta leahtor is unrótnys ðissere worlde, þæt se man geunrótsige ongean God for ungelimpum ðises andwerdan lifes. Of þæm bið acenned yfelnyss and wâcumodnys, heorton biternys and his sylfes orwennys. Twá unrótnyssa sind: án is ðæos derigend-líce, oðer is halwendlíce, þæt gehwæ for his synnum unrótsige mid soðre dædbote. Se sixta heafod-leahtor is asolcennys ðæde émelynys. Se leahtor deð þæt þám men ne lyst nán ðing to göde gedôn, ac gið him asolcen fram ælcere dugeðe. Nis se leahtor pleolic geduht, ac hé gebrincð swa-ðeah ðone mann to micelum yfele. He acenð idelnyssse and slapolnyssse, gemægnynsse and wordlunge, wórungle and fyrwítynysse. Se seofoðæa heafod-leahter is geháten idel-wuldor, þæt is gylp oððe getót, ponne se man gewilnað þæt hé hlísful sy, and cyrten, and nele foresceawian þæt ure lichaman beoð awende to duste, and ure sawla sceolon agyldan gesceed ealaða ðæra ydelnyssa ðe hi unnýtwurdlíce nu begæð. Of ydelum gylype bið acenned pryte and æbilignys, ungeðwærnys and hywung, and lustfullung leasre herunge. Se eahteoðæa leahter is mö-dignys. Se leahter is ord and ende ælces yfeles: se geworhte englas to deoflum, and ælcre synne anginn is mö-dignys.
MIDLENT SUNDAY.

221

Greediness was Adam, the first-created man, deceived, when he tasted the forbidden apple. The second chief sin is called fornication or libidinousness, that is, when a man is incontinent in sexual connexion and voluptuous in mind for fleshly lusts. Of this vice come imbecility of mind, and immoderate love, hate of God's commandments, and senseless play, obscene speech, and unsteadiness of eyes. The third sin is covetousness, which ever inflames a man's mind to greater possession, and as he has more so is he the greedier. Of this sin are born leasings and envy, fraud and rapine, stealing and forswearing, false witness and immoderate violence. The fourth sin is irascibility, when a man has not command of his mind, but without any foresight gives effect to his anger. Of this sin come uproar, and irritation, fool-hardiness, and murder. The fifth sin is discontent of this world, so that a man is discontented with God for the mishaps of this present life. Of this are born evilness and pusillanimity, bitterness of heart and despair of one's self. There are two discontents: one is this pernicious one, the other is salutary, when every one is discontented, on account of his sins, with true penitence. The sixth chief sin is slothfulness or disgust. This sin causes a man to have no desire to do anything good, but to go disgusted from every virtue. This sin is not regarded as perilous, but it, nevertheless, brings a man into great evil. It gives birth to idleness and sleepiness, petulance and babble, rambling and idle curiosity. The seventh chief sin is called vain-glory, that is pride or pomp, when a man desires to be famous and specious, and will not foresee that our bodies will be turned to dust, and that our souls shall render an account of all the vanities which they now uselessly commit. Of vain-glory are born pride and irritation, discord and hypocrisy, and lust of false praise. The eighth sin is pride. This sin is the beginning and end of every evil: it made angels into devils, and of every sin the beginning is pride. When a man
Donne se man ðúrh módignysse forsihô his Scyppendes beboda, þonne sona sceal he befeallan on sumum seaðe sweartra synna. Módignys is endenext gesett on getele ðæra heafod-leahtra, forðan ðe se únwæra on ende oft mo-degad on gódum weorcum, and nele Gode ðancian, ðe hine mid halgum mægnum healice geglengde. Þes leahtor acenô forsewennyse and ungehyrsumnyse, ðândan and yfel-sacunge, ceorunge and gelomlice tala.

Pisum heafod-leahtrum we sceolon symle on urum ðeawum widcweðan, and ðúrh Godes fultum mid gastlicum wæpnum ealle oferwinnan, gif we ðone heoßenlican eard habban willað. To ðam earde we waron gescapene, ac we hit forwyrhton. Nu næbbe we hit næfre, buton we hit eft gewinnon mid gastlicum gecampe ðúrh Godes fultum, swa swa Israhel ðone eard gewan ðe Abrahâme ðær behâten wæs. We sceolon oferwinnan ærest giferbyss mid gemetegunge ætes and wætes; forliger oððe gâlnysse mid clænnysse, swa þæt se læweda his ðæwe healde, and se gehâdoda Godes ðeow symle on clænnysse wunige, swa swa se canon him cuðlice segð. We sceolon oferwinnan woruldllice gytsunge mid cystignysse ures clænan môdes, and weamette mid wíslícum gedylde, and woruldllice unrôtnysse mid gastlicere blissse, asolcennysse mid soðre ânrædnyse, ydelne gylp mid incundre lufe, módignysse mid micelre eadmódnysse; þonne sylð ús to leanse se sigefêsta Jesus ðone ecan eðel mid eallum his halgum, on ðam we a syððan gesælige rixiað, ælices yfeles orsorge, gif we hit nu geearniað.

Pæt Israhela folc geðafode pæt sume ða hæðenan on heora ðeowte leofodon, to wudunge and to wæterunge on ðam wid-gillan lande; swa eac we ne magon mid ealle adwæscan ælene unðeaw of urum lichaman; ac ða mæstæn we sceolon mihtiglice oferwinnan, and symle on ðam læssan eadmódnysse leornian, na on geðafunge swa-ðeah ðwyrlícera dæda.

Seo sunne stôd stille on heofonum oðþæt Israhel ealle ofer-wann ða ðwyran hæðenan mid stidum gefeohte; swa gelice
through pride despises the commandments of his Creator, then shall he forthwith fall into a pit of swart sins. Pride is set last in the number of the chief sins, because the heedless is at last often proud of good works, and will not thank God, who had highly adorned him with holy virtues. This sin brings forth contempt and disobedience, envy and evil strife, murmuring and frequent calumnies.

These chief sins we should in our conduct ever oppose, and with God's support overcome them all with ghostly weapons, if we are desirous to have the heavenly country. For that country we were created, but we forfeited it. Now we shall never have it, unless we again win it with ghostly conflict, through the aid of God, as Israel won the country which had before been promised to Abraham. We must first overcome greediness by moderation in eating and drinking; fornication or libidinousness by chastity, so that the layman hold to his wife, and the ordained minister of God ever continue in chastity, as the canon plainly tells him. We must overcome worldly covetousness by the bounty of our pure mind, and irascibility by wise patience, and worldly discontent with ghostly joy, slothfulness by true steadfastness, vain-glory by inward love, pride with great humility; then will the triumphant Jesus give us for reward the eternal country with all his saints, in which we shall ever after reign happily, careless of every evil, if we now will merit it.

The people of Israel allowed some of the heathen to live in their service, to supply wood and water in the wide-extended land; in like manner also we cannot wholly eradicate every vice from our bodies; but the greatest we should strenuously overcome, and in the smaller ever learn humility, yet not in approval of perverse deeds.

The sun stood still in heaven until Israel had overcome the perverse heathens in obstinate battle; so also does our
eac deo ure Drihten Crist, sede is geeiged rihtwisynsse Sunne: he fiht mid us ongean sam fulum leahtrum, sede aer his up-stige us eallum behet pet he daeghwomlice mid us beon wolde oð geendumge ðissere worulde. Pa Godes æowas ða on Israhela æode naæe land-are hleotan ne moston, forðan ðe God bebead aer surh Moysen, pet hi be his lacum lybban sceoldon: cwæð pet he sylf ware heora yrfweardnyss; swa sceolon eac nu ða æodelan Godes æowas lybban be Godes ðæle, gif hi rihtlice doð, and his rihtwisynsse symle æræran, and ða gastlican teolunga Gode gestreonan, and beon his folces foreðingeras, æ wissian hi eac, and mid weorcum ge-bysnian, and habban him pet edlean on ðam ecan life.

Hwa mæg æfre on life ealle gereccan Godes mærlican mihta, ðe he mannum cydde fram Adænes anginne oð þisne andweardan dæg? Sy him wuldor and lôf ð to worulde. Amen.

DOMINICA V. QUADRAGESIME.

ÆEOS tíð fram ðisum andwerdan dæge oð ða halgan Easter-tide is gecweden Cristes ðrowung-tíð, and ealle Godes æowas on ðære halgan gelåðunge, mid heora cirklicum de-nungum wurðiað and on gemynde healdada his ðrowung, purh ða we ealle alysede wurdon. Secgað eac ure bêc þæt we sceolon ðas feowertyne niht mid micelre geornfulnyss healdan, for genealæcunge þære halgan ðrowunge, and þaes arwurðfullan æristes ures Hælendes. On ðisum dagum we forketað on urum repsum 'Gloria Patri,' for geomeralunge þære halgan ðrowunge, buton sum healic freols-dæg him on besceote.

Þis daegðerlice godspel spreacð ymbe ðæra Iudeisera ðwyr-nyss, hû hi wiðerodon ongean Cristes lære surh ungeleafful-
Lord Christ, who is called the Sun of Righteousness: he fights with us against foul sins, who before his ascension promised to us all that he would be with us daily until the ending of this world. To the servants of God then among the people of Israel might not be allotted any land-possession, because God had before commanded through Moses, that they should live by his offerings: he said that he himself was their inheritance; so also now should the noble servants of God live by God's portion, if they would do rightly, and ever exalt his righteousness, and gain ghostly produce to God, and be the intercessors of his people, also constantly direct them, and give example by works, and have their reward in everlasting life.

Who may ever in life recount the great powers of God, which he hath manifested from Adam's beginning until this present day? Be to him glory and praise to all eternity. Amen.

---

THE FIFTH SUNDAY IN LENT.

THIS tide from this present day until the holy Easter-tide is called Christ's Passion Tide, and all God's ministers in the holy church with their church-services honour, and in remembrance hold his passion, through which we were all redeemed. Our books also say, that we should hold these fourteen days with great earnestness, on account of the approach of the holy passion and honourable resurrection of our Saviour. On these days we omit in our responses 'Gloria Patri,' on account of our lament for the holy passion, unless some high festival-day occur during them.

This daily gospel speaks of the perversity of the Jews, how they opposed Christ's doctrine by unbelief, with envious mind.
nyssæ, mid niðfullum möde. Ærihten cwæð to ðæra Iudeiscra menigu, and to ðam ealdor-biscopum, “Quis ex uobis arguet me de peccato? Si ueritatem dico, quare uos non creditis mihi?” et reliqua: ðæt is, on urum geðeode, “Hwic eower ðread me be synne? Gif ic soð secege, hwí nelle ge me gelyfan?” et reliqua.

We willað trahtnian ðis godspel æfter Augustines and Gregories dihte. We sceolon smeagan mid arfæstre heortan ures Ærihtnes mänðwærnyssæ. He com to ði ðæt he wolde synna forgifan, and he cwæð, “Hwic eower ðread me for synne?” ðæt he mid gesceade hine betealde unsynninne, seðe þurh Godcundnyssæ mihte ða synfullan gerihtwisian. He cwæð, “Gif ic soð secege, hwí nelle ge me gelyfan? Se ðe fram Gode is, he gehyrð Godes word: forði ge nellað gehyran, forðan ðe ge ne sind fram Gode.” ða Iudeiscan wæron fram Gode, and hi næron fram Gode. Þi wæron fram Gode gesceapene, ac hi wæron geleahtrode þurh deofol, and ðurh mändædum hi wæron deofles bearn; swa swa Crist on ðisum godspelle her-bufan him to cwæð, “Ge sind deofles bearn, and ge willað eoweres fæder willan wyrcað: he wæs manslaga fram fýrmðe, and he ne wunode on soðfæstnyssæ, forðan ðe nán soðfæstnys nis on him.” ða Iudeiscan noldon gehyran Cristes soðfæstnyssæ, forðan ðe hi wæron afyllede mid heora fæder yfelnyssæ and leasunge: ac swa swa heora fæder þurh ðænan ofsloð ða frumsceapenan men, swa eac ða Iudeiscan smealdon niðfullice ymbe Cristes cwale, geceuënæcende heora fæder, ðæt is, deofol, ðe fram fýrmðe wæs manslaga, na ðurh wæpnum, ac ðurh yfelre tihtinge.

Wite gehwá seðe oðerne to leahtrum forspenð, ðæt he is manslaga, þonne he ðæs oðres sawle forpærð þurh his yfelum tihtingum. Æle gesceafþ is gód on gecyne, ac hit bið geleahtród þurh yfelnyssæ. ða Iudeiscan wæron gódé on gecynne and on gebyrde, forðan ðe hi wæron Abrahámæ ofspring; ac hi wæron yfele and deofles bearn ðurh euen-
The Lord said to the multitude of Jews and to the chief bishops, "Quis ex vobis arguet me de peccato? Si veritatem dico, quare vos non creditis mihi?" et reliqua: that is, in our tongue, "Which of you convicteth me of sin? If I say the truth, why will ye not believe me?" etc.

We will expound this gospel according to the authority of Augustine and Gregory. We should contemplate with pious heart our Lord's meekness. He came to the end that he might forgive sins, and he said, "Which of you convicteth me of sin?" It seemed not to him too humiliating with reason to prove himself unsinning, who through his divine nature might justify the sinful. He said, "If I say the truth, why will ye not believe me? He who is from God heareth God's word: ye will not hear, because ye are not from God." The Jews were from God, and they were not from God. They were created from God, but they were corrupted by the devil, and through deeds of wickedness they were children of the devil; as Christ in this gospel here above said to them, "Ye are children of the devil, and ye will work your father's will: he was a manslayer from the beginning, and he existed not in truth, because there was no truth in him." The Jews would not hear Christ's truth, because they were filled with the evilness and leasing of their father: but as their father through envy slew the first created persons, so likewise the Jews enviously deliberated for the slaying of Christ, imitating their father, that is, the devil, who was a manslayer from the beginning, not by weapons, but through evil instigation.

Let every one know who entices another to sins, that he is a manslayer, when he perverts the other's soul by evil instigations. Every creature is good in its nature, but it is corrupted by evil. The Jews were good by nature and by birth, for they were Abraham's offspring; but they were evil and children of the devil through imitation, not by nature.
laecunge, na þurh gecynde. Hit is gewunelic on halgum
gewritum, þæt gehwam bið fæder genamod be his geafen-
laecunge: gif he geueunlaecð Gode on gōdum weorcum, he
bið þonne Godes bearn geçiged; gif he geueunlaecð deofle on
mánlicum dædum, he bið þonne deofles bearn, þurh his yfelan
geeuenlæcunga, na gecyndelice.

Drihten cwæð on ðyssere ylcan rædinge her-wiðufan to
ðam Iudeiscum, “Sóð sóð ic eow seege, Ælec ðæra ðæ synne
wræcð, he bið þonne ðære synne ðeow.” Witodlice se syn-
fulla ðeowafe þam wyrstan ðeowte: þéah ðe he bruce brâdes
rices, he is earm ðeowtling, na anes hlaforde; ac swa mane-
gum leahtrum swa he gehyrsumæð, swa manega deofla him
beðo to hlaforðum gesette.

Gehwæ mæg hine sylfne tocñawan on þam wordum þe
Drihten cwæð, “Se ðe is fram Gode he gehyrð Godes word.”
God Ælmihtig bebytt mannum þæt hi sceolon heofonan rices
dél symle gewilnian, and ðyssere worulde ydelnyse forseon;
ðores mannes æhtra ne gewilnian, his ægen cystelice dælan;
sødæstnyse and rihtwisnyse mid ånradum móde symle
healdan. Smeaga nu gehwæ on his móde, gif ðas beboda and
ðore þillice habbað ænigne stede on his heortan, þonne to-
cynewð he hwæðer he is fram Gode. Witodlice se is fram
Gode þe Godes beboda mid gehyrsumum eare gehyrð, and
geneordlice hi mið weorcum gefylð. Se þe ne mæg lustlice
Godes word gehyran, ne nele hi on weorcum awendan, he
bið ðæra arleasra Iudeiscra esenhlytta, be þam þe Crist
cwæð, “Forði ge nellad gehyran, forðan ðe ge ne sind fram
Gode.”

Þa Iudeiscan cwædon be Criste þæt he ðære Samaritanisc,
and hæfde deosol on him. Samaria hatte än burh, ða burh
forsawon þa Iudeiscan to ðau swiðe, þæt swa hwilcne swa hi
to hospe habban woldon, þonne cwædon hi he ðam þæt he
ðære Samaritanisc. Twâ bysmolicce word hi cwædon to
Criste: án is, þæt he ðære Samaritanisc, oðer þæt he deofol
on him hæfde, þæt we cwedað on Englisce be wðum menn,
It is usual in the holy writings, that to every one a father be named according to his imitation: if he imitate God in good works, he will then be called a child of God; if he imitate the devil in wicked deeds, he will then be a child of the devil, through his evil imitations, not naturally.

The Lord said in this same text here above to the Jews, "Verily, verily I say unto you, Each of those who work sin shall then be the servant of sin." But a sinful man is a servant in the worst servitude: though he enjoy a broad realm, he is a miserable thrall, not of one master; but so many vices as he obeys, so many devils are set over him as masters.

Every one may know himself by the words which the Lord said, "He who is from God heareth God's word." God Almighty commands men constantly to desire the country of heaven's kingdom, and to despise this world's vanity; not to desire another man's possessions, to distribute his own bountifully; ever to observe truth and righteousness with steadfast mind. Let every one now consider in his mind, whether those commandments and others like unto them have any place in his heart, then will he know whether he is from God. Verily he is from God who with obedient ear hears God's commandments, and by works diligently fulfils them. He who cannot joyfully hear God's words, and will not turn them to works, is a participator with the impious Jews, according to what Christ said, "Therefore ye will not hear, because ye are not from God."

The Jews said of Christ that he was a Samaritan, and had a devil in him. Samaria was the name of a city, which city the Jews so greatly despised, that whatever man they would hold in scorn, they said of him that he was a Samaritan. Two reproachful sayings they said to Christ: one is, that he was a Samaritan, the other, that he had a devil in him, what we say in English of a mad man, 'thou art mad.' Christ then
‘.guild the wold.’ Pa widsoc Crist swide rihtlice pæt he deofol on him næfde; ac he ne widsoc pæt he nære Samaritanisc, forðan sce Samaritanisc is gecweden ‘Hyrde,’ and hē is se sōda Hyrde, swa swa se witega cwæð, “Buton Drihten da burh gehealde, on ydel waciað þa hyrdas þe hī healdað.” Eft cwæð se ylca witega, “Ne slæpð ne ne hnappað se þe hylt Israel.”

An ðæra hosp-worda he forbær suwigende, pæt pæt he be him sylfun oncneow; pæt ðær he sōðlice widsoc, pæt he deofol on him næfde; ac hī wæron witorlice mid deofle afyllede, ðāða hī swa wō牍lice to ðam welwillendan Hælende spræcon. He nolde seegan pæt sōð wæs, pæt hī wōde wæron, ðy-lēs æ hit wære geduht pæt he hī for his teonan wōde hete, na æfter sōðum ðincge. Mid ðam gedylde he sealde cristenum mannum sōðe bysne pæt hī sceolon forsuvian heora geferena undeawas, þonne hī fram him getyrigde beod, ðy-lēs æ hī ðurh heora sōðsegene ungebyldige beon, gif hī heora hosp mid sōðe sæmtinges wrecan.<

Drihten cwæð, “Ic arwurðige minne Fæder, and ge ūnar-wurðiað me.” Swilce hē cwæde, ‘Nelle ic me sylfne arwurðian on eowere gesihde, þy-lēs æ ic beo gylpende geduht.’ “Ic arwurðige minne Fæder, and ge woldon me arwurðian, gif ge me rihtlice oncneowon. Ne sece ic min wuldor: se is þe secð and toscæt.” Drihten nis na oðrum mannum to widsmetenne, ðeah ðe hē mann sy geworden; ac his Heofonlica Fæder hine wūþode toforan eallum his dælnymendum on ðære menniscynsse, þe hē for manna alysednysse under- feng.

We menn beoð mid synnum acennede: ne we ne beoð be āgenum dihte acennede, ne we ne lybbað swa lange swa us lyst, ne we swa ne sweltað swa we sylfe gecosæð. Soðlice Crist, ðærðan ðe hē acenned wære, geceas him mæden to meder, and wæs buton ælcere synne acenned, and mid wundrum geswutelode pæt hē God is, and swa lange lcofode on ðisum deadlicum life swa he sylf wolde, and be his āgenum
denied very rightly that he had a devil in him; but he did not deny that he was a Samaritan, because Samaritan is interpreted Keeper, and he is the true Keeper, as the prophet said, "Unless the Lord guard the burgh, in vain will the keepers watch who guard it." Again, the same prophet said, "He neither sleepeth nor slumbereth who guardeth Israel."

One of their reproaches he bore silently, that which he knew of himself; but the other he denied, that he had a devil in him; but they were undoubtedly filled with a devil, when they so madly spake to the benevolent Jesus. He would not say, what was true, that they were mad, lest it should appear that he in recrimination called them mad, not according to the truth. By that patience he gave christian men a true example that they should pass in silence the vices of their companions, when they are provoked by them, lest they through their truth-telling be impatient, if they always with truth avenge their contumely.

The Lord said, "I honour my Father, and ye dishonour me." As if he had said, 'I will not honour myself in your sight, lest I appear boastful.' "I honour my Father, and ye would honour me, if ye rightly knew me. I seek not my glory: there is one who seeketh and distinguisheth." The Lord is not to be compared with other men, although he became man; for his Heavenly Father honoured him before all his participators in the humanity which he assumed for the redemption of men.

We men are born with sins: we are not born at our own pleasure, nor live we so long as we list, nor die we so as we ourselves choose. But Christ, before he was born chose him a maiden for mother, and was born without any sin, and by miracles manifested that he is God, and lived as long in this mortal life as he himself would, and by his own
dihte dead geceas, and gewât ðaða he wolde. On ðære byrgene he læg swa lange swa he wolde; he arâs of ðære byrgene ðaða he wolde, swilce of anum bedde. Eal his belimp to ðære menniscynsse; seo godecundnys is unasmeagendlic and unasvecengendlic. Micel is betwux Cristes wuldre æfter ðære menniscynsse, and betwux ðaðra manna wuldre. Be his menniscum wuldre he cwæð, “Ic ne sece min wuldor, is swa-ðeah seðe seð and toscæt.” Se Heofenlica Fæder wuldrað his Bearn, and toscæt his wuldro fram ðaðra manna wuldre ðearle unwiðmetenlice.

Be ðam godecundum wuldre cwæð Crist to ðam Iudeiscum, “Soð soð ic eow sege, Swa hwá swa min word hylt, ne gesið he dead on ecynsse.” Her sealde Crist bysne eallum lâreouwm, ðæt hi ne sceolon, for yfelra manna ðwyrmynsse, heora bodunge alegcan, ac swîðor gecæcnian, swa swa se Hælend dyde, ðaða he ðæra Iudeiscra hosp-word gehyrde. Þa Iudeiscan cwædon, “Nu we oncnaðað ðæt ðu eart wód. Abraham forðferde and witegan, and ðu segst, Swa hwá swa min word hylt, ne onbyrigð he deade on ecynsse.” Crist mænde ðone ecan dead, to ðam ne becumad ða ðe his bebodu healdad; and Þa Iudeiscan mændon ðísne andweardan dead, ðam ne ætwint ðan eordlice mann. Hwæt is gôdra manna dead buton awendednys and færr fram deade to ðam ecan life? Se lichama awent to eordan, and anbidað æristes, and on ðam fyrste ðan ðing ne gefrêt. Seo clæne sawul anbidað eac þæs ecan æristes, ac heo wunað on wuldre on ðære hwîle mid halgum. Þæs mânfullan mannes dead is, þæt his sawul fæð fram ðissere scortan blisse to ðam ecum witum, on ðam heo sceal ðæcelice cwylmian, and swa-ðeah næfre ne ateorað. Disum deade genealæhton Þa Iudeiscan, and Þa gið hî wæron deade, ðaða hî to Criste hosplice word wêdende spræcon. Se bið dead ecum deade, seðe is forestiht to ðam ecum deade. He leofað on lichaman, and is swa-ðeah söðlice dead. Abraham forðferde and witegan gemænelicum deade, ac hî lybbað on ecynsse mid Gode.
will chose death, and departed when he would. In the sepulchre he lay as long as he would; he arose from the sepulchre when he would, as from a bed. All this belongs to his humanity; his divinity is inscrutable and unspeakable. Greatly differs the glory of Christ according to humanity from the glory of other men. Of his human glory he said, "I seek not my glory; there is, nevertheless, one who seeketh and distinguisheth." The Heavenly Father glorifies his Son, and distinguishes his glory from other men's glory most incomparably.

Of this divine glory Christ spake to the Jews, "Verily, verily I say unto you, Whosoever observeth my words shall not see death to eternity." Here Christ gave an example to all teachers, that they should not, for the perversity of evil men, abate their preaching, but rather augment it, as Jesus did when he heard the reproaches of the Jews. The Jews said, "Now we know that thou art mad. Abraham departed, and the prophets, and thou sayest, Whosoever observeth my words, shall not taste of death to eternity." Christ meant the eternal death, to which those shall not come who hold his commandments; and the Jews meant this present death, from which no earthly man escapes. What is the death of good men but a change and passage from death to everlasting life? The body turns to earth and awaits the resurrection, and in that space feels nothing. The pure soul also awaits the eternal resurrection, but it continues in glory in that interval with saints. The wicked man's death is, that his soul passes from this short joy to eternal torments, in which it shall suffer eternally, and yet never perish. To this death the Jews approached, and they were already long dead, when they raging spake reproachful words to Christ. He is dead in eternal death, who is predestined to eternal death. He lives in body, and, nevertheless, is truly dead. Abraham departed, and the prophets, by common death, but they live to eternity with God.
Hi befrunon Crist, "Hwilcne wyrst ðu ðe sylfne?"
Drihten andwyrde, "Gif ic me sylfne wuldrige, þonne bið min wuldor naht. Min Fæder is ðe me wuldrað, be ðam ge secgað þæt hæ eower God sy, and ge hine ne onconeowon."
His wuldor hæ tealde to his Fæder, of ðam ðe hæ is eall þæt he is. Hæ wuldrað his Fæder, and se Fæder wuldrað hine; forðan ðe him is ðan wuldor gemæne, and ðan Godcundnyss, mid ðam Halgum Gaste. He cwæð be his Fæder, "Ge sec-gað þæt hæ eower God sy, and ge hine ne onconeowon."
Gif hi sódice þone Hælgan Fæder onconeowon, þonne underfengon hí mid geleafan his áncennedan Sunu, þe hæ asende to middanearde. He cwæð, "Ic hine cann, and gif ic seege þæt ic hine ne cunne, þonne beo ic leas cow gelic." Þas word mihton beon geðuhte flæsclicum mannnum swylce hí mid gylpe gelypode wærôn. Witodlice gylp is to forbugenne, ac swaðe na swa þæt sóð sy forlaeten. Drihten cwæð, "Aþrahæm, eower fæder, þlissode þæt hæ minne daeg gesawe, and he ge-seah, and þæs fægnode." Aþrahæm se heahfæder underfeng þry englas on his gest-huse, on hiwe ðære Halgan Ðrynnysse, to ðam hæ spreec swa swa to ānum; forðan ðe seo Halige Ðrynnysse gecyndelice wunad on ânre Godcundnyssse, æfre ðan God untodæledlic. Þa geseah Aþrahæm Drihtnes daeg, þapa hæ ðas gerynu toconeow. Þæt is oðer ðing þe Aþrahæm mid micelre getácnunge gedyde. Ðaða hæ ealdode, and his sunu wifian sceolde, þa clypode hæ his yldestan cníht him to, and het hine settan his hand under his ðeoh, and swerian ðurh ðone Heofonlican God, þæt hæ næfre gedaþode þæt his sunu Ðaca on hæðenre mægðe wifian sceolde, ac of ðam geleaffullum folc þe Aþrahæm on afedd wæs. Hwæt belâmp Abrahames ðeoh to ðam Heofonlican Gode? Oððe hwæt mânde se ðæ swa gesworen, buton þæt mid ðære dæde wæs getácnod se Heofonlica God toward on lichanan of Aþrahæmes cynn? Witodlice þæt ðeoh getácnode his cynn, and Aþrahæm ðurh witregunge stafode þone ðæ, þaða ðe geseah Drihtnes daeg toward of his sæde. His sæð he getácnode
They asked Christ, "Whom makest thou thyself?" The Lord answered, "If I glorify myself, then will my glory be naught. It is my Father who glorifieth me, of whom ye say that he is your God, and ye know him not." His glory he ascribed to his Father, through whom he is all that he is. He glorifies his Father, and the Father glorifies him; for there is one glory and one Godhead common to them with the Holy Ghost. He said of his Father, "Ye say that he is your God, and ye know him not." For if they had known the Holy Father, then would they with belief have received his only-begotten Son, whom he sent to the world. He said, "I know him, and if I say that I know him not, then shall I be false like unto you." These words might appear to fleshly men as if they had been uttered in pride. Pride is undoubtedly to be eschewed, but yet not so that truth be abandoned. The Lord said, "Abraham, your father, rejoiced to see my day, and he saw it, and rejoiced thereat." Abraham the patriarch received three angels in his hostel, in the form of the Holy Trinity, to whom he spake so as to one; for the Holy Trinity exists by nature in one Godhead, ever one God indivisible. Abraham then saw the day of the Lord, when he understood these mysteries. There is again another thing which Abraham did with a great betokening. When he waxed old, and his son should take a wife, he called his eldest lad to him, and bade him set his hand under his thigh, and swear by the Heavenly God, that he would never consent that his son Isaac should take a wife in a heathen tribe, but from the believing folk among which Abraham was born. What had Abraham's thigh to do with the Heavenly God? Or what meant the oath so sworn, except that by that deed was betokened that the Heavenly God was to come in body of Abraham's kin? For the thigh betokened his kin, and Abraham through prophecy dictated the oath, when he saw that the day of the Lord was to come of his seed. His seed
mid þam worde ðe hê cwæð, "Sete ðine hand under minum ðeo." His Drihten he getâcnode þaða hê cwæð, "Swera ðurh ðone Heofenlican God."

Hwæt ða Iudeiscan yrsigende cwædon to Criste, "Hwæt lâ, git ðu ne eart fiftig geara, and gesawe ðu Abrahâm?" Drihten him andwyrdre, "Sôd sôd ðic eow sece, ærðan þe Abraham gewurde ic eom." Abrahâm wearð gesceapan, swa swa gesceaf: Crist hine gesceop, swa swa Scyppend, seðe toward wæs on flæsce of Abrahâmes ofspringe. Ne cwæð se Hælend, 'Ærðan þe Abrahâm wære ic wæs,' ac he cwæð, "Ærðan þe Abrahâm gewurde ic eom." Þæt word belimpð synderlice to Gode ánum, "Ic eom"; forðan þe he is ána buton anginne and ende, swa swa hê sylf cwæð to Moysen, "Ic eom seðe eom, and sege to Moysen, "Ic eom, and sege to eow." Gesceafsta sind Þæt Þæt hi sind, ac ðís word ne mæg sôlice beon be him gecewedæ, ðonne hî nabbað nâne wununge þurh hî sylfe, ac ðurh God, seðe ána is þurh hine sylfne wunigende, and ealle gesceafsta healdende buton ge-swince. He mæg sôlice cwæðan, "Ic eom," Þæt is on Læden, "Ego sum." "Hí ða namon stânas, Þæt hî hine torfodon." Hí hæfdon stânene hearndysse on heora heortan, and forði to ðam stânum urnon, ðam ðe hî gelice wæron. Se Hælend sôlice hine behydde, and eode of ðam temple. He forbeah heora stânas swa swa mann, swa swa eadmôd, seðe mihte þurh his Godcundysse gedôn Þæt seo earðe hî forswulge, oðþæt hî færllice feallende swulton; ac his geðyld wæs to ðan micel, Þæt hê nolde nænne dôm ða gesettan, ðaða hê to ðrowigenne com. Ëac is sum ðing digele on ðære dæde: he behydde hine lichamlice wið ðæra Iudeiscura stæn-inga, and he behydde hine gastlice fram heora stænenum heortum.

Lucas se Godspellere awrât on ðôre stowe, Þæt ða Iudei læddon Crist æt sumum sæle to anum clife, and woldon hine níðer ascusan; ac hê eode betweonan heora handum aweg, swa Þæt heora nán nyste ðwær he becom. He nolde ðone
he betokened by the words which he spake, "Set thine hand under my thigh." His Lord he betokened when he said, "Swear by the Heavenly God."

The Jews then in anger said to Christ, "What, thou art not yet fifty years old, and hast thou seen Abraham?" The Lord answered them, "Verily, verily I say unto you, before Abraham was, I am." Abraham was created as a creature: Christ created him as Creator, who was to come in flesh of Abraham's offspring. Jesus said not, 'Before Abraham was, I was,' but he said, "Before Abraham was, I am." That expression, "I am," belongs exclusively to God alone; for he is alone without beginning and end, as he himself said to Moses, "I am that I am, and say to the children of Israel, He who is hath sent me to you." Creatures are that which they are, but this expression cannot truly be said of them, as they have no existence through themselves, but through God, who alone is existing through himself, and preserving all creatures without toil. He may truly say, "I am," that is in Latin, "Ego sum." "They then took stones, that they might stone him." They had stony hardness in their hearts, and, therefore, ran to the stones, to which they were like. But Jesus hid himself, and went from the temple. He avoided their stones as man, as a humble one, who might through his Godhead have caused the earth to swallow them, until suddenly falling they died; but his patience was so great, that he would not then fix any doom, when he came to suffer. There is also something mysterious in the deed: he hid himself bodily from the stoning of the Jews, and he hid himself spiritually from their stony hearts.

Luke the Evangelist wrote in another place, that the Jews at one time led Christ to a cliff, and would shove him down; but he went away from between their hands, so that no one knew what became of him. He would not suffer the death
Deað prowian ðe hí geécuron, ac ðone ðe är gewitegod wæs, and ðone ðe hí sylf geccwæd. Ioannes se Godspellere awrät, þæt Drihten cwæde to Nichodeme, ðā ðæra Iudeiscra ealdra, ðaða he mid geleasan his lære sohte, "Swa swa Moyses ahóf ða næddran on ðam westene, swa gedæsenað þæt ic beo ahafen; þæt ælc ðæra þe on me gelyfð ne losige, ac þæt he hæbbe þæt ece lif." On ðisum wordum is micel getæcnung, ac eow eallum nís cud náðor ne seo getæcnung ne hú hit gedon wæs. Þæt Israhela folc, ðaða hit ferde fram Egyptlande, wearð on ðam westene widerræde ongean God. Þa sende he betwux him fyrene næddran, þa totæron ðæs folces fela manna, and to deaðe geættrodon. Þa clypode þæt folc to Moysen ðisum wordum, "We syngodon ongean God and ongean ðe: bide for ús, þæt se Ælmihpta God þæs næddran fram ús afyrsige. Menschen Moyses for ðam folce gebæd, and God þærrihte bebead Moysse þæt he geworhte ane ðære næddran, and sette up to tæcne, and þæt he mànode þæt folc, þæt swa hwá swa fram ðam næddrum abiten wære, besawe up to ðære ærenan næddran, and he wurde gehæled. Hit weerð swa gedon. ða næddran hí totæron, and hí besawon to ðære ærenan næddran, and hí wurdon gehæledade fram ðam deadbærum atte ðæra fyrenra næddlryna. Hwæt getæcndonon þa terendan næddran buton synna on urum deadlicum ðæsce? Hwæt wæs seo up-ahafene nædde buton Cristes decid on rode? Šeo ærene nædgre hæfde næddran geliecnysse, ac heo wæs buton ælcum atte; swa eac Crist hæfde ure geliecnysse, ac he næfde næne synne on his leomum, ac ðurh his up-ahafenysse on ðære rode he gehælde ure synna. Þurh næddran us becom decid, and forði wæs ðurh ðære næddran geliecnysse Cristes decid getæcndon. ðæra næddrena geslit wæs deadlic; Cristes decid wæs liflic. Nu behealde we ða næddran, þæt seo nædgre us ne derige. Hwæt gemænð þæt? We behealdað Cristes decid, þæt us se decid ne derige, þe of ðære næddran asprang seoðe Adam forspeon. Hwæs decid behealde we? Lifes decid. Hwá is lif buton Crist? sæðe
which they chose, but that which had before been prophesied, and which he had himself said. John the Evangelist wrote, that the Lord said to Nicodemus, one of the Jewish elders, when he with belief sought his instruction, "So as Moses lifted up the serpent in the waste, so is it fitting that I be lifted up; that every one of those who believe in me may not perish, but that he may have everlasting life." In these words there is great signification, but it is not known to you all, neither the signification nor how it was done. The people of Israel, when they went from the land of Egypt, were in the wilderness rebellious against God. He then sent among them fiery serpents, which tore of the people many men, and poisoned them to death. Then the people cried to Moses in these words, "We have sinned against God and against thee: pray for us, that the Almighty God may remove from us these serpents." Thereupon Moses prayed for the people, and God straightways commanded Moses to make a brazen serpent, and set it up as a token, and to counsel the people that whosoever had been bitten by the serpents should look up to the brazen serpent, and he would be healed. It was so done. The serpents tore them, and they looked to the brazen serpent, and they were healed of the deadly poison of the fiery serpents. What betokened the tearing serpents but sins in our mortal flesh? What was the up-lifted serpent but the death of Christ on the rood? The brazen serpent had a serpent's likeness, but it was without any poison; in like manner Christ had our likeness, but he had no sin in his members, but by his being raised up on the rood he healed our sins. Through a serpent came death to us, and, therefore, through the likeness of a serpent was Christ's death betokened. The bite of those serpents was mortal, the death of Christ was vital. We now behold the serpent, that the serpent may not hurt us. What does that mean? We behold the death of Christ, that death may not hurt us, which sprang from the serpent which seduced Adam. Whose death do we behold? The death of life. What is
cæs, "Ic eom ærist and lif: se þe gelyfð on me, þeah þe he dead beo he leofað; and ælc þæra þe leofað, and on me gelyfð, ne swelte he on ecnysse." Crist is lif, and swa-þeah he wæs on rode ahângen. He is soð lif, and swa-þeah he wæs dead on ðære menniscynsse, na on godcundynsse. On Cristes deade wæs se deade adydd, forðan þe þæt deade lif acwealde ðone deade, and he wæs fornumen on Cristes lichaman.

Mine gebroðru, uton behealdan ðone ahengenan Crist, þæt we beon fram ðam ætttrigum synnum gehæledæ. Witodlice swa swa þæt Israhela folc besawon to ðære ærenan næddran, and wurdon gehæledæ fram ðæra næddrena geslite, swa beox nu gehæledæ fram heora synnum þa ðe mid geleafan behealdan Cristes deade and his ærist. Þi wæron gehæledæ fram deade to hwâlwendlicum life, and her is gecweden þæt we sceolon habban þæt ece lif; swa micel is betwux þære gehiwodon anlicynsse and ðam soðan ðinge: seo gehiwode anlicyns getiðode þam toslitenum mannum hwâlwendlic lif; þæt soðe ðing, þæ þurh þa ærenan næddran getærnod wæs, þæt is Cristes deade, getiðað ðus þæt ece lif. Þurh treow us com deade, þæda Adam geæt ðone forbodenæ æppel, and þurh treow us com eft lif and alyshednyss, þæda Crist hângode on râde for ure alyshednyss. ðære halgan rode tæcn is ure bletseg, and to ðære rôde we ðus gebiddað, na swa-þeah to ðam treowe, ac to ðam Ælmihtigum Drihtne, ðe on ðære halgan rôde for ðus hângode. Sy him lôf and wuldor his ormarstan eadmodnyss on ealra worulda woruld. Anien.

________________________________________

DOMINICA PALMARUM. DE PASSIONE DOMINI.

DRIHTNES DROWUNGE we willað gedafenlice eow seegan on Engliscum gereorde, and þa gerynu samod; na swa-þeah to langsunlice, gif we hit swa gelógian magon.
life but Christ? who said, "I am the resurrection and the
time: he who believeth in me, though he be dead he shall
live; and every one of those who live and believe in me shall
not die to eternity." Christ is life, and, nevertheless, he was
hanged on a rood. He is true life; and, nevertheless, he was
dead in his human nature, not in his divine nature. By
Christ's death was death destroyed, for that mortal life killed
death, and he was annihilated in the body of Christ.

My brothers, let us behold the crucified Christ, that we
may be healed of venomous sins. Verily as the people of
Israel looked on the brazen serpent, and were healed of the
serpents' bite, so will now be healed of their sins they who
with belief behold the death of Christ and his resurrection.
They were healed from death to transitory life, and here it is
said that we shall have life everlasting; so great is the differ-
ence between the apparent likeness and the true thing: the
apparent likeness imparted to the torn men transitory life;
the true thing, which was betokened by the brazen serpent,
that is, the death of Christ, imparts to us life everlasting.
Through a tree death came to us, when Adam ate the for-
bidden apple, and through a tree life came again to us and re-
demption, when Christ hung on the rood for our redemption.
The sign of the holy rood is our blessing, and to the rood
we pray, though not to the tree, but to the Almighty Lord,
who for us hung on the holy rood. To him be praise and
glory, for his boundless humility, to all eternity. Amen.

Palm Sunday. On the Lord's Passion.

We will relate to you THE LORD'S PASSION suitably
in the English tongue, together with the mysteries; not,
however, at too great a length, if we may so order it.

Hom. Vol. II.
Crist foresæde gefyrn, mid feawum wordum, his ægene browunge, æðan þe hit gewurde, forðan ealle æge he eallunge wiste æðan þe ðecos woruld wurde gesceapen. Moyses and Elias eac swilece sædon his browunge on ær uppon anre dūne þe se Hælend astah mid ðrim leornings-cnihtum, and his ansyn ætforan him eal sceān swa swa swa sumne, and his gewæda scinon on snawes hwitnyss. Pa wolde Petrus sleān sona ðreo geteld, for ðære gesihðe, ac ðær swegde þa stenn þæs Heofonlican Æader healce of wolcne, "Þæs is min leofa Sunu, on þam me wel licað: gehyræð hine." And þæt wolcen þa toglād. Pa genealæhte se dæg his deorwurðan browunge, and þa Iudeiscan ealdras geornlice smeodon hū hī Hælend Crist acwellan mihton; ondredon him swa-þeah þæs folces foresteall. Hwæt þa se deofol into Iudan bestóp, án ðæra twelfa Drihtnes ðegena, and he sona eode to ðæra Iudeiscra rædde, and openlice befrān, hwæt hi him feos gæðon, gif he þone Hælend him belæwan mihte. Hi þa þæs fægnodon, and þæt feoh gesetton on ðritig scillingum, gif he þone unscealdigán belæwe.

Pa com se Hælend on assan sittende into Hierusalem, ðar þam symbol-dæge, and geheold þa Easter-tíð æfter ðære caldan æ. On æfnunge hī æton ealle ætsomme, on þam fiftan dæge þe ge ðunres hatað. Pa aræs Drihten of þam gereorde, and aewarp his reaf swiðe ricene: wearð þa bewæsæ mid anre wæter-scytan, and his gingrena fēt eadmodlice æðwōh, and eft his reaf ardlice genām, and hi sittende ðisum wordum gespræc: "Ic gesette eow nu soðe gebysnunge, þæt eower ælc sceole oðres fēt æðweān, swa swa ic læreow eow liðebig æðwōh." Se Hælend hī æðwōh mid þweale wiðutan fram fenlicere fūlnyss ðid his sægerum handum, and wiðinnan eac heora andgit æðwōh fram eallum horwum healicra leahtra; and hēt gehwilene oðerne æðweān fram fūlum synnum mid foreðingunge, and eac wiðutan eadmodnyssæ cyðan mid ge-swēsre ðenunge symle gebroðrum.

He eode eft sittan siððan mid his ðegnum, and on his
Christ had already in few words foretold his own passion, before it took place, for he knew all things perfectly before this world was created. Moses and Elias also previously announced his passion on a mountain which Jesus had ascended with three disciples, and all his countenance shone before them as the sun, and his garments shone with the whiteness of snow. Then would Peter forthwith pitch three tents on account of that vision, but there sounded then the voice of the Holy Father above from a cloud, "This is my beloved Son, in whom I am well pleased: obey him." And the cloud then glided away. Then approached the day of his precious passion, and the Jewish elders earnestly deliberated how they might slay Jesus Christ; but they dreaded a rescue by the people. Whereupon the devil entered into Judas, one of the twelve servants of the Lord, and he forthwith went to the council of the Jews, and openly asked, what money they would give him, if he would betray Jesus to them. At this they rejoiced, and fixed the money at thirty shillings, if he betrayed the innocent.

Then came Jesus sitting on an ass into Jerusalem, before the feast-day, and held the Easter-tide according to the old law. In the evening they all ate altogether, on the fifth day which ye call Thursday. Then the Lord arose from the refection, and cast aside his garment very suddenly: and was then girt with a napkin, and humbly washed the feet of his disciples, and afterwards quickly resumed his garment, and addressed them sitting in these words: "I have now set you a true example, that each of you should wash another's feet, so as I your teacher have meekly washed you." Jesus washed them with an ablution without from muddy foulness with his fair hands, and also washed their understanding within from all the dirt of deadly sins; and commanded each to wash other from foul sins by intercession, and also without ever to manifest humility with kind service to brothers.

He went afterwards to sit again with his disciples, and at
gereorde he geunrotsode, cwæð þæt heora án hine beléwan wolde. Hi ða ealle mid angsumum möde ænlipige cwæðon, "Eom ic hit, Drihten?" þa andwyrdre se Hælend him sona ðus, "Se þe bedypð on disce mid me his hláf on læpeldre, he is min læwa. Wā ðam men þe me beléwð! betere him wære þæt he geboren nære." Þa befrán Iudas gif he hit wære? Ða cwæð se Hælend, "Þu hit sædest." Drihten sæðe mid sodum worde, "Miihte ic hæbbe mine sawle to sylle, and ic cáellice mæg hi eft geniman." He genåm ða hláf and hine lifflice gehalgode, todælde his þegnum, and hi ðiegan het; cwæð þæt hit wære his úgen lichama to husle gehalgod him to alysednysse. Eft swa gelice gelæhte ænne calic, senode mid swidran, and sealde his gingrum, of to supenne æfter gereorde; sæðe þæt hit wære sodlice his blöð ðære Niwan Gecyðnysse, þæt he for mannum ageat, on synna forgyfennyssse, ðær ðær se geleafa bið.

Drihten cwæð sodlice be ðam swicelan Iudan, þæt him selre wære þæt he geboren nære. Nis þæt na to understandenne ænigum gesceadwisum swilce he awar wære ērðan þe he geboren wære, ac hit is ánfealdlice gecwedan, þæt him betere wære þæt he næfre nære, ðonne he yfele wære. Forwel fela manna onscuniað Iudan beléwinge, and swa-ðeah nellæð forwåndian þæt hi ne sillon sóðfæstnysse wið sceattum. Se Hælend sylf is eal sóðfæstnys, and se þe sóðfæstnysse beçapeð wið feo, he bið Iudan gefera on fyrenum witum, seðe Crist beléwde for lyðrum sceatte.

Æfter gereorde Crist bletsode husel, forðan þe he wolde ða ealdan æ þer gefyllan, and siððan ða niwan gecyðnysse halwendlice onginnan. Hi æton þæt lamb æfter ðam ealdan gewunan, and he syððan sono senode husel, seðe hine sylfne for urum synnum geoffrode lifflice onsegðednysse his leofan Fæder. Eft se Hælend sæðe sodlice his gingrum, "Ealle ge me æswiciað on ðissere ánre nihte. Hit is sodlice awritten, Ic ofslea ðone hyrde, and ða scép siððan sono beòd tostencte. Æfter ðan þe ic arise of deaðe gesund, ic eow eft gemete on
his refection he was sad, saying that one of them would betray him. They then all with anxious mind singly said, "Am I he, Lord?" Jesus then forthwith answered them thus, "He who dippeth with me his bread in the dish is my betrayer. Wo to the man who betrayeth me! better were it for him that he had not been born." Then asked Judas if it were he? Then said Jesus, "Thou hast said it." The Lord said with true words, "I have power to give my soul, and I can easily take it again." He then took bread and vitally hallowed it, distributing it to his disciples, and bade them eat; saying that it was his own body hallowed as housel for their redemption. Afterwards in like manner he took a cup, signed it with his right hand, and gave it to his disciples to sip after the refection; saying that it was truly his blood of the New Testament, which he shed for men for forgiveness of sins, wheresoever there is belief.

The Lord said truly of the treacherous Judas, that better were it for him had he not been born. That is not to be understood by any sensible person as if he were anywhere before he was born, but it is simply said, that it were better for him that he had never been, than that he should evilly be. Very many men shun the treachery of Judas, and yet fear not to betray truth for money. Jesus himself is all truth, and he who sells truth for money will be the companion of Judas in fiery torments, who betrayed Christ for vile pelf.

After the refection Christ blessed the housel, because he would first fulfil the old law, and afterwards salutarily begin the new covenant. They ate the lamb after the old custom, and he immediately afterwards signed the housel, who offered himself for our sins a living sacrifice to his beloved Father. Again, Jesus truly said to his disciples, "Ye shall all be offended with me on this one night. Verily it is written, I will slay the shepherd, and the sheep shall afterwards be forthwith scattered. After that I shall have arisen sound
Galileiscum earde." Pa andwyrdæ Petrus ánæ mid gebeote, "Ic òe næfre ne æswicige, òeah òe ealle òetre dôn." Drihten eft andwyrdæ ánraedlice Petre, "Pu me wìðsæcst òriwa on ðissere nihte, ærðan òe se hâna haftigende crawe." Petrus cwæð òæt hé nolde hine næfre wìðsacan, òeah òe he sceolde samod mid him sweltan; and ealle òa òetre ealswa cwædon. Iudas se swicola swìðe hraðe eode to ðam ðræasum ehterum, òe he ér gespræc, and genám him fultum æt ðam phariseum, and hi òa eodon ealle gewæðnode and mid leohťfatum to ðam Lifigendum Drihtne. Òa cwæð se lëwæ to ðam lâðum floce, "Swa hwilcne swa ic cyisse, cepæð his sona." And he òa mid cosse Crist belæwde. Hwæt òa se Hælend him togeanes stôp, and unforht axode, hwæne hi sohton. Òa ða cwædon òæt hi Crist sohton. Òa sæðe he him, "Ic hit soðlice eom." Hi òa mid ðam worde wendon underbæc, feallende to corðan, mid fyrhte fornumene. Ëft òa siððan axode se Hælend hwæne hi sohton swa swìðe gewæðnode. Òi eft andwyrdon mid ðam ðerran worde, cwædon òæt hi ðone Hælend habban woldon. Òa andwyrdæ he mid ðam ylcan worde, "Ic eow sæðe ér òæt ic se eom. Gif ge me secâð, lêtað mine gyngran aweg." Òa abráed Petrus bealdlice his swùrd, and gesloh heora ánnum òæt swìðre care of: ac Crist him styrde mid stìðum wordum, and het hine hydan òæt hearde isen; cwæð òæt hé mihte òa mä ðonne twelw eoroda heofenlicra engla æt his Fæder abid-dan, gif hat weordân ne sceolde swa swa witegan cwædon. And se Hælend ðærrihte òæt eare gehælde.

Wise men tealdon án eorod to six ðusendum, and twelf eorod sind twâ and hund-seofontig ðusend. Swa fela ðusend engla mihton caðe bewerian Crist wìð ðam unmannum, mid heofenlicum wæpnum, gif he ðrowian nolde sylfwilles for ðus. Ne hé nolde òa-gyt his gingrena deæð, ac heold hi to lærówum eallum leodscipum; and het òa ehteras hi ealle forlætan. He geswutelode his mihte on ðam mánfullum, òaða hé mid ánnum worde hi ealle astrehte, forhte to corðan feallende un-
from death, I will again meet you in the Galilean country.'" Then Peter alone answered with a promise, "I will never be offended with thee, though all others should." The Lord again answered Peter impressively, "Thou wilt deny me thrice in this night, ere that the cock, clapping its wings, shall have crowed." Peter said that he would never deny him, though he should die together with him; and all the others said the like. Judas the traitor very speedily went to the impious persecutors, to whom he had before spoken, and took him aid from the pharisees, and they then went all armed and with torches to the Living Lord. Then said the traitor to the hostile party, "Whomsoever I kiss, take him forthwith." And he then betrayed Christ with a kiss. Thereupon Jesus went towards them, and fearless asked them, whom they sought. They said that they sought Christ. Then said he to them, "I truly am he." At these words they went backwards, falling to the earth, seized with fear. Again Jesus asked whom they sought, so strongly armed. They again answered with the former words, saying that they would have Jesus. Then answered he in the same words, "I said to you before that I am he. If ye seek me, let my disciples go away." Peter then boldly drew his sword, and struck off the right ear of one of them: but Christ reproved him with stern words, and bade him hide the hard iron; saying that he could obtain from his Father more than twelve legions of angels, if it were not to be as the prophets had said. And Jesus straightways healed the ear.

Wise men have reckoned a legion at six thousand, and twelve legions are seventy-two thousand. So many angels might easily have defended Christ against those inhuman ones, with heavenly weapons, if he would not voluntarily have suffered for us. He desired not yet the death of his disciples, but preserved them as teachers to all nations; and bade the persecutors let them all go. He manifested his power over the wicked, when with a word he prostrated them
derbæc, and þæs árleasan eare eadllice gehælde, to geswutelunge his unscaððigynysse, and to seðunge soðre godecundynysse. Næs Petrus gewunod to nánre wæpnunge, ac ðær wæron twa swúrd síðlice gebrote to ðam wíðerstealle, gif hit swa Crist wolde. Ac he forbead þæt gewinn mid wordum ðearle, þæt nán Godes ðeow ne sceolde on him sylfum truwian, ne mid wæpnnum winnan wið woruldlicuín cempum, gif hó Cristes fótswáðum filigan wile. 

Se Hælend ða geðafode þæt hí hine namon, and gehæddon on bendum to heora ealdor-biscope, and his geferan ða mid fleame æthburston; ac Petrus him filigde feorran sárig. ða heoldon ða Iudei þone Hælend ofer niht, and mid anum wæfelse his neb bewunodon; sleande mid hándbredum húxllice and gelome, and heton híne rædan hwí híne hreopode, and mid menigfealdum hospe híne gegremedon, and mid leasum gewitum forleogan woldon. þa axode híne se ealdor-biscope, and mid ðe gehalsode, þæt he openlice sæde, gif he Godes Sunu sóðlice wære. Se Hælend him cwæð to, “Ic eom swa ðu sædest; and ic sittende beo æt mines Fæder swíðran, and on wolcnum ic cume on ðissere worulde geendunge.” ða cwæð se ealdor-biscope mid orgel-worde, “Hwæt ðince ðeow nu be ðissere segene?” Hí ealle andwyrdon, mid ðære stemne, þæt hó scylldig wære witoldlice to deáðe: and hí hine bespætton, húxllice sprecende.

Drihten söðlice ðus sealde hælu þurh ðám ear-plættum, and ece alysedynysse; and ða spætlu ædwogon ure sweartan hyltas. Petrus stóð ofcalen on ðám cawertune, æt micclum fyre mid manegum oðrum. ða cwæð him an wyln to, þæt he wære mid Criste; ac he sóna wíðsíc þæt hit swa nære. ða eft ymbe hwile cwæð sum oðer wyln, þæt he mid ðám Hælende on hyrede wære, and he eft wíðcwæð þæt he hine ne cubé. ða genealæhton má híne meldigende, ac Petrus wíðsíc gyt driddan síðe, and se hâna sóna hlúd-swege sang. ða becyrde se Hælend and bescah to Petre, and he sóna gemunde his micclan gebeotes, and mid biterum wópe his wíddersé be-hrcowsode.
all, fearful falling backwards on the earth, and easily healed the ear of the impious one, in manifestation of his innocence, and in proof of his true divinity. Peter was not accustomed to any arming, but two swords had been temporarily brought for resistance, if Christ had so willed it. But he strongly forbade the contest by his words, that no servant of God should trust to himself, nor with weapons strive against worldly soldiers, if he will follow the footsteps of Christ.

Jesus then allowed them to take him, and lead him in bonds to their chief bishop, and his companions then escaped by flight; but Peter followed him afar sorrowing. The Jews then held Jesus over night, and wrapt his face with a covering, contumeliously and frequently striking him with the palms of their hands, and bade him guess who had touched him, and with manifold insult vexed him, and would lie with false witnesses. Then asked the chief bishop, and with an oath besought him openly to say, if he truly were the Son of God. Jesus said to him, "I am as thou hast said; and I shall be sitting at my Father's right hand, and I shall come in clouds at the ending of this world." Then said the chief bishop with arrogant words, "What think ye now of this speech?" They all answered with one voice, that he was certainly guilty of death: and they spat on him, contumeliously speaking.

But the Lord gave us salvation through the ear-buffets, and eternal redemption; and the spittle washed away our swart sins. Peter stood chilly in the hall, at a great fire with many others. Then said a maid-servant to him, that he was with Christ, but he immediately denied that it was so. Again after a while another maid-servant said, that he was in the party with Jesus, and he again denied that he knew him. Then more drew near identifying him, but Peter denied yet a third time, and the cock forthwith sang with a loud sound. Then Jesus turned and looked on Peter, and he instantly remembered his great promise, and with bitter wail repented his denial.
Hwī wolde æfre geðaːsan se Ælmihtiga Wealdend þæt his gecorena ðegen, þe hē eallum gesette geleaffullum leodum læreow and hyrde, þæt he hine for yrce swa oft wiːsōce? Ac se mildheorta Crist wolde him æteowian, on his ēgenum gylte, hū he oðrum sceolde mannum gemiltsian on mislicum gyltum, nu he eallunge hæʃð heofonan rices cæge; þæt he nære to stīf unstrangum mannum, ac gemiltsode oðrum, swa swa se Ælmihtiga him. Eft ða on dægerede Drihtnes ehteras comon ealle tosomne to heora sunder-spræce, and hine þa læddon to sære leode ealdre, mid micelre wrehtes hine wre−
gende. Ac se Hælend nolde hine betellan mid nānre sód−segene, ðeah ðe hē unsicyldig wære. Iudas ða geseah ðone redan dōm, and gebrohte þæt feoh, þe hē mid fācne genām, to þam ealdor-biscopum, gebolgen swīðe, and hine sylfne aheng sona mid grine, and rihtlice gewrāð ða forwyrhtan srotan, seðe lytle ʻer belāwde Drihten. ða noldon ða Iudei þæt feoh geleegān on heora fætelsum, swilce hū fācne næron, ac gebohton ðenne ðe æcer ælðodegum to byrgelsum, þæt ðæs witegan word wurdon gefyllede, þe ʻer be þam feo ealswa witegode. Yfele behreowsode se ārleasa lēwa his mānfullan dāda mid his ēgenum deaðe. On Criste hē syngode, and swiðor on him sylfum, forðan þe ēgenslaga on ecnyssse ðrowæð. Se gebohta æcer belimpð to us, we ðe on ðyssere worulde ælðodegig wuniað; we ūs gerestað on ðam lǐflicum wurðe, and Iudas ne moste ðæs landes brucan, ac toberst on emtwā, and his innod tofleow, nateshwōn gelōgod on nānre byrgene.

Se Hælend ða stōd on þam dōmerne gelǣdd. Þa axode Pilatus hine orgollice, gif hē Iudeiscē ðeode cyning on cornost wære. ða andwyrde se Hælend, “Du hit sædest.” Þa gemunde se ealdormann þæt Herodes væs on sære sefrie þa, and asende Crist him to. Herodes sódlice væs swiðe geblissod mid sære gesihdē, for his swīðlicum tācnum, and wolde geseón sum wundor fram him; ac Crist him nolde nān ðing to geeweðan, ne on þam timan nāne tācna wyrca.
Why would the Almighty Ruler ever allow that his chosen servant, whom he had set as a teacher and guardian over all believing people, should through fear so often deny him? But the merciful Christ would show him, in his own sin, how he should be merciful to other men for divers sins, now that he fully possesses the key of heaven's kingdom; that he should not be too rigorous towards weak men, but should be merciful to others, as the Almighty was to him. Again, at dawn the Lord's persecutors all came together to their separate council, and then led him to the chief of the people, accusing him with a great accusation. But Jesus would not exculpate himself with any defence, though he was innocent. Judas then saw the cruel doom, and brought the money, which he had taken with guile, to the chief bishops, very wroth, and forthwith hanged himself in a noose, and justly bound the accursed throat, which a little before had betrayed the Lord. But the Jews would not lay the money in their bags, as if they had not been guileful, but bought a field for the burials of foreigners, that the words of the prophet might be fulfilled, who had before so prophesied. Sadly did the impious traitor repent of his wicked deeds with his own death. Against Christ he sinned, but more against himself, because a suicide suffers eternally. The bought field has reference to us, who dwell in this world as strangers; we rest in the vital field, and Judas might not partake of the land, but burst asunder in two, and his entrails flowed out, not deposited in any grave.

Jesus was standing, having been led into the judgement-hall. Pilate then asked him haughtily, if he really were king of the Jewish people. Jesus then answered, "Thou hast said it." Then the governor recollected that Herod was in the province, and sent Christ to him. Verily Herod was greatly rejoiced at the sight, on account of his potent miracles, and would see some wonder from him; but Christ would say nothing to him, nor at that time work any miracles.
Da forseah Herodes hine swide mid his hirede, and be his hwitum reafum huxlice spræc, and asende hine sona to dom foresædan Pilate, and hi wurdon da gefrynd, for swêre dæde, swa swa hi næron næfre ær on life. Pa clypode Pilatus eft to dom folce, cwæð he dom Hælende, þæt he unscyldig wære, forðan de Herodes ne þe eac ne mihte nærne gylt on him to deade afíndan: cwæð þæt he wolde hine beswingan, and to life alætan, gif him swa gelícode. Þæ heoldon da Iudei on healicium gewunan, þæt hi ælce geare ænne scylidine abædon æt dom ealdormenn to heora Easter-tide, and bæðdon da on bendum ænne bealdne ðeof, Barraban ceáigedne, for man-slihte to slege. Pa befrán Pilatus þæs folces menigu, hwæ-ðerne hi gecuron, Hælend oððe Barraban? þæt folc him to cwæð, þæt hi gecuron Barraban. Da axode Pilatus eft æt dom folce, hwæt he be Drihtne gedon sceolde? Pa cwædon hi ealle mid ðære stemne, “Sy he ahangen on healicere róde.” Þæ geseah Pilatus þæra Iudeiscera gehlyd, and aðwoh his handa on heora gesihæ, cwæð þæt he unscyldig his sleges wære. Pa cwædon da Iudei him to andswære, “Beo his blódes gyte ofer urum bearnum, and eal seo wracu on us wunigende.” Da het Pilatus dóna Hælend beswingan, and betæhte hine da to heora benum, swa þæt he wælhræwlice wurdæ ahängen. Hwæt da his cempan hine gelæhton on dom dømerne mid dyrstigum anginne, and hine unscrystodon his ægenum gyrelum, and mid wolen-readum wæfelse hine be-wæfdon, and mid þyrnenum helme his heafod befengon, and for cyne-gyrde him hreod forgeafon, bigende heora cneowu, and cwæðende mid hospe, “Sy þu hál, leof, Iudeiscere leode cyning.” Hi da hrædlícæ eft hine unscryddon þam readon wæfelse, and his reaf him on dydon, and woldon þærrihte hine to róde gelædan. þæt Iudeisce cyn is yfele bebunden, mid þam ðe hi cwædon be Cristes blóde, þæt seo wracu wære on him wunigende, and on heora bearnum; nu bið hit eac swa: ær hi sind gebundene ær hi beon geborene. Hi gecuron manslagan, na Metoda Drihten, forðan hi habbað
Herod then with his household greatly despised him, and spake scornfully of his white garments, and forthwith sent him to the aforesaid Pilate, and they then became friends, for that deed, as they never had been before in life. Pilate then called again to the people, saying of Jesus, that he was innocent, for that neither Herod nor he also could find any guilt in him deserving of death: he said that he would scourge him, and leave him alive, if it so pleased them. The Jews then held it as a solemn custom, that they every year obtained a criminal from the governor at their Easter-tide, and they had at that time a bold thief in bonds, named Barabbas, condemned to death for murder. Pilate then asked the multitude of people, which they would choose, Jesus or Barabbas? The people said to him, that they would choose Barabbas. Pilate again asked the people, what he should do with Jesus? They all said with one voice, “Let him be hanged on a high rood.” Pilate then saw the uproar of the Jews, and washed his hands in their sight, saying that he was guiltless of his death. The Jews said to him in answer, “Be the shedding of his blood upon our children, and all the vengeance resting on us.” Pilate then commanded Jesus to be scourged, and delivered him to their prayers, so that he should cruelly be hanged. Thereupon his soldiers seized him in the judgment-hall, with daring violence, and stript him of his own garments, and clothed him in a scarlet robe, and encircled his head with a thorny crown, and for a sceptre gave him a reed, bowing their knees, and saying with mockery, “Hail to thee, sir, king of the Jewish people.” They then quickly stript him of the red robe, and put his raiment on him, and would straightways lead him to the rood. The Jewish race is grievously bound by what they said relative to the blood of Christ, that the vengeance should be resting on them and on their children; it is even now so: they are bound before they are born. They chose a murderer, not the Creator
nu ðone hetolan deofol him to hlæforde, na ðone Lifigendan Crist.

Pæra cempena hosp hæfde getācnunge on gastlicum ðingum þæt hi him to gamene gedydon. Se wolcen-reada wæfels wîslice getācnode ures Drihtnes dead mid ðære deage hive. Soðlice ðurh ðornas synna beod getācnode, swa swa Æl-mihtig God to Adâme cwæð, "Þornas and bremelas þe sceolon wexan, fordan þe ðu ware þinum wise gehyrsum swidoð þonne me, Mihtigum Drihtne." Nu wurdon ure synna eft adylegode ðurh ðone ðyrnenan helm on ðone Hælend be-slagen. Hí cwædon mid hospe þæt he cyning ware, seðe soðlice is þeoda Waldend. Hí hine unscrydden, and eft gescrydden, forðan þe he wolde his lichaman forlætan, and siððan undeadlícne eft aræran. Hwæt ða cempan hine gelæddon to ðære cwealm-stowe, þær man cwealde sceadan, and him budon drinecan gebitroðne wín-drenc, ac he hit asceaf sona fram his nuðe; noble his onbyrian for ðære biternysse. Þes gebiteroda drenc hæfde getācnunge his deades biternysse, þe he ða onbyrigde; ac he hine hraedlice mid his æriste awearp. Þær wæron gelædde mid ðam Lifigendan Drihtne twegen seyldige sceadan, for heora synnum to hônne. Þa hengon ða cempan Crist on æle middan, and þa twegen sceadan him on twa healfa; and Pilatus awræt þæs wites intingan on anre tabelan mid þrim gereordum, Ebreiscum, and Greciscum, and Ledenum samod: "Þes is se Hælend, Iudeiscra Cyning;" and asette þis gewrit sona to ðære rôde, bufon Cristes heafde, healice to tâcne. And ðær hângode se Hælend on rôde, Iudeiscra Cyning, wælhræw-lice gefæstnod.

Þa dældon ða cwelleras Cristes reaf on feower, heora ælculc his dæl, swa him démde seo tā; and heoldon his tunecan ðontoslitene, forðan þe heo wæs eal buton seame, and seo getācnode ða soðan ðynnysse ðære halgan gelaðunge, seode æfre bið wið gedwolmannum þurh Drihtne gescyld. Drihten wæs gefæstnod mid feower megelum, to west-dæle awend;
Lord, therefore have they now the hateful devil for lord, not the Living Christ.

The mockery of the soldiers was a token that in ghostly concerns they held him in scorn. The scarlet robe wisely betokened our Lord's death by its dyed colour. Verily by thorns sins are betokened, as the Almighty God said to Adam, "Thorns and brambles shall wax for thee, because thou hast been obedient to thy wife rather than to me, the Mighty Lord." Now are our sins again obliterated by the thorny crown placed on Jesus. They said with mockery that he was a king, who is truly the Ruler of nations. They stript him, and again clothed him, because he would forsake his body, and afterwards immortal rise again. The soldiers then led him to the place of execution, where thieves were executed, and bade him drink an imbittered wine-drink, but he instantly thrust it from his mouth; he would not taste it for its bitterness. This imbittered drink betokened the bitterness of his death which he then tasted; but he quickly cast it away by his resurrection. There were led with the Living Lord two guilty thieves, to be hanged for their sins. The soldiers then hanged Christ in the middle, and the two thieves on each side of him; and Pilate wrote the occasion of the punishment on a tablet in three tongues, Hebrew, and Greek, and Latin together: "This is Jesus, the King of the Jews;" and immediately set this writing on the rood, above the head of Christ, on high for a token. And there hung Jesus on the rood, the King of the Jews, cruelly fastened.

Then the executioners parted Christ's garments into four, to each of them his part, as the lot had adjudged to them; and they held his tunic untorn, because it was all without seam, and it betokened the true unity of the holy church, which will be ever shielded by the Lord against heretics. The Lord was fastened with four nails, turned to the west
and his wynstra heold ðone scynendan suð-dæl, and his swiðra norð-dæl, east-dæl his hnoλ; and he ealle alysde middaneardes hwemmas swa hänɡiende. Ða reðan Iudei beheoldon feorran, and mid hospe clypodon to Hælendum Criste, "Gif ʋu Godes Sunu sy, gā of ñære rōde, and we siððan swa on ðe gelyfa." Se mildheorta Drihten cwæð to his Fæder, "Min Heofenlica Fæder, ic ðe nu bidde, forgif ðas dæde ðisum gedwolmannum, forðan ðe hī nyton hwæt hī nu dōð."

An ðæra sceadena eac swilce clypode, "Gif ðu Hælend Crist sy, gehæl ðe and us." Pa andwyrde se oðer, hine ðreagende, "Hwæt ðu lá, earming, ne ondṛætst ðu ðe God? Wit synd gewîtnode for wælhræawum dæðum, and þes halga Hælend hāngāð hér unseyldig." Eft ða se ylca clypode to Criste, "Gemùn ðu min, Drihten, þonne ðu mihtig becymst to ðinum āgenum rice, roderes Wealdend!" Se Hælend him cwæð to mid sodum behāte, "Nu to-dæg ðu bist on neorxena wange mid me." Þes sceadā gesælig siðode to heofenum, and se oðer gewende wælhræaw to helle. On ðisum twam sceadum wæron getācnodeseo ñudeisce ðeod and þæt hæðene folc. Þæt ñudeisce folc nolde on Crist gelyfan, ðone ðe hī mid hospe on hengene fæstnodon; and þæt hæðene folc on hine gelyfde, ðreagende ða oðre þearle mid geleafan.

Se halige Maria, þæs Hælendes moder, stōd wīð ða rōde ðearle dreorig, and Iohannes samod, hire swuster bearne. Ða clypode Drihten to his dreorian meder, "Efne her hāngāð nu ðin sunu, fæmne:" swilce he cwæde, 'Þis is ðin gecynd ðus ðrowigendlic, ðe ic of ðe genām.' He cwæð to Iohanne, "Her stænt ðin modor." Pa hæfde Iohannes hire siððan gymene mid geswæsum ðenungum, a on ðisum life. Eft ða cwæð se Hælend, þæt him hearde ñyrste. Ða arn to ðam ecede sum arleas cempa, and bedypte ane spinegan, and bær to his mūde. Hwæt ða, ymbe midne dæg wearð middaneard æðeostrod, and seo sunne behyddde hire hātan leoman ðð ða nigðan tide, ðe we nūn hatað. Ða clypode Drihten, and
part; and his left held the shining south part, and his right the north part, the east part the crown of his head; and he redeemed all the regions of the world, thus hanging. The bloodthirsty Jews beheld from afar, and with mockery cried to the Saviour Christ, "If thou art the Son of God, go from the rood, and we will then believe in thee." The merciful Lord said to his Father, "My Heavenly Father, I pray thee now, forgive these misled men for this deed, for they know not what they now do."

One of the thieves also cried in like manner, "If thou art the Saviour Christ, save thyself and us." Then answered the other, reproving him, "O thou miserable, dreadst thou not God? We are punished for cruel deeds, and this holy Jesus hangeth here guiltless." Afterwards the same cried to Christ, "Remember me, Lord, when mighty thou comest to thine own kingdom, Ruler of the skies!" Jesus said to him with true promise, "Now to-day thou shalt be with me in paradise." This thief passed happy to heaven, and the other went bloodthirsty to hell. By these two thieves were betokened the Jewish nation and the heathen people. The Jewish people would not believe in Christ, whom with mockery they fastened on a gibbet; and the heathen people believed in him, strongly reproving the others by their belief.

The holy Mary, the mother of Jesus, stood over against the rood very sad, and John, her sister's child, with her. The Lord then cried to his disconsolate mother, "Woman, behold here hangeth now thy son:" as if he had said, 'This is thy nature thus suffering, which I took from thee.' He said to John, "Here standeth thy mother." John then had care of her afterwards, with kind offices, ever in this life. Afterwards Jesus said, that he greatly thirsted. Then an impious soldier ran to the vinegar, and dipt a sponge in it, and bare it to his mouth. After that, about mid-day the earth was darkened, and the sun hid his hot beams until the ninth hour, which we call noon. Then cried the Lord, and
cwæd to his Fæder, "Ic betæce, Fæder, þe nu minne gast." And he ahylldum heafde hine sona ageaf. Eþne þa toðærst þæs temples wåh-ryft, fram þære fyrste ufan 0ð þa flor neðan, and eal eorde bisode, and toborston stånas, byrgenu openodon mid deadum bånun, and halgena lichaman lcohtlice arison, comon to þære byrig, cuðlice æteowode manegum mannum, swa swa Matheus awræt. Se hundredes ealdor soðlice clypedhe, æfter ðisum tæcnum, "þes is soð Godes Bearn." And seo oðer menigu ðæ mid stodon beoton heora breost, bugende to Gode.

þæt Iudeisce folc wæs on ealdum dagum Gode gecôren, swa swa gôd wîn; ac hí wurden awende to ðam wyrstum ecede, and forði gebudon eced ðam Drihtne, unwynsumne wætan, swa swa hi sylfe wæron.

Seo swearcigende sunne, and þa gescafta samod, ealne middaneard endemes aðeostrodon mid sweartre nihte, for heora Scyppendes ðrowunge. Ne þorfte se Hælend for ðam nægelum gewitan ða-gyt swa hrædlice, ac he ageaf his gast ðurh godeundre mihte, swa swa Godes Sunn. ða bifode seo eorde, and toborston stånas, þæt eal middaneard eft wurde astyred þurh Cristes ðrowunge to sodum geleafan, and þa heardheortan hædenra ðeoda to heora Scyppende sìldan gebïgde. Þæs temples wåh-ryft eac weard toborsten, þe þa digelnyssse eallunge bedyrnde þære ealdan ðæ, on ðam ârran timan, oðþæt Drihten sylf þa digelnyssse cydde eallum geleaffulness æfter his ðrowunge. Eac swilce geopenodon ealdra manna byrgenu, and hí ansunde arison mid heora Scyppende on ecum æriste, and orsorge deaðes; and heofenan rice mid Hælende astigon, swa swa wise lâreowas geleaflice secgð.

Se Hælend for his ehterum eadmôdllice gebæd his Ælmihtigan Fæder on þære menniscnyssse, seðe æfre mid him ealle þing getiðað on þære godcundnyssse godes willan mannum; and his bên þa gebïgde, þe ydel beon ne mihte, ðone hundredes ealdor and eahta ðusend manna, ðe æfter his ðrowunge ealle gecyrdon, ðurh Petres bodunge, mid soðre dædbote,
said to his Father, "Father, I now to thee commit my spirit." And with head inclined he forthwith gave it up. Lo then the temple's veil burst asunder, from the summit above down to the floor beneath, and all the earth trembled, and stones burst in pieces, graves opened with dead bones, and the bodies of saints freely arose, came to the city, and publicly appeared to many men, as Matthew has written. The centurion truly cried, after these tokens, "This is a true Son of God." And the other multitude who stood there beat their breasts, inclining to God.

The Jewish folk was in old days chosen by God, as good wine; but they were changed to the worst vinegar, and therefore ordered vinegar for the Lord, a liquor unpleasant, as they themselves were.

The darkening sun, and the heavenly bodies together, at last obscured all the world with swart night, for their Creator's passion. Jesus needed not yet so quickly to withdraw from the nails, but he gave up his ghost through divine power, as the Son of God. Then the earth trembled, and stones burst in pieces, so that all the earth was through Christ's passion excited to true belief, and the hardhearted nations of heathens afterwards turned to their Creator. The veil of the temple was also rent, which wholly concealed the mystery of the old law, in the former time, until the Lord himself manifested that mystery to all the faithful after his passion. In like manner also were opened the graves of ancient men, and they arose uncorrupted with their Creator in an eternal resurrection, and free from fear of death; and ascended to the kingdom of heaven with Jesus, as wise teachers credibly say.

Jesus in his humanity humbly prayed for his persecutors to his Almighty Father, who ever with him grants in his divine nature all things with good will to men; and his prayer, which might not be vain, inclined the centurion and eight thousand men, who after his passion were all converted, through the preaching of Peter, with true repentance, though

Of geswefedum Adame wæs Eua gesceapen, and Drihten on rœde mid deaðe wæs geswefod, ?æt seo halige gelæung eac gesceapen w?urna þa gerynu ðære readan wunde, seoðe halwende wæs soðfæstum gehwilcum þe on Godes gelæunge mid geleafan drohtniað. God Ælmihtig gesceop man on ?am sixtan dæge, þaða he gesceaftha Scyppende gedihte, and on ?am seofodan dæge hine sylfne gereste, geendodum weorcum, swa swa he sylf wolde. Eft soðlice se Scyppend, on ?am sixtan dæge, on rœde hangiende, his hand-geweorc alysde, Adames ofspring, mid his ðegenum deaðe, and on byrgene siððan anbidiende læg on ?am seofodan dæge, òe ge Sæternes hatað. Þa sum rice ðegen ðearle wæs gelyfed dearnunge on Drihten, for ?am dyrstigum folce, his nama wæs Ioseph; and he genealæhte þa hradlice on æfen to ?am ealdormen, bæd ðæt he moste Drihtnes lic bebyrian. Þa wundrode Pilatus ðæt he swa hraðe gewat, and ged?afode ?am ðegene ðæt he hine behwurfe. Þa com eac Nichodemus mid gemengedre sealfe of myrran and alwan manegra punda gewyht; and hi bewundon his lic mid linenre scytan, ged?eced
the chief men obstinately refused, and with contempt always acted perversely.

The bloodthirsty Jews would not consent, on account of the feast-day, that they should hang so alive on the roods, but would kill them, and prayed to Pilate that their legs might be broken before the Easter-tide, and that they might be cast from the roods. The soldiers then came with the deadly tools, and forthwith brake the legs of the thieves, who yet hung alive in torment. They found Christ dead to the world, and durst not break his holy legs; but one of the soldiers opened his side with a deadly spear, and from it flowed out blood and water together, with a true mystery. The out-flowing blood was our redemption in forgiveness of sins, with true belief. The water verily was our baptism, in which are washed the multitude of the gentiles from the original sin of the first-created man.

Of Adam made to sleep was Eve created, and the Lord on the rood was put to sleep by death, that the holy church also might be created through the mystery of the red wound, which was salutary to every just one who lives with belief in the church of God. God Almighty created man on the sixth day, when he, the Creator, had disposed the creatures, and on the seventh day rested, his work being ended, as he himself would. Verily afterwards the Creator, on the sixth day, on the rood hanging, his handiwork redeemed, Adam's offspring, with his own death, and in the grave then awaiting lay on the seventh day, which ye call Saturn's. Then was a rich thane fervently believing in the Lord, secretly, on account of the daring folk, his name was Joseph; and he quickly at eve approached the governor, praying that he might bury the Lord's body. Then Pilate wondered that he so quickly had departed, and allowed the thane to attend to him. Then also came Nicodemus with a mixed ointment of myrrh and aloes of many pounds weight; and they wound his body in a linen
SERMO DE SACRIFICIO IN DIE PASCAE.

mid wyr tum, swa swa he ora gewuna wæs. Pa stød on ðære stowe sum stænen ðruh, on ðære næfre ne læg nån eordlic mann. Da ledon ða þegenas þone Hælend ðæron, and mid hlide belucon ðre ealra Alysend. Rihtlice wæs seo byr gen swa niwe gefunden, and næne ðærne næfre ne underfeng, swa swa Maria wæs, moder Cristes, mæden and modor, and ðærne ne gebær. Hwæt ða Judei eodon to Pilate, hædon þæt he bude ða byrgene beset tan mid wacelum weardum, þæt he ne wurde forstolen, and þam folce gesæd, þæt he sylf aryse. Þa geðæfode Pilatus þæt hi hine besæton mid ymtrymmince, and ða ðruh ge-innsegelodon; ac Crist ðaras swaðeah of þam deade gesund, on þam ðriddan ðæge æfter his ðrowunge, oferswijdum deade. Sy him å wuldor mid his Heofonlican Fæder and þam Halgan Gaste, on ánre Godcundnyssse on ecere worulde. Amen.

Ne mot nán man secgan spell on þam ðrim swig-dagum.

SERMO DE SACRIFICIO IN DIE PASCAE.

MEN þa leofostan, gelôme cow is gesæd ymbe ures Hælendes æriste, hú hé on ðisum andwerdan ðæge, æfter his ðrowunge mihtiglice of deade ðaras. Nu wille we cow geopenian, þurh Godes gife, be þam HALGAN HUSLI ðe ge nú to gán sceolon, and gewissian eower andgit ymbe þære gerynu, ægðer ge æfter þære Ealdan Gecyðnyssse ge æfter þære Niwan; þy-læs ðe ænig twyning eow derian mage be þam liflicum gereorde.

Se Ælmihtiga God bebead Moysen þam heretogan on Egypta-lande, þæt hé sceolde bebeodan Israhela folce þæt hi namon æt ælcum heorðe ðanes geares læmb, on ðære nihte ðe hi ferdon of þam lande to þam behátenan earde, and sceoldon þæt læmb Gode geoffrian, and siððan sniðan, and wyrcan
A SERMON ON THE SACRIFICE ON EASTER-DAY.

MEN most beloved, it has frequently been related to you concerning our Saviour's resurrection, how he on this present day, after his passion mightily arose from death. We will now disclose to you, through the grace of God, concerning the HOLY HOUSEL to which ye are now to go, and direct your understanding with regard to that mystery, both according to the Old Testament and according to the New; lest any doubt may injure you concerning the vital refection.

The Almighty God commanded Moses the leader in the land of Egypt, that he should command the people of Israel to take for every hearth a yearling lamb, on the night in which they departed from that land to the promised country, and to offer that lamb to God, and afterwards to slaughter

sheet, with spices covered, as their wont was. There stood in that place a tomb of stone, in which no earthly man had ever lain. Then the thanes laid Jesus therein, and with a lid closed up the Redeemer of us all. Rightly was a grave found so new and which had no other ever received, so as Mary was, mother of Christ, maiden and mother, and no other bare. Hereupon the Jews went to Pilate, praying that he would command the sepulchre to be beset with watchful guards, that he might not be stolen, and the people be told that he had himself arisen. Then Pilate permitted them to watch him with a guard, and to seal the sepulchre; but Christ, nevertheless, arose sound on the third day after his passion, having overcome death. Be to him ever glory with his Heavenly Father and the Holy Ghost, in one Godhead to eternity. Amen.

No sermon may be said on the three still days.
rode-tác on heora gedyrum and oferslegum mid ðæs lāmbes blōde, etan siððan ðæs lāmbes flæsc gebræd, and ðeorfe hlafas mid feldlicere lactuca.n.

God cwæd to Moysen, "Ne ete ge of ðam lāmbe nān ðing hraw, ne on wætære gesōden, ac gebræd to fyre. Ëtað ðæt heafod, and ða fēt, and ðæt innenearde, ne his nān ðing ne beliffe ðæt merigen: gif ðæer hwæt to lase sy, forhærnan ðæt. Æigståð hit on ðæs wison. Begyrdað eowere lendennu, and beð gesceode, habbað eow stæf on handa, and ðað ardlice: þeos ūgd is Godes færled.” And wearð ða on þære nihte ofslegen on ælcum huse geond eal Pharaones rice þæt frum-cennede cild; and wæs þæt Godes folc Israhel ahredd fram ðam færlícan deade þurh ðæs lāmbes offrunge, and his blodes mearcunge. Þa cwæð God to Moysen, "Healdan þisne ðæg on eowerum gemynde, and freolesiað hine mærllice on eowerum cynrenum mid ecum biggencge, and etærð þeornfe hlaf synle seoson dagas æt ðissere freolstide." Æftær ðissere dæde lædde God þæt Israhela folc ofer ða Readan sæ mid drium fotum, and adrencet ðæron Pharao and ealne his here samod, ðe heora ehton, and afedde siððan þæt Israhela folc feowertig geara mid heofenlicum bigleofan, and him forgeaf wæter of heordum stān-clude, oðþæt hÞ comon to ðam behâtenan eðele. Sume ðæs race we habbað getrahtnom on ðøre stowe, sume we willað nu geopenian, þæt þe belimpð to ðam halgan husle.

Cristene men ne moton healdan nu ða ealdan æ lichamlīce, ac him gedafenað þæt hÞ cannon hwæt heo gastlice getâcnige. Þæt unsceæððige lāmþ, þæ se ealdā Israhel ða ofsnæð, hæfde getâcnunge, æftær gastlicum andgite, Cristes ðrowunge, seðe unsceæððig for ure alysednyssse his halige blōd ageat; be þam singað Godes ðeowas æt ælceræ mæssan, “Agnus Dei, qui tollis peccata mundi, miserere nobis :” þæt is on urum ge-reorde, “Þu Godes Lāmþ, ðæ æþbretst middaneardes synna, gemiltsa us.” Þæt Israhela folc wearð ahredd fram þam færlícan deade, and fram Pharaones ðeowte þurh ðæs lāmbes
it, and to make the sign of the cross on their door-posts and lintels with the lamb’s blood, to eat afterwards the lamb’s flesh roasted, and unleavened loaves with field lettuce.

God said to Moses, “Eat ye not of the lamb anything raw, nor sodden in water, but roasted at the fire. Eat the head and the feet, and the inward parts, nor let anything remain of it till morning: if there be aught left, burn it. Eat it in this wise. Begird your loins, and be shod, have your staff in hand, and eat in haste: this tide is God’s passover.” And on that night there was slain in every house throughout the realm of Pharaoh the first-born child; and Israel, the people of God, was delivered from that sudden death through the offering of the lamb, and the marking with its blood. Then said God to Moses, “Hold this day in your memory, and celebrate it solemnly in your generations with eternal observance, and eat unleavened bread constantly for seven days at this feast-tide.” After this deed God led the people of Israel over the Red sea with dry feet, and drowned therein Pharaoh and all his host together, who had persecuted them, and afterwards fed the people of Israel for forty years with heavenly food, and gave them water from the hard stony rock, until they came to the promised country. Some of this narrative we have expounded in another place, some we will now explain, namely that which relates to the holy housel.

Christian men may not now hold the old law bodily, but it is fitting that they know what it betokens spiritually. The innocent lamb, which the old Israel then slaughtered, was a token, according to the ghostly sense, of Christ’s passion, who innocent shed his holy blood for our redemption; in reference to which God’s ministers sing at every mass, “Agnus Dei, qui tollis peccata mundi, miserere nobis:” that is in our tongue, “Thou Lamb of God, who takest away the sins of the world, have mercy upon us.” The Israelitish people were delivered from sudden death, and from Pharaoh’s
SERMO DE SACRIFICIO IN DIE PASCAE.

offrunge, ści hæsde getæcnunge Cristes ʃrɔwunɡe, ʃərθ ña we sind alysede fram ʃam ecum deaðe and þæs reðan deofles anwealde, gif we rihtlice gelyfað on ʃone soðan Aly send ealles middaneardes, Hælend Crist. ðæt ʃʌm ʃæs geoffrod on æfnunge, and ure Hælend ʃrowade on þære sixtan ylde þys sere worulde; seo ylд is getealδ to æfnunge þises ateorigendlicant middeanardes. Hɪ mearcodon mid ðæs ʃæmblæðe, on heora gedyrum and oferslegum, ʃəu, ðæt is, rode-tæcn, and wurdon swa gescyłde fram ʃam engle ʃe acwealde þæra Egyptiscra frumcennedan cild. And we sceolon mearcian ure forewearde heafoda and ure lichaman mid Cristes rode tæcn, ðæt we beon ahredde fram forwyrde, þonne we beoð gemearcode ægðer ge on foran heafde ge on heortan mid blðød þære drihtenlican ʃrowunɡe.

ðæt Israhela folc ætt þæs ʃæmblæðe ʃlæsc on heora Easter tide, þaþa hɪ ahredde wurdon, and we ʃiegað nū gastlice Cristes lichaman, and his ʃblɔd ʃdrincað, þonne we mid soðum geleafan þæt halige husel ʃiegað. þome timan hɪ heoldon him to Easter-tide, seofon dagas mid nicclum wurðmynte, ʃe hɪ ahredde wurdon wið Pharao, and of ʃam earde ferdon; swa we eac cristene men healdad ʃrisët ʃus to Easter tide þæs seofon dagas, forðan ʃε we sind, ʃurh his ʃrowunɡe and ʃríste, alysde, and we beoð geclænsode þurh ʃæs halgan husel-ganges, swa swa Crist sylf ʃcwað on his godspelle, "Šoð sof ʃi eow secge, næbbe ge ʃif on eow, buton ge eton ʃin flæsc ʃand drincen ʃin ʃblɔd. Še ʃe et ʃin flæsc ʃand ʃin ʃblɔd ʃdrincð, hε wunað on me, and ʃi on him, and he hæfð þæt ece ʃif, and ʃi hine arære on ʃam endenextan ʃæge. Ic eom se liflicæ hlæf ʃε of heofonum astah. Na swa swa eowere forðfæderas æton þone heofenlican mete on westene, and siððan swulton; ʃε ʃe et ṣisne hlæf, he leofað on ecnyssæ." Hε halgode hlæf ʃεr his ʃrowunɡe, and todælde his discipulum, þus cweðende, "Etad ṣisne hlæf, hit is ʃin lichama; ʃand doð ʃis on minum gemynde." Eft he bletsode win on anum calice, and ʃcwað, "Drincað ealle of ṣisum:
thraldom through the offering of the lamb, which was a be-
tokening of Christ's passion, through which we are redeemed
from eternal death and the power of the cruel devil, if we
rightly believe in the true Redeemer of all the world, Jesus
Christ. The lamb was offered in the evening, and our Saviour
suffered in the sixth age of this world; that age is considered
as the evening of this perishable world. They marked with
the blood of the lamb, on their door-posts and lintels, the
letter TAU, that is, the sign of the rood, and so were shielded
from the angel who slew the first-born children of the Egyp-
tians. And we should mark our foreheads and our bodies
with the sign of Christ's rood, that we may be saved from
destruction, when we are marked both on the forehead and
in heart with the blood of the divine passion.

The people of Israel ate the flesh of the lamb at their
Easter-tide, when they were delivered, and we now partake
spiritually of Christ's body, and drink his blood, when with
true belief we partake of the holy housel. The time they
held as their Easter-tide, for seven days, with great venera-
tion, in which they were delivered from Pharaoh, and de-
parted from the country; so likewise we christian men hold
Christ's resurrection as our Easter-tide, during these seven
days, because, through his passion and resurrection, we are
redeemed, and we shall be purified by partaking of the holy
housel, as Christ himself said in his gospel, "Verily, verily
I say unto you, ye have not life in you, unless ye eat my flesh
and drink my blood. He that eateth my flesh and drinketh
my blood, he dwelleth in me, and I in him, and he shall have
everlasting life, and I will raise him at the last day. I am
the living bread, which came down from heaven. Not so as
your fathers ate the heavenly meat in the wilderness, and
afterwards died; he who eateth this bread shall live to eter-
nity." He hallowed the bread before his passion, and dis-
tributed to his disciples, thus saying, "Eat this bread, it is
my body, and do this in my remembrance." Afterwards he
blessed wine in a cup, and said, "Drink all of this: this is
SERMO DE SACRIFICIO IN DIE PASCAE.

...is min blōd, pæt ðe bið for manegum agōten on synna forgifensysse.' Pa apostoli dydon swa swa Crist het, ðæt ēl halgodon hlāf and wīn to husle eft siððan on his gemynde. Eac swilce heora æftergencgan and ealle sacerdas, be Cristes hæse, halgið hlāf and wīn to husle, on his naman, mid ðære apostolican bletsunge.

Nu smeadon gehwilce men oft, and gyt gelōme smeagað, hū se hlāf, þe bið of corne gegeearcod, and þurh fyres hætan abacen, mage beon awend to Cristes lichaman; ðēðe ðæt wīn, ðe bið of manegum berium awrungen, weordē awend, þurh ænigre bletsunge to Drihtnes blōde? Nu secge we swilecum mannum, ðæt sume ðing sind gecwedene be Criste þurh getācnunge, sume ðurh gewissum ðinge. Sōð þing is and gewiss, þæt Crist wæs of mædene acenned, and sylfwilles ðrowade deað, and wæs bebyriged, and on ðīsum dæge of deade arās. He is gecweden hlāf þurh getācnunge, and lāmō, and leō, and gehū elles. He is hlāf gehāten, forðan ðæ he is ure līf and engla; he is lāmō gecwedēn for his unsceowðig-nysse; leō for ðære strenċðe þe he oferswiðde þone strangān deofol. Ac swa-ðeah, æfter sōðum gecynde nis Crist nāðor ne hlāf, ne lāmō, ne leō. Hwī is ðonne ðæt halige husel gecweden Cristes lichama ðōðe his blōd, gif hit nis sódlīce ðæt ðæt hit gehāten is? Sōdlīce se hlāf and ðæt wīn, ðe beoð ðurh sacerda mæssan gehalgode, oðer ðing hī æteowiuð menniscum andgıtum wiðutan, and oðer ðing hī clypið wiðinnan geleaffullum mōdum. Wiðutan hī beoð gesewene hlāf and wīn, æðer ge on hiwe ge on swæcce, ac hī beoð sódlīce, æfter ðære halgunge, Cristes lichama and his blōd þurh gastlicere gerynu. Hæðen cild bið gefullod, ac hit ne bret na his hiw wiðutan, þeah þe hit beo wiðinnan awend. Hit bið gebroht synfull þurh Adames forgægednysse to ðam fant-fæte, ac hit bið aðwogen fram callum synnung wiðinnan, þeah ðe hit wiðutan his hiw ne awende. Eac swilce ðæt halige fant-wæter, þe is gehāten lifes wyl-spring, is gelic on hiwe oðrum wæterum, and is underðeod brosnunge; ac ðæs
my blood, which shall be shed for many in forgiveness of sins." The apostles did as Christ commanded, in afterwards hallowing bread and wine for housel in his remembrance. In like manner their after-comers and all priests, at Christ's behest, hallow bread and wine for housel, in his name, with the apostolic blessing.

Now certain men have often inquired, and yet frequently inquire, how the bread, which is prepared from corn, and baked by the heat of fire, can be changed to Christ's body; or the wine, which is wrung from many berries, can by any blessing be changed to the Lord's blood? Now we say to such men, that some things are said of Christ typically, some literally. It is a true and certain thing that Christ was born of a maiden, and of his own will suffered death, and was buried, and on this day arose from death. He is called bread typically, and lamb, and lion, and whatever else. He is called bread, because he is the life of us and of angels; he is called a lamb for his innocence; a lion for the strength wherewith he overcame the strong devil. But yet, according to true nature, Christ is neither bread, nor a lamb, nor a lion. Why then is the holy housel called Christ's body or his blood, if it is not truly that which it is called? But the bread and the wine which are hallowed through the mass of the priests, appear one thing to human understandings without, and cry another thing to believing minds within. Without they appear bread and wine, both in aspect and in taste; but they are truly, after the hallowing, Christ's body and his blood through a ghostly mystery. A heathen child is baptized, but it varies not its aspect without, although it be changed within. It is brought to the font-vessel sinful through Adam's transgression, but it will be washed from all sins within, though it without change not its aspect. In like manner the holy font-water, which is called the well-spring of life, is in appearance like other waters, and is subject to
Halgan Gastes miht genealæhð þam brosniendlicum wætere ðurh sacerda bletsunge, and hit mæg siððan lichaman and sawle æðweän fram eallum synnum ðurh gastlicere mihte. Efne nu we geseoð twa ðing on ðisum ánnum gesceaeft. Æfter soðum gecynde þæt wæter is brosniendlic wæta, and æfter gastlicere gerynu hæfð halwende mihte; swa eac, gif we sceawiað þæt halige husel æfter lichamlicum andgite, þonne geseo we þæt hit is gesceaf brosniendlic and awendedlic. Gif we þa gastlican mihte ðæron toenawæð, þonne undergote we þæt ðær is lif ðon, and forgifð undeadlicenysse þam þe hit mid geleafan þiegað. Micel is betwux þære ungesewenlican mihte þæs halgan husles and þam gesewenlican hīwe ægenes gecyndes. Hit is on gecynde brosniendlic hlæf, and brosniendlic win, and is æfter mihte godcundes wordes sóðlice Cristes lichama and his blöð; na swa-ðeah lichamlice, ac gastlice. Micel is betwux þam lichaman þe Crist on ðrowade, and þam lichaman þe to husle bið gehalgod. Se lichama sóðlice þe Crist on ðrowade was geboren of Mæræ fæsce, mid blöðe and mid bánum, mid felle and mid sinum, on menniscum limum, mid gesceadwisre sawle gelífæst; and his gastlica lichama, þe we husel hatað, is of manegum cornum gegaderod, buton blöðe and bâne, limleas and sawul-leas, and nis forði nán þing þæron to understandenne lichamlice, ac is eall gastlice to understandenne. Swa hwæt swa on þam husle is þe us līfes edwist forgifð, þæt is of þære gastlican mihte and ungesewenlicere fremminge: forði is þæt halige husel gehátan gerynu, forðan þe oðer þing is ðæron gesewn, and oðer þing undergoyen. þæt þæt ðær gesewn is hæfð lichamlic hīw, and þæt þæt we ðæron understandað hæfð gastlice mihte. Witodlice Cristes lichama þe dead ðrowade, and of deade arás, ne swylt næfre heonon-forð, ac is ece and undearrowiendlic. þæt husel is hwilwendlic, na ece; brosniendlic, and bið sticmælum todæled; betwux todum tocwen, and into þam buce asend: ac hit bið þæah-hwæðere, æfter gastlicere mihte, on ælcum dæle eall. Manega under-
corruption; but the might of the Holy Ghost approaches the corruptible water through the blessing of the priests, and it can afterwards wash body and soul from all sins through ghostly might. Lo now we see two things in this one creature. According to true nature the water is a corruptible fluid, and according to a ghostly mystery has salutary power; in like manner, if we behold the holy housel in a bodily sense, then we see that it is a corruptible and changeable creature. But if we distinguish the ghostly might therein, then understand we that there is life in it, and that it gives immortality to those who partake of it with belief. Great is the difference between the invisible might of the holy housel and the visible appearance of its own nature. By nature it is corruptible bread and corruptible wine, and is by power of the divine word truly Christ's body and his blood; not, however, bodily, but spiritually. Great is the difference between the body in which Christ suffered, and the body which is hallowed for housel. The body verily in which Christ suffered was born of Mary's flesh, with blood and with bones, with skin and with sinews, with human limbs, quickened by a rational soul; and his ghostly body, which we call housel, is gathered of many corns, without blood and bone, limbless and soulless, and there is, therefore, nothing therein to be understood bodily, but all is to be understood spiritually. WHATSOEVER there is in the housel which gives us the substance of life, that is from its ghostly power and invisible efficacy: therefore is the holy housel called a mystery, because one thing is seen therein and another thing understood. That which is there seen has a bodily appearance, and that which we understand therein has ghostly might. Verily Christ's body which suffered death, and from death arose, will henceforth never die, but is eternal and impassible. The housel is temporary, not eternal; corruptible, and is distributed piece-meal; chewed betwixt teeth, and sent into the belly: but it is, nevertheless, by ghostly might, in every part all. Many receive the holy
foð þone halgan lichaman, and he bið swa-þeah on ælcum daele eall, æfter gastlicere gerynu. þeah sumum men gesceote læsse dael, ne bið swa-þeah na máræ miht on ðam màran daele þonne on ðam læssan; forðan ðe hit bið on æghwylcum menn ansund, æfter ðære ungesewenlican mihte.

þeas gerynu is wedd and húw; Cristes lichama is sóðfæst-nyys. Ðis wed we healdan gerynelice ðe þæt we becumon to ðære sóðfæstnyysse, and þonne bið þis wedd geendod. Soðlice hit is, swa swa we ǽr cwædon, Cristes lichama and his blöð, na lichamlice ac gastlice. Ne sceole ge smeagan hú hit gedón sy, ac healdan on eowerum geleafan þæt hit swa gedón sy.

We rædad on ðære bëc ðe is gehåten 'Uitae Patrum;' þæt twegen munecas bædon æt Gode sume swutelunge be ðam halgan husle, and æfter ðære bene gestodon him mæssan. Ða gesawon hí liegan an cild on ðam weofode þe se mæss- preost æt mæssode, and Godes engel stød mid hand-sexe, anbidiende ðe þæt se preost þæt husel tobreæc. Ða tolíðode se engel þæt cild on ðam disce, and his blöð into ðam calice ageat. Ëft, dæða hi to ðam husle eodon, ða weard hit awend to hlása and to wine, and hí hit ðygedon, Gode ðancigende þære swutelunge. Eac se halga Gregorius abæd æt Criste, þæt he æteowode anum twynigendum wife embe his gerynu micle seðunge. Heo eode to husle mid twynigendum mòde, and Gregorius begeat æt Gode þærríhte, þæt him hám wearð æteowed seo snæð þæs husles þe heo ðicgan secelde, swilce ðær læge on ðam disce anes finges lið eal geblöðgod: and þæs wifes twynung wearð ða gerihtlæced. Ùton nu gehyran þæs apostoles word embe ðas gerynu.

Paulus se Apostol cwæð be ðam ealdan folce Israhel, ðus writende on his pistole to geleáfillum mannum: "Ealle ure forðfæderas wæron gefullode on wolcne and on sê, and ealle hi æton þone ylcan gastlican mete, and ealle hí druncon þone ylcan gastlican drenc. Hí druncon sóðlice of æfterföligendum
body, and it is, nevertheless, in every part all, by a ghostly miracle. Though to one man a less part be allotted, yet is there no more power in the great part than in the less; because it is in every man whole, by the invisible might.

This mystery is a pledge and a symbol; Christ's body is truth. This pledge we hold mystically until we come to the truth, and then will this pledge be ended. But it is, as we before said, Christ's body and his blood, not bodily but spiritually. Ye are not to inquire how it is done, but to hold in your belief that it is so done.

We read in the book that is called 'Vitæ Patrum,' that two monks prayed of God some manifestation concerning the holy housel, and after the prayer assisted at mass. Then saw they a child lying on the altar at which the mass-priest was celebrating mass, and God's angel stood with a hand-knife, waiting until the priest should break the housel. The angel then dismembered the child in the dish, and poured its blood into the cup. Afterwards, when they went to the housel, it was changed to bread and to wine, and they partook of it, thanking God for that manifestation. The holy Gregory also obtained from Christ, that he would show to a doubting woman some great proof with reference to his mystery. She went to housel with doubtful mind, and Gregory straightways obtained of God, so that there appeared to them both the morsel of the housel that she should eat, as if there lay in the dish the joint of a finger all bloody: and the woman's doubt was then rectified. Let us now hear the words of the apostle with reference to this mystery.

Paul the Apostle said of the old people of Israel, thus writing in his epistle to believing men: "All our forefathers were baptized in the cloud and in the sea, and they all ate the same ghostly meat, and they all drank the same ghostly drink. Verily they drank from the stone that followed after
SERMO DE SACRIFICIO IN DIE PASCAE.

stâne, and se stân wæs Crist." Næs se stân Ȝe pæt wæter Þa of fleow lichamlice Crist, ac hê getâcnode Crist, Ȝe clypode þus to callum geleaffullum mannum, "Swa hwâm swa Þyrste, come to me and drince, and of his innde fleowð liflic wæter." Ȝis he sæde be Þam Halgan Gaste, Ȝe Þa underfengen Þe on hine gelyfdon. Se apostol Paulus cwæð, Ȝet pæt Israhela folc ête Þone ylcan gastlican mete, and drunce Þone ylcan gastlican drenc, forðan Þe se heofenlica mete Þe hî afedde feowertig geara, and pæt wæter Þe of Þam stâne fleow, hæfde getâcnunge Cristes lichaman and his blôdes, Þe nu beoð geoffrode ðæghwoulican on Godes cyrcan. Hit wæron Þa ylcan Þe we nu offriæð, na lichamlice ac gastlice.

We sædon cow hwene ær, Ȝet Crist halgode hlaf and wîn, ær his brawunge, to husle, and cwæð, "Þis is min lichama and min blôð." Ne Þrowode he Þa-gyð, ac swa-þeah hê awende ðurh ungesevenlicere mihte Þone hlaf to his âgenum lichaman, and pæt wîn to his blôde, swa swa hê ær dyde on Þam westene, ærdân Þe hê to men geboren wurde, Þada hê awende Þone heofonlican mete to his flæsce, and pæt flowende wæter of Þam stâne to his âgenum blôde. Fela manna æton of Þam heofonlican mete on Þam westene, and druncon Þone gastlican drenc, and wurdon swa-þeah deade, swa swa Crist sæde. Ne mænde Crist Þone deade Þe nán man forbugan ne mæg, ac he mænde Þone ecan deade, Þe sume of Þam folce for heora geleasfeaste geneardon. Moyses, and Aaron, and manega oðre of Þam folce Þe Gode gelicodon, æton Þone heofonlican hlaf, ac hî næron deade Þam ecum deade, Þeah Þe hû gemærnum deade forðerdon. Þi gesawon Ȝet se heofonlica mete wæs gesevenlic and brosniendlic, ac hî understodon gastlice be Þam gesevenlican ðinge, and hit gastlice ðigdon. Se Hælend cwæð, "Se Þe et min flæsc, and drincð min blôð, hê hæfð ece lif." Ne het hê etan Þone lichamâne Þe hê mid befangen wæs, ne pæt blôð drincan Þe hê for Þus ageat; ac hê mænde mid Þam worde pæt halige husel, Þe gastlice is his
them, and the stone was Christ." The stone from which the water then flowed was not Christ bodily, but it betokened Christ, who thus cried to all believing men, "Whosoever is thirsty, let him come to me and drink, and from his inside shall flow living water." This he said of the Holy Ghost, whom they received who believed in him. The apostle Paul said, that the people of Israel ate the same ghostly meat, and drank the same ghostly drink, because the heavenly meat which fed them forty years, and the water which flowed from the stone, were a type of Christ's body and his blood, which are now offered daily in God's church. They were the same which we now offer, not bodily but spiritually.

We have said to you a little before, that Christ hallowed bread and wine, before his passion, for housel, and said, "This is my body and my blood." He had not yet suffered, but, nevertheless, he changed, through invisible might, the bread to his own body, and the wine to his blood, as he had before done in the wilderness, before he was born as man, when he changed the heavenly meat to his flesh, and the flowing water from the stone to his own blood. Many men ate of the heavenly meat in the wilderness, and drank the ghostly drink, and, nevertheless, became dead, as Christ said. Christ meant not the death which no man may avoid, but he meant the eternal death, which some of the people had merited for their unbelief. Moses and Aaron, and many others of the people who were pleasing to God ate the heavenly bread, but they died not the eternal death, although they departed by the common death. They saw that the heavenly meat was visible and corruptible, but they understood spiritually concerning the visible thing, and partook of it spiritually. Jesus said, "He who eateth my flesh, and drinketh my blood, shall have everlasting life." He did not command the body with which he was invested to be eaten, nor the blood to be drunk which he shed for us; but he meant by that speech the holy housel, which is spiritually his body and
lichama and his blöd: and se ðe þæs onbyrigð mid geleaffulre heortan, he hæfð þæt ece líf.

On ðære ealdan æ geleaffulle menn offrodon Gode mislice lác, ðe hæfðon towearde getácnunge Cristes lichaman, ðe he sylf, for urum synnum, siððan geoffrode his Heofenlican Fæder to onsægedynysse. Witodlice þis husel, ðe nu bið gehalgod æt Godes weofode, is gemynd Cristes lichaman, þe he for ðus geoffrode, and his blödes, þe he for ðus ageat, swa swa he sylf het, “Doð þis on minum gemynde.’’

Æne ðrowade Crist ðurh hine sylfne, ac swa-ðeah dæg-hwomlice bið his þrowung ge-edniwod þurh gerynu þæs hal-gan husles æt ðære halgan mæssan; forði frenað seo halige mæsse micclum ge þam lybbendum ge þam forðfarenum, swa swa hit for oft geswutelod is. Us is eac to smeagenne, þæt þæt halige husel is ægðer ge Cristes lichama ge ealles geleaffulles folces, æfter gastlicere gerynu, swa swa se wisa Augustinus be ðan cwæð, “Gif ge willað understandan be Cristes lichaman, gehyrad þone apostol Paulum, þus cwæð-ende, Ge soðlice sindon Cristes lichama and leomu. Nu is cower gerynu geleð on Godes mysan, and ge underfoð eower gerynu, to ðan þe ge sylfe sind. Beoð þæt þæt ge geseoð on þam weofode, and underfoð þæt þæt ge sylfe sind.” Eft cwæð se apostol Paulus he ðisum, “We manega sindon án hláf and án lichama.” Understandað nu and blissiað; fela sind án hláf and án lichama on Criste. He is ure heafod, and we sind his lima. Ne bið se hláf of ánnum corne, ac of manegum; ne þæt wín of ánre berian, ac of manegum. Swa we sceolon eac habban ánnysse on urum Drihtne, swa swa hit awritten is be þam geleaffullan werode, þæt líf væron on swa micelre ánnysse, swilce him eallum være án sawul and án heorte.

Crist gehalgode on his beode þa gerynu ure sibbe and ure ánnysse. Se ðe underfeð þære ánnysse gerynu, and ne hylt þone bend þære soðan sibbe, ne underfeð he na gerynu for him sylfum, ac gecyðnysse togeanes him sylfum. Micel gód
his blood: and he who tastes that with believing heart shall have everlasting life.

In the old law believing men offered to God divers gifts, which had a future tokening of Christ's body, which he himself, for our sins, afterwards offered to his Heavenly Father as a sacrifice. Verily this house, which is now hallowed at God's altar, is a remembrance of Christ's body, which he offered for us, and of his blood, which he shed for us, as he himself commanded, "Do this in remembrance of me."

Christ suffered once through himself, but yet his passion is renewed daily through the mystery of the holy house at the holy mass; therefore the holy mass greatly benefits both the living and the departed, as has very often been manifested. We have also to consider, that the holy house is both the body of Christ and of all believing people, by a ghostly mystery, as the wise Augustine said of it, "If ye will understand concerning the body of Christ, hear the apostle Paul, thus saying, Ye are truly Christ's body and limbs. Now your mystery is laid on God's table, and ye receive your mystery, for which ye yourselves are. Be that which ye see on the altar, and receive that which ye yourselves are."

Again the apostle Paul said of this, "We many are one bread and one body." Understand now and rejoice; many are one bread and one body in Christ. He is our head, and we are his limbs. The bread is not of one corn, but of many; nor the wine of one berry, but of many. So we should also have unity in our Lord, as it is written of the faithful company, that they were in so great unity, as if there were for them all one soul and one heart.

Christ hallowed on his table the mystery of our peace and our unity. He who receives the mystery of unity, and holds not the bond of true peace, receives not the mystery for himself, but as a witness against himself. Great good it is to
SERMO DE SACRIFICIO IN DIE PASCAE.

biō cristenum mannum ḫet hī gelome to husle gān, gif hī unscaēðsignysse on heora heortan berad to ʰam weofode, gif hī ne beod mid leahtrum ofsette. ḫam yfelan men ne becymō to nānum gōde, ac to forwyrd, gif he ʰæs halgan husles unwurđe onbyrigō. Halige bēc beodað ḫet man gemenege wēτer to ʰam wīne ʰe to husle sceal, forðan ʰe ʰet wāτer hēfō ʰæs folces getācnunge, swa swa ʰet wīn Cristes blōdes; and forði ne sceal nādor buton ʰdrum beōn geoffrod ēt ʰære halgan mēssan, ʰet Crist beo mid us, and we mid Criste; ʰet heafod mid ʰam leomum, and ʰa leomu mid ʰam heafde.

We woldon gefyrn trahtnian be ʰam lāmb, ḫe se calda Israhel āt heora Easter-tide geoffrodon, ac we woldon ērest eow gereccan ymbe ʰās gerynu, and siēðan hū hit man ʰicgan sceal. ʰet getācnigendlice lāmb wēs geoffrod ēt heora Easter-tide, and se apostol Paulus cwāð on ʰisum dægþerlicum pistole, ʰet Crist is ure Easter-tid, séde for ūs wēs geoffrod, and on ʰisum dæge of deaðe arās. Israhel ðigde ʰæs lāmbes flāsc, swa swa God bebead, mid þeorfum hlāfum and feldlicum lactucum; and we sceolon ʰicgan ʰet halige husel, Cristes lichaman and his blōd, buton beorman yfelynysse and mānfulynysse. Swa swa se beorma awent ūa gesceasta of heora gecynde, swa awendað eac leahtras ūas mannes gecynd fram unscaēðsignysse to gewemmedynysse. Se apostol tæhte ʰet we sceoldon wistfullian na on yfelynysse beorman, ac on þeorfnyssum syferynysse and sodfæstynysse. Lactuca hatte seō wyrt ūe hī etan sceoldon mid ʰam þeorfum hlāfum; heo is biter on ʰigene: and we sceolon mid biter-ynysse sóðre behreowsunge ure mōd geclaensian, gif we willað Cristes lichaman ʰicgan. Naes ʰet Israhela folc gewunod to hreawum flāsc, þeah ðe God him bebeð ʰet hī hit hreaw ne ētton, ne on wētēre gesōden, ac gebrād to fyre. Se wile ʰicgan Godes lichaman hreawne, seðe buton gesceade wēν ʰet he wāre ānfeald man ūs gelēc, and nāre God. And se ðe, āfter menniscum wisdomē, wile smeagan ymbe ʰa gerynu Cristes flæsclicynysse, he deð swilce he seðe ʰæs lāmbes
Christian men that they frequently go to house, if they bear innocence in their hearts to the altar, if they are not possessed with sins. For the evil man it turns to no good, but to perdition, if he unworthy taste the holy house. Holy books enjoin that water be mixed with the wine destined for house, because water is typical of the people, as the wine is of the blood of Christ; and, therefore, that neither should be offered without the other at the holy mass, that Christ may be with us, and we with Christ; the head with the limbs, and the limbs with the head.

We would long since have treated of the lamb, which the old Israel offered at their Easter-tide, but we would first relate to you concerning this mystery, and afterwards how it is to be eaten. The typical lamb was offered at their Easter-tide, and the apostle Paul said in this day's epistle, that Christ is our Easter-tide, who was offered for us, and on this day arose from death. Israel ate the flesh of the lamb, as God commanded, with unleavened bread and field lettuces; and we should partake of the holy house, Christ's body and his blood, without the barm of evilness and wickedness. As barm changes creatures from their nature, so also sins change the nature of man from innocence to corruption. The apostle taught that we should feast not on the barm of evilness, but on the unleavened loaves of soberness and truth. Lettuce the plant was called which they were to eat with the unleavened loaves; it is bitter in the eating: and we should purify our minds with the bitterness of true repentance, if we desire to partake of Christ's body. The people of Israel were not accustomed to raw flesh, though God commanded them not to eat it raw, nor sodden in water, but roasted at the fire. He will partake of God's body raw, who without reason weens that he was a simple man like unto us, and not God. And he who, according to human wisdom, will inquire into the mystery of Christ's incarnation, does as though he seethed
SERMO DE SACRIFICIO IN DIE PASCAE.

flæsc on wætere; forðan de wæter getâcnað on þyssere stowe mennisc ingehyd. Ac we sceolon witan, þæt ealle ða gerynu Cristes menniscenysse wæron gefadode þurh mihte þæs Halgan Gastes, þonne ðiege we his lichaman gebrædne to fyre, forðan de se Halga Gost com on fyres hiwe to ðam aposto-

lum, on mislicum gercordum. Israhel sceolde etan þæs lâmbes heafod, and ða fêt, and þæt innwerde, and þær nán ðing belifan ne moste ofer niht; gif þær hwæt belife, forð-bærnan þæt on fyre; and ne tobræcon ða hán. Æfter gast-

licum andgite we etad þæs lâmbes heafod, þonne we underforð Cristes godcundnisse on urum geleafan. Eft, ðonne we his menniscenysse mid lufe underforð, þonne ete we þæs lâmbes fêt, forðan de Crist is angynn and ende, God ðær ealle worulda, and man on þyssere worulde geendunge. Hwæt is þæs lâmbes innwerde buton Cristes digelan beboda? ða we etad þonne we lifes word mid grædignysse underforð. Nán ðing ne moste þæs lâmbes belifan oð merien, forðan þe Godes cwýdas sind to sneagenne mid swa micelre carfulnysse, swa þæt ealle his beboda mid andgite and weorse beon asmeade on nihte ðises andwerdan lifes, ærðan ðe se endencxta dæg þæs gemænelican ðristes æteowige. Gif we ðonne ealle ða gerynu Cristes flæselicenysse ðurhsmeagan ne magon, ðonne sceole we þa lafe betæcan þæs Halgan Gastes mihte mid sôdre eadmôdnysse, and na to dyrstelice embe ða deopan digelnyssa ofer ures andgites mæðe smeagan.

Hí æton þæt lâmb mid begyrðum lendenum. On lendenum is seo galnys þæs lichaman, and se ðe wile þæt husel ðiegan, hê sceal gewrîðan þa galnysse, and mid clænnysse ða halgan ðigene onfôn. Hí væron eac gesceode. Hwæt sind gescý buton deadra nytena hyda? We beod soðlice gesceode, gif we geesenlæcað mid urum færelde and weorse forðfarenra manna lif, þæra ðe Gode gedugon þurh gehaltsunnysse his beboda.

Hí hæfdon him stæf on handa æt ðære ðigene. Se stæf getâcnað gymene and hyrdraedene. ða ðe bet cunnon and
the flesh of the lamb in water; for water in this place betokens human knowledge. But we are to know, that all the mysteries of Christ's humanity were ordained through the might of the Holy Ghost, then eat we his body roasted at the fire, because the Holy Ghost came in form of fire to the apostles, in various tongues. Israel was to eat the lamb's head, and the feet, and the inward part, and nothing might there remain over night; if anything remained, it was to be burnt in the fire; and they were not to break the bones. In a ghostly sense we eat of the lamb's head, when we receive the divinity of Christ into our belief. Again, when we with love receive his humanity, then eat we the feet of the lamb, for Christ is beginning and end, God before all worlds, and man at the ending of this world. What is the lamb's inward part but Christ's occult commands? those we eat when with eagerness we receive the word of life. Nothing of the lamb might remain until morning, because the words of God are to be considered with so great carefulness, that all his commands, with understanding and effect, be pondered over in the night of this present life, ere the last day of the universal resurrection appears. But if we cannot investigate all the mysteries of Christ's incarnation, then should we with true humility commit the remainder to the might of the Holy Ghost, and not too daringly, beyond the compass of our understanding, inquire concerning those deep secrets.

They ate the lamb with girded loins. In the loins is the lust of the body, and he who will eat the housel shall bind up lust, and with chastity receive the holy aliment. They were also shod. What are shoes but the hides of dead beasts? We shall be truly shod, if in our course and work we imitate the lives of men departed, who throve to God through observance of his commandments.

They had staff in hand at the refection. The staff betokens care and guardianship. They who better know and can should
ALIUS SERMO DE DIE PASCAE.

magon, sceolon gyman o'dra manna, and mid heora fultune underwryðian. Dam gemettum væs bebôden þæt hí sceoldon caflice etan, forðan ðe God onscunað þa sleacnyssse on his ðegnum, and ða he lufað þe mid Godes cafnyssse þæs ecan lifes myrhðe secað. Hit is awritten, "Ne elca ðu to ge-
cyrrenne to Gode, ðy-læs þe se tîma losige þurh ða sleacan
elcunge." Þa gemettan ne moston þæs lâmbes bán scænan, ne ða cempan ðe Crist ahengon ne moston tobrecan his halgan sceancan, swa swa hí dydon þæra twegra sceæðena, ðe him on tvá healfa hangodon. Ac Drihten arás of deaðe
gesund, buton ælceræ forrotodnyssse, and hí sceolon geseðn
æt ðam micclan dôme hvæne hí gewundodon vælhwælwlice
on rôde.

Þeos tîd is gehâten on Ebreiscum gereorde Pascha, that
is on Leden 'Transitus,' and on Englisc 'Færled'; forðan
ðe on ðisum dæge ferde Godes folc fram Egypta-lande ofer
ða Readan sæ, fram ðeowte to ðam behâtenan earde. Ure
Drihten ferde eac on þisne timan, swa swa se godspellere
Iohannes cwæð, fram ðisum middanearde to his Heofonlican
Fæder. We sceolon fyligan urum Heafde, and faran fram
deofle to Criste, fram ðissere unstæðigian worulde to his
staðelfæstæn rice; ac we sceolon ærest, on urum andwerdan
life, faran fram leahtrum to halgmægnum, fram undæawum
to gôdum ðæawum, gif we willað æfter ðisum lænan life
faran to ðam ðecan, and, æfter urum æriste, to Hælende Criste.
He ðís gelæde to his Lifigendan Fæder, þe hine sealde for
urum synnum to deaðe. Sy him wuldor and lôf þære wel-
dæde on ealre worulda woruld. Amen.

ALIUS SERMO DE DIE PASCAE.

HIT is.swiðe gedafenlic, þæt ge on ðisum drihtenlicum æriste
sume lârlice word æt eowerum lærewum gehyon.

Lucas se Godspellere awrât on Cristes béc, þæt on ðisum
have care of other men, and support them with their aid. The partakers were commanded to eat quickly, because God abominates slackness in his servants, and he loves those who with the speed of God seek the joy of everlasting life. It is written, "Tarry not to turn to God, lest the time be lost through slothful delay." The partakers might not break the bones of the lamb, nor might the soldiers who hanged Christ break his holy legs, as they did those of the two thieves who hung on the two sides of him. But the Lord arose from death sound, without any corruption, and they shall see at the great doom him whom they cruelly wounded on the rood.

This tide is in the Hebrew tongue called Pascha, that is in Latin, Transitus, and in English, Passover; because on this day God's folk passed from the land of Egypt over the Red sea, from thraldom to the promised country. Our Lord also passed at this time, as the evangelist John said, from this world to his Heavenly Father. We should follow our Head, and pass from the devil to Christ, from this unsteady world to his steadfast kingdom; but we should first, in our present life, pass from sins to holy virtues, from vices to good morals, if we desire, after this transitory life, to pass to the life everlasting, and, after our resurrection, to Jesus Christ. May he lead us to his Living Father, who gave him to death for our sins. Be to him glory and praise for that beneficence to all eternity. Amen.

ANOTHER SERMON ON EASTER-DAY.

IT is very fitting, that on this divine resurrection ye hear some instructive words from your teachers.

Luke the Evangelist wrote in the book of Christ, that on
Easterlicum dæge "codon twegen Drihtnes leorning-cnihtas to anre byrig, seo wæs fīf mila fram Hierusalem, Emmaus gehāten: þa codon hī, sprecende ymbe þæs Hælendes hrowunge him betwynan;" et reliqua.

On ðīsum andwerdan dæge gelāmp ðīs, þeah þe þis godspel æt ðūre mæssan gēræd sy. Gregorius, se halga papa, ure apostol, trahtnode þis godspel mid sceortre trahtnunge, and cwæð, Mine gebroðra þa leofostan, efne ge gehyrdon þæt ure Drihten æfter his ærīste hine æteowode on sīðfæte his twām leorning-cnihtum, na fulfremedlice be him gelyfendum, ac be him sprecendum; and hē nolde for ðære twynunge him æteowian his oncnawennyse. Swa dyde Drihten on heora gesihðe swa swa hī sylfe dydon on heora heortum. Hī soðlice hine luðodon wiðinnan, and swa-ðéah him twynode be his ærīste; Drihten hīm wæs andwerd wiðutan, and swa-ðéah him ne geswutelode hwæt hī wæs. Hē gefylde his behát, þe hē ær his hrowunge gecwæð, "Swa hwær swa beoð twegen ðīðe ðry gegadrode on minum naman, þær ic sylf beo him to-middes." Hē ðreade heora andgites heardnyse, and him geopenode þa halgan gewritu þe be him wæron gesette; and swa-ðéah hē wæs him geduht swilce ælðeodig for ðære twynunge.

Be ðīson we magon tocnawan þæt ðūs is twyfeald neod on bōclicum gewritum. Anfeald neod ðūs is, þæt we þa bōclican lāre mid carfullum mōdesmeagan; oðer þæt we hī to weorcum awendan. Gif Moyses and ealle witegan witegodon þæt Crist sceolde, ðūrþ nearunysse his hrowunge, into his heofonlican wuldre faran, hūmeta mæg ðonne se beón cristen getead, seðe nele, be his andgites mæðe, þa bōclican gewritu aspyrian, hū hī to Criste belimpað, ne ðūrþ nārue earfoðnyssse þæt ece wuldor mid Criste geearnian?

Hī þa galaðodon hine to heora gest-huse, and him mete gebudon, and hine on þam gereorde oncnecowon, þone þe hī ne mihton on onwrigennyse haliges gewrites oncnawon. Naeron hī onlihte þurh þæt þæt hī Godes beboda gehyrdon,
this Easter day "two of the Lord's disciples went to a town, which was five miles from Jerusalem, called Emmaus: then went they, speaking among themselves of the passion of Jesus:” et reliqua.

On this present day this happened, though this gospel is read at another mass. Gregory, the holy pope, our apostle, has expounded this gospel in a short exposition, and said, My dearest brothers, behold ye have heard that our Lord after his resurrection appeared on a journey to his two disciples, who did not fully believe concerning him, but were speaking of him; and he would not, on account of their doubt, show that he knew them. The Lord did in their sight as they themselves did in their hearts. They truly loved him within, and yet doubted as to his resurrection; the Lord was present to them without, and yet did not manifest to them who he was. He fulfilled his promise, which he made before his passion, "Wheresoever two or three shall be gathered together in my name, there I myself will be in the midst of them." He reproved the hardness of their understanding, and opened to them the holy writings which had been composed concerning him; and, nevertheless, he appeared to them as a stranger, because of their doubt.

By this we may know that we have a twofold need in book-writings. Our simple need is to consider with careful mind the written lore; the other, to turn it to works. If Moses and all the prophets prophesied that Christ, through the anguish of his passion, should pass into his heavenly glory, how then can he be accounted a christian, who will not, according to the capacity of his understanding, search the book-writings, how they refer to Christ, nor through any difficulty merit with Christ eternal glory?

They then invited him to their guest-house, and offered him meat, and knew him at the refectio, whom they might not know by the revelation of the holy writ. They were not enlightened because they had heard the commandments
ac hī wurdon onlihte ᾶαδά hī Godes beboda to weorce āwen-
don, þurh ᾶα cumliðnysse; forðan ðe hit is awritten, þæt ða
ne beoð rihtwise getealde mid Gode, ᾶα ðe buton weorce his
beboda gehyrað; ac ᾶα beoð rihtwise getealde, þe mid weorc-
cum his beboda gefyllað. Efnæ ure Drihten nāes oncnawen,
ᾶαδά he on sīðfæte hī gespræc, ac ᾶαδά hē mid him gereor-
dode, þa weard hē oncnawen þurh heora cumliðnysse. Mine
gembroðra, luflað cumliðnysse and sōðre luftu weorc, swa swa
se apostol Paulus ᾶα geleæfullan ǣode þisum wordum tihte,
“Wunige betwux eow lufu sōðre broðerrædene, and ne
forgymeelasige ge cumliðnysse.”

Sume gecwemdon englum on heora gest-husum underfang-
enum þurh cumliðnysse. Be þisum eac cwæð se apostol
Petrus, “Beoð cumliðe eow betwynan, buton ceorungum.”
Drihten sylf cwæð, “Ic wæs cuma, and ge me underfengon.”
Witodlice cumliðnys is swīde hlisful ðing, and asteald þurh
halgum heahfærderum. Sum hīredes ealdor beode cumlið-
nysses mid micelre gecneordnysse, and dæghwomlice ælðeodige
men æt his mysan gereordode. Hwæt ða, on sumum dæge
com sum ælðeodig man betwux þam oðrum to his mysan,
and se hīredes ealdor, swa swa his gewuna wæs, bær him
wæter to handum. Þa færlice fordwān se foresǣda ælðeodiga
of his gesihīþum, and hē ðæs micclum wundrode. Eft on
þære ylcan nihte, cwæð se Hælend þurh onwrigennysse to
þam hīredes hlaforde, “Oðrum dagum þu underfenge me on
minum limum, gyrstan-dæg þu underfenge me on me sylfum.”
Smeaðað nu, mine gebroðra, hū micel miht stent on cumlið-
nyssse, gif heo bið orhlyte ydeles gylpes. Drihten gelæaste
þam hīredes hlaforde þæt þæt hē on his godspelle gecwæð,
“Se þe underfeð þæne lytlíng on minum naman, hē under-
feð me sylfne.” Sy lōf and wuldor ē þam welwylleðand
Hælende. Amen.
of God, but they were enlightened when they turned the commandments of God to work, by hospitality; for it is written, that they shall not be accounted righteous with God, who without work hear his commandments; but they shall be accounted righteous, who fulfil his commandments with works. Lo our Lord was not known, when he spake with them on the journey, but when he ate with them, then he became known through their hospitality. My brothers, love hospitality and works of true love, as the apostle Paul stimulated the faithful people in these words, "Let the love of true brotherhood dwell among you, and neglect not hospitality."

Some through hospitality have given pleasure to angels, whom they received into their guest-houses. Of this also the apostle Peter said, "Be hospitable among yourselves, without murmuring." The Lord himself said, "I was a guest, and ye received me." Verily hospitality is a very excellent thing, and was established by the holy patriarchs. A chief of a household practised hospitality with great assiduity, and daily entertained strangers at his board. Behold on a certain day a stranger came among others to his table, and the chief of the household, as was his wont, bare water to him for his hands. The before-said stranger then suddenly vanished from his sight, and thereat he greatly wondered. Afterwards, on the same night, Jesus through revelation said to the master of the household, "On other days thou hast received me in my limbs, yesterday thou receivest me in myself." Consider now, my brothers, what great virtue exists in hospitality, if it be void of vain-glory. The Lord made good to the master of the household that which he said in his gospel, "He who receiveth one little one in my name, he receiveth myself." Be ever praise and glory to the benevolent Jesus. Amen.
FERIA IV. IN HEBDOMADE PASCAE.

GELOME æteowode ure Drihten hine sylfne his learning-cnihtum æfter his æriste, and mid him ðigde lichamlice bigleofan, and hi mid his ðære getrymde. Sume his geswute-lunge we eow sædon on ðære stowe, sume we willað eow nu seegan, nu ge her gegaderode syndon. We wenað þæt ge ealle on andwerdnyssse her ne beon to þam dæge þe we þæt godspel rædan sceolon.

Iohannes se Godspellere avrât on þære forðan Cristes béc, þus cweðende, “Manifestauit se Iesus ad mare Tyberiadius:” et reliqua: “Se Hælend hine geswutelode æfter his æriste æt þære sære Tyberiadiis his seofon learning-cnihtum,” etc.

Gregorius trahtnode þis godspel, and smeade hwî Petrus oððe heora ðuig to þan eft fenge þe hē ær forlēt. Witodlice Petrus wes fisere ær his gecyrrednyssse, and Matheus wæs tollere. Petrus gecyrde eft to his fixnoðe, and Matheus næfre æfter his gecyrrednyssse æt toll-setle ne sæt; forðan þæ se ðæter is þæt man him þurh fixnoðe bigleofan tilige, and ðæter þæt man þurh toll feoh gegadrige. Sume teolunga sind þæ man begän mæg buton synnum, sume sind þæ man earfoðlice mæg oððe nateshwon buton synnum begän. Is forði neod þam þe to Gode ðærædlice bihæ, þæt his mōd ne ge-edlæce ða teolunga þe hine fram Gode wemað. Petrus hæfde unpleolice teolunge ær his gecyrrednyssse, and he eac forði eft buton pleo to his fixnoðe gecyrde.

Se Hælend stōð on þam strande, þaða he hine geswutelode his learning-cnihtum æfter his æriste, and nolde gān up on þam sælicum yðum, swa swa he dyde ær his ðrowunge. Seo sǣ getācnæ þas andwerdan woruld, and þæt strand getācnode þa ecan stadolfæstnyssse þæs towerdan lifes. Hī swuncon on þære sǣ, forðan þe hī wærón þa-gyt on geswincfullum yðum þises deadlican lifes. Se Hælend stōð on þam strande,
OUR Lord, after his resurrection, frequently appeared to his disciples, and with them bodily ate food, and confirmed them with his teaching. Some of his manifestation we have related to you in another place, some we will now relate to you, now that ye are here assembled. We ween that ye will not all be present here on the day when we shall read that gospel.

John the Evangelist wrote in the fourth book of Christ, thus saying, "Manifestavit se Jesus ad mare Tiberiadis," et reliqua: "Jesus showed himself after his resurrection at the sea of Tiberias to his seven disciples," etc.

Gregory has commented on this gospel, and considered why Peter or any of them again took to that which they had before abandoned. For Peter before his conversion was a fisher, and Matthew a toll-gatherer. Peter turned again to his fishing, but Matthew after his conversion never sat at the toll-seat; because it is one thing that a man provide himself sustenance by fishing, and another that a man accumulate money by toll. Some occupations there are that a man may follow without sins, some there are that a man can hardly, or not at all follow without sins. It is, therefore, needful for him who steadfastly inclines to God, that his mind approach not those pursuits which may seduce him from God. Peter had an occupation void of peril before his conversion, and he, therefore, turned again without peril to his fishing.

Jesus stood on the strand, when he showed himself to his disciples after his resurrection, and would not go upon the sea waves, as he did before his passion. The sea betokens this present world, and the strand betokened the eternal stability of the life to come. They toiled on the sea, because they were yet in the toilsome waves of this mortal life. Jesus stood on the strand, because, through his resurrection, he
forðan ți he hæfde ðurh his ærist ealle deadlicynyssa aworpen, swilce hê mid weorcum hî gespræce, 'Nelle ic on sæ eow æteowian, forðan ți ic ne eom mid eow on geswinefullum yðum andwerdre deadlicynyssse.'

Heora fixnoðe gelâmp micel earfoðyns, þæt Cristes tâcne gelumpe micel mârsung. We rædað on Cristes hêc, þæt Drihten hete tuwa awurpan net on fixnoðe; ðene âr his ðrowunge, and Ôdre sidë æfter his æriste. He hêt ær his ðrowunge wurpan, ac hê ne scyrde on hwæðere healfe hî þæt net wurpan sceoldon. Æfter his æriste he het wurpan þæt net on þa swîðran healfe þaes rewetes, for ðære getâcnunge. Seo swîðre healfe getâcnad ða gðadan, and seo wynstre ða yfelan. Se ærra fixnoð ær Cristes ðrowunge getâcnode þas andwerdan geladunge ðe we on sindon; and se æťra fixnoð, æfter Drihtnes æriste, getâcnode þa towerdan geladunge gecorenra manna to ðam ecan life. On ðam ærran fixnoðe wurdon swa fela gelæhte þæt þæt net toberst; and swa fela manna gebugad to geleasfan on ðissere andwerdan geladunge, þæt hî sume eft út-berstað ðurh widercorenynsse and leathrum heora ðwyran lifes. On ðam æťran fixnoðe wurdon gelæhte micelc and manega fixas, and þæt net swa-þeah adolode, forðan ți nán man ne ætberst út of ðære towearadan geladunge, sididan hê to Godes rice becymð; ac hî wunað æfre sididan ealle on singalre sibbe, on ècerè stadolfæstynsse.

Petrus teah þæt net to lande, forðan ți him is sinderlice betæht hyrdraeden ofer callum cristenum mannun, swa swa Drihten him to cwæð ðríwa æt þisum ylcan gereorde: he cwæð, "Petrus, lufast tı me? He cwæð, Drihten, tı wást ealle ðing, and þu wást þæt ic tı lufige. Drihten cwæð him to, Gif tı me lufige, læswa mine scep.'" Drihtnes scep sindon cristene men; swilce he cwæde, 'Gif tı me lufige, cyð þa lufe tı tı to me hæfst minum folce, mid -BEGIN箦re gy-
mene.' Witodlice Petrus tihð tàa geleaffullan of yôigendre se þyssere worulde, and fram flæsclicum lustum to ðære ecan
had cast off all mortalities, as if he in reality said to them, 'I will not appear to you on the sea, because I am not with you in the toilsome waves of the present mortality.'

Great vexation attended their fishing, that a great glory might attend Christ's miracle. We read in the book of Christ, that the Lord twice commanded the net to be cast in fishing; once before his passion, and the second time after his resurrection. Before his passion he commanded it to be cast, but he did not distinguish on which side they should cast the net. After his resurrection he commanded them to cast the net on the right side of the ship, for a tokening. The right side betokens the good, and the left the evil. The former fishing, before Christ's passion, betokened this present church in which we are; and the second fishing, after the Lord's resurrection, betokened the future church of men chosen to everlasting life. In the former fishing so many were caught that the net burst; and so many men turn to belief in this present church, that some of them again burst out through reprobation and the sins of their perverse life. In the second fishing great and many fishes were caught, and the net, nevertheless, continued sound, because no man will escape from the future church, after he comes to the kingdom of God; but they will dwell ever after in constant peace, in everlasting steadfastness.

Peter drew the net to land, because to him is especially committed the guardianship over all christian men, as the Lord thrice said to him at this same refection: he said, "Peter, loveth thou me? He said, Lord, thou knowest all things, and thou knowest that I love thee. The Lord said to him, If thou loveth me, feed my sheep." The Lord's sheep are christian men; as if he had said, 'If thou loveth me, show the love that thou hast for me to my people by thy care.' Verily Peter draws the faithful from the billowy sea of this world, and from fleshly lusts to the eternal steadfast-
staðolfæstnysse, þurh his lære, þurh tācna, þurh æingrædene, þurh miltsunge him forgynfarre mihte.

þæt getel særa hæfð märan getācnunge þonne ge understandān magon. Ḥi gemetton fyr, and fisc on uppon, and hlāf on em, þæda Ḥi to lande comon. Se gebreada fisc and se hlāf hæfsdon ðære getācnunge. Se fisc getācnode þone Hælend, þe wæs on sære earfðónysse his frowunge gebread; and Ḥi is se liþica hlāf, ðe afett ægðer ge englas ge menn. þæt fyr getācnode þone Halgan Gast, þurh þone we beoð gehalgode, and ealle synna beoð þurh hine forgynfe. We rædað on ðøre stowe, þæt Crist æte æfter his æriste gebreadne fisc and hunies beobread. Hwæt getācnode se gebreadda fisc, buton þone geðrowodan Crist? Hwæt ðæs hunies beobread, buton his Godcundnysse swetnysse? Beobread is on twâm ðingum, on weaxe and on hunie. Crist is on twâm edwistum, on unagunnenre Godcundnysse and on ongunnenre mennisc-nysse. Ḥe wæs ðæs geworden on his frowunge gebread fisc, and on æriste hunies beobread. Ḥe gereordode hine æfter his æriste mid seofon leorning-þnihtum, forðan ðe he ge-swutelode mid þære dæde, þæt þa men becumað to his ecan gereorde, þe on anwerdum-life þurh geearnungum becumað to seofonfealdre gif þæs Halgan Gastes: þa sind wisdom and andgit, ræd and strengð, ingehyd and ærðæstnys: Godes ege is se seofða. Þurh ðæs seofon mægenu bið þæt ece lif geearned. Witodlice se ðe Cristes Gast on him næfd, nis se his.

Eow is to witenne þæt ðeœs wucu is geteald to ðum dæge, æfter gastlicere gerynu. Be þam dæge cwæð se witega, "Hæc est dies quam fecit Dominus; exultemus et lætemur in ea;" "Ðæs is se dæg þe Drihten worhte; uton blissian and fægnian on þam dæge." We sceolon blissian on urum Drihtne and on ure alysednyssse, na on hígleaste ðode on woruldclicum gedwyldum. Uton beôn swa swa we singað, "dæg, and na ðeœstru." Forwel fela sind þe wyllað on ðisum dagum drincan ðo speowðan, and fracodlice him be-
ness, through his doctrine, through miracles, through mediation, through merciful use of the power given to him.

The number of the fishes has a greater tokening than ye can understand. They found fire, and fish upon it, and bread close by, when they came to land. The broiled fish and the bread had one tokening. The fish betokened Jesus, who was broiled in the anguish of his passion; and he is the bread of life, which feeds both angels and men. The fire betokened the Holy Ghost, through whom we are hallowed, and all sins will through him be forgiven. We read in another place, that Christ ate after his resurrection broiled fish and honey-comb. What betokened the broiled fish but the suffering Christ? What the honey-comb, but the sweetness of his Divinity? A honey-comb consists of two things, of wax and of honey. Christ is of two substances, of Divinity without beginning, and of humanity with beginning. For us at his passion he became a broiled fish, and at his resurrection a honey-comb. He refected himself after his resurrection with seven disciples, because he would by that deed manifest, that those men come to his eternal refection, who in the present life through merits come to the sevenfold grace of the Holy Ghost: which are wisdom and understanding, counsel and strength, knowledge and piety: awe of God is the seventh. Through these seven virtues everlasting life is earned. But he who has not the Spirit of Christ within him is not his.

Ye are to know that this week is accounted as one day, according to a ghostly mystery. Of that day said the prophet, "Hæc est dies quam fecit Dominus; exultemus et lætemur in ea:" "This is the day which the Lord hath made; let us exult and rejoice in that day." We should exult in our Lord and in our redemption, not with heedlessness or with worldly irregularities. Let us be as we sing, "day, and not darkness." Very many there are who on this day will drink to vomiting, and shamefully brawl among
twynan sacian; ac ðillice ne magon singan þone losfang, "þes is se dæg þe Drihten worhte." Him andwyrt þærrihte Drihten, 'Ge sind þeostru, and na leoh. Gif ge willað beðn se dæg þe ic worhte, lybbeð þonne rihtlice, þæt ge habbon soðfæstnysse leoh on eowerum heartlice, and þæt ne beo næfre ðurh leahtras aewenced.'

þæt soðe Leoh, Hælend Crist, de onlihte ealne mid-daneard, onlihte ure mód mid his godcundan leohote; and þæt ne beo næfre ðurh þone lǣcan deofol adwæsced, þæt we mid leohote ures geleafan and göðum geearnungum to ðam ecum life beçuman moton. Amen.

KAL. MAII.

APOSTOLORUM PHILIPPI ET IACOBI.

PHILIPPUS, se Godes Apostol, þe we on ðisum dæge wurðiað, bodade godspel anrædlice hæðenum þeodum geond twentig geara fæce æfter Cristes ðrowunge, on ðam lande þe is gehatæn Scidxia. Da gelæhton hine þa hæðenan, and gelæddon to heora deofolgyld, þær þær wæs án ormæte draca, se ofsloh þærrihte þæs hæþengyldan sunu, scede þær þa stor-cyllan to ðære ofrungæ. Se draca ofsloh eac twegen gerefan þære ylcan scire, on þæra hæftnedum wæs se apostol Philippus gehæfd. Witodlice ðurh þæs dracan blæd eal seo menigu micclum wareð geüntrumod. Þa cwæð se apostol Philippus to ðam ymbstândendum folce, "Hlystæð mines rædes, and eower hæl bið ge-edniwod, and þæs deadan beðr arærede, and se draca, þe cow derigendlic is, bið aðlyged on mines Godes naman." Hi ealle cwæðon, "Hwæt tæcest ðu us to ræde?" Se apostol cwæð, "Towurp þis deofolgild, and tocwysað, and arærað Cristes rôde-tácnum on þære stowe, and gebiddað cow to ðære." Da ongunnun ða hryman, þe ðurh þæs dracan blæde alefode wæron, "Wurde ure miht ge-
themselves; but such may not sing the hymn, "This is the
day which the Lord hath made." The Lord would straight-
ways answer them, 'Ye are darkness, and not light. If ye
will be the day that I made, live then rightly, that ye may
have the light of truth in your hearts, and that that be
through sins never quenched.'

May the true Light, Jesus Christ, who enlighteneth all
the world, enlighten our minds with his divine light; and
may that never, through the hostile devil, be extinguished,
that we with the light of our belief, and with good deserts
may come to the everlasting life. Amen.

MAY I.

THE APOSTLES PHILIP AND JAMES.

PHILIP, the Apostle of God, whom we on this day honour,
steadfastly preached the gospel to the heathen nations
during a period of twenty years after Christ's passion,
in the land which is called Scythia. Then the heathen
seized him, and led him to their idol, where there was an
immense dragon, which straightways slew the son of the
idolater who bare the censer to the offering. The dragon
slew also two counts of the same shire, in whose custody the
apostle Philip was held. Verily by the dragon's breath all
the multitude was greatly sickened. Then said the apostle
Philip to the folk standing around, "Listen to my counsel,
and your health shall be renewed, and these dead shall be
raised, and the dragon, which is destructive to you, shall be
put to flight in the name of my God." They all said,
"What teachest thou us for counsel?" The apostle said,
"Cast down this idol, and crush it, and raise up the sign of
Christ's rood on the place, and pray to that." Then begun
those to cry, who had been hurt by the dragon's breath,
edniwod, þonne towurpe we ðis deofolgild.’ Da cwæð se apostol to ðam dracan, ‘Ic þe bebeode, on naman Hælendes Cristes, þæt þu gewite of ðyssere stowe, and far to westene, ðær ðær manna drohtnung nis; and þu nánun men on ðínun fram-fære ne drece.’ Da ferde se reða draca ardlice aweg, and nahwar siðdan ne æteowode. Se apostol Philippus arærde ða of deade, on Godes naman, ða þry deadan þe se draca acwealde, and ealle ða menigu gehælde, þe ðurh þæs dracan blæd geuntrumod wæs.

Hwæt ða ongunnon ealle his ehteras mid soðre dædbote to him gebiddan, wendon þæt he wære witodlice God. ða ongann se apostol hi ealle læran ofer twelf monað ða deopen lære be Drihtnes to-cyme to ðyssere worulde on soðre mennisnysses, and hu he mid his deade middanæred alsysde, and æfter his æriste hine sylfe æteowode his learning-cnihtum, and him ge-edniwode þa ylcan lære þe he ær hi mid lærde, and hu he to heofonum astah on heora ealra gesihðe, and him siðdan sende þone soðan fröfer þæs Halgan Gastes, swa swa he him ær behet: ‘Nu com ic to eow þurh þæs Ælmihhtigan sande, and ic dyde eow witan, ðurh Drihtnes mihte, þæt þæs deofolgild eow sind derigendlice, ða þe ge mid ydelnysses of þis wurðodon.’ Þurh þæs bodunge gelyfdon fela ðusend manna on ðone soðan God þe se apostol bodade, and wurdon gefallode binnon feawum dagum. ða gehādode se apostol on ðam earde gehwær bispocas and mæssepreostas, diaconas and Godes ðeowas, and Gode cyrcan arærde. Gewende ða to Asian, þurh onwrigenyssse Godes, to anre byrig seo is Geropolis geciged, and he ðær adwæscte ða deofellican lære þe gedwolmen arærdon dyrstiglice ongean God.

Se apostol hæfde twā dothra, gestryned ærdan þe he secure Crist to lāreowe. þa ðurhwunodon on mægðhāde, mærllice drohtniende, on þære ylcan byrig þe we ær namodon, ðaða se fæder Philippus ðider feorran com. Þurh ða mædenu begeat
"Let our strength be renewed, then will we cast down this idol." Then said the apostle to the dragon, "I command thee, in the name of Jesus Christ, to depart from this place, and go to the wilderness, where intercourse of men is not; and to afflict no man on the way hence." Then the fierce dragon went hastily away, and appeared nowhere afterwards. The apostle Philip then raised from death, in the name of God, the three dead whom the dragon had killed, and healed all the multitude, which had been sickened by the dragon's breath.

Hereupon all his persecutors begun to worship him with true repentance, imagining that he really was God. Then the apostle undertook to teach them all, for more than twelve months, the deep lore of the Lord's advent to this world in true humanity, and how by his death he redeemed the world, and after his resurrection appeared to his disciples, and to them renewed the same lore which he before had taught with them, and how he ascended to heaven in the sight of them all, and afterwards sent to them the true comfort of the Holy Ghost, as he had before promised to them: "Now I am come to you by the sending of the Almighty, and I have made you to know, through the Lord's might, that these idols are destructive to you, which ye vainly have until now honoured." Through this preaching many thousand men believed in the true God whom the apostle preached, and were baptized within a few days. The apostle then ordained everywhere in the country bishops and mass-priests, deacons and ministers of God, and raised churches to God. He went then to Asia, through a revelation of God, to a city which is called Gero-polis, and he there extinguished the devilish doctrine which heretics had daringly raised against God.

The apostle had two daughters, begotten before he had chosen Christ for teacher. These continued in maidenhood, honourably living, in the same city which we before named, when their father Philip came thither from afar. Through
DE S. IACOBO APOSTOLO.

WE wurðiað eac on ðissere andwerdan freolstide ðærne apostol, IACOB þone Rihtwisan, se wæs on þisum ðæge ge-martirod. He wæs haliges lifes mann fram his cildhāde. Ne drānċ he wines drenc, ne nān ðæra wætena þe druncennysse styriað, ne nān ðing þe æfre cucu wæs ne com on his mude; ne he nās geefesod, ne eac bescoren oððe gebadod, be ðan þe bēc secgāð. He feng to Cristes setle æfter his ðrowunge, and gymde þæs halgan hiredes þe þam Hælende fillinge, and ðæra geleaffulra manna þe on hine gelyfdon. He geheold Cristes setl geond ðrittig geara fæc, and gelome þingode for þæs folces gyltum, bigende his cneowu on gebedum symle, swa þæt him weoxon wearrige ylas, on olfendes gelic-nysse, on his lísegum cneowum.

Pa ongunnon pharisei him betwyman ðwyrian on Hierusalem for Cristes geleafan. Sume hi gelyfdon þurh Iacobes lære, sume wiðsōcon þone soðan Hælend. Pa com seō burh-waru samod to þam apostole, cwædon þæt hi woldon his lære gehyran: “Sege þisum folce søð be þan Hælende. Þu eart eal rihtwis, and nānum ne onbihst: we biddað þæt þu astige
these maidens the Almighty Ruler gained many other maidens to his great glory.

After this Philip the apostle called to him his disciples and the bishops of the people, saying that on the seventh day he should depart from the world, and zealously instructed them that they should persist in belief; and after eighty-seven years departed to the Living Lord, whom he had followed in life. His corpse was buried in the aforesaid city, and his two daughters departed a few years after by a happy end. They were laid on the two sides of his grave. There the Lord permits, through those precious saints, great benefits and frequent miracles to believing men, who liveth eternally. Amen.

WE honour also, at this present festival, another apostle, James the Righteous, who was on this day martyred. He was a man of holy life from his childhood. He drank no wine drink, nor any of those liquors which cause drunkenness, nor came anything that ever was living into his mouth; nor was he shaven, also not shorn or bathed, according to what books say. He succeeded to Christ's seat after his passion, and had charge of the holy family which had followed Jesus, and of the faithful men who believed in him. He held Christ's seat for a space of thirty years, and frequently interceded for the people's sins, bending his knees constantly in prayers, so that there grew callous substances, in likeness of a camel, on his pliant knees.

Then the pharisees begun to disagree among themselves in Jerusalem, on account of belief in Christ. Some believed through James's instruction, some denied the true Saviour. Then came the citizens together to the apostle, saying that they would hear his instruction: "Say to this folk the sooth concerning Jesus. Thou art all righteous, and bendest to no
to S. Iacobu Apostolo.  

Hwet da hoceras da hine up-gebrohton to þæs temples scylfe, and him siððan to ełypodon, "Du rihtwisosta wer, þe we wyllað gehýran, cyðn us nu be Criste, se acweald wæs on róde." Ða andwyrde se apostol mid ormætre stemne, "To hwí áxige ge me be ðam Hælende ðus? Ëfne hê sitt on heofenum æt his Fæder swiðran, and hê cymð on wocunum, on ðissere worulde geendunge, þæt hê gehwilcum deme be his æran dædum." Ða wurdon ða geleaffullan, æfter ðissere ełypunge, micclum gegladode, and wuldrodon God, cweðende, "Osanna ðam sóðan Hælende."

þa cwædôn ða gedwolmen ðe Drihten wíðsócon, "Yfele we dydon mid ðissere axunge; ac uto n up-astigan, and hine under-bæc scoðfan, þæt oðre forhtian, and fram Criste búgan." Ða ongunnon ða ełypian, þæt gedwyld lufodon, þæt se rihtwisa dwelode, þe swa be Drihtne spræc. Hí ða up-astigon, and hine under-bæc scuðon, and mid stánnum torfodon þone sóðsæstan Iacob. Ac hê næs aacaewald ðurh ðam healican fylle, ac gebígde his cneowu on gebedum sona, and bæd þone Ælmíhtigan for ðam arleasum cwellerum, þæt hê him forgeafe þa fyrnlican synne. Þa ongunnon ða ÿnde hine eft tofian mid heardum stánnum, and heora ân hine sloh, mid ormætum strence, inn ðæt se bragen. Þus weard ge-martirod se mæra apostol, and on ðære stowe bebyriged, wið þæt niccle tempel, binnon Hierusalem, ÿnde cyne-stol.

Se mildheorta God wolde ða-gýt gebígian þæra ÿndeiscra môð, mid micclum tácnun, to ðam sóðum geleafan, gif hí sylfe woldon, þæt hí mid dædbote adwæscotn heora synna; and asende him to syßlice tácnan, swa þæt an steorra stôd, se ðæt se swurde gelic, bufon Hierusalum, beorhte scynende. Ëac an cometa ofer ealne gear sceân mid egeslicum lige, æfre byrnende. An ða weard gebroht eft to ðam temple, þæt man hí geoffrode on ða ealdan wisan: ða wolde heo cealßian on
one: we pray thee to mount on the steep pinnacle, that we may all see thee, and hear thy voice, what announcement thou wilt announce concerning Christ." Whereupon the scribes brought him up to the pinnacle of the temple, and then cried to him, "Thou most righteous man, whom we desire to hear, inform us now concerning Christ, who was killed on a rood." Then answered the apostle with a loud voice, "Why ask ye me thus concerning Jesus? Lo he sits in heaven at the right of his Father, and he will come in clouds at the ending of this world, that he may doom every one according to his former deeds." Then were the believing, after this announcement, greatly gladdened, and glorified God, saying, "Hosannah to the true Saviour."

Then said the heretics who denied the Lord, "We did badly with this request; but let us go up and shove him backwards, that others may fear, and turn from Christ." They begun then to cry, those who loved error, that the righteous man erred, who of the Lord so spake. They then went up, and shoved him backwards, and with stones stoned the righteous James. But he was not killed through the high fall, but immediately bowed his knees in prayer, and prayed to the Almighty for the impious murderers, that he would forgive the flagitious sin. Then begun the Jews to stone him again with hard stones, and one of them struck him with immense force into the brain. Thus was martyred the great apostle, and buried in the place, against the great temple, within Jerusalem, the royal seat of Judea.

The merciful God would yet incline the minds of the Jews, with great signs, to the true belief, if they themselves would, that they with penance might extinguish their sins; and sent to them wondrous signs, so that a star stood above Jerusalem, which was like to a sword brightly shining. Also a comet shone over all the country with awful flame, ever burning. A cow was afterwards brought to the temple to be sacrificed after the old custom: then she would calve in sight
gesihde þæs folces, ac heo eanode lāmb ongean hire gecynde. Eft siððan weard gesewen, wið sunnan setlunghe, geond ealne ðone eard, yrnende here up on ðam wolcnum, mid ormētre wæpnunge. Eft on ðāre byrig begann sum uplendisc mann egeslice hrýman to ðam arleasum burhwarum, "Fram east-dæle stemn, fram west-dæle stemn, fram weower windum stemn. Wā ðissere burhware." Pa árn se ceorl geond ealle ða strêt, dæges and nihtes dreorig hrymende, oðræt ða heafod-men hine hetelice swungon æne and oðre siðe, oðræt ða bān scinon; ac hē nolde biddan nānre miltsunge, ne næfre mid wōpe his wunda bemænan, ac symle clypode mid swiðlicere þoterunge, swa swa we ēr sædon, "And wā ðissere burhware." Fela oðre tācna wurdon eac gesewene on Indescre leode, þe nu sind lange to reccenne. Hwæt ða, se Ælmihtiga, þe ealle :black wāt, geseah þæt hī noldon heora synna behreowsian, þæt hī æfre dorston heora Drihten ahōn, and siððan his apostolas sume eac adyddon; þa asende hé him to ðone scearpan here of Romana rice, mid reðum wæpnum. Pa weard þæt earme mennisc, for heora māndædum, sum mid hungre acweald, sum mid heardum isene, and seo burh toworpen, swa swa gewritu secgāð, and þæt mīcele templ mid eallum his mærdum.

Uton nu, gebroðru, biddan geornlice ðas halgan apostolas, ðe we to-dæg wurðiāð, þæt hī us xingian to urum Scyppende, seðe ðāna rīxād on ecynsse God. Amen.

V. NON. MAI.

INUENTIO SCAE CRUCIS.

MEN ða leofostan, nu to-dæg we wurðiāð þære HALGAN RODE gemynd, ðe ure Drihten on ðrowode; forðan ðe heo wās geswutelod on ðisum dāge mannum.
of the people, but she yearned a lamb against her nature. Afterwards was seen towards sunset, over all the country, an army running upon the clouds, with an immense arming. Afterwards in the city a man from up the country began to cry terrifically to the impious citizens, "From the east part a voice, from the west part a voice, from the four winds a voice. Wo to these citizens." Then the churl ran through all the street, day and night, dismally crying, until the chief men severely scourged him, once and a second time, until the bones appeared; but he would not pray for any mercy, nor ever with weeping his wounds bemoan, but constantly cried, with powerful howling, as we before have said, "And wo to these citizens." Many other signs were also seen among the Jewish people, which are now long to relate. Whereupon the Almighty, who knows all things, saw that they would not repent of their sins, that they had ever dared to crucify their Lord, and afterwards also destroyed some of his apostles; he then sent to them the keen army of the Roman empire, with cruel weapons. Then were the miserable people, for their evil deeds, killed, some by hunger, some by hard iron, and the city was overthrown, as writings say, and the great temple with all its glories.

Let us now, brothers, earnestly pray to the holy apostles, whom we to-day honour, that they intercede for us to our Creator, who alone reigneth God to eternity. Amen.

---

MEN most beloved, now to-day we honour the remembrance of the Holy Rood on which our Lord suffered; because it was on this day manifested to men.
Hieronimus, se wisa mæssepreost, awrūt on ðære þæc ðe we hātad 'Ecclesiastica Historia,' þæt sum Romanisc casere wæs Constantinus gehäten, se wæs eawfaest on ðæwum and ārfæst on dædum, cristenra manna fultunigend, and næs ðeah gýt gefullod. Þa wānn him ongean sum wælhrew heretoga, Maxentius gehäten, mid micclum þrymme, wolde him benæman his lifes and his rices. Þa ferde se casere swiðe carful mid fyrde, and gelome beheold wið heofonas weard, biddende georne godcundne fultum. Þa geseah hē on swefne, on ðam scinendan east-daéle, Drihtnes rōde-tācn deorwurdlice scinan; and him sædon ða to gesewenlice en-glas, "Þu casere Constantine, mid ðisum tācn oferswið ðine wīderwinnan." And hē awoc ða blīde for ðære gesihðe and for ðan behätenan sige, and mearcode him on heafde halig rōde-tācn, and on his guðfanan, Gode to wurðmynte. He hēt eac smiðian of smætum golde ane lytlle rōde, ða he lædde on his swiðran, biddende georne þone Ælmihtigan Wealdend, þæt seo swiðre ne wurde æfre gewemmē ðurh readum blode Romaniscere leode, ðam ðe hē geuðe ælere dugeðe, gif Maxentius ðā him wolde abugan, ðe ða burh gehéolde mid hētelum gedance. Þa hēt Maxentius mid micclum swiðdōme oferbricgian ða eā, eal mid scipum, and syðdan ðylian swa swa oðre bricge, þæt se casere sceoldæ ðær-on becumæn; ac him sylfung getimode swa swa hē ðam oðrum gemynte. Se ärleasa gewende ðā of ðære byrig, and hēt ðone here him æfter ridan; he ne gemuðe ða, for ðam micclum graman, ðære leasan bricge, þe hē ælecgan hēt, ac rāð him ðāna to ormāete cælice. Þa scipu tосcuton, and he ðone grund ge-sohte mid horse mid calle, and se here ætstōd ahrēd fram fucedynsse for his ðanes deaðe. Swa wærd gefylled þæs caseres bēn, þæt his hand nēs besmiten, þe ða rōde heold, mid agōtēnum blode his ēgenre burhware. Þa wærd eal þæt folc micclum gegladod, þæt hī moston gesunde cyrran to ðære byrig; and underfengon ðone casere, swa swa him ge-
Jerome, the wise mass-priest, wrote in the book which we call 'Ecclesiastica Historia,' that there was a Roman emperor called Constantine, who was pious in morals and honourable in deeds, a supporter of Christian men, and was yet not baptized. Then a bloodthirsty general, named Maxentius, warred against him with a great host, he would take from him his life and his empire. Then the emperor departed very full of care with the army, and frequently looked heavenwards, fervently praying for divine support. He then saw in a dream, in the shining east region, the sign of the Lord's rood preciously shining, and visible angels said to him, "Thou emperor Constantine, with this sign overcome thine adversaries." And he awoke then blithe on account of the vision and the promised victory, and marked on his head the holy sign of the rood, and on his gonfanon, in honour to God. He bade then be forged of beaten gold a little rood, which he laid on his right hand, fervently praying the Almighty Ruler that his right hand might never be polluted with the red blood of the Roman people, to whom he would grant every good, if Maxentius only would submit to him, who held the city with hostile thought. Then Maxentius with great fraud commanded the river to be bridged over, all with ships, and then to be floored as any other bridge, that the emperor might come thereon; but it befell himself as he had intended for the other. The impious one went alone to the bridge, and commanded the army to ride after him; he did not then, in his great fury, remember the false bridge, which he had ordered to be laid, but rode to it alone with boundless speed. The ships parted asunder, and he sought the ground with horse and all, and the army stopt, saved from peril by the death of him alone. So was fulfilled the emperor's prayer, that his hand, which had held the rood, was not sullied with the shed blood of his own citizens. Then was all the people greatly gladdened, that they might return whole to the city; and they received the emperor as it was congenial to them;
cynde wæs; and he mid sige gesæt siððan his cynestöl, gefullod on Criste, þe his folc gehæld.

His modor wæs cristen, Elena gehæten, swide gelyfed mann, and ðearle eawfæst. Þa ferde heo to Hierusalem, mid fullum geleafan, wolde ða rōde findan þe Crist on ðrowade. Heo becom to þære stowe, swa hire geswetelode God, þurh heosfenlicere gebicnunge, and afunde ðreo rōda, án wæs ðæs Hælendes, and ða oðre ðæra ðeofa. Þa nyste heo gewiss hwilc wære Cristes rōd, ærðan þe hē mid tācnun hī geswutelode. Þa wearð seō cwēn micclum geglædod, ðæt heo moste ðone maðm on moldan findan, and siððan ðurh tācnun swutelunge oncnawan. Arærde ða cyrcan on þære cwealm-stowe, þær seō rōd on læg, þam leosfan Drihtne, and bewâmund ænne dæl ðære halgan rōde mid hwîtum seolfre, and hī ðær gesette, and ðone oðerne dæl lædde to hire suna, and ða isenan næglas, þe waren adrifene þurh Cristes folman, ðaða hē gefæstnod wæs.

Ðus wrât Hieronimus, se wisa trahtnere, be ðære halgan rōde, hu heo wearð gefunden. Gif hwā elles secge, we sceotad to him.

Cristene men sceolon sōlice abūgan to gehalgodre rōde, on ðæs Hælendes naman, forðan ðe we nabbað ða ðe hē on ðrowade, ac hire anlicyns bið halig swa-þeah, to ðære we abūgæð on gebedum symle to ðam Mihtigan Drihtne, þe for mannnum ðrowade; and seō rōd is gemýnd his mærån ðrowunge, halig ðurh hine, þeah ðe heo on holte weoxe. We hī wurðiað ð for wurðmynte Cristes, seðe ûs alysde mid lufe ðurh hī, ðæs we him þanciað symle on life.
and he victoriously afterwards possessed his throne, baptized in Christ, whom his people followed.

His mother was a Christian, called Helena, a very faithful person, and very pious. She went to Jerusalem, with full belief, she wished to find the rood on which Christ had suffered. She came to the place, as God had manifested to her, through a heavenly sign, and found three roods, one was that of Jesus, and the others those of the thieves. She then knew not for certain which was Christ's rood, ere that he by signs manifested it. Then was the queen greatly gladdened, that she was permitted to find the treasure in the earth, and afterwards by signs to know its manifestation. She raised then a church to the dear Lord, on the place of execution, in which the rood lay, and encircled a part of the holy rood with white silver, and placed it there, and brought the other part to her son, and the iron nails, that were driven through Christ's palms, when he was fastened.

Thus wrote Jerome, the wise expositor, concerning the holy rood, how it was found. If any one say otherwise, we refer to him.

Christian men truly should bow to the hallowed rood in the name of Jesus, for although we have not that on which he suffered, its likeness is, nevertheless, holy, to which we ever bow in our prayers to the Mighty Lord, who suffered for men; and the rood is a memorial of his great passion, holy through him, though it grow in a wood. We ever honour it for the honour of Christ, who redeemed us with love through it, for which we thank him ever in life.
ON hisum dæge prowode sum är wurde papa ALEXANDER gehätén, mid twám mæsseprocestum, EUENTIUS and THEODOLUS, æftoran sam casere, Aurelianus genamod, þe hi gemartirode. Hé was wælhreaw cwellere cristenra manna, and felæ beliðode gelyfedra manna. Pa hét hé gelangian þone halgan lærow, and cwæð him sona to mid særwigendum möde, “Alexander papa, ic sece ærest æt þe, þæt þu me ardlíce seege hwæt se intinga sy þæt ge wyllað sweltan sylfwilles for Criste, ǽrdan þe ge æfre his geleafan wiðsacan.” Pa andwyrde se papa sam cwellere ðus, “þæt þæt þu axast is swísæ halig ðing; ac Crist ðs forbead þæt hundum to syllanne.” ða cwæð Aurelianus, “Eom ic hund gæðuht?” Alexander ða wiscte, “Eala gif þu ware hund! Hund is sawulleas, and on helle ne ðrowað. Se man þe forsið þis Scyppend on life, sceal æfre ðrowian on ecum tintregum.” ða ðywde se casere hine to swingenne, gif he him ne sæde swa hwæs swa he axode. Alexander cwæð, þæt he ondrede God, and nænne ðerne, on andwerdum life. “þu dwelast, casere, þurh dyrstignyssse, gif þu buton geleafan æt us leornian wylt ða halgan gerynu, þurh heardum swinglum.” Aurelianus andwyrde orgelice swiðe, “Ic āna gewealde ealles mid-daneardes, and þu specst þus dyrstiglice swilce to sumum démän; ac ðin sawul sceal, swiðe getintregod, gewitan of þam lichaman ðer ic þe forlæte.” Alexander sæde, “Hwæt dest þu niwes nu? ða ðine ætwunden þinum wælhreawum handum, þe for þinum tintregum heora Drihten wiðsocon. Íc sodlice sceal æt ðe sweltan deade, forðan þe ic nelle æfre Crist wiðsacan.”

Æfter hisum wordum hét se wælhreowa hine hón on heardre hengene, and his sidan bærnan mid hátum ligum, and mid hengene ðrawan to langere hwîle; ac he naht ne ge-
ON THE SAME DAY.

THE SAINTS ALEXANDER, EVENTIUS AND THEODULUS.

ON this day suffered a venerable pope called Alexander, with two mass-priests, Eventius and Theodulus, before the emperor named Aurelian, who martyred them. He was a bloodthirsty slayer of Christian men, and many believing men deprived of life. Then he commanded the holy doctor to be sent for, and directly said to him with insidious mind, "Alexander pope, I seek first from thee, that thou quickly tell me what the cause is that ye will voluntarily die for Christ rather than ever deny his faith." The pope answered the murderer thus, "That which thou askest is a very holy thing; but Christ forbade us to give that to the dogs." Then said Aurelian, "Do I seem a dog?" Alexander then wished, "Ah, if thou were a dog! A dog is soulless, and suffers not in hell. The man who despises his Creator in life, shall for ever suffer in eternal torments." The emperor then threatened to scourge him, if he told him not whatsoever he asked him. Alexander said, that he feared God, and none other, in the present life. "Thou errest, emperor, through temerity, if, without belief, thou desirdest to learn from us the holy mysteries by hard stripes." Aurelian answered very proudly, "I alone hold sway over all the world, and thou speakest thus audaciously as to some judge; but thy soul shall, sorely tortured, depart from thy body before I leave thee." Alexander said, "What new wilt thou do now? They only escaped from thy cruel hands, who through thy torments denied their Lord. But I shall perish by death from thee, for I will never deny Christ."

After these words the cruel tyrant commanded him to be hanged on a hard gibbet, and his sides to be burnt with hot flames, and to be a long while tormented on the gibbet; but
sæde. Pa befrán se ãrleasa casere, hwí he suwade. Pa sæde se halga, þæt he spræce to Criste. Eft hine axode se ãrleasa casere, Humeta he wolde his geogoðe amyræan, cwaed þæt he ða wære geðuhte þrítig geara. Pa wiscte se biscope þæt se wælhreowa ne sceolde he sawle amyræan ðurh his māndæcum. Ða sende seo cwæþ his ærendæ him to, “Beorh ðe ic bide, and forlæt ðone biscope, elles ðu earma scealt yfelum deade sweltæn, and ic beo forlæten wudeæne on life.” Pa cwaed se casere, þæt hi wæron gesibbe, and forði spræce þillice word him fore. He hét swa-þeah-hwæþere ðone hælgan forlætan, and gelægan ða preostas to his laðan and-werdynæse, and befrán ðone papan hwæt hi wæron gehæfde. Pa sæde se biscope, þæt hi soðlice wæron halige mæssepreostas, ðam Hælende ðæowigende. Pa axode se casere ðone æonne preost, hu his nama wære, oððe hú gefryn he gelyfde. He cwaed þæt he hatte Euentius fram iugeðæ, and wære gefulled for hund-seofontig geara, and to mæssepreoste gehalgod for manegum gearum. Pa hét se casere hine Crist wiðsacaen, and hæost beon màrlice mid him. Euentius him sæde ða mid soðre lære, þæt he sceolde behreowsian his reðan dáða, and gelyfan on Crist, þæt he his miltse begeate. Pa hét se wælhreowa him gelægan tó ðone oðerne preost, and him sona to cwaed, “Eart ðu Þeodolus, ðe mine hæse forsiihst?” Ða sæde Þeodolus, þæt he foræwe his hæse, and eac hine sylfne for nahte tealde, forðan ðe hæ Godes hælgan hynde mid witum. Aurelianus cwaed to ðam ðærwudan preoste, “Ne bist ðu orhlyte cellunge ðæra witena.” Þeodolus sæde, þæt he truwode on God þæt hæ nære ascýred fram soðum martir-domæ ðæs hælgan weres, his holdan papan. Ða hét se wælhreowa gewriðan ðone papan, and ðone oðerne preost to his hricge hindan, and wurpan hí begen into byrnendum ofne; and hét Þeodolus stándan æt ðam mude, þæt hæ for ðam ðogan him abúgan sceolde. Hí wurdon ða aworpene, swa se
he said nothing. Then the impious emperor inquired why he was silent. Then said the saint, that he was speaking to Christ. Again the impious emperor asked him, Why he would sacrifice his youth, saying, that he then appeared to him to be thirty years old. Then the bishop wished that the bloodthirsty emperor might not sacrifice his soul through his wicked deeds. The queen then sent this errand to him, "Save thyself, I pray, and leave the bishop, else thou, miserable, shalt die an evil death, and I shall be left a widow for life." Then said the emperor that they were akin, and therefore she spake such words before him. He, nevertheless, commanded the saint to be left, and the priests to be sent for to his hateful presence, and questioned the pope who the prisoners were. Then said the bishop, that they were truly holy mass-priests, servants of Jesus. Then the emperor asked one of the priests what his name was, or how long he had believed. He said, that he was called Eventius from his youth, and had been baptized seventy years ago, and hallowed a mass-priest for many years. The emperor then commanded him to deny Christ, and he might be exalted with him. Eventius then said to him, with true instruction, that he should repent of his cruel deeds and believe in Christ, that he might obtain his mercy. Then the cruel tyrant commanded the other priest to be sent for, and directly said to him, "Art thou Theodulus, who despisest my behest?" Then said Theodulus, that he despised his behest, and himself also accounted as naught, because he afflicted God's saints with torments. Aurelian said to the venerable priest, "Thou shalt not be wholly exempt from those torments." Theodulus said, that he trusted in God that he should not be excluded from the true martyrdom of the holy man, his benign pope. Then the cruel tyrant ordered the pope to be bound, and the other priest behind his back, and both to be cast into a burning oven; and commanded Theodulus to stand at the mouth, that from fear he might submit to him.
wælhræowa hét, into þam byrnendum ofne, gebundene ðwyres; æc se lig him ne mihte nateshwon derian. Þa clypode se papa to þam oðrum preoste, “Broðor Þeodole, gang hider in to ús: se ylea is herinne ðe giu ær ahredde ða gelyfedan enihtas wið Nabochodonosor, ðe hí gebundene wearp into byrn-endum ofne.” Þa sceat Þeodolus soma to þam papan, unforht on þam fyre, fægnigende mid sange, “Drihten, ðu afândodest ús on ðisum fyre, and nis on ús gemett ænig unrihtwisnys.” Þis wearð ða gecyð þam casere soma, and he wearð geang-sumod mid ormætum graman, and hét beheafðian ða halgan preostas, and ðæs papan lima gelome prician, ðfþæt hí swulhte ðurh swylecum pinungum. Æfter ðisum wearð gehyred of heofonum clypung to þam casere, ðaða hí heora deaðes fæg-node, “ðu Aureliane, ðe is hell geopenod, and ðisum martyr-rum is myrcð gegeard.” Þa cwacode hí soma, and cwæð to his wif, “Sum mère iungling com mid gyrde to me, seo wæs eal isen, and eac byrnende, and wearp hí ða to mé, ðas word eweðende, Hafa ðe, Aureliane, swa ðu sylf geecure; and ic siððan cwacode eal on fefore. Gebide nu for me þone God ðe ðu wurðast.” Þa andwyrde þæt wif, Seueriana geháten, “Ic wille ða halgan bebyrian, þy-læs ðe me swa ge-timige.” And heo soma swa dyde mid sóðum geleafan, and mid ðærwurðynsse hí ealle bebyrigde; efste hám siððan to þám earman casere. Þa læg se earning, his yrmdie bemære-nende, and bát his tungan þæt heo on blode fleow. He ge-wæt ða of worulde to wælhræawum cwic-suslum; and Seu-riana geecom to þæra halgena byrgenum, mid hæran gescrydd, and þær wunade swa, ðfþæt Sixtus biscop com fram East-dæle, and þær be hire bene biscop gehádode, ðe mihte he-hwyrfan ða halgan martiras mid gastlicum sangum, and Godes gerihtum. Seo stow hæfde siððan symle hire biscop, ðo þísne andweardan dæg. Sy þam Ælmíhtigan lòf, seðe ána ricsåð on ecnyssse God. Amen.
They were then cast, as the tyrant commanded, into the burning oven, bound crosswise; but the flame might not at all hurt them. Then cried the pope to the other priest, "Brother Theodulus, come in hither to us: the same is herein who of yore delivered the believing youths from Nebuchadnezzar, who had cast them bound into a burning oven." Then Theodulus instantly darted to the pope fearless into the fire, rejoicing with song, "Lord, thou hast tried us in this fire, and there is not found in us any unrighteousness." This was then immediately announced to the emperor, and he became troubled with boundless anger, and commanded the holy priests to be beheaded, and the limbs of the pope to be repeatedly pricked, until he died through such tortures. After this was heard a calling from heaven to the emperor, while he was rejoicing at their death, "Thou Aurelian, for thee hell is opened, and for these martyrs joy is prepared." Then he instantly quaked, and said to his wife, "An illustrious youth came to me with a rod, which was all iron, and also burning, and cast it to me, saying these words, Have, Aurelian, that which thou thyself hast chosen; and I afterwards quaked all in a fever. Pray now for me to the God whom thou worshipst." Then answered the wife, called Severiana, "I will bury the saints, lest it so befall me." And she forthwith did so with true belief, and buried them all with reverence; she then hastened home to the miserable emperor. There lay the wretch bemoaning his misery; and bit his tongue so that it flowed with blood. He then departed from the world to cruel torments; and Severiana came to the graves of the saints, clad in hair-cloth, and there so continued, until bishop Sixtus came from the East, and there, at her prayer, ordained a bishop, who might minister to the holy martyrs with ghostly songs and divine rites. The place had constantly ever since its own bishop until this present day. Praise be to the Almighty, who alone reigneth God to eternity. Amen.
FERIA SECUNDA.

LETANIA MAIORE.

LÆWEDÆ MENN behôfiaþ þæt him læreowas secong ða godspelicanc lære, ðe hi on bocum leornodon, þæt men for uyttenysse misfaran ne sceolon. Úre Drihten sêde to sumum læreowe, ðaða he hine axode be ðam hehstanbebode, “Lufa þinne Drihten mid ealre þinre heortan, and mid eallum môde: þis is þæt mæste bebôd. Is eft ðæter bebôd ðísum swiðe gelic, Lufa þinne nextan swa swa ðe sylfne: þas twá bebodu belucað ealle béc.” Nis ús nán gemet on ðam ðerran bebode, forðan ðe we sceolon urne Scyppend luðian ofer ealle magas mid unametenre lufe. On ðam oðrum bebode we habbað gemet, þæt we ðærne luðian swa swa ðe suðr geleafan ðus gelenge bæð, and ðærh cristendóm ðus cyððe to habbað. Se ðe hæfð ða soðan lufe, he hylt ealle gewritu þe sind gelógode on langsúsum cwyðum. He hylt þæt þæt him cuð is on Cristes gewritum, and þæt þæt him digele is on heora deopynysse, gif ðe ða soðan lufe hylt on his ðeawum. Ne fremað cristenum menn, þeah he fela gód wyrce, buton he symle hæbbe ða soðan lufe on him. Manega sind beboda mannnum gesette, ac hi ealle hangið on ðísum twám wordum. Swa swa of ánnum treowe springað manega bogas, swa gāð of ánne lufe manega oðre mihta.

Eft cwæð se Hælend to his leorning-cnihtum, “Se ðe me luðað, he hylt min bebôð, and min Fæder hine luðað for ðære hyrsumnyss; and wit cumað him to, and him mid wuniað.” Gehyrað, mine gebroðra, hwæt se Hælend cwæð, “Se ðe me luðað, he hylt min bebod.” ðære lufe fándung is þæs weorces fremming. Iohannes se apostol eac be ðísum cwæð, “Gif hwæ cwýð þæt he lufge þone Lifugendan God, and his beboda ne hylt, he bið leas ðonne.” Soðlice we luðað ðone
LAYMEN require that teachers should impart to them the evangelical lore, which they have learned in books, that men should not err through ignorance. Our Lord said to a teacher, when he asked him concerning the highest commandment, "Love thy Lord with all thine heart, and with all thy mind: this is the greatest commandment. There is again another commandment very like unto this, Love thy neighbour as thyself: these two commandments comprise all the books." We have no limit in the former commandment, because we should love our Creator above all relations with unbounded love. In the other commandment we have a limit, that we should love another as ourselves, those who through belief are related to us, and through Christianity are allied to us. He who has true love holds all the written precepts that are contained in long discourses. He holds that which is known to him in Christ's scriptures, and that which is dark to him in their depth, if he holds true love in his morals. It profits not a Christian man, though he do much good, unless he constantly have true love in him. Many are the commandments appointed for men, but they all hang on these two sentences. As from one tree there spring many boughs, so from one love there proceed many other virtues.

Again said Jesus to his disciples, "He who loveth me holds my commandment, and my Father loveth him for the obedience; and we will come to him, and dwell with him." Hear, my brothers, what Jesus said, "He who loveth me holds my commandment." The proof of love is the performance of work. John the apostle also said of this, "If any one say that he loveth the Living God, and holdeth not his commandments, he will then be a liar." But we love the
leofan Drihten, gif we ure undeawas geemnetad be his 
haesum, and ure wohnysse be his wordum gerihtad, and purh 
unlustum his lufe ne wiccweda. Seo Halige Drynnys, de 
is þrymwealdend God, cymde ungesewenlice to geswæsere 
heortan, þe gehyrsum bid his haesum mid weorce, and heo 
bid geglenced purh Godes neosunge, and mid his on-wununge 
wiðinnan onliht. Menn daestad heora hús, and wel gedreog-
læcad, gif hi sumne freond onfôn willad to him, hæt nán un-
ðæslicenys him ne durfe derian; and we sceolon ús clænsian 
fram uncleænum dædum, hæt se Mihtiga God on urum môde 
wunige, séde ðonne gehwílce þurh his Gast genesað, and 
ða fulan forlæt for heora fracodnysse, leohites bedælede; for-
dán de hi ne lufad hine.

Ure Drihten sǣde on ðisum sooðum spelle, “Se ðe me ne 
luفاد, ne hylt he mine word.” Godes lufu geswutelað hi 
sylfe mid weorcum, and gif heo ydel bidh, nis heo þonne lufu. 
Se ðe God ne luفاد, ne luفاد he hine sylfne; forðan ðe he 
ne gedŷhð nætre buton Gode. Drihten sodlice sǣde on his 
bodunge, “Ge beoð mine frynd, gif ge wyrcende beoð ða 
ðinecð þe ic bebeode eow to gehealdenne.” Micel mildheort-
nys þaes Metodan Drihtnes, þæt we beon geçigede swa gesæ-
liglice ures Scyppendes frynd, gif we his haæse gefyllad, we 
ðe næron wurðe beôn his wealas geçigde, and we habbað 
swilce gedûncðe þurh ða gehyrsumnysse. We blissiað on 
môde for ðære miclan gedûncðe, ac we sceolon hûgan hu we 
hí begyton. Ne ortruwige nán man for ormætum synnum, 
hæt he geearnian ne mæge ðone miclan wurðmynt, and beôn 
Godes freond, þurh gódum geearnungum, gif he ne ge-edlæðð 
his ðerran mísæda. For synfullum mannum sealde Crist his 
lif. Ortruwige se ðâna ðe endeæaslice syngað, and ær his 
endenextan dæge ðædbote ne gewyrcað. Úton lufian God 
mid gódum ingehyde, and eac ure nextan swa swa ðús sylfe. 
God wunadað on ðús, gif we ðús betwnyan lufad, and his sode 
lufu bid swa on ðús gefyllad, and we magon his ðe mid ðam 
ðnum gefyllan.
beloved Lord, if we level our vices by his commands, and rectify our depravity by his words, and through evil desires thwart not his love. The Holy Trinity, which is God powerful in majesty, comes unseen to the pious heart, which is obedient to his behests in deed, and it shall be adorned through God's visitation, and enlightened by his sojourn within. Men put their houses in order, and are well content, if they desire to receive a friend to them, that no impropriety may offend him; and we should cleanse ourselves from unclean deeds, that the Mighty God may dwell in our mind, who visits every one through his Spirit, and forsakes the foul for their depravity, deprived of light; because they love him not.

Our Lord said in this true discourse, "He who loveth me not holdeth not my words." Love of God manifests itself by works, and if it is idle, then is it not love. He who loves not God loves not himself; because he will never thrive without God. But the Lord said in his preaching, "Ye are my friends, if ye do the things which I commanded you to observe." It is a great mercy of the Lord Creator, that we are so benignly called our Creator's friends, if we fulfil his behest, we who were not worthy of being called his thralls, and that we have such honour through obedience. We rejoice in mind for the great honour, but we should meditate how to obtain it. Let no man, on account of enormous sins, despair of meriting that great dignity, and of being the friend of God, through good deserts, if he repeats not his former misdeeds. For sinful men Christ gave his life. Let him only despair who endlessly sins, and before his last day makes no repentance. Let us love God with good knowledge, and also our neighbour as ourselves. God will dwell in us, if we love each other, and his true love will thus be completed in us, and we may by that alone fulfil his law.
Hwā is ure nexta? Uton axian Crist. Witodlice he cwæð be eallum cristenum, “Ge calle sind gebroðra, and ænne Fæder habbað, seðe on heofonum is healice sittend.” Nu is cew gesæd, þurh þone soðan Crist, þæt ge sind gebroðra, gif ge þone bænd healdan soðre broðerrædene untobroccene. Hwā is me nū near þonne min broðor? Þæt hine eac luðige, and hē is min nexta. Iohannes se apostol awrāt on his pistole, and cwæð, þæt we oncneowon Cristes lufe on ðū þurh þæt, þæt he sealde hine sylfne for ðūs, and we sceolon syllan ðūs sylfe for gebroðrum. Se Þæt speda hæfð, and ða aspendan nele hafenleasum breðer, næfð he soðe lufe. Gib ðū gyt swa micel ne miht ðurhteðn, þæt ðū sylf swelte for sumes broðer life, sylfe þine æhta him to fultume. Gib ðū swa ne dest on sibbe for Gode, hwænne wylt ðū syllan ðe sylfne for hine on ear sóðre ehtnyssse ārleastra cwellera? Þūs gedafenað to dōnne dugeðe on sibbe, mid estfullum móde menniscum gesceafte, and eft on ehtnyssse ure līf syllan for ðone soðan God, or for sumne broðer, swa swa se Hælend sealde hine sylfne for ðūs. Ac se swicola fœond sæwð ungeðwærnyssse betwux mancynne þurh mislice intingan, and tyht ðeðerne mann to urum æhtum, and ure móð ontent mid mic-clrum grāman ongean ðæne ðeðerne ðe ure ehtan wile. Þonne forleose we þurh ða lytlan æhta ða soðan lufe, þe is selost æhta. Ac we sceoldon gescyldan þa soðan lufe Þæ seðe ðūs gelæt to ðam Liﬁgendan Gode, swiðor þonne ða æhta ðe ðūs ateoríað. Soðlice ne mæg ure sawul geslēðn to heofonan rice, buton heo hæbbe ﬁðera þære soðan lufe Scyppendes and manna, ðe mà ðe ænig fugel his flyhtes gewylt, gif his ðeðer ﬁðere forod bið on ær.

Smeage nu gehwā hwæt his hāde gedafnige, forðan ðe menn magon, þurh módes geecnyrðnysse, on ælceræ endeyrdnyssse ðam Ælmıhtıgan gecwēman. Cyninge gerist rihtwisnys and wisdom; him is nama gesett of soðum recce-dome, þæt hē hine sylfne, and siðdan his leode mid wisdome wissige, and wel gerihtlæce. Þæt folc bið gesællig þurh
Who is our neighbour? Let us ask Christ. Verily he says of all christians, "Ye are all brothers, and have one Father, who is high-sitting in heaven." Now it is said to you by the true Christ, that ye are brothers, if ye hold the bond of true brotherhood unbroken. But who is nearer to me than my brother? I also love him, and he is my neighbour. John the apostle wrote in his epistle, and said, that we know Christ's love for us, because he gave himself for us, and we should give ourselves for our brothers. He who has riches, and will not spend them for an indigent brother, has not true love. If thou yet canst not accomplish so much as to die thyself for a brother's life, give thy riches for his support. If thou doest not so in peace for God, when wilt thou give thyself for him in the calamitous persecution of impious murderers? It is incumbent on us to do good in peace, with bounteous mind to the human creation, and again in persecution to give our life for the true God, or for a brother, as Jesus gave himself for us. But the guileful fiend sows discord among mankind through divers causes, and instigates one man to our possessions, and inflames our minds with great anger against another who will persecute us. Then we lose, through a little wealth, true love, which is the best of wealth. But we should ever shield that true love which leads us to the Living God, rather than the possessions which will perish from us. Verily our soul may not fly to the kingdom of heaven, unless it have the wings of true love of the Creator and of men, more than any bird has power of flight, if one of its wings have been previously broken.

Let every one now consider what befits his state, for men may, through diligence of mind, in every stage, propitiate the Almighty. In a king are becoming righteousness and wisdom; on him a name is set of true governorship, that he may direct himself, and afterwards his people with wisdom, and well correct them. The people are happy in a sagacious
nøtene cyning, sigefæst og gesundful ðurh gesceadwísne reccend. And hí beoð geyrmede ðurh unwísne cyning, on manegum ungelimpum, for his misræde. Biscop sceal læran his leoda symle, mid bóclicere lære, and him bysniæt wel, ðreagan ða ðwyran, and ða ðæawfæstan lufan, beon heora hyrde hold under Criste, ealle ofersceawigende, swa swa his nama swegð, and yfel ne forsuvige, ne unriht ne gedæfge. Biscopas and mæssepreostas sind to bydelum gesette, þæt hí læwedum folce geleafan bodion, and him eac gedængion to ðam Ælmihtigum Gode; forði him gedæfenað þæt hí dugeðe habbon, and mid fægerum ðæawum gefraetewode beon. Hu mæg se ungelereda læreowdów healdan, and læwedum folce fægre bodian? Be ðam cwæð se Hælend to his discipulum, "Gif se blinda man bið oðres blindan latteow, þonne befaellað hí begun on sumum blindum sæde." Lange sceal leornian se ðe læran sceal, and habban gedíncðe and ðæawfæstynysse, þy-kes ðe he forlæðe ða læwedan mid him. Se lærow hæfð lytłe gedíncðe, þe mid yfelre gebisnunge his bodunge towyrpð. Se bið mære lærow, ðe mannum bodað, and eac mid weorcum him wel gebysnad. Ne mæg se preost mannun ðingian, ne eac him sylfum, gif he synnum underlið, and mid fulum dædum hine fracodne gedæð, buton hí ærest arise of ðam reocendum meoxe, and mid soðre dædbote hine sylfne aðwea, þæt hí clypunge hæbbe cublice to Drihtne. God cwæð be lærowum on his lárspelle, "Se ðe cow gehyrð hí gehyrð me, and se ðe cow forsihð hí forsihð me." Forði gedæfenað eow þæt ge Drihten gehyron ðurh halige læreowas, þe his gespelian sind. Hí beoð orsorge, ðeah ðe hí man forseo, and cwæðð mid ðam witegan to weroda Gode, "Ic ne forsuwade, Drihten, þine sóðfæstynysse, ne ic on heortan behyddæ þíne rihtwisynysse; ac hí me forsawon forð mid þære segene."

Sum witega clypode to eallum démum, "Lufað rihtwisynysse, ge ðe on eordan démæð; oncnawað cowerne God mid gôdnyssse symle, and mid heortan ðæalynysse scæð hine
king, victorious and prosperous through a discreet ruler. And they are made miserable through an unwise king, by many mischances, from his misguidance. A bishop should constantly instruct his people with book-learning, and set them a good example, reprove the perverse, and love the virtuous, be to them a faithful shepherd under Christ, overseeing all, as his name indicates; and not conceal evil, nor consent to injustice. Bishops and mass-priests are set as criers, to announce the faith to lay people, and also to intercede for them to Almighty God; it, therefore, befits them to have goodness, and to be adorned with fair morals. How can the unlearned hold a teacher's authority, and aptly preach to the lay-folk? Of these Jesus said to his disciples, "If a blind man be another blind one's guide, then will they both fall into a blind pit." Long shall he learn who is to teach, and have authority and obedience, lest he misguide the lay-folk with himself. That teacher has little authority, who with evil example makes void his preaching. He is a great teacher who preaches to men and also sets them a good example by works. The priest may not intercede for men, nor even for himself, if he lie under sins, and by foul deeds make himself criminal, unless he first arise from the reeking dunghill, and with true penitence wash himself, that he may with certainty have calling to the Lord. God said of teachers in his sermon, "He who heareth you heareth me, and he who despiseth you despiseth me." It is, therefore, incumbent on you that ye hear the Lord through holy teachers, who are his deputies. They will be fearless, though men despise them, and will say with the prophet to the God of hosts, "I have not held silence, Lord, concerning thy truth, nor in my heart have I hidden thy righteousness; but they ever despised me with that saying."

A certain prophet cried to all judges, "Love righteousness, ye who judge on earth; know your God with goodness ever, and with simplicity of heart seek him earnestly." Again,
georne." Eft, oðer witega be ōam ylcan cwæð, "Ge manna
bearn, démæð rihtlice." Eac ure Drihten on his godspelle
 cwæð, "Bëoð mildheorte, swa swa eower Fæder is. Eow
bið ameten swa swa ge amæton, on ōam ylcan gemete ðe ge
mannum doð." Iacobus se apostol be ōam ylcan sæde, "Se
þe dóm geset buton mildheortynsse, him bið eft gedēmed
buton mildheortynsse." Isaïas mānað eac manna deman,
"Helpað ofsettum, and steop-cildum démað; beweriað wy-
dewan wið wælhræwum ehterum, and ðreagað me siddan.
Þis sæde Drihten, and gif eowere synna wæron wolcn-reade
ār ōam, hī beoð scīnende on snawesh wītnysse. Gif ge me
gehyrað, ge etað þære eordan gōd; gif ge me geyriðað, eow
fornimð min swūrd. Wā ōam be talað, mid treowleasum
mōde, yfel to gōde, and gōd to yfele; þeostru to leohete, and
leht to þeostrum. Wā ōam be strāng bið to swīdlicum
drencum and to gemencgenne þa micclan druncennysse.
Swilce gerihtwisiað þone ārleasan for sceattum, and þam riht-
wisum ðetbredað his rihtwisynsse swa. Forði hī fornimð
helle fyr swa swa ceaf, and heora wytrumna bið sva swa
windige ysla." Eft cwæð Salomon be swilecum gedwōlum,
"Hī blissiað on yfelynsse and on ārleasum dædum, and hī
slaep ne underfōð, buton hī yfel gefremmon. And rihtwisra
siðfēt is swilce scīnende leohet, and weaxende symle oð soðre
fulfremedynsse."

Se apostol avrāt be eawfēstum werum, "Lūfiað, ge weras,
eowere wīf on æwe; ne beo ge bitere him ungebeorhlice, and
healds eowere æwe, swa swa eow licð þæt eowere wīf heald-
on hī wīð forligre: þæt þæt se wer gewītnað on eawbrēcum
wife, þæt gewītnað Drihten on eawbrēcum were. Wīf sce-
lon gehyrsumian heora werum gedafenlice, and hī symle
ārwurdian swa swa āgene hlaforðas." Ure Drihten forbead
mid his āgenum muðe þa yfelan twæmincge betwux twām
ēwum ðūs: "Swa hwā swa his æwe forlēht, and oðer genimð,
hē bið þonne eawbrēce and eac forligr." Eac se þe wīfāð on
Ōam forleþtēnum wife, bið unriht-hēmere gehāten fram Gode.
another prophet said on the same subject, "Ye children of men, judge rightly." Our Lord also in his gospel said, "Be merciful as your Father is. To you shall be measured as ye have measured, by the same measure which ye give to men." James the apostle said on the same, "He who passeth judgement without mercy shall afterwards be judged without mercy." Isaiah also exhorts the judges of men, "Help the oppressed, and judge step-children; defend the widow against cruel persecutors, and rebuke me afterwards. This said the Lord, and if your sins before were scarlet, they shall be shining with the whiteness of snow. If ye obey me, ye shall eat the good of the earth; if ye anger me, my sword shall consume you. Wo to them that with truthless mind account evil as good, and good as evil; darkness as light, and light as darkness. Wo to those that are strong to powerful drinks and to mingle great drunkenness. Such justify the impious for treasures, and from the righteous so take away his righteousness. Therefore shall the fire of hell consume them as chaff, and their root shall be as windy ashes." Again, Solomon said of such heretics, "They rejoice in evil and in wicked deeds, and they take not sleep, unless they have perpetrated evil. And the way of the righteous is as it were a shining light, and ever waxing unto true perfection."

The apostle wrote of married men, "Ye husbands, love your lawful wives; be not bitter towards them unreasonably, and hold to your marriage, as it is pleasing to you that your wives hold themselves against adultery: that which the husband punisheth in an adulterous wife, that the Lord punisheth in an adulterous husband. Wives should fittingly obey their husbands, and always honour them as their own lords." Our Lord with his own mouth forbade evil separation between two married persons, thus: "Whosoever forsaketh his lawful wife and taketh another, committeth adultery and also fornication." Also he who marries the forsaken wife is called an
LETANIA MAIORE.

Eft, gif wif awyrpð hire ægene wer, and oðerne gecyst, heo bide scot eawbære; ac gif hi æne togað, hi sceolon eft ge-
gadrian, oðde siððan wunian symle buton hæmede. Twæ-
ming is alyfed þam þe luifað swiðor þa healican clænnysse
þonne þa hōhfullan galñysse. Eac hi magon on sinscipe hi
sylfe bédgyljan, and hæmed forgán, gif him swa God ge-
wissað. God sôðlice forðêmð þa dyran forlíras, and ða un-
riht-hæmeras on helle fordeð, buton hi ær geendunge heora
yfel gebeton.

Ne gesceop se Ælnihtiga God men for galñysse, ac þæt hi
gestryn non mid gesceade heora team, and eft on heora ylde
mid ealle þæt forlæton, ðonne þæs wifes innoð unwaestmбаere
bið gehæfd. God forgeaf gescead menniscum gesceafte, and
ungesceadwisum nytenum asetne timan, þæt men sceoldon
lybban heora lif mid gesceade, swa swa ða clænan nytenu
cépað heora timan. Se mann is gesceapen to his Scyppendes
aunicnyssе, and sôðlice ða nytenu sindon sawullease. Nu
bið mannum sceamu þæt hi mislybban sceolon, and ða nytenu
healdað heora gesetnysse. Ne seawð nán yrðling æinne æcer
túwa, ne nán wer ne sceal his wife gënealæcan siððan heo
mid bearne swærllice gebunden gæð, ðe-læs ðe hi amyrtron
heora gemæne cild. Þis is swide hefigtyrne eow to gehyr-
renne; gif we hit forsuwian dorston, ne sêde we hit eow.

Se ðeoda lærew lærde manna bearn, þæt hi gehyrsume
beon heora fæderum æ; and ðam fæderum bebead, þæt hi
heora bearn ne gææbiligdon, þæt hi ne wurdon gewæhte ðurh
wæcmodnyssе. Eft, is awritten on oðre stowe, “Arwurða
ðinne fæder and eac ðine moder; and se ðe fæder oðde moder
mânllice wyrigð, hē sceal deade swelting. Þis sêde Drihten.”
Godes wisdom sêde, þurh Salomones mûð, “Styr ðìnnum
cilde, and sleh hit mid gyrde, and ðu swa alyst his sawle fram
deade. Se ðe sparað his gyrde, he hatað his cild; and se ðe
hit luifað, hē læð hit anrædllice.” Cildru behoðað swiblicere
steore and gôdre gynene to gódum ðeawum, þæt se wisdom
adulterer by God. Again, if a wife casts off her own husband, and chooses another, she is a true adultress; but if they part jointly, they shall come together again, or afterwards ever continue without intercourse. Separation is allowed to those who love exalted chastity more than anxious lust. They may also conceal themselves by wedlock, and forgo intercourse, if God so direct them. But God condemns secret fornicators, and fordoes adulterers in hell, unless, before their end, they atone for their evil.

The Almighty God created not men for lust, but that they might with discretion beget their family, and afterwards, in their age, wholly cease therefrom, when the woman's womb is considered unfruitful. God gave reason to the human creation, and to the irrational animals a fixed time, that men might live their life with reason, as the pure animals observe their times. Man is created in his Creator's likeness, and verily the beasts are soulless. Now it is a shame to men that they should mislive, and the beasts observe their established law. No husbandman sows one field twice, nor should any man approach his wife, after she goes heavily bound with child, lest they destroy their common offspring. This is very wearisome for you to hear; if we had dared to pass it silently, we should not have said it to you.

The teacher of the gentiles taught the children of men, that they should ever be obedient to their fathers; and enjoined fathers not to provoke their children, that they might not be excited through weakmindedness. Again, it is written in another place, "Honour thy father and thy mother; and he who wickedly curseth father or mother shall perish by death. This said the Lord." God's wisdom said, through the mouth of Solomon, "Correct thy child and strike it with the rod, and thou so shalt redeem his soul from death. He who spareth his rod hateth his child; and he who loveth it, teacheth it soundly." Children require vigorous correction and good heed to good morals, that wisdom may be dwelling in
mage on him wunigende beôn, sêne nele wunian on yfel-wyl-lende sawle, ne eac on ßam lichaman sê le lîc under synnum. Se wisdom is hâlig, and hine sylfne æþbret fram môdes hîw-unge and myndleasum geðohtum. Rihtwis wæs Eli, and hê forwearð swa-ðeah for his bearma synnum, ßa begen swul-ton under sweordes ecge for heora synlicum dædum, and heora fæder seoll, foredum swyrån, on ßam ylcan dæge, þurh Drihtnes wrace, forðan sê hê ne styrde heora stunt-nyssé ãr. Be sumum cilde we rædað, þe wæs reçeleslice afedd. Hit wolde wyrian wælhrawlice Drihten; and se fæder ne rohte his reçelesnyssé. ßa æt nextan comon cwelmbære deôflu swutellice gesewene, on sweartum hîwe, in to ßam cilde, and hit sôna hrymde, “Fæder min, fæder min, me nîmæð ßas deôflu;” and behydde his heafod on his fæder bosme, and wyrigde Drihten, and swa gewât sôna mid ßam sweartum deôflu, forscyldgod to helle. ßa cild ße beoð syferlice afedd, and wið unseinawum eallunge gestîrede, hî geðeoð Gode, swa swa God sylf gecwæð, ßaða hê bletsode ßa gebrohtan cild, and sêde his gyngrum, “Swilcræ Godes rîce.”

Þeowe men mânode eac se mære apostol, þus to-clywigende, “Eala ge ßeowan, beoð gehyrsume eowerum hlafordum; swa hwæt swa ge wyrcað, wyrcað mid môde, swa swa Gode sylfum, and hê sylf eow mede. Ne ßeowige ge to ansyne, ac mid ânsealdre heortan, ne swilec beforan mannum, ac mid Godes ðegan.” ßa hlafordas hê mânode þæt hî milde wæron heora ßeowum mannum mid ðæslicnysses. Se hlaford and se ßeowa gelice clypiað to ßam Heofonlican Fæder on heora Pat-îre. Begen hî sind men on middanearde acennede, and hî habbað æt Gode swa hû swa hî geearniað. Ælc ßeowt bij ðe geendod on ßisum andweardan life, buton mære ânra þe syn-num ßeowiað, hî habbað ecne ßeowt, and ßa oðre beoð frige, ßeah sê hî on life lange ãr ßeowdon.

Eft, se ßeoda lárewow láerde ßa rican, þæt hî hî ne onhebben on healicere módignysses, ne heora hiht ne besetton on ßam
them, which will not dwell in a soul desirous of evil, nor also in the body which lieth under sins. Wisdom is holy, and withdraws itself from simulation of mind, and from senseless thoughts. Eli was righteous, and he, nevertheless, perished for his children's sins, who both died under the edge of the sword for their sinful deeds, and their father fell, and brake his neck on the same day, through the Lord's vengeance, because he had not before corrected their foolishness. We read of a child that was recklessly nurtured. It would cruelly curse the Lord; and the father recked not of its recklessness. At last came deadly devils manifestly seen, of black aspect, in to the child, and it forthwith cried, "My father, my father, these devils are taking me;" and hid its head in its father's bosom, and cursed the Lord, and so forthwith departed with the swart devils, condemned to hell. Those children that are prudently nurtured, and thoroughly corrected against vices, thrive to God, as God himself said, when he blessed the children brought to him, and said to his disciples, "Of such is the kingdom of God."

The great apostle also exhorted serving-men, thus addressing them, "O ye servants, be obedient to your masters; whatsoever ye do, do with heart, as for God himself, and he will give you meed. Serve not for appearance, but with simple heart, not as it were before men, but with awe of God." Masters he exhorted to be mild to their serving-men with reasonableness. The master and the servant call alike to the Heavenly Father in their Pater noster. They are both men born in the world, and they will have from God whatsoever they shall have merited. Every servitude will be ended in this present life, save of those only who minister to sins, they will have everlasting servitude, and the others will be free, although they in life long before had served.

Again, the teacher of the gentiles taught the rich not to exalt themselves with lofty pride, nor to set their hope in
swicelum welum, ac hihton on God, þæra gōda Syllend. Fela
spraec se Hælend, and hesfiglice be rícum; ac hē hī eft gefre-
frodc, þus lægre tihtende: "Syllað þone ofereacan eow to
ælmes-dædum, and efnæ ealle þing eow beorð geclænsode.
Hwæt fremæð ænigum men, þeah þe he ealne middaneard to
his anwealdum gebige, gif hē āna losað?"

Cýpmannum gedafenað þæt hī soðfæstynysse healdon, and
heora sawla ne syllon þurh swicole ðæðas, ac lofian heora þing
buton lāðre forsworennysse. God soðlice fordeâ ða swicolan
and leasan.

Ealle we sceolon stándan æfter ðisum līfe ætforan Cristes
dom-setle, þæt ælc ðær underfō swa hwæt swa hē on licha-
man adreah, oððe gōd offe yfel. Se ylca apostol mànode
eac ða medeman, þæt hī beon gehealdene on heora bigleofan
and scrude. Þearfan hē lærde þæt hī on līfes wædlunge ge-
ðylligde beon, and symle blissian. Hī beorð gesælige, gif hī
soð lufiað, and buton hīwunge him andlyfan biddað. Gif
huð Þearfan forsið, hē tælð his Scyppend. Be untrumum
mannum se Ælmihtiga cwæð, "Íc ðréage and swinge þa ðe
ic lusige." Paulus se apostol eac be ðisum cwæð, "Ne
forgym ðu, min bearn, þines Drihtnes steore, ne ðu beo
gewæht þonne hē ðe þreað: þone ðe Drihten lufiað, þone hē
þreað, and soðlice beswingð ðealne sunu ðe hē underfeð." 
Gif we untrume beorð, uton beðn geðylligde, swa swa se
eadiga Ìob us eallum bysnode, be ðam is nu længsum on
ðisum lytllum cwýde eow to gerecencne; ac we ræðað þís eft.
Gif ðús ungelimpas on æhtum getimiað, þonne sceole we
nīman geðylþ æfter Ìobe, seðe ealle his æhta ðanes dæges for-
leas; ac hē hæsde geðylþ, þus cwæðende sona, "God forgeaf
ða æhta, and God hī eft ætbrað: sy his nama gebletsod."
And forbær þus eadêlice.

Menigfealde beorð þæs Metodan Drihtnes egsan and swingla
ófer scylidigum mannum, þæt ða sceortan witu ðises geswinc-
fullan līfes forscyttað ða toweardan, þe næfre ne aþeoriað.
treacherous riches, but to hope in God, the Giver of good things. Much spake Jesus and grievously concerning the rich; but he again comforted them, thus kindly inciting: "Give your overplus in alms-deeds, and lo, all things shall be purified for you. What doth it profit any man, though he bend all the world to his power, if he alone perish?"

To merchants it is fitting that they hold truth, and give not their souls through deceptive oaths, but praise their things without hateful perjury. Verily God will fordo the cheats and liars.

We shall all stand after this life before the judgement-seat of Christ, that each may there receive whatsoever he may have transacted in the body, either good or evil. The same apostle exhorted also those of middling condition to be frugal in their diet and clothing. The poor he taught to be patient in the indigence of life, and ever to rejoice. They will be happy, if they love truth, and without hypocrisy pray to him for sustenance. If any one despises the poor, he calumniates his Creator. Of sick men the Almighty said, "I chastise and scourge those whom I love." Paul the apostle said also of these, "Be not heedless, my child, of thy Lord's correction, nor be thou vexed when he chastiseth thee: whom the Lord loveth, him he chastiseth, and verily scourgeth every son that he receiveth." If we are sick, let us be patient, as the blessed Job has given an example to us all, of which it is now longsome in this little discourse to recount to you; but we will read this afterwards. If misfortunes betide us in our possessions, then should we take patience after Job, who lost all his possessions in one day; but he had patience, thus saying forthwith, "God gave the possessions, and God hath taken them away: be his name blessed." And thus suffered easily.

Manifold are the Lord Creator's terrors and scourges over guilty men, that the short punishments of this painful life may prevent those to come, which will never fail. The
Letania Maiore.

Se Ælmihtiga God cyd his gudnyssse ús, and hwilon us ge-olæhð, and hwilon eac beswingð. Næræ nán tihting, gif hé ús ne olæhte; næræ nán rihting, gif hé ús ne ðræde. Se ðe God herian wille on his healicum wel-dædum, herige eac hine on edleane and on his egescimus swinglum. Manega tæna and nicele yrmda becumað on middanearde ofer manna bearnum, máran and máran oð þam gemænan ende. Se ðe æfre ðurh- wunað on ánraedum geleafan, se bið gehealden, swa swa se Hælend sæde. Hé hét ús eac beðn on gebedum wacole, gelomlice ús biddende mid bealdum geleafan, þæt we moton forfléon þa toweardan frecedynsse, and stánand on gesihðe his södan menniscynsse. Micel magon gebedu mannum freman, be þam spræc se pistol æt ðyssere ðæssan: þæt we sceolon andettan ure synna gelome, and ælc for ðéerne ge- biddan, þæt we beon gehealdene. Helias se witega wæs ús mannum gelic, þrowiendlic swa swa we, and hé swa-ðeah abæd þæt rén wæs forwyrned þam wíderweardum forlice to ðéora geara fyørste, and syx monða fæce. Hé abæd eft sioð-ðan æt þam södan Gode, þæt hé rénas forgeaf, and eordlice wæstmas. Gif hwilc man gebifð ðéerne fram gedwylde, hé alyst his sawle sodlice fram ðeáe, and fela synna adylegæð þurh ðæs gedwolán rihtinge. Þis is sceortlice gesæd: uto ne scegan word gýt.

Se ðeoda læreow sæde mancynne, þæt dyrne forlîgertas oððe deofolgyldan, sceadan and reaseras, oððe reðe manslagan, gytersas and drinceras, þe dollice lybbad, nabbad Godes rice on rodorlicere heofonan. Eac swylce drymen, þe mid dydrungfe farað, and feondlice wiccan and oðre wigeleras, beoð to helle bescðfene for heora seíncræftum. Oft ús men seccgað þæt hi unsynnige beon, ðeah ðe hi leoftlice mettas him on múð bestingon, on swilcum fæstent-dagum mid fræecere gyfernyssse, and nelleð understandan hi Adam ús forpærde þurh énes æpples ðigene þe he æt forböden. Nis nán man fæstende þe underseð mid muðe æniges gesceafstes se oððe eordan, ac þa beoð scyldige þe ða gesetnyssse tobreccad þære halgan gela-
Almighty God manifests his goodness to us, and sometimes caresses us, and sometimes also scourges. There would be no excitement, if he caressed us not; there would be no correction, if he chastised us not. He who will praise God for his noble benefits, let him also praise him in retribution and in terrific chastisements. Many signs and many miseries will come in the world over the children of men, greater and greater until the general end. He who ever continues in steadfast belief shall be saved, as Jesus said. He commanded us also to be watchful in prayers, frequently praying with bold faith, that we may escape from future peril, and stand in sight of his true humanity. Much can prayers profit men, of which the epistle at this mass spake: That we should frequently confess our sins, and each pray for other, that we may be saved. Elijah the prophet was like to us men, possible as we, and he, nevertheless, obtained by prayer that rain was denied to the perverse people for a space of three years and six months. He obtained afterwards by prayer from the true God, that he gave rains and earthly fruits. If any man turn another from error, he truly redeems his soul from death, and blots out many sins by the correction of the heretic. This is shortly said: let us say a word yet.

The teacher of the gentiles said to mankind, that adulterers or idolaters, thieves and robbers, or cruel murderers, covetous men and drunkards, who foolishly live, shall not possess God's kingdom in the ethereal heaven. In like manner wizards, who go about with illusion, and odious witches and other sorcerers, shall be thrust into hell for their magic arts. Men often say to us that they are sinless, though they lightly put meats into their mouth on such fast-days with shameless greediness, and will not understand how Adam ruined us by the eating of one apple, which he ate forbidden. No man is fasting who receives in his mouth any creature of sea or of earth, but they are guilty who break the institute of the holy
COMMENTARII IN LETANIA MAIORE. FERIA TERTIA.

Sungemid unalyfedre ðígene, and yllað heora wambe fra-codlice ær timan.
Utton we geearnian þæt ecie lif mid Gode, ðurh geswicen-ysse yfeles, and ðurh fremminge gödes: þæs us getiðige se Ælmihtiga Wealdend, sëðe ða rixad on ecnyssse. Amen.

ITEM.

IN LETANIA MAIORE. FERIA TERTIA.

MEN ða leofostan, Paulus se Apostol, ealra ðëoda láreow, awrát be him sylfum þæt he wære gelædd up to heofonum, ðoþæt he becom to ðære ðriddan heofonan; and he wæs gelæd to neorxna-wænge, and þær ða gastlican dygelnsse gehyrde and geseah; ac he ne cydde na eordlicum mannum, ðaða he ongean com, hwæt he gehyrde oððe gesawe, ðisum wordum writende be him sylfum: “Scio hominem in Christo, ante annos quatuordecem, raptum usque ad tertium coelum; et iterum quomodo raptus est in paradisum, et auduiit archana uerba, que non licet homini loqui.” Þæt is on Englisc, “Ic wæt ðone mann on Criste, þe wæs gegripen nu for feowertyne þearum, and gelæd oðða þriddan heofenan; and eft he wæs gelæd to neorxna-wænge, and ðær gehyrde ða digelan word þe nán eordlic man spreckan ne mót.”

Humeta rëadæ sume men ða leasan gesetynsse, ðe hi hatað Paulus gesihde, nu he sylfe sæde þæt he ða digelan word gehyrde, þe nán eordlic man spreckan ne mót?

We wyllað nu eow gereccan oððes mannnes gesihde, ðe unleas is, nu se apostol Paulus his gesihde mannum ameldian ne moste.

Sum Scyttisc preost wæs, gehâten Furseus, ægelboren for worulde, ðærwûrðes lifes, and gelyfed swiðe. He wæs fram cildhâde gelðred, on clæennyssse wunigende, estful on mód.
church by unallowed eating, and wickedly fill their belly before the time.

Let us merit the everlasting life with God, by cessation from evil and by performance of good: may the Almighty Ruler grant us this who ever reigneth to eternity. Amen.

ITEM.

ON THE GREATER LITANY. TUESDAY.

MEN most beloved, Paul the Apostle, the teacher of all the gentiles, wrote concerning himself that he was led up to the heavens, until he came to the third heaven; and he was led to paradise, and there heard and saw the ghostly secrets; but he did not make known to earthly men, when he came back, what he had heard or seen, writing of himself in these words: "Scio hominem in Christo, ante annos quatuordecim, raptum usque ad tertium coelum; et iterum quomodo raptus est in paradisum, et audivit arcana verba, quæ non licet homini loqui." That is in English, "I know a man in Christ, who was snatched fourteen years since, and led unto the third heaven; and again he was led to paradise, and there heard the secret words, which no earthly man may speak."

How do some men read the false composition, which they call the vision of Paul, when he himself said, that he heard the secret words, which no earthly man may speak?

We will now recount to you the vision of another man, which is true, since the apostle Paul might not announce his vision to men.

There was a Scottish priest named Furseus, noble-born in the world's estimation, of honourable life, and great faith. He was learned from childhood, living in chastity, devout in
In Letania Maiore. Feria Tertia.

lusigendlic on gesihðe, and on halgum mægnum dæghwomlice ðeonde. ða forlêt hē fæder, and modor, and magas, and on ðrüm earde ældœcodig leornode. Æfter ðisum ærærde munster, and þæt mid eawfæstum mannum gesette. Eft, æfter fyrstæ, getimode him untrumnys, swa þæt hē weard to forlœside gebroht. ða genamon twegen englas his sawle, and, fleogende mid hwitum fyðerhaman, betwux him ferodon. An ðridda engel fleah him ætforan, gewæpnod mid hwitum scylde and scænendum swurde. ða ðry englas gelicere beorhtnyssæ scænende wæron, and ðære sawle wunderlice wynsumnyssæ mid heora fiðera swege on belæddon, and mid heora sanges dreame micclum gegladodon. Hī sungon, "Ibunt sancti de uirtute in uirtutem; uidebitur Deus deorum in Sion:" þæt is on Englisc, "ða halgan farað fram mihte to mihte; ealra goda God bið gesewen on Sion." ða gehyrde hē eft oðerne sæng swilce uncudne, manega ðusenda engla, ðus cwæðende, "Exierunt obuiam Christo," þæt is, "Hī eodon togeanes Criste."

Hwæt ða, ðän engel of ðam uppticum weredum bebead ðam gewæpnodum engle ðe ða sawle gelædde, þæt hī eft ongean hī gelædan sceoldon to ðan lichaman þe heo of-gelaed wæs. ða cwæð se engel him to, ðe him on ða swiðran hand fleah, ðu scealt eft ðinne lichaman underson, and agyfan Gode þinre carfulnysse weorc and fremmægelce. ða cwæð se halga Furseus, þæt hē nolde his willes heora geferrædene forlētan. Se engel him andwyrdre, Æfter ðinne carfulnysse gōdre fremmægelce, we cumað eft to ðe, and þe genimæð to ðūs. Hī ða sungon, and seo sawul ne mihte undertitan hū heo on ðone lichaman eft becom, for ðæs dreams wynsumnyssæ. ða betwux hancrede læg se halga wer ge-educucod, mid roseum hiwe ofergōten, and ða liemen his neb þærrihte unwrugon. ða befrān Furseus, hwī heora gehlyd swa micel wære, ôððe hwæs hī swa micclum wundrodon? Hī ða him andwyrdon, and sædon, þæt hē on æfnunge gewite, and þæt his líc læge on flora calle ða niht oð hancrede. Hē ða up geset, smea-
spirit, amiable of aspect, and in holy virtues daily thriving. Then he forsook father, and mother, and relations, and learned, a stranger, in another country. After this he raised a mynster, and planted it with pious men. After a time sickness befell him, so that he was brought to death. Then two angels took his soul, and, flying with white wings, bore him between them. A third angel flew before him, armed with a white shield and a shining sword. The three angels were shining with like brightness, and conveyed to the soul wondrous pleasantness with the sound of their wings, and with the melody of their song greatly gladdened it. They sung, "Ibunt sancti de virtute in virtutem; videbitur Deus deorum in Sion:" that is in English, "The saints go from virtue to virtue; the God of all gods shall be seen in Sion." Then he heard afterwards another, as it were, unknown song, many thousand angels thus saying, "Exierunt obviam Christo:" that is, "They went to meet Christ."

Whereupon an angel of the celestial hosts commanded the angel who was leading the soul, to lead it back again to the body from which it had been led. Then said the angel to him, who flew on his right hand, Thou shalt receive thy body again, and give to God the work and efficacy of thy solicitude. Then said the holy Furseus, that he would not voluntarily leave their society. The angel answered him, After the good efficacy of thy solicitude, we will come again to thee, and will take thee to us. They then sung, and the soul could not understand how it again came into the body, by reason of the pleasantness of the melody. Then about cockcrowing the holy man lay requickened, suffused with a rosy hue, and the corpse-bearers straightways uncovered his face. Furseus then asked, why their noise was so great, or at what they so greatly wondered? They answered him, and said, that he had died in the evening, and that his corpse had lain on the floor all night till cockcrowing. He then sat up, reflecting
gende his gesihde, and het hine huslian, and swa untrum leofode twegen dagas. Eft ða on ðare þriddan nihte midden, astrehte his handa on gebedum, and bliðe gewat of ðisum geswincfullum life. Þa comon eft ða ðry foresédan englas, and hine gelæddon. Hwæt ða comon ða awirigedan deoflu on atelicum hìwe ðare sawle togeanes, and heora án cwæð, Uton forståndan hí foran mid gefeohte. Þa deoflu feohtende scuton heora fyrenan flán ongean ða sawle, ac ða deofellican flán wurdon þærrihte ealle adwæscte þurh ðæs gewæpnodan engles scyldunge. Þa englas cwædon to ðam awirigedum gastum, Hwí wille ge lettan ure síðfæt? Nis þes man dæl­mimend eoweres forwyrdes. Þa wiðerwinnan cwædon, þæt hit unrihtlic wäre, þæt se man þe yfel gewæfode sceolde buton wite to reste faran, ðonne hit awritten is, þæt ða beod ealswa scyldige þe unriht gewæfan, swa swa ða þe hit gewyrcað. Se engel ða feah æt ongean ðam awyrigdum gastum to ðan swide, þæt þam halgan were wæs geþuht þæt þes gefeohtes hreán and ðæra deofla gehlyd mihte beon gehyred geond ealle eорðan.

Þa deofla eft cwædon, Yfele spellunge hê beode: ne sceal hê ungerod þæs ecan lifes brucan. Se halga engel cwæð, Buton ge ða heafod-leahtras him on befæstnian, ne sceal hê for ðam læssan losian. Se ealda wregere cwæð, Buton ge forgifon mannum heora gyltas, ne forgifô se Heosoulica Fæder eow eowere gyltas. Se engel andwyrdre, On hwam awræc þes man his teonan? Se deofol cwæð, Nis na awritten þæt hí wrecan ne sceolon, ac, Buton ge forgyfon of eowerum heortum wið eow agylttendum. Se engel cwæð, Us bið gedêmæt­foran Gode. Se ealda sceocca eft cwæð, Hit is awritten, Buton ge beon swa bilewite ou unsceâðginnysse swa swa cild, næbbe ge infær to heofenan rîce. Þis bebob hê nateshwon ne gefylde. Se Godes engel hine beladode, and cwæð, Milt­sunge hê hæfde on his heortan, ðeah ðe hê manna gewunan heolde. Se deofol andwyrdre, Swa swa hê þæt yfel of ðam menniscum gewunan underfeng, underfô hê cac swa þæt wite fram ðam uppllican Démon. Se halga engel cwæð, We beoð
on his vision, and bade them housel him, and thus sick lived two days. Then again, on the third midnight, he stretched forth his hands in prayer, and blithely departed from this toilsome life. Then came again the three aforesaid angels, and led him. Whereupon came the accursed devils with horrid aspect towards the soul, and one of them said, Let us obstruct them with battle. The devils then fighting shot their fiery darts against the soul, but the devilish darts were straightways all extinguished by the shielding of the armed angel. The angels said to the accursed spirits, Why will ye hinder our journey? This man is not a party to your ruin. The adversaries said that it was unjust, that a man who had consented to evil should go to rest without punishment, when it is written, that they are as guilty who consent to wrong as they who perpetrate it. The angel then fought against the accursed spirits so vigorously, that it seemed to the holy man that the cry of the battle and the noise of the devils might be heard over all the earth.

The devils again said, Evil discourse he practised: he shall not unhurt enjoy the everlasting life. The holy angel said, Unless ye can fix on him the deadly sins, he shall not perish for the less. The old accuser said, Unless ye forgive men their sins, the Heavenly Father will not forgive you your sins. The angel answered, On whom has this man avenged his injuries? The devil said, It is not written that they shall not take vengeance, but, Unless ye forgive from your hearts those sinning against you. The angel said, We shall be judged before God. The old devil again said, It is written, Unless ye be as meek in innocence as a child, ye will not have entrance into the kingdom of heaven. This commandment he has in no wise fulfilled. The angel of God absolved him, and said, Mercy he had in his heart, though he observed the usage of men. The devil answered, As he received that evil from human usage, let him also so receive the punishment from the Judge above. The holy angel said, We shall be
ætforan Gode gesénde. Pa witerwinnan wurdon da ofer-swítde, þurh ðæs engles gewinne and ware.

Da het se halga engel þone eadigan wer beseóin to mid-danearde. Hè da beheold underbæc, and geseah swilce án ðeoostorful dene, swítde niðerlic; and geseah ðær feower ormæte fyr atende: and se engel cwæð him to, þæs feower fyr onteandað ealne middaneard, and onælað þæra manna sawla þæ heora fulluhtes andetnysse and behát þurh forgægednysse awægdon. Þæt án fyr ontent þæra manna sawla þæ leasunge lufedon; þæt oðer ðara þæ gytsunge filigdon; þæt ðridde þæra þæ þe ceaste and twyrædnyss styredon; þæt feorðe fyr forbærnð þæra manna sawla þæ fæcun and ðæleasunysse beeadon. Da genealæhte þæt fyr ðam halgan were, and he sona afyrht to ðan engle cwæð, þæt fyr genealæhð wið mín. Se engel andwyrde, Ne byrnð on þe þurh wite, þæt þæt ðu on life ne onaeldest ðurh leahtras. Peah ðe þís fyr egeslic sy and micel, peah-hwædere hit onælað ælne be his gewyrhtum. Swa swa se lichama bið ontend ðurh unalyfede lustas, swa eac byrnð seo sawul ðurh neadwis wite. Se gewæpnode engel ðæ fleah him ætforan, todælende ðone lig, and ða oðre twegen him flugon on twá healfa, and hine wið þæs fyres frecednysse gescyldon. Þa deoflu ða mid gefeohte ongean ða sawle etton, and heora án to ðam englum cwæð, Se ðeowa þe wát his hlaforðes willan, and nele hine gefremman, sceal beón gewit-nnod mid micelum witum. Se halga engel befrān, Hwæt ne gefylde þes man his Hlaforðes willan? Se sceocca andwyrde, Hit is awritten, þæt se healica God hātað unrihtwisra gif. Hé hæsfde genumen lytle ðær sumne clað ðæt anum swyltendum men. Þa cwæð se engel, Hè gelyfde þæt gehwilc þe him ænige gifse sealde, behreowsunge on life gedyde. Se deofol andwyrde, Ærest hé sceolde heora dæúbote æfandian, and síðdan heora sylene underfôn. Se engel andwyrde, Ûton sceotan to Godes dome. Se awyrigeda gast andwyrde, God geccwæð, þæt ælc synn þe nære ofer eordan gebêt, sceolde beó on ðissere worulde gedémed. Péz mann ne geclænsode
reconciled before God. The adversaries were then overcome, through the angel’s fighting and caution.

The holy angel then bade the blessed man look on the world. He then looked back, and saw, as it were, a dark dell, very low; and saw there four immense fires kindled: and the angel said to him, These four fires will consume all the world, and burn the souls of those men who through transgression have made void the confession and promise of their baptism. That one fire will burn the souls of those men that loved leasing; the second, of those that followed covetousness; the third, of those that stirred up strife and discord; the fourth fire will burn the souls of those men who have practised fraud and improbity. The fire then approached the holy man, and he forthwith terrified, said to the angel, The fire approaches me. The angel answered, That will not burn thee for a punishment which thou hast not in life kindled by sins. Though this fire is terrible and great, nevertheless, it burns every one according to his works. As the body is inflamed by unallowed lusts, so also burns the soul in inevitable punishment. The armed angel then flew before him, parting the flame, and the other two flew at his two sides, and shielded him from the peril of the fire. The devils then in fight shot towards the soul, and one of them said to the angels, The servant who knows his master’s will, and will not execute it, shall be punished with great punishments. The holy angel asked, In what has this man not fulfilled his Master’s will? The devil answered, It is written, that the God on high hateth the gift of the unrighteous. He had taken a little before a garment of a dying man. Then said the angel, He believed that every one that had given him any gift, had shown penitence in life. The devil answered, First he should have proved their repentance, and then received their gift. The angel answered, Let us refer to the judgement of God. The accursed spirit answered, God said, that every sin that was not atoned for on earth, should be judged in this
his synna on eordan, ne her nan wite ne underfeah: hwæt is nu Godes rihtwisnys? Se engel hi ðredæ, and cwæð, Ne tale ge to dyrstelice, forðan ðe ge nyton Godes digelan domas. Se deofol andwyrd, Hwæt is her bedigelod? Se engel cwæð, Æfre bið Godes mildheortnys mid þam men, þa hwile ðe ðæer bið gewêned ænig behreowsung. Se deofol andwyrd, Nis nu his tima to behreowsienne, on ðyssere stowe. Se engel andwyrd, Nyte ge ða miclan deopnysse Godes gerynu? Weald þeah him beo alyfed gyð behreowsung. Þa cwæð sum oðer deofol, Hit is awritten, Lufa þinne nextan swa swa ðe sylfne. Se engel andwyrd, þes wer dyde gðð his nextan. Se wiðerwinna andwyrd, Nis na genõh þæt man his nextan gðð do, buton he hine lufige swa swa hine sylfne. Se halga engel andwyrd, Þa gððan ðæda sind geswutelunga ðære sôðan lufe, and God forgylt ælcum men be his ðædum. Hwæt se deofol ða mid hospe cwæð, þes mann behet þæt he wolde calle woruld-þing forlætan, and he siððan lufode woruld-þing ongean his ðegen behât, and ongean þæs apostoles bebode, þe cwæð, Ne lufige ge ðísne middaneard, ne ða ðing ðe on middanearde sind. Se halga engel andwyrd, Ne lufode he woruldlice æhta for his neode ðâna, ac todælenne eallum wældiendum. Se ealda wregere eft cwæð, Hit is awritten, Buton þu gestânde ðone unrihtwisan, and him his unrihtwis-nyssse scege, ic ofgâ his blodes gyte æt ðinum handum. þes mann nolde cyðán ðam syngigendum heora synna. Se engel cwæð, Hit is awritten be ðam yfelum timan, þæt se snotera sceal suwian, þonne he gesið þæt seo bodung næðð næmne forðgâng.

On eallum ðisum geslïtum ðæs ðæra deofla gefeohht swiðe stiðlice ongean ða sawle and ða halgan englas, oðþæt ðurh Godes döm ða wiðerwinnan wurdon gescynde, and se halga wer ða weard mid ormætum leohote befângen. Þa beseah he up, and geseah fela engla werod on micelre beorhtnysse scinende, and ðæra halgena sawla wið his fleogende mid unasecgendlicium leohote, and afligdon ða deoflu him fram, and ðæs
world. This man cleansed not his sins on earth, nor here receives he any punishment: where now is God's justice? The angel rebuked them, and said, Blame not too presumptuously, for ye know not God's secret judgements. The devil answered, What is here secret? The angel said, Ever will God's mercy be with a man, while there is any penitence hoped for. The devil answered, It is not now his time to repent, in this place. The angel answered, Know ye not the great deepness of God's mysteries? Repentance may yet be allowed him. Then said another devil, It is written, Love thy neighbour as thyself. The angel answered, This man did good to his neighbour. The adversary answered, It is not enough that a man do good to his neighbour, unless he love him as himself. The holy angel answered, Good deeds are a manifestation of true love, and God requites every man according to his deeds. Whereupon the devil said tauntingly, This man promised that he would forsake all worldly things, and he afterwards loved worldly things against his own promise, and against the apostle's command, who said, Love not this world, nor the things which are in the world. The holy angel answered, He loved not worldly possessions for his need alone, but to distribute to all the poor. The old accuser again said, It is written, Unless thou correct the unrighteous, and say unto him his unrighteousness, I will require his bloodshed at thy hands. This man would not make known to the sinning their sins. The angel said, It is written of the evil time, that the wise shall be silent, when he sees that his preaching hath no success.

In all these disputes the fighting of the devils was very obstinate against the soul and the holy angels, until, through God's doom, the adversaries were confounded, and the holy man was then invested with an immense light. He then looked up, and saw a host of many angels shining with great brightness, and the souls of the holy flying towards him with indescribable light, and put the devils to flight from
fyres ðogan him fram adydon. Þa gecenew he betwux ðam halgum twegen árwurðe sacerdas, þe ðær on life wæron his landes menn swiðe namcufe. Þi ða genealæhton, and him cundlice to spræcon. An ðæra hatte Beanus, oðer Meldanus. Þa warð ða geworden micel smyltñys ðære heofenan, and twegen englas flugon swilce ðurh anre duna in to ðære heofenan, and ða sloh ðær micel leoh ðæt æfter ðam englum, and wæs gehyræd feower engla weroda sæng, ðus cwæðende, “Sanctus, sanctus, sanctus Dominus Deus sabaoth.” Þa sæde se engel ðam eadigan were, ðæt se dream wære of ðam applicum werode, and hit hine georne þæs heofonlican sænges hlystan, and cwæð, Soðlice on ðisum heofonlicum rícne ne becynð næfre unrótñys buton for manna lyre.

Eft ða comon fleogende of ðære heofonlican digelñysse englas, and cyddon þæt he sceolde eft to worulde gecyrrian. Furseus ða wearð, þurh ðas bodunge abliged, and ða twegen foresæðan sacerdas abædon æt ðam englum þæt hi moston hine gesprecan, and cwædon him to, Hwæs oudræftst ðu ðe? Anes daeges færeld þu hæfðt to stidigenne. Furseus ða befran be geendunge þises middaneardes. Hi cwædon, Ne bið seo geendung þyssere worulde na gytt, ðeah ðe heo gehende sy, ac maneyynn bið geswenct mid hungre and mid ewalæme. Þurh feower þing losið manna sawla, þæt is, þurh leahtras, and þurh deofles tihtinge, and þurh lærowa gymeleaste, and þurh yfele gehysnunung unrihtwisra heafod-manna. Ofer ðam lærowum is Godes yrre swyðost astyrred, forðan ðe hi for-gymeleasian þa godcundan bæc, and ymbe ða woruld-þing eallunge hògiað. Biscopum and sacerdum gedafenan þæt hi heora lære gymoon, and ðam folce heora ðearfe secgon. Mynster-mannum gedafenan þæt hi on stilñyssæ heora lif adregegon. þu soðlice cyð þine gesihde on middanearde, and beo hwiltidun on digelñyssæ and hwiltidun betwux mannum. Ðonne ðu on digelñyssé beo, heald þonne geornlice Godes beboda; and eft, ðonne þu út-færst, betwux mannum, far for
him, and turned away from him the terror of the fire. Then he knew among the holy two venerable priests, who before in life had been his countrymen, very celebrated. They approached, and spoke to him familiarly. One of them was called Beanus, the other Meldanus. Then was there a great serenity in the heaven, and two angels flew, as it were, through a hill into heaven, and then a great light darted out there after the angels, and the song of four hosts of angels was heard, thus saying, "Sanctus, sanctus, sanctus Dominus Deus sabaoth." Then said the angel to the blessed man, that the melody was from the celestial host, and bade him listen attentively to the heavenly song, and said, Verily into this heavenly realm sadness never comes save for men's perdition.

Again there came angels flying from the heavenly secrecy, and declared that he should again return to the world. Furseus was then, through this announcement, astounded, and the two aforesaid priests obtained from the angels that they might speak to him, and said to him, What dost thou dread? Thou hast one day's journey to travel. Furseus then inquired concerning the ending of this world. They said, The ending of this world will not be yet, though it be near, but mankind will be afflicted with famine and with pestilence. Through four things the souls of men perish, that is, through sins, and through the instigation of the devil, and through the heedlessness of teachers, and through evil example of unrighteous chiefs. Over the teachers is God's ire most excited, because they neglect the divine books, and are wholly solicitous about worldly things. To bishops and priests it is fitting that they attend to their doctrine, and say to the people their need. To monastic men it is fitting that they lead their lives in stillness. Do thou make known thy vision in the world, and be sometimes in privacy, and sometimes among men. When thou art in privacy, hold sedulously the commandments of God; and again, when thou goest out among men, go for
heora sawla hælu, na for woruldlicum gestreonum. Ne beo ðu carful ymbe woruldlicum gestreonum, ac miltsa eallum ðinum wiðerwinnum mid bluttre heortan, and agyld göd for yfele, and gebide for ðinum feondum. Beo ðu swa swa getreowe dihtnere, and nān ðing ðe ne geáhnige, buton bigleofan and scrude. Aféd ðinne lichaman mid alyfedum mettum, and ælc yfel forseoh. Æfter ðisum mynegungum and menig-féaldum oðrum lárum, gewende eal þæt heofenlice werod up to ðam heofonlicum ðrymme, and ða twegen sacerdas, Beanus and Meldanus, samod. Furseus sóðlice mid ðam ðrym en-glum gewende to cordan.

Hí becomon ða eft to ðam witniendlicum fyre, and se gewæpnoda engel rymde him weg þurh þæt fyr, todælende ðone líc on em-twá. Hwaet ða deoflu ða scuton of ðam fyre, and awurpon æne unrihtwise sawle byrnende uppon ðam eadigan were Furseum, swa þæt his sculdor and his hleo wurdon ontende mid ðam witniendlicum fyre. Furseus onconeow sona ða sawle; se wæs his tun-man ær on life, and he genám æt his líc sumne clāð, swa swa we lytle ær eow sædon. Þa englas ða gelæhton ða sawle, and wurpon eft into ðam fyre. Ða cwæð sum ðæra deofla, Swa swa ðu underfenge ær his göd, swa ðu scealt beón his efenchlytta on his witum. Godes engel andwyrde, Ne underfeng hí his ðing for nánre gyt-sunge, ac for his sawle alysednyssse: and þæt fyr sona geswác. Þa cwæð se Godes engel to ðam were Furseum, þæt þæt ðu sylf onældest, þæt barn on ðe. Gif ðu ne underfenge þíses synfullan mannes reaf æt his forðsíðe, ne mihte his wite ðe derian. Boda nu eallum mannum dædbote to dōnne, and andetnyssse to sacerdum, oð ða endenextan tide heora lifes; ac swa-ðeah nís to underfônne nánæ synfulles mannes æhta on his geendunge, ne his líc ne sy on haligre stowe bebyriged; ac beo him gesæð, ær hí gewite, ða teartan witu, þæt hís heorte mid ðære biternyssse beo gehrepod, þæt hí eft mage æt sumon sæle beón geclænsod, gif hí his unrihtwisnyssse huru on his forðsíðe behreowsæð, and genihtsunlice ælmessan
the salvation of their souls, not for worldly gains. Be not solicitous about worldly gains, but be merciful to all thy adversaries with pure heart, and requite good for evil, and pray for thy enemies. Be as a true steward, and appropriate nothing to thyself, but sustenance and raiment. Feed thy body with allowed meats, and despise every evil. After these admonitions and other manifold instructions, all the heavenly host went up to the heavenly company, and the two priests, Beanus and Meldanus, with them. But Furseus with the three angels returned to earth.

They then came again to the penal fire, and the armed angel cleared the way for him through the fire, dividing the flame in two. The devils then shot from the fire, and cast an unrighteous soul burning upon the blessed man Furseus, so that his shoulder and his face were burnt by the penal fire. Furseus instantly knew the soul; he had formerly in life been his townsman, and he had taken a garment from his corpse, as we said to you a little before. The angels then seized the soul, and cast it again into the fire. Then said one of the devils, As thou before didst receive his property, so shalt thou be his associate in his torments. God's angel answered, He received not his property from any covetousness, but for the redemption of his soul: and the fire instantly ceased. Then said God's angel to the man Furseus, That which thou thyself hast kindled, that burned on thee. If thou hadst not received the garment of this sinful man at his decease, his torment could not have injured thee. Preach now to all men to repent and make confession to priests, until the last hour of their lives; but yet the possessions of no sinful man are to be received at his end, nor let his corpse be buried in a holy place; but ere he departs let be said to him the sharp torments, that his heart may be touched with the bitterness, that he may at some time after be purified, if he at least at his departure repent of his unrighteousness, and distribute alms abundantly. But let not the priest receive
IN LETANIA MAIORE. FERIA TERTIA.

daelia. Ne underfo se sacerdi swa-deah nän sing þæs synfullan
mannes æhta; ac hi man daele ðearfum æt his byrge.

Æfter ðissere spræce comon ða englas mid þære sawle,
and gesæton uppon þære cyrcan hrofe, þær þæt líc læg mid
mannum besett; and ða englas hine heton oncnawan his
ægene lichaman, and hine eft underfôn. Furseus ða beseah
to his lichaman swilce to uncudum hrawe, and nolde him
genealæcan. Se halga engel cwað, Hwi onscunast ðu to
underfônne þisne lichaman, þone ðe ðu miht buton leahtra
gewinne heonon-forð habban? Soðlice þu oferswiðdest on
ðissere gedrefedynsse þa unalyfeldican lustas, þæt hi heonon-
forð ongean þe naht ne magon. Þa geseah hé geopenian his
lichaman under ðam breoste, and se engel him cwað to,
Þonne ðu ge-edcucod byst, ofergeot ðinne lichaman mid fant-
wætere, and þu ne gefretst næne särnyssse buton ðam bærnete
þe ðu on ðam fyre gelæhtest. Ðo well on eallum ðinum life,
and we siððan æfter ðinum weldædum bliðne ðe eft genìnað
to ðús.

Se halga wer Furseus arás ða of deade ofre side, and geseah
him onbuton micle menigu læwedra manna and gehādodra,
and mid micelre geometunge heora mennisce anginn and
dysig bemaende. Hé gesæt ða, and sæde be endebyrدنynsse
ealle his gesiððe, þe him ðurh Godes englum on þære hwile
geswutelod ðæs. Hé wearð begoten mid fant-wætere, swa
swa se engel het, ðæs ðeah þæt bærnet, þe hé gelæhte æt ðam
unrihtwisum were, on his sculdre and on ansyne æfre gesewen.
Miel wunder þæt hit wearð gesyne on ðam lichaman, þæt
þæt seo sawul ðana underfeng! Hé ferde ða geond eal Yrrland
and Scotia, bodiende ða ðing þe hé geseah and gehyrde,
and ðæs mid Godes gife wunderlice afylled, nænes eordlices
ðinges wilginge. Eallum gódum mannum hé ðæs lufend-
lic, unrihtwisum and synfullum egeslic. On godecundum
wundrum hé sceán, and aðigde deoslu fram ofsettum mannum,
and ðearfan gehyrde. Ferde ða twelf gear swa bodiende
betwux Yrum and Scotia, and siððan ofer eal Angelcynn,
anything of the sinful man’s possessions; but let them be distributed to the poor at his grave.

After this speech the angels came with the soul, and set it on the roof of the church, where the corpse lay surrounded with people; and the angels bade him recognise his own body, and again assume it. Furseus then looked on his body as on an unknown corpse, and would not approach it. The holy angel said, Why shunnest thou to receive this body, which thou mayest without the strife of sins henceforth have? Verily thou hast in this tribulation overcome unallowed lusts, so that they henceforth may have no power against thee. He then saw his body opened under the breast, and the angel said to him, When thou shalt be requickened, sprinkle thy body with font-water, and thou wilt feel no soreness, save the burn that thou caughtest in the fire. Do well in all thy life, and we then after thy good deeds will again take thee happy to us.

The holy man Furseus arose from death a second time, and saw about him a great multitude of men, lay and ecclesiastical, and with great lamentation bewailed their human undertakings and folly. He sat then, and said in order all his vision, which to him, through God’s angels, in that while had been shown. He was sprinkled with font-water, as the angel had ordered, yet was the burn, that he had caught from the unrighteous man, on his shoulder and on his face ever visible. A great wonder that that was seen on the body which the soul only had received! He went then over all Ireland and Scotland, declaring the things that he had seen and heard, and with God’s grace was wonderfully filled, desiring no earthly thing. To all good men he was kind, to the unrighteous and sinful terrible. In divine miracles he shone, and drove out devils from men possessed, and cheered the poor. He went twelve years thus preaching between the Irish and Scots, and afterwards over all the English nation,
and eac sum mynster on Ɔisum iglande arærde; wende siððan suð ofer sæ to Francena rice, and ðær mid micelre ārwarð-ningsse underfangen wæs, and mynster-lif arærde. Þa æfter lytlum fyrste weard he geuntrumod, and gewât to heofenan rice, to ðære ecan myrhðæ, þe he ēr geseah, on ðære he lyfæd gesælig simle mid Gode; and his lic weard bebyrged mid micelre ārwarðningsse, and eft ymbe feower gear, ðansund, buton gewemmedlicere brosnuenge, on ðære stowe bebyrged; þær beod æteowde his geearnunga þurh wundrum, þam Ælmiltigum to lofe, sæde is ealra leoda Wealdend. Amen.

---

**ALIA UISIO.**

**BEDA,** ure lárew, awrât, on ðære bèc þe is gehâten 'Hi-storia Anglorum,' he sumes namnes æriste, on Ɔisum iglande, þisum [wordum writende:

On ðam timan wæs sum þegen Drihtelm gehâten, on Nordhymbra lande, bilewite on andgyte, gemetegod on ðeawum, ārfaest on life, and his hiwraedene to ðam ylcan gewissode. Þa weard he geuntrumod and to ende gebroht: he þa gewât on æfnunge, and his lic læg ealle þa niht inne beset; ac he arás of deaðe on ærne-merigen. Þa liemenn þa ealle mid fyrrðæ fornunumé, flugon aweg, buton þam wife ānum, þe hine swidost lufode, belâf þær afyrht. He þa hí gefrefrode, and cwæð, "Ne beo ðu afæred forðan þe ic arás of deaðe; me is alyfed eft to lybbenne mid mannum, na swaþeah swilcum life swa ic ðær leofode." He arás þa þærrihte, and eode to circan, and þurhwunode on gebedum ealne þone merien. Dælde syððan his æhta on ðreo, ærne dæl his wife, oðerne dæl his cildum, þriddan þearfum. Forlet syððan ealle woruld-þing, and beah to þam mynstre þe is Magilros gehâten, and weard bescoren, and þam abbude Æpelwolde underþeod; and be his láre his lif adreah on sumere digel-
and also raised a mynster in this island; went then south over sea to the realm of the Franks, and was there received with great veneration, and erected a monastery. Then after a little interval he fell sick, and departed to the kingdom of heaven, to the eternal joy, which he before had seen, in which he lives happy ever with God; and his body was buried with great veneration, and after about four years, sound, without corruptible decay, was buried in another place; where his merits are shown by miracles, to the praise of the Almighty, who is Ruler of all nations. Amen.

ANOTHER VISION.

Beda, our doctor, has written, in the book which is called 'Historia Anglorum,' of a certain man's resurrection in this island, in these words writing:

At that time there was a thane called Drihthelm, in the Northumbrians' land, simple of mind, temperate in habits, of pious life, and who directed his family to the same. He then was sick and brought to his end: he departed in the evening, and his body lay all night watched in his house; but he arose from death early in the morning. The attendants then, all seized with fright, fled away, save his wife alone, who loved him most, who remained there affrighted. He then comforted her, and said, "Be not afraid because I have risen from death; it is allowed me again to live with men, though not such a life as I lived before." He then straightways arose, and went to church, and continued in prayers all the morning. He afterwards divided his property into three, one part for his wife, the second for his children, and the third for the poor. He then left all worldly things, and entered the mynster which is called Melrose, and was shorn, and placed under the abbot Æthelwold; and by his precept passed
nyssæ, on micelre forhæfednyssæ módes and lichaman, of his
lifes ende. He sæde his gesihðe þære leode cyninge, Ælfriðe,
and gehwilcum eawfæstum mannum, þus reccende:

"Me com to an scínende engel on þam æfenne þæ ic gewāt,
and lædde me to east-dæle, suwiende. Þa become wit to
þære dene, seo wæs ormaetlice deóp and wið, and fornean on
lengæ ungeendod; seo wæs weallende mid anðræcum ligum
on þære sidan, on oðre sidan mid hagole and grimlicum cyle,
blawende buton to-forlætønysse. Seo dene wæs afyllæd mid
manna sawlum, þa scuton hwïltidum of þam weallendum fyre
into þam anðræcum cyle, and eft of þam cyle into þam fyre,
buton ælcere to-forlætønysse. Þa þohæte ic þæt þæt wære
seo hell, þæ ic oft on life ymbe seegan gehyrde; ac min lat-
tæow andwyrdæ þærihtæ minum geðance, and cwæð, Nis þis
wite seo hell þæ on wenst. Se engel me lædde þa furðor to
þære þeostorfulre stowe, seo wæs to þan swiðe mid þiccum
þeostrum oferþealt, þæt ic nān þing gesæn ne mihte buton
mines latæowes scínændæ hiow and gewædu. Efne þæ fær-
læcæ æteowdon gelonlæcendæ ligæ sweartæs fyres up-astig-
gænde, and min latæow me þær âna forlet on þam þeostrum
middum. Ic þæ beheold þone ormaetæn lig þæ of þære niwel-
nyssæ astah. Se lig wæs mid manna sawlum afyllæd, and hi
asprungæn up mid þam fyre, swa swa spearecan, and eft ongeæn
into þære niwelnyssæ; and þær sloh út of þære niwelnyssæ
ormæte stænc mid þam æðmun, se afylde ealle þa þeostr-
fullan stowe. Þæda ic þær lange stød, ormód and ungæwis
mines færelædes, þæ gehyrde ic þæt þæ deoþu gelæddon ðif
manna sawla, hreowlice gnorniende and grimetænde, into
þam sweartæn fyre. Sum þæra wæs þeost, sum læwæde
mann, sum wimman; and þæ deoþu sægdon, hlude hlìhhænde,
þæt hi þa sawla for heora synnum habban moston. Betwux
þam ascutoþ þa awerigædan gastæ sumæ of þære niwelnyssæ
wið míne, mid byrñendum eagum, and of heora muðe and
mæs-håyrlæm stød stincænde steam; and woldæn me gelæccan
his life in some privacy, in great continence of mind and body, to his life's end. He related his vision to the king of that nation, Aldfrith, and to certain pious men, thus narrating:

"On the evening that I departed, a shining angel came to me, and led me to the east in silence. We then came to a valley which was immensely deep and wide, and in length almost endless; it was burning with horrible flames on one side, on the other side blowing without cessation, with hail and fierce chill. The valley was filled with men's souls, which from time to time shot from the burning fire into the horrible chill, and again from the chill into the fire, without any cessation. Then thought I that that was the hell about which I had in life often heard speak; but my guide straightways answered my thought, and said, This punishment is not the hell that thou weenst. The angel then led me further to a darksome place, which was so overspread with thick darkness, that I could see nothing save my guide's shining aspect and raiment. Behold then suddenly appeared frequent flames of swart fire ascending, and my guide left me there alone in the midst of the darkness. I then beheld the immense flame which ascended from the abyss. The flame was filled with men's souls, and they sprung up with the fire like sparks, and then again into the abyss; and there proceeded out of the abyss an intolerable stench with the vapours, which filled all the darksome place. When I had long stood there, fearful and uncertain of my course, I heard that the devils were leading the souls of five persons, cruelly bewailing and howling, into the swart fire. One of them was a priest, one a layman, one a woman; and the devils said, loudly laughing, that they must have those souls for their sins. In the meanwhile some of the accursed spirits shot up towards me from the abyss, with burning eyes, and from their mouths and nostrils came forth a stinking steam; and they would seize
mid heora byrnendum tangum, ac hí ne mihton þurh Godes gescyldnyssse me hreppan. Efne ̃a færlice æteowode min latteow swa swa scínende steorra, feorran fleogende, and wið min onette. Þa toscuton ̃a deoflu sona þe me mid heora tangum gelæccan woldon. Se engel me lædde þærrihtæ to east-dæle, on miccles leohṭes smyltnysse, into anre byrig, þær binnenan wæs swiðe smæðe feld and bráð, mid blowendum wyrtum and grennyssse eall afyllde, and mid beorhrtræn leohṭe þonne ænig sunne scínende; binnenon ̃am weallum wæron ingerime meniu hwítra manna, on micelre blisse. Þa, betwux ̃am weorodum þam engle fylgende, pohte þæt hit wære heofonan rice, ac min latteow cwæð þæt hit swa nære. He lædde me þa gýt furðor, and ic gesæah þær ætforan ðús miccle màræ leohṭ, and ic þær wynsume stemne ormætes dreams gehyrde, and wundorlices bræðes *swæc of þære stowe út fleow. Hwaet þa min latteow lædde me ongean to þære blostmæran stowe, and me befrán, hwæðer ic wiste hwaet ̃a þing wæron þe ic gesewn hæfde ̓? Ic cwæð þæt ic nyste. He me andwyrdre, and cwæð, Seo michele byrnende dene, þe ̃a ærest gesæw, is witnung-stow, on þære beoð manna sawla gewitnode and geclænsode, þe noldon heora synna gerihtlæcan on gehałum þingum, hæfdon swa-þeah behreowsunge æt heora endenextan daeg, and swa gewiton mid þære behreowsunge of worulde, and becumad on dōmes daeg calle to heofonan rice. Eac hi sume, þurh freonda ful- tum, and ælmes-dædum, and swiðost þurh halige mæssan beoð alyseade of ̃am witum ðer ̃am micclum dōme. Witodlice seo swearte niwelnyss ̃e þu gesæw mid þam ormætum [postrum and fulum] stence, seo is helle múð, and se ̃e ðene þaeron befyld, ne wyrð hó næfre on ecnyssse ðanon alysead. ̃eos wynsume and ̃eos blostmære stow is þæra sawla wunung ̃e on gödum weorcum geendumon, and swa-þeah næron swa fullremede þæt hi ðærrihtæ moston into heofenan rice, ac swa-þeah lí calle becumad to Cristes gesihe and myrhte æfter ̃am micclum dome. Witodlice ̃a ̃e fulfre-
me with their burning tongs, but through God's protection they could not touch me. Behold then suddenly appeared my guide like a shining star, flying from afar, and hastened towards me. The devils were then immediately scattered, who would have seized me with their tongs. The angel straightways led me to the east, in the serenity of a great light, into a city, wherein was a very smooth and broad field, all filled with blowing plants and verdure, and shining with a light brighter than any sun; within the walls was an innumerable multitude of men in white, in great joy. I then, among the multitudes following the angel, thought that it was the kingdom of heaven, but my guide said that it was not so. He then led me yet further, and I there saw before us a much greater light, and I there heard the winsome voice of a great melody, and an odour of wondrous fragrance flowed out of the place. Whereupon my guide led me again to the flower-bearing place, and asked me, whether I knew what the things were that I had seen? I said that I knew not. He answered me and said, The great burning valley which thou first sawest is the penal place, in which the souls of men are punished and cleansed, who would not correct their sins in life and health, but yet were penitent at their last day, and so departed from the world with repentance, and will on doom's day all come to the kingdom of heaven. Some of them also, through aid of friends and alms-deeds, and, above all, through holy masses, will be delivered from those torments before the great doom. But the swart abyss that thou sawest with the boundless darkness and foul [stench is the mouth of hell, and he who once falls therein will never to eternity be thence delivered. This winsome and this flower-bearing place is the dwelling of those souls that ended in good works, but yet were not so perfect that they might straightways enter into the kingdom of heaven, though they, nevertheless, will all come to sight of Christ and joy after the great doom. But
mede beod on gedohte, on worde, on weorce, swa hrae swa hí of worulde gewitað, swa becumað hí to heofenan rice; of ðan ðu gesawe þæt micle leocht mid ðam wynsumum bæðe, and þonon ðu gehyrdest ðone fægeran dream. Þu sodlice, nu ðu to lichaman gecyrst, gif ðu wylt ðíne daða and ðeawas gerihtlæcan, þonne underfeht ðu æfter forðsida þas wynsuman wununge, þe ðu nú gesihst. Ðæða ic þe ðana forlæt on ðam ðeostrum, to ðy ic dyde swa, þæt ic wolde witan ymbe ðin sær, hú se Ælmihtiga embe þe wolde. Ðæða se engel þus gereht hæfde, þa oslice me ðearle þet ic eft to ðam lichaman scelode fram þære stowe wynsumynysse and þæra halgena gefærrædene; ne dorste ic swa-þeah nán þing wid-cweðan. Æfter ðisum ic woreð gebroht and ge-edecucod betwux mannum."

Drihtelm wunode þa on ðæs mynstres digelhysse oð his lifes ende, stðlice drohtnigende. Þe eode gelome on winterlicum cyle to þære ða, and stód on his gebedum on ðam wætere hwílon to his gyrdle, hwílon to his swuran. Eode him sittðan mid ðam ylcum clagum, oðþæt hí on his lichaman wearmodon and adruwodon. Ðæða híne man axode hú he mihte ðone micclan cyle forberan, he andwyrde, "Máran cyle ic geseah, and wyrsan." Ðæða hí axodon hú he mihte swa stearce forhæfedynysse healdan, he andwyrde, "Stíðran and wyrsan ic geseah.". Swa hí hit macode on his life, and manega oðre gerihtlæhte mid worde and gebysnunge.

We ræðað gehwær on bocum, þæt oft and gelome men wurdon of ðisum life gelædde, and eft to life arærde, and hí fela witnung-stowa and eac halgena wununga gesawon, swa swa Gregorius, se halga papa, awrát, on þære béc þe is gehäten 'Dialogorum,' be ðunum men, þet his sawul wearð gelædd of ðisum life, and fela þing geseah. Þa betwux ðam oðrum geseah hí hwær man bytlode ðæc gebytlu, eal mid smætum golde, and þa wyrhtan worhton þa gebytlu on ðam Sæternes-dæge, and wæs þa fornean geendod. Hé befrán þa hwæm þa gebytlu gemyte wæron, swa mærllice getimbrode?
those who are perfect in thought, in word, in work, as soon as they depart from the world they come into the kingdom of heaven; from that thou sawest the great light with the winsome fragrance, and thence thou hearest the sweet melody. But thou, now thou returnest to the body, if thou wilt amend thy deeds and morals, then wilt thou receive after death this winsome dwelling, which thou now seest. When I left thee alone in the darkness, I did so because I would know concerning thy destination, how the Almighty would resolve concerning thee. When the angel had thus related, it greatly displeased me that I again should return to the body from the winsomeness of that place and the fellowship of saints; though I durst not say anything to the contrary. After this I was brought and requickened among men."

Drihthelm dwelt in a secret part of the mynster until his life's end, rigidly living. He went frequently in the wintry cold to the river, and stood at his prayers in the water, sometimes to his girdle, sometimes to his neck. He then went with the same clothes, until they became warm and dry on his body. When any one asked him how he could bear that great cold, he answered, "I have seen a greater and worse cold." Again, when they asked him how he could observe such rigid abstinence, he answered, "I have seen a more rigid and worse." Thus did he in his life, and corrected many others by word and example.

We read everywhere in books, that oft and frequently men have been led from this life, and again raised to life, and they saw many places of punishment, and also the dwellings of the saints, as Gregory, the holy pope, has written, in the book which is called 'Dialogi,' of a man, that his soul was led from this life, and saw many things. Then amongst others, he saw where they were building a building, all of beaten gold, and the workmen were making the building on a Saturday, and it was then nearly ended. He inquired then for whom the building so gloriously constructed was de-
Hortatorius Sermo de Efficacia Scae Missae.

We rædað gehwaer on halgum gewritum ðæt seo halige mæsse micclum fremige ægðer ge ðam lybbendum ge ðam. forðfarenum, swa swa Beda, se snotera lāreow, awrāt on Historia Anglorum be sumum ðegene, þisum andgite receende :  

On ðære tide þe Ehfrið, Norðhymera cyning, and Æðel-red, Myrcena cyning, wunnon him betwynan, þa æt sumon gefohte wearð án ðegen Æþelredes cyninges mid oðrum cempum afyllæd, se wæs ðemma gehāten. Se læg ðæg and niht geswōgen betwux ðam ofslegenum. He wearð þa gehyrte, and his wunda gewrāð, and wolde him sum genēr secan. Hine gelæhtton þa sune þæs Norðernan folces, and to heora.
signed? They told him that it was designed for a shoemaker in Rome, and also named him. After this the dead man arose, and diligently inquired about the shoemaker, how he had acted in worldly life, and it was then found that his practice was, that he wrought his work for seven days, and sold on the Saturday; then took from his craft his sustenance, and with bounteous spirit distributed the overplus to the poor; and therefore was the building chiefly made on the day on which he usually distributed alms.

Great is God's mercy over mankind, to those who are benevolent. We in this life may help the departed that are in torment, and we may, among ourselves in life, aid each other to the life above, if we observe this; and those who were perfect, and have attained to the kingdom of God, may aid both us and the departed that are in torment, if they are not totally condemned. Be glory and praise to the benevolent God ever to eternity. Amen.

A HORTATORY SERMON ON THE EFFICACY OF THE HOLY MASS.

WE read in many places in holy writings that the holy mass greatly benefits both the living and the departed, as Beda, the wise doctor, has written in the Historia Anglorum of a certain thane, narrating to this effect:

At the time that Ecgfrith, king of the Northumbrians, and Æthelred, king of the Mercians, warred against each other, in a certain battle a thane of king Æthelred named Ymma was with other soldiers stricken down. He lay day and night senseless among the slain. He then revived, and bound up his wounds, and would seek some asylum. Some of the Northern folk then seized him, and brought him to
ealdormen brohton. Hé ȝa het hine lâcian, and ȝaða hê hâl wæs, het hine gebunden, ȝy-læs ðe hê fleames cepte. Ac his bendas toburston swa hraðe swa hê gebunden wæs. Hê hæfde ænne broðor, Tuna gehâten, mæssepreost and abbud, and ȝaða hê his broðor slege ofâxode, þa ferde hê to ðam wæle his líc secende, and gemette ænne ðærne him swiðe gelicne, ferode ðone to his mynstre mid ārwurdynysse, and geleðlice for his sawle alystedynysse mæssan sang, and þurh ða halgan mæssan toburston þæs broðor bendas.

þa âxode se ealdorman þone hæftling, hwæðer he þurh dryrcraeft ðeðe þurh rûnstaftum his bendas tobræce? Hé and-wyrde, and cwæð, þæt hê ðæs cræftes nán þing ne cueðe: “ac ic hæbbe ænne mæssepreost to breðer on minum eðele, and ic wæt þæt hê wenð þæt ic ofslagen sy, and gelome for mine sawle mæssan singð. Witodlice gif ic nu on ðære worulde wære, þa wurde min sawul fram witum alysed þurh ða halgan mæssan.”

Æfter ðisum sealde se ealdorman hine sunum Frîsan of Lundene. Se Frîsa hine gewræð eft geleðlice, ac hine ne mihte nânes cynnes hæftnung gehealdan. Ýmbe undern-tîð, þaða se broðor wæs gewunod to mæssigenne, toburston ða bendas oftost. Se Frîsa ða, þaða hê hine gehæfstan ne mihte, lêt hine faran on his truwan æfter ðam feo ðe he him fore gesedalde, and hê swa dyde. Hê ða com to his breðer, and his sið be endebyrdynysse sæde. Þa tocneowon hî þæt his bendas toburston on ðære tide þe se broðor mid esfullum mode, for his sawle alystedynysse, þam Ælmhiltigum Gode þa liflican lác geoffrode. Eac se halga papa Gregorius awrât on ðære bêc Dialogorum hû micclum seo halige mæsse manegum fremode. Seo bêc is on Englisc awend, on ðære mæg gehwā be ðison genihtsumlice gehyran, seðe hî oferrædan wile.
their ealdorman. He caused him to be cured, and when he was well, ordered him to be bound, lest he should take to flight. But his bonds burst asunder as quickly as he was bound. He had a brother, named Tunna, a mass-priest and abbot, who, when he heard of his brother's death, went to the battle-field seeking his body, and found another very like him, bare it to his mynster with honour, and frequently sang masses for the redemption of his soul, and through the holy masses the bonds of his brother burst asunder.

The ealdorman then asked the captive, whether through witchcraft or through runes he brake his bonds? He answered that he knew nothing of that craft: "but I have a brother in my country, a mass-priest, and I know that he imagines that I am slain, and frequently sings masses for my soul. If, therefore, I were now in the other world, then were my soul released from torments through the holy masses."

After this the ealdorman sold him to a Frisian of London. The Frisian also frequently bound him, but confinement of no kind might hold him. About the ninth hour, when his brother was wont to celebrate mass, the bonds burst oftenest. The Frisian then, when he could not confine him, let him go on his faith after the money that he had given for him, and he did so. He then came to his brother, and related to him in order what had befallen him. They then found that his bonds burst asunder at the hour that the brother with pious spirit offered, for his soul's redemption, the living offering to Almighty God. The holy pope Gregory also has written in the book of Dialogues how greatly the holy mass has benefited many. The book is turned into English, in which every one may hear abundantly on this subject, who will read it over.
IOHANNES se Godspellere aevrat on hisum dægterlicum godspelle, hû se Hælend, fundigende of ðissere worulde to his Heofenlican Fæder, spræc: “Subleuatis Iesus oculis in coelum, dixit, Pater, unit hora; clarifica Filium tuum, ut Filius tuus clariscet te” et reliqua: þæt is on urum gereorde, “Se Hælend cwæð to his Fæder, up-aðæfenum eagum to heofenum, Fæder mîn, se tíma cóm; mærsa þinne Sunu, þæt þin Sunu þe mærige,” etc.

Þis godspel belimpð swiðe þærle to ðære mærman freols-tide þe to-merigen bið; forðan þe on þam dæge aståh se Hælend æfter his æriste up to his Heofenlican Fæder. Nu to-dæg is se uigilia þære mærman freols-tide þe to-merigen bið, and forði rædað Godes þeowas þís godspel nu to-dæg, þe sprecað ymbe his fundunge, and hû þe betæhte ealle þa geleæfyllan his Fæder, æðsan þe he úp-astige. We nimað nu þone wisan Augustinum to ðissere trahtnunge, þam þe we wel truwiað to swa micelre deopnyssse.

Drihten cwæð, “Fæder, se tíma cóm; mærsa þinne Sunu, þæt þin Sunu þe mærige.” Hé wæs acenned of þan Ecan Fæder, buton ælcere tide, and þurh hine sind ealle tída gesette. He geceas him timan to acennenne on menniscynssse, to drowigenne, to arisenne of deaðe, to astigenne úp to heofenan mid þam lichaman þe he on middaneardhe gesette. Þa wæs his mérsung-tíma, þæt se Fæder hine mórsode swa þæt he hine sette to his swiðran on heofenan rice, and him forgeaf andweald on heofenan and on eorðan, and eac ofer hellwarum. Þeos is Cristes mérsung æfter ðære menniscynssse; witodlice æfter ðære Godcundynssse he hæfde æfre pisne andweald buton anginne. Nu forgeaf se Ælmihtiga Fæder his ðencen-nedan Suna þone ylcan andweald æfter ðære menniscynssse, and hine swa mórsode, þæt ealle gesceafhta, heofonwara,
ON THE GREATER LITANY. WEDNESDAY.

JOHN the Evangelist has written in the gospel for this day, how Jesus, hastening from this world to his Heavenly Father, spake: "Sublevatis Jesus oculis in coelum, dixit, Pater, venit hora; clarifica Filium tuum, ut Filius tuus clarificet te:" et reliqua: that is in our tongue, "Jesus said to his Father, lifting up his eyes to heaven, My Father, the hour is come; glorify thy Son, that thy Son may glorify thee," etc.

This gospel bears a very especial relation to the great festival which will be to-morrow; because on that day Jesus, after his resurrection, ascended to his Heavenly Father. Now to-day is the vigil of the great festival which will be to-morrow, and therefore God's servants read this gospel now to-day, which speaks of his departure, and how he committed all the believing to his Father, before he ascended. We will now take the wise Augustine for this exposition, in whom we well trust for so great deepness.

The Lord said, "Father, the time is come; glorify thy Son, that thy Son may glorify thee." He was born of the Eternal Father, without any time, and through him are all times established. He chose him a time to be born in humanity, to suffer, to arise from death, to ascend to heaven with the body which he had assumed on earth. Then was the time of his glorification, that the Father glorified him so that he set him at his right in the kingdom of heaven, and gave him power in heaven and on earth, and also over the inmates of hell. This is the glorification of Christ according to his humanity; but according to his divine nature, he had ever this power without beginning. Now the Almighty Father gave his only-begotten Son the same power according to humanity, and so glorified him, that all creatures, inhabitants of heaven, inhabitants of earth, inhabitants of hell, bow
IN LETANIA MAIORE. FERIA III.

eordwara, helwara, onbugad gebigedum cneowe ðam Hælendum Criste, sodum men and sodum Gode on ðnum hâde.

Hú màersode se Sunu ðone Fæder, ðonne his màersung naïs naïfre gewänod þurh menniscum hiwe, ne eac ne mæg beôn geýht on his godcundan fulfilmednyssë? Sodlice ðæs Fæder màersung wæs naïfre fulfremed on heofenan rice, ac hit nyston eordlice men ðæ Cristes ðrowunge. Se Ælmihtiga God wæs cuð be-sumon dæle on Iudea folce, þurh Moyses ðæ; ac þurh Cristes menniscnymse weard se Fæder cuð eallum ðecodum, fram east-dæle middaneardes ðæ west-dæl. Þus màersode se mennisca Crist his Heofenlican Fæder on eordlicum mannûm, ðe hine ðæ ne cuðon. Þæt godspel cwýð, "Swa swa ðu forgeafe him andweald ealles ðæsces, Þæt hæ forgife ece lif ðam eallum ðæ ðu him forgeafe." Hér is gesett sum dæl for eallum, eal ðæsc for eallum mancyne; swa swa se apostol Paulus, on ðdre stowe, sette dæl for eallon, ðæða hæ cwæð, "Ælc sawul sy underðeod healicrum anwealdum;" Þæt is, Beo ælc man underðeod mihtigran men ðonne he sylf sy.

Eallum ðam forgifð Crist ece lif, þæ his Fæder him forgeaf. Þeos gifu is to understandenne be Cristes menniscnymse, swa swa we ðær cwædon. "Þis is soðlice ece lif, Þæt hí ðe anne oncnawon soðne God, and ðone ðe ðu asendest, Hælend Crist." Augustinus geendebyrde ðas word þus, "Þæt hí ðe and ðone ðe ðu asendest, Hælend Crist, oncnawon anne soðne God." Herto bid understanden se Halga Gast, seðæ is þæs Fæder Gast, and þæs Suna, heora begra Lufu and Willa, him bám efen-edwistlic. Ne sind hí ðry Godas, Fæder, and Sunu, and Halig Gast, ac seo Drynnys is án soð God. Nis swa-ðeah Fæder se ðe Sunu is, ne se Sunu se ðe Fæder is, ne heora nœðor Halig Gast; forðan ðe hí sind ðry, Fæder, and Sunu, and Halig Gast; ac seo Drynnys is án God. Þeos tocnawennys is ece lif, forðan ðe we habbad Þæt ece lif ðurh geleafað, and oncnawennysse þære Halgan Drynnysse, gif we ða oncnawennysse mid ðurwûðnysse healdað.
with bended knees to the Saviour Christ, true man and true God in one person.

How did the Son glorify the Father, when his glory was never diminished by human form, nor can be increased in his divine perfection? Verily the Father's glory was ever perfect in the kingdom of heaven, but earthly men knew it not before Christ's passion. The Almighty God was known in some degree among the folk of Judea, through the law of Moses; but through Christ's humanity the Father became known to all people, from the east part of the world to the west part. Thus did the human Christ glorify his Heavenly Father among earthly men, who before knew him not. The gospel says, "So as thou hast given him power of all flesh, that he may give eternal life to all those whom thou hast given him." Here is put a part for all, all flesh for all mankind; as the apostle Paul, in another place, put a part for all, when he said, "Let every soul be subjected to higher powers;" that is, Let every man be subject to a mightier man than he is himself.

To all those Christ gives eternal life whom his Father gave him. This gift is to be understood of Christ's humanity, as we before said. "Verily this is life eternal, that they might know thee, one true God, and him whom thou hast sent, Jesus Christ." Augustine has disposed these words thus, "That they may know thee and him whom thou hast sent, Jesus Christ, one true God." Hereto is understood the Holy Ghost, who is the Spirit of the Father and of the Son, the Love and Will of them both, cosubstantial with them both. They are not three Gods, Father, and Son, and Holy Ghost, but the Trinity is one true God. Nevertheless, he is not Father who is Son, nor he Son who is Father, nor either of them Holy Ghost; because they are three, Father, and Son, and Holy Ghost; but the Trinity is one God. This knowledge is eternal life, because we have the eternal life through belief and knowledge of the Holy Trinity, if we hold
Witodlice gif Godes oncnawennys ús gearcað þæt ece lif, swa miccle swiðor we efstað to lybbenne swa micclum swa we swiðor on þissere oncnawennyse ðeonde beðð. Sóðlice ne swelte we on ðám ecan life; þonne bið ús Godes oncnawennys fullfremed, þonne þær nán deað ne bið, þonne we God geseð, and butan geswince ecelice heriað. Ac we sceolon on andwerdum life leornian Godes oncnawennyse, and hine mid estfullum mode herian, þæt we moton becumon to his fullfremedan oncnawennyse and to ðære swinCLEASAN herunge.

Drihten cwæð, “Ic mærsnode ðe ofer eordan, ic gefylde þæt weorc ðe þu me forgeafe to wyrceenne.” Ne cwæð he næ, ‘þu hête me,’ ac “forgeafe me.” Mid ðám worde is seo gifu geswutelod þe he on ðære menniscnysse underfeng. Seo menniscnys wæs underfangen fram ðám godcundum worde, ðurh þæt ðe ealle þing sind geworhte. Heo is underfangen to ðanysse ðanes hâdes, and ðan ðing yfeles ne gefremode, ac ealle gode ðing ðurh ða godcundan gife. Drihten gefylde þæt weorc þe his Faeder him forgeaf, þasa he ðurh his drowunge mancyn alysde, and sittan sigefæst, oferswiddum deade, astâh to heofenum, on ðám ðæge þe to-merigen bið.

He cwæð, “Mærna me nu, Faeder, mid þære mærsunge þe ic mid ðe hæfde ðæðan þe middaneard gewurde.” Seo Godcundnys wæs mid ðám Faeder ðæðan þe middaneard gewurde æfre ælmhtið; and seo menniscnys ðæs ðæðan þe he hi genâm of ðám mædene Marian; ac swaðe-hwædere seo menniscnys wæs æfre forestiht on ðám godcundan ræde ðær middaneardes gesetnysse, swa swa Paulus se apostol cwæð, “Qui predestinatus est Filius Dei in uirtute:” þæt is, “Se-he is forestiht Godes Sunu.” Æfter ðissere forestihtunge wæs seo menniscnys gemærssod mid þám Faeder ðæðan þe middaneardære. Se tíma com þæt Crist hæfde, lybbende on his Faeder swiðran, þa mærsurge þe he hæfde mid him on forestihtunge his menniscnysse. Eac swilce be ús cwæð se ylca apostol Paulus, þæt we wærón forestihte, þus writende, “Quos autem predestinavit, illos et uocavit:” þæt is, “Da
that knowledge with veneration. Verily if knowledge of God prepares for us the eternal life, by so much the more we hasten to live by as much more as we are thriving in this knowledge. But we die not in the eternal life; then will our knowledge of God be perfect, then will there be no death, then shall we see God, and without toil eternally praise him. But we should in the present life learn knowledge of God, and with devout mind praise him, that we may come to a perfect knowledge of him, and to his toilless praise.

The Lord said, "I have glorified thee on earth, I have fulfilled the work that thou gavest me to do." He said not, 'thou commandedst me,' but "gavest me." By those words is shown the gift which he received in the humanity. The humanity was received from the divine word, through which all things are made. It is received for the unity of one person, and nothing evil ever perpetrated, but all good things, through the divine gift. The Lord fulfilled the work that his Father gave him, when through his passion he redeemed mankind, and afterwards triumphant, having overcome death, ascended to heaven, on the day which will be to-morrow.

He said, "Glorify me now, Father, with the glory which I had with thee before the world was." The Godhead was with the Father ever almighty, before the world was; and the humanity was not before he took it of the maiden Mary; but, nevertheless, the humanity was ever predestined in the divine council before the foundation of the world, as the apostle Paul said, "Qui prædestinatus est Filius Dei in virtute:" that is, "He who is predestined the Son of God." By this predestination the humanity was glorified with the Father before the world was. The hour was come when Christ, living at his Father's right, had the glory which he had with him at the predestination of his humanity. In like manner, the same apostle Paul said of us, that we were predestined, thus writing, "Quos autem prædestinavit, illos et
in Letania Maiore. Feria III.

... 

...
vocavit:” that is, “Those whom he predestined, he also called unto him; and those whom he called unto him he also justified, and those whom he justified he glorified.”

Again, the same said, “So as he chose us in Christ before the foundation of the world.” “Manifestavi nomen tuum hominibus:” “I have manifested thy name to men, to those whom thou hast given me of the world.” He manifested his Father’s name first to his disciples, and afterwards to all believing men, whom he withdrew from worldly errors to his kingdom, through his Father’s gift. He said, “Thine they were, and thou gavest them to me.” The Father never had anything separate from his Son, who ever was with him Almighty God, without beginning of him begotten; but he received us through his Father’s gift in humanity, because he was not always man, though he always was Almighty God.

It was Christ’s wont to ascribe all his honour to his Father, because he is of the Father all that he is. The Father gave us to his Son, and the Son himself, by virtue of the Godhead, gave us to himself, with the Father and the Holy Ghost, whose work is ever undivided. Jesus said in another place to his disciples, “I have chosen you from the world.” But the chosen whom Christ chose from the world with the Father, those same he took as a gift in his humanity of the Father from the world. He said, “They have observed thy saying, and they knew that all things which thou gavest me are from thee; therefore have I given them the words that thou gavest me, and they received them, and knew that I came from thee, and they believed that thou didst send me.” These words may be shortly expounded. Christ gave the heavenly lore to his disciples, and they thenceforth to all believing people, and they received his commandments, and knew that the Lord came from his Father, and believed that he sent him to the world.

He said, “I pray for them; I pray not for the world, but
ac for ða ic bidde þe ðu me forgeafe.” Drihten nolde biddan for middanearde: þæt is, for ðam mannum þe boð begriwene on middaneardlicum lustum, and mid márăn gewillnunge þæs atecorigendlican lifes hògiað þonne þæs ecan. Se godspellere awrát her-beforan, þæt se Hælend cwæde to his Fæder, “Ne bidde ic na for ðisum ðanum, ac eac swilce for ða þe on me gelyfað þurh heora word.” Mid þære bene he beleac ealle ða geleafullan, þe þurh þæra apostola bodunge gebugon to Cristes geleafan, and gýt bugað dæghwomlice of þissere worulde geendunge. He cwæð eac swilce holdlice be ðu, “Fæder mín, ic wille þæt ða þe ðu me forgeafe beon mid me ðær þær ic beo, þæt hi mine mærde geseeon, ðe ðu me forgeafe; forðan ðe ðu lufadest me ðær middaneardes gesetnyssé.” Hwæt mæg beon márė bliss to gehyrenne þonne þæt we moton wunian mid þæs Ælmihtigan Godes Suna on his heofenlicum ðrymme ecelice, gif we hit nu, on ðisum scortan life, geearnian willað?

He cwæð, “Ealle mine ðing sindon ðine, and ðine ðing sindon mine. Êc eom gemærsod on him, and eic on middanearde ne eom. Hi sindon on middanearde, and ic come to þe.” Sumne dæl þises andgites we trahthodon hwæne ðér, þæt ealle ðing sind gemæne þam Fæder and his Suna, and heora begra Lufe, þæt is, se Halga Gast. Æos Halige Drynnyss hylt ðus and ealle gesceafsta: na hwíltidum se Fæder, ne hwíltidum se Sunu, ne hwíltidum se Halga Gast, ac swa swa hī ðry sind án God untodæledlic, swa is eac heora hyrdraedan untodæledlic ofer ðus and ofer eallum gesceafstum, þe ðære ânre Godcundnyssé hyrsumið.

On middanearde wæs se Hælend andwerd his learningcníhtum, ðaþa he ðus be his gecorennum spræc; and he astah siddan up to his Heofonlican Fæder, swa swa he cwæð, “Ic come to þe.” He ferde to heofenum mid þam lichaman þe he on eordan gefette, ac he is, þurh his godecundan mihte, ægðer ge hér ge þær, swa swa he behet ðørðan þe he upastige, “Efne ic beo mid eow eallum dagum, ðo gefyllendnyssé ðyssere worulde.”
for those I pray whom thou hast given me." The Lord would not pray for the world: that is, for those men who are engaged in worldly lusts, and are solicitous with greater desire of the transitory life than of the eternal. The evangelist wrote here before, that Jesus said to his Father, "I pray not for these alone, but also for those who believe in me through their word." With that prayer he included all the believing, who through the preaching of the apostles turned to belief of Christ, and yet daily turn, till the ending of this world. He said also very kindly of us, "My-Father, I will that they whom thou hast given me be with me where I am, that they may see my glory which thou hast given me; because thou lovedst me before the foundation of the world." What bliss can be greater to hear of than that we may dwell eternally with the Son of the Almighty God in his heavenly majesty, if we now, in this short life, will deserve it?

He said, "All my things are thine, and thy things are mine. I am glorified in them, and I am not in the world. They are in the world, and I come to thee." Some part of the sense of this we explained a little before, that all things are common to the Father and his Son, and to the Love of them both, that is, the Holy Ghost. This Holy Trinity preserves us and all creatures: not sometimes the Father, nor sometimes the Son, nor sometimes the Holy Ghost, but as those three are one God indivisible, so also is indivisible their guardianship over us and over all creatures, that obey one Godhead.

In the world Jesus was present to his disciples, when he thus spake of his chosen; and he afterwards ascended to his Heavenly Father, as he had said, "I come to thee." He went to heaven with the body that he had assumed on earth, but, through his divine might, he is both here and there, as he promised before he ascended, "Behold I will be with you on all days, until the completion of this world."
mine gebroðra, ēwrwurðiað hisne æfen, and ðone mæran freols-dæg, þe eow to-merigen becumð, mid sodum geleafan. On ðam dæge abær se Ælmihtiga Godes Sunu urne lichaman to ðam heofonlican ǣlde, þær ðær næfre ēr ne becom nān þing þæs gecyndes. Settað eowerne hiht on ðam Hælende, and on ðam wordum þe hē be ús eallum spræc ērdæn þæ hē heonon siðode. Nis þæos lār þe we eow scegad niwan aræred, ac sind þā ylcan word þe Crist mid his āgenum mūde spræc, and siððan onwreah wisum lāræowum, þurh gife þæs Halgan Gastes. Þæos lār stent on Cristes bēc mid Ledenum gereorde eow bedigelod; and ealle lāræowas þe þæt Leden cuðon, sǣdon Godes folce þa bōclican lāre; þa þe hit ne cuðon, hī hit forsuwedon. Nu behōngfe ge, læwede men, micelre lāre on ðīsne timan, forðan þe þæos woruld is micclum geswenct þurh menigfealdum gedrefednyssum; and swa near ende þysse worulde swa māre ehtyns þæs deofles, and bīð un-strengre mennisc þurh māran tyddernysse. Nu behōngfe ge þæs þe swīðor þæs bōclican frofres, þæt ge þurh ða lāre eower môd awendon of þisum wræcfullum līfe to ðam ecum þe we ymbe spreað. Se mann þe bīd dreorig, ḥē behōfað sumes frofres, swa eac we wyllað eow þurh þæs bōclican lāre gefre-friān, forðan þe we geseoð þæt þæos woruld is on micelre earfōðnysse gelogod : awurpað forði hire lufe fram eowerum heartum, and gewilniað þæs heofonlican rīces, þe ús Crist on þisum godspelle behēt, sēde leofað and rīxað mid Fæder and ðam Halgum Gaste à on ecysse. Amen.
My brothers, honour this eve, and the great festival, which comes to-morrow, with true belief. On that day the Son of Almighty God bore our body to the heavenly country, where never before came anything of that kind. Set your hope in Jesus, and in the words that he spake concerning us all before he journeyed hence. This doctrine which we say to you is not newly raised up, but is the same words that Christ spake with his own mouth, and afterwards revealed to wise teachers, through the grace of the Holy Ghost. This doctrine stands in the book of Christ, concealed from you in the Latin tongue; and all teachers who knew Latin have declared to God's people the written doctrine; those who knew it not have held silence concerning it. Now ye require, laymen, great learning at this time, because this world is greatly afflicted through manifold troubles; and as the end of this world is nearer, so is the persecution of the devil greater, and mankind will be less strong through luxury. Now need ye so much the more the comfort of books, that, through their precepts, ye may turn your minds from this life of exile to the eternal one of which we are speaking. The man who is sad requires some comfort, so likewise we desire to comfort you through this book doctrine, for we see that this world is placed in great affliction: cast, therefore, its love from your hearts, and desire the heavenly kingdom, which Christ has promised us in his gospel, who liveth and reigneth with the Father and the Holy Ghost to all eternity. Amen.

THE THIRD SUNDAY AFTER PENTECOST.

HOMO quidam fecit coenam magnam, et vocavit multos: et reliqua.

Jesus said this parable to his disciples, and said, "A certain man prepared a great feast, and thereto invited many," etc.
Gregorius papa ùs sëde, ùæt se man ðe ða micclan feorme worhte is ure Hælend Crist, sëde is God and mann on ànum hâde, sëde gearcode ðurh his to-cyme ùs ða ecan feorme on his rice, gif we ða gesecan willað. Hê sende his ðeowan to lædigenne mancynn to ðære ecan feorme, ðaða hê asende his bydelas geound ealne middangeard, to bodigenne geleafan and hëofonan rîces myrhôe; and ælc ðæra þe ùæt bodað is Godes bydel, þeah þe heora sum wâclic geduht sy. ðære feorme tîd is seo geendum þîses middancardes on ðære we sind, swa swa Paulus se apostol cwæð, “We sind ða ðe worulda ge-endunga on beconom.” He cwæð, “Ealle mine þing sind gegearcod,” forðan ðe ðurh Cristes ðrowunge wurdon ðæra witegena gyddunga gefyllede, and ùæt ece lif gegearcod eallum geleaffullum.

God bead mancynne ùæt hî hine biddan sceoldon, and hê wile syllan ð unabeden ùæt we ðû ne wendon ðurh ure bene. He cyð gearwe est-mettas ðaes ecan gereordes; and swa-ðeah hî calle samod hî belâdað. Se forma cwæð, “Ic bohte ænne tûn, and me is neod to farenne and ðone gesœn. Ic bidde ðe, belâda me.” Hwæt is ðurh ðone tûn getâcnode buton eordlice æhta? Se færð to sceawienne his tûn, sëde ymbe ða eordlican speda singallice hogað, and ða ecan ge-streon ne teolað. Sum oðer cwæð, “Ic bohte ðif getymu oxena, and ic wille faran fändian ðæra.” ða ðif getyma getâcnið ða ðif andgiti ures lichaman, ùæt sind gesiðh, hlyst, swæcc, stenc, hrepung. ðas ðif andgiti hæfð se ðe hîl bîð. We gesœð ðurh ure eagan, and ealle þing tocnaðað; ðurh ða earan we gehyræð; on ðam muðe we habbað swæcc, and tocnaðað hwaðer hit bîð þe wered ðe biter ùæt we ðiegæð; ðurh ða nosu we tostíncað hwæt clæne bîð, hwæt fûl; on handum and on eallum lichaman we habbað hrepunge, ùæt we magon gefredan hwæt bîð heard, hwæt hnesce, hwæt smeðe, hwæt umsméðe, and swa gehhwæt. ðas andgiti sind rihtlice wiðmetene ðif getymum oxena, forðan ðe hî ðeoð getwyfylde on twâm hâdom, ùæt is, on werum and on wiðum.
Gregory the pope has told us, that the man who made the great feast is our Saviour Christ, who is God and man in one person, who by his advent has prepared for us the eternal feast in his kingdom, if we will seek it. He sent his servants to invite mankind to the eternal feast, when he sent his messengers over all the world, to preach belief and the joy of heaven's kingdom; and each of those who preach that is God's messenger, though some of them may seem of small account. The feast-tide is the ending of this world in which we are, as Paul the apostle said, "We are they on whom the endings of worlds will come." He said, "All my things are prepared," because through Christ's passion the utterances of the prophets were fulfilled, and the everlasting life prepared for all the believing.

God enjoined mankind that they should pray to him, and he will give unprayed for that which we expected not through our prayer. He announces as ready the delicacies of the eternal refection, and, nevertheless, they all together excuse themselves. The first said, "I have bought a vill, and it is needful that I go and see it. I pray thee, excuse me." What is betokened by the vill but earthly possessions? He goes to view his vill, who is unceasingly solicitous about earthly riches, and toils not for everlasting treasure. Another said, "I have bought five teams of oxen, and I wish to go to try them." The five teams betoken the five senses of our body, which are sight, hearing, taste, smell, touch. These five senses he has who is whole. Through our eyes we see and distinguish all things; through the ears we hear; in the mouth we have taste, and distinguish whether it be sweet or bitter what we eat; through the nose we smell what is clean, what foul; in the hands and in all the body we have touch, that we may feel what is hard, what soft, what smooth, what unsmooth, and so everything. These senses are rightly compared to the five teams of oxen, because they are doubled in two persons, that is, in men and in women. He goes and
Se færð and fandað þissera tíf andgita, sēde þurh fywitynysse and unstilnyssè hī aspent on unnyt. Hefigtyme leahter is ungeoห fyrwityns; ac we sceolon awendan urne lēc fram yfelre gesihðe, urne hlyst fram yfelre spræce, urne swæcc fram unalysedum ðigenum, ure nosa fram derigendlicum stencum, ure handa and ealne lichaman fram fullicum and leahterlicum hrepungum, gif we willað becuman to ǣam estum þæs ecan gereordes.

Hī bædon þone bydel þæt hē hī belādode, þonne hē cwýð, "Ic bidde ðe þæt ðu me lādíge," and forsið to cumenne: þonne swegð eadmōdnys on his stemne, and mōdignys bið æteowod on his dæc. þonne se lærew, þe is Godes bydel, gestent sumne ðwyrne and unrihtwisne, and hine mānað to rihtwisnyssse and to Godes rice; gif he þonne cwýð on his geðānec, ‘Ne mæg ic ðāre stīðnyssse befeolan, þe ðu me tō-tihst; ic eom synful man: gebide for me;’ hwæt dēð hē þonne buton bitt, and hine belādāð?

Se þridda cwæð, "Ic hābbe nu gewifod, and forði to ðāre feorme cuman ne mæg.' Purh ða wifunge sind getācnodē þæs lichaman lustas, and se ðe ungemetlice his flāsclicum lustum gehyrsumāð, him sīncē æðryt to gehyrenee ymbe ða clænnynsse ðe God lufāð, ðēðe ymbe ða heofenlican bodunga ðe his lustum wiċcwēðað.

Se ðeowā geccyrde hām, and sēde his hlaforde ǣara gelā-dodra forsewennynysse. Se hlaforð ǣa gehāthyrṭ, cwæð to his ðeowan, ‘Far ardlice geond þas strāta and wīc, and gega-dēra ǣearfan and alefedē, blinde and healte, and gelēd hider inn.’ ǣearfan sind gecwedene, and wānnhale, ða ðe hī sylfe wāce taliāð, and unstrāngē, to wiđmetennynysse gehūngynra halgena. þa sind blinde, þe þæt leoth þæs lārlican andgites nabbað. Þa beoð healte, ðe rihtne gāng on gōdum weorcum nabbað. Soðlice ða gelǣdan, þe cuman noldon, wæron synfulle, and þas ǣearfan, þe ǣar cumað, sindon ðac synfullu; ac ða mōdigan synfullan beoð forsewene, and ða eadmodan synfullan beoð gecōrene. Þa geccŷst God þe middaneard
tries these five senses, who through curiosity and unstillness wastes them uselessly. Immoderate curiosity is a grave sin; for we should turn our look from evil sight, our hearing from evil speech, our taste from unallowed aliments, our noses from hurtful smells, our hands and whole body from foul and sinful contacts, if we are desirous of coming to the delicacies of the eternal refection.

They prayed the messenger that he would excuse them, when he says, "I pray thee to excuse me," and disdains to come: then humility sounds in his voice, and pride appears in his deed. When the teacher, who is God's messenger, urges a perverse and unrighteous man, and exhorts him to righteousness and the kingdom of God; if he then say in his thought, 'I cannot submit to the severity to which thou urgest me; I am a sinful man: pray for me;' what does he then but prays and excuses himself?

The third said, "I have taken a wife, and therefore cannot come to the feast." By the taking to wife are betokened the lusts of the body, and he who immoderately obeys his fleshly lusts, to him it seems tedious to hear concerning the chastity which God loves, or concerning the heavenly preachings, which speak against his lusts.

The servant returned home, and said to his lord the contempt of those invited. The lord then angry said to his servant, "Go quickly through the streets and lanes, and gather the poor and the maimed, the blind and the halt, and lead them in hither." They are called poor and infirm, who account themselves weak and feeble in comparison with venerable saints. They are blind, who have not the light of the doctrinal signification. They are halt, who have not a direct course in good works. But the invited, who would not come, were sinful, and the poor, who come there, are also sinful; but the proud sinful shall be despised, and the humble sinful shall be chosen. God chooses those that the
forsihæ, swa swa Paulus se apostol cwæð, “God gecŷst ða untruman ðises middaneardes, þæt hē ða strångan gescynde.” Þearfan and wān̄nhale, blinde and healte beos gelāðode to Godes gereorde, and hī cumað, forðan þe gehwilce untrume and forse wenlice on ðīsum middanearde swa miccle hraðor Godes stemne gehyræð, swa micclum swa hī lytle lustfullunge on ðīsum life habbað.

Se ðeowæ cwæð, “Hlaford, hit is gedōn swa ðu hēte, and her gŷt is rymet æṃtig.” Micel menigu geðeāh Gode of Iudeiscæ ðeode, fræm ealdum dagum oð Cristes to-cyme, heahfæderas and witegan, ac ða-gŷt wæs ure rymet æṃtig, we ðe of eallum middanearde to þære seorme cumað; be ðam cwæð se hlaford to ðan ðeowæ, “Far nu geond wegas and hēgas, and nyd hī inn to farenne, þæt min hūs beo gefylled.” Ær hē hēt faran to strætum and to wicum, getācni gende þæt Iudea folc, þे ðurh cŷððe þære ealdan æ on gehendnysse ðær. Nu hē hēt faran to wegum and to hēgum, getācni gende þæt wilde folc þe hē gegaderode of eallum middanearde. Sume sind gelāðode, and forhōgiæ to cumenne; sume sind gelāðode, and cumað; sume sind geneadode þæt hī cumað. Se bid ðeneadod to cumenne, seðe ðurh unge-limpum þisses worulde, oððe ðurh untrumynysse, bid ætbrōden his lustum and idelnyssum andwerdes lifes, and ðurh Godes gife bid onbryrd to ðan ecan life.

Se hīredes ealdor cwæð, “Icg seege eow to soðan, þæt nān Śeora wera ðe gelāðode cuman noldon, ne onbrīgð mines gereordes.” Efne God gelāðad us ðurh hine sylfne, he ge-lāðad ðurh englas, ðurh heahfæderas, ðurh witegan, ðurh apostolas, ðurh lāreo wa, dæghwomlice. Hē gelāðad us for-wel oft ðurh wundrum, hwïl on ðurh swinglum, hwïl on ðurh gesundfulnysse ðises lifes, hwïl on ðurh ungelimpum. Ne forseð nān man Godes stemne and his gearcunge, þy-læs ðe hē hine nu belādige, and eft wylle þonne he ne mæg. Ge-
world despises, as Paul the apostle said, "God chooses the infirm of this world, that he may confound the strong." Poor and infirm, blind and halt are invited to God's refection, and they come, because all the infirm and despicable in this world hear the voice of God by so much the more quickly by as much as they have little pleasure in this life.

The servant said, "Lord, it is done as thou hast commanded, and yet there is room here empty." A great multitude had thriven to God of the Jewish people, from old days until the advent of Christ, patriarchs and prophets, but yet our room was empty, we who from all the world come to the feast; of whom the lord said to the servant, "Go now through the ways and hedges, and compel them to come in, that my house may be filled." He had before commanded him to go to the streets and lanes, betokening the Jewish people, who, through knowledge of the old law, were at hand. Now he commands him to go to the ways and to the hedges, betokening the wild people whom he gathered from all the world. Some are invited, and disdain to come; some are invited, and come; some are compelled to come. He is compelled to come, who through the mishaps of this world, or through infirmity, is taken from his lusts and the vanities of the present life, and through God's grace is stimulated to the life everlasting.

The chief of the household said, "I say unto you in sooth, that none of those men, who invited would not come, shall taste of my refection." Lo, God invites us through himself, he invites us through angels, through patriarchs, through prophets, through apostles, through teachers, daily. He invites us very often through miracles, sometimes through stripes, sometimes through prosperity of this life, sometimes through misfortunes. Let no man despise the voice of God and his preparation, lest he now excuse himself, and afterwards will when he cannot. Hear how the wisdom of God
ALIA NARRATIO DE EUANGELII TEXTU.

MINE gebroðru, we wyllað eow gereccan sume Cristes wundra, to getrymmainge eoweres geleafan. We sind ge-cnæwe þæt we hit forgymeleasodon on åde ge þe mann þæt godspel rædde, ac hit mæg eow nu fremian swa micclum swa hit þa mihte.

Ure Drihten astāh on scip, and him filigdon his learning-cnihtas. “Efne þa faérlice arās micel styrung and hreohnys on þære sæ, swa þæt þæt scip weard mid þyðum oferdēht. Se wind him stōd ongean mid ormætum blæde, and se Hælend weard on slaæpe on åde steor-setle:” et reliqua.

Se Hælend geswutelode mid åde slaēpe his sóðan menniscynsse, and mid åde wundre his godecundan mægen-drīmynsse. He slēp swa swa soð man, and þe þa yði-gendum sæ mid þære hæse gestilde, swa swa Ælmihtig Scyp-pend, þe ār gesette þære sæ gemeru, þæt heo nateshwōn ne môt middanecard ofergān. “Hi þa ofer-reowon åde brym, and gelendon on åde launde þe is gehāten Gerasenorum. Efne þāða hi up-eodon, arn an wōd man togeanes åde Hælende, se hæfde wununge on hæðenum byrganum, and hine ne mihte nān man mid racenteagum, ne mid fōt-copsum gehāeftan:’” et reliqua.

An eorod is on bōcum geteald to six þusendum, and swa fela awyrigedra gasta wærōn åde ánum men getenge, ộþæt se mildheorta Drihten to åde laude reow, and hine ahreddē.
cried through the sagacious Solomon, "Then will they cry unto me, and I will not hear them; they will arise at early morn, but they will not find me."

This gospel is now shortly expounded: let us pray the Almighty Lord that he bring us to his everlasting feast, who through his advent has invited us thereto.

ANOTHER NARRATIVE ON THE TEXT OF THE GOSPEL.  

MY brothers, we will relate to you some of the miracles of Christ, for the confirmation of your belief. We are aware that we neglected it on the day that the gospel was read, but it may profit you now as much as it might then.

Our Lord entered a ship, and his disciples followed him. "Behold then suddenly arose a great tempest and roughness on the sea, so that the ship was covered with the waves. The wind stood against them with exceedingly great blast, and Jesus was asleep in the steerage," etc.

Jesus by that sleep manifested his true human nature, and by the miracle his divine power. He slept as true man, and he stilled the billowy sea, by his sole behest, as Almighty Creator, who had before set bounds to the sea, that it might not overflow the world. "They then rowed over the sea, and landed in the land which is called that of the Gadarenes. Behold as they went up, a madman ran towards Jesus, who had a habitation in the heathen tombs, and no man could confine him with chains nor with fetters," etc.

A legion is in books reckoned at six thousand, and so many accursed spirits were weighing down that one man, until the merciful Lord rowed to that land, and delivered
IN FESTIUITATE S. PETRI APOSTOLI.

Pa deoflu oncneowon urne Drihten Crist, and þæt Iudeisce folc hine dwollice wiðsóc, and sind forði wyrsan þonne ða awyrigedan deoflu þe feollon to his fotum, mid fyrt he fornumene. Ne dorston ða deoflu, þàða hi adræfde waron, into ðam swýnum, gif hé him ne sealde leafe, ne into nánnum men, forðan ðe se Metoda Drihten ure gecynd hæfde on him sylfum genumen. Ða swýn hi jecuron for ðam sweartum híwe, and for ðære fulnyss fenlices adelan. Se man ðe hæfð swýnes ðcawas, and wyle hine adwean mid wópe fram sýnum, and eft hine befylan fúlllice mid leahtrum, swa swa swýn deð, ðe cyrð to meoxe æfter his ðweale, þæwleas nyten, þonne bìð hé betaæht þam atelicum deoflum, for his fulum deædum, þe hé fyrnlice ge-edlæhð. Ðe ðe oft gegremaað God þurh leahtrum, and æfre ge-edlæhð his yfelan dæda, he bìð swýne gelic, and forsçyldgod wið God.

Uton we bériæn urne Drihten symle on his micclum wundrum, and ðís miłtsunge biddan, and yfel forlætan, and eft ne ge-edlæcan, þæt we moton ætwindan ðam wælheroawum deoflum, and Gode geđeôn þurh gódre gehaltsunmysse, þam sy wuldor and wurðmynt á to worulde. Amen.

III. K. IULII.

IN FESTIUITATE SCÌ PETRI APOSTOLI.

LUCAS se Godspellerere ðís sæde on ðissere pistol-rédinge, þæt "Heródes cyning wolde, æfter Cristes upstige to heofenum, geswencan sume of ðære gelæðunge, and sende werod ymbe þæt. Þa ofslóh hé Iacobum, Iohannes broðor, þæs Godspelleres, and geseah þæt hit gelicde þam Iudeiscum; and wolde gelæccan Petrum. Hé ða hine gefeng, and on cwearterne gebrohte, and betaæhte hine on ðam hæfte sixtyne cempum to healdenne. Hit ðæs ða Easter-tíð, and forði hé elcode his sleuges. Petrus ða ðæs gehæfd on ðam cwearterne,
him. The devils acknowledged our Lord Christ, and the Jewish people erroneously denied him, and are therefore worse than the accursed devils that fell at his feet, seized with fright. The devils durst not, when they were driven out, enter into the swine, if he had not given them leave, nor into any man, because the Lord Creator had taken our nature on himself. They chose the swine for their swart hue, and for the foulness of the fenlike mud. The man that has a swine's habits, and will wash himself with weeping from sins, and afterwards foully defile himself with sins, as a swine does, which returns to its dunghill after its washing, an ill-conditioned beast, he will then be delivered to the hateful devils for his foul deeds, which he swinishly repeats. He who often angers God by sins, and ever repeats his evil deeds, is like unto a swine, and guilty towards God.

Let us ever praise our Lord for his great wonders, and pray for mercy, and forsake evil, and repeat it not afterwards, that we may escape from the cruel devils, and thrive to God through good continence, to whom be glory and honour ever to eternity. Amen.

JUNE XXIX.

ON THE FESTIVAL OF SAINT PETER THE APOSTLE.

LUKE the Evangelist has told us in this epistolary lesson, that "Herod the king, after Christ's ascension to heaven, would afflict some of the church, and sent an army for that purpose. He then slew James, the brother of John the Evangelist, and saw that it was pleasing to the Jews; and would seize Peter. He then took him, and brought him into prison, and delivered him to be held in the keeping of sixteen soldiers. It was then Easter-tide, and therefore he delayed the slaying of him. Peter was then confined in the prison, and all the
and eal seo geleaffulle gelaðung buton to-forlætennysse him fore bædon. Þa læg Petrus, on sære nihte þe Herōdes wolde hine on merigen forðlædan, betwux twam cempum slapende, mid twám racenteagum getiged; and sæ weardas heoldon þæs cwearternes duru, swa swa him gebōden wæs. Esne þa com Godes engel scínende, and þæt blinde cweartern eal mid leohte afylde. He cnyste ða Petres sidan, and cweð, Arís hræðe; and þa racenteagan feollon særrihte of Petres handum. Se engel cweð, Begyrd þe, and scæo þe, and fylig me. Petrus þa him filigde, and ᵑuhte him swilce hit swefen wære. Hí þa ofereodon þa twá weard-setl, oþþæt hí becomon to þam isenan gete, and þæt tospraŋ þærrihte him togeanes. Hí eodon forð, oþþæt hí comon to anre wic, and se engel him gewāt fram. Petrus þa beðohte hine sylfne, and cweð, Nu ic wāt to sóðan þæt Drihten asende his engel, and me ahredde fram Herōdes handum, and fram ælceræ anþidunge Iudeiscæ folces. Hé becom þa to his geferum, and cnucode æt sære dura. Him arn to sum maœden þæs geleaffullan weredes, hire nama wæs geciged Rode; and þāða heo oncneow Petres stemne, ne mihte for sære blisse þa duru geopenian, ac cyrde ongean, sæðe þæt Petrus þær stōde. Þa geleaffullan cweðon þæt hit nære Petrus, ac wære his engel. Petrus cnucode forð, oþþæt hí hine inn leton, and micclum his wundrodon. Hé rehte þa him, hú God hine ahredde, þurh his engel, of þam cwearterne, and cweð, Cyðð þis Iacobe and urum gebroðrum; and eode þa to sumere oðre stowe. Hwaet þa, on merigen weard micel styrung betwux þam cempum þe hine healdan sceoldon. And Herōdes gewende to Cesaream, and þær hæfde gemōt wið Tyrum and Sidoniscæ. Þa mid þam þe hē swīðost mōtode, on his dōm-setle sittende, mid cyne-lícum reafe gescryd, þa stop him to Godes engel, and hine ofslōh, forðan þe hē ne sealde Gode nænne wurðmynt; and hē særrihte, mid wyrnum fornumen, gewāt of life.”

pry Herōdes we rædæð on bocum. An wæs se þe ða cild
faithful church without intermission prayed for him. Peter, on the night that Herod would lead him forth on the morrow, lay sleeping between two soldiers, bound with two chains; and the keepers held the door of the prison, as they had been commanded. Behold then came an angel of God shining, and filled all the blind prison with light. He then struck Peter's side, and said, Arise quickly; and the chains straightways fell from Peter's hands. The angel said, Gird thee, and shoe thee, and follow me. Peter then followed him, and it seemed to him as it were a dream. They then passed by the two ward-seats, until they came to the iron gate, and that straightways sprang open towards them. They went forth, until they came to a street, and the angel departed from him. Peter then bethought himself, and said, Now I know for sooth that the Lord hath sent his angel, and delivered me from the hands of Herod, and from every expectation of the Jewish people. He came then to his companions, and knocked at the door. There ran towards him a maiden of the faithful company, her name was called Rhoda; and when she knew Peter's voice, she could not open the door for gladness, but returned, saying that Peter was standing there. The faithful said that it was not Peter, but was his angel. Peter continued knocking, until they let him in, and greatly wondered at him. He then related to them, how God had delivered him, through his angel, from the prison, and said, Announce this to James and our brothers; and then went to some other place. Whereupon, on the morrow, there was a great stir among the soldiers who should have held him. And Herod went to Caesarea, and there held a council against the Tyrians and Sidonians. Then while he was most occupied, sitting in his judgement-seat, arrayed in kingly raiment, the angel of God approached him, and slew him, because he gave no honour to God; and he straightways, consumed by worms, departed from life."

We read of three Herods in books. One was he who
acwellan hét on Cristes acennednyssse; oðer wæs his sunu, seðe Iohannes þone Fulluhtere beheaftian hét, and geðwær-læhte wið Pilate, æt ures Drihtnes þrowunge; þridda is þes Herōdes, þe we nu embe reccæ. Hí ealle ðry forferdon, and eac Pilatus wearð swa micclum geangsumod þæt hē hine sylfne acwealde, swa swa seo bóc ‘Ecclesiastica Historia’ reed.

Eow læwedum mannum mæg þeos ánsealle racu to trym-minge, þeah þe ge þa digelhysse særon ne cunnon. Næs swa-ðeah ðís gedôn on ðisum andwerdan dæge, ac we hit healdad on ðære nihte þe ge hātað Hláf-messe.

ITEM DE SCÓ PETRO.

MATHEUS se Godspellere awrāt on Cristes bōc, hū se halga Petrus eode uppon ðære sē mid Criste, þus cweðende: Iussit Iesus discipulos ascendere in nauticulam, et precedere eum trans fretum, donec dimitteret turbas: et reliqua.

Se Hālend wæs gebysgod betwux micelre menigu on anum westene: þa “hét he his learning-cnihtas faran to scipe, and ofer-rówan þone brym, oðraet he ða menigu forlætan mihte:” et reliqua.

Se mæra Augustinus ðús onwreah þissere rædinge andgit, and cwæð, þæt seo ðē getācnode þas andwerdan woruld, þe is swide yðigende for mislicum styrungum and costnungum. On ðære ðē swuncon Cristes learning-cnihtas on nihtlicum rewette, forðan þe Godes gelaðung swincð on ðissere worulde styrungum and hreðnyssum hwilwendlice, oðraet heo becume to staðelfæstynysse þæra lybbendra eorðan.

“Crist āna astāh up to ðære dūne, þæt hē hine gebæde.” Seo heage dūn getācnad þære heofenan heahnyssse, to ðære astāh se Hālend āna, swa swa þæt godspel segð, “Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis,
commanded the children to be killed at Christ's birth; the second was his son, who commanded John the Baptist to be beheaded, and was reconciled with Pilate, at our Lord's passion; the third is this Herod, about whom we now relate. They all three perished, and Pilate also was so greatly afflicted, that he killed himself, as the book 'Ecclesiastica Historia' relates.

To you laymen this simple narrative may serve as a confirmation, though ye know not the hidden sense therein. This was not, however, done on this present day, but we observe it on the night which ye call Lammas.

MATTHEW the Evangelist has written in the book of Christ, how the holy Peter went upon the sea with Christ, thus saying: Jussit Jesus discipulos ascendere in naviculam, et præcedere eum trans fretum, donec dimitteret turbas: et reliqua.

Jesus was busied among a great multitude in a wilderness: then "he commanded his disciples to go to a ship, and row over the sea, until he could dismiss the multitude:" etc.

The great Augustine has revealed to us the sense of this lesson, and said, that the sea betokened this present world, which is very billary through divers commotions and temptations. On that sea toiled the disciples of Christ in a nightly rowing, because God's church toils temporarily in the commotions and tempests of this world, until it arrives at the steadfastness of the earth of the living.

"Christ went up to the mount alone, that he might pray." The high mount betokens the highness of heaven, to which Jesus alone ascended, as the gospel says, "Nemo ascendit in coelum, nisi qui de coelo descendit, Filius hominis, qui est
qui est in coelo:’” paet is, on Englisce, “nan man ne astihd to heofonum, buton se de of heofonum astah, mannes Bearn, sede is on heofonum.” Dis fers is swide deoplic eow to understândenne. Crist is ana mannes Bearn, ânes mannes and na twegra, mædenes and na weres. He waes on corðan wunigende þaða he ðis cwæð, and his lichama ne com ða-gyt to heofenan rice, and swa-ðeah he cwæð, “Mannes Bearn þe of heofonum astah, and on heofonum is.” Ne astah his menniscys of heofonum, ne ða-gyt to heofonum ne com, þaða he ðis geccwæð, ac he cwæð ðis unleaslice for ðære soðan ânnyse his hádes. He is on twam gecyndum ân Crist, sod man and sod God, and se mannes Sunu is Godes Sunu, and se Godes Sunu is mannes Sunu, ðanes mannes, swa we är cwædon, Marian þaes mædenes. Rihtlice is gecweden, for ðære ânnyse, ðæt se mannes Sunu of heofonum astige, and on heofonum waere är his úpstige; forðan ðe he hæfde on ðære Godcundnyssse ðe hine underfeng, ðæt ðæt he on menniscum gecynde habban ne mihte. Witodlice seo Godcundnyss þe on ðam men sticode, waes ægðer ge on heofonum ge on corðan, and seo gefylde þysne earfodan cwyeð þurh ða ânnyse Cristes hádes.

Gyt her is oðer cnotta ealswa earfode, ðæt is, “Nan man ne astihd to heofonum, buton se de of heofonum astah;” and Crist cwæð on oðrum godspelle, “þær þær ic sylf beo, þær bido min ðen.” Witodlice Cristes ðenas, þæt sind, apostolas and martyras, andeteras and halige fæmnan, becomon to heofenan rice, swa swa he sylf cwæð; and ealle ða þe ðurh clænre drohtnunge and gódum geearnungum Criste ðeniað, becumað untwylice to his rice. He is ealra geleaffulra manna Heafod, and we sind his lyma, swa swa se apostol Paulus cwæð, “Ge sind Cristes lichama and his lyma.” Þæt Heafod âna astah mid his lymum; and eft on domes dæge, þonne he ðus gegaderað and aheð to heofonum, he astihð swa-ðeah âna, forðan ðe ðæt heafod mid his lichaman is ðan Crist. Augustinus dixit, quod Christus etiam in die iudicii solus ascendit
LIKEWISE OF ST. PETER.

in cælo:’ that is, in English, “No one ascends to heaven, save him who descended from heaven, the Son of man, who is in heaven.” This verse is very deep for you to understand. Christ alone is the Son of man, of one man and not of two, of a maiden and not of a male. He was sojourning on earth when he said this, and his body had not yet gone to the kingdom of heaven, and, nevertheless, he said, “The Son of man who from heaven descended, and is in heaven.” His humanity descended not from heaven, nor had yet gone to heaven, when he said this; but he said it truly by reason of the true unity of his person. He is in two natures one Christ, true man and true God, and the Son of man is the Son of God, and the Son of God is the Son of man, of one man, as we before said, of Mary the maiden. It is rightly said, by reason of that unity, that the Son of man descends from heaven, and was in heaven before his ascension; because he had in the Godhead which received him, that which he in human nature could not have. For the Godhead which was inherent in the man, was both in heaven and on earth, and that fulfilled this difficult sentence through the unity of Christ’s person.

There is yet another knot equally difficult, that is, “No man ascendeth to heaven, except him who came down from heaven;” and Christ said in another gospel, “There where I myself am, there shall my servant be.” Now the servants of Christ, that is, apostles and martyrs, confessors and holy women, attain to the kingdom of heaven, as he himself said; and all those who through a pure life and good deserts serve Christ, undoubtedly attain to his kingdom. He is Head of all believing men, and we are his limbs, as the apostle Paul said, “Ye are Christ’s body and his limbs.” The Head alone ascended with his limbs; and again on doom’s day, when he shall gather and raise us to heaven, he will, nevertheless, ascend alone, because the head with its limbs is one Christ. Augustinus dixit, quod Christus etiam in die judicii
in cælum, quamuis sua membra secum eleuent, quia caput cum corpore suo unus est Christus. Hec astat âna up to ðære dune hine to gebiddenne, forðan ðe hæ astâh to hœfenum, þæt hæ wolde ðis ðingian to his ælmihtigan Fæder, and swa-ðeah ða hwile þe hæ for ðis gebitt on ðære heannysse, swincð þæt scip, þæt is, seo gelæðung on ðam deopum yðum ðyssere worulde. Seo gelæðung mæg beðn gedreðed on ðam sælicum yðum ðyssere worulde, ac heo ne mæg beðn besenced, forðan ðe Crist for hî gebitt. Peah þeos woruld wede, and windige eltnyssse astyrige ongean Cristes gelæðunge, ne bið heo swa-ðeah besenced.

Drihten com to his learning-cnihtum þær þær hî on rewette gedreðed wæron, on ðære feorðan wæccan. An wæccæ hæft þreo tîda; feower wæccan gefyllað twelf tîda; swa felu tîda hæft seðnolde. Hê com ða on ðære nihte geendunge, and hê cymð on ende ðyssere worulde, geendodre nihte un-rihtwisnyssse, to démenne cucum and deadum. Hê com nu wunderlice guðgende on ðære ðæ; þa yða arison, ac hê hî of-træð; se brym hwoðerode under his fôtswâðum, ac swa-ðeah hê hine bær, wolde hê nolde hê. Peah þe ærleæse woruld- menn arison ongean ðs, swa-ðeah ure Heafod, Crist, offtret heora heafod, gif we ðis sylfe ne forwyrcæð wið hine.

"ðaða Drihten ðan scipe genealæhte, ða wurdon hî afyrhte, wendon þæt hit sum gedwimor wære. Drihten cwæð him to, Habbað eow truwæn; ic hit eom; ne beo ge ofdræðde." Ne eom ic na scinnhîw, swa swa ge wénad: oncnawað þone þe ge geseòð. "Petrus him andwyrdæ, Drihten, gif ðu hit sy, hât me gân to ðe bufon ðam wætere." Petrus wæs fyrmest on ðam weredæ, and cafost on Cristes lufæ. Hê wolde gelôme âna andwyrdæn for hî ealle, swa swa hê dyde ðaða Crist hî befran hû men cwyyddodon be him, and syðdan axode hî, "Hu cwêðe ge be me? ða cwæð Petrus, ðu eart Crist, þæs Lifigendan Godes Sunn." An andwyrdæ for manegum, forðan ðe-ðannys wæs on him manegum. Crist
LIKEWISE OF ST. PETER.

He went alone up on the mountain to pray, because he went up to heaven, that he might intercede for us to his Almighty Father, and, nevertheless, while he is praying for us on the height, the ship, that is, the church, is labouring in the deep waves of this world. The church may be afflicted in the sea-like waves of this world, but it may not be sunk, because Christ prays for it. Though this world rage, and stir up windy persecution against Christ's church, yet will it not be sunk.

The Lord came to his disciples where they were toiling in rowing, in the fourth watch. A watch has three hours; four watches complete twelve hours; so many hours has the night. He came at the ending of the night, and he will come again at the end of this world, when the night of unrighteousness shall be ended, to judge the quick and the dead. He came now wonderfully walking on the sea; the waves arose, but he trod them down; the sea roared under his footsteps, but yet bore him, willingly or unwillingly. Though impious worldly men arise against us, yet shall our Head, Christ, tread down their heads, if we do not fordo ourselves towards him.

"When the Lord drew near unto the ship they were afraid, thinking that it was an apparition. The Lord said unto them, Have trust; it is I; be ye not afraid." I am not a phantom, as ye ween: know him whom ye see. "Peter answered him, Lord, if it be thou, bid me come unto thee on the water." Peter was foremost in the company, and readiest in love of Christ. He would frequently answer for them all, as he did when Christ questioned them how men spake concerning him, and afterwards asked them, "What say ye of me? Then said Peter, Thou art Christ, the Son of the Living God." One answered for many, because unity was in the
Items de S. Petrus.

Cum cwæð to him betwux oðrum wordum, "Ic seege þe, þu eart Petrus, and ofer ðísne stán ic getimbrige mine cyrcan." Augustinus tractauit, quod Petrus in figura significat ecclesiæ, quia Christus petra, Petrus populus christianus. Ær ðam fyrste wæs his nama Simon, ac Drihten him gesette þísne naman, Petrus, þæt is, 'stænen,' to þi þæt he hæfde getæcnunge Cristes gelæðunge. Crist is gecweden 'petra,' þæt is 'stán,' and of ðam naman is gecweden 'petrus' eal cristen folc. Crist cwæð, "Þu eart stænen, and ofer ðísne stán, þæt is, ofer ðam geleafan þe ðu nu andettest, ic getimbrige mine cyrcan." 'Ofer me sylfne ic getimbrige mine cyrcan, ofer me ic getimbrige ðe, na me ofer ðe. Êc com seo trumnyss ðe ðe healdan secel, and calle ða getimbrunge cristenre gelæðunge.' Nu berð Petrus þæt híw oððe getæcnunge þære halgan gelæðunge, on sære hí is ealdor under Crístæ, and mid his gange getæcnode ægðer ge ða strægan ge ða unstrægan on Godes folce. Cristes gelæðung hæfð on hire ægðer ge trume ge untrume. Heo ne mæg beôn buton strængum, ne buton unstrængum. Æða Petrus caſlice stop up on ðam sælicum yðum, þa getæcnode hí ða strægan. Eft, Æða him twynode, and be sumon dæle deaf, ða getæcnode hí ða un-strægan. Hwæt sind ða strægan, hwæt ða unstrægan? Ða beod strænge and trume, þe þurh geleafan and gódum geearnungum wel ðeonde beod. Ða sind unstrænge þe swæsæce to gódum weorcum. Be ðam cwæð Paulus se apostol, "We strænge seocollen beran ðæra unstrengra byrdene.'

On Petres gange soðlice wæron getæcnode, swa swa we ær sæÐon, ægðer ge ða truman ge ða untruman, forðan ðe Godes gelæðung nis buton naðrum ðæra. Petrus cwæð, "Drihten, hât me gân to þe úp on ðam wætere;" 'þæt ic ne mæg dôn þurh me, ac ic mæg þurh þæ; gif þu hætst, ðonne mæg ic.' Drihten cwæð, "Cum to mé." And Petrus þærrihte, buton ælceræ twynunge, eode of ðam scipe, swíðe gebyl þurh Drihtnes hæése, and eode úp on ðam wætere, swa swa his Drihten; na ðurh hine sylfne, ac ðurh ðone Ælmihtigan
like wise of St. Peter.

many. Christ said to him among other words, "I say unto thee, Thou art Peter, and over this stone I will build my church." Augustinus tractavit, quod Petrus in figura significat ecclesiam, quia Christus petra, Petrus populus christianus. Before that time his name was Simon, but the Lord appointed him this name, Petrus, that is, of stone, to the end that he might be typical of Christ's church. Christ is called 'petra,' that is, stone, and from that name the whole Christian people is called 'petrus.' Christ said, "Thou art of stone, and over this stone, that is, over the belief which thou now professest, I will build my church." 'Over myself I will build my church, over me I will build thee, not me over thee. I am the firmness that shall hold thee, and all the structure of the Christian church.' Peter now bears the semblance or type of the holy church, in which he under Christ is chief, and by his walking betokened both the strong and the weak among God's people. The church of Christ has in it both firm and feeble. It cannot be without strong, nor without weak. When Peter quickly stept on the sea waves, he then betokened the strong. Afterwards, when he doubted, and to a certain degree sank, then he betokened the weak. Who are the strong, who are the weak? They are strong and firm, who through belief and good deserts are well thriving. They are weak who are slow to good works. Of them said Paul the apostle, "We strong should bear the burthen of the weak."

Verily by the walking of Peter were betokened, as we before said, both the firm and the feeble, for God's church is without neither of them. Peter said, "Lord, bid me come to thee upon the water;" 'I cannot do it through myself, but I may through thee; if thou biddest, then may I.' The Lord said, "Come to me." And Peter straightways, without any doubting, went from the ship, very bold through the Lord's behest, and went upon the water, like unto his Lord; not through himself, but through the Almighty Lord. Then
Drihten. Da geseah he færlice þone strângan wind, and begann hine to ondrædenne, and mid þam ðe he deaf, cly-pode to his Drihtne, "Drihten, gehelp mín." He gedyrst-læhte to gânne up on þære sê þurh Crist, þæt he mihte ðurh God, ac him twynode swa swa men. Ne bið nán man trum ðurh God, buton se ðe hine undergyt untrumne þurh hine sylfne. Se ðe wile ðurh his ágenum cæste Godes rícæ astigan, he sceal feallan underbæc. We sceolon cweðan mid þam witegan, "Si dicebam motus est þes meus, misericordia tua, Domine, adiuuabet me:" þæt is, "Gif min fót aslåd, Drihten, ðin mildheortnyþ geheolp me."

Ne forlét Drihten Petrum, þeah ðe he ðurh his twynunge bedufe, ac astrehte his hand, and hine geheold; forðan ðe hit is awritten, "Æle þæra manna þe Godes naman eýtpað, bið gehealden." Witodlice se ðe ortrúwað Godes mildheort-nyþse, se losað. Drihten ðreade Petrum, and cweð, "þu lytles geleafan, hwî twynode þe?" Se is lytles geleafan, seðe hwæðwega gelyfð and hwæðwega twynað. Se ðe mid ealle twynað, he is geleafleas; and swa swa se geleafa strengra bið, swa bið þæs costneres miht læsse.

Mine gebroðra, behealdad ðæs woruld swa swa sê. We sceolon beðn on ðissere worulde hreohnyssum strâng on geleafan, and eft on hire smyltnyss swîde wære. Seo hreohnys is open costnung, and seo smyltnys is stulor and digele swica. Gif þu lufast God, þonne fortretst þu þa worulldlican styrunga; gif þu lufast þæs worulde, heo besêncð ðe, forðan ðe heo ne cann aberan hire lufsigendas, ac cann bepæcan. Gif ðin heorte floterað on ðissere worulde gytsunge, oððe on yfelre gewilnunge, and þu wylle hi oferswyðan, eýtpa to Cristes fultume. Ne cép þu swa swîde þîses mid-daneardes stylnyße, ac asmea þine heartan, hwæðer heo on stilnyße sy. Háwa þæt se inra wind þe ne towende. Micel gesæld bið þe, þæt þu on ðinre gesældê ne forfære. Leorna þæt þu cumne fortrœdan þæs worulde: trua on Crist, and gif þu hwîlon dyfst þurh worulldlicum lustfullungum, cweð to
saw he suddenly the strong wind, and began to dread, and when he was sinking, he cried to his Lord, "Lord, help me." He dared to go upon the sea through Christ, which he might through God, but he doubted as man. No man is firm through God, except him who perceives himself feeble through himself. He who will by his own power ascend to the kingdom of God, shall fall backwards. We should say with the prophet, "Si dicebam motus est pes meus, misericordia tua, Domine, adjuvabat me:" that is, "If my foot slided, Lord, thy mercy helped me."

The Lord left not Peter, though through his doubt he was sinking, but stretched out his hand, and saved him; because it is written, "Every man who calleth on God's name, shall be saved." Verily he who despaireth of God's mercy shall perish. The Lord rebuked Peter, and said, "Thou of little faith, why didst thou doubt?" He is of little faith, who believes a little and doubts a little. He who altogether doubts, is void of faith; and as the faith is stronger, so is the might of the tempter less.

My brothers, behold this world as a sea. We should, in the tempests of this world, be strong in belief, and afterwards in its calm very heedful. The tempest is open temptation, and the calm is stealthy and clandestine deception. If thou lovest God, then wilt thou tread down worldly commotions; if thou lovest this world, it will sink thee, because it cannot bear those who love it, but can deceive them. If thine heart floats on the covetousness of this world, or on evil desire, and thou wishest to overcome it, call for the support of Christ. Regard not so greatly the stillness of this world, but consider thine heart, whether that be in stillness. Look that the inward wind do not cast thee down. It will be a great bliss to thee, that thou perish not in thy bliss. Learn that thou mayest tread down this world: trust in Christ, and if thou sometimes sink through worldly enjoyments, say to thy Lord,
Dom. V. Post Pentecosten.


Drihten, ðæða he to lande becom, gehælde ealle ða untruman þe him to gelædde wæron, þurh his reafes hrepunge. Deorwurðe wæron ða fnædu þe swa eadhlice þa untrummyssa aflygdon, swa swa we rædæð be sumon wife, "þe wæs twelf gear geuntrumod þurh blodes ryne. ða eode heo betwux þære menigu ðe se Hælend onferde, and cwæð to hire sylfre, Þif ic huru his reafes gefnædu hreppe, ic beo sona hæl." Heo creap ða betwux ðam mannum, bæftan þam Hælende, and forstalk hire hælu, swa þæt heo hrepode his reafes fnædu, and hire blodes gyte sona ætstod. "þæt cwæð se Hælend, Hwa hrepode me? Petrus him andwyrdre, La leof, þeos menigu þe ofærincð, and ðu axast hwæ ðe hrepode. Drihten cwæð, Sum man me hrepode : witodlice ic gefredde þæt þære hælé miht of me code." þæt folc hine þrâng, ac þæt wif hine hrepode synderlice mid geleafan. Heo geseah ða þæt hit digele næs, and feol bifigende ðo ðæs Hælendes foton, and sæde ætforan eallum ðam folce hwæ heo hine hrepode, and hû heo ðærrihte gehæled wearð. Drihten hire cwæð to, "Dohtor, ðin geleafa þe gehælde. Gâng ðe nu on sibbe."

We biddað nu ðone Ælmihtigan Drihten, þæt he us fram synnum geclænsige, and ure sawla gehæle, and fram eallum frecednyssum ahreðde, Þurh his apostola ðingrædene, Petres and Paules, þe we to-dæg wurðiað. Sy him wuldor and lôf on ealra worulda woruld. Amen.

 polygons
“Lord, I perish: help me.” Say “I perish,” lest thou perish. The Lord will stretch out his hand, and save thee, if thou earnestly desire his aid.

The Lord, when he came to land, healed all the sick that were led to him, through the touching of his garment. Precious were the hems that could so easily put sicknesses to flight, as we read of some woman, “who was twelve years afflicted with a running of blood. She then went among the multitude that Jesus preceded, and said to herself, If I only touch the hems of his garment, I shall forthwith be whole.” She crept then among the men, behind Jesus, and stole her health, so that she touched the hems of his garment, and her running of blood forthwith stopt. “Then said Jesus, Who touched me? Peter answered him, Sir, this multitude presseth thee, and thou askest who touched thee. The Lord said, Some one touched me; for I felt that the power of healing went from me.” The people pressed him, but the woman alone touched him with belief. She saw that it was not secret, and fell trembling at the feet of Jesus, and said before all the folk why she had touched him, and how she was straightways healed. The Lord said to her, “Daughter, thy belief hath healed thee. Go now in peace.”

We pray now the Almighty Lord, that he cleanse us from sins, and heal our souls, and save them from all perils, through the mediation of his apostles, Peter and Paul, whom we today honour. Be to him glory and praise for ever and ever. Amen.
Hælende on anum westene meteleas. 

On oðre stowe we rædað þæt se Hælend gereordode mid fīf beraenum hlăfum and mid twăm fīxum fīf ðusend manna, and ðær wæron to lafe ðæra crumena twelf wylian fulle. Æt ðisum gereorde wæron seofon hlăfas and feawa fixa. Her wæron gereordode feower ðusend manna, and seofan spyrtan afylde mid þam bricum. On þam ðerran gereorde wæs ge-
tācnod seo dihle lār þe stōd on fīf Moyses bōcum, þurh ðam fīf beraenum hlăfum, þe ða menigu gereordodon. Þæra fīf boca andgit geopenode se Ælmihtiga Lāreow Crist his learning-mannum, and hí sīðdan oðrum, oðþæt hit to ðús becom. Soðlice on ðisum gereorde wæs getācnod seo soðfæstnyss and seo gifu þe ðurh Crist gefremod weard on ðære Niwan Gecyðnyssse. Drihten cwæð, “Me ofhревð þyssere menigu, fordan þe hí nu for ðrím dagum hér min andbidodon, and hí nabbad hwæt hí etað.” Þurh his sōðan menniscenysse him ofhrew ðæs folces meteleast, and þurh his ælmihtigan God-
cundnyssse hí hí ðællice gereordode. Þæt folc andbidode ðry dagas mid þam Hælende for hældþe heora untrumra, and nu dæghwomlice Godes gecōrenan mid geleafan þære Halgan ðrynnysse anbidiað, biddende heora sawla hældþe, and heora freonda, and awendað heora geðohtas, and word, and weorc to Gode.

Hé cwæð, “Gif ic hí forlāete fæstende hám gecyrran, þonne atoríað hí be wege.” Drihten nolde forlāetan þa menigu fæstende him fram gecyrran, ðy-lăes þe hí be wege gewæhte ateorodon; fordan þe hí fett ða þe ðurh dædbote him to bugað mid bigleofan þære halgan lære. Gif hí hí forlāet buton þam godspellican fōdan on heora andgite, þonne atoriað hí be wege ðisises andwerdan lifes. “Sume hí comon feorran.” Sume men sindon on Godes gelaðunge, þe on lytlum ðingum wið God agylton, and sīðdan mid soðre dædbote to Gode.
meatless. Then Jesus called his disciples to him, and said, I have compassion on this multitude," etc.

In another place we read that Jesus fed with five barley loaves and with two fishes five thousand men, and there were left of the crumbs twelve baskets full. At this reflection there were seven loaves and a few fishes. Here were fed four thousand men, and seven baskets filled with the fragments. In the first reflection, the hidden lore that stood in the five books of Moses was betokened by the five barley loaves, which reflected the multitude. The sense of the five books the Almighty Teacher Christ opened to his disciples, and they afterwards to others, until it came to us. But in this reflection were betokened the truth and the grace which were accomplished through Christ in the New Testament. The Lord said, "I have compassion on this multitude, because they now for three days have awaited me here, and they have not anything to eat." Through his true humanity he had compassion on the people's want of food, and through his almighty Godhead he easily fed them. The people abode three days with Jesus for the healing of their sick, and now daily God's chosen, with belief, await the Holy Trinity, praying for their own and their friends' souls' health, and turn their thoughts, and words, and works to God.

He said, "If I send them away to return home fasting, they will perish by the way." The Lord would not send the multitude from him to return fasting, lest, fainting by the way, they might perish; because he feeds those who by repentance turn to him, with the food of the holy doctrine. If he sends them away without the evangelical food in their understanding, then will they perish by the way of this present life. "Some came from afar." Some men are in God's church, who in little things have sinned against God, and afterwards with true repentance returned to God: such have
gecyrdon: ḷyllice ne comon na feorran, forðan ḷe hi ðurh heora unsæððignysse him gehende wæron. Sume sindon ḷe æfter fyrllicum leahtrum, sume æfter færne and æfter leas-gewitnyssse, sume æfter stale, sume æfter reaflace, sume æfter manslihte, to sōdre dædbote gecyrrað, and to ḷam wynsuman geoce Godes þeowdomes: ḷas ḷyllice cumað feorran, forðan ḷe swa hi swiðor dvelodon on þwyrlicum dædum, swa hi swiðor fram ḷam Ælmihtigan Gode fyrr gewiton. Him bið swa-ðeah fōda forgifen, forðan ḷe þam gecyrredum synfullan bið gegearcod mete ðære halgan lāre, þæt hi ge-edniwian magon on Gode ða mægenu ḷe hi on leahtrum forluron. Êæ ða ðe of Ìudeiscum folce on Crist gelyfsdon, comon him nean to, forðan ḷe hi wæron be him gelêrede þurh ða ealdan æ and ðæra witegena cwydum. Þa soðlice ḷe gelyfsdon on Crist of hæðenum folce, ða comon him feorran to, forðan ḷe hi næron, ðurh nære bōclicere lāre, be his geleafan gemânode.

Þas seofon hlāfas æt þisum gereorde sind gesette on geryne ðære Niwan Gecyðynesse for ðære seofonfealdan gife þæs Halgan Gastes, þe Godes gecörenum bið onwringen and forgisen. Þa seofonfealdæ gife we sædon eow hwilon ær, and gýt wyllað. An is se Halga Gast þe sylð gecörenum man-num ða seofonfealdan gife, þæt is, wisdom and andgit, ræð and strengð, ingehyd and ñarfæstnyss; Godes ege is seo seo-fode. Se ðe þissera gifa orhlyte callunge bið, næðð he ge-manan mid Godes gecörenum.

Æt þam ðarran gereorde, sæt seo menigu uppon þam gærse, and on ðisum gereorde nis þæs gærseþ nán gemynd, ac Crist hi hēt sittan uppon þære eordan, forðan ðe ðus is bebōden, ðurh gewritte ðære ealdan æ, ofsittan and fortredan ða gewil-nigendlican lustas; and on ðære Niwan Gecyðynesse ðus is bebōden þæt we secolon forlētan þas eordan and ða hwil-wendlican æhta, gif we willað fulfremede beôn. Þis is swa-ðeah feawra manna dæð, þæt hi ealle eordlice þing sæmninga forlētan magon. Se ðe callunge ða eordlican gestreon forlētan ne mæg, forlēte hi swa-ðeah mid his gedance, swa þæt he ne besette his hiht on þam ateorigendlicum spedum, ac on
not come from afar, because, by reason of their innocence, they were near to him. Some there are who after old sins, some after fraud and after false witness, some after stealing, some after rapine, some after homicide, turn to true repentance, and to the winsome yoke of God's service: such as these come from afar, because the more they erred in perverse deeds, by so much the more they seceded further from Almighty God. To them shall, nevertheless, food be given, because for the converted sinful meat of the holy doctrine shall be prepared, that they may renew in God those virtues which they lost in sins. Those also of the Jewish folk, who believed in Christ, came near to him, because they had been instructed concerning him by the old law and the sayings of the prophets. But those of the heathen folk who believed in Christ came to him from afar, because they had not by any book-lore been admonished concerning his belief.

The seven loaves at this refectio are set in the mystery of the New Testament for the sevenfold grace of the Holy Ghost, which will be revealed and given to God's chosen. The sevenfold grace we have mentioned to you a while before, and will yet again. It is the Holy Ghost alone who gives to chosen men the sevenfold grace, that is, wisdom and understanding, counsel and strength, knowledge and piety; awe of God is the seventh. He who is wholly devoid of these gifts, has no communion with God's chosen.

At the former refectio, the multitude sat on the grass, and in this refectio there is no mention of the grass, but Christ bade them sit on the earth, because it is enjoined us, by the writing of the old law, to press down and tread on the concupiscent pleasures; and in the New Testament it is enjoined us to forsake the earth and transitory possessions, if we desire to be perfect. This is, however, the deed of few men, to be able at once to leave all earthly things. Let him who cannot wholly forsake earthly treasures, forsake them at least in his thought, so that he set not his hope in perishable
400 DOM. V. POST PENTECOSTEN.

Dom Elmihtigan Drihtne, and frenige hafenleasum mid his hæfare. We ræðan on Cristes bēc, þæt sum welig mann cōm to þam Hælende, and feoll to his fōtum, þus cweðende, "Eala þu gōda læroew, hwæt sceal ic dōn þæt ic hæbbe þæt ece lif? Drihten him andwyrdre, Gif þu wylt becuman to þan ecan life, heald þas bebodu: Ne ofstlip þu mann, Ne unriht-hām þu, Ne stala þu, Ne beo þu leas gewita, Arwurða þinne fæder and ðine modor, and Lufa þinne nextan swa swa ðe sylfne. ða andwyrdre se rīca, and cwæð, Ealle þas þing ic heold symle fram minum geogoðhāde. Him andwyrdre eft se Hælend, and cwæð, Anes ðinges þe is wana: far nu, and heceapa wīd feo ealle ðine æhta, and dæl ðearfum, and þu hæft ðonne þinne goldhord on heofonan rice; and cūm, and filig me." Þis is, swa we ēr cwæðon, swæþra manna daēd, and swa-dēah fulfremedra.

Drihten scancode ǣrðan þe he ūa hlāfas tobræce, swutelīgende hū micclum hē blissað for mancynnes hēlu; and ūs mid þan tihte þæt we sceolon him ǣrancian, swa oft swa we urne lichaman mid eordlicum bigleofan, ǭðe ure sawle mid halwendre lāre gereordiað. Se Hælend ða tobræc ða hlāfas, and sealde his leornerum, þæt hī hit ðam folce dēlan sceal−don, forðan þa hē þa gastlican lāre him forgeaf, þæt hī hī dældon eallum geleaflīum ðecodum. Be ðam gedāle cwæð sum witega oðrum andgite: "Paruuli petierunt panem, nec erat qui frangeret eis:" þæt is, on urum gereorde, "ða lytlan cild bedon him hlāfes, ac þær næs nān mann ðe þone hlāf him betwynan tobræce." Þæt is, þa ungelaēredan solton ðone bigleofan Godes wordes, ac hī næfdon ðone lærew ðe him cuðe þa digelan lāre geopenian, and hī to sóðfæstnysse wege gewēman. Hlāf is ðaes lichaman bigleofa, and lār is ðäre sawle fōda. Þa fixas on ðisum gereorde getācnodon ða læreowas ðe ða lārlican bēc awriton, be dihte þæs Halgan Gastes. "þæt folc æt, and hī wurdon ealle gefyllede." ða gereordiað of Drihtnes hlāfum, and beoð gefyllede, þa ðe his lāre gehyræd, and ðurh ða hī sylfe gerihtlēacað; forðan þe
riches, but in the Almighty Lord, and do good to the indigent with his wealth. We read in the book of Christ, that a wealthy man came to Jesus, and fell at his feet, thus saying, "O thou good master, what shall I do that I may have everlasting life? The Lord answered him, If thou wilt attain unto everlasting life, hold these commandments: Slay no one, Commit not adultery, Steal not, Be not a false witness, Honour thy father and thy mother, and Love thy neighbour as thyself. Then answered the rich man, and said, All these things I have ever held from my youth. Jesus again answered him, and said, One thing is wanting to thee: go now, and sell for money all thy possessions, and distribute it to the poor, and thou wilt then have thy treasure in the kingdom of heaven; and come, and follow me." This is, as we before said, the deed of few men, and yet of perfect ones.

The Lord thanked before he brake the loaves, manifesting how greatly he rejoices for the happiness of mankind; and thereby prompts us to thank him, as often as we nourish our bodies with earthly food or our souls with salutary doctrine. Jesus then brake the loaves, and gave to his disciples, that they might deal them to the folk, for he then gave them the ghostly lore, that they might propagate it among all believing nations. Of this distribution a prophet said in another sense, "Parvuli petierunt panem, nee erat qui frangeret eis:" that is, in our tongue, "The little children begged them bread, but there was no man to break the bread among them." That is, the unlearned sought the food of God's word, but they had not a teacher that was able to open to them the hidden lore, and incline them to the way of life. Bread is the sustenance of the body, and instruction is the food of the soul. The fishes in this refection betokened the teachers who wrote the books of the law, by direction of the Holy Ghost. "The folk ate, and were all filled." They feed on the Lord's bread, and are filled, who hear his instruction, and through it correct themselves; for instruction is
seo lâr bið on ydel gehyred, buton heo beo to weorcum awend. Peah se pe man bere mete toforan, hwonlice se fremað ðæt ðu hine geseo, buton ðu his onbyrige. Swa eac ðe ne fremað, peah ðe ðu ða halgan lâre gehyre, buton ðu hí to gódum weorcum awende.

"Of ðære lafe wæron gefyllyede seofan spyrtan." Þa seofan spyrtan habbad ða ylcan getâcnunge þe ða seofon hlâfas hæfdon. Spyrte bið, swa swa ge sylfe witon, of rixum gebróden, oððe of palm-twygum. Rixe weaxst gewunelice on wæterigum stowum, and se palm is sige-beacen; and Godes geccœrenum gedafenað ðæt hí heora heortan wyrtruman on ðam liflicum wylle, ðæt is, God, gelögian; þy-læs ðe hí forsearian fram his ecan lufe; and hí sceolon, mid sige þæs gastlican gecampes, to him eft gecyrran, þe hí to ðam gefeohte ðr asende. Se ðe wile campian ongean ðam reðan deofle mid fæstum geleafan and gastlicum wæpnum, hí begyt sige ðurh Godes fylste; and se ðe feohtan ne dear mid Godes gewæpnunge ongean ðone ungesehenlican feond, hí bið þonne mid ðam deofellicum bendum gewyld, and to tintregum ge lædd.

"Þær wæron gercordode feower þusend manna." Mid ðan feowerfealdum getele wæs getâcnod seo feowerfealde Cristes bóc, þe ða geleaffullan, þurh hire láre, dæghwomlice gereordad. 

Mine gebroðra, ne ðince eow to hefytyme ðæt ge ðas god-spellican lâre gehyrdon. We aweriad us mid þære segene, aweriad eow mid þære láre fremminge, ðæt we ealle habban moton ða mede þe mannnes eage ne geseah, ne eare ne gehyrde, ne on mannnes heortan ne astāh, þa ðe God gearcað ðam eallum þe hine luðað, seðe leofað and rixað on ealra worulda woruld. Amen.
heard in vain, unless it be turned to works. Though meat be brought before thee, little will it profit thee that thou see it, unless thou taste it. In like manner, it will not profit thee, though thou hear the holy lore, unless thou turn it to good works.

"Of the remainder were filled seven baskets." The seven baskets have the same betokening as the seven loaves had. A basket, as ye yourselves know, is platted of rushes or of palm-twigs. The rush grows usually in watery places, and the palm is the sign of victory; and it is befitting God's chosen that they place the root of their hearts in the well of life, which is God; lest they become seared up from his eternal love; and they should, with victory in the ghostly fight, return again to him, who had before sent them to that fight. He who will strive against the fierce devil with firm belief and ghostly weapons, will get the victory through God's support; and he who dares not fight with God's weaponry against the invisible foe, will be constrained by the devilish bonds, and led into torments.

"There were fed four thousand men." By the fourfold number was betokened the fourfold book of Christ, which through its lore daily feeds the believing.

My brothers, let it not seem too tedious to you that ye have heard this evangelical lore. We secure ourselves with the saying, do you secure yourselves with the fulfilling of the precepts, that we may all have the meed which eye of man never saw, nor ear heard, nor entered into the heart of man, that which God prepares for all those that love him, who liveth and reigneth to all eternity. Amen.
ADTENDITE a falsis prophetis, qui ueniunt ad uos: et reliqua.

Drihten cwæð to his learning-cnihtum, "Behealdæ eow wið leasum witegum, þe to eow cumað on sceapa hiwum?" et reliqua.

Þis godspel is nu ánsealdlice gesæd. Ða leasan witegan, þe Crist foresæðe his learning-cnihtum, wæron gedwolmen on halgum hiwe drohtniende, and woldon awendan þone sóðan geleafan, þe God sylf tæhte, of ðam rihtan regole to heora gedwyldum, and setton lease bèc ongean ðam sóðum geleafan, to bepæcenne þa unsæððigan cristenan. Nu sind oðre lease witegan, þæt sind ealle þe on halgum hiwe yfele weorc begæð, and hiwiað hi wiðutan mid eawfæstum ðæwum, and wiðinnan sind geættrode mid árleaßnyssse. Be swilcum cwæð se Hælend on oðre stowe, "Ge rihtwisiað eow ætforan mannum, and God cann eowere heortan." Eft he cwæð, "Wæ eow hiwerum, ge sind gelicce gemettum ofer-geweorcum, þe beð wiðutan wlitige mannum æteowode, and seo byrgen þeah bið afyllæd mid deadum bånun and forrotodnysse; swa sind ge eac æteowode wiðutan rihtwise on manna gesiðum, and ge sind wiðinnan afyllæde mid hiwunge and unrihtwisnysse."

Drihten cwæð, "Behealdæ eow wið leasum witegum:"

swilce he cwæde, 'Warniað eow georne wið swilcum licce-terum, forðan þe hi ne sind na scep, ac sind wulfas on sceapa hiwum. Hí sind wiðutan eawfæste, ac hi sind wiðinnan buton sóðfæstnysse, cristenan manna ehteras, and reaseras, swa swa reðe wulfas. Ge oncnawað hi be heora wæstmum. Ne behealde ge heora neð-white, ne gyne ge heora eawfæstum gyrlum, ne hlyste ge heora geswæsan lyffetunge, ac behealdað heora weorc. Hí mærsiað Godes halgan mid heora muðe, ac hi wiðcweðað Godes halgum mid heora þwyrlicum dædum. Hí ofsettað þa geleaffullan, and þeah þe hi God mid wordum
THE NINTH SUNDAY AFTER PENTECOST.

ATTENDITE a falsis prophetis, qui veniunt ad vos: et reliqua.

The Lord said to his disciples, "Guard yourselves against false prophets, who will come to you in semblances of sheep," etc.

This gospel is now simply said. The false prophets, that Christ foretold to his disciples, were heretics living in holy semblance, but who would turn the true belief, that God himself taught, from the right rule to their heresies, and set false books against the true belief, to deceive the innocent christians. Now there are other false prophets, which are all who in holy semblance perpetrate evil works, and clothe themselves without with pious practices, and within are envenomed with impiousness. Of such Jesus said in another place, "Ye justify yourselves before men, but God knoweth your hearts." Again he said, "Wo unto you hypocrites, ye are like unto painted sepulchres, which appear beautiful to men without, and the grave is, nevertheless, filled with dead bones and rottenness; so ye also appear righteous without in the sight of men, and ye are within filled with deceit and unrighteousness."

The Lord said, "Guard yourselves against false prophets:" as if he had said, 'Be diligently cautious against such hypocrites, because they are not sheep, but are wolves in the semblances of sheep. They are pious without, but within they are without truth, persecutors of christian men, and robbers, like fierce wolves. Ye will know them by their fruits. Look not at their countenance, heed not their pious habits, listen not to their sweet flattery, but behold their works. They praise God's saints with their mouth, but they gainsay God's saints by their perverse deeds. They oppress the believing, and though they calumniate not God by words;
ne tælon, hi tælað hive swa-ðeah mid yefelum ðæawum.'
"Hwa gadareð æfre winberian of þornum, of þe fíc-æppla of
bremelum?" Hwa meg æfre of leahterfullum mannum, ofðæ
of ðwyrum, ænige gódnysse gegaderian? Be ðisum þornum
and bremelum cwæð se Ælmihtiga God to Adame, æfter ðan
ðe he of ðan forbódenan treowe ðigde, "Seo eorde, þe is
awyriged on ðiNum weorc, agifð þe þornas and bremelas."

"Ælec göd treow wyrcð göde wæstmas, and yfel treow
wyrcð yfele wæstmas." Ne mænde ure Drihten mid þisum
wordum þa treowa þe on æppel-tune wexað, þa þe sind
lifleæse, sawullease, and andgitleæse, ac þurh heora híw he
gebicnode þa gesceadwisan man, þe andgit habbað and be
ãegenum willan wyrcað, swa gód swa yfel. Gód bið þæt
treow þe gödnæ wæstm forðbrincð, yfel bið þæt þe unwæstm-
bære stent, wyrse bið þæt þe yfelne wæstm byrð; and se man
bið herigendlic þe mid gödum weorcum hine sylfne bysgað,
and ðórum gebysnað; se bið unherigendlic þe unnyt leofað;
se bið cwælmbære and twyfealdlice dead, swa swa se apostol
cwæð, seðe on gódnysse unwæstmbære bið, and on yfelynysse
æfre growende and wæstmbære.

"Ne mæg þæt göde treow wyrcan yfele wæstmas, ne þæt
yfele treow gódne wæstmas." Ne cwæð se Ælend þæt se
yfela ne mihte gecyrran and beðn gód, ac swa lânge swa he
yfel bið, ne mæg he wyrcan gódne wæstm. Ærest sceal se
mann hine sylfne awendan fram yfelæ, þæt his weorc magon
beðn awende. Soðlice gif se man þurhwunæð yfel, ne mæg
he habban göde weorc; and gif se göda man þurhwunæð on
his gódnysse, ne mæg he yfele wæstmas forðbringan; forði
sette God læræ, and het læran þa ungelærædan, þæt men sceo-
lon yfel forlætasæ, and to göde gebugan, and on gódnysse
þurhwunian.

"Ælec treow þe ne wyrcð gödnæ wæstm bið forcorfen, and
on fyre aworpen." Be ðisum cyrfe spræc se Ælend on
ôðre stowe þurh bigspel, þus cwæðende: "Sum hiðedes hlaf-
ord hæfde aplântod ân fíc-treow binnon his wîngearde, and
they calumniate him, nevertheless, by evil manners.' "Who ever gathers grapes from thorns, or figs from brambles?"

Who can ever from sinful or perverse men gather any goodness? Of these thorns and brambles the Almighty God said to Adam, after he had eaten of the forbidden tree, "The earth, which is accursed through thy work, shall yield thee thorns and brambles."

"Every good tree worketh good fruits, and an evil tree worketh evil fruits." By these words the Lord meant not those trees which grow in an orchard, which are lifeless, soulless, and void of understanding, but by their similitude he indicated those rational men, who have understanding, and work by their own will, either good or evil. Good is the tree that brings forth good fruit, evil is that which stands barren, worse is that which bears evil fruit; and the man is praiseworthy who busies himself with good works, and sets example to others; he is not praiseworthy who lives useless; he is pernicious and doubly dead, as the apostle said, who is barren in goodness, and in evil ever growing and fruit-bearing.

"The good tree cannot work evil fruits, nor the evil tree good fruits." Jesus said not that the evil man might not change and be good, but so long as he is evil, he cannot work good fruit. First shall a man turn himself from evil, that his works may be turned. But if a man continue evil, he cannot have good works; and if a good man continue in his goodness, he cannot bring forth evil fruits; for God established instruction, and commanded the unlearned to be taught, that men should forsake evil, and turn to God, and continue in goodness.

"Every tree that worketh not good fruit shall be cut down, and cast into the fire." Of this cutting Jesus spake in another place through a parable, thus saying: "A master of a household had planted a fig-tree within his vineyard, and
com æfter fyrste to ðam treowe, sohte væstm ðærôn, and nænne ne gemette. Hé cwæð ða to þæs wíngeardes biggengan, Efne nu ðreó gear ic sohte væstm on ðisum fíc-treowe, and nænne ne funde: forceorf hit; to hwí hremð hit ðísne stede? Se biggenga him andwyrdre, Hlaforð, læt hit stândan gearlänges, ofþæt ic hit bedelfe, and mid meoxe bewurpe, and hit witodlice væstm wyreð; gif hit ðonne beran nele, ðu cymst and forcyrfst hit." Þa ðreó gear getácndon ðry timan ðissere worulde: ante legem, sub lege, sub gratia: þæt is ær æ, under æ, under Godes gife. Se tima is agán þe wæs ær Moyses æ, and se tima is agán ðe wæs under Moyses æ, se tima stent gyt æ is under Godes gife, þæt is fram Cristes to-cyme on menniscynsse oð þyssere worulde geen-dunge. On ðisum ðrym timan mancynnes rihtinge and gode væstmas. Hwæs bið þæt unwæstmbrære treow wyrde æfter ðisum prim timun, buton scearpre æxe? Se biggenga hæd þam treowe fyrst æt ðam hlaforðe, swa swa se apostol Paulus cwæð, "Ie bige mine cneowu to ðam Ælmihtigan Fæder for eow, þæt ge beon on sódre lufe gewytr-rumode, þæt ge magon underfôn mid callum halgum hwæt sy brádnyss, lángnyss, heahnyss and deopnyss on Godes geset-nyssum; and tocnawan eac ða oferstigendan sóðan lufe Drihtnes Cristes, þæt ge beon gefyllede on ealre Godes gefyldenysse." Se apostol ðingað for ðus, bigende his cneowu to ðan Ælmihtigan Hlaforde, þæt we ne beon forcorfene. Uton beón væstmbrære on göðum weorcum, þi-léas ðe se Hlaforð ðus væstmlease gemete, and hate ðus mid dæðes æxe forceorfan, and síðdan into ðam ecum fyre awurpan.

þæt treow bið bedolfen and mid meoxe beworpen, ðonne se cristena man mid sódre eadmódynsse his synna behreow-sað. Þæs treowes ymb-gedelf is seo eadmóðyns þæs behreowsiendan mannes; þæt meox is þæt gemynd his fúlan dæda, on ðære dædbote. Hwæt is fúlre ðonne meox? and swa-ðeah, gif ðu his wel notast, hwæt bið væstmbrære? Awend þine heortan mid sódre dædbote, and ðin weorc bið
came after a time to the tree, seeking fruit thereon, and found none. He said then to the dresser of the vineyard, Behold now for three years I have sought fruit on this fig-tree, and found none: cut it down; why cumbereth it this place? The dresser answered him, Lord, let it stand a year longer, until I delve around it, and dress it with dung, and it then make fruit; if it then will not bear, thou wilt come and cut it down." The three years betokened the three times of this world: ante legem, sub lege, sub gratia: that is, before the law, under the law, under God's grace. The time is gone that was before the law of Moses, and the time is gone that was under the law of Moses, the time stands yet that is under God's grace, that is, from Christ's advent in humanity until the ending of this world. In these three times God awaits the amendment of mankind and good fruits. Of what is the barren tree worthy after these three times, but of the sharp axe? The dresser prayed a time for the tree of the lord, as the apostle Paul said, "I bow my knees to the Almighty Father for you, that ye may be rooted in true love, that ye may receive with all the holy what breadth, length, height and depth there is in God's laws; and also know the surpassing true love of the Lord Christ, that ye may be filled with all God's fullness." The apostle mediates for us, bowing his knees to the Almighty Lord, that we may not be cut down. Let us be fruitful in good works, lest the Lord find us barren, and command us to be cut down with the axe of death, and afterwards cast into the everlasting fire.

The tree is delved around and dressed with dung, when the christian man with true lowliness repents of his sins. The delving about of the tree is the lowliness of the repentant man; the dung is the remembrance of his foul deeds, in that penitence. What is fouler than dung? and yet, if thou well use it, what is more fruit-bearing? Turn thy heart with true penitence, and thy work will be turned. Root up greedi-
awend. Awyrtwala graedignysse of ðinre heortan, and aplánta þæron þa soðan lufe. Seo graedignys is, swa swa se apostol Paulus cwæð, wytruma ælces yfeles, and seo soðe lufu is wytruma ælces gôdes.

Pu mann wylt habban gôd, ðu wilt habban hælu þines lichaman, ac swa-þeah ne tala þu þæt to micclum gôde þæt se hælð eac swilce se yfela. ðu wilt habban gold and seolfor: efne þas þing sind gôde, gif þu hi wel notast; gif þu sylf yfel bist, ne miht þu hi wel notian. Sind nu forði gold and seolfor yfelesum, and gôde gôdum. Hwæt fremæð þe þæt þin cyst stánde ful mid gôdum, and þin ingehyd beo æmint ælces gôdes? ðu wilt habban gôd, and nelt þe sylf beacon gôd. Sceamian þe mæg þæt þin hûs hæbbe ælces gôdes genoh, and hæbbe þe ænne yfelne. Soðlice nelt þu nán þing yfeles habban on þinum æhtum: nelt þu habban yfel wif, ne yfele cilð, ne yfele þeowe men, ne yfel scruð, ne furðon yfele sceos; and wylt swa-þeah habban yfel lif. Ic bidde þe þæt ðu læte huru þe þin lif deorre þonne þine sceos. Þu wilt habban ealle fægere þing and acórène, and wilt þe sylf beacon wâelic and unwûrð. Ðine æhta mid stylre stemne weldæð þe wregan to þinum Drihtne: Efte þu forgeafe þisum men þus fela gôda, and he sylf is yfel. Hwæt fremæð him þæt þæt he hæfð, þonne he Þone næfð þe him ða gôd forgeaf þe he hæfð? Giftu nower sum, onbryrd þurh þisum wordum, smeað hwæt gôd sy, þonne secege we, þæt þæt is gôd þe þurh nánnum ungelimpe forlœren beacon ne mæg. Þu miht forleosen undances þa þing þe ætorean magon, ac giftu sylf for Gode gôd byst, þæt þu ne forlyst næfre undances.

Drihten cwæð, “Ne færð into heofonan rìce ælc ðæra ðe cwæð to me, Drihten, Drihten; ac se ðe wyrco mines Fæder willan þe on heofonum is, se færð into heofonan rìce.” Da ðe mid twythealdum gedance clypiað Drihten, Drihten, and cwæðað þæt hi God cunnion, and hine swa-þeah wîdsacað mid heora yfelum dædum, nabbad hi infær to heofonan rìce; ac
ness from thy heart, and therein plant true love. Greediness is, as the apostle Paul said, the root of every evil, and true love is the root of every good.

Thou man wilt have good, thou wilt have health of thy body, but yet account not that as a great good which the evil also has. Thou wilt have gold and silver: lo, these things are good, if thou well use them: if thou thyself art evil, thou canst not well use them. Gold and silver, therefore, are evil to the evil and good to the good. What profits it thee that thy chest stand full of good things, and thy mind be empty of every good? Thou wilt have good, and wilt not thyself be good. It may shame thee that thy house has abundance of every good, and has thee alone evil. Thou wilt not forsooth have anything evil in thy possessions: thou wilt not have an evil wife, nor evil children, nor evil serving-men, nor bad raiment, not even bad shoes; and wilt, nevertheless, have an evil life. I pray thee to let thy life be at least dearer to thee than thy shoes. Thou wilt have all fair and chosen things, and wilt thyself be mean and worthless. Thy possessions with still voice will accuse thee to thy Lord, 'Lo, thou hast given to this man thus much good, and he himself is evil. What profiteth him that which he hath, when he hath not Him who gave him those good things that he hath?' If now one of you, stimulated by these words, inquire what is good, then say we, that that is good which cannot through any mishap be lost. Thou mayest, against thy will, lose the things that may perish, but if thou thyself art good for God, that thou wilt never lose against thy will.

The Lord said, "Every one of those goeth not into the kingdom of heaven who say unto me, Lord, Lord; but he who doeth the will of my Father who is in heaven, goeth into the kingdom of heaven." Those who with twofold thought cry Lord, Lord, and say that they know God, and yet deny him by their evil deeds, will not have entrance to the king-
pa ðe wyrcæð þæs Heofonlican Fæder willan farað into heofanen rice. Crist cwæð on sumere stowe, “Hoc est opus Dei, ut credatis in eum quem misit ille:” “Þæt is Godes weorc, þæt ge on ðone gelyfan þe hē asende.” Dis is þæt fyrmeste weorc and se fyrmesta willa, þæt we gelyfon on ðone âncennedan Godes Sunu, Hælend Crist, þone ðe se Ælmihtiga Fæder for ure alysednysse asende; and ðone geleafan we sceolon, mid hluttrum mode and eawfæstum ðeawum ge-glengan, þæt we habbon infær to heofenan rice, swa swa Crist sylf eallum geleaffullum behēt. Þwilc eordlice man dorste æfre gewilnian þæt hē moste to heofenan rices myrhē becuman, gif hit Crist sylf ðus ne behēte, and fordī to mid-danearde gewende, þæt hē ðus to him gefette? Sy him wuldor and lōf, mid Fæder and Halgum Gaste, on ealra worulda woruld. Amen.

III. KL AUGUSTI.

NATALE SÆI IACOBI APOSTOLI.

ON þisum dæge we wurðiað on urum lōfsangum and on freolse þone mæran Apostol IACOBUM, Johannes broðor þæs Godspelleres. Hi begen sind Cristes moddrian suna. Þas he genām oftost, and Petrum to his sunder-spræce, swa swa we on Cristes bēc gehwær rædað.

Þes apostol Iacobus bodode on Iudea-lande, and on ðære byrig þe is Samaria gehāten. ða gelāmp hit þæt sum dry, Hermogenes gehāten, asende his gingran Philetum to ðam foresædan apostole, þæt hē his lāre ðurh dryrcrǣft adwellan sceold. Philetus ða com mid sumum phariseum to ðam apostole, and begann to wīdcwēðene ðam geleafan ðe se apostol tehte. Hwæt ða Iacobus se apostol, gebyld þurh ðone Halgan Gast, aydlode ealle þæs dryʃes seðunge, and
dom of heaven; but those who do the Heavenly Father's will go into the kingdom of heaven. Christ said in some place, "Hoc est opus Dei, ut credatis in eum quem misit ille:" "This is God's work, that ye believe in him whom he sent." This is the first work and the first will, that we believe in the only-begotten Son of God, Jesus Christ, whom the Almighty Father sent for our redemption; and that belief we should adorn with pure mind and pious manners, that we may have entrance to the kingdom of heaven, as Christ himself has promised to all the faithful. What earthly man durst ever desire that he might come to the joy of heaven's kingdom, if Christ himself had not promised it to us, and come to the world that he might fetch us to him? Be unto him glory and praise, with Father and Holy Ghost, to all eternity. Amen.

JULY XXIX.

THE NATIVITY OF SAINT JAMES THE APOSTLE.

ON this day we honour with our hymns and with festivity the great Apostle James, the brother of John the Evangelist. They are both sons of Christ's maternal aunt. These and Peter he took oftenest to his private speech, as we read everywhere in the book of Christ.

This apostle James preached in Judea, and in the city which is called Samaria. It then happened that a sorcerer, named Hermogenes, sent his disciple Philetus to the before-mentioned apostle, that he might make void his lore by sorcery. Philetus then came with some pharisees to the apostle, and began to gainsay the belief which the apostle taught. Whereupon James the apostle, emboldened by the Holy Ghost, rendered all the sorcerer's proof vain, and mani-
geswutelode, ðurh witegena seðunge, þæt Crist is sóð Godes Sunu. Þa gecyrde se Philetus to his dwollicum lāreowe Hermogenen, and cwæð, “Wite þu þæt ðu nateshwôn ne miht ðurh ðinum drycraeftum þone Godes apostol Iacobum oferswīdan. Sodlice ic geseah þæt he, on Cristes naman, deoflu adraefde of wōdum mannum, and þæt he bline onlihte, and hrofelice geclænsode; and eac me holde frynd sædon, þæt hī gesawon hwær he ða deadan to līfe ærēde. Ealle halige gewritu hē hæfð on gemynde, þa sodlice seðan þæt se is Hælend Crist, and nis nān oðer Godes Sunu, buton se ðe fram Iudem on rōde ahāngen wæs. Genim ðe nu minne raed, and gecum to þam apostole Iacobe, and gebide ðe milt-sunge þines gedwyldes. Gif ðu þus ne dest, wite ðu þæt ðin drycraeft þe to nānre freme ne becymð. Þæ ic wylle to him gecyrran, and biddan þæt ic mote heonon-forð his learning-man beðn.”

Þa weard se dry Hæmogenes mid graman afyllde, and gebānd þone Philetum swa þæt he hine bewendan ne mihte, and cwæð, “We sceolon geseo hwæðer ðīn Iacobus ðe alyst fram ðisum bendum.” Þa asende se Philetus of þam bendum his cnapan ardlice to þam apostole, and he him asende sona his swāt-clāð, and cwæð, “Nime hē pisne clāð, and cwēðe, Drihten Crist aerð þa forscrenctan, and hē alyst ða gecyrsedan.” Philetus weard ða alysed fram þæs drys bendum, swa hrāðe swa se swāt-clāð hine hrepode; and hē arn to þam apostole, bysmrigende þæs drys yfel-dædum.

Hwæt ða Hæmogenes se dry clypode him deoflu to, and asende to þam apostole, þus cwēðende, “Farað nu ardlice to Iacobe, and gebringað hine to me, and Philetum samod, minne learning-cniht, þæt ic minne teonan on him gewrece, þæt mine oðre learning-men me swa ne gebysmrian.” Þa deoflu ða becomon to þam apostole, þær hē on his gedendum stōd, and ongunnon hryman úp on ðære lyfte, þus cwēðende, “Eala ðu Iacob, Godes apostol, gemyltsa ús, forðan ðe we nu efne byrnað ærðan þe se tíma come ure ontendynsse.”
fested, through proof of the prophets, that Christ is the true Son of God. Philetus then returned to his misleading teacher Hermogenes, and said, "Know that thou canst not, by any means, through thy sorceries, overcome James the apostle of God. Verily I saw that he, in the name of Christ, drove devils out of mad men, and that he enlightened the blind, and cleansed lepers; and also faithful friends said to me, that they had seen where he raised the dead to life. All the holy writings he has in memory, which truly prove that he is the Saviour Christ, and none other is the Son of God, save him who by the Jews was hanged on a rood. Take now my counsel, and go to the apostle James, and pray thee mercy for thy error. If thou do not this, know that thy sorcery will turn for thee to no profit. I will return to him, and pray that I may henceforth be his disciple."

Then was the sorcerer Hermogenes filled with rage, and he bound Philetus so that he could not turn himself, and said, "We shall see whether thy James will loose thee from these bonds." Then Philetus from his bonds sent his servant quickly to the apostle, and he forthwith sent him his sweat-cloth, and said, "Let him take this cloth, and say, The Lord Christ raiseth the oppressed, and he looseth the shackled." Philetus was then loosed from the sorcerer's bonds, as soon as the sweat-cloth touched him; and he ran to the apostle, reviling the sorcerer's evil deeds.

Hereupon Hermogenes the sorcerer called devils to him, and sent them to the apostle, thus saying, "Go now quickly to James, and bring him to me together with Philetus my disciple, that I may avenge my wrong on him, that my other disciples may not so revile me." The devils then came to the apostle, where he was standing at his prayers, and begun to cry up in the air, thus saying, "O thou James, apostle of God, have pity on us, for even now we are burning before the hour is come for our conflagration." The apostle said to
Se apostol him cwæð to, "Hwī come ge to me?" Da deoflu andwyrdon, "Hermogenes ūs asende, and hēt us lædan him to ðe and Philetum; ac Godes engel ūs gewrað mid fyrenum racenteagum, swa hrāðe swa we hider comon, and we nu cwylmian." Se apostol Iacobus cwæð, "On naman þæs Ælmihtigan Fæder, and his Suna, and Haliges Gastes, unbinde eow Godes engel, swa þæt ge faron to Hermogenem, and hine gewriðenne, buton ælceræ dare, hider gebringan." Þa deoflu ða gecyrdon ongean to ðam drýe, and gewriðon his handa to his hricge, and swa læddon to ðam apostole, þus cwæðende, "Þu asendest ūs þær we wæron ontende, and gewriðene, and unaberrendlice fornunemene."

Ða cwæð se apostol to ðam drý, "Þu dysegost manna, þu hōpast þæt ðu hæbbe ðøstrædene to ðam awyrigedan deofle, mancyynes feonde, ðone ðu bæde þæt hē ðe asende his deofellican englas to mínre dare. Hwī nelt ðu besceawian þæt ic him gyt ne geðaðige þæt hī heora hātheortnyssse on ðe æteowian?" Þa deoflu eac swilce cwædon, "Lǣt hine on urum anvealde, þæt we magon ðinne teonian wrecan, and ure ontendnyssse." Se apostol cwæð, "Efne her stent ætforan eow Philetus: hwī nelle ge hine nīman, swa swa Hermogenes eow hēt?" Þa deoflu andwyrdon, "Ne mage we hreppan furðon ænne wyrm binnon ðīnum clyfan." Þa cwæð se apostol to Philetum, "Hermogenes þe gewrað, unbind þu hine, þæt ðu oncnawe ures Drihtnes regol, þæt men leornion agyldan gōd for yfele. Hē ðe wolde fram deofum gebundenne to him alǣdan; aly’s ðu hine nu fram deofum gehæftne, and lēt hine gān frigne." Philetus ða alysde his dwollican lāreow fram ðam deofellicum bendum, and se drý þær stōd eadmōd and ofsceamod. Ða cwæð se apostol, "Far þe frig swa hwider swa ðu wille; nis na ure gewune þæt ænig man unurances to Gode gecyrrre." Hermogenes him andwyrdre, "Ic cann georne þæra deofla hātheortnyssse: buton ðu me sylle sum ðinra þinga mid me, hī gelæccǣð me, and mid mislicum witum acwellað." Se apostol cwæð, "Hafa þe
them, "Why come ye to me?" The devils answered, "Hermogenes has sent us, and bade us conduct to him thee and Philetus; but God's angel bound us with fiery chains as soon as we came hither, and we now suffer torment." The apostle James said, "In the name of the Almighty Father, and of his Son, and of the Holy Ghost, let the angel of God unbind you, so that ye may go to Hermogenes, and bring him hither bound, without any injury." The devils then returned to the sorcerer, and bound his hands to his back, and so led him to the apostle, thus saying, "Thou didst send us where we were burnt, and bound, and intolerably tormented."

Then said the apostle to the sorcerer, "Thou most foolish of men, thou trustest that thou hast fellowship with the accursed devil, the foe of mankind, whom thou didst beseech that he would send his devilish angels to my injury. Why wilt thou not behold that I do not yet permit them to manifest their rage on thee?" The devils also said, "Leave him in our power, that we may avenge thy wrong, and our conflagration." The apostle said, "Behold here before you stands Philetus: why will ye not take him, as Hermogenes commanded you?" The devils answered, "We may not touch even a worm within thy chamber." Then said the apostle to Philetus, "Hermogenes bound thee, unbind thou him, that thou mayest acknowledge our Lord's rule, that men should learn to requite good for evil. He would have brought thee to him bound by devils; loose him now confined by devils, and let him go free." Philetus then loosed his erring master from the devilish bonds, and the sorcerer stood there humble and abashed. Then said the apostle, "Go free whithersoever thou wilt; it is not our wont that any man turn to God against his will." Hermogenes answered him, "I well know the fury of the devils: unless thou give me one of thy things with me, they will seize me, and with divers torments kill me." The apostle said, "Have with thee my staff in hand,
minne stæf on handa, and gāng þe orsorh swa hwider swa þu wille." Se dryð þa nām þone stæf, and gewende hām, and genām ealne his drycraeft, and brohte to þam apostole, and begann hī to forbærmenne. Se apostol cwæð, "Þy-lēs þe se smīc heora ontendnysse derige þam unwarum, awurp stānas and lead samod into þam pusu, and besenc hī on sælicum yendum." Hermogenes swa dyde, and sīðgan þæs apostoles fēt gesohite, biddende and cwēðende, "Þu sawla Alysend, underfōh me nu behreowsiendne, þone þe þu oð þis āndigendne and tælendne forbær." Iacob se apostol him andwyrde, "Gif þu Gode soðe dædbote geoftroast, his soðan miltsunge þu begytst." Hermogenes cwæð, "To þan swīde ic geoffrige Gode soðe behreowsunge, þæt ic ealle mine bēc, on þam þe se drycraeft onstōd, awearp, and ic wīðsōc eallum deofles craitsum samod." Se apostol andwyrde, "Far nu geond þæra manna hūs, þe þu mid þinum drycraeft forlērdest, and gebig hī eft to heora Drihtne. Sege him þæt þæt is soð þu ær awægdest, and þæt þæt is leas þæt þu ær him to soðan læhtest. þæt deofolgyld, þe þu ær wurðodest, to-brec; and þæt feoh, þe þu mid yfelum craitsbe begeate, aspend on Godes dērfum; and swa swa þu ær wāre deofles bearn, him geefenlæcende, swa þu bist nu Godes bearn, Gode ge-efenlæcende, seðe dæghwomlice getiðað wel-dāda unðanc-wurðum, and hine forseondum bigleosan gearcað. Git se mildheorta God þe gōd wæs þaða þu yfel wāre, hū niccel swīðor bið hē þe welwyllende, gif þu yfeles geswicst, and hine mid gōdum weorcum gegladast." Hwæt se dryð þa on eallum ūngum þæs apostoles lāre gehyrsumode, and swa on Godes ege gēðeah, þæt hē fela wundra geworhte on Godes nāman.

Þa gesawon þa Iudeiscan þæt se dryð swa to Gode gecyrde, and ealle his frynd and learning-cnihtas samod, þurh Iacobes lāre, on Crist gelyfdon, sealdon þa feoh þam twam hundreds ealdrum þe þa burhware bewiston, and gebrohton þone apostol on cwearterne. Wearð þa micel styrung on þam folce, and
and go fearless whithersoever thou wilt." The sorcerer then took the staff, and went home, and took all his sorceries and brought to the apostle, and began to burn them. The apostle said, "Lest that the smoke of their conflagration hurt the anwary, cast stones together with lead into the bags, and sink them in the sea waves." Hermogenes did so, and afterwards sought the apostle's feet, praying and saying, "Thou Redeemer of souls, receive me now repenting, whom envying and reviling thou hast until now endured." James the apostle answered him, "If thou offerest to God true penitence, thou wilt obtain his true mercy." Hermogenes said, "So heartily do I offer to God true repentance, that I have cast away all my books in which the sorcery stood, and I have renounced all the crafts of the devil together." The apostle answered, "Go now among the houses of those men whom thou hast misguided by thy sorcery, and incline them again to their Lord. Say to them that that is true which thou before didst contravene, and that that is false which thou before taughtest them for truth. The idol, which thou before didst worship, break in pieces; and the money, which by evil craft thou hast gotten, distribute among God's poor; and as thou before wast a child of the devil, imitating him, so wilt thou now be a child of God, imitating God, who daily grants benefits to the thankless, and for those despising him prepares food. If the merciful God was good unto thee when thou wast evil, how much more will he be benevolent to thee, if thou cease from evil, and gladden him with good works!" Hereupon the sorcerer obeyed the apostle's precepts in all things, and thrave so in awe of God, that he wrought many miracles in God's name.

When the Jews saw that the sorcerer had so turned to God, and that all his friends and disciples together, through the doctrine of James, believed in Christ, they gave money to the two centurions who governed the inhabitants, and brought the apostle into prison. There was then a great stir.
wearð geraedd, þæt hé æfter þære æ hine betelde. Þa cwædon ða sunder-halgan, “To hwí bodast ðu Crist, þone man þe betwux sceadum ahāngen wæs?” Hwæt ða Iacobus se apostol weard afylled mid ðam Halgan Gaste, and him swutellice sæde þæra witegena sædunge be Criste, be his acennednyssse, be ðam wundrum þe hé on ðyssere worulde gefremode, be his ðrowunge, be his æriste of deade, be his ūpstige to heofenum, be his to-cyme on domes dæge, þæt he sæcum men agyldæ be his ægnum gewyrhtum.

To ðyssere gereccednyssse genám se apostol menigfealde gyddunga and gewitnyssa heahfædera and witegena, to ofer-drifenne ða ðarleasan Iudeiscan, and cwæð, “Wene ge, mine gebroðru, gif ge þyses ne gelyfæð, þæt ge magon ætwindan þam egeslicum witum þæs ecan fyres, þonne ða hæðenan leoda gelyfæð þæra witegena gesetnyssum be Criste? Be-wepað, ic bidde, eowere fyrm-leahtras mid heofigendum stem-num, þæt se árfaesta Miltsigend eowere behreowsunga underfó, þi-lés þe eow getimige swa swa getimode Dathan and Abirón, ðaða hí Moysen on þam westene forsawon, and þone Æl-mihtigan God þearle gegremodon, swa swa hit geraed is: Seo corme geopenode and forswealh Dathan, and heo ofer-wreah Abirón and his gegaderunge, and heoßenlic fyrm býrn on heora gesammunge, and ða synfullan forbærnde.”

Hwæt ða, æfter ðyssere bodunge, forgeaf se mildheorta Drihten swa miccle gife his apostole, þæt hí ealle mid ánre stemne clypodon, “We syngodon, we dydon unrihtlice; syle ús forgifennysse. Hwæt sceole we dón?” Se apostol and-wyrde, “Mine gebroðræ, nelle geortruwian, gelyfæð on Crist, and beoð gefullode, and ealle eowere synna beoð adilogode.” Æfter ðisum, ymbe feawa dagas, gesæah Abiathar, ðæra Iudeiscra heafod-biscop, þæt swa micel mennisc Iudeiscre mægðe on Crist gelyfde, and warð mid ándan afylled, and sealde sceattas, and astyrede miccle ceaste on ðære menigu, swa þæt án sunder-halga gebánd þone apostol, and hine ge-
among the people, and it was resolved that he should clear himself according to law. Then said the pharisees, "Why preachest thou Christ, the man who was hanged between two thieves?" Whereupon James the apostle was filled with the Holy Ghost, and plainly said to them the confirmation of the prophets concerning Christ, of his birth, of the miracles which he performed in this world, of his passion, of his resurrection from death, of his ascension to heaven, of his coming on doom's day, that he may reward every man according to his own works.

For this narrative the apostle took manifold utterances and testimonies of patriarchs and prophets, to confute the impious Jews, and said, "Do ye, my brothers, imagine, if ye believe not this, that ye can escape from the dreadful torments of the everlasting fire, when the heathen nations believe the traditions of the prophets concerning Christ? Bewail, I beseech you, your sins of old with lamenting voices, that the clement Merciful may receive your repentance, lest it befall you as it befell Dathan and Abiram, when they despised Moses in the wilderness, and greatly provoked the Almighty God, as it is read: The earth opened and swallowed up Dathan, and it overwhelmed Abiram and his gathering, and heavenly fire burned in their assembly, and consumed the sinful."

Whereupon, after this preaching, the merciful Lord gave to his apostle so much grace, that they all with one voice cried, "We have sinned, we have done unrighteously; give us forgiveness. What shall we do?" The apostle answered, "My brothers, despair not, believe in Christ, and be baptized, and all your sins shall be obliterated." After this, within a few days, Abiathar, the Jewish head-bishop, seeing that so many people of the Jewish tribe believed in Christ, was filled with rancour, and gave money, and stirred up great strife in the multitude, so that a pharisee bound the apostle, and led
lædde to þæs cynges dōmerne Herodes, se wæs þæs ealdan Herodes suna sunu; and hē het hine ða beheafðian.

Se sunder-halga ða, Iosias, lædde þone apostol to þære cwealm-stowe, and þær læg be þam wege án bedreda clypigende to þam apostole, “Eala ðu Iacob, Cristes apostol, alýs me fram minum sárnyssum, forðan þe ealle mine lynum sindon micclum gecwylmode.” Se halga apostol him cwæð to, “On mines Drihtnes naman arís hál, and bletsa ðinne Hælend.” Hwæt ðærrihte arás se bedreda, and arn blissigende, and Cristes naman blestigende. ðaða se sunder-halga Iosias þæt tācne geseah on þam bedredan men, þa feol he to þæs apostoles fotum, and cwæð, “Ic halsige ðe þæt ðu me dó miltsunge ðæs þe ic wið þe agylte, and dō þæt ic beo dælnúmend on Drihtnes halgan naman.” Þa undergeat se apostol þæt his heorte wæs geneosod þurh Godes Gast, and cwæð, “Gelyfست ðu þæt Drihten Hælend, ðone þe ðinde on rōde-hengene acwealdon, is þæs Liþigendan Godes Sunu?” Iosias cwæð, “Ic gelyfe, and þæs is min geleafa fram þissere tīde, þæt Crist is þæs Liþigendan Godes Sunu.” Þa het Abiathar, se ealdor-biscop, genínam ðone Iosiam, and cwæð him to, “Gif ðu se hraðor ne gewitst fram Iacobe, and buton ðu wyrige Cristes naman, þu scealt beon beheafðod samod mid him.” Þa cwæð Iosias, “Sy ðu awyriged on þinum gedwyldum, and sy gebletsod Hælendes Cristes nama á to worulde.” Abiathar ða het crucian his mūð, and sende to þam cyninge Herode, and begeat þæt hē moste hine beheafðian samod mid Iacobe.

Hī becomon ða to þære cwealm-stowe, and se apostol ahæd him wæter beran. Him wearð ða gebøren to bucul wæteres, and hē cwæð to Iosian, “Gelyfست ðu on ðone Æl-mihtīgan Fæder, and on his ðencennedan Sunu, and on ðone Halgan Gast?” Iosias cwæð, “Ic gelyfe.” Se apostol hine begeat mid þam wætere, and cwæð, “Syle me sibbe coss.” Hē hine cyste ða, and se apostol hine bletsoðe mid
him to the judgement hall of the king Herod, who was the son's son of the old Herod; and he then commanded him to be beheaded.

Then the pharisee Josias led the apostle to the place of execution, and there lay by the way one bedridden, crying to the apostle, "O thou James, apostle of Christ, free me from my pains, for all my limbs are greatly tormented." The holy apostle said to him, "In the name of my Lord arise whole, and bless thy Saviour." Whereupon the bedridden straightways arose, and ran rejoicing, and blessing the name of Christ. When the pharisee Josias saw that miracle in the bedridden man, he fell at the apostle's feet, and said, "I beseech thee that thou have mercy on me for that in which I have sinned against thee, and do that I be a partaker in the Lord's holy name." Then the apostle understood that his heart was visited by the Spirit of God, and said, "Believeth thou that the Lord Jesus, whom the Jews put to death on a rood, is Son of the Living God?" Josias said, "I believe, and this is my belief from this time, that Christ is Son of the Living God." Then Abiathar, the chief bishop, commanded Josias to be taken, and said to him, "If thou the more quickly dost not withdraw from James, and unless thou cursest the name of Christ, thou shalt be beheaded together with him." Then said Josias, "Be thou accursed in thy errors, and be the name of Jesus Christ blessed to all eternity." Abiathar then ordered them to strike him on the mouth, and sent to the king Herod, and obtained that he might behead him together with James.

They came then to the place of execution, and the apostle prayed for water to be borne him. A bucketful of water was then borne to him, and he said to Josias, "Believeth thou in the Almighty Father, and in his only-begotten Son, and in the Holy Ghost?" Josias said, "I believe." The apostle sprinkled him with the water, and said, "Give me the kiss of peace." He then kissed him, and the apostle blessed him
rōde-tācne, and hē swa fulfremed on Godes geleafan under-
feng beheasdlunge mid ūam apostole, and hī sigesfeste samod
ferdon to Criste, ūam is wuldor and wurðmynt on ealra
worulda worulda. Amen.

VI. Kī. AUGUSTI.
SANCTORUM SEPTEM DORMIENTIUM.

WE willað eow eac gereccan sceortlice, þæt nu æfter twām
dagum is ðēra seofon slapera gemyn, þēra naman sind
ðus gecwedene, Maximianus, Malchus, Martinianus, Dion-
sius, Iohannes, Seraphion, Constantinus. Þas seofon geleas-
fullan Godes cempan wæron, on Decies dagum þæs caseres,
wunigende on ðāre byrig Ephesum. Hī wæron æðelbōrene
for worulde, and wurdon to ūam hæðenan cwellere gewehte
for heora cristendome. Ða nolde hē hī sæmtinges acwellan,
ac lēt him fyrist, for heora æþelborennysse, þæt hī hī be-
ðencan sceoldon, and bugan to his hæðengylde, þonne hē eft
come; oððe heora lichaman sceoldon beôn mid mislicum
tintregum gecwylmede. Decius ða gewende to ðrum burgum,
itas tintregienne ða cristenan, and ða seofan Godes ᵅegenas
beceapodon heora æhta wið feo, and þæt ðearfum digellice
dældon, and eodon of ðāre byrig into anum micclum sceaf
under anre dune, and þær on gebedum ðurhwunodon dæges
and nihtes.

Eft þāða Decius com, ða hit hē hī gelāngian. Þa wearð
him gesæð þæt hī on ūam scræfe behyddhe wæron, and hē ðā
gēhāthyrt hit fordyttan þæs scræfes mūð mid ormætum
weorc-stānum. Ac se mildheorta God hāefde lytle ēr hī
ealle geswefode binnon ūam scræfe, and hī swa slapende
logan ðreo hund geara, and twā and hund-seofentig geara,
ōðþæt cristendōm becom ofer ealne middaneard. Eft ðā æfter
ðisum fyriste, on þæs casercs dagum Theodosies, seðe micclum
with the sign of the rood, and he thus perfect in the belief of God received decapitation with the apostle, and they triumphant went together to Christ, to whom is glory and honour for ever and ever. Amen.

JULY XXVII.

THE SEVEN HOLY SLEEPERS.

WE will also shortly inform you, that now in two days is the memory of the Seven Sleepers, whose names are thus said, Maximianus, Malchus, Martinianus, Dionysius, Johannes, Seraphion, Constantinus. These seven believing soldiers of God were, in the days of the emperor Decius, dwelling in the city of Ephesus. They were of noble birth before the world, and were accused to the heathen slayer for their christianity. He would not slay them immediately, but granted them time, on account of their noble birth, that they might bethink themselves, and bow to his idol, when he came again; or their bodies should be tortured with divers torments. Decius then went to other cities, to torment the christians, and the seven servants of God sold their possessions for money, and secretly distributed it to the poor, and went from the city into a great cave under a mountain, and there continued in prayer day and night.

When Decius again came, he commanded them to be sent for. It was then said to him that they were hidden in the cave, and he then enraged commanded the mouth of the cave to be closed with immense hewn stones. But the merciful God had a little before put them to sleep within the cave, and they so lay sleeping three hundred and seventy-two years, until christianity spread over all the world. Subsequently, after this time, in the days of the emperor Theodosius, who
DIXIT Iesus ad quosdam qui in se confidebant tanquam iusti, et aspernabantur ceteros, parabolam istam: et reliqua.

"Drihten sæde þis bigspel be sumum mannum þe on him
fervently believed in Christ, it happened that some workmen found the stone at the cave’s mouth, and rolled it away. Whereupon the Almighty Creator gave to the seven saints that lay in the cave life and resurrection, after so long a sleep; and they were then announced to the citizens. This miracle was then made known to the Christian emperor Theodosius, and he with joyful mind journeyed thither with all the citizens, and bishops, and head men.

The holy martyrs then went out from the cave towards the emperor, and their countenances shone like the sun. Then the emperor Theodosius fell before them, and kissed each of them separately, greatly rejoicing, and said, “I so see you as if I saw Jesus Christ, when he raised Lazarus from his sepulchre.” Then said the eldest, Maximianus, to the emperor, “Believe us, for thee the Almighty God hath raised us from earth before the great day, that thou without doubt may believe that there will be a resurrection of dead men. We have now arisen from death, and we live. May thy kingdom stand in peace and in true belief, and may Christ shield it against the temptations of the devil.” After this they all again fell before the emperor, as God had commanded, and gave up their ghosts. Then would the emperor make for them all golden shrines, but they appeared to him on the same night, and said, “From earth we arose, let us rest in earth, until God again raise us.” Then the emperor and his bishops raised a great church over their bodies, to the praise of Almighty God, who liveth and reigneth ever to eternity. Amen.

THE TWELFTH SUNDAY AFTER PENTECOST.

DIXIT Jesus ad quosdam qui in se confidebant tanquam justi, et aspernabantur caeteros, parabolam istam: et reliqua.

“The Lord said this parable of some men who trusted in
sylfum truwodon þæt hí rihtwise wæron, and oðre forswawon, þus cweðende, Twégen men eodon into Godes temple hí to gebiddenne, án wæs sunder-halga, and oðer wæs openlice synful:’ et reliqua.

Þis godspel meag beón twyfealddlice getrahtnod: ærest be Iudeiscum folce, and be hæðenum þecodum þe to cristendðome gebugon; and eft siðdan be ælcum menn þe hine sylfne gódne talað, and oðre forsið. þæt Iudeisce folc wæs úp-aháfen swilce þurh rihtwisnyssum þære ealdan æ, and on þære hí sylfe herodon; and þæt hæðene folc, feor fram Gode, andette mid eadmóðnyssse his synna, and wearð Gode genealæht and aháfen, and þæt Iudeisce folc gewát fram Gode forsewen, þurh heora úp-ahedesnyssse and ǽgenre bogunge. Ælc man, þe hine gódne talað and oðre forsið, bið fram Gode forsewen swa se sunder-halga wæs, þe hine sylfne þurh ǽgenum geaernungum gódne tealde, and ðone oðerne hyrwde. Hé eode into Godes temple hine to gebiddenne; þa nolde hí hine gebiddan, ac herian; tealde his gódan ðæda, swilce God hí nyste. Hé cwæð, “God! ic ðancige þe þæt ic ne eom na swilce oðre menn;” ealles to micel clypung, þæt hí nære oðrum mannnum gelíc. Huru gif hé cwæde þæt hí nære sumum oðrum mannnum gelíc,—ac hé cwæð, “Ic ne eom swilceswa oðre men;” swilce hé cwæde, ‘Icāna eom rihtwis, and ða oðre sind synfulle.Þ

“Þæt fæste twégen dagas on þære wucan, and ic teoðie ealle mine æhta.” Nis her nán gebed on ðiisum wordum, ac is gylp. Se synfulla stód feorran, geçnæwe his misðæda, and ne dorste his eagan úp-ahébban, ac sloh his breost, þus cweðende, “Deus, propitius esto mihi peccatori:” þæt is, “God Ælmihtígig, gemiltsa me synfullum.” Her is gebed on ðiisum wordum, and her is synna andetnys. Betere bið þæt se man mid feawum wordum, mid onbryrdum mode to ðam Ælmihtígan Gode clypige, þonne he menigfealdlice sprece, and his worda ne gyme. Mid ánre clypunge wearð þes synfulla
themselves that they were righteous, and despised others, thus saying, Two men went into God's temple to pray, one was a pharisee, and the other was openly sinful," etc.

This gospel may be doubly expounded: first of the Jewish people, and of the heathen nations that turned to christianity; and then again, of every man that accounts himself good, and contemns others. The Jewish people were, as it were, exalted through the righteousness of the old law, and for which they praised themselves; and the heathen folk, far from God, confessed their sins with humility, and became near to God and exalted, and the Jewish folk withdrew from God despised, through their arrogance and own perversity. Every man, that accounts himself good, and contemns others, will be contemned of God, as the pharisee was, who, through his own merits, accounted himself good, and contemned the other. He went into God's temple to pray; then would he not pray, but praise himself; he reckoned up his good deeds, as if God knew them not. He said, "God! I thank thee that I am not as other men;" an exclamation altogether too great, that he was not like to other men. At least if he had said that he was not like to some other men,—but he said, "I am not as other men;" as if he had said, 'I alone am righteous, and the others are sinful.'

"I fast two days in the week, and I tithe all my possessions." Here is no prayer in these words, but there is vaunt. The sinful stood afar off, conscious of his misdeeds, and durst not lift up his eyes, but beat his breast, thus saying, "Deus, propitius esto mihi peccatori:" that is, "God Almighty, have mercy on me a sinner." Here is prayer in these words, and here is confession of sins. It is better that a man with few words, with compunctious mind, cry to the Almighty God, than that he manifoldly speak, and be not heedful of his words. With one crying this sinful man was
gerihtwisod, swa swa Drihten be him cwæð, "Soð ic eow secge, He eode hâm gerihtwisod fram ðam oðrum.'"

Is swa-ðæah swiðe fremfullic, þæt gehwæ hine gelôme and geornlice to Gode gebidde, gif his mîð bið to ðan swiðe onbryrd; elles man sceal hine sceortlice, mid onbryrdnysse and behreowsunge, gebiddan. Ne sceole we tellan, gif we hwæt lytles to gôde gedoð, ac we sceolon gerîmæn ure mis-daða mid wîpe and geomrunge, and þæra miltsunge gebiddan. Þæah ðe hwæ micel to gôde gedō, and siððan mid gylpe æt-foran Gode his wel-daða gerîme, þonne beoð hî Gode swa gecweme swa him wæron þæs gylpendan sunder-halgan. Nis Gode nán neod ure gôdan daða, ac hî fremiæð ðús sylfum to ðan ecan life, gif hî buton ydelum gylpe for his lufan beoð gefremode. He secð gôdne willan on urum daðum, na his neode. Þæah ðe hwæ fede ênne ðearfan oððe mā, for Godes naman, hû mæg hê þæt to miccelm tellan, þonne God afett hine and ealne middaneard? Gif hê sum hûs Gode æræð, hwæt mæg þæt to wiðmetennysse þære healian heofenan, and ðære ecan wununge þe God him gearcað on his rîce, to edleane þæs lytlan hûses?

Se witega Ezechiel awrát be ðam feower nytenum þe him æteowode wæron, þæt hî hæfdon eagan him on ælce healfæ. An þæra nytena wæs on menniscre anyne him æteowod, oðer on leon anyne, þridde on cealfes, feorðe on earnes. þæs feower nytenu getâncodon ða feower godspelleras, Matheus, Marcus, Lucas, Iohannes, and eac ealle Godes bydelas þe ða godspellican lâre bodedon. Þa feower nytenu hæfdon eagan on ælce healfæ heora hîchaman, forðan ðe Godes ge-cûrenæn sceolon foresceawian heora daða on ælce healfæ, swa þæt hî symle gôd gewîlnian, and wið yfel hî gewarnian. Ac hit getîmacð oft, for ure tyddernysse, þæt we sume þing for-gymeleasíað, þa hwile þe we ymbe sume hûgíað; and buton twyn nábbe we nán eage þær ðær seo gymeleast bið. Efne þæs sunder-halga, þe we âr ymbe-spræcon, hæfdæ opene eagan to forhæfednysse, to ælmes-daðum, to ðancygenne
justified, as the Lord said concerning him, “Verily I say unto you, He went home from the other justified.”

It is, however, very profitable, that every one pray to God oft and fervently, if his mind be greatly stimulated thereto; else a man should pray shortly with compunction and repentance. We should not proclaim it, if we do some little good, but we should enumerate our misdeeds with weeping and groaning, and implore mercy for them. Though any one do much good, and afterwards with vaunt before God enumerate his good deeds, then will they be as pleasing to God as were those of the vaunting pharisee. God has no need of our good deeds, but they facilitate to us ourselves the everlasting life, if without idle vaunt they are performed for his love. He seeks good will in our deeds, not his need. Though any one feed one or more poor, for God’s name, how can he account that as much, when God feeds him and all the world? If he raise a house to God, what can that be in comparison with the high heaven, and the eternal dwelling which God prepares for him in his kingdom, in reward for that little house?

The prophet Ezekiel wrote of the four beasts which appeared to him, that they had eyes on every side. One of those beasts appeared to him with the face of a man, the second with a lion’s face, the third with a calf’s, the fourth with an eagle’s. These four beasts betokened the four evangelists, Matthew, Mark, Luke, John, and also all God’s messengers who preached the evangelical lore. The four beasts had eyes on every side of their bodies, because God’s chosen should consider their deeds beforehand on every side, so that they ever desire good and guard themselves against evil. But it often happens, through our weakness, that we neglect some things, while about some we are solicitous; and without doubt we have no eye there where the heedlessness is. Lo this pharisee, of whom we before spake, had open eyes for abstinence, for alms-deeds, for thanking God, but he
Gode, ac hé næfde nænne wærscipe þæt hé ða söðan eadmód-
nyssse on his wel-daédum geholde. La hwæt fremað ðære
burhware þeah ðe þæt port beo trumlice on ælce healfge-
timbrod, gif ðær bið an hwem open forlæten, þæt se onwin-
nenda here þurh ðam insfar hæbbe?

We sceolon on urum wel-daédum blissian mid sóðre ead-
módnyssse, and urum Drihtne geornlice ðancian his gife, þæt
he ðú geuðe þæt we moston his willan gewyrcan þurh sume
wel-daede. Ne mæg nán man naht to göde gedôn buton
Godes gife, swa swa se apostol Paulus cwæð, “Śu man, hwæt hæfsta ðu þæs ðe ðu fram Gode ne underfenge? Hwi
wuldrast ðu swilce ðu nán þing ne underfenge?” Be ðan
ylcan cwæð eac ure Drihten, “Ne mage ge nán þing to göde
gedôn buton me.” Þeah ðe ure daeda beon göde geduhte, to
hwán magon hi, gif hi Gode ne liciað?

“Weal ðæra ðe hine onheafð bið geeaðmet, and se ðe hine
sylfne geeaðmet, se bið ahåfen.” Ne bið þes cwye na syme
sona gefyllon on manna gesiþðum, bið swa-ðeah forwel oft,
swa swa we on bocum gehwær rædað, þæt se Wealmihtiga
Scyppend for oft ða ofermódan ūnðances geeaðmette. An
ðæra wæs Nabochodonosor, oðer wæs his sunu Balthasar,
and manega oðre him to-eacan, Þeah ðe we ðas sinderlice
namian. Nabochodonosor, se hæðena cyning, gehergode on
Godes folce, on Judea lande, and for heora mãndæcum God
þæt gedafeðe. Ða genám hé ða maðm-fatu, gyldene and
sylfrene, binnon Godes temple, and to his lande mid his
g-laedd. Hit gelämp eft siððæn þæt hé on swefne ane gesiðhe
be him sylfum geseah, swa swa him siððæn aeode. æfter
ðison ymbe twelf monað, eode se cyning binnon his healle
mid ormaétré up-ahêsednyssse, herigende his weorc and his
mihte, and cwæð, “Hú ne is þis seo miccłe Babilon ðe ic
sylf getimbrode to cyne-stole and to ðrymme me sylfum, to
wlite and to wuldre, mid minum ægenum mægene and
strengðe?” Ac him clypode þærrihte to swiðe egeslic stënn
of heofenum, þus cweþende, “Þu Nabochodonosor, þín ríc
had no care to hold true lowliness among his virtues. Ah what profits it the citizens though the gate be firmly constructed on every side, if there be a corner left open, that the assailing host through that have entrance?

We should rejoice in our good deeds with true lowliness, and fervently thank our Lord for his grace, that he grant us that we may work his will through some good deed. No man can do aught of good without God’s grace, as the apostle Paul said, “Thou man, what hast thou that thou hast not received from God? Why gloriest thou as if thou hadst received nothing?” Of the same our Lord also said, “Ye can do nothing good without me.” Though our deeds may appear good, to what purpose are they, if they are not pleasing to God?

“Every one of those which exalt themselves shall be humbled, and he who humbleth himself shall be exalted.” This saying is not always forthwith fulfilled in the sights of men, yet is very often, as we read everywhere in books, that the Almighty Creator very often humbles the proud against their will. One of these was Nebuchadnezzar, another was his son Belshazzar, and many others besides them, though we name these particularly. Nebuchadnezzar, the heathen king, warred on God’s folk, in the land of Judea, and God permitted it for their crimes. Then took he the vessels of gold and silver within God’s temple, and brought them with him to his land. It afterwards befell that he in a dream saw a vision concerning himself, as it afterwards happened to him. About a twelvemonth after this the king went into his hall with unbounded arrogance, praising his works and his might, and said, “How, is not this the great Babylon, which I myself have built for a royal seat and for grandeur to myself, for beauty and for glory, with my own main and strength?” But a very awful voice straightways called to him from heaven, thus saying, “Thou Nebuchadnezzar, thy kingdom shall depart

HOM. VOL. II. 2 f
gewit fram þe, and þu bist fram munnnum aworpen, and þin wunung bið mid wildeorum, and þu etst gærs, swa swa oxæ, seofon gear, oðþæt ðu wite þæt se healica God gewylt manna ríc, and þæt hē forgifð ríc ðam þe hē wile."

"Witódlice on ðære ylcan têde wæs þeos spræc gefylld ofer Nabochodonosor, and hē arn to wuda, and wunode mid wildeorum, leofode be gærse, swa swa nyten, oðþæt his feax weox swa swa wimmanna, and his næglas swa swa earnes clawa." Eft siððan him forgeaf se Ælmihtiga Wealdend his gewitt, and he cwæð, "Ic Nabochodonosor ahôf mine eagan up to heofonum, and min andgit me wearð forgifen, and ic ða bletside þone Hehstan God, and ic herode and wuldrode þone ðe leofað on ecnysse, forðæn ðe his miht is ece, and his rice stent on mægðe and on mægðe. Ealle eorð-bugiënde sind to nahte getealde on his wiðmietenysse. Æfter his willan hē deð ægðer ge on heofonan ge on eorðan, and nis nán ðing þe his mihte wiðstande, oððe him to cweðe, Hwí dest ðu swa? On ðære tide min andgit gewende to me, and ic becom to wurðmynte mines cynerices, and min mennisce hīw me becom. Mine witan mc solton, and min mærð wearð gecanod. Nu eornostlice ic mærsege and wuldrige ðone Heofonlican Cyning, forðæn ðe his ealle his weorc sind soðe, and his wegas rihtwise, and hē mæg geadmettan þa ðe on modignysse farað."

Þus geadmette se Ælmihtiga God ðone modigan cyning Nabochodonosor. Balthasær his sunu feng to rícæ æfter his fæder geendunge, and næs gemydig his fæder swingle, ac wearð ahafen mid modignysse ongean ðam Ælmihtigum. "On sumere tide hē feormode calle his witan, and het beran forð þa gyldenan and sylfrenan måðm-fatu, þe his fæder on Godes temple binnon Hierusalem genām. Hī druncon ða of ðam halgum fatum, and herodon heora hæðenan godas; ac þærrihte wearð gesewen swilce anes mannes hand writende on ðære healalle wāge, æþforan ðam cyninge, þas word, MANE,
from thee, and thou shalt be cast out from men, and thy dwelling shall be with wild beasts, and thou shalt eat grass, as an ox, for seven years, until thou knowest that God on high ruleth the kingdoms of men, and that he giveth empire to whomsoever he will."

"Verily at that same time this speech was fulfilled upon Nebuchadnezzar, and he ran to the wood, and dwelt with wild beasts, lived on grass, as a neat, until his hair grew like women's, and his nails like the claws of an eagle." Afterwards the Almighty Ruler again gave him his wit, and he said, "I Nebuchadnezzar lifted mine eyes up to heaven, and my understanding was given unto me, and I then blessed the Most High God, and I praised and glorified him who liveth to eternity, for his might is everlasting, and his kingdom standeth from generation to generation. All earth-dwellers are accounted as naught in comparison with him. According to his will he doeth both in heaven and on earth, and there is nothing that can withstand his might, or say unto him, Why doest thou so? At that time my understanding returned unto me, and I came to the honour of my kingdom, and my human form returned to me. My counsellors sought me, and my greatness was increased. Now verily I magnify and glorify the Heavenly King, for all his works are true, and his ways righteous, and he can humble those that walk in pride."

Thus humbled the Almighty God the proud king Nebuchadnezzar. Belshazzar his son succeeded to the kingdom after his father's end, and was not mindful of his father's chastisement, but was lifted up with pride against the Almighty. "On a certain time he feasted all his counsellors, and bade be borne forth the golden and silver vessels which his father had taken in God's temple within Jerusalem. They drank then from the holy vessels, and praised their heathen gods; but straightways was seen as it were a man's hand writing on the wall of the hall, before the king, these
Thechel, Phares. Þa weard se cyning to ðan swiðe afyrht, þæt he eal scránc, and him man lædde þone witegan to Daniehel. Hé cwæð to ðam witegan, Ræd me þis gewrit, and ic ðe forgife eal purpuran reaf and gyldenne swur-beah, and þu bist se ðridda mann to me on minum ríce. Daniehel him andwyrd, Gif ðam þe þu wille ðine sylne, ðís gewrit ic ðe gercce. Ðu nordest ðe warnian þurh þines fæder ðreale, ac drunce of Godes maðm-fatum, and herodest ðine hæðenan godas, dumbe and deafe. Nu asende se Ælmihtiga God þe ðís gewrit þe on ðinre healle wæge stent: Mane, Thechel, Phares. Mane, þæt is, God hæfð geteald þin ríce, and geendum; Thechel, þæt is, hē awaæ ðin ríce on wægan, and hē hit afunde gewánod; Phares, þæt is, ðin ríce is to-dæled and forgisen Medum and Persciscum. þa het se cyning syllan ðam witegan Danihele purpuran reaf and gyldenne swur-beah, and het cyðan geond eall, þæt hē wære se ðridda man to him. On ðære ylcan nihte comon Medas, and ofslogan þone Balthasâr, and Darius Meda feng to his ríce.”

Fela bysna we mihton eow gereccan be ðison andgite, hū se Ælmihtiga for oft ða modigan geeaemette, and þa eadmôdan geuferode and ahôf; ac ge magon be ðison, gif ge wyllað, micel understandan, and ðurh þas race ge magon eow sylfe gerihtlæcan to sóðre eadmodnysse, gif ge gesælige beoð.

Geunne eow se Ælmihtiga, þurh his mægenðrymme, on ðyssere worulde gesundfulnysse and sóðre eadmodnysse, and eow ahebbe to his heofollican ríce, seðe ðána gewylt ealra gesceafa. Amen.
words, Mene, Tekel, Peres. Then was the king so greatly affrighted, that he all shrank, and they led to him the prophet Daniel. He said to the prophet, Read me this writing, and I will give thee a robe all purple, and a golden neck-chain, and thou shalt be the third man after me in my kingdom. Daniel answered him, Give thy gift to whom thou wilt, I will interpret this writing unto thee. Thou wouldst not take warning through thy father's punishment, but didst drink from God's vessels and praise thy heathen gods, dumb and deaf. 'Now hath Almighty God sent thee this writing which standeth on the wall of thine hall: Mene, Tekel, Peres. Mene, that is, God hath numbered thy kingdom, and ended it. Tekel, that is, He hath weighed thy kingdom in the balance, and he hath found it wanting. Peres, that is, Thy kingdom is divided, and given to the Medes and Persians. Then commanded the king a purple robe and a golden neck-chain to be given to the prophet Daniel, and commanded it to be proclaimed everywhere, that he should be the third man after him. In the same night came the Medes, and slew Belshazzar, and Darius the Mede took his kingdom.'

Many examples we could relate to you in this sense, how the Almighty hath very often humbled the proud, and exalted and raised up the lowly; but ye may, if ye will, understand much by this, and through this narrative ye may direct yourselves to true lowliness, if ye will be happy.

May the Almighty, through his power, grant you in this world prosperity and true humility, and raise you to his heavenly kingdom, who alone ruleth all creatures. Amen.
MEN þà leofostan, hwilton ðwre we rehton eow ðone pistol þe se halga Hieronimus sette be forðsiðe þære eadigan MARIAN, Cristes meder, þurh þone hê adwæsecte ða dwollican geset- nysse þe samlaðrede men sædon be hirc forðsiðe. Nu wylle we eow gereccan be þam halgan godspelle þe man ðet ðyssere mæssan eow ætforan rædde: “Intrauit Jesus in quoddam castellum:” et reliqua; “Se Hælend becom into sumere caðelican byrig, and an wif, Martha gehäten, gelæðode hine to hirc gereorde:” et reliqua.

Ne sprecð þis godspel nán þing sinerlice be Cristes meder, ac man hit ræt swa-æah gewunelice æt hirc mæssan, for ðære cyrclican gesetnysse. Augustines trahtnunge we fyliað on ðisum godspelle.

Þas twâ wif, Martha and Maria, wæron þæs Lazares ge-swustru, þe se Hælend of deaðe arærde. Hî wæron butu þæs Hælendes learning-men, and hê gelôme æt heora huse hine gereorde mid his learning-cnïhtum. Hî wæron gecyr-rede to micelre caðfæstnysse ðurh Cristes lære and wundrum, and hê hì lufode forði. Hê underfeng heora ðenunga, forðan ðe hê hæfde soðne lichaman, þurh þone ðe him hingrode and þyrste. Se underfeng þæra wimmanna ðenunge in þam huse seðe on westene wæs fram englum gereordod. Nu ðæncað sume men þæt ða wif wæron gesælige þæt hì swilene cuman underfengon. Soð þæt is, gesælige hì wæron, ac swa-æah ne ðurfe we ceorian þæt Drihten nis lichamlice on ðyssere worulde wunigende nû, swa swa hê ða wæs, þæt we mihton hine cac to ðûs gelæðian, forðan ðe hê cwað, “Swa hwæt swa ge doð on minum naman ðnum þam læstum, þæt ge doð me sylfum.”

Martha wæs swiðe bysig ymbe Drihtnes ðenunge, and hire swuster Maria sæt stille æt Drihtnes fotum, heorcnigende
THE ASSUMPTION OF THE HOLY VIRGIN MARY.

MEN most beloved, a while ago we interpreted to you the epistle which Saint Jerome composed on the death of the blessed MARY, the mother of Christ, by which he extinguished the erroneous tradition that half-learned men related concerning her death. We will now narrate to you concerning the holy gospel which has been read before you at this mass: "Intravit Jesus in quoddam castellum:" et reliqua; "Jesus came into a certain town, and a woman, named Martha, invited him to her refectio," etc.

Now this gospel says nothing in particular concerning the mother of Christ, but it is, nevertheless, usually read at her mass, for the church lesson. Augustine's exposition we follow in this gospel.

These two women, Martha and Mary, were the sisters of Lazarus, whom Jesus raised from death. They were both disciples of Jesus, and he frequently took refectio at their house with his disciples. They had turned to great piety through Christ's precepts and miracles, and he loved them on that account. He received their services, because he had a true body, through which he hungered and thirsted. He received the women's services in the house, who had been fed in the wilderness by angels. Now some men will think that the women were blessed in receiving such a guest. It is true, they were blessed, but yet we ought not to murmur that the Lord is not now dwelling in this world bodily, as he then was, so that we could also invite him to us, for he said, "Whatsoever ye do in my name for one of the least, that ye do for myself."

Martha was very busy about ministering to the Lord, and her sister Mary sat still at the Lord's feet, hearkening to his
his lāre. Martha swāné, and Maria sæt æmtig. On ðisum twām geswustrum wæron getācnodw twā lif, ðis geswincfulle ðe we onwuniað, and ðæt ece ðe we gewilniað; ðæt ēn lif is wræcful, ðæt oðer is eadig; ēn hwilwende, oðer ece. Martha spræc cuðlice to ðam Hælende, wolde ðæt he hete hire swuster hire fyldstan æt sære ðenunge, þe heo miclum ymbhōgode. þa helādode Drihten Marian, and cwæð, "Martha, Martha, þu eart carful and bysig ymbe fela ðing: witodlice ēn ðing is nyd-behōf." An ðing bið geset toforan eallum: nis ðæt ēn ðing fram manegum, ac manega ðing sind fram ðam ēnum; fela ðing sind geworhtē, ac ēn is sæðe geworhte heoSenas and eordæn, sæ and ealle gescaetafe: þa ealle gesceop and geworhte ēn God, sæðe ēna is sæð God on ðrim hādum wunigende. Esne ðæ gescaetafe sindon swīðe gode, ac se ēna is betere ðe ēh ealle gesceop; ðises ðanes gewilnode Maria, þaða heo gesēt æt Godes fotum, his word heorceniende. Martha wæs geornful hū heo mihte God fedan; Maria hōgode swīðor hū heo mihte, þurh Godes lāre, hire sawle gereordigan; forðæn þe ðæs modes gereordung is betere þonne sære wāmbe. Seo swuster hī wolde habban to hire bysegan, ac Drihten wæs hire forespreca, and heo sæt ða orsorhgre.

Drihten cwæð, "María geceas þone selestan dæl, se þe ne bið hire næfre ætbrōden." God wæs Marthan ðenung, þæða heo ðam Ælmihtigan þenode, ac swa-ðeah Maria geceas þone selan dæl. Hwī selra? forðæn þe hit ne bið hire næfre ætbrōden. Witodlice þæt þæt Martha geceas is hire næfre ætbrōden. Heo geceas geswinec, ac hire is þæt ætbrōden, forðæn ðe Crist hī gebrohte to ecere reste on his rice, swa swa hē behēt eallum him ðeniendum, þus cwæðende, "Þær þær ic sylf beo, þær bið min ðen." Martha swāné þa swilce on rewette, and Maria sæt stille swilce æt sære hyde. Heo wæs bysig ymbe ēnum ðinge, and heold þæs witegan cwīde, þe cwæð, "Me is gōd þæt ic me to Gode geðeode, and sette minne hiht on Drihtne." Swīðe gōd ðenung is and heri-
lore. Martha toiled, and Mary sat unoccupied. By these two sisters were betokened the two lives, this toilsome one in which we exist, and the everlasting which we desire; the one life is an exile, the other is happy; one transitory, the other everlasting. Martha spake plainly to Jesus, desiring that he would command her sister to aid her in the serving, about which she was greatly solicitous. Then the Lord exculpated Mary, and said, "Martha, Martha, thou art careful and busy about many things: but one thing is needful." One thing is set before all: that one thing is not from many, but many things are from that one; many things are wrought, but it is one who wrought the heavens and the earth, the sea and all creatures: all these one God created and wrought, who alone is true God, existing in three persons. Lo, the creatures are very good, but he alone is better who created them all; him only Mary desired, when she sat at the feet of God, hearkening to his word. Martha was anxious how she might feed God; Mary was more solicitous how she might, through God's lore, reflect her soul; for the reflection of the mind is better than of the belly. Her sister would have her busied with her, but the Lord was her advocate, and she sat then more at ease.

The Lord said, "Mary hath chosen the best part, which shall never be taken from her." Good was Martha's ministering, when she ministered to the Almighty, but, nevertheless, Mary chose the better part. Why better? because it shall never be taken from her. But that which Martha chose is now taken from her. She chose toil, but that is taken from her, for Christ has brought her to everlasting rest in his kingdom, as he promised to all those that served him, thus saying, "There where I myself am, there shall be my servant." Martha toiled as in a ship, and Mary sat still as at the hithe. She was busy about one thing, and held the saying of the prophet, who said, "It is good to me that I cleave unto God, and set my hope in the Lord." It is very good and
ASSumptio S. Maríæ Virginis.

gendlic, þæt gehwà Godes ðearfum ðenige, and swiidost þam eawfæstum Godes ðeowum; ac swa-þeah mære is þæt man þa heofenlican làre sege þam ungelæredum, and heora sawla gereordige, þe næfre ne aetoriað, þonne man ðone deadlican lichaman mid brosniedlicum mettum afylle.

Ægðres men behóðiað, ge bigleofan ge làre; ac swa-þeah hwônlice fremad þæs mannes lif ðe bið nytene gelíc, ðe hawað synle to ðære eordan, þæt is, to eordícum ðingum, and for andgitleaste ne cann his móð awendan to ðam applícum ðingum, ne to ðam ecan life. Paulus cwæð, "Se ðe ne cann, hine man eac ne cann." Eft he cwæð, "Þa ðe buton Godes ð syngiað, ða losiað eac buton Godes ða."

On ðísum wræcfullum life we sceolon earmra manna helpan, we sceolon ða hungrian fedan, nacode scrydan, cuman underfôn, hæftlingas út-alysan, ða ungeðwær ðesan gibbian, untrume genocosian, deade bebyrian. ðas ðenunga sindon on ðísum life, þe Martha getâenode. Witoldice on ðam toweardan life, þe Maria getâenode, ne beoð ðas neoda, ne ðas ðenunga; þær we beoð gefedde, and we ðær næonne ne afedað; þær bið fulfremed þæt Maria her geceas. Be ðan life cwæð se Hælend, þæt he deð his halgan sittan, and he sylf farende him ðenad. ðam he ðenað þonne, þe him nu ðenad þurh ðearfena ðenunge; forði is Marthan ðenung swiðe herigendlic, ðurh hi wæs Maria geherod. Peah ðe se làreow halig beo, hrafðe asleacað his tunge to ðære godecundan bodunge, gif ðe næð þone lichamlican fodon; is swa-þeah selre þæt þæt ece is.

We sædon eow and gyþ seccgað, þæt ðas twâ geswustru hæfdon getâcnunge ðises andwerdan lifes and ðæs ecan. On ðam ânum huse wæron twâ lif, and þæt soðe lif, Crist. On Marthan wæs getâcnung ðises andwerdan lifes, on Marian ðaes toweardan. þæt þæt Martha dyde, þær we sind; þæt þæt Maria dyde, to ðam we hôpiað. Ægðer lif is herigendlic, ac þæt án is swa-þeah geswineful. Ne beo se carfulla leahterful, ne se ne lufge idelnyssse sæde on stilnyssse is; þa ðe
praiseworthy ministering, that every one minister to God's poor, and above all to the pious servants of God; but yet it is greater to declare the heavenly lore to the ignorant, and reflect their souls, which never perish, than to fill the mortal body with corruptible meats.

Man stands in need of both, of sustenance and of lore; but yet little profits that man's life who is like unto a beast that ever looks to the earth, that is, to earthly things, and for lack of understanding cannot turn his mind to things on high, nor to the everlasting life. Paul said, "He who knoweth not, him also no man knoweth." Again he said, "They who sin without God's law, shall also without God's law perish."

In this life of exile we should help poor people, we should feed the hungry, clothe the naked, receive the stranger, deliver captives, reconcile those at variance, visit the sick, bury the dead. These ministerings are in this life, which Martha betokened. But in the life to come, which Mary betokened, there will not be these needs, nor these ministerings; there we shall be fed, and we shall there feed no one; there will that be perfect which Mary chose here. Of that life said Jesus, that he will cause his saints to sit, and he himself going about will serve them. Those he will serve then, who now serve him by serving his poor; therefore is the service of Martha very praiseworthy, through it was Mary praised. Though the teacher be holy, his tongue will quickly slacken from divine preaching, if he have not bodily food; nevertheless, that is better which is eternal.

We have said to you and yet say, that these two sisters were typical of this present life and of the eternal. In that one house were two lives, and the true life, Christ. In Martha was a type of this present life, in Mary of that to come. That which Martha did, there we are; that which Mary did, for that we hope. Either life is praiseworthy, but the one is, nevertheless, toilsome. Let not the solicitous be sinful, nor him love vanity who is in stillness; let those who
ymbe oftra manna bigleofan and scrude högiað, þa geefen-læcað Marthan; þa þe gymað þære heofenlícian lāre, þa geefenlæcað Marian, þe Drihten swiðor herode. Witodlice swa oft swa we ymbe oftra manna neode högiað, we geefen-læcað Marthan; and swa oft swa we to Godes huse gāð, his lōf to gehyrenne and ús to gebiddenne, we geefenlæcað Marian.

Pís godspel is nu sœcrollice getrahtnod, and we secgan eow þæt nán man hine ne sceal beláðian þæt hē Godes cyrcan ne gesece, ǽhah ǽ þe hē fyrlen sy. Swa hē feorran Godes hūs gesecð, swa his mēd māre bið. Nis nán twyn þæt eow ne beo forgolden ælc ðæra stapa ǽ ge to Godes huse stæppad, ymbe eowere sawle ðearfe.

Hwæt wille we eow swiðor seegan be ðisum symbol-dāge, buton þæt Maria, Cristes modor, wearð on ðisum dāge, of ðisum geswincfulsum middaneard, genumen ǽp to heofenan rīce, to hire leofan Suna, ǽ heo on līfe ābær, mid ðam heo blissað on ecere myrhē detach to worulde. Gif we māre secgāð be ðisum symbol-dāge þonne we on ðam halgum bocum rǣadað, þe ðurh Godes dihte gesette wǣron, þonne beo we ðam dwolmannum gelice, þe be heora āgenum dihte, oðrade be swefnum, fela lease gesetnyssa awriton; ac ða geleaffullan lāreowas, Augustinus, Hieronimus, Gregorius, and gehwilce ðære, þurh heora wisdom, hī towrupon. Sind swa-ǽhah ȝigt ða dwollican bēc, ægðer ge on Leden ge on Englīsc, and hī rǣadað ungerade menn. Genoh is geleaffullum mannum to rædennge and to secgenne þæt þæt sóð is; and feawa is ðæra manna ðe mage ealle ða halgan bēc þe þurh Godes mūð, oðrede ðurh Godes Gast gedihite wǣron, fulfremedlice þurh-smeagan. Lǣte gehwā aweg ða dwollican leasunga, ǽ þa unwǣran to forwyrdre lǣadað, and rǣde gehwā, oðde hlyste, þære halgan lāre, ǽ ðus to heofenan rīce gewissad, gif we hī gehyran wyllad.

Uton nu geornlice biddan þa cadigan Marian, þe nu to-dær wæs ahaðen and geusferod bufon engla ȝrymme, þæt heo ūs ðingige to ðam Ælmihtigai Gode, scðe leofað and rixað on ealra worulda woruld. Amen.
are solicitous about other men's food and raiment, imitate Martha; those who treasure up heavenly lore, imitate Mary, whom the Lord more praised. Verily as often as we are solicitous about other men's need, we imitate Martha; and as often as we go to God's house, to hear his praise and to pray, we imitate Mary.

This gospel is now shortly expounded, and we say unto you that no man shall excuse himself from seeking the church of God, though he be far off. The farther he seeks God's house, so will his need be greater. There is no doubt that every one of the steps that ye step to God's house, for your souls' need, will be indemnified to you.

What more shall we say to you of this feast-day, but that Mary, the mother of Christ, was on this day, from this world of toil, taken up to the kingdom of heaven to her dear Son, whom she had borne in life, with whom she rejoices in eternal mirth to all eternity. If we say more of this feast-day than we read in the holy books that have been composed by the inspiration of God, then should we be like unto those heretics, who from their own imagination, or from dreams, have recorded many false traditions; but the orthodox teachers, Augustine, Jerome, Gregory, and many others, have, through their wisdom, rejected them. These heretical books, nevertheless, yet exist, both in Latin and in English, and ignorant men read them. It is enough for believing men to read and to say that which is true; and few are those men that can perfectly examine all the holy books that have been inspired by God's mouth, or by the Spirit of God. Let every one cast away the heretical leasings that lead the unwary to perdition, and let every one read, or listen to, the holy lore, which directs us to the kingdom of heaven, if we will hear it.

Let us now fervently pray the blessed Mary, who was today raised and exalted above the host of angels, that she intercede for us to the Almighty God, who liveth and reigneth for ever and ever. Amen.
DOMINICA I. IN MENSE SEPTEMBRI, QUANDO LEGITUR IOB.

MINE gebroda, we redad su eet Godes venungum be dan eadigan were Iob; su wille we eow hwet lytles be him gerecan, fordan se seo deopnys care race offerstihu ure andgit, and eac swidor para ungelæredra. Man sceal læwedum mannum seegan be heora andgites mæde, swa þæt hi ne beon ðurh ða deopnysse æmode, ne ðurh ða længsumnysse æðrytte.

"Sum wer wæs geseten on ðam lande þe is gehâten Hûs, his nama wæs Iob. Se wer wæs swiðe bilewite and rihtwis, and ondrædende God and forbugende yfel. Him wæron acennede seofan suna and þreo dohtor; he hæðe seofon ðusend sceapa and þreo ðusend olsenda, þif hund getymu oxena and þif hund assan, and ormeate micelne hiræ. Se wer wæs swiðe mære betwux eallum Easternum, and his suna ferdon and þenode ælc ðârum mid his gódum on ymhwyrftæ æt his huse, and þæto heora swustru gelaðodon. Iob soðlice arás on ðam eahetoðan dæge on ærne-merigen, and offrode Gode seofonsealde lác for his seofon sunum, ðy-læs þe hi wið God on heora geðance agylton. ðus dyde Iob eallum dagum for his sunum, and hi swa gehalgode.

Una translatio dicit "filii Dei," et altera dicit "angeli Dei."

"Hit gelæmp on sunum dæge, ðaþa Godes englas comon, and on his gesihðe stodon, ða wæs eac swylce se scucca him betwux, to ðam cwæð Drihten, Hwanon come ðu? Se sceocca andwyrde, Ic ferde geond þas eorðan, and hi beode. Drihten cwæð, Ne beheolde ðu la minne ðeowon Iob, þæt nán man nis his gelica on eorðan, bilewite man and rihtwis, ondrædende God and yfel forbugende?"

Swa stóð se deofol on Godes gesihðe swa swa ðëð se blinda on sunnan. Seo sunne ymbœcine þone blindan, and se blinda
THE FIRST SUNDAY IN SEPTEMBER,  
WHEN JOB IS READ.

MY brothers, we read now at God's service concerning the blessed man Job; we will now relate to you some little concerning him, for the deepness of the narrative transcends our understanding, and yet more that of the unlearned. One should speak to laymen according to the measure of their understanding, so that they be not disheartened by the deepness, nor by the length wearied.

"A certain man was settled in the land which is called Uz, his name was Job. The man was very meek and righteous, and fearing God and eschewing evil. To him were born seven sons and three daughters; he had seven thousand sheep and three thousand camels, five hundred teams of oxen and five hundred asses, and an immensely great household. The man was very great among all the Easterns, and his sons went and served each other with his goods in turn at his house, and thereto invited their sisters. But Job arose on the eighth day at early morn, and offered sevenfold gifts to God for his seven sons, lest they might have sinned against God in their thought. Thus did Job on all days for his sons, and thus hallowed them.

Una translatio dicit "filii Dei," et altera dicit "angeli Dei."

"It happened one day, when God's angels came, and stood in his sight, that there was also Satan among them, to whom the Lord said, Whence comest thou? Satan answered, I have been walking over the earth, and going about it. The Lord said, Hast thou not beheld my servant Job, that no man is his like on earth, a meek and righteous man, fearing God and eschewing evil?"

The devil so stood in the sight of God, as a blind man does in the sun. The sun shines about the blind, and the blind
ne gesihð þære sunnan leoman. God geseah þone deofol, 
and se deofol swa-þeah wæs bedæled Godes gesihðe and his 
wuldres. Eorðe is gecweden Godes fôt-sceamel, and seo 
heofen is his ðrym-setl. Nu stôd se sceocca, swilce æt 
Godes fôt-sceamele, up on þære eordan, þaða se Ælmihtiga 
hine axode hwanon he come. He cwæð þæt he ferde geond 
þas eordan, forðan þe he færð, swa swa Petrus se apostol 
cwæð, "Beod syfre and wacole, forðan þe se deofol, eower 
wiðerwinna, færð onbutan swa swa grymetende leo, seconde 
hwæne he abite; wiðstándað þam strange on geleafan."

Micle wæron þises mannes gecarnunga, þa se Ælmihtiga be 
him cwæð, þæt his gelica næræ on eordan. Ge magon 
gehyran sune his ðeawas, swa swa he be him sylfum awrát.

Iob cwæð, "Ic alysys hrýmende þearfan, and þam steop-
bearne, þe buton fultume wæs, ic geheolp, and wydewan 
heortan ic gefrefrode. Ic wæs ymbscryyd mid rihtwisnyse, 
ic wæs blindum men eage, and healtum fôt, and þearfena 
fæder. Of flysum miura sceapa wæron gehlywde ðearfena 
sidan, and ic ðearfum ne forwyrude þæs þe he lý yrndon; ne 
ic ne æt ána minne hláf buton steop-bearne, ne ic ne blissode 
on minum menigfealdum welum. Ne fægnode ic on mines 
feondes hryre, ne læg ælðeodig man wiðutan minum hegum, 
ac min duru geopenode symle wegferendum. Ne behydde ic 
mime synna, ne ic on minum bosme ne bediglode nine un-
rihtwisnyse." Ne sæde Iob ðís for gylpe, ac forðan þe he 
wæs eallum maånnum to bysne geset.

Þus mærne man wolde se mánfulla deofol, þurh þam 
micclum costnutung ðe he him to dyde fram Gode gewe-
man, and cwæð to Drihtne, "Ne ondreað Iob on idel God: þu 
ymbtrymedest hine and ealle his æhta, and his hand-geweorc 
þu bletsodest, and his æhta weoxon on eordan. Ac astrece 
hwôn ðine hand, and getill ealle ða þing þe he ah, and he þe 
on ansyne wyrigð. Drihten cwæð to þam sceoccan, Efne 
uu ealle ða þing þe he ah sundon on ðinre handa, buton þam 
 ánnum, þæt þu on him sylfum ðine hand ne astrecce." Ne
sees not the light of the sun. God saw the devil, and, nevertheless, the devil was deprived of the sight of God and his glory. The earth is called God's footstool, and the heaven is his throne. Now Satan stood, as it were at God's footstool, upon the earth, when the Almighty asked him whence he came. He said that he had been walking over the earth, because he walks, as Peter the apostle said, "Be sober and watchful, because the devil, your adversary, walketh about as a roaring lion, seeking whom he may devour; withstand him strong in belief." Great were the merits of this man, when the Almighty said of him, that his like was not on earth. Ye may hear some of his ways, as he has written concerning himself.

Job said, "I delivered the crying poor, and the step-child, that was without support, I helped, and the heart of the widow I comforted. I was clothed with righteousness, I was to the blind man an eye, and to the halt a foot, and of the poor a father. From the fleeces of my sheep the sides of the poor were covered, and I refused not to the poor that which they desired; nor ate I my bread alone without the step-child, nor did I exult in my manifold riches. I rejoiced not in the fall of my foe, nor lay the stranger without my hedges, but my door ever opened to the wayfaring. I hid not my sins, nor in my bosom concealed I my unrighteousness." Job said not this for vaunt, but because he was set to all men as an example.

So great a man the wicked devil would, through the great temptations that he inflicted on him, seduce from God, and said to the Lord, "Job feareth not God in vain: thou hast fenced him about and all his possessions, and his handiwork thou hast blessed, and his possessions have waxed on the earth. But stretch forth thine hand a little, and touch all the things that he owneth, and he will curse thee to thy face. The Lord said to Satan, Behold now, all the things that he owneth are in thine hand, save that alone, that thou on himself stretch
derode Iobe naht þæs deofles costnung, ac fremode, forðan ðe he wæs fulfremedre on gepincendum, and Gode near æfter þæs sceoccan ehtnysse.

Se deofol gewende ða fram Godes gesiðhe, and acwealde ealle his æhta ðanes ðæges. "Sum ærendraca com to Iobe, and cwæð, þine sylf eodon, and ða assan wið hi læswodon, þa særlice comon Sabei, and hi ealle ūs benamon, and þine yrðlingas ofslogan, and ic āna ætbærst, þæt ic þe þis cydde. Mid þam ðe se yrðling þis sæde, ða com sum oðer, and cwæð, Fyr com særlice of heofenum, and forðarne ealle ðine sceap, and ða hyrdas samod, and ic āna ætwand, þæt ic þe þis cydde. Þa com se ðridda ærendraca, and cwæð, ða Chaldeiscan comon on þrim floccum, and ure offendas ealle gelæhton, and ða hyrdas mid swurde ofslogan; ic āna ætfleah, þæt ic þe þis cydde. Efne ða-gýt com se fœrða ærendraca inn, and cwæð, ðine suna and ðine dohtra æton and druncen mid heora yldestan breðer, and efne þa særlice swegde swíðlice wind of þam westene, and tosloh þæt hús æt þam seower hwemnum, þæt hit hreosende ðine bærnu ofþihte and acwealde; ic āna ætbærst þæt ic þe þis cydde. Hwaet ða Iob arás, and totær his tunecan, and his loccas forcearf, and seol to córdan, and cwæð, Nacod ic com of minre modor innoðe, and nacod ic sceal heonan gewendan. Drihten me forgeaf ða æhta, and Drihten hī me eft benâm; swa swa him gelicode, swa hit is gedon; beo his nama gebletsod. On eallum ðisum ðingum, ne syn gode Iob on his welerum, ne nān ðing dyslices ongean God ne spræc."

Eal ðís dyde se ealda deofol to gremienne þone gōdan man, and symle hē læsfde ærne cucenne, him to cyðenne his æhta lyre, þæt his móð wurde fram Gode awend, þāða hē ðā ungelimp geaxod hæsfde. þæt fyr com ufan ðe þa sceap forbærnde, ac hit ne com nā of heofenum, þēah ðe hit swa gehiwod wære; forðan ðe ðæ deofol wæs on heofenum næfre siððan hē ðanon þurh modignysse afeol mid his geferum.
not forth thine hand." The devil's temptation hurt not Job, but profited him, because he was more perfect in honours, and nearer to God after the persecution of Satan.

The devil went then from the sight of God, and slew all his possessions in one day. "A messenger came to Job, and said, Thy ploughs were going, and the asses were grazing beside them, when the Sabeans came suddenly, and took them all from us, and slew thine husbandmen, and I alone have escaped, that I might announce this unto thee. While the husbandman said this, there came another, and said, Fire came suddenly from heaven, and burned up all thy sheep, and the shepherds together, and I alone have escaped, that I might announce this unto thee. Then came a third messenger, and said, The Chaldeans came in three bands, and seized all our camels, and slew the keepers with the sword; I alone have fled away, that I might announce this unto thee. Lo yet came a fourth messenger in, and said, Thy sons and thy daughters were eating and drinking with their eldest brother, and lo, a strong wind suddenly sounded from the wilderness, and struck the house at the four corners, so that falling it crushed thy children, and killed them; I alone have escaped, that I might announce this unto thee. Hereupon Job arose, and tore his tunic, and cut his locks, and fell to the earth, and said, Naked I came from my mother's womb, and naked I shall go hence. The Lord gave me the possessions, and the Lord hath taken them from me; as it hath pleased him, so is it done; be his name blessed. In all these things, Job sinned not with his lips, nor spake anything foolish against God."

The old devil did this to exasperate the good man, and he always left one alive, to announce to him the loss of his possessions, that his mind might be turned away from God, when he had been informed of those misfortunes. The fire came from above that burned up the sheep, but it came not from heaven, though it was so feigned; for the devil was never in heaven after he through pride fell thence with his
Eall swa deð Antecrist, þonne hē cymð; he asent fyr ufan, swilce of heofenum, to bepæcenne þæt earme mancynn ðe hē on bið. Ac wite gehwā, þæt se ne mæg nān fyr of heofenum asendan, seðe on heofenum sylf cuman ne mōt. “On eallum ðisum ðingum ne syngode Þob on his welerum.” On twā wison men syngiað on heora welerum; þæt is, gif hī unriht spreað, of þe riht forsuiwiað; ac Þob ne syngode on his welerum, forðan ðe hē dyslice ongean God ne spræc, ne eac Godes herunge ne forsuwade. Hē cydde þæt hē buton gytsunge swa miccel æhta hæfde, þaða hē hī swa ealdlice buton unrōtnyssu forlet.

“Eft siþan, on sumum dæge, þapa Godes englas stodon on his gesihē, þa wæs eac se scucca him betwynan, and Drihten him cwæð to, Hwæt lā, ne beheolde þu minne þeowu Þob, þæt his gelica nís on eordan, and gyt hē hylt his unsceæðig-nyssu? Þu astyredest me togeanes him, þæt ic ðearflæs hine geswencte. Se scucca andwyrdre, Fel sceal for felle, and swa hwæt swa man hæfð he sylð for his life. Astreece nu þine hand, and hrepa his bán and his flæsc, þonne gesihst þu þæt hē ðe on ansyne wirigð. Drihten cwæð to þan scuccan, Efne hē is nu on þinre handa, swa-þeah-hwæðere heald his sawle.” Ne gedafode God þis to forwyrdre þam eadigan were, ac þæt hē wære to bysne callum geleaffillum mannum, and wurde swiðor gemærdsod þurh his miccel gedylð and earfoð-nyssum. “Ða gewende se deofol of Drihtnes gesihē, and sloh Þob mid þære wyrstane wunde, ðram his hlolle usewaydand oð his ilas neowarde. Þob sæt þa særlice, eal on ðinre wunde, up on his mixene, and ascræp þone wyrms of his lice mid anum croc-scearde. His wif him cwæð to, Gyþ þu þurh-wunast on þinre bilewīnyss; wyrig God and swelt. Þob hire andwyrdre, Þu spræc swa swa án stunte þif. Gif we gōd underfengon of Godes handa, hwī ne sceele we eac yfel undersōn? On eallum ðisum ðingum ne syngode Þob on his welerum.” Se swicola deofol genām þæt wif him to gefyl-
companions. In like manner Antichrist will do, when he comes; he will send fire from above, as from heaven, to deceive the miserable mankind among which he is. But be it known to every one, that he can send no fire from heaven, who may not himself enter into heaven. "In all these things, Job sinned not with his lips." In two ways men sin with their lips; that is, if they speak contrary to right, or silently withhold the right; but Job sinned not with his lips, because he spake not foolishly against God, nor also did he silently withhold God's praise. He manifested that he had had so great possessions without covetousness, when he so easily without sorrow quitted them.

"Again afterwards, on a certain day, when God's angels stood in his sight, there was Satan also among them, and the Lord said unto him, Well, hast thou not beheld my servant Job, that his like is not on earth, and yet he holds his innocence? Thou didst excite me against him, so that I have needlessly afflicted him. Satan answered, Skin shall be for skin, and whatsoever a man hath he will give for his life. Stretch forth now thine hand, and touch his bone and his flesh, then wilt thou see that he will curse thee to thy face. The Lord said to Satan, Behold, he is now in thine hand, yet, nevertheless, save his soul." God did not consent to this for the blessed man's destruction, but that he might be for an example to all believing men, and be more glorified through his great patience and tribulations. "The devil then went from the sight of the Lord, and smote Job with the worst wound, from his crown upward unto his soles downward. Job then sat painfully, all with one wound, upon his dunghill, and scraped the corruption from his body with a potsherd. His wife said to him, Yet thou persistest in thy meekness; curse God and die. Job answered her, Thou hast spoken as a foolish woman. If we have received good from the hand of God, why should we not also receive evil? In all these things Job sinned not with his lips." The guileful devil took
Stan, þæt hē ðone halgan wer ðurh hī geswice, swa swa hē ær Adam þurh Euan beswāc; ac se ylca God þe geðæfode þæt hē swa gecostnod wære, heold hine wűð þæs deofles syrwungum, and wůð his sawle lyre.

"Witodlice þa geaxodon þry cyningas, þe him gesibbe wæron, eal his ungelimp, and comon him to of heora rīce, þæt hī hine geneosodon. Heora nāman wæron þus geegode, Elijaz, Baldað, Sofār. Hī gecwēdon, þæt hī samod cumende hine geneosodon and gefrefrodon. Hī þa comon and hine ne onxeonon for þære ormanet untrumnysse, and hrymdon þærrihte wēpede. Hī totæron heora reaf, and mid duste heora heafod bestreowodon, and him mid sæton manega dagas." Hit wæs swa gewunelic on ealdum dagum, þæt gif hwām sum fǣrlic sār become, þæt hē his reaf totære, swa swa Iob dyde, and eac þas ðry cyningas. Hī comon hine to gefrefigene, þa awendon hī heora frofer to edwite, and hine mid heora wordum tirigdon, swilce hē for his synnum swa getucod wære, and cwēdon, "Wite com ofer þe, and ðu atern rodest; sārns ðe hrepode, and ðu eart geunrōtsod. Hwār is nu ēin Godes ege and ēin strenc? Hwār is ēin geðyld and ēinra dāeda fullremeðnys?" and mid manegum ūrafungum hine geswencton. "Iob cwǣð, Óela gif mine synna and min yrmd, þe ic ðolige, wæron awegene on anre wægan, þonne wæron hī swærnan gesewene þonne sand-corn on sæ. To ðreagenne ge logiað eowere spræc, and ge ðencad to awendenne eowerne freond. Mannes lif is campdōm ofer eordan, and swa swa mēdgildan dagas swa sind his dagas." Hē cwǣð þæt mannes lif is campdōm ofer eordan, forðan þe ælc þæra þe Gode geðiht, þið on gewinne wūð ðone ungesewenlichan deofol, and ongean his āgenum lustum, þa hwīle þe hē on lifi þið: and swa swa se hýrman his edleans anbidað, swa geanbidað se gastlica cempa his edleans æt þam Ælmighthigum Gode. Godes gecōrenan sind on gewinne on ðyssere worulde, and þa ðrleasan on hire blissiað; ac þæra rihtwisra.
to him the woman as a helper, that he might through her deceive the holy man, as he had before deceived Adam through Eve; but the same God that permitted him to be so tempted, preserved him against the devil’s machinations, and against the loss of his soul.

“Now three kings, who were akin to him, heard of all his misfortune, and came to him from their kingdom, that they might visit him. Their names were thus called, Eliphaz, Bildad, Zophar. They said, that coming together they would visit and comfort him. They came then and knew him not for the exceedingly great sickness, and straightways cried out weeping. They tore their garments, and bestrewed their heads with dust, and sat with him many days.” It was so customary in ancient days, that, if a sudden affliction befell any one, he tore his garments, as Job did, and also these three kings. They came to comfort him, then turned they their comfort to reproach, and irritated him with their words, as if for his sins he were so chastised, and said, “Punishment came over thee, and thou didst faint; soreness touched thee, and thou art troubled. Where is now thy awe of God and thy strength? Where is thy patience and the perfectness of thy deeds?” and with many reproaches tormented him. “Job said, Oh if my sins and my misery that I suffer were weighed in a balance, then would they appear heavier than the sand-corns in the sea. For reproof ye compose your speech, and ye think to pervert your friend. Man’s life is a warfare on earth, and as the days of a hireling so are his days.” He said that the life of man is a warfare on earth, because every one of those who thrive to God, is in strife against the invisible devil, and against his own lusts, while he is in life: and as the hireman awaits his reward, so awaits the ghostly soldier his reward from Almighty God. God’s chosen are in strife in this world, and the wicked rejoice in it; but the strife of the righteous turns to joy, and the joy of
gewinn awent to blisse, and ðæra ārleasra bliss to biterum sārnyssum on ðære ecan worulde, þe gewelgað þa pōlmodan.

Ealle ðas costnunga deosol, and ðæra æhtæ lyre, his bearna deað and his āgen untrumynys, his ēifes gewitleast, and his freonda edwit, ne mihton awecgan Iob of his modes anræd-nyss, ne fram his nicclan geleafan, ðe hē to þan Ælmihtigan Gode symle hæfde; ac se scucca weard gescynd, þe hine beswīcan wolde.

Iob cwæð eft, “Min fæsc is ymscryd mid forrōtodnyss, and mid dustes horwum, min hýd forsearode and is for-scrūncen. Me habbað geswencenþyss dagas, and on niht min bán bið mid sārnyss þurhðýd; and ða ðe me etað ne slapað. Ðe com láne wiðmeten, and yslum and axum ge-anlicod.” Eft hē cwæð, “Ara me, Drihten; ne sind mine dagas nahte.” Eft hē cwæð, “Ic wāt soðlice þæt min Aly-send leofað, and ic on þam endenextan dæge of eordan arise, and ic beo eft mid minum felle befāngen, and ic on minum fæscce God geseo, ic sylf and na oðer; þes hiht is on minum bosme geled.”

We sǣdon eow, and gyt secgæð, þæt we ne magon ealle ðas race eow be endebyrdnyss secgan, forðan ðe seo hōc is swīde nice, and hire digele andgyt is ofer ure mæde to smeagēne.

Þa ðry cyningas ða hæfdon lāngsume spræce wīð þone gedrehtan Iob, and gewendon him hām syþþan. Ac God hī gespræc þa, and cwæð, þæt hē him eallum ðrim grām waere, forðan ðe hī swa rihtlice ætforan him ne spræcon, swa swa Iob his ðegen. God cwæð him to, “Nimað eow nu seofon fearras and seofon rammas, and farað eft ongean to minum ðeowan Iobe, and geoffriað ðas lác for eow; Iob soðlice, min ðeowa, gebit for eow, and ic his ansyne undersō, þæt eow ne beo to dysige geteald, þæt ge swa rihtlice to me ne spræcon swa swa min ðeowa Iob.” Hit wæs gewunelic on ealdum dagum, þæt man Gode ðyllice lác offrode on eucan orfe, and ða acwealde; ac seo offrung is nu unalyfedlic æfter Cristes
the wicked to bitter afflictions in the eternal world, which enriches the patient.

All these temptations of the devil, and the loss of his possessions, the death of his children and his own sickness, his wife's witlessness, and his friends' reproach, might not move Job from the steadfastness of his mind, nor from his great faith, which he had ever had in Almighty God; but Satan was confounded, who would have beguiled him.

Job said again, "My flesh is clothed with corruption and with the filth of dust, my skin is seared up and is shrunken. Days of affliction have me, and at night my bone is pierced through with pain; and those that eat me sleep not. I am compared to loam, and likened to cinders and ashes." Again he said, "Have mercy on me, Lord; my days are not naught." Again he said, "I know truly that my Redeemer liveth, and I on the last day shall from earth arise, and I shall be again clothed with my skin, and in my flesh I shall see God, I myself and not another; this hope is laid in my bosom."

We have said to you, and will yet say, that we cannot recount to you all this narrative in detail, because the book is very great, and its hidden sense is above our capacity to investigate.

The three kings then had long speech with the afflicted Job, and afterwards went home. But God then spake to them, and said, that he was wroth with them all three, because they had not so rightly spoken before him as Job his servant. God said to them, "Take now seven bullocks and seven rams, and go again to my servant Job, and offer these gifts for yourselves; but Job my servant shall pray for you, and I will accept his countenance, that it be not accounted to you as folly, that ye have not spoken to me so rightly as my servant Job." It was usual in old days, that men offered such gifts to God of living cattle, and then slew them; but that offering is now unallowable after Christ's passion. Eli-
Dominc I. In Mense Septembris.

Drowunge. Elifaz ða, and Baldað, and Sofar ferdon ongean to heora mæge Iobe, and didon swa swa him God bebead; and Drihten underfeng Iobes ansyne, and heora synne ðurh his æingrædene forgeaf. ðæah þe Iobes ansyn wære atelice toswollen, and his lie eal mædan weolle, swa-þeah is awritten, þæt se Ælmihtiga underfeng his ansyne, þæa hē for his freondum gebæd. Drihten eac ða gecyrde to Iobes behroewsunge, ðæða hē for his magum gebæd, and hine gehælde fram eallum his untrummysum, and his æhta him ealle forgeald be twyfealdum. Be ðisum is to understandenne, þæt se ðe for ðeornum gebet fremâð him sylsum micclum, swa swa þæt halige gewrit segð, þæt ðæða Iob for his freondum gebæd, þa gecyrde God to his behroewsunge, and swa eædelice hine eft gehælde, swa hē hine ðer geuntrumode.

Iob hæfde ðer his untrummysse seofon ðusend sceapa and ðreor ðusend olsenda, ðif ðund getyme oxena and ðif ðund assan; him wærorn eft forgoldene feowertyne ðusend sceapa and syx ðusend olsenda, ðusend getyme oxena and ðusend assan; and Drihten hine bletode swiðor on ende ðonne on angynne. He hæfde seofon suna and ðreor dohtra ðer, and siððan eft eal swa fela. Hwī nolde God him forgylidan his bearne twyfealdum, swa swa hē dyde his æhta? Hē nolde forði þe his bearne nærorn forlōrene, swa swa his æhta wærorn; his æhta wærorn ealle amyrede, and his tyn bearne acwealde; ac ða bearne wærorn swa-þeah gehealdene on ðam digelan life, betwux halgum sawlum; and hē forði underfeng þæra bearnea getel be ðanfealdon, forðan þe ða oðre him wærorn gehealdene, ðe þurh þæs deofles ehtynysse acwealde wærorn. Hwæt ða Iobes gebroðra, and geswustru, and ealle ða þe hine ðer cuðon, comon him to, and hine gefrefrodon, and his miclum wunderodon, and him gife geasfon. Nærorn gemette on ealre eorðan swa wлитige winmen swa swa wærorn Iobes dohtra. Hē sóðlice leofode æfter his swingle an ðund geara and feowertig geara, and gesæah his bearna bearne oð ða forðan mægðe.
phaz then, and Bildad, and Zophar, went again to their kinsman Job, and did as the Lord commanded them; and the Lord accepted Job’s countenance, and through his intercession forgave their sin. Though Job’s countenance was horribly swollen, and his body all swarmed with worms, it is, nevertheless, written, that the Almighty accepted his countenance, when he prayed for his friends. The Lord also then turned to pity of Job, when he prayed for his kinsmen, and healed him from all his diseases, and repaid him all his possessions by twofold. By this is to be understood, that he who prays for others profits himself greatly, so as the holy writ says, that when Job prayed for his friends, God turned to pity on him, and as easily healed him again, as he had before with disease afflicted him.

Job had before his sickness seven thousand sheep and three thousand camels, five hundred team of oxen and five hundred asses; there were paid back to him fourteen thousand sheep and six thousand camels, a thousand team of oxen and a thousand asses; and the Lord blessed him more at the end than at the beginning. He had seven sons and three daughters before, and again afterwards as many. Why would not God give him back his children by twofold, as he did his possessions? He would not because his children were not lost as his possessions were; his possessions were all destroyed, and his ten children killed; but the children were, nevertheless, preserved in the hidden life, among holy souls; and he, therefore, received the number of children onefold, because the others were preserved, which, through the devil’s persecution, had been killed. Job’s brothers then, and sisters, and all those who had before known him, came to him, and comforted him, and greatly wondered at him, and gave him gifts. There were not found on all the earth women so beautiful as were the daughters of Job. He verily lived after his affliction an hundred and forty years, and saw his children’s children unto the fourth generation. In all
On eallum his life he leofode twa hund geara and eahta and feowertig geara. He wæs se fifta man æfter Abrahame þam heahfaedere. On þam timan wæs swiðe længsum lif on man-cynne.

Gif hwile gelæred man þas race oferræde, ofðe rædan gehyre, þonne bidde ic þæt he þas scyrtinge ne tæle: him mæg his ægen andgyt seccan fullice be ðisum; and eow læwedum mæannum is ðis genoh, ðeah þe ge þa deopen digel-nyssse ðæron ne cunnun. Hit gelæp ðus sóðlice be Iobe swa swa he sylf awrât, ac swa-ðeah seo gastlice getæcnung þære gereccednyssse belimpð to Cristes menniscnyssse and to his gelæunge, swa swa læreowas trahtnodon. Gif ure ænigum sum ungelimp become, þonne sceole we bœn ge-myndige þises mæræn weres, and gedylliche bœn on þam ðwynnyssum þe ðus se Ælmihtiga on besent, and habban mæræn care ure sawle þonne þære scortan gesældhe þe we sceolon for-lætan.

Sy wuldor and wurðmynt þam welwylleand Scyppende cælra his wundra and his wel-dæda, seðe ána is God á on ecnyssse. Amen.

DOMINICA SEXTADECIMA POST PENTECOSTEN.

NEMO potest duobus dominis seruire : et reliquia.

Drihten cwæð on sumne timan to his leorning-cnihtum, “Ne mæg nán man twán hlafordum samod ðeowian ; ofðe he ðone ænne hatað and ðone oðerne lufað, ofðe he hine to þam anum geæot and ðone oðerne forsið :” et reliqua.

Beda trahtnode sceortlice ðis godspel, and cwæð, þæt we sceoldon ða hwilwendlican ðing to urum bricum habban, na on ure heortan lufe healdan. Drihten sylf geopenode hwæt ða twegen hlafordas sind, mid þam þe he cwæð, “Ne mage ge Gode ðeowian and eoweres feos gestreone.” Gehyre se
his life he lived two hundred and forty-eight years. He was the fifth man from Abraham the patriarch. In that time was a very long life among mankind.

If any learned man read over this narrative, or hear it read, then I pray him not to blame this abridgment: to him his own understanding may speak fully on this subject; and for you laymen this is enough, though ye know not the deep mystery therein. It truly befell Job thus as he himself has written, but, nevertheless, the ghostly signification of the narrative refers to Christ’s humanity and to his church, as doctors have expounded. If to any of us some mishap befall, then should we be mindful of this great man, and be patient under the crosses that the Almighty sends on us, and have greater care for our souls than for the short happiness that we shall forsake.

Be glory and honour to the benevolent Creator for all his wonders and benefits, who alone is God to all eternity. Amen.

THE SIXTEENTH SUNDAY AFTER PENTECOST.

NEMO potest duobus dominis servire: et reliqua.

The Lord said at a certain time to his disciples, “No man can at the same time serve two masters; he will either hate the one and love the other, or he will attach himself to the one and despise the other,” etc.

Beda has shortly expounded this gospel, and said, that we should have transitory things for our use, not hold them in the love of our heart. The Lord himself disclosed who the two masters are, when he said, “Ye cannot serve God and your own pecuniary gain.” Let the covetous hear these
gytsere þas word, seðe leaslic is cristen gecweden; gehyre hé, þæt hé ne mæg his gytsunge ðæowian, and Criste samod. Nis swa-ðeah gecweden, se ðæ evelan hæfð, ac se ðæ ðæowad ðam welum. Witodlice se ðæ is þæra æhta ðæow, hé ðæowad him swa swa hlaforde, and se ðæ is þæra æhta hlaforð, hé dælð hi swa swa hlaforð. Se ðæ gytsunge him hæfð to hlaforde, se forsiðó his Scyppend; and se ðæ his Scyppende ðæowad mid lufæ, swa swa hlaforðe, hé forsiðó ða feondlican gytsunge, seoðe is yrtruma ælices yfeles. Drihten ús mân ode, þæt we nærøn calles to carfulle ymbe urne fodon, odðe embe ure gewæda. We sceolon mid geswinec ús metes tilian, for Adámes ofergægedynsse; ac we sceolon ða ymhi- dignysse fram ús awurpan.

“Betere is seo sawul ðonne se mete, and se lichama betera ðonne his scrúd:” swilce he cwæde, ‘Se God ðæ eow þa beteran þing, þæt is sawle and lichaman, forgeaf, and eow to men gesceóp, se ylca mæg eow eaðeliclice foresceawian bigleofan and hleoððe, gif ge his willan gefremmæð.’ Wite gehwa þæt seo sawul is gast, and beelorlicum mettum ne leofað, ac ure hwilwendlice líf bíd mid mettum gefercod. For synnum oftiðó se Ælmihtiga Wealdend hwílon mannnum bigleofan, ac swa-ðeah se ðæ hungre acweldð, we gelyfað þæt hé gegeð Gode, buton hé þe swiðor forscyldgod wære. Hé cwæð, “Behealdað þas fleogendan fugelas, ðe ne sawad ne ne ripað, ac eower Heofonlica Fæder hí afet.’’ Gif ða wácan fugelas, þe nu to-daeg beoð, and beoð to-merigen to nahte awende, habbað butan care bigleofan, ðurh heora Scyppendes foresceawunge, hú miccle swiðor wile God foresceawian urne bigleofan, we ðe sind ece on urum sawllum, and eac beoð on lichaman unateorigendliche æfter ðam gemænelicum æriste? Drihten cwæð, þæt we sind miccle röttran þonne ða fuge- las; forðán ðe se man is ðe Gode geðiðð ealra gesceafta rötost, and Gode leofost, buton ðam heofenlicum englum, þe næfre ne syngodon. Mannes gecynd is micclum gewurðod, þurh þæt þe se Ælmihtiga Godes Sunu hine sylfne gemede-
words, who is falsely called a christian; let him hear, that he cannot serve his covetousness and Christ together. It is not, however, said, he who hath riches, but he who serveth those riches. Verily he who is the servant of his possessions, serves them as a master, and he who is the master of his possessions, deals them as a master. He who has covetousness for a master, contemns his Creator; and he who serves his Creator with love as a master, contemns hateful covetousness, which is the root of every evil. The Lord exhorted us not to be altogether too careful about our food, or about our garments. We should gain us meat with toil, for Adam’s transgression; but we should cast solicitude from us.

"Better is the soul than meat, and the body better than its clothing:" as if he had said, 'The God that gave you the better things, that is, soul and body, and created you as man, the same can easily provide you food and covering, if ye perform his will.' Let every one know that the soul is a spirit, and lives not on earthly meats; but our transitory life is sustained by meats. For sins the Almighty God sometimes withdraws sustenance from men, but, nevertheless, we believe that he who dies of hunger goes to God, unless he were greatly criminal. He said, "Behold the flying birds, which nor sow nor reap, but your Heavenly Father feedeth them." If the weak birds, that are now to-day, and will to-morrow be turned to naught, have sustenance without care, through their Creator’s providence, how much more will God provide our sustenance, we who are eternal in our souls, and shall also be unperishable in body after the common resurrection?

The Lord said, that we are much more joyous than the birds; because the man who thrives to God is of all creatures the most joyous, and to God dearest, save the heavenly angels, who never sinned. Man’s nature is greatly honoured thereby, that the Almighty Son of God vouchsafed to assume that
mode þæt gecynd to underfônne. Hé cwæð, "Hwile eower mæg geican ðæne elne to his lenge?" Witodlice ne become we þurh ure foresceawunge to ðam wæstme, þe we on urum lichaman habbað; uton forði lætan þæs reafes ymhíðignyssæ to ðæs dihte þe ðam lichaman ða lenge forgeaf. Wyrtæ sind eacþlice gesceæfta, and þurh winterlicne cyle symle forseariað; swa-þeah þæs Ælmhïtigan cûstëns hi geglencð mid swa wîtigum bløstum, þæt hi oferstigãð mid heora fægernychsæ eallæ eordlice gëbleoh. Ne mihte se wuldorfulla Salomôn, ne nán eordlice cying swa wîtige deagunge his hræglum begytaæ swa swa rise hæfð, and lîlî, and fela ðëre wyrtæ þe wunderlice scinað: ða wyrtæ beð þu to-dæg bloawende on wynsumnychsæ, and to-merigen beð forbærnde. Merigen is geteald on bocum for towedardre tide, þeah ge ða bysne ne cunnæ.

Hwì forgisð God þam wàcum wyrtum swa fægerne white, and ðu forbyt þæt we ne sceolon hógian ymbe ure frætewunge, buton forðan ðe we sceolon mid wäcynysse and sóðre eadmôdnysse þa heofenlican fægernysse and frætewunge geearñian, þe Adam foreas, forðan ðe he wolde, þurh ðæs deôles tihtinge, mærра beðn þonne he gesceapen wæs? Ne sceole we wuldriæ on woruldlicere frætewunge, forðan þe seo frætewung and se lichama sind brosiendlice swa swa hæra wyrtæ blostm. Drihten bead þæt we næren bysige and carfulle, cweðende, “Hwæt sceole we etan, oððæ hwæt drîncan, oððæ mid hwam beðn ymscrydehyde?’” and cwæð, “Witodlice eower Þeoðenlican Fæðer wàt þæt ge þyssera ðinga behôðiað: secað ærest Godes rîce, and his rihtwînsyssæ, and ealle þas ðing eow beðð ðætto geæcnode.” We sceolon ærest secan Godes rîce and his rihtwînsyssæ: þæt is, þæt we sceolon wìðor hógian embe þæt ec ece lif, þonne ymbe ðone ateorigëndlican bigleofan, ðone ðús geæcnad Gode ðærtð, gif we ðæs ððres wìðor cêpað. Ne cwæð he na þæt ðús beðd ða ateorigëndlican bigleofan forgfyfene, ac ðærtø geæcnode, forðan ðe he talað þæt ece lif to his gifø, and ðone eordlican bigleofan to
nature. He said, "Which of you can add one ell to his length?" Verily we come not through our own providence to the stature that we have on our bodies; let us, therefore, leave care of raiment to the disposal of him who gave to the body its length. Plants are tender creatures, and through wintery chill always wither; nevertheless, the bounty of the Almighty adorns them with such beauteous blossoms, that they excel by their fairness all earthly colours. Neither the glorious Solomon, nor any earthly king could get such beautiful dyeing for his garments as the rose has, and the lily, and many other plants which appear wonderful: these plants are to-day blowing in winsomeness, and to-morrow are burnt. In books to-morrow is reckoned for future time, though ye know not an example.

Why gives God to the mean herbs so fair an aspect, and forbids us to be solicitous about our decoration, but because we should by simpleness and true lowliness merit the heavenly fairness and decoration, which Adam lost, because he would, through the instigation of the devil, be greater than he was created? We should not glory in worldly decoration, for the decoration and the body are corruptible as the blossom of plants. The Lord enjoined that we should not be busy and careful, saying, "What shall we eat, or what drink, or with what be clothed?" and said, "For your Heavenly Father knoweth that ye need these things: seek first the kingdom of God, and his righteousness, and all these things shall be added unto you." We should first seek God's kingdom and his righteousness: that is, that we should be more solicitous about the everlasting life than about the perishable sustenance which God adds for us thereto, if we are more observant of the other. He said not, that perishable sustenance will be given us, but added thereto, because he accounts the everlasting life as his gift, and the earthly
hwilwendlicere læne. Ṣæt ece lif ūs forgifd God, and þurh his genihtsumnyssse ūs ðone hwilwendlican fōdān sær-to-eacan wyrpe, swuteligende Ṣæt se fōda nis na ure med, ac Ṣæt ece lif is ures geswinces edlean.

Dæghwomlice we sceolon gewilnian þæs ecan lifes, and ure synna symle wānian; forðan þe hī beond gegaderode to micelre hypan, gif we hī weaxon lætan. Oft of ūnnum rēnscurum frawde seorðe.

Þis godspel ðincd dysegum mannum sellic, ac we hit seegeð swa-seah, weald þeah hit sumum men licige. God ūs gerihtlæce, and to þam ecan life gelæde, swa swa hī behet þam ðe hine lufad. Sy him wuldor and wurðmynt on ealra worulda woruld. Amen.

DE SANCTA MARIA.

HWÆT wylle we secgan ymbe MARIAN gebyrd-tide, buton þæt heo wæs gestryned þurh fæder and þurh moder swa swa ðre men, and wæs on þam dæge acenned þe we cweðað sexta idus Septembris? Hīre fæder hatte Ioachim, and hire moder Anna, cawfteste men on sære ealdan æ; ac we nellæð be þam na swidore awritan, þy-læs þe we on ænigum gedwylde befeallon. Eac þæs dæges godspel is swiðe earfode læwedum mannum to understandenne; hit is cal næst mid haligra manna naman geset, and hī habbað swiðe længsume traht-nunge, æfter þam gastlicum andgite; ði we hit lætað unsæð.
sustenance as a temporary loan. God gives us the everlasting life, and, through his abundance, casts to us, in addition thereto, temporary food, manifesting that the food is not our meed, but that everlasting life is the reward of our toil.

Daily should we desire the everlasting life, and unremittingly lessen our sins; for they will be gathered into a great heap, if we let them wax. Oft from thin rain-showers the earth is flooded.

This gospel will to foolish men seem extraordinary, but we, nevertheless, say it, seeing that to some it may be pleasing. May God direct us, and lead us to the everlasting life, as he hath promised to those that love him. Be to him glory and honour to all eternity. Amen.

---

OF SAINT MARY.

WHAT shall we say of the birth-tide of Mary, save that she was begotten by father and by mother as other persons, and was born on the day that we call the eighth of September? Her father was named Joachim, and her mother Anna, pious persons according to the old law; but we will not write further concerning them, lest we fall into any error. This day's gospel is also very difficult for laymen to understand; it is all chiefly occupied with the names of holy men, and they require a very long exposition according to the ghostly sense; we therefore leave it unsaid.
XI. KÌ. OCTOBRIS.

NATALE SANCTI MATHEI APOSTOLI ET EUANGELISTAE.

SE GODSPELLERE MATHEUS, ÆE WE TO-DÆG WURÐIAÞ, AWRAÞ BE HIM SYLFUM HÛ SE HÆLEND HINE GECEAS TO HIS GEFERREDENE, ÆS CWEBEÐE, "CUM TRANSIRET IESUS, UIDIT HOMINEM IN THE- LONIO SEDENTEM, MATHEUM NOMINE:" ET RELIQUA: "DAÞA SE HÆLEND FERDE ON SUMERE BYRIG, ÆA GESEAH HÉ SITTAN SUMNE MANNAN ÆT TOLL-SETLE, MATHEUS GEHÁTEN; AND HÉ CWÆÞ TO HIM, FOLGA ME. MATHEUS ARÁS PÆRRIHTE FRAM HIS TOLLE, AND FILIGDE ÆAM HÆLENTE:" ET RELIQUA.

WE NÍMAÞ ÆAÞ ANDGÎT ÞÍSES GODSPELLES ÆGÐÆR GE OF MATHEES GESETNÝSSE GE OF LUCAS. MATHEUS IS EBRÆISC NAMA, ÆAÞ IS ON LEDEN 'DONATUS,' AND ON ENGLISC 'FORGIFEN,' ÆÐDE 'GE-GÔDOD.' GOD HINE GÔDODE SWA ÆAÞ HÉ HINE AWENDE OF TOLLERE TO APOSTOLE, AND HIM FORGEAF ÆA GIFE ÆAÞ HÉ AWRAÞ ÆA FORMAN CRISTES BÔC, AND IS GODSPELLERE PURH GODES MICCLAN CYSTE. "HÉ HINE GESEAH SITTAN ÆT TOLLE." HÉ HINE GESEAH NA ÆAÞ ÁN MID LICHAMMÝCERE GESIHÞE, AC EAC SWILCE MID INCUNDRÆ MÝLT- SUNGE, SWA ÆAÞ HÉ HINE GECEAS TO HÆOFONLÝCERE GEÞÝNCE, AND CWÆÞ, "FOLGA ME." 'FOLGA ME NA ÆAÞ ÁN ON FÔTLICUM GANGE, AC EAC SWILCE ON GÔDRA ÆAWA GEÆFENLÆCUNGE,' SWA SWA SE APOSTOL CWÆÞ, "SE ÆE CWÆÞ ÆAÞ HÉ ON CRISTE WUNIGE, HÉ SCEAL FARAN SWA SWA CRIST FERDE.'

MATHEUS ARÁS, AND FORLET HIS TOLLESCIRE, AND FILIGDE CRISTE; FORÁN ÆE HÉ MID UNGESÆWENLYCERE ONBÝRÝDNÝSSE HIS MÝD LÆRDE, SWA SWA HÉ MID HIS WÝRDE WÝÐUTAN HINE CLYPODE. "MATHEUS ÆAM GÆRÇOCÞE MÝCLE GEREORD ÆAM HÆLÆNDE, AND HINE TO HIS HUSE GELÆÞODE." HÉ GÆRÇOCÞE HIM GÆBEORSCEÞE ON HIS HUSE, AC HÉ GÆRÇOCÞE HIM MÝCLE ÆANCWÛRÐRAN GEREORD ON HIS HEORTAN, ÆRÞ GEÆLANFAN AND SÔÐRE LÛFE, SWA SWA HÉ SYLF CWÆÞ, "IC STANDE ÆT ÆARE DURA CNUCIGENDE, AND SWA HWA SWA MÝNE STEMNE GEHYRÐ, AND ÆA DURU ME GEOPENAÞ, IC GANGE IN TO
THE EVANGELIST MATTHEW, whom we to-day honour, wrote of himself how Jesus chose him to his fellowship, thus saying, "Cum transiret Jesus, vidit hominem in telonio sedentem, Matthæum nomine:" et reliqua: "As Jesus passed by in a certain town, he saw a man sitting in the toll-seat, called Matthew; and he said unto him, Follow me. Matthew arose forthwith from his toll, and followed Jesus," etc.

We take the sense of this gospel both from the tradition of Matthew and of Luke. Matthew is a Hebrew name, which is in Latin Donatus, and in English Given, or Endowed. God endowed him so that he turned him from a toll-gatherer to an apostle, and gave him the grace that he wrote the first book of Christ, and is an evangelist through the great goodness of God. "He saw him sitting at the toll." He saw him not alone with bodily sight, but also with inward compassion, so that he chose him for heavenly honour, and said, "Follow me." 'Follow me not only by walking on foot, but also in the imitation of good practices,' as the apostle said, "He who saith that he dwelleth in Christ, shall walk as Christ walked.'

Matthew arose, and left his tollship, and followed Christ, because with invisible stimulation he instructed his mind, as he with his word called him from without. "Matthew then prepared a great feast for Jesus, and invited him to his house." He prepared him an entertainment in his house, but he prepared him a much more thankworthy feast in his heart, by belief and true love, as he himself said, "I stand at the door knocking, and whosoever heareth my voice, and openeth the door to me, I will go in to him, and feast with
him, and mid him gereordige and he mid me.” God afandað ælces mannes heortan, and se he underfeð his neosunge mid góðum willan, se bið gereordod wiðinnan þurh gife þæs Halgan Gastes; and God wunað mid him, gif he on góðum weorcum fürhwunað.

Pa sunder-halgan and da bóceras, þe beciddon þæt Crist mid þam synfullum mannum hine gereordode, wæron mid twyfealdum gedwylde besángene, forðan þe hi þæs Hælendes mildheortnysse on þam synfullum hyrwdon, and hi sylfe rihtwise tealdon. Drihten him cwæð to, “Ne behófað da hálan nánes læces, ac da untruman.” He is ‘Hælend’ geháten, forðan þe he hæld ægðer ge manna lichaman ge heora sawle; and forði he com to mancynne, þæt he wolde da synfullan gerihtlæcan, and heora sawla gehælan. “Se þe wend þæt he hál sy, se is unhál.” Þæt is, se he truwað on his ágenre rihtwísnyss, ne hógað he be þam heofenlican læcedome.

He cwæð, “Farað, and leorniað hwæt þæt méne, Ic wylle mildheortnysse, and na offrunge.” Pis cwæð sum witega, færðan he Crist to men geboren wurde. Ne bið Gode nán offrung ne nán lác gecweme buton mildheortnysse. Þæah þe sum vælhreowa Gode lác geoffrige, ne bið heo Gode andfenge, buton he his vælhreawynysse awurpe, and mildheortnysse luðige. Pa Iudíceiscan wuldrodon on heora ælicum offrungum, and Crist sæde þæt him wære leofre lícæ heortan, and hét hi forði leornian hwæt se witega méende mid þære clypunge. Gode is swiðe leof þæt he mancynne myltsige, and him is leofre þæt he ðæs miltsige þurh sumne intingan, dónne he ðæs for urum scyldum geniðerige; and da mildheortnysse þæt him is gecyndelic, ða he wile habban æt ðæs swiðor þonne ure lác.

Hé cwæð, “Ne com ic na to clypigenne þæa rihtwisian, ac þæa synfullan to dædbote.” Þæa synfullan he gebigð to dædbote, and ðæa rihtwisian he geeacnað mid máran rihtwisynysse. Ne clypað he þæa him to þe hi sylfe rihtwise taliað, swilce
him and he with me." God tries the heart of every man, and he who receives his visitation with good will, will be feasted within, through the grace of the Holy Ghost; and God will dwell with him, if he persist in good works.

The pharisees and the scribes, who complained that Christ ate with sinful men, were possessed with a twofold error; because they blamed Christ's mercy on the sinful, and accounted themselves righteous. The Lord said to them, "The hale need no leech, but the sick." He is called Healing, because he heals both the bodies of men and their souls; and he came to mankind, because he would direct the sinful, and heal their souls. "He that thinks he is whole, is sick." That is, he who trusts in his own righteousness, is not solicitous for heavenly medicament.

He said, "Go, and learn what that means, I will have mercy, and not offering." This a prophet said, before Christ was born as man. To God no offering nor any gift will be pleasing without mercy. Though some cruel tyrant offer a gift to God, it will not be acceptable to God, unless he cast away his cruelty, and love mercy. The Jews gloried in their lawful offerings, and Christ said that a tender heart was dearer to him, and, therefore, bade them learn what the prophet meant by that exclamation. It is very pleasing to God to have mercy on mankind, and it is more pleasing to him to have mercy on us for some cause, than to condemn us for our sins; and the mercy which is congenial to him he will have from us rather than our gifts.

He said, "I came not to call the righteous, but the sinful to repentance." The sinful he inclines to repentance, and the righteous he increases with more righteousness. He calls not unto him those who account themselves righteous, such
swa ða sunder-halgan wæron, þe mid ðændan ceorodon þæt hē mid ðam synfullum æt. Eal mennisc wæs synfull, ac Drihten gerihtwisode, buton geearnungum, ðurh his gife, ða ðe hē geceas, swa swa hē dide þysne godspellere Matheum, ðe we nu to-deg wurdiað. Hē wæs bedôfen on deoppre nyten-nysse woruldlicra gewilnunga, ac Drihten hine ætbræd of ðam fenlicum adelan to heofenlicum geðineðum, and hine gesette callum Scödum to godspellere. Sy him þæs wuldor á on ecnyssse. Amen.

PASSIO EIUSDEM.

DES ylca apostol and godspellere becôm, þurh Godes sande, æfter Drihtnes ðípstige to heofenum, to Ethiopian, þæt is ðæra Silhearwena rice, and gemette þær twëgen drýmenn, Zoroes and Arfakad, dweliende þæt folc mid heora drýcræfte. Hwæt ða Matheus arasode heora deofles cæft, and ealle ða gehælde þe hī alfedon, and fela ðre untrume þæerto-eacan, þurh þæs Hælendes naman, þe hine ðíder asende.

An þæs cynges cnihta wæs ðer afâren to Hierusalem, and wearð be wege, ðurh Godes apostol Philippum, gefullod, se underfeng þone godspellere Matheum mid ealre estfulnysse, and hine axian ongann, “La leof, sege me hûmêta canst ðu, nu ðu eart Ebëisc, Grecisc gereord, and Egyptisc, and eac Ethiopisc?” Matheus andwyrdre, “Eal middaneard hæfde âne spræce, ærdan ðe seo dyrstignys asprâng æfter Noes flode, þæt men woldon him arærân swa heahne stypel, þæt his hrof astige to heofenum; ac se Ælmihtiga towærp heora anginn, swa þæt hē forgeaf ælcum ðæra wyrhtena synderlic gereord, and heora nân nyste hwæt oðer gecwæð. Eft syððan, þæs Ælmihtigan Godes Sunu, þaða hē wolde, com to middanearde, and tahte mid hwilcere getimbrunge we sceolon to heofonum astigan, and asende ðus his apostolum þone Halgan Gast of heofenum on fyres hîwe, se ðus onælde swa
as the pharisees were, who murmured with envy because he ate with the sinful. All human kind was sinful, but the Lord justified, without merits, through his grace, those whom he chose, as he did this evangelist Matthew, whom we now today honour. He was steeped in the deep barbarism of worldly cupidity, but the Lord drew him from the fenlike mud to heavenly honours, and set him as an evangelist to all nations. Be to him therefore glory to eternity. Amen.

PASSION OF THE SAME.

THIS same apostle and evangelist came, through the sending of God, after the Lord's ascension, to Ethiopia, that is the kingdom of the Silhearwas, and found there two wizards, Zaroes and Arphaxat, misleading the people with their sorcery. Whereupon Matthew exposed their devil's craft, and healed all that they had afflicted with disease, and many other sick in addition thereto, in the name of Jesus, who sent them thither.

One of the king's servants, who had before journeyed to Jerusalem, and was baptized on the way by God's apostle Philip, received the evangelist Matthew with all devotedness, and began asking him, "Sir, tell me how dost thou, who art a Hebrew, know the Greek tongue, and the Egyptian, and also the Ethiopic?" Matthew answered, "All the world had one speech, before the audacity sprang up after Noah's flood, that men would raise them so high a tower, that its roof should mount to heaven; but the Almighty overthrew their undertaking, so that he gave to each of the workmen a separate language, and not one of them knew what another said. Afterwards, the Son of Almighty God, when he willed it, came to the world, and taught with what building we should ascend to heaven, and sent to us his apostles the Holy Ghost from heaven in semblance of fire, which heated us as
swa fyrdes isen, and us forgeaf ingehyd ealles wisdomes and ealra gereorda ðyssere worulde. And to swa hwìlcere leode swa we cumað, we cunnion þære gereord, na medemlice ac fulfremedlice.”

Æfter ðyssere spræce comon þa drýmen, and hæfdon him mid twégen ormæte dracan, þæra orðung acwealde þæt earnæ mennisc: ac se apostol Matheus þa dracan geswefode, and siðan of þam lande adraèfde, swa þæt hí næfre siðan þær gesewene næron. Æfter ðísum þærihte gewat þæs cynges sunu, and þa drýmen stodon æt his forþside, leasetende þæt hí woldon hine eft to life araèran. ðæða him þæs ne speow, þa sædon hí þam cyninge, þæt hí wære gelaet to heora godum, and sceolde beón án þæra goda, and hí wurðe wære þæt him man worhte anlicynysse, and templ arèrde. þæs cynges cniht þa, sæde hæfde geinnod þone godspellere Matheum æt his huse, sæde þære cwene be him. Se cyning þa, Eglippus, sende his ðærwÞostan ðegenas to þam apostole, and hí com ða, and þone æðeling Eufranon, on Drihtnes naman, of deaðe arèrde. To ðyssere dæde weard þæs cynges heorte ablicged, and hí het his leode cuman and hí gebiddan to þam apostole, cwæð þæt hí wære on mannes híwe lutiende.

Ða com þæs landes menigu mid leohftfatum and mid tapperum, mid store and mid mislicum offrungum; woldon þam godspellere swa swa gode offrian. Hwæt ða Matheus hí ðísum wordum gespræc, “Ne eom ic na god, ac ic eom Godes ðeowa, se asende me to eow, þæt ge bugon fram cow-erum hæþengilde to þam soðan Scyppende, sæde ðá is God. Nimað eower gold and eower seolfor, þæt ge me beodað, and farað and ðæræð þam Ælmiehtigan Gode tempel, and gadrinð eow þær to gehyrenne Godes word.” Hwæt ða sixtig ðusend manna ferðou to þan weorce, and binnon ðritig daga þæt tempel geendodon. Matheus ða se apostol sceop þære cyrcan naman ‘Resurrectio,’ þæt is ‘Æ里斯,’ forðan ðe þurh þæs æðelinges ærist wæs se intinga þære cyrcan getimbrunge.
fire does iron, and gave us knowledge of all the wisdom and all the languages of this world. And to whatsoever people we come, we know their language, not incompletely but perfectly."

After this speech came the wizards, and had with them two immense dragons, the breath of which killed the miserable people: but the apostle Matthew lulled the dragons to sleep, and afterwards drove them out of the land, so that they were never afterwards there seen. After this the king's son suddenly died, and the wizards stood by at his decease, pretending that they would raise him again to life. When they did not succeed in this, they then said to the king; that he was taken to their gods, and should be one of their gods, and that he was worthy that an image were made to him and a temple raised. The king's servant then, who had entertained the evangelist Matthew at his house, spake to the queen concerning him. The king then, Egyppus, sent his most venerable thanes to the apostle, and he came, and, in the name of the Lord, raised the prince Eufranan from death. At this deed the heart of the king was amazed, and he commanded his people to come and worship the apostle, saying that he was a god concealed under the form of a man.

Then came the multitude of the land with lamps and with tapers, with frankincense and with divers offerings; they would offer them to the evangelist as to a god. Whereupon Matthew spake to them in these words, "I am not a god, but I am a servant of God, who hath sent me to you, that ye may turn from your idolatry to the true Creator, who alone is God. Take your gold and your silver, which ye offer to me, and go and raise a temple to the Almighty God, and gather yourselves there to hear God's word." Thereupon sixty thousand men went to the work, and within thirty days finished the temple. Matthew the apostle then gave to the church the name of 'Resurrectio,' that is 'Resurrection,' because through the prince's resurrection was caused the building of the church.
On þære cyrcan wunode se godspellere þreo and twentig
geara, and gehâdode mæsseprecostas and diaconas, and on ge-
hwilcum burgum bispocas gesette, and fela cyrcan arærde. Se
cyning Eglippus wearð gefullod, and his gebedda Eufe-
nissa, and heora sunu Eufranôn, seðe þær aræred wæs, and
his swuster Effigenia, se ôðurwunode on mægðhâde for
Cristes lufan. Þa twêgen dryâmen, Zoroes and Arfaxad,
wurdon gescynde of ðâm carde, swa hraðe swa se æþeling of
deâ de arás. Lângsum is to reccenne hû fela blinde se apostol
onlihte, opþe hû fela bedredan hê gehælde, hû fela reoþlige hê
geclænspode, hû fela wôde hê gebrohte on gewitte, hû fela
deade hê arærde, and hû cristen se cyning wearð, and hû
eawfæst seo æþele cwên, and hû estfull eal þaes cyninges folc.
Þas race we lætad for ðære lângsumnysse, and we willad cow
seeçgan þaes halgan godspelleres ðrowunge.

Se cyning Eglippus leosode his líf on eawfæstre droht-
nunge, and on fulre ylde ferde to Gode, and his broðor sunu
Irtacus, yfele geworht man, feng to his rîce. Se wolde
nîman his magan to wîfe, þæs cyninges dohtor, seoðe wæs to
abbudissan gehâdod ofer má ðonne twâm hund mædenum,
and behet þam apostole healf his rîce, gif hê mihte hî gebîgan
to his synscipe. Þa hêt se apostol ðone cyning cuman to
cyrcan mid his folce, and ealle ða mædenu samod. Hî ða
comon, swa heora gewuna wæs, and se apostol him eallum
sêde hwæt gebyrad to sinscipe, hwæt to wydewan hâde,
hwæt to mægðhâde, and hwæt to ælces mannnes þeawum ðe
on Godes geladan ge mid geleafan wunað. And cwæð ða æt
nextan, þêt, Giþ hwâ þæs cyninges bryde gewemde, þêt hê
wyrðe wære þêt hine man on byrnendum ligum bescufe.
"Þu mín leofe bearn, Irtace, nu ðu wast þêt Effigenia, ðines
foregengan dohtor, is þæs Heøenlican Cynges brîð, and mid
halig refte gehâlgod: hû miht ðu þam Ælmíhtigan his brîde
bênuman, and þinum sinscipe geðeoden?" Irtacus ða wearð
swiðe geyrsod, and ðonon swa gewât.

Ða astrehte seo abbudisse Effigenia hî æt þaes apostoles
In that church the evangelist dwelt three and twenty years, and ordained mass-priests and deacons, and set bishops in every city, and raised many churches. The king Egyppus was baptized, and his consort Eufenissa, and their son Eufrianan, who had there been raised, and his sister Effigenia, who continued in maidenhood for love of Christ. The two wizards, Zaroes and Arphaxat, were driven from the country, as soon as the prince had arisen from death. Long is it to relate how many blind the apostle enlightened, or how many bedridden he healed, how many lepers he cleansed, how many mad he brought to their wits, how many dead he raised, and how Christian the king became, and how pious the noble queen, and how devout all the king's folk. This narrative we leave for its longsomeness, and we will recount to you the holy evangelist's passion.

The king Egyppus lived his life in pious tenour, and in full age went to God, and his brother's son Hyrtacus, an evil-conditioned man, succeeded to his kingdom. He would take his kinswoman to wife, the king's daughter, who had been ordained as abbess over more than two hundred maidens, and promised the apostle half his kingdom, if he could incline her to wedlock with him. Then the apostle bade the king come to church with his folk, and all the maidens also. They came then, as was their wont, and the apostle said to them all what is befitting to wedlock, what to widowhood, what to maidenhood, and what to the duties of every man who with belief continues in God's church. And said at last, that, If any one defiled the king's bride, he would be worthy to be thrust into burning flames. "Thou my dear son, Hyrtacus, now thou knowest that Effigenia, thy predecessor's daughter, is the bride of the Heavenly King, and hallowed with the holy veil: how canst thou take his bride from the Almighty, and join her with thee in wedlock?" Hyrtacus then became extremely wroth, and so departed thence.

Then the abbess Effigenia stretched herself at the apostle's
fotum ætsoran eallum ðam folce, and cwæð, “Ic bidde ðe, þurh ðone God ðe ðe to apostole geceas, þæt ðu asette ðine hand ofer me and ofer ealle ðas gehādodan mædenu, and gebletsa ðus, þæt we magon ætherstan ðan ðe ðus gebysmrian wile.” Matheus ða, truwigende on his Drihtne, lede halig reft ofer hire heasgod, and ofer ealra ðæra mædena heasdu þe hire mid wæron, mid þyssere bletsunge, “God Ælmihtig, lichamena Scyppend and sawla Blawend, þu ðe nāne ylde ne nænne hād ne forsihst; ac ðu eart ealra Scyppend, and gelice Alysend; geheald þas þine þinena wið ælcere gewemmed-nyssse, and gestrāngā hī on halgum mægnum, þæt hī mid wulder-beage eces mægðhādēs to ðines Suna Hælendes Cristes clānan geþeodnyssse becumā moton.” Æfter þissere bletsunge and menigfealdre tihtinge, mæssode se apostol ðam folce, and hī siððan hām gewendon; ac se apostol belāf bin- non ðam temple, hīn gebiddende æt ðam halgan weofode.

Pa sende se wælhreowa cyning Irtacus ænne cwellere to ðam apostole, þæt hī hine aecwellan sceolde. Witodlice ǣða hē stōd on his gebedum, astrehtum handum, þa ðyde se cwellere hine bæftan mid atōgenum swurde, and hine swa gemartirode. Þus weard se apostol and godspellere Matheus on ðisum dæge gemartirod, and his halige sawul gewende to heofenan rīce to Hælende Criste. Pa weard þæt cristen folc swīðe astyred for ðæs apostoles slege, and woldon forbærnan inne þone ārleasan cyning, ac ǣa eawfæstan mæssepreostas and diaconas hī earfodlice gestildon. Þæt halige mæden, Effigenia, aspende hīre gold and hire seolfor, and arærde cyrcan ðam apostole to wurðmynte, and ða lase ðearfum dælde.

Ða asende se cyning Irtacus ædelborene wif to ðam mædene Effigenian, þæt hī hī forspeonon to his lustum; ac ǣða hī ne mihton hīr mōd to ðam gebūgan, þa clypode se cyning him drymen to, and wolde mid drýcræfte hī to his willan geweman. Eft ǣða him ðyses ne speow, ða hēt hē ontendan eal hīre botl, þær heo mid hīre mædennum on ge-
feet before all the people, and said, "I pray thee by the God that hath chosen thee for apostle, that thou set thine hand over me and over all these consecrated maidens, and bless us, that we may escape from him who will dishonour us." Matthew then, trusting in his Lord, laid a holy veil over her head, and over the heads of all the maidens that were with her, with this blessing, "God Almighty, Creator of bodies and Inspirer of souls, thou who despisest not any age nor any condition; for thou art of all Creator, and likewise Redeemer; preserve these thine handmaids against all pollution, and strengthen them in holy virtues, that they with the glory-crown of eternal maidenhood may come to the pure fellowship of thy Son Jesus Christ." After this blessing and manifold exhortation, the apostle massed to the folk, and they then went home; but the apostle remained within the temple, praying at the holy altar.

Then sent the bloodthirsty king Hyrtacus an assassin to the apostle, that he might slay him. While then he was standing at his prayers, with outstretched hands, the assassin stabbed him from behind with a drawn sword, and so martyred him. Thus was the apostle and evangelist Matthew martyred on this day, and his holy soul went to the kingdom of heaven to Jesus Christ. Then were the christian folk greatly stirred for the slaying of the apostle, and they would burn the impious king in his house, but the pious mass-priests and deacons stilled them with difficulty. The holy maiden, Effigenia, spent her gold and her silver, and raised a church in honour of the apostle, and distributed the remainder to the poor.

Then the king Hyrtacus sent noble-born women to the maiden Effigenia, that they might seduce her to his desires; but when they could not incline her mind thereto, the king called wizards to him, and would by sorcery corrupt her to his will. Afterwards, when this did not succeed, he gave order to set fire to all her house, where she with her maidens
bedum õurhwunode. Hwæt þæt fyrf þa barn onbutan þam botle, æc þærrihte æteowode Godes engel mid þam apostole Mattheo, and ðæwæð to þam mædene, "Beo þu ðærede, Effi-
genia, and unforht; þis fyrf sceal gecyrran to þam þe hit asende." Hwæt þa Drihten arærde micelne wind, æc ge-
læhte ealne þone lig, æc ðæber hine to þæs cyninges botle, swa þæt him ne helæfde nān þing unforburnen, æc þyf earfoðlice þam fyre ætbærst. Him ðære swa-ðeah betere þæt hine forburne þonne hine ætburste; forðan þe his ðancenneda sunu sona awedde, æc hine sylfne gestód seo micelne coðu þe laecas hatað elefantinus morbus, mid ðære þe wæs ofset fram þam linolle ufan óð his ðöttwyldas neðan. Hé gesæah þa þæt hine ne mihte nān læce gehælan, æc sette his swurdes ord togeanes his innode, æc andæle him on uppþ, þæt him ðurheode. Rihtlice swa, þæt hine ætforan underfenge æt his ægenum handum, þæt þæt he þon hét þam halgan apostole æt his þæcæ !

þæt folc þa gesæte Êffigenian broðor, Ucor gehæten, to
cyninge, séde wæs ær gebletsond æt þæs apostoles handum. Se rixode on þam cynerice ðreo æc sixtig geara, æc siððan sette his ēnne sunu to ealdormen, æc ðöerne to cyninge. þæt ryce wunode siððan on sóðum geleafan óð þisne and-
werdan dæg, þam Ælmihtigan to lufes, séde is ealra leoda Cyning. þær beoð gefremode fela wunode gelôme, ðurh geærmunge þæs eadigan apostoles, ðurh Godes mihte, man-
um to frofræ. Sy þæs Gode lóf á on ecnesse. Amen.

V. KL. NOVEMB.

PASSIO SANCTORUM APOSTOLORUM SIMONIS ET IUDE.

MEN ða leofostan, we wyllað eow secgan þæra apostola ðro-
wunge ðe we nu to-dæg wurðiað, SIMONES AND IUDAN.
were continually at prayers. Whereupon the fire burnt about the house, but straightways God's angel appeared with the apostle Matthew, and said to the maiden, "Be steadfast, Effigenia, and fearless; this fire shall return to him that sent it." Whereupon the Lord raised a great wind, and it caught all the flame, and bare it to the king's dwelling, so that there remained nothing to him unburnt, and he himself with difficulty escaped from the fire. Yet better had it been for him to have been burnt than to have escaped; for his only-begotten son forthwith became mad, and the great disease attacked himself, which leeches call elephantinus morbus, with which he was afflicted from the crown above to the soles of his feet below. He saw then that no leech might heal him, and set his sword's point against his belly, and fell upon it, so that it pierced him through. Rightly so that he should receive that before him at his own hands, which he had commanded to be done to the holy apostle behind his back!

The people then set Effigenia's brother, called Ugor, as king, who had before been blessed at the apostle's hands. He reigned in the kingdom sixty-three years, and afterwards set his one son as ealdorman, and the other as king. That kingdom has since continued in true belief until this present day, to the praise of Almighty God, who is of all nations King. There are performed many miracles frequently, through the merit of the blessed apostle, through might of God, for comfort to men. Be therefore praise to God to all eternity. Amen.

OCTOBER XXVIII.

THE PASSION OF THE HOLY APOSTLES SIMON AND JUDE.

MEN most beloved, we will say to you the passion of the apostles whom we to-day honour, SIMON AND JUDE.
Hi ferdon, purh wissunge þæs Halgan Gastes, to þam earde þe is gehāten Persida, and þær gemetton þa twēgen drýmen, Zaroen and Arfaxad, þe ætflugon þam apostole Matheo, of ðæra Silhearwena lande, and mid mislicum sceyncraefton þæt fole dwelodon. Þa hæfde se cyning Xerxes geceweden gefeoht ongean ða Indiscan, and sende his ealdorman þam here to-geanes. Se ealdorman þa offrode his lác þam hæðenum godum, ac ða deoflu þe on þam anlicnyssum sticodon ne mihton náne andsware syllan, swa swa heora gewuna wæs. Þa ferdon hi to ðrum deofolgilde, and þær befrunon, hwí heora godas him andwyrdan ne mihton? Þa andwyrdre se deofol, and cwæð, þæt heora godas ne mihton him andsware syllan for þam twām apostolum þe þær cumene wæron, ðan ðæra hatte Simon, oðer Iudas. "Þas habbað swa micle mihte fram Gode, þæt nān deofol ne dear on heora andwerdnysse sprecan." Þa hét se ealdorman Úuarardah hi him to gelāngian, and hi befrăn hwæt hi wæron, oððe hwanon hi comon, ophe hwí hi ðider comon? Þa apostoli cwædon, "We sind Ebreisce, Hælendes Cristes þeowan, and we comon hider for eowere hæle, þæt ge eowere deofolgild forlæton, and onenawon þone sódan God þe on heofonum is." Þa dydon hi, purh þæs ealdormannes bene, þæt ða deoflu sprecan, swa swa heora gewuna wæs, and sæðon þæt þær wære micel gefeoht toweard, and on ægðre healfe [manega] scealdon feallan.

Hwæt ða apostoli ða hlogon þæra deofla lesunaga, and se ealdorman cwæð, "Me stënt ege þysse andsware, and ge hliháð." Þa apostoli him andwyrdon, "Ablinne ðin ege, forðan ðe sic com mid ús to þissere sceyc. Beo ðe stille dæglanges ðinre fyrdinge, and to-merigen, ymbe undern, cumað þine ærendracan ðe ðu asendest, and cyðاد þe þæt ða Indiscan willað beðn eowere gafol-gylderas, and mid ealre sibbe eow underðeodan." Hwæt ða hæðengyladan, ða ðe þæt tempel and þæra goda gymand, cwædon to þam ealdormen mid micclum graman, "La leof, ne scealt ðu ða ðárwurðan godas ðe ðe sóð secgåð, forseðn, for ðissera leasra manna
They went, through direction of the Holy Ghost, to the country which is called Persia, and there met the two wizards, Zaroes and Arphaxat, who had fled from the apostle Matthew from the Ethiopians' land, and with divers magic arts deceived the people. At that time the king Xerxes had declared war against the Indians, and sent his general against their army. The general then offered his gifts to the heathen gods, but the devils that abode in the images might not give any answer, as had been their wont. They then went to another idol, and there inquired, why their gods might not answer him? Then the devil answered, and said, that their gods might not give him an answer because of the two apostles that were come there, one of whom was named Simon, the other Jude. “These have so great might from God, that no devil dare speak in their presence.” Then the general Warardach commanded them to be brought to him, and asked them who they were, or whence they came, or why they came thither? The apostles said, “We are Hebrews, servants of Jesus Christ, and we are come hither for your salvation, that ye may forsake your idols, and know the true God that is in heaven.” They did then, at the prayer of the general, so that the devils spake, as was their wont, and said that a great fight was at hand, and on either side [many] should fall.

Hereupon the apostles laughed at the devils' leasings, and the general said, “Awe seizes me through this answer, and ye laugh.” The apostles answered him, “Let thine awe cease, for peace is come with us to this province. Be still for a day's space from thy march, and to-morrow, about the third hour, thy messengers will come whom thou hast sent, and announce to thee that the Indians will be your tributaries, and with all peace submit to you.” Hereupon the idolaters, who had care of the temple and the gods, said to the general with great anger, “O Sir, thou shouldst not despise the venerable gods who say the truth to thee, because
Hit woreð þa gelæst on merigen swa swa þa apostoli be-
heton; þæt þa bodan comon fram þam Indiscum, mid gafole
and mid fulre sibbe. Þa hêt se ealdorman onælan ormaete
ad, and wolde þa hæðengildan forbærnan, þe þam apostolum
wîdcwædon; ac þa apostoli begen hit astrehton æt þæs ealdor-
mannes fotum, biddende þæt hit næron for heora intingan
acwealde: "We comon for manna hælðe hider; nu sind we
geduhte þæt we men acwellon." Hí lagon ford astrehte,
and dydon dust uppon heora heafod. Þa cwæd se ealdor-
man, "Wundor me þineð cower ðingräden; and hit sealdon
sceattas minum ðegenum, to ði þæt ic eow cuce forbærnde."
Þa apostoli cwædon, "þís is ures lârewes Cristes regol.
Ödre men hátiað heora fynd, and yfel mid yfelæ forgyldæð,
we sodlice lufiað ure fynd, and þam teala doð þe ðús hátiað."
Þa andwyrdse ealdorman, "Geðafiað huru þæt man ealle
heora æhta eow sylle." And he hêt þa mid þam worde
sceawian heora æhta. Þa wurdon þær getealde an hund þæra
hæðengylu þe þæs temples gymdon, and nán man ne mihte
heora æhta gerðman, on golde and on seofre, on orfe and on
reafe.

Þa bead se ealdorman þa æhta þam apostolum, ac hit wîd-
socon, ðus cwæðende; "Nis ðús alyfed æhta to hæbbenne ofer
eordan, forðan ðe ure æhta sind ece on heofenum, þær þær
undealdlicyns ricsæð." Se ealdorman cwæd, "Underfod sum
þing, forðan ðe ge sind ældœdige and ðearfan." Þa apostoli
andwyrdon, "Ne sind we na ðearfan, forðan þe we habbad
heofenlice welan. Ac gif ðu wilt þæt þis feoh bécume to
þinre sawle ðearfe, toðæl hit þonne ðearfum and wanhalum,
wydewum and steop-bearnnum, and hafenleasum gafelgyldrum:
of the saying of these lying men and foreigners; but bid them be held, lest they take to flight." Then answered the leader, "I will order them and you to be held, until their saying be proved; afterwards we shall know which we shall reverence, which condemn."

It then took place on the morrow as the apostles had promised, that messengers came from the Indians, with tribute and with full peace. The general then commanded an immense pile to be kindled, and would burn the idolaters, who had gainsaid the apostles; but both the apostles stretched themselves at the general's feet, praying that for their sake they might not be killed: "We are come hither for the salvation of men; now it seems to us that we kill men."

They continued lying prostrate, and put dust on their heads. Then said the general, "Your intercession seems to me a wonder; and they gave money to my servants, that I might burn you alive." The apostles said, "This is the rule of our teacher Christ. Other men hate their foes, and requite evil with evil, but we love our foes, and do good unto them that hate us." The general then answered, "Consent at least that all their possessions be given to you." And he then with that speech commanded them to view their possessions. There were then reckoned an hundred of the idolaters that had charge of the temple, and no man could number their possessions in gold and in silver, in cattle and in raiment.

Then bade the general those possessions be given to the apostles, but they refused, thus saying, "It is not allowed us to have possessions on earth, because our possessions are eternal in heaven, where immortality reigns." The general said, "Receive something, because ye are strangers and poor." The apostles answered, "We are not poor, for we have heavenly riches. But if thou wilt that this money turn to thy soul's need, distribute it to the poor and the sick, to widows and step-children, and indigent tributaries: but we
we soflice ne behoñad ÿyssera eordlicera æhta; ne hí ne magon þam sweltendan men heonon folgian." Se ealdorman þa þa apostolas mid him to þam cyninge Xerxes gelædde, and tealde him be endebyrdynysse hí hit gedôn wæs. Þa wæron þa foresëdan drymene þæ, Zaroes and Arfaxad, and yfele spræcon be þam apostolum, and bædon þæt hí moston heora mihte cyðan on sumum mannum, þæt se cyning gesawe hwæder hí soðfæste wæron.

Þa hét se cyning clypian him to unbesorge men, and hét hí habban geflit wið þa drymen; and hí dydon þa, mid deofles craeftæ, þæt hí ealle wurdon adûmbode, and cwædon to þam cyninge, "Þæt ðú wite þæt we sind of þæra goda getele, we lætað hí nu sprecan, ac we gedoð þæt hí gán ne magon." Þæda hí þís gedôn hæfdon, þa cwædon hí eft, "We forgifas him nu gang, ac we doð þæt hí openum eagem naht ne geseóð." Þæda hí þís dydon, þa forhtode þæs cynges heorte, and þæs ealdormannes, and hyra frynd sæðon, þæt hí ne sceoldon þa drymen forscðun, þi-læs ðe hí þas lefunge on heora limum gebrohton. Þa gebrohte se ealdorman þa alefadan men micclum gedræhte to þam apostolum, and cwæð, "Ic hæbbe afunden þa menn þe eow wyllað læran, and teacan hú ge magon þæra drymanna scincraeft oferswiðan, swa þæt hí gescynde heonon fleoð." Þa astrehton hí ealle hí æt his fotum, biddende þæt hí þæt beháÞ mid weorcum gefylde. Þa ongunnon þa apostoli hí to lærenne, and to seccgenne hí Adam for his ofsergægedynsse wearð on deofles ðeowdome gebroht, and þæt se mildheorta God swa-ðeah forgeaf þam mannum þe hine ænne würðiað, þæt se deosol him derian ne mæg. "Nu sind ge ðurh deofi bepæhte, þæt ge gelyfað on ydelum anlicnyssum, and forlætæð eowerne Scyppend þe eow geworhte, and hí forlæt eow, and se deosol eow tawode þurh his drymen, swa swa hí wolde, forðan ðe ge ungebletode wæron. Behátað nu þæt ge wyllað þam deosolgyldum widoð, and þone soðan God, þe eow gesceop, würðian, and to
need not these earthly possessions; nor may they follow hence the dying man." The general then led the apostles with him to the king Xerxes, and recounted to him in detail what had taken place. Then were there the antesaid wizards, Zaroes and Arphaxat, and spake evilly of the apostles, and prayed that they might show their might on some men, that the king might see whether they were true.

Then the king commanded unconcerned men to be called to him, and commanded them to have a dispute with the wizards; and they did then, with the devil's craft, so that they were all struck dumb, and said to the king, "That thou mayest know that we are of the number of the good, we will now let them speak, but we will do so that they may not go." When they had done this, they said again, "We will now give them the power of going, but we will do so that with open eyes they see nothing." When they had done this, the king's heart feared, and the general's, and their friends said, that they should not despise the wizards, lest they should bring this lameness on their limbs. The general then brought the lamed men greatly afflicted to the apostles, and said, "I have found men who are willing to instruct you, and teach how ye may overcome the magic of the wizards, so that they flee hence confounded." Then they all stretched themselves at his feet, praying that he would fulfil that promise by works. The apostles then begun to teach them, and to say how Adam for his transgression was brought in the thraldom of the devil, and that, nevertheless, the merciful God has granted to those men who worship him alone, that the devil may not hurt them. "Now ye are deceived through the devil, so that ye believe in vain images, and forsake your Creator who wrought you, and he has forsaken you, and the devil has scourged you through his wizards, as he would, because ye were unblessed. Promise now that ye will renounce idols, and worship the true God who created you,
him eow gebiddan; and we mearcia eowere foran-heafdu mid Cristes rôde-tâcne, and soðlice hí ne magon siððan eow oferswyðan."

Da astrehton hí ealle hí æt þæra apostola fotum, þus cweðende, "Dóð huru ðæt hí ne magon ure tungan gehremman, ne ús alefian; and beo siððan Godes grama ofer ús, gif we æfre to hæðenum gylde buga." Da apostoli ða, æfter þísum behâte, gebletsodon þa gedrehtan men, and hí Gode betæhton; and se ealdorman hí gełedde to ðam drýmannum. ða woldon hí dón swa swa hí ær dydon, ac hí ne mihton. ða clypode án þæra manna, Zebeus gebåten, and cwað to ðam cyninge, "Eala þu cyning, þas fúlan wulta þu sceoldest awurpan of ðinum ríc, ðy-læs þe hí mid heora fylc ús ealle besmiton. Hi habbað mid him awyriende engel, mancynnnes feond, and se hæð andweald on ðam mannun ðe heora Scyppend forseód, and to deosfolgyldum bugað. Godes apostolas ðís blet-sodon mid Cristes rôde-tâcne, and efne we nu, ðurh þa blet-sunge, þas drýmen gebysmriað." Hí ealle cwædon, "Gif ge aht magon, doð nu swa swa ge gy rstan-dæg dydon."

þa drýmen ða wurdon geýrsode, and gemacodon, þurh heora scincræft, þæt him comon to creopenende fela nædðran. ða cwædon hí ealle to ðam cyninge, "La leof, hat clypigan ða Godes apostolas." Hí wurdon ða hrædllice geçigde, and gemetton ðæra drýmanna basingas mid nædðrum asfyllede. ða apostoli ða heiton ða nædðran, on Cristes naman, þæt hí sceoldon ða drýmen toslitan, and hí ðærrihte ongunnun to ceowenne heora lichaman, swa þæt hí ðotorodon swilce ðære wulfas. ða cwæð se cyning Xerxes to ðam apostolum, "Laetad hí abitan oð deað." Hí andwyrdon, "We sind asende to geçigenne mancynn fram deaðe to life, na to scufenne fram life to deaðe." ða cwædon ða apostoli to ðam nædðrum, "On Cristes naman gewitað to cowere wununge, and ateoð þæt attor út of þísum drýmum, þæt ge him ön águton." ða ongunnun ealle ða nædðran to ceowenne heora flæsc and heora blod sucan, þæt hí þæt attor út-atugon. ðaða
and pray to him; and we will mark your foreheads with the sign of Christ’s rood, and verily they will not afterwards be able to overcome you.”

They then all stretched themselves at the apostles’ feet, thus saying, “Do at least that they may not tie our tongues, nor lame us; and may the anger of God afterwards be over us, if we ever bow to an idol.” The apostles then, after this promise, blessed the afflicted men, and committed them to God; and the general led them to the wizards. Then would they do as they did before, but they could not. One of the men then, named Zebeus, cried, and said to the king, “O thou king, thou shouldst cast out these foul wights from thy kingdom, lest they defile us all with their filth. They have with them an accursed angel, a foe of mankind, and he hath power over those men that despise their Creator, and bow to idols. God’s apostles have blessed us with the sign of Christ’s rood, and, behold, we now, through that blessing, deride these wizards.” They all said, “If ye aught can, do now as ye did yesterday.”

The wizards were then exasperated, and caused, through their magic, that many serpents came creeping to them. They then all said to the king, “O Sir, command the apostles of God to be called.” They were then quickly summoned, and found the cloaks of the wizards filled with serpents. The apostles then commanded the serpents, in the name of Christ, to tear the wizards, and they straightways begun to chew their bodies, so that they howled like other wolves. Then said the king Xerxes to the apostles, “Let them be bitten to death.” They answered, “We are sent to call mankind from death to life, not to drive from life to death.” Then said the apostles to the serpents, “In the name of Christ depart to your habitation, and draw the poison out of these wizards, that ye have shed into them.” Then begun all the serpents to chew their flesh and suck their blood, that they might draw out the poison. When the serpents had departed,
pa neddren aweg-tugon, pa cwædon sa apostoli to sam drymunnun, “Ge arleasan, gehyrad þæt halige gewrit, þe ðus cwæð, Se þe oðerne wyle beswican, ðrest hie beswic hine sylfne. Þyssera neddrena geslit eow mihte to deaþe gebringan, of þe længlice geswencan; ac nu binnon ðrim dagum ge beoð þyssera wunda gehæleded; þæt ge huru eower arleasnyss geswicon, þonne ge Godes godnyssse on eow sylfum afândia. Pas ðry dagas ge beoð gedrehte, þæt eow ofþince eower gedwyld.”

Da heton sa apostoli hi aberan to heora inne, and hi ðrim dagum ne onbirigdon ætes ne wætes, ac symle hrymdon and grimetedon for ðam ormætum tintregum. Æfter ðan ðriddan dæge, þapa hi fornean wæron adydde, sa comon begen sa apostoli, and cwedon him to, “Nele se Ælmihtiga God habban genydne þeowdom. Arisað nu hale, and habbað eow ægenne cyre, to gecyrrenne fram yfele to gode, gif ge wyllað.”

Hí sa þurhwunodon on heora geleasfeaste, and ætflugon þam apostolum, swa swa hi ðær ætflugon þam godspellere Matheo, fram þæra Silhearwena ríce. Pa bæd se cyning Xerxes and his caldorman Uuarardah sa apostolas þæt hi ðær wunian sceoldon, and hi sa wunodon binnon ðære scire Babilonia, wyrcende miccle wundra, onlihtende sa blindan, and deafum hlyst forgeafon, reoflige geclænsodon, and deoflu fram wittseocum mannum afligdon. Hi hæfdon him mid fela leorningcnihta, of þam hi hâdodon ðæspreostas and diaconas, and fela circan ærærdon.

Pa wearð án þæra diacona, Euphrosinus, betögen forligres, ac sa apostoli heton lædan forð ðone diacon, and þæt cild forðberan þe ðær acenned wæs, and wæs sa ánre nihte eald. Da apostoli cwædon to ðam cilde, “We halsiað þe, on naman Hælendes Cristes, þæt ðu sprece and seceg, gif þes diacon þas unrihtwisnyssse gefremode.” Hvæt þæt cild sa getinglelice spræc, and cwæð, “Þes diacon is halig wer and cæne, and næfre his lichaman ne besmât.” Da bædon sa magas
the apostles said to the wizards, "Ye impious, hear the holy writ, which hath thus said, He who will deceive another first deceiveth himself. The bite of these serpents might bring you to death, or long afflict you; but now within three days ye shall be healed of these wounds; that ye may at least cease from your impiety, when ye prove the goodness of God on yourselves. These three days ye shall be tormented, that ye may repent of your error."

Then the apostles commanded them to be borne to their house, and for three days they tasted neither food nor drink, but continually cried and roared because of the excessive torments. After the third day, when they were almost destroyed, came both the apostles, and said to them, "The Almighty God will not have compelled service. Arise now hale, and have your own choice, to turn from evil to good, if ye will." They then persisted in their infidelity, and fled from the apostles, as they had before fled from the evangelist Matthew, from the kingdom of the Ethiopians. Then the king Xerxes and his general Warardach prayed the apostles that they would there continue, and they continued within the province of Babylon, working many wonders, enlightening the blind, and to the deaf they gave hearing, cleansed lepers, and expelled devils from wit-sick men. They had with them many disciples, from among whom they ordained mass-priests and deacons, and they raised many churches.

Then was one of the deacons, Euphrosynus, accused of fornication, but the apostles commanded the deacon to be led forth, and the child to be borne forth that there had been born, and was then one day old. The apostles said to the child, "We beseech thee, in the name of Jesus Christ, to speak and say, if this deacon has perpetrated this unrighteousness." Whereupon the child then eloquently spake, and said, "This deacon is a holy man and pure, and has never defiled his body." Then the relations prayed them to ask
Æfter ðison gelåmp þæt ¿æs cyninges mæg, Nicanor,wearð gescœten mid anre ðæ on þam cneowe æt sumon gefeohite, swa þæt nán man hi ne mihte of þam bane ateon; ac se cadiga apostol Simon, on Cristes naman, hi út-adyde, swa hraðe swa hë hi hrepode; æt seo wund wearð ðærrihte geneled, swa þæt ðær nán dol-swaþu ðæs gesyne. Ëac síððan gelåmp þæt twa hreðe deor, þe sind tigres gehátene, þær urnal, æt abiton swa hwæt swa hë gemetton. Þæ fleah þæt folc eal to þam apostolum, and hi, ðurh Godes mihte, Þa deor swa getemedon, þæt hi him fyligdon to heora inne, æt mid him unsceæðige wunodon. Þa cwædôn þa apostoli to þam folce, “Þas reðan deor gehyrsumian Godes mihte, and sind eow to gewitynsse þæt hë is Ælmihtig God, seðe eow gesceop, æt sylðe eow renas of heofenum, æt hláf of eordan, wín and æle of treowum, æt eac ðære wæstmas. Nu mynegið þas deor eow, mid sumon gemete, þæt ge nænne ðærne ne wurdion eow to Gode, buton þone ðe we bodiæ, þurh þaes naman sind þas reðan tigres betwux eow swa tame swa sceap. We sceolon nu faran to oðrum scirum, godspel bodigende, æt ðone soðan geleafan.” Þæt folc ða weop, æt bædon þæt hi ðanon ne gewendon; æt hi ða, be heora bene, feowertyne monad þær wunodon, æt folc gefullodon, æt fela wundra geworhton, æt eac ða deadan to life æreldon, æt ge-setton þær ænne bishop, Abdias geháten, seðe mid him ferde fram Judea-lande, æt se ylca gesæah þone Hælend mid his eagum. Þæt land wearð ða to geleafan awend, æt heora burh mid cyrcan afylled; æt ða apostoli ferdon, swa swa him Godes Gast gewissode, to þam twelf scirum on þam earde Persida, æt ðær feowertyne gear on heora burgum Godes geleafan bododon, mid micclum tæcnum.

Þa foresædan drymen, Zaroes æt Arfaxad, ferdon him ætforan mid heora seincæfte, þæt folc dweliende. Swa lange
who had perpetrated the fornication. The apostles answered, "It is befitting us that we deliver the innocent, and it becomes not us to denounce the guilty."

After this it befell that the king's kinsman, Nicanor, was shot with an arrow in the knee at some battle, so that no man could draw it from the bone; but the blessed apostle Simon, in the name of Christ, took it out as soon as he touched it; and the wound was straightways healed, so that no scar was there seen. It afterwards also happened that two fierce animals, which are called tigers, ran there and devoured whatsoever they found. The folk then all fled to the apostles, and they, through God's might, so tamed the animals, that they followed them to their dwelling, and continued with them harmless. Then said the apostles to the folk, "These fierce animals obey the might of God, and are to you as a witness that he is Almighty God, who created you, and gives you rains from heaven, and bread from earth, wine and oil from trees, and also other fruits. Now do these animals remind you, in some measure, that ye should honour none other as your God, but him whom we preach, through whose name these fierce tigers are among you as tame as sheep. We shall now go to other provinces, preaching the gospel and the true belief." The folk then wept, and prayed that they would not go thence; and they then, at their prayer, continued there fourteen months, and baptized the people, and wrought many wonders, and also raised the dead to life, and set there a bishop, named Abdias, who had gone with them from the land of Judea, and the same had seen Jesus with his eyes. That land then was turned to belief, and their city filled with churches; and the apostles went, as God's Spirit directed them, to the twelve provinces in the country of Persia, and there for fourteen years preached God's faith in their cities, with great miracles.

The aforesaid wizards, Zaroes and Arphaxat, went before them with their magic, misleading the people. So long they
hī wunodon on gehwilcere byrig oððæt hī geaxodon þa apostolas towearde. Hī becomon þa æt nextan to ænre heafod-byrig, Suanir gehāten, on þære wæs micel tempel and hund-seosontig hæðengyldan, þe þæs temples begymdon, and heora ælcum gesceat an pund goldes, swa oft swa man þære sunnan feorme worhte. Pa cwædon þas drýmen to þæs temples hæðengildum, "Her cumað to eow niwlice twēgen Ebreisce men, ða sind ealra goda fynd. Hī tæcað eow ðeerne ge-leafan, and to ðœrum Gode geweomað; þonne beo ge eower æhta bedæleda, and to nahte forsewene. Forsprecað hī foran to ðisum folce, þæt, Swa hraðe swa hī becumad to ðyssere byrig, gehæftad hī, and doð þæt hī to eowerum godum bugon, oððe ge sceolon sylfe forfaran." Hit gelāmp þa þæt ða apostoli becomon to þære foresædan byrig Suanir, and wunodon æt sumes mannes huse se wæs Semmeus gehāten. Efne ða on ærne-merigen comon ða hæðengildan mid ungerimum folce, and atugon ða apostolas mid þam Semmge to þære sunnan temple. Pa ongunnon ða deosflu grimetian, and cwæðan, "Hwi come ge to ðus, ðæs Liðgendoran Godes apostolas? For eowerum to-cyme we sind mid ligum forswæ- lede."

Ða stōd þære sunnan cræt mid feower horsum of golde agōten, on ðæn healfe þæs temples; on ðære healfe stōd þæs monan cræt of seolfræ agōten, and ða oxan þærto. Pa ongunnon þa hæðengildan neadian þa apostolas þæt hī sceoldon hī gebiddan to þære sunnan anlicynsse, and to þæs monan; and þa twēgen foresædan drýmen þær oferstodon. Ða betwux ðisum gesawon þa apostolas Drihten on heofenum, betwux his engla ðrynme, hī clypi glande, and sum engel him æteowode, and cwæð, "Beoð gehyrte, and geceosad eow oððe ðyssera hæðenra sæfrlican deāð, offe ge mid bylde Godes gewinnes efstað to wulder-beage eoweres martirdomes." Þa apostoli andwyrdon ðam engle ðe him to spræc, "Us is to biddenne Drihtnes mildheortynsse, þæt hē ðisum mannum miltysige, and ðus fultumige, þæt we moton to ðam wulder-
continued in every city until they learned that the apostles were about to come. They came then at last to a chief city, called Suanir, in which there was a great temple and seventy idolaters that had charge of the temple, and to each of them accrued a pound of gold, as often as the feast of the sun was held. Then said the wizards to the idolaters of the temple, "Here are come to you recently two Hebrew men, that are foes of all the gods. They will teach you another belief, and seduce you to another God; then will ye be deprived of your possessions, and despised as naught. Denounce them beforehand to this folk, saying, As soon as they come to this city, imprison them, and cause them to bow to your gods, or ye yourselves shall perish." It happened then that the apostles came to the aforesaid city of Suanir, and dwelt at the house of a man who was called Semmeus. Behold then, at early morn the idolaters came with innumerable folk, and dragged the apostles with Semmeus to the temple of the sun. Then begun the devils to howl, and say, "Why are ye come to us, ye apostles of the Living God? Because of your coming we are scorched up with flames."

There stood the chariot of the sun with four horses, cast in gold, on one side of the temple; on the other side stood the chariot of the moon cast in silver, and the oxen thereto. Then the idolaters begun to force the apostles to adore the likeness of the sun, and of the moon; and the two aforesaid wizards stood by. Then in the mean while the apostles saw the Lord in heaven, among his company of angels, calling them, and an angel appeared to them, and said, "Be of courage, and choose for yourselves either sudden death from these heathens, or that with constancy in God's warfare ye hasten to the glory-crown of your martyrdom." The apostles answered the angel that spake to them, "For us it is to pray for the Lord's mercy, that he have compassion on these men, and support us, that we may attain unto the glory-crown."
beage becumān." Ðæs word ne gehyrde nān man buton ða apostoli sylfe and se engel þe him to spræc.

Þa ongannon ða hæðengildan hi þearle þreathan, þæt hi sceoldon hi gebiddan to þære sunnan anlicyssse, and þæs monan. Þa apostoli bædon stylnisse, and cwædon, "Gehyrāð ealle: we witon þæt sunne and mona sind Godes gesceæfta, and, on heofenum scīnende, his hæsum gehyrsumiað. We bebeodað þam deoflum þe on ðisum anlicyssum sticið, þæt hi út faron, and ða anlicyssse tocwyson, þæt ge magon swa tocnawan þæt sunne and mona ne sind on ðisum anlicyssum, ac sind mid deoflum afyllede." Hi þa ealle micclum wundrodon þyssera worda, and se apostol Simon cwæð to þære sunnan anlicyssse, "Þu wyresta deofol, þísas folces hepæcend, ic þe bebeode, gewīt of þære leasan anlicyssse, and tobryt hi eall and hire cæast samod." Iudas se apostol cwæð ealswa to þæs monan anlicyssse, and þærihte eodon út, on ealles þæs folces gesiðæ, twēgen blace Silhearwan of þam anlicyssum, and hi tobræcon, and mid wānunge aweg flugon. Þwæt þa þa hæðengildan scuton endemes to þam halgum apostolum, and hi acwealdon. Ða eadigan apostoli ðancodon Gode, mid bliðum mode, þæt hi moston for his naman ðrowian. Semmeus eac, þe hi ðér underfeng, weard mid him gemartirod, forðan þe he nolde þam deofolgyldum his lāc ofrīan.

On þære tide wæs micel smyltnys on þære applican lyfte, ac God asende færllice swa micel liget þæt þæt hæðene templ tobræst fram ufweardan oð neoðeweardan; and þa twēgen drýmen wurdon mid þam lige forsæcelde, and awende to cola gelícnyssum.

Æfter þrim monðum ðises, asende se cyning Xerxes, and bereafode ealle þa hæðengildan heora æhta, and þæra apostola líc mid micclum wurðmynte to his byrig gebrohte. Hē arærde þa on þære ylcan byrig mære cyrcan ofer þæra apostola líc, him to wurðmynte. Seo cyrce wæs eahta-hyrnede, ân hund fōta and twentig fōta heah; six hund fōta and fœwertið heo wæs ymbeganges, cal of fīðerscītum marmor-
These words no man heard but the apostles themselves and the angel that spake to them.

Then begun the idolaters vehemently to urge them to adore the likeness of the sun and of the moon. The apostles then prayed for silence, and said, “Hear all: we know that sun and moon are God’s creatures, and, shining in heaven, obey his behests. We command the devils that abide in these images to come out, and to crush the image in pieces, that so ye may know that sun and moon are not in these images, but that they are filled with devils.” They all then greatly wondered at these words, and the apostle Simon said to the image of the sun, “Thou worst devil, deceiver of this people, I command thee to depart from this false image, and break it all in pieces, and its chariot with it.” Jude the apostle said the like to the image of the moon, and there straightways went out, in sight of all the folk, two black Ethiopians from the images, and brake them in pieces, and with waning flew away. Hereupon the idolaters at last shot at the holy apostles, and killed them. The blessed apostles thanked God, with cheerful mind, that for his name they might suffer. Semmeus also, who had before received them, was martyred with them, because he would not offer his gifts to the idols.

At that time there was a great serenity in the air above, but God sent suddenly such great lightning, that the heathen temple burst asunder from the upper part to the lower, and the two wizards were burnt up by the flame, and turned to the likeness of coals.

After three months from this, the king Xerxes sent, and bereaved all the idolaters of their possessions, and brought the bodies of the apostles with great honour to his city. He raised in the same city a great church over the bodies of the apostles, in honour of them. The church was eight-cornered, a hundred and twenty feet high; it was six hundred and forty feet in circuit, made all of quadrangular marble stones.
DEPOSITIO SANCTI MARTINI EPISCOPI.

MARTINUS, se wuldorfulla Godes andettere, wæs acenned of ægelborenum magum, on ðan earde þe is gehåten Pannonia, on þære byrig þe is gecweden Sabaria; and he wæs siðdan afed on Italia, þæt is, Romana rice. His fæder wæs ægelboren, ærest cempa, and siðdan cempena ealdor, on hædenscipe wunigende, and his gemæcca samod. ða gestryndon hi þone gecorenan Godes cempan, Martinum, and he mærlice geðeah. Witoldlice ðaða he þyn wintre on ylde wæs, ða árn he to cyrcan buton his freonda foresceawunge, fulluhtes biddende; and he wearð þa gecristnod, and on
The king Xerxes completed all this building within three years, and wrought the arches over with golden plates, and wrought a coffin of white silver for the bodies of the apostles, and set it in the middle of the temple with great veneration. On this day the church was hallowed in honour of God's apostles. In that place, those who believe in God obtain his benefits, through the intercession of his apostles, who on this day suffered for his name.

The bishop Abdias wrote this narrative, who had followed the apostles from the land of Judea. He wrote it in the Hebrew tongue, and his disciple Eutropus turned it afterwards into the Greek tongue, and Africanus wrote it afterwards in ten books; but this short narrative in our tongue will suffice us for the confirmation of our belief.

Let us now pray the blessed apostles, Simon and Jude, that they obtain for us the mercy of God, who liveth and reigneth for ever and ever. Amen.

NOVEMBER XI.

THE DEPOSITION OF SAINT MARTIN, BISHOP.

MARTIN, the glorious confessor of God, was born of noble parents, in the country which is named Pannonia, in the city which is called Sabaria; and he was afterwards nurtured in Italy, that is, the Roman empire. His father was of noble birth, first a soldier, and afterwards a chief of soldiers, continuing in heathenship together with his consort. They then begat the chosen soldier of God, Martin, and he eminently thrrove. To wit, when he was only ten years of age, he ran to church without the foreknowledge of his friends, praying for baptism; and he was then christened, and in a wonderful
wunderlicum gemete gecyrred, smeagende symle ymbe Godes cyrcan, and hū he on westene wunian mihte.

Pa aspráng þaes caseres gebân, þæt ðæra cempena bearn, þe forealdode væron, wurdon genamode to ðam ylcen gewinne þe heora fæderas on væron. Hwæt ða Martinus wearð ameldod frâm his ðegenum fæder, þe on his weoreum ðândode; and he wearð þa gelaehht to þam láðum gecampe, and on racenteagum gelæd, þaða hē fyftyne geara wæs. Ænne eniht hē hæfde to his ðegenum forð, ðam hē sylf ðenode swa swide swa hē him. Hē folgode þam casere ð̄rest Constantium, and sisðan Iuliane, þam wælhræowan wiðersacan, and hē on ðam folgode ealle fúlnysse forbæah, lybbende swa swa munuc, na swa modig cempa. Hē æteowode þa soðan lufe symle his geserum, and ormæte eadmodnysse mid eallum gedylde, and his efen-cempan þa hine endemes wurðodon. Hē wæs swide gesvæs eallum swincendum, and on mislicum yrmðum mannum geheolp, wædligum and wanscryddum, and nēs ðeah þa-gyft gefulled.

Pa gemette Martinus, on middes wintres cyle, ænne na-codne ðeárfan, and his nān man ne gymde, þeah þe hē mid hreame þa riddan ðæs bæde. Ða næfde Martinus nān ðing to syllenæ þam nacodan ðeárfan, þe ðær swa ðearle hrymde, buton his gewædum þe hē wel behôfode, and hæfde ðēr his ðing ðearfum gedæledæ. Hē ne mihte swa-ðeah on his mode afindan, þæt hē þone nacodon mid nahtæ ne gefrefrode, ac tócearf his basing on emtwā mid sexe, and sealede oþerne dæl þam earman wædlan, and mid þam ofcyrfe hine eft bewæfde. Pa hlogon þa cempan sume ðæs bæginges, sume eac geome-rodon swide on mode, þæt hī naht ðyllices þam ðeárfan ne gebudon, þaða hī edelicor hine mihton scrydan. On ðærere ylcan nihte æteowode Crist hine sylfne Martine on swesne, mid ðam baisingæ gescrydense, and het hine sceawian gif hē þa sylene oncneowe; and se Hælend sona his englum þūs sǣde, “Martinus me bewæfde efne mid ðynosere wæde, þeah þe hē ungefullod gyt farende sy.” Martinus þa fægnode þære
degree converted, constantly meditating on God's church, and how he might dwell in the wilderness.

Then came forth the emperor's edict, that the children of those soldiers that were grown old, should be nominated to the same warfare in which their fathers were. Whereupon Martin was denounced by his own father, who felt envy at his works; and he was seized for the hateful strife, and led in chains, when he was fifteen years old. He had one youth constantly for his services, whom he himself served as much as the other did him. He followed first the emperor Constantius, and afterwards Julian, the bloodthirsty apostate, and in that service he eschewed all foulness, living as a monk, not as an insolent soldier. He ever manifested true love for his companions, and boundless humility with all patience, and his fellow-soldiers at last honoured him. He was very kind to all afflicted, and helped men under divers miseries, the poor and ill-clothed, and, nevertheless, was not yet baptized.

Then Martin, in midwinter's chill, met a blind pauper, and no man heeded him, though he with cry prayed the horsemen therefore. Martin had nothing to give to the naked pauper, who there so vehemently cried, save his garments, which he well needed, for he had before distributed his property to the poor. He could, nevertheless, not find in his heart not to comfort the naked with something, but cut his cloak in two with a sword, and gave one part to the poor beggar, and clad himself again with the segment. Some of the soldiers thereupon laughed at the cloak, but some grieved much in spirit that they had offered nothing of the like to the pauper, when they might more easily have clothed him. On the same night Christ appeared to Martin in a dream, clad with the cloak, and bade him look whether he recognised the gift; and Jesus forthwith said to his angels thus, "Behold, Martin clothed me with this garment, though he be yet going unbaptized." Martin then
faegeran gesih'de, and wear' da gefullod forhra'de on Criste, 
' da da he on ylde eahtatyne geara wæs.

Æfter sisum gelâmp, on ðære leode gewinn, pæt Iulianus se casere gecwæd to gefeohte, and dælde his cempum cyne-
lice sylene, and hí on ðam gewinne werlice ongunnon. ða
nolde Martinus genímán his gife, ne on ðam gefeohte his
handa afylan, ac cwæd pæt hê wolde Criste ðeowian on gast-
licum gecamipe æfter his cristendome. ða cwæd se wæl-
hreowa pæt hê wære aþyrfte for ðan toweardan gefeohte, na
for Criste eawfæst. ða andwyrde Martinus unforht ðam
casere, "Ic wille ðurhgan orsorh ðone here, mid rôde-tâcne
gewæpnod, na mid readum scylde, oððe mid hêsegum helme,
oþðe heardre byran." ða het se hæðena cyning healdan
Martinum, pæt hê wurde aworpen ungewæpnod ðam here.
ða nolde se Hælend his ðegen forlætan, ac gesibbode pæt
folc ðona ðæs on merien, pæt hí to ðæs caseres cyne-gyrde
gebugon.

Hwæt ða Martinus ðone wælhlreowan forlet, and beah to
Hiliarium, ðam gelæredan bíscope, seðe ða on worulde wuldor-
ful wæs gehæfd, scînende swa swa tungel on sodre lâre, mid
ðam hê wunode on weligre lâre to lângum fyrste, oðþæt hê
his frynd geneosode on fyrlenum carde; wolde hí feondum
ætbredan ðurh halwendum fulluhte, ðe ða gýt hæðene wuno-
don. ðaða hê com to munton, ða gemetton hine sceadan,
and heora án hine slôh mid æxe on his heafod. He wearð ða
gebunden and heora ánnum betæht. ða befrán se sceâða ðe
hine on-sundron heold, hwæt hê manna wære, oððe wære
ofdræd? Martinus him to cwæd, pæt hê cristen wære, and
on callum his life næfre swa orsorh. Begánn ða to seegenne
ðam sceadan geleafan, and mid bólicere lâre hine lêran on-
gam. Hwæt ða se sceâða sona gelyfde on ðone Lifigendan
God, and tolysde ða bendas his halwendan lârcowes, and him
swa filigde, on eawfæstum ðeawum siððan á lybbende.

Æfter sisum gemette Martinus ðone deofol, se axode ard-
rejoiced at the fair vision, and was then speedily baptized in Christ, when he was eighteen years of age.

After this it happened, in the civil war, that the emperor Julian gave order for a battle, and distributed a royal donation to his soldiers, and they conducted themselves manfully in that conflict. But Martin would not take his gift, nor defile his hand in the battle, but said that he would serve Christ in ghostly warfare after his christianity. Then the tyrant said that he was afraid because of the battle at hand, not pious for Christ. Martin then boldly answered the emperor, "I will fearlessly go through the host, armed with the sign of the rood, not with red shield or with heavy helm, or hard corselet." Then the heathen king commanded Martin to be held, that he might be cast unarmed amid the army. But Jesus would not forsake his servant, but reconciled the folk forthwith on the morrow, so that they submitted to the emperor's sceptre.

Hereupon Martin left the cruel tyrant, and betook himself to Hilary, the learned bishop, who was then gloriously exalted in the world, shining as a star with true learning, with whom he abode, engaged in rich lore, for a long time, until he visited his friends in a distant country; he would withdraw them from the foes, by salutary baptism, who yet continued heathens. When he came to the mountains, robbers met him, and one of them struck him with an axe on his head. He was then bound and committed to one of them. Then the robber, who held him apart, asked him who he was, or whether he was afraid? Martin said to him, that he was a christian, and in all his life never so void of apprehension. He began then to announce the faith to the robber, and undertook to teach him with book learning. Whereupon the robber forthwith believed in the Living God, and loosed the bonds of his salutary teacher, and so followed him, living ever after in pious courses.

After this Martin met the devil, who immediately asked
lice hwider he siðode, sæde þæt he wolde his widerwinna beòn on eallum his færelde, swa hwider swa he ferde. Þa andwyrde se halga sona þan deofle, “Ne ondraede ic ðe; Drihten is min gefylsta;” and se sceocca fordwán of his ge-sihðæ. Martinus ða siððan siðode to his magum, and awende his moder of mánfullum hæðenscipe, and manega hire to-eacan eac to Gode gebigde, þeah ðe se fæder ðæna hæðen-gilda wunode. Be ðam we magon tocnawan þæt gehwilce geðedeð to heofenan rice, þeah ðe heora frynd losian, þæða se mæra wer swa micclum geðeah, and his fæder forwearð on fulum hæðenscipe.

On ðam timan asprâng Arrianes gedwyld wide geond eordan, þam Martinus wiðfeæht, oðþæt he forwel oft yfele wearð geswenc. Hé ðygde unlybben eac on his mete, ac hé ða frecednyssæ þæs færlican attres mid gebedum afligde, þurh fultum Drihtnes. ða cyrde Martinus ongean to Hilarium, swa swa he mid wópe hine georne bæd, þæt he æfter þam side hine gesecan sceolde. Hilarius ða eft mid estfullum mode hine underfeng, fagen his cymes, and Martinus siððan him mynster arærde, buton ðære byrig, mid munuclicere on-bryrdnyssæ.

Æfter ðisum geðedeðde sum hæðen wer him to, and se binnon feawum dagum swa færlice swealt, þæt he on fulluhte underfângen næs, forðan ðe Martinus ða on neawiste næs, ac com þa to huse hearde gedrefed, and hine sylfne astrehte sona ofer ðone deadan, Drihten biddende þæt he him lif sealde. And he wearð ða ge-edceducod æfter lyttum fyrste, and sona gefullod, gesundful leofode to manegum gearum, and gewisslice sæde, þæt he ware gelæd to leohhtlesre stowe, and swærlice geswencet on sweartum witum. ða comon þær fleogende twégen fægre englas, and hine gelæddon ongean to life, for Martines benc, swa swa he bæd æt Gode.

Sum ungesceawis man hine sylfne aheng, þæt he fotum span, and his færh færlet. þæt wearð ða mid wópe þam halgan were gecydd, and hé genealæhte þam liflesan men-
him whither he was journeying, saying that he would be his adversary in all his course, whithersoever he went. Then the saint straightways answered the devil, "I dread thee not; the Lord is my stay;" and Satan then vanished from his sight. Martin afterwards journeyed to his parents, and turned his mother from sinful heathenship, and many besides her inclined to God, though his father alone continued an idolater. By this we may know that any may thrive to the kingdom of heaven, though their friends perish, when this great man so greatly thrèove, and his father perished in foul heathenship.

At that time the heresy of Arius sprang up widely over the earth, against which Martin fought, until he very often was evilly afflicted. He received poison also in his meat, but he with prayers drove away the peril of the sudden venom, through the Lord's aid. Martin then returned to Hilary, as he had earnestly with weeping prayed him, that after his journey he would seek him. Hilary then with devoted spirit received him, joyful at his coming, and Martin afterwards raised himself a mynster, without the city, with monastic impulse.

After this a certain heathen man attached himself to him, and he within a few days died so suddenly, that he was not received in baptism, because Martin was not then at hand, but came to the house sorely afflicted, and forthwith stretched himself over the dead, praying the Lord that he would give him life. And he was then after a little space requickened, and forthwith baptized, lived prosperous for many years, and, moreover, said, that he had been led to a lightless place, and heavily afflicted with dire torments. Then there came flying two fair angels, and led him again to life, at the supplication of Martin, as he had prayed of God.

Some irrational man hanged himself, so that he span with his feet, and his life forsook. That was then with weeping announced to the holy man, and he approached the lifeless
and hine unwurðne of deāde arærde, þurh his þingræðene wið þone sógan God.

Pæt Turonisce folc hine ða geceas him to leod-biscope, ðeah ðe hē længe widcwæde, and of mynstere nolde nāwar beōn gemet, oðþæt sum fænne hī facenlice hwode sāllice sceoce, and asende wið hīs. Þa ferde Martinius, and þæt folc his cepte, and hine gelæhton, swa swa hī ðēr geleornodon, cælle clypigende mid ðāne stemne, pæt Martinus wære wyrdē þæs hādes, and þæt folc gesælig ðurh swīlcne biscop. Hē wearð ða gehalgod, swa swa hī cælle gecuron, and ðone hād geheold, mid soðre eadmôdnyssé, on ðære ylcan ánrædnyssé þe hē ðēr on leofode. Hē heold his ðceawas, swa swa healic biscop, and his munelice ingehyd swa-þeah betwux mānnum. Hē arærde him munuc-lif on micelre digelnyssé, twā mila fram ðære ceastre Turoniscre ðeode. Pæt mynster hē gelö-gode mid wellybbendum mānnum, þæt wæron hund-eahtātig muneca, þe hīn anmōdllice gehyrdon, and hīn eallum wæron hēora ðing gemæne, æfter regollicere gesetnyssé; ne hī naht synderlices nǣfdon. Nās hēora nānum alyfed on ðam lifa ænig craeft buton halgum gehendum and heora gewritum. Seo yld hī gebæd, and seo iuguð wrāt. Symle hī sædon ætsomne to gereorde; nās þær wines drenc buton wanhalum mānnum. Hēora forwel fela wæron mid wāces olfendes hērum to līc gescrydde, and þær lāðode softnys. Of ðam mynstre gedugon æðele biscope, þurh Martines lāre, gehwilcum leodum.

Þær wāes ða gehæfd gehende ðære byrīg swīlcne halig stow, mid healicum gedwylde, and weofod geset mid micclum wurðmynte, swīlcne ðær gereste sum halig cyðere. Þa befrān Martinus æt þam mæsseproustum ðæs martires nāman þe hī swa micclum wurðodon. Ða nyste hēora nān his nāman to secgenne, ne on hwaes timan hē ðrowunge underhnige. Hwæt ða se biscope mid his gebroðrum serde to ðære ylcan stowe, and þone Ælmnihtigan bæd, þæt hē geswutelode, mid soðre gebicnunge, hwæne ðær swa māne þæt mennisc
man, and raised him unworthy from death, through his intercession with the true God.

The people of Tours then chose him for their diocesan bishop, though he long refused, and would be found nowhere out of the mynster, until some woman guilefully feigned herself sorely sick, and sent to him. Then Martin went, and the folk kept watch on him, and seized him, as they had before been instructed, all crying with one voice, that Martin was worthy of the dignity, and the people happy in such a bishop. He was then hallowed, as they all had chosen, and held that dignity, with true humility, in the same steadfast course in which he before had lived. He observed his duties, as an exalted bishop, and, at the same time, his monastic strictness among men. He raised for himself a monastery in great retirement, two miles from the city of the Turonian people. That mynster he established with men of good life, namely, with eighty monks, who unanimously obeyed him, and to them all their things were in common, according to regular institution; nor had they aught separate. To none of them in the monastery was allowed any craft but holy prayers and their writings. The aged prayed, and the youthful wrote. They always sat together at refectio; there was no wine-drink but for infirm men. Very many of them were clothed with poor camel's hair next their bodies, and softness was there loathed. From that mynster flourished forth noble bishops, through Martin's instruction, to many people.

There was at that time near the city a place highly esteemed as holy, through profound error, and an altar set up with great honour, as if there rested some holy martyr. Martin then inquired of the mass-priests the name of the martyr whom they so greatly honoured. But none of them could tell his name, nor in whose time he had undergone his passion. Hereupon the bishop with his brothers went to the same place, and prayed the Almighty that he would by a true sign make manifest whom there so greatly the people
wurðode. Þa wearð þær æteowod án atelic sceadu, on
sweartum hīwe, and sæde þæt hē wære for stale ofslegen, na
for sóðum geleafan, and wunode on wite mid wælreawum
sceadum, for his māndædum, na mid Drihtnes cyðerum. Ða
towende se bispoc þæt weofod sona, and þa dwollican socne
mid-ealle adwæsecte.

Hit gelāmp eac swilce, on oðrum timan, þæt anre wydewan
sunu wearð to deaðe gebroht, and hrædlice gewæt fram
woruldlícum rícum; and se halga Martinus for hine gebæd
on ðæs folces gesihðe; and hē sona arás to ðam lænan life
de hē ðær forlet. Þurh ðam tācne gelyfdon of ðære leode
gehwilce on þone Lifigendan God, þe hine to life arærde. On
ðære ylcan byrig hē gehælde án mæden, mid halwendum
smyrelse gehalgodes eles, þæt ðe fram cil dhāde symle ðær
dumb wæs. Hē ferde eft siððan embe sumere neode, þa
ofseah hē feorran ða hæðenan ferian án lic to eordan mid
anþræcum gehlyde, and hē ealle gefæstnode heora fēt to
eordan, on ðære stowe þe hī steppende wæron, mid his
strāngan bene, swilce mid bende. Hī tyrndon mid bodige,
gebīgedum sceancum, and heora fōtwylmas awendan ne
mihton, oðþæt se halga hī eft alysde, and lēt hī forðgān for
hīs gūdnysse.

Se halga towærp eac sum hæðengyl, and wolde aheawan
ænne heahne þīnbeam, se wæs ðær gehalgod þam hæðenum
godum. Ða noldon ða hæðenan þam halgan geðafian þæt
hē swa halig treow æfre hynan sceolde; cwæð þeah heora ðan,
þæt hē hit underfenge feallende to foldan, and hī hit forcurfon,
gif hē on God truwode þurh trumne geleafan. Þa gefæfode
Martinus þæt mid gebylde, and wearð gebunden under ðam
beame geset, ðider þē hē bigde mid healicum bōgum, and
næs him nān wēn þæt hē ahwār wende, buton to ðam halgan,
swa swa hē ahylð wæs. Hwæt ða ða hæðenan aheowon þæt
treow mid ormætre blisse, þæt hit brastiende sāh to ðam
halgan were, hetelice swíde. Þa worhte hē ongean ðam
hreosendum treowe þēs Hælendes rōde-tācn, and hit ðærrihte
honoured. There appeared then a horrid shade with swart aspect, and said that he had been put to death for theft, not for true belief, and continued in torment with bloodthirsty robbers, for his wicked deeds, not with the Lord's martyrs. The bishop then forthwith overthrew the altar, and totally suppressed the false sanctuary.

It happened also, at another time, that a widow's son was brought to death, and suddenly departed from worldly realms; and the holy Martin prayed for him in sight of the people; and he forthwith arose to the poor life that he had before left. Through this miracle all of that people believed in the Living God, who had raised him to life. In the same city he healed a maiden, with the salutary unction of holy oil, that had always before been dumb from childhood. He was going afterwards about some need, when from afar he perceived the heathens bearing a corpse to the earth with a horrible clamour, and he fastened all their feet to the earth, on the place where they were walking, with his strong prayer, as it were with a bond. They turned with body, with bended legs, and could not move their foot-soles, until the holy man again loosed them, and let them go on, through his goodness.

The saint also overthrew an idol, and would hew down a high pine tree, which had before been hallowed to the heathen gods. Then the heathens would not allow the saint that he should ever destroy so holy a tree; though one of them said, that he should receive it as it fell to earth, and they would cut it down, if he trusted in God with firm belief. Martin then consented to that with boldness, and was set bound under the tree, where it bent with its high boughs, and they had no expectation that it would turn anywhere, save to the holy man, as it was inclined. Whereupon the heathen hewed the tree with boundless delight, so that it sank crackling towards the holy man, very violently. Then made he towards the falling tree the sign of the Saviour's rood, and it straightways
ætstød, wende échange, and hreas underbæc, and fornean offeoll échange hit ær forcurfon. Æa awurpon échange sona heora gedwyld, and to heora Scyppende sæmtinges gebugon mid micclum geleasæt, þurh Martines lære.

Eft he ontende sum heæðen templ: þa gewende se ligg, Æurh þæs windes blæd, to sumes mannes huse, se þær gehende stød; ac Martinus astāh on þam sticelan hrofe, and sette hine sylfne ongean þam swegenden lige, and þe sona ðæow ðwyres wido þæs windes, mid micclum gewinne, for þæs wases mihte; and ðæs -exclusive geholpen þam unscyldigum huse. Gelôme he towearp gehæræ heæðengyl. Æa wolde he æne ans eald hús tocwysan, þe ðæs mid gedwylder deoflum gehalgod; ac mennisce handa hit ne mihton towurpan, for þam fæstum gefege þæs feondlican temples. Æa comon ðær fleogende færlige englas of healicre heofenan, and hi þæt hús towurpon, þurh gastliche cæft, þam gōdan to blisse.

Sum heæðen man wolde hine acwellan mid atōgenum swurde, and se halga aleat, and astrehte his swuran under þam scinendan brande. Æa feoll se cwellere afyrht underbæc, ærleas of þæt, and échange baed forgifenysse, geecnæwe his mānes to þam mæran were. Eac sun oðer ærleas hine wolde sleān on his halgan heafde mid heardum isene, ac þæt wæpen wānd aweg mid þam slege of þæs reðan handum, þe hine hynan wolde. Sum mæden he gehælde mid gehalgodum ele, þæt se længlice læg on leger-bedde seoc, toslopen on limum, samecucu geduht, and arās échange gesund ful leofode, and his hlasord beah mid geleasæt to God mid eallum his hirede, þe ærðan heæðen wæs. Martinus eac com to anes mannes huse, his cnapa wæs awed wunderlice Æurh deofol, and ærn him togeanes mid gyniendum muðe. Æa bestāng se halga his hand him on mūð, het hine ceowan.
stood still, turned then again, and fell backwards, and nearly fell on those that had before cut it down. The heathens then forthwith renounced their error, and immediately turned to their Creator, with great faith, through Martin's instruction.

He afterwards set fire to a heathen temple: then the flame, through the wind's blast, turned to a man's house, which was there standing near; but Martin ascended the steep roof, and set himself against the resounding flame, and it forthwith turned in a contrary direction against the wind, with great strife, because of the wind's might; and the harmless house was then saved. He frequently overthrew idols in many places. He would then alone destroy an old house that was erroneously hallowed to devils; but human hands might not overthrow it, because of the firm construction of the hostile temple. Then suddenly came there angels flying from high heaven, and they overthrew the house, through ghostly craft, to the joy of the good man.

A certain heathen man would kill him with a drawn sword, and the saint stooped down, and stretched out his neck under the shining brand. Then fell the murderer affrighted back, impious till then, and prayed for forgiveness, acknowledging his crime to the exalted man. Some other impious man also would strike him on his holy head with hard iron, but the weapon turned away with the stroke out of the hand of the fierce ruffian who would destroy him. With hallowed oil he healed a maiden that had lain long in bed sick, powerless in her limbs, regarded as half-dead, and she arose whole in sight of the people. There was a heathen thane named Tetradius. One of his servants became violently mad; then Martin set his hand upon him, and the fiend flew affrighted from the saint, and the servant afterwards lived sound, and his master turned with belief to God, with all his household, who had before been a heathen. Martin also came to a man's house, whose boy was wonderfully maddened by the devil, and ran towards him with yawning mouth. The saint then put his
mid scearpum toðum his liðegan ſingras, gif him alyfed wære. Se wōda þa awende aweg his ceaſlas fram þære halgan handa, swilce fram hátum isene, and se awyrgeda gast gewāt of þam men út þurh his gesceapu, mid sceandlicum ðleane. Martinus gelacnode mid ænliſium cosse ænne heofolinne mannan fram his micclum code, and fram atelicum hīwe his unsmeðan līces. Manega eac wurdon mettrume gehælede þurh his reaes hrepunge, swa swa hit geraed is. Sumes gerefan dohtor hē ahredde fram fefore þurh his ærend-gewrit, þe heo adlig underſeng. Eft æt sumum sæle ætſlād se halga wer on ðam healicum gradum æt þam halgum weofode, swa þæt hē fornean eal wearð tocwyxed; ac on þære nihte hine gelacnode God, ðurh his halgan engel, to ansundre hāle.

Oft hine geneosodon englas of heosenum, and cuðlice to spræcon, for his clænan lif. Seo halige Maria eac swilce gecom to ðam halgan were, on sumere tide, mid twām apostolum, Petre and Paule, mid twām mædenum, Tecla and Agna, and mid hire geneosunge hine gearwyr̄de, and micclum geheyrte þurh hire andwerdnysse. Eac se halga bispoc geeseah gelōme þa awyrigedan deoflu mid mislicum gedwymorum. Hē nateshwōn ne onred heora deofellican hīw, ne hē nās bepǣht þurh heora leasungum. Hwīlon com se deofol, on anre digelnysse, mid purpuran gescryd, and mid helme geglengd, to ðam halgan were, þær hē hine gebead, and cwǣð, þæt hē wære witoldlice se Hælend. Pa beseah Martinus wið þaes sceoccan leocht, gemydung on mode hū se Metoda Drihten cwǣð on his godspelle be his godcundan to-cyme, and cwǣð to ðam leasan mid gelæredum muðe, “Ne sæde ure Hælend þæt hē swa wolde beon mid purpuran gehiwód, ofbe mid helme scīnende, þonne hē eft come mid engla Ȝrymme.” Da fordwān se deofol dreorig him fram, and sco stow þa stāc mid ormætum stence, æfter andwerdnysse þaes egeslican gastes.

Martinus se halga sceān on witegunge, and mannum witegode manega towearde Ȝing, þe wæron gefyﬄede swa swa hē
hand on his mouth, bidding him gnaw with sharp teeth his flexile fingers, if it were him allowed. The maniac then turned away his jaws from the saint's hand, as from hot iron, and the accursed spirit departed from the man out through his genitals, with shameful flight. Martin cured, with a single kiss, a leprous man of his great distemper, and of the horrid aspect of his unsmooth body. Many infirm were also healed through the touch of his garment, as it is read. A certain count's daughter he relieved from a fever through his written message, which she received while sick. Again, on a time, the holy man slid on the steps at the holy altar, so that he was almost all bruised; but in the night God restored him, through his holy angel, to sound health.

Angels from heaven often visited him, and familiarly spake with him, because of his pure life. The holy Mary also came at one time to the holy man, with the two apostles, Peter and Paul, with two maidens, Thecla and Agnes, and with their visitation honoured, and by their presence greatly cheered him. The holy bishop, moreover, frequently saw the accursed devils with divers illusions. He dreaded not at all their devilish aspect, nor was he deceived by their leasings. Once the devil came, in a secret place, clothed with purple, and with a crown adorned, to the holy man, where he was praying, and said that he verily was Jesus. Martin then looked on the fiend's splendour, mindful in mind how the Creator Lord said in his gospel of his divine advent, and he said to the false one with learned mouth, "Our Saviour said not that he would be so habited in purple, or with crown shining, when he should come again with a host of angels."

Then the devil vanished from him sad, and the place stank with an exceedingly great stench, after the presence of the terrific spirit.

The holy Martin shone in prophecy, and prophesied to men many things to come, that were fulfilled so as he had
foresæde. Hwilon æt his mæssan, men gesawon seinan færlice æt his hlolle swilce fyren clywen, swa þæt se scinnenda łig his locc up-ateah. Hé wolde geneosian sumne adligne mannan, æt sumon sæle, se hatte Euantius, ac hé wearð gehæled, ēr se halga come into his huse, þurh þæs Hælendes gife. þa wæs ðær án cnapa geættrod þurh næd-dran, swíðe toswollen þurh þæs wyrmes slege, unwene his lifes, ac he wearð ahred, þurh Martines hreppunge, fram ðam reðan attende.  

Se eadmoda bispoc, þe we ymbe sprecað, wæs swíðe ge-dýldig wið þwyrum mannum, and him ne eglede heora hosp-spræc, ac forbær bliðelice, þeah ðe him man bysmor cwæde. Hé nolde olæcan ænigum rican mid geswæsum wordum, ne eac sóð forswuian. Gif him ænig heafod-man hwilces þinges forwynde, þonne wende hé to Gode mid gewunelicum gæbedum, and him sona getiðode his Scyppendes ðæfæstnys þæs þe se woruld-rica him forwynde on ðær.  

Hit gelámp hwílon þæt an wód man gesæt þær ðær se eadiga wer hine ðær gereste, and hé wearð gewittig ðurh þæs weres geearnungum, þe on ðær þæt setl swa gebletسود. Menn hé gehælde fram mislicum coðum, and eac swilce nytenum læcedom forgeaf, ahredde fram wódynsse, and héð faran aweg to þære cowode þe hi of-adwelodon. Swa micel mildheortnys wæs on Martine, þæt hé hét hwílon ða hundas ættándan, þe urnon on ðam ræse, deorum getenge, and ahrede ða deor fram andwerdum deaðe. Sum earm wif wæs eallunge geswencet þurh blodes gyte, and heo ongann hreppan þæs halgan gewædu, and wearð sona hál.  

Ne mage we awritan ealle his wundra on ðisum scortan cwýde, mid coðum gereorde, ac we wyllað secgan hú se soðfæsta gewáþ.
foretold. Once at his mass, men saw suddenly shining on his crown as it were a fiery circlet, so that the shining flame drew up his locks. He would visit a sick man, at a certain time, who was called Evantius, but he was healed before the saint came into his house, through the grace of Jesus. There was there a boy poisoned by an adder, greatly swollen from the worm's stroke, hopeless of his life, but he was saved, by the touch of Martin, from the cruel venom.

The lowly bishop, of whom we speak, was very patient towards perverse men, and their contumely vexed him not, but he kindly bore it, though any one spake to him words of insult. He would not flatter any powerful man with sweet words, nor silently suppress truth. If any chief man denied him anything, then he would turn to God with his wonted prayers, and his Creator's kindness forthwith granted him that which the worldly chief had before denied him.

It happened once that an insane man sat where the blessed man had previously rested, and he became sane through the man's merits, who had before so blessed that seat. He healed men of divers maladies, and also gave medicine to animals, saved them from madness, and bade them go away to the herd from which they had strayed. So great compassion was in Martin, that he once commanded the hounds to stop that were running at full speed, pressing closely on the deer, and saved the deer from present death. A poor woman was greatly afflicted by a flow of blood, and she began to touch the saint's garments, and became forthwith whole.

We cannot write down all his miracles in this short discourse, with familiar language, but we will say how the righteous man departed.
MARTINUS se eadiga wiste his geendunge gefyrn är hē ferde fram eallum freecednyssum ðīses lænan līfes to his leofan Drihtne; and hē cydde his forðsið sumum hīs gebroðrum.

Pa wær on ðam tiinan ungeðwære preostas on ēnum hīs mynstra; ða hē wolde sibbian ēr hīs forðsiðe, and ðīder siðode. Dā geseah hē swymman scealfran on flode, and gelōme doppettan adūne to grunde, ehtende ðearle þære ēa fixa. Pa cwǣð se halga wer to his geferan, "Pas fugelas habbað feonda gelicnyssë, ðe gehwilce menn unwære be-swīcăð, and graedelice gripað to grimre helle." Dā hēt Martinus ða mǣðleasan fugelas ðæs fīxnōdes geswīcan, and to westene siðian; and ða scealfran gewiton aweg to holte, ealle endemes, and ða ēa forleton, he Martines hæse, ðæs mæran weres. Æfter ðīsim becom se bispoc to ðam mynstre, and ða ungeðwæran preostas ðreade for gyltum, and on sibbe gebrohte mid geswæse lære.

Dā weard hē geuntrumod eallum lymum, and sēde hīs gyngrum ðæt hē sceolde gewitan. Pa wurdon hī ealle endemes astyrede, and mid micelre heofunge hīne befrinon, "Hwī forlætst þu, seder, ðīne foster-cīld, oppe hwām betēhst ðu ūs nu forlætene? Sōðlice becumāð ungesewenlice wulfas to ðīnre eowode, and hwā bewerāð hī? We witon ðæt ðu gewilnast to ðam wuldorfullan Drihtne, ac þe sind gehelādene ðīne meda gewisse. Gemiltsa ūs swīðor, and swa gūt ne forlæt." Martinus ða wende mid ðīsim wordum to Gode, "Ne wiðcweðe ic, Drihten, to deorfenne gūt, gif ic nyd-behefe eom gūt ðīnum folce; ne ic ne belādige gūt me for ylde: beo ūin willa ā, weroda Drihten!" Æfter ðīsim gebede, hē abād on ðam legere ane feawa dagas, mid fefore gewæht, þurh wacolon gebedum, on flore liegende, bestreowod mid axum, on stiōre hēran, ūp-ahāfenum eagum and handum
THE blessed Martin knew of his end long before he went from all the perils of this miserable life to his dear Lord; and he announced his departure to some of his brothers.

There were at that time discordant priests in one of his mysters; these he would reconcile before his decease, and thither journeyed. He then saw some plungeons swimming on the flood, and frequently dipping down to the bottom, eagerly pursuing the fishes of the river. Then said the holy man to his companion, "These birds have a likeness to the fiends, that deceive some unwary men, and greedily snatch them to the grim hell." Thereupon Martin commanded the speechless birds to cease from fishing, and journey to the wilderness; and the plungeons all at length went away to the wood, and left the river, at the command of Martin, that great man. After this the bishop came to the mynster, and rebuked the discordant priests for their sins, and brought them in peace with kind advice.

He then became enfeebled in all his limbs, and said to his disciples that he should depart. Thereupon they were at length disquieted, and with great lamenting asked him, "Why, father, dost thou forsake thy foster-children, or to whom wilt thou commit us now forsaken? For invisible wolves will come to thy flock, and who will defend it? We know that thou longest for the glorious Lord, but to thee thy certain meeds are reserved. Rather have pity on us, and leave us so not yet." Martin then turned to God with these words, "I refuse not, Lord, still to labour, if I am yet needful to thy people; nor will I yet excuse myself on account of age: be thy will for ever, Lord of hosts!" After this prayer, he awaited in sickness a few days, by fever weakened, in watchful prayer, on the floor lying, bestrewed with ashes, in stiff haircloth, with eyes and hands uplifted to heaven, and
to heofenum, and ne geswæc his gebeda ọọpæt hé sawlode. Hé gesæah þone deofol stàndan swiðe gehende, and hine orsorhlice axian ongann: "Þu wælhtreowewe nyten, to hwí stentst ða þus gehende? Ne gemetst þu on me aht wihtniendlices; me soðlice underfæð se heahfaeder Abraham into his wununge on ecere wynne." Æfter ðisum worde, gewæt seo sawul of þam geswenctan lichaman sono to Gode.

Hwæt ða gehyrðon gehwilce on life halige englas singan on his forðside, blíde on heofenum, þæs halgan to-cymes. His lic wearð gesewen sono on wuldre, beorhtre ðonne glæs, hwíttre ðonne meoloc, and his andwîla seeån swiðor ðonne leoth, þa iü gewuldrod to þam towardan æriste. Hund-eahtatig geara hé wæs on his life, ðaða hé of worulde gewæt to heofenum. Eala, hwilc heofung holdra and geleafflur! hlude ða swegde and swiðost ðæra muneca and mynecena wôp, on Martines deaðe.

Is eac to gehyrenne hú ða leoda wunnnon ymbe þæs halgan lic him betwynan þearle. Seo burhwaru wolde, ðe hé on biscop wæs, ðæt sind Turonisce, þone halgan geniman, and Pictauienscisce þearle wiðcwædon; woldon habban ðone ylcan þe hi ær aléndon to ðam biscopdome of heora burhsfiræ, cwædon þæt þe wære heora munuc æt fruman, and woldon hine habban huru swa deadne. Betwux ðisum gewinne wearð se dæg geendod, and butu ða burhwaru besæton ðone halgan. Þa on middere nihte gewurdon on slaep Pictauienscisce be-pæhte for swiðe, þæt of ealre þære menigu án man ne wacode. Hwæt ða Turonisce þone halgan gelæhton, and to scipe bærôn, mid swiðlicere blisse, and mid gastlicum sange þone sanct ferodon to ðære ylcan byrig þe hé on biscop wæs. Ða wurdon ða ofre awrehte mid þam sange, and gecyrdon him hám, hearde ofsceamode.

On ðisum dæge gewæt se halga wer to Gode, nærlice of worulde, mid micclum wundrum geglenecged. Uton hine biddan þæt hé ús þingige to þam Lifigendan Gode, ðe hé on life geewénnde. Sy þam á wuldor on ecere worulde, ðe leofað and rixað, þurh hine sylfne, God. Amen.
ceased not his prayers until he expired. He saw the devil standing very near at hand, and began fearlessly to ask him: "Thou bloodthirsty beast, why standest thou thus at hand? Thou wilt not find in me aught that is punishable; but me will the patriarch Abraham receive into his dwelling in eternal joy." After these words, the soul forthwith departed from its afflicted body to God.

Thereupon certain persons living heard holy angels singing at his departure blithely in heaven, for the saint's coming. His corpse forthwith appeared in glory, brighter than glass, whiter than milk, and his face shone more than light, then already glorified for the future resurrection. Eighty years he was of age, when he departed from the world to heaven. Alas, what lament of the true and faithful! loudly sounded and above all the wail of the monks and mynchens, at Martin's death.

It must also be heard how violently the people contended between them for the saint's body. The dwellers of the city of which he was bishop, that is, the Turonians, would take the saint, and the Poitevins vehemently resisted; they would have the same whom they had before lent, for the episcopal dignity, from their province, saying that he had originally been their monk, and that at any rate they would have him dead. During this contest the day was ended, and the citizens of both places sat by the saint. Then at midnight the Poitevins were too much deceived by sleep, so that of all the multitude not one man watched. Whereupon the Turonians seized the holy body, and bore him to a ship, with excessive joy, and with ghostly song conveyed the saint to the same city of which he had been bishop. Then were the others roused by the song, and returned home cruelly ashamed.

On this day the holy man departed to God, gloriously from the world, with great miracles adorned. Let us pray to him that he intercede for us to the Living God, to whom he in life was pleasing. To whom be glory to all eternity, who liveth and reigneth, through himself, God. Amen.
EXCUSATIO DICTANTIS.

FELA fægere godspel we forlætad on ðisum gedihte: ða mæg awendan seðe wile. Ne durre we ðas bóc na miccle swidor gelengan, ði-læs ðe heo ungemetegod sy, and mannum ædryt þurh hire micelnyssse astyrige. We willad swa-seah gyt ane seawa cwýdas on ðissere bóc geendebyrdian gemænlice be apostolum and martirum, andeterum and halgum fæmnum, þam Hælende to lọfe.

Thomes ñrowunge we forlætad unawritene, forðan ðe heo wæs gefyrn awend of Ledene on Englisc on leoð-wison; ac swa-seah se wisa Augustinus sæde on sumere his trahtnunge, þæt æn þingware ungeleæfic on ðære race geset, þæt is be ðam byrle þe ðone apostol ear-plætte, and be ðam hunde ðe his hand eft inn-abær. Be ðam cwæð Augustinus, “Þis ræðað mid micelre gecneordnyssé ða ðe wrace lufað; ac ðu is alyfed be ðisum to twynienne, þæt se apostol wolde gewrecan swa wælhrewlice his teonan.” For ðyssere twynunge nolde we hreppan his ñrowunge. Heo is swa-seah eall full geleæfic, buton ðam ðñum þe Augustinus wiðsæcð.

IN NATALE UNIUS APOSTOLI.

ÞES apostolica freols-dæg mānað ús to sprecenne, and sum ðing cow to secgenne be ðam gesæligan heape þe mid þam Hælende on ðisum liffe drohtnode. On þam wæron gecòrene twelf heah-ðegenas, Petrus and Paulus, Andreas and Iacobus, Johannes and Thomas, se oðer Iacobus and Philippus, Bartholomeus and Matheus, Simon and Iudas, na se Iudas þe Crist belæwde. Mathias wæs gecòren on þæs forlørenan Iudas stede. Oðer is Matheus, oðer is Mathias. Matheus is godspellere and apostol, Mathias is apostol on Iudan stede. Paulus is se ðreotteòða ðýses heapes: hé nœs na lichamlice
THE INDITER'S APOLOGY.

MANY excellent gospels we omit in this composition: he may translate them who will. We dare not lengthen this book much more, lest it be out of moderation, and excite men's aversion through its magnitude. We will, nevertheless, yet set forth in this book a few discourses indiscriminately concerning apostles and martyrs, confessors and holy females, to the praise of Jesus.

The passion of Thomas we leave unwritten, because it has long since been turned from Latin into English in song-wise; but the wise Augustine, however, has said in some treatise of his, that one thing incredible was set in that narrative, that is of the cupbearer who struck the apostle on the ear, and of the dog which brought his hand in again. Of this Augustine said, "This those read with great diligence who love vengeance; but it is allowed us to doubt in this, that the apostle would so cruelly avenge his injury." For this doubt we would not touch his passion. It is, nevertheless, all quite credible, except that only which Augustine gainsays.

ON THE NATIVITY OF ONE APOSTLE.

THIS apostolic feast-day exhorts us to speak, and to say something to you of the blessed company that held converse with Jesus in this life. In that were chosen twelve chief ministers, Peter and Paul, Andrew and James, John and Thomas, the other James and Philip, Bartholomew and Matthew, Simon and Judas, not the Judas that betrayed Christ. Matthias was chosen instead of the lost Judas. Matthew is one, Matthias is another. Matthew is an evangelist and apostle, Matthias is an apostle in the stead of Judas. Paul is the thirteenth of this company; he was not
on life mid Criste, ac hē hine geceas siðdan of heofenum, and hē is geendebyrd to Petre, for his nicelum geearnungum and gedeorfum, on Drihtnes willan. To ðisum heape cwæð se Hælend ðisum wordum, “Hoc est preceptum meum, ut diligatis inuicem, sicut dilexi uos:” et reliqua; “Dis is min bebod, ðæt ge lufion eow betwynan, swa swa ic eow lufode. Næfd nān man maran lufe þonne hē sylle his sawle for his freondum. Ge sind mine frynd, gif ge doð swa swa ic eow bebeode. Ne hāte ic eow þeowan, forðan þe se se þeowa nāt hwæt his hlaford deð: ic het eow mine frynd, forðan þe ic cydde eow swa hwæt swa ic æt minum Fæder gehyrde. Ne gecure ge me, ac ic geceas eow, and ic sette eow þæt ge faron and beron wæstm, and cower wæstm þurhwunige; and swa hwæt swa ge biddað æt minum Fæder, on minum naman, hē sylð eow.”

Oft ge habbað gehyrde be þære sodan lufe, þæt heo is full-fremednys Godes ð. Se ðe God lufað and men, hē hylt ealle Godes bēc. Se ðe sodlice God lufað, nele hē wiðerian ongean his bebodum, ac mid estfullum mode hī geðwærłæht. Se ðe oðrne lufað buton hīwunge, nele hē him hearmes cepan, ne his æhta him ætbredan. On þam bæð cristene men tocñawene, gif hī rihtlice cristene bæð, swa swa Drihten sylf cwæð, “Be þam onenawað ealle men þæt ge sind mine fol-geras, gif ge habbað lufe eow betwynan.” Ealle gode þing hæfd, se þe þa sodan lufe hæfd: witodlice se þe hī næfd, se is bedæled ælces gödes. Nis nān lufu màre þonne man for oðrum his līf sylle, swa Crist dyde for ûs. Drihten cwæð, “Ge bæð mine frynd, gif ge þa þing doð þæ ic eow bebeode.” þa apostoli and ealle þa þe Godes bebodum gehyrsumiað, bæð his frynd gecigede. Hē cwæð, “Ne hāte ic eow þeowan, forðan þe se se þeowa nāt hwæt his hlaford deð.” Ne nimð se hlaford his þeowan him to rædboran, ac nimð his holdan frynd, and him geopenað his willan. Swa eac God geswu-telað his digclnyssa þan þe hine inweardlice lufað; and se
bodily in life with Christ, but he chose him afterwards from heaven, and he is associated with Peter, for his great merits and labours, agreeably to the Lord's will. To this company Jesus said in these words, "Hoc est præceptum meum, ut diligatis invicem, sicut dilexi vos:" et reliqua; "This is my injunction, that ye love each other, as I have loved you. No man hath greater love than that he give his life for his friends. Ye are my friends, if ye do as I have commanded you. I call you not servants, because the servant knoweth not what his lord doeth: I have called you my friends, because I have made known unto you whatsoever I have heard from my Father. Ye have not chosen me, but I have chosen you, and I appoint you that ye go and bear fruit, and that your fruit remain; and whatsoever ye pray of my Father, in my name, he will give unto you."

Ye have often heard of true love, that it is the perfection of God's law. He who loves God and men follows all God's books. He who truly loves God will not resist his commandments, but with devoted spirit will comply with them. He who loves another without hypocrisy, will not devise harm to him, nor take from him his possessions. By this christian men are known, if they are rightly christians, as the Lord himself said, "By that all men will know that ye are my followers, if ye have love among you." He has all good things who has true love: but he who has it not is deprived of every good. There is no greater love than that a man give his life for others, as Christ did for us. The Lord said, "Ye are my friends, if ye do the things that I command you." The apostles and all those who obey God's commandments, are called his friends. He said, "I call ye not servants, because the servant knoweth not what his lord doeth." The Lord takes not his servant as a counsellor, but takes his faithful friends, and to them opens his will. So also God manifests his secrets to those who inwardly love him; and
Ne sind Godes frynd nā feawa, ac sind fela, swa swa se witega cwæð, "Me soblice sind ðine frynd, God, swiðe árwurðe, and heora ealdordóm is swiðe gestrângod. Ic hí geríme, and hí beoð gemenigfylde ofer þære æ–sand ceosol." Se Hælend cwæð, "Ne geceas ge me, ac ic geceas eow."

Durh þas word is geswutelod þæt nán man ne mæg on him sylfum wuldrian, þeah þe hé gecörden sy to Godes rice. Seo gecörnnys stent on Godes foresceawunge, and we beoð ðurh his gife gehealdene, swa swa se apostol cwæð, "Ge sind on Godes gife gehealdene þurh geleafan." Þurh þa gife þe se mennisca Crist wearð Godes Bearn, þurh þa ylcan gife bið gehwilc cristena manna Gode gecörden, fram þam anginne his geleafan. Þurh ðone ylcan Gast þe Crist ðæs acenned, ðurh ðone ylcan his gecòrenan beoð ge-edcennede on þam haglum fulluhte. Þurh ðone Halgan Gast wearð se mennisca Crist ælcre synne orhlyte, and ðurh ðone ylcan Gast ðús beoð ure synna forgyfene.

Ðús we sprecað be Cristes menniscynysse, ðe symle un-
the servant, that is, he who is servant to sins, is cut off from God's council.

Awe is twofold, and service is twofold. One awe is without love, the other is with love, and it is holy and pure. So also one service is compulsory without love, the other is voluntary with love, which befits God's servants. The Lord took from us the name of servant, and called us his friends, if we perform his will. He said, "I have called you my friends, because I have made known unto you all the things that I have heard from my Father." What did Christ make known to his disciples but the heavenly secret, and the great joy of the everlasting life, which he also daily fixes in the hearts of his faithful, through inspiration of the Holy Ghost? The words which he spake to his apostles he spake to all Christian men, as he himself in some place said, "Quod autem vobis dico, omnibus dico;" "That which I say unto you, I say unto all men."

The friends of God are not few, but are many, as the prophet said, "To me verily thy friends, God, are very honourable, and their authority is greatly strengthened. I number them, and they are multiplied above the sea-sand." Jesus said, "Ye have not chosen me, but I have chosen you." By these words it is manifested that no man may glory in himself, though he be chosen to God's kingdom. The election stands in God's providence, and we shall be saved through his grace, as the apostle said, "Ye are saved by God's grace through faith." Through that grace by which the human Christ was a Child of God, through that same grace will every Christian man be chosen to God, from the beginning of his belief. Through the same spirit through which Christ was born, through the same his chosen will be born again in holy baptism. Through the Holy Ghost the human Christ was void of every sin, and through the same Spirit will our sins be forgiven us.

We thus speak of Christ's humanity, who continued ever
synnig wunode; and he waes Godes Bearn swa hraðe swa he mannes Bearn wearð. Se mann is Godes Bearn, forðan þe se Godes Sunu, þe æfre waes acenned of þam Ælmihtigan Fæder, underfeng þa menniscynsse buton synnum, to soðre ðynnysse his hâdes; and þæt ylce Godes Bearn is mannes Bearn for ðære underfângenæn menniscynysse. Crist, cristenra manna Heafod, Æorðfruma ælcere gife, dælð his gyfe his limum, be gehwilces mannes ðæðe, be ðan þe he healdan mæg þurh his fultum, buton þam ne ðæð nan man naht to gode. Ñæð nan man geleafan buton of Cristes gife, ne nan man ne ðurhwunað on geleafan buton þurh Cristes gife; forði sceal gehwæ on his Drihtne wuldrian, na on him sylfum. Crist gelogode his apostolas and ealle his gecorenæn ðurh his gife, þæt hi ferdon sylfylles, be Godes hæse, and ðurh his fultum wæstn brohton gode weorca, swa swa God sylf cæð, þurh þone witegan Ezchsel, “Ic dð þæt ge ððð;” “Et fructus uester maneat;” þæt is, “Eower wæstn ðurhwunað.” ðæra apostola wæstn ðurhwunað on ecynsse, forðan ðe þurh heora bodunge is þes middaneard gebiged to þam sodum geleafan, and to heora Scyppendes bigengum, mid þam wuniað on ecynsse þa þæ wel geendiað. Eac swylce ure gehwæda wæstn, þæt sind, ure gode dan dæda, þurhwuniað on ecynsse, and hi underfod anginn æt ure geendunge. Þonne se deað ure andwerde lif geendað, þonne bid ðæs gehealden, æfter þam deaðe, swa hwæt swa we nu doð for gewilnunge þæs ecan lifes, and þonne onginð ure edlean, swa swa se sealm-sceop cæð, “Cum dederit dilectis suis somnum, hec est hereditas Domini:” “Donne God sylð his leofum slép, þæt is Drihtnes yrfewyrndyns.” Þonne Godes gecorenæn becumað to deaðe, ðonne gemetað hi yrfewyrndynsse. Mielc heap holdra freonda ure andbidað þær, orsorh be him sylfum, carful gyð for ure hælðe. Uton forði efstan to urum ðæele, þæt we magon ure frynd gesôn, and ure siblingas gegretæn.

Drihten cæð, “Swa hwæt swa ge biddað æt minum
without sin; and he was the Son of God as soon as he became the Son of man. Man is the Son of God, because the Son of God, who was ever born of the Almighty Father, assumed humanity without sins, for true unity of his person; and the same Son of God is Son of man, from the assumed humanity. Christ, the Chief of Christian men, Source of every grace, distributes his grace to his members, according to each man's capacity, according to that which he may hold to through his support, without which no man does aught of good. No man has belief save by Christ's grace, nor does any man persevere in belief without Christ's grace; therefore should every one glory in his Lord, not in himself. Christ disposed his apostles and all his chosen through his grace, so that they should go voluntarily, at God's behest, and through his support should bring fruit of good works, as God himself said, through the prophet Ezekiel, "I do what ye do;" "Et fructus vester maneat;" that is, "Your fruit continueth." The fruit of the apostles continues to eternity, because by their preaching this world is turned to the true belief, and to the worship of their Creator, with whom will dwell to eternity those who end well. In like manner, our little fruit, that is, our good deeds, will continue to eternity, and they will receive a beginning at our ending.

When death ends our present life, then will be preserved to us after death whatsoever we now do for desire of the everlasting life, and then will our reward begin, as the psalmist said, "Cum dederit dilectis suis somnum, haec is hereditas Domini:" "When God shall give sleep to his beloved ones, that is the heritage of the Lord." When God's chosen come to death, then find they an heritage. A great company of faithful friends will await us there, secure for themselves, yet anxious for our salvation. Let us, therefore, hasten to our country, that we may see our friends, and greet our kinsmen.

The Lord said, "Whatsoever ye pray of my Father, in my
Fæder, on minum naman, he sylph eow.”” Drihtnes nama is Iesus, pæt is, Hælend, and se bitt on ðaes Hælendes naman, seþe ðaes bitt ðe belimpð to sóđre hæle. Gif hwæ ðaes bitt ðaes ðe him ne fremað, ne bitt he on ðaes Hælendes naman. Paulus se apostol bæd æt Gode pæt hæ afyrsode ðaes deofles ehtnysse him fram, ac him ðæs þære bene getiðod, forðan þe him fremede to ecere hælpe seo hwilwende ehtnys. Þonne we biddað ongean ure ægenre þearfe, þonne forwyrð þe mild- æcorda God ðæs Þe we ungesceadwislice biddað. Eft, se man þe went his earan, pæt hæ ne gehyre Godes æ, his gebed hit Gode andsete. Gif we for synfullum mannum gebiddað, and hí ðære singunge unwurðe synd, ne beo we swa-Déah bedæledæ edleanes ðæs gðdan willan, ðeah þe we ðam for- scyldegodan geþingian ne magon. Ne sceal man swa-Déah ðingian to dyrstiglice þam fordónum mannum, swa swa se apostol ðís warnode ðissum wordum, “Est peccatum ad mortem, pro quo rogo ne quis oret;” “Sum synn is Þe bringð to deade, ic bidde pæt nán man for þære ne gebidde.” Witodlice gif we ðæs biddað þe ðís to ecere hælpe fremdað, ðís getiðað ðæs se gðda and se heofenlica Fæder ðurh his Suna, þe mid him leofað and rixað þon ðinnysse ðæs Halgan Gastes, on celra worulda woruld. Amen.

IN NATALE PLURIMORUM APOSTOLORUM.

DESIGNAUIT Dominus et alios septuaginta duos: et re- liqua. “Se Hælend geceas him, to-eacan þam twelf aposto- lum, twa and hund-seofontig learning-cnihta, and sende hí twâm and twâm ætforan him to ælc þéra byrig and stowe þe hí sylf toeward ðæs:’” et reliqua.

Gregorius sprec menigfealdlice be ðissere rædinge, and cwæð, þæt ure Drihten ðís mauðað hwilon mid wordum, hwilon mid weorcum. Efne he asende his learning-cnihtas him æt-
name, he will give you."' The Lord's name is Jesus, that is, Saviour, and he prays in the name of the Saviour, who prays for that which appertains to true happiness. If any one prays for that which will not profit him, he prays not in the name of the Saviour. Paul the apostle prayed of God that he would remove the devil's persecution from him, but this prayer was not granted him, because the temporary persecution forwarded his eternal salvation. When we pray against our own need, then the merciful God forewarns us that we pray indiscreetly. Again, the man who turns his ear, that he may not hear God's law, his prayer will be hateful to God. If we pray for sinful men, and they are unworthy of that intercession, we shall, nevertheless, not be deprived of the reward of good will, though we may not intercede for the guilty. No man should, however, intercede too rashly for fordone men, as the apostle has warned us in these words, "Est peccatum ad mortem, pro quo rogo ne quis oret;" "There is sin which bringeth to death, I beseech that no man pray for it." But if we pray for that which forwards us to everlasting happiness, this the good and heavenly Father will grant us through his Son, who with him liveth and reigneth ever in unity with the Holy Ghost, for ever and ever. Amen.

ON THE NATIVITY OF SEVERAL APOSTLES.

DESIGNAVIT Dominus et alios septuaginta duos: et reliqua. "Jesus chose to him, besides the twelve apostles, seventy-two disciples, and sent them by two and two before him, to each of those cities and places to which he himself was to come," etc.

Gregory has spoken manifoldly of this reading, and said, that our Lord exhorts us sometimes with words, sometimes with works. Behold, he sent his disciples before him by two
IN NATALE PLURIMORUM APOSTOLORUM.

foran, twām and twām, forān scē twā beboda synd þære sōdan lufe, Godes lufu and manna. Se sceal beōn Godes bydel sæhe hæfð lufe to Gode and to mannum, elles he ne sceal nateshwōn ōa þenunge underfōn. His godspell belimpō to eallum halgum lāreowum, þe on Godes gelaðunge his fole lēran sceolon. Pa twelf apostolas and ōa twā and hand-seofontig learning-cnihta synd ōa heafod-wyrhtan þyßere getimbrunge, and we sceolon him geesenlēcan. Drihten sende his bydelas ætforan him, and hē sylf com æfter, forðan þe seo bodung forestæpð, and Drihten cymð syþfan to þæs mannes mode þe ōa bodunge gehyrð. Be ðissum cwæþ sc witega Isaias, “Gearcæþ Drihtnes weg, doð rihte his síd-fætu.” Se lāreow gearcæþ Godes weg, þonne hē mannum bodaþ lifes word, and, æfter þære bodunge, God sylf, ðurh andwerdnysshe his lufe, þære manna heorten onliht.

Drihten cwæð, “Þæt gerip is micel, and ōa rifteras feawa.” Þis we ne magon secgan butan nicelre gornunge. Efne nu þes middaneard is mid sacerdum asylled, ac swa-þeah on Godes geripe seawa heora beoð wyrcende. Hē cwæð, “Bid-dað þæs geripes hlaforð, þæt hē asende wyrhtan to his ge-ripe.” Symle sceal þæt læwede folc gewilnian, and æt Gode biddan, þæt hē him gode lāreowas forestæawige, þe magon ðurh halwende lāre hī tihtan to þam ecan life. Gelōme bið þam folce seo lār oftōgen for heora lifes swyrnysshe, swa swa God cwæð to þam witegan Ezechiel, “Linguam tuain ad-herescere faciam palato tuo, et eris mutus, nec quasi uir ob-iurgans, quia domus exasperans est:” “Ic do þæt þīn tunge clifad þō dinum gōman, and þō bist dumb, na swa swa ðrea-gende wer, forðan þe seo hīwrǣden is swīðe ówyr.” Swilce hē openlice cwæde, ‘De bið seo bodung oftōgen, forðan þe þæt folc me mid yfelum dædum tyrigð, and nis wyrðe þære sóðfwestynysse tihtinge.’ Eac hwílon for þæs lāreowes yfel-nysshe him bið seo lār oftōgen, swa swa se sealm-sceop cwæð, “Peccatori autem dixit Deus, Quare tu enarras iustitias meas:” et reliqua: “God cwæð to ōam synfullum, Hwī
and two, because there are two commandments of true love, the love of God and of men. He should be God's messenger who has love to God and to men, else he should not undertake the service. This gospel has reference to all holy teachers, who in God's church have to instruct his folk. The twelve apostles and the seventy-two disciples are the head workmen of this structure, and them we should imitate. The Lord sent his messengers before him, and he himself came after, because the preaching precedes, and the Lord comes afterwards to the mind of the man that hears the preaching. Of this the prophet Isaiah said, "Prepare the way of the Lord, make right his paths." The teacher prepares the way of God, when he preaches the words of life to men, and, after the preaching, God himself, through the presence of his love, enlightens the hearts of men.

The Lord said, "The reaping is great, and the reapers few." This we cannot say without great sorrow. Lo, now this world is filled with priests, but, nevertheless, in God's reaping few of them are working. He said, "Pray to the lord of the reaping, that he send workmen to his reaping." Ever should the lay folk desire, and to God pray, that he provide them good teachers, who by salutary instruction may stimulate them to the everlasting life. Frequently is instruction withdrawn from the folk, for the perverseness of their lives, as God said to the prophet Ezekiel, "Lingua tuam adhaerescere faciam palato tuo, et eris mutus, nec quasi vir objurgans, quia domus exasperans est:" "I will make thy tongue to cleave to thy palate, and thou shalt be dumb, not as a reproving man, because the household is very perverse." As if he had openly said, 'Preaching shall be withdrawn from thee, because the folk provoke me with evil deeds, and are not worthy of the incitement of truth.' Sometimes also for the teacher's evilness is instruction withdrawn from him, as the psalmist said, "Peccatori autem dixit Deus, Quare tu enarras justitias meas:" et reliqua: "God hath said to the sinful,
bodast ðu mine rihtwisnyssa and mine gecyðnyssse þurh þinne mud? Þu sóðlice hatast ðewfæstnyssse, and ðu awurpe mine word underbæc." Þam læreowe sylfum derað hwilon his swigen, ac heo derað symle his underðeoddum, gif him bið seo heofenlice lær oftōgen.

Drihten cwæð, "Farað, esne ic sende eow swa swa læmb betwux wulfum." Læmb is unscaððig nyten, and Godes læreow sceal healdan unscaððignyssse on his lifes ðeawum betwux ðam reþan folce. Ne sceal hæ teran ne bitan swa swa wulf, ac sceal forberan reðra manna angin, þæt hæ ðurh his liðnesse heora graman geliðewæce. Gif hæ hwíltidum þam receleasum styrd, þonne sceal his steor beôn mid lufe gemlogan, na mid wælhearwnyssse oferdón. Wel deð se ðe unwittigum styrd mid swinglum, gif hæ mid wordum ne mæg. Hit is awritten, "Ne bið se stuntan mid wordum gerihtlæced." Gif se sacred ne mæg ðam læwedum mannum lærspel secgan, huru hæ sceal, þurh his lifes unscaððignyssse, him wel bysniæn.

"Nolite portare sacculum neque peram:"

"Ne bere ge mid eow pusan, oððe codd, ne gescy." Swa micelne truwan sceal se lærow habban on God, þæt hæ wile foresceawian his lifes neode, by-læs þæ hæ sylf ymbe þa hwíwendum ðing hogie, and hwōnlice þa ecan ofþrum mannum foresceawige. Hwæt mænð se pusa buton woruldlice byrðene? Hwæt mænað þa gescy butan deadra manna gebysnunga? Se lærow ðe bodunge underfæð, ne sceal hæ hine sylfne mid woruldþingum bysniæn, and Godes teolunge to gymeleaste dón. Him gedafenað þæt he hogie hú manegra manna sawla hæ mæge Gode gestrynan ðurh þa godspellican læræ, na hú micel he mæge mid his ricetere him to geteðn. Ne sceal hæ yfele bysne niman æt forðarenum mannum, ne his ðagene weorc mid deadum fellum ymbtrymman. Sume menn willað heora ðagene ðwyrnymsse bewerian þurh oðra manna yfelnyssse, and wenað þæt hí magon butan pleo þa unalyfedan dæda gefren-
Why preachest thou my righteousnesses and my covenant through thy mouth? Thou verily hatest obedience, and thou hast cast my words behind." Sometimes his silence injures the teacher himself, but it always injures those under his direction, if heavenly instruction be withdrawn from him.

The Lord said, "Go, behold I send you as lambs among wolves." A lamb is an innocent animal, and God's teacher should hold innocence in his life's practices among the barbarous people. He should not tear nor bite as a wolf, but should bear the designs of barbarous men, that he through his meekness may mitigate their fierceness. If he sometimes correct the reckless, his correction shall be moderated with love, not overdone with barbarity. He does well who corrects the witless with stripes, if he cannot with words. It is written, "The foolish will not be corrected with words." If the priest cannot say a homily to the lay folk, he should, at least, through the innocence of his life, set them a good example.

"Nolite portare sacculum neque peram:" "Bear not with you purse, or scrip, or shoes." So great trust should the teacher have in God, that he will provide his life's need, lest he himself be solicitous about transitory things, and but little provide the eternal ones for other men. What means the purse but a worldly burthen? What mean the shoes but the examples of dead men? The teacher who undertakes preaching should not busy himself with worldly things, and neglect God's culture. It befits him that he feel anxious how he may gain to God the souls of many men by evangelic lore, not how much he may draw to him by his power. He should not take an evil example from men departed, nor surround his own works with dead skins. Some men desire to defend their own perversity by the evilness of other men, and ween that they may without peril perpetrate unallowed deeds, be-
man, forðan þe hi gesawon heora foregengan swa dón. Hvæt
dóð þas buton swilce hi heora fét mid deadra nytena fellum
beteon?

He cwæð, “Ne gecyrre ge nánne mann be wege.” Mid
þisum wordum is geswutelod hú geornful se lárew beðn sceal
ymbe þa ecan teolunge, þonne hó ne mót for nánre gretinge
intigan of his wege gecyrran. “On swa hwilcum huse swa
ge incumā, cwæð ðærest, Wunige sib on þisum huse, and
gif þær bið sibbe bearn, eower sib wunað ofer þam huse. Gif
on þam huse ne bið sibbe bearn, eower sibb gewent eft to
eow.” Seo sibb, þe se Godes bydel bodað, wunað on þam
huse, gif þær bið sibbe bearn; gif þær nán ne bið, seo sib
gecyrð eft to þam bydele. Óþde þær bið sum man on þam
huse þe bið forestiht to þam ecan life, and þæt heofenlice
word hylt ðe hó gehyrð; oppe gif þær nán man ne bið þe
þære heofenlican bodunge hédan wille, ne ætberst swa-þeah
þam bydele his geswinces edlean æt Gode. “Wuniað on
þam huse ðe ge to cumā, etende and drincende þæt þæt hí
habbað eow to syllelne.” Efne we gehyrð, þæt se Drihten
þe forbead þam bydelum to berenne pusan ððde codd, þæt hí
forgeaf him bigleofan of heora bodunge, and cwæð, “Søðlice
se wyrhta is wurðe his mede.” Gif þæs lârowes bodung
bið undersângen, þonne bið gedafenlic þæt hí on þam huse
wunige, and þa eordilican bigleofan æt þam munnum undersó,
þe hó þa heofenlican myrðhe bodað. Be þan cwæð Paulus
se apostol, “Gif we eow þa gastlican sæð sawað, hwólnlic
bið þæt we eowere flæsclican ðing ripon.” Twyfealde mede
sylð God his bydelum, ðáne be wege, ðére on eðele; ðáne ðe
strângað þa bydelas to þære bodunge, ðére þe hí gewelgað
æfter þam gemænelicum æriste. Ne sceal se góða bydel forði
bodian þæt hí hér hwílwendlice mede undersó, ac forði big-
leofan of þære bodunge níman, þæt hí æt þære bodunge ne
ateoríge. Søðlice swa hwá swa bodað forði þæt hí hér ððde
mede ððde herunge undersó, buton twyn he bescyrað híne
sylfne fram þære ecan mede. Se ðe bodað for þam intigan
cause they saw their predecessors so do. What do these but, as it were, cover their feet with the skins of dead animals?

He said, "Turn to no man by the way." By these words it is manifested how diligent the teacher should be in the eternal tilling, when he may not, for the sake of any greeting, turn from his way. "Into whatsoever house ye come, say first, May peace dwell in this house, and if a child of peace be there, your peace shall dwell over that house. If in that house there be no child of peace, your peace shall turn again unto you." The peace, which the messenger of God preaches, shall dwell in the house, if a child of peace be there; if there be none, the peace shall return to the messenger. Whether there be some man in the house, who is predestined to everlasting life, and holds the heavenly word that he hears; or if no man be there who will heed the heavenly preaching, yet will not flee from the messenger the reward of his toil with God. "Dwell in the house to which ye come, eating and drinking that which they have to give you." Lo, we hear, that the Lord, who forbade his messengers to bear purse or scrip, gave them sustenance from their preaching, and said, "Verily the workman is worthy of his meed." If the teacher's preaching be received, then is it fitting that he dwell in the house, and receive sustenance from those men to whom he preaches the heavenly joy. Of this Paul the apostle said, "If we sow ghostly seed for you, it is little that we reap your fleshly goods." God gives to his messengers a twofold meed, one by the way, the other in the heavenly country; one that strengthens the messengers for preaching, the other which enriches them after the general resurrection. A good messenger should not preach that he may here receive a temporary meed, but should receive sustenance for his preaching, that he may not faint at his preaching. But he who preaches that he may here receive meed or praise, without doubt severs himself from the everlasting meed. He who
\[ \text{IN NATALE SANCTORUM MARTIRUM.} \]

\[ \text{CUM audieritis prælia et seditiones, nolite terreri: et reliqua.} \]

\[ \text{Se Hælend foræde his learning-cnihtum pisne middaneardes} \]
preaches for the sake of promoting his Lord's behest and will, and for his need takes sustenance for his preaching, it will not injure him aught in the eternal country, that he, on the way of this life, received nourishment. But teachers, that is, bishops, and mass-priests, and all God's servants, have to take especial care that the terrible saying apply to them not, which the prophet Hosea said of some, "Peccata populi mei comedunt;" that is, "They eat the sins of my people." God's servants live by the gifts that believing men offer to God for their sins, and if they eat those offerings, and silently withhold ghostly lore and intercession for the folk, undoubtedly they eat their sins. Men in orders are God's messengers, and who shall preach the Judge to come, if the messenger be silent?

The Lord said to his disciples, and through them to all people, "Vos estis sal terræ;" that is, "Ye are the salt of the earth." It befits teachers that they salt the minds of believing men with the salt of wisdom, so that whosoever shall approach them may be strewed over with the savour of the everlasting life. As salt preserves every meat against rottenness, so should the preaching of wisdom preserve the hearts of men against the corruption of foul sins.

This exposition is longsome for you to hear, but we will now here end our speech. May the merciful Lord, who redeemed this world, and placed his apostles and disciples as our teachers, lead us to the everlasting life, to which he has invited us through them and through their successors. Be to him ever glory and praise for all his benefits. Amen.

ON THE NATIVITY OF HOLY MARTYRS.

CUM audieritis prælia et seditiones, nolite terreri: et reliqua. Jesus foretold to his disciples the perils of this world, and
IN NATALE SANCTORUM MARTIRUM.

frecednyssa, and Ñæra martira gewinn, þus cweðende, "Donne ge gehyrad on middanearde gefeoht and sace, ne beo ge afyrhte. Þas þing sceolon ærest cuman, ac ne bið swa-ðeah þærrihte seo geendum:" et reliqua.

We nimað to ðissere rædinge þæs halgan papan Gregories trahtunige. Úre Drihten foresæde þa toweardan frecednyssa þises losigendlican middaneardes, þæt hi ðy læs manna mód gedrefon, gif hi beoð cude on ðær. Eadelicor we forberað þa frecednyssa ðe we witon on ðær, þonne ða ðe ðæs færllice be-cumað. Gið þe man scotad to, þu gescyltst ðe, gif þu hit gesihst; gif þu ðunwar bist, þu bist ðe swiðor geswencet. Drihten ðús gehyrte mid þam ðe he cwæð, "þonne ge gehyrað on middanearde gefeoht and sace, ne beo ge afyrhte." Gefeoht belimpð to feondum, and sacu to ceastergewarum. Mid þam wordum he gebicnode þæt we sceolon ðolian wiðutan gewinn fram urum feondum, and eac wiðinnan, fram urum nehgeburum, lāðlice ungeðwærnyssa. Nis na to understand-enne swilce ure Drihten þæs frecednyssa ðurh hine sylfne gefremme, ac he sæde hi towearde, forðan þe he wæt ealle þing ærdan þe hi gewurðon. "þæs frecednyssa sceolon ærest cuman, ac ne bið swa-ðeah þærrihte seo geendum." Fela yfelu sceolon fore-yrnan ðær seo geendum ðissere worulde cume, and hi sind þa bydelas þæs ecan yfeles, þe yfelum mannum becymð for heora anwillan yfelynsse.

"þæd arist ongean þéode, and ðrice wintð ongean ðrice." Mid þisman wordum he foresæde manna ungeðwærnyssa and gedrefednyssa. "Micle eordstyrunga beð geond stowa." Efne her is foresæð se upplica graona þe ofer mannum be-cymð to wrace heora mändædum. "Coða becumad." Efne her is manna lichamana ungemetegung and geswencednys. "Hunger bið." On hungre is geswutelod ðære eordan un-wæstmbærnys. "Ogan of heoefenum and micle tæcna." Her is þære lyfte fagetung, ðurh mislice stormas, þe unge-limplice becumad betwux ðam ofrum heoefenlicum tæcnum. Witodlice calle middaneardlice þing beð ðe geendumode, and ðær
the calamities of the martyrs, thus saying, "When ye hear of battle and strife in the world, be ye not afraid. These things shall first come, but yet the ending shall not be forthwith," etc.

We take for this text the exposition of the holy pope Gregory. Our Lord foretold the future perils of this perishable world, that they might the less afflict men's minds, if they are known beforehand. We bear more easily the perils that we know beforehand, than those which befall us suddenly. If a man shoot at thee, thou shieldest thyself, if thou seest it; if thou art unaware, thou art the more harmed. The Lord cheered us when he said, "When ye hear of battle and strife in the world, be ye not afraid." Battle applies to foes, and strife to citizens. With those words he indicated that we should suffer war without from our foes, and also within, from our neighbours, hateful dissensions. It is not to be understood as if our Lord promotes these perils through himself, but he said they were to come, because he knows all things before they happen. "These perils shall first come, but yet the ending shall not be forthwith." Many evils shall forerun ere the ending of this world comes, and they are the heralds of the eternal evil, which shall come upon evil men for their stubborn evilness.

"Nation shall arise against nation, and kingdom shall war against kingdom." With these words he foretold the dissensions and calamities of men. "Great earthquakes shall be throughout places." Lo, here is foretold the heavenly anger which shall come upon men in vengeance of their crimes. "Pestilences shall come." Lo, here are the intemperance and affliction of men's bodies. "There shall be famine." By famine is shown the unfruitfulness of the earth. "Terrors from heaven and great signs." Here is the changing of the air, through divers storms, which unseasonably come among other heavenly signs. Verily all worldly things will be ended,
praer geendunge hi beoð calle gedrefede and astyrede; and we
mennisce men, þe on eallum woruld-þingum syngiað, on
callum þingum we beoð est gewitnode, swa swa hit awriten
is, “Pugnabit pro eo orbis terrarum contra insensatos;”
“Eorðan ymbhwyrft fiht for Gode ongean þa andgitleasan.”

Ealle ða þing þe se Ælmihtiga ðus forgeaf to lifes bricum,
ealle we awendað to ðunalyfedlicum lustum. ða stylnysse
middaneardlicere sibbe we awendað to ydelre orsorhnyssse;
ure lichamana hældæ we awendað to leahtrum; þære eorðan
wæstmpærnyssse and geniehtsumynyssse we nallað habban ðus to
lifes bricum, ac to oferflowednyssse; þære lyfte smyltnysse
we awendað to eordlicere lustfullunge; þís wræcfulle lif, þe
we on sind, we lufiað for ðam heofenlican eðele. Rihtlice we
beoð forði on eallum ðisum þingum gewitnode, forðan þe we
nu hi ealle awendað ðus to leahtrum.

“Swa-ðæah ærðan þe þas þing gelimpað, man eht eower,
belæwende on gesamnungum, and teonde to cynegum, and
to ealdormannum, and to cwearternum, for minum naman.”
þís gelamp æfter Cristes æriste and úpþige to heofenum,
þaða man þa halgan martiras acwealde mid mislicum tintre-
gum, and hi wæron swa ánraede on Cristes geleafan, þæt nánæ
cynnes tîntrega hi ne mihte fram Gode gebigan, ac sealdon
heora ågen lif for Criste, swa swa Crist dyde for hi. Ærest
ðrowodon þa apostolas, and siððan fela þusend martira, and
man towearp Godes cyrcan, and ælcne þæra acwealde þe
cwæð þæt he cristen wäre, and æfre swa man hi swiðor
hynde, swa þær mā beah to ðam sóðan geleafan, þurh ðam
tácum and wundrum þe þa martiras worhton; swa þæt for
oft þa reðan cwelleras wurdon geleæffulle, and for Drihtnes
naman gemartirode.

Deos ehtyns wæs swide lángsum on eallum leodum, and
swa-ðæah gyft bið máre ehtyns and earfôdre ðrowung on þæs
árleasan Antecristes to-cyme, þonne he and his folgeras, mid
deoles cræfte, mancyn dreccad. Drihten cwæð, “þís cow
gelimpð sóðlice on gewitnyssse.” þæra martira dead wæs
and before the ending they will all be afflicted and agitated; and we human beings, who sin in all worldly things, shall afterwards in all things be punished, as it is written, "Pu-
gnabit pro eo orbis terrarum contra insensatos:" "Earth’s
circumference shall fight for God against the senseless."

All the things that the Almighty has given us for the uses
of life, we turn all to unallowed lusts. The stillness of
worldly peace we turn to idle security; the health of our
bodies we turn to sins; the fruitfulness and abundance of
earth we will not have for the uses of life, but as superfluities;
the serenity of the air we turn to earthly righteousness; this
life of exile, in which we are, we love before the heavenly
country. Rightly, therefore, in all these things we shall be
punished, because we now turn them all to our vices.

"Yet before these things happen, men shall persecute you,
betraying you in the synagogues, and dragging you to kings,
and to rulers, and to prisons for my name." This happened
after Christ’s resurrection and ascension to heaven, when men
killed the holy martyrs with divers torments, and they were
so steadfast in Christ’s belief, that torments of no kind could
turn them from God, but they gave their own lives for Christ,
as Christ had done for them. First the apostles suffered, and
afterwards many thousand martyrs, and they overthrew God’s
churches, and killed every one of those who said that he was
a christian, and always the more they oppressed them, the
more there turned to the true-belief, through those signs and
miracles which the martyrs wrought; so that very often the
fierce executioners became believing, and for the Lord’s name
were martyred.

This persecution was very longsome among all people, and,
nevertheless, there will be yet greater persecution and harder
suffering at the advent of the impious Antichrist, when he
and his followers, with the devil’s craft, shall oppress man-
kind. The Lord said, “But this shall befall you as a testi-
Godes gecōrenum bysn to ccere hælde, and ṣam ṣwyrum gewitnys to ecum forwyrde, þæt hī nāne beladunge nabbad, forðan þe hī noldon þurh heora wundra gelyfan. "Settān eornostlice on eowerum heortum, þæt ge ne þurfon asmeagan hū ge andwyrdan sceolon. Íc sōdllice sylle eow mūd and wisdom, þam ne magon wiðstāndan ne wiðcweþan ealle eowere wiðerwinnan." Swilce hē openlice cwædē, 'Ne beo ge afyrhte; genclæcað to þam gewinne, ac ic feohhte for eow; þa word gāð of eowerum mūdē, ac ic eom se ðe þær spreċċ.' Eft hē cwædē, on oðre stowe, "Íc segeċ eow, minum freondum, Ne beo ge afærde for þam ehterum ðe ðone lichaman ofsleað, and siðdan nabbad hwæt hī māre doð. Íc æteowige eow hwæne ge sceolon eow adrædan; ondrædað eow ðone ðe mæg ðone lichaman ofslean, and siðdan ða sawle on helle susle asendan."

Íe cwædē, "Ge beoð belæwede fram fæderum, and gebroðrum, and fram magum, and hī eow to deaðe gewæacað." We ræddā gehwēr on martira ðrowungum, þæt fæderas, and gebroðru, and magas woldon geweman heora cristenan fynd fram Godes geleafan to heora gedwyldum, for þære ormaetan ehtynysse þæra ārleasra cwellera. Sume eac burgon heora feore, and ameldodon heora cristenan magas, and scūfon hī forð to heofenan rīce, and ferdon him sylfe to helle wite. Þeos yfelnys bið eac on Antecristes to-cyme, "and þonne genihtsumad seo unrihtwisnys, and bið forði manegra manna lufu acolod; ac se ðe þurhwunad oð ende on geleafan, se bið gehealden." Ælc ehtyns bið earðeæ on þolienne, ac swa-seah seo bið ealra biterost þe bið fram siblingum oððe fram þam þe getreowe beōn scealdon. Drihten cwædē, "Ge beoð andsæte callum munnar for minum naman, and swa-seah ne losað ān hār of eowerum heafde." Crist foresēðe ða earðeæ nyssa his halgena ðrowunge, and eac hī gefrefrode mid hihte þæs toweardan æristes, þus cweðende, "Swa-seah ne losað ān hār of eowerum heafde." Witodlice ne losað þæt heafod, þonne ða hār beoð ealle ge-edstāðelode. Ne bið þæs mannes
The death of the martyrs was to God's chosen an example for eternal salvation, and to the perverse a testimony for eternal perdition, so that they will have no excuse, because they would not believe through their miracles. "But settle it in your hearts, that ye need not meditate how ye shall answer. For I will give you a mouth and wisdom, which all your adversaries may not withstand nor gainsay." As if he had openly said, 'Be ye not afraid; draw near to the conflict, for I will fight for you; the words will go from your mouth, but I am he who will there speak.' Again he said, in another place, "I say unto you, my friends, Be ye not afraid of those persecutors that slay the body, and afterwards have not what they can do more. I will show you whom ye should dread; dread him who can slay the body, and afterwards send the soul into hell-torment.'

He said, "Ye shall be betrayed by fathers, and brothers, and by kinsmen, and they shall drive you on to death." We read everywhere in the passions of martyrs, that fathers, and brothers, and kinsmen would seduce their christian friends from the belief of God to their errors, because of the excessive persecution of those impious slayers. Some also saved their own lives, and denounced their christian kinsmen, and impelled them forth to the kingdom of heaven, and went themselves to hell-torment. This evilness will also be at the advent of Antichrist, "and then unrighteousness shall abound, and, therefore, the love of many men shall be cooled; but he who shall continue to the end in belief, shall be saved." Every persecution is hard to endure, but yet that is of all the most bitter which is from relatives or from those that should be faithful. The Lord said, "Ye will be hateful to all men for my name, and yet not one hair of your head shall perish." Christ foretold the afflictions of the passion of his saints, and also comforted them with the hope of the future resurrection, thus saying, "Yet not one hair of your head shall perish." For the head perishes not when the hairs are all restored.
IN NATALE SANCTORUM MARTIRUM.

lichama næfre swa swiðe fornumen on fyre, ọhọ de on sæ, ọọtẹ ụrụh deora geslit, nọt hẹ ne sceole eft arisan ansund ụrụh ọa ọbụtụn Scyppendes mihte, ọe calle ọng of nahte gesceop. Hẹ cwaẹọ, "On eowerum gedylde ge geahniaọ eow eowere sawla." Sọdlice gedyld is wytrumua and hyrdrænden ealra haligra mægna, and ungeylyd is ealra mægna tostencednys. Hit is awritten, "ọaes mannes wisdom biδ oncnawen ụrụh gedyld." Eft cwaẹọ Salomon, "Selre is se gedyldiga wer ūonne se strâng, and se òe his möd gewylt is betera òonne se òe burh oferwīnδ." Mære sige biδ, nọt se man hine sylfue ụrụh gedyld gewylde, òonne hē wīδutan him burga ofer- feohte. Witodlice ụrụh gedyld we magon beön martiras, ñẹah ọe we on sibbe Godes geladunge ure lif geendion.

Twá cynn sind martirdomes: án dearnunge, oδer eawunge. Se ọe on ehtnyssse for Cristes geleafan his lif alæt, se biδ openlice martir. Eft se ọe forberδ ụrụh gedyld hosp and teonan, and òone lufaδ ọe hine hataδ, and his āgene unlustas and ọaes ungesewenlican deofles tihtinge forsithδ, se biδ un- twylylice martyr on digełre dæde. Pisere segene we nimaδ ús Crist to gewitnyssse, sēde cwaẹδ to his twām apostolum, Iacobum et Iohannem, "Mage ge drincan āonne calic ọe ic drincan sceall?" Hī sēdona nọt hī mihton. Drihten sēδe, "Witodlice ge drincad minne calic." Hwæt is se calic ọe Crist drānc buton seø ọrowung ọe hē for mancyнne ọrowade? Be ọaere ē hē cwaδ to his Heofenlican Fæder, "Fæder mīn, gif hit gewurðan mæg, afyrsa ṣisne calic fram me." ọas twēgene apostolas, Iacobus and Iohannes, gehyrdon æt Cristes muδe nọt hī sceoldon his calic drincan, ac swa-ọeah hī begen næron geendode ụrụh openne martirdom. We witon nọt Iacobus waes behæadlod for ọaes Hælendes geleafan, and Iohannes his broðor geendode his lif on sibbe ūnofslegen; ac ọe ọwa ọeah martir, forδan ọe hē heold ọa digelan ọrowung on his mode, ñẹah ọe hē on lichaman gemartirod nære. And we magon beön martiras, ñẹah ọe we mid ēsene acwealde ne
Man's body will never be so wholly destroyed by fire, or in the sea, or by the tearing of beasts, that it shall not arise again sound through the Creator's might, who created all things from naught. He said, "In your patience ye shall possess your souls." Verily patience is the root and safeguard of all holy virtues, and impatience is of all virtues the dispersion. It is written, "The wisdom of man is known through patience." Again Solomon said, "A patient man is more excellent than a strong one, and he who governeth his mind is better than he who conquereth a city." A greater victory it is, that a man govern himself by patience, than that he abroad capture cities. For through patience we may be martyrs, though we end our lives in the peace of God's church.

Of martyrdom there are two kinds: one secret, the other manifest. He who in persecution lays down his life for Christ's belief, is openly a martyr. But he who through patience endures scorn and injury, and loves him who hates him, and despises his own vices and the prompting of the invisible devil, he is undoubtedly a martyr by secret deed. To this saying we will take us Christ as witness, who said to his two apostles, James and John, "Can ye drink the cup that I shall drink?" They said that they could. The Lord said, "Verily ye shall drink my cup." What is the cup that Christ drank but the passion that he suffered for mankind? Of that he said to his Heavenly Father, "My Father, if it may be, remove this cup from me." These two apostles, James and John, heard from Christ's mouth that they should drink his cup, and yet they were not both ended by open martyrdom. We know that James was beheaded for the faith of Jesus, and John his brother ended his life in peace unslain; but he was, nevertheless, a martyr, for he held the secret suffering in his mind, though he was not martyred bodily. And we may be martyrs, though we be not killed with iron, if we
beon, gif we þæt geðylð on urum mode unleaslice healdað. Godes gelaðung hæfð on sibbe lilian, þæt is,œæne drohtnung; on ðam gewinne, rosan, þæt is, martyrdom. Us is to witenne, þæt on ðreo wisan bið geðylð æteowod: oðre ðing sind þe we fram Gode ðoliað, oþre fram ðam ealdan wiðer-winnan, oðre fram urum nextum. Fram Gode we þoliað swingla, fram ðam deofle costnunga, fram urum nextum ehtnyssa and teonan. Ac ðus gedafenað þæt we mid wacelum eagum þas ðreo gemetu behealdon, swa þæt we nateshwôn ne ceorion ungean Godes swinglum, ne we eac ne gedafion ðaes deofles tihtinga to urum forwyrd, ne we ures nextan yfel mid yfele forgylðon. Þæs is se digela martirdom, healde se ðe wille.

Gregorius awrát be sumum geðylðigan were, Stephanus gehāten, se forlét ealle woruld-ðiug, and forslæh manna gehlyð, becode his gebedu, on sumum mynstre drohtniende. Hē hæfde swa micel geðylð, þæt hē ðancian wolde þam ðe him teonan dyde, and þone hē tealde him to frynd þe him sume hē矜gtynnysse on-belædde, and ælc angelimp hē tealde him to gestreone, and ealle his wiðerwinnan swa swa hēs ge-fylstan hæfde. Eft on fyrste, ðaða him forðsîð getimode, þa comon þær fela manna for his mæran drohtnunge, and hī sume gesawon englas instæppende, and wurdon swa ealle afyrhte, ge ða þe ða englas gesawon, ge ða þe nāne ne gesawon, þæt þær nān æt his forðsîðe stāndan ne mihte.

Eft rehte Gregorius oðre bysne be sumere mynecyne, Romula gehāten, seo wæs swīðe geðylúig and þearle ge-hyrsum, singal on gebedum, and swigan lufode. Hīre becom æt nextan seo coðu þe læcas hatað paralisin, and heo læg manega gear alefed on micelum geðylde. Witodlice hīre lima lyre becom to eacununge haligra mægna, forðan þe heo hī gebysgode mid gebedum ðæs ðe swíðor þe heo nān ðing elles dōn ne mihte. Þa on sumere nihte com færlice micel leoht of heofenum, and gefylde ða cytan ealle þe heo onlæg. Hīre gastlice modor, Redempta gehāten, mid ðāre sweoster,
sincerely hold that patience in our minds. God's church in peace has lilies, that is, a pure life-course; in strife, roses, that is, martyrdom. We are to know, that in three ways patience is manifested: there are some things that we suffer from God, others from the old adversary, others from our neighbours. From God we suffer stripes, from the devil temptations, from our neighbours persecutions and injuries. But it befits us that with watchful eyes we observe these three ways, so that we murmur not against God's stripes, also that we yield not to the incitements of the devil to our perdition, nor requite the evil of our neighbour with evil. This is secret martyrdom, undergo it who will.

Gregory has written of a patient man, named Stephen, who forsook all worldly things, and fled from the tumult of men, devoted himself to his prayers, dwelling in some mynster. He had so great patience that he would thank him who did him an injury, and accounted him as his friend who inflicted on him some vexation, and every mischance he accounted as a gain to him, and held all his adversaries as his supporters. After a time, when his decease took place, many men came to him, on account of his glorious life, and some of them saw angels entering, and were all so affrighted, both those who saw the angels, and those who saw none, that no man could stand by at his decease.

Again, Gregory related another example of a mynchen, named Romula, who was very patient and exceedingly obedient, constant in prayers, and loved silence. There befell her at last the disease that leeches call palsy, and she lay crippled many years with great patience. But the loss of her limbs turned to the increase of holy virtues, for she busied herself with prayers the more as she could do nothing else. Then one night there came suddenly a great light from heaven, and filled all the cell in which she lay. Her ghostly mother, named Redempta, with one sister, stood over her,
stōd hire ofer, micclum afyrht for ǣam heofenlican leohте; and hī gehyrdon sweg crucigende ƿa duru, swilec ƿær micel menigu inn-code, and wynsum bræd hī ealle gefylde mid micelre swetnysse. ƿa cwæð geo Romula to hire gastlican meder, ƿe ƿær afyrht stōd, “Mīn modor, ne ondræd þu ðe, ne swelte ic gyð.” Æfter ðisum gewāt þæt leocht aweg, ac se wynsuma bræd þær belāf. Æft siððan, on þære feordan nihte, clypode heo hire to þa ylcan lērestran Redempta, and bæd husles. Efne ða, æfter þære huslunge, stodon twa heofenlice werod ætforan þære cýtan dura, singende heofenliene sang, and hī tocneowon þæt werhāes men ongunnon symle þone dream, and wiþhāes men him sungon ongean, andswariende; and seo gedýldige Romula ægeaf hire gast mid þam heofen- licum sange. ða gewende eal se sang upweard to heoſnum mid þære sawle, and swa hī ufor ferdon, swa mihton ða líc- men læs þæs sanges gehyran, oðþæt hī mid ealle hēora earum ætbrōden wearð. 
Se Ælmihtíga God beswingð and þræð þa ðe hī luʃad, þæt hī, þurh ða hwɪlwendlican geswencedynsse, wuldorfulle be- cumon to ǣam ecan līfe, þe hī ēr middaneardes frymðe his geleaffullum gearcode. Sy him wuldor and wurdmynt on ealra worulda woruld. Amen.

IN NATALE UNIUS CONFESSORIS.

HOMO quidam peregre proficiscens: et reliqua.

Ure Drihten sāde þís bigspel his leorning-cnihtum. Hē cwæð, þæt “sum ríc man wolde faran on ælœodigne eard, þa clypode hī his ọcwowan hīm to, and betæhte hīm his gód. Sumon hē betæhte f f pund, sumum twa pund, sumum án, ælœum be hīs ēgenre mihte, and hē hī mid þam fœo hīm māre gestrynān; and ferde siððan on ælœodignysse, swa swa hē gemynt hæfde:’’ et reliqua.
greatly affrighted at the heavenly light; and they heard a sound of knocking at the door, as if a great multitude were there entering, and a winsome odour filled them all with great sweetness. Then said Romula to her ghostly mother, who stood there affrighted, "My mother, fear not, I shall not die yet." After this the light went away, but the winsome odour remained there. Afterwards, on the fourth night, she called to her the same preceptress Redempta, and asked for housel. Lo then, after the houseling, stood two heavenly hosts before the door of the cell, singing a heavenly song, and they observed that men always begun the melody, and women sung in turn answering; and the patient Romula gave up her ghost with the heavenly song. Then all the song went upwards to heaven with the soul, and as they higher went, the corpsemen could less hear the song, until it was wholly withdrawn from their ears.

The Almighty God scourgeth and chastiseth those whom he loveth, that, through temporary affliction, they may gloriously attain the everlasting life, which before the beginning of the world he prepared for his faithful. Be to him glory and honour for ever and ever. Amen.

ON THE NATIVITY OF ONE CONFESSOR.

HOMO quidam peregre proficiscens: et reliqua.

Our Lord said this parable to his disciples. He said, that "a certain rich man would go into a strange country, then called he to him his servants, and committed to them his goods. To one he committed five pounds, to one two pounds, to one one, to each according to his own ability, and bade them with that money gain him more; and went afterwards into a foreign land, as he had intended," etc.
Se eadiga Gregorius papa trahtnode þis godspel, and cwæð:
“Hwæt is se man þe ferde on ælþeodignyssse buton ure Drihten, seðe, mid þam lichaman ðe hē on eorðan underfeng, ferde to heofenum?” Witodlice flæsces wunung is eorde, and Cristes lichama wæs gelæd swilce to ælþeodignyssse, ðæða hē wæs ahāsen to ðære heofenlican wununge, þær ðær næfre ðær nān lichama ne becom. Se mennisca Crist dælde his gōd his ðæowum, forðan þe hē forgeaf his geleaffullum þa gustlican gife. “Sumon hē betæhte fif pund, sumon twā pund, sumon ān.” Pa fif pund getācniað þa fif andgitu uer lichaman, þæt is gesihð and hlyst, swæcc and stenc and hrepung. Þas fif pund underseðæ ælc þæra þe þa fif lichamlican andgitu an-sunde hæfð. On þam twām pundum is māre getācnung þonne on þam fif pundum sy. Witodlice on þam twām pundum is getācnod ægðer ge þæt yttre andgit ge þæt inre. On þam ānum punde is ān andgit getācnod.

Se gōda ðæowa, þe þa fif pund underfeng, gestrynhe his hlaforde þæerto oðre fif; forðan þe sume læwede men sind swa geworhte, þæt hī, mid onbryrdnyssse þæs applican eðles, syllað gōde bysne oðrum geleaffullum, and symle tæcad riht þæs ðe hī magon tocnowan be þam yttrum andgitum, þeah ðe hī ne cunnan þa incundan deopnyssse Godes lāre asmeagan; and þonne hī on heora flæscelícum lustum gemetegode beod, and on woruldlicum gewilnungum ne beod to grædige, and eac wið oðrum unðeawum, þurh Godes ege, hī sylfe healdæð, þonne styrað hī eac oðrum mannum þurh heora lifes rihtwis-nyssse, and gestrynæð Godæ sumne oðerne mannan oðde mā. Se þe swa deð, se gebrincð Gode tyn pund of þam fif yttrum andgitum þe hē underfeng. Sume sind eac on Godes gela-ðunge þe sind mid twām pundum gewelgode, þæt is, þæt hī habbað þa fif yttran andgitu and þa incundan lāre, ðurh þa hī asmeagað þone heofenlican wisdom, and eac syllæð gōde bysne þurh þa yttran andgitu, þonne hī awendað hī on gōdum þeawum, him sylfum to eecer hælde and oðrum to bysne. Þas ðyllice, þonne hī oðrum bodiað and wel bysniæð, bringað
The blessed pope Gregory has expounded this gospel, and said, “Who is the man that went into a far country but our Lord, who, with the body which he assumed on earth, went to heaven?” Verily the dwelling of the flesh is earth, and Christ’s body was led, as it were, to a strange country, when it was raised to the heavenly dwelling, to which before no body had ever come. The human Christ distributed his goods to his servants, for he gave to his faithful the ghostly grace. “To one he committed five pounds, to one two pounds, to one one.” The five pounds betoken the five senses of our body, that is, sight and hearing, taste and smell and touch. These five pounds every one of those receives who have the five bodily senses perfect. In the two pounds is a greater signification than there is in the five pounds. For by the two pounds are signified both the outward sense and the inward. By the one pound one sense issignified.

The good servant, who received the five pounds, gained for his lord other five thereto; for some laymen are so constituted, that, with stimulation from the realm above, they give good example to other faithful, and ever teach rightly what they may know by the outer senses, though they cannot comprehend the inward deepness of God’s doctrine; and when in their fleshly lusts they are temperate, and in worldly desires not too greedy, and also, through awe of God, preserve themselves from other vices, then also will they direct other men by the righteousness of their lives, and gain to God some other man or more. He who so does brings to God ten pounds from the five outer senses that he received. Some also there are in God’s church who are enriched with two pounds, that is, that they have the five outer senses and the inward lore, through which they comprehend the heavenly wisdom, and also give good example through the outer senses, when they employ them in good practices, to the eternal salvation of themselves and as an example to others. Such as these, when they preach and give a good example to others, bring
IN NATALE UNIUS CONFESSORIS.

iam heofenlican Hlaforde twyfealde gestreon of sare teolunge þe hé him befaeste. Rihtlice is geoweden þæt heora án under-fenge sif pund and ðæter twā, forðan-þe þa pund beord getwy-fyld þonne hí twám hādum, þæt is, werhāde and wîfhāde, beord befaeste.

"Se lyðra þeowu, sceþ þæt án pund underfeng, ferde and bedealf hit on eordan, and swa his hlafordes feoh behydde." Se behit þæs heofonlican Hlafordes feoh on eordan, sceð þæt andgit þæt him God forgeaf awent eall to eordlicum dæcum, and nele secan þa gastlican tylunga, ne his heortan næfre aræran of þam eordlicum smæagungum. Æyllice habbað andgit, ac hí hit awendað eal to heora flæslicum lustum. Be swilcum cwæð se witega, "Hí sind snotere þæt hí yfel wyrcon, and hí sódlice ne cunnun naht to gode gewyrçan." Witodlice se Drihten, ðe ða gastlican pund his þeowum be-tæhte, cymð to þam nicclum dome, and wile witan hú ge-hwilc manna þa gife atuge þe hé him ær forgeaf. Đonne cwæð hí to þam gōðum þeowan, swa swa ðís godspell seð, "Eala ðu gōða ðeowu and getrywe, þu ware getrywe on lytlum þingum, ic wylle ðe settan ofer màran. Far nu in to ðines Hlafordes gefeæn."

Feawa sind ealle þises andwerdan lifes gōð, þeah ðe hí fela geduhte sind; ac ðonne bið se holda þeowu geset ofer manegum gōðum, þonne hē, buton ælcere gewæmednysse, wuldrað mid Gode on þam heofenlicum setle; þonne hē bið gelæd into his Hlafordes blisse, þonne hē on þam ecum eðele, betwux engla heapum, be his edleane blissad wiðutan, swa þæt him nán þing wiðinnan ne æglæ ænigre brosnunge ðæð gewæcednysse. Se asolcena þeowu, þe nolde tilian nán þing his hlaforde mid þam befaestum punde, com him to mid beladunge, and cwæð, "La leof, ic wæt þæt þu eart swide styrne mann, and wilt niman þæt þu ær ne sealdest, and wilt ripan þæt þu ær ne scowe; þa wareð ic forði afsyrh, and behyddæ þin pund on eordan: eðne þu hæfstd nu þin ægen."

Forwel menige sind on Godes gelæðunge, þe, þurh unge-
to the heavenly Lord a twofold gain from the business which he intrusted to them. Rightly it is said that one of them received five pounds and another two, because the pounds are doubled when they are committed to the two sexes, that is, to the male sex and the female sex.

"The wicked servant, who received the one pound, went and buried it in the earth, and so hid his lord's money." He hides the heavenly Lord's money in the earth, who turns the sense that God has given him all to earthly deeds, and will not seek ghostly pursuits, nor ever raise his heart from earthly contemplations. Such have sense, but they turn it all to their fleshly lusts. Of such said the prophet, "They are wise that they may work evil, and verily they cannot do aught of good." But the Lord, who intrusted the ghostly pounds to his servants, will come to the great doom, and will know how every man has disposed of the gift which he before gave him. Then will he say to the good servant, as this gospel says, "O thou good and faithful servant, thou hast been faithful in little things, I will set thee over greater. Go now into the joy of thy Lord."

All the goods of this present life are few, though they seem many; but the faithful servant will then be set over many goods, when, without any corruption, he glories with God in the heavenly seat; when he shall be led into the joy of his Lord, when, in the eternal country, amid companies of angels, he rejoices in his reward without, while nothing pains him within of any corruption or weakness. The slothful servant, that would acquire nothing for his lord with the intrusted pound, came to him with an excuse, and said, "O Sir, I know that thou art a very stern man, and wilt take what thou before didst not give, and wilt reap what thou didst not before sow; I was, therefore, afraid, and hid thy pound in the earth: behold, thou hast now thine own again."

Very many there are in God's church, who, through lack
554  IN NATALE UNIUS CONFESSORIS.

cnyrnych, pisum ðeowan geesfenlæcað. Hí andraciað to
gefarene lifes wegas, and swa-ðeow ne wændiað to liegenne
on stuntsnyse heora asolcennysse. Hí geseð þæt hí synfulle
beot, and þeow ne forhtiað to wunigenne on heora urhihtwis-
nyssum, swilce hí on heora gedrefednysses næne ræd nabbon,
and sweltende him lif ondraedon. Se Hlaford cwæð to þam
lyðran ðeowan, “Du yfela ðeowana and sneac, þe gedafenode
þæt ðu befæstest min feoh myneterum to sleanne, and ic
wolde min ægen ofgán mid þam gafole.” Se Ælmihtiga God
forbead þurh his witegan, þæt nan ðíæra manna þe rihtwis beøn
wile, ne sceal syllan his feoh to gafole. Ðís gafol þe we embe
sprecað, nis na woruldlíc, ac is gaslic, and mid gastlicum
andgite to understandenne. Godes feoh, þæt is, seo halige
lár, þið befæst myneterum to sleanne, þonne Godes word bið
ðam mannnum gebodod þe hit magon mid wordum gemenig-
fyldan, and mid weorcum began.

Mine gebroðra, swa swa ge gehyrad ðeure frecednyssse, gif
we Godes lâre eow ofteð, swa ge scolon eac smeagan car-
fullice eowere frecednyssa, forðan þe God ofgæð his feoh æt
eow mid þam gastlicum gafole. Ge gehyrad Godes beboda
æt læreowa ðúðum, and ge agyfað hí eft Gode mid ðam
gafole, gif hí beoð þurh eowere gecnyrnyssse gemenigfyldæ,
and þurh gódre fremminge Gode betæhte, and ge sylfe him
gegæð þurh gódum geearnungum.

Se hlaford cwæð, “Nimað þæt pund of ðam yfelan ðeowan,
and syllad þam ðe me brohte tyn pund. Hí cwædon, La
leof, he hæfð tyn pund.” Hit wære geduht swiðe gedafenlic,
aefter menniscum andgite, þæt þæt pund, ðe wæs genumen æt
ðam yfelan ðeowan, ware gesæld ðam þæt twa pund hæfde,
swiðor þonne þam ðe tyn pund hæfde. Ac ða twa pund
hæfdon, swa swa we eow ær sádon, mærán getæcnunge þonne
þa fíf pund þe hí brohte his hlaforda getwyfyldæ. Þurh ða
twa pund wæs getæcnod ægðer ge þæt yttre andgite ge þæt
inre; and se þe ða fíf pund hæfde wæs wiþutan geglenged
mid ðam fíf andgitið, þæt is, gesið and hlyst, swæcc and
of industry, imitate this servant. They dread to journey on the ways of life, and, nevertheless, are not ashamed to lie in the folly of their sloth. They see that they are sinful, and yet fear not to continue in their unrighteousnesses, as if in their tribulation they had no counsel, and dying dreaded life. The lord said to the wicked servant, "Thou evil and sluggish servant, it became thee to deliver my money to the moneyers to be struck, and I would have required mine own with the interest." The Almighty God forbade through his prophet, that any man who would be righteous, should give his money to interest. This interest about which we speak, is not worldly, but is ghostly, and in a ghostly sense to be understood. God's money, that is, the holy doctrine, is delivered to the moneyers to be struck, when God's word is preached to those men who can multiply it by words, and practise it by works.

My brothers, as ye hear our peril, if we withdraw from you God's doctrine, so should ye also carefully contemplate your perils, for God will require from you his money with the ghostly interest. Ye hear God's commandments from the mouths of teachers, and ye give them again to God with the interest, if, through your diligence, they are multiplied, and through good efficacy committed to God, and ye yourselves show him observance by good deserts.

The lord said, "Take the pound from the evil servant, and give it to him that brought me ten pounds. They said, O sir, he hath ten pounds." It would appear very fitting, according to human understanding, that the pound, which was taken from the evil servant, were given to him that had two pounds, rather than to him that had ten pounds. But the two pounds, as we before said to you, had a greater significance than the five pounds which he brought his lord doubled. By the two pounds were betokened both the outer sense and the inner; and he who had the five pounds was furnished without with the five senses, that is, sight and
NATALE UNIUS CONFESSORIS.

stenc and hrempung, and wæs ða-gyð æmtig fram ðam incundan andgite. Da hét se hlasford forði syllan þæt án pund, þæt þæt andgit getácnode, þam holdum ðeowan þe him gestrynde mid ðam síf ættrum andgitum ðære síf pund. Dis gelimpð daeghwomlice on Godes gelaðunge, þæt gehwilce geleaffulle þe Gode gecwemað mid ðam ættrum andgitum þe hí underfengon, beord gebrohte, ðurh máræn Godes gise, to ðam incundum andgite, and þonne geþeoð on ðam gastlicum andgite, forðan þe hí ðer þa ættrum andgitu getreowlice aspendon.

Se hlasford cwæð, "Ic sege eow to sódan, Ælc þæra þe hæði, him bið máre geseald, and hí genihtsunað. Se þe næfði, him bið ætbróden þæt þæt he hæð."

Witodlice se þe hæði þa sódan lufe, hí underfæð oðre gise æt Gode; and se þe ða sódan lufe næfði, þæt hí oðrum fremige on worde and on weorc, se forlyst þa gife þe hí unnýtwarðlice underfeng. Ealle góðnyssa forlyst se þe ða sódan lufe næfði to Gode and to mannum. Se únholda ðeowawearð ða aworpen on þam ættrum þeostrum, forðan þe hí ðolode ðurh wite þa ættrum blíndnysse sæðe ðer, ðurh his gylt, on ðam inrum þeostrum befeoll. Þær hí ðolat neadunge þeostra ðurh wrace, sæðe ðer lustlice forbær his ðunlustes þeostra.

Eow is sódllice to gewitenne, þæt furðon nán asolcen man nis orsorh þe onfangenynsse Godes feos. Ne mæg nán man sódllice cweðan, þæt hí þæs pundes bedæled sy, and ne þurfe Gode agyldan gescead þære sylene þe hí underfeng. Sum underfæð andgit bóclicere lære, and se sceal oðrum cyðan ða gerynu þe hí of Godes pundes gleawlice onceneow. Sum underfæð cœrdlice æhta, and se sceal ðæs pundes spendunge Gode agifan of hí æhtum. Sum ne underfeng náðor ne þæt gastlice andgit ne ða cœrdlican speda, leornode swa-ðeah sumne cœft þe hine afet; witodlice se cœft him bið for ðæs pundes onfangenynsse geteald. Sum næfði nán ðyssera ðinga
hearing, taste and smell and touch, but was yet void of the inward sense. The lord therefore commanded the one pound, which betokened that sense, to be given to the faithful servant who with the five outer senses had gained him other five pounds. This happens daily in God's church, that those faithful who propitiate God by the outer senses, which they have received, are brought, through greater grace of God, to the inward sense, and then thrive with the ghostly sense, because they before faithfully employed the outer senses.

The lord said, "I say unto you in sooth, Unto every one of those that have shall more be given, and he shall abound. From him who hath not, that which he hath shall be taken." Verily he who has true love, receives another gift from God; and he who has not true love, so that he benefit others by word and by work, loses the gift that he uselessly received. All goodesses he loses who has not true love for God and for men. The unfaithful servant was then cast into utter darkness, seeing that he suffered as a punishment the outer blindness, who had before, through his guilt, fallen into the inner darkness. There he needs suffers darkness as retribution, who had before joyously borne the darkness of his vices.

But ye are to know, that even no slothful man is secure with regard to the receiving of God's money. No man in sooth may say, that he is deprived of the pound, and needs not render an account to God of the gift which he received. One receives an understanding of book lore, and for him it is to make known to others the mysteries of which he skilfully obtained knowledge from God's pound. One receives earthly possessions, and he should give to God the disbursement of his pound from his possessions. One has received neither the ghostly sense, nor earthly riches, yet has learned some craft that nourishes him; undoubtedly that craft will be reckoned as the receipt of the pound. One has gotten none
IN NATALE UNIUS CONFESSORIS.

bogyten, ac hæfð sume cyððe to ricum men; ðonne sceal se, þær þær he læg, earmum ðingian to ðam rican þe he cyððe to hæfð, þy-læs ðe he geniðerod beo, gif he ðæs pundes rihtlícne ne brícð.

Hwæt wylle we þurðor ymbe ðis smeagan, buton þæt we secgað þæt nán ðearfa nis ðysses pundes bedæled, and forði sceal gehwá hógian þæt he þæt gastlice feoh, mid ðam gafole, Gode agife. þonne se Heofenlican Dena cymð on egeslicum maegendrymme betwux engla and heah-engla werodum, þonne sceal gehwá him æteowian hwæt he mid ðam punde geteolod hæfð. þær læt Petrus se apostol forð þæt Iudeisce folc ðe he ðurh his lære to geleasfan gebigde; Paulus, ðeoda lærow, þær læt forð fornecan ealne middaneard; Andreas ðær læt forð þone leodscipe ðe is gehâten Achaia; Johannes Asian; Thomas Indiam; and swa gehwilc Godes bydela þær betæð ða gastlican teohmge ðam Heofenlican Deman, and hi underfoð æt him heora mede he heora geswinces mæðe. Is nu forði gehwilcum men to hógienne þæt he ydel ne cune his Drihtne togeanes on ðam gemænelicum æriste, þær we ealle beoð gegaderode þe her-líf underfengon.

Dis godspel we rēdað on ðæra halgena mæsse-dagum þe we hatað confessores, þæt sind, andeteras. Þa sind halige andeteras, þe Cristes naman mid sōðum geleasan andetton bealdlice betwux gedwolmannum, swa swa Drihten on his godspelle cwæð, “Ommis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui est in coelis:” þæt is, on Englisc, “Ælc ðæra þe me andet ætforan mannun, ic andette eac hine ætforan minum Fæder scðe is on heofonum.” Þa halgan martiras wærøn ærest andeteras, þada hi Cristes naman mid geleasan unforhtlice ætforan heora ehterum andetton, and hi wurdon ðurh ða andetnyssse gemeartirode. Nu sind ða gehâtene andeteras, þe Godes naman andetton mid sōðum geleasan, and ða gedwolmen oferswiðdon; ac hi næron swa-ðeah for ðam geleasan gemeartirode. Nu
of these things, but has some acquaintance with a rich man; then should he, wherever he can, intercede for the poor with that rich man with whom he has acquaintance, lest he be condemned, if he do not rightly employ the pound.

What shall we further consider concerning this, but that we say that no poor person is deprived of this pound, and therefore every one should be solicitous to give the ghostly money, with the interest, to God. When the Heavenly Judge shall come in awful majesty amid hosts of angels and archangels, then shall every one show to him what he has gained with the pound. There will Peter the apostle lead forth the Jewish folk that he turned to belief by his lore; Paul, the teacher of the gentiles, will there lead forth almost all the world; Andrew will there lead forth the nation which is called Achaia; John, Asia; Thomas, India; and so every one of God's messengers will there deliver his ghostly gain to the Heavenly Judge, and they will receive from him their meed according to the degree of their labour. It is now, therefore, for every man to be solicitous that he come not empty-handed to meet his Lord at the common resurrection, where we shall all be gathered who have here received life.

We read this gospel on the mass-days of those saints whom we call confessores, that is, confessors. Those are holy confessors, who boldly confessed the name of Christ with true belief among heretics, as the Lord in his gospel said, "Omnis ergo qui confitebitur me coram hominibus, confitebor et ego eum coram Patre meo, qui est in coelis:" that is, in English, "Every one of those who acknowledge me before men, I will acknowledge him before my Father who is in heaven." The holy martyrs were at first confessors, when with belief they fearlessly confessed Christ's name before their persecutors, and through that confession were martyred. Now those are called confessors who confessed the name of God with true belief, and overcame the heretics; but yet were not, on account of that belief, martyred. They are now honoured
sind hi geárwurðode þurh heora geleafan and þurh heora clænan drohtnume. Godes ðéowas hi wurdiað on geleafuíre gelæðunge, and God sylf hi wurdiað mid ecum wurðmynte, on his heofenlicum ðrymme, for heora geearnungum. Hi leofodon on clænysse, and mid forhæfednysse heora licha-man gewyldon. Hi forsawon woruldlice gewilnunga and yfelra manna herunge, and fela ðeore to Gode gewendon. An ðæra is þes halga wer Hi, ðe we nu to-dæg wurdiað mid urum gastlicum ðenungum, forðan ðe he aspende swiðe herigendlice þæt feoh þe him God befaeste. Se bid wæð þæt hine man árwurdian, sæðe of ðísum life færdó to engla gefeán and heofenlicum wurðmynte.

Hit is awritten, “Ne hera ðu næne man on his life.” Wærlicor bid se man geherod, þeah ðe he halig sy, æfter life ðonne on life. Hwa mæg beôn buton forhtunge geherod on ðísum life, þa hwile ðe he besargað his ðerran dæda, and eac him ondæð þa toweardan freecynysse? Ac se ðe herian wille haligne mannan, herige hine na on ðísum life, ac æfter his geendunge, þonne ne derað nán lyfletung þam herigendum, ne nán ùp-ahefednys ne costnað þone geheredan. Hera ðu hine æfter þære freecynysse, and cyð his geearnunga þonne he orsorh bid. Hera ðone steorman, ac na swa-ðeah ðædan ðe he become gesundful to þære hyðe. Hera þæs heretogon mihte, ac swa-ðeah þonne he sige begytt.

Þisne halgan wer Ðit we magon orsorhlice wurðian and herian, forðan ðe he is nu orsorh ealra ðæra freecynysse ðe ðús dæghwomlice costníað. Hwæt wæs eal his lifes ryne buton gewinn wið þone wacolan feond? Fela blindra manna, þe fram soðfæstynysse wege dwelodon, he onlihte þurh ða soðan lære. ða ðe þurh ungehyrsumynysse ðísæ geleafleaste deafe wæron, þam he on-ageat andgites hlyst, þæt hi gehyrdon ða heofenlican beboda to halwendre gehyrsumynysse. Fela incoða he gehælde untrumra sawla mislicra manna, þurh halige mnyegunge, and þurh gehedum gebigde to soðre dæd-bote, oðþæt he gebrohte þam Ælmihtigan Scyppende his feoh
for their belief and for their pure course of life. God's servants honour them in the faithful church, and God himself honours them with eternal honour, in his heavenly company, for their deserts. They lived in chastity, and by abstinence controlled their bodies. They despised worldly desires and the praise of evil men, and turned many others to God. One of these is the holy man A. B. whom we now to-day honour with our ghostly services, because he very praiseworthy employed the money that God intrusted to him. He is worthy to be honoured, who from this life goes to the joy of angels and to heavenly honour.

It is written, "Praise no man in his life." More safely will a man be praised, though he be holy, after life than in life. Who may, without fearing, be praised in this life, while he laments his earlier deeds, and also dreads the perils to come? But let him who will praise a holy man, praise him not in this life, but after his end, when no flattery will injure the praiser, and no exaltation tempt the praised. Praise him after the peril, and proclaim his merits when he is secure. Praise the steersman, but yet not before he is come safe to the hithe. Praise the leader's might, but yet only when he gets the victory.

This holy man A. B. we may securely honour and praise, for he is now secure from all the perils that tempt us daily. What was all his life's course but warfare with the watchful foe? Many blind men, that wandered from the way of truth, he enlightened by true doctrine. Into those who, through disobedience or unbelief, were deaf, he poured the hearing of the understanding, so that they heard the heavenly commandments to salutary obedience. Many diseases of the infirm souls of divers men he healed by holy admonition, and by prayers turned them to true repentance, until he brought to the Almighty Creator his money twofold, which he had in-
IN NATALE SANCTARUM UIRGINUM.

be twyfealdan, the he him aer befaeste; and he wuldrað nu on wynnum mid him a to worulde, for his wel-daedom.

We heriað urne Drihten on his halgena gesædingum, sede his maersað mid micelum wundrum on ðysssere worulde, and swiðor on ðære ecan, for heora hwilwendum geswine þises sceortan lifes. þæs þegenes lóf is þæs hlafordes wurðmynt. Sy lóf þam Hlaforde ðe leofað on ecnysse æfre buton anginne, on endeceasum mægenðrymme. Amen.

IN NATALE SANCTARUM UIRGINUM.

SIMILE est regnum caelorum decem virginitus: et reliqua. Se Hælend séde gelómlice bigspel be gehwilcum ðingum his learning-cnihtum: nu cwæð he, on ðisum bigspelle, þæt heofenan rice ware gelíc tyn mædenum, þe genamon heora leohtfatu, and eodon togeanes ðam brýdguman and þære brýde. þæra mædena wæron ðif stûnte and ðif snotore: et reliqua.

Þis godspel is nu ánfealdlice gesæð mid digelum andgite; ac Augustinus se wisa ðis onwreah ða deopnyssse, and eac se halga Gregorius ymb þis ylce awrát, þus cweðende:

Us is to gewitenne þæt gelómlice on haligre spræce is ðeos andwerde gelaðung gehâten heofenan rice, swa swa se Hælend on sumere stowe cwæð, “Mannes Bearn asent his englas, and gegaderd of his rice calle æswicinga.” Witodlice on ðam applican rice is healic sib, and ðær ne bið nán æswicung gemet ðe mage beón ðonon gegaderod. ðeos andwerde gelaðung, þe underfehð yfele and gðe, is widmeten ðam tyn mædenum, ðæra wæron ðif stûnte and ðif snotere. On ðif andgitum, swa swa we eow oft sædon, gehwilc man leofað þe his hæle hæfð; þæt is, gesihð and hlyst, swæce and stenc and hrepung. Þas ðif andgitu, gif hí beoð getwyfyld, ðonne gefyllað hí tynfeald getel. Nu is forði seo halige gelaðung
trusted to him; and he now glories in delights with him to all eternity, for his good deeds.

We praise our Lord in the honour of his saints, who magnifies them by great wonders in this world, and more in the eternal one, for their temporary toil in this short life. Praise of the servant is honour to the Lord. Praise be to the Lord who liveth to eternity ever without beginning, in endless majesty. Amen.

---

ON THE NATIVITY OF HOLY VIRGINS.

SIMILE est regnum cœlorum decem virginibus: et reliqua. Jesus frequently said parables concerning several things to his disciples: he now said, in this parable, that the kingdom of heaven was like unto ten maidens, who took their lamps, and went to meet the bridegroom and the bride. Of these maidens five were foolish and five wise, etc.

This gospel is now simply said with a secret sense; but the wise Augustine has disclosed to us the deepness, and the holy Gregory also has written about this same, thus saying:

We are to know, that frequently in holy speech this present church is called the kingdom of heaven, as Jesus in some place said, "The Son of man will send his angels, and gather from his kingdom all offences." But in the kingdom above there is profound peace, and there no offence is found that may thence be gathered. This present church, which receives the evil and the good, is compared to the ten maidens, of whom five were foolish and five wise. With five senses, as we have often said to you, every man lives that has his health; that is, sight and hearing, taste and smell and touch. These five senses, if they are doubled, will then complete a tenfold number. Now, therefore, is the holy church
NATALE SANCTARUM VIRGINUM.

gelic týn mædenum, forðan ðe seo gelaþung is gegaderod of ægðres hâdes mannun, þæt is, werhâdes and wifhâdes. Ælca ðæra manna ðe hine forhæfð fram unalyfedlicere gesiðhe, fram unalyfedlicere heorenume, fram unalyfedlicum swæce, fram unalyfedlicum stence, fram unalyfedlicere hrepunge, se hæfð mædenes naman for ðære anwalhnyysse. Gif göd is and halwendlic to forhæbbenne fram unalyfedlicum styrungum, and forði hæfð ælc cristen sawul mædenes naman, hwí sind þonne þa ðif undersângene, and þa ðif aworpene? Ealle hí hæfðon leohþatu, ac hí næfðon ealle ele. Se ele getâcnad þa sóðan lufe, seoðe næfr ne ateorad. Eles gecynd is þæt hí wile oferstigan ælne wætan. Ageot ele uppon wæter oððe on ðrüm wætan, se ele flyt bufon. Ageot wæter uppon ðone ele, and se ele abrecc úp and swimð bufon. Geot ðu ðone ele ær, geot ðu siððan, æfre hí oferswìð ðone oðerne wætan: and seo sóðe lufu næfr ne fylð. On ðære forhæfed- nysse fram unalyfedlicum styrungum is mædenes nama ge- hæfð, and on ðam leohþatum sind ða gödan weorc getâcnode. Be ðam weorcum cwæð ure Drihten on his godspelle, “Sic luœcat lux uœstra coram hominiibus, ut uideant opera uœstra bona, et glorïcient Patrem uœstrum qui in caelis est:” þæt is, on urum gereorde, “Scine eower leoh ætforan mannum swa þæt hí geseon eowere gödan weorc, and wuldrian eowerne ðæder þe on heofenum is.” Eft hí cwæð, “Beo eower lendena ymbgyrdre, and eower leohþatu byrnde.” On ðam ymbgyrdum lendenum is se lægðhad, and on ðam byrnendum leohþatum sind ða gödan weorc to understandenne.

Da snoteran mædenu namon ðone ele on heora leohþatum, forðan ðe hí hæfðon þæt göde ingehyd on heora heortan, þæt hí woldon Gode ânum gecweman, and na cêpan dysegra manna herunge, swa swa se apostol Paulus cwæð, “Ure wuldor is seo gecyðnys ures ingehydes.” Eft cwæð se sealm-wyrhta be ðære halgan gelaþunge, þæt eall hire wuldor is wiðinnan on Godes gesiðhe, na on ydelra manna herunge. Sume men sind swa bœpæhte ðurh ydelne gylp, þæt hí doð
like to the ten maidens, because the church is gathered from persons of each sex, that is, of the male sex and of the female sex. Every one of those persons who abstain from unallowed sight, from unallowed hearkening, from unallowed taste, from unallowed smell, from unallowed touch, has the name of maiden for that purity. If it be good and salutary to abstain from unallowed excitements, and therefore every christian soul have the name of maiden, why then are the five received and the five rejected? They all had lamps, but they had not all oil. The oil betokens the true love, which never fails. It is the nature of oil that it will rise above every fluid. Pour oil upon water or on another fluid, the oil will float above. Pour water upon the oil, and the oil will break through and swim above. Pour the oil first, pour it after, it will ever overcome the other fluid: and true love never falls. With abstinence from unallowed excitements is the name of maiden conjoined, and by the lamps are betokened good works. Of these works our Lord said in his gospel, "Sic lucent lux vestra coram hominibus, ut videant opera vestra bona, et glorifícent Patrem vestrum qui in cœlis est:" that is, in our tongue, "Let your light shine before men so that they may see your good works, and glorify your Father who is in heaven." Again, he said, "Let your loins be girded about, and your lamps burning." By the girded-about loins is maidenhood, and by the burning lamps are good works to be understood.

The wise maidens took the oil in their lamps, because they had in their hearts the good sense, that they would please God only, and not heed the praise of foolish men, as the apostle Paul said, "Our glory is the testimony of our knowledge." Again, the psalmist said of the holy church, that all her glory is within in the sight of God, not in the praise of vain men. Some men are so deceived by vain pride, that
for manna herunge swa hwæt swa hī doh, swidor ñonne for Godes lufon; ñonne sind hī stunte ñæt hī cepað ñæs ydelan hlysan, na ñæs ecan edleanes. Be swilcum cwæð se Hælend on sumere stowe, "Amen dico nobis, receperunt mercedem suam;" "Sō ic eow sece, hī underfengon heora mede:" ñæt is, se ydela hlīsa ðe hī lufodon. Habbon hī ñone woruldhlīsan þe hī sohton, na ða ecan mede þe hī ne rohton.

Nis na gewunelic ñæt megðhād si gecwened on sinscipe, ac swa-ðeah ðær is ñæs geleafsan megðhād, þe würðað ærne soðne God, and nele forligerlice to leasum hæðengylde bugan. Eal seo gelaðung, þe stent on mædenum and on cenapum, on ceorlum and on wīfum, eal heo is genamod to ðanum ðædenœ, swa swa se apostol Paulus cwæð to geleaffullum folce, "Desponsau us uni uiro, uirginem castam exhibere Christo;" ñæt is on Englisc, "Ic beweddode eow ðanum were, þæt ge gearcian án clæne mæden Criste." Nis ðis na to understanden denne lichamlice ac gastlice. Crist is se clæna brýdguma, and eal seo cristene gelaðung is his brýð, þurh þa hē gestrynð dæghwomlice mennisce sawla to his heofenlican rice. Seo gelaðung is ure modor and clæne mæden, forðan þe we beoð on hire ge-edcynnede to Godes handa, þurh geleafan and ful-luht.

Ða mædenu woldon gān togeanes þam brýdguman mid heora leohtsfatum. We gāð togeanes Criste ñonne we and-bidiað mid geleafan his to-cymes. Ac hē elcāð his to-cymes, and on ðære anbidunge þa mædenu hnappiað and slapað. Gehwað on halgum bocum is se gemanelicca deað slæpe wīðmeten, swa swa se ðeoda lāreow cwæð, "De dormientibus autem nolo uos ignorare, fratres;" "Mine gebroðra, ic nelle ñæt ge nyton be ðam slapendum," ñæt is, be ðam deadum. Hwī sind ða deadan slapende gecwedene, buton forðan þe hī sceolon arisan ge-edcucode þurh ñone Ælmihtigan Scyppend? Beon ða mædenu snoter, beon hī stūnte, ealle hī moton slapan on ðam gemanelicum deade, ðærðan þe se brýdguma
whatsoever they do they do for praise of men rather than for love of God; but they are foolish in heeding vain renown, not the eternal reward. Of such Jesus said in some place, "Amen dico vobis, receperunt mercedem suam;" "Verily I say unto you, they have received their meed:" that is, the vain renown which they loved. Let them have the worldly renown that they sought, not the everlasting meed of which they recked not.

Maidenhood is not usually spoken of in connection with marriage, but, nevertheless, there is a maidenhood of faith, which worships one true God, and will not adulterously bow to an idol. All the church, which consists in maidens and in youths, in husbands and in wives, it is all named as one maiden, as the apostle Paul said to the believing folk, "De sponsavi vos uni viro, virginem castam exhibere Christo:" that is in English, "I have betrothed you to one man, that ye may prepare a pure maiden for Christ." This is not to be understood bodily but spiritually. Christ is the pure bridegroom, and all the christian church is his bride, by which he daily begets human souls to his heavenly kingdom. The church is our mother and a pure maiden, because we are in her born again to God's hand, through faith and baptism.

The maidens would go to meet the bridegroom with their lamps. We go to meet Christ, when with faith we await his advent. But he delays his advent, and in the waiting the maidens slumber and sleep. Everywhere in holy books the common death is compared to sleep, as the teacher of the gentiles said, "De dormantibus autem nolo vos ignorare, frатres;" "My brothers, I will not that ye be ignorant concerning the sleeping," that is, the dead. Why are the dead called sleeping, but because they shall arise requickened through the Almighty Creator? Be the maidens wise, be they foolish, they must all sleep in the common death, before
Crist cume to șam micclum dome. "Media autem nocte clamor factus est, Ecce sponsus uenit: exite obuiam ei;" "On middre nihte weard șlypung gehyre, Efne her cymș se brýdguma: gađ him togeanes." Hwæt getácnad seo mid-
niht buton seo deope nytennys? forðan se seo geendung șyssere worulde cymș șonne men læst wenađ, swa swa se apostol cwaș, "Dies Domini sicut fur in nocte ita ueniet;" "Drihtnes dæg cymș swa swa șeof on niht." Oft cweðād men, "Efne nu cymș domes dæg;" forðan se ßa witegunga sind agane, șe be șam gesette wæron. Ac gefeоht cymș ofer gefeоhte, gedrefednys ofer gedrefednysse, eordysturning ofer eordystyrung, hungor ofer hungre, șeod ofer șeode, and șonne gýt ne cymș se brýdguma. Eac swilce șa six ßusend geara fram Adame beoð geendode, and șonne gýt elcađ se brýd-
guma. Hú mage we șonne witan hwænne șe cymș? Swa swa hê sylf cwaș, "on middre nihte." Hwæt is "on middre nihte" buton șonne ßu nast and ßu șis ne wenst? șonne cymș hê. Nis nán gesceaf șe cunne ßone timan șyssere worulde geendunge, buton Gode ēnum. Hwæt is se hream șe on middre nihte cymș ætforan ßam brîðguman, buton ßæra engla blawung? swa swa se apostol awrât, "In ictu oculi, in nouissima tuba. Canet enim tuba," et cetera. "On ánre preowt-hwile, on ßære endenextan byman. Seo byrne soðlice blæwô, and ßa deadan arisađ ungebrsonode, and we beoð awende" to ecum șingum on ßam lichaman, swa swa we nu sind on ßære sawle. Be ßisum cwaș se Hælend, "Se tîma cymș șät ealle ßa șe on byrgenum beoð, gehyrad Godes Suna stemne, and hî forð gađ; șa ße gôd worhton to lifes æriste, șa soðlice ße yfel worhton to geniðerunge æriste." "Tune surrexerunt omnes uirgines illæ, et ornauerunt lampades suas;" "ßa arison ealle ßa mædenu, and gegear-
codon heora leohtfatu." ßa mædenu arison, forðan ße ßa gecôrenan and ßa wîðercorenan beoð ealle awrehte of ßaes deaßes slaēpe. Hî gearcodon heora leohtfatu: șæt is, hî
ON THE NATIVITY OF HOLY VIRGINS.

The bridegroom Christ comes to the great doom. "Media autem nocte clamor factus est, Ecce sponsus venit: exite obviam ei;" "At midnight was a crying heard, Lo, here cometh the bridegroom: go out to meet him." What does the midnight betoken but deep ignorance? because the ending of this world will come when men least ween it, as the apostle said, "Dies Domini sicut fur in nocte ita veniet;" "The Lord's day will come as a thief in the night." Men often say, "Lo, now doomsday comes," because the prophecies are gone by, which were made concerning it. But war shall come upon war, tribulation upon tribulation, earthquake upon earthquake, famine upon famine, nation upon nation, and yet the bridegroom comes not. In like manner, the six thousand years from Adam will be ended, and yet the bridegroom will tarry. How can we then know when he will come? As he himself said, "at midnight." What is "at midnight" but when thou knowest not and thou expectest him not? then will he come. There is no creature that knows the time of this world's ending, but God only. What is the cry that at midnight comes before the bridegroom, but the blowing of the angels? as the apostle wrote, "In ictu oculi, in novissima tuba. Canet enim tuba," etc. "In the twinkling of an eye, at the last trumpet. For the trumpet shall blow, and the dead shall arise uncorrupted, and we shall be changed" to an eternal existence in body, as we now are in soul. Of this Jesus said, "The hour comes when all those who are in graves shall hear the voice of the Son of God, and shall go forth; those that have wrought good to the resurrection of life, but those that have wrought evil to the resurrection of damnation."

"Tunc surrexerunt omnes virginse illæ, et ornaverunt lampades suas;" "Then all those maidens arose, and prepared their lamps." The maidens arose, because the chosen and the rejected will all be raised from the sleep of death. They prepared their lamps: that is, they prepare themselves
gearciād hī sylfe to agyldenne gescead ām cumendum Dēman heora dæda. Dæra stuntra mædena leohctatu beōc aewencte on ðæs Dēman to-cyme, and hī nān edlean æt Gode nabbaē, forðan ēe hī underfengen manna herunga, þe him licodon. Þa stuntna mædenu cwædon to ðam snoterum, “Syllaē ūs sumne dæl eoweres eles, forðan þe ure leohctatu sind aewencte.” Hī gesawon þæt hī sylfe wīdinnan æmtige wæron þæs gōdan ingehydes, and forði sohton gewitnysse wīdutan. Hī wæron gewunode to oðra manna herunge, and þæs gewinnodon, swa swa heora gewuna wæs, swilce hī cwædon, ‘Nu ge gesceð þæt we æt us sylfum naht nabbaē; secegā nu hwæt ge be urum weorcum gesawon.’ Da snoteran mædenu and-wyrdon ðam stuntna, and cwædon, “Pī-lēs ðe hit ne genihtsumige ūs and cow, faraē to ðam syllendum, and bicgaē eow ele.” Soðlice on ðam micclum dome ælcum ænliplium men þincē to lytel his āgen ingehyd him to gewitnysse, þeah ðe hē ne sceole oðrum to gewitnysse beōn. Ne þam heofenlican Dēman nis nān neod æniges mannes gewitnysse, sēde þurhsihē ælces mannes heortan, and gewisslicor wāt þæs mannes mōd þonne hē sylf. Hī cwædon, “Faraē to ðam syllendum, and bicgaē eow ele.” Nis þis na rēd, ac is edwit, swilce hī cwædon, ‘Ge ðe wæron gewunode to underfōnne manna herunga for eowerum gōdum weorcum, faraē to ðam lyffe-terum ðe eow ēr leaslice olæhton; habbaē æt him swa hwæt swa ge magon; ne sylle we eow nān þing. Ge noldon habban eowerne ele wīdinnan, þæt is, ‘ge noldon Gode lician on gōdum ingehyde, ac, for ðæra ēdela manna herunge, ge worhton herigendlice weorc: faraē nu and bicgaē, ne sylle we eow nænne.’ “Þa mid ðam þe hī ferdon ymbe ðone ceap, ða com se brydguma, and ða fīf mædenu, ðe mid þam leohte gearwe wæron, ferdon mid hīm in to ðam giftum, and þæt geat wearē belōcen.” Ne bohton hī nænne ele, ne hī ne gemetton nænne ðe him ða ele syllan wolde. Nis nān man swa dyrstig on þam micclum dome, þæt hē durre oðerne betellan, ðonne adumbiaē ða ydelan lyffetcras, þe ðe ðone ele
ON THE NATIVITY OF HOLY VIRGINS.

571

to render to the coming Judge an account of their deeds. The lamps of the foolish maidens will be quenched at the coming of the Judge, and they will have no reward from God, because they received the praises of men that were pleasing to them. The foolish maidens said to the wise ones, "Give us a part of your oil, for our lamps are quenched." They saw that themselves were void of good understanding within, and, therefore, sought testimony from without. They were accustomed to the praise of other men, and were desirous of it, as was their wont, as if they had said, 'Now ye see that we in ourselves have nothing; say now what ye have seen of our works.' The wise maidens answered the foolish ones, and said, "Lest it suffice not for us and for you, go to the sellers, and buy yourselves oil." Verily, at the great doom, to each individual man his own understanding will seem to him too little for a witness, though he should not be as a witness to others. Nor to the heavenly Judge is there need of any man's witness, who sees through the heart of every man, and knows more surely the mind of man than himself. They said, "Go to the sellers, and buy yourselves oil." This is not counsel, but is reproach, as if they had said, 'Ye who have been wont to receive the praises of men for your good works, go to the fawners who before falsely flattered you; have from them whatsoever ye may; we give you nothing. Ye would not have your oil within,' that is, 'ye would not give pleasure to God with good understanding, but, for the praise of vain men, ye wrought laudable works: go now and buy, we give you none.' "Then while they went about the purchase, the bridegroom came, and the five maidens, that were ready with the light, went with him into the nuptials, and the gate was shut." They bought no oil, nor found they any one who would sell them oil. There is no man so daring at the great doom, that he dare exculpate another, when the vain flatterers shall be dumb, who before gave the oil, that is,
sealdon, āet wæron āa smeđan lyffetunga. Witodlice se riht-wisa on āam dæge forhtā; ðeah ðe he, ðurh göd ingehyd, Gode gelicode; ðeah-hwædere cwacåd āet ingehyd ðær afyrht for āam micelum brogan ðæs gemænan domes.

"Da ēt nextan comon āa stuntan mædenu, and clypodon to āam brýdguman, Hlaford, Hlaford, hāt geopenian āet geat." Drihten cwæd on oðrum godspelle, "Cruciaē, and eow bið geopened;" ac we sceolon nu crucian, and infēr biddan to heofenan rīcē, na ðonne. Nu is mildheortnysse tima, and ðonne bið domes tima. Se ēe nele nu, on mildheortnysse timan, hine sylfne gerihtlæcan þurh sōðe behrew-sunge, þam bið heofenes geat belōcen on ðæs domes timan. Eala nicel modes biternys is on āam worde, "āet geat wæs belōcen." Hī behrewsodon āet hī ele næfdon, ac heora behrewsung wæs to lætt.

Sume gedwolmen cwædun āet seo halige Maria, Cristes modor, and sume oðre halgan, sceolon hergian, æfter ðam dome, ða synfullan of ðam deofle, æle his dæl; ac ðis gedwyl ðaspāng of ðam mannum þe on heora flæsclicum lustum symle liegan woldon, and noldon mid earfōðnyssum þæt ece lif geearnian. Ne hopige nān man to ðyssere leasunge. Nele seo eadige Maria ne nān oðer halga lædan ða fulan, and þa mâñfullan, and ða ärleasan, þe æfre on synnum þurh-wunodon, and on synnum geendodon, into ðam clænan hūse heofenan rīcē myrhdē; ac hī beoð deoslum gelice, and on ecnysse mid deoslum on helle fyre cwylmíaē. Ne mæg eal middaneard ānum ðæra geþingian, þe Crist þus to cweð, "Discedite a me, maledicti, in ignem acernum, qui preparatus est diabolo et angelis eius:’’ þæt is, "Gewitaē fram me, ge awyrigedan, into ðam ecan fyre, þe ðam deofle is gege-arcod and his awyrigedum englum."

Da stuntan mædenu clypodon, "Hlaford, Hlaford, hāt geopenian ðús āet geat, and se Hlaford andwyرد, Soð ic eow sege, ne cann ic eow.’’ Hwæt ne cann se ðe ealle ðing cann? He ne cann nærne leahter, and hī wæron mid leah-
smooth flatteries. For the righteous man on that day will fear, though he, through good understanding, have been pleasing to God; nevertheless, the understanding will there quake affrighted at the great terror of the universal doom.

"Then at last came the foolish maidens, and cried to the bridegroom, Lord, Lord, bid the gate be opened." The Lord said in another gospel, "Knock, and it shall be opened unto you;" but we should now knock, and pray for entrance to the kingdom of heaven, not then. Now is the time of mercy, and then will be the time of doom. He who will not now, at the time of mercy, correct himself by true repentance, to him shall the gate of heaven be shut at the time of doom. Alas! great bitterness of mind is in the words, "The gate was shut." They repented that they had no oil, but their repentance was too late.

Some heretics said that the holy Mary, the mother of Christ, and some other saints, should, after the doom, harrow the sinful from the devil, each his part; but this heresy sprang up from those men who would ever lie in their fleshly lusts, and would not with tribulations merit the everlasting life. Let no man hope in this leasing. Neither the blessed Mary nor any other saint will lead the foul, and the wicked, and the impious, who have ever continued in sins, and in sins have ended, into the pure house of the joy of heaven's kingdom; but they will be like unto devils, and with devils will suffer torment to eternity in hell fire. Not all the world may intercede for one of those to whom Christ shall thus say, "Discedite a me, maledicti, in ignem æternum, qui præparatus est diabolo et angelis ejus:" that is, "Depart from me, ye accursed, into the everlasting fire, which is prepared for the devil and his accursed angels."

The foolish maidens cried, "Lord, Lord, bid the gate be opened unto us, and the Lord answered, Verily I say unto you, I know you not." What knows he not who knows all things? He knows no sin, and they were filled with sins.
trum afyllede. Drihten ne oncnæwð hi, forðan ðe hi sind oþre, oþre hi wæron. Hwæt is to cweðenne, "Ne cann ic eow," buton þæt ic ne worhte eow ðyllice? Ne cann Drihten leahtras, ac hē gewitnað leahtras. Þæt godspel belicð þus, "Waciað eornostlice, forðan þe ge nyton þone daeg ne ða tīd." Nāt nān man þyssere worulde geendumge, ne furðon his āgene geendumge. Menig man wolde þone māran dæl he his lifes aspendan on his lustum, and ðone læssan dæl on dædbote, gif hē wiste hwænne he geendian sceolde. Ûs is bedigelod ure geendumge, to ði þæt we sculon symle ūs ondraðan ðone endenextan daeg, þone ðe we ne magon næfre foresceawian. We sceolon forði wacian on ðre heortan and on geleafan; we sceolon wacian on hihte and on soðre lufe; we sceolon wacian on gōdum weorcum, and ðon buton ydelum gylpe, gif we hwæt lytles to gōde gedoð, þæt we moton faran into heofenan rīce mid þam clænan Brydguman, Hælende Criste, sæðe leofað and rixað mid his Heosenuð ic Fæder and þam Halgum Gaste on ealra woruld作用 worulda woruld. Amen.

IN DEDICATIONE ECCLESIAE.

MINE gebroðra þa leofostan, we wyllað sume tihtendlice spræce wið cow habban be ðyssere cyrclican mærsunge, and cow læran þæt ge sylfe beon Godes tempel gastlice, nu ge his correlice tempel wurðiað.

Witodlice on ðære ealdan ðe wæs ðnilipig hús þam Ælmihtigan Gode to wurðmynte arærde on Iudea rīce, binnon þære byrig Hierusalem, and ealle oþre þeoda wurðodon mislice deofolgyld, and þam fela templa arærdon, and mid andgitleasum and lifleasum anlicnyssum afyllon. þæt ðnilipige Godes tempel wæs wundorlice gecraeft þurh gastlicum gerynum. Dauid, se mæra cyning, hæfde gemynt þæt hē wolde þæt tempel aræræn þam Ælmihtigan Gode to wurðmynte, ac hē him sæde, þurh his witegan Nathan, þæt his sunu sceolde
The Lord knows them not, because they are other than they were. What is it to say, "I know you not," but that I wrought you not thus? The Lord knows not sins, but he punishes sins. The gospel adds thus, "Watch therefore, for ye know not the day nor the hour." No man knows the ending of this world, not even his own ending. Many a man would spend the greater part of his life in his lusts, and the less part in repentance, if he knew when he should end. Our ending is hidden from us, in order that we should ever dread the last day, which we never may foresee. We should, therefore, watch in our hearts and in faith; we should watch in hope and in true love; we should watch in good works, and do without vain-glory, if we do some little good, that we may go into the kingdom of heaven with the pure bridegroom, Jesus Christ, who liveth and reigneth with his Heavenly Father and the Holy Ghost for ever and ever. Amen.

ON THE DEDICATION OF A CHURCH.

MY dearest brothers, we will have some hortatory speech with you concerning this ecclesiastical celebration, and instruct you so that ye may yourselves be God's temple spiritually, now that ye are honouring his earthly temple.

Verily in the old law there was a single house reared to the honour of Almighty God, in the kingdom of Judah, within the city of Jerusalem, and all other nations worshiped divers idols, and to them reared many temples, and filled them with senseless and lifeless images. That single temple of God was wondrously contrived through ghostly mysteries. David, the great king, had designed that he would rear that temple to the honour of Almighty God, but he said to him, through his prophet Nathan, that his son should rear that temple, and he
pæt tempel aræran, and he wolde him beôn for fæder, and
nim mid mildheortnyssse gyrdre styrane, gif he ahwær unrihtlice
dyde. Dauid þa rixode on Iudea lande feowertig geara, and
his lif leofode Gode swiðe gecwemlice, and þurh ðone Halgan
Gast ða sealmas sette, þe we æt Godes lōfsangum singaþ.

Æfter his geendunge, feng Salomon, his sunu, to rîce, se
lusfode God sona on his geogoðe, and geofrode him micle
læc, þæt wæron þusendfealde onsaegednyssa æt ðære offrunge.
Efne ða on þære ylcan nihte æteowode him Drihten on
swefne, þus cweðende, “Bide me loce hwæs ðu wille, and ic
ðe sylle.” ða cwæð Salomon to Drihtne, “Þu cyddest
mickle mildheortnyssse ðinum ðeowan Dauid de minum fæder,
þæt he on soðfæstnyssse and rihtwisnyssse leofode ætforan ðe;
and ðu geþeðest his bearne his cynerices. Nu eom ic cnæp-
ling, and nytende mines ðæres, and ic eom geset betwux
þinum folce, þe ne mæg beôn geteald for þære micclan
menigu. Forgif me wisdom, þæt ic mage þin miccle folc
gewissian, and ic cunne toenawan betwux gód and yfel. ða
gelicode Gode þeos bên, and cwæð to Salomone, “Þu ne bæde
me lângsum lif, ne micle welan, ne ðiura feonda dæð, ac
bæde me wisdomes. Nu forgife ic ðe eac wise heortan to ðan
swiðe, þæt nân eordlic man næs ðin gelica ðræðan þe ðu wære,
ne eac æfter þe ne bið. And eac ic ðe forgife þæs ðe ðu ne
bæde, welan and wulder, swa þæt nân cyning næs ðin gelica
on ærrum dagum. And gif ðu færst on minum wegun, and
mine beboda hylst, swa swa ðin fæder dyde, þonna gelenge ic
þine dagas. Salomon awðc ða, and his swesen understôd;
and him forgeaf ða God swa micelne wisdom, and snoter-
nyssse, and bráðnyssse heortan, swa swa sand-ceosol on sæ-
strandæ. Him becomon eac swa micle welan to handa, þæt
his bigleofa wæs ælce dæg mid his hirede þrittig mittan
clænes melowes, and sixtig mittan ðres melowes, twelf fætte
oxan, and twentig feld-oxan, hund-teontig wëðera, buton
hunutoðe and fugoloðe and gæstafugela. Feowertig geara
would be to him as a father, and guide him with the rod of mercy, if he in aught did unrighteously. David then reigned in the land of Judah forty years, and lived his life very acceptably to God, and through the Holy Ghost composed the psalms that we sing at God's lauds.

After his ending, Solomon, his son, succeeded to the kingdom, who loved God already in his youth, and offered to him great gifts, which were a thousandfold sacrifices at one offering. Lo then, on the same night the Lord appeared to him in a dream, thus saying, "Look! ask me what thou wilt, and I will give it thee." Then said Solomon to the Lord, "Thou hast shown great mercy to thy servant David my father, so that he lived in truth and righteousness before thee; and thou hast given his kingdom to his child. Now I am a boy, and ignorant of my way, and I am set amid thy people, that cannot be counted for their great multitude. Give me wisdom, that I may direct thy great people, and that I may know betwixt good and evil. Then this prayer pleased the Lord, and he said to Solomon, Thou hast not prayed of me a long life, nor great riches, nor the death of thy foes, but hast prayed me for wisdom. I will now also give thee a heart wise to that degree, that no earthly man has been thy like ere thou wast, nor also shall ever be after thee. And I will also give thee that for which thou hast not prayed, riches and glory, so that no king has been thy like in former days. And if thou wilt walk in my ways, and wilt keep my commandments, as thy father did, then will I lengthen thy days. Solomon then awoke, and understood his dream; and God then gave him so great wisdom, and understanding, and broadness of heart, as the sand on the sea-strand. So great riches also came to his hand, that his provision with his household for each day was thirty measures of clean meal, and sixty measures of other meal, twelve fat oxen, and twenty field oxen, an hundred wethers, besides the produce of hunting and fowling, and fatted fowls. Forty years he reigned at
He rixode on Hierusalem on sibbe, buton ælcum gefeohte; feower hund and ðusend cræta he hæşde, and twelf ðusend riddena; þeo ðusend bigspella he gesette, and six ðusend leodæ; and asmeade be ælcum treow-cynne, fram ðam heagan ceder-beame, of þæt he com to þære lytlan ysonpan. Eac-swylece be nytenum, and fixum, and fugelum he smeade, and of eallum leodum comon menn to gehyrenne Salomones wisdom. He arærde, Gode to wurðmynte, þæt tempel þe his fæder gemynete to arærenne, swile hús swa wæn oðer nes næfre on corðan aræred. Þæt tempel wæs on lenge sixtig fæðma, on Wådnysse twentig fæðma, onヘahnyssse ðiritig fæðma. Þæt east portic wæs on lenge twentig fæðma, be þæs temples Wådnysse, and wæs týn fæðma wìð." Þis weorc wæs swa gefadod mid deorwurðum stánnum and readum golde, swa we eow reccan ne magon, and wæs eall binnon syfon gearum geendod.

Salomon ða gegaderode ealle his witan to ðæs temples hal-gunge, and þær geoffrode Gode menigfealde lác, þæt wæron getealde twâ and twentig þusend oxena, and hund-twelftig þusend sceapa. And se cyning gebigedum cneowum ætforan ðam weofode hine lânglice gebêd, and þæt mære hús Gode betæhte, him and his folce to gebêd-huse, and to trymminge, and to gescyldnyssse wîð ælces yfeles onscyte. He astôd ða and þæt folc gebletsode, and cwæð, "Sy ure Drihten gebletsod, seðe forgeaf reste and stillnyssse his folce Israhel, æfter ðam wordum þe he ær spræc ðurh Moysen his ðeowan." Us is længsum to gereccenne ealle ða bletsunga and ðancunga þe Salomon ða Gode sæde on his folces gesihið, and þæt folc syððan, mid bliðre heortan, on ðam cahteðan dæge hám gewende, ðancigende þam Ælmihtigan ealra his göða.

Deos racu hæfð gastlice getâcnunge. Soðlice Salomon is gereht 'Gesibsum,' forðan þe hê and ealle his leoda wunodon on fulre sibbe þa hwîle þe his dagas wærôn, þæt wærôn feow-wertig geara. He hæfde getâcnunge ures Hælendes Cristes,
Jerusalem in peace, without any war; a thousand and four hundred chariots he had, and twelve thousand horsemen; three thousand proverbs he made, and five thousand songs; and treated of every tree-kind, from the high cedar-tree, until he came to the little hyssop. In like manner of beasts, and fishes, and birds he treated; and from all nations men came to hear the wisdom of Solomon. He reared, to the honour of God, the temple that his father had intended to rear, such a house as no other had ever been reared on earth. That temple was in length sixty cubits, in width twenty, in height thirty cubits. The east portico was in length twenty cubits, according to the width of the temple, and was ten cubits wide." This work was so adorned with precious stones and red gold as we cannot relate to you, and was all finished within seven years.

Solomon then gathered all his councillors to the hallowing of the temple, and there offered to God manifold gifts, which were reckoned twenty-two thousand oxen, and an hundred and twenty thousand sheep. And the king with bended knees before the altar a long while prayed, and commended that great house to God, as a prayer-house for him and his people, and for strengthening, and protection against the assault of every evil. He stood then and blessed the folk, and said, "Blessed be our Lord, who hath given rest and stillness to his people Israel, according to the words which he before spake through Moses his servant." It is longsome for us to narrate all the blessings and thanks that Solomon said to God in sight of his people, and the people afterwards, with blithe heart, on the eighth day returned home, thanking the Almighty for all his benefits.

This narrative has a ghostly signification. Now Solomon is interpreted Peaceful, for he and all his people continued in full peace the while that his days were, which were forty years. He is a type of our Saviour Christ, who descended

2 P 2
seðæ forði astáh of heofenum to ðisum middaneardæ, þæt hæ wolde mancynn gesibbian, and geðwæræcæcan to ðam heo- fenlicum werode, swa swa Paulus, ðeoda lærow, cwæð, "Ipse est pax nostra, qui fecit utraque unum;" "Se is ure sib, seðæ dyde ægðer to anum;" þæt is, engla werod and mancynn to anum werode. Þæisum ylacan cwæð se Hælend sylf to his leorning-cnihtum, "Pacem relinquo uobis, pacem meam do uobis;" þæt is, "Ic forlæte eow sibbe, and ic for- gife eow mine sybbe."

Se gesibsuma Salomon arærde þæt mære hús of eordlicum antimbre Gode to wuðmynte, and se gesibsuma Crist ge- timbrode ða gastlican cyrcan, na mid deadum stánnum, ac mid lybbendum sawllum, swa swa se apostol Petrus awrát to ge- leaffulre gelæðunge: hæ cwæð, "Genealæcæð to ðam lyb- bendum stáne, seðæ is fram mannum aworpen, and fram Gode gecóren and geárwurðod; and beoð ge sylf eissor ðam stáne getimbrode, swa swa lybbende stánnes on gastlicum husum." Crist is se lybbenda stán þone awurpon ða unge- leaffullan Iudei; ac se Heofenlica Fæder hine gecées æfter sære menniscnyssse, and geárwurðode, swa þæt hæ hylt ealle ða gebytlu sære geleaffullan gelæðunge. Ealle Godes cyrcan sind getealde to ðære cyrcan, and seo is gehátene 'gelaðunge,' ða getácnode þæt án tempel ðe Salomon arærde on sære ealdan ðe. Nu sind we cristene menn Godes hús gehátene, swa swa se apostol Paulus cwæð, "Templum Dei sanctum est, quod estis uos;" þæt is, "Godes tempel is halig, þæt ge sind." Eft cwæð se ylca apostol, "Nyte ge þæt eowere lima syndon þæs Halgan Gastes tempel, sède on eow is?" Fram sære tide ures fulluhtes wunað se Halga Gast on ús, and ealle englas and ealle rihtwise men sindon his tempel; forði sceo- lon cristene men þa fulan leahrtras forseðn þe se swicola deofol tæcð, þæt hí moton beðn wurðe þæs Halgan Gastes onwununge, sède ða clæn-heortan lufað, and ða mænfullan forbihð. We sind ða líflican stánnes ðe beoð ofer Criste getimbrode on gastlicum húsum; forðan ðe manega cyrcan,
from heaven to this world, because he would restore peace to mankind, and reconcile them to the heavenly host, as Paul, the teacher of the gentiles, said, "Ipse est pax nostra, qui fecit utraque unum:" "He is our peace, who hath made both to one;' that is, the host of angels and mankind to one host. Of this same, Jesus himself said to his disciples, "Pacem relinquuo vobis, pacem meam do vobis;' that is, "I leave you peace, and I give you my peace."

The peaceful Solomon reared the great house of earthly material to the honour of God, and the peaceful Christ constructed the ghostly church, not with dead stones, but with living souls, as the apostle Peter wrote to the faithful church: he said, "Draw near unto the living stone, which is rejected of men, and chosen of God and honoured; and ye yourselves shall be built on that stone, as living stones in ghostly houses." Christ is the living stone that the unbelieving Jews rejected; but the Heavenly Father chose and honoured him after his humanity, so that he holds together all the buildings of the faithful church. All God's churches are accounted as one church, and that is called congregation, which was betokened by that one temple that Solomon reared in the old law. Now are we christian men called God's house, as the apostle Paul said, "Templum Dei sanctum est, quod estis vos;' that is, "God's temple is holy, which ye are." Again said the same apostle, "Know ye not that your limbs are the temple of the Holy Ghost, who is in you?" From the time of our baptism the Holy Ghost dwells in us, and all angels and all righteous men are his temple; therefore should christian men despise the foul sins which the deceitful devil teaches, that they may be worthy of the residence of the Holy Ghost, who loves the clean-hearted, and eschews the wicked. We are the living stones that are built over Christ in ghostly houses; for many churches are, as we before said,
sind, swa swa we ār sædon, to ānre getealde. Fela sind nu Godes hūs, ac swa-đeah ān, for ðære ānnysse þæs sódan ge-leafan þe hī ealle andettað. Fela þeoda sind þe mid mislicum gereordum God heriað, ac swa-đeah hī habbað ealle ānne geleafan, and ānne sóðné God wurðiað, þeah þe heora gereord and gebed-hūs manega sind. Ealle þa menigfealdan cyrcan ateriað, ac seo gastlice gelæþung, þæt sind þa halgan sawla þe Gode geleðæð, þurhwuniað þ on ecnysse mid Gode, on heofenan rīces myrhēe.

Nu smeаð sum man, hū men magon beōn Godes hūs? We cweSaft þæt Godes hīred is Godes hūs. To hwan mæg ðís eordlice hūs, gif hit ydel stent? Hit ne bið na hūs buton hit beo mid hīrede afylded. Ne beo we to weallum oððe to wāgum geworhte on þære gastlican gebytlunge, ac we beoð swa-đeah Godes hūs geceigede, þæt is, his hīred, and hē wunað betwux ûs, and we mid him on ðære ecan wununge, gif we hit nu geearníað. On eordlicere cyrcan lið stān ofer stāne, and ðælc berð oðerne, swa eac on Godes gelæþunge, þæt geleaffulan ðælc hylt his æftergengan ðp, þurh lāre and ge-ðylde, oðþæt seo getimbrung became to þám endenextan rihtwisan, and se næðr nænte æftergengan þe hē beran ðurfe. Soðlice se ðe ealle þa gebytlu hylt, and hine nūn ne berð, se is Hælend Crist, þe ûs ealle gehylt, and ure nūn hine healdan ne þearf. Gif we deoplicor ymbe þís spreað, þonne wene we þæt hit wile þincan þam ungelæredum to menigfeald.

Þæt menigfealdan lāc, þe Salomon geooffrode Gode ðæt þære ealdan cyrc-halgunge, hæfdon getācnumunge þæra gastlicera of-frunga þe dæghwomlice beðu nu geooffrode on Godes cyrcan, swa swa Crist sylf hit astealde and tæhte. Godes cyrcan ge-dafenað hallignys, swa swa se witega cwæð, “Domum tuam decet sanctitudo, Domine, in longitudine dierum:” þæt is, “Drihten, þinum hūse gedafenað hallignys on daga længsum- nyssse.” Þæt andgit we understandað swa: þæt Godes hūse gedafenað þæt his lōf sy þærinne gesungen, on gesettum
accounted as one. God's houses are now many, but, nevertheless, one, because of the unity of the true belief which they all profess. Many are the nations that praise God in divers tongues, but, nevertheless, they all have one belief, and worship one true God, though their tongues and prayer-houses are many. All these manifold churches will decay, but the ghostly congregation, that is, the holy souls that thrive to God, will continue to all eternity with God, in the joy of the kingdom of heaven.

Now some man will inquire, how men can be the house of God? We say that God's household is God's house. To what purpose can this earthly house be, if it stand empty? It is no house unless it be filled with a household. We are not made for walls or partitions in the ghostly building, but we are, nevertheless, called God's house, that is, his household, and he will dwell among us, and we with him in the eternal dwelling, if we now merit it. In the earthly church, stone lies over stone, and each bears other, so likewise in God's congregation, the believing hold up each his after-comer, by precept and patience, until the building comes to the last righteous one, and he will have no after-comer whom he may bear. But he who holds all the building, and whom no one bears, is Jesus Christ, who holds us all, and none of us may hold him. If we speak more deeply concerning this, then ween we that to the unlearned it will appear too complex.

The manifold gifts, that Solomon offered to God at the old church-hallowing, were a type of the ghostly offerings that are now offered daily in God's church, as Christ himself established it and taught. To God's church is holiness befitting, as the prophet said, "Domum tuam decet sanctitudo, Domine, in longitudine dierum;" that is, "Lord, to thine house holiness is befitting in length of days." The sense we understand so: that it is befitting to God's house that his praise be sung therein, at appointed times, by the pure ser-
timan, purh clænum Godes ðeowum. Swa-ðeah ne magon manna herunga Godes mærda gemicclian, ac ða halgan lóf-
sangas fremías ðús to eære hælðe. Godes cyrice is ure gebed-
hús, ac swa-ðeah on ælcere stowe se geleaffulla mótt hine ge-
biddan to ðam Ælmhítigan, þe on ælcere stowe is andwerd
him to clipigendum.

"Sum cwēn wæs on ðam dagum on suð-dæle, Saba ge-
hätæn, snoter and wīs. ða gehyrde heo Salomones hłisan, and
com fram ðam suðernum gemaerum to Salomone binnon Hier-
rusalem mid micelre fare, and hire olfsendas bærón suðerne
wyrta, and deorwurðra gymnástănas, and ungerin goldes. Seo
cwēn ða hæfde spræce wið Salomon, and sæde him swa hwæt
swa heo on hire heortan gehohte. Salomon ða hí lærde, and
hire sæde ealra særa worda andgit þe heo hine axode. ða
geseah seo cwēn Saba Salomones wisdom, and þæt mære
templ þe hæ getimbrod hæfde, and ða lǽc þe man Gode of-
frode, and ðæs cynges menigfealdan ðenunga, and wæs to
ðan swiðe ofwundroð, þæt heo hæfde furðor næne gast,
fordan ðe heo ne mihtæ na furðor sneagan. Heo cwæð ða to
ðam cyninge, Sød is þæt word þe ic on minum earde gehyrde
be þe and be ðinum wisdome; ac ic nolde gelyfan ærdan þe
ic sylf hit gesawe. Nu hæbbe ic afandod þæt me næs be
healfan dæle ðin mærð gecydd. Mære is þin wisdom and þin
weorc þonne se hłisa wære þe ic gehyrde. Eadige sind þine
ðegnas and þine ðeowan, þe symle ætsforan þæt stándæ and
ðinne wisdom gehyrða. Gebletسود sy se Ælmhítiga God, þe
þe geceas and gesette ofer Israhela rice, þæt ðun domas settest
and rihtwisnyssse. Heo forgeaf ðam cyninge ða hund-twelftig
punda goldes and ungerin deorwurðra wyrta and deorwurðra
gymnástana. Salomon eac forgeaf þære cwēne swa hwæs swa
heo gyrnde æt him, toforan þære cynelican lǽc þe hí hire
gæaf; and heo gewende ougean to hire eǽele mid hire ðeg-
um. Salomon þa wæs gemærscd ofer callum eordlicum
cynegum, and ealle ðeoda gewilnodon þæt hí hine gesawon and
his wisdom gehyrdon, and hí him menigfealde lǽc brohton."
vants of God. The praises of men cannot, however, increase the glories of God, but holy songs of praise profit us to eternal salvation. God's church is our prayer-house, but, nevertheless, the believing may in every place pray to the Almighty, who in every place is present to those calling on him.

"There was in those days, in the south part, a queen called Sheba, prudent and wise. She heard of Solomon's renown, and came from the southern confines to Solomon within Jerusalem with a great train, and her camels bare southern spices, and precious gems, and countless gold. The queen then had speech with Solomon, and said to him whatsoever she thought in her heart. Solomon then instructed her, and said to her the sense of all the words that she had asked him. Then the queen Sheba saw the wisdom of Solomon, and the great temple that he had built, and the gifts that were offered to God, and the king's manifold services, and was so greatly astonished, that she had no further spirit, for she could not inquire further. She then said to the king, True is the word that I heard in my country of thee and of thy wisdom; but I would not believe before I myself had seen it. I have now proved that thy greatness was not made known to me by half. Greater are thy wisdom and thy work than was the fame that I heard. Happy are thy ministers and thy servants, that ever stand before thee and hear thy wisdom. Blessed be the Almighty God, who chose thee, and set thee over the kingdom of Israel, that thou mightest establish dooms and righteousness. She then gave to the king a hundred and twenty pounds of gold, and numberless precious spices and precious gems. Solomon also gave to the queen whatsoever she desired of him, prior to the kingly gift that he gave to her: and she turned again to her country with her servants. Solomon was then magnified above all earthly kings, and all nations desired to see him, and to hear his wisdom, and they brought him manifold gifts."
Seo cwên hæfde getácununge þære halgan gelaðunge calles cristenes folces, þe com to ðam gesibsuman Criste, to ge-
hyrenne his wisdom, and ða godspellican lære þe he æstealde, and be onlihtinge þæs soðan geleafan, and be ðan toweardan
dome, be ure sawle undealdicynysse, and be hihte and wuldre þæs gemanelican æristes. Seo cwên com to Salomone mid
micclum làcum on golde, and on deorwurðum gymstánnum
and wyrtbræðum; and þæt bærón olsfendas. Seo geleaffulle
gelaðung, þe cym.§ of ælcum earde to Criste, brincð him þas
foresædan làc æfter gastlicicum andgite. Heo offrað him gold
þurh söðne geleafan, and wyrtbræðas þurh gebeda, and deor-
wurðe gymnas þurh fægernysse gódra þeawa and haligra
mægena. Be þissere gelaðung cwæð se witega to Gode,
"Adstitit regina a dextris tuis, in uestitu deaurato, circum-
data uarictate;" þæt is, "seo cwên stent æt ðinre swiðran,
on ofergyldum gyrlan, ymsceryd mid menigfealdre fahnysses." Seo
gastlice cwên, Godes gelaðung, is ge-glencged mid deor-
wurðre frætewunge und menigfealdum bleo gódra drohtnunga
and mihta. Heo sæde Salomone calle hire digelynysse, and
seo gelaðung geopenað Criste hire ingehyd and þa digelan
gedohtas on söðre andetnyssse. Olsfendas bærón þa deor-
wurðan làc mid þære cwene into Hierusalem; forðan þe þa
hæðenan, þe ær wærón gehöferode þurh gytsunge, and atelice
þurh leahtras, bærón, þurh heora gecyrrednyssse and geleafan,
þa gastlican làc to Cristes handum.

Seo cwên wundrode Salomones wisdomes, and his getim-
brunga, and þenunga; and seo gelaðung wundrað Cristes
wisdomes, forðan þe he is sylf soð wisdom, and cal wisdom is
of him. He getimbrode þa healican heofenan and ealne mid-
daneard, and calle gesceafsta gesette on þrim þingum: in
mensura, et pondere, et numero; þæt is, on gemete, and on
hefe, and on getele. Cristes þenung is ure hæl and folca
alyseednys, and þa sind gesælige þe him þenið to gecwemed-
yssse on ðam gastlicicum gerynum. Seo cwên sæde þæt hire
nære be healfan dæle gesæd be Salomones mæðe, and seo
The queen was a type of the holy church of all Christian folk, that came to the peaceful Christ, to hear his wisdom and the evangelical doctrine which he established, and of the enlightening of the true belief, and of the doom to come, of our soul's immortality, and of the hope and glory of the common resurrection. The queen came to Solomon with great gifts of gold, and of precious gems and perfumes; and camels bare these. The believing church, which comes from every country to Christ, brings him the aforesaid gifts in a ghostly sense. She offers him gold through true belief, and perfumes through prayers, and precious gems through fairness of good morals and holy virtues. Of this church the prophet said to God, "Adstitit regina a dextris tuis, in vestitu deaurato, circumdata varietate;" that is, "The queen stands at thy right, in gilded raiment, clothed in manifold variety." The ghostly queen, God's church, is adorned with precious ornament and manifold colour of good habits and virtues. She said to Solomon all her secrets, and the church opens to Christ her knowledge and secret thoughts in true confession. Camels bare the precious gifts with the queen into Jerusalem; for the heathen, who were before humpbacked through covetousness, and deformed by sins, bare, through their conversion and belief, the ghostly gifts to the hands of Christ.

The queen wondered at Solomon's wisdom, and his buildings, and his services; and the church wonders at Christ's wisdom, for he himself is true wisdom, and all wisdom is of him. He constructed the high heavens and all the world, and established all creatures with three attributes: in mensura, et pondere, et numero; that is, with measure, and with weight, and with number. Christ's service is our health and the redemption of folks, and they are happy who serve him to satisfaction in the ghostly mysteries. The queen said, that it had not been told her by half concerning Solomon's great-
gastlice cwén, Godes gelaðung, ọððe gehwile halig sawul, 
ðonne heo cymð to þære heofenlícæn Hierusalem, þonne 
gesið heo mique mæðæ and wuldor þonne hire ār 
on līfe þurh witegan ọððe apostolum gecydd wære. Ne mæg 
nān cage on ðisum līfe geseñn, ne nān eare gehyran, ne nānes 
mannes þeorte asmeagan þa þing þe God gearcað þam þe 
hine lufað. ða þing we magon begytan, ac we ne magon hī 
asseagan, ne ús næfre ne aðrey þæra gōda genihtsumnys. 
Crist is ealra cyninga Cyning, and swa swa ealle ðeoda woldon 
geseon þone gesibsuman Solomon, and his wisdom gehyran, 
and him mislice lāc brohtou, swa eac nu of eallum þeodem 
gewilniæd men to geseóanne þone gesibsuman Crist þurh ge-
leafan, and þone godspellican wisdom gehyran, and hī him 
dæghwomlice þa gastlican lāc geoffriæd on menigsealdum ge-
metum.

We wyllað eac secgan hū se apostol Paulus spræc be þære 
getimbrunge þære geleaffullan gelaðunge. Hē cwæð be ðam 
grundwealle, “Fundamentum aliud nemo potest ponere præter 
id quod positum est, quod est Christus Iesus:’ þæt is, “Ne 
mæg nān man lecgan oferne grundweall on þære halgan ge-
laðunge, buton þone þe þær geled is, þæt is, Hælend Crist.” 
Hē is se grundweall þære gastlican cyrcan, swa swa we eow 
ār sædón. Se apostol cwæð, “Swa hwā swa getimbrað, ofer 
ðisum grundwealle, gold, ọððe seolfor, ọððe deorwurðe 
stānas, ọffective treowa, streaw ṣome ceaf, ðánes gehwilces 
mannes weorc bið swutel. Godes dæg hī geswutelæð, forðan þe hē 
bið on fyre æteowod, and þæt fyr afándað hwile heora ælices 
weorc bið. Gif hwæs getimbrung ōurhwunað and ðam fyre 
wiðstent, þonne underfehð se wyrhta edlean æt Gode his 
weorces. Gif hwæs weorc forbyrndað, he hæfð þone hearm, 
and bið swa-ðealh gehealden ōurh fyr.” Ðas word we ne 
magon buton mickle fyrhte trahtnuan. Ńurh þæt gold we 
underståndað geleafan and gōd ingehyd; þurh þæt seolfor, 
rihtlice spræce and getingnyssé on Godes lāre; ūrur þa deor-
wurðan gymstānas, halige nihta; and se þe þylicc weorc
ness, and the ghostly queen, God's church, or every holy soul, when it comes to the heavenly Jerusalem, will then see greater grandeur and glory than had before in life been announced to it by prophets or apostles. No eye can in this life see, nor any ear hear, nor any man's heart conceive the things that God prepares for those that love him. Those things we may obtain, but we cannot conceive them, nor will the abundance of those good things ever weary us. Christ is of all kings King, and as all nations would see the peaceful Solomon, and hear his wisdom, and brought him divers gifts, so also now of all nations men desire to see the peaceful Christ through faith, and to hear the evangelical wisdom, and they daily offer to him ghostly gifts in manifold ways.

We will also say how the apostle Paul spake of the building of the faithful church. He said of the foundation, "Fundamentum aliud nemo potest ponere praeter id quod positum est, quod est Christus Jesus:" that is, "No man can lay another foundation for the holy church, but that which there is laid, that is, Jesus Christ." He is the foundation of the ghostly church, as we before said to you. The apostle said, "Whosoever buildeth, upon this foundation, gold, or silver, or precious stones, or trees, straw or chaff, every man's work shall be manifest. God's day shall manifest them, because it shall be shown by fire, and the fire shall try of what sort the work of each of them is. If any one's building abide, and withstand the fire, then shall the workman receive a reward from God for his work. If any one's work be burnt, he shall have the harm, and yet shall be saved by fire." These words we may not expound without great fear. By the gold we understand faith and good knowledge; by the silver, just speech and eloquence in God's doctrine; by the precious gems, holy virtues; and he who builds such a work in God's
getimbrað on Godes gelæðunge, ne mæg þæt fyr on domes
dæge his getimbrunge forniman, forðan ðe þæt fyr ne derað
þam gódum, þeah ðe hit tintregige þa unrihtwisan. Gold,
and seolfor, and deorwurðe stánas beoð on fyre afándode, ac
hī ne beoð swa-þæah mid þam fyre fornuneme. Swa eac ða
ðe habbað göde weorc ne þoliað náne pìnunge on þam bráðum
fyre þe ofergæð ealne middaneard, ac hī farað þurh þæt fyr to
Criste buton ælcere dare, swilce hī on sunnan leoman faron.

Se ðe getimbrað ofer þam grundwealle treowa, ðæfe streaw,
ǒððe ceaf, untwylice hē mæg witan þæt his weorc seal on
þam nicclum fyre forbyrman, and hē hæfð þonne hearm his
weorces, and bið swa-þæah gehealden þurh þæt fyr. Ðurh
ða treowu, and þam streawe, and þam ceafe, sind getâcnode
leohtlice synna, þe beoð þurh þæt fyr afeormode, and se
wyrhta hæfð wite þæs weorces; bið swa-þæah afeormod ðurh
þæt fyr, and siððan becymð ðurh maran earfðnysse to Godes
rice. Soðlice se ðe ða heafod-leahtras wyrcð, and on þam
geendað, hē móð forbyrman on þam ecum fyre, and swa-þæah
þa swæran synna ne beoð náfre afeormode for nánes fyres
æðlince. Þa leohatan gyltas sind ydele spræca, and þæt man
underfō on æte and on wāte māre þonne his lichaman neod
sy, and þæt hē oftor wifes bruce þonne hē dō for bearnnes
gestreone, and þæt man cyde buton stœre intingan, ðæfe
ðrŭm ðæace mid leasre lyftetunge, ðæfe man biddendne
deerfan misràe, ðæfe eðr mæle hine gereordige, oððe unge-
metlice gæmninge: ðas and sylllice sind ðas lytlan gyltas þe
magon beón þurh þam fyre fornuneme, swa swa treowa, ðæfe
strewæ, oððe ceaf. Ðas þyllice gyltas ne magon ure sawla
ofsǣan, ac hī magon hī awlætan and Gode láðettan; and gif
we hī sylfwiþes on andwerðum lifne ne gebetað, we sceolon
neaduneg on þam witniendlicum fyre hī geðrowian. Nu ñūs
ðincð swīðe teart wite þæt án ure fingra on fyr become, and
hwæt bið þonne eal se lichama and seo sawul samod þrowiāð
on þam bráðum fyre þe ealne middaneard ofergæð? Fela sind
eac witniendlice stowa, þe manna sawla for heora gymeleaste
church, the fire on doom's day may not consume his building, because that fire will not hurt the good, though it torment the unrighteous. Gold, and silver, and precious stones are tried in fire, but yet they are not consumed by the fire. So also those who have good works will suffer no torment in the broad fire that will pass over all the world, but they will go through that fire to Christ without any hurt, as if they went in the sunbeams.

He who buildeth upon that foundation trees, or straw, or chaff, undoubtedly he may know that his work shall be burnt in the great fire, and he shall then have harm of his work, and shall yet be saved by the fire. By the trees, and the straw, and the chaff, are betokened light sins, that will be purged by that fire, and the workman will have punishment for the work, but yet will be purged by the fire, and afterwards, through great difficulty, come to God's kingdom. But he who commits the deadly sins, and ends in them, may burn in the everlasting fire, and yet these grave sins will never be purged for any fire's burning. The light offences are idle speeches, and if a man receive more in food and drink than is needful to his body, and that he have woman's intercourse oftener than he does for the procreation of children, and that a man chide except for the sake of correction, or flatter another with false adulation, or revile the imploring poor, or before the time take refection, or immoderately game: these and the like are the little offences that may be consumed by the fire, as trees, or straw, or chaff. Such offences as these cannot slay our souls, but they may pollute them and be hateful to God; and if we voluntarily, in the present life, expiate them not, we shall needs suffer for them in the penal fire. Now it seems to us a very severe torment if one of our fingers comes into the fire, but what will it be when all the body and the soul together suffer in the broad fire that will pass over all the world? There are also many penal places where the souls of
on Srowian, be heora gylta mæde, ær ðam gemænelicuµ dôme, swa þæt hi sune beoð fullice geclænsode, and ne þurfon naht Srowian on ðam foresæðan fyre.

Þa heafod-leahtras sind, mansliht, cyrc-bræce, and þæt man ðres mannes wif hæbbe, and leas-gewitnyssa, stala, reaflæc, gitsung, ydel gylp, módignys, ðanda, and singal oferdrenc, hæðengyld, drycrafte, wicce-creafte. Þæs synna and ðre ðyllice ne beoð na afeormode on ðam witnigendlicum fyre; ac þa ðe on swilcum leahtrum heora líf geendiað, beoð betæhte to ðam ecan fyre, þonne Crist cwýð, “Discedite a me, maledicti:” et reliqua; “Gewítað fram me, ge awyrigedan, into ðam ecan fyre, þe ðam deofle is gegearcod and his awyrigedum englum.” Is nu forði micel neod gehwilcum men þæt hê his gyltas, ægðer ge ða læssan ge ða mærâan, sylfwilles gebête, and mid sóðre behreowsunge his Scyppend gegladige, þone ðe hê ær mid forsewenynsse geæebilgde, þæt hê ne ðurfe becumân to ðam teartum bryne, ne hărû to ðam ecan forwyrrde, ac geearnûge swídor þæt ece líf mið Gode and mið eallum his halgum.

Wite gehwá cristena manna, þæt nán man ne sceal sceattas níman for Godes cyrcan; gif hit þonne hwá deð þæt hê Godes bryde, þæt is, seo cyerce, wîð feo sylle, þonne bið he Indan gelíc, þe for Criste æt ðam Iudeum feoh genam; and hê sceal mid Iudan on ecnysse Srowian, buton hê hit on lífe wîð God ær gebête. Ne gedyrstlæce nán læwede man þæt hê wissunge oððe ealdordom healde ofer Godes ðeowum. Hû mæg, oððe hû dear ænig læwede man him to geteôn þurh ricceâere Cristes wican? Ne furðon nán gehådod man ne sceal him to geteôn þæt hê Crist spelige ofer his halgan hírd, buton him seo notu fram Godes læreowum betæht sy. Gif se læweda man wîle sum mynster arâran oððe gegódian, betæce hê Gode swa hwæt swa hê þætode dé, and gesette ðone hírd hea- licra læreowa ræde; and næfre se læweda man ne healde ealdorscipe ofer gehådodum Godes ðeowum; gif hit þonne hwá deð, wite hê þæt hê deð ongean Cristes gesetnysse and ealra
men suffer for their heedlessness, according to the degree of their sins, before the universal doom, so that some will be fully cleansed, and need not suffer aught in the aforesaid fire.

The deadly sins are, murder, church-breath, and that a man has another's wife, and false witness, stealing, rapine, covetousness, vain-glory, pride, envy, and constant drunkenness, idolatry, sorcery, witchcraft. These sins and others like them will not be purged in the penal fire; but those that end their lives in such vices will be committed to the eternal fire, when Christ shall say, "Discedite a me, maledicti:" et reliqua; "Depart from me, ye accursed, into the everlasting fire, that is prepared for the devil and his accursed angels."

It is now, therefore, very needful for every man that he voluntarily expiate his sins, both the less and the greater, and with true repentance gladden his Creator, whom he before had angered by negligence, so that he need not come into the sharp burning, nor, at all events, to everlasting perdition, but rather merit eternal life with God and with all his saints.

Let every christian man know, that no man shall take moneys for God's church; but if any one do so that he give God's bride, that is, the church, for money, he will be like to Judas, who took money of the Jews for Christ; and with Judas he shall suffer to eternity, unless he previously in life atone for it to God. Let no layman presume to hold direction or authority over God's servants. How can, or how dares any layman draw to him by violence Christ's monasteries? Not even shall any ordained man effect so that he represent Christ over his holy household, unless the office be committed to him by God's teachers. If a layman will raise or endow a mynster, let him deliver to God whatsoever he shall do thereto, and appoint the brotherhood by the counsel of exalted teachers; and never let a layman hold authority over the ordained servants of God; but if any one do so, be it known to him that he acts against the ordinance of Christ.
his halgena. For worulde he môt Godes ðeowum fylstan, and lætan he lybban be heora bôca wissunge, and heora gæst- lican ealdres tæcunge.

We habbað nu gesêd be Godes cyrcan, ægðer ge be ðære ealdan ge be ðære niwan. Nu bidde we ṣone Ælmihtigan Hælend þæt he ðús, þurh his mildheortnyss, geclensige fræm urum synnum, and ðús gelêde to ðære ecan gelaðunge heo- fenan rîces, on ðam þe he rixað mid his gecôrenum haltum, mid his Ælmihtigan Fæder and þam Halgan Gaste, on ealra worulda woruld. Amen.

EXPLICIT LIBER SECUNDUS CATHOLICORUM SERMONUM ANGLICE. DEO GRATIAS. AMEN.

ORATIO.

IC ðancige þam Ælmihtigan Scyppende mid ealre heortan, þæt he me synfullum þæs geûðe, þæt ic ðas twa bèc, him to lofe and to wurðmynte, Angelcynne onwreah, þam ungelæ- redum; ða gelêeredan ne beðurfon þyssera bôca, forðan þe him mæg heora ðegen lâr genihtsumian. Ic cweðe nu þæt ic næfre heonon-forð ne awende godspel oppþe godspel-trahtas of Ledene on Englisc. Gif hwâ mä awendan wille, ðonne bidde ic hine, for Godes lufon, þæt he gesette his bôc onsundron fram ðam twâm bôcum þe we we awend habbað, we truwiað þurh Godes diht. Sy him á wuldor on ecnysse.
and all his saints. In worldy concerns he may support God's servants, and let them live by the direction of their books, and the teaching of their ghostly chief.

We have now said concerning God's church, both according to the old law and the new. We now pray the Almighty Saviour that he cleanse us through his mercy from our sins, and lead us to the eternal church of the kingdom of heaven, in which he reigneth with his chosen saints, with his Almighty Father and the Holy Ghost, for ever and ever. Amen.

HERE ENDETH THE SECOND BOOK OF CATHOLIC SERMONS IN ENGLISH. THANKS TO GOD. AMEN.

A PRAYER.

I thank the Almighty Creator with all my heart, that he has granted to me a sinner, that, to his praise and honour, I have disclosed these two books to the English race, for the unlearned; the learned have no need of these books, because their own learning may suffice them. I say now that I never henceforth will turn gospel or gospel-expositions from Latin into English. If any one will turn more, then will I pray him, for love of God, that he set his book apart from the two books that we have turned, we trust through God's direction. Be to him ever glory to eternity.
HER IS GELEAFA, AND GEBED, AND BLET SUNG, 
ÆWEDUM MANNUM, Æ ÆT LE DEN NE 
CUNNON.

PATER NOSTER ON ENGLISC.

\[ \text{DU} \text{ ure } \text{Fa} \text{eder, } \text{e} \text{ eart on hoefenum, sy } \text{sin nama gehalgod.} \]
\[ \text{Gecume } \text{pin } \text{rice. } \text{Sy } \text{sin willa } \text{swa } \text{swa on hoefenum } \text{swa eac on eordan.} \]
\[ \text{Syle } \text{us } \text{to-dæg } \text{urne } \text{daeghwomlican } \text{hlaf, and} \]
\[ \text{forgif } \text{us } \text{ure } \text{gytas } \text{swa } \text{swa we forgyfæ } \text{pam } \text{se } \text{wið } \text{us} \]
\[ \text{agyltað. And ne læd } \text{þu } \text{na } \text{us on costnunge, ac alys } \text{us } \text{fram yfele. } \text{Sy hit } \text{swa.} \]

SE LÆSSA CREDA.

\[ \text{IC gelyfe on God, } \text{Fa} \text{eder } \text{Ælmihtigne, Scyppend hoefenan} \]
\[ \text{and eordan; and ic gelyfe on } \text{Hælend Crist, his } \text{æncennedan} \]
\[ \text{Sunu, urne Drihten, se } \text{wæs } \text{geeacon of } \text{ðam } \text{Halgan Gaste,} \]
\[ \text{and } \text{æcynned of } \text{Marian } \text{þam mædene, geðrowod } \text{under } \text{ðam} \]
\[ \text{Pontiscan Pilate, on röde } \text{ahângen, } \text{hæ } \text{wæs } \text{dead and } \text{be-} \]
\[ \text{byrged, and } \text{he } \text{nider-astâh } \text{to } \text{helle, and } \text{he } \text{arás of } \text{deaðe on } \text{þam} \]
\[ \text{þriddan dæge, and } \text{he } \text{astâh } \text{up to hoefenum, and } \text{sitt } \text{nu} \]
\[ \text{æt } \text{swiðran } \text{Godes } \text{Ælmihtiges } \text{Fa} \text{eder, } \text{panon } \text{hæ } \text{wyle } \text{cuman} \]
\[ \text{to } \text{dæmenne } \text{ægðer ge } \text{þam } \text{cucum ge } \text{þam } \text{deadum. And ic} \]
\[ \text{gelyfe on } \text{þone } \text{Halgan } \text{Gast, and } \text{þa } \text{halgan } \text{gelaþunge, and} \]
\[ \text{halgena } \text{gemænnysse, and } \text{synna } \text{forgifennyssse, and } \text{flæses} \]
\[ \text{ærist, and } \text{þæt } \text{ece } \text{liff. } \text{Sy hit } \text{swa.} \]

MÆSSE CREDA.

\[ \text{IC gelyfe on } \text{ænne } \text{God, } \text{Fa} \text{eder } \text{Ælmihtigne, Wyrcend } \text{hoefenan} \]
\[ \text{and eordan, and ealra } \text{gesewenlicra } \text{þinga and unge-} \]
\[ \text{sewenlicra; and on } \text{ænne } \text{Crist, } \text{Hælend } \text{Drihten, } \text{þone } \text{æncennedan} \]
\[ \text{Godes } \text{Sunu, of } \text{þam } \text{Fa} \text{eder } \text{æcynned } \text{ér } \text{ealle } \text{worulda,} \]
\[ \text{God } \text{of } \text{Gode, } \text{Leoht of } \text{Leohte, } \text{Soðne } \text{God of } \text{Soðum } \text{Gode,} \]
\[ \text{æcynnedne } \text{na } \text{geworhtne, } \text{efen-edwistlicne } \text{þam } \text{Fa} \text{eder, } \text{durh} \]
\[ \text{þone } \text{sind } \text{ealle } \text{þing } \text{geworhte; } \text{se } \text{for } \text{us } \text{mannum } \text{and } \text{for } \text{ure} \]
\[ \text{hæle } \text{nider-astâh } \text{of } \text{hoefenum, and } \text{weard } \text{geflæschamod of} \]
HERE IS BELIEF, AND PRAYER, AND BLESSING, FOR LAYMEN WHO KNOW NOT LATIN.

THE PATER NOSTER IN ENGLISH.

THOU our Father, who art in heaven, be thy name hallowed. Thy kingdom come. Be thy will as in heaven so also on earth. Give us to-day our daily bread, and forgive us our sins as we forgive them that sin against us. And lead us not into temptation, but deliver us from evil. Be it so.

THE MINOR CREED.

I believe in God, Father Almighty, Creator of heaven and earth; and I believe in Jesus Christ, his only-begotten Son, our Lord, who was conceived of the Holy Ghost, and born of Mary the maiden, suffered under Pontius Pilate, hanged on a cross, he was dead and buried, and he went down to hell, and he arose from death on the third day, and he went up to heaven, and sitteth now at the right of God the Almighty Father, thence he will come to doom both the quick and the dead. And I believe in the Holy Ghost, and the holy church, and the communion of saints, and the forgiveness of sins, and the resurrection of the flesh, and the everlasting life. Be it so.

THE MASS CREED.

I believe in one God, Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Christ, the Lord Jesus, the only-begotten Son of God, begotten of the Father before all worlds, God of God, Light of Light, True God of True God, begotten not made, coexistent with the Father, by whom are all things made; who for us men and for our salvation came down from heaven,
Hæ ðæm Halgan Gaste and of Marian ðæm mædene, and wearð mann geworden. Hé þrowode eac swylce on rōde ahāngen for ðús, and hē wæs bebyrged, and hē arās on ðæm briddan dāge, swa swa gewritu seðā, and hē astāh to heofonum, and hē sitt æt swīðran his Fæder, and hē eft cyð mid wuldre to démenne þam cucum and ðam deadum, and his rīces ne hīð nān ende. And ic gelyfe on þone Halgan Gast, þone Lif-fæstendan God, se gæð of þam Fæder and of þam Suna, and se is mid þam Fæder and mid þam Suna gebeden and gewuldrod, and se spræc þurh witegan. Êc andette ða ánan halgan and ða geleaffullan and ða apostolican gelaþunge, and ðā fulluht on forgynnysse synna; and ic andbidige æristes deadra mana, and þæs ðeçan līfes þære toweardan worulde. Sy hit swa.

**GEBEDU ON ENGLISC.**

DU Ælmihtiga and þu Eca God, gewissa ure dæda on ðinre welwyllyndynsse, þæt we geearnion, on naman ðines leofan Suna, genihtsumian on gōdum weorcum. Amen.

**ITEM.**

WE biddað þe, Drihten, þæt ðu geice þinne geleafan on ðús, and onæl symle þæs Halgan Gastes leohht on ðús. Amen.

**ITEM.**

DRIHTEN God, Ælmihtig Fæder, gebletsa ðús, and gescyld þine ðeowan þinum mægenðrymme underðeodde, þurh þinne ðancennedan Sunu, on mihte þæs Halgan Gastes, þæt we singallice on ðinre herunge blission, orsorhge fram eallum feondum, þurh ðone ylcan, urne Drihten, Hælend Crist, þinne Sunu, seðe leofað and rixað mid þe, on ðunysse þæs ylcan Halgan Gastes, geond ealra worulda worulð. Amen.

**DE SAPIENTIA.**

EALA þu Ælmihtiga God, þu þe þurh þinum eueneÁcum Wisdome mannan gesceope ðæða hē næs, and eft forlorenne
and was incarnated by the Holy Ghost and by Mary the maiden, and became man. He suffered also, hanged on a rood for us, and he was buried, and he arose on the third day, as writings verify, and he went up to heaven, and he sitteth at his Father's right, and he will come again with glory to doom the quick and the dead, and of his kingdom there will be no end. And I believe in the Holy Ghost, the Life-giving God, who goeth from the Father and from the Son, and who is adored and glorified with the Father and with the Son, and who spake through prophets. I acknowledge the one holy and the believing and the apostolic church, and one baptism in forgiveness of sins; and I expect the resurrection of dead men, and the everlasting life of the world to come. Be it so.

PRAYERS IN ENGLISH.

THOU Almighty and thou Everlasting God, direct our deeds in thy benevolence, that we may merit, in the name of thy beloved Son, to abound in good works. Amen.

ITEM.

WE pray thee, Lord, that thou increase in us thy faith, and ever kindle the light of the Holy Ghost in us. Amen.

ITEM.

LORD God, Almighty Father, bless us, and shield thy servants subjected to thy majesty, through thine only-begotten Son, by might of the Holy Ghost, that we may constantly rejoice in thy praise, secure from all foes, through the same, our Lord Jesus Christ, thy Son, who liveth and reigneth with thee, in unity of the same Holy Ghost, throughout all ages. Amen.

FOR WISDOM.

O thou Almighty God, thou who through thy coeternal Wisdom didst create man when he was not, and afterwards
mildheortlice ge-edstædelodest, getiða ús ðæt se ylca Wisdom
ure heortan swa onbryrde, ðæt we ðe mid eallum mode lufion,
and to ðe mid ealre heortan efston. Amen.

DE PATIENTIA.

EALA ðu Ælmihtiga God, þu ðe dydest ðæt ðin leofa Sunu,
ure Hælend Crist, underseng menniscenysse, and röde-hengene
underbeah, getiða ús ðæt we moton habban ða gebisnunge
his gedýldes, and ða gemænnyssse his soðan æristes. Amen.

ORATIO.

EALA ðu Ælmihtiga God, þu ðe awritst mid þinum fingre
on urum heortum þa rihtwisnyssse þinre ðe, sylc ús geeacnunge
þines geleafan and hihtes and soðre lufe, and do ús lufian
ðæt ðæt ðu bebytst, ðæt we moton geearnian ða mède þe ðu
ús behætst. Amen.

ITEM.

ÞU Ælmihtiga Wealdend, alys ure heortan fram costnunge
yfelra geðohtæa, ðæt we geearnion beon wurdful wunung þæs
Halgan Gastes, þurh þone ylcan urne Drihten Hælend Crist,
ðinne Sunu, seðe leofaþ and rixaþ mid ðe on ânnysse þæs
ylcan Halgan Gastes, geond ealra worulda woruld. Amen.

God Ælmihtig, gemîltsa me synfullum.

Ic bletsige me mid bletsunge þæs Ælmihtigan Fæder, and
his Sunu, and þæs Halgan Gastes.

Eala ðu Halige Þrynnys, Fæder and Sunu and Halig Gast,
þu ðe æfre wære, and nu eart, and æfre bist án Ælmihtig God
untodeæledlic, on ðe ic gelyfe and hihtæ, ðe ic lufige, and ic
truwige on ðe, ðæt me ne ðurfe sceamian, and ðæt mine fynd
me ne gebysmrian. Amen.
lost didst mercifully re-establish, grant us that the same
Wisdom so stimulate our hearts, that we may love thee with
all our mind, and hasten to thee with all our heart. Amen.

FOR PATIENCE.
O thou Almighty God, thou who didst cause thy beloved
Son, our Saviour Christ, to assume humanity, and submit to
crucifixion, grant us that we may have the example of his
patience, and the participation of his true resurrection. Amen.

PRAYER.
O thou Almighty God, thou who hast written with thy finger
in our hearts the righteousness of thy law, give us increase
of thy faith and hope and true love, and make us to love
that which thou enjoinest, that we may merit the meed which
thou hast promised us. Amen.

ITEM.
THOU Almighty Ruler, deliver our hearts from the tempta-
tion of evil thoughts, that we may deserve to be a worthy
dwelling of the Holy Ghost, through the same our Lord Jesus
Christ, thy Son, who liveth and reigneth with thee in unity
of the same Holy Ghost, throughout all ages. Amen.

God Almighty, have mercy on me a sinner.

I bless myself with the blessing of the Almighty Father,
and of his Son, and of the Holy Ghost.

O thou Holy Trinity, Father and Son and Holy Ghost,
thou who ever wast, and now art, and ever wilt be one Al-
mighty God indivisible, in whom I believe and hope, thee I
love, and in thee I trust, that I need not be ashamed, and
that my foes may not mock me. Amen.
ÆLC man bið gefullod on naman þære Hælga Ðrynnyssæ, and he ne mót na beðn eft gefullod, þæt ne sy forsewen þære Hælga Ðrynnyssæ to-clypung; ac seo soðe behreowsung and dædbot, mid geswicennyssæ yfeles, ús aðweðr eft fram ðam synnum þe we æfter urum fulluhte gefremedon. Se mild-heorta God cwæð be callum synfullum mannum twa word swiðe fremfulle, “Declina a malo, et fac bonum;” þæt is, “Būh fram yfele, and dō gōd.” Nis na genōh þæt ðu fram yfele būge, buton ðu symle, be ðinre mæde, gōd gefremme. Dædbot mid geswicennyssæ yfeles, and ælmes-dæda, and halige gebedu, and geleafa, and hiht on Gode, and seo soðe lufu Godes and manna, gehēlað and gelācniað ure synna, gif we ða læcedomas geornlícse begæð. God cwæð þæt he nolde þæs synfullan deað, ac he wyle swiðor þæt he gecyrre fram his synnum and lybbe. Eft, cwæð se Ælmihtiga God, “Gif se ārleasa and se synfulla wyrcs dædbote calra his synna, and hylt cælle mine beboda, and rihtwisynsæs begæð, he leofað, and ne swelt na yfelum deaðe; and ic ne gemune nārā his synna ðe he gefremode.” Nis nān læhter swa healic þæt man ne māge gebetan, gif he yfeles geswic, and mid soðre behreowsunge his gyeltas, be lærowa tēcunge, behreowsað. Se man ðe wile his synna bewēpan, and wið God gebētan, þonne mót he geornlícse warnian þæt he eft ðam yfelum dædum ne ge-edlæce. Se man þe æfter dædbote his manfullan dæda ge-edniwað, se gegremæð God, and he bið þam hunde gelic, þe spiwð and eft ðitt þæt þæt he ēr aspaw. Ne nān man ne sceal elcian þæt he his synna gebēte, forðan þe God behēt ælcum behreowsigendum his synna forgifennyssæ, ac he ne behēt nānum elcigendum gewiss lif oð merigen. Ne seæmige nānum men þæt he ðānum læreowe his gyeltas cyðe, forðan se þe nele his synna on ðissere worulde andettan mid soðre behreowsunge, him sceal seæmian ðæforan Gode Ælmihtigum, and ðæforan his engla werodum, and ðæforan
EVERY man shall be baptized in the name of the Holy Trinity, and he may not be again baptized, that the invocation of the Holy Trinity be not contemned; for true repentance and penance, with cessation from evil, will again wash us from the sins that we shall have committed after our baptism. The merciful God said of all sinful men two words very efficacious, "Declina a malo, et fac bonum;" that is, "Decline from evil, and do good." It is not enough that thou decline from evil, unless thou constantly, according to thy capacity, promote good. Penance with cessation from evil, and alms-deeds, and holy prayers, and belief, and hope in God, and the true love of God and men, heal and cure our sins, if we earnestly apply those medicines. God said, that he desired not the death of a sinner, but he desires rather that he would turn from his sins and live. Again, the Almighty God said, "If the impious and the sinful do penance for all his sins, and hold all my commandments and cultivate righteousness, he shall live, and not die an evil death; and I will remember none of his sins that he has committed." No sin is so deep that a man may not expiate it, if he cease from evil, and with true repentance, by the instruction of teachers, repent of his offences. The man who will bewail his sins, and atone to God, must diligently take heed that he afterwards repeat not his evil deeds. The man who after penance renews his sinful deeds, angers God, and he will be like to the dog, that vomits and afterwards eats that which he before had vomited. No man shall delay to atone for his sins, because God promises to every penitent forgiveness of his sins, but he promises not to any procrastinator certain life till the morrow. Let no man be ashamed to make known his sins to one teacher, for he who will not in this world confess his sins with true repentance, shall be put to shame before God Almighty, and before his hosts of angels, and before all men,
eallum mannnum, and ætforan eallum deosulum, æt ðam nicelum dôme, þær we ealle gegaderode bcoð. Þær beoð cuðe ure calra dæda eallum þam werodum, and se ðe ne nu ne mæg his gyltas for sceame ðunum men geandettan, him sceal sceamian ðonne ætforan heofenwarum, and eorðwarum, and helwarum, and seo sceamu him bið endeelas. Witodlice ne begyt nán man his synna forgifennysse æt Gode, buton hé hi sumum Godes men geandette, and be his dôme gebete. Se man ðe wile his synna geandettan and gebêtan, he sceal dôn þonne forgifennysse eallum þam mannnum ðe him ðær abulgon, swa swa hit stent on þam Pater nostre, and swa swa Crist cwæð on his godspelle: hé cwæð, "Buton ge forgifon ðam mannun þe eow agyltas mid innnewardre heortan, nele se Heofenlica Fæder eow forgyfan cowere gyltas."

Ælec cristen man sceal cunnan his Pater noster and his Credan. Mid þam Pater noster þæs sceal hine gebiddan, and mid ðam Credan he sceal his geleafan getryman. Se lærew sceal seegan ðam læwedum mannnum þæt andgit to ðam Pater nostre and to þam Credan, þæt hi witon hwæs hi biddon æt Gode, and hi hi sceolon on God gelyfan. Be ðisum we habbað on oðre stowe awriten, ræde þæt se ðe wylle. Þæah-hwædere we scegað her secortlice be urum geleafan, þæt ælec man seðe wile Gode gegân, sceal gelyfan on ða Halgan Þrynnysse and soðre Annysse, þæt is, Fæder and Sunu and Halig Gast. God Ælmihhtig Fæder wæs æfre God buton anginne, and he gestrynde ænne Sunu of him sylfum. Se Sunu is his Wisdom, seðe wæs æfre of ðam Fæder acenned, and ðurh þone he geworhte ealle gesceafata. Se Halga Gast wæs æfre of ðam Fædre and of þam Suna na acenned, ac forðsteppende, forðan ðæ he is heora begra Willa and Lufu, þurh þone sind ealle gesceafata geliffæste. Þas ðry hâdas, Fæder and Sunu and Halig Gast, habbað âne Godcundnyssse, and hi sind ðry on hádum, and ân Ælmihhtig God. Ælec heora án is Ælmihhtig God, ac na swa-ðeah-hwædere þry Godas, ac hi ðry sind ân Ælmihhtig God. Hi wæron æfre
and before all devils, at the great doom, where we shall all be gathered. There will the deeds of us all be made known to all those hosts, and he who cannot now for shame confess his sins to one man, shall then be put to shame before heaven's inhabitants, and earth's inhabitants, and hell's inhabitants, and his shame shall be endless. For no man obtains forgiveness of his sins from God, unless he confess them to some man of God, and by his doom expiate them. The man who desires to confess and expiate his sins shall grant forgiveness to all those men that have before offended him, as it stands in the Pater noster, and as Christ said in his gospel: he said, "Unless with inward heart ye forgive those men that sin against you, the Heavenly Father will not forgive you your sins."

Every christian man shall know his Pater noster and his Creed. With the Pater noster he shall pray, and with the Creed he shall confirm his belief. The teacher shall say to the laymen the sense of the Pater noster and of the Creed, that they may know what they pray for to God, and how they shall believe in God. Of this we have written in another place, let him read it who will. Nevertheless, we will say here shortly concerning our belief, that every man who will go to God shall believe in the Holy Trinity and true Unity, that is, Father and Son and Holy Ghost. God Almighty Father was ever God without beginning, and he begat a Son of himself. The Son is his Wisdom, which was ever born of the Father, and through whom he wrought all creatures. The Holy Ghost was ever proceeding from, not born of, the Father and the Son, for he is the Will and Love of them both, through whom all creatures are endued with life. These three persons, Father and Son and Holy Ghost, have one Godhead, and they are three in persons, and one Almighty God. Each one of them is Almighty God, but yet not three Gods, but they three are one Almighty God. They were ever three and
Jery and an, Jery on hādum and an on Godcundynsse. Ealle hi sind gelice mihtige, and æfre hi Jery wyrcað an weorc; forðan ðe se Fæder gefadað ealle þing turh his Wisdom and þurh his Willan. Se Wisdom is þæs Fæder Sunu æfre of him ðanum, and se Halga Gast is heora begra Willa and Lufu æfre of him bām. Næs se Fæder acenned, ne geworht, ne of nānum oðrum ne com, ac he wæs æfre. Se Sunu wæs æfre acenned Wisdom of ðam wisan Fæder. Se Halga Gast wæs æfre of ðam bām, swa swa we ðær cwædon. Seo sunne þe ofer us scinnð is lichamlic gesceafte, and hæfð swa-ðeah þreo ðegennyssa on hire: ðån is seo lichamlic edwist, þæt is þære sunnan trendel; ðeðer is se leoma ðeðe beorhtyns æfre of þære sunnan, seoðe onliht ealne middaneard; þridde is seo hætu, þe mid þam leoman becynð to ðus. Se leoma is æfre of þære sunnan, and æfre mid hire; and þæs Ælmihtigan Godes Sunu is æfre of ðam Fæder acenned and æfre mid him wunigende. Be þam cwæð se apostol, þæt he ware his Fæder wuldres beorhtyns. ðære sunnan hætu gæð of hire and of hire leoman, and se Halga Gast gæð æfre of ðam Fæder and of ðam Suna gelice, be þam is þus awriten, “Nys nān ðe hine behydan mæge fram his hætan.”

Fæder, and Sunu, and Halig Gast, ne magon beðn togaedere genamode, ac hi ne beðn swa-ðeah nahwar totwēmede. Nis se Ælmihtiga God na ðryseald, ac is ðrynnys. Se Fæder is æfre Fæder, and se Sunu æfre Sunu, and se Halga Gast æfre Halig Gast; and heora nān æfre of þam hāde þe he is ne awent, forðan ðe God is unawendendlic. Se Sunu ðana underfeng menniscynsse, and weard to men geboren, ðæða he wolde, on sawle and on lichaman, of þeþe Marian, buton weres gemānan, and heo ðurhwunað mæden æ on ecynsse. Hwæt ða se Hælend Crist, Godes Sunu, wunode on ðyssere worulde, on þære menniscynsse, þreo and þrītig geare, and mid menig-fealdum wundrum geswutelode þæt he is sóð God. He þrowa-de siððan sylfwilles deað on rōde ahangen, and ðus alysde fram þam ecan deaðe mid his hwilwendlicum deaðe. His líc
one, three in persons and one in Godhead. They are all alike mighty, and they three ever work one work; for the Father disposes all things through his Wisdom and through his Will. The Wisdom is the Father's Son ever from him only, and the Holy Ghost is the Will and Love of them both, ever from them both. The Father was not born, nor wrought, nor came of any other, but he was ever. The Son was ever born the Wisdom of the wise Father. The Holy Ghost was ever from them both, as we before said. The sun that shines over us is a bodily creature, and has, nevertheless, three attributes in it: one is the bodily substance, that is the sun's orb; the second is the beam or brightness ever from the sun, which illuminates all the world; the third is the heat, that comes with the beam to us. The beam is ever from the sun, and ever with it; and the Son of Almighty God is ever born of the Father, and ever with him existing. Of him said the apostle, that he was the brightness of his Father's glory. The heat of the sun goes from it and from its beam, and the Holy Ghost goes ever from the Father and from the Son alike, of which it is thus written, "There is none that may hide himself from his heat."

Father, and Son, and Holy Ghost, may not be named together, but they are, nevertheless, nowhere separated. The Almighty God is not threefold, but is Trinity. The Father is ever Father, and the Son ever Son, and the Holy Ghost ever Holy Ghost; and none of them ever changes from the person that he is, for God is unchangeable. The Son alone assumed humanity, and was born as man, when he willed it, in soul and in body, of Saint Mary, without intercourse of man, and she continues a maiden to all eternity. Then Jesus Christ, the Son of God, continued in this world, in human state, thirty-three years, and by manifold wonders manifested that he is true God. He afterwards voluntarily suffered death hanged on a rood, and redeemed us from eternal death by his tempo-
waes beyrged, and he on Sam fyrste helle gehergode, and aras siðdan, on Sam driddan dæge, of deade. He astah to heофenum, and cymð eft on ende ðyssere worulde; and ealle men þe æfre sawle underfengon arisað of deade, and cumað him togeanes. Se ylca God ðe ealle þing of nahete geworhte, mæg aræran þæ formolsnedan lichaman of Sam duste. Þonne betæcð Crist þæ mänfullan, mid lichaman and mid sawle, into helle-wite â on ecnysse; and þæ gōdan he læt mid him into heофenan rice to þam ecan life; and nāðrum werode ne becymð næfre nān ende, forðan ðe þæ mänfullan heoð æfre cwylmigende on helle susle, endeleaslice on unasecgendlicum tintregum; and þæ gōdan, þe Gode on ðisum life gecwêndon, rixiað mid him on heофenan rice, on unasecgendlicere blisse, â on ecnysse. Amen.

LÆWEDUM MANNUM is to witenne, þæt hi sceolon healdan heora clánnysse on halgum timan, and on Sam Lencten-fæstene, and on ælcum ymbren-fæstene. Þæsse pleoh bið þam cristenan men þæt he læsces bruce on Lencten-timan, þonne he wifes bruce. On Lenctene sind getealde calles þæs geares teoðing-dagas, on þam dagum sceolon cristene men heora lichaman mid forhæfednysse Gode teoðian, swa swa hi sceolon symle heora geares teolunga Gode þone teoðan dæl, mid cystigum mode, syllan. Nis þæs mannes fæsten naht, þe hine sylfne on forhæfednysse dagum fordrench. Se Scyp-pend, þe eow gesceop, sylle eow gōdne willan, and eow gelæde to þam ecan life.
rary death. His corpse was buried, and he in that space of time harrowed hell, and arose afterwards, on the third day, from death. He ascended to heaven, and will come again at the end of this world; and all men that have ever soul received will arise from death, and come to meet him. The same God that wrought all things from naught, can raise up the rotted corpses from the dust. Then will Christ deliver the sinful, with body and with soul, into hell-torment to all eternity; and the good he will lead with him into the kingdom of heaven to the everlasting life, and to neither company shall there ever come any end, for the sinful shall be ever suffering pain in hell-torment, endless with ineffable tortures; and the good, who in this life were pleasing to God, shall reign with him in the kingdom of heaven, in ineffable bliss, to all eternity. Amen.

LAYMEN are to know, that they are to hold their chastity at holy times, and at the Lenten fast, and at every ember-fast. A less peril it is for a christian man that he enjoy flesh at Lenten time, than that he have intercourse with woman. At Lent are reckoned all the tithing-days of the year, on which days christian men should tithe their bodies to God by abstinence, as they should always, with bounteous mind, give to God the tenth part of their year's labours. That man's fasting is naught who inebriates himself on days of abstinence. May the Creator, who created you, give you good will, and lead you to the everlasting life.
NOTES.

Page 18, l. 15. Ælfric evidently supposes Sibylla to be a proper name.

— 28, l. 17. wernægel. The meaning of this word is unknown to me.

— 30, l. 22. þæt heo fotum span. My version of this passage cannot be correct, being quite inconsistent with the context at p. 504, l. 3 f. b., where the same phrase occurs, and where I have rendered it differently, perhaps more correctly.

— 31, l. 3. city of Cappadocia. So in the Saxon text.

— 48, l. 9 f. b. husel-halgung. Apparently a clerical error for husel-gang.

— 84, l. 17. gegearcodne. Perhaps an error for gegearecodum.

— 132. This homily (Dep. S. Cuthberhti), like some others in the volume, is alliterative.

— 148, l. 13. See Beda, H. E. lib. lv. c. 28.

— 150, l. 9 f. b. of pinum bóclande. So Ælfric renders the words of Beda (Vita S. Cudb. c. xxxiv.), "de tuo monasterio."

— 154, l. 2 f. b. Here the MS. has suffered mutilation; the defect, extending to p. 160, l. 20, has been kindly supplied by W. E. Buckley, Esq., from MS. Bodl. NE. F. 4. 11.

— 160, l. 20. tidsangas. In the Life of Benedict it is tempus orationis. See Acta SS. Bened. March. 21.
Page 172, l. 2 f. b. him. Apparently an error of the scribe for hi.

— 174, l. 5. mynecene (mynchen). The difference between mynchens (mynekins) and nuns was, that the former observed the rule of the monks, while the nuns observed that of the canons. It is hardly necessary to notice that mynecene is the feminine of munuc, monk. See Dr. Lingard’s Hist. and Antiq. of the A.-S. Church, i. p. 215, note, edit. 1845.

— 174, l. 9 f. b. oflete. See Lingard, ut sup. i. p. 292.


— 272, l. 6. hiw. I have rendered this word by symbol, which the sense seems to require, though its usual signification is aspect, semblance.

— 282, l. 4. Other MSS. for Godes read modes, which seems preferable.

— 300, l. 3 f. b. ealne gear. This reading, though supported by two Bodleian MSS., must be false, gear being of the neuter gender. The true reading I imagine to be ealne eard, which an illiterate scribe, writing from dictation, might easily mistake for ealne gear.


— 332, l. 3 f. b. This account of Fursey’s vision, which is far more ample than the narrative of Beda (H. E. lib. iii. 19), is derived from the legends printed in the Acta SS. Jan. t. ii. p. 36. See also notes in Stevenson’s Beda, pp. 197, 199. Fursey arrived in England A.D. 633. On the Greater Litany see note in vol. i. p. 623, and Lingard, ut sup. i. p. 294.

— 344, l. 18. túman. The usual signification of this word is villanus, steward, but which does not suit the context in this instance.

— 348, l. 14. Here the MS. has suffered the loss of another leaf: the defect, extending to p. 332, l. 29, has been kindly supplied by Mr. Buckley from the Bodleian MS.

Drihtelm’s vision is dated A.D. 696. The abbot Æthelwold was afterwards the ninth bishop of Lindisfarne, viz. from

Page 350, l. 2. For Aldfrith see my translation of Lappenberg’s England under the Anglo-Saxon Kings, and Stevenson’s Beda, p. 317, note.

— 356. Hortatorius Sermo, etc. See Beda, H. E. lib. iv. c. 22.

— 358, l. 3 f. b. An edition of king Ælfred’s version of Gregory’s dialogues, with a translation, is among the works contemplated by the Ælfric Society.

— 380, l. 13. fyrlince. Believing ryynhce to be an error of the copyist for ryynhce, I have not hesitated to render it by swinishly.

— 412. For III. Kal. Aug. we should apparently read VIII. Kal. Aug. (July 25), which is St. James’s day.

— 438, l. 10. eaxelican. I do not perceive the use of this word in its present position: the passage in Luke x. 38. is merely, Se Hælend eode on sum castel, etc.


— 498, l. 3. mid gyldenum læfrum. In the translation I have followed Abdias, whose words are, “camera ipsa laminis aureis suffixa;” though læfer signifies a rush, and gylden læfer, the plant golden rod.

— —. Dep. S. Martini. The substance of this homily is taken from Sulpicii Severi Vita B. Martini.

— 504, l. 3 f. b. pæt he fotum span. See note on p. 30, l. 22.

— 520, l. 9. For the legend here alluded to I am indebted to the Rev. W. Cureton of the British Museum, who kindly extracted it from the “Acta S. Thomæ Apostoli, ex codd. Parisprimum edidit et annotationibus illustravit J. C. Thilo, 8vo, Lipsiae, 1823,” p. 12. “St. Thomas, we are told, having arrived at the city of Andropolis on the day of the marriage of the king’s daughter, availed himself of the invitation given to all to partake of the festivities on that occasion. While he was sitting, one of the cupbearers came and gave him a blow on the face. The apostle, lifting up his eyes and looking on the man who had struck him, said, My God will forgive thee
this injury in the next life, but he will manifest his wonders in this, and I shall behold the hand which struck me dragged by a dog. Shortly afterwards, the man who had struck him went down to a fountain to draw water, when a lion met him and slew him, and, having torn him limb from limb, left him. The dogs came immediately and seized his limbs, and among them a black dog having seized his right hand, carried it in his mouth to the place where they were banqueting. They all wondered at the sight, and, having investigated the matter, found that it was the hand of the cupbearer who had struck St. Thomas."

Page 528, l. 6 f. b. All the A.-S. MSS. of the Gospels agree in the number of seventy-two disciples, instead of seventy.

— 534, l. 4. gecyrre næne man; Luke x. 4. A more correct reading is given in the Gospel itself; viz. næne man be wege ne gretað.

— 584, l. 7. Ælfric supposes Saba to be the queen's name.

— —, l. 5 f. b. lac is here used in the feminine gender.

END OF VOL. II.
A GRAMMAR OF THE ANGLO-SAXON TONGUE, WITH A PRAXIS; BY ERASMUS RASK.
A NEW EDITION, ENLARGED AND IMPROVED BY THE AUTHOR. TRANSLATED FROM THE DANISH.
By BENJAMIN THORPE, F.S.A., &c.
Copenhagen, 1830. 8vo. 12s. in Boards.

THE ANGLO-SAXON VERSION OF THE STORY OF APOLLONIUS OF TYRE, ON WHICH IS FOUNDED THE PLAY OF PERICLES, ASCRIBED TO SHAKSPEARE; WITH A TRANSLATION AND GLOSSARY.
By BENJAMIN THORPE, F.S.A., &c.
12mo. 6s. in Boards.
Smith, Elder and Co., Cornhill.

THE ANGLO-SAXON VERSION OF THE HOLY GOSPELS. EDITED FROM THE ORIGINAL MANUSCRIPTS.
By BENJAMIN THORPE, F.S.A., &c.

In Two Vols. 8vo. Price 21s. in Cloth, (Uniform with the Publications of the Ælfric Society,)

By BENJAMIN THORPE, F.S.A., &c.
WITH ADDITIONS AND CORRECTIONS BY THE AUTHOR AND THE TRANSLATOR.
John Murray, Albemarle Street.
Aelfric.

Sermones catholici, or
Homilies of Aelfric.

PR
1525
T45
v.2