LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.
AND BY HENRY FROWDE, OXFORD UNIVERSITY PRESS,
AMEN CORNER, E.C.
The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the Original Series with which the Society began, an Extra Series which should be mainly devoted to fresh editions of all that is most valuable in printed MSS, and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the forty-five years of the Society's existence, it has produced, with whatever shortcomings, and at a cost of over £30,000, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspeare, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of January, and should be paid by Cheque, Postal Order, or Money-Order, crossed 'Union of London and Smith's Bank,' to the Hon. Secretary, W. A. DALZIEL, Esq., 67, Victorian Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.
The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1896, and also of nos. 20, 26, and 33. Dr. Otto Glanvill has undertaken Seinte Marherete; and Dr. Furnivall has Haii Meidenhead in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noted by a few careless receivers of them, who have complained that they already had the volumes.

October 1908. A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketched by Dr. Furnivall in his new edition of Political, Religious and Love Poems, No. 15 in the Society's Original Series—has promised to give the Society an edition of his MS., prepared by Dr. Hardin Craig of Princeton, and it will be issued next year as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original-Series Texts for 1908 were, No. 135, Part II of the Coventry Leet Book, copied and edited by Miss M. Dormer Harris; No. 136, Part II of The Brut, or The Chronicles of England, edited by Dr. F. Brie, showing the name CHAUCER in the Roll of Battle Abbey; and No. 135b, Extra Issue, an off-print—by the kind leave of the Syndics of the Cambridge University Press, the Editors of the Cambridge History of English Literature, and the author,—of Prof. J. M. Manly's chapter on Piers the Plowman and its Sequence (Camb. Hist. ii. 1-42), urging the fivefold authorship of the Vision; but as this is contested by Dr. J. J. Jusserand, his article in Modern Philology for June 1909 will be issued by the Society next year, with Prof. Manly's Answer to it, and Dr. Jusserand's rejoinder, as well as the Modern Language Review article by Messrs. Chambers and Grattan.

The Original Series Texts for 1909 will be No. 137, the Twelfth-Century Homilies in MS. Bodley 343, edited by A. O. Belfour, M.A.; and No. 138, the Coventry Leet Book, Part III, edited by Miss M. Dormer Harris. The Texts for 1910 and future years will be chosen from Earth Upon Earth, all the known texts, edited by Dr. Hilda Murray; Part IV of the Coventry Leet Book and Part III of The Brut; Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham, A.D. 1451, edited by J. J. Munro; The Wars of Alexander the Great, edited from the Thornton MS. in the Northern dialect, by J. S. Westlake, M.A., and L. A. Magnus, LL.B.; Part III of the Alphabet of Tales, edited by Mrs. M. M. Banks; Part III of the English Register of Goldstone Nunnery, and Part II of the English Register of Osney Abbey, edited by the Rev. Dr. Andrew Clark. Future texts will be Part III of Robert de Brunne's Handlyng Synne, edited by Dr. Furnivall, with a Glossary of Wm. of Wadington's French words in his Manuel des Pechies, and comments on them, by Mr. Dickson-Brown; Part II of the Exeter Book—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthansen's Lives and Virtues; Part II of Jacob's Well, edited by Dr. Brandeis; the Alliterative Siege of Jerusalem, edited by the late Prof. Dr. E. Kolbing and Prof. Dr. Kaluza; an Introduction and Glossary to the Minor Poems of the Vernon MS. by H. Hartley, M.A.; Alain Chartier's Quadrilogue, edited from the unique MS. Univ. Coll. Oxford No. 85, by Prof. J. W. H. Atkins; and the Early Verse and Prose in the Harleian MS. 2253, re-edited by Dr. Hilda Murray. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the English Capitula of Bp. Theodulf: it is now at press.

The Extra-Series Texts for 1908 were, No. CII, a new edition of the famous Early-English Dictionary (the first English and Latin one), Promptorium Parvulum, from the Winchester MS., ab. 1440 A.D.; and in which the Editor, the Rev. A. L. Mayhew, M.A., has followed and printed his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition is thus the first modern one that really represents its original, a point on which Mr. Mayhew's insistence has met with the sympathy of all our Members;—and No. CVI, Lydgate's Troy Book, Part II, Book III, edited by Dr. Hy. Bergen.

The Extra-Series Texts for 1909 are, No. CIV, The Non-Cycle Mystery Plays, re-edited by O. Waterhouse, M.A.; and No. CV, The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Toper at Canterbury, printed from a cast of the Chaucer Society's plates. As the Society hadn't money enough to pay for its Troy Book, Part II, in 1908, it has only taken the out of its income of 1909; and it has therefore been obliged to borrow from the new Society the amusing Tale of Beryn, edited by Dr. Furnivall and the late W. G. Boswell-Stone.

Future E. E. Series Texts will be Lydgate's Minor Poems, with a settlement of the Lydgate Canon, ed. by Dr. H. N. MacCracken; Lydgate's Troy Book, Part III, edited by Dr. Hy. Bergen; De Medicina, re-edited by Prof. Delcourt; Lovelitch's Romance of Merlin, re-edited by Dr. E. A. Kock, Part II; Miss Warren's two-text edition of The Dance of Death from the Ellesmere and other MSS.; The Owl and Nightingale, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. Erbe's re-edition of Mirk's Festiv., Part II; Dr. M. Konrath's re-edition of William of Shoreham's Poems, Part II; Prof. Erdmann's re-edition of Lydgate's Siege of Thebes (issued also by the Chaucer Society); Prof. Israel Gollancz's re-edition of two Alliterative Poems, Winner and Waster, &c., about 1380; Dr. Norman Moore's re-
edition of The Book of the Foundation of St. Bartholomew's Hospital, London, from the unique MS. about 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; The Craft of Nombryge, with other of the earliest English Treatises on Arithmetic, edited by R. Steele, B.A.; and the Second Part of the prose Romance of Melusine—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India).

Later Texts for the Extra Series will include The Three Kings' Sons, Part II, the Introduction, &c., by Prof. Dr. Leon Kellner; Part II of The Chester Plays, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; Prof. Jespersen's editions of John Hart's Orthography (MS. 1551 A.D.; blackletter 1569), and Method to teach Reading, 1570; Deguillville's Pilgrimage of the Soul, in English prose, edited by Mr. Hans Koestner. For the three prose versions of The Pilgrimage of the Life of Man—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work to do, its Lists, at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have over 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguillville's Pilgrimage of the Life of Man, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguillville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguillville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse Pèlerinage de l'Homme in 1380-1 when he was 36.1 Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it, a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose English, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburgh Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Land Collection in the Bodleian, no. 740. A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Land MS. 740 was somewhat condensat and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library: "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his Pilgrim's Progress. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herritage's edition of the Gesta Romanorum for the Society. In February 1645, Jean Gallopes—a clerk of Angiers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguillville's first verse Pèlerinage into a prose Pèlerinage de la vie humaine.2 By the kindness of Lord Aldenham, as above mentioned, Gallopes' French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguillville's Pèlerinage de l'Homme, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426, and, thanks to the diligence of the old Elizabethan tailor and manuscript-lover, John Stowe, a complete text of Lydgate's poem has been edited for the Society by Dr. Furnivall. The British Museum French MSS. (Harleian 4399, and Additional 22,937 and 25,594) are all of the First Version.

Besides his first Pèlerinage de l'Homme in its two versions, Deguillville wrote a second, "de l'aume separce du corps," and a third, "de nostre seigneur Jesu." Of the second, a prose Englishing of 1413, The Pilgrimage of the Soul (with poems, by Hoccleve, already printed for the Society with that author's Regement of Principes), exists in the Egerton MS. 615,10 at

---

1 He was born about 1295. See Abbé Goujet's Bibliothèque française, Vol. IX, p. 734.—P. M. The Roxburghe Club's first printed MS. of this edition is in the Pepys Library.
2 The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.
3 These 3 MSS. have not yet been collated, but are believed to be all of the same version.
4 Another MS. is in the Pepys Library.
5 According to Lord Aldenham's MS.
6 These were printed in France, late in the 16th or early in the 16th century.
7 15th cent., containing only the Vie humaine.
8 15th cent., containing all the 3 Pilgrimages, the 5th being Jesus Christ's.
9 14th cent., containing the Vie humaine and the 2nd Pilgrimage, de l'Ame; both incomplete.
10 Ab. 1430, 306 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damned souls, fires, angels &c.
Hatfield, Cambridge (Univ. Kk. 1, 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier editor's interesting Epilog in the Egerton MS. This prose engrossing of the Sowle has been copied and will be edited for the Society by Mr. Hans Koestner. Of the Pilgrimage of Jesus, no engrossing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his Oldest English Texts for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear additions—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Fleischhacker has prepared for press a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that fresh Subscribers are always wanted, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English Lives of Saints, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c, will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's engrossing of Bartholomæus de Proprietatibus Rerum, the mediæval Cyclopedia of Science, &c, will be the Society's next big undertaking. An Editor for it is wanted. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,1 Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kolbing left complete his text, for the Society, of the Ancren Riwle, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the Earliest English Metrical Psalter, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kolbing, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandéis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. F. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Kickert, Profs. Mead, McKnight, Triggs, Hulme, Bryce, Craig, Drs. Bergen, MacCracken, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

1 Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Verecell Homilies, the Society has bought the copy made by Prof. G. Lattanzi.
ORIGINAL SERIES. (One guinea each year.)

1. Early English Alliterative Poems, ab. 1360 A.D., ed. Rev. Dr. R. Morris. 18s. 1864
4. Sir Gawayne and the Green Knight, ab. 1380, ed. Rev. Dr. R. Morris. 10s. 1865
5. Hume's Orthography of the Brittan Tongue, ab. 1617, ed. H. B. Wheatley. 4s. 1865
7. Genesis & Exodus, ab. 1250, ed. Rev. Dr. R. Morris. 8s.
8. Morte Arthure, ab. 1440, ed. E. Brooke. 7s.
9. Thynne on Speght's ed. of Chaucer, A.D. 1599, ed. Dr. G. Kingsley and Dr. F. J. Furnivall. 10s.
12. Wright's Chaste Wife, ab. 1482, ed. F. J. Furnivall, M.A. 1s.
15. Political, Religious, and Love Poems, ed. F. J. Furnivall. 7s. 6d.
16. The Book of Quinte Esence, ab. 1460-70, ed. F. J. Furnivall. 1s.
17. Parallel Extracts from 45 MSS. of the Piers Plowman, ed. Rev. W. W. Skeat. 1s.
19. Lyndsey's Monarche, &c., Part II., ed. J. Small, M.A. 3s. 6d.
22. Partenay or Lusignen, ed. Rev. W. W. Skeat. 6s.
23. Dan Michel's Ayenbite of Inwyt, 1540, ed. Rev. Dr. R. Morris. 10s. 6d.
24. Hymns to the Virgin and Christ; the Parliament of Devils, &c., ab. 1480, ed. F. J. Furnivall. 3s. 1867
25. The Statons of Rome, the Pilgrims' Sea-voyage, with Clene Maydenhed, ed. F. J. Furnivall. 1s.
31. Myro's Duties of a Parish Priest, in Verse, ab. 1420 A.D., ed. E. Peacock. 4s. 1868
32. Early English Meads and Manners: the Boke of Nuture of John Russell, the Bokes of Kerynge, 
   Curtsaye, and Desmeane, the Bebes Book, Urbanitatis, &c., ed. F. J. Furnivall. 12s.
33. The Knight de la Tour Landry, ab. 1440 A.D. A Book for Daughters, ed. T. Wright, M.A. [Reprinting. 1870
35. Lyndsey's Works, Part III. : The Historic and Testament of Squire Meldrum, ed. F. Hall. 2s.
40. English Gilda, their Statutes and Customs, 1389 A.D. Edit. Toulmin Smith and Lucy T. Smith, 
   with an Essay on Gilda and Trades-Unions, by Dr. L. Brentano. 21s.
44. The Alliterative Romance of Joseph de Arimathie, or The Holy Graile: from the Vernon MS.; 
45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an 
46. Legends of the Holy Reed, Symbols of the Passion and Cross Poems, ed. Rev. Dr. R. Morris. 10s.
47. Sir David Lyndsey's Works, Part V., ed. Dr. J. A. H. Murray. 3s.
48. The Times' Whistle, and other Poems, by R, C., 1616; ed. by J. M. Cowper, Esq. 6s.
49. An Old English Miscellany, containing a Bestary, Kentish Sermons, Proverbs of Alfred, and 
   Religious Poems of the 13th cent., from the MSS. by the Rev. R. Morris, L.L.D. 10s. 1872
51. The Life of St Juliana, 2 versions, A.D. 1280, with translations; ed. T. O. Cockayne & E. Brooke. 2s.
53. Old-English Homilies, Series II., and three Hymns to the Virgin and God, 13th-century, with 
   the music to two of them, in old and modern notation; ed. Rev. R. Morris, L.L.D. 8s. 1873
54. The Vision of Piers Plowman, Text C: Richard the Redeles (by William, the author of the Vision) 
55. Generydes, a Romance, ab. 1440 A.D., ed. W. Aldis Wright, M.A. Part I. 3s.
56. The Gest Hystoriate of the Destruction of Troy, in alliterative verse; ed. by D. Donaldson, Esq., 
   and the late Rev. G. A. Panton. Part II. 10s. 6d.
57. The Early English Version of the " Cursor Mundi": in four Texts, edited by the Rev. R. Morris, 
   M.A., L.L.D. Part I, with 2 photolithographic facsimiles. 10s. 6d.
59. The " Cursor Mundi," in four Texts, ed. Rev. Dr. R. Morris. Part II. 15s. 1875
60. Meditaceyns on the Soper of our Lorde (by Robert of Brunne), edited by J. M. Cowper. 2a. 6d. 1875
61. The Romance and Prophecies of Thomas of Erceldoune, from 5 MSS.; ed. Dr. J. A. H. Murray. 10s. 6d. 1879
63. The Blickling Homilies, 971 A.D., ed. Rev. Dr. R. Morris. Part II. 7s.
64. Francis Thynne's Emblemes and Epigrams, A.D. 1600, ed. F. J. Furnivall. 7s.
65. Be Domes Deue (Bede's De Die Judicii), &c., ed. J. R. Lumby, B.D. 2s.
66. "The "Cursor Mundi," in four texts, ed. Rev. Dr. R. Morris. Part IV, with 2 autotypes. 10s. 1877
68. The "Cursor Mundi," in 4 texts, ed. Rev. Dr. R. Morris. Part V. 25s. 1878
69. Adam Davie's 5 Dreams about Edward II, &c., ed. F. J. Furnivall, M.A. 5s.
70. Generydes, a romance, ed. W. Alida Wright, M.A. Part II. 4s.
71. The Lay Folks Mass-Book, four texts, ed. Rev. Canon Simmons. 25s. 1879
73. The Blickling Homilies, 971 A.D., ed. Rev. Dr. R. Morris. Part III. 10s.
74. English Works of Wyefil, hitheerto unprinted, ed. F. D. Matthew, Esq. 20s.
75. Catholicon Anglicum, an early English Dictionary, from Lord Monson's MS. A.D. 1438, ed., with Introduction & Notes, by S. J. Herterage, B.A.; and with a Preface by H. B. Westley. 20s. 1891
77. Beowulf, the unique MS. autotyped and transaltered, edited by Prof. Zupitza, Ph.D. 25s. 1882
78. The Fifty Earliest English Wills, in the Court of Probate, 1287-1439, ed. by F. J. Furnivall, M.A. 7s.
79. King Alfred's Orosius, from Lord Tollemache's 9th century MS., Part I, ed. H. Sweet, M.A. 13s. 1883
81. The Early-English Life of St. Katherine and its Latin Original, ed. Dr. Einenkel. 12s.
84. The Oldest English Texts, Charters, &c., ed. H. Sweet, M.A. 20s.
85. Additional Analogies to 'The Wright's Chaste Wife,' No. 12, by W. A. Clouson. 1s.
86. The Three Kings of Cologne. 2 English Texts, and 1 Latin, ed. Dr. C. Horstmann. 17s.
87. Prose Lives of Women Saints, ab. 1610 A.D., ed. from the unique MS. by Dr. C. Horstmann. 12s.
88. Early English Verse Lives of Saints (earliest version), Laud MS. 10s. ed. Dr. C. Horstmann. 70s. 1887
89. Hy. Bradshaw's Life of St. Werburgh (Pynson, 1521), ed. Dr. C. Horstmann. 10s.
90. Vices and Virtues, from the unique MS., ab. 1200 A.D., ed. Dr. F. Holthansen. Part I. 8s. 1888
91. Anglo-Saxon and Latin Rule of St. Benet, interlinear Glosses, ed. Dr. H. Legougan. 12s.
92. Two Fifteenth-Century Cookery-Books, ab. 1430-1456, edited by Mr. T. Austin. 10s.
93. Badwin's 5 Books on Psalter, from the Trin. Camb. MS., ab. 1150 A.D., ed. F. Harness, B.A. Pt. 1. 12s. 1889
94. Defensor Libri Sacrae Tunandi, transliterated from the MSS. by Reverend Rhodes, B.A. 12s.
96. The Old-English version of Bede's Ecclesiastical History, re-ed. by Dr. Thomas Miller. Part I, § 1. 18s.
97. The Old-English version of Bede's Ecclesiastical History, re-ed. by Dr. Thomas Miller. Pt. I, § 2. 15s. 1891
98. The Earliest English Prose Psalter, edited from its 2 MSS. by Dr. K. D. Buelbring. Part I. 15s.
99. Minor Poems of the Vernon MS., Part I., ed. Dr. C. Horstmann. 20s. 1892
100. Cursor Mundi. Part VI. Preface, Notes, and Glossary, ed. Rev. Dr. R. Morris. 10s.
101. Capgrave's Life of St. Katharine, ed. Dr. C. Horstmann, with Forewords by Dr. Furnivall. 20s. 1893
102. Cursor Mundi. Part VII. Essay on the MSS., their Dialects, &c., by Dr. H. Hupe. 10s.
103. Lanfranc's Cirurgie, ab. 1400 A.D., ed. Dr. R. von Fleischhacker. Part I. 20s. 1894
104. The Legend of the Cross, from a 16th century MS., &c., by Prof. A. Napier, M.A., Ph.D. 7s. 6d.
105. The Exeter Book (Anglo-Saxon Poems), re-edited from the unique MS. by I. Gollancz, M.A. Part I. 20s. 1895
107. R. Misyn's Fire of Love and Mending of Life (Hampole), 1434, 1435, ed. Rev. R. Harvey, M.A. 15s. 1896
108. The English Conquest of Ireland, A.D. 1166-1165, 2 Texts, 1425, 1440, Pt. I, ed. Dr. Furnivall. 15s. 1897
109. Child-Marriages and -Divorces, Truthplights, &c. Chester Depositions, 1561-6, ed. Dr. Furnivall. 15s. 1897
110. The Prymer or Lay-Folks' Prayer-Book, ab. 1420, ed. Henry Littlehales. Part II, 10s.
111. The Old-English Version of Bede's Ecclesiastical History, ed. Dr. T. Miller. Part II, § 1. 15s.
112. The Old-English Version of Bede's Ecclesiastical History, ed. Dr. T. Miller. Part II, § 2. 15s.
113. Merlin, Part IV: Outlines of the Legend of Merlin, by Prof. W. E. Mead, Ph.D. 15s. 1899
114. Defensor Libri Sacrae Tunandi, transliterated from the MSS. by Reverend Rhodes, B.A. 15s.
116. Jacob's Well, edited from the unique Salsbury Cathedral MS. by Dr. A. Brandol. Part I. 10s.
117. An Old-English Martyrology, re-edited by Dr. G. Herzfeld. 10s.
119. The Lay Folks' Catechism, ed. by Canon Simmons and Rev. H. E. Nolteh, M.A. 5s.
120. Robert of Brunne's Handlyng Synne (1393), and its French original, re-ed. by Dr. Furnivall. Pt. I. 10s.
121. The Rule of St. Benet, in Northern Prose and Verse, & Caxton's Summary, ed. Dr. E. A. Kock. 15s. 1902
122. The Laud MS. Troy-Book, from the unique Laud MS. 595, ed. by Dr. J. E. Wulffing. Part I. 15s.
123. The Laud MS. Troy-Book, from the unique Laud MS. 595, ed. by Dr. J. E. Wulffing. Part II. 20s. 1903
124. Robert of Brunne's Handlyng Synne (1393), and its French original, re-ed. by Dr. Furnivall. Pt. II. 10s.
125. Twenty-six Political and other Poems from Digby MS. 102 &c., ed. by Dr. J. Kail. Part I. 10s. 1904
EXTRA SERIES.

The Publications for 1867-1909 (one guinea each year) are:

5. Chaucer's Boethius. Edited from the two best MSS. by Rev. Dr. R. Morris. 12s.
8. Queen Elizabeth's Achardey, &c., Ed. F. J. Furnivall. Essays on early Italian and German Books of Courtesy, by W. M. Rossetti and Dr. E. Oswald. 13s.
13. A Supplication of the Beggers, by Simon Fish, 1528-9 A.D., Ed. F. J. Furnivall; with A Supplication to our Most Soueraigne Lorde; A Suppication of the Poor Commons; and The Decays of England by the Great Multitude of Sheep, by J. M. Cowper, Esq. 6s.
18. The Complaynt of Scotlant, 1549 A.D., ed. Dr. Murray. Part II. 8s.
22. Henry Brinklow's Complaynt of Roderyck Mora (ab 1542); and The Lamentacion of a Christian against the City of London, made by Rodgeris Mora, A.D. 1545, Ed. J. M. Cowper. 9s.
27. Bp. Fisher's English Works (died 1553), ed. by Prof. J. E. B. Mayor. Part I, the Text. 16s.
33. Gesta Romanorum (english ab 1440), ed. J. J. Herbage, B.A. 15s.
38. Charlemagne Romances: V. The Sowdone of Babylone, ed. Dr. Hunshechte. 15s.
44. Charlemagne Romances: X. The Four Sons of Aymon, ed. Miss Octavia Richardson. Pt. I. 15s.
45. Charlemagne Romances: XI. The Four Sons of Aymon, ed. Miss O. Richardson. Pt. II. 20s.
46. Sir Bevis of Hamton, from the Auchinleck and other MSS., ed. Prof. E. Köbling, Ph.D. Part I. 10s.
EARLY ENGLISH TEXT SOCIETY TEXTS PREPARING.

Besides the Texts named as at press on p. 12 of the Cover of the Early English Text Society's last Books, the following Texts are also slowly preparing for the Society:—

**ORIGINAL SERIES.**

The Earliest English Prose Psalter, ed. Dr. K. D. Buelbring. Part II.

The Earliest English Verse Psalter, 3 texts, ed. Rev. R. Harvey, M.A.

Anglo-Saxon Poems, from the Verecelli MS., re-edited by Prof. I. Gollancz, M.A.
Anglo-Saxon Glosses to Latin Prayers and Hymns, edited by Dr. F. Holthausen.

All the Anglo-Saxon Homilies and Lives of Saints not accessible in English editions, including those of the Vercelli MS. &c., edited by Prof. Napier, M.A., Ph.D.

The english Disciplina Clericalis, Worcester Cathedral MS. 172, ed. Prof. W. H. Hulme, Ph.D.

The Statutes of Black Reger, Worcester Cathedral MS. 172, ed. Prof. W. H. Hulme, Ph.D.

The Anglo-Saxon Psalms; all the MSS. in Parallel Texts, ed. Dr. H. Lomman and F. Harley, B.A.

Beowulf, a critical Text, &c., edited by a Pupil of the late Prof. Zupitza, Ph.D.

Byrhtferth's Handec, ed. by Prof. G. Hemp.

Early English Confessiouns, ed. Dr. R. von Fleischhacker.

The Seven Sages, in the Northern Dialect, from a Cotton MS., edited by Dr. Squires.

The Master of the Game, a Book of Huntynge for Hen. V. when Prince of Wales, ed. G. A. Beacock, B.A.

Ailred's Rule of Nuns, &c., edited from the Vernon MS., by the Rev. Canon H. R. Bramley, M.A.

Early English Verse Lives of Saints, Standard Collection, from the Harl. MS. (Editor wanted.)

A Lapidary, from Lord Tollemache's MS., &c., edited by Dr. R. von Fleischhacker.

Early English Deeds and Documents, from unique MSS., ed. Dr. Lorenz Morsbach.

Gilbert Banastre's Poems, and other Beoccaci englischings, ed. by Prof. Dr. Max Förster.

Lanfranc's Cirurgie, ab. 1400 A.D., ed. Dr. R. von Fleischhacker, Part II.

William of Nassington's Mirror of Life, from Jn. of Waldby, edited by J. A. Herbert, M.A.

More Early English Poems, from the Probate Registry at Somerset House. (Editor wanted.)

Early Lincoln Wills and Documents from the Bishops' Registers, &c., ed. by Dr. F. J. Furnivall.


Early Norwich Wills, edited by Walter Ryce and F. J. Furnivall.

Alliterative Prophesies, edited from the MSS. by Prof. Brandl, Ph.D.

Miscellaneous Alliterative Poems, edited from the MSS. by Dr. L. Morsbach.

Bird and Beast Poems, a collection from MSS., edited by Dr. K. D. Buelbring.


Nicholas Trivet's French Chronicle, from Sir A. Aelard-Hood's unique MS., ed. by F. W. Clarke, M.A.

Early English Homilies in Harl. 2276 &c., c. 1400, ed. J. Friedlindor.

Extracts from the Registers of Boughton, ed. Hy. Littlehaes, Esq.


The Pere Cattif, edited from its MSS., by Mr. Peake.

Trevis's englisch Vegetius on the Art of War, MS. 30 Magd. Coll. Oxf., ed. L. C. Wharton, M.A.


Knighthood and Battle, a verse-Vegetius from a Pembroke Coll. MS., Cambr., ed. Dr. R. Dyboski.

Othea and Hector, 3 texts—2 from MSS., 1 from Wyer's print, edited by Hy. N. MacCracken, Ph.D.

**EXTRA SERIES.**


Sir Tristram, from the unique Auchinleck MS., edited by George F. Black.

John of Arderne's Surgery, c. 1425, ed. J. F. Payne, M.D.

De Guillelme's Pilgrimage of the Sowle, edited by Mr. Hans Koestner.


A Compilation of Surgery, from H. de Mandeville and Lanfrank, A.D. 1592, ed. Dr. J. F. Payne.

William Stauthon's St. Patrick's Purgatory, &c., ed. Mr. G. F. Krapp, U.S.A.

Trevis's Bartholomæus de Proprietasibus Rerum, re-edited by Dr. R. von Fleischhacker.


The Romance of Bocust and Sidrac, edited from the MSS. by Dr. K. D. Buelbring.

The Romance of Claridous, and Sir Amadas, re-edited from the MSS. by Dr. K. D. Buelbring.

Sir Degrevant, edited from the MSS. by Dr. K. Luick.

Robert of Brunne's Chronicle of England, from the Inner Temple MS., ed. by Prof. W. E. Mead, Ph.D.

Maundeville's Voynge and Travelle, re-edited from the Cotton MS. Titus C. 16, &c. (Editor wanted.)

Aowynge of Arthur, re-edited from the unique Ireland MS. by Dr. K. D. Buelbring.

Guy of Warwick, Copland's version, edited by a pupil of the late Prof. Zupitza, Ph.D.

Awdelay's Poems, re-edited from the unique MS. Douce 302, by Prof. Dr. E. Wulfling.


Lygedate's Lyfe of our Lady, ed. by Prof. Georg Fiedler, Ph.D.

Lygedate's Life of St. Edmund, edited from the MSS. by Dr. Axel Erdmann.

Richard Core de Lion, re-edited from Harl. MS. 4900, by Prof. Hansknecht, Ph.D.

The Romance of Athelstan, re-edited by a pupil of the late Prof. J. Zupitza, Ph.D.

The Romance of Sir Degare, re-edited by Dr. Breul.

The Gospel of Nichodemus, edited by Ernest Riedel.

Mulcaster's Positions 1581, and Elementarie 1582, ed. Dr. Th. Klaerh, Dresden.

Walten's verse Bothicus de Consolacione, edited by Dr. H. C. Schüemer.

Sir Landeval and Sir Launfal, edited by Dr. Zimmermann.

Rollen's Seven Sages, the Scottish version of 1560, edited by George F. Black.

Partonope of Blois, edited from the complete MS., &c., by Dr. A. T. Bödtker.

Burgh's Cato, re-edited from all the MSS. by Prof. Dr. Max Förster.

Walter Hylton's Ladder of Perfection, re-edited by Miss Locock.
Among the MSS. and old books which need copying or re-editing, are:

ORIGINAL SERIES.

English Inventories and other MSS. in Canterbury Cathedral (5th Report, Hist. MSS. Com.).
Raumetrie, from Lord Tollemache's MS.
Biblical MSS., Corpus Cambri. 434 (ab. 1375).
Hampole's unprinted Works.
clan Clovis of Unknownyng, from Harl. MSS. 2373, 959, Bibl. Reg. 17 C 26, &c.
A Lanterne of Lyt, from Harl. MS. 2324.
Scule-hele, from the Vernon MS.
Beothius de Consol.; Pilgrim, 1426, &c., &c.
Early Treatises on Music: Descent, the Gamme, &c.
Skelton's engiishing of Diodorus Siculus.
Beothius, in prose, MS. Auct. F. 3. 5, Bedley.
Penitential Psalms, by Rd. Maydenstoon, Brampton, &c. (Rawlinson, A. 389, Douce 232, &c.).
Documents from the early Registers of the Bishops of all Dioceses in Great Britain.
Ordinances and Documents of the City of Worcester.
Jn. Crophiill or Crophill's Tracts, Harl. 1735.
Memoriale Oedenolium, &c., Harl. 2396.
Book for Recluses, Harl. 2372.
Lollard Theological Treatises, Harl. 2348, 2330, &c.
H. Selby's Northern Ethical Tract, Harl. 2388, art. 20.
Hilton's Ladder of Perfection, Cott. Faust. B 6, &c.
Supplementary Early English Lives of Saints.
Select prose Treatises from the Vernon MS.
Metrical Homilies, Edinburgh MS.
Lyrical Poems from the Fairfax MS. 16, &c.
Prose Life of St. Audry, A. D. 1595, Corp. Oxf. 120.
English Miscellanies from MSS., Corp. Oxford.
Miscellanies from Oxford College MSS.
Disco Mori, Jesus Coll. Oxf. 39; Bodl. Laud 99.
Poem on Virtues and Vices, &c., Harl. 2260.
Maundevyle's Legend of Gwydo, Queen's, Oxf. 383.
Adam Loutf'th's Heraldic Tracts, Harl. 6149-50.
Rules for Gunpowder and Ordnance, Harl. 6355.
John Watton's engiising Speculum Christiani, Corpus, Oxf. 155, Laud G.12, Thoresby 590, Harl. 2250, art. 20.
Verse and Prose in Harl. MS. 4012.
Nicholas of Hereford's English Bible.
The Precynge of Love, Harl. 2254, Vernon, &c.

EXTRA SERIES.

Erie of Toleus.
Ypitis.
Sir E glamoure.
Sir Gowerther.
Alexander.
Orfeo (Digby, 86).
Dialogues between the Soul and Body.
Barlaam and Josaphat.
Amis and Amiloun.
Sir Generics, from Lord Tollemache's MS.
The Troy-Book fragments once call Barbour's, in the
Cambri. Univ. Library and Douce MSS.
Poems of Charles, Duke of Orleans,
Carols and Songs.
Songs and Ballads, Ashmole MS. 43.

The Subscription to the Society, which constitutes membership, is £1 1s. a year for the ORIGINAL SERIES, and £1 1s. for the EXTRA SERIES, due in advance on the 1st of January, and should be paid by Cheque, Postal Order, or Money-Order, crost 'Union of London and Smith's Bank,' to the Hon. Secretary, W. A. Dalziel, Esq., 67, Victoria Road, Finsbury Park, London, N. Members who want their Texts posted to them must add to their prepaid Subscriptions 1s. for the Original Series, and 1s. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-prices by sending the cash for them in advance to the Hon. Secretary.

Foreign Subscriptions can be paid, and the Society's Texts delivered, thru Asher & Co., 56, Unter den Linden, Berlin.
Early English Text Society.

ORIGINAL SERIES.

The Publications for 1909 (one guinea) will be:


138. The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part III. [At Press.]

The Publications for 1910 and 1911 will be chosen from:

Earth upon Earth, all the known texts, edited, with an Introduction, by Dr. Hilda Murray.

The Coventry Leet Book, edited from the unique MS. by Miss M. Dormer Harris. Part IV.


The Brut, or The Chronicles of England, edited from the best MSS. by Dr. F. Briel. Part III. Notes, &c.

The English Register of Godstow Nunnery, edited by the Rev. Dr. Andrew Clark. Part III. [At Press.]

The English Register of Osney Abbey, by Oxford, ed. by the Rev. Dr. Andrew Clark. Part II. [At Press.]

An Alphabet of Tales, in Northern English, from the Latin, ed. Mrs. M. M. Banks. Part III.

Twenty-six Political and other Poems from Digby MS. 102, &c., edited by Dr. J. Kall. Part II.

The Laud Troy-Book, edited from the unique MS. Laud 595, by Dr. J. Ernst Wülfing. Part III.


Robert of Brunne's Handlyng Synne (1303), and its French original, re-ed. by Dr. Furnivall. Part III.

The Alliterative Siege of Jerusalem, edited by Prof. E. Köbíng, Ph.D., and Prof. Kalusa, Ph.D. [At Press.]

Alain Chartier's Quadrilogue, englisch, edited by the unique MS. by Prof. J. W. H. Atkin, M.A.

Minor Poems of the Vernon MS. Part III. Introduction and Glossary by H. Hartley, M.A.


Jacob's Well, edited from the unique Salisbury Cathedral MS. by Dr. A. Brandels. Part II. [At Press.]

Vices and Virtues, from the unique MS., ab. 1290 a.d., ed. Prof. Dr. F. Holthausen, Part II. [At Press.]

The Exeter Book (Anglo-Saxon Poems), re-ed. from the unique MS., by Prof. Gollancz, M.A. Part II. [At Press.]

Prayer and Devotions, from the unique MS. Cotton Titus C. 10, ed. H. M. Littlesale, Esq. [Copied.

North-English Metrical Homilies, from Ashmole MS. 42 &c., ed. G. H. Geronald, D.Litt.]

Vegetius on the Art of War, edited from the MSS. by J. C. Wharton, M.A.

Shirley's Book of Gode Maners, edited from the unique MS. by Hermann Oelsner, Ph.D.

Versa and Prose from the Harleian MS. 2253, re-edited by Dr. Hilda Murray of the Royal Holloway College.

EXTRA SERIES.

The Publications for 1909 (one guinea) are:

CIV. The Non-Cycle Mystery Plays, re-edited by O. Waterhouse, M.A. 15s.

CV. The Tale of Bevyn, as re-edited by Dr. F. J. Furnivall and the late W. G. Stone for the Chaucer Soc. 15s.

The Publications for 1910 and 1911 will be chosen from:

Lydgate's Troy Book, edited from the best MSS. by Dr. H. I. Bergren. Part III. [At Press.]

Lydgate's Minor Poems, with the Lydgate Canon, edited by Dr. H. N. MacCracken. Part I [At Press.]

Loveleth's Romance of Merlin, edited from the unique MS. by Dr. E. A. Kock. Part II. [At Press.]

De Medicina, a 12th-century Englishing, re-edited by Prof. Joseph Delcourt.

Lydgate's Dance of Death, edited from the MSS. by Miss Florence Warren.

Lydgate's Siege of Thebes, re-edited from the MSS. by Prof. Dr. A. Erdmann. [At Press.]

The Owl and Nightingale, 2 Texts parallel, ed. G. F. H. Sykes, Esq. [At Press.]

The Court of Sapience, once thought Lydgate's, edited by Dr. Jaeger.

Mirk's Festival, edited from the best MSS. by Dr. Erbe. Part II.

William of Shoreham's Poems, re-edited by Dr. M. Konrath. Part II. [At Press.]

Winner and Water, &c., two Alliterative Poems, re-edited by Prof. I. Gollancz, Litt.D.

Melusine, the prose Romance, from the unique MS., ab. 1500, ed. A. K. Donald, B.A. Part II. [At Press.]

Wynkyn de Worde's English and French Phrase-book, etc., edited by Hermann Oelsner, Ph.D.

Secreta Secretorum: three prose Englishings, ab. 1440, ed. R. Steele, B.A. Part II. [At Press.]

The Craft of Nombrage, the earliest English Treatise on Arithmetic, ed. R. Steele, B.A. [At Press.]

The Book of the Foundation of St. Bartholomew's Hospital, London, MS. ab. 1453, ed. Dr. Norman Moore. [At Press.]

Gaston's Mirror of the World, with 27 Woodcuts, edited by O. H. Prior, M.A.

The Chester Plays, Part II., re-edited by Dr. Matthews. [At Press.]

Lichfield Gilds, ed. Dr. F. J. Furnivall; Introduction by Prof. E. C. Gommer. [Text done.

John Hart's Orthography, from his unique MS. 1551, and his black-letter text, 1569, ed. Prof. Otto Jaspersen, Ph.D.

John Hart's Method to teach Reading, 1576, ed. Prof. Otto Jaspersen, Ph.D.

Extracts from the Rochester Diocesan Registers, ed. Hy. Littlesale, Esq.

The Three Kings' Sons, Part II, French collation, Introduction, &c., by Dr. L. Kellner.

The Coventry Plays. re-edited from the unique MS. by Dr. Matthews.

The Ancien Rivile, edited from its five Mss., by the late Prof. E. Köbíng, Ph.D., and Dr. Thümmeler.

Loveleth's History of the Holy Grail, Part VI, ed. F. J. Furnivall, M.A., Ph.D.

Pardon, re-edited from its 3 MSS. by Dr. A. T. Böedker.

The Aventures of Arthur, 2 Texts from the 3 MSS., edited by Wilhelm Wolff.

Caxton's Book of the Order of Chivalry, edited by Miss Alice H. Davies.

Early English Fabliaux, edited by Prof. George H. McKnight, Ph.D.

LONDON: KEGAN PAUL, TRENCH, TRUBNER & CO., LTD., AND HENRY FROWDE, OXFORD UNIV. PRESS, AMEN CORNER, E.C.
BERLIN: ASHER & CO., 56, UNTER DEN LINDEN.
Twelfth Century Families

IN MS. BODLEY 343

PART I
Twelfth Century Homilies

IN MS. BODLEY 343

EDITED BY

PROFESSOR A. O. BELFOUR, M.A.

PART I: TEXT AND TRANSLATION

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY
BY KEGAN PAUL, TRENCH, TRÜBNER & CO., LTD.,
DRYDEN HOUSE, 43 GERRARD STREET, SOHO, W.
AND BY HENRY FROWDE, OXFORD UNIVERSITY PRESS,
AMEN CORNER, E.C.

1909
TWELFTH CENTURY HOMILIES

IN MS. BODLEY 343
[Fol. 4 b. l. 1.] Erat homo ex Phariseis Nichodemus nomine, princeps Iudeorum & reliqua.

Sum Phariseisc món wæs ihaten Nichodemus, an þære aldian Iudeisces folces; ðe cóm hwilone nihtes to þam Hælende 7 cwæð, 'We witen, leof Lâreow, þæt ōu from Góde Công; ne mæg nán món soðlice swylice tancæ wurecn sylvece ōu wyrest, buton God béo mid him.' De Hælend andswerde 7 þus sæde to him. 'Sô, soð, ic 8 þe sæge þæt nán món ne sibb Godes rice æfre, buton he béo æft akenned.' Hím cwæð to Nichodemus, swiðe þæs ofewundroð, 'Hú mæg þe ealde món eft beon akenned? Mæg he lá infáren to his moder innódæ eft, 7 swa bónn zeedcenned?' Ac him cwæð þe 12 Hælend to, 'Sôð, soð, ic þe sæge, swa hwa swa ne bið edcenned of watere 7 of þam Hálzæ Gaste, ne mæg he cúmen into Godes rice. ðæt ðe of flæsc bið acenned, þi bið witelice flæsc; 7 þæt þe of Gaste bið acenned, þi bið gast untwylice. Ne wundác þu nates-16 hwôn þi þe nu sæde þow eow bûrc þi þæt beon æft acenned. De Gast orðæþ soðlice ðær þær he orðâen wule, 7 ðu his stæfne ihærrest; ac ðu swâðæah nast hwânon þe Gast cume, oððe hwyder he fâre. ðus bið æle ðære monne, ðe of þam Gaste bið acenned.' Nichodemus him cwæð to, 'Hú mazon þas ōing iwurðan?' De Hælend him andswerde eft, ðus him sæggende, 'Dú eârt æpele lâreow on Israelæ Seodæ, 7 þu ðas þing nast!' And he eft him to cwæð, 'Sôð, soð, ic þe sæge þi we soðlice spækæð þi þæt we 3eâre 24 witen, 7 we eac spækæð þi þe isæzen, 7 þæ ure cypnyse nêllað under- sôn nateshwôn mid eôw. Gif ic eordlice þing eow openlice sæge 7 þe heóm ne ilyfæð, hú ilyfe 3e, þenne, zif ic þa heofenlice þing eow sæcgen wylle. 7 nan món ne astihð nateshwôn to heofene, buton þe 28 ðe of heofene hider niðer astâh, þi is Monnes Sune, þe þe on heofene is. 7 swa swa Æmoyses on þam mycle wæstene þa nêddræ up ahôf to healice tancæ, swá ðedafeneð to ahaebbene on summere heahnyse þone Monnes Sune, þi þa men ne losien, þe on him ilyfæð, ac habben 14 flæsc] flæce MS. flæsc] flæc MS. 15 nateshwôn] nate'hwôn MS.
Erat homo, &c. (John iii. 1).

There was a certain man of the Pharisees called Nicodemus, one of the rulers of the Jewish people; who came once by night to the Saviour and said, 'We know, beloved Master, that thou hast come from God; nor can any man indeed do such miracles as thou doest except God be with him.' The Saviour answered and thus said to him, 'Verily, verily, I say unto thee that no man shall ever see the kingdom of God, unless he be born again.' Nicodemus said to him, greatly marvelling at it, 'How can the old man be born again? Can he, then, enter his mother's womb, and so be born a second time?' But the Saviour said to him, 'Verily, verily, I say unto thee, Whosoever is not born of water and of the Holy Spirit, cannot enter the kingdom of God. That which is born of the flesh is flesh indeed, and that which is born of the Spirit is truly spirit. Marvel not at all that I have now said, It is necessary for you that ye be born again. The Spirit breatheth indeed where it listeth to breathe, and thou hearest the voice thereof; but nevertheless thou dost not know whence the Spirit cometh or whither it goeth; so is every one that is born of the Spirit.' Nicodemus said to him, 'How can these things be?' The Saviour thus answered him again, saying to him, 'Thou art a noble teacher among the people of Israel, and thou dost not know these things!' And he said to him again, 'Verily, verily, I say unto thee that we speak, indeed, that which we well know, and we also testify to that which we have seen; and ye will not receive our testimony at all among you. If I tell you openly of earthly things and ye believe them not, how can ye believe, then, if I shall tell you of heavenly things? And no man shall by any means ascend into heaven, except him who descended from heaven hither, that is, the Son of Man who is in heaven. And even as Moses lifted up the serpent in the great wilderness as a high token, so must the Son of Man be lifted up on some high place, that those shall not perish who believe on him but shall have the eternal life for themselves.
héom Þ ece lif. Þis haliȝ godspel Þe ȝe ihyrden nû hæðc mycelc
tacnunge; ac we moten eôw sæcgan bi eôwre andʒite, þe ȝe alles ne
beon þære lare bidelede ne ure Drihtines wordæ. Þæs sunderhalçæ
wæs ihaten Nichodemus, þæ inihlice tide neahlæhte to Criste
wolde ihyren his hallige lâre, swâ hure dizellice nihtes; forþæn
þæ he ne durstæ dæges, forþæn Þæ þæ Iudeisse mid dyrstæ anginne
ælne utlazedon þæ on him îlyfdom. He wæs an þære ealdæ of
þæm yîldeste witum Iudeisse folces, 7 he ferde nihtes to Þæs
Hælendes space, þæ him þus þa cwæð to, ‘We witen, leof Lareow,
þu from Gode cóme; ne mæʒ nan mon soðlice swylce [fol. 5.]
tæcnæ wurcen, swa þu wurcæst, buton God beo mid him. Wislice
he understœd þæs Hælendes wundæ þæ mycle milite, þæ he on
monnum fremede,—forþæn Þæ hælde ælne þe to him cóm from
alle unihælåe—7 he cwæð þæ him to þæ he from Gode cóme, 7 þ God
him mid wære. 7 wolde his lare lornian æt him dizellice nihtes,
þæ he he dæges ne dyrstæ. Þæ Hælend andswyrde 7 þus him
cwæð to, ‘Soð, soð, ic þe sæcge þæ nan mon né isihå Godes rice æfre,
buton he béo est acennæ. He cóm nihtes to Criste, 7 þeo nihit
tacnode his æzene nytenyssæ, þæ he nyste þæ ȝyt þæ oðer acennæ-
nysse, þæ Crist þæ embespæc, wæs þ haliȝ fulluht þæ he sylf ÿstældæ;
on þæm Þæ alle men beoÆ from synnum æowægene. 7 Nichodemus
þæ on his nytenyssæ cwæð, ‘Hú mæʒ þæ ealdæ món est beon acennæ?
Mæʒ he lá infaren to his moder innoðæ est, 7 swa beon þæawæcennæ?’
Þæs word he cwæð to Criste mid nytenyssæ be pare acennænyssæ,
þæ fulcåð is ðæ alle, þæ heo est ne mæʒ beon iedlaht to life, þæ mon
oðre sîce of his moder beo acennæ. þæ habbaæ tacnunge, swá
þæ trasht us sæðc, þære gastlice acennænyssæ on Godes laðunge
–væt hêo ne mod on beôn þæedlaht on þæm mên, þæ he twiȝe undersô
fulluhtes on life. Þæah Þæ messepreost manful beo on life 7 he
child fullige on þæm soðe ileafan þære haliȝe ÿrynmynsse, ne sceal
þæ cild est syððan beon isylded æt beeturere lareowe, þæ oðo haliȝe
þyrmynsse ne be swá unwurðc; ne þæ ysela preost ne mæʒ þurh
his æzene synnum Godes penunge besylen þæ of Gode sylfe cuemð,
forþæn Þæ Haliȝe Gast aþwaæðc þone hæðene from alle his synnum
on þæm soðan fulluhte. Ac him cwæð to þæ Hælend, ‘Soð, soð, ic
This holy gospel which you have now heard has a great signification; but we must tell it you according to your powers of understanding, so that you may not be altogether deprived of its meaning, or of our Lord's words. Nicodemus was the name of the Pharisee, who came to Christ at night time and would hear his holy teaching, thus only secretly by night; since he durst not by day, because the Jews with presumptuous behaviour outlawed every one who believed on him. He was one of the rulers among the chief counsellors of the Jewish people, and he went by night to converse with the Saviour, and thus said to him, 'We know, beloved Master, that thou hast come from God; nor can any man indeed do such miracles as thou dost, except God be with him.'

He certainly realized the Saviour's miracles and the mighty works he had done among men,—for he had healed every one of those who came to him from all sickness,—and so he said to him that he had come from God, and that God was with him. He would also learn his doctrine from him secretly by night, because he durst not by day. The Saviour answered and thus said to him, 'Verily, verily, I say unto thee, No man shall ever see the kingdom of God unless he be born again.'

He came by night to Christ, and the night betokened his own ignorance; because he did not yet know that the second birth Christ then spoke about was the holy baptism which he himself had instituted, wherein all men are cleansed from sin. And Nicodemus thereupon said in his ignorance, 'How can the old man be born afresh? Can he, then, enter his mother's womb, and so be born again?' He said these words to Christ in his ignorance concerning that birth, of which we all know well that it cannot happen twice in this life—that one cannot be born a second time of his mother. But, as the commentary tells us, these words refer to the spiritual birth in the church of God, (meaning) that this can never be repeated to admit of one's receiving baptism twice in life. Though the high priest is evil in living, and yet baptizes a child in the true faith of the Holy Trinity, the child shall not be baptized again by a better pastor to the consequent dishonour of the Holy Trinity; nor can the evil priest through his own sins defile God's service which comes from God himself, because the Holy Ghost cleanses the Heathen from all his sins in the true baptism. But the Saviour
be sæcge, Swa hwa swa ne bið 3eedcenned of watere 7 of þam Halæ Gaste ne mæ3 he into Godes rice. ' Dis wæs some on anginne, ða ða God ærest isceop alle 3esceafte þurh his michte, ða wæs Godes sylfes gast, swá swá bóc us sægð, ifæred ofer waterum, ðæt ure fulluht wære þa in zetaecnod mid toweardre mihte, 7 þæs wateres 3eynd wurde ihaljoyd þurh ðone Halæ Gast, þæzhalæ 3e fulluht 7 þa sawlé widinnan from alle synnum æþæcð. Nú ne sceole ze 8 halden eower child to plihte to longe hæpene; forþam þe héo nabbæð insér to heofenum, 3yf heo hæpene dægð. Héo ne beoð ná cild sódlice on domes dæg, ac beoð swa mycelen men swa swa heo mihten bëon 3yf heo fulweðxon on wunelicr yeðe. 7 þa 12 hæpene cild á on helle wuniæð; 7 þa ifuloldé færeð to heofenum mid lichame 7 on sawle: 7 libbæð 4 sýððan, ze þa ánþe 7 þa ðre buton endunge. 'Dæt þe of flæsce bið acenned þ bið witödlc flæc; þ þe of Gaste bið acenned þ bið gast untwylice.' Deo 16 gastlice acennednysse [fol. 5 b.] bið unseænlice. Þæs lichames acennednysse is iseænlic all; þenne þ child weaxæð, 7 wurð eft cnæpe, 7 eft syððan cniht, ðð þet he swa bícymed to ðare yldo þe . him ón his Scuppwend. Deo gastlice acennednys—dæt món bëo 20 Gode acenned on þam halæ fulluhte þurð pornography Halæ Gast—is us unseænlic; forþam þe we iseón ne majen hwæt þeþ bið ifremed on þam ifullede mén. Dú isihst hine biduppen on þam watere 7 æft úp atéon mid þam ylca hëowe þe he hæfde erroar ær þan þe he 24 dufe; ac þeo haliz moder, ðe is Godes lâðung, wát ðæt ðæt cild bið synful bidupped into þam fonte, 7 bið up abroðdon fram synnum aðwoåen þurh þæt haliz fulluht. Ðurh Adames foræædnesse, de Godes bebob tobræco, beoð þa child synful; ac ðurh Godes sylfes 28 zife heoræ synne beoð adilzode, þ heo Godes mon beoð; 7 of þam flæselcice heo wurðæþ gastlice 7 Godes beárn iháten, swá swá us bác sæggæð. Ðe Hælend cwæð synnæ ðan to Nichodemæ þus, 'Ne wundræ þá nateshwon, þ ic þe nú sæde þ cow burææ þæt 3e beon 32 æft acennedë.' He wolde þ he cyðe þa gastlice acennednysse, butan þare þe hé ne mihte his folzere bëon; 7 he hine þa tyhte

15 bið . . . bið] bid . . . bid MS.
19 bê] þe ð æltered from i.
20 flæselcice] is altered from c.
27 child] letter erased after d.
said to him, 'Verily, verily, I say unto thee, Whosoever is not born of water and of the Holy Spirit cannot enter the kingdom of God.'

So it happened right at the beginning, when God first created all things through his might, that God's own spirit was, as the book tells us, journeying over the waters; in order that our baptism with its future import should be signified at that early time, and that the element of water should be made holy through the Holy Ghost, who hallows our baptism and cleanses the soul within from all sins. Now ye shall not keep your children too long heathens to their danger; because they shall not have entrance to heaven if they die heathen. They shall not be children, indeed, on the day of judgement, but shall be like full-grown men, just as they might have been if they had fully grown up to a normal age. The heathen children shall always remain in hell; and the baptized shall go to heaven with body and soul; and they shall live for ever afterwards, both the former and the latter without end.

'That which is born of the flesh is flesh indeed; and that which is born of the Spirit is truly spirit.' The spiritual birth is invisible. The whole physical birth is wholly visible; then the child grows, and next becomes a boy, and then a young man, until he thus arrives at the age which his Creator grants him. The spiritual birth—the being born to God in the holy baptism through the Holy Ghost—is invisible to us; because we cannot see what has happened to a man when he has been baptized. Thou seest him dipped in the water and lifted up again with the same appearance that he had before he plunged in; but the Holy Mother, that is God's congregation, knows that the child is plunged sinful into the font, and is lifted up cleansed from sin through the holy baptism. Because of the transgression of Adam, who broke the command of God, are children sinful; but by God's own grace shall their sins be blotted out, and they shall be God's people; and from being of the flesh they shall become of the spirit and be called God's children, even as books tell us.

The Saviour afterwards said thus to Nicodemus, 'Marvel not at all, because I have just said it is necessary for you to be born again.' He wished him to know of the spiritual birth, without which he could not be his disciple; and he exhorted him
to sære acenednyssse mid his dijllum wordum ñe he unwreah us syðdan. 'De Gast orcæð sóllíce þær þær he orðñæn wulc, þu his stæfnæ ihereæst; ac ðu swæðæah nast hwanon ðe Gast cumu
4 oððe hwider hé fære; ðus bið ælc sære monne ðe of þam Gaste bið
acened.' De Halþæ Gast orcæþ þær þær hé orðñæn wylc; ðonné
he hæfð þa mihte ðæt he mæs onlihten þæs monnes móð þe he
wylc 7 wenden hit to gode, from dusiþe to wisdóme, from săedwylc to
8 þealefaen, from synne freminge to sóðre dædbote; 7 from alle wohnysse
awend to rihte. ðær móþ Godes lof singeð, þær swæþ þæs Gastes
stæfnæ; þær mon Godes lære sæðið, þær swæþ þæs Gastes stæfnæ;
7 þær món embe God smæð, ðær bið þæs Gastes 3ifu. Ac ðu né
12 miht ná iseþan hú þe sylfæ Gast cyrneð into þam gode men þe Godes
Gast underseæð, þeah ðe ðu him on lokize 7 his lære ihyre. For þan
ðe þe Gast is unþæþænliches cyndes, 7 þe món bið öper, from his
yfele abroðyn to bæterum wille ðurh þæs Gastes 3ifu. Nichodemus
16 him to cwæð, 'Hú maþon þaþ ðing ivurðan?' De Hælend him
andswerde eft, þus him sæcgende, 'Dú eárt larëow on Israel 7 ðu
pas ðing nast!' Ne sæde þe Hælend þas wórð him tó tåle—þe
lareow wære 7 nyste þas ryne—, ac he wolde swïðor þa sóðan ead-
20 modnyssse on him bringan to his beterunge; butæn þære ne mæs
nan món iðeðon Gode. And he cwæð eft to him, swá swá us cyð þis
gospel, 'Sof, söð, ic þe sæcge þe we sóllíce spaþæð þe þe we ðære
witen, 7 we eac seæð þat we iseþen; 7 þe ure cyðnesse nyllæð
24 underfnó nateshwôn mid ðow.' De Hælend him sæde þ þe sylf
wiste 7 þ þe he sylf
wiste 7 þ þe he iseþah. [fol. 6.] He sóðede eac þurh þis þæsðænýssse,
ðeah ðe háo summe nolden of þam Iудëisce his lære underfon
ne his þæsðænýssse heom sylfe to rihtinge; ac moniþe underfeiðon
28 on alle middanearde þæs Hælendes ileaþen 7 his lære þeórlíce,

1 dijllum] i altered from u. 2 orçæð] orðæð MS. 16 þaþ[aþ] þa MS.,
after which a letter has been erased. 23 cyðnesse] cydnesse MS.
25] After l. 24 the scribe has inserted the following passage: mid þam
ylæn hywe ðe he hæfde áeryr, serðan ðe he dufe. Ac þæo haliþe moder, ðe
is godes læþung, wát wét ðat cilð bið synful idupped into þam fonte 7 bið up
abroðyn from synnum ðæsþe þurh ðat haliþe fullhta. ðurh adames
foræþænýssse ðe godes bêðod tobrâc, beòð þa cilð synfulle; ac þurh godes
gastes 3ýfe heœra synne beòð adlyode, þo godes mon beòð; 7 of þam
flæsclicum heo wurcæþ gastlice 7 godes beœrn ihâtene, swá swá us beæc sæðið.
then to that birth with his mysterious words which he afterwards revealed to us.

'The Spirit indeed breatheth where it listeth to breathe, and thou hearest the voice thereof; but nevertheless thou knowest not whence the Spirit cometh or whither it goeth; so is every one that is born of the Spirit.' The Holy Spirit breathes where it listeth to breathe; therefore it has the power of being able to enlighten the mind of whom it will and of turning it to good, from folly to wisdom, from heresy to faith, from the doing of sin to true repentance; and turns it from all wrong to right. Where God's praise is sung, there sounds the Spirit's voice; where God's word is read, there sounds the Spirit's voice; and where one thinks about God, there is the Spirit's grace. But thou canst not see how this same Spirit enters the good man who receives God's Spirit, though thou art looking on him and hearing his teaching. For, the Spirit is of invisible nature, and the man becomes something different, being taken from his evil to a better state of mind through the grace of the Spirit.

Nicodemus said to him, 'How can these things be?' The Saviour answered him again, thus saying to him, 'Thou art a teacher in Israel, and thou dost not know these things!' The Saviour did not say these words to blame him—because he was a teacher and did not know these mysterious things—but he would rather produce true humility in him to his own amending; without which no man can flourish before God. And he said to him again, as this Gospel tells us, 'Verily, verily, I say unto thee, We speak indeed that which we well know, and we also testify to that which we have seen; and ye will not receive our testimony at all among you.' The Saviour told him what he himself knew and what he had seen. He testified it also through his testimony, nevertheless some of them—from among the Jews—would not receive his teaching nor his testimony for their own amending; yet many throughout all the earth have eagerly received faith in the Saviour and his teaching, and so they shall do continually until the end of this world.
7 swa dop yf æfre oð ende þissere worulde. ‘Gif ic eorðlice þing eow openlice sæcge 7 þe þeo nê iylfæð, hu ilyfe þe þenne, þif ic þa heofonlice þing eow sæcgean wylle?’ Embe eorðlice þing he 4 sæde þam Iudæisce þa þa hé hæom sæde bi his ægene ðrowunge 7 bi his ægene lichames aristæ, ðe he of æorðan nöm of eorðlicere mæder. 7 bi heofenlice he spæc hær be þam fulluhte, þa þa he eft spæc bi his upstizæ to heofenum to þam ðæc life, þe is heofenlic iwiss. 7 þa 8 unissælæge his sægæ ne ilyfdon. ‘And nán món ne astihð nateshwôn to heofenum buton þe þe of heofenum hider nyðer astæ, þþ is Monnes Sûne, þe þe is on heofenum.’ De Hælend is sedlice anes monnes sûne, swa swa nán ðæor is, 7 he is ure heafod. Hé astah of heo-

12 fenum us to alyserne, 7 hé eft ðp astæ æfter his ðrowunge; 7 he bihet his halzan þþ héo him folziæn mostæn 7 mid him wunian, þær þær he sylf wunanþ. He astah þa ánæ; ac him æfter fullizdon his æzene linaæ up to þam heafdo, 7 ætre fuliziæð oð ende þissere 16 worulde. For þan þæ his halzan heonant fareð to him of þisses læne life, to heore leofe Drihtine, oð þet heo alle bæon to þám hæfdes igaderode. Ðeo menniscyssæ ne cóm ná mid Criste of heofenum, ne heo 6n heofenum nes þa þa he þis cwæð; ac þe an Hælend on 20 æþer æcynde Godes ant monnes mihte wæl swa spæcan, swa swa 3e ihyrden on ðisses rædinge, þþ hé of heofene astæth, 7 on heofenum wære þa þa he þus spæc to Nichodeme. ‘And swa swa Moyses in ðam mycle wæstene þa nædræn úp ahton to healica tacne, swa 24 þedafæð to aheæbbenne on symmere healhyssæ ðone Monnes Sûne, þþ þa mén ne losiæn þe on hine ilyfæð, ac habban heom þþ eæ lif.’ Dis ændzit we sædon on twam þære spellum swithe iwisslice, ac we wullæð swa þeah sceortlice seegan eow þæs endunæ. Moyses, þe 28 heretoææ, on þam mycæn wæstene wrohte bi Godes hææs ánæ ærene nædræn, þa þa þþ folc wæs from þam nædræn tosliten; 7 he þa úp ærærde þa ærene nædræn, swyble to tacne; 7 hæo bisesæn þærtó þe þær tosliteæn wareon, 7 heóm sone wæs bêt. Ðeo ærene nædræ, 32 þe buton attre wæs, tacnode Cristes deap, þe unsynni ðrowode, úp ahton on rode; 7 we to him biscoð mid fulae þeleafæn, þþ we
If I openly tell you earthly things and ye do not believe them, how, then, shall ye believe if I shall tell you heavenly things? He spoke to the Jews about earthly things when he told them of his own suffering and about the resurrection of his own body, which he had received from earth—from an earthy mother. And he spoke about heavenly things here concerning baptism, and when he afterwards spoke about his ascension into heaven—to the eternal life which is heavenly indeed. But the wicked people did not believe what he said.

'And no man shall by any means ascend into heaven except him who descended from heaven hitherto, that is the Son of Man, who is in heaven.' The Saviour is, verily, one human being's son, such as no other is; and he is our head. He descended from heaven to redeem us, and he ascended up again after his passion; and he promised his holy ones that they could follow him and dwell with him where he himself dwells. He ascended, then, alone; but his own members have followed after him—even to their head—and shall always be following until the end of this world. For his holy ones shall go to him hence from this transitory life—to their beloved master,—until they are all united to their head. His human nature did not by any means come with Christ from heaven, and it was not in heaven when he said this; but the one Saviour being in the nature both of God and of man could rightly say—as you have heard in this lesson—that he had descended from heaven, and that he was in heaven when he spoke to Nicodemus thus.

'And even as Moses lifted up the serpent in the great wilderness as a glorious token, so must the Son of Man be lifted up on some high place, that those shall not perish who believe on him, but shall have the eternal life for themselves.' The meaning of this we have expounded with much detail in two other sermons; but we wish, however, to speak to you briefly of this ending. Moses, the leader, made in the great wilderness by God's command a brazen serpent, when the people were being rent by serpents; and he then raised up the brazen serpent, even as a sign; and those who had been bitten there looked towards it, and they were immediately better. The brazen serpent, which was without venom, betokened the death of Christ, who suffered innocently, raised aloft upon the cross; and we look to him with complete faith, that we may be freed
from ure synnum ōurh hine beon alysede 7 lif habban mid him áa
[fol. 6 b.] on ecnyse, swa swá he us bihét. Ðam is á wurment
7 wulcor on ecnyse mid his heofenlice Fæder, 7 þam Halþæ Gaste,
4 on æne godcyndnyse. We cwæðæþ, AMEN.

[Fol. 6 b. l. 3.]  EUANGELIUM.

SOME MEN NUTEN IWISS for heoræ nytennessæ hwí
godspel is icwæden œðæc hwæt godspel mæne. Godspel is
8 witodlice Godes sylfæs lāre 7 þa word þe he spæc on pisse
worulde móncyne to lāre, 7 to rihte zeoleafe. 7 þ is swiðe gōd
spell purh Godes tocyme us to hyrenne þ we habben moten þa
heofenlice wununge mid him sylfe æfre, swá swá he þam allum
12 bihet þe hine lufæð on rihtwisnesse, 7 on rihte zeolefan, 7 on
sōðfestnesse. Nu sceole we þhyræn þ haljã godspel mid onbryr-
nyse us to beterunge; 7 ðæc we sceolen witen hwæt þa word
mænen, þ we mazon hý awenden to weorcum. Forþan ðe þe bið
16 wis þe mid weorcum swytæð þa halþæ Godes lāre, 7 þe bið un-
rihtwis þe heorænæ þære wordæ 7 nele heom awenden to weorc
him to þearfe. On ðare Friženihhte ðe ætforæ Eastre bið, hæfdæ
ure Hælend, ær þam ðe he ðrowode, swiðe longsume spæce wið
20 his learningenihtæs 7 heom fæle þingæ sæde on his fundunge þa;
7 Iohannes þe Godspællere hit sette on Cristes béc, þe his
lāre zehýrde. 7 he cwæð him to þus þa, Amen amen dico
uobis þ reliqua. ‘Sop, sop, ic eow sæge, zif þe sylfe hwæs biddæð
24 æt minum Halþum Fædere on mine nóme, he hit zifð eow untwy líce
ræðe. Ne bêde þe nán þing ʒyt on mine nóme; biddæþ þæ
underfœð, þ ðower blis bêo ful. Ic spæc to eow on bispensæ; ac
nú bið þe þime þ ic on bispensæ eow to ne spæce, ac ic cyðe eow
28 swytælicæ bi þam sóðan Fæder. On þam ðæþ ze biddæþ on mine
nome ʒeornulce; 7 ic ne sæde eow ʒyt þ ic sylfe wulle biddan ʒone
ylcæ Fæder, for eow þingæð. Ðe sylfæ Fæder lufæð eow, forþan
ðe þe lufæð me þe ʒe ilyfdon þ ic from Gode serde. Ic serde frám
32 þam Fæder þ eow to middæarde; ic forlæte æft middæard 7 ic
14 us] the s altered from ð.
15 weorcum] r apparently altered from another letter.
19 longsume] þ apparently altered from another letter.
by him from our sins and have life with him for ever in eternity, as he has promised us. To him is ever honour and glory in eternity with his heavenly Father, and with the Holy Ghost, in one divine nature. We say, Amen.

II

GOSPEL.

Some men for their ignorance do not in truth know why the gospel is so called, or what 'gospel' means. Gospel is indeed God's own teaching, and the words which he spoke in this world for the instruction of mankind, and for their true faith. And it is a very 'good spell' for us to hear that through God's coming we can possess the heavenly dwelling with him himself for ever, even as he promised to all who love him righteously, and with true belief, and with steadfastness. Now we must hear the holy gospel with zeal for our own amendment; and we must also understand what the words mean, in order that we may convert them into deeds. Because he is wise who makes God's holy teaching known by his acts, and he is unrighteous who hears the words and will not convert them into deeds for his own good. On the Thursday night which is before Easter, our Lord, before he suffered, had a very long conversation with his disciples and told them many things at his parting then; and John the Evangelist, who heard his teaching, set it down in Christ's book. And thus he spoke to them,—Amen, Amen, dico vobis et cetera. 'Verily, verily, I say unto you, if ye ask my Holy Father for anything in my name, he shall give it you surely at once. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your happiness be full. I have spoken to you in parables; but now is the time, when I shall not speak to you in parables, but I shall tell you plainly of the true Father. In that day ye shall ask in my name earnestly; and I have not now said unto you that I myself will pray that same Father, and intercede for you. The Father himself loveth you, because ye have loved me and have believed that I came from God. I came from the Father and am come into the world: again, I leave the world, and go to the Father.'
fere to pam Fœdere.' Da sæden his folgeræs mid swiðlicere blisse,
'Efne þu spreœst nu swytellice, leof, 7 ộu nateshwôn ne sæst nu
us nán bizspel. Nu we witen söðlice þu wast alle þing, 7 þe
nis nán neód þe hwæ axiœ; on þam we ilyœac þu frem Gode
ôme.' We habbaœ nú ised sceortlice on Engliœ þis halizge
godspel, swá swá þe iherdon nu—þa nacede word áne; ac we
 nú wyllœ mid sæzerum andzyte heóm freteviœ eów, 7 hëo
licwurœ beon to lâre eow alle, zif þe þ gastlice andžit mid gode
wille underfœ. 'Sop, soð, ic eow sæego, zif þe sylfe hwæs
biddœæ æt mine Halizge Fœder eów on mine nôme, he hit zifœ eow
untwylice raœ.' Dé Hœlend waes ihaten from his cildhade Æius
12 from þam halzan engle ærpan ðe he àcenned waere; 7 þe bîð
hál on his nome þe ðe hime hæle bit, for þan ðe Æius is Hœlend
icwaeden. Bide þe nú hæle on þæs Hœlendes nôme modes 7
lichame, ðeðe for leofne frœond, and [fol. 7.] þe Fœder þe tyœæp
16 untwylice þæs, ȝyf þu andsæte ne bist. Gif ðu ðenne yfel bist,
þu most yfeles swiæcan 7 to þam gode Fœedere mid godnysse buzan.
And zif ðu yfeles bidœst ænizum Ȝðrum mën, þu ne bist nà þenne
swa swa þe Hœlend beàd; ac mid yfele mode þu yfeles wilœst, þ
20 nis nán hæle on þæs Hœlendes nôme. Mœcle ðing ãbidon þa
mœre apostolas æt þam Halœæn Fœder æt þam Hœlendes upstîze, þa
þa heo arœerdon þa deade on heorœ Drihtines nôme, swá swá he
sylf ær dude; 7 heo monizœcalde wundœæ wrohten on his nome,
24 7 heo þa hæðene leodaæ to his ileafœn béydon. Hwilon eáæ
þe witeœæ, þe wæs ðehatan Heliesæ, bæd þenne Ælmiþtij Gœd for
monœæ yfelûnysse, þe he reinsycœæ forœærææ fœorpe healf ðeaæ;
7 he eft syðcan bêd þ Gœd ðæste reinscuræs 7 eorðlice wæstœæs,
28 forpan ðe heo wœndon ða heorra mód to Gœde mid ðære æleafœn.
Be þam mycle bënum ðe mën mazon biddon þa þe Gœde likœæ
cwaæ þe leofæ Hœlend on sume Ȝðre gœdspelle to his halœæ
apostolos, Amen, diœc nobis, quia siquis dixerit huic monti;
32 Tollere & mittere in mare, & non esitauerit in corde suo, sed
crediderit, quia quodcœmque dixerit, fœat ei. 'Sop, ic eów sæego,
ȝyf hwa sægoæ on eormœst, 7 cwaæ to âne munte on mine nôme

2 nateshwôn] nateœhwôn MS. 5 Engliœ] Engliœ MS.
27 ãsendæ] ãsende MS.
Then said his disciples with exceeding joy, 'Lo, now speakest thou plainly, dear (Master), and thou dost not by any means tell us any parable. Now know we indeed that thou knowest all things, and there is no need that any one should ask thee; by this we believe that thou art come from God.'

We have now recited this holy Gospel briefly in English, as ye have now heard,—the bare words alone;—but we now want to adorn them with a fair interpretation for you, that they may be pleasing as instruction for you all, if you will receive the spiritual meaning with good will. 'Verily, verily, I say unto you, if ye pray for anything from my Holy Father in my name he shall give it you surely at once.' The Saviour was called 12 Jesus from his childhood by the holy angels before he was born; and he who prays him for salvation shall be saved through his name, because Jesus means Saviour. Now pray for salvation of mind and body in the Saviour's name, or for a beloved friend, and 16 the Father will grant it to thee without fail if thou art not unpleasing to him. Therefore, if thou art wicked, thou must cease from wickedness and incline to the good Father virtuously. And if thou ask for evil for any other man, thou art not, then, asking 20 as the Saviour ordained; but thou art desiring evil with evil mind, and this is no salvation in the Saviour's name.

The glorious Apostles had obtained great things from the Holy Father at the Saviour's ascension, when they raised the dead in 24 the name of their Master, as he himself had done before; and they wrought very many miracles in his name, and converted heathen nations to his faith. Once, also, the prophet, who was called Elias, prayed Almighty God, because of the evilness of men, 28 to keep back rain showers for three years and a half; and again he afterwards prayed God to send rain showers and fruits of the earth, because men had turned their hearts to God with greater faith. Concerning the great requests that men who are pleasing 32 to God can make, the beloved Saviour said in another gospel to his holy apostles, Amen, dico vobis, quia siquis dixerit huic monti; Tollere, et mittere in mare, et non haesitaverit in corde suo, sed crediderit, quia quodcumque dixerit, fiet ei. 'Verily, I say unto 36 you, if any one speak earnestly, and say to a mountain in my name
Thus, Fare þu on Godes nome seor út on sæ, 7 3yf him na ne
tweonaey þe þæs tyðe béo, ac ilyfð on heortan, swá hwæt
swa he cwæð hit bicymeð 7 iwurð.' Mucel þæs bene þe
4 munt awciȝ fare of his ægene stæde þurh anizne monne, ac we
mægen eow sæcgæn sæt hit sodlice iwearð þurh ænne halizne
wær, swá we hær sæcgæð. Sum haliz biscoþ, ðæs ihaten Gregorius,
swiðe mycel lareow on mycelæ pingum, bi þam ic sæde
8 hwilon ær on sume ðrum spelle,—hu he ðone hæfendæ god,
þe nane godcundysshe næfde, adræfde mid his tokime of his
anlicnesse awæð. Þe ylæ Gregorius wolde Gode æræn haliz
mynsterlif lhende anre sæ; ac ðær wæs bi halæs án swiðe heah
elif onémen, 7 wes þe stude myriȝe to þam mynsterlif, zif he
rumre wære to þam Godes weorce. Þa mercode þe biscoþ on
þam muhte ðone dæl æe he habben wolde to þæs weorces rymete,
7 bæd þa þone Almihtizæn, þæ meȝ, dón þe wyæle, þe ahofe pene
16 munt bi his mercunge, þe mihte makien his mynster on þam
rymette. 7 God þa sone asceaf pene munt buton swinke, swa
swá he wilnode; 7 þe halþa wær wrohte him ðær munster. Þa
wæren tweȝen breðræn, wælize on life, 7 hæfden ðenne fixnød on
20 ane brade mëre, heom bám imæne, to mycele tylunge; ac ðær
wurdon oft æt þam waternscypte moniȝfealde ceastu 7 monslihtæs,
7 mycel feoht for þam fixnœð. Hwæt þa ðe biscoþ wearð unblisðe
for þam blodes gyte 7 abéd þa æt Gode [fol. 7 b.] þe wrohte
24 ðone waterscYPE to wunsumæ yrðlande. 7 þ water sœnæ wende
of þam fixnœð, 7 wæs ðæco mere awend to brade feldæ, swa þo móu
erode alne ðone fixnœð; 7 þer weox corn æfære wunsumlice yrðimæn.
Julianus þe wīðersacæ, ðæ wæs ærest criðtene 7 to preoste
28 biscoþren, for þæs caseres ðe æe he awæarp his ileafen. 7 ilyfð on
deofelcyldæ syððan he his seolfe weold 7 he wearð casere; 7
lyfæde þa drycræf ðæs deofles ðæowdom. 7 he þa moniȝæ
martyræs acwalde 7 ðeht wið þæs ðeþ Hælend ðæc ðet he ferferde.
32 He sende ænne deofel hwilon to sume londe on sum ærende þe
heardlice ferde; 7 þe deofel þa bi his sonde ferde 7 com eft to
him embe týn dæg þysræt. Þa cwæð þe casere to him 'Hwi come
ðu swá lǽte?' Þe deofel him andswyrde, 'Ic wearð yfele ilet
HOMILY II—GOSPEL

thus, Go thou in God’s name far out into the sea, and have no doubt at all as to this being granted to him,—but believe it in his heart,—whatsoever he says will come to pass and be accomplished.’ It is no small request that a mountain should go away from its own position for the sake of any man, but we can tell you that this really happened through a holy man, as we shall now here relate. There was a certain bishop called Gregory, a very great teacher of high distinction, whom I have spoken about a while ago in some other sermon,—how he drove away by his advent the heathen god, who had no divine power, out of his idol. This same Gregory wished to build a holy monastery to God near a sea; but there was on one side a very high cliff close by, and the place was pleasant for a monastery, if it had been wider for the work of God. Then the bishop marked out on the hill the part he would have for the extent of the building, and next prayed the Almighty, who can do what he will, to lift away the hill according to his marking, so that he might build his monastery in the vacant space. And God then immediately thrust away the hill without trouble, even as he desired; and the holy man built his monastery there. There were two brethren, rich in living, who had for their great profit a fishery in a broad lake common to them both; but there were often beside the water many quarrels and manslayings, and much fighting over the fishery. So then, the bishop was grieved for the bloodshed and therefore prayed God to make the water into pleasant arable land. And the water immediately turned away from the fishery, and the lake was turned into broad fields, so that one could plough all the fishery; and corn grew there plenteously for ever after. Julian the Apostate, who was first a Christian, and shorn as a priest, from fear of the emperor renounced his faith. And he believed in devil worship after he was his own master and had become emperor; and he loved magic and the service of the devil. He also killed many martyrs and strove against the Saviour until he died. Once upon a time he sent a devil to go quickly on some errand to a certain land; and the devil then went on his errand and came again to him in about ten days’ time. Then said the emperor to him, ‘Why dost thou come so late?’ The devil answered him, ‘I was in evil wise hindered by a holy monk...
purh ænne halizæ munuc þe hatte Publius. Ic ne mihte ná faren forð on þin ærunde, forpan ðe ðe munuc mid his mycle bene forwærnde me þes wæges, 7 ic wende nǔ onzéan buton ælce ærunde, unwis eft to þe. 7 þe casere weardð on þam wæze ofslazæn, 7 sum his þezenæ þe ðis þa ihyrde wende to þam munuce 7 weardð munuc him sylf. Swyerce þe þing maciað ða mæren þebedu purh þone soðan God, ðe symle wyle wæl 7 iheræð þa þebedu on his halzenæ neode; 7 his ðearfenæ clypung uncyllice ne forsiðæ.

Det godspel us sæð þe Hælend sæde, ‘Ne bêde ze nán þing gyf on mine nôme.’ Forðy heo ne beden on þas hælendes nôme, forpan ðe heo hæfden hine sylfne mid heóm, ðis lære brucende; 7 ne beden ná swiðe þa unasæjælice þing þonne heo hine iseæzæn.

‘Biddæþ 7 ze underfœð, þ þæter blis beo ful.’ Dare éce blisse he het heóm pa biddæn, forpan ðe namun me ne biðð ful blis on his life þ him ne ælizæ æfre sum þing hér. ‘Ic speæc to ðow on 16 bizspellæum, ac nǔ bið þe tyme þ ic on bizspellæto eow ne speæce, ac ic cyðe ðow swytellice þe þam soðan ðæðæ.’ On bocom is ðewnælicæ bizspellæ to sæegæne, þ is ðeðer þing on wordæm 7 ðeðer on tançnungæm. 7 þe Hælendæ to heóm speæc swiðe ilôme on 20 monize bizspellæum, heora mód to trymyngæ; ac he sæde heóm nů ðætet he swytellice wolde bi þam Haljum ðæðæ heom bodææn 7 cyðan, forpan ðe he sylf dað þ þis halzen isœð þis ðæðæ on his wuldraæ, þenne heo wunianæ mid him, swá swá þa englaæ isœð 24 hine nů soðlice. ‘On þam þæze ze biddæþ on mine nôme geor[n]lice.’ On þam life is an daæþ, þe æfre ne endæþ; 7 on þæze biddæþ þa ðe ðenne biddæþ, na on swearte ðeostræm ðissææræ costnungæm. Ac þas Hælendæs word heom beðð þenne cyðe, þe 28 þus sæde to heóm on sume his godspellæ, Ego ðe pater unum sumus. ‘Ic 7 min ðæðæ beðð witoldlice án;’ ðætet is, soðlice an God on ane godcundnyssæ, 7 heóm bam is imæne æfre án soðlice láfe, þ is þe Halzenæ Gast, ðe gæð of heóm bám. He cwæð ‘Wit beðð án’, 32 for ðare Annyssæ; þ þeo án Godcyndnyssæ 7 þeo án Mæzenþyrmnesse 7 þ án icynð ðe heóm is imæne nyle icæffæ þ þeo ðree Godæs heðon, ac án Almihtiz God æfre on ðree hadum; 7 þis icnawæð þa halzen
who is called Publius. I could not go forward on thy errand, because the monk by the might of his prayer kept me from the road, and I now return again without any message, in ignorance back to thee.' And the Emperor was afterwards struck down on the road, and one of his servants who heard this went to the monk and became a monk himself.

Such things can good prayers accomplish by the help of the true God, who ever wishes well and listens to prayers at the afflictions of his saints; and he does not unkindly reject the crying of his unhappy ones. The Gospel tells us that the Saviour said, 'Hitherto have ye asked nothing in my name.' For, they had not asked in the Saviour's name because they had (the Saviour) himself with them, and were enjoying his teaching; and they did not pray earnestly for invisible things while they were looking on him. 'Ask, and ye shall receive, that your happiness be full.' He bade them pray for the eternal happiness, because no man has such complete happiness in his life that something does not at some time trouble him here. 'I have spoken to you in parables; but now is the time, when I shall not speak to you in parables, but I shall tell you plainly of the true Father.' In books is it customary to give a parable, which is one thing in words and another in meaning. And the Lord had spoken to them very often in many parables for the strengthening of their minds; but now he said to them that he would speak plainly and make known to them concerning the Holy Father, because he himself makes his holy ones see his Father in his glory, when they dwell with him, even as now the angels verily see him. 'In that day ye shall ask in my name earnestly.' In that life is one day, which shall never end; and those shall ask by day who shall make their prayers then, and not in the black darkness of these temptations. But those words of the Saviour shall then be clear to them, who thus spoke to them in one of his gospels, *Ego et pater unum sumus.* 'I and my Father are indeed one;' that is, indeed, one God in one Godhead; and to them both is one true love common, that is the Holy Ghost which emanates from them both. He said, 'We are one,' because of the Unity; because the one Godhead, the one Majesty, and the one Nature,—which is common to them,—will not allow that they be three Gods, but one Almighty God for ever in three Persons; and
ponne heo hine iscoð. Nés ná [fol. 8] þe Halþæ Fæder to mén iboren for ús, ne he ne þrowode for us; ac þrowode þe Súne þe þe þa menniscenesse ane underfeng. 7 hér þe mæzen ihyræn þ héo beóð þreo 7 an God swa þeah, swa swá wé ár ræddon. Þæt godspel spæcð forð on þús þæs Hælendes word, ‘7 ic ne sæde eow 3yt þ þic sylf wyllle bidden þone ylæ Fæder, for eow þingende.’

On þare menniscynesse þe he mid is bifangæn hé bit for his halþum his heofenlice Fæder; 7 on his godcundnyesse, on þare þe he God is, he tycþep alle þing æfre mid þam Fæder; 7 we habbað on þam Sune swíþe godne þingere. ‘De sylfæ Fæðer lufæð eow, forþan þe þe lufedon mé, 7 ilyfden þ ic from Gode ferde.’ Hér þe 12 mæzen ihéron þ þe þe næðþ þone Sune þ þe þæs þone Fæder, þe hine sende; 7 þe Fæder lufæð þa þe þe ðælæð on Crist; 7 bit ðæsæð þe swylce lufe underfæhð. ‘Ic ferde from þam Fædere 7 com to middanearde. Ic forlæte est middaneard 7 ic fare est to þam 16 Fæder.’ Hé cóm to middanearde 7 was món isæœœnic, þe þe unsæœœnic mid þam Fæder.wäs; 7 he forlet middanærd mid þam þe he úp astah on þære menniscynesse to þam unsæœœnic. Ac he wunað swa þeah 0þ ðissære worulde ende mid his halþum monnum 20 on þære godcundnyesse, swa swa he sylf bihet—þe þe ne wææð næfre. Gif þa þisses wundræst,—hú hé wuniæn mæze mid monnum on eorðe 7 eac swylce on heofenum,—scæwæ þi þære synnan, þe is Godes þesceæft, hú heo mæze sendon hire scinende 24 leome from hire uplice ryne ofer alne middaneard. Þe sunbeæm biscinað þe swytellice alne, 7 ne maæ þæ Allwealdend, 0if þu hine lufæst, his leomen þe senden 7 eac þe lufæn? ‘Da sædon his folþeres mid swiðlicere blisse, Efne þu specest ná swutellice, 28 leof, 7 þu nateshwón ne sæst nán biþþpl us ná.’ Hvæt mæze wé eow sæægan swytelycor bi ðyssum, ðenne þa apostolas hit ðæsæð habbað, swá swá 3e iherdon nú on þissesægeæne? ‘Nu we witen sôðlice þ þu wast alle ðing 7 þe nis nán néod þ ðe hwa 32 axian.’ Ful sôð héo sæden he þam sóðan Hælende þ þe alle ðing wát swá swá Allwealdend God; 7 þat is þeo swyteling his sóðan godcundnyesse—þæt he maæ ãsmeægen alre monne hóortan, 7 úre ðohtæs purhson alre; 7 we ne 0írfæn axian hu he sylf dön
this shall the holy ones understand when they see him. The Holy Father was not born to us as a man, nor did he suffer for us; but the Son suffered who alone received human nature. And here you can perceive that they are three and yet one God, as we have said before. The gospel further continues the Saviour's words in this way, 'I have not now said unto you that I myself will pray that same Father and intercede for you.' In the human nature in which he is clothed he prays his Heavenly Father for his holy ones; and, in his divine nature in which he is God, he grants all things for ever together with the Father; and we have in the Son a very excellent mediator. 'The Father himself loveth you because ye have loved me, and have believed that I came from God.' Here you can understand that he who has not the Son, has not the Father who sent him; and the Father loves those who believe in Christ, and he is blessed who shall receive such love.

'I came from the Father and am come into the world; again, I leave the world and go back to the Father.' He came to the world and was a visible man,—he who had been invisible with the Father; and he left the world when he ascended in his human form to the invisible. But he shall remain nevertheless, until the end of this world, with his holy ones in the Godhead, as he himself promised—he who never deceives. If thou wonderest at this—how he can dwell with men on earth and also in heaven—take note by the sun which is God's creature, how it can send down its shining ray from its high orbit above the whole world. The sunbeam sends its light clearly all about thee, and cannot the Almighty—if thou loveth him—send thee his rays and love thee too? 'Then said his disciples with exceeding joy, Lo, now speakest thou plainly, dear (Master), and thou dost not by any means tell us any parable now.' What can we say to you plainer about this, when the apostles spoke, as ye have just heard, in these words, 'Now know we indeed that thou knowest all things and there is no need that any one should ask thee'? Very truly they said of the true Saviour that he knows all things, even as God Almighty; and this is the manifestation of his true Divinity—that he can search the hearts of all men and see through all our thoughts; and we need not inquire how he himself will act. The apostles then
wylle. Ða apostoli sæden þa swá swá we sceolon dón, 'On þám we ilyfeð þu from Godes cóm[e.' 7 we sceolon ilyfæn on ðone lifýzende Hælend, þe Fæder us lufífe þe hine sende, 7 ure heortæ 4 onlīhte mid þæs Halzæn Gastes yse. Þam is æfre án wulder 7 an wurðment. AMEN.

[III]

[Fol. 8, l. 27.] Erat quidam regulus cuius filius infirmabatur Capharnaum & reliqua.

8 Ure Hælend cóm hwilon to Chánan, þam túne on Galileiscere scíre, Þær Þær hé swyfeste bodeðe; 7 on þam tune hé awende hwilon water to wine, six fæte fulle mid þam fyrmestan wine. Ða wæs sum underkyng on Capharnan buriʒ, 7 his sune ða læʒ seoc 12 to forðfōre. Ða axode þe underkyng embe þæs Hælendes fær, Þ he from Judea londe com to Galileam, ferde þa [fol. 8 b] to þam Hælende 7 hine beed ʒeorne þ þe sceoldde faren 7 his sune hælën, þe læʒ þa æt forðísde his lifes unwæne. Þa andswarde þe Hælend 16 þus þam underkyngge, ‘Buton ze tæcne iseón, nelle ze ilyfæn.’ þe underkyng him andswarde eft, ‘La, leof Drihten, fare to mine sune ær þan ðe hé swælæ.’ Þe Hælend him cwæð þus tó, ‘Fare ðe nú on þinne wæʒ; þin sune leofæð.’ Ða ilyfde þe kyng ðæs 20 Hælendes spæçe, 7 wende him hamweard, 7 hopode to þán. Ða comen ðæs on marežen his mén him toʒæanes 7 cydden him mid blisse þ þis sune leofede. Ðe fæder héom befran þa mid fyrwetynysse sönæ, on hwylcere tide þe sune jewurpte. Heo sæden him 24 to andswáre, ‘Gyrstændaæ he wurpte; swa ofer midne dæʒ, þ hine forlet peo fæfor.’ Þa oncneów þe fæder þ þine forlet þe fæfor on þare ylca tide þe Þe Hælend him to cwæð, ‘Fare þe nú hám raðe; þin sune leofæð.’ 7 he þa sylf ilyfde, 7 all his hired þurh ħæt. 28 Ðis godspel is nú sceortlice iséd on Englisc, 7 we wullæð éow sæcgæn sum andʒit pertó of þare trahtnunjge bi eowræs andʒites meæðe; ná swá ðeah to longlice, þ hit eow æðryt ne þyne. Underkyng is ihaten þe under þam casere rixæð; 7 on þam time 32 wæron caseres on Rome swá þ heo ahton ða anweald 7 cynedóm ofer alne middaneárd 7 ofer alle kyngæs æfter Cristes acennednysse. 7 heo kynelice rixoden felá hund þeare; 7 héom mon feorran
said, even as we must do, 'Therefore we believe that thou hast come from God.' And we must believe on the living Saviour, that the Father who sent him may love us, and enlighten our hearts with the grace of the Holy Ghost. To whom is ever only honour and glory. Amen.

III

Erat quidam regulus cujus filius infirmabatur &c. [John iv. 46]

Our Saviour came once upon a time to Cana, the town in the 8 district of Galilee, where he used to preach very much; and in that town he once changed water into wine,—six vessels full of the best wine. There was then a certain under-king in the city of Capernaum, and his son lay sick unto death. —When the under-12 king learnt about the Saviour's journey,—that he was come from Judaea into Galilee,—he went to the Saviour and prayed him earnestly to come and heal his son who lay then at the point of death, his life despaired of. Then answered the Saviour thus to the 13 under-king, 'Except ye see miracles, ye will not believe.' The under-king answered him in return, 'Lo! dear Master, come to my son before he die.' The Saviour said to him thus, 'Go now on thy way; thy son liveth.' Then the king (under-king) believed the 20 Saviour's word, and turned homeward, and trusted in this. Then, in the morning his men came to meet him, and told him with joy that his son lived. The father asked them at once, with curiosity, at what hour his son recovered. They said to him in answer, 24 'Yesterday he recovered, it was even about mid-day that the fever left him.' Then the father recognized that the fever had left him at the same hour that the Saviour had said to him, 'Go now home quickly; thy son liveth.' And he himself believed and all his 23 house because of this.

This gospel has now been briefly told in English, and we wish to tell you some exposition thereto from the commentary according to the extent of your understanding; however, not at too great length, 32 so that it may not seem tedious to you. An 'under-king' is a name for one who rules under the emperor; and at that time there were emperors in Rome such as had the rule and dominion over the whole earth and over all kings after Christ's incarnation. And 36 they ruled in royal fashion for many hundred years; and from
brohten of huwhile londe ægðer 3e lác 3e gafol; 7 héo sume ec e cõmen to Englelond hwilon, 7 ýer forðærdon,—heoræ forwel felæ. ða warðon ða underkyngæs þam casere unnderæode, to þam ðe heo wolden, 7 heoræ wurðescipe wæs bi þes caseres willan, loca hu he wolde. ðæt cydde þe casere þam kynge Archelau þæs Herodis súne, þe þa children acwalde. He sette, út of kynestole 7 sende hine on wræcscipæ for his forwenedynisse. 7 þætete for hine 8 feower cõre kynesæ, þa waræn síderrícæ, for þau ðe heoræ ælc hæfde fæordæn dæl þæs rícæ on Iudea londe; 7 wæs swa ilytlod heoræ ælces andweald, þ heo undænces sceoldon buzan þam casere, to his kynæyrde. Nu wæs þes þyng þe cóm to Criste unter- 12 kynge ihâtæn on þa ylcan wisan, 7 he bæd his sune hælu,—swá swa hær sæðr þis godespel,—þæ þæ þa út forðæscæ on Capharnan burig. ða andswarde þe Hælend þus þam underægæ. 'Buton þe tæcnæ iséon, nylle þe ileafsæn.' Ñæs þe kynge alles buton Cristes 16 ileafæn, ða ða he hine bæd þ he hælde his sune; ac he næfde swa ðeah alne zeileafæn, swa swa món ilyfæn scéal on ðone lífænden Hælend, þ he mæs alle þing on ælcræ stowæ. He mihte hælæn mid his hæsæ his sune, swá swa he ða dýde, ðeah ðe he ne siwode 20 hám to his huse mid him 7 hine swá zehælde. ðe kynge nystæ þa 3yt þ Crist mihte swa dón 7 mid his worde hine hælæn, 7 he forþy bód hine þ he ðer cóme 7 ðone cnapeæ hælæ. Gif he rihtlice ilyfæ, he sceolde ðonne witen þ God sylf is æçhwær, on ælcræ 24 stowæ, þurh his mycele mihte; 7 mæs æfre hælæn allum [fol. 9] ðæ to him clypiæð on ælcræ stowæ. Wen is þ eower sum pisses wundrige nú, hu ðe Almïhtigæ God ælce mon ihère, beo ðær he béo, zif he bit his mildsunæ. Ac zescæwaæ þás sunnæn hú héo 28 scynæð æçhwær 7 send hire leomen to alle londum endemes; 7 héo is ðeah zescæft iscéapan þurh þone Hælend. Mycele swyðor mæs þe Almïhtigæ Wealdæn his leomen senden to his ileafallænum monnum on æhwylcam londe, locæ hú he wulle, 7 heom swa 32 fréfræn, 7 his fulæm heom dón þurh his mycele zifæ þe mæs alle ðing. ðe underægæ him andswarde, 'Efest la, leof Drihten, fár
every land were brought them from far both presents and tribute; and some of them even came to England in times ago, and there died, full many of them. Now the under-kings were then subject to the emperor in what they ordained, and their importance was 4 according to the will of the emperor—in whatever he pleased. The emperor made this known to king Archelaus, the son of that Herod who massacred the children. He banished him from his throne and sent him into exile for his presumption. And he set up 3 instead of him four other kings, who were tetrarchs, because each of them had a fourth share of the kingdom in Judaea; and thus the power of each of them was diminished, so that they had to submit of necessity to the emperor—before his sceptre. Now this 12 king who came to Christ was called an under-king in the same way; and he prayed, as the gospel here says, for the healing of his son, who lay at the point of death in the city of Capernaum. Then answered the Saviour thus to the under-king, 'Except ye see 16 miracles, ye will not believe.' The king was not altogether without faith in Christ, since he prayed him to heal his son: but nevertheless he had not complete faith, such as one ought to have in the Living Saviour, believing that he can do everything in 20 every place. He was able to heal his son with his word, as he then did, even though he did not journey home to his house with him and so heal him. The king did not yet know that Christ could thus accomplish it, and heal the youth with his word, and 24 he therefore prayed him that he should come thither and heal him. If he had had proper faith, he ought to have known then that God himself is everywhere, in every place, because of his great power; and he can ever help all who call on him in every quarter. 28

Now I expect that some of you will now be wondering at this,—how the Almighty God can hear every man, wherever he be, if he prays for his mercy,—but look on this sun how it is shining everywhere and sending its rays to all lands equally; and it is, never- 32 theless, a thing created by the Saviour. Still more potently can the Almighty Ruler send his rays to his faithful people in every land, however he pleases, and so comfort them and send them his help through his unbounded grace, which can accomplish all 36 things.

The under-king answered him, 'Lo, dear Master, come very
to mine sune ær þan þe he swelte.’ Hér him twéonode eft for his andʒtɪleaste. He sceolde ilyfen þæt þe leofæ Hælend mihte his sune hælen swá swá he Lazarum dyde, þeah þe he dead ware, þurh 4 his drihtenlice mihte. Forþan þe Lazarus Iæʒ on buriȝene feower niht fule þa stincende; ac he forð stop sonæ þa þe ſére Hælend hæt hine forþgæn, 7 he syðcæn leofede longe mid monnum. Crist cwæð to þam kynge, ‘Far þe nú on ðine wæʒ; þin sune 8 leofæ’; 7 his sune wearð swá þrom his sǽcynsse hal. Sum hundreðes aldor com to þam Hælende hwilon on ðoʀe stowe, 7 cwæð ðu to him þa, ‘Eala, þu leofæ Drihten, min cnæpæ líc æt hám al on paralisim, 7 he yfelæ þrówæð.’ De Hælend him cwæð to, 12 ‘Ic cume me sylf to him 7 ic hine hæle.’ þa cwæð þe hundreðes aldor, ‘Ne ðám ic ná wurðe, Drihten, þæt þu swá dón sceole—þæt þu unda mine rófe inʒonge mid fottum; ac cwæð þin word, 7 min cnæpæ bíc hál. Ic sylf am nú an mon on anwealdæ isét, 7 ic 16 habbe under me monʒæ cnihæs on fare; 7 ic cwæðe to ðiśsum, Far ðu, 7 he færð; al swa eft to oðrum, Cum þá, 7 he cymæð sonæ; 7 to mine ðeowe, Dó þuþ, 7 he dep.’ Dá wundrode þe Hælend his wordæ 7 þeleafæ; 7 on ende cwæð to him, ‘Far þe nú 20 hamweárd, 7 þetimige þe swá swa ðu ilyfdest.’ 7 his cnæpæ wearð ihæled on ðære ylcan tïde. De underkyng laðode Crist to his huse hám; 7 he ndle swa þeah nateshwón mid him færæ. 7 he wolde unlaðod to þam liegendæ cnæpæ þæs hundreðes [aldres], swá swá 3e 24 icycleð ný for his eadmodynsse, þ þe eác swutelode þ we sceolen awúrdæn þa eadmoden synæ, þæs þones þecynd ná his mihte wúrdæn. We né cunnon wurðæn witollice on monnum þ þeo Godes anlicynsse habbaþ on héom sylfum, ac þa welan we wúrdæþ 28 wollice on þam ricum. Ac þe Hælend nolde síðæn mid þám kynge, þeah þe he ibeden wære; ac ðæs ðearu to sarene to þam bædдрædan cnæpæn, þeah þe þe hundreðes aldor hine þæs ne þéde, þ þe swá þeswutelode þæt we sceolon tocnavæn hwæt we us sylfe beð, 32 ná hwæt we sylfe habbaþ, 7 þa sóçan eadmodnesse on us sylfe cypan. Dá ilyfde þe kyng þæs Hælendes spæce, 7 [fol. 9 b] wende,
quickly to my son before he die.' Here he was again doubtful because of his want of understanding. He should have believed that the beloved Saviour could heal his son, even as he healed Lazarus through his divine power, though he were dead. For Lazarus lay then in the grave four nights stinking foully; but he stepped out immediately our Saviour bade him come forth, and afterwards lived long among men.

Christ said then to the king, 'Go now on thy way; thy son liveth'; and his son was thus healed of his sickness. A certain centurion once came to the Saviour in another place, and thus said to him, 'Lo, thou beloved Lord, my servant lieth at home all paralysed, and he suffereth grievously.' The Saviour answered him, 'I shall come to him myself and heal him.' Then said the centurion, 'I am not at all worthy, Lord, that thou shouldst so do,—that thou shouldst enter under my roof with thy feet: but speak thy word, and my servant shall be whole. Now I myself am a man set in authority, and have under me many soldiers in my company; and I say to this one, Go, and he goeth; and so again to another, Come, and he cometh at once; and to my servant, Do this, and he doeth it.' Then marvelled the Saviour at his words and at his faith; and at last he said to him, 'Go now homeward, and may it happen to thee even as thou hast believed.' And his servant was healed in that very same hour.

The under-king invited Christ to his house; and yet he would not by any means go with him. And he was willing to go to the centurion's servant who lay sick unasked, as you have just heard, because of his humility, and also to make it clear that we must always honour the humble and esteem a man's nature and not his power. Indeed we do not know how to honour men for their having God's image in them, but we wrongly honour the rich for their wealth. However, the Saviour would not go with the king though he was entreated; yet he was ready to go to the bedridden servant, though the centurion did not ask this of him, in order that he might thus make it clear that we ought to recognize what we are in ourselves, and not what we ourselves possess, and show true humility in ourselves. Then the king believed the Saviour's words, and turned home, and trusted in
him hamweard, 7 hopode to þam. On þæs Hælendes wordum he undernám þeleasfan; 7 sæ ce mid twynunge com to ðam Hælende, þe ferde ileafful to his londe hamweard; 7 he forþan earnode swá 4 his sune hæle. Ða comen ðæs on marægan his mén him toþæanes, 7 cyddon him mid blisse þæt his sune leofode. Þe fæder hēom befran þa mid fyrwytnysse sonæ, on hwylcere tide  þe sune wurpte. Heo sæden him to andswæræ, ‘Gyrstendaæ hé wyrpte; swa ofer 8 midne’ daeg þe hine forlet þeo feofer.’ On ðære seofoðen tide wearð his sune ihæled, 7 þæt ȝetel is haliz þurh þone Hælae Gast on his seofenfealde ȝyfe,  þe ure sawle oulhihtæs; 7 he us dæp for-3yfennyssæ alræ ure synæ. Ða oncenow þe fæder þæt hine forlet 12 þeo feofer on ðære ylcan tide þe ðe Hælend him to cwæð, ‘Fare þe nu hám ræðe; þin sune leofæð’; 7 he þa sylf lyfde 7 all his hired þurh ȝæt.’  Þeo Cristes bóc ús saecgæ þæt Crist sylf bodede twezen daeges on án on Samarian buriʒ, 7 heo ða ilyfdon þurh his lāre on 16 Gód. Nú ilyfde þæs kyng on Crist mid his hirede þurh ȝæt án wunode þe he wrohte on his sune; forþan ðe moniʒe ilyfæp of alle londe on Crist of hæðenæm ȝeodum þurh his halʒum apostlum þe þæs Hælendes æ ofer lond seowon. Ða Iuðeiscæ isægen hú he 20 wrohte tacnæ mycelæ 7 móniʒe him sylfe tommidde; ac swa ȝeal to feawe of þam folce ilyfdon. Ða Iuðeiscæ boceraes bifrynnon hine’ hwilon, ‘Sæʒe us, we biddæp, on hwæs mihte ðu wurcaet þas syllce wundre; 0ððe hwæ ȝeaf þe ðæsne andwealð þæt ðu swylyce 24 ȝing makye? ’  Ðe Hælend heom andswarde, ‘Sæcgo me nu án ȝing,—wæs Iohannis fulluht of hæofenæm 0ððe of mannum?’ Ða smeadan ða boceraes betwyx hēom, þus cwæðende, ‘Gif we him nú sæcgaþ þæt his fulluht beo of hēofene, þenne andswaraþ he us, 28 Hwi nolde ze him ilefen. Gif we þenne sæcgaþ þæt his fulluht is of mannum, þenne wule al folc us oftorfæn mid stanum, for þan ðe heo witen to sóðe þæt Iohannes is witegæ.’  Hēo cwæden þa to andswæræ, ‘Nute we nu to sæcgenne hwanon Iohannes fulluht 32 beo’; 7 þe Hælend heom andswarde, ‘Ne ic eac eow ne sæcge on hwylcere mihte ic makige þæs wundre.’ 7 héo leten þa swa. Ða boceraes wæren ablenæ on mode þa þa heo nolden sæcgen sóð be

11 synnae] synnum MS. 15 on Samarian] before o an s has been partly erased. 18 apostlum] apostlæs MS., with s above an erasure.
them. In the Saviour's words he took faith; and he who had come with doubt to the Saviour went home to his land believing; and he therefore earned his son's healing in this way.

Then on the morrow his men came to meet him, and told him with joy that his son lived. The father then immediately asked them with curiosity, at what hour the son recovered. They said to him in answer, 'Yesterday he recovered; it was even past mid-day that the fever left him.' In the seventh hour was his son healed; and that number is sacred because of the Holy Ghost, who with his seven-fold gifts gives light to our souls; and he brings us forgiveness of all our sins. Then the father knew that the fever had left him in the same hour when the Saviour had said to him, 'Go now home quickly; thy son liveth;' and he himself believed and his whole house because of this.

Christ's book tells us that Christ himself preached for two days continuously in a city of Samaria, and they believed then on God through his teachings. Now the king believed on Christ with his household through the one miracle which he wrought on his son; so, many from all lands,—from heathen nations,—believe on Christ through his holy apostles who have sown the Saviour's Word over lands. The Jews saw how he accomplished many great wonders in their own midst; but nevertheless too few of that people believed. The Jewish scribes asked him once, 'Tell us, we pray thee, in whose authority thou dostest these strange wonders; or who gave thee this power, that thou canst do such things?' The Saviour answered them, 'Tell me now one thing,—was John's baptism from heaven or from men?' Then the scribes reasoned amongst themselves, thus saying, 'If now we say to him that his baptism is from heaven, then he will answer to us, Why would ye not believe him? If we then say that his baptism was from men, then all the people will pelt us with stones, because they know for certain that John is a prophet.' They said then, in answer, 'We cannot by any means tell whence John's baptism is'; and the Saviour answered them, 'Neither shall I tell you with what authority I do these miracles.' And so they left him then. The scribes were blinded in their hearts when they would not speak the truth concerning John, because they knew well that his
Iohanne, Sonne hēo wæl wiston þæt his fulluht wæs of Gode; 7 heo dweloden swyðe þa ðæ hēo swylces axoden, hwæon Cristes mihte wære on his mycle wundrum. For þan ðæ heo mihten icnawæn— 4 þif heo cyðen ænig god—þæt ðan món ne mihte makiþen swylce tacnæ butan Gode sylfum, oððe on Godes nome, þe ðæ ðæ nē wyrce wundræ ðurh his mihte. Swā swa þe sealmwurhte song hwilon bi Gode, Benedictus Dominus [fol. 10] Deus Israelis, qui facit 8 mirabilia solus; ‘Ibeldosd is þe Drihten Israele ðæodæ God þe ðæ æne wyrce wundræ þurh his mihte.’ Forþan ðæ ðan món ne mæg nane mihte fremmæn, buton God wyrce þa wundræ þurh þone món. Þe ðæ him sylf maked mihte 7 wundræ buten ælcum mén; ðam 12 is anweald 7 wuldor 7 wurdeþent on ecnsyse a to worulde. AMEN.

[IV]

[Fol. 10, l. 6.] Simile est regnum celorum homini regi & reliqua.

Cristes iwunæ wæs ðæt he wolde oft specaen on deopum biz-16 spellum to his discipulis; ðæ sæde he hwilon bizspell to héom. Heofene rice is ilic ane kynge, hé ðæ hæfde mót wið his mén hwilon 7 wolde mid þæsceade settan his spece. Hé spæc þa wið annæ món þe him ahte to þeldene tén þusend pandæ, 7 manode him þæs féos. 20 ða næfte þe ðæsen nån mihte to þám þæt he ðam laforde his lāne forylde; ac þe laford het þa laðon ðone þæsen mid wife 7 mid alle his cildrum 7 sylæn wið féo, þæt hûre his lán wurde him for-25 zdolen. Þa feol þe þæsen adün to his lafordes futum 7 bæd hine 24 þorne mid þissum worde, cwæðende, ‘La, leof, lët me fyrst 7 ic þin feoh forylde.’ De laford þa mildsode þam ðæseune þærinhte, 7 læt hine faren, 7 all þæt feoh him forþæf. Ða eode þe ðæsen út; 7 he efnæ þa imeteth sumne ðéorne món of his ægnum iferum, þe 28 ahte him to þeldenne hundtentiþ þæsæ. 7 ilæhte hine sōna, 7 lædde hine adün 7 hine ofþryhte, ðus cwæðende him to, ‘Azêld nu swiðe raðæ þæt þæt ðu me þeldæn scealt.’ Ða þælnode ðe ðær hine ñp swa ðæah, 7 feol to his futum fyrstes him biddende. Bihet 32 þæt he wolde al his feoh him forþeldæn. Þa nolde þe ðæsen laeten 2 dweloden] the w altered from e. 3 wære] the w altered from another letter. 3 þæ] de MS. 15 Cristes] CRIPtes MS. 21 wife] wifum MS.
baptism was of God; and they were exceedingly foolish when they asked such a question, whence Christ's power in the matter of his great miracles might be. For they might have known,—if they had known anything right, that no man could have performed such miracles except God himself, or in the name of God, who alone doeth wonders through his might. Even as the psalmist sang long ago concerning God:—Benedictus Dominus Deus Israelis, qui facit mirabilia solus; 'Blessed is the Lord God of the people of Israel who alone doeth wonders through his might.' For no man can do any mighty acts unless God produce the wonders through that man. He who himself works miracles and wonders apart from all men; to him is power and glory and honour in eternity ever world without end. Amen.

IV

Simile est regnum caelorum homini regi &c. [Matt. xviii. 23]

It was Christ's custom that he would often speak in deep parables to his disciples; and once upon a time he told a parable to them. The kingdom of heaven is like to a king, who once had a reckoning with his men and would settle his case shrewdly. He spoke, then, with one man who had to pay him ten thousand pounds, and demanded the money of him. Then the servant had no means whereby he could repay his loan to his master; and the master bade them take the servant with his wife and all his children and sell them for money, so that his loan should be repayed him notwithstanding. Then the servant fell down at his lord's feet and prayed him earnestly with these words, saying, 'Lo, dear (Master), grant me time and I shall repay thy money.' The lord then had pity on the servant therewith, and let him go, and forgave him the whole sum. Then the servant went forth: and even then he met with another man, one of his own companions, who had to pay him a hundred pence. And he took hold of him at once, and thrust him down, and molested him, thus saying to him, 'Pay now very quickly what thou hast to pay me.' Then the other nevertheless collected himself, and fell down at his feet praying him for a respite. He promised that he would repay him the whole sum. And the servant
him næne fyrst, ac sette hine on cwærterne mid swidlicum græmæ
ov der he him forzylde unðances his feoh. Da isæzen ða hirdmēn
hú ðe þezen dyde embe ðone oðerne, 7 unrodsoden swiðe 7 cyddon
pam kynge hú hé idon hædle. Þe kynng het ða sone hine clypiæn
him tó, 7 eawæ ðus mid ðyr, ‘Ealæ, ðu, yfelæ ðeowæ, ic forzejaf
pe ðone sceât, swa swa ðu me bêde; 7 ðu nochest forzifæn swã
pinum ðeferæn 7 him swa mildsæn, swa swâ ic ðe mildsode.’ Ða
8 yrsode þe laford, ant lét hine bitæcen þam stiðum witnerum, þe
bine witniæn sceoloden, ð ðet he forzylde al ðæt feoh him seolfum
for his arleasnesse þæt þæt he him forzejaf. Ñu sægð us þis godspel
þæt þe Hælend þæ sæde. ‘Al swâ deþ to sobæan min heofenlice
12 Fæder eow, 3if þe ne forzifsæ covrum 3ebroðrum, ælc án of his hæor-
tæn, þ þ he æylfe.’ [fol. 10 b] Hér is mucel andzig eow monnum
wîtæne; 7 we nimað hér to to ðissere trahntenunge Augustinum
ðone wisæ, ðe we wæl truwæ, swa swa he hit 3elode on þære
16 Ledenspæce; 7 we al swa hit sæcgæð on ðe closercere sprecæ eow.
Heofene rice is ihaten on ðissere stowe Godes ægene ³åd⁴ung, þæt is,
al Godes folc, ðe rihtlice ³æfæð on ðone lífijende God; 7 on þære
³ådunge ³œwurð þeos ³elicnesse, for þan ðe God sylf is þe sobæ kyng
20 þe us monnum mildsæð for his mycel cyste, 7 wûle þæt we mild-
sien ³ðrum monnum ³al swâ. Ðe Hælend eawæ hwîlon to þam
³halþan Petrum ðus, ‘Gif þin þroðor synegeð wið þe, cyð him
onsundron ærest. Gif þe þe ihyræð, swâ þu strynest hine Gode.
24 Gif he þe ne ihyræð, hafe þe to sveitiaæ ænne þroðor ðode tæwen,
7 ðæa hine eft swâ; ant 3if he hi[m] ne æhyrð þæt he hine ærihtlæce,
ðæ ænne openlice on alle ðelaðunge. Gif he ðonne ne æhyrð
ða halþa ³ådunge, beo he ðenne ælfremed, swa swa hæðen món
28 from þe.’ Ða axode Petrus, ‘Hú ofte sceal ic forzifæn? Bið inoh
seofen siðum?’ 7 him sæde þe Hælend, ‘Ne sæge ic ná seofen
siðum; ac ðu scealt forzifæn seofon siðon ³gewis, 7 hundseofentí3
siðon.’ Ða sæde him þe Hælend syððan þis biþæpel, swa swa we
32 hwene ær eow sæden on ðe closere. For þan ðe he us lærde mid þære

3 Over unrodsoden is written unglededon in the same hand.
7 referæn referæ MS.
7 mildsæn] mildsian MS.
9 witniæn] the second n altered from another letter.
would not grant him any respite, but put him in prison with grievous afflictions until that he should pay him back his money by compulsion. Then those of the household saw how the servant had acted towards the other; and they were sorely grieved and told 4 the king how he had behaved. The king bade them call him at once to him, and thus said in anger, 'Lo, thou wicked servant, I have forgiven thee the money, even as thou didst pray me; and thou wouldst not forgive thine own companion and show such 8 mercy to him as I showed to thee.' Then the lord was angry, and had him given to the cruel tormentors, who should torment him until he might pay back the whole sum to him, because of his wickedness,—even that which he had forgiven him.

Now this gospel tells us that the Saviour then said, 'So likewise shall my heavenly Father indeed do unto you if ye do not—every one of you from his heart—forgive your brother for what he may do against you.'

Here is a great lesson for you men to know; and we shall here take for this exposition Augustine the wise, whom we truly believe in, even as he put it in the Latin speech; but we shall, however, deliver it to you in the English tongue.

The kingdom of heaven is a name in this passage for God's own church, that is, all the people of God who rightly believe on the living God; and this likeness suits the church, because God himself is the true king who has mercy on us men through his great 24 excellence; and he desires that we should have mercy on other men in the same way. The Saviour said thus on one occasion to St. Peter, 'If thy brother sin against thee, make it known to him first privately. If he hear thee, so art thou winning him over 23 to God. If he hear thee not, have for thy witnesses one or two brethren, and so reprove him again; and if he do not hearken to them in amending himself, then proclaim it openly among the whole congregation. If he then will not hearken to the holy congregation, let him then be as a stranger, even as a heathen man, to thee.' Then asked Peter, 'How often shall I forgive? Is it enough for seven times?' And the Saviour said to him, 'I do not indeed say for seven times; but thou shalt forgive for seven times indeed and 36 for seventy times.' Then the Saviour told him afterwards this parable, even as we have related it to you a short time ago in English. Wherefore he has given us a lesson by means of the
licnesse, 7 nolde pæt we loseden, from his lufe ælfremede. Ælc mon cornestlice ah to zeldene sum þing, ant hæðð oðerne món þe him secal sum þing; forþon þe nán mon nis þe næbbe sume synne, ant nán 4 món nis eft aht eac [synfde] on life þe næbbe oðerne món þe wið hine æylte. Nú sette God sylf us þesne reþol betwyx ús—pæt we þam forþifan þe wið us æyltæþ, þ God us forþifre ure gyltæ wíð him. Twá weorc beod þære soðan mïldsunge þe us alyseð be Cristes sylfes 8 lære. *Dimitte & dimittetur uobis, date & dabitur uobis.* He cwæð, ‘Forþifre þæste, and eow bið forþifene. Doð gód oðrum monnum, 7 eow bið gód iðifene. Du bist mïldsunge æt God; mïldsæ ðu oðre mén. Ðú wylt underfôn gód; tyðæ ðu oðre men,—ná for ðissum life âne,— 12 ac for þam ðæce life, Þææ ðe bið forþolden be hundfealdæ iwiswæswa mycel swa ðu bi anfealdæ her monnum tyðæst for þæs Hælendes lufæn, ðe ðe he æt døn swá.’ Nu ðæse we axæn swa swa Petrus axode, ‘Hú ofte we sceolon oðrum monnum forþifene?’ Ælce dæse we biddæþ ure synne 16 forþifenefæþ on þam paternoster—swá swá Crist sylf us þesse þæte þæt zebed; ærest his apostolis, 7 heo syððan us forþa—þ God sylf ðús forþifæ ære synnaen wið hine, swa swa we forþifæþ þam ðe wið us æyltæþ. Nu acson God þe hu ðæce synna he forþifæ þe, þenne sææst ðu, ‘alle’; 20 do þu al swá þe sylf forþif allum þam monnum ðe wið þe agyldæþ. Hwæt 3emænd þonne ic cwæð þe monïfealde ðætel seofen 7 hundseofentæþ? Nú sæð þu Augustinus mycele taenunge be ðam ðætelæ þus. Ðú þa ære Hælend wæs hér on life ifullod, þa tealde þe god- 24 spellere Lucas from Criste sylfum upweard to Adame alle þa fæderæ æfre, from men to oðrum; 7 he funde þa seofen and [fol. 11] hundseofentæ fæderæs, pæt beod swa fealdæ mæða. Ant Mathæus þe godspellere ongon to tellenne fram Abrahame dunewéard oþðæt 28 Cristes acennednyse. He tealde niðerweard hú Crist cóm to mid- danearde, 7 Lucas tealde upweard fram Cristes fulluhte, forþan þe his úpstíze ongon on þam fulluhte. On his fulluhte wéron heosænes iopenode,—þæt iseæ Iohannes, þe hine fullode,—7 Lucas tealde 32 þaran, swá swá we sædon ðær, upweard to Adame seofen 7 hundseofentæ mæða. Nu næs nán mæðr forlæten æfre from men to oðrum; ne nán synna þæt ne secal beðn forþifene. Forþan þe on

1 loseden] the s (altered from c ?).
23 *After acennednyse is an erasure of s.*
simile, and he would not that we should perish, having no share in his love. Every man indeed has to pay something, and every one has another who owes him something; for there is no man who has not some sin, and there is no man, again, at all easily to be found in the world who has not another who has sinned against him. Now God himself has established this rule amongst us,—that we shall forgive those who sin against us, in order that God may forgive our sins against him. There are two operations of the true mercy, which shall redeem us according to Christ’s own teaching. *Dimítte et dimittetur vobis, date et dabitur vobis.* He said, ‘Forgive, and it shall be forgiven you. Do good to other men, and good shall be given you. Thou askest for mercy from God; have thou mercy on other men. Thou wishest to meet with good; do it to other men,—not for this life alone,—but for the eternal life, where it shall be repaid thee an hundredfold indeed as much as thou doest here give to men onefold for the love of the Saviour, who commanded thee so to do.’ Now we may ask, as Peter did, ‘How often we ought to forgive other men?’ Every day we pray for forgiveness of our sins in the paternoster,—even as Christ himself ordained that prayer for us; first for his apostles, and they afterwards for us—that God himself may forgive us our sins against him, even as we forgive those who sin against us. Now if God asks thee how many sins he should forgive thee, then thou sayest, ‘All’; even so do thou thyself forgive all men who sin against thee. What does it mean when I speak of the multiple number seventy-seven? Now Augustine mentions to us great points of signification concerning the number in this way. When our Lord was baptized here in the world, Luke the evangelist reckoned all the fathers from Christ himself up to Adam at all times, from one man to another; and he found then seventy-seven fathers,—that is, so many generations. And Matthew the evangelist started reckoning from Abraham downward until Christ’s birth. He reckoned down to Christ’s appearance on earth, and Luke reckoned up from Christ’s baptism, because he began his ascension at his baptism. At his baptism the heavens were opened,—which John, who baptized him saw,—and Luke reckoned, as we said before, from that point up to Adam, seventy-seven generations. Now there was no generation passed over at any time from one man to another; and no sin that shall
2 Da Sa] the second a altered from e. 19 dædbote] deæbote MS. 23 iferæn] iferum MS. 29 hine] h altered from þ. 32 habemus ipsi nos seducimus & ueritas in nobis non est & cetera.  36 TWELFTH CENTURY HOMILIES

...
not be forgiven. Because all sins shall be forgiven in the baptism, from which Luke reckoned the genealogy upward. The Saviour, then, would be born here into this world in the seventy-seventh generation, and he afterwards commanded Peter that he should even so often grant forgiveness, to show that all sins shall be always forgiven according to the same number. And there is yet a second meaning even as deep as this. God's law was ordained by him himself, written on two stone tablets in ten legal clauses—8 called Decalogus in Latin—which he entrusted to Moses on the Mount of Sinai as a guidance for his people and also later for us all. Now the number ten is present in ten thousand (so many thousand pounds did the servant owe the king); and a hundred pence are 12 ten times ten (so much did the man owe the servant)—with the same number—according to the ten commandments which God himself established for the direction of his people. In the number ten is God's ordinance completed; and in the eleventh number lies the transgression when men disobey God's (ordinance) through waywardness and sin against his commands. Accordingly, in God's tabernacle, which Moses erected in the desert, there were appointed the eleven curtains in all among the other curtains. The eleven were of (goat's) hair on account of the penance and confession with sorrow, which a man shall perform who breaks God's command—and he shall do penance for his sin with severity. Now the king, as this Gospel said before, forgave all the great debt graciously to the servant although he was not worthy; but he would not forgive his own friend what he owed him (although he owed him) a much smaller sum than had been forgiven to himself. He would not grant what had been granted to him, and he was therefore given over for tortures to the cruel tormentors, who should torture him until he repaid all the sum. Now this gospel tells us that the Saviour then said, 'Even so shall my heavenly Father truly do to you, if ye do not—every one of you from his heart—forgive your brother for what he may do against you.' John the apostle, who was also an evangelist, wrote in his epistle these words, saying—Si dixerimus quia peccatum non habemus, ipsi nos seducimus et veritas in nobis non est, et cetera. 'If we ourselves say that we have no sin we deceive ourselves,
TWELFTH CENTURY HOMILIES

7 soðfestynsse ne bið on us. Gif we ðonne andetted ure synnaen 
3ecornlice, God bið us itréowe, 7 eac swiðe rihtwis, 7 forzyfaed us üre 
synnaen þurh his soðæ lufe, and eac [fol. 11 b] üs æsormæð fram 
4 unrihtwisnesse.' We sceolon forzyfæn ðam þe wið us agyltaed, swa 
swa þe Hælend sæde, be ðam þe þe sylfe hérdon, of innweardre 
heortæ þæt he us mildsice. Ac ne cwæd þu ná mid wordum þæt 
þu wylle mildsæn, 7 ælcige swaðæah wiðinnæn ðinre heortan; for 
8 þan þe God isihð þin injeheydl swytellice, þeah þe men nyten hwæt 
þu on mode bihydest. God cwæd eft nu to þe, 'Ic forzifæ ná ærest 
þe; forzif þu hure syðdan; 7 þif þu swa ne dest on eornest, ic wulle 
habban eft æt þe þæt þæt ic þe ær forzeæf'; 'dis is to understanden 
12 mid innweardre heortan. Ac Augustinus ðus sæði freð møn 
steoræn sceal his ægene childum mid æge 7 mid lufe, hwilon mid 
wordum, hwilon mid swingelum,—zif þe ælles ne màx heoræ dysiz 
alecgæn. ðæt bið yfel ægyld þæt þu iðanye þinum bearne þæt he 
16 on fræcednesse fære mid his dysize, and þu lociçe yhwylc þe licie; 
penne bið þeo lufe him al to hatunge awénd, zif þu nelt his 3eleælæn 
7 him steoræn on ær. ðam stuntuht monne mon sceal steoræn 
aære buten ælcere hatunge, 7 hine rihtlæcen; ða þe styraen 
20 sceolon na to stillice swa ðeæah, ac swa swa milde fæder—mid mild- 
heortnymæs æfre, þæt þe mon þeo irihtlæht, ná mid rædnæs 
fordon. All swa ðe læce dep þe læcæð þene mon—þe pinæð on ða 
wunæ ðæt heo wyræ ihaeled. Forpan þe ðe mon losæð þe liçæð 
24 yfelæ forwundod, zif þe læce him ðareð 7 nyłe mid stilnesse þa 
wunæ hælen mid þam þe his creft tæcape. Nú beode ñume gultæs, 
swa swa us sæcgæð þæc, ðe mon dîollice sceal mid ðæscæfe bétan, 
7 sunæ openlice þæt oðre beon istoøræde. Gif ðe gylt beo ðigæ, 
28 be þu hine dîollice, and ne mææð þu nateshwôn hine ðûrum 
, monnum; and þif openlice æzzle, bed þu hine openlice. Ðu þe 
styran scealt, þæt he seolf beo irihtlæht, 7 oðre beon istyrode, þe 
þa stëor ihyræð. Þus tæcaed us þæt godspel and þe Godes apostol. 
32 ðe ðe monhata bið, ne màx he wæl styraen; forpan ðe þa hæla 
weræs ðe weren iu larecowæs beode þæt iherode ðurh heoræ liðnysse;

5 be ðam þe æge sylfe MS. 9 bihydest [b altered from h.] 
14 heoræ] his MS. 15 pinum bearne] þine bearneñ MS. 
18 monne] monnæ MS. 25 creft] eðft MS.
and the truth is not in us; but if we confess our sins earnestly, God will be faithful to us, and also very righteous, and will forgive us our sins through his true love, and he will also cleanse us from unrighteousness." We must forgive those who sin against us, even as 4 the Saviour said, as you yourselves have heard, from the depths of our heart, that he may have mercy on us. But do not by any means say with words that thou wilt have mercy, and nevertheless delay in thy heart; because God sees thy inner thought clearly, though men do not know what thou dost conceal in mind. God has said to thee again: 'I now forgive thee first; do thou then forgive next; and if thou dost not so in earnest I will have back from thee again that which I forgave thee before;' this is to be understood to mean, with 12 thy inmost heart. And Augustine also says to us that a man shall rule his own children with fear and with love,—sometimes with words, sometimes with blows—if he cannot otherwise suppress their foolishness. It is a wicked indulgence if thou suffer thy child to go into 16 mischief in his folly, and look on whatever things may be pleasing to thee; then will his love be all turned to hate, unless thou wilt help him and repress him beforehand. The foolish man is always to be reproved without any hatred, and corrected; and those who are to reprove (must do so) nevertheless not too harshly, but as a kind father does,—always with mercy: so that the (foolish) one may be rightly amended and not ruined by cruelty. Even so does the physician who is treating a man—he hurts the wound, in order 24 that it may be healed. For the man will die who lies badly wounded, if the physician handles him too gently, and will not treat his wounds with the firmness his knowledge teaches him. Now there are certain sins, as books tell us, which must be 23 corrected discreetly in secret; and some in public so that others may be instructed. If the sin is secret, do thou correct the offender secretly, and do not by any means reveal it to other men; and if he has offended openly, correct him openly. Thou who must 32 reprove (must do so) that the offender himself be set right, and that others be reproved who hear the punishment. Thus the holy Gospel and God's apostle instruct us. He who is a man-hater cannot reprove well; for the holy men who were teachers before are now 36
ant God sylf is līde ant mid līðnysse us steoræð; and lufæð mild-heortnysse ant ða he tæhte us. Beo him ða wurðmynt 7 wuldor AMEN; AMEN.

(lower down on the page in another hand Amen, Omelia gregori pape.)

[7]

4 [Fol. 56 b, l. 28.] DOMINICA IN QUADRAGESIMA

M

en ða leofeste, ic cyðe eðw þ þreo þing þeoð œrest on fore-
wearde æþhwilcum mēn neodbehefe to habbene. An is ileafæ; ðoper is hiht; þridde is sof lufe. On þam leafe is þæt he iléfe

on God Fæder Ælmihtigæ, 7 on his Sune, 7 on þone Halþan Gæste, 7 on ða untodaedelicþ Brynnesse, 7 on þa þurhwunijandæt Anne-

nesæ. Þonne is þe hiht þ þe hiswifte hihte ða een méde; þone is þeo soðe lufe, þ þe beo [fol. 57] ifyldæ mid þare godcunden lufe

on þæan his nyxtæn—þ is ælc cristene mōn. For þam ðe we beoð alle on þam fuluhte Godes bearn íhaljode, to þam þ þe beþn gas-
līce ibroðræ on fulremede soþe lufe æfter Gode; þ þe wæl sculan symle wúniæn on þare godcundæn lufe 7 ure nextæ, þ þe symle on

us þurhwúnæ. For þam, swa swæ Þohannes cwæð, God is þeo soþe lufe, 7 þ þe wunanæ on þare soðan lufe, he wunanæ on Gode, 7 God wunanæ on him. Broðor min, six þing beoð neodbihefe to habbene þarethalþæn cristenlicþ eawfestænæ, 7 alre mest on [daðum]

þisses halæ læncþenfestenes. An is andetyns; ðoper is reowsung; þridde is wæcce; ðoerþæ is fæsten; ðyfte þeoð bedu; sixte is aþmesæ. Þeo andetnes is to donne bi alle þam symnum þe man æþhwær þurhtið, oððæ on þohæ, oððæ on spæce, oððæ on

24 weoræ. Witodlice æhtæ þeoð heafodlashtæs, buton þare sume ne meæ nán mōn inmetodlice beó. Ærestæ is þ þorme, 37feræ, þ þæo þare wosome fræncæs; ðoper is dermeligære; þridde is sleacmodnes, 7 ânrotnæs; ðoerþæ is ysæingæ; ðifte is ydæl wuldor;

28 sixte is æfest; seolodæ yrre; cahteðæ ofarhyð, þeo is cwæl æræ yrfeðæ,—þurh þa ofarhyð of heofænum æreas þeo wunderlice engla

3 æsecaft. Broðor mine, þone þe to rihte andetynsæ to eowre scræfe bicumæð, þonne sceal he eow þeornlicþ acesæn mid hwylæce

2 ða da MS. 4 QUADRAGESIMA) QUADRAGESIME MS.
9, 10 on þa þurhwunijandæt Anneæ] on þæt þurhwunijæ on anneæ MS.
praised for their gentleness; and God himself is gentle and
governs us with gentleness; and he loves pity and has enjoined it
to us. To him be ever honour and glory. Amen, Amen.

V

SUNDAY IN LENT

Dearest men, I tell you that there are three things which it is
above all most necessary for every man to have. The first is faith;
the second is hope; the third is true charity. Faith consists in
a man's believing in God, the Father Almighty, and in his Son, and in the Holy Ghost, and in the indivisible Trinity, and in the ever-abiding Unity. Next, hope is his intelligent expectation of the eternal reward; and then there is true charity which is that he should be filled with divine love towards his neighbour— that is, every Christian man. For we are all at baptism consecrated children of God, that we may be spiritually brethren in perfect true love towards God; wherefore we ought to continue always in the love of God and of our neighbours, that he may ever dwell in us. Because, as John said, God is the true love, and he that dwelleth in the true love dwelleth in God, and God in him.

My brother, there are six things necessary to observe in the holy Christian religion, and most of all during this holy lenten fast. The first is confession; the second is repentance; the third is watching; the fourth is fasting; the fifth is prayer; the sixth is almsgiving. Confession is to be made of all the sins which are in any way done, either in thought or in word or in deed. Indeed there are eight deadly sins, and no one can well be without some of them. To begin with, the first is greed, that is the greed of the belly; the second is unchastity; the third is idleness and dejectedness; the fourth is avarice; the fifth is vainglory; the sixth is envy; the seventh is anger; the eighth is presumption, which is the queen of all sins,—through presumption the glorious race of angels fell from heaven. My brethren, when ye come with true confession to your priest, he will carefully inquire of you,
zemete oððe mid hwylce intingum þeo synn þurhtoejen wære, þe he þeandette þe he sær frémod. 7 æfter þeare þemete þare dedæ he sceal þa reowsunge déman. He sceal hine eæc swa læren, þe he of þam þyrylice ðænce andetnyssse dø, 7 he sceal hine maniæn þæt hæ of þam eahtæ heafodlææhtrum andetnyssse dø. 7 þæ sacerd him sceal synderlice ælæce heafodlææhtor nemnianæ 7 swæ of þam his andetnyssse [onthou], to þam þe he habbe rihtre intinge to forþyfene.

8 Fór þam þe þeo andetnes þe hælæð, 7 þeo andetnyssse þe rihtwisæð, 7 þeo andetnys sylf forþyfenesse þam sýnum. Æþbwile hiht forþyfenesse stónt on þam andetnyssse. Þæo andetnes is mild-theortnysse wæorc; þæo is hæl læs untrúmen, 7 hæo is læcedom 12 ure mæsæ mid reowsunge, forþam þe wé on ọðre wisan ne mæsen beon ihælæde buton we ðre swa ðænæ andetæn ðæ þæ wæ þurhtuþәn. Be þare synne andetnesæ, Sáloðen cwæð, 'þe þe his scylde bihœld, ne bidæ he ná iriht þe þæ heom sopliche andet, 7 hœm 16 forlæt he hæfði mildtheordnesse bieðoten.' Broðor mine, æfter þare andetnesæ þeo reowsunge is to underfônne. Be þare þe Hælend on his godeþelle cwæð, 'Dœ reowsunge, for þam þe hæfænæ rice neahlææð.' Swa þóhanæ þe fulluhtere cwæð, 'Weoræð 20 medæmæ wæstmæs reowsunge.' Þæt is þe þe medemæ wæstm reowsunge þi mon þa forðwitenæ synæen biwæpæ 7 þæ ylæc eft ne frémmææ, swa swæ þe godcunde writ cwæð, 'Ne æc þu ná synæ oser synææ.' Ac Drihten purh Ysaiam þone witeææ cwæð, 'Bec 24 aðwægene, 7 þurhwuniecæ cléne.' Sophlic þe þið æþwæzen 7 þurhwunææ clæne, þe ðe [fol. 57 b] þære forðwitenæ synææ bewæpæ, 7 he eft þæ bewopææ ne þurhtihææ. Ac þe þið æþwæzen, ant ne þip clæne, þe þe biwæpæ þa þurhtoæne synææ, 7 þonne 28 æt ne forläetæp, æc æfter þam tearum þa ylæc þe he biwæop æ he eft þurhtihææ. Sopliche is to witanæ þ þið þip ðeæ soþe reowsung þe þurh wisnesse bið idón. þææ soþæ reowsung ne þip on þæar þe æere ryne iscryfen, ac on þææ modes bifernyssæ, forþan þe God ne saecæ 32 ná swa swyðe þære tide lenge, ac he þeneh hú mücel þeo lufæ bêo þære syferlicnesse on þære heortææ þææ reowsiæændææ. Witodlice,
with what means and for what cause the sin was done, which one confesses he has committed. And according to the measure of what he has done, he shall ordain penitence. He shall also instruct him how to make confession of his evil thoughts, and shall advise him to make confession of the eight deadly sins. And the priest shall mention to him each deadly sin separately by name and so accept his confession, to the end that he may have the better cause to be forgiven. For confession heals thee, and confession amends thee, and confession brings forgiveness of sins. Each hope of forgiveness rests on confession. Confession is an act of humility; it is a salvation for the infirm, and it is a remedy for our strength together with repentance, because we cannot be healed otherwise than by confessing our sins which we have committed. Concerning the confession of sins, Solomon said, 'He who conceals his sins is never made right; and he who confesses them truly and leaves them has obtained mercy.' My brethren, after confession penitence is to be undertaken. Concerning this, the Saviour said in his gospel, 'Make repentance, for the kingdom of heaven is at hand.' So said John the baptist, 'Bring forth fruits worthy of repentance.' The fruit worthy of repentance is that a man should bewail his past sins and not commit the same again; even as holy writ says, 'Do not increase sin after sin.' But also the Lord said by Isaiah the prophet, 'Wash you and continue clean.' Truly he is washed and continues clean who bewails his past sins, and having bewailed them does not commit them again. But he has washed and is not clean who bewails the sins which he has committed, and still does not leave them, but after his tears again does the same things that he has bewailed. It is to be well understood, that the true repentance is that which is done with thought. True penitence is not accomplished in the course of years but in the bitterness of the heart; because God does not look so much for the length of time, but considers how great is the love of purity in the heart of the penitent one. Indeed, if any one, though sinful and wicked, will
peah hwá synful béo 7 arlæs, 3if he to reowsunge cyrræn wyle, ne ortrowiæ he him ðæt he ne mage him forzifenesse bigitan þurh Godes mildheordnesse. Soplice ðæ on Sissere worulde reowsunge 4 døp, pam symle Gôdes mildheortnesse hælpeð. Pám reowsiændum witodlice is þeo wæcco to bigâne, forpam ðan ðe heo to heofenum ðip ahað ðæs reowsiændan wæstmes. Forpam us dasfæp ðæt we wacian symle, swa swa Ysayas þe witegæ cwæð, Media nocte 8 surgebam. 'To middere nihte ic was risende to andetnesse ofer þa domæs þinne rihtwisnesse.' Be þare wæccen swylce þe Hælend eæc þare monae mod awehte þe from deofles anwealde to alysen beoc, þus cwæðende, Beatus ille servus quem cum uenerit dominus. 12 'Eadige beoc þa þeowæs pone þe lafod forð cynæð, zif he heæm wacende imët. To sopan ic eow sæge ofer alle his god he hæóm set.' 7 eft he cwæð, 'Ic lufizæ þe ðo me lufizæp, 7 þa ðæc ær tó më váciaþ hëo imetæþ më; forþy waciæþ on zeornesse forþam 16 ðæ þe nyten hwæenne Drihten cumende bido on repsunge, ðæðe to middre nihte, ðæðe on háncrede, ðæðe on ærne marezen; þi læs þonne he cyme þ þe slepende eow ne imëte.' 7 nês ná þ an þ hæ þam apostolum syl þum þas lare bêd. Þa weccan, he eft cydde, 20 þus cwæðende, 'Peah ic eow þa weccan bêode, allum ic hæo beode to witanne.' Nis þ an þ he wordum lærde ða wæccan, ac eac swylce mid his æzene bisne he ȝetrymede; swâ swâ þ godspel cyþ þ ðe Hælend ðære nihterne on bedum wacende. Broðor mine, 24 forþi is allum zeleæftule monnum to waciȝenne, forþan þe ðeo estfulnes þare weccæn es ihiwcyðlicod alle monnum; forþan heo witen þæs,—þ þis ðidelic är to arisenne 7 àr lihte to waciȝenne,— forþan þe Drihten behæt þone heofenlice beah þam waciȝendum. 28 Æfter ðissum weccæn þa festene beoc híhtlice to lufiȝenne. Be þare lófe, Ysidorus cwæð þ festen is swiðe gód; hit is heofonlic wéorc, 7 heofene rices düræ, 7 hiwung þare towearðen wéorulde. Þæt festen þe þe hit rihtlice bigæþ, he bip to Gode ipéod, 7 he bip 32 ðissum middaneardæ afremdod, 7 he bip gastlice ifremed. Purh

1 he[ ] h altered from another letter. 10 awæhtæ [ the æ altered from a.]
4 døp[ ] a stroke across the upper part of ð. 16 reowsunge [ MS.
7 cwæð[ ] changed MS. 23 lufiȝenne[ ] MS.
13 sopan[ ] the s altered from another letter. 29 lófe[ ] lufe MS.
23 nihterne[ ] MS.

turn to repentance, let him not doubt the possibility of his obtaining for himself forgiveness through God's mercy. Verily God's mercy always helps those who make repentance in this world. Watching is truly to be kept by the penitent, because it raises up to heaven the fruits of the penitent one. Therefore it is necessary for us to be watching always, even as Isaiah the prophet said, Media nocte surgebam. 'In the middle of the night I was rising to confession concerning thy righteous commands.' Concerning watching, too, the Saviour also exhorted the hearts of men, who must be freed from the power of the devil, thus saying, Beatus ille servus quem cum venerit dominus. 'Blessed are the servants, if the lord, when he cometh forth, find them watching. Verily I say unto you, he shall set them over all his goods.' And again he said, 'I love those who love me, and those who are watching early for me shall find me; therefore watch earnestly because ye do not know when the Lord cometh, in the evening, or at midnight, or at cock-crow, or in the early morning; lest when he come he find you sleeping.' And it was not this once that he gave this command to the apostles themselves. He again proclaimed watchings, thus saying, 'Though I ordain watchings for you, I command all to keep them.' It is not only with words that he taught them to watch, but he even encouraged them by his own example; thus, the gospel states that the Saviour would be keeping watch by night in prayer. Therefore, my brethren, it is necessary for all pious men to watch, since this perseverance in watching has been made familiar to all men; for they know this,—that it is not in vain to arise early and to keep watch before daylight,—because the Lord has promised the heavenly crown to those who keep watch. Next to these watchings fasting are to be commended with gladness. In praise of these, Isidore says that fasting is very excellent; it is a divine work and admits to the kingdom of heaven, and depicts the world to come. As to fasting, he who keeps it rightly is united to God and estranged from this world, and is spiritually benefited.
Vet festen beoð þa læhræs astræhte 7 þ flæsc bið ieadmet 7 þæs deolles costnung oferswið[ed]. Hieronimus cwæð þa vet festen cleænsed þone licham 7 midlæþ ða uncystæ 7 ða godecundæ maegnu ongebringað. Ægildinus cwæð þat þ festen openæþ þa heofenlice rynu, 7 hit út ascylð þa yfele pohtes, 7 þa sawle onlihtæþ. [fol. 58.] Witodlice þa festene beoð stronge iscotu onþæan þæs deolles costunng. Swiðe raðe heo beoð oferswiðde þurh þa forhæfdnesse. 8 Soplice is to witenne þa cet mycel fremede þa cet folce on Ninuie þare byrið fæste ðry dæþ; þurh ðet heo earnodon þ heo Godes mildheortnyssse biyeten 7 heoræ forzifenesse. Israele folc fæsten ær þare easterlican tide symblenesse; þurh ðet heo earnodon þa 12 Readan Sæ mid drygum fotum þurhfaran, 7 heoræ feond iseon besencte on þære ylcan sæ. Myyses feste on ðam westene, þurh ðet he earnode iheræn þa heofenlice gerynu. Dauð þe kyning æfter þære ðurhtozenæ synna feste; þurh ðet he earnode þa ylca 16 scylde ædilìian, swa he sylf cwæð, ‘Ic æeadmette on festene mine sawle.’ Crist sylf fæste feowertiç dæþ 7 feowertiç nihtæ, þurh ðet he ofercóm þone wiðerwinnañ, 7 him sone englæs þenoden. Petrus feste, þurh ðet he earnode þone engel iseñ þe 20 hine of carcer ælysde. Johannes þe godspellere feste, þurh ðæt he eárnode þa godecundan ryno æheræn, swa swa him þe engel bodode. Paulus feste, þurh Þæt he earnode beon æhelæd on ðære blindnesse, 7 fulluhtes underfôn. Hieronimus cwæð swa longe 24 swa Adam hine forhæfdæ þa he ðæs appæs ne onbürijde he wunode on neorcxæwonges ifæn; sone swa he ðæs ðætes onbyrijde, swa wæs he út idrifen. To witenne is witodlice þa þæt festen is mid gode weorcum Gode ænfenge. For þam þis ðet fulfremede festen, 28 þæo mid ælmessen 7 bedum þone heofén þurhærð, 7 þæs hybstæn Godes ætle becmið. Æfter þam, broðor mine, beoð þa þebedu 7 redingæ haliþre boce to biganne, swa swa Ysodorus cwæþ, ‘Mid þam bedum þæ beoð iclënsode, 7 mid þam redinge þæ 32 beoð itimbroke.’ Soplice is to witenne þæt syngallice þebedu mycel fremæð mid Gode, swa swa Paulus þe apostol cwæð, ‘Þæs

7 beoð] o altered from S.
13 under -sente is an emasure. 27 ænfenæce] after an a d has been erased.
31 redinge þæ] before þæ a letter has been erased. 32 þæt] þ þæt MS.
Through fasting are sins laid low, and the flesh is humbled and the devil's temptation overcome. Jerome said that fasting cleanses the body andbridles the vices and brings divine virtues as well. Augustine said that fasting reveals the mysteries of heaven and drives forth evil thoughts, and illuminates the soul. Indeed fastings are mighty weapons against the temptations of the devil. Very quickly are these overcome by abstinence. It should indeed be known that their three days' fast was of great benefit to the people in the city of Nineveh: through this they were allowed to obtain God's mercy and their own forgiveness. The people of Israel fasted before the Eastertide festival; therefore they were allowed to pass through the Red Sea with dry feet and to see their enemies drowned in that same sea. Moses fasted in the wilderness, wherefore he was allowed to hear the divine secrets. David the king fasted after the sin which he did; whereby he obtained that the same sin was covered, as he says himself, 'I humbled my soul in fasting.' Christ himself fasted forty days and forty nights, whereby he overcame the adversary, and angels forthwith ministered to him. Peter fasted, wherefore he was allowed to see the angel who released him from prison. John the evangelist fasted, wherefore he was allowed to hear the divine mysteries, as the angel revealed them to him. Paul fasted, whereby he was permitted to be healed of his blindness and to receive baptism. Jerome says that as long as Adam restrained himself from tasting the apple, he dwelt in the happiness of Paradise; (but) as soon as he tasted the fruit he was driven out. It must be well understood that fasting together with good deeds is acceptable to God. For that is the perfect fasting, which together with almsgiving and prayers passes through heaven, and comes to the highest throne of God. Next, my brethren, prayers and the reading of holy books must be undertaken, even as Isidore said, 'With prayers shall ye be cleansed, and with the reading shall ye be edified.' Indeed it is to be understood that continuous prayers accomplish many things with God, as Paul the apostle says, 'The prayer of the righteous man
rihtwisen bēd mycel fremēc ætfōren Gode.' Witodlice Moyse
hine bēd, 7 ahwyrfde Godes yrre fram Israele folce, þa heo to ðam
deofelylde bēdæn 7 God forlētæn. Ëæc swilce Helias hine bēd þ
hit ne reiynde ofer eorðan, 7 he mid his bedum ðone heofen bilēac
þroo 3ēar 7 six monæp. ‘7 eft he bæd þ þeo heofen sealdæ ræiynæs
7 ðeo eorðæ hire wæstmæs. Jonas hine bēd on þæs hwæles
innode, 7 he ðonen alyesæ wæs. Daniel hine bēd on ðære leonæ
8 sceæpe 7 he earnode beon ihæled. Ezechīæ þe kynge hine bēd on
his untrumnesæ, 7 him ehte God fıfteæ 3ēar to life. Witodlice
swa hwā swā wule symle mid Godé bœn, he sceal hine ilomlīc
biddæn 7 redan. Forþam þonne we us biddæp, þonne spece we
12 wið Godé; ant þonne we redæp, þonne spece God to ús. Æt þam
ytemestæn, broðor mine, hér æfter fylīga þeo mongung he þare
almessæn lōfe. Augustinus cwæð, ‘þeo ælmesæ is swiðe haliȝ
wēoric. Hēo þeycð þa andweardan gód; 7 heo sylē synne for-
16 zifenesæ; 7 heo monıʒfealdæp þearæ fyrstæs; 7 heo liht þæs
monnes mōd; 7 heo zeondbrædæþ þæmæru; 7 heo alle þing
clensæð; 7 heo alyseð þone mon from déape 7 from wite; 7 heo
ʒeðedæþ to þam englum; 7 deoflæ from ascyfð; 7 heo is unofer-
20 winnendlic weal ymb þa sawlæ.’ Swā swā Ieronimus cwæð,
‘þeo ælmesæ zeondfæræð [fol. 58 b] þone hēoðen, 7 heo cnysæð
heofene rīces duræ, 7 hēo awæcð þone engel, onʒeæn cumende, 7
heo ciȝæð God to fultume.’ Witodlice ðeo cyn beoc ælmesænæ;
24 ðæn is līchamlic, þi is ðæt mon þam wædlīzænda sylle to gōde þ he
mæc; oþer is gāstlic, þi is þ mon forṣiþ þam þe wið hine azyltæð;
þrīdde þi þ mon þam gyltændan styðe, 7 þa wædlīzænda on rihte
brīneæ; þæs ðing us dafesæþ zefyllæn mid þæs fultume, þe mid
28 Fæder 7 mid Sune 7 mid þam Helʒe Gaste leofæþ 7 rixæð purh
alræ woruldæ woruld, a on ëcnæse, a bŭton ende. AMEN

2 ahwyrfde G. þ. fram] ahwyrfde fram G. þ. MS.
13 mongung] the second g altered from 3.
26 wædlīzænda] so MS., evidently for dwelīzænda ‘erring’, see note.
26 styðe] styfrie MS. with dot of deletion under the i.
availeth much before God.' Indeed Moses prayed to him and turned God's anger from the people of Israel, after they had prayed to devils and forsaken God. So too, Elias prayed him that there should be no rain on the earth, and through his prayers he shut heaven for three years and six months. And again he prayed that the heavens should give forth rains and the earth her fruits. Jonas, in the whale's belly, prayed to him and he was taken out thence. Daniel, in the lion's den, prayed to him and obtained his salvation. Hezekiah the king prayed to him in his sickness, and God added fifteen years to his life. Indeed whosoever will ever be with God, must constantly pray to him and (also) read. Because when we pray, we speak with God; and when we read, God speaks to us. In conclusion, my brethren, after this comes an exhortation in praise of charity. Augustine said, 'Charity is a very holy work. It increases present benefits; it produces forgiveness of sins; it multiplies the number of years; it illuminates the mind of man; it extends over (all) limits; it purifies all things; it frees man from death and from punishment; it joins him to the angels, and drives devils from him; and it is an impassable wall around the soul.' Even as Jerome said, 'Charity traverses heaven, and knocks at the door of the heavenly kingdom, and coming there wakens the angel and calls on God for help.' Indeed there are three forms of charity; one is bodily, that is one's giving to the needy what possession one can; the second is spiritual, that is that forgiveness of those who should sin against one; the third is reproving the guilty and setting the poor to right. It is necessary for us to do these things with the help of him who, with the Father, and the Son and Holy Ghost liveth and reigneth in the world of all worlds for ever in eternity without end. Amen.
[VI]

[Fol. 58b, l. 7.] DOMINICASECUNDA IN QUADRAGESIMA

Men þa leofeste, we wyllæð hér spécan feawum wordum be þam ðrym þingun, þe allum monnum beoð neodbehese to witænne, 7 to habbenne; þ þ is leafa, 7 hiht, 7 lufe. Riht ðleafe is þþ mon ilyse on Fæder 7 on Sune 7 on Halizne Gast,—þ heo ne beo[n] nā þreðo Goodes, ac is án Almibtiþ God, þe þe scéop heófenæs, 7 eorðan, 7 sæ, 7 allæ þa þing þe on þam blic. Þe hiht is þþ mon hopige to þam 8 ecen life, 7 on þam unasezependlice méde þe Drihten hæð ihaten ælc þare þe mid gode willæ 7 mid gode dedæ his wille wurcæð hér on worumde. Þeo lufe is ðonne prídde; þ þ is þ þe þeón is fullæd mid þare sopan lufe to Góde 7 to ure nextum; þe sceolen symle on 12 Þissere lufe wunian, for þam þe Johannes þe fulluhtere cweð þæt God wunize on þam þe þas lufe hæð, 7 he on Gode. Mén, ná we iheræð þæt God on us eardizæn wule, 7 we on him, is us swiðe mycel þærf þæt we on us sylfe weorcæ dón him to eardungstowe, 7 16 þæt we on him eardizæn moten. Þurh þas six þing sceal ælc cristene món hine sylfæ þearwizæn 7 ðænsizæn, þ þe wyrðe þeo þð God on him wunizæ. Þæt is andetnes, 7 dædbot, 7 halizne weccæn, ant festene, 7 þebædu, 7 ælmesse dedæ. Þeo andetnes is to donne be 20 allum þam synnum þe þurhtozene beoð, ðððe on þanec, ðððe on spæce, ðððe on dæde. God wilæð andetnesse, for þam þe he wyle ure gultæs forgifæn. Þeo andetnes us dep, æðer þe heo us heææð, 7e heo ús rihtwisæð; 7 ðac heo þyl þus ure sunne forgifænesse. 24 Al þære forgyfænesse tō[h]ıpæ is on þære andetnesse; for þþ þe ne magon nā haulæ wurðan on þam toweardan life, buton þurh andetnesæ. Be þam cvæð Salomon, 'De þe bihyð his synæ 7 heóm nele andetæn, ne wurð he nefre ofer eorðan rihtæ; ac þ þe 28 his synæn andette 7 heóm forlét, he biȝt Godes mildheortnesse 7 forgifænesse.' Æfter þære andetnesse mon sceal underfon dædbote. Be þære cvæð þe Hælend on his godspelle, Penitentiam agite, adpropinquabit enim regnum celorum; þ þe on ure Sæodun, 'Dop 32 dædbote, forþam þe heofene rice neahlæð.' And Johannes þe

3 þingun is written over ðrym þe by another hand.
6 After ac a letter (h1) has been erased.
28 andette] the first t altered from another letter.
32 dædbote] dædbote MS.
VI

THE SECOND SUNDAY IN LENT

Dearest men, we wish at this time to say a few words concerning the three things which all men should know of and possess, namely, faith, hope, and charity. True faith consists in one's believing in the Father, and in the Son, and in the Holy Ghost,—that they are not three Gods, but that it is one Almighty God, who created the heavens, and the earth, and the sea, and all things that are in them. Hope consists in looking forward to the eternal life, and to the unspeakable rewards which the Lord has promised to each of those who with good will and with good deeds perform his will here in the world. Charity, then, is third; this is, that we should be filled with true love towards God, and towards our neighbours; (and) we must ever continue in this love, because John the Baptist said that God dwelleth in him who has this love, and he in God.

Men, now that we hear that God will dwell in us, and we in him, there is for us very great necessity that we should make ourselves worthy to be a dwelling place for him, and that we may be able to dwell in him. Through these six things shall every Christian man prepare and cleanse himself, that he be worthy of God's dwelling in him. These are confession, repentance, holy watchings, fastings, prayers, and acts of charity. Confession is to be made for all sins which have been committed, either in thought, or in word, or in deed. God desires confession, because he wishes to forgive our sins. Confession does both save and justify us; and it also yields us forgiveness of our sins. All expectation of forgiveness lies in confession; because we cannot become saved in the future life except through confession. Concerning this Solomon said, 'He who conceals his sins and will not confess them shall never be justified upon earth; but he who has confessed his sins and put them away obtains God's mercy and forgiveness.' After confession you must undertake repentance. Concerning this the Saviour said in his gospel, 'Penitentiam agite, adpropinguabit enim regnum caelorum;' that is, in our tongue, 'Repent, for the Kingdom of Heaven is at hand.' And John the Evangelist said, 'Bring forth fruits such as are
godspellere cwæd, ‘Dop swylce westmæs swylce beon dædbote wurðe.’ He dæp ðonne þa wæstmæs þe beod dædbote wurðe, ðe þa idónum yltaæs bewæpað, ant heom eft ne zeælæcað. Swá hit 4 on ðære stowe be þam icwæden is, Ne adiciae [fol. 59] peccatum super peccatum; þet is, ‘Ne ecæ þu þa synne ofer synne.’ For þam þe mon þe ða synne edlæcð þe he ær bette 7 þæswikennesse behaten hæfde, is æfter bocena sæum illice þeþeawod þam hunde 8 þe æt þæt he ær speaw. Ûre Drihten cwæd eft þurh Ysayam þone witeæ—Lauamini & mundi estote. ‘Ãþweah eow 7 beod clæne.’ Pe mòn hine ðeweah[’i] ant bie clæne, þe ða for²witanæ yltaæs bewæpað 7 mid tearum ðeweah[’i], 7 eft ne ædlaæð þe he ær beweop; 12 7 þe mon hine ðeweah[’i] ne bie na clæne, þe þe bewæpað þa gultæs þe he ær dyde, 7 na þe raðor ne forlæað, ac æfter þam tearum þa ylcan synæn edlæcð þe he ær biweop. Eornostlice is to witenne þet þæt is son dædbot þe mon mid mycele stithnesse dæp, 16 7 næstre æft þæt unriht ne þurhylh þe he ær lufode. Nis ná þeo dædbote be þære þære itæle idémæþ, ac bi þære biternesse þæs modes. Förþam ðe God ne sceawæð þa loncsumnesse þære tide, ac he þesmeað þa wilununge 7 þa þeornfulnesse þæs modes. Þeaw þe 20 þenne hwylc mon beð swide synful, 7 arleas, 7 unrihtwis, ne sceal he him tweonizæ þæt he ne mæze Godes mildheortnesse bižiten, 5if he wyle to dædbote cyrrhaen. Förþam ðe Godes mildheortnes helpð alone þære þe on þisse life wyle dædbote dón. 7 þa ðe hér 24 on life forhojæð oðde forsaciamæð þeó nellæp reowsunge dón 7 heora gultæs bewépan, witodlice héo sceolon reowsaen 7 wepan on helle wite, þer héo ne mæzen nane mildheortnesse þeearniæn. Be þære stowe þe Þælend cwæð on þam godspelle,—Ibi erit fictus 7 stridor 28 dentium.—For þip eazene wóp 7 tooæne grisbatung. 7 þer náu oðer þiec ne þip iseæn, buton edwit 7 onrop; 7 þer ne bið nán oðer þing ihyrd, buten brune, 7 chile, 7 þurst, 7 húŋor, 7 alle earmþe swa fela swá nan mon oðrum seegan ne mæz, þe deofle

7 After hæfde is a sign to indicate that 7 hit is to be supplied from the margin with an erasure under the t.
7 hunde] hundum MS. 9 Ñweah] Ñweah MS.
10 for²witanæ] for²witanæ MS. 10 loncsumnesse] lon³sumnesse MS.
29 onrop] unrot MS. 31 seegan] s altered from f.
31 deofle] deoflen MS.
worthy of repentance.' He, then, brings forth fruits that are worthy of repentance who bewails the sins which he has done and does not repeat them again. So it is said in another place concerning this—Ne adiicias peccatum super peccatum; that is,— Do not increase sin upon sin.' For he who repeats the sin which he has previously atoned for and vowed abstinence from, is according to the testimony of books like in habit to the dog who ate up what he had vomited before. Our Lord said again by Isaiah the prophet—Lavamini et mundi estote,—' Wash you and be clean.' He washes himself and is clean who bewails and washes with tears his past sins, and does not repeat later what he previously wept over; and he washes himself and is not clean who bewails the sins which he did before, and does not forsake them any the sooner, but after his tears repeats the same sins which he wept over before. It is, indeed, to be understood that true repentance is that which one practises with great constancy, never again doing the wickedness that one formerly delighted in. And repentance is by no means estimated by the number of years, but by the contrition of the heart. Because God does not look at the length of the time, but considers the desire and fervour of the heart. Any man, then, although he is very sinful, and wicked, and unrighteous, shall not doubt the possibility of his obtaining God's mercy, if he will turn to repentance. For God's mercy helps each of those who will repent in this life. And those who in this life here despise or are ashamed, so that they are unwilling to repent and bewail their sins, shall indeed repent and bewail in the torment of hell, where they cannot find any mercy. Concerning this place the Saviour said in the Gospel,—Ibi erit fletus et stridor dentium,—' There will be weeping of eyes and gnashing of teeth.' And there shall nothing else be seen except reproach and abuse; and there shall be nothing else heard of, except burning, and cold, and thirst, and hunger, and all kinds of afflictions such as no man can describe to another, which are prepared for the devil
izearowdan beoc 7 his iferen—‡ beoc ōc e [his larum] hér on life fuliæd 7 him to ælcnm unrihte zelæstæp. Mén, us is swiðe mycel to warniženne wið pone ormeten brozan ᵃre unzeendedlicere 4 hellwitae; 7 we sculon mid mucel deædbote wið ure Drihten pingiaen ᵃ we möten ōc wite forbuʒon 7 to þam ece life bicumen. Nu þencd moniʒ mór on his môde, þenne he pis ihereð, ‘Hwi sceal ic dón mycelæ deædbote? Ic nabbe nænne healicne gylt idôn.’ Ac ne cwæde 8 nán mór þæt, forþan þe nán mór ne bîp swiðor biswicon þenne þe þe hine sylfne selostne tællæð; 7 eac we witan þæt we ʒyltæs wurcæd daʒhwamlique, nā þæt án mid ydele dedum, 7 eac mid ydele spéce. þonne þe Hælend be þam cwæð on þam godspelle,—Omne 12 oiciosum uerbum quod locuti fuerint homines, reddent rationem de eo in die iudicii; þæt is on ōre þeode—Bi ælc ydele worde þæ þen specæð, hēo sculen ʒyldeν ʒescōad on domes ʒæze. Mid þære deædbote mon ʒeæal luʃan halizé wéccæn; forþan þe ða wæstmaes ðe 16 of þær wecce[n fol. 59 b ] cumæð ahebbæð to heofenæn riche þene þe ðeóm luʃæð. Is eac monnum to witenne þe ʒeæs monnes wéece þe wacæð for his osærmul, ant for oʃerdrynce, 7 for unrihte ðance, ant för ʒunnytte spéce, ant eac for moniʒ ʒðrum ʒunnytum 20 wordum, 7 weorcum, nis to ðane wéece ʒétæld; ac hēo is ʒetæld to deœflæs wéorcé. For þam ðe ðe deœfol ne slæpæð nafre, ac a hē bīð waciʒende 7 syerwiʒende hē hē monæn mæze biswiken; swā swā þe apøtol be þam cwæð, Circuit queren quam deuoret. He 24 cwæð þe hē bóo ða færende 7 sæcende hwyl[c]ne he forswoleʒen mæze. Ac us ʒeðæfænæð þæt we waciæn, swa swā þe witegæ cwæð.— Media nocte suræbam ad confitendum tibi super iudicia iusticiæ tuæ; þæt is, on ōre ʒefæðen—Drihten ic wæs arisende to middere nihte 28 to ændettæce ðe bi þine rihtwisnesse ʒólm. þonun mynegæð þe Hælend on þam godspelle his leorningenihtæs to waciʒenne, þus cwæð, Beati serui ʒilli quasi cum uenerit dominus inuenerit uigilóntæs. He cwæð, ‘Æadige beoc þa ʒeowæs þe heoræ Drihten heom waciʒende 32 imēt, þenne he cumæð; for þam þe hē ʒeóm sēt ofer alle his gode,’

2. After fuliæd is an erasure. 9. witan] the t altered from 3. 21. Before a au li has been erased. 23. ʒonun mynegæð] ʒonun us mynegæð MS. 31 ʒeowæs] deowæs MS.
and his companions—who are those who follow his teachings in this life here, and help him in every kind of sin. Men, we must take very great precautions against the exceeding dangers of the infinite hell-torments; and with much repentance must we entreat our Lord that we may avoid the torment and come to the eternal life. Now, many a man will think in his heart when he hears this, 'Why should I make a great repentance? I have done no grievous sin.' But let no man say this, because no one is more deceived than he who considers himself the best; and we know, too, that we commit sins every day, not only through idle deeds, but also through idle words. For, the Saviour spoke about this in the Gospel.—*Omne otiosum verbum quod locuti fuerint homines, reddent rationem de eo in die iudicii*; that is, in our tongue—'For every idle word which men shall speak they shall give an account on the day of judgement.' Together with repentance a man shall delight in holy watchings; because the results coming from watching exalt to the kingdom of heaven him who delights in them. Now it is also for men to understand that the watching of the man, who watches because of his excess in eating and drinking, and for evil thought, and for useless speech, and also for many other useless words and deeds, is not accounted as any watching; but is reckoned as a work of the devil. For the devil never sleeps, but is always watching and plotting how he can deceive mankind; even as the apostle said concerning him,—*Circuit quaerens quem devoret.* He said that he is ever journeying and seeking whom he may devour. But it is necessary for us to keep watch, as the prophet said—*Media nocte surgebam ad confitendum tibi super iudicia iustitiae*;—that is, in our language, Lord, I was arising at midnight to confess to thee concerning the decree of thy righteousness. So the Saviour in the Gospel reminds his disciples to watch, and thus says, *Beati servi illi quos cum venerit dominus invenerit vigilantes.* He said, 'Blessed are those servants whom their Lord findeth watching when he cometh; for he shall set them over all his goods;' that is, over all the joys of paradise.
TWELFTH CENTURY HOMILIES

That is offer all neorcnaewonges murthe. And cwæs eft on ɔðrum stówum, *Vigilate ergo, quia nescitis in qua hora dominus uester venturus sit*;—that is on ure ſepeodum. *Wæciæð; forpam þe þe nytan on hwylcere tide eower Drihten cymeð; hwæðer he cyme on efen, ɔððe on middere nihte, ɔððe tó hancrede, ɔððe on dægræde; þy læs þe hæ eow sleepende finde, þenne he cymeð.* *Penne is us mid pisse wæccan swipe to smeazenne 7 to leornizenne embe ſære 8 Drihtines bódu 7 ilomlice to biddenne; forpam þe sanctus Paulus cwæð þæt þe singale ibåed mycel fremode mid Gode. Swa hwyle món swa wyle symle mid Gode wuniaen, he sceal ilomlice hine tó Gode biddan, 7 ilomlice Godes æ smeazen. *7 þe þe réden cunne, þe 12 ræde; þe þe nán ne cunne he lyste þam redendan. Hwaet! we iheræð þæt þa unriltwisen þitseræs és reafseræs þeond weorulde smealice acscæð, ant eacce heore scættessyllæð, [wiod þan þe him man cyðe] hwanon heo mægon þa teorizendlican goldhœrdææcænæn. 7* 16 þonne hæo hit mest igæderot habbað, þonne sceolen heo þurh sum ungelimp þisses lifes ael hit forlæten; 7 hæo his of pisse life nan þing màre mid hæom ne læðæð, buton þa symæ, 7 þa eæc nyperuncgæ heom sylfum. *Ponne is swīde mycel ðearf þæt wæ ilomlice smeazen 7 leorniæn hú we mægon ſære Drihtines bodum rihtest hæaldæn, 7 us to him sæłost biddan, for þam þe we mægon þurh þæt us gæderiæen ðonne unatœrizendlice goldhёрd, 7 þa ðaen blisse mid Gode 7 mid alle his halsum. Mën, we sculon eac mid oðre gódum dedum swiðe 24 þeorne fæsten luþizen, 7 húreþingæ on þas halžæn tid; forpam þe hit adiglæð þa midæawæs, 7 hit oferswþÞ ale deolæs [fol. 60] costungeæ. Swa Hieronimus be þam cwæð, þæt þæt fæsten aclænsise þæs monnes heortan 7 þone liham urn; 7 hit amydæþ þa lahtaræs, 7 28 hit awæð þa halžæn máþnu. Augustinus cwæð þ þa halžæn fæsten beoð swyfe stronge flán onþæan deolæs costungeæ, 7 hæom mon swīde raþe ofercymæð mid þære forhæðnesse. Þæt is to witæne, þæt þa festénu mid oðre gódum dedum beoð swīde anfencæ; 7 þæt 32 fulfremede fæsten þe idón bip mid ælmesdedum 7 mid þebedum færað to heofenum, 7 hit bicymæð to Godes þrymsetæ. Æræst hæo

4 hwæðer] hwæðer *MS., after which an e has been erased.*
16 ungelimp] ungelimpes *MS.
18-19 buton ... sylfum] buton heom sylfum 7 symæ, 7 þæc nyperuncgæ *MS.
27 amydæþ] amydæþ *MS.
And again he said in other places, *Vigilate ergo, quia nescitis in qua hora dominus vester venturus sit*;—that is, in our language—

‘Watch; for ye know not at what hour your Lord cometh; whether he cometh at even, or at midnight, or at cock-crow, or at dawn; lest he find you sleeping, when he cometh.’ It is for us, then, to ponder much over this watching, and to meditate about our Lord’s commandments, and to pray often; for St. Paul says that continual prayer has been of much avail before God. Whosoever will dwell for ever with God must often make his prayer to God, and often meditate on God’s commandments. And he who can should read; and he who cannot should listen to him who reads. Lo! we hear of unrighteous misers and plunderers all over the world carefully inquiring and also giving their wealth, (to be taught) whence they can increase their perishable treasure. And when they have collected it in the greatest quantity, they must through some mischance in this life leave it all; and they shall take nothing more of it from this life,—only their sins, and eternal condemnation for themselves. Then is it for us a very great need that we should frequently think and study how we can keep our Lord’s commands mostrighteously, and best make our prayers to him, in order that we may thereby acquire for ourselves the imperishable gold-hoard and eternal bliss with God and with all his saints. Men, we must besides other good works very zealously take pleasure in fasting, and especially at this holy time; because it destroys evil habits and overcomes all temptations of the devil. As Jerome said of it, ‘Fasting cleanses the heart and body of man; and it bridles his vices, and rouses his holy virtues.’ Augustine said that holy fastings are very mighty weapons against the temptations of the devil, which can be overcome very soon by abstinence. That is to say, fastings are very acceptable together with other good works; and perfect fasting which is kept with acts of charity and with prayers goes to heaven and comes to the throne of God. First, it increases present
TWELFTH CENTURY HOMILIES

...and weardan god; 7 heo æsæaruwæc þære synne forgifenesse; 7 heo æmoniæselfadæp þæs monnes þear; 7 heo æwelizæp ðæs monnes móð; 7 heo tobæd his þæmæru; 7 heo clænæp alle his gyltæs; 7 heo alysæð hine from deape, 7 from ece wite; 7 heo ascyraed hine from deofæan, 7 heo þúd hine to engle werode. Peo ælmes is ðreorec cynne; án is lichamlic—þ mon þam þearfum sylle þæt to gode mæze; 7 þa twá beod gastlice. Óper is þ mon forgife þæm þe wið him æylæð. Óper þ mon þone unwisen 7 þone dwellizendan þraeze 7 hine to rihte wæze cyrræ. Gif we þenne þæs six mænu healdæþ 7 heom þæornlice lufiæþ, þone wunanþ God mid us, 7 we mid him,—ná þ án on þisse andwearde life, ac eac on þam toweardæn. Þær ne bið nan wiðerwinna, ne nán drefednesse, ne nán unrotnes; ac þær habbaæ ðele halige fulfremede lufe 7 fulfremedne wille mid Fæder, 7 mid Sunu, 7 mid ðam Halgum Gaste; á on alræ worulde woruld á buton ende. AMEN.

[VII]

SECUNDUM IOHANNEM

[Fol. 107 b, l. 9.] Preteriens Iesu uidit hominem ecum a natiuitate & Reliqua

V Re drihten, ðe mildheortæ Hælend, þa þá hé mid monnum wás lichomlice wunizende,—ant hé þeond land færde fela wundræ wyrcende for ðæs folces ileafan,—þo ofsealh hé sumne món ðe wás blind acenned. Þa befrynnmon his apostoli hine 7 cwædon. ‘For hwæs synne wæs ðæs mon swá blind acenned—hwægh þe for his 24 ázene, œððe for his mæze?’ Ða cwæð þé Hælend heom some to andswère, ‘Nás hé blind acenned for his ázene synnum, œððe for his mæze, ac ðæt Godes wyndræ wyrdon on him iswytelode. Me idafenaed to wyrcenne his weorc þe me sende þa hwile ðe ðæs bið; 28 forðan þe ðeo deorce niht cymæð, þonne nan món ne mæž náht to gode dón. Ìc am middaneardes liht, þa hwile ðe ic on middan-carde ám.’ Mid þam ðe hé ðís ʒécwæð, þa spette hé on þa eorðan, 7 makede of ðam spattle 7 of ðære eorðe lám; 7 smiredæ 32 mid þam láme ofer þæs blindan ázæn, 7 hét hine ða gan to ane wæterscipe þe wæs ðær onhende, þá háttæ Syloe, þ þís icwæden,
benefits; and it prepares forgiveness of sin; and it multiplies the
years of man; and it enriches the heart of man, and extends its
confines; and it cleanses all his sins; and it frees him from death
and from eternal punishment; and it frees him from devils and
unites him to the host of angels. Charity is of three kinds; one is
bodily—when one gives the poor what can do good; and two are
spiritual. One is forgiving those who sin against you. The other is
reproving the ignorant and foolish man and turning him to the
right path. If then we possess these six virtues and cherish them
greatly, God dwells with us and we with him,—not only in this
present life but also in the life to come. There is no enemy and no
oppression and no sadness; but there all the holy ones have complete
love and complete happiness together with the Father and with
the Son and with the Holy Ghost; for ever and ever, world
without end. Amen.

VII

SECUNDUM IOHANNEM

Praeteriens Iesus vidit hominem cecum a nativitate,
&c. (John ix. 1)

Our Lord, the gentle Saviour, when he was dwelling in the
flesh among men and journeying through the land doing many
miracles for the faith of the people, saw a certain man who had
been born blind. His apostles then asked him, saying, 'For whose
sins was this man thus born blind,—for his own, or for those of
his parents?' Then said the Saviour to them at once in answer, 'He was not born blind for his own, or for his parents' sins, but
that the wonders of God should be made manifest in him. I must
do the work of him who sent me, the while that it is day; because
the dark night cometh when no man can do anything of avail. I am the Light of the world, as long as I am in the world.' When
that he had said this, he spat on the ground, and made clay from
the spittle and earth; and he spread the clay upon the eyes of the
blind man, and bade him go to a pool that was there at hand
Asend. He eode þa sonæ 7 his eægan æpole, 7 com æcean lokinde. Dā cwædon his neahgeburæs, 'La! hū nœs þæs þe blinde món þe swā ibören wæs, þe wē iseægan sitten simle wædlinge?' Sume 4 men þa sædon þ hit þe ylca wære, 7 sume sædon þ hit wære sum ofer him ilic; ac hē him seolf sæde þ he were þe ylca. Hēo þa axoden him, 'Hūmætæ isixst þu nú?' Hē hēom andswyre 7 cwæð, 'De þe is ihaten Hælend þe wrohtæ lām of eordan, 7 mine 8 eægan smirode; 7 hēt me syððan gān, 7 me sylfne æðwean on þan eornende wætere þe is ihaten Sylōe. Ic eode 7 weosc me; 7 ic sonæ isehah.' Hēo axodon him ða, '7 hwær is þu nú?' Hē cwæð þ he nūste; 7 hēo læddon hine sonæ to þam synderhalzan, for þam 12 sellice wundræ. 7 þe mon wæs ihæled on þam halzan raestæðæge. Þa axodon þa synderhalzan eft hū he isēye. He cwæð ða to þam unleaffælum, 'Mid lame he me smirode ofer mine eahrænges, 7 ic weose me 7 isehah.' Þa sædon sonæ sume þa synderhalzan, 'Nis þes 16 mon nā from Gode, þe pone raestæðæ ne healt.' Heōm andswyrælan þa ofre, 'Hū mææ eænæ synful man þas tacnaæ wyrcaen?' 7 þa weorc þær flit betwyx þam synderhalzan. 7 hēo syððan axodon eft pone ihæledæ mon hwæt hē be þam Hælendæ sæde. He cwæð þ hē wēre 20 sum halæ witæga. Þa nōldæn þa Iudeiscæn ðyllan be þam men þe wēre blind acēnnæ, [fol. 108] ant wyrde ihæled, ac clypodon þa his mææs 7 cwædon heom ðæs tō, 'Þe mon is eower sumæ, þe þe 23 seccæð þær soðlice blind accennæ; 7 hū isibhæ he nū la?' 24 His mææs sædon þa, 'We witan soðlice þ hē úre sinu is, 7 þ þe wæs blind acennæ; ac we nyten swa þeah hū hē isibhæ nū, ne hwā his eægan zeopenæde. Axæð him sylfæ; hē hæfð þa yldæ þ he andswyrææ mææ.' Þis sæden þa mææs for þam ðe hēom 28 ásæton þ hēo wyræn intlāgedæ of ðære zeæmannæ gen. 'For þam ðe þa Iudeiscæn 6n heoræ dearæ þēohte hæsdoν iccwæden, þ swā hwā swā Crist andette wyrðæ intlægod of heoræ zeæmannæ. Þa forleton hēo þa mææs, 7 to þam man cwæden, 'Dō wulder Gode; we 32 witan ful þære þæs mon is synful.' Hē sæde hēom to andswyre, 'Nat ic 3if he synful is; ac ic wāt swā þeaf þ ic blind wēs 7 ic
called Siloam, that is, Sent. He went, then, forthwith and washed his eyes, and came again seeing. Then said his neighbours, 'Lo, was not this, then, the blind man, who was born thus,—whom we have seen always sitting begging?' Some then said it was the same; and others said that it was some other like him; but he himself said that he was the same. Then they asked him, 'How dost thou now see?' He answered them and said, 'He who is called the Saviour made clay from the earth and anointed my eyes, and bade me then go and wash myself in the running water which is called Siloam. I went and washed myself; and at once I saw.' Then they asked him, 'Where is he now?' He said that he did not know; and they at once led him to the Pharisees, because of the strange wonder. And the man was healed on the holy Sabbath day. Then the Pharisees asked him again, how he could see. He said then to the unbelieving ones, 'He spread clay over my eyelids, and I washed myself, and saw.' Then said some of the Pharisees at once, 'This man is surely not from God, who does not keep the Sabbath day.' The others answered them, 'How can any sinful man do these miracles?' And there was a dispute amongst the Pharisees. And they afterwards asked the healed man again, what he said of the Saviour. He said that he was some holy prophet. Then the Jews would not believe it of the man,—that he was born blind and had been healed,—but they called his parents and thus said to them, 'This man is your son, who, ye say, was truly born blind; and how then does he now see?' His parents then said, 'We know indeed that he is our son, and that he was born blind; but nevertheless we do not know how he now sees, nor who has opened his eyes. Ask him himself; he is of the age that he can answer.' His parents said this because they feared that they would be outlawed from the congregation. For the Jews had said in their secret council, that whosoever should confess Christ should be outlawed from their congregation. Then they left the parents, and said to the man, 'Give glory to God; we know full well that this man is sinful.' He said to them in answer, 'I do not know if he is sinful; but I know nevertheless that I was blind and that certainly I now see.'
wislice nú iséo. ' Héo axodon hine ða yl, 'Ant hú ihælde he ðe? Dā cwæð ðe ihælde mon héom to andswáre þus, 'Hwene ár ic cow sæde; hwæt sceal hit cow eft ihærad! La! wylle ðe beon his 4 leorningenihtæs? ' Héo wæringdon þa wodlice hine 7 cwædon, 'Béo þu his leorningeniht; we habbað úre lareow Moyses þone heretóxe, 7 we his leorningenihtæs beoð. We witen þþ Moyses spec to þone Almihtyga Gode, ac we ne cunnun þísne mon ne 8 hwanon hé icumen is.' Dā andswarede þe ihælde món þám heardhórtan 7 cwæð, 'On ðam is mucel wonder, ðæt ðe nyten hwanon hé béo, 7 mihte þeopenien swá þeah mine eæen. Soðlice we witan þ þe soðfeste Gød pa synfullen ne þehyrð to swylcere bén; 12 ac þe þe his bejængæ æþ þís willæn wyrcæð þonne wille ihyran þe heofenlice Wælend. Frám þissere weorulde anþinne ne wearð næfre ihyrd þ æníst món mihte þone mon þeælæn 7 his eæen iopenien ðe ár wæs blind acenned. Buton hé fram Gode wære, ne 16 mihte hé þís dón. ' Pá andswaredon þa Iudei him þus huxlice 7 cwædon, 'Pu éart ærming al æcenned on synnum 7 pu lærst us ðús?' 7 héo belucon hine pa wiðúton. Dá ihyrde þe Hælend þ þe hine ut adrasædon, 7 he hine þa imette, 7 him þus to cwæð, 20 'Dú ilyfæst on Godes Súnu?' And he mid ileafan him andswyrde, 'Laford la, hwylc is hé þ þic ilyfe on hine? ' De Hælend him andswyrde, '7 þú hine ær ise ææ, 7 hé is ðe ylca þe þe to spæcæð. Hé cwæð þa mid yeæafan, 'Ie ilyfe, Dríhten'; 7 he hine ða 24 astræhte to þaes Hælendes fotum. Þa cwæð þe Hælend him eft þús tó, 'Ic cóm hider on dóme on ðísne middaneard, ð þa men þeesón þe ne mihten ær iséon, 7 ða þe iseôc sceolon beon blinde.' Dis godspel is nú iseôd swytellice on Englisc anfealdum anžite, ac we 28 willæð eow sæegæ þe gastlice anžit mid Godes fultume be þam ðe þe wisse Augustinus hit awrát on bocum. For þan ðe Cristes wundæ þe hé wrohte on þisse life wæren soðlice þefremede 7 swutellice mid weorcææ; 7 swa þeactoden þeah sum þeþ digælices; 32 forðan þe his weôre beoð wunderlice on tacnum. Þes foresæde blinde món, ðe swá iboren wæs, tacnode al moneyn on þisse middanearde, þe wearð earmlice ablénd for Adames þylçe, 7 þæs ecan lihtes yelele bedæled, of ðam we alle mon ordfrymæn habbað.
They asked him then further, 'And how did he heal thee?' Then said the healed man in answer to them thus, 'A little time ago I told you; what good will it do you when ye have heard it again? Lo! will ye be his disciples?' They reviled him and said, 'Be thou his disciple; we have for our teacher Moses the leader of the host, and we are his disciples. We know that Moses spoke to Almighty God, but we do not know this man nor whence he has come.' Then answered the healed man to the hard-hearted ones and said, 'Herein is it a great wonder, that ye do not know whence he is, and yet he could open my eyes. Verily we know that the true God does not listen to such a petition from the sinful; but the heavenly Ruler will hear him who is his worshipper and doeth his will. From the beginning of this world it has never been heard that any one could heal a man and open the eyes of him who was first born blind. Unless he were from God he could not do this.' Then answered the Jews thus scornfully to him and said, 'Thou art a wretch, and altogether born in sins; and dost thou teach us thus?' And they cast him out. When the Saviour heard that they had driven him forth, he met him, and thus said to him, 'Dost thou believe on the Son of God?' And he with faith answered him, 'Lord, who is he, that I may believe on him?' The Saviour answered him, 'Thou hast already seen him, and he is the same who speaketh to thee.' Then said he with faith, 'Lord, I believe.' And he prostrated himself at the Saviour's feet. Then said the Saviour again to him thus, 'For judgement came I hither into this world, that men might see who could not see before, and that those who see should become blind.'

This Gospel has now been repeated plainly in English in its literal sense, but we want with God's help, to speak to you of the spiritual meaning, according as the wise Augustine has set it down in books. For Christ's miracles which he wrought in this life were unquestionably performed and manifested as actions; and nevertheless they betokened something of hidden meaning; because his works are strangely full of meanings.

This aforesaid blind man, who had been born thus, betokened all mankind in this world, who were wretchedly blinded and miserably deprived of the eternal light, because of the guilt of Adam from whom we all have our origin. And through the malice of the devil,
7 pursues deas declas onde ce Adam beswács us becom déo toó 7 eac unrihtwinesses; [fol. 108 b] 7 us for icynde comæn leahtreas to, 7 on us beweoxon iwánelices to swiðe. Nu ælc þær mónniz þe mismaky his lif, 7 on fulum leahtraen lifi ungelæleafulllice, his mod is ablënd swylec he blind zëboren bëo. Ne bið ce mon ná ileafful þe on leahtm wúnað. Pëo unleafunleses is þære heortæ blindnyssse, 7 þe soða zeleaþa onliht þone mon þe meæ mid his mode his Scyppend iséon.

8 Be þam cwað ce apostol Paulus on sumon his pistol,—Fui hers & nos aliquando filii ire sicut & ceteri; þ is, on Englishse spéce, ‘We wéron eác hwílon on ure ðeciynde swá swá ðére men yrres bearn itenalde, mid teonfulle weorcce.’ Yrræs bearn bið þe ileæ ce Godes yrre hæfð, 7 ce bið deaðes bearn þe deaþes wyrðe bið. Man cwað on bocum zëhú be þissum bearnteame, þ zëhwa bëo icwádon þæs sunæ þe he folæð Filius diaboli, filius iniquitatis, filius uindicte, filius gehenne, & his similia. Þet is, he is deosles sunæ, 10 ce þe deosles weorc wiyrð; 7 unrihtwinesses sunæ, ce þe unrihtlæc leoðæ. Eft he bið wraçane sunæ þe ce wraçæ iearnæð; 7 hé bið helle sunæ, þe ce helle zeearæð. Nu alle ðæos yfelnesse wes on us wuniþende ær þam ce þe mildheortæ Crist, þe is middaneardes 20 liht, nider asteah of heofenunum 7 hér on life wunode xxxiii þeare. 7 cæ ce on hine zelyfað hë mid his soðan zeleaðan sólice onlihte; 7 þæ þæ þe ne zelyfað libbað on blindnesse. Hwæt dyde þe Hælend þæ cæ hë helde þonne blindne? He spette on þæ eorðan, 7 of þam 24 spatle macode lám; for þan ce his godcundnesse underfeng þa menniscnesse ðure eorðlice cyndæs, 7 us mid þam alysde. Hé smirode his eægæn eác mid þam lámæ; ac he wæs þæah swá blind oððet þ wæter hine ðówoh þe is ihaten Silog, þ is icwádon, Asend. 28 De Hælend wæs asend sólice to us to ure alysdesnesse fram his Almihtiæ Fæder; 7 buton hë wyrdre asend, nêre ðære nán alysde fram synnum ne fræm hellepine. Þenne ce mon bið icristnod 7 me him táð his ileafan, þonne bæð his eægan ismirode; ac he ne isihð 32 swa þæah ær þam þæ hë bëo ifullod mid fulle zeleaðan on þæs Hælendes námæ þe hider asend wæs. His leorningenithæs bësrûnnon hine 7 cwádon, ‘For hwæs synnum wæs ðæs mon swá blind acenned, hwæðer þe for his æzæn ðéðæ for his maæ? ’ Þæ cwað 5 bið] i altered from e. 10 yrres] yrres MS.
who deceived Adam, death has come to us and also unrighteousness; and sins have become natural to us, and have generally spread too much amongst us. Now in each man who misuses his life and remains without faith in foul sins, the heart is blinded as though he were born blind. That man is surely not faithful who continues in sin. Want of faith is blindness of the heart, and true belief illuminates the man who can through his heart see his Maker. Concerning this St. Paul said in one of his epistles—

Fuimus et nos aliquando filii irae sicut et ceteri; that is, in the English speech, 'We too were once in our nature even as other men accounted children of wrath through evil deeds.' The child of wrath is the one who has God's anger, and the child of death he who is worthy of death. It has been mentioned in books also concerning such offspring, how every one is called the son of that which he follows, Filius diaboli, filius iniquitatis, filius vindictae, filius gehennae, et his similia. That is, he is the devil's son who does the devil's work, and the son of unrighteousness who lives unrighteously. Again, he is the son of affliction who deserves affliction, and he is the son of hell who is worthy of hell. Now all this wickedness was present amongst us before the merciful Christ, who is the Light of the world, descended from heaven and dwelt here in this life thirty-three years. And he has verily illuminated with his true belief those who believe in him, and those who do not believe live in blindness.

What did the Saviour when he healed the blind man? He spat on the earth and made clay of the spittle; because his divine nature received the humanity of our earthly race, and by this he redeemed us. He also anointed his eyes with the clay; but he was nevertheless blind until the water which is called Siloam, that is, interpreted, Sent, washed him. The Saviour was sent indeed to us for our redemption by his Almighty Father; if he had not been sent, none of us would have been freed from sins or from the pains of hell. When a man is christened and taught his faith, his eyes are anointed; however, he does not see before he is baptized with complete faith in the name of the Saviour who was sent here.

His disciples asked him and said, 'For whose sin was this man thus born blind, for his own, or for his parents?' Then said the
"He Haelend hecom sona to andswere, 'Naes he blind acenned for his aegne synnum, odde for his mæze, ac þ Godes wundrae wyrdon on him iswytelode.' Nes odde blindæ man swa þeah buton synnum on life—forpan he moniæ blind mon bið swiðe mænful—ac he nes for his synæ odde for his mæze blind acenned, swa swa Crist sylf sæde, ac þ Godes wundra wyrdon on him iswytelode. 'Me 3edafenæð to wyrcenne his wæorc ðæ me asende. Nú ze mæzen 8 ihyren hú he Haelend weard æsend fram his Almihtiga Fæder, swa swa we ær cwædon. He cwæð þ him 3edafenode to wyrcenne his wæorc for þam ðæ he is his Sunu of þam soðan Fæder, Almihtiga Alesend, of þam Almihtiga Fæder, 7 he æfte his weorc 7 al his 12 wuldor tealde to his heofenlice Fæder, þe hine asende. Forpan ðæ he of him is al þe he is—æfte acenned [fol. 109] Sunu unasgenlice; 7 þe Fæder nis na of namun oðrum. Crist cwæð, 'Pa hwile he hit dæg bið, for þam ðæ þeo deorc niht cynð, þonne nan mon ne mæþ 16 noht to gode wyrcen.' Hwile is ðæ dæg, odde hwæt is þeo niht? Crist cwæð him sylf þe he is þeo scyðe liht þisses middaneardes, 7 he is úre dæg, þe us mid zeyleafæn onliht fram blindnesse. He cwæð, 'Ic cáð middaneardes liht, þæ hwile ðe þe ic on middanearde áem.'

20 Hwæt wene we la!, broðræ, þe he þære þa mid monnum, þa þa he on mennisnesse on middanearde was, 7 æfter his æriste 7 upstige to heofonum us wyrdæ æþroðdon 7 his beorhite liht, 7 þeo deorc niht come æfter Drihtnes upstige? Nis hit ná swa þeah swa wé on 24 Þære swartæ nihtæ ure lif ædroðon buton Cristes lihte. His apostoli wohton fela wyndræ 7 tacæ æfter his upstige, 7 eac heom becom to ðe Halde Gem of heofenum, 7 heom alle 3eaf alle þeodæ speece þe on þissere worulde beoc. Héo wohton eac þa 23 wundræ þe Crist sylf ne wohte; for þan þe he sæde to heom ær his ðrowunge, 'Maran wundræ 3e wurcæð'; 7 hit weardæ eac swa. Swa þa ða leaffulle men lædden ða untruman ðen on þeora lægerbeddum, 7 læþdon heom bi þere stræte þer þer Petrus æode; 7 heom 32 oferglæd þa þæs apostolæs sæde, 7 héo sona wurdon hæle fram al untrumenesse for his sæde repunge. Ne hælde þe Haelend nenne món þurh his sæde, æc þeas milti cóm of him swa þeah; forþan

24 lif] life MS. 24 Cristes] cristæ MS.
26 heom] heom MS. 30, 31 lægerbeddum] læger benda MS.
Saviour at once in answer to them, 'He was not born blind for his own sins, or for his parents', but that the wonders of God might be manifested in him.' The blind man, however, was not living without sins,—for many a blind man is very wicked,—but he had not been born blind for his own sins, or for his parents', as Christ himself said, but that the wonders of God should be manifested in him.

'It behoves me to do the work of him who sent me.' Now you can hear how the Saviour was sent by his Almighty Father, as we have just said. He said it behoved him to do his work, because he is the Son of the true Father, the Almighty Redeemer, from the Almighty Father, and he always ascribed his works and all his glory to his heavenly Father who sent him. Because from him he is all that he is—his Son ever indescribably begotten: and the Father is surely of no other.

Christ said, 'The while that it is day, because the dark night cometh, when no man can do anything of avail.' Of what kind, then, is the day, or what is the dark night? Christ himself said that he is the true Light of this world, and that he is our day, giving us light through faith out of our blindness. He said, 'I am the Light of the world as long as I am in the world.' Lo, brethren! do we think that he was then among men when he was in the world incarnate, and that after his resurrection and ascension to heaven, he and his bright light were taken away from us, and that dark night came after the Lord's ascension? However, it is not as though we must spend our lives in the dark night without the light of Christ. His apostles wrought many wonders and miracles after his ascension, and also the Holy Ghost came to them from heaven and gave them all the languages of all peoples who are in this world. They also wrought miracles which Christ himself had not done; because he said to them before his passion, 'Ye shall do greater wonders,' and it was even so. So that devout ones brought sick men on their beds of sickness and laid them along the street where Peter went; and when the shadow of the apostle went over them, they were immediately healed from all sickness through his shadow touching them. The Saviour did not heal any one through
he cwæð ær to hæom—Sine me, nichil potestis facere; ð is on úre spæce, ‘Ne mãe æ nan þiu[g] dón buton me.’ ðes weoruldlice ðæþ þæs us þewunelic is, bist iendod mid þan onsijendum æfe; ac ð þæs drilhtenlice ðæþ, ð is úres Drihtnes midwunung, bist us æfre astreht oð enda þissere weorulde. Swá swá Crist sylf behét þam ðe hine luðæð—Ecce ego ubiscum sum omnibus diebus usque ad consummationem saeculi; ð is on Englisce spæce, ‘Eþne ic béo 8 mid eow alle daæum heonon forð oð þissere weorulde endunge.’ Hwæt is þeo deorcne niht buton helledimnes, on þære nán món ne maæ naht to gðe wyrçean, þe þe ná on his life þæs lihtes ne ðemð þæs Crist us behét þurh his midwununge? Oðer is weorcnes tíma, 12 oðer is ætlanes tíme. Nú is wéorces tíma oð þissere weorulde endunge; 7 æfter úre life bist eadlanes tíme, þonne Crist on his homsette clypeæð to his icorenem, ‘Cumæð ná to me, mines fæder iblætsedon, þaþ ðaþ þæs þu eow iþearcoð wæs fræm middan- 16 eardes anginne.’ Þis is þ þæð rihtwisæ monnæ þe rihtlice leofedon, 7 mid gode weorce Godæ icwæmdôn. Ðeþ dimme niht bist þonne ðære Drihten clypeæð on þam miælan dome to þam mæn- fullæ heape þæs mid yfele weorce hine ær gremodon 7 on unrihtwis- 20 nesse heora lif áдрæþon, ‘Gewiteæð fræm me, æ me awariþedan, into þam éce fyre, þæs is deófe iþearcoð þ þis awariþedum gaste.’ Þonne underfóð héo edeæn on ecere pine [fol. 109 b] heora arlearæ dæða þe hæo æfre adröþon oð heora liææs ende, 7 heora Drihten forþæþon. 24 Ón Þæare nihte cwylmde, swá swá Cristes bóc us ðææð, þæs wælþa rice; ðe walde þá habban Lazarum þóne þeárfeæ, þé hæ on his life forseah, þæþ hæ mid þæs fægæ húre his tunga drypte for þán ormète bryne þæ þe on cwylmde. Ac þim wæs þæs wætæn forwyrnd, 28 swá swá he forþyrnde ær þa crumen þam carmaæn Lazare. Him com þá to þæmynde his 3ebróðæ on life; wolde þá god wyrçan, 7 hæom warniþæ þæþ ðae æder ne comen to þære cwylmynæ. Ac þá nés na weorcnes tíma, ac wæs edleanor; 7 hæ wæs þa on þære nihtæ 32 þær he wyrcen ne nihte. Ðis godspel is langsum 7 hæfð longne traht. Nu wylle we eow seeæan þa arfópeste andþit; þoðer þe

23 heorra] heord MS.
30 cwylmynæ] cwylm[25]e MS., the last part written above an erasure.
31 weorcæ] weorcæ MS.
his shadow, but nevertheless this power emanated from him; for he had said to them before—Sine me nihil potestis facere; that is, in our language, 'Ye can do nothing without me.' A day of this world which is as ordinary to us is terminated by the descent of 4 evening; but the Lord's day, that is, our Lord's continuing with us, shall be always protracted until the end of this world. As Christ himself promised to those who love him,—Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi; that is, in the English speech—Lo! I am always with you, for all days henceforth until the end of this world. What is the dark night but the dimness of hell, in which no one can do aught of avail who in his present life does not take heed of the light, assured for us by 12 Christ himself through his abiding with us? There is one time for action and another time for retribution. The time for action is from the present until the end of this world; and after our life comes the time for retribution, when Christ on his judgement-seat 16 shall call to his elect, 'Come now to me, ye blessed by my father, and possess the kingdom which was prepared for you from the beginning of the world.' This is the reward of the righteous ones who lived rightly, and with good deeds pleased God. The dim night is 20 when our Lord shall call at the great judgement to the wicked company of those who with evil deeds angered him before and passed their life in unrighteousness, 'Depart from me, ye accursed ones, into the eternal fire, which is prepared for the devil and for 24 his accursed spirits.' Then shall they receive in everlasting torment their reward for the evil deeds they have ever done throughout their lives, and for having renounced their Lord. In the night, as Christ's book tells us, the mighty rich man suffered 28 torments; and he would have Lazarus the poor, whom he despised during his life, at least moisten his tongue with his fingers because of the excessive burning in which he was being tormented. But he was denied the moisture, just as he had denied the crumbs before to 32 the poor Lazarus. Then he remembered his brethren in the world; he wished to do good to them, and warn them that they should not come thither into that torment. But that was not the time for doing, but for retribution; and he was then in the night when 36 he could not work.

This gospel is long and has a long commentary. For the present we wish to expound to you its more obscure significations: the
mæzon eow seolfe understanden. Dé mon was ihæled on þam halga ræstendæg. Pá sædon some súme þa sunnderhalzan, 'Nis ðes món ná fram Gód, þe ðonne ræstendæg ne heald.' Pá Iudeiscan heoldon heom to freolsdæg þonne Sæteresdæg, 7 ná ðone Sunneendæg, on þa aldan wiðan, æfter Moyses æ; swá þe hæo on þam dæg nan þæowtlic wéorc wyræcan ne mosten for þære micclan tacnunge þe þe dæg tacnode, swá swá we sædon hwilon ðær. Þe Sæteresdæg pe hæo swá swiðe freolsoden is úre gastlice freols, þe we for Gode sceolon haldan on úre life on ðare neowen þæcyðnesse, 7 warnisen us wið synne þe beocþ þæowtlice wéorc. Swá swá Crist seof cwaed þe on sumne godspelle, Omnis qui facit peccatum seruus est peccati. 12 Þæc ðære þe synne þæowcæd is ðære synne þæow. Is nu þe ræstendæg ure lifes tíme, on þam wé sceolon simle synne foræþon, swá we selost mæzon, ure Scyppende to lófe, 7 ðif we hwæt to-brecon, beton þe þeorne. Pá Iudeiscan freolsoden þone forsædon 16 ræstendæg fram weoruldlice weorcum, ac hæo gewemdon swá ðeah þone ileæ ræstendæg mid unrihte dæda 7 mid þam þe heo wif cwaedon þ Crist nære fram Gode. Hé hæold þonne ræstendæg peah þe he ihælde þonne blindan, forðan þe he leofede his lif buton 20 synnum. 7 we haljað ná him þone halžan sunnandæg, forpan ðe he on þam dæg of deape áras, þa pe he ús alysde fram þam ecan deáðe. Héo cwaedon to þam mén, 'Do wuldor Gód'; swyle héo cwaedon þ Crist nære Gód, 7 hé sceolde þancian þam heofenlican 24 Gode. 'We witen ful þæræ þe ðees mon is synful'; ðís sædon pá Iudeiscan be þam sögifestæn Hælende, þe ne wrohte næfre on þisse weorulde synne. Àc hæo weron synfulle, ðæah þe heo swá ne wendon, 7 heom wære bætere þe hæo wrohton alle dæg on þam halžan 28 ræstendæg, þone heo be þam Hælende swá huxlice speacon hém seolsum to wite. Dé ræstendæg wes ihalzod [n] ðaes Hælendes þrowunge fram þæowtlicum weorc; ac we ne ðurfan ná læng lichamlice hálðan, ac on úre lifes þæawum on gastlice andʒite, 7 on gode weorc-32 cum. Pá Iudeiscan warþedon wóllice ðone blindan synaðan he ihæled was, þa he be þam Hælende spéç 7 befrán hwaþeð hæo [fol. 110]

13 lives] under 1 is an erosion. 22 Godes] gode MS. with the g altered from ð. 29 Hælendes] hælende × MS. 32 ihæled] d altered from another letter.
rest you can understand of yourselves. The man was healed on the holy Sabbath day. Then said some of the Pharisees at once, 'This man is surely not from God, who does not keep the Sabbath day.' The Jews kept Saturday as their festival day and not Sunday, in the old fashion, after the law of Moses; so that on that day they could not do any menial service on account of the great significance which the day indicated, as we have told you some time ago. The Saturday they celebrated so much is our spiritual festival which we must keep before God during our lives according to the New Testament, and take warning for ourselves against sins which are acts of servitude. So Christ himself said in one of the gospels, Omnis qui facit peccatum servus est peccati. 'Every one of those who commit sins is the servant of sin.' Now the Sabbath day is our lifetime in which we must constantly avoid sin, as best we may, to the glory of our Maker, and, if we have transgressed aught, atone for it earnestly. The Jews made the aforesaid Sabbath a holiday from worldly work, but nevertheless they defiled the same Sabbath with unrighteous deeds and by denying that Christ was from God. He kept the Sabbath day, although he healed the blind man, because he lived his life without sins. And now we keep the holy Sunday sacred to him, because he arose from the dead on that day, when he freed us from everlasting death.

They said to the man, 'Give glory to God';—just as if they had said that Christ was not God and that he should thank God in heaven. 'We know full well that this man is sinful.' This the Jews said about the righteous Saviour, who never did any sin in this world. But they were sinful, although they did not think so, and it had been better for them if they had worked all day on the holy Sabbath day, than that they had spoken so shamefully about the Saviour to their own hurt. The Sabbath was hallowed from menial services by the Saviour's passion; but we need keep it no longer bodily, but in the spiritual sense—in our ways of life, and in good deeds. The Jews fiercely cursed the blind man after he was healed, when he spoke about the Saviour and asked them if
wolden his learningenihtæs beon. Heo sædon him to andswærce, 'Beo ŝu his learningeniht,' swycele he were awârized zif he cristene were. Ac þ nis ná warızung, ac witolice blætsung þ mon Criste folʒie mid 4 sočæ cristendome. Heo tëmdon to Moysen þam manæn lareowe þ héo his learningenihtæs wéron 7 his lare folʒodon; ac zif héo his lare folʒedon, þonne lyftdon héo on Crist, forþam ðe Moyses awrat witegunge be Criste. 7 þa Iudeiscan noldon nowpré folʒian ne 8 Moysen ne Criste mid nane sočæfestnesse. Dé ihælede món cwæc þ Gód nele ihyran þa synfulle môn, ac hé ne sæde ná riht. Forþan ðe hé ne cuðe páȝt þa halga Cristes bóc þe sæc hú þe manfulle mid mycele onbrudrnesse binnon Salomones temple hine sceortlice 12 ñus ibêd—Deus propicicus esto michi peccatorì, þ is, 'God Almihtijæ mildsige me synfulle'; 7 he wareð irihtwisod, 7 wende him hám. Wé nyton, peah hé mende þa micle wundor, þ nan synful man ne mihtæ wylye taceæ wyrcæan. Dé ihælede món cwæc to þám 16 heardheortum Iudeiscum, 'Fram þissere weorlde anginne ne wareð nesræ ihyred þ æniz mon mihtæ þone mon ihælen 7 his eæan openiæ þe ær wæs blind acenned; buton hé fram Gode wére, ne mihtæ hé þis don.' Freolice he speæc hér, 7 ful andrádlíce, 'Hwá 20 mihtæ openiæ þa un sceapænæ eæen 7 him sibðæ ȝifem, buton ðe ðe þeisceopp ær Adam of eordan 7 Eueam of his ribbe Ñ. ða yrsodan þa Iudeiscan 7 hine útdrison. Ac Crist hine underseng þa þe héo hine forsæzen 7 him sonæ cwæc tó, ‘Þa iûfeost on Godes Sûnu?’ He 24 andswyrde mid ñeleafan, 'Lá hwylc is he, laforð, þ ic îleæ on hine?' 7 þe Hælend cwæc him tó, ‘Þu hine isææ ær, 7 he is ðe îleæ þe þe tó speæky.’ He cwæc þa mid ñeleafan, ‘Ic îlyfe, Drihten,’ 7 feol to his ñotum; forþan ðe he onconeow ðet hit idafenlice wæs ðet 28 hó to his Drihtne mid astreathum limum 7 þealeafan hine zebðæ. ða cwæc ðe Hælend him eft tó þús, ‘Ic cóm hider on dôme on pisne middanéard, þa men iseron þe ne mihten ær iseon, 7 þa ðe isecæ sceloun beon bluide.’ þes món wæs blind ñibóren, ac hé iseå ñurh Criste æþær mid eæan 7 mid ñeleafan. ða Iudeiscan wendon þ heó weron hále, ac heo ne iseþon ná Crist mid sočæ leaþæ, ne his

7 nowpré] the þ apparently altered from another letter.
10 cuæ] çyðe MS.
27 idafenlice] the d has half the stroke of a ç added later.
30 mihtæ] mihtæ* MS.
they would be his disciples. They said to him in answer, 'Be thou his disciple' ;—as though he would be accursed if he became a Christian. But it is no curse, but a true blessing that one should follow Christ with a true Christian faith. They appealed to the authority of Moses their great teacher, because they were his disciples and followed his teaching; but if they had followed his teaching, then they would have believed on Christ, because Moses wrote prophecies of Christ. And the Jews would follow neither Moses nor Christ with any sincerity. The healed man said that God will not listen to sinful ones, but he did not speak at all rightly. For as yet he did not know Christ's holy book which tells how the sinful man prayed to him thus briefly with great fervour in Solomon's temple—Deus propitius esto mihi peccatori, that is, 'God Almighty, have mercy on me a sinner'; and he was justified, and returned home. We do not know—although he meant the great miracle—why any sinful man should not be able to perform such miracles.

The healed man said to the hard-hearted Jews, 'From the beginning of this world it has never been heard that any one could heal a man and open the eyes of him who had been previously born blind; if he were not from God, he could not have done this.' He spoke plainly in this matter, and full boldly, 'Who could open unformed eyes and give them sight except he who created long ago Adam from earth and Eve from his rib?' Then the Jews were angry and drove him out; but Christ received him when they rejected him and said to him forthwith, 'Dost thou believe on the Son of God?' He answered with faith, 'Lo, who is he, Lord, that I may believe on him?' And the Saviour said to him, 'Thou hast already seen him, and he is the same as he that speaketh to thee.' He said then with faith, 'Lord, I believe;' and he fell at his feet; because he knew that it was right for him to pray to his Master with prostrate limbs and with faith. Then said the Saviour to him again these words, 'I came hither for judgement against this world, that those should see who could not see before, and that those who see should become blind.' This man was born blind, but through Christ he saw both with his eyes and with faith. The Jews thought that they were whole, but they could neither
lihtes ne bédon, for ðan ðe hién blinde wéron. Héo hine iseȝen swutelice mid eågan, 7 mid hearde heortæ húxlíce forseȝon. Wé hine ne iseȝon mid lichamlicere ȝesibðe, ac wé hín iseçð nû mid 4 soðæ geleafan. Héo purhwúnedon on blindnesse, 7 we würdon onlihte ðurh ðone lyfʒiʒeðæ Drihten þe leofæð á on ēcnýse. AMEN.

[VIII]

[Fol. 121 b, l. 5.] UNIUS MARTIRIS

Amen Amen dico uobis nisi granum frumenti cadens in terram mortuum fuerit ipsum solum manet & reliqua. 'Soð soð, ic eow sece, Gif þ sawene hwætene córn feallende on córðen ne bið fullice beæðæd, hit wunan him sylf ánæ. Ant hé ewæð eft 12 þá, Gif hit sóðlice beæʒðæd bið, hit bringæð mycelce wæstm forð. De þe his sawla lufæð, he forlyst heo witodlice; 7 þe ðe his sawla háþæð on pissere wéorulde, þe heald hire on þám écan lif. De ðe me ðenan fyliʒe hén þenne; ant þer ðær ic me sylf beo, 16 þþ bið þåc miþ þéñ. 7 þe ðe me ðenan, him þonne arwurcæð min Fæder Almihtþæ þe ðe is on heoñenum.' Dis godspel is nú isæð scéortlice on Englisc, ac we wylææ openian eow þ gastlic andʒit, ná swá ðe ðæ to langlice, þ hit eow ne láʒe. Aþæter weorldþinguþ 20 wé witon tô soðan, þ þ asawene córn, zif hit ne chinæð on þære móldan, 7 zif hit ne bið aþyð of þam þe hit ær wës, þet hit ná ne weæʒæð, ac wûnæð him sylf ánæ. ðæt clæne hwætene córn, þe Crist þá embespææ, tñææþ hine sylfne þe sealde his lif for us; 7 þe 24 micelne wæstm of moncyne abér þurh þis ðæs deað, þ swiðe deorewurcæð is; 7 þe bringæð þone wæstm, þ beo wé synfulle, into þe wynsume bærne þære écan wûnæge. Hé wæs ðã dead þurh þá ðæ Indeiscen, 7 he cwicede us þe on hine lyfæð. Héo hine forlúron, 28 7 wé hine ilaþten. 7 þis nomæ weæææ wunderlice on ús swá mycel swiðor swá hén mid heónam is ð[e][r]þyht, þ hén adwæææd bêo on heónam dwýldum. Ríhtlice þ hwaetene córn, þ ícleæsd is on westüm 7 ealræ sæde foræme, is æset on zetænceæ úræc 32 Hælendes Cristes for his hæahlíce mihte. For þán þe he oþerstilþ ðalle isceæta. 'De þe his sawle lufæð, he forlosæð hén wikodlice; 11 beæʒæðæ beæʒæðæd MS. 11 sylf ánæ] sylfææd MS. 15 me sylf] me written over an erasure.
see Christ with true faith nor pray for his light, because they were blind. Indeed they saw him clearly with their eyes and despised him shamefully with their hard hearts. We have not seen him with physical sight, but we see him now with true faith. They remained in blindness, and we have had light given us by the living Lord, who liveth for ever in eternity. Amen.

VIII

ON A MARTYR'S DAY

Amen, Amen, dico vobis nisi granum frumenti cadens in terram mortuum fuerit, &c. [John xii. 24.]

'Verily, verily, I say unto you, Unless a grain of wheat, which being sown and falling on the earth, is not fully harrowed, it abideth alone. And again he said to them, If, indeed, it is harrowed, it bringeth forth much fruit. He that loveth his life shall lose it indeed; and he that hateth his life in this world shall keep it unto life everlasting. Let him who is my servant follow me, then; and where I myself am, there shall my servant also be; and him who serves me shall my Almighty Father who is in heaven honour.' This gospel has now been repeated briefly in English, but we wish to reveal to you the spiritual meaning,—however, not too diffusely, so that it is not unwelcome to you. In accordance with worldly conditions, we know for certain that a seed when sown, unless it splits open on the ground and is crushed out of its former state, does not grow, but remains by itself alone. The pure grain of wheat, which Christ spoke about, betokens himself who gave his life for us; and he produced a very great crop from out of mankind through his own death, which is of very great worth; and he brings the crop, that is, our sinful selves, into the pleasant barns of the eternal dwelling-place. He was killed, then, by the Jews, and he has made us alive who believe in him. They have lost him and we have gained him. And his name shall increase wondrously among us so much the more as it is suppressed by them, even to being effaced in their heresies. Very properly is the grain of wheat, which is sifted out among the crops and first of all seeds, set forth as a token of our Saviour Christ because of his glorious might whereby he excels all created things. 'He that loveth
7 De his sawlæ hātæð on pīssere weorulde, hē healt hire soðlice on pām ēcān life. Pāt is on twā wise witolice to sēegene. Gif pā wylt witolice lif habbean mid pām līfesendum Hālendene, ne ondrāed 4 pā de to swāltaenne for his sóðan ileāfan; 7 ne lufe pā pis lif, pū on leahtruim wuniʒe 7 pine sawle forleose on pē soðe life. Hēr is 3ēo sawlā isēt for pīsse sceorte life; 7 pē de on pīssere weorulde witolice leofæð 7 on druncenesse his dāzas aspēnt, be 3am cwǣð 8 Paulus, ne cyman 4e nā to Godes rice. Iselīze bexð pā de heora sawlæ hātæð on pīssere weorlde, ḫēo wislice libban ḫēo pā ēcān mūrðīe moten habben mid Gode. Pā hālīze martyraes swā mycel forsēzen pis andwearde lif, ḫ heōm leofere wēs to swāltaenne for pēs 12 Hālendenes nāmēn ēr pām pē hēo hine wīcēcen; swā swā Uincenciūs dīde, be pām pē wē eōw sæden ēr. ‘De pē me penæd, fylīze hē me penne.’ On moniʒe wisum men peniæð Criste; sume on his ēcowdome ɒn isette tīman; sume on mæsēpēnunge 7 on moniège bedune; sume 16 on clāenesses for Cristes lūfān wuniæð; sume sealden heora lif for his lufe to cwālē; sum[e] doð aelmesan heora Drihtene to lōfe. 7 swā hwā swā doð his Drihtenes willan on ēnīzejēsōn hē penæð him sylfum. ‘De Ŝe me penæd,fylīze [fol. 122] hēme penne.’ Gif we Criste peniæð, we we scoelen him fylīzen. Wē we scoelon faran on his wēgas, ḫ is, on rihtwisnesse 7 soðfēstnesse simle peniēn. ‘And pēr ic hēo seolft pār bið eōc min þēgn.’ Hēr wē mæzen ihyren hwāt hē deð ūs to leāne, zif wē him peniæð on eawfestum lif, 7 on waelēdum,—pāt we wuniēn 24 mêten pār pār hē sylf bið on pām soðe life on ēcē wuldrē ā to weorulde. ‘And Ŝe Ŝe me penæð hine, pone, arwurðeþ min Almihtīa Fāder Ŝe Æ is on heoʃeʃenum.’ Mid hwylce wūrmiʃente arwyrðeþ Ŝe Fāder pōne mon Ŝe penæð on pīssere life his Suũ, butan mid pām 28 wyrmiʃente Ŝi hē wuniēn môte on pām ēcān life pār pār hē sylf bið, 7 his wulder iseōn,7 para wynnsummes à būtāen ende brūcēn mid alle his halzum? Hwā mæʒ æffere wilniēn māre wyrmiʃente, õce hēa dúvida þisses wiliēn, zif Ŝe Almihtīa Hālend pīsses ne behātē pām 32 hine lufiæð? ‘De Ŝe leofæð on eceʃeʃe mid his Almihtīa Fāder 7 pām Hālζan Gaste on anre godeuʃndes, on õne mæʃendrīyme, on õnum ʒecyndə à on eceʃe. AMEN.

26 wyrmiʃente arwyrðeþ] wūrmiʃente arwyrðeþ MS.
29 õ butāen] 4 butāen MS. 29 brūcēn] the is altered from a.
his life shall lose it indeed; and he that hateth his life in this world, shall keep it unto life everlasting. There are, therefore, two things to be said here. If thou wilt truly have life with the living Saviour, do not fear to die for his true faith; and, do not love this life so that thou continue in sins and lose thy soul in the real life. The soul is lodged here for this short life; and he who verily in this world lives and passes his days in drunkenness, St. Paul said, shall by no means come to the kingdom of God. Blessed are those who hate their lives in this world, so that they live prudently in order to have eternal happiness with God. The holy martyrs so much despised this present life, that they preferred to die for the name of the Saviour, rather than deny him, as did Vincent whom we have already told you of. 'Let him, then, who serves me, follow me.' In many ways do men serve Christ; some in his ministrations at appointed times; some in mass service and in many prayers; some remain in purity for love of Christ; some have given up their lives in death for love of him; some do acts of charity to the glory of their Lord. And whosoever does his Lord's will in any way, serves him. 'Let him, then, who serves me, follow me.' If we serve Christ we must follow him. We must go in his paths, that is, we must serve him always in righteousness and steadfastness. 'And where I myself am, there too is my servant.' Here we can understand what he does to reward us, if we serve him in a pious life and in good deeds,—how we may dwell where he himself is in the true life in everlasting glory for ever and ever. 'And him who serves me, shall my Almighty Father who is in heaven honour.' With what honour shall the Father distinguish the man who in this life serves his Son, except with the honour of his being permitted to continue in the everlasting life, where he himself is, and to see his glory, and enjoy the happiness for ever without end with all his saints? Who can ever desire greater honours, or who would have dared to desire this, unless the Almighty Saviour had promised this to those who love him? He who liveth for ever with his Almighty Father and with the Holy Ghost in one divinity, in one majesty, in one nature for ever and ever. Amen.
A la! 3ebroðræ, aræd eowre heorte to ðam heofenlice Godc mid soðe ileafe for ðisse halæ daæe; 7 lusæd eowre Hælend, þe 4 mid eadmòdnesse to us com nu todæg, on soðe mennnicnesse ðæcnandoned of Maræe ðet halize ðæden. 7 heo ðæ is ðæden 7 ðæmod buton 12 wæres imane, swæ nan ðoper ne bið næfre on eenesse. Crist wearð ðækennded of þam clene ðæden, on sawle 7 on lichame soð mon 7 8 soð God, for ure alysednesse, 7 eac ure lufe. 7 he ælysde ðis mid his æsene lif fram hellice pine, 7 walde us habben to him to ðæere heofenlice blisse þe we to isecapene weron. He wyle mucel habbaen of þissen middenearde, of al moncynne, to his mycele 12 blisse 7 to his heofenlice hirede mid his halæn englum; for þan ðe hit birisað ure Drihten þ þe mid mucel weorode on his riche blisse, 7 þ þe mucel hirod habbe on his rice bisore alle ðære kynges. For þon ðe he ane is God, 7 allre kynges kyng, 7 allre 16 lafordæ laford, á on eenesse rixiende mid alle his halæn. Nu weron summe dwolmen mid deofles gaste ifulled þe nolden ðylfean þ þe lyfizende Hælend were æfre ær þysre worlde anþæin wuniende mid his heofenlice ðæeder, of him soðlice ðæcnended; ac, bi þon þe heo 20 sædon, sum time sceolde beon ær þam þe ðe Hælend ware þe alle þing iworhte. Nu mæge þe ihyren hú þe Hælend andswerede þam arleæse Iuðeis þe him syftæn ðæwalðon, þa ða heo him axodon mid onde þe cwæden, ‘Sæge us, lá! hwæt eart ðu.’ 7 he heom and- 24 swaredæ þus, Principium qui & loquor ubis; ‘Ic me seolf eam anþæn þe wið eow speke.’ Her is sceortlic andsware, ant swiðe deopic. Gif æn þing ware wuniende ær þene God, þenne nære he anþæin ne ordfrumæ alra isceæftæ, ac he soðlice is án Almihtiz 23 God æsfræ unbigunnen. 7 þe alle isceæftæ iscéop swæ swæ he wolde, sumne to engles, sumne eac to monen; 7 on monie wise he wrohte isceftæ. 7 nes nan ðæm ne nefæ neane tide, ne nán ðære ðæceæftæ þe he ane ne iscéop. Se Almihtiz ðæeder þe alle þing isceop, he 32 streonde æinne Sune of him sylfum ðæcnended buton wifes iaman;
Lift up your hearts, O brethren, to God in heaven with true faith for this holy day; and love your Saviour who with humility came to us on this very day, born in true humanity of Mary the holy maiden. And she alone is virgin and mother without intercourse with a man, as no other shall ever be for all time. Christ was born of the pure virgin, spiritually and bodily, a true man and true God for our redemption, and also for love of us. And he has freed us with his own life from the torments of hell, and would have us with him in the heavenly bliss for which we were created. He desires to have many from this earth—from all mankind—in his great bliss and in his heavenly retinue together with his holy angels; because it is fitting for our Lord to rejoice with a great host in his kingdom, and to maintain in his kingdom a great company above all other kings. For he alone is God, and king of all kings, and Lord of all Lords, ever ruling in eternity, with all his holy ones. Now, there were certain perverse men filled with the spirit of the devil who would not believe that the living Saviour before the beginning of this world was ever dwelling with his heavenly Father and truly begotten of him; but, as they said, there must have been some time before the Saviour existed who created all things. Now you can hear how the Saviour answered the wicked Jews who afterwards killed him, when they maliciously questioned him and said, 'Lo, tell us, What art thou?' He answered them thus, Principium qui et loguer vobis. 'I myself am the beginning who speak with you.' Here is a short answer and a very profound one. If anything had been existing before God, then he would not have been the beginning or origin of all creation, but he is indeed an Almighty God for ever without beginning. And he fashioned all creatures as he would, some as angels, some as men; and in many ways he fashioned what was created. And there has never been any time, nor ever any period, nor any other thing created which he has not contrived alone. The Almighty Father who created all things begat a Son born of himself without intercourse with a woman;
TWELFTH CENTURY HOMILIES

7 He is his wisdom, of whom wise Father na iwoht ne isceapan, ac he wæs eære Almihtij Sune of whom Almihtij Fæder. Purh ðone he isceop alle ysescaftæ, 7 heom alle lif bifeste purh ðone lifiende Gast, 4 He is heora begræ lufe of ham bam eære. Na swá ðeah acenned, ne hé nis ná Sunu, ne he næfre ne ongón; ac he wæs eære God of whom Almihtij Fæder, 7 of [h]'is acennede Sune, heora begræ lufe 7 willæ, on áne godcundnesse eære wuniende. Nu is þe Fæder angin, 8 7 þe Sune anžin, 7 þe Halþa Gast anžin—þ is ordfrumæ. Ná þreo anžin, ne þreo ordfrumæ, ac héo [fol. 155 b] alle þreo on áne godcundnesse beóð án anžin 7 an Almihtij God, ús ðunasejenlic, 7 unasmeaženlic. Ac þe mon gofsæd 7 sottaæ þe wule habben 12 eanþ þing ætforæn þam anginne ðe alle þing isceop. Þeó halige Þrymnesse mid ðunasejenlicære mihte wæs eære wunizende, 7 wrohte alle þing; 7 nís nán ysescaft þe héo ne scopen; ne nan tid ne wunaæ þe heo ne wrohten. Dis 36 sceolen ilyfen, swá swá us 16 læreð þe witeþa, Nisi credideritis non intelligitis. 'Buton þe hit ilefæn ne mæge þe hit understanden.' Nu is eft awriton on oðre stowe þus, Altiora te ne questeris. 'Ne ongin þu to ðemægen ofor þine mæce embe þa mýcele deopnesse; ne húre embe þone þe 20 alle þing isceop; ac ilef on him, forðan þe he is sóð lif; for þi læs ðe þu dweolie on þine þriste smæaunže, for þan ðe ðu ne mihte.' Ne forðen engles ne mægen næfre ðsmægen embe heora Scuppend, buton þ he æfre wæs únöngunnen Wurhtæ; 7 he æfre purhwunæð 24 on ecnæssæ án God. Gif he anžin hæfde, oðer hé onþunne to beon, þenne nere hé næfre Almihtij Wealdend. Gif nu sum sót wæned þ þe wrohte hine sylften, þenne axie we him hu þe heosænicæ God hine sylfen wrohte, ʒif hé himself ær nes þoþer hwþ wurcæð anij 28 þing buton he ær ðære, 7 wununge hæfde þ þe wyræn mihte. þe þe furþor smæð þ þe fandie God, hé bið ilic þam men þe summe læddra aræreð, 7 astilð þonne uppon þære læddrestæfe, á þ þe ðüp cumæ to þære læddre ende; 7 wule þonne stizan ufor butan 32 stæfe, þonne fælæð þe stedelæas for his stuntnesse, swa mucele

1 wisdom] wisdom MS.  
4 After þe a letter (h i) has been erased.  
4 eære] eære MS.  
6 [h]'is] MS. is before which h has been erased.  
9 þreo] o altered from a.  
12 ænij] with w altered from a.
and he is his wisdom, not created nor shaped by the wise Father, but he was ever the Almighty Son of the Almighty Father. By him he fashioned all creatures and established life in them all through the living Spirit, which is the love of them both, always emanating from them both. Nevertheless he was not born, nor is he in any way a son, nor had he ever a beginning; but he was ever God born of the Almighty Father and from his begotten Son by him—the love and will of them both, ever enduring in one 8 divinity. Now is the Father the beginning, and the Son the beginning, and the Holy Ghost is the beginning—that is the Creator. They are in no way three beginnings, nor three creators, but they are all in one divinity, one beginning and one Almighty God, ineffable, and inconceivable to us. But that man is foolish and vain who will maintain there was anything before the beginning which created all things. The Holy Trinity was always existing with ineffable power and created all things, and there is nothing 16 created that it has not fashioned; nor does any time exist which it has not made. This must you believe, as the Prophet teaches us, *Nisi credideritis non intelligitis*—'Unless ye believe ye cannot understand it.' Now is it written again thus in another place, 20 *Altiora te ne quaesieris:* 'Do not try to ponder beyond thy measure about great mysteries; and surely not about him who created all things; but believe in him, because he is the true life; lest thou grow foolish in thy presumptuous thinking, because thou 24 canst not do it.' Not even angels can ever think about their Creator, except that he was ever the Maker without beginning, and continues one God for ever in eternity. If he had a beginning, or if he had begun to exist, then had he never been an Almighty 23 Lord. If now some fool thinks that he has made himself, then let us ask him, how the heavenly God made himself, if he himself did not exist before, or who makes anything without previously existing himself, and having existence so as to be able to do it. 32 He who ponders still further in his seeking to know God is like the man who sets up a ladder and then mounts upon the ladder steps continuously so that he reaches the top of the ladder; and, wishing then to mount higher without a rung, he falls through his 36 folly, having no support; so much the worse, the higher he has
wyrsse swa he forðor stôp. Ne ongon næfre þe Almihtij God Fæder, ac he was æfre God; 7 his ancennedæ Sunæ æfre of him acenned, all swá mihtij swá hê, he is miht, 7 wisdom of þam wise Fæder. 7 þe Hæalf Gast, heore beïræ lufse, ne ongan næfre, ac he was æfre God, heo ðæo án God wunijende on ðane cynde, untodæ- ledlic on ðane mægenþrumme, 7 on ðane godcundrednesse ilinxic mihtise, nán læsse þene oðer. Swa hwæt swa hit læsse ðone God, þ ne 8 bið na God; þ þ lator bið þone God þ hæfð anzin, 7 ne bið na God. God næfð nán anzin, ac he wæs æfre 7 wunæð ꜰ on ecnesse. Nu beoð summe isceatæ purh God swá isceapene, þ heo habbað anzin, 7 eac endæð 7 to nohte iwurðæp, for þam þe héo nabbæð 12 nánæ sawle. Heo beoð hwilwendlice, swá þ heo beoð summe hwile. Þæt beoð nytenæ, 7 fisces 7 fægelæs. Heo weron iscapene purh God, 7 heo iwurðæp to nohte. Nu beoð oðre isceatæ pur[h] Gode swá isçapene, þ heo habbað anzin 7 nænne ende; 7 beop æce on 16 þam æftræn dæle. Þæt beoð englæs, 7 monne sawle; heo ne endiað næfre, þeah heo ær ongunning. Þæh þes monnes lichame swætele, ðeð he on watere adrynce, ðeð he wûrðe forþernd, ne mæð næfre his sawle endian; ac beo heo ufel, beo heþe god, heo 20 bið æfre swa swa englæs beoð æfre purhwuniede on ece worlde. Nu is þe Almihtij Scyppend þe alle þing iscœp ðane swa ece þ he næfð nan angin. Ne he næfð nænne ende, ac he him sylf is æþer ordfrume 7 ende, [föl. 156] ðælwealdend God. Ne ondred 24 þe him nænne, for þan þe nan oðer nis mihtijre þonne he, ne forðon him ſyllic. Æfere he bið þyfende his 3yfre þam þe he wyle, ac he his þing ne wunæð, ne he nanes þinges ne bihoфеæð. Æfere he bið Almihtij, 7 æfere he wule wæl. Nyle hé næfre nan ufel, ac 28 þe hatað sóðlice þa þe unriht wurceæð, 7 eac þa forðep þe leasunæ specæð mid unleaftfulnessæ. Nu beoð þa þesseatæ þe þe þan Scyppend icœp mislice heowes 7 monifealdes cyndæs; 7 heo alle ne libbað ná on ðane wisse. Summe heo beoð unlichamlice 7 eac 32 unseinliche swa beoð englæs; heo nabbæð nænne lichame, 7 heo libbað on heofene, swiðe blipful on Gods isilicæ, 7 heo eorðlice mætes næfre ne brucað. Summe heo beoð lichamlice, 7 unscead-

gone. Nor did Almighty God, the Father, ever have a beginning, but he was always God; and his Son, ever begotten of him, even as mighty as he, is the might and wisdom of the wise Father. And the Holy Ghost, the love of them both, never had a beginning but was always God, the three of them remaining one. God in one nature, indivisible in one majesty and in one divinity, equally mighty, none less than another. Whatsoever is less than God is not God; and that which is after God has a beginning and is not in any way God. God has no beginning, but has always existed, and will continue for ever in eternity. Now there are some creatures so fashioned by God that they have a beginning and also an end, and turn to nought because they have no soul. They are temporal, and therefore exist for a certain time. These are beasts, fishes, and birds. They were created by God, and they turn to nought. Now there are other creatures so fashioned by God that they have a beginning and no end; and they are eternal as regards their future. These are angels and souls of men, which never come to an end although they had a beginning before. Though man’s body perishes, if he is drowned in water or if he is burnt, his soul can never have an end; but whether it is good or bad, it dwells for ever in the everlasting world even as the angels do. Now the Almighty Creator, who created all things, is alone so eternal that he has no beginning. Nor has he any end, but he himself is both beginning and end, God Almighty. He does not fear any one, because there is no other mightier than he, nor even equal to him. He is for ever distributing his gifts to whom he will, but he does not diminish his possessions; nor is he in need of anything. He is for ever Almighty and he ever desires good. He never desires any evil, but he truly hates those who do wrong and also destroys those who speak lies with unbelief. Now the creatures which the one Creator made are various in form and of manifold kind; neither do they all live after one manner. Some of them are incorporeal and also invisible as angels are; they have no body and live in heaven, very joyous in the sight of God, and never want earthly food. Some of them are corporeal and irrational, and creep on the earth
wise, 7 mid alle lichame on eorde creopæ; 3 is, all wyrmeyn, swa swa eow fulcē is. Summe gād on twam fotum; summe beoc feowerfote. Summe swimmæð on flode; summe fleoc zeont pas 4 lyft. Pa fixas nabbæp nán lif buton wætere; ne we ne mazon libban noht-longe on watere. Ealle heo beop alytene 7 lybbæp bi þare eorfan, ac þe mon áne hæðn ðúprihtne ȝéong, for þam þe he is isceapen to his Scyppendes anlicnesse. He is on sawle lißæst mid 8 þesceadwisnesse, 7 his ȝéong bitacnæð, penne hé úprihtes gæð, þe he sceal smeagæn embe God 7 embe þa heofenlice þing swiðor penne embe ða eordlice þing, swiðor embe þa écan þonne embe þa ateoriellice, forpi læs þe his mod beo bineófan his lichame. Þe 12 mon þe æfre smeagæn embe þas eordícan 7 witendlicen þing, he bið ilic þam wyrmes þe mid alle lichame creopæ on ēare eordæ. Ne beo þe ná attre, swa swá þa yfelæ neddrae, terende eow bitweonen 7 teone wyrcende; ne þe ne gan lytende, swá swá þa nytene gāð 16 þe libbæp bi gres, 7 heo Godes ne þeom. Soðlice ure Scyppend us 3eaf to bileofenæn iæreånodne laf of eordlice tylyenge, 7 eac þone arwurcæ laf þe engles brücæð, þi is, þe Hælend Crist þe is heoræ lif 7 uræ. He is þe lißlice lâf þe of heofene astah, 7 nu toðæ 20 wærd ȝaccened of þam clæne mædene; he is engle lif 7 úre purh þeleafe. He cwæð bi him sylfum on his godspelle, Ego sum panis vīrus qui de celo descendī. ‘Tic eom þe lißlice laf þe of heofene astah; 7 þe þe of þam lafe ðæt, he leofæð on ecnesse. 7 þe laf 24 þe ic sulle is soðlice mi licame for middáneardes life monne to alysednesse.’ Æsne laf we æcest þonne we mid bileaofan gāð to halīze husle úre Hælendes lichame. 7 nu toðæg for þisse symbole-dæge 7 for Cristes accennednesse men sceolde underfon Cristes 28 lichame ou þam halīze husle þam Hælend to wuroñente, þe us neahlæcæde mid his ȝaccennednesse. 7 jif þe þaþe gode cyðon, þe sceolde ilome gán to þam halīze husle eowre sawle to heale, swá swá mon deþ zehwar þær ðe me wæl halt þone cristendom. Ge 32 men sceolen witen 7 wislice understonden for hwi ðefer for hwôn þe beð isceapene ou þisse sceorte life, oððe to hwán þe wuroñæp
HOMILY IX—CHRISTMAS DAY

with their whole body; that is, all of the worm kind, as is well known to you. Some go on two feet; some are four-footed. Some swim in the sea; some fly through this air. Fishes have no life out of water; and we cannot live for any length of time in the water. They are all bent down and live along the ground, but man alone has an upright way of going because he is created in the likeness of his Maker. He is quickened in his soul with understanding, and his manner of going shows that when he walks upright he must think about God and about heavenly rather than about earthly things, rather about eternal than about perishable things, lest his mind become inferior to his body. A man who is ever thinking about earthly and transitory things is like the worm who crawls with its whole body upon the earth. Now you must not be poisonous like noxious adders, rending one another and working harm; and do not go bent down as the beasts go who live by grass and do not take notice of God. Our Maker, indeed, has given us for nourishment prepared bread of earthly making and also the glorious bread which angels feed on, that is, the Saviour Christ who is their life and ours. He is the living bread, who descended from heaven and on this very day was born of the pure virgin; he is the life of angels and of us too through faith. He said of himself in his gospel, *Ego sum panis vivus qui de caelo descendit*; 'I am the living bread which came down from Heaven; and he who has eaten of the bread shall live for ever. And the bread which I give is verily my body for the life of the world as a redemption for men.' We eat this bread when we go with faith to holy sacrament of our Lord's body. And now to-day because of this feast-day and Christ's birth, men should receive Christ's body in the holy communion in honour of the Saviour who came near to us at his birth. And if you have learnt of these good tidings, you should go often to the holy communion as a healing for your souls even as is done in all places where Christianity is well observed. You people should know and intelligently understand why or wherefore you are created for this short life, or what
iwende æfter þissum life. Eow is mucel neod þe on eowre mode ícnawæn ðone [fol. 156 b] lífþende God, 7 on him ílefæn, [7] þe þæt scæadæn embe eowre æzone sawle, þe sum þing cynnon bi 4 hure cynde. Heo is unsegenlic, 7 heo sylf beræð all ðone lichæme 7 him lífþæst, þa hwile þe heo bið on þam buce wunþende. 7 ðone heo ut gæð, he went al to stence 7 to þam ylce duste þe [he] of íscæpæn wæs. Hé sceal swá ðeah arisan sóllice to lífe toþæanes 8 his Drihtene on þam endenæxtæ dáæe, 7 æðelan underfon alre his dæda. Þam mon is icundelic þe he lufse Gód. Hwæt is nú gód buton God ane? He is heallic gódnes, 7 wé sceolen him lufian. We nabbæð nane godnesse buton hit us cume of Gode. 7 þeo 12 sawlæ ane is iselæ 7 æþelboren, þeo ðe ðenne lufæð þe hyre swylc iseþop, þe heo on hyre andþite hæfðæð Godes anlicnes, æf heo ileafull biþ. 7 God on hire wunæð þurh his gastlice þyrfe, 7 heo bið iwrød gót Ðode on his wunwunæ 7 Godes temple sóllice þurh 8 16 gastlice milhte. Ðe Almihtï Scyppend 3æceðæ alle sawle swá Salomon wrat bi sawlæ 7 bi lichæme, Reuerturæt puluis in terram suam unde erat et spiritus redeat ad Deum qui dedit illum. Ge-wende þæst, þis is, þe lichæme, into þære eorðæn þe hé ær of com, 20 7 wende þe gast to Gode þe hine ær sende. Eft God sylf owæð þurh summe witegæ, Omnem flatum feci ego; þis is on Englisce, Ælne gast ic wrohte. Eft is íwírtæn bi þam ylce þus, ‘God sceawæþ þæs monnes sawle on him’; 7 Paulus þe apostol wrat on 24 his pistole, Ipse Deus dabit omnibus uitam 7 spiritum, þis is, ‘God sylf 3yraæð alon monnum līf 7 gast.’ Alle þæa leafuþ æðeræs ðe Godes lare wruton untwylice sædon 7 þeþær lærdon on þam halige circean þ God sceawæþ æðes monnes sawle. 7 þeo sawle nis ná 28 of [his] æzones icynæ. Gif heo ðære of Godes æzone cynde inumæn, witerlice ne milhte heo súneþian. Ùswiten, þe beðð wisse læroÆowæs, scegæð þe ðære sawle þecundæ is þreofsæld: an dæl on hire is wilniþendlic, ðeð [yrsigendlic, ðæðæðæ] sceawæþlic. Tweæån 32 þissere dælæ habbeð deor 7 ðyten mid us, þis is wilnænte 7 yrre: þe mon ðane hæfðæð 3æcead, 7 ræd, 7 andþæ. Wilnung is þam men ícæfeæ to wilniþenæ þa þing þe him fremæðæ, to nytwurðon þingæ.
you will be changed into after this life. There is much need for you to recognize in your hearts the living God, and believe on him, (and) also to think about your own soul, in order to learn something about its nature. It is invisible, and it supports all the body of itself and quickens it, while that it is dwelling in the frame. And when it passes out, this all turns into stench and into the same dust which it was made from. However, the body must surely arise, living, to meet its Lord on the last day, and have reward for all its deeds. It is natural for man to love what is good. Now what is good except God alone? He is a sublime excellence, and we must love him; nor have we any excellence unless it comes to us from God. The soul alone is blessed and nobly born, that loves him who made it thus to have in its understanding an image of God, if it is faithful. And God dwells in it through his spiritual grace, and it is honoured by his presence in it, and is God's temple truly through his spiritual power. The Almighty Creator calls all souls into existence, as Solomon wrote concerning the soul and the body, Revertatur pulvis in terram suam unde erat et spiritus redeat ad Deum qui dedit illum. Let the dust, that is, the body, return to the earth whence it first came, and let the spirit return to God who sent it before. Again, God himself said by a certain prophet, Omne flatum feci ego; that is, in English, 'I have made every spirit.' Again, it is thus written on the same point, 'God beholdeth man's soul in him'; and Paul the apostle wrote in his epistle, Ipse Deus dabit omnibus vitam et spiritum, that is, 'God himself shall give to all men life and spirit.' And all the pious fathers who wrote of God's doctrine said emphatically and everywhere taught in holy churches that God gives the souls of all men. But the soul is by no means of his (God's) own nature. If it were derived from God's very own nature, obviously it could not sin. Philosophers, that is, wise teachers, say that the nature of the soul is threefold; one part of it is characterized by desire, the second (by anger, the third) by reason. Two of these parts brutes and animals have in common with us, namely, desire and anger. Man alone has reason, forethought and understanding. Desire is given to man for his desiring things that are profitable to him, for practical matters, and
7 to æce hæle. Þonne ȝif þeo wilnungen miswent, þonne acenæð heo ȝiferennes 7 forliger 7 ðitsunge. Urre 7 wræþpæ is þare sawlæ zeizfan, for þi þ heo sceal ursien 7 wræþpian ðæan sunnen, 7 ne 4 beon ná sunnen underpœd. Forpon þæ Crist cwæð. ‘Ylc þære þe sunne wurcæð is þare sunne ðecow.’ Gif þi urre bið on yfel iwend, þonne cyndeð of þam unrodnese 7 æmelnæ. Gesæcad is izefan þare sawle to wissigenne 7 to steorene hire ægene lif 7 alle 8 hire dæda. Of þam ðeseceadæ, ȝif hit miswend þonne cyndeð þerof modiynæ, 7 iredylp. Gesæcad wæxæð on cildrum na þeo sawlæ; ac þeo sawlæ ðæð on meženum 7 ne bið na mare þonne hæo æt frummen wæs, ac bið ðætere; ne heo ne underæð lichamlice

12 mucelnesse. Þeo sawle hæfæð, swa wæ ær sædon, on hyre cundæ þare halgæ þrynnesse anionnesse, on þam heo hæfæð ȝemynd, 7 anȝit, 7 willæn. An sawul is, 7 an lif, 7 an edwist, þæ þæ þroæ þing hæfð on hyre. [fol. 157] 7 þæ þroæ þing ne beoð na þroæ lif, ac 16 þæ; ne þroæ edwist, ac þæ. Þeo sawle, ȝæð þ lif, ȝæð þæ þroæ edwist beoð icwædene to hyre sylfæ; 7 þ þymð, ȝæð þ anȝit, ȝæð þæ þæ willæ beoð icwædene to summe þingeæ edlesienlice; 7 þæ þroæ þing hæbæð annesse bitweoman heom. 1c underȝit þ ic 20 wulæ underȝytæn 7 þenceæn, 7 ic wulæ þ ic underȝit 7 mune. Þær þæ þ imynæ bið, þær bið þ anȝit 7 þæ willæ. Uton nu bihealdæ þa wunderlice swiftnesse þare sawlæ. Heo hæfæð swa mycelæ swiftnesse, þ heo on ane tid, ȝif heo wyle, bisceawæð 24 heozenenum 7 ofer sæ ðflyhæ, lond 7 burʒæ sæondfææð. 7 alle þæ þing mid þolæ on hire siðæ iseð, 7 swa þæð swa heo iberæð þare hurʒæ name þæ heo ær cuðæ, swa þæð heo mæþ þa burh on hire þolæ sceawian hwylc heo bið. All swa þæ þæ[hw]ylce þinge þæ heo 28 ær cuðæ oðer ne cuðæ; heo mæþ on hire mode sceawian þonne hæo heræð bi þam specæn; 7 swa styriende is þæ sawle þæ heo for þam on sleþe ne stille. Ac þonne hæo smæð þi anc þinge, ne mæþ
for his eternal salvation. For if the desire goes astray, it gives rise to gluttony and unchastity and avarice. Anger and wrath are given to the soul, because it must be angry and wrathful against sins, and not be subject to sin; because Christ said, 4 'Every one who doeth sin is a servant of sin.' But if the anger is wrongly directed, then comes misery and sloth thereof. Reason is given to the soul to guide and direct its own life and all its actions. From reason, if it is abused, then comes pride and idle boasting. Reason, but not their soul, grows in children; the soul, however, increases in virtue and yet is not greater than it was at first, but is better; nor does it receive bodily magnitude. The soul has, as we have said before, in its nature the likeness of the holy Trinity because it has memory, understanding, and will. There is one soul, one life and one substance having these three things in it. And these three things are not three lives but one; and not three substances but one. 'The soul', 'the life', 'the substance', are terms which refer to the soul in itself; 'the memory', 'the understanding', 'the will', are terms which express its relation to something; and these three things have unity amongst themselves. I understand what I will to understand and to think of, and I will what I understand and remember. Where memory is, there is understanding and desire. Let us now notice the wonderful swiftness of the soul. It has such great swiftness that, if it will, at one and the same time, it contemplates the heavens and flies over the sea and journeys through lands and cities. And it sets all these things with thought in its vision, and as quickly as it hears the name of a town that it knew before, so quickly can it behold that town in its thought such as it is. Even so in all matters which it knew or did not know of before; when it hears them spoken about, it can look on them in its mind; and so active is the soul that it does not even rest in sleep. But when it is thinking about one thing, it cannot during that time
heo þa hwile bi ोre þingum smœæzen, ac bið ibysgad mid þam anum þinge, ोdðet þ þoht tewite 7 ोder cuîe. Witodlice God Almihtiz wat alle þing togeðere, 7 alle he haðð on his andweald-
nesse, þ is ætforen his isihðe; 7 heo beop æfre ætforen his isihðe, 7 næfre him uncudæ. 7 þis is ोet icwædon is, þ God is æþhwær [ofor] all; for þam þe alle þa þing þe æfre wæron, ोdðe nu beodð, ोdðe þa þe towarde beodð, alle heo beoð on Godes sihðe andwearde, 8 na əne, ac æfre. Peo sawle soðlice is þæs lichames lif, 7 þare sawle lif is Gode. ोe sawle forlete þone lichame, þone swelt þe lichame; 7 zif God forlet þa sawle, þonne swelt heo on þam swartan dæle, swa ोet heo bið forloren þam ece life; 7 swa əeah 12 næfre ne endæp on þam ece pine. Ðes dæp hire ilýmpeð, zif heo let rixian on hire þa wilnunge 7 þ yrre swiðor þonne þ gescead, þe hire wissæn sceal to weldeð æ. þurh þ gescead ðåne we beodð sælære þonne pa ungesceadwise þytene. Mid twam wurdæscipe 16 wurðyode þe Almihtizæ Scyppend þæs monnes sawle, þ is mid eccenesse, 7 cadinesse; ac heo forleas þa edýnesse, þa əa heo gyhte, 7 heo ne mihte þæs eccenesse forleosen, forþam þe heo ne endæp næfræ. Ðare sawle white is þ heo habbe þa mihte swa þ heo sunne 20 forbuþe, 7 for þi heo bið atelic þurh sunne, zif heo him underlið. Þaþæ sawle mihtæ beoð þæs feower þing, þ is, Prudencia, Iusticia, Temperantia, Fortitudo. Prudentia, þ is snoternes, þurh þam heo sceal hire Scyppend understónden 7 hine lufian, 7 toscadan god 24 fram yfele. Oper ðæzen is Iusticia, þ is, rihtwisnesse, þurh þam heo sceal God wurðian 7 rihtlice libban. Þæt ðridde ðæzen is Temperantia, þ is metegung, mid þære sceal þeo sawle alle þing meteȝeån, þ hit ne heo to swiðe ne to hwonlice. For þam hit is 28 iwiten, Omnia nimia nocument, þ is, ‘Alle oferdæne þing derizæð.’ Witerlice meteȝung [fol. 157 b] is alæ mæzene moder. Þæt feorðe ðæzen is Fortitudo, þ is strenðiðe ोdðe anrednesse, þurh þam sceal þeo sawlæ forbæren arfoðnesse mid anrede mode, for Godes
think about other things, but is occupied with the one thing, until that thought pass and another come. God Almighty, however, knows of all things at once; and he has all in his power, that is, before his view; and they are always before his view and never unknown to him. And therefore this is what is meant by saying that God is omnipresent; because all things which ever have been, or are now, or are to be in the future, are all present to God's sight, not only once, but always. The soul indeed is the life of the body and the life of the soul is God. If the soul leaves the body, the body dies; and if God leaves the soul, then it dies in the dark pit, so that it is deprived of the eternal life; and yet it never comes to an end in the eternal torment. This death comes to it if it has allowed to prevail in itself desire and anger more than reason, which always ought to guide it to good conduct. Through reason alone we are more blessed than the irrational brutes. The Almighty Maker has enriched the soul of man with two distinctions, that is, with immortality and blessedness; but it sinned when it forfeited the blessedness, and it could not forfeit the immortality, because it has no end. The beauty of the soul consists in its having power to avoid sin, and therefore it becomes ugly through sins, if it gives way to them. The powers of the soul are these four things, namely, Prudentia, Iustitia, Temperantia, Fortitudo. Prudentia, that is, wisdom, by which it shall know its Creator, and love him, and distinguish good from evil. The second virtue is Iustitia, that is, righteousness, by which it shall worship God and live aright. The third virtue is Temperantia, that is, moderation, by which the soul shall moderate all things, that nothing be too excessive nor too meagre. For it is written, Omnia nimia nocent, that is, 'All excessive things are harmful.' Indeed moderation is the mother of all virtues. And the fourth virtue is Fortitudo, that is, strength or resolution, by which the soul must endure affliction with firm courage for the love of God, and never yield
lufe, 7 næfre deoscle abužen to forwyrd. Das fœwer mæzēnæ habbaēcænne kynehelm, þ is þeo soðe Godes luse 7 monnæ; for pæm þe þeo sawle is iselil þe lufoð þone Scyppend þe hire iscôp, 7 hyre 4 ifaran 7 wyle him fremiæn swā heo ērmest mææ. þeo sawle is isceadwis gast, næfre quic, 7 mææ underfon æzôer godne willæ 7 yfele æfter hyre azene cære. þe wælwillendæ Scyppend lôt hyre habban hire azene cyres zewead, þa wearð heo bi hyre azene willæ 8 iwmammed þurh deosles lare. Ac heo wearð æft alysed þurh Godes 5ifu, 3if heo Gode hyrsumæ. Heo is unseženlic 7 unlichamic, buton heææ, 7 buton bleo, mid þam lichane bifesangen, 7 on alle līmæ wanieude; ne heo ne mææ bi hyre azene mihite of þam 12 lichane faren. Heo is on boce moniȝfealdlice inemnod bi hire weorces peiznunænum. Hyre nomæ is anima, þ is, sawul, 7 þe nomæ bilimpæð to hyre lyfe; 7 spiritus, gast, belimpæð to hyre ymbwlatunge. Heo is sensus, þ is, andʒit oðde félnes, þonne heo 16 félæð. Heo is animus, þ is mod, þonne heo wát. Heo is mens, þ is, eāc mod, þonne heo understōnt. Heo is memória, þ is, 3emünd, þonne heo imynæð. Heo is ratio, þ is, 3escéad, þonne heo toscéat. Heo is voluntas, þ is, willæ, þonne heo hwæt wylæ. 20 Ac swa þæah alle þes nomen beoð an sawłe. þæ apostol Paulus todælde þæs gastes nomen 7 þæs modes, þus cwæþende. Psallam spiritu, et psallam mente; þ is on Englisc, 'Ic singe mid gaste, 7 ic singæ mid mode.' Hé singæð mid gaste þe þæ cleopæð þæ word mid 24 muðe 7 ne understōnt þæs anʒites taenungen; 7 þæ singæð mid mode þe þæs angîtes taenunge understōnt. þæ sawle is þæs lichames læfdi, 7 heo wissæþ þa þæ anʒite þæs lichames swā swā of kynesete. Ða anʒite beoð þus ihaten: Visus, þ is sihð: 28 Auditus, þ is lóst: Gustus, fundung on þam muðe; Odoratus, þ is stenc on þære neose; Tactus, repung, oþer grapung on alle līmæn, 7 þæ ætwunelycost on þam hondæn. Ða þæ anʒite wissæþ þa sawle to hire willæ, 7 hire þædanæð þ heo swā swā læfdi 32 þæcornlice foresceawie hwæt heo zeþhylcæm limum ípafíþæ on wil-

3 After þone two or three letters erased.
14 spiritus] æs MS., lower half of the p like w.
23 cleopæð] e apparently altered from another letter.
24 singæð] singæ MM. 25 taenunge] tænûge MS., with g altered from n.
to the devil and perish. These four powers have one crown, that is, the true love of God and men; because the soul is blessed that loves the Creator who has made it and its fellows and wishes to do good to them as best it can. The soul is a rational, ever-living spirit, and can start on both a good and an evil purpose according to its own choice. The benevolent Creator allowed it to have the power of its own choice, and therefore through its own will it has been defiled by the instigations of the devil. But it has been saved again by the grace of God, if it is obedient to God. It is invisible, incorporeal, without weight, and without colour, surrounded by the flesh and present in all the limbs; but it cannot by its own means pass from the body. In books it has different names according to the function it fulfils. It is called anima, that is, soul, and the name refers to its life; and spiritus, that is, spirit, belongs to its (power of) contemplation. It is sensus, that is, understanding or sensation, when it perceives. It is animus, that is, mind, when it knows. It is mens, that is also mind, when it understands. It is memoria, that is, memory, when it remembers. It is ratio, that is reason, when it reasons. It is voluntas, that is will, when it desires anything. However all these names constitute a single soul. The Apostle Paul distinguished the names of the spirit and of the mind, thus saying, Psallam spiritu et psallam mente, that is, in English, 'I will sing with the spirit, and I will sing with the understanding.' He sings with his spirit who utters the words with his mouth and does not understand the force of the meaning; and he sings with his understanding who understands the force of the meaning. The soul is the mistress of the body, and it guides the five senses of the body as from a throne. The senses are thus called: Visus, that is, sight; Auditus, that is, hearing; Gustus, tasting in the mouth; Odoratus, that is, smelling in the nose; Tactus, touching or feeling with all limbs, but most usually with the hands. These five senses does the soul govern after its own will, and it is its
nunge his icyndes, þaer nan þing unþæwlícnes ne bilimpe on
anes limes þeþmunge. Swá swá God Almiht interoperistið alle
sceafte, swá interoperistið þeo sawle alle lichamlice sceafte mid
wurðfulnesse hyre cyndes, 7 nan lichamlc sceafte ne mæs beon
wicl hyre imeten. We cwædon ær þ heo waere buton bléo, for þam
þe heo nis nā lichamlic. On lichame bið bléo, 7 þ eo sawle bið
iwlitegod swá heo on worlde ærnode. Be þam cwæð Crist on his
godspelle, Tunc fulgebunt iusti sicut sol in regno Patris mei; þ is
on Englisce, ‘Donne scinan þa rihtwise swá swá sunne on heore
Fæder rice.’ Witerlice þa sunfulle beoc heoræ yfele weorce ilícce.
Nis þeo eorðunge þe we ut blawað 7 in ateð ðe sawle, ac is þeo
12 luft þe alle lichamlice þing on lhibæð. Oft bið þeo sawle on ane
þinge odde on øne þohte swá bisig, þ heo ne þe McMó hwa hyre
zehende by ð [fol. 158] þeah heo on lokie; ne þeah heo summe
stefne ihyre, heo hit ne understont; ne þeah hire hwa rine, heo
16 hit ne fælcð. Hwylon heo bisoreæð hire lichames &arnesse,
hwion heo glædep on gode līmpum; hwylon heo pentæþ þa þing
ðe heó ær cuðe, hwylon heo wyle witan þa þing þe heo ær ne cuðe.
Sum þing heo wyle, sum þing heo nyle; 7 alle lichamlice hëow,
20 hëo mæs on hire sylfæn hiwæn, 7 swà iheowden on hyre mode
healden. Þare sawle wille is, þ heo wisdom luþæ,—ne þene
eorðlice wisdom, be þam þe is iwritæn, Sapientia huius mundi
stulticia est apud Deum; þ is on Englisce, ‘Pisses middaneardes
21 wisdom is stubtænæ ætforen Gode,’—ac þene wisdom heo sceal
learnizen, þ heo luðe God þe hine æfre wurðie on alle hire weorcum,
7 þa þing learnie þe God liciað, 7 þa þing forlæten þe him laðæ
beoc. Þes wisdom is iwritæn on halizæ bocum þe þus is iwwordæn,
28 Omnis sapiencia á Domino Deo est; ‘Ylc wisdom is of Gode.’ Forþi
ylc mon is nu eadiʒ 7 sæliʒ þe for Gode wis bið, 7 þif he his weorc
mid wisdome wurccð. Be þam cwæð þe eadiʒ Iob, ‘Þæs monnes
wisdom is arfestnes, 7 sofð ingeþyd þ he yfel forþuge.’ Witerlice
32 þ is sofð wisdom þ mon wilnige þ sofð lif on þam þe he mæs æfre
15 Over rine is written vel reppe.
16 bisoreæð] e altered from another letter.
18 þe heo MS., with the erasure of a letter after ðe.
20 mæs] w altered from n.
duty, as mistress, to arrange carefully how much of its particular bias it will allow to each limb, that nothing wrong happen in the function of any member. Even as God Almighty surpasses all creatures, so the soul surpasses all bodily creatures in the excellence of its nature, and no bodily creature can be compared with it. We said before that it was without colour, because it is incorporeal. Colour exists in the body, but the soul is beautified as it has deserved it in the world. Concerning which Christ said in his gospel, Tunc fulgebunt iusti sicut sol in regno Patris mei; that is, in English, 'Then shall the righteous shine like the sun in their Father's kingdom.' Truly the sinful are like their evil deeds. The breath we exhale and breathe in is not our soul, but it is the air which all corporeal things exist on. The soul is often so occupied with one matter or one thought, that it does not mark who is near at hand, though it is looking on him; nor though it hears a voice does it understand it; nor though some one touch it, does it feel this. Sometimes it is troubled with its body's pain, sometimes it is rejoicing in prosperity; sometimes it is thinking on things which it knew of before, sometimes it seeks to discover things which it did not know of before. Some things it desires, other things it avoids; and all bodily forms it can picture within itself and keep them so pictured in its mind. The desire of the soul is that it should love wisdom,—not the earthly wisdom concerning which it is written, Sapientia huius mundi stultitia apud Deum, that is, in English, 'The wisdom of this world is foolishness before God,' but it must cultivate wisdom so as to be always loving God and always glorifying him in all its works, studying the things which are pleasing to God and forsaking the things which are hateful to him. This wisdom is mentioned in holy books; and thus it is said, Omnis sapientia a Domino Deo est, 'All wisdom is from God.' Therefore every man is now happy and blessed who is wise before God, and if he performs his task with wisdom. Concerning this, the blessed Job said, 'The wisdom of man is piety, and true understanding is to leave evil.' Certainly it is true wisdom that man should desire the true life in which he
libban on mûhrê mid Gode, ¾if he hit on þissere worlde ærnað.
To þam us læde þe leofê Drihten Crist, þe is sóð wisdom 7
sawle lif; þe þe mid his éce Fæder, 7 mid þam Halþe Gaste leofê
þ 7 rïxæð à on ecenesse. AMEN.

[Fol. 158, l. 16.]
Men þa leofêste, we wullæð eów sæggaen bi þare halþe tide þe ná
toweard is, þe we on sundren mare fæsten 7 mare forhæfndnesse
on habbað, þonne on œvre tide ȝemenerlice; þonne do we þ to bote 7
8 to clænsunge úre sawlæ, 7 eac for þam þe Crist sylf us þes fæstenes
bysne onstealde. Hit is iwríten þ þe Hælend sonæ æfter his fuluhhte
ferde on sume wæsten þ þær fæstæ feowertig dæg 7 feowertig nihtæ
togædere ær þam þe he moncyng ofer all openlice lærde. Ne fæste
12 he ná forpan cæt he æfre ænið sunne wrohhte þ he mid þam fæsten
beten þurftæ. Ac he fæste þ he walde monencyines sunnae healen
7 alesen, 7 ús bisne onstællæn, þ we wite þæt ælc þare mannæ
þe ðencþ þ he þa heofenlice murlæpe bïȝete, þ he scéal nu purh
16 fæsten, 7 þurh ælmes, 7 þurh lomlice ȝebêden, 7 þurh lichamlice for-
hæfndnesse, hér on weorlde earniæn; 7 na þurh ȝifernesne, ne ȝurh
druncennesse, ne ȝurh lichamlice lustæs. Crist polede eác on þam
wæsten þene áwarizede deofel hine fandæn, swá we ná héræfter sec-
20 gæn wullæð. Sanctus Matheus wrat, þe godspellere, þis dæþerlice
godspel æfter þissere endeburdnæsse, þus cwæðende. Ductus est Ihesus
in desertum á Spiritu ut temptaretur á diабolo. He cwæð, 'þe Hælend
wæs ilæd fram Gaste on wæsten þ he were ifondod deoftæ.' Monie
24 men tweoniæð fram hwylce gaste Crist wäre on þ wæsten ilæd, nû
hit swa cuðlice on þissum godspellice lære sæð þe warizede
deofel hine þær swa openlice costniæn ongón. Hit is buton tween
to lyfen 7 ȝearæ to witenne [fol. 158 b] þe Halþe Gaste him
28 wunsumlice on þ wæsten lædde, 7 þæt he sylfwilles þider ferde þ
he wolde deoftæ þa durstynesse ȝyfæn þ he him þær costniæn ongón.
Na for þam þ þe deofel hæfde ænþ fare to úre Hælende óder his
mæð wäre þ he him ahwaer on newste come, ¾if he hit for úre lufe
6 forhæfndnesse] for ouer hæfndnesse MS.
29 costniæn] the t altered from another letter.
can always live in happiness with God, if he merits it in this world. To this may the dear Lord Christ lead us, who is true wisdom and the life of the soul; who with his eternal Father and with the Holy Ghost liveth and reigneth for ever and ever. Amen.

\[X\]

Dearest men, we wish to speak to you about the holy time which is now approaching, during which we especially have more fasts and more abstinences than are usual at other seasons. And let us do this for an amending and for a purification of our souls, and also because Christ himself has set the example of fasting for us. It is written that the Saviour immediately after his baptism journeyed into a certain wilderness, and there fasted forty days and forty nights continuously, before he publicly instructed mankind everywhere. He did not, indeed, fast because he ever had done any sin that he had to atone for with fasting; but he fasted because he would heal and redeem the sins of mankind and set an example for us, in order that we might know that every man, who means to obtain the heavenly bliss, must now by means of fasting, and by alms-giving, and by constant praying, and by bodily abstinence, merit it here in this world; and not by gluttony nor by drunkenness, nor by lusts of the body. Christ also suffered the accursed devil to tempt him in the wilderness, as we shall hereafter relate. St. Matthew the Evangelist wrote this gospel for to-day, setting forth the narrative thus, *Ductus est Iesus in desertum a spiritu ut temptaretur a diabolo.* He said, 'The Saviour was led by the Spirit into the wilderness that he might be tempted by the devil.' Many men feel doubt as to what spirit Christ was led into the wilderness by, now that it says thus definitely in this gospel's narrative that the accursed devil did tempt him there thus openly. It is to be believed without a doubt and definitely to be understood, that the Holy Ghost led him with joy into the wilderness, and that he himself went there of his own accord, because he would allow the devil the presumption to try to tempt him there. Not that the devil might have any approach to our Saviour or that his power was that he might come anywhere near him unless he had suffered it for love, Belfour
ne ʒeðafeede. Ac he hit dude ure life to bisene þ he wælde þ wé wisten hú eaʒelice he þene deofel ofercum—ná mid his godcunlice mihte áne, ac mid þære menniscæ rihtwisnesse. Swá eac nù mæʒ 4 ealc mon deofel ofercumen, ʒif he on rihtwisnesse 7 on gode weorcum his lif adrihte. Da somæ þa ce Hælend on þæWESTEN becom, þa fæste he feowertij dæʒa 7 nihte togederede; þæfter þam he sæʒe þ hine hingrede. Witerlice on þam hit wæs fulcufen þ he haefde soðne 8 lichame þa him hingriæn mihte. Hit is iwrẹn on þære calde laʒe þ twæʒe men herbiforen þis fæsten festen. Moyses feste feowertiʒ dæʒa 7 nihte togedered þa he wæs on Synai þære dune æt Drihtines spece; 7 Drihten him sældæ þa calde laʒe þe he mid his aʒene fingen 12 wrat on twam stænene bræden, þam folce sende, 7 þet þ heo alle þereafter lyfedon. Elías þe witegæ feste eac þ ilce fæsten feowertiʒ dæʒa 7 nihtæ tosomme, æþer þan þe he æt þene mæte þe þe engel to him brohte, 7 he wearð þa purh ðone mete isticrongæ swa þ he 16 þæt fæsten feste. 7 æþer þam fæsten he wearð mid wisdomes gaste isfæld, 7 him þa toweardæn þing unwreæþ 7 swytelode, þ þe hæom wiste swa þære swa þe he on andweardenesse isæah. Nu eft on þis ytæmeste tide þe Hælend hine eadmædede to þam þ he þis ylce 20 fæsten feste feowertiʒ dæʒa 7 nihtæ togedered. For hwðn noldæ þe deofel sældæ Moyses 7 Heliam swa he ðe Hælend fondode, buten for þon þe he underæt þ heo menniscæ men wæren, þ þurh Adames gult ibundene, 7 eac þ þeo on sumæ þinge isyngod 24 hæðda? For næs næfræ nán mon on þisse middænæarde swa halig, þ þe on summe þinge ne sunegode buten Crist āne, þe þe is soo God 7 soo môn; him næs næfræ nán sunne 6n. [Ac þa þe deofel com to him, þa isæah þ þe hæðde soðne lichame 7 þ þe waæ unlic ælle 28 oþre monnum þ þe he on middænæarde eafre imette, þ þ on him næs nare synne wé. þa ondredde þe deofel þ hit wære—swa swa hit waæ—þæs liʃende Godes Sune, 7 þohte þ þ þe he wælde mid þære costunge fonde hú hit wære. Bér þa tô him þa ylce costungæ þe 32 þe þa ereste men Adam 7 Euam mid forcostode 7 biswæaċ, þ his 4 deofel] a stroke over c. 5 adrihte] ortrihte MS., with the stroke over the first 5 partially erased. 6 feowertiʒ] a letter erased after c. 12 sendæ] senden MS. 14 Over æt is written þijede in the same hand. 23 Adames] Adames* MS. 26 deofel] dofel MS. 32–he] the e altered from a or æ?
to us. But he did this as an example for our way of living, because he wished us to understand how easily he overcame the devil—not with his divine power alone, but with human righteousness. So, too, every man can now overcome the devil, if he passes his life in righteousness and in good deeds. As soon as the Saviour came into the wilderness, he fasted forty days and nights together; and after that he said that he hungered. Truly by this it was demonstrated that he had a real body, since he could feel hunger. It is written in the Old Testament that two men had kept such a fast as this before. Moses fasted forty days and nights as well, when he was on the hill of Sinai at speech with the Lord. And the Lord gave him the Old Law, which he wrote with his own finger on two stone tables and delivered to the people and commanded them all to live according to these. Elias the prophet also fasted that same fast, forty days and nights together, after he had eaten the food that the angel brought him, and he was then strengthened through the meat so that he might make that fast. And after the fast he was filled with the spirit of wisdom, and it revealed and made known to him the things to come, so that he knew them as well as those he saw in his presence. Now again on this, the last occasion, the Saviour humbled himself so that he fasted this same fast of forty days and nights together. Why would not the devil tempt Moses and Elias just as he tempted our Saviour, except because he understood that they were human beings and fettered by Adam's guilt, and also that they had committed sin in some way? For there has never been any one in this world so holy that he has not sinned in some way except Christ alone, who is the true God and true man; and there was never any sin in him. But when the devil came to him, he saw that, with a real body, he was unlike all other men whom he had ever met in the world and that in him was the stain of no sins. Then the devil feared that this might be—as it actually was—the Son of the living God, and he thought that he would try by temptation whether it were so. Then he brought to him the same temptations with which he tempted and deceived the first human beings, Adam and Eve, and had power over them as he wished; this was by gluttony, and avarice,
wylles weald on him æhte; þæs purh ȝifernesse, ȝytunȝe, ȝydelȝylp. Þæ wolde Crist þone awariyde deoﬂof ofercumen on þam ylice þrem costunȝe þe ðe deoﬂol ær þæ ᵖere men mid biswââc. 4 Þæ neahlechede þe deoﬂol to þam Hælende 7 cwæð to him, ‘Gyf þu ða eart Godes Sune, hât þ þes stanes to lafes wurðen.’ Næs Criste nán earfoðnesse þæ he þa þånes mid his worde to lafes wrohte; for ðif he hit icwæðe, hit wære sone iworden, 7 þenne wistle ðe deoﬂol 8 ful wisslice þæ he wære þe ylice Drihten þe æt fruynde ðæs, þæ þæ he alle sceafte ȝiscop 7 wrohte; 7 he cwæð, ‘GWUrSe liht,’ 7 þæ wæs sone iworden liht; 7 swa hê [fol. 159] alle sceafte ȝiscop 7 iworðæ; þenne he walde þ þeo weren, þenne weren heo sonæ. 12 Þæ wolde þæ ȝyt Crist haten þa stanes to lafes wurðen, ac ðæ walde þ þis godecundlice mïht were ȝyt þam deoﬂol bihûð, þæ heo heo were him æft ful stronge iopened: 7 he þæ puldelice to him spēc 7 þus cwæð, ‘Hit is iwriyten; þ monnes lif ne bið nā on lafe âne, ac bið ælwon cäre worde þæ of Godes muðe forþstepð.’ Hwæt wê witen þ monnes lichame sceal bi mete libban, þa hwile þe he on pisse lyf bið; swā sceal eac þeo sawle libben bi Godes worde—þæt is þ þeo sceal Godes lare ȝeorne lystæn, 7 his bode æfre healden—ȝyf heo 20 sceal þ æc lîf habben. Ðà nâm þæ deoﬂol þene Hælend on þære halþan buriz 7 sette hyno ofer þæs temples ypþæn þer þære larpæaw-sælt wæs. Hit þunþ monize monnum wunderlice to herenne, 7 eac uneaðelic to lyfene, þæ deoﬂol æfre þæ durstinessæ hæfle þe Cristes lichame ætrænæn durste, oðer forðen þ he him on neawste cume moste. Ealæ! þif we wulkses ipencean his ðeðre dæde þæ mucele mare 7 eadmodlicre beolþ, þenne mæçe wê þisses þæ æþ iylfen. Crist is alle halige monnæ heafod, 7 alle halige mën beolþ his limen: 28 7 deoﬂol is eac alle sunfulle monnæ heafod, 7 alle sunfulle mën beolþ his limen. Sodlice þa Jodeus wæren alle deoﬂolæ limen, þæ ðæ ære Hælend to deape demdon. Pilatus wæs eac deoﬂolæ lim, þæ ðe ðæ are Drihten lichamlice ahôn hät. Hwylc wunder wæs þenne þæh Crist 32 ða durstinessæ deoﬂol sæadle þæ he his lichame rinæn moste, þæ he walde purh deoﬂolæ lim þæ is purh sunfulle monnæ honden lichamlice

12 þ ȝa] þ ña  MS. 18 worde] worðes MS. 27 halige] halige MS. 28 is] MS. 29 æ] altered from c. 29 wærten] æ altered from æ. 30 Over ære the upper part of a letter (f or s?) has been erased. 32 deoﬂol] deoﬂol MS.
and vainglory. Thus Christ wished to overcome the accursed devil in the same three temptations with which the devil had ensnared the first human beings before. Then the devil came near to the Saviour and said to him, 'If thou art the Son of God, command that these stones be changed to bread.' It was no difficulty for Christ to make the stones into bread with his word; for if he had spoken it, it would have happened immediately, and the devil then would have known full well that he was the same Lord who was at the creation, when he made and fashioned all creatures; and he had said, 'Let there be light,' and there was light at once; and thus he had made and fashioned all things; when he wished them to exist they appeared at once. Then Christ would not yet command the stones to become bread, but he desired that his divine power should be still concealed from the devil, although it was afterwards full mightily revealed to him. So he then spoke to him with patience and thus said, 'It is written that the life of man shall not be by bread alone, but by every word which proceedeth forth from the mouth of God.' Now we know that man's body must live by food the while that he is in this life; so too must the soul live by the word of God; that is, it must earnestly hear God's teaching and always keep his commands, if it is to have eternal life. Then the devil took the Saviour to the holy city and set him over the pinnacle of the temple where the pulpit was. It will seem to many men strange to hear, and also hard to believe, how the devil ever had the presumption to dare to touch Christ's body, or even that he was able to come near him. Now if we will consider his (i.e. Christ's) other acts that are much greater and more humiliating, we can believe this the more easily. Christ is the head of all holy men, and all holy men are his limbs; and the devil is also the head of all sinful men and all sinful men are his limbs. Truly the Jews were all limbs of the devil who condemned our Lord to death. Pilate, who commanded our Lord to be hanged in the body, was also one of the devil's limbs. What wonder was it, then, if Christ allowed the devil the presumption to touch his body, when he would through the devil's limbs,—that is, through the hands of sinful
Twelfth Century Homilies

Deap Crowian! Ealam! Hwæt þe was mucele mare 7 eadmoldlicre þonne þæs deofles ætrine, 7 he hit þeaf for monæ hæle prowode. Pa cwæð þe deofel to Criste, ‘Gif þu eard Godes Sune, þenne asend þu nu þe adun of pissere uppon: for þam hit is iwriten bi Godes Sune; þe he beodep his englum bi þe þe heo þe on hœora handen habbaþ þe Sin fot ne Surfe forson æt stane spurnen.’ On þese ænne godspel we rædeþ þe deofel ongan halige bec to reccon, ah he þæs pone forne 8 owide leah,—swa him eale lyse, 7 elo leasunge bilimpð. Ñes hit næfre sunderlice bi Criste iseid þe him sceoldon englæs on futlume cumen: ac hit wæs isungen 7 iwriten bi halige men 7 bi halige sawlen. For þan þe englæs beoc heom on futlume hær on weorlde; 7 aet þenne heo of 12 pisse lifæ faræ, þonne cumæð heo þær sonæ þam sawle to hælpe 7 to burgene 7 heom scyldeþ wis þeardate stane, þis deofel, þe heo næfre æt þam ne spurneð; ac þa englas healdæþ heom wis þis yfel 7 wis þis nipes grymesse. Da andswerede Crist þam awariȝede gaste 16 7 cwæð to him, ‘Hit is iwriten, þe mon ne sceal ofer[h]iȝendlice his Drihten God fondian.’ Hwæt! Crist mihte eadc mid ane worde þenne deofel senden on èce lûre, þif he him his godcundan mihte cupen wolde; ac he to him puldelice spéþ 7 hine ofercom mid 20 mennisce rihtwisnesse, ná mid þam anwealde his godcundnesse. [fol. 159 b] Ac he us þa bysene onstealde þe we scolon yfelæ manæ hæte 7 heora nîpæ ðuldelice forberæn, 7 symle Godes boce teachunige þeorne fylþæan. Eft þe deofel nam þonne Hælend 7 laðde 24 hine on áne swiðe heahne dune 7 sceawede him alles middænaerdes rice 7 his blisse. Witerlice ñæs Criste nohted wurð þisses middænaerdes rices ne þysses witiȝenda wuldræ þissere weorlde bihýd þoper forstolen, ac he alle rican, æþer þe heofenlice þe eorplícan, 28 wissæð, 7 alle isæftæ on his weald heafð, þe heom ælle æfter his willæn recceð þ styreð. Ac þe deofel hæfde þeaf mid leasunge þurh his syncreste middænaerdes murhpe ðall weorlðlice feȝerennesse togedere æþiowod. Þeaf hit þenne alluugæ mon Þære þe him þære 32 wið speke, þenne mihte he þeaf alle weorlðlice feȝerennesse togadere iseon þurð deofles hywunge; for þam þe þe deofel þæþ eall þingæ dwymorlice hywiæn before monæ eazum, þonne him ilyfed bið.

16 ofer[h]iȝendlice] to seriȝendlice MS.
27 forstolen] after n a t fainter than the rest can be read.
men,—suffer the death of his body! Lo, that was much greater
and more humiliating than the touch of the devil, and yet he
endured it for the salvation of men. Then said the devil to Christ,
'If thou art the Son of God, cast thyself down now from this pinnacle;
but because it is written of the Son of God that he shall command his
angels concerning thee, that they shall bear thee in their hands,
that thy foot have no occasion even to strike on a stone.' Only in
this gospel do we read that the devil tried to expound holy books, but he straightway falsified the first sentence, inasmuch as all lying
and falsehood is natural to him. It was never said of Christ par-
ticularly that angels should come to his help, but it was sung
and written concerning holy men and holy souls. For angels are here in the world to help them, and afterwards when they pass
forth from this life, these come there at once to help their souls,
and to protect and shield them against the hard stone, that is, the
devil, so that they never strike against it; but the angels protect them from his mischief and from the fierceness of his spite. Then
Christ answered the accursed spirit and said to him, 'It is written,
that man shall not presumptuously tempt his Lord God.' Indeed,
Christ with a single word could have easily sent the devil into everlasting perdition, if he had wished to make his divine power
known to him. But he spoke to him with forbearance and over-
came him by human righteousness, and not by the power of his
divine nature. But he set us the example that we should patiently bear with the hatred of wicked men and their malice,
and always follow earnestly the teaching of God's books. Again,
the devil took the Saviour and led him on to a very high hill, and
showed him the kingdom of the whole world and the bliss thereof. Truly the worth of the kingdom of this earth and of the present
transitory glory of this world was not hidden or lost to Christ,
but he rules all kingdoms both heavenly and earthly and has all
things in his keeping, and directs and guides them all according to his will. But yet the devil had portrayed together with illusions
by his specious arts the comeliness of the world and all worldly
beauty. If it had been in all respects a man who spoke with him
there, he could nevertheless have seen all the beauty of the world at once by means of the devil's portraying; because the devil
can cause many things deceptively to appear before the eyes
of men, when it is allowed him. Sometimes he shows himself in
Hwilon he sceawað hine selen on engles hywe 7 bid þeahweðere awarized gast swa swa he ðær wæs. Da cwæð þe deosel to Criste, 'Alle þas ðing ic þe 3yfe 7 sylle, 3yf þu wult fallen to mine fote
ne 7 wurhsiæn me.' Else! hwæt ælc þære monne sarlice zefalleð þe hine nú to deosle þeæadmodep! Nis nan mon þæfre þam deosle þeorne ihyre, þe æft æt him þe þæter ære findon maze; ac æfre swa he him nú þeornere heræð, swa he eft him grimmere wurð, à þe he hine
8 on ende on ecere yrmpe bringæð. Da cwæð Crist to þam deosle, 'Gá heonne [on] hinderling, þu awarizææ sceoæce; sóðlice hit is
iwritæn; þu mon sceal to Drihten æne him biddæn, 7 him ðæn þeowian.' Þa sóðan weren deosles mihtæ on hinderling æfulled, 7
12 Cristes lære wæs å syðen waxende 3eond þæsne middaneard, ærest þurh him syluen, 7 syðan þurh his apostolas 7 þurh þa halige larþeowæs pe syðan waren. Crist cwæð þ mon sceal to Gode Almhiæ þæne biddæn 7 him ðæn þeowian. Sóðlice ne sceole we us
16 biddæn napor ne to engnum ne to opre halige monnum, buton to
ure Drihtæn æne þe þæ is soð God. Ac we sceolen peah ælæne Godes
halæ biddæn to fultume, 7 to þingunge, 7 þeahhuæ[b]re to nán
ðære us ne biddæn, buton to þam ðæn þe þæ is soð God. Da forlet þe
20 deosel þene Hælend 7 awæst ðawæt; 7 engles him sone neahæceðon 7
him seruedon. On þis we mæzen openlice underytæn ure Hælendes
cynede, þe hé æsæð þæ soð God þæ soð mon. Íwislice ne durste þe
deosel fondien hine, zif he ful þære ne cneowæ þæ he were soð mon;
24 ne eac him englaæ ne þenedon, zif he nære soð God. Ofte sìpaæ
hit ïlamp, 7 nú 3yf deþ, þæ englaæ beodæ ofte hyder on middanearde
isende, monnum to hælpe 7 to fultume. Be þam cwæð þe apostol,
'Englaæ beodæ þeiniælice gastes'; 7 heo beodæ hider on middanearde
28 isende to þeiniæn allaæ þam monnum þæ ne carnian wullæð mid
gode weorcum þæ heo to þære eadigesse, þe ðæc is, bicumen moten.
Mucel is þeo wrūðscipe þe God Almhiæ þus hafð ðyfen, zif we moten
beon his bearn icwædæne 7 engle illice, zif we nú his bodu [fol. 160]
32 healdæn wullæð. Uten zemunen hú þæ apostol us munede 7 tæhte
7 lærde, þæs cwæð, 'Nú is þæ anfængæ tid, 7 þæ beodæ þæ halwende

1 Hwilon] the 1 altered from another letter.
14 Godæ[ see note. 23 ware] naære MS. 24 sìpaæ] þeawæs MS.
30 wrūðscipe] a altered from c. 32 apostol] apfa MS.
the semblance of an angel and is nevertheless an accursed spirit just as he was before. Then said the devil to Christ, 'All these things I give and bestow upon thee, if thou wilt fall at my feet and worship me.' Ah! how wretchedly does every one fall who now 4 humbles himself to the devil? There is no one who ever can obey the devil so well that he can obtain from him in return the more honour, but always the more zealously he now obeys him, the more cruel he is to him in return, until he finally brings him into ever-lasting misery. Then said Christ to the devil, 'Get thee behind, thou accursed spirit. Verily it is written, that man shall pray to the Lord alone and serve him only.' After that the powers of the devil were crushed into the background, and Christ's teaching was 12 for ever after made flourishing throughout this world; first by himself and then by his apostles and by his holy teachers who came after. Christ said that one shall pray to God Almighty alone and serve him only. Verily, we must pray neither to angels nor to 16 other holy beings, but to our Lord alone, who is the true God. But still we should beseech each of God's saints for help and for intercession, and yet pray to none other except to him alone who is the true God. Then the devil left the Saviour and went away, 20 and angels came to him at once and ministered to him. By this we can clearly understand our Lord's nature,—how he is both true God and true man. Truly the devil would not have dared to tempt him unless he had recognized full well that he was a true man, 24 and angels too would not have served him unless he had been true God. Many a time has it happened—and it still does—that angels are frequently sent hither into the world to help and to assist men. Of them the apostle said, 'Angels are ministering 23 spirits'; and they are sent hither into the world to minister to all the men who now desire to merit by good works their coming to the blessedness which is eternal. Great is the honour which God Almighty has given us, if we can be described as his children, 32 and as like angels, provided that we now will keep his present commands. Let us remember how the apostle has admonished, instructed, and taught us thus, saying, 'Now is the acceptable time and now are the days of salvation,' when every man can merit for 36
dages, ß aelc mon maeg him seolfen ß ece lif earnæn mid ure Drihtne, 
3if he his lif rihhtlice libban wule æfter larpeowæs tæcinge. 
Ne secole we nenne mon bylzen, læs þe ure bene nœ beo nōht; ac on alle 
þinge yearwie wé ðus sylfe swa swa Godes þeines, ß is aærest on muele 
pulde, 7 on dræfnesse, 7 on hælwe wæcece, 7 on fæstene, 7 on 
clænesse, 7 on polemodnesse, 7 on clæne þone, 7 on soðe lufe 
Godes 7 monæ. Pás maegnu lædeþ þæs mounes sawle on heofene 
8 ríce þe heóm on him hæfð. Soðlice hit wæs iboden 7 ihaten on 
pare ealdæ ß þe mon secolde æfre embe twelf monðe þone tæode 
deal his weorldeætæ Gode syllen; 7 hit is nû eac on þare niwæ 
læþ æfter bocæ tæcinge ríhtlic 7 Gode cwæmlic to donne. Gif hit 
12 þonne hwylcum men on his môde to earfoplic 7 to uneæpelic þynce, 
tylie he ß he hyre þone tæope dæl his daze for Gode feste. Hwæt 
we witen ß on twelf monpe beoð þeæ hundred dæze 7 ðif 7 sixtiþ 
dæze, 7 six tiðæ; 7 þisses fæstenes is tweæ 7 feowertiþ dæzene: 7 ðif 
16 we þa six sunendeæzen of adop, þe we swæsendo on habbæþ, þonne 
ne beoð þær buton six ant prittiþ dæzene þæs fæstenes; þonne bið ß 
þe tæope dæl þære twelf monpe. Swa hwylc mon swa wule on 
yerce tid heardlice 7 forwyrnedlice libban, þe bið fulfremed. Gyf 
20 hit þonne hwylcum men to earfoplic pince, tilie he þenne ß he hure 
þis fæsten selost feste, æþer þe on þeålsmonge—þe þe ðæt cumne,— 
þe on ælmesdæde, þe on halþe bedum, 7 wæccum, 7 on ælce þære 
gode, þe he for Gode to göde don maþe: þu we alle moten on þis ha-
24 lige tid æþer þe for Gode þe for weorlde þe blipelycor lybban, þan 
Drihtne ful tumiendo, þe þe leofæc 7 rixæc ða on ecenesse. AMEN.

[XI]

[Fol. 160, l. 20.]

Men þa leofeste, sanctus Matheus þe godspellere, þe ðis godspel 
wråt, sæde þ þe Helend spec to his leorningcníhtæs bi domes 
28 dæze, 7 þæt heom alle þam monnum cupæn þ he him sylf on ðissere 
weorlde endunge hider on middænearde ðus oþ sechon walde on his 
7 Over maegnu is written by a later hand whereas. 
mones] mont MS. 
10 weorldeæten] weorldeæten MS. 
15 tweæ] the a altered from o (at a later date?). 
24 tid] written over an erasure of another word. 
24 weorlde] the w altered from another letter.
himself the eternal life with our Lord, if he will live his life rightly, according to the master's teaching. We must not offend any man, lest our prayers be for nothing; but let us make ourselves ready in all matters, as being God's servants; that is, first in great patience, and in tribulation, and in holy watching, and in fasting, and in purity, and in tolerance, and in clean thoughts, and in true love to God and man. These virtues bring the soul of the man who has them in him into the kingdom of heaven. Verily it was commanded and ordained in the Old Testament that every one should every twelve months give the tenth part of his worldly possessions to God; and now too in the New Testament, according to the teaching of books, it is right and pleasing to God to do so. If then, it seems to any man in his thoughts too grievous and too hard, let him at any rate endeavour to fast the tenth part of his days before God. Now we know that in twelve months are three hundred and sixty-five days, and six hours; and there are forty-two days of this fasting. And if we take away the six Sundays when we have meat, then there are only six-and-thirty days fasting. This is, then, the tenth part of the twelve months. Whosoever will live with austerity and continence for the whole period is made perfect. But if this seems too severe to any one, let him then at any rate try to keep this fast as well as he can, both with psalm-singing—provided he can,—and with charity, and with holy prayers, and with vigils, and with every good act that he can do for his advantage before God. So that we all at this holy time may live the happier both before God and before the world, the Lord helping him, he who liveth and reigneth for ever in eternity. Amen.

XI

Dearest men, St. Matthew the Evangelist, who wrote this gospel, said that the Saviour spoke to his disciples about the day of judgement and bade them make known to all men that he himself at the end of this world would again visit us here on earth in his
mæzenprymme mid engle wæredo, 7 he þenne walde ylice men þe rice þe hæanne demen, 7 heom ædlan syllæn æfter heore æsene wurhte. 7 cwæþ þa ȝyt þ summe þa ȝe þær wéron ne sceolden æ depæs onfôn ær þam þe heo sæzen hine syllen on his rice cumende. Dā embe six niht æfter þan þe Crist heom þas word sæde, he nom mid him þa þis þreo leorncningihætas, þ þæs, Petrus, Iacobus, 7 Iohannes, 7 lædde heom uppon summe dúne onsundæn. Þa ȝe færinge wearð Cristes anseone swiðe wunderlice sæfer iworden beforen heom þrym, swa þ þis white scean swa sumne, 7 his claðes weron iworden swa hwite swå snaw. Þa redlice ætsceawede him þær Moyses þe hælæ þe þe ifyrren worlde ær wæs forðfæren 7 Helias þe prophetæ, 7 specon þær wið þone Hælend. Sone swa þa hælæ þeinae þ wundor swå mycel ðæsen, þa sæde Petrus to Criste, ‘Drihten, god is us þ we haer beon, zif ðu wylt, [fol. 160 b] þ we hér wurcean þreo inn, þe án, 7 Moysé án, 7 Helie án.’ Dā imong þ 16 hæo þus speken þa com þær færinge swiðe beorht þenip, 7 heom ealle ofersceadewede; 7 an stæfne wæs iworden on þam miste þus cwæðende, ‘Þis is mi leofæe sune þe me wæl liceð; þehyræð him.’ Sone swa þa Cristes þeinae þ mycele wundor ðæsen þ þa 20 fæderlice stefne ihærðon, þa waren heo swiðe afyrhte, swa þ heo hit aberon ne mihten æc feollen on þam eorðæn swiðe ofdredde. Dā neahlæchede heóm þe Healend, 7 rán heom, 7 heom up ahof, 7 cwæð to heom, ‘Arisæð 7 ne ondredæþ ðow.’ Þa hýo heoræ æazen ðp ahofsen, 24 7 arison, þa ne ðæsen heo neoper ne Moyses ne Helias, ne næmne mon buton Criste áne. Þa þe heo eft nyðer of þære dune eoden, þa bed Crist heom þróem þa þa wunderlice siððe ðæesen, þ heo hit nane men ne sæden, ær þam þe he for monneæ hæle iprowed hæfde, 7 of 28 deþæ arise. Leofæe men, ure Drihten mid his ðæsen wordum þurh his hælæn godspellere us munæð 7 lærcð þ we us warnææn wið

3 wurhte] the h altered from another letter.  
9 beforen] beforen MS.  
16 Over þus is written heo.  
16 Over ðenip is written vel mist, and over miste in l. 17 vel nipe in the same hand.  
17 ofersceadewede] d altered from w.  
19 swal the s altered from w.  
19 þeinaæ þeinaæ MS.  
21 ofdredde] ofdredde MS. with deletion dot under a.
glory with a host of angels, and (that) he then would judge all men both rich and poor and give them their reward according to their own deeds. And he said furthermore, that some who were there should not receive death before they had seen him himself coming in his majesty. Then about six nights after Christ had spoken these words to them, he took with him his three disciples, that is, Peter, James, and John, and led them up on to a mountain apart. Then suddenly Christ's appearance became very wonderfully fair before the three of them, in such wise that his countenance shone like the sun, and his clothes became as white as snow. Then suddenly there appeared Moses the holy man, who had died long before, and Elias the prophet; and they spoke there with the Saviour. Directly the holy disciples saw this great wonder, Peter said to Christ, 'Lord, it is good for us to be here, if thou wilt, in order that we may here make three tabernacles, one for thee, one for Moses and one for Elias.' Then even as they thus spoke, there came suddenly a very bright mist and overshadowed them all; and there sounded a voice in the mist, thus saying, 'This is my beloved Son, in whom I am well pleased; hear him.' As soon as Christ's disciples saw that great wonder and heard the voice of the Father, they were very much afraid, so that they could not endure it, but fell on the earth, greatly terrified. Then the Saviour came near and touched them, and raised them up, saying, 'Arise, and be not afraid.' When they had lifted up their eyes and had risen, they saw neither Moses nor Elias, nor any man except Christ alone. Afterwards, when they came down from the mountain, Christ charged the three of them, who had seen the wonderful sight, that they should tell it to no man, before he had suffered for the salvation of men and had arisen from the dead. Dear men, our Lord with his own words through his holy evangelist exhorts and teaches us that we must take warning for ourselves against
synne ant wið mandaede, 7 pisses manfullen middaneardes læhteæs forlæten; 7 þære æfre on ylce tide þorome þenceæn þu læne, 7 þu witende þas weorlðlice þing beoc. 7 is witææ uncudæ ælice men, æþæræ 3e rice 3pam hænum, hu longe he þisses lænen lifes brucon mótæ. Hwæt we nu iherdon hwylc wunder he ætýwde his learningcníhtes on þissere gastlice isihæðe; forpam þe he walde þurh þ þæræ monnæ þe hit iher[ð]en sæggen. 8 þeæh þe godspellere þas halige race mid lyt worde write, þeáehwærðære þ blisse 7 þeo murþæðe þe heo þer iseæn on anes dæges hwile wæs mare þenne ænig mennisc mon sægæn mæge, opðæ forþan asmeænan. De godspellere cwæð þ Crist wolde her on worlde 12 sceawen his æzæne ansyne his learningcníhtæs swa beorhtlice, þ swa þrynlice swa hine alle halige on heofenæ rice iseæn sceolden: 7 þe wolde læren us mið þam þ we wisten þæl þære monnæ þe þencæ þe þa heofenlice rice biþæte, þ þe sceal þa hwile þe þe her 16 on worlde bið, his lif sceawæn fram alle synlic lust, 7 fram þissen eorþliche 3ytsungæ. We sceolen 3emumen þ Crist sæde þ þe væȝ is witææ heahæ 7 swiþæ steæger þe læðæþ us to heofenæ: þene væȝ ðæræð þa men þe hore hyht to heofenum habæðæ 7 þencæ þu 20 atœoriendlic þis eorþliche lif is, 7 þu witææ hit is all mid soreæ þimeiænd. 

Uten þemumen hwæt þe apostol cwæð, 'Ure murþæðe, 7 ure wuldor, 7 ure blisse is on heofene.' To þam murþæðe 7 to þam blisse we sceolen becumæn þurh Gode. Wel þ þæisæid þ þ Crist his halige þeines lædde 24 úp on þa heæze dune onsundron: þ þæcanæ þ þa sorðææste men beoc iseæadde feðr fram yfele monnæ neiæstæne on þam towarðæ teorlæde. Þenne bið ifylled þ þe witeææ cwæð on þam þælæme, 'Drihten, þu bihuddæ þine halææn on þines andwlisten wuldære: 7 þu heom 28 bwurohteæ testæheofenæ rice, 7 heom scyuældæ wið alle yfele þingum.' 

þe godspellere sæde þ Crist æfter six dazæm fulde þ þe his þeinænum bihæt—[fol. 161] þ þeo his ansyne witææ wunderlice iseæn sceolden. On þam is bitæcanæ þ alle halige sceelen æfter þisse weorlde to þam 32 heofenlice blisse bicumen þe þe Drihten heom bihæt, þ þæt næfre ne leahæ, 7 hit heom þearwode ær þam þe middæneard isceæpan wære.

1 wið] wid MS. 11 Over asmeænan is written þenceæn by the same hand. 17 Over þemumen is written under stonden by the same hand. 18 steæger] steære MS. 27 þines] hue MS. 27 wuldære] wuldræ MS.
sin and against evil deeds, and leave the vices of this wicked world; and that we should be at all times always earnestly considering how transitory and how fleeting these worldly affairs are. And it is most uncertain for every man, whether rich or poor, how long he may enjoy this transitory life. Lo! we have now heard what wonders he showed his disciples in this spiritual vision, because he wished thereby to strengthen their faith and that of all men who have heard it related. Although the evangelist wrote this holy narrative with few words, yet the bliss and the happiness which was seen there in the space of a single day was greater than any mortal man can relate or even conceive. The evangelist related how Christ would here on earth show his disciples his own countenance, as bright and as glorious as all the saints in the kingdom of heaven should see it; and he wished to teach us thereby, so that we might understand that every man who intends to gain the heavenly kingdom must, while that he is in the world here, keep his life from all sinful lusts and from such worldly desires. We ought to remember that Christ said that the way which leads us to heaven is very high and very steep. By this way journey those who have their trust in heaven and think how transitory is this earthly life, and how terribly it is all mixed with sorrow. Let us remember what the apostle said, 'Our joy, and our glory, and our bliss is in heaven.' To that joy and to that bliss we must come through God. It is well said that Christ led his holy disciples up on to the high mountain apart. This signifies that the righteous shall be separated far from the presence of evil ones in the future world. Then shall be fulfilled what the prophet said in the psalm, 'Lord, thou hast hidden thy saints in the glory of thy countenance, and thou hast enclosed them in the kingdom of heaven, and thou dost keep them from all evil things.' The evangelist said that Christ after six days accomplished that which he had promised his disciples—that they should see his countenance very wondrously. Hereby it is made manifest that all holy men shall after this world pass to the heavenly bliss which the Lord has promised them,—he who has never proved false and had prepared it for them before ever the world was created. We
We ræde on bocum þ þissere weorlde tide stondæp on six ylde. Nu beoc þe fæue forð igan, þe sixte is nu andweard. Nu æfter þonne þeos ifyllde bið iendod, þenne ðæta ðonne halige ure Drihten þæs ðætes ansyne ware scinendæ wæs swiðe wundorlic wìorden, scæan swa synne? For þan þe ðe Hælend wolde festnen þæt strengæn heore bielæfe þe þæse, þæt ðæt æft æcf ælae þe hit hieyrdan scegen: 8 þ þe alle mihnten ðundergyten, þa swa swa his ansyne wearð on beorhtnes ðitusund, swa beoc æla æ his halæcan on wìte 7 on wuldor ihweorfod on domes dæʒ swa he him sylf sæde, ‘Socðfeste men scinæ swa beorhte swa sunne on heore fæder rice.’ Leofe men, 12 æf þam þe ðe æreste men Adam 7 Eua agulten 7 Gode wriæædæn on ðunarhænwægæ, æf ðan þa tunglæ, sunne, 7 monæ, hældæn mucele mare beorhtnesse þenne heo nu ðabæðæ; æc syðæn heo gylten þurh unhersumnesse, 7 God heom weorp of þam mucele murhæ on þisse 16 deapelæc lif hider on middæneard, þa sceoldæn þa tunglæ þæs wite prowæn; þor þam þe heo pare menniscæn cundæ onfæn sceoldæn, heo þa for þon worden heore beorhtnes mucele ðælæ bænumæ. Hit ðiæmðæ þeah on þissere weorlde endunge, on domes dæʒ, þ God 3yfð 20 heom æft heoreæ fulæ ðrihtnesse. Þenne underfeæð þe mone þære suñne ðrihtnesse, þæs sunne [bιΔ] seofen siðæ ðrihtæ þenne heo nu ðis; heo moten eac þenne heom restæn þæs runes þæs 7 þæs ðewinnes þe heo nu þrowæðæ. Þis bið iworden, þenne þa ðid cymæð þ þa Godes 24 ðearn, þ beoc æla æ his ðalæ æ men, underfeæ eac restæ æac æheore mucele ðewinne 7 seorææ þe heo nu dreææ 7 þþrowæðæ. Ne mæʒ þeah þare tunglæ ne pare ðalææ white 7 ðæsernesse beon ilarle Cristes beorhtnesse, for þan þe his white, 7 his beorhtnesse oferscinaðæ ælle ðære 23 liht. Sanctus Paulus þe æþelæ apostol cwæð þe þam Cristes hælaus, ‘Efne swa þe stœoræ oferscinaðæ ðœorne on ðrihtnesse þ he bið ðrihtæ þene þe æper.’ Swylc bið þe mon æeræ on domes dæʒæ swa mucele wundorlycæ 7 ðrihtæ þenne he þer ðcinaðæ for þene ðœorne. 32 For þam þa mucele mare swa ðe môn her on weorlde to gode deþ
read in books that the ages of this world consist of six periods. Five have now passed away and the sixth is now at hand. And, after this one is finished and brought to an end, all holy ones shall hear our Lord and see him and shall rejoice for ever in eternity. Why did the evangelist mention that the Saviour's countenance became glistening and very strange, and shone like the sun? Because the Saviour would confirm and strengthen the faith of those who had seen this, and also of all those who have heard it related. In order that we all might understand that even as his countenance was changed in brightness, so shall all his saints be changed in beauty and glory on the day of judgement, even as he himself said, 'The righteous shall shine as bright as the sun in their Father's kingdom.' Dear men, before the first people Adam and Eve had sinned and made God angry in paradise,—before this,—the stars and sun and moon had much more brightness than they have now; but after they had sinned through disobedience, and God had cast them forth from the great bliss into this deadly life here in the world, the stars had to suffer punishment for it, because they had necessarily participated in their mortal nature, and therefore they were deprived of a great part of their brightness. However, it shall come to pass at the end of this world, on the day of judgement, that God will restore to them their complete brightness. Then the moon shall receive the brightness of the sun, and the sun shall be seven times brighter than it is now; they can also take rest for themselves from the moving and from the toil which they now endure. This shall be accomplished when the time comes that the children of God, that is, all holy men, also obtain rest from their long toil and from the sorrow which they now endure and suffer. Yet neither the beauty and loveliness of the stars nor of the holy ones can be like Christ's brightness, because his glory and his brightness shine above all other lights. St. Paul the Apostle said about the holy ones of Christ, 'Even as the one star shineth above another in brightness, because it is brighter than the other.' So much the more glorious and brighter shall the one man be on the day of judgement when he shineth there before the other. Because as much as one man does the more good here on earth above another,—as much as he is better in his deeds than another,—
to-foren þam oðre 7 swa mucel swa he bið on his dæde bætere þene þe oðer, swá mycele mare mæde 7 ædlean he sceal underfôn æt ure Drihtne on domes dæg. Hwæt we witan soðlice þe white 7 þe feðernesse þare drihtenlice ansyne feór oferstihð þare sunne brihtnesse, swa hit rihtlic is; ac for hwán zemét þe godspellere þare drihtenlice ansyne to þare sunne brihtnesse, buton for þam þe he ne mihte nane brihttre ne wlihtre ifinden ?. Ac þeah, swa ic 8 ær sæde, þe white 7 þe feðernesse Cristes ansyne [fol. 161 b] alle þare sunne beorhtnesse oferstihð. Pæsne white, 7 þis wuldor þare drihtenlice ansyne ne móþ nán sunful mon iséon, ac þ ß togescead bið wunderlice iworden þurh þa mycele mihte þæs Almihtige Godes sunne. Ealle we secelon on þam dæg, gđðe 7 yfele, on ure Drihten lokiaen; ac ne bið þenne nán deofles mon þ þæs wuldres 7 þæs whites ænige dæl iseon móte. Ac þa synfulle mén secelen iseon þawundenæ þa sar on ure Drihtne 7 þære nækle swaðe, þe he was on rœde 10 mid inælað, 7 næنه dæl þæs blisses, þe ic ær sæde; for þun þe heo nú her on worlde his mycele eadmodnesse wæron unpongfulre þonne heo seceldon. Æonne ne mæzen þa Cristes halþæn nenne dæl þæs sares ne þare wundæ on þam drihtenlice lichame iseon, ac heo iseð þær 20 on him Þ blisse, þ þone white, 7 þæ feðernesse, for þon þe heo her on worlde his Æowunge 7 his eadmodnesse mid worde 7 weorcum him ponculfe wæren. Æonne on domes dæg wurð þeiscead atwâ, alle soðfeste men 7 synfullæ: þenne æfter þam beðð þa synfulle men 24 on ece wite isend, 7 soðfeste men beðð to heofene rice iælde, þær heo moten þa scinenda Cristes ansyne Æ ecelice iseon; 7 heo þær syðan æfre on brihtnesse libbæð 7 scinæð. Be þam sæde ðe apostol, 'Drihten zehywað þa eadmodnesse ures lichames, 7 hine zedep 28 wlihtne ant brihtne æfter his æcne anlicnesse.' Hwæt sæge we þ his claþæs taecnoden þe ðe godspellere bisæde þe heo wæren iworden swa hwite swa snâw, buton þa halþæ lapunge, þ is, alræ halþre hëap 7 samnung ? Æوفق þa gædering bið hwit iworden þurh fulluhtes 32 bæðe, 7 heo scinað hwite 7 brihte beforen Godes eåsum þurh monie

22 atwâ] þ altered from another letter.
23 æfter þam] þam written above the line.
28 synfullæ] n altered from h.
so much more reward and recompense shall he receive from our Lord on the day of judgement. Verily, we know well that the beauty and loveliness of the Lord's appearance far surpasses the brightness of the sun, as is fitting; but why does the evangelist compare the Lord's countenance with the sun's brightness, except because he could not find anything brighter or fairer? Yet, as I have said before, the beauty and the loveliness of Christ's countenance surpasses all the brightness of the sun. This beauty and this glory of the Lord's countenance shall no sinful man be permitted to see; but that difference shall be miraculously produced by the great power of the Son of Almighty God. We shall all on that day, both good and evil, look on our Lord; but still there shall be no one belonging to the devil who can see any part of this glory and loveliness. But the sinful ones shall see the wounds and the hurts on our Lord and the scars of the nails with which he was nailed on the cross, and no part of the joy which I have just described, because in this present world they were less grateful for his great humility than they should have been. Then shall not Christ's holy ones be able to see any part of the hurts or of the wounds on the Lord's body; but they shall see on him there the joy and the beauty and the loveliness, because in the world here they were thankful for his suffering and humility with words and with deeds. Then, on the day of judgement, there shall be a division made in two parts, the righteous and the sinful. Next after that shall the sinful ones be sent into everlasting punishment, and the righteous conducted to the kingdom of heaven, where they can behold for ever eternally the shining countenance of Christ. And there they shall live and shine for ever afterwards in brightness. Concerning this, the apostle said, 'The Lord shall transform the humility of our body and make it beauteous and bright after his own likeness.' What shall we say that his clothes betokened, which the evangelist described as having become as white as snow, but the holy congregation, that is, the company and assembly of all holy ones? Indeed the congregation has become white through the baptismal bath, and they shall shine white and brilliant before the eyes of God through many holy deeds.
twelfth cæde. Wæl we witen þ þis nar mon þe hine wið alle synnen healden mæge þa hwile þ þhe hér on weorlde bið, þ þhe ou sumne þingæ ne gultæ, oððe on worde, oððe on weorce, oððe on þonce. Ac þ þeah hit iwurð æt þísre weorlde endunge on domes dæg þ Drihten his halæ laþung 7 alle halize þeclænsæp 7 alysæð fram alle weemme, 7 heom þenne swa woläge 7 swa unwemmed into his rice lædep. þe godspellere sæde Þ þær ætowden Moyses 7 Helias, 7 þær wið 8 Drihten speken. Leafe men, hwylce sawedon heo heom ? oððe hwæt specon heo to him ? Lucas þe godspellere hit sæð 3yt cyðlicor. Hé sæð, 'Moyses 7 Helias wæræn isægæne on þrymmæ 7 on wuldre, 7 heo speco[n] to Cristæ embe his prowungæ þe hæ æft on Jerusalem 12 æfulede.' Hwaet tacnæð Moyses 7 Helias þa þe þæræp on þære dune wið Drihten specon embe his prowunge buton þa drihtenlice & 7 þa halæ witegen þa þe mid Godes Gaste itrymede wæron þe alle imænelice mycel ær biforen Cristes prowungæ sæden i; 7 God heom 16 unwreæh alle þ þing þe towearde weron, ærest bi Cristes tocyme hider on middæneard, 7 bi his prowunæ, 7 bi his upristæ, 7 bi his upstizæ, þe he on heofene astah; 7 alle þ þing þe us halæ bec nu 3yt towearde secgæð, bi domes dæg 7 bi Drihtines cyme æft hyder on middæn- 20 earde, 7 bi alles mon- [fol. 162] cynnes upristæ, 7 bi þam toweardæn liæ. Buton tweon all þis sceal iwurðæn. Witerlice éac Moyses þurh þas men tacnedo hu hé mennisse deap underfæg, 7 forðferde 7 iburizæd wæs. Rihtlice þa on men mægen beon þurh Moyses bitacnod, 24 þa þe na on domes dæg of deapæ árisæð 7 ær forþparene wæræn. Elææ næfre 3yt deap ne þolode, ac he is 3yt on lichæme libbende on þam stowe þe God him hæðæ isæt: 7 he sceal þær abðæn sundfulæ his martyrdomes, oð þæt Drihten asende hine æft hider on 28 middænearde ær worldæs ende, þ þe sceal þenne secgæn 7 cupæn mônæcynne Godes lære, 7 his martyrdom for Cristes læfe prowæn on Antecristes dægum. Rihtlice þa þeð beð þurh Helias itacnode, þa þe nú ær domes dæg libbende beðæ imætte. Ealle men æþær þa 32 ðe ær forðiæitere wæræn, þe þa þenne on lichæme libbende

1] Before Wæl a letter (h†) has been erased.
9 cyðlicor] cy written upon an erasure. 23 Moyses] moyses MS.
30 purh Helias itacnode] MS. has helias written in the same hand over itacnode.
We know well there is no one who can keep himself against all sins as long as he is in this world, so as not to sin in some respects, either in word, or in deed, or in thought. But nevertheless it shall come to pass at the ending of this world on the day of judgement that the Lord shall purify his holy congregation and all his saints and free them from all stain; and then he shall lead them thus beauteous and undefiled into his kingdom. The evangelist said that there appeared Moses and Elias and spoke with the Lord there. Dear men, what kind of men showed themselves to them? or what did they say to him? Luke the Evangelist says it still more definitely. He says, 'Moses and Elias appeared in honour and glory, and they spoke to Christ about his suffering which he afterwards accomplished at Jerusalem.' What do Moses and Elias who there up on the mountain spoke with the Lord about his suffering signify, except the law of God and the holy prophets who had been strengthened with the Spirit of God, who all had in common spoken of Christ's passion long before? and God had revealed to them all things which were to come,—first about Christ's coming here into the world, and about his passion, and about his resurrection, and about his ascension, when he ascended into heaven; also all the things that holy books tell us are still to come,—about the day of judgement, about the Lord's coming again into this world, about the resurrection of all mankind, and about the future life. Unquestionably all this shall come to pass. Verily Moses also signified through these men how he suffered the death of mortals, and died and was buried. Rightly by Moses can be signified men who now on the day of judgement shall arise, having previously died. Elias has never yet suffered death, but is still living in the flesh in the place which God has set apart for him: and there he awaits his martyrdom whole, until the Lord sends him again on to this earth before the end of the world, when he shall proclaim and make known to mankind God's commands and suffer his martyrdom for the love of Christ in the days of Antichrist. Rightly by Elias are men betokened who are found now living before the day of judgement. All men, both those who have passed away before, and those who are still living in the flesh at that time, shall be lifted up.
beoð, sceolon beon áhoftne úp ofer þysne luftlice heofen on anes 
ææn beornhnes, comende to þam dome tozeane ure Drihten; 7 
syddan bið þæ meycle dom rædlce iendod, 7 alle Godes halæn beoð 
þenne to þam éce lif ilédde. Leofse men, we sceolen æfre mid 
þænkiende mode understanden 7 þencen hwæt þe heofenlice Kyng 
for us þrowode, 7 þe we sceolen þanken him ð mid worde, mid ðæda, 
7 mid alle heortæ. For ylc mon swa he mare lufe hæfð to þam 
8 Almihtige Gode, swa him lust swiðor þæ lufe; 7 ða swa meycle 
swiðor swa he þæ swetnesse þæs heofenlice lifes on his mode ifeleð, 
swa meycle swiðor him biteræð 7 unsweæ þæs eorðlice ping. 
For þam sanctus Petrus þa ðe he Cristes ansyne swa briht 7 swa 
12 wulite isæah 7 þ þæ wuldor þære twægæ monæ Moyses ðæ Helias, þa 
forþæat he sone alle þæs eorðlice ping þe he æer on wæs, 7 wace heo him 
pûûtæn for þa murhpe þæ he þæ isæah. þa cwæð þer he þon, ‘Drihten, 
gód is us þ þ e he ræon, þy þu wult þ þwe heur wurchen þæo leafeþæs, 
16 þæ an, 7 Moysi æn, 7 Helie æn.’ Sanctus Petrus wæs swiðõ mid þam 
wuldre ofercumen þe þæ þær isæah, þ þæ he for þon ðæ pohte hwæt þæ 
þ speke—swylc he mynte þ þæ secolde timbriæ eorðlic hus on þam 
heofenlice blisse. Ne þæ þær on þære heahe eadigœse sundries 
20 huses nœod, be þam sæde sanctus Ioannes þæ apostol, þ Drihten 
sæwæde him eft ðære siðen þæ gastlice siððe. þ þæ þæ heofenlice 
eadigœse isæah 7 ðæcææwode, þæ sæde he felæ þingæ þæ þær feæær 
nesse þæ he isæah. þæ sæde he, ‘Ne ðæah ic þær ðæo ðætemple, ne ðæo 
24 sundrie ðæs; ac Drihten syll ðæ ceaste 7 þæs æþæles temphæs.’ 
Ac þæah sanctus Petrus þ word mearcœde, þæah he mid þam wuldre 
ofercumen wære, þæ he sæde, ‘Drihten, god ðæ is þ þæ we to Gode 
mid gôðe ðæde earmien þ þæ meotæn mid him ðæon 7 his haligæ 
28 ansyne ecelice iseæn à buton ende.’ þæ he sanctus Petrus Cristes 
ansyne iseæh swa briht, 7 swa wulite, 7 þ þæ wuldor þære twægæ 
monæ mid him, þæ þþæ him, swa ic æær sæde, þ þæ ðæo ðær blisse, 
ne murhæ ðææ eææææ buton þ þæ. Hwæt seææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ æ
up above this aerial heaven in the flashing of an eye, coming to judgement to meet our Lord: and then shall the great judgement be quickly accomplished and all God's holy ones shall be led to the eternal life. Dear men, we must always understand with grateful heart and realize what the heavenly King suffered for us,—and how we must give thanks to him always with word, with deed, and with the whole heart. For every one, the more love he has to Almighty God, the more he desires that love; and always the more strongly he feels the sweetness of the divine life in his mind, so much the more do all these earthly things seem bitter and sour to him. Therefore St. Peter, when he saw Christ's countenance so bright and so fair, and the glory of the two men, Moses and Elias, forgot at once all the things of this earth which he was occupied with before; and feeble they seemed to him beside the joy which he then saw. Then for this cause, said he, 'Lord, it is good for us to be here, if thou wilt that we here make three tabernacles; one for thee and one for Moses and one for Elias.' St. Peter was very much overcome by the glory which he there saw, so that he did not think what he was saying—as though he intended to build a terrestrial house in the joy of heaven. In that sublime happiness there is no need of a separate house apart, according to what St. John the apostle said, when the Lord again showed him, for a second time, the spiritual vision. When he looked and saw the heavenly bliss, he said many things about the beauty which he saw. Then said he, 'I saw no temple there, nor any house apart; but the Lord himself is the temple of that city and country.' But still St. Peter, although overcome with the glory, gave meaning to the words when he said, 'Lord, it is good for us if we with good deeds can obtain from God the possibility of our being with him, and of seeing his holy countenance eternally ever without end.' When St. Peter saw Christ's countenance so bright and so fair and the glory of the two men with him, it seemed to him, as I have just said, that there could be no other bliss nor joy but this. What shall we say now, dear men?
eadiynesse underfoþ pa men, þe nú mid gode dæde carnæþ þ heo ecelice iseon moten þone þrym 7 þ wuldor ures Drihtines eadiynesse? Hwylc mon is þ mid worde sægæn mææ, œððæ mid mode pencean, 4 hú mycelæ, 7 hú monifæalde beocð þa murhðæ, 7 þa feþernæse þære söðfæste monæ, þenne þe [fol. 162 b] heofenlice Kyng lædæþ heo to his riæ; þaþ heo moten iseon on eechnesæ his godcundæ þrymme? 7 ná þ án þ heo þær twægæ monæ wuldor iseon swá 8 swá Petrus 7 his feren dudon uppon þære dune, ac swylice þæs unrimedlicen werodes Godes englæ 7 alle his halæn, 7 eæ heo moten ecelice lokæ on Cristæ anwiltæ mid alle murhðæ, 7 mid alle blisse. þær hæfðæ ælc to ðære unasæggendlic lufæ, 7 þæc blisseþ on 12 ðæres gode 7 on ðæres murhðæ, swá on his ægæn. Da sanctus Petrus þæs word þus to Cristæ spæc, þa com þær foringæ swiðæ briht wolcn 7 heom alle úten embwreæ: 7 wæs þa þær stæfnæ clypiende of þam brihtæ wolcæ, þus cwæþænde, ‘Þis is mi leof 16 sunæ þe me wel licað; þeihæð him;’ þ þ heo wisten 7 under- ðeton þ swa swa he wæs söð mon þurh his menniscen cynde, swá eac he is söð God þurh his godcunde þæcynde, 7 anes blisses, 7 anre mihte; for þon alle söðfæste men on him ifulled standæþ. For 20 mucelæ arfestnesæ Crist sceawde his leorningenhiæþæ þa godcunde siðæ, for þon þe he þære wiste þ þeo tid neahhæðæþ þ he for monæ hæle þrowæn wolde. Þa wolde he for þon hér on worlde heorea bilæææ festlycor þrymmæn 7 heom cuþæn, mid þam heofenlice 24 murhðæ þe heo þær isææn, hú wlitig his halæ þichææ ðeon sceolde æfter his úpræste. Þa halæ þænæ for heorea mennisse tydernesæ ne mihtæ þ wuldor aberon, ac heo feollen on þa eortæ. Þa dæde Crist swá þe arfestæ larþcæw ðon sceal, æþþæþ þe heóm mid his 28 honden úp æræde, 7 eæ mid þisæ worde frofreæ, 7 sæde to heom, ‘Arisæð 7 ne ondredæþ eów.’ Þa þe heo heora eaææn úp ahæfen, þ þæþ ðæþ ðæþ heo þær nenæ þænæþ mon butþon Crist æne, ac wæs þe þeo gastlice siðæ þe heó ær ðæþ eft all æweæ þiwæþen. Þa þe heó nyðer of 32 þam dune cœden þe Thabor hatæ, þa þead Crist heom þ heo nane men þ brihtlice siðæ ðe sæðæ þe heo þær isææn, ær þam þe he for

2 Drihtines] Drihtine* MS. 9 englæþ] englæ þæþ MS. 27 Over arfestæ is written treowe. 33 þam þe he for] þe he for MS.
what happiness shall those receive who now with good deeds are meriting the right of gazing for ever upon the majesty and the glory of our Lord's blessedness? What man is there who can tell with words or think with his mind—how great and how manifold are the joys and the beauties of the righteous ones, when the heavenly King shall bring them to his kingdom, where they can behold for eternity his divine majesty? And it is not only that they shall see the glory of two men there, as St. Peter and his 8 companions did upon the mountain; but also that of the innumerable host of God's angels and all his saints; and also they shall be able to gaze for ever upon Christ's countenance with all joy and bliss. There each has for another a love beyond description, and each 12 rejoices in another's good and in another's joy as much as in his own. When St. Peter had spoken these words to Christ in this way, there came suddenly a very bright cloud, and enfolded them all about, and there was then a voice calling from the bright cloud, 16 thus saying, 'This is my beloved son, in whom I am well pleased, hear him;' in order that they might know and understand this, that just as he was true man through his human nature, so also he is true God through his divine nature, and of one joy and of one 20 might; wherfore all righteous men stand perfected in him. Christ showed his disciples this divine vision because of his great mercy. For he knew well that the time was drawing near when he would suffer for the salvation of men. Therefore he 24 desired then, in this world, to strengthen their faith the more, and to make known to them, by the heavenly joys which they there saw, how beauteous his holy body must needs be after his ascension. The holy men because of their human weakness could not endure 28 that glory, but they fell to the ground. Then Christ did as the kind teacher ought to do. He both raised them up with his hands and also comforted them with his words, and said to them, 'Arise and be not afraid.' When they had lifted up their 32 eyes, they saw no man there except Christ alone, but the spiritual vision which they had just seen had passed all away again. When they came down from the hill which is called Tabor, Christ charged them that they should not tell any man of the bright vision which 36 they had seen there, before he had suffered for the salvation of men,
monne hæle ðrowod hæfde, 7 eft wære of deape arisen. For hwôn forbeat Crist his þeigmum þe ho ne sceolden cupæn ne sæcgæn nāne men þe brihtlice sīhðe, buton for twam þingum þæt oðer is forpan 4 þe he wiste, 7if hit þam folce ðæðe wære, þe all þ folc were þenne þe mycele wîðerweardre þam caldermonnum, 7 him þene têone ipasfen nolden þe heo syððæn wið Crist 3efremedon. Ac þe nolde Crist þe halbe þeleafæ þe þam monnum þurh his blod, 7 þurh his browunge 8 sceolde iwrðæn þ he ænige hwile 3eiwoned stode; ac hit sceolde nede gan all æfter his aȝene wille, swa he hit ær iset hæfde. Penne wæs hit ðæc for ðære þinge þe ho þe sīhðe sæcgæn ne mosten. For þam 3yf hit þenne sone monnum cyþ wære, þenne wære moniȝ mon þurh 12 þ to his ilæfen ærest æt frynpe some icheerreð. Ac he wiste þit þuhte eft æfter þam moniȝ tyddrum modum swiðe ægeslic þenne heo his hearde prowungæ sêzen 7 all þ edwit 7 þa erðofennes, þe he for monne hæle polede. Þa wolde he forþan þe ho abiden þæs sæles, 16 hwænne hit ware monnum nythicost to cupænne 7 to sæggene. He wolde þi his halige prowung ær ifulled wære, þi ði his halige aþopolæs æfter þam þe heo mid þam Halige Gaste istrymeðe wæren, þi þeo þenne sceolden cupæn [fol. 163] 7 sæcgæn openlice alle monnum, 20 æþþer þe his halige prowungæ, 7 his ðuþriste, 7 his ðuþstige on heofene, 7 ecæ þæs brihtlice sīhðe þe heo þær mid heore eacuen isæzen, 7 herden hu þeþ fæderlice stæfæne his ece eadigenesse cydðe. Nu, leofæ men, we habbað ised ðow be summe ðæle þæs godspellice word. Úten 24 we nu mid alle ure heorte, 7 mid alle ðere mæagne, cyrren to ðure Drihten 7 earnæn mid gode dæde þe we on heahnesse stiȝæn móte[n]. 7 3yf we wullæð luȝæn þ we isçon moten ðure Drihtines ansync swa wundorlic 7 swa wilitiȝ, þonne secole we nu forlæten unrihtlice 28 dæde 7 lichamlice lustæs, 7 tilien æfre þe weclene heon 7 libben moten beforen ure Hælende, 7 healde we ðure muð wið unnytte spéce, 7 ðure heorte wið yfelde þodæs, 7 earniȝe we mid gode dæde þ þenne all moncyames ðuþrist bið þ þenne moten to þam ece murhðæ 32 bicomæn, 7 þæt ece eadigenesse æt ure Hælende underston, 7 his ansyne ecelice iseon, 7 þeren; þ þær þenne þæs blisses brucæn mid þam hcofenlice Kynge, þe leofæð 7 rixæð on alrae worldæ world, AMEN.

and had risen again from the dead. Why did Christ forbid his disciples to make known or tell any one of that bright vision except for two reasons? The one is because he knew that if this were told to the people, all the people would then be much less obedient to their rulers, and would not have allowed them the persecution that they afterwards carried out against Christ. But then Christ did not wish that the holy faith which should come to men through his blood and through his passion should at any time be diminished; but that it should all progress inevitably according to his own will, as he had ordained it beforehand. Then was it also for a second reason that they were not to tell of the vision. Because if it had then been proclaimed to men forthwith, many would have been thereby immediately converted to belief in him; but he knew that it would seem very terrible later for so many frail hearts when they should see his grievous suffering and all the reproach and hardship which he endured for mankind. Therefore he desired them to wait for the time when it might be most profitable to make it known and proclaim it to men. He wished for his holy passion to be accomplished first; so that later, when his holy apostles had been strengthened with the Holy Ghost, they should then make known and declare openly to all men, both his holy passion and his resurrection and his ascension into heaven, and also this bright vision, which they had seen there with their eyes,—and how they had heard the Father's voice proclaiming his eternal blessedness. Now, dear men, we have related to you in part these gospel words. Let us now with all our heart and with all our strength turn to our Lord, and with good deeds obtain our right to ascend on high. And if we hold it precious to see our Lord's countenance so wondrous and so fair, then must we now leave our unrighteous deeds and fleshly lusts, and ever strive to be clean and to be fit to live before our Saviour. And let us keep our mouth from idle speech and our heart from evil thoughts, and by good deeds merit that when there comes the resurrection of all mankind, we may come to the eternal joy and receive the eternal happiness from our Saviour and see his countenance for ever, and hear him; and then enjoy bliss there with the heavenly King who liveth and reigneth world without end, Amen.
[Fol. 163, l. 13.]

Ic eow bidde, leofe men, þa swa ofte swa þe faren bi ðiicre monne burines þe sceawian þæt monne wælan beotþ bicumene, þæt monne sceawian þæt monne burines þe sceawian monne wælan beotþ bicumene, swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa swa
XII

Dear men, I pray you as often as you pass by tombs of rich men to look and consider where their riches have come to and their gold and their retinues and their worldly pride of their leisure. Why, do not you know that all of it goes and passes away, just as a man’s shadow does? and their worldly glory, great as it is, has diminished and dwindled and become worthless and vile? But look then on the grave and say to thyself, ‘Lo, this man whom I used to know, of old lived happily in this world.’ The fretted bones can therefore instruct us, and the dust of the dead man would say to us from the tomb, if these could speak, ‘Why, wretch, dost thou toil with covetousness in this world? or why dost thou arrogantly lift thyself up in pride and in evil habits and follow sin too much? Look on me and abhor thy evil thoughts and bethink thyself. Look on my bones here in this dust, and think of thyself. Before, I was such a one as thou art now, and thou shalt yet become such as I am now. Look on my bones and my dust and leave thy evil desires.’ So, dear men, though dead bones cannot speak from the tombs, we can nevertheless instruct ourselves by them. For we must always remember our journey hence; and (how) we never again shall return hither into the world, so as to be able to do any good, but then the retributions and the things we have done before shall be manifested. Let us also be always thinking about the last day of this world, that is doomsday, when the Lord with the heavenly company of saints and angels shall visit this earth to afflict and punish sinful ones, and also to bring his help to holy ones. Then shall arise from their old tombs all the bodies and the bones, which for many years before were lying dead in slumber and were kept fast by the weight of sins. And then all mankind shall rise together, and they shall see this world burning, crackling with fire and flaming, and the high heavens in red flame, and all this world shall be destroyed by fire. Then shall come the righteous judge from the clouds of heaven; and he shall be encircled by the heavenly companies, and then shall be gathered together all the righteous and the sinful before the stern
synfullæ æt foren þes strecen demen heahsetle, 7 Drihten hæom þonne sceadæp on twa healæ. 7 he sæt þa sóðfestæ on þam swiðere healfe, 7 þa synfullæ on þam wunstren healfe, 7 he þenne ðæð to þa [m] sóðfesten, ‘Cumæ, þæ iblesode, on þenne rodérlice æpel, 7 þær symle wuniæð, 7 on blisse, 7 on murhœc eæne englen ilice; 7 ðider þæ beoð ðibrohte mid murhœc losfongum, 7 þær þæ beoð mid me wuniende on heofene rice murhþe on eower Drihtiues ansyne; 8 þær eow nan wïderweardæs ne deræð, on sundfulnesse þæs brihte lihtes þær blîpe wuniæð, for þam þæ 3æ lustlice mine æ 7 mine lære heolden, 7 alle þa þing þe ic eow bead to healden. Alle ic hæom eft iseah last on eowre gode weorcum, swa ic heom ær 12 sæde.’ Þenne synðcen bisihð Drihten to þam synfullæn monnum 7 þus to heom cwæð, ‘Gewitæp, þæ awarïjædæ, from me on þane mycelæ æðm, 7 on þæne ece brune, 7 on þæne bittre þrosm helæs fures, þær þæ leig repelice þærneð, 7 þær þæ dræcen þa synfullen 16 teræð mid heorc toþum. 7 þær þa sceyljæ þærneæp, 7 þa wurmæs hæom mid weallænde muðes forswoþæð; 7 heææ ansyne þæ þær mid teares ofserfeowæn, 7 þær þæ ðæsælic þœðæne grind; 7 þær nære ne ðætæraæ þæo swearte niht, ne þæo þystre dymnes, ne heom 20 þær nefre ne þæ isceawed lihtes leóne: for þam þæ 3æ mine lære on eowre mode ofserhœzoden, 7 þæ, receleææ, nolden mine bodu healden.’ Þenne æfter þam þæ þa manfulæ beoð isceofæne wepænde on Ʒ ece fyr, þær heo on pîne 7 on ece yr♠pe wuniæð, heo isæð þær 24 sóðfestæ 7 englæ murhœc 7 ðæelææ monnae hwiæ weorð heriææ de ðre Drihten. 7 þa ðæter cumæ þe hir mæn wroææ 7 Gods lære iheren nolden. Heo beoð bisencææ on þa hate lizæ þær hÆo þrowææ on eceære sceorce. Þenne faræ þær haliææ men þa 28 sóþæste mid sweææ to life, ant samod sipææ mid englæ weorð to þam upplïce rice, þær heo blîpe wuniæð on ece eadiznesse; 7 heo nære ne beoð isceadde fram þære ece murhœc. Þenne is us mucoel need, leofe men, Ʒ we Gods bodu þorne healden 7 earnœæ Ʒ we 32 moten mid heofenwaræ lifæs brœcæ, Ʒ Ʒ we ne weorþæn awæræpen

3 swiðere] an erasure of a letter after the i. 4 æpel] æpelæ MS.
7 eower] ure MS. 8 nan] nanes MS. 13 þane] þare MS.
14 7 on ðæne] 7 ænæ MS. 20 isceawed] d altered from 8.
21 healdon] the e altered from another letter. 25 þa ðær] þa þe ðær MS.
judge's throne; and the Lord shall separate them then into two divisions; and he shall set the righteous on the right hand and the sinful on the left, and he shall then say to the righteous, 'Enter, ye blessed, into the heavenly country, and there dwell for ever both in bliss and in joy even like to angels. And thither ye shall be brought with joyous songs of praise, and there ye shall be dwelling with me in the joy of the kingdom of heaven before your Lord's countenance. And there nothing untoward shall hurt you, but in the safety of the bright light ye shall dwell there happily, because ye gladly have kept my law and my commands, and all the things that I commanded you to keep; I have seen them all accomplished in your good works such as I have just named.'

Then after that the Lord shall look on the sinful ones and thus speak to them, 'Depart, ye accursed ones, from me into the great furnace and into the everlasting fire, and into the bitter smoke of hell fire; where the flames burn cruelly and where dragons tear the sinful with their teeth. And there the guilty ones shall burn, and serpents devour them with foaming mouths; and their faces shall then be overspread with tears; and there shall be a terrible grinding of teeth. And there the dark night and the black darkness shall never fail, nor shall there ever be shown to them a ray of light, because ye despised my teaching in your hearts, and ye, careless ones, would not keep my commands.'

Then after that the wicked are driven, weeping, into the eternal fire,—where they shall dwell in pain and eternal misery,—they shall see the joy of the righteous and of the angels, and the white company of blessed people praising our Lord. And those shall come there who did evil here and would not obey God's command. They shall be plunged into the hot flames, where they shall suffer in eternal affliction. Then the holy and the righteous ones shall pass with melody into life and journey together with the host of angels into the kingdom on high, where they shall dwell happy in everlasting joy, and never be parted from that eternal happiness. There is much need for us, then, dear men, to keep God's commands earnestly and deserve that we may enjoy life with the dwellers in heaven, and that we are not cast into the lowest depths of hell.
on pa deopesæ helles grunde. For pam þe we iseæð þis læne lif mid fræcednesse 7 mid mycele earfoðnesse ifulled, 7 ylce dæg þis lif wonæð 7 wuræð; 7 ná lifjende món ne þurhwenæð on þisse
weorlde, ne nán eft to lafe ne wurð. Al moncy nr illice on þas
weord icenneð, þeoh heore lif beo syððæn unilíc; 7 heo æft on
ende alle ðewitað. Ne nán swa longe her on weorlde ne leofæð, þ þest þe deap hine ne þenime, 7 þa modiðæn þa oferhuddæn deáþæ
gneornung gripð. 7 þ heo hér for Godes lufe syllæn nolden heoro
sawle to helpe, heo hit rædlice forleæð, 7 ðære þerto fot, þa heo
for Criste hit letæn [fol. 164] nolden, þa hwile þe heo lifedon. Ac
þenne þe deap cymæð, þenne seeolen heo forleæn heoro æhtæ
12 heoro unðancæs, 7 heo his þenne nan þing nabbæð. Ylce dæg þis
andwearde lif wonæð þe we luæðæ, ac þa pine ne wonæð þam
monnum þe heom nú æfter earniæð. Úton we þenne, leofæ men,
þas þing alle zemunæn 7 ipenceæ þæt mennisce lichame is swa
16 blowende wurten, þe for þare sunnæ hæte fordræsæð 7 for-
scriæðæ. Swá éac þæs monnes þeogæþæ 7 feñernes deap. Þenne
þeo ælde on him sizæð mid unhæle, all þare þeogæþæ feñernes aewæ
awit 7 forwurðæ. Ac Cristæ ansyæne is to luðænne offer alle ðære
20 þing mucele swidor þenne þæs lichames þeogæþhadæ. Ac habbaþ
eowre heorte on þisse corþlice þewinne 7 earniæþ eow þ heofenlice
rice, þær is éæ cadiýnesse; þær cað ne græneðæ, ne child ne
scraæneðæ. Ne bið þær purst, ne hunger, ne wóp, ne teode ze grind,
24 ne morþer, ne món; ne þær nan ne swæltæð, forðam þe þær
ne byð þan acennyed; ne þer ne byð sar, ne scøreæ, ne nan
longing, ne unluðes þewin. Ac þær is þæs hestæn kynges kyne-
rice, 7 þær wuniaþ alle þa þe Godes bodu heolden on ece murchæ; 28
7 heo daþhwanælic þene heofenlice kyng bliðne iseðæ, 7 heo mid
him 7 mid his halæn libbæþ, 7 rixæð 7 on eccenesse. Þweæt we
mægen bi þíssum underzyæn 7 icanæþ þe Almïhtîg Drihten nele
þ mon his þefenæ nanne þæc nytæ. Ne þearf us na tweoþæþ þ he
32 us næle eft þare læna muneþæþ þæs þe he us her on weorlde to

2 earfoðnesse] the f altered from t (?)..
3 þurhwenæð] -wuned MS., after which a letter (e?) has been erased.
14 earniæð] ear niæð MS.
For we see that this transitory life is full of much danger and hardship, and each day this life wanes and grows worse. And no man living continues for ever in this world, and again none is left behind. All mankind is born alike into this world, although their life may be afterwards unlike, and again they all pass away finally. No man lives so long here in the world that death does not seize him later, and the affliction of death fastens on the proud and over-confident. And because they here would not give (their life) for the love of God to help their soul they shall soon lose it, and the others shall obtain it, since they would not give it up for Christ's sake while they were living. But when death comes they must leave their possessions against their will, and then they shall have nothing. Every day this present life which we love wanes, but the torments shall not wane for those who are now meriting them. Let us, then, dear men, remember all these things and consider that the human body is like growing plants which dry and shrivel because of the sun's heat. So, too, does man's youth and beauty. When old age sinks down on him with ill health, all the beauty of youth passes away and perishes. But Christ's countenance is to be loved above all other things, much more than the youthful state of the body. So keep your minds on this earthly struggle, and obtain for yourselves the kingdom of heaven where is eternal happiness; where the old man does not groan and the child does not cry. There shall be no thirst, nor hunger, nor weeping, nor grinding of teeth: no slaying, nor wickedness. There no one dies,—for no one is born there. There is no hurt, nor sorrow, nor weariness, nor strife of passions. But there is the kingdom of the highest king, and there shall dwell all who have kept God's commandments in eternal joy, and every day they shall see the heavenly king rejoicing, and they with him and with his saints shall live and reign for ever in eternity. Lo! we can by this understand and recognize that the Almighty Lord is unwilling that one should not show some thanks for his benefits. We need not doubt that he will remind us later of the loans of
forlæt. Æfre swa he us merlucor 32f, swa we him swiðe þonicaen sceolen; 7 swa þrymlícor ár, swa heo þær mare eadmodesse. Þam ðe Drihten mycel sylp, myceles he him est æt biddeþ; 4 7 þam þe he her on worlde mucel to forlætep, mucel he to þam est seceþ. Æþ[h]ylc heah ár hér on worlde bið mid frecedesse bewunden; 7 swa þeo ár bið mare, swa beoþ þa frecedesse swiðæn. Be þam we wullæþ eow same bysne sæcgen: þ treow þe weaxeð 8 on þam wude be ár úp ofer alle þa ofre treón, 7 hit þenne feringeæ strang wind widstont, þenne bið hit swiðor iwæced 7 iswenced þene þe ofer wudu. Eác þa heahæþ þoræþ 7 clises þe heaþe stondenþ ofer alle ofre corðæ, heo eac þe mare rune nimaþ, 3yd heo 12 feringeæ to eorde sælleþ. Swy[1]ce eac þa heaþæ muntæþ 7 dune þa ðe heæþ stondenþ 7 þoræþ ofer alne middæneard; þeahwæþere heo habbaþ wite þæs ealderdomes, þ þeo beoþ mid heofenlice fure ipréad 7 iprestæ, 7 mid ðize toslægene. Swa eac þa heaþæ mihtæ 16 her on worlde sælleþ 7 drosæþ 7 to lure wurcæþ. 7 þisre weorde teenæ wære wurcæþ to soreæþ. Þeah we us scrydan mid þam rædestæ golde 7 mid þam hwitete seolfre, 7 we mid þam fejereste ymstanes alluten embihangene beon, þeah þe mon scéal éce ende 20 abidæþ; 7 þeah þa mihtéþ men þa ricostæn haten hœom ræste wurcæan of marmanstáne 7 of goldfretewum, 7 heom haten mid 3ymmmum 7 mid seolfrenee [fol. 164 b] ruwum þ bed al wreon, 7 mid þe deorewrðæste godewëbbe al úton ymhbón,—þeah cymerð þe 24 bitter deþ 7 toðæþ þall þ. Þenæ beoþ þa welaen 7 þa gleææ aȝotene, 7 þe þrym tobrocen 7 þa 3yrmæs toglidene, 7 þ gol tosceaken, 7 þe lichame todroren 7 to dyste iwordon. For þam nis þisere weorde white noht, ne þisses middaneardes feðernes, ac 28 he is hwilwendic, 7 seallendic, 7 brosnoðlic, 7 drosendic, 7 brocenlic, 7 yfellic, 7 forwordenlic. Swa swâ ricu beoþ hér on worlde. Þwaer beoþ þæ rice caseres, 7 þa kyngæs, þe we in cuþæn? Þwaer beoþ þa ealdormen þe boden settæ? Þwaer is domereæ 22 domectæ? Þwaer beoþ heora ofermido, buton mid molde bepealh,
what he has allowed us in this world. Ever as much as his gifts are the more excellent, so must we thank him the more; and the more glorious the honour, so should there be the greater humility. From him to whom the Lord gives much he asks much again; and from him to whom he allows much in this world, he looks for much in return. Every high dignity in this world is surrounded with danger, and the greater the dignity is, so are the dangers the greater. Concerning this point we shall tell you a parable. When suddenly a strong wind arises against it, the tree which grows in the wood up above all other trees in dignity is accordingly more harassed and more lashed than the other trees. So too lofty towers and cliffs, which stand high above all other regions, have likewise the greater ruin, if they suddenly fall to earth. So also, the high mountains and hills which stand lofty and tower above all the world; they nevertheless pay the penalty of their pre-eminence, because they are struck and damaged by fire from heaven and shattered by its flame. So, too, the high powers in this world fall and perish and come to destruction, and the riches of this world turn to sorrow. Though we clothe ourselves with the reddest gold and with the whitest silver and are outwardly all hung round with the fairest jewels, still man must await the end of all time. And though the mighty and the greatest have couches made for them of marble and of golden ornaments and order their bed to be covered all with silver coverings and to be hung about outside with precious tapestry,—yet bitter death comes and scatters all this. Then are the riches and the ornaments destroyed, and the splendour annihilated and the gems melted and the gold poured away. And the body is crumbled to pieces and turned to dust. Therefore the beauty of this world is nothing, nor is the loveliness of this earth anything, but it is transitory, and perishable, and crumbling, and decaying, and fragile, and mean, and perishing. Even so are the seats of authority in this world. Where are the mighty emperors and the kings whom we knew of old? Where are the magistrates who established the laws? Where is the judge's judgement-seat? Where is their pride, unless covered over with earth and driven into punishment?
7 on wite wræce[en]? Wá byð weorlde scrýftum buton heo mid rihte ræden 7 tæcæn. Swá bið éac þam læwæde monnum, butun heo heore seerite lusten 7 heræn, 7 þæ halizæ lære healdæn. Hwær com
4 middeancardæz zestroæn? Hwær com weorlde wélen? Hwær com folce feæernæs? Hwær comen þæ pa men þe weorldecost eæhte tyloden, 7 oprum eft yrfe læiden? Swyle bið þeo oferlufe eorðlice zestreone. Effe heo bið smæke ília, ðæære raæææs ceuæres, þonne heo
8 of heafenne swiðesse reoseð, 7 ræpe eft toglidene wurðæþ; 7 cyndæ
þenne sæþer wæder 7 bryhte sunnaæ. Swá wæce 7 swa teæte beoa eorðlice dreæmes, 7 swa wæce beoa eæhtæ mid monnum. Swá bið
todeæled lichame 7 sawle, þenne heo bið of þam lichame ileð; 7
12 bið syððæn ful unçæp hu þæ demæ embe þæ sawle wule. Ðenne
nis us man þing beætere ne sælre, butun þe we lunen ure Drihten
mid alle mode, 7 mid alle mææne, 7 mid alle inponæ. Swá hit bi þam iwriten is, ‘þæ de his Drihten lufæð, 7 his bene to him sendep,
16 þæ iææææ him eææææ, 7 his mildææ ææææ him sendææ. ’ Swá Crist sylf
sæde, ‘þæ de to me cérræð froæ heoææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææææ ææ æ
Woe to confessors unless they advise and instruct rightly! So also to the lay men unless they hear and obey their confessors and keep the holy precepts. Where have worldly possessions gone? Where have earthly riches gone? Where has the splen- 
dour of nations gone? Where have those gone who most zealously strove for possessions and then left an inheritance for others? The immoderate love of earthly possessions is even thus; it is even like smoke or rain-showers when they fall very heavily from heaven and then quickly are dispersed again; and then comes fair weather and the bright sun.] Even so feeble and so uncertain are earthly joys, and so mean are possessions among men. Thus the body and soul are divided when this is taken from the body, and then it is very uncertain what the judge intends concerning the soul. Therefore there is nothing better or more profitable for us than that we should love our Lord with all our hearts and with all our strength and with all our mind. Even as it is written about this, 'To him who loves his Lord and makes his petition to him, he always listens, and sends his mercy.' So Christ himself said, 'As for those who turn to me from their sins and confess their guilt in my name and make repentance with fasting and with the shedding of tears and with earnest prayers and with almsgiving.—I shall give them my mercy, and grant them forgiveness and allow them my kingdom and show them the way to heaven, where all good men are, and continuous bliss everlasting and the great reward. I give for this earthly toil the heavenly rest, and instead of this transitory kingdom the heavenly gifts, and instead of this wretched life the happy and the endless kingdom.' Lo, blessed are the men who love that kingdom, and wretched are those who strive against it. [What doth it profit a man, though he acquire the whole earth into his own possession, if the devil shall have his soul afterwards? Or what doth it, though he live here in this life for a thousand winters? It is all useless to him, if he after his death is led into hell and there dwells in torments for ever without end. Let us now turn ourselves to the better side and incline to our Lord and earnestly hear him and keep his commands. And let us visit our churches with cleanness and hear earnestly the holy teaching. And therein let us utter no speech except to recite our prayers quietly and to merit the kingdom on high for ourselves. There is the King's majesty visible
apostola song, 7 Godes lof; 7 þæs heahsten kynges herung. Per þa soðfeste men scinað swa sunne, 7 men rixæð swa englæs on heofene rice. We beoð ihatene 7 ilaðode to þam halige hame 7 to 4 þam kynelice friðstole, þær de Almihtig Drihten leofæð ant rixæð mid alle his halæcn á abuten ende. Amen.

[fol. 166 b, col. a, l. 25.]

Auarus, þ is, æytsere on englisc. Auaricia is æytseunge: sume men hit hatað grædizness þissere worlde, þ is, þe mon beo græði goldes 7 seolures 7 worldlicræ istreona. Deo grædiznesse is, swa swa þe apostolus Paulus sæde, rotæ of ylc ufel; 7 þeo soðæ lufe is rotæ ylices godes. Dü mon wylt habbaen gód! Þu wult haben 12 hæle þines lichames, ac swa ðeah ne telæ þu þ to mycele gódæ, þ þe heofæ eac þe yfelæ. Þu wylt haben gód 7 seoluer; efnæ þæs æing beoð gódæ, þif þu heom wel notest. Gif þet þu ufel bist, ne miht þu heom wel notizen. Beoð forþi gód 7 seoluer yfelæ yfelæm, 16 7 gode gudum. Hwæt fræmed þ þin cist stonde ful of gode, 7 þin inæhúd stonde æmtiz ælces godes? Þu wylt haben gód, 7 nelt þe sylf beon gód. Sceamien þe maæ þ þin hid habbe ylices godes, 7 þe ánæ yfel. Soðlice nylt þu nan þing yfeles habben [fol. 166 b, col. b] 20 on þin æhte; þu nelt haben yfel wif, ne yfel child, ne yfel þowmen, ne yfel sorud, ne forþan yfeles sceo; 7 wult swa ðeah habben yfel lyf! Ìc bidde þ þu hure xete þe ði lif deorre þenne þine sceos. Þu wylt habben alle þægere þing 7 icorene, 7 wult beon waeleþ þe 24 seolfe 7 unwurð. Ðine æhtæ mid stille stæfnæ wullahæ þe wræzen þus to ðine Drihtne, Êfnæ þu yfe æppum men þus ðælæ æhtæ 7 godeæ, 7 he sylf is yfel. Hwæt fræmed him þe he heofæ, þenne he ðone naæp þe him þa gódæ zeæf þe he heofæ? Gif nu eower sum, 28 onbryrd þurh þas word, smæð hwæt gód beo, þenne sege we þ þis gód þe þurh nan unlimpe ne maæ beon forloren. Þu miht ferleoran unpances þa æing þe æteriææn maæen; ac zif þu þe sylf for Gode góm bist, þet ne ferleost þu næfre unpances.
and there is the beauteous troop of the angels and the song of the apostles and the praise of God and the glorifying of the highest King. There the righteous shine like the sun and men rule as angels in the kingdom of heaven. We are summoned and invited to the holy dwelling-place and to the royal throne of peace, where the Almighty Lord liveth and reigneth with all his saints for ever without end. Amen.

XIII

_Avarus_, that is miser in English: _avaritia_, that is covetousness. Some people call it the greediness of this world, that is, when a man is greedy after gold and silver and worldly possessions. This greediness is, as the Apostle Paul said, a root of every evil; and the true love is the true root of every good. Thou man! thou desirest to have good; thou wilt have the health of thy body, but nevertheless do not account as a great good that which the bad man has also. Thou wilt have gold and silver. Truly these things are good if thou dost make good use of them; if thou art evil, thou canst not make good use of them. Therefore gold and silver are evil for evil men, and good for good men. What advantage is it for thee if thy chest stand full of good, and thy inner thought remains destitute of every good? Thou wilt have good, and wilt not be good thyself. Well mayest thou be ashamed that thy house should have every kind of good and only thyself evil. Truly thou wilt not have anything bad in thy possession. Thou wilt not have a bad wife or a bad child or bad servants or bad clothing or even bad shoes; and yet thou art willing to have a bad life. I pray thee at all events to consider thy life more precious than thy shoes. Thou wilt have all things beautiful and choice, and thyself wilt be paltry and unworthy. Thy possessions with silent voice will accuse thee thus before thy Lord, 'Indeed thou givest to this man these many possessions and good things and yet he himself is evil. What avails him that which he has, when he has not him who gave him the good things that he has.' If now one of you, roused by these words, wonders what is good, then we say that is good which can never by any mischances be lost. Thou mayest be compelled to lose things which are liable to decay; but, if thou thyself art good before God, thou shalt never lose this against thy will.
[Fol. 166 b, col. b, l. 20.]

Usæð þeo halige Cristes boc, þ ure Hælend Crist arerde þreo men of deape to life, 7 þa þreo tacnoden þene ðrofealde deap ðare sunfule sawle. Ure Drihten arerde anes caldormonnes dohtor þeo þe læg dead dihlice on hire huse; hé arerde æst ænne, cniht, þa þa he com to ane burh, Naim ihaten, on þes folces iðíhče; þe ðriddle deade wés þe ure Drihten arerde Lazarus ðe Iudeiscæ, þe læg s tïncend to fule on buriçenum, feower niht iburizæ. Da ðre heade men þe ure Drihten arerde betancæð þare sawle deaph, þe on ðry wisen syngeð on hyre life; þís, on yfele wilnunge, 7 on yfele fremminge, 7 on ufele wune. Unforwondodlic ða ufele sunæn beocð ðare sawle deap; 7 þæs caldormonnes dohter þe læg inne forðfaren bitacnoð þare sawle deaph, þe on dižulum sunneþohte þeneæð to synziæne 7 hæfæ þenne deaph behud on hire heartæn on yfele þauunge þi yfel to donne. Þe ðdeade þe wæs ifered on þæs folces siðhe bitacnað þa sawle þe openlice syngeð 7 mid yfele dedæ hirde deade swutelæð. Lazarus þe Iudeiscæ, þe læg stïncendc on buriçenæ, be—[fol. 167] tacnað þa sawle þe syngeð ivunelicæ, 7 þurh ðunises atelicæ stïncæð. Ac ure Hælend màeg, swa swa Almihtij God, þa 20 sawleæ âræren swa he þæs þry deade dyde þurh his drihtenlicæ mihte him sylfe to lofe. Nis swa ðeah nan synne swa swide mycel þ mon ne màeg betan, 3yf he þa boife deap bi þæs gyltæs mâeðe 7 on Gode trywizæ. Ure Hælend ðæde swá ðeæh on his gospelle, þe ðe tälleæc æword æðð onæcean ðone Halijæ Gast 7 hine hæfðc to hospe, mæð[δ] he næære þeero forysfenesse, ne on þisse weorlde, ne on þa towearden’. Ófæ dwolmen specon dusilice bi Cristæ, ac heo hit eft beton 7 buþon to him mid soðe bileasæ; 7 he hem ðealde forysfenæsæ, swaæ swæ he 28 ðæde him sylf, ‘Deah ðæ hwâ sæge bi me tal ðeræ hosp, hit him bid forysfenæ, 3yf he hit biræowæ; ac þe þæm Haljæ Gaste hosp cweit oððæ tal, his synne bid soðlice endeælas.’ þe Almihtij Ðæðer, þe alle ping iscöp, hæfðc enne Sune, of him ânæ acennæ unasægend-lice, þene soðfestæ Hælæd; ac þe Halige Gast nís ná ihaten Sune,
XIV

Christ's holy book tells us that our Saviour Christ raised three people from death to life, and these three signified the threefold death of the sinful soul. Our Lord raised the ruler's daughter who lay dead in the privacy of her home. He next raised a youth when he came to a town called Nain in the sight of the people. The third dead one whom Our Lord raised was Lazarus the Jew, who lay stinking foully in the tomb, having been four nights buried. These three dead people whom Our Lord raised signify the death of the soul which sins in three ways in its way of life; that is, in evil thought and in evil deed and in evil habits. These evil sins are undoubtedly the death of the soul, and the ruler's daughter who lay lifeless within betokens the death of the soul that thinks to sin in secret sinful thoughts, and has therefore death hidden in its heart in its evil consenting to do wrong. The dead man who was carried in the sight of the people signifies the soul that sins openly, and by evil deeds makes her death evident. Lazarus the Jew, who lay stinking in the tomb, signifies the soul that sins habitually, and through ill repute stinks terribly. But our Saviour, even as Almighty God, can raise souls just as he did these three dead ones by his power as Lord for his own glory. However, there is no sin so exceeding great, that a man cannot atone for it if he make repentance according to the degree of the sin, and trust in God. Yet our Saviour said in his gospel, 'He who saith a word in blasphemy against the Holy Ghost and taketh him in mockery, shall never have forgiveness for it, either in this world or in the future one.' Heretics have often spoken foolishly about Christ, but they have afterwards made amends for it and inclined to him with true faith; and he has granted them forgiveness, even as he himself said, 'Though any one speak blasphemy or profanity about me, it shall be forgiven him if he repent it; but he who speaketh blasphemy or profanity about the Holy Ghost, his sins shall indeed be without end.' The Almighty Father, who created all things, has a Son, ineffably begotten of him alone, the righteous Saviour; but the Holy Ghost is not called Son, because the one
for *pam* pe ðe an Fæder is æfre unbigunnun, 7 his ancennedæ Sunæ of him sylfe eafre, 7 pe Halij Gaste is heorre begræ lufe æfer bitweonen heom of ham bam ilice. Ñu nis na þe Fæder heorre 4 begræ Fæder; for *pam* pe ðe oðer is Sunu, 7 pe oðer ni[s] ná Sunue. Eft pe ylce Sunæ nis ná heorre begræ sunæ, þæs Fæder 7 þæs Halij Gastes, on ðere godcundnesse, ac ðe Halije Gaste, is ane heom bam imænelic, þam Almihtij Fæder 7 his ancennede Sunæ; 7 þurh Halæ 8 Gaste beæd alle synne forzyfene. Pe wise Fæder witerlice iscðp 7 wrohte þurh his halæ wisdom, þ is his Sune, alle gescetæ; 7 heom sóðlice life bifeste þurh þene Halæ Gaste, pe is heorre begræ lufe 7 wilæ. Heorre weorc bið æfre untodæledic, þ heo alle habbed ðane 12 godcundnesse; alle an geund, 7 ðane ææ[e]nþrymme. Ac þare synne forzyfenesse stont on þam Halije Gaste, 7 he deþ forzyfenesse daedbetendum mounnum 7 heore mód onliht mid his liðe forzyfenesse, 7 heom syðdan frefræð, for þam pe he is Froforgast. Swá swá 16 þeo ancenndnesse bilimpæþ to Criste ðane, swa belimpð þeo forzyfenesse to þam lifyendæ Gaste, pe þe is Almihtij God, æfre unbegunnun of þam Fæder, 7 of þam Sunæ, heorre begræ lufe. Be þan we mægen witen þ he is alwealdend God, þemme he swa mihtij 20 is þ he mæg forzyfen ælre monne synne, þe heom sóðlice bireowsiecð, 7 heorre misdedæ her on weordæ. De Hælend ðane, þe is ihaten Crist, underfeng þa menniscenesse, 7 for us mounnum prowode. Nu habbe wæ þa alyseddnæse þurh ðone leofæ Drihten, 7 ure synne 24 forzyfenesse þurh ðone Halije Gaste, 7 þeah al þeo þrymme is on sóbre annessæ. 7 heo us þæs deða deþ untweolice, forþam þe heo alle wurcð án weorc. þe mon sæð hœþ 7 tæl toþean þone Halije Gaste, pe þe naefre ne swicæð synne to wurcean, 7 on heom wunæð 28 ðæ his lifes ende, 7 forsihð þa forzyfenesse þæs sopfesten Gastes, 7 binnimæðð him selfum swá þone lyflice wæþ buton mildsunge þæs mihtijæ Gastes mid his heardheortnesse his hetele modæ. De Halæ Gaste mildsæð bereowsiende mounnum; ac heom ne mildsæþ he

6 Gastes]\ gastest MS. 8 pe]\ þe ðe MS. 14 daedbetendum]\ daedbetendum MS. 15 frefræð]\ frefræð MS, the o much fainter. 27 wunæð]\ wunæd MS. 30 hetele]\ erasure over t. 31 ac]\ c altered from another letter.
Father is ever without beginning, and his only-begotten Son is ever from him himself, and the Holy Ghost is the Love of them both, even between them, from them both alike. Now the Father is not the Father of them both; because the one is a Son and the other is not a Son. Again, the same Son is not the son of them both—of the Father and of the Holy Ghost—in the Godhead, but the Holy Ghost is alone common to them both—to the Almighty Father and to his only-begotten Son; and all sins shall be forgiven through the Holy Ghost. The wise Father did create and fashion by his holy wisdom, that is his Son, all creation; and he afterwards verily established life in them through the Holy Ghost, who is the love and will of them both. Their work is always indivisible, and they all have one Godhead, all one nature and one Majesty; but the forgiveness of sins rests on the Holy Ghost, and he grants forgiveness to men who repent their deeds and enlightens their hearts with his gentle forgiveness and comforts them afterwards, because he is the Spirit of comfort. Even as incarnation belongs to Christ alone, so does forgiveness belong to the Living Spirit, who is Almighty God ever without beginning, from the Father and from the Son, the love of them both. Hence we can understand that he is All-powerful God, since he is so mighty that he can forgive the sins of all men who truly repent, and their misdeeds in this world. The Saviour alone, who is called Christ, received human nature and suffered for us men. Now we have redemption through the dear Lord and forgiveness of our sins through the Holy Ghost, and yet all the power is in the true Unity. And they do these things for us undoubtedly, because they all work one work. He speaks blasphemy and profanity against the Holy Ghost, who never ceases to perform sins, and continues in them until his life's end, and neglects the forgiveness of the righteous Spirit; and thus he deprives himself of the way of life not having the mercy of the mighty Spirit through the hard-heartedness of his adverse mind. The Holy Ghost has mercy on him who repents, but he has never mercy on them who despise his
næfre þe his ȝye forseol. Nu sceole we biddan mid ðezede mode þene Almihtig God, þe us þurh his wissdom iscþþp 7 us alysde þurh þene ylcæ Sunæ, þe ure synnen all adiglæde þurh þene Hale Gast, 7 us healde wið deosel, þe to him gán þe us ær wrohte. Be ðeorm deade we rædæþ þe ure Drihten ærerde; ac his wundræ næron ðeowitene alle, ac þæ ane mon wrat þe mihton nihtsumien monnum to hæle, 7 to heoræ ileæfe, 7 þæ þæ hæftdon heahlice tanunuge þæ ðæ wæren iopenode þurh þone Häelend. [fol. 167 b.] His apostoli 7 heoræ æfterzengæn ærerdæ men of deape, ac þe ylcæ Drihten dude þ ðurh heom, swa swá he dyde ær þurh him sylfum on his anawahðnesse.

2 alysde] alyde MS. 3 adiglæde] see note. 9 æfterzengæn] see note.
grace. Now must we pray with humbled minds that Almighty God, who created us by his wisdom and redeemed us through his same Son, that he will blot out all our sins through the Holy Ghost, and protect us against the devil, that we may go to him who created us before. We read of three dead whom our Lord raised, but his miracles were not all recorded, but only those were recorded which might be sufficient for salvation of men, and for their faith, and those which had sublime meanings that were explained by the Saviour. His apostles and their successors raised many men from death, but this same Lord did it through them even as he had done it before by being present himself.