

Ælfric

*The Homilies
of the Anglo-
Saxon Church*

Ælfric

The Homilies of the Anglo-Saxon Church



Published by Good Press, 2022

goodpress@okpublishing.info

EAN 4064066466985

TABLE OF CONTENTS

VOL. I.

By BENJAMIN THORPE, F.S.A.

LONDON

PRINTED FOR THE ÆLFRIC SOCIETY.

PREFACE.

INCIPIT PRÆFATIO HUIUS LIBRI.

PRÆFATIO.

PREFACE.

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

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

SERMO DE INITIO CREATURÆ, AD POPULUM, QUANDO
VOLUERIS.

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

VIII. K L . JAN.

DECEMBER XXV.

SERMO DE NATALE DOMINI.

SERMON ON THE NATIVITY OF OUR LORD.

VII. K L . JAN.

DECEMBER XXVI.

PASSIO BEATI STEPHANI, PROTOMARTYRIS.

THE PASSION OF THE BLESSED STEPHEN, PROTOMARTYR.

VI. KA L . JAN.

DECEMBER XXVII.

ASSUMPTIO S CI IOHANNIS APOSTOLI.

THE ASSUMPTION OF SAINT JOHN THE APOSTLE.

V. K L . JAN.

DECEMBER XXVIII.

NATALE INNOCENTIUM INFANTUM.

THE NATIVITY OF THE INNOCENTS.

K L . JAN .

JANUARY I.

OCTABAS ET CIRCUMCISIO DOMINI NOSTRI.

THE OCTAVES AND CIRCUMCISION OF OUR LORD.

VIII. I D . JAN.

JANUARY VI.

EPIPHANIA DOMINI.

THE EPIPHANY OF THE LORD.

DO M . III. POST EPIPHANIA DOMINI.

THE THIRD SUNDAY AFTER THE LORD'S EPIPHANY.

III. NON. FEB.

FEBRUARY II.

IN PURIFICATIONE S C E. MARIE.

ON THE PURIFICATION OF ST. MARY.

DOMINICA IN QUINQUAGESIMA.

SHROVE SUNDAY.

DOMINICA PRIMA IN QUADRAGESIMA.

THE FIRST SUNDAY IN LENT.

DOMINICA IN MEDIA QUADRAGESIMA.

MIDLENT SUNDAY.

VIII. K L . APRI L .

MARCH XXV.

ANNUNCIATIO S . MARIÆ.

THE ANNUNCIATION OF ST. MARY.

IN DOMINICA PALMARUM.
FOR PALM SUNDAY.
DOMINICA S C E PASCE.
EASTER SUNDAY.
DOMINICA PRIMA POST PASCA.
THE FIRST SUNDAY AFTER EASTER.
DOMINICA II. POST PASCA.
THE SECOND SUNDAY AFTER EASTER.
IN LETANIA MAIORE.
ON THE GREATER LITANY.
FERIA III.
TUESDAY.
DE DOMINICA ORATIONE.
ON THE LORD'S PRAYER.
FERIA IIII.
WEDNESDAY.
DE FIDE CATHOLICA.
OF THE CATHOLIC FAITH.
SERMO IN ASCENSIONE DOMINI.
SERMON ON THE LORD'S ASCENSION.
IN DIE S CO PENTECOSTEN.
FOR THE HOLY DAY OF PENTECOST.
DOMINICA SECUNDA POST PENTECOSTEN.
THE SECOND SUNDAY AFTER PENTECOST.
DOMINICA IIII. POST PENTECOSTEN.
THE FOURTH SUNDAY AFTER PENTECOST.
VIII. KL . JUL.
JUNE XXIV.
NATIUITAS S CI IOHANNIS BAPTISTAE.

THE NATIVITY OF ST. JOHN THE BAPTIST.

III. K AL . I UL .

JUNE XXIX.

PASSIO APOSTOLORUM PETRI ET PAULI.

THE PASSION OF THE APOSTLES PETER AND PAUL.

II. KA L . JUL.

JUNE XXX.

NATALE S CI PAULI APOSTOLI.

THE NATIVITY OF ST. PAUL THE APOSTLE.

DOMINICA XI. POST PENTECOSTEN.

THE ELEVENTH SUNDAY AFTER PENTECOST.

III. IDUS AUGUSTI.

AUGUST X.

PASSIO BEATI LAURENTII MARTYRIS.

THE PASSION OF THE BLESSED MARTYR LAWRENCE.

XVIII. K L . SEPT.

AUGUST XV.

DE ASSUMPTIONE BEATÆ MARIÆ.

ON THE ASSUMPTION OF THE BLESSED MARY.

VIII. KL . SEPT.

AUGUST XXV.

PASSIO S CI BARTHOLOMEI APOSTOLI.

THE PASSION OF ST. BARTHOLOMEW THE APOSTLE.

III. K L . SEPT.

AUGUST XXIX.

DECOLLATIO S CI IOHANNIS BAPTISTÆ.

THE DECOLLATION OF ST. JOHN THE BAPTIST.

DOMINICA XVII. POST PENTECOSTEN.

THE SEVENTEENTH SUNDAY AFTER PENTECOST.

III. K AL . OCTOB.

SEPTEMBER XXIX.

DEDICATIO AECCLESIE S CI MICHAELIS ARCHANGELI.

DOMINICA XXI. POST PENTECOSTEN.

THE TWENTY-FIRST SUNDAY AFTER PENTECOST.

KL . NOUE MB .

NOVEMBER I.

NATALE OMNIUM SANCTORUM.

THE NATIVITY OF ALL SAINTS.

IX. K L . D EC .

NOVEMBER XXIII.

NATALE S CI CLEMENTIS MARTYRIS.

THE NATIVITY OF ST. CLEMENT THE MARTYR.

II. K L . D EC .

NOVEMBER XXX.

NATALE S CI ANDREAE APOSTOLI.

THE NATIVITY OF ST. ANDREW THE APOSTLE.

DOMINICA PRIMA IN ADUENTUM DOMINI.

THE FIRST SUNDAY IN THE LORD'S ADVENT.

DOMINICA II. IN ADUENTUM DOMINI.

THE SECOND SUNDAY IN THE LORD'S ADVENT.

VOL. I.

[Table of Contents](#)

BY BENJAMIN THORPE, F.S.A.

[Table of Contents](#)

LONDON:

[Table of Contents](#)

PRINTED FOR THE ÆLFRIC SOCIETY.

[Table of Contents](#)

MDCCCXLIV.



Transla

P

[Præfatio, Saxonice](#)

[De Initio Creaturæ](#)

[De Natale Domini](#)

[Passio Beati Stephani Protomartyris](#)

[Assumptio S. Johannis Apostoli](#)

[Natale Innocentium Infantum](#)

[Octabas et Circumcisio Domini](#)

[Epiphania Domini](#)

[Dom. III. post Epiphania Domini](#)

[In Purificatione S. Mariæ](#)

[Dominica in Quinquagesima](#)

[Dominica Prima in Quadragesima](#)

[Dominica in Media Quadragesima](#)

[Annunciatio S. Mariæ](#)

[In Dominica Palmarum](#)

[Dominica S. Pascæ](#)

[Dominica Prima post Pasca](#)

Dominica Secunda post Pasca
In Litanis Majore
De Dominica Oratione
De Fide Catholica
In Ascensione Domini
In Die Sancto Pentecostes
Dominica Secunda post Pentecosten
Dominica Quarta post Pentecosten
Nativitas S. Johannis Baptistæ
Passio Apostolorum Petri et Pauli
Natale S. Pauli Apostoli
Dominica XI. post Pentecosten
Passio Beati Laurentii Martyris
De Assumptione Beatæ Mariæ
Passio S. Bartholomæi Apostoli
Decollatio S. Johannis Baptistæ
Dominica XVII. post Pentecosten
Dedicatio Ecclesiæ S. Michaelis
Dominica XXI. post Pentecosten
Natale Omnium Sanctorum
Natale S. Clementis Martyris)
Natale S. Andreæ Apostoli)
Dominica Prima in Adventum Domini
Dominica II. in Adventum Domini

PREFACE.

[Table of Contents](#)

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

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

With better foundation we may assume him to have been Ælfric archbishop of York, who presided over that see from the year 1023 to 1051^[1]. Against this supposition there seems no objection on the score of dates, and that the composer of the 'Sermones' was a person of eminence during the life of archbishop Wulfstan, of whom, according to our hypothesis, he was the immediate successor, is evident from the language of his *Canons*, and of his *Pastoral Epistle to Wulfstan*, in which he speaks as one having authority; though in the first-mentioned of these

productions he styles himself simply "humilis frater," and in the other "Ælfricus abbas^[2]," and afterwards "biscop."

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

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

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

Anglo-Saxon words^[5].

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

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

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

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

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

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

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

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

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

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

In assigning to Ælfric, archbishop of York, the honour of being the author of the Homilies and other works enumerated above, it would have been gratifying to add, that the character of that prelate given by the chroniclers was beyond a doubt all that could be desired, and such as to render it highly probable that to him we are indebted for those noble and holy labours. Unfortunately the case is otherwise, the few facts recorded of Ælfric of York being for the most part quite irreconcilable with the portrait of the pious student which our imagination spontaneously draws, on calling to mind the exertions in the cause of religion and learning attributed to our Ælfric. Of the archbishop, Malmesbury speaks in terms of no ordinary severity, asserting, that at his instigation Hardacnut caused the corpse of his brother Harald Harefoot to be taken from the grave and decapitated, and afterwards thrown into the Thames; also, that being exasperated against the people of Worcester, who had rejected him for their bishop, he again instigated the same king to burn their city and confiscate their property, under the pretext of their having resisted the royal tax-gatherers^[13]. The better testimony of Florence of Worcester, with regard to the first of these transactions, is, however, less prejudicial to the character of Ælfric: he says merely, that Ælfric, archbishop of York, with others was sent to London by the king for the purpose of digging up the body of Harald and casting it into a fen^[14]. Of the second transaction Florence makes no mention. But the earliest account is that in the Saxon Chronicle^[15], and in this it is simply said, that "he (Harthacnut) caused the dead body of Harald to be taken up, and had it cast into a fen:" to Ælfric

and the others there is no allusion whatever. In the same record his death is mentioned in the following terms of respect: "This year (1052) died Ælfric, archbishop of York, a very venerable and wise man." It is also stated that he was the accuser of earl Godwine, of the earl of Kent, and of Living, bishop of Worcester, as the murderers of the young Ælfred, the son of Æthelred^[16].

The manuscript from which the text of the present volume is taken belongs to the Public Library at Cambridge. It is a small folio and probably coeval with its author, though hardly, as it has been supposed, his own autograph copy^[17]. It is not perfect, having suffered mutilation in several places, but its defects are all supplied in the present work from another MS. in the British Museum^[18]. For the most liberal use of the Cambridge manuscript, I beg leave, on the part of the Ælfric Society, to express the sincerest thanks to the SYNDICS OF THAT UNIVERSITY.

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

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

B. T.

Notes to Translator's Preface

Table of Contents

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

2 He was abbot of Eynsham. See Biogr. Brit. Lit. p. 482, *n.*

‡

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

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

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

6 Published at the expense of the Historical Society of Science, in a volume entitled 'Popular Treatises on Science

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

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

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

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

10 According to the Oxford MS. of this Colloquium, it was originally composed by Ælfric (of Canterbury or York?) and enlarged by his pupil Ælfric Bata. It is printed in the 'Analecta Anglo-Saxonica.' For more ample information concerning the Ælfrics the reader is referred to Mr. Wright's

interesting and useful publication, 'Biographia Britannica Literaria; Anglo-Saxon Period,' edited for the Royal Society of Literature.

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

12 Elfrici Homiliæ, edit. El. Elstob. (fol. Oxon. 1715.) Of this first attempt only thirty-six pages were printed. Her second attempt was under the title, "The English-Saxon Homilies of Ælfric, Archb. of Cant., who flourished in the latter end of the tenth century and the beginning of the eleventh. Being a course of Sermons collected out of the writings of the ancient Latin Fathers, containing the Doctrines, etc. of the Church of England before the Norman Conquest, etc. etc. Now first printed, and translated into the language of the present times by Eliz. Elstob. fol. Oxon. 1715." Of this only two leaves were printed. A copy of both is in the Brit. Mus. See Biogr. Brit. Lit. p. 493. Mrs. Elstob also published Ælfric's Homily on the birth-day of St. Gregory, with a translation. 8vo. 1709. Reprinted with some account of Mrs. Elstob in 1839.

13 De Gestis Pontificum Anglorum, lib. iii.

14 Fl. Wigorn. Chron. ad a. 1040.

15 Ad ann. 1046.

16 R. Wendover, t. i. p. 478.

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

18 MS. Reg. 7. c. xii.

INCIPIIT PRÆFATIO HUIUS LIBRI.

[Table of Contents](#)

IN NOMINE DOMINI.

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

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

PRÆFATIO.

Table of Contents

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

PREFACE.

Table of Contents

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

ungelærede menn
þurh heora
bilewitnyse to
micclum wisdom
tealdon; and me
ofhreow þæt hí ne
cūþon ne næfdon þa
godspellican lare on
heora gewritum,
buton þam mannum
anum ðe þæt Leden
cūðon, and buton
þam bocum ðe
Ælfred cyning
snoterlice awende of
Ledene on Englisc,
þa synd to hæbbene.
For þisum antimbre
ic gedyrstlæhte, on
Gode truwiende, þæt
ic ðas gesetnyse
undergann, and eac
forðam þe menn
behofiað godre lare
swiðost on þisum
timan þe is
geendung þyssere
worulde, and beoð
fela frecednyssa on
mancynne ærðan þe
se ende becume,
swa swa ure Drihten
on his godspelle
cwæð to his
leorning-cnihtum,
"Ðonne beoð swilce

unlearned men,
through their
simplicity, have
esteemed as great
wisdom: and I
regretted that they
knew not nor had
not the evangelical
doctrines among
their writings, those
men only excepted
who knew Latin, and
those books
excepted which king
Ælfred wisely turned
from Latin into
English, which are to
be had. For this
cause I presumed,
trusting in God, to
undertake this task,
and also because
men have need of
good instruction,
especially at this
time, which is the
ending of this world,
and there will be
many calamities
among mankind
before the end
cometh, according to
what our Lord in his
gospel said to his
disciples, "Then shall
be such tribulations

gedreccednyssa
swilce næron næfre
ær fram frymðe
middangeardes.
Manega lease Cristas
cumað on minum
naman, cweðende,
'Ic eom Crist,' and
wyrcað fela tacna
and wundra, to
bepæcenne
mancynn, and eac
swylce þa gecorenan
men, gif hit
gewurþan mæg: and
butan se Ælmihtiga
God ða dagas
gescyrte, eall
mennisc forwurde;
ac for his gecorenum
he gescyrte þa
dagas." Gehwá mæg
þe eaðelicor ða
towardan
costnunge acuman,
ðurh Godes fultum,
gif hé bið þurh
boclice lare
getrymmed; forðan
ðe þa beoð
gehealdene þe oð
ende on geleafan
þurhwuniað. Fela
gedreccednyssa and
earfoðnysses
becumað on þissere

as have never been
from the beginning
of the world. Many
false Christs shall
come in my name,
saying, 'I am Christ,'
and shall work many
signs and wonders,
to deceive mankind;
and also the elect, if
it may be. And
unless Almighty God
shorten those days,
all mankind will
perish; but for his
elect he will shorten
those days."
Everyone may the
more easily
withstand the future
temptation, through
God's support, if he
is strengthened by
book learning, for
they shall be
preserved who
continue in faith to
the end. Many
tribulations and
hardships shall come
on this world before
its end, and those
are the proclaimers
of everlasting
perdition to evil
men, who afterwards

worulde ær hire
geendunge, and þa
synd ða bydelas þæs
ecan forwyrdes on
yfelum mannum, þe
for heora
mándædum siððan
ecelice þrowiað on
ðære sweartan helle.
Þonne cymð se
Antecrist, se bið
mennisc mann and
soð deofol, swa swa
ure Hælend is
soðlice mann and
God on anum hade.
And se gesewenlica
deofol þonne wyrcoð
ungerima wundra,
and cwyð þæt he
sylf God beo, and
wile neadian
mancynn to his
gedwylde; ac his
tima ne bið na
langsum; forþan þe
Godes grama hine
fordeð, and þeos
weoruld bið siððan
geendod. Crist ure
Drihten gehælde
untrume and adlige,
and þes deofol þe is
gehaten Antecrist,
þæt is gereht,
ðwyrlic Crist, aleuað

for their crimes
suffer eternally in
the swart hell. Then
Antichrist shall
come, who is human
man and true devil,
as our Saviour is
truly man and God in
one person. And the
visible devil shall
then work
innumerable
miracles, and say
that he himself is
God, and will compel
mankind to his
heresy: but his time
will not be long, for
God's anger will
destroy him, and this
world will afterwards
be ended. Christ our
Lord healed the
weak and diseased,
and the devil, who is
called Antichrist,
which is interpreted,
Opposition-Christ,
weakens and
enfeebles the hale,
and heals no one
from diseases, save
those alone whom
he himself had
previously injured.
He and his disciples

and geuntrumað ða
halan, and næenne ne
gehælað fram
untrumnyssum,
buton þam anum þe
he sylf ær awyrde.
He and his gingran
awyrdað manna
lichaman digellice
þurh deofles cræft,
and gehælað hí
openlice on manna
gesihþe; ac hé ne
mæg næenne
gehælan þe God sylf
ær geuntrumode. He
neadað þurh
yfelnysse þæt men
sceolon bugan fram
heora Scyppendes
geleafan to his
leasungum, se ðe is
ord ælcere leasunge
and yfelnysse. Se
Ælmihtiga God
geðafað þam
arleasan Antecriste
to wyrçenne tákna,
and wundra, and
ehtnysse, to feorþan
healfan geare;
forþan ðe on ðam
tíman bið swa micel
yfelnys and
þwyrnys betwux
mancynne þæt hí

injure men's bodies
secretly through the
devil's power, and
heal them openly in
the sight of men: but
he may not heal
those whom God
himself had before
afflicted. He
compels, through
wickedness, men to
swerve from the
faith of their Creator
to his leasings, who
is the author of all
leasing and
wickedness.
Almighty God
permits the impious
Antichrist to work
signs, and miracles,
and persecution, for
three years and a
half; for in that time
there will be so
much wickedness
and perversity
among mankind,
that they will be well
worthy of devilish
persecution, to the
eternal perdition of
those who incline
unto him, and to the
eternal joy of those
who by faith resist

wel wyrðe beoð
þære deoflican
ehtnyse, to ecum
forwyrde þam ðe
him onbugað, and to
ecere myrhðe ðam
þe him þurh
geleafan wiðcweðað.
God geðafað eac
þæt his gecorenan
þegenas beon
aclænsade fram
eallum synnum þurh
ða ormætan
ehtnyssa, swa swa
gold bið on fyre
afandod. Þa ofslihð
se deofol ðe him
wiðstandað, and hí
þonne farað mid
halgum martyrdome
to heofenan rice. Þa
ðe his leasungum
gelyfað, þam hé
arað, and hí habbað
syððan þa ecan
susle to edleane
heora gedwyldes. Se
arleasa deð þæt fyr
cymð ufan swilce of
heofonum on manna
gesihðe, swilce hé
God Ælmihtig sy, ðe
ah gewæld heofenas
and eorþan. Ac þa
cristenan sceolon

him. God also
permits that his
chosen servants be
cleansed from all
sins through great
persecutions, as
gold is tried in fire.
The devil slays those
who withstand him,
and then, with holy
martyrdom, they go
to the kingdom of
heaven. Those who
believe in his
leasings, those he
honours, and they
shall have
afterwards eternal
torment for reward
of their sin. The
impious one will
cause fire to come
from above, as it
were from heaven, in
sight of men, as if he
were God Almighty,
who rules over
heaven and earth;
but Christians must
then be mindful how
the devil did, when
he prayed to God
that he might tempt
Job; he made fire to
come from above, as
if from heaven, and

beon þonne
gemyndige hu se
deofol dyde þa ða he
bæd æt Gode þæt
he moste fandian
lobes. He gemacode
ða þæt fyr come
ufan swilce of
heofenum, and
forbærnde ealle his
scep út on felda, and
þa hyrdas samod,
buton anum þe hit
him cyðan sceolde.
Ne sende se deofol
ða fyr of heofenum,
þeah ðe hit ufan
come; forðan þe he
sylf næs on
heofonum, syððan
he for his
modignysse of-
aworpen wæs. Ne
eac se wælhreowa
Antecrist næfð þa
mihte þæt he
heofenlic fyr
asendan mæge,
ðeah þe hé þurh
deofles cræft hit swa
gehiwige. Bið nu
wíslicor þæt gehwa
ðis wite and cunne
his geleafan, weald
hwa ða micclan
yrmðe gebidan

burned all his sheep
out in the field, and
the shepherds also,
save one who should
announce it to him.
The devil sent not
fire from heaven,
though it came from
above; for he himself
was not in heaven,
after that he, for his
pride, had been cast
out. Nor also hath
the cruel Antichrist
the power to send
down heavenly fire,
though he, through
the devil's craft, may
so pretend. It will
now be wiser that
everyone know this,
and know his belief,
lest anyone have to
await great misery.
Our Lord
commanded his
disciples that they
should instruct and
teach all people the
things which he had
himself taught to
them; but of those
there are too few
who will well teach
and well exemplify.
The Lord also cried,

sceole. Ure Drihten
bebead his
discipulum þæt hí
sceoldon læran and
tæcan eallum
þeodum ða ðing þe
he sylf him tæhte; ac
þæra is nu to lyt ðe
wile wel tæcan and
wel bysnian. Se ylca
Drihten clypode þurh
his witegan Ezechiel,
"Gif þu ne gestentst
þone unrihtwisan,
and hine ne manast,
þæt hé fram his
arleasnyse gecyrre
and lybbe, þonne
swelt se arleasa on
his unrihtwisnyse,
and ic wille ofgan æt
ðe his blod," þæt is
his lyre. "Gif ðu
ðonne þone arleasan
gewarnast, and he
nele fram his
arleasnyse
gecyrran, þu
alysdest þine sawle
mid þære
mynegunge, and se
arleasa swylt on his
unrihtwisnyse." Eft
cwæð se Ælmihtiga
to þam witegan
Isaiam, "Clypa and

through his prophet
Ezechiel, "If thou
warnest not the
unrighteous, and
exhortest him not,
so that he turn from
his wickedness and
live, then shall the
wicked die in his
iniquity, and I will
require from thee his
blood," that is, his
perdition. "But if
thou warnest the
wicked, and he will
not turn from his
wickedness, thou
shalt release thy
soul with that
admonition, and the
wicked shall die in
his
unrighteousness."
Again the Almighty
spake to the prophet
Isaiah, "Cry and
cease thou not, raise
thy voice as a
trumpet, and declare
to my people their
crimes, and to the
family of Jacob their
sins." From such
commands it
appeared to me that
I should not be

ne geswic ðu, ahefe þine stemne swa swa byme, and cyð minum folce heora leahtras, and Iacobes hirede heora synna." For swylcum bebodum wearð me geðuht þæt ic nære unscyldig wið God, gif ic nolde oðrum mannum cyðan, oððe þurh tungan oððe þurh gewritu, þa godspellican soþfæstnysse þe he sylf gecwæð, and eft halgum Iareowum onwreah. For wel fela ic wat on þisum earde gelæredran þonne ic sy, ac God geswutelað his wundra þurh ðone þe he wile. Swa swa ælmihtig wyrhta, he wyrçð his weorc þurh his gecorenan, na swylce he behofige ures fultumes, ac þæt we geearnion þæt ece lif þurh his weorces fremminge. Paulus se apostol cwæð, "We sind Godes gefylstan,"

guiltless before God, if I would not declare to other men, by tongue or by writings, the evangelical truth, which he himself spake, and afterwards to holy teachers revealed. Very many I know in this country more learned than I am, but God manifests his wonders through whom he will. As an almighty worker he works his work through his chosen, not because he has need of our aid, but that we may earn eternal life by the performance of his work. Paul the apostle said, "We are God's assistants," and yet we do nothing for God without the assistance of God. Now I desire and beseech, in God's name, if anyone will transcribe this book, that he carefully

and swa ðeah ne do
we nan þing to
Gode, buton Godes
fultume. Nu bidde ic
and halsige on
Godes naman, gif
hwa þas boc awritan
wylle, þæt he hī
geornlice gerihte be
þære bysene, þylæs
þe we þurh
gymelease writeras
geleahtrode beon.
Mycel yfel deð se ðe
leas writ, buton he
hit gerihte, swylce
he gebringe þa
soðan lare to leasum
gedwylde: forþi sceal
gehwa gerihtlæcan
þæt þæt he ær to
woge gebigde, gif hé
on Godes dome
unscyldig beon wile.
Quid necesse est in
hoc codice capitula
ordinare, cum
prediximus quod xl.
sententias in se
contineat? excepto
quod Æþelwerdus
dux vellet habere xl.
quattuor in suo libro.

correct it by the
copy, lest we be
blamed through
careless writers. He
does great evil who
writes false, unless
he correct it; it is as
though he turn true
doctrine to false
error; therefore
should everyone
make that straight
which he before bent
crooked, if he will be
guiltless at God's
doom. Quid necesse
est in hoc codice
capitula ordinare,
cum prædiximus
quod xl. sententias
in se contineat?
excepto quod
Æthelwerdus dux
vellet habere xl.
quattuor in suo libro.