

their miracles wherfore they were made Saintes in the Popes calender, seeing they are not written in the Gospel, nor in my Lxxe, but in certaine old chronicles of that age so they are no matter of my faith; notwithstanding as touching there consecration, this I read, and also do credit, that the Clergy both of Britaine & Englande at that time, pled nothing that was worldly, but gaue the to preaching and teaching the word of our Sauour, and followed the life that they preached, by giuing of good ensample. And o-uer that, as our histories accord, they were so voyd of conueticousnes, that they receiued no possessions or territories as was forced vpon them.

About this season or not much before, vnder the raigne of Oswy & Oswyne, kynges of Northumberlande, an o-ther Synode or Council was holden against the By-taines and the Scottish bishops, for the ryght obseruing of Easter, at Strenehalt. At what time Agilbertus By-shop of westsaxons came to Northumberlande, to insti-tute Wilfride, Abbot of Rippon, where this question for Easter day began to be moued. For Colmannus then By-shop of Northumberland followed not y custome of Rome, nor of the Saxons: but followed the Byrpaynes, and the Scottish Bishops, his predecessours in the same sea before. Thus on the one side was Colmannus the Archbyshop of Yorke and Hilda the Abbes of Sternhalt: which alleaged for them the doings and exambles of their predecessours, both godly and reuerend byshops: as Aidanus, Finianus, Archbishops of that sea of Yorke before them, and diuers moe, who had vied alwaies to celebrate the Easter, from the xiiii. day of the first moneth, till the xxviii. of the same. And specially for that S. John y Euangelist at Ephesus, kept and obserued that day, &c. On the other side was Agilbert bishop of westsaxons, James the Deacon of Paulinus above mentioned: Wilfride Abbot of Rippon: and King Al-fride Oswy's sonne, with his Queene, holding on the same side. The full contentes of which disputation here follow-eth, according as in the story of Bede at large is described: with their reasons and argumentes, on both sydes as insuech, &c.

The question of Easter, and of shaning, and other Ec-clesiasticall matters being moued, it was determined that in the Abbey which is called Strenehalt, of the which Hilda a deuout woman was Abbes: a conuocation should be had and this question there determined. To the which place came both the kynges, the father and the sonne. By-shop Colman with his clergy of Scotland. Aigelbert with Agathon and Wilfride Byctes, James and Roman were on their sides. Hilda the Abbes with her company was on the Scottish part. And the reuerend Byshop Ceda was ap-pointed Hyllocutor: for both parties in that Parliament. King Oswy bega first with an Oration: declaring that it was necessary for such as serued one God, to liue in one vni-foyme order, and that such as looked for our kingdome in heauen should not differ in celebration of the heavenly sa-craments, but should rather seeke for the true tradition & follow the same. This said, he commaunded his Byshop Colman to declare what the rite and custome was in thys behalfe that he vied, and from whence it had the originall. When Colman obeying his princes commaundement, sayd: the Easter, which I obserue I receaued of my auuncelors that sent me hether a Bishop. The which, all our forefa-thers being men of God, did celebrate in like maner, & lest it should be contened or despised of any man, it is mani-festly aparrant, to be y veyr same, which y holy Euangelist S. John (a discipule especially beloued of the Lord) did cu-somably vied, in al churches and congregations, where he had authoritie. When Colman had spoken manye thinges to this effect, the king commaunded Aigelbert to declare his opinion in this behalfe, and to shew the order that he then vied, from whence it came & by what authoritie he obser-ued the same. Aigelbert requested the king, that his scooler Wilfride, a Byct, might speake for him: in as much as they both with the rest of his clergy, were of one opinion here- in: and that the said Wilfride coulde vter his minde better and more plainly in the English tongue, then he himselte could. When Wilfride at the kyngs commaundements, began on this sort and sayd: The Easter which we keepe, wee haue seene at Rome, whereas the holye Apostles, Peter, & Paule, did liue and teach, did suffer and were buried. The same also is vied in Italy, and in Fraunce: the which coun-tries we haue traueled for learning, and haue noted it to be celebrated of them all. In Aflia also and in Appyricke, in Egypt and in Becece, and finally in all the world, the same maner of Easter is obserued, that we vied: saue onely by these here present with their accomplices, the Byctes & the Bytaines: with the which two (& yet not altogether agre- ing) they condescend & strue foolishly in this order against

the vniuersal world. To whom Colman replied, saying, I maue you wil cal this order foolish, that so great an Apo- stle as was worthy to lie in the Lordes lap, did vied, whom all y world doth wel know to haue liued most wisely: and Wilfride answered, god forbid that I should reprocue S. John of solye who kept the rites of Moses law according to the letter (the Church being yet Jewishe in manye pointes) and the Apostle not as yet able to dedicate at the obseruations of the law before ordamed: as for example y could not reiect y images inuented of the Diuel, the which all men that beleue on Christ ought of necessitie to forsake, and detest: least they should be an offence to those Jewes that were amongst the Gentiles. For this cause dyd S. Paule circumcise Timothee, for this cause did hee sacrifice in the temple, and did haue his head with Aquila and Pri-cilla, at Corinth, all which thinges were done to none o-ther purpose, then to eschue the offence of the Jewes. Were vpon alld said James to Paule, thou seest brother howe ma-ny thousand Jewes do beleue & all these be zealous (not- withstanding) of the law. Yet seeing the Gospell is so many- fessly preached in the worlde, it is not lawfull for the faith- full to bee Circumcised, neither to offer sacrifice of carnall thinges to God. Wherefore John according to the custome of the law, the xiiii. day of the first moneth at euening, did begin the celebration of the feast of Easter, nothing vnder- standing whether it were celebrated in the Sabbath, or in any other ferriall day. But Peter when hee preached at Rome, remembering that the Lord did arise from death on the first day after the Sabbath giuing thereby an hope to y world of the resurrection, thought god to institute Easter on y day, & not after the vied and precepts of the law (that was) the xiiii. day of the first moneth. Such so John looking for the Resurreccion at night if it did arise, & the next day after were Sunday, which was then called the Sabbath, then did hee celebrate the Easter of the Lord in the euening like as wee vied to do ene at this day. But if Sunday were not the next day after the xiiii. day, but fel on the xv. day, or xvij. or on a ny other day vnto the xxi. he tauied alwaies for it, and did begin the holy solemnitie of Easter, on the euening next before y sabboth. And so came it to passe that Easter, was alwaies kept on the Sunday, and was not celebrated but from the xv. day vnto the xxi. Neither doth this tradition of the Apostle breake the law, but fulfilled the same. In the which it is to be noted, that Easter was instituted fro the xiiii. day of the first moneth at euening vnto the xxi. day of the same moneth at euening, the which manner all S. Johns successours in Asia, after his death did follow, and the Catholike Church throughout the whole worlde. And that this is the true Easter, and onely of all Christians to be obserued, it was not newly decreed: but confirmed by y Council of Nice, as appeareth by the Ecclesiasticall histo- ry, whereupon it is manifest that you (Colman) do neither folow the example of S. John as ye thinke, nor of S. Pe- ter whose tradition you do willingly resist, nor of y church nor yet of the gospel, in the celebration of Easter. For S. John obseruing Easter according to the preceptes of the law kept it not on the first daye after the Sabbath, But you precisely keepe it, onely on the first day after the Sab- bath. Peter did celebrate Easter from the xv. daye of the moone to the xxi. day, but you keepe Easter from the xiiii. vnto the xxi. day, so that you begin Easter oftentimes the xiiij. day at night: of which maner neither the law nor the Gospell maketh any mention. But the Lord in y xiiii. day either did eate the olde passouer at night, or els did cele- brate the sacraments of the new Testament in the reme- mbrance of his death and passid. You doe also vtterly reiect from the celebration of Easter the xxi. daye, the which the law hath chiefly willed to be obserued. And therefore as I saide in the keeping of Easter, you neither agree with S. John, nor with Peter, nor with the lawe, nor yet with the Gospel. When Colman againe answered to these thinges, saying, Did then Anatholius a godly man and on much co- mended in the foresaid Ecclesiasticall history, agaynst the law & the Gospell: who witech that the Easter was to be kept fro the xiiii. day vnto the xxi. or that we thinke that Columba our reuerend father, and his successours being me- n of God, who obserued the Easter, after this maner, did ag- gainst the holpe Scripture: where as some of them were men of such godlines and vertue as was declared by their wonderful miracles. And I hereby (nothing doubting) of their holines doe endeour to fallow their life, order, & dy- cipline. Then saide Wilfride, it is certaine that Anatholius was both a godly and a learned man, and worthy of great commendation, but what haue you to do with him, seeing you obserue not his order: for hee followeth y true rule in keeping his Easter, obserueth the circle of six. yeares. The which either you know not, or if you do, you contemne the

Colman agayne spea- keth.  
Wilfride repli- eth.  
Why Paule circumcised Timothy.  
Example of Peter alled- ged, but no prooffe brought thereot.  
Peter and John did not agree in the celebrating of Easter.  
In the counsell of Nice no such matter appea- reth.  
Colman agayne a- nswereth.  
Wilfride re- plyeth.

O quantu mutatio Bede. lib. 4. cap. 5. Hunting. Polyr. Jornalenfis. Fabia.

{ An. } { 664. }

Controuer- sic about Easter day.

Ex Bede. lib. 2. cap. 23.

A disputa- tion be- twene the Romayne Bishops and the Scottish bishops for the day of Easter and other cere- monyes.

The king beginneth.

Colman speakech.

Wilfride replyeth.

Vniuersali- ty alledged.