

to men, through the bignes thereof. &c.

Also in an other place he confesseth the same of himselfe: whose wordes in the p[re]face before his grammer be these. Ic Ælfric polde þa listlan bocapendan to englis-cum 7e neopnde of ðam 7æf c[ri]ste ðe is gehaten 7nammatica. 7yððan ic t[ra] bec apende on hund ealwa 7igum 7pellum; 7 Ælfrike was desirous to turne into our English tongue from the arte of letters, called grammer, this little booke, after that 7 had transla- ted the two bookes of fouretioze sermons, &c.

Of his Epistles especially we read of fouze, which he wrote. One to the monkes of Ægnesham. De consuetudine monachorum. An other to wulstane Arch. of Yorke, wher- in is touched the matter of the Sacrament. The thirde, he wrote agaynst priestes marriage, to one Sygeferth, with whom there was a certaine Anker abiding, which defend- ed the marriage of priestes, affirming it to be lawfull. The fourth, he wrote to wulstine B. of Seyburne, touching the matter of the sacramet. In the which epistle he taking occasion by a certaine abuse in his time, which was, that priestes on Easter day filled their houel hope, and so kept it for the space of the whole yeare, till Easter came againe, for sicke persons, writeth vppon that occasion, in these wordes as follow in his owne Saxons tongue.

A writing of Aelfrike to wulstine.

Man 7ceal healþen þæt halige hufel mid my- celne 7ymene 7 ne forþealdan hit. ac halgian o- þer eonipe to 7ceocum mannum. a. embe vii. niht. oððe embe xiiii. niht þ hit hufu 7ynig ne 7y. forþdon ðe eal 7pa halig bið þ hufel ðe nu to ðæg 7æf gehalgod. 7pa þ ðe on earþe ðæg 7æf gehal- god; Ðæt hufel is C7ristes lichama na licham- lice ac 7ærllice; Na 7e lichama ðe he on ðro- pode. ac 7e lichama ðe he embe 7p[re]æc. Ða ða he bletpode hlaþ 7 pin to hufel anpe nihte ær his ðropunge. 7 c[ri]st be þam 7ebletþode hlaþ. Ðis is min lichama. 7 e[st] be ðam halgan pine. Ðis is min blode þe bið for manegum a 7oten on 7ynna for 7kenes 7e; Vnderstand þ nu þ 7e ðrihten ðe mihte apendon done hlaþ ær his ðropunge to his lichaman. 7 þ pin to his blode 7ærllice. þæt 7e ylca ðægþamlice bletþah ðuþh 7æc[ri]sta han- da hlaþ 7 pin to his 7ærllican lichaman. and to his 7ærllican blode.

The same in English.

When thal reserue more carefully that holy housell, & uoe reserue it to long, but halow other of new for sicke men al- wayes within a week or a fortnight, that it be not so much as hory. for so holy is the housell which to dayis halowed, as that which on Easterday was halowed. That housell is Chistes body not bodily but ghostly. For the body which he suffred in, but the body of which he spake, when he bles- sed bread and wine to housell the night before his suffering, and sayd by the blessed bread: this is my body, & agayn by the holy wine, this is my blood, which is shed for many in forgiuenes of sinnes. Vnderstand now that the Lord, who could turne that bread before his suffering to his body, and that wine to his blood ghostly, þ the selfe same Lorde bles- sed daily through the priestes handes, bread and wine to his ghostly body, and to his ghostly blood.

After this Epistle about prefixed of Ælfricus, w[ri]tten to wulstine B. of Seyburne, concerning the sacramen- tal bread, how it is not Chistes body, lichamlice that is, bodily, or (as we terme it now) really; and also howe the same ought not to be ouerlong kept in þ vire: here folow- eth further an other epistle of the sayd Ælfricus w[ri]tten to wulstane Archb. of Yorke, both reprehending þ said abuse aboue touched, and also containing matter more at large agaynst the bodily presence in the sacramental bread. The copy of his epistle, both in his owne Saxon, and in our English here followeth.

An other Epistle of Aelfricus against the bodily presence to Wulstane Archbishop of Yorke.

Svme p[re]o[st]ar 7e 7yllað heopa hufel box on earþon. 7 healþah ofen 7p[re]f monah to untrumum mannum. 7p[re]ylce ðæt hufel 7y haligne donne ofen. Ac hi doþ un- 7p[re]lice. forþðan he hit pannað. oððe mid ealle forþotað on 7pa langum 7ynste. 7 he bið þonne 7cylbi 7pa 7pa is 7æ 7p[re]o boc; Se ðe hufel forþylt. oððe hit forþylt. oððe mid eton. oððe oðrenytenu. 7ceapa þa poentem- tialem. h[æ]t he 7ægðe þurum; Eal 7pa halig is ðæt hufel ðe bið gehalgod to ðæg. 7pa ðæt ðe bið gehalgod on ðam halgan earþen ðæge; Healþah forþig ic bröde þone halgan C7ristes lichaman mid mannan 7p[re]dome to 7eocum man- num 7p[re]am; Annan ðæge to 7unna ðæge on 7p[re]he clænuna boxe. oððe be ðam mærtan 7eopenytene niht. and ðic 7ah hit þonne. and lec 7að ðær ofen; 7e habbaþ by 7ene be ðam on Mo 7p[re]æc. 7pa 7pa God 7ylc bebead on Mo 7p[re]æc. ðæt 7e 7æc[ri]st 7ceolde on ælcum 7æte 7p[re]ner ðæge 7e 7tan 7p[re]f hlaþar on ðam tabernaculo ealle niþe bacene. Ða 7æron gehatene Panes propositionis. and hig 7ceolbon ðær 7tandan on ðam Godes 7etælbe oð ofenme 7æte 7p[re]ner ðæg. 7etan hi ðonne ða 7æc[ri]stas 7ylc. 7 7e- tan ðær oðre; Sumes p[re]o[st]ar nellað ðic 7an ðæt hufel ðe hi halgah; Nu wille 7e cop 7e 7an. hu 7eo boc 7ægð be þam; P[re]erbýtter min 7am celebriar. 7 non auden 7acri- p[re]tum accusante conscientia sua anathema e[st]; Se mæsse p[re]o[st]ar ðe mæssaþ. and ne ðær ðæt hufel ðic 7an. pat hine 7cylbi 7ne. 7e is amansumod; Læsse pleoh is to ðigenne ðæt hufel. donne to halgienne; Se ðe tupa hal- 7ah ane ofletan to hufle. 7e bið þam 7eþolan 7elice. ðe an cild fullah tupa; C7rist 7ylc gehalgod hufel ær his ðropunge. he bletþode done hlaþ. 7 to b[re]æc þur c[ri]stende to his halgum ap[er]tolum. etah ðisne hlaþ. hit is min lichama: and he e[st] bletþode æne calic mid pine. and c[ri]st heom ður to. ðrincaþ ealle of ðisum. hit is min agen blode ðære nisan 7ecyðny 7e. ðe bið for manegum a- 7oten on 7ynna for 7ykenes 7e; Se ðrihten þe halgode hufel ær his ðropunge, and c[ri]st þ 7e hlaþ 7æpe his agen lichama. and þæt pin 7æpe 7itodlice his blod. 7e halgah ðægþamlice þur 7h his 7æc[ri]sta handa hlaþ to his licha- man. 7 pin to his blod on 7ærllice 7e 7yne. 7pa 7pa 7e 7æðah on bocum; Ne bið 7e h[æ]lica hlaþ lichamlice 7pa þe- ah 7e ylca lichama. ðe C7rist on ðropode; Ne ðæt halt- ge pin nis þær hælenes blod þe for is a 7oten 7æf on li- chamlice þinge. ac on 7ærllicum and 7y 7e; 7æ 7p[re] bið 7eþlice 7e hlaþ his lichama. and þ pin eac his blod 7pa 7pa 7e heo 7onlica hlaþ 7æf. ðe 7e hatah manna. ðe 7eopenytig 7e- ara a 7eðde Godes 7olce. 7 þæt hlutne 7æte 7æf 7itod- lice his blod. ðe 7pin of ðam 7tane on ðam 7ærtene ða; 7pa 7pa Paulus a 7p[re]æt on 7umon his 7p[re]tole: Omnes patres nostri eandem escam. spiritualement manducauerunt: & omnes eundem potum spiritualement biberunt. &c. Calle ure 7æðe 7æf æton on ðam 7ærtene þone ylcan 7ærllican mete. 7 done 7ærllican ðiene ðruncon; Hi ðruncon of þam 7ærllican 7tane. 7e 7tane 7æf C7rist; Se ap[er]tol 7æde 7pa 7pa 7e nu gehyrdon þæt hi ealle æton done ylcan 7ærllican mete.

80. Sermons translated by Aelfricus into the English or Saxon tongue.

4. Epistles written of Aelfricus in the Saxon or English tongue.

The wordes of Aelfricus writen to Wulstine Bishop of Seyburne, agaynst transubstantiation.

An epistle of Aelfricus to Wulstine.

The sacrament of the Lords be- dye, not bodily, but ghostly.