

12 Sermons for the Feast of the Circumcision

Sermon 1

Headnotes

Source: **A** UUB C 56, ff. 322v22–325r14 (fifteenth century).
Parallel text: **B** UUB C 56, ff. 335r7–337v12 (fifteenth century).
Original text: ~
Editions: **A** SMP III 461–64; **B** SMP III 479–82.

Edition (A UUB C 56)

De circumcissione domini

POstquam consummati sunt dies octo vt circum-

- 3 *cideretur puer vocatum est nomen eius jhesus*
Kæræ wenær wy hawe i dagh otthendhe da-
gh fra then hælge dagh jwle dagh · thær
6 war herræ loth sigh afføde · Och han gaffh
sigh wndhær jøde logh · sa som i dagh ær · ey
for thy ath han haffde noghen syndeligh smitthe
9 aa sigh Far thy han war føddher aff skær møø
ffor wdhen al syndeligh smittæ · sa som *sanctus pa-*
ulus sigher *Venit plenitudo temporis* misit *filium*
12 *suum natum ex muliere* Tha then timæn kom tha sæ-
nde wor herræ syn hæly søn fødher aff jomfrw
och giwæn wndhen loghen waræ / som war wndher
15 diæffwælsøns woldh · For thy scwlle wy mæ-
rkæ hans hælgæ ydmygth · och afflade wa-
rth bældæ · och storæ hiærthe Thesse logh
18 ware giffwæn førstæsyn aff *habraham* ath swe-
nebarn scwlde j een sin limæ a syn legommæ skæ-

1 De ... domini] *In left-hand margin, A; circumcissione] circumcisio[n]ne A. 2 POstquam] Ostquam A. 5 hælge dagh] hæli B. 14 loghen] loghen at han skulde them løsa wnder loghen B. 16 hælgæ] hælgæ [ordh] A. 18 førstæsyn] første sin B. 19 syn] sit B.*

- ræs *mæth* flynthæsteen Och *thet* scwlde stande
 21 *them* for *cristendhom* Sa war *thet* fra *abrahams*
 dage · och til *dauidh* konings dage · ath the ska-
 re theræs bōrn *mæth* flynthesteen Och *sidhen*
 24 *ther* *dawid* haffde barsd och slagætz *mæth* then
 hennæ kæmpen som *goliath* heth · och *han* haffde
 kastæth een steen i *hans* anlode For *thy* ath
 27 *hymælæn* skōts wp · och gaff *stenæn* rwm
 · och kæmpæn blyff dōdher *ther* aff · Och sy-
 dhen lode the skæræ theræs bōrn wm kry-
 30 ngh *mæth* iærnknyffwe Och *thet* holde jōde æn
 j dagh · Och for *thy* giordes *thet* wydher *ihesum*
christum gwdz sōn som j dagh ær · som the hælghæ
 33 læsth sigher Ath *sidhen* otthæ daghæ waræ
 folkomneth ath wor *herræ* scwllæ skæræs : tha
 kallede thee *hanum* *jhesus* · sa som ængælæn kal-
 36 læde *hanum* · *ther* *han* bybwdædæ til war
 frwge *sancta maria* Kæræ wænær *thet* war theth
 fōrstæ synnæ *han* tolde swyde · och wtgaff
 39 bloff faar waræ *helsæ* skyldh Thaghom eff-
 therlignælsæ aff war *herræ* · och thennæ dagh · och
 aff *thet* bwdh · *ther* *han* bōdh *abraham* · For *thy* ath
 42 sa som *han* bōdh *hanum* ath skæræ sik kōtlige
 · sa bywdher *han* os · ath wy scwllæ os ande-
 lighe skæræ Och *thet* samæ *han* lignede *hanum*
 45 wydher · *thet* same ligner *han* os wydher · For
thy *han* sagde *hanum* saa *Anima cuius caro circumcisa*
non fuerit peribit de populo suo Then som sith legom
 48 mæ hawer ey wm skoræth · *han* scal tapes aff
 sith folk *thet* same ligneth *han* os wydher
 Ær *thet* sa ath wy williæ lade andeligæ skæræ
 51 os · tha scwllæ wy ey athenaste wm skæræ then
 ene lymen · wthen alle wore limer · bodhe
 hiærthe · mwn · øghen · øræn · hændher · och fōdher
 54 æffthar wars *herræs* bwdh · ath rense os *mæth*

22 til] \til/ A. 27 *hymælæn*] *hyelmen* B. 38 *wtgaff*] *wt gōt* B. 39–40 *efftherlignælsæ*] *æpte-*
likin B. 40 och *thennæ*] oc aff *thenne* B. 49 *ligneth*] *liknar* B. 51 *athenaste*] at *enaste* B.

- rygælsæ · och ræth scrifftæmal Aff warth hiærtæ
 scwlle wy *mæth* thennæ steen / *som ær jhesus christus* ath teg-
- 57 ne *mæth* · och thee hælge troo · skæræ aff os alth
 onth · och wreen hwgh · och alle wtro · och aw-
 ndh · Och twa sa aff woræ syndher *mæth* ræth
- 60 anghær och gwdwiliæ · och kærliheth ath ha
 we til gwdh · och til war jænffcristæn til døtz
 dagæ Aff war mwn scwlle wy skæræ allæ
- 62 wlofflige thalle · och all fwl ordh · thær
 wy hawe thalleth · bode j meenedher · och j
 scrøffthe edher · och j falsk wythne · och j løgn :
- 66 sqwalder · j snøbber · och bannær · och j alle the
 ther man kan *mæth* ordh synde · och hawe adder
 i stadh godh ordh · och ræth scrifftæmal · och ræ-
- 69 tthe bønær · och wars herræs logh ath gøme och
 wokthe os far ower ode · och ower drych · och far
 alth thet man *mæth* mwn synde kan Aff war øgen
- 72 scwlle wy skæræ os *mæth* wars herræs nade · alth
 thet wy hawe *mæth* wloffligh syyn syndeth · och py-
 ne thee samæ øghen *mæth* ræth grath · och tharæ
- 75 ther wy soghom os til syndh *mæth* Aff waræ hæn
 dhær scwlle wy skæræ al wongiærninge · hwath
 wy haffwe giorth · slaget war jencristen æller rø-
- 78 ffweth · ællær stolæth · ællær noghet thet man kan
 medh hændher synde · och wænnæ them adher *mæth*
 almosse ath giwe / och goth ath gøre *mæth* alth thet
- 81 man ma wars herræs wylliæ *mæth* gøræ · och geme
 them sydhen j gwdz tiænæste ee mædhen wy lewe
 Sa oc wm waræ fødher · och wm woræ øræn · oc
- 84 wm alle woræ limmær · och hawe wy noghæth
 giorth *mæth* them · thet som syndwgh ær skærom thet
 aff *mæth* ræth scrifftæmal · och hiærtæ anghær · oc
- 87 wænnæ them til ath gøræ goth · och tiænæ gwdh
 til waar døtz dagh Gøre wy sa · tha hawe
 wy os wmskoræth æffther wars herræs bwdh

55 ræth scrifftæmal] ræthscrifftæmal A. 56 *mæth* thennæ] thennæ *mæth* with markings for transposition, A. 68 ræth scrifftæmal] ræthscrifftæmal A. 76 wongiærninge] vwana gærninga B. 81 geme] g{em}e A. 86 ræth scrifftæmal] ræthscrifftæmal A. 89 wmskoræth] wmskroræth A.

- 90 Och tha scwlle wy ey tapes aff warth folk ·
 hwath folk ær *thet* · ther warth folk hedher
 · *thet* æræ gode *cristne* mænniske · ther wars herræs
- 93 wyllia hæffwe giorth · til theræs ændeligh
 Ther fore scwlle the wp tage himærigs li-
 ws · ther wy hopes ath wy scwlle fange *mæth*
- 96 them · och the *mæth* os *Æn* then *som* j syndhen ær · oc
 sigh wil ey bædre · och ey wmskæræ sigh *som*
 gwdh hawer bwdhet · hans siæl fortapes aff sith
- 99 folk Och sigher *scriptæn* Expectet *lucem et non*
videat nec ortum surgentis aurore Han scal bi-
 dhes liwset · och scal *thet* ey faa · och ey wp-
- 102 gangh aff thee wprisande deynigh *Thet*
 helge ljws ther han scal bidie · thæt ær
 wor herre · ther han komer til doms Hwar
- 105 scal han wars herræs dom bidie anner stad
 æn j helwede For thy ath han skyldes wj-
 dher wærældhen · *mæth* synæ syndhær wskriff-
- 108 thende Och a domedagh tha scal han wp re-
 sses · och war herre amath ath kome Och ge-
 nasteen the deynigh · *som* ær the hælge kyr
- 111 ke hwn wpriis ath tage hymærigs liws · ff-
 or syne tiænæste Och fore ath hwn hawer sigh
 wmskorith Oc wars herres bwdh folkomnæth
- 114 Oc then *som* sigh ey wylde her wmskæræ · och
 wars herræs bwdh ey folkomnæth · han faar yk
 kæ himærigs liws · och ey deynighen *som* æræ al
- 117 læ *cristne* mæns samfwndh j himærighe Wthan
 han faar ewinnæligh mørk i blandh *thet* wnde
 sælschap · *som* æræ wttallige diæffle Ther faræ
- 120 ær *thet* os radh · ath wy wmskæræ os hær j wæ-
 rældhen · aff alle ware syndher · och gøræ bæ-
 dryngh faar them hældher · æn wy scwlle py
- 123 nes for them j helwidhe *Æn* alsommegethaste
 gwdh j himærighe giwe *thet* · ath wy moge sa
 bædre ware syndher · hær j wærildhen · ath
- 126 wy moge faa ewynnæligh glædæ j hymærighe

99 Expectet] Et petit A. 107–08 wskriffthende] vscriptadher B. 115 folkomnæth] fulkompna B. 126 ewynnæligh] ewærdeleka B; glædæ] glægæ A.

thet wnnæ os allæ samæn alsommegthastæ gwdh
 qui est benedictus in secula seculorum Amen

Translation

De circumcissione Domini [On the circumcision of Our Lord]

*“Postquam consummati sunt dies octo, ut circumcideretur puer, vocatum est nomen ejus Jesus.”*¹ [Luke 2:21]

Dear friends, today we have the eighth day since the holy day of Christmas Day when Our Lord had himself born. And he subjected himself to Jewish law,² as is the case today, [but] not because he had any sinful impurity upon his person as he was born of a pure Virgin without any sinful impurity, as St Paul says, *“Venit plenitudo temporis misit filium suum natum ex muliere.”*³ – When the time had come, Our Lord sent forth his holy son, born of a virgin and to be subject to the law, which was under the power of the devil. [Galatians 4:4]⁴ For this reason we should notice his holy humility and abandon our arrogance and great heart. These laws were firstly given to Abraham that infant boys should have their member [i. e., penis] cut on their body [i. e., in the flesh] with a flint stone, and that [practice] should endure until Christianity. This is how it was from the days of Abraham until the days of King David, that they cut their children with flint stones. And afterwards when David had fought and battled with a pagan giant called Goliath and he had thrown a stone into his face, because the helmet⁵ lifted up and made room for the stone, ever since they have their children circumcised with iron knives; and Jews keep this [practice] to this very day. And this is why

127 alsommegthastæ] alzwoldugher *B.* 128 Amen] ~ *B.*

1 ‘And after eight days were accomplished, that the child should be circumcised, his name was called Jesus.’

2 ODa. *juthelagh* (“jøde logh”), lit. ‘Jew-law’ or ‘law of [the] Jews.’

3 ‘But when the fulness of the time was come, God sent his Son, made of a woman, made under the law.’

4 The final part of this quotation does not appear in Galatians. Cf. 1 John 5:19. The version in *B* is clearer here: “Tha then timmen kom tha sænde war herra sin hæli son foder aff jomfrw oc giwen wnder loghen at han skulde them løsa som wnder loghen ware som war wnder dyæwlssins wald” [When the time had come, Our Lord sent his holy son, born of a virgin and given under the law, that he should save those who were under the law who were under the power of the devil], UUB C 56 f. 335r; *SMP* III 479.

5 The translation ‘helmet’ is taken from *B*. In *A*, the word here is “hymælæn” [sky] which makes little sense and is most likely a scribal error.

it was done to Jesus Christ, the Son of God, which is today as the Holy Scripture says, “As eight days had passed, Our Lord was to be cut: then they gave him the name Jesus just as the angel called him when he made the announcement to Our Lady St Mary.” [Luke 2:21]

Dear friends, this was the first time he suffered pain and shed his blood for the sake of our salvation.⁶ Let’s take the example of Our Lord and this day and of the commandment that was commanded Abraham, because just as he commanded him to cut himself in the flesh, so he commands us to cut ourselves spiritually. And just as he was recognized by this, so are we likewise recognized, because he said to him, “*Anima cujus caro circumcisa non fuerit peribit de populo suo.*”⁷ [Genesis 17:14] He recognized us in the same way. If it is so that we have ourselves cut spiritually, then we should not only cut the one limb [here: penis], but all our limbs: both [our] heart, mouth, eyes, ears, hands, and feet as according to the commandment of Our Lord. And [we should] purify ourselves with incense and correct confession. From our hearts we should cut out with this stone, that symbolizes Jesus Christ and the Holy Faith, all evil and impure thoughts, and all unbelief and envy, and wash ourselves of our sins with correct repentance, and have goodwill and love towards God and our fellow Christian until the day of [our] death. From our mouths we should cut all improper [lit. unlawful] speech and all the vile words that we have spoken, both in perjury, in false oath,⁸ and in false testimony, and in lies, gossip, in ridiculing and cursing, and in everything that it is possible to sin with words. And have in their stead good words and correct confession and proper prayers and keep Our Lord’s laws, and beware of over-eating and over-drinking, and everything by which it is possible to sin with our mouths. From our eyes we should cut with Our Lord’s mercy everything that we have sinned by improper sight, and [we should] torment those eyes, with which we saw ourselves sin, with proper weeping and tears. From our hands we should cut all misdeeds that we have done, struck or robbed or stolen from our fellow Christian, or something by which we can sin with our hands, and turn them back by giving alms and doing good by every means with which we can do God’s will and keep ourselves ever more within God’s service as long as we live. So also with our feet and with

6 ODa. *helse* usually means ‘health,’ but in religious texts it has the same meaning as *frælse* [salvation]. Cf. OSw. *helsa/frælse* [salvation] and *helare/frælsare* [saviour], e.g. in Sermon 2 below: “*thetta nampnit jhesus betyðhir swa mykit som helare*” [this name Jesus means the same as ‘saviour’].

7 ‘The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people: because he hath broken my covenant.’

8 Cf. ODa. “*scrøffthe edher*” < *skrømteð* [the conscious disagreement between one’s will and one’s statement, *reservatio mentalis*].

our ears and with all our limbs. And if we have done something with them that is sinful then we cut it off with correct confession and repentance of the heart and turn them back to doing good and serving God until our day of death. If we do so, then we have circumcised ourselves according to God's commandment and then we will not be lost to our people. What people are they whom our people praise? They are good Christian people who have done Our Lord's will to the end of their days. So they should take up the light of heaven which we hope we all shall receive with them and they with us. And he who remains in sin and does not want to improve himself and circumcise himself as God as commanded, he shall be lost to his people. And the Scripture says, "*Expectet lucem et non videat nec ortum surgentis aurore.*"⁹ – He shall ask for the light and shall not be given it, and [he shall] not be lifted up by the dawning day. [Job 3:9] The holy light that he will ask for is Our Lord when he comes to his judgement. Where shall he be waiting for Our Lord's judgement? No other place than in hell! Because he has parted from the world with his sins unconfessed. And on Judgement Day he shall be lifted up and walk towards Our Lord. And immediately the dawn, that is the Holy Church, she is lifted up to take the light of heaven for her service and because she has circumcised herself and fulfilled Our Lord's commandment. And he who does not want to circumcise himself here and not fulfil Our Lord's commandment, he shall not receive the light of heaven nor the dawn which is the community of all Christians in heaven. But he will receive eternal darkness among bad company who are countless demons. Therefore, we have been counselled to circumcise ourselves here in the world of all our sins and repent of them rather than be tortured in hell because of them. May Almighty God in heaven make it so that we can repent our sins here in the world, that we can receive eternal joy in heavy. May Almighty God, *qui est benedictus in secula seculorum*,¹⁰ grant this to us all. Amen.

9 'Let it expect light and not see it, nor the rising of the dawning of the day.'

10 '[...] who is blessed unto the ages of ages, i. e., for all eternity, [...].'

Sermon 2

Headnotes

Source: A LSB T 181, pp. 105:6–113:22 (late fifteenth century).

Parallel text: This sermon is similar to the New Year's Day sermon in LSB T 180, pp. 28a34–32a16 (fifteenth century), edited in *SMP* VI 46–50, although significant differences make it difficult to include as a parallel text.

Original text: ~

Edition: A *SMP* V 82–88.

Edition (A LSB T 181)

De circumsisione

POstquam consumati sunt dies octo vt circumcideretur

- 3 primum vocatum est nomen eius jhesus quod vocatum est ab angelo
priusquam in vtero conciperetur Sanctus lucas ewangelista han scriffuar
thenna helgha læst ok betydhir swa oppa warth mall
- 6 sighiande Æptir thet ath atta dagha waro framlydne /
fran thy ath thet welsignada barnit gudz son j hymerike / warth
fødh aff jomfrv maria ok hans forældre latho honum vm
- 9 kringh skæra / Som gudz lagh ok rættir tha haffde
budhit / Tha warth hans nampn kallath jhesus / hwilkit
næmpn til førynne aff gudz engelenom gabriele war
- 12 kallath / ffør æn han wardh affladhir j modhirliffwe
no iomfrunne marie / aff thens helgha andz krapth ok
dygdh / wi skulom mærkia ok vndhirsta / Ath thetta
- 15 nampnit jhesus betydhir swa mykit som helare / **O**k
warth ffore thy swa kalladhir aff gudhi fadhære
j hymerike / ok budhadhir aff englenom / Ath han skulle
- 18 ok ville alla wærlðhina hela / ok hylbrigdo gøra fran
gamblom osarom ok fula dyæffwolsins lythi / som
han henne langlika haffdhe medh sargath / **h**wilkin
- 21 saar jnghin kunne ællir formatte bøtha / ællir lækia

1 In right-hand margin: de circumsicione A. 11 gabriele] gariele A. 19 lythi] bythi A.

- for æn thenne dyre lækjarin kom hiit nidhr til
 jorderikis / ok ey *medh* androm smørilsom ællir læke
 24 dom / vtan *medh* syno egno vtguttno blodhe a the
 helgha korse / ther aff fingho wi alla jorderikis
 menniskior helso ok hylbrygdo til wara syæl Som
 27 *sanctus petrus apostolus* vitnar swa sigiande Cuius liuore sana
ti sumus Wj ærom alle hele ok hylbrygdo wordne
 aff wars herra ihesu *christi* blodhe / hwilkith sith blodh han
 30 byriadhe op j dag ath vth gywta / tha han war om
 kring skorin / ffor thy han vilde ey straffa vtan fulkomp
 na *medh* synom mandom / The lagh ok ræth som han lang
 33 dom til forinna j guddomynom haffde skikkat ok
 budhit syno folke / allom gudz almogha som tha waro
 granlica gøma ok halla / Som scriffuat ær aff moysis
 36 laghom Cuius preputii caro circumcisa non fuerit peribit anima
illa de populo meo Hwilkith mankøn som ey lathir
 om kringh skæra kōtit fræmærst a synom hemelig
 39 ko tinghe / Then syælin skal bort tappas fran my
 no folke Ok skulom wi fforsta ath thennyn om
 kringh skyrdhin war ey annat / æn eth tekin til ræt
 42 dōpilse Som war herre ihesus vmgandhis her j jorderike
 skykkadhe ok fulkomnadhe syælffuir / tha han læt
 sik dōpa j jordans flodh Ok framdelis bodh allom
 45 them som luttakande vilia wara j æronne ok glædhinne
 j hymerike / ath the skula latha sik dōpa j watneno
 j nampn fadhirs ok sons ok tess helghans andha Ok
 48 haar thet ey vil gōra / tha ær han skildhir fran gudhj
 ok hans rike / som war herre syælffuir sagdhe Nisi
quis renatus fuerit ex aqua et spiritu sancto non potest introire jn
 51 regnum dej Vthan hwar en mænniskia wardhir annat
 sin fōdh aff watn / ok them helgha andha / tha maa
 han ey jnga j gudhz rike / Thetta skulom wi swa
 54 forstandha / ath swasom mænniskio kroppir fōdhis aff fadhir
 ok modhir til wærlðhinna vmghangho / Swa fōdis ok
 andelica menniskionna syæl aff watn / ok aff them hel
 57 gha anda til hymerikis til ath wmga *medh* gudhi alz

36 In left-hand margin: moyses A. 39–40 In left-hand margin: P\ri/mus A. 49 In right-hand margin: jhesus A.

- walloghom / ok hans velsignada ænglom **Nw** framdelis
 tilbør oss ath witha aff tesso nampsins dygdh jhesus / aff
 60 hwilko *sanctus bernardus* scriffuar Hoc nomine ihesus est mel
in ore in aure melos in corde iubilus Thetta nampnit
 jhesus ær enne gudelico menniskio en søthir hugnadhír /
 63 j henne mwn / en søthir sanghír j henne øra / ok eth
 jrnirlikith loff ok glædhi j henne hyæрта / Hwilkit
 prøffuat ær medh manghom godhom jærteknom / Først
 66 j thy ath tha *sanctus paulus* war hals huggin / Tha sprang
 hans hwodh wel hundradha synnom aff enom stad ok
 oppa amnan **Ok** j hwart synnit ropade tunghan j hoff
 69 deno *ihesus christus* / Medh tesse nadhinne ok jærtekmeno
 oppinboradhe war herra / huro stoor kærlekir som
 han haffde særdelis j synom mwnne / til thetta nampnit
 72 jhesus j gudelico loffwi sangh ok læsnigh / ok j sinne pre
 dican / som han æna stadz scriffuar j synom kennedom swa
 sighiande / dico enim ihesum christum ministrum fuisse circumcisionis
 75 propter veritatem dej ad firmandas profirmandas et promissiones patrum
 Jak sighír thet visselica at *ihesus christus* han giorde sik til
 en tyænara ok vndir dan / tha han loot sik vmkring
 78 skæra / oppa tet at han vildhe thet stadfesta j synom
 mandom / som han j guddompsins sannynndh haffde loff
 wat / gambloom forfædrom aff synne nadh Thett nampnit
 81 jhesus ær ok fægirsta sanghír j enne gudelico mænniskio
 ørom / som prøffuas medh *sancta cecilia* / Aff hwilke swa
 scriffuas ath hon war en gudelikin jomfru / ok tha
 84 hemelika j bland hedningha / Thernyn jomfrun war
 fæst ok giffwin enom hednom ryddare / som het walerianus
 Nw tha thera brølløpis høgtydh war / j orghom ok
 87 allom androm lostelikom lekom / Tha glædde hon sik
 vid wars herra ihesu *christi* nampn / ok befaladhe honum sin
 jomfrudom / Æptir thy aff henne staar scriffuat Cantanti
 90 bus organis cecilia soli domino decantabat **Ææ** mædhan
 orgona swnghe aff huilko *sancta cecilia* ey lustadis vt
 aff / ællir skøtte medh sinom ørom / vtan hon sangh ensamp
 93 nan ihesu *christi* loff sangh j synne gudelica astundan / ok for
 thy giordhe war herre ihesus stora nadh medh henne / swa

- ath hon gath forwenth then sama walerianum sin
 96 festeswen / til crisna tro ok bliffuo badhin j synom jomfru
 dom / til tess the toldo dōdh fore gudz skuldh / och
 the helgho tro / ok funnos j hymerike medh varum herra ihesu
 99 christo Nw thet trydhia sanctus bernardus sagdhe / ath thetta nampnit
 jhesus ær eth jnnirlikit loff ok glædhi / enne gudelico
 mænniskio hyæta / **Thet** ær prøffuat medh eth stort
 102 jærtekne aff sancto ignacio / hwilkin pinthir war
 til syn dōdh fore the helgha troo skuldh / **Ok** tha
 hedningane honum pintho j thre dagha / tha talade
 105 han jnthe annat vtan ropadhe altiidh jhesus / **Æn** aff
 pinaroman spordhe honum til / hwi han swa opta ropa
 dhe thet nampnit / ok inthe annat ville tala / Tha swarade
 108 sanctus ignacius ok sagde swa / **Thet** ordhit ær mik jn
 scriffuit ok infest j mith hyæta / ath iak forma ey
 annat ropa ællir tala / **Ok** tho the omyldhe mennene
 111 haffdo pinth honum j heel / **Tha** skaro the honum op
 medh forwitis kæte / ok toko vt hans hyæta ok
 skaro thet sundhir / **Tha** funno the j badhom lutoman
 114 scriffuat ihesus / medh forgylthom bokstaffwom / ok ææ j
 huro mang stykke / the thet hyærtat skaro / tha funno
 the jo thet sama scriffuat j hwariom delenom / **The thetta**
 117 jærteknit sagho / ok mange flere andre / som thetta hōrdo
 offuirgaffuo sina wantro / ok tako vidh the helghe
 tro stodelica / ok lotho sik dōpa / ok wordho gudhz vinir
 120 æwærdelica / **Nw** mer skulom wi betænkie / ok j amynnile
 haffua / ath war herre jhesus ville wærdughas ath blōdha fore
 oss syndugha merniskio j thenna dagenom / som føre ær
 123 sagdt / ffem sinnom / **Æptir** thy scriptin vtuisar / fførst j
 thenna dagenom som fōrra ær sagth Ad initium nostre
redempcionis **Thet** war til enne opbyrian til wara atir
 126 losin / ffor thy han ville byttydha kunnogha wærlðhinne
 medh hwat wærdhe hon skulle wara frælst / ok atir
 løsth fran dyæffwolsins walle **Annat** sin gōt han
 129 wt sith blōdh j then tydh han laa a synom
 bōnum vm aptanyn j enom yrthagardh / ffør æn han war

95 sin] Catchword in bottom margin: festeswen A. 101 In right-hand margin: **exemplum** A. 128 In left-hand margin: 2^o A. 129 tydh] tydh [vm then] A.

- fanghin vm nattena æptir ath / **Nw** fore thy ath han viste
 132 huro hardir dōdin war ath gaa oppa / ath han swa
 jnnirlika badh oppa gud fadhir j hymerike / **ffore** alle
 wærlðhinne tha swettadis han swa hardelica / ath blodh
 135 drupa fluto wt aff hans ænlite / ok allom hans
 lycame Ad sudendum desiderium nostre redempcionis
Thet war ffore thy ath han lot oss forsta / hwat astun
 138 dan han haffde til ath tola dōdin / mænniskionne
 til atirlōsin fra dyæfflenom / ok j the jnnirleketinne
 gaff han os æptirdōme j swa matto / at vilium wj
 141 nokot ōnska ællir bydia aff gudhi / thet oss gagne
 likit ware til liff ok syæl / **Tha** skulom wj thet
 gōra medh fulle akt ok hugh oc hyæta ødmyu
 144 kelica ok jnnirlica / **Annar** wardom wj ey bōnhørde
 medh gude / vtan wardom straffade ok awitthe / Som
 war herre sagde fanytto folke medh prophetanum j forðum
 147 dagum Populus hic labiis me honorat / cor autem eorum longe
est a me **Thetta** folkit hedrar mik medh synom læpom oc
 synom mwn / **Æn** thera hyæta ær langht borto fran
 150 mik / **Thy** ær radelikit ath haar som bidia vil wærde
 lica / han skal ødmykelica ok atwakthelica bidhia
 om hans bōn skal koma fore gudhz asyn / Som sanctus
 153 gregorius sighir Oratio humilitatis se penetrabit nubes **En**
 na ødmywka mænniskio bōn / hon gaar op ginom skyn
 fore gudhz asyn / **Ok** sighir han annars stadz Orare est cum
 156 deo colloquium habere Rætuiselica bidhia thet ær ena sampta-
 lan ath haffwa medh warum herra / **Thridia** syn blōdde
 war herre ihesus ffore oss / tha han lot syna hendhir
 159 bindha vidhir studena / ok wardh flængdhir hardelica
 medh linom ok hwassom gislom / **Swa** ath inthe war
 helt fra hans howodh / ok nydhir til hans fōthir /
 162 **Hoc in meritum nostre reconciliacionis** **Thet** ledh war herre
 fore ena rætta forlikan / fore wara syndhe / ffor thy
 ath swasom adam ok æwa fawislika ok snarlika /
 165 vtræktho syna hendhir / til the forbudna fruktena
 j paradys j kæthenne / som al wærlðhin war forbannadh

134 blodh] bodh A. 152 In right-hand margin: gregorius A. 157 In right-hand margin:
 3^a A. 160 linom] limom A. 163 forlikan] fo\l\likan A.

- aff / **Swa** vildhe war herre ihesus twærth a mothe /
 168 latha byndha syna hendhir j pinonne / *medh* hwilkom
 han welsignadhe alla wærlðhina / ok skyldhe
 hona fran dyæffwolsins bandhom / **Ther** oppa tilbør
 171 hwarie *crisne* menniskio tænkia / ok bewara syna
 hendhir bundhna fran alle syndh ok odygth Som ær
 styldh roff manslekt bardagha / ok andra olofflica
 174 handh tækthir / rædandis gudz dom som hempnarin ær
 offuir alla mysgerningha Som sanctus paulus sighir Quoniam
vindex est dominus de omnibus his **War** herre ær hempnarin
 177 offuir alla misgerningha / Fyærdhe sin gøt war herre
 vth sith blodh **Som** war aff handhom ok fothom ther
 naglane stodho j gynom tha han hængdir war a
 180 korseno Hoc in nostre redemptionis pretium **Thet** war eth
 fulkommelikit wærdh til wara atirløsn Ath swasom han
 inghan vndhan tok / ther føddhir war ok fodhas skulle
 183 swa længhe / wærlðhin stodhe / vthan toldhe
 dødhin fore alla jordherikis mænniskior **Swa** haffdhe
 han ok osparan allan syn lykama / limir ok lydhamoth
 186 til pinonne ok plaghorne / ok gywtha blodhin wth
 j hwilko liffuit ær badhe j mænniskionne / ok allom
 liffwandhis *creaturum* / **Swa** sagdhe judhane til pylatum
 189 tha han ræddhis ath dōma jhesum Sanguis eius super nos et
super filios nostros **Hans** blodh kombir offuir oss ok war
 barn **Thet** war swa menth ath tha the haffdho wt
 192 guthit alt hans blodh / tha war ok liffuit ændath
 Fæmpthe sin blødde war herre ihesus æn sidhan han dōdir
 war / **Thet** war tha longinus en riddare stak honum ginom
 195 hans sydho / *medh* eth spyuth / ther æptir fløth vth blodh
 ok watn / Hoc fuit redempcionis nostre sacrum **Thet** war eth
 tekin til tet dyrasta helgilse Som ær dōpilsin Ok
 198 swasom *Æua* war skapadh aff adamps sydho / hwilkin
 modhir war til alt jorderikis folk / som liffwa stæk
 kotta stundh j enom forgængelikom tyma / **Swa** war
 201 ok dōpilsin helgat ok fulbordat *medh* tet watn ok
 blodh / som vt gik aff wars herre ihesu christi sydho **Thet**
 watnit dōpilsin ær modhir til allom them syælom

175 In left-hand margin: paulus A. 183 swa længhe /] swa længhe / [swa længhe] A.

- 204 æwærðelica / skula bliffua j hymerike / Aff tesso watneno
 sighir oss *sanctus johannes ewangelista* j blandh mangh stoor vndhir
 ok jærtekne *Thet* gudh loth honum andelica forsta jj
- 207 hymerike / han saa oppa enom slættom waldh ena fa
 gra kyrkio / ok wth aff the hōgre kyrkio wegginne
 vtran klarth watn / som aff enne kæello / Ok alle
- 210 the aff the watneno fingho wordho hele ok hylbrygdo /
 Tha spordhe *sanctus johannes ængelin* som honum ledde hwat
thet skulle tydha *Ængelin swarade Thet* tydhir dōpilse
- 213 watn / som helaght wardh *medh* the watne ok blodhe
 som vtran aff wars herra ihesu christi sydho Aff hwilko
 alla jorderikis menniskior faa hylbrygdo til synne
- 216 syæl / Ok ær them en porthir ok ingangir til hyme
 rikis jn j thera fædhirnis landh ok rike / Til *thet*
 rykith ath koma vnne oss / gudh fadhir ok son ok then
- 219 helghe ande Amen

Translation

De circumsisione [On the circumcision]

*Postquam consumati sunt dies octo ut circumcideretur primum vocatum est nomen ejus Jesus quod vocatum est ab angelo priusquam in utero conciperetur.*¹¹ [Luke 2:21]

St Luke the Evangelist writes this Holy Scripture and [it] means this in our language, saying, “After eight days had passed, from when the blessed child, the Son of God in heaven, was born of the Virgin Mary, his parents had him circumcised as God’s law and regulations had at that time commanded. Then his name was called Jesus, with which name [he] had previously been called by God’s angel Gabriel before he was conceived in the womb of the Virgin Mary through the power and virtue of the Holy Spirit. We are to notice and understand that this name Jesus means the same as saviour, and [he] was so called by God the Father in heaven and announced by the angel as he would save the world and heal [us] from old wounds and the vile devil’s host with which he had long harmed it.

206 In right-hand margin: *exemplum A*.

11 “And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.”

No-one was able to heal all these wounds, not all the doctors [or: medicine], until this precious doctor descended here to earth, and not with other salves or medicaments, but with his own shedding of blood on the Holy Cross, by which all the people of the earth received salvation and healing for our souls. As St Peter the Apostles testifies, “*Cujus livore sanati sumus*¹² – We have all been made whole and healed by the blood of Our Lord Jesus Christ,” [1 Peter 2:24] whose blood he began to shed today when he was circumcised because he did not want to punish but to fulfil through his human form the laws and regulations that he had long before in the form of the divine sent and commanded his people, to all of God’s people who were then to keep and follow them carefully. As is written in the law of Moses, “*Cujus praepitii caro circumcisa non fuerit peribit anima illa de populo meo*¹³ – That man who does not have himself circumcised at the front of his private parts [lit. secret thing], that soul will be lost to my people.” [Genesis 17:14] And we are to understand that this circumcision is nothing other than a symbol of proper baptism which Our Lord Jesus walking here on earth created and fulfilled himself when he had himself baptized in the River Jordan, and moreover commanded all those who wanted to take a part in the honour and joy of heaven to have themselves baptized in water in the name of the Father, the Son, and the Holy Spirit. And he who does not want to do this, he is cut off from God and his kingdom, as Our Lord himself said, “*Nisi quis renatus fuerit ex aqua, et Spiritu Sancto, non potest introire in regnum Dei*¹⁴ – Unless he is born of water and the Holy Spirit, no person shall enter the kingdom of God.” [John 3:5] We are to understand by this that just as the human body is born of a father and mother to wander the earth, so is a person’s soul also born of water and of the Holy Spirit to wander in heaven with God Almighty and his blessed angels.

Now, furthermore, it is appropriate for us to know about the virtue of this name Jesus, about which St Bernard writes, “*Hoc nomine Jesus est mel in ore, in aure melos, in corde jubilus*¹⁵ – This name Jesus is a sweet comfort in the mouth for a pious person, a sweet song in his ear, and a devout praise and joy in his heart,” [Bernard, *In Cantica canticorum* 15.6] which has been shown through many miracles.

First, when St Paul was beheaded, his head bounced a hundred times from one place to another, and each time his tongue in his head shouted, “Jesus

¹² ‘By whose stripes we are healed.’

¹³ ‘The male, whose flesh of his foreskin shall not be circumcised, that soul shall be destroyed out of his people.’

¹⁴ ‘Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God.’

¹⁵ ‘This name Jesus is honey in the mouth, a melody in the ears, and a jubilation in the heart.’

Christ!" Through this grace and miracle, Our Lord revealed how great a love he had, particularly in his mouth, for this name Jesus in devout praise, song, and reading, and in his preaching. As he writes one place in his teachings, so saying, "*Dico enim Jesum Christum ministrum fuisse circumcisionis propter veritatem Dei ad firmandas profirmandas et promissiones patrum*"¹⁶ – I say for certain that Jesus Christ made himself a servant and subservient when he had himself circumcised as he wanted to confirm through his human form what he had promised the old patriarchs through his mercy." [Romans 15:8]

The name Jesus is also the most beautiful song in a pious person's ears, which is shown by St Cecilia about whom it is written that she was a pious virgin, at that time secretly [as she lived] among pagans. This virgin was engaged and betrothed to a pagan knight called Valerian. When it was the time of their wedding celebration with organs and other joyous instruments, she kept herself cheerful with the name of Jesus Christ, and she entrusted her virginity to him. About her is written, "*Cantantibus organis Cecilia soli Domino decantabat*"¹⁷ – All the while the organs were playing (which gave St Cecilia no pleasure or attracted the attention of her ears), she sang only a song of praise to Jesus Christ in her pious desire." And for this reason, Our Lord Jesus performed a great act of grace through her, so that she was able to convert this Valerian, her betrothed, to the Christian faith, and they both remained virgins until they suffered death for the sake of God and the Holy Faith and were to be found in heaven with Our Lord Jesus Christ.

Now the third thing that St Bernard said, that this name Jesus is a devout praise and joy for a pious person's heart. This is shown by the great miracle of St Ignatius who was tortured to death for the sake of the Holy Faith, and while the pagans were torturing him for three days, he said nothing but kept shouting "Jesus." One of the torturers asked him why he kept shouting this name and did not want to say anything else. Then St Ignatius answered, "This word is written and imprinted in my heart, so I cannot shout or say anything else." And when the cruel men had punished him to death, they cut him open with the joy of satisfying their curiosity; and they removed his heart and cut it into two. Then, in both pieces, they found *Jesus* written in gilded letters, and no matter how many pieces they cut his heart into, they always found the same thing written in every piece. Those who saw this miracle, and many others who heard about it, abandoned their disbelief and decisively accepted the Holy Faith and had themselves baptized and became ever more the friends of God.

16 'For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.'

17 'With the organs playing, Cecilia chanted to the Lord alone.'

Now moreover, we should contemplate and remember that Our Lord Jesus was willing to lower himself to bleed for us sinful people on this day, as was said previously, five times. As the Scripture shows, [for the] first time on this day, “*Ad initium nostrae redemptionis*”¹⁸ – It was a beginning for our redemption,” because he wanted to proclaim to the world in good time for what price it was going to be saved and redeemed from the devil’s power. The second time he shed his blood [was] when he was kneeling at prayer in the evening in a garden before he was captured later that night. [Luke 22:44] This time he knew how harsh a death was approaching, so he fervently prayed to God the Father in heaven for the whole world. Then he sweated so heavily that drops of blood flowed from his face and his entire body. *Ad sudendum desiderium nostrae redemptionis*.¹⁹ It was because he made us understand with what desire he had to suffer death for the redemption of humankind from the devil, and with this fervour he gave us an example so that if we want to make a wish or ask for something from God that will be advantageous to life and soul, then we should do so with complete attention and mind and heart, humbly and fervently, otherwise our prayers will not be heard by God but they will be punished and rebuked. As Our Lord said to worthless people through the prophets in former times, “*Populus hic labiis me honorat; cor autem eorum longe est a me*”²⁰ – These people praise me with their lips, but their hearts are far from me.” [Matthew 15:8; Mark 7:6] So, it is advised that whoever wishes to pray with value shall pray humbly and attentively if his prayers are to come within God’s sight. As St Gregory says, “*Oratio humilitatis se penetrabit nubes*”²¹ – The prayer of a humble person goes up through the clouds before God’s sight.” In another place he says, “*Orare est cum Deo colloquium habere*”²² – Praying justly is having a conversation with Our Lord.”

The third time Our Lord bled before us was when he had his hands tied to the column and was harshly scourged with ropes and sharp whips so that nothing was left intact from his head and down to his feet. “*Hoc in meritum nostrae reconciliationis*”²³ – Our Lord suffered this for a just reconciliation for our sins,” because just as Adam and Eve ignorantly and quickly stretched out their hands for the forbidden fruit in paradise out of frivolity, so Our Lord, on the contrary, had his hands agonizingly bound with which he blessed the whole world and shielded it

18 ‘For the beginning of our redemption.’

19 ‘An ardent desire while sweating for our redemption.’

20 ‘This people honoureth me with their lips: but their heart is far from me.’

21 ‘The prayer of humility penetrates the clouds.’ Possibly Gregory of Tours, *Vitae Patrum* 4.4 (Quirianus).

22 ‘To pray is to have a conversation with God.’

23 ‘This is for the merit of our redemption.’

from the bonds of the devil. Every Christian should think about this and keep his hands bound from all sin and vice, that is stealing, robbery, manslaughter, fighting, and other unlawful actions, fearing the judgement of God who is the avenger of all misdeeds. As St Paul says, “*Quoniam vindex est dominus de omnibus his*²⁴ – Our Lord is the avenger of all misdeeds.” [1 Thessalonians 4:6]

The fourth time Our Lord shed his blood was from his hands and feet when the nails had pierced them when he was hanging on the Cross. “*Hoc in nostrae redemptionis pretium*²⁵ – This is the full price of our redemption.” Just as he did not exempt those who were born and would be born for as long as the world was to exist but suffered death for all the people of the world, so he did not spare any of his body, limbs, and body parts from torture and torment and shed his blood in which there is life for both people and all living creatures. As the Jews said to Pilate when he was afraid to judge Jesus, “*Sanguis ejus super nos et super filios nostros*²⁶ – His blood come upon us and our children.” [Matthew 27:25] With this they were aiming that when he had shed all his blood, his life would also be ended.

The fifth time Our Lord Jesus bled was even after he had died. It was when Longinus, a knight, pierced his side with a spear, after which blood and water flowed out. “*Hoc fuit redemptionis nostrae sacrum*²⁷ – This was a sign of the most precious sacrament which is baptism.” And just as Eve, who was mother to all the people of the earth who live a short time in a passing moment, was created from Adam’s side, so was baptism also made whole and complete with the water and blood that poured from Our Lord Jesus Christ’s side: the water of baptism is the mother to all the souls that will remain in heaven eternally. About this water, St John the Evangelist tells us among many great wonders and miracles that God let him know spiritually in heaven. He saw upon a flat field a beautiful church and out of the right-hand wall of the church ran clear water as if from a spring. [Cf. Revelation 22:1] And everyone who received this water was saved and healed. Then St John asked the angel who was leading him what it meant. The angel replied, “It means the water of baptism that was made holy with the water and blood that flowed from Our Lord Jesus Christ’s side, by which all the people of the earth receive salvation for their soul, and it is for them a gate or entrance to heaven into the land and kingdom of their forefathers.” May God the Father, the Son, and the Holy Spirit grant us to come to that kingdom. Amen.

24 ‘Because the Lord is the avenger of all these things.’

25 ‘This is the price of our redemption.’

26 ‘His blood be upon us and our children.’

27 ‘This sacrament was our redemption.’