

and sometimes mixed. Analysis has the advantage of throwing into relief the principal *data* of the apostolate and in the most normal order of development, albeit not the most frequent. And, by starting with the hidden life from which everything must come, it recalls the privileged and most effective form of it. As the Word, having come from the Father into the world (John i, 9), returns to the Father after fulfilling his mission (xvi, 28), so the apostle must do everything in order that the fertilizing function of the Word (Isaias lv, 10) which he completes in the world may be worked out and renewed in a centre of divine life, in the *milieu* of the most evangelical life, home of fraternal love, prayer, poverty and study. You might say that the supreme law of the apostolic life is this: Together make your own spiritual *milieu* the kingdom of God and then go, bear the Word to the world: and then, in a mysterious but certain measure, you will make of this wretched world the kingdom of God.



## AEDDI'S LIFE OF ST WILFRID

EXTRACT TRANSLATED BY E. E. BARKER

**O**UR holy bishop came with all his companions to Frisia after a prosperous voyage: and there finding a great number of heathen, he was received honourably by Aldgisl their king. Then forthwith our holy bishop, by leave of the king, preached the word of God daily to the heathen: setting forth to them the true God, the Father Almighty, and Jesus Christ, his only Son, and the co-eternal Holy Spirit; and he taught plainly that there is one baptism for the remission of sins and that there is eternal life in the resurrection after death. And his teaching was greatly advanced in the eyes of the pagans: for there was at that time, when they arrived, an extraordinarily fruitful year in fishing and in all things; and the pagans attributed this to the glory of the Lord, whom the holy man of God preached. Then in that year they received his preaching; and he baptized in the name of the Lord all the chiefs, except a few, and many thousands of the common people; and there, following the apostle,

he first laid the foundations of the faith. His son Willibrord, bishop by the grace of God, who was brought up at Ripon, is building upon these foundations at the present day: he is working very laboriously and his reward awaits him in heaven.

At that time Ebroin, duke under Theoderic, king of the Franks, sent his messengers with letters to Aldgisl, king of the Frisians: greeting him with words of peace and promising under oath to give him a bushel-measure full of golden shillings—the wages of sin indeed!—if he would send him either Bishop Wilfrid captured alive, or his head if he were killed. At once, while all the people were listening, and the messengers were feasting publicly in the palace, the king in our presence ordered the letters to be read. After the reading he took the parchment into his hands, and in the sight of everyone he tore it in pieces and threw it into a fire which was burning before him, saying to the bearers: ‘Tell your master that I have spoken in this manner: thus may the Creator of things tear up and destroy the kingdom and the life of him who perjures himself in God, and who does not keep an agreement he has undertaken; thus may he consume him to ashes!’ Then the messengers were confounded and went back from the king, who would not agree to sin, to their lord from whom they had come.

Now on the approach of springtime, our bishop, beloved of God, after he had wintered among the Frisians, and had won many people for the Lord, resumed the journey which he had begun, with the help of God, to the Apostolic See with his companions.