A Select Concordance of Some 400 Middle English Texts: A Study of Wycliffite Discourse with Particular Discussion of the Issues of Contemporary Poverty, Pious Practice, Substantive Law, and Anticlerical Style

being a Thesis submitted for the Degree of PhD

in the University of Hull

by

Laurie Ringer, BA, MA, MA

August 2007

Volume I
ABSOLUCION

ABSOLUCION.....1

De tu conclusion par haultith py puple lowe is par
par articless of confession par est sayd necessari to
saluaciun of man, with a feynid power of
absoluciun enhauins prestis pride, and 3euth
hem optermute of priui calling ither than wele
now say.

<L 116><T SEWW03><P 27>

ABSOLUCION.....24

Hou confession and absolucion is don for
covetise and pride men may li3tly see.

<L 14><T A22><P 283>

what charite is it for hem par schulden be most
gostly prestis to make werre in alle Cristendom
for here worldly cause and stynkynge
lorsdischipe, a3en Cristis biddying and lif, and
graunte ful absolucion and relessyng of aile
gostJy prestis to make werre in aile Cristendom.

<L 28><T A22><P 295>

And per lyen manye disseytus in sych
absolucion for, 3if pis assosylyng be trewe, hit
mut acorde wi Cristys assosylyng;

<L 67><T EWS1-19><P 299>

But man may spendon al par he haf abowten
opur fysysiens and geten hym absolucion, 3ee,
after pe daye of doom, and manye indulgenses
wip lettres of fraternyte, par heeton hym to come
to heuene as sone as he is deed;

<L 45><T EWS1-24><P 319>

and his 3iftis ben not mesurid by man, al 3if
symononyens mesuren per grace, and 3yuen
pleynere absolucion and more suffragies for
more money but sipen pis ben naufragies, wel is
hym par bithe none!

<L 43><T EWS3-191><P 214>

and he par can not pes worldly statutis maad for
singular wille and coueitise is hoolden but a fool
and vnable to teche and reule cristene pople,
pou3 he kunne and kepe and teche neure so wel
crisis gospel and goddis comaundemtnis, and
to his ende pes worldly moldwerpis taken keies
of helle in stede of keies of pe kyngdom of
heuenes, for pei taken yopcrisie and worldly
tirantrie and boistful worldly lif, and
meyntenynge of synne bi fals pardon and fals
absolucion and cursed preisteris, and leuen
kunnynge and techynge of holy writt and
edefiynge of cristene soules to heuene by good
ensaumple of here holy lif.

<L 10><T MT04><P 95>

1 10 variants; 55 occurrences.

and sich absolucion 3aue no pope aftur pis lawe.

<L 4><T MT23><P 336>

His absolucion may make hem skere:

<L 987><T PT><P 178>

ABSOLUCION Absolucion or assosylyng is seide
in pre menaces: par is to saye absolucion
autoritatieve or of autorite wiche acordep to God
alone, absolucion denunciante or schewyng of
office wiche is lynette to prestes, and
absolucion dispositiue or disposyng, be wiche a
man dispose hymself be verye contricion for
to lose his oune bondes of synne par he desire be
par for to be asouled autoritatieve of God and
denunciante of par preste. Of pe first
absolucion may par of pe psalmne be
vnderstanden, “Oure Lorde lousep pe bounden
or pe fettred”, and pis absolucion is remission be
wiche any man of his propere autorite forripi ge
synnes, and so no man forripi gef synnes but God
alone.

<L 1, 2, 4, 8, 9><T ROS><P 55>

Absolucion denunciatie of a preste is schewyng
or lawful denialyncyng made or done
confournely to keyes of holy chirche for to
schewe pe absolucion of God.

<L 26, 28><T ROS><P 55>

And wan a prest lousep one par maner or
byndeh, pe keye no3t erryng, han is his
absolucion or lesyng or bynding trewe.

<L 9><T ROS><P 56>

Of pisse it seweh openly par pe absolucion of a
prest is trewe schewyng of Gods absolucion
goyng afore, and no3t clsynge of synne, for
God be hymself lousep synnes, and none ope
prist on his side Criste or halfe.

<L 18><T ROS><P 58>

Trew absolucion est denoncying or schewyng
like to Gods absolucion, but absolucion feyned
or pretended is denoncying contrari to Gods
wille.

<L 16, 17><T ROS><P 59>

Absolucion dispositiue is ane ordinate
disposicion be pe wiche a man be contricion
lousep his one bondes of synne. Of his
absolucion seipoure Lorde, Ysa' 52’ , “Louse pe
bondes of pe neck, pou wrenched douler of
Syon ’ & Ysa’ 58’ , “Disolue or vnbynde pe
byndynge of wickednes, loue pe pressyng
birpons done.”

<L 24, 25><T ROS><P 59>

ABSOLUCIONES...1

Me thynkib 3e ben tapsters in alle par 3e don:
3e tappe 3our absoluciones par 3e bye at Rome
3our preychynge, 3our praying, & also 3our
Ande absolutiones and indulgencies both fallen in mannes chaffare by brynge and sellyng;

ABSOLUCIIONYS... 7

Ande absolutiones and indulgencies both fallen in mannes chaffare by brynge and sellyng;

ABSOLUCIONYS... 9

As comunes, bi false obis in chaffarynge and in questis, up trust of absolutionioun, or on fenyed pardoun, pat dewe restituciuon penkep nevere to 3elde;

ABSOLUCIOUN... 9

As comunes, bi false obis in chaffarynge and in questis, up trust of absolutionioun, or on fenyed pardoun, pat dewe restituciuon penkep nevere to 3elde;

ffor many prestis, bope more and lasse, blasfemep in here power, and fallip in pe keye of kunnynge in his fenyed absolutionioun, and fallip in heresie, prestis and her sogettis, but 3if prestis purge pe keye of here kunnynge, and stondip in boundis of bileve.

CAP: VI: Off his may men se how perlously men spekip and wipoute fundemente, pat grauntioun pleyn absolutionioun of synne and of peye to alle men, confessid and verreylyche contrit of synne pat pei havep cause and fer fro Goddis wille.

And in evidenpe of antecrist and his special membris, it is ful hard to openli or preuelie of her hidous synnys, as of her wordli lordschip God and his awe, of her vngrounded custumable Crist ofpe and vngrounded absolucioun, or of symonye, most abhominable lecherie, heresie a3enst sacrid oost and many seche synen.

And in evidenpe of antecrist and his special membris, it is ful hard to openli or preuelie of her hidous synnys, as of her wordli lordschip God and his awe, of her vngrounded custumable Crist ofpe and vngrounded absolucioun, or of symonye, most abhominable lecherie, heresie a3enst sacrid oost and many seche synen.

and herfore pe popes grauntioun his pleyn absolutionioun.

For men trust more in his absolutiones & in his yeres of grace/ than in christes absolutiones/ & therby is the peple moch apayred.

And we schul de trowe, pat 3if Cristis lawe axed evere suche absolutionioun, Crist wolde no3t for3ete it, but fulfilide it, as he dide Moises lawe;

why schuldon pei haue his money but for pei absolutionioun?

And then have an absolutionioun. And al the yere usen it forth he may!

who schulden pei haue his money but for her absolutionioun?

And in his faylon cardynalis pat geton graces to monye men, and absolutioniuns wip opre fenyed praulegies.

And in his faylon cardynalis pat geton graces to monye men, and absolutioniuns wip opre fenyed praulegies.

berying.

ABSOLUCIOWYS... 2

But pei fende drehip not to fenyed absolutioniuns and indulgenses, wip opre 3ifys pat God grauntiude neure, to spuyle men of here mone, and not for sowe helpe for panne wolde pei 3yue frely these 3ifis, as Crist 3af hymself and bad opre do.

ANES TO I O,

And in his faylon cardynalis pat geton graces to monye men, and absolutioniuns wip opre fenyed praulegies.
ABSOLUCIONS...5
For in her absolucons falsyly comyny Petris keyes, and pei feyne ofte to assoylle, and pei assoyle no3t.

And wel I woot, siþ God apprveed never before so large absolucons for nou3t þat he comaundid, 3tif he approue þis assoylyngge, þe þing for which he assoylyliþ plesiþ more to him þanne ony oþir comaundement.

And in covetise þei con nevere make an ende, bot by beggynyng, by queethynge, by birying, by pese, by begynge, byqueethynge, by birying, by salaries and trentals, and by schryvyngis, by fals absolucons, and oþer fals meenes, cryen eevere after worldly godis, where Crist usid none of alle þese.

justices & marchaunders þat falsyly geten goodis & oþer false men of craft/ & myche common puple/ manquellers & reues/ & myssie beleuyng folk þei blymden wip þat ypocrisie & by her shrede enseample/ bi her fals flaturing/ bi her feyned preyers/ & by her vngrounded schritites & false absolucons bou3t as þe court of Roome/ þat makip þis land ful feble.

Anticrist vaþ falsyly lucratif or wynnyng lawis as ben absolucons: indulgences- pardouns- priuilegis- & alle oþir humi nels tresour: þat is brou3t in to sale for to spoile þe peple of her worldi goodis/ & principali þise newe constituciouns- bi whos strengbe anticrist enterditip chirchis- soumneþ prechours- suspenderþ rescueyours- & priueþ hem þer benefic- cursip heerars- & takip awey þe goodis of hem: þat forþeren þe precheing of a prest: 

ABSOLUCOUN.....4
But he schulde do a wey þer of, and take þe medeyn, schakynge a wey synne from him þe absolucon of sacrament, and melky takeing a noþer absolucon of iurisidcucon of him þat cursid, bi was vertewe he myþt comyn wip cristun men and tak sacraments.

And bus wyle he reformip not his man to lefe þis synne, nor to mak a mendis þerfor, as he schuld, and ellis telle him þat þe man not asoyle him, he synnip, and namli, wan þe man trestip of þis absolucon, wening him siker, and contunip forþ, and mendip not, os he schuld, if þe prest refusid him as he au3t, for þan he wold schame, and dred, and mend.

But wan þe prest errip, and behytip suelk an absolucon a3en þe bidding of God, he schal bere þe weckidnes wip þe synnar;

ABSOLUCIJOUN....1
So nede he muste paye raunsoun Though he be clene as is cristall, And than have an absolucon;
spekith not of accident withouten suget, sith he myghte as lightli sette in this word accident without suget, if it were trewe and pleeside him, as he settith opinli and ofte this word breed, whanne he spekith of this sacrament.  
<L 15, 16><T 37C><P 79>

And wane men askem hem wat is pat pat hemsellf sacrep pat was before se sacring ouper bred or wynne, or ells in peise ping pat pei before offered, pei leuon al pei questioun & tellen a strange tale, or ells pat it is an accident or ells noying.  
<L 996><T 4LD-4><P 280>

3if pei seien pat pei oost is an accident wipouten sugett, as colour and figure, and 3ifpei seien Goddis bodi, weI we witen Goddis bodi, as 3e pope sumtyme seide.  
<L 32, 34><T 484> <P 352>

For when Crist seis pat breed 3at he brake and blesisd is his body, pei sey hit is an accident wipouten sugett, or noght. And when holi writt seis openly pat pis sacrament is bred pat we luyte, and Gods body, pei seyn pat hit is nouper bred ne Gods body, bot accident wipouten sugett, and noght.  
<L 32, 34><T A24><P 378>

O Lord! what hardy devel durste teche pese freris to denye jis openly holly writ, and alle pesse seynis, and po Court of Rome, and alle trow Cristen men, and to fynde pis heresie, pat pis sacrid oost is accident wipouten sugett, or noght?  
<L 16><T A24><P 379>

And Austyn, in jere oure grete bookis, seis expressly pat noon accident may be wipouten sugett, and alle wise philosophis acorden here wip Austyn.  
<L 19><T A24><P 379>

Also, pof al Cristis shewyng were straunge to 3o bred, hou shulde pesse blasphemys by virt of pesse wordes, profise jat bred tournes to no3t, and accident leevess wipouten any sogett, or pat Gods body is newly here?  
<L 21><T A25><P 403>

Bot, as he feynes, when pat Gods body bygynnes to be 3ere, 3en bred tournes to no3t, and accident leves.  
<L 21><T A25><P 404>

And here mennis innwittis mot algatis erre in knowynge and jugyngge of difference of substaunce as, if mony oostis, sacrid and unsacrid, were mengid togedir, a blasphempe pat knewe not medelynge of hom, kouth not knowe accident fro bred, ne telle what is pis more 3en a beeste.  
<L 30><T A25><P 405>

And so, pof 3o pope and alle his cardynals determinen as gospel, pat 3o sacrament of 3o auter is accident wipouten sugett, neverpoles, for 3ei con not grounde hem an Gods lawe ne resoun, holy Chirche shulde not troubwe hom, bot have hom suspect.  
<L 36><T A25><P 407>

QUARTA HERESIS: 3e ferthe heresie of 3e ferthe askyngge says, pat pei sacrid ooste is no maner of brede, but ouper nou3t, or accident wipouten any sogett, and so worse 3en stones or ony oher body.  
<L 24><T A27><P 443>

ande 3o sacrament pat men sene wip bodily een, is not Cristis body, but accident wipouten sugett, or nou3t, as pat han plaitly said in Oxenforde scote, and in many placis of 3o londe bope seide ande writen.  
<L 4><T A29><P 484>

Ande sipen holy writte spekis not of accident wipouten sogett, ne resone schewis, ne philosophurs tellen hit, ne revelacion of God proves hit, ne olde seyntis pat beste couthen holy writte ande were saddest in feythe affermed hit not, but fully 3o contrary;  
<L 30><T A29><P 484>

ande sipen Seint Austyne, namely wysest of all doctours holden sipen 3o apostis weren, pat seis in mony bokis pat none accident may be wipouten sogett, whethe schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowne pingee pat pleus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresie, and blasphem?  
<L 5><T A29><P 485>

For Austyn seip in many bokis pat per may non accident be wipouten sugett.  
<L 8><T A33><P 523>

For hit was not trowed before 3e feend was loosyd pat pis worpi sacrament was accident wipowte sugett;  
<L 73><T EWS1-46><P 432>

As Crist seip, and seynis affir, pat 3e hoost, whan it is sacrid, is uerrili Cristis owene body in form of breed, as cristen men bileuen, and neyper accident wipouete sugett, ne nou3t as heretikis seien.  
<L 78><T EWS1E-47><P 675>

And such errore blundup monye in 3e sacrament of 3e auter to sey3e pat it is accident wipoute
Frere, whi sclaudre 3e trewe preestis & opere
trewe meke men of þe sacrament of Goddis bodi,
for þei seie þat þe holis breed duli sacrid is
Goddis bodi in forme of breed, & 3e seie þat it
is an accident wip ouwen subject, & not Goddis
bodi.

ffor who my3t more contrarie feip þan sey þat
crist seip fals when he seip þat "þis brede is myn
owne bodye" for þis may neper be brede ne þe
bodi of crist, but it is accident or nou3t, as freres
feynen falsly.

and þus þei denyen þat þe oost sacrid, whijt and
round, þat brefo was breed, is maad goddis bodi
bi vertu of hise wordis, but þei seien þat þere is
goddis bodi, and þat is not goddis bodi, but it is
nou3t or accident worse þan any breed;

but freris, sib þe fend fader of leseyngis was
vnboundun, seien þat it is an accident wipouten
suget or nou3t and mai in noo wise be goddis
bodi;

and euer seyen þat þis oost is nou3t or an accident,
þe which þey kunnen not nemyn to men, but it is
not goddis body.

and 3if foure sectis in þis lond seyen heere soþ
of þe popis lawe, he hap seyd many hundrid
wynter þat þis oost is not goddis body, but
accident wipoute suget.

and certis it were ydolatrye to loute þan an
accident: and no man durste seye til nou þat
accident is goddis body, for þis newe word may
haue no ground, and was not nowun þat
pousinde 3eer þat sathanas was boundun in
helle, and 3it he shamep to seye þis gabbing.

And certis, hvaung no reward to þis grete
ypocritye and renegat þat we speken of and of his
condicions, hou3 he is wel ny sett al in signys of
perfeccionioun and holinesse wipout þe trufe
answering to pis signys, no wonder alpou3 he
deternene þat þis sacrament be no brede, ne
substance, ne accidente in soger or substaunce,
but an accident or many accidenttis wipout
substaunce.

And whose wol, þat grete ypocritye antecrist
nou3t and long her afore regnyng wip his
ipocrisie, þat is as it were an accident wipout
soiect, and is as effectif and spedip in þe bodi of
Cristis chirche, and as wel echip it and norischip
it as deDe Crist and his apostis, and so worpi to haue pe same name wiþ Crist and his apostis, pe ben uereli pe brede pe Poulpe spekip of! 
<L 1576><T OBL><P 197>

Sum seien pe word of Crist in Laten /hoc est corpus meum/ betokeneþ þus þat þis accident wiþout soidect or substaunce signifiþ sacramentall Cristis bodi, so þat hei wol not graunt þat her sacrament is Cristis bodi in forme of brede, but an accident wiþout soidect or substaunce þat betokeneþ Cristis bodi. Næpeles, antecrist and his special lemþ ben in a grete perplexite what accident in kinde is þis sacrament, wheþur it be a quantite as is lengþe, brede and þiknes of his oost, or ellis a qualitative; 

And, as I suppose, þer wol no man seie þat it was Goddis bodi, or an accident wiþout soidect or substaunce þat Melchisedech brouþt forþ þat time!— 
<L 2716><T OBL><P 226>

But wel I wote pe riþt fewe can tel clerli what is an accident! For men be not 3it determiþn in Oxeford houþ an accident schal be discrïuþ or disïnfinï, on houþ many most general kinddis ben of accidentis. And þerfor it is noo wondrous allþþþ feþful knowe not an accident wiþout soidect, no more þan knewe Austen whan he seide þat feþful men knewen þis sacrament. And seint Austen spekip not onli of þe knowleþche feþful men han bi weie of beleue, for þei mai not so know an accident to be Goddis bodi or brede, but þajur Austen spekip of þe knowleþche þat þe peþle hapþe of þis oost bi her ouþward witþ is, as we conçeyþe of Austens wordis in /Sermon de pascha/ aleide before. 
<L 2726, 2727, 2729, 2733><T OBL><P 226>

And antecrist is to schemeles if he seie þat þe buriþun of þe vynþe þat Crist spekip of was an accident wiþout soidect! 
<L 2742><T OBL><P 227>

seker, no more þan he wote in case whan he seeþ two postis, wiche is halowíd and wiche is vnhalowíd and so weþur þei ben boke substanþis, or accidentis wiþout soidect, or þat oon a substanþue and þat olþr an accident aftur his newþ drunken dreþmþ, þe wiche he callþ þa determynaciþun! 
<L 3099><T OBL><P 236>

And antecrist most nedis liþe, if he seie þat Cipriþ and Austen callen þe accident wiþout soidect wyne, for Cristis blode is as þei seien þat wyne. And antecrist mai not for scheme, as I suppose, seie þat Cristis blode is an accident. 
<L 3659, 3662><T OBL><P 250>

And if þat relativ be referred to þe sacrament, and þe sacrament be takþ for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wiþout soidect in accident; 
<L 3801, 3802><T OBL><P 254>

And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al one to seie accidentis ben in þe same wiþout soidect, and accidentis ben in þe whitennes wiþout soidect; 
<L 3805><T OBL><P 254>

How is it there, it nedeth not striþue, Whether it be subget or accident. But as Christ was, when he was onlyþe, So is he there, veramenti. 
<L 1221><T PT><P 186>

But þe most heresie þat God sufferide come tyl his kirke is to trowe þat þis sacrament is an accident wiþout a substance, and may on no wyse be Goddus body. 
<L 36><T SEWW01><P 18>

howe grete diuersite is betwene vs þat trouþe þat þis sacrament is verray brede in his kynde, and betuene hereteykus þat tellus þat þis is an accident wiþout a subiecte. 
<L 45><T SEWW01><P 18>

But þe feend, siþ he was loosid, haþ moued freris to reuerse þis and, as þei seien, her newe seyntis and newe doctours þat þei han, techen þat þis sacrament is an accident wiþout suget, or ellis nouþt, for it is quantite and qualite. 
<L 235><T SEWW15><P 81>

For 3isturdaye heritikis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wiþout subiecte or nouþt; 
<L 65><T SEWW21A><P 111>

But seynt Austyn techþe þe þat pei sacrament is neuer wiþout subiecte, ne þat þis sacrament is an accident wiþout subiecte, or þei treþþþ of þe sacrament of þe auter. 
<L 69><T SEWW21A><P 111>

A Lord! what wosphip don þise new heretikes vnto þis sacrament, whenne þei seie þat it is not brede, but accident wiþout subiecte nouþt? And if þer be any accident wiþout subiecte as þei seyne, it is wars in kynde þenne is any lumpe of cleye, as clerks knowne wele. 
<L 76, 77><T SEWW21A><P 112>

For in al þis tyme Crist tauþt neuer þat þe sacrament of þe auter was an accident wiþout subiecte and in no maner Cristis body, as þis newe ypocrites seyne. But bi him and his apostis and seynt Austyn specialy and oþer hooliest seyntis is seid þat þis sacrament is bred

217
and his own body, and that his may be noon accident without subject.

L. 85, 89, <$T SEW21A$><P 112

Lord! whether his be grete deyte that many capped monks or oher pharissee shulde profer them redy to be fryre for to mayntene his heresie, that he sacrament of his auter is an accident without subjecte, and in no maner Cristis body, as eyne Cristis owne techeing and his apostles and this best seyntis and this wisest in Goddis lawe and resoun, and trauclen not spedilly to distruy3e heresie of symonye that regne openly and is fully dampened in Goddis lawe and mannes also, and to distruy3e worldly pride and coueitise of prestis as eyne Cristis mekenesse and wilful pouer?

L. 98<$T SEW21A$><P 112

And I seide, Ser, as I vndirsponde, it is al oon to graunte, eiper bileeue, that pere dwellip no substance of breed and to graunte, or to bileeue, that his most woort hercament of Cristis owne body is an accident without soget.

L. 1029<$T Thp$><P 55

But, ser, that determinacioun of his mater which was brou3t in worschipful sacrament of Cristis body, wisest in Goddis lawe appreuep it, in his mater I dar not graunte.

L. 1048<$T Thp$><P 56

ACCIDENTE......1

And certis, hauung no reward to his grete ypocrite and renegat that we spoken of and of his condicions, hou3 he is wel ny sett al in signys of perfeccioun and holineness wipout he trupe answering to hisigns, no wonder alpou3 he determine that his sacrament be no brede, ne substance, ne accident in soget or substance, but an accident or many accidentis wipout substance.

L. 691<$T OBL$><P 174

ACCIDENTES......1

sheweth hym selfe as he were god, where our charge be gylyt in this deme ye or they, that knoewn mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this is my body, the whiche ye call the wordes of consecration of elles of makynge, and when they be sayde ouer the breade, ye saye that there is lefte no breade, but it is the bodye of the Lorde, but truelye there is nothyng but an heepe of accydentes as whynes, ruggednes, roundnes, saury, touchynge, and tastynge and suche other accidentes.

L. 14<$T WW$><P 11

ACCIDENTIS......39

And this auctours of accidentis hyen hem above Crist, as 3if he wholden maken a newe world, and change goodnesse of pingis.

L. 33<$T A23$><P 364

ne Crist undirstode not that accidentis were his blode, ne he schewid not his blode wipinne his body, bothe for his wordis were hen wipouten witte, and also hen his wordis were fals, for that tyme he spake hom.

L. 27<$T A25$><P 403

so that not of his bred is makid Gods body, but that his accidentis bitoken Gods body.

L. 10<$T A25$><P 404

But wolde God that he leyd not his upon Crist, and feyned hym to do myracles of hor accidentis he that neuer did, ne profiten to men, ne no mon may se hom, ne where he ben goundid.

L. 1<$T A25$><P 423

That false feip tau3te of Anticrist and of his false cursed disciplis is his, that he sacrament that men seen wip bodely ei3e biwene he prestis hondis is neiper bred ne Cristis body, but accidentis wipouten suget, and is neiper groundid in holy writ ne reson ne wit, ne tau3te bi his moste wiseste olde seyntis, but only by newe ypocrits and cursed heretikis, that magnifyen here oen fantasies and dremes, and feyned power and myraulis, more pan Cristis techeing and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wip he determinacion of he trewe court of Rome, that is sett in he beste part of he popis lawe.

L. 22<$T A33$><P 520

and dampe we his cursed heresie of Anticrist and his ypocrites and worldly prestis, seyneyng that his sacrament is neiper bred ne Cristis body, but accidentis wipouten suget, and perunder is Cristis body.

L. 5<$T A33$><P 523

and sip alle these ben accidentis, hat may not dwelle wipowten sugethe, it sernp hat he body is furst seed and aftar fruyt, and pus it may ofte chawngen fro seed to fruyt a3en.

L. 68<$T EWS2-59$><P 23

And so bope these accidentis, quantite and qualite, may dwellon in the same substance, al 3if it be chawnged in kyndys, and pus his same ping, that is now a white corn, schal be deced and turne to gras, and afturward to monye cornys.

L. 77<$T EWS2-59$><P 23
And trowe we not to foolys here e "pat seyn "pat 
bose ben accidentis whiche God may putte by 
hemself, and frely take pese fro men, so pat 
neypur in body ne in solew man hadde onye 
suche accidentis:  
<L 53, 55><T EWS2-63><P 45>

And wolde God pes heretikis in mater of pe 
sacred oost consueyden pis speche, and 
vndirstoonden wel Ambrose pat pis oost is not 
bred aftir pat it is sacred, for it is not aftir 
principaly bred but pe body of Crist by uertu of 
his wordis, and panne shulden pey shame of pe 
feyned accidentis.  
<L 16><T EWS3-166><P 131>

why witen not pes foolis "pat per accidentis 
maken men dronkun whanne pey taken hem 
aboue resoun, as Poul witnessip and wit proue?  
<L 28><T EWS3-197><P 229>

3if pei seyn, written and techen openly "pat pe 
sacrament of pe auer "pat men seen bitwen pe 
prestis hondis is accidentis wipouten suget and 
neiper bred ne crists body;  
<L 15><T MT01><P 19>

and "hus power "pat prestis han standep not in 
transsubstansinge of pe oste, ne in makynge of 
accidentis for to stonde bi hemsilf;  
<L 28><T MT23><P 345>

But antecrist seip here eynyn pe contradictorie, 
"pat peis is neipur Cristis bodi, ne brede but 
accidentis wipout soget.  
<L 403><T OBL><P 167>

But here seie folis, "pat demen in effect "pat Crist 
and hys apostlis failidden foule in her logic, and 
nameli in "pe mater of pe sacrid oste, "pat alle "pat 
spectip of "his oste or olde doctours, 
calling it brede and wyne, schal be vndurstonde of pe 
accidentis wipout sogett or substaunce "pat 
"haken so meche of.  
<L 673><T OBL><P 174>

For I kan se no skele whi "pat alle "pat euer 
"scripture seip of "his oste vnder "pat name of brede 
and wyne schal be vndurstonde of accidentis, but 
bi "pat seine skele al "pat seien of her accidentis 
schal be vndurstond of bred and wyne.  
<L 684, 685><T OBL><P 174>

But here I wote wele "pat two wordis (forma) 
and /species/ in Latyn disceyuen our ypopcrisit 
"pat ben alle dreint in signys and accidentis.  
For "pe kan not vnderstonde bi "pes wordis but her 
accidentis and signys, notwipstoning "pat olde 
seimitis wip Crist and "pe apostle Poul pe "pat were 
not "his 3eue al to signys and accidentis, 
"vnderstonde comynli bi "pes two wordis pe 
kindes' and "pe substauncis' of pinggis, as I wold 
bi Goddis help haue declarid here and I my3t 
haue had leiser.  
<L 708, 709, 711><T OBL><P 175>

For peras Cristis lawe techip "his sacrid ooste to 
be brede and wyne and Cristis bodi and his 
bloe, "his drunken dremer seip "pat "his oost is 
neipur brede ne wyne, ne Cristis bodi ne his 
bloe, but accidentis wipout subiect.  
<L 1382><T OBL><P 192>

Sip "han Cristys mystik bodi, heed and lymys, 
schul be "his sacrid oost of brede and wyne and 
a3enward, as Poul and Austen wip olde seintechn 
s Fecha and seche a sacrament is proprulri 
a uisible forme or kynde of an vnuisible grace, 
and antecristis sacrament is no uisible forme 
or kinde, wiche forme or kinde uisible my3t be " 
"his mystik bodi of Crist, but if antecrist wold 
seie "pat bodi schul be pe "accidentis wipout 
soect "pat he spekipe (of "pe wiche a 3userid fende 
my3t not seie for schame).  
<L 1549><T OBL><P 196>

And perfor he wol haue it "hus in effect, "pat is to 
seie: as alle "his special antecrist, "pat is "grete 
ipocrates, "pat hap licknesses or signys bi treue 
leegaunce or feipfulnes to God wip out the tru3pis 
answering to tho signys, as Poul spekipe of "pe 
same antecrist, so "his sacrament schal haue no 
subiect or substance in itself, but it schal haue 
alle "pe outward accidentis and signys of 
substance or kinde wipout substauncie or kinde 
answering pe.  
<L 1562><T OBL><P 197>

But antecrist bostip 3it of "his signes wipout 
substance, and seip "pat pei haue "pe same 
worching in norsching and in eching of mannys 
bodi as hap brede and wyne, and "pat pe 
accidentis schal haue the same name as had her 
substanics or schuld haue 3if pei abode stille 
aftur "pe consecracion.  
<L 1572><T OBL><P 197>

For, and "his sacrament schuld be accidentis 
"wipout soget, "han alle "pe peple do3 maunetrie, 
for "pe wirschippen "pat pei seen wip her 
bodili i3e, for because it is Goddis bodi;  
<L 1873><T OBL><P 204>

and "pe accidentis ben seien wip bodili i3e, 
"pe may noone heretik for schame seie "pat "pe 
accidentis ben Goddis bodi.  
<L 1875, 1876><T OBL><P 205>

here is my bodi', schewing bi "pat worde here "pe 
place of "pe accidentis.  
<L 1996><T OBL><P 208>

For men be not 3it determined in Oxeford hou3 
an accident schal be discrueid or diffinid, on 
hou3 many most general kinddis ben of
accidentis.

seker, no more þan he wote in case whan he seeþ two postis, wiche is halowid and wiche is vnhalowid and so whethur þei ben boke substantius, or accidentis wipout soiect, or þat oon a substance and þat opur an accident aftur his new drunken dreymynge, þe wiche he callþ þat a determynacioun!

And I suppose þat antecrist wip his accidentis schal reiþ foule wip himself, or he haue a redi witt to þis text of seint Poule!

Accidentis ben wipout soiect in þe same'.

Pan sipþen þer is noon opur þing nemþeped or named here þat it myþe congresuli he referre to saue to þes þre, and if it be referred to Cristis bodi, þan it meneþ þat accidentis ben wipout soiect in Cristis bodi, þat is to seie not soiectid in Cristis bodi;

And if þat relativ be referred to þe sacrament, and þe sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident; and þat is sôþ, for noon þes sensible accidentis in þe sacred oost ben soiectid in anopur, or any of hem in itself.

And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al one to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect;

ACCIDENTIS....1

And certis, hauing no reward to þis grete yppocrte and renegat þat we speken of and of his condicions, houþe he is wel ny sett al in signys of perfeccioun and holinesse wipout þe truþe answering to þis signys, no wonder alþouþe he determinere þat þis sacrament be no brede, ne substance, ne accidente in soget or substantia, but an accident or many accidentis wipout substantia.

ACCYDENT....6

For if gramariens shulden construe þis þus, þo apostlis knew Crist in brekynge of accydent wipouten sugetts þen nowþer þei ne þo puple wiste what þei mente;

ne God may not undirstonde an accydent wipoute a sugett. Bot anentis þo first of þese, Austyn seis þat as mon may not be wipouten his God, so an accydent may not be wipouten his sugett.

As, for no mon con grounde accydent wipouten sugette, no mon schulde aferme þat þis were þo sacrament.

Bot þo moste heresye þat God suffred cum to his Chirche, is to trowe þat þis sacrament is accydent wipouten sugett;

Ow! how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an accydent wipouten sugett!

ACCYDENTE.....3

But accydent wipouten sugette nowþer knowes mon ne God, as Austin teches and resoun proves.

as he seis þat þis sacrament is an accydent withouten sugette, or elles þat in þis sacrament is suche an accydent.

ACCYDENTES.....1

And he is worshyppeþ ouer all thynges as God and sheweth hym selfe as he were god, where our charge be gylyt in this deme ye or they, that known mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this bodye of þe Lorde, and þat þis sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident; and þat is sôþ, for noon þes sensible accidentis in þe sacred oost ben soiectid in anopur, or any of hem in itself.

And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al one to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect;

ACCIDENTIS.....1

And certis, hauing no reward to þis grete yppocrte and renegat þat we speken of and of his condicions, houþe he is wel ny sett al in signys of perfeccioun and holinesse wipout þe truþe answering to þis signys, no wonder alþouþe he determinere þat þis sacrament be no brede, ne substance, ne accidente in soget or substantia, but an accident or many accidentis wipout substantia.

ACCYDENT....6

For if gramariens shulden construe þis þus, þo apostlis knew Crist in brekynge of accydent wipouten sugetts þen nowþer þei ne þo puple wiste what þei mente;

ne God may not undirstonde an accydent wipoute a sugett. Bot anentis þo first of þese, Austyn seis þat as mon may not be wipouten his God, so an accydent may not be wipouten his sugett.

As, for no mon con grounde accydent wipouten sugette, no mon schulde aferme þat þis were þo sacrament.

Bot þo moste heresye þat God suffred cum to his Chirche, is to trowe þat þis sacrament is accydent wipouten sugett;

Ow! how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an accydent wipouten sugett!

ACCYDENTE.....3

But accydent wipouten sugette nowþer knowes mon ne God, as Austin teches and resoun proves.

as he seis þat þis sacrament is an accydent withouten sugette, or elles þat in þis sacrament is suche an accydent.

ACCYDENTES.....1

And he is worshyppeþ ouer all thynges as God and sheweth hym selfe as he were god, where our charge be gylyt in this deme ye or they, that known mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this bodye of þe Lorde, and þat þis sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident; and þat is sôþ, for noon þes sensible accidentis in þe sacred oost ben soiectid in anopur, or any of hem in itself.

And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al one to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect;

ACCIDENTIS.....1

And certis, hauing no reward to þis grete yppocrte and renegat þat we speken of and of his condicions, houþe he is wel ny sett al in signys of perfeccioun and holinesse wipout þe truþe answering to þis signys, no wonder alþouþe he determinere þat þis sacrament be no brede, ne substance, ne accidente in soget or substantia, but an accident or many accidentis wipout substantia.

ACCYDENT....6

For if gramariens shulden construe þis þus, þo apostlis knew Crist in brekynge of accydent wipouten sugetts þen nowþer þei ne þo puple wiste what þei mente;

ne God may not undirstonde an accydent wipoute a sugett. Bot anentis þo first of þese, Austyn seis þat as mon may not be wipouten his God, so an accydent may not be wipouten his sugett.

As, for no mon con grounde accydent wipouten sugette, no mon schulde aferme þat þis were þo sacrament.

Bot þo moste heresye þat God suffred cum to his Chirche, is to trowe þat þis sacrament is accydent wipouten sugett;

Ow! how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an accydent wipouten sugett!

ACCYDENTE.....3

But accydent wipouten sugette nowþer knowes mon ne God, as Austin teches and resoun proves.

as he seis þat þis sacrament is an accydent withouten sugette, or elles þat in þis sacrament is suche an accydent.

ACCYDENTES.....1

And he is worshyppeþ ouer all thynges as God and sheweth hym selfe as he were god, where our charge be gylyt in this deme ye or they, that known mooste for they saye that when ye haue sayde: Hoc est corpus meum, that is to saye this bodye of þe Lorde, and þat þis sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident; and þat is sôþ, for noon þes sensible accidentis in þe sacred oost ben soiectid in anopur, or any of hem in itself.

And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al one to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect;

ACCIDENTIS.....1

And certis, hauing no reward to þis grete yppocrte and renegat þat we speken of and of his condicions, houþe he is wel ny sett al in signys of perfeccioun and holinesse wipout þe truþe answering to þis signys, no wonder alþouþe he determinere þat þis sacrament be no brede, ne substance, ne accidente in soget or substantia, but an accident or many accidentis wipout substantia.

ACCYDENT....6

For if gramariens shulden construe þis þus, þo apostlis knew Crist in brekynge of accydent wipouten sugetts þen nowþer þei ne þo puple wiste what þei mente;
accydentis:
<L 1><T A25><P 409>

And, for fewe prelates known accydentis and sugettis, men schulden bywar to bringe pis in Cristen mennis byleve.
<L 8><T A25><P 427>

And 3itte he contraryes hymself, þat quantite sugetten aper accydentis, and everiche part þereof. Also iche part of his accydent e hafs Crist and Cristis body, and so none of þese accydentis is wipouten sugette.
<L 15, 17><T A25><P 427

actif
ACTIF .......... 15
That is, 3e men þat han 3oure conversacioun in hevene, and 3e þat ben in actif liif undirstondip þat I schal seie;
<L 15><T A01><P 32

contemplatif and actif;
<32><T A01><P 70

And so clerkes, þat schulden liif contemplarif lyve, ben worse þen mony men of þo world þat lyven actif liif.
<L 9><T A09><P 149

And þus no man ow to curse ani man, sin God mai not autorise þis cursing actif, for þus was neuer Crist cursid, for he synnd not.
<L 19><T APO><P 18

Also men seyn, þow contemplatif liif be þe fairar, actif liif is þe profitabler;
<L 1><T APO><P 84

Also we þat han moche comynd wiþ þe Jewis known wel þat al my3ty men of hem in wat londe þei ben born 3it þei han in Ebrew þe Bible, & þei ben more actif in þe olde lawe þane any Latyn man comonli;
<L 223><T Buh><P 176

and þus whan a man scheweþ by his holy lif actif liif, þat is two dowue briddis, or contemplatif liif, þat is a peyre of turtres, by siche signes he scheweþ þat his synne is for3yuen and þat vnto preestys þat wel vndyrstonden þis.
<L 34><T EWS1-34><P 365

þe secownde liif is þe bettire, and þis is clepud actif liif whan men trauelyn for worldly goodis and kepon hem in ry3twiseuess;
<L 54><T EWS2-113 291

It is seyd comunly þat þes two wymmen ben two lyues, actif and contemplatif;
<L 39><T EWS2-113><P 290

And actif liif axtuþ in mesure bussynesse aboute worldly þingus;
<L 40><T EWS2-113><P 290

Crist tellup how actif liif mot nede be troblud for mony þingus, but contemplatif liif stondeþ in o þing, þat is, God, and haþ no bussynesse abowe þingus of þis world.
<L 44><T EWS2-113><P 290

and þes ypocrisit wen þat here dremys and fantasies of hemself ben contemplacion, and þat prechynge of þe gospel be actif liif and so þei menen þat crist tok þe worse liif for þis world, and nedid alle prestis to leue þe betre and take the worse liif;
<L 3><T MT10><P 190

and principally þes ypocrisit þat han rentes and worldly lordischipes and parische chirchis approprid to hem, a3enst holy writt bope old and newe by symonye and leyngus on crist and his apostels for stynkynge gronyngys and abite of holywisnesse and for distroyng of goddis ordynaunce and for singular profession maade to foolsis and in cas to fendis of helle, þes foolish schullen lerne what is actif liif and contemplatif bi goddis lawe, and þanne þei my3tten wite þat þei han neiber þe ton ne þe tijner, siþ þeï chargen more veyn statutis of synful men, and in cas of deuelys, þan þei chargen þe beste of god and werks of mercy and poynitis of charite.
<L 28><T MT10><P 190

Also a participle of a present tens, either preterit, of actif vois, eithir passif, mai be resoluid into a verbe of the same tens, and a coniunccioun copulatif, as thus. dicens. that is, seiynge, mai be resoluid thus, and seith, eithir that seith;
<L 29><T Pro><P 57

Also a participle of a present tens eipher pretert, of actif vois eiphir passif, mai be resoluid into a verbe of þe same tens and a coniuncciou copulatif, as þus dicens, þat is seiyng, mai be resoluid þus and seip eiphir þat seip.
<L 52><T SEW|14><P 68

ACTIFIS........ 1
Also þei tokun actifis and contemplatifis;
<L 7><T APO><P 23

ACTIUE........ 1
YDOLATRIE “Ydolatrie is done one tuo maners: þat is to sey actiue & passiue;
<L 23><T Ros><P 96

ACTIUIS........ 1
For, ry3t as a man is maad
221
ACTYF ...........1
for as þe soule schulde qwiken þe body, so þes schuldon qwikene þe actyf part.
<L 16><T EWS2-85><P 173>

ACTYFE ...........1
and þus owip no man to curse ani man, for God may not autorise þat actyfe cursyng;
<L 21><T APO><P 14>

affeccion

AFFECCION......17
Ande þis þynne is so playne, and more encreisid herby, and we bounden upon payne of
dampnacioun for to preche ande crye holy writte
understanding.

also he seip: I schal preye with spirit & I schal praye with mynde, & þis is myche better þan alonli
to haue deuocioun in words and not in

Also in þis blynedenes of bileue ben alle poe
þat for any siknesse or sorwe þat hem eilep
bihotpe and rennep fro cuntre to cuntre, to mages
gruen wiþ mannes hondes, of gold or
of seluer, of tree or of ston, wenyngye and
trystyne þat þer be any dyuyne vertu in hem, or
þat þei moune any byng helpen, or oon more þan
☞anoper for any maner affeccion, or fairenesse, or
costis.

So, if þe fend mai rere þe affeccion of a man bi
pride, anon þe þroweþ him into euersonflyng
dampnacioun.

Þe best remedie aþeyn þe net of veynglorie is
first to prey God hertily þat þi fote (þat is, þe
affeccion of þi soule) be neuer taken wiþ þis nett
of veynglorie, seying þus wiþ David þe
prophete: /Non veniat mihi pes superbie/.
<L 235><T CG12><P 156>

þat is: Sechep þoo þynges þat ben aboue and
þeron setþep þoure affeccion, and not on þoo
þyngis þat ben viþ þe erþe.'
<L 213><T CG3><P 36>

þe seconde dowery or ioy of þe soule is loue, for
þen manmys loue shal be so clere þat it shal be
sette in God oonly, whiche is best good,

wipouten ony contrarious affeccion.
<L 1099><T CGDM><P 238>

but vnderstandyng of man preide Crist to come
down by grace, byþor þat manmys affeccion dye
awowten erþly goods.
<L 46><T EWS1-21><P 307>

Menowres seyn þat Crist wente barefoot, or ellis
was schoed as þei ben, for ellis Mawdeleyn
schulde not haue fownde to þus haue wasche
Cristes feet. But leyung þis chidyng, we
suppose of owre lesu þat þe took ful lytel hede
of syche maner of wenyng, but he charged
myche þe wille of his religioun and affeccion of
hise disciples to be bownden fro worldly goodys.
<L 81><T EWS1-29><P 343>

To þe furste we seyen þat Petre, byfore he
swyde Crist, hadde in his affeccion alle maner of
suche þinge:
<L 20><T EWS2-98><P 241>

But þis kunnyng is wonny wip hard, for bi
procees of tymne lordis may se þer couetisse, and
wanting of good affeccion but worldly wille
about þer muc.
<L 51><T EWS3-130><P 21>

and philosoforis seyen ouer þat manmys spirit is
whereueere his affeccion is.
<L 30><T EWS3-195><P 222>

And 3if þi foot sclaundere þec, kitte it awey' as
3if þou haue any affeccion vngroundid in
Goddis lawe, leue and reule þi wille by þe reule
þat Goddis lawe techip.
<L 46><T EWS3-214><P 264>

For, certis, þe strong ladi þat Heraude held in
aouau3tri3e was neuer more aprist aftur þe blode of
seint Ion þe Baptis þan þis lecherous fende,
þat haþ sett hir see of hir affeccion vpon alle þe
seclere lordship of alle þe wide world, þristþ
aftur þe blode of feipfull peple þat grucchip,
nameli in þis poynþ aþest þe fornyacioun þat
sche dope aþen Crist and his blessid lawe.
<L 1299><T OBL><P 190>

In þe 2: many erreþ þingkyng somping for to be
of godhede subjictyely in þe ymage, and so
þai, haungy affeccion more to one ymage þan to
anoper, worschippeþ ymagis;
<L 5><T Ros><P 100>

/Æadem sententia patet ibidem, li 14', epistola
45', "þai þat þap more affeccion in peynytngz
þan in holy doctrine & scriptures, þai erre.'
<L 16><T Ros><P 101>

and ywel þat be occasion of ymagez it be erred
fro þe sopefastenes of feip, þat þat ymage be
worschipid ouer wip latria or wip dulia, or elles

4 12 variants; 64 occurrences.
affections) into the weie of pees (hat is, into kepynge of pe commandements of God), which leeden to euerlastyng pees.

Bi ye feete of men ben vnderstounde hire affeccion or here loue.

He prid is hat alle ye affeccion of his soule (hat is: his goostly fete) be set prinsely preche truly the gospel of Crist, if thou be a prest, and if thou be none, that loue be set to rule prinsely hit lyf after his holy gospel.

For, as the same prophete seith: Lord, thi word is a lanterne to my fete that ys, to rule myne affeccionys and myne werkis, and thi word is ligt to my pathis that is, myne thowttis and mync werkis, and thi word is ligt to my pathis that is, mync thowttis and mync coun cellularis.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche AFFECCIONYS mynhe pat is done in his halowynge.

Hit semys pat syngulare affeccion, and acceptynge of persons a3eynes Goddus lawe, and lese worschip of great seyntis, wyrcchys myche pat is done in his halowynge.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.

For men faylen in iugcmcnt for coueytise of worldly godis and personal affeccionys, and leeyng to que to Goddis wille.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.

For men faylen in iugcmcnt for coueytise of worldly godis and personal affeccionys, and leeyng to que to Goddis wille.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.

For men faylen in iugcmcnt for coueytise of worldly godis and personal affeccionys, and leeyng to que to Goddis wille.

And his sone was seek on peis hepene of worldly godis and personal affeccionys, and lesse worschip of great seyntis, whyrchys myche pat is done in his halowynge.
And sith of these ordires one lufs more his broper þen he lufs a mon of a straunge ordire, and wil defende his ordre by personel affeccioun, hit is no wondir þat charite be putt aweye, Þor hote humoure þat is partid wil souner waxe colde, And so Cristen men byleven, by ordynaunce of Crist, þat hit were better to clerkes to be alle of one soute, and þen myghten two oher partis lif with hom in more charite.  

And herfore erthe is defoulyld under feet of men, to teche þat mennis affeccioun schulde be litel to þo erthe.  

Whanne a mannus affeccioun is sette to miche to vertu.  

...
and þei han sett her feets, þat is to seie her affeccouns, upon þe foury cornes of þe erpe, and so upon þe foury cornes of þe erpe, and in þat upon al þe erpe þat is foury quarters þerof. <L 2981><T OP-ES><P 140>

AFFECCOUN......6
If an man be mouid bi prayors of sonis, or teris tak innocentis to distreccoun, þat ben fre þat þenkun to distroy many? <L 21><T APO><P 69>

And for þis seip a doctor, Who þat ever he be, þat in þe last oure of his ðep kastib not al his bises and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dar sey, þat he schal not after þis lif he Cristis disciple in heuen. <L 14><T APO><P 82>

for men deseruing oþer to affeccoun, oþer to kyngis, þey han 3euen þe incommunicable name to trees and to stonis; <L 6><T APO><P 87>

and þus mani han mani goddis, þat þei sett in þer affeccoun bifoð God Almi3ti, and to serue þeym raper, and wam þei more worship; <L 8><T APO><P 88>

first wan he settib in his affeccoun ani þing bi for God; <L 11><T APO><P 88>

And perfor it behouib to tak þe armor of Crist, and gird our lindis in his trowb, þat our affeccoun and al our lif and wark be led bi him, for he is þe after trowb. <L 24><T APO><P 99>

AFFECCOUNIS......1
Stonen prelatis are þey endurid in temporal þingis bi þe affeccounis of men þat þey brek bi secular power. <L 11><T APO><P 90>

AFFECTION......1
And, as it is seyd byfore, þis chesyng were 3et betturre, for manys affection is falsely varuid, and specially whan worldus wynynge is kныttd to þe chesyng. <L 29><T EWS2-101><P 252>

affect^5
AFFECH............1
and Elisee seide, "This is "the arewe of Goddis helthe æ3ens Sine, and thou schalt smyte Sirie, in Affech, til thou "waaste it." <L 10><T Pro><P 18>

AFFECT......2
And þis may not be noyed to be don, for many trowen þat ymage to be God, and many trowen Goddis vertu sogetly to be þer in, and þus þey are more affect to o ymage þan to an ope; <L 24><T APO><P 88>

Or who, I preie þee, hab more habundance of such lordship in affeccoun, or in affect, or in hepe þan þat han moost tonsure, as popis, bishops, abbotis and priours wip þe sectis þat þei leden? <L 1605><T OP-ES><P 70>

EFFECTE......2
for God is so good þat in eche goodnesse he is bifoð and in eche yuel he comeþ aftir in effecte, demynge him in þat synne þat synneþ perinne, þerfore, al be it þat wipouten our desertis God sendib vs his grace of þorueuenesse of oure synnes, 3it he demþe wip ou3i in no synne but aftir þat we haue synned þerinne. <L 147><T 4LD-3><P 224>

Forbi wip my protestacioun, I seie now as I seide in Schrousibirie, þou3 þei þat haue siche fleischli willis traveilen soore her bodies and spenden myche moneye to sechen and visiten þe bones ciper ymagis, as þei seien þei don, of þat, seint or of þat siche pilgrymage is neipir preisable ne þankful to God neiper to ony seint of God, sip in effecle alle siche pilgrymes dispisen God and alle hise seynits. <L 1300><T Thp><P 63>

aggregat^6
AGGREGAT....9
þe kirk in heuen, ne þe kirk sleping in purgatory, ne þe kirk fying in þis world, ne þe kirk fying in in þe world, and of al chosun to be blessid wip him wip outen ende, lepun vp to gidir in to oo spirit and concorpopel and conperseyuers and felows of þe heii3est of Crist, and of his godly kynd. <L 27><T APO><P 16>

þis aggregat of þes alle ben þe furste secte newe comen in; <L 67><T EWS1SE-11><P 523>
And þis dampeñd man, þat so ful of þe fende schal sitt in þe chirche after þe menying of scripture and olde scinttis, schal not be a singular person bi himself, but an aggregat persone of many ri3i wikkid, acording in oo malice and conspiracie æ3ens Crist, þe wiche ben in a maner ony in her hede Sathanas. <L 63><T OBL><P 158>

But þer is anoþer mene þat I spake of before þat sitten in þe temple, þat is in þe chirche of God,
not upon Moises chaier but upon a bereschrewe of her owne proude wil and þes ben chiffli þe grete aggregat persone of ypopcrit prelatis, contrarius to Crist in lyuyng and teching, þe wiche ben specialli and most passingli þe bodi of antecrist!  

And as the world schapip now, it is to done to se grewe aggregat person.  

it mai be þat aggregat persone þat hæp his see in the chirche liëp.  

But he most seie þis sentens in his protestacioun: þat it is not his entent to seie or obstinatli defende any þing contrarie to þe ful holi determinacioun of þe chirche of Rome vnndurstonde chifi þis chirche þe grete aggregat persone from þe hißist unto þe lowist þat sittip in þe temple, þat is to seie in þe chirche, as I seide before.  

For in sum place in priuat persoone, and in sum place in comounte or persoone aggregat, þe which is al oon bi seynt Austyn vpon þe Sauter, þe clergie ocupieþ þe seculor lordship seculerli and so in propre.  

And as symony, manslau3tir or heresie dampnabli infectip a couent, where þei in comoun assentien þerto, þe which synne is neuere þe lesse in ony of þo priuat persoones, alþouþ þe persoone aggregat or þat couent assentien and perfourmen in comoun þat synne, so stondip þit of þis synful lordship in oo singular persoone and in a comounte of clerks or of religious folk.  

AGGREGATE.....l  

For in sum place in priuate persone, and in sum place in comunte or persoane aggregat, þe which is alle one as saynt Austyn saib vp þe Sawter, þe clergi occupiþ þe seculor lordschip seculerli and so in propre.  

alien7  

ALIEN.........45  

þou schalt be evermoore above, and not undir, if þou kepiþ þe comaudementis, and bowist noper to þe ri3t side, ne to þe left side, ne hast not folwid alien goddis, ne heriede hem, ne ...
swilk idolatrie, worshipping man aßen Goddis bidding, and doing oÿer iuel: þei schal bere þer wickidnes, as þei han synnid, so schal þei be punischid, and þei schal be huscheris and portars;

Also þe bischope of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biring of quene Anne, of was soule Godhaue mercy, & in his commendynge of hir, he pat seide: it was more joie of hir foure Gospeleris commended hir in

And he seide sche hadde sent hem vnto him, and vertuous bokis. he seide also an alien, & wolde so lowliche studie in so godhede, and he was keper of man by

But kyndes mankynde, for he was an alien as anentys his lJis

Romaynus, and he wyste not how Crist wolde help, in Eroude ne

Heere men seyen comunely hym to maner panne pey fro

But an alien as he

forsakip pis is'

Napeles, and he wyste not how Crist wolde help, in Eroude ne

Heere men seyen comunely hym to maner panne pey fro

And he seide sche hadde sent hem vnto him, and he seide þei weren goode and trewe and comended hir in þat sche was so grete a lady, & also an alien, & wolde so lowliche studie in so vertuous bokis.

But þe pride Samaritan þat was lesu helpude mankynde, for he was an alien as anentys his godhede, and he was keper of man by þo two kyndes þat he hadde;

þis alien þat caam aßen to banke God of his helpe bytoknep trewe cristene men þat dwellen in þis blyue.

þis þis alien was kyng by þe graunt of Romaynus, and he wyster not how Crist wolde doo, þat was by kynde kyng.

þis þis alien was kyng by þe graunt of Romaynus, and he wyster not how Crist wolde doo, þat was by kynde kyng.

Heere men seyen comunely þat lewys hadden a maner þat noon alien shulde come to hem, nefer Eroude ne Pilat, into siche pryuey plasis, for þanne þey shulden be defoulid.

And herfore it was neddifil þat þe lewys 3auen hym to Pilat, for he was an heplene man and alien fro þe lewys.

But an alien þey suen not, but þey fleen fro hym, for þey known not þe uous of ialyens;

alien sones/ vncircumcisid in her herte;

as he doip wip alien naciouns/ þat is' þoo þat he forskah þoro3 her diseruyng:
And Manasses knew that the Lord himself is God, and he did away alien gods, and symylacris, either idolis fro Goddis hous, and distroiede auteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the cite, and he restoride the aueter of God, and offride on it sacrificis and heryng, and comandide the puple of Juda to seure the Lord God of Israel and nathelis the puple offride 3it in hi3e placis to her Lord God.

And for and as Herodias pursuede and killide seynt lohun auoutria, as lesabeJ pursuede Helye undimam hir of hir auoutria strong hoore pursuep now of now to dyuerse maner of goostli auoutria, hewinge upon pe priuy, bicause pat he blamep hir of hir foul goostli auoutrie, hewinge upon his roote pat is ground of alle abhominacions pat regnen in pe chichre.

For, ri3t as a womman pat doip auoutrie a3ens hir husbone leuep pe see of hir husbonde, bi pe which she shulde bringe forþ lawful fleschly children, and takip to hir alien seed, whereof she bryngip forþ bastardis vnlawful and mysborun children, so peis maistir liers and his newe sectis leuen pe see of pe spouse of pe chichre lesu Crist, pe which seed is his word as he seip, bi pe which pei shulden grete in Cristis chichre lawful goostli children, gotun of his seed to heuewnward, and taken alien seed as triflis, flateryng and vngroundid talis and leseynis, wherwip pei bryngen forþ manye children of pe fadir of leseynis.

And in declaring of þese euydencis, þat þese apostatas han ech a3ens ojir, þei laboride ful bisili and ofte tyne in scool, in preching and in priue comunyng, as it is knowun to þei cleriks of ooure reymne and in alien reymnes bope.

And if a bishop and his colege or an abbot and his couent may not alien fro hem eny of þe temperalitis þat pai han, ne 3eue to her founder eny of þo possessions þat he hath 3oue hem, what nede þat euer he haue, ibounden oonly by a posityue lawe or a tradycion þat pai han hesmilsif made;

And so, as no man shulde presume to wipdrawe, wipholde or turne þe tipis fro þe hym or kynred or staat of presthod, as þei seien, so moche raper shulde þer no man presume bi 3uyng or taking to alien þe temperal lordships fro þe staat of seculer lordis:

And if a bishop and his colege or an abbot and his couent mai not alien from hem eny of þe temperalites þat pai han, ne 3eyu to her founder eny of þe possessions þat he hath 3oue into her deede hondis, what nede þat euer he haue, ybondun oonly bi a positif lawe or a dritti tradicioun þat sei hesmilsif han maad;
hou moche rafer shulde not a secular lord or a lay man alien from him and his issu or fro pe staat of temporal lordis pe secular lordships, pe whiche God hap lymytyd to pe staat?

And if an abbot or his couenti may not 3yue or alien ony of her possessiounis, haue pei neuer so grete superfuite, to her pore bryperen pei cleymen to be oon in pe perfeccioun of pe gospel wip hem, and pei for pe lawes and ordynauncis pei hemself han maad, hou moche more shulde not a secular lord 3yue awei fro pe staat worldli lordships a3ens pei lawis and ordynauncis pei God hap maad aboute suche possessiounis, as it is tau3t bifore?

And so, as no man schuld presume to wipdrawe, no man presume bi 3euynge or takynge to aliene wipholde or turne presthode, as pei lawes of pei lordis.

Eft God biddith hem haue hise wordis in her postis and 3atis of her hous and techi her sones to bithenke on the wordis of God and heestis, and siueeth his curs to hem, if pei kepen hise goddis. And so comynly pei pa3t ben clepid men of holy Chirche ben enemies perof, and synagoge of Sathanas, and pei pa3t ben membris of holy Chirche, as ben good Cristene men pei kepen Goddis hestis, ben no holde men of holy Chirche, but alien perfro.

And so, as no man schuld presume to wipdrawe, no man presume bi 3euynge or takynge to aliene wipholde or turne presthode, as pei lawes of pei lordis.

and hau myche gold goip out of oure lord for purchasyng of benefices into alien hondis, and hou moche is 3ouen priuely to men in pe lord, late pe kynge and his witti conseil enquere, and pei schal fynde many thousand pounds: and late alle pei helpe pei comunes in pei grete talliage, and late alle clercis be warnyd and chargerd by pe kynge and lordes of pei rewe me pai don no more symonye for benefices, vp peyne of lesyne of hero benefices and prysonyne and exilyne;

and hau myche gold goip out of oure lord for purchasyng of benefices into alien hondis, and hou moche is 3ouen priuely to men in pe lord, late pe kynge and his witti conseil enquere, and pei schal fynde many thousand pounds: and late alle pei helpe pei comunes in pei grete talliage, and late alle clercis be warnyd and chargerd by pe kynge and lordes of pei rewe me pai don no more symonye for benefices, vp peyne of lesyne of hero benefices and prysonyne and exilyne;

Also goodis of pei rewe me bi yule dispendid in hondis of pei cleriks and 3euen vnto false men, boppe vnto alien and men of pei loud;
trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traueile for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypcrocise and tiraniucre of pe comones bi feyned censure, jurisdiction and power of prisonynge. <L 21><T MT19><P 280>

and þus men shulden be aliens, as was bis samartian, and turne a3en and panke crist, and not gyue money to bise preistis; <L 31><T MT23><P 343>

But morne we sere for this cursidnesse, and preie we to God with al oure herte, that sit hen samaritan, and turne a3en and <L 31><T MT23><P 343>

But what men alyenys, and alyens, for these opyn synnes and many moo. <L 30><T Pro><P 34>

ALIENUS........1
But what men þei schuldon kylle, opur þer breþren or alyens, þei holden 3eet in þer purs, al 3iþi þei practisson on þer breþren. <L 56><T EWS2-88><P 195>

ALIENYS........1
And in his furste fourtene ben aliens and synful folc, for Crist wolde saue alyens and opre synfule men. <L 19><T EWS2-116><P 299>

ALION........2
and alle þes diseuerus and fals cristis, our trewe lesu seip, is an alion þat comep not in þe Fadr里斯 name of heuene but in his owne name. <L 75><T OBL><P 158>

Siþhen þan þat alle cristen men ben weddido to Crist and his lawe, he þat leveþ Cristis lawe and takip him þat alion sede, þat þe wickid man hæp sowen among Cristis sede, doþ auou3trie a3enst Crist and his lawe. <L 494><T OBL><P 169>

ALYEN........11
þew shal3t not haue bifo3re me alyen Goddis. <L 2><T A02><P 83>

Wherbi I vn3irdostonde, if I consente to þi suggestion of couetise of worldeli godes, or of worschippe which I mai not com to but if I do þe worschippe wip fraude and euele conscience, þanne worschippe I an alyen God (as Seint Poule seip: “Aaurice is seruise of yololis or mawmetis”) and so I breke þe firste commandement of God. <L 290><T CG11><P 129>

and Salmon gat Boz of a womman þat was Raab, þe whiche was an alyen and helpude myche lewis. Boz gat Obeth of Ruth, þat was an alyen <L 16, 17><T EWS2-116><P 299>

to be damyned as 3if Pilat wolde seye to Crist <L 151><T EWS3-179><P 177>

and if the pepel of Israel and her children kepyn not Goddis heestis, but worschipen alyen goddis, he schal do awey Israel fro the face of lond which he 3aþ to hem, and God schal caste awey fro his siþe the temple which he halewide to his name, and Israel schal be into a prouerbe and fable either tale to alle peplis, and this hous schal be into ensaumple. <L 33><T Pro><P 12>

Aftir alle these thingis Salamon, whanne he was eeld, louede gretly manye hethene wymmen, and hadde a thounsand wijues, principal and secundaries, and thanne his herte was bischrewid and peruerid bi þo wymmen, that he suede alyen goddis, and worschipide hem. <L 45><T Pro><P 12>

And God seide bi the prophetesse Olda, the wijf of Sellum, “I schal bringe yuelis on this place, and “on the dwelleris thereof, alle the words of the laue whiche Josie redde, for they for”sooken me, and maden sacrificde to alyen goddis and for thou, Josiee, herdist the wordis “of the book, and thin herte was afecrd, and thou were meekid before me, and torentist “thi clothis, and weptist before me, therfore thou schalt diþe in pees, that thin iþe se not “alle these yuelis, whiche I schal bringe in on this place.” <L 45><T Pro><P 18>

for thei forsoken God and sacrificiden to alyen goddis, to terre him to wrathfulnesse, in alle the werkis of her hondis; “ <L 30><T Pro><P 28>

Thanne the children of Israel camyn togidere in fasting and in sackis, either heiris, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden before the Lord, and knoulecheden her synnes, and the wickidnes of hire fadris, and thei risiden togidere to stonde, and thei redden in the book of lawe of hire God fouresithis in the day, and fouresithis in the nyþe thei knoulecheden and heryeden hire Lord God and dekenes cryeden with gret vois to hire Lord God, and baddin the puple rise and blesse God. <L 11><T Pro><P 35>

And God spake to Moyses go, for the people haue done the worste syrne to make and worschippe alyen goddes. <L 15><T WW><P 13>
ALYENEN........1
And so, al 3if kyngis and opere han free
lordshiphe, nepeles god is more free lord of pat
same þing, ne it is nouȝt leeful to seculere lordis,
to alvenen his lordshiphe without any leue of god;
<L 16><T MT21><P 284>
ALYENS........4
and for geten of þis false bulle þei 3yven myche
gold out of oure rewme to alvens and enemys,
and many persones ben dede herefore in oure
enemys hondis, to coumfort of hem and oure
confusion.
And in þis furste fourtene ben alvens and synful
fole, for Crist wolde saue alienys and opre
synful men.
<L 18><T EWS2-116><P 299>
But an alien þey suen not, but þey fleen fro hym,
for þey knowen not þe woys of alvens.
<L 9><T EWS3-201><P 237>
Neuerplesse afterward England felid þe troupe
of þis prophhecy when it was bore doon and alle
toftoun by Alvenys.
<L 315><T Tal><P 185>
ALYENUS........1
And so comunes weron excludid of false 3yuynge
to alvenus, as to popis and cardynalus, and syche
anticeristus disciplus.
<L 108><T EWS2-83><P 165>
ALYENYS........4
For hit ys knowen of Samarye þat þei weren not
of Jewys kynde, but alienys þat dwellyd þere fro
þe tyme of conquest of þat lond, and ten
kynradys of Israelys sonsys weren euere put owt,
as now be leywis;
<L 20><T EWS1-14><P 276>
But Bede seip þat þese leprows men bytooken
ereykes of manye colours, þat schulden
stonden afer fro men and turne to Crist by riht
deyþ, and knowe þat Crist by his word myȝte
haue mercy on hem, and afterward algatyþ þei
schulde ben alvenys fro pharissee.
<L 62><T EWS1-14><P 277>
But here men þenkon by þe story þat þis myracle
myȝte be þus: þes apostlis knewon dyuerse
langagis, whonne þei weron spokone vnto hem,
þat þei spakon alle o maner of woys to þes
alienys þat þei spakon to and þis was per owne
langage, þat hadde kyndely his forme.
<L 52><T EWS1SE-29><P 600>
For þus may we wyte how Crist cam of alvenys,
and how þis comyng was fygured, and opre
dedis þat Crist dude;
<L 54><T EWS2-116><P 301>
Alkerton, Richard*
ALKIRTOU........2
And anoon þan another clerk seide to me, How
was þou so bolde at Poulis cros in London to
stonde þere caprounhardi, wiþ þi tepet aboute
þin hed and to repreue in his sermoun þe worþi
clerk Alkirtoun, drawyngewe awei þens alle hem
þat þou myȝtiþ!
<L 1964><T Thp><P 84>
And I seide, Sere, I gesse certeynyþ þat þere was
no man ne womman þat hatide verily synne and
louede vertues, heerynge þe sermoun of þe clerk
of Oxenford and also Alkirtouns sermoun, þat ne
þei seiden eipir myȝte iustly seien þat Alkirtoun
repreued þe clerk vntrewli, and sclaundride him
wrongfully and vncharitabli, as I seide to hym in
Watlynge strete.
<L 1970><T Thp><P 85>
ALKIRTOUN........7
And I seide, Sere, I gesse certeynþ þat þere was
no man ne womman þat hatide verily synne and
louede vertues, heerynge þe sermoun of þe clerk
of Oxenford and also Alkirtouns sermoun, þat ne
þei seiden eipir myȝte iustly seien þat Alkirtoun
repreued þe clerk vntrewli, and sclaundride him
wrongfully and vncharitabli, as I seide to hym in
Watlynge strete.
<L 1969><T Thp><P 85>
allegorize\(^*\)
ALLEGORIE........7
to allegorize it singnifieth hooly chirche in erthe,
that fiȝtith a3ens synnes and fendis;
<L 32><T Pro><P 43>
And these thre goostly vndirstondings ben not
autentik either of beleeue, no but tho ben
groundid opynly in the text of holy scripture, in
oo place other other, either in opin resoun that
may not be distroicd, either whanne the gospelris
either other apostlis taken allegorize of the elde
testament, and confeermyn it, as Poul in the
pistle to Galat. in iiij. eþ: preueth, that Sara, the
free wijf and principal of Abraham, with Isaac
hir sone, singnifieth bi allegorize the newe
testament and tire sones of biheeste; and Agar,
the hand mayde, with hir sone Ismael, singnifieth
bi allegorize the elde testament, and fleschly men
that schulen not be ressayed in to the eritage of
God with the sones of biheeste, that holden the
treuthe and freedom of Cristis gospel with
endeles charite.
<L 38, 40, 41><T Pro><P 43>

* 2 variants; 3 occurrences.
*\ 2 variants; 9 occurrences.

231
Also it is figuratijf speche, where the wordis maken allegorie, ether a derk lyenesse, ether parable, and it is fyguratyf speche in i· c· of Jeremye, to day I have ordeyned thee on folkis
“and rewwys, that thou draw up bi the roote, and
distroie, and bylde, and plaunte;”
< L 16>< T Pro>< P 44>

the ij· tymne bi allegorie, “that is, goostly
vndirstonding;
< L 22>< T Pro>< P 52>
allegorie techith what thou owist for to “bileeue;
< L 41>< T Pro>< P 52>

ALARLEG....2
Poul tellip to wyty of allegory what pe wendyng
of fole of Israel, whanne pei wenton owt of
Egypte, figurede to wit of vertuwis;
< L 4>< T EWS1SE-22>< P 568>
is synne pat God forbeldipl
panne aftir pe
owist of allegory:
< L 21>< T LL>< P 119>
allegorik.10
ALLEGORICA....3
pe furste vndyrstondyng is pleyn by lettre
of pe
stori, pe secounde vndyrstondyng is clepyd wit
allegoric’ whan men vnderstonde by wyty of
pe
lettre what ping schal fallen here bypre day
of doome;
< L 19>< T EWS1-12>< P 269>

To pe wyty of allegoric bytoknep þis dede of Crist
how he was wendyng to heuene, þat ys clepyd
jerusalem.
< L 16>< T EWS1-14>< P 275>
þe secounde wyty is allegoric, þat figureþ þing þat
men schulden trowe, as þes two sonys of Abraham
greymen þes two hingis;
< L 18>< T EWS1SE-19>< P 556>
ALLEGORIK......5
literal, allegorik, moral, and anagogik.
< L 22>< T Pro>< P 43>

Allegorik is a goostly vndirstonding, that techith
what thing men owen for to bileeue of Crist
either of hooly churche.
< L 26>< T Pro>< P 43>

therefor bi the singnyfying “bi wordis is taken the
literal vndirstonding, either historial, of holy
scripture, and bi the “singnyfying which is maad
bi thingis is taken the preuy, ether goostly
vndirstonding, “which is thre maneres, allegorik,
moral, ether tropologik, and anagogik. If thingis
“singnyfied bi wordis ben referred to singnyfie
tho thingis that owen to be bileeued in the “newe

10 2 variants; 8 occurrences.

2 bi sense allegorik it singnyfith the chyrche
fi3tine a3ens synnes “and feendis, bi which
sense it is seid in xj· c· of Apoc·, I si3 the
hooly citee newe “Jerusalem comynge doun fro
heuene, as a spoue owred to hire housbonde;”
< L 3>< T Pro>< P 53>

ambidexter11
AMBIDEXTER.....1
Us thinkith þat hermofodrita or ambidexter were
a god name to sich manere of men of duble
astate.
< L 68>< T SEWW03>< P 26>
anagogie12
ANAGOGY.....1
what we shall do’ in anagogy:
< L 24>< T LL>< P 23>
anagogik13
ANAGOGIC......2
þe fourpe wyty is anagogic, þat bytoknþ ping to
hope in blis.
< L 21>< T EWS1SE-19>< P 557>
anagogic techith whedir thou owist “to go;
< L 42>< T Pro>< P 52>

ANAGOGIK......5
literal, allegorik, moral, and anagogik.
< L 23>< T Pro>< P 43>

Anagogik is a goostly vndirstonding, that techith
men, what blisse thei schal haue in heuene.
< L 29>< T Pro>< P 43>

to anagogik it singnyfith hooly churche
regnynge in blisse either heuene, and tho that
ben therinne.
< L 33>< T Pro>< P 43>

if thingis ben “referrid to singnyfie tho thingis
that scholen be hopid in blisse to comynge, so it
is ana’gogik sense.
< L 40>< T Pro>< P 52>

bi sence “anagogik it singnyfeth the chyrche
rengnyng in blisse, bi this sence it is seid in iij·
 “c· to Galat· thilke Jerusalem which is aboue,
which is oure modir, is free;
< L 6>< T Pro>< P 53>

ANOGOGIC......1
þe fourpe vndirstondyng is clepyd anagogik’
and hit tellip how hit schal be wip men þat ben

11 1 variant; 1 occurrence.
12 1 variant; 1 occurrence.
13 4 variants; 9 occurrences.
in heuene.

ANTOCRIST

ANTOCRISTE....2
But passyngly or sourenely Anntecriste is a resonabel creature pretendyng hymself most holy, and is most contrari to pe lawe of Criste.

It sewep pat "Anntecriste schal be crueler pan al pursesweres, so sentes pat tyme schal be more strong pan al martties before."

A Corollary: If the bisshop of Rome, or ony othir antecrist make a decretal othir constitucions contrarie to this part in endullynge the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souereyni alle faithfullige men to oure king, owen to despise it as venym disturblinge hol chirche.

Therfore aile cristene men, rest ye in the wordis of Crist and holi writ, and in the general vnderstandinge of the Holi Gost, and forsakith not that for nouelties of antecrist.

Also the pope mai be chose of tleshli cardinalis and auarouse bi symonie procurid of hymsilf othir ratified, othir consent and appreue it, and

---

14 20 variants; 1173 occurrences.
thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdicioun, if he doth not fruyful penaunce.

Therefore whethir the bisshop of Rome is a verri suere of Crist and apostlis, othir Lucifer and antecrist; cristene men, bileue ye to his werkis, and releece not hise pore neigh boris which he knowith verri nedi, he shal be dampid withouten ende bi the witnesse of Jesu Crist in the xxv'
until the evelis shulen be distried bi Goddis grace, and evelis withouten noumbre in mannis knowinge.

For the pope to be assignid, mai be Lucifer, and an eretyk bi symonie and general dissencioun made in the chirche for him, and ben an open antecrist.

And antecrist shal come to hem that perisshen, for thei receyuid not the charite of truthe. Therefore sith the profecies shulen nedes be passid, and the werkis of the bisshopis of Rome and the terminacioun of the chirche of Rome
be sutfre his spouse sse, holi chirche, to be disseyuid in feith bi so long tyme, withouten cost of oure rewme. And if the forseid lordis and comouns suffren that disciplis of antecrist, and thanne opin antecrist is this, that antecrist, with his fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membris, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

Corroly: If freris mendicauntis and speciali menouris bringinge of miraclis stondith with deadli synne, yea, in antecrist and his fautouris, as it is opin in the vij' c' of Exodi, in the vij' and xxiiij' chapitris of Mt', and in the j' pistil to Cor' xiii' and in the ij' pistil to Tess' ir c'. Also verri prechinge of Goddis word stondith with envyouse men and ful reprevable, in the j.

And if this lawe is holi, and resonable, and just, and apprevid of God and of the chirche regninge in blis, what antecrist distrieth it now in bringinge seculer maner into the chirche, which maner bringith in symonie, strij, and pletinge, and evelis withouten noumbre in mannis knowinge.

Therfore the king and trewe lordis and gentilis of the rewme, purveith wysli that feithful and fre prechinge of the gospel be not quenchid in the rewme bi disciplis of antecrist, and thanne opin evelis shulen be distried bi Goddis grace, and manie prevy synnis also bothe esili and withouten cost of oure rewme. And if the forseid lordis and comouns suffren that disciplis of antecrist quenche the gospel of Crist and pursue at here desyr the verri prechouris therof, and holde hem in prisoun withouten due proces of the gospel, othir murther hem privili, I drede sore that at the dai of doom, men of Sodom and men of Gomor shulen have Ie sse turment, than the prelatis, lordis, and comouns of oure rewme.

For in gode faipe, bot 3eue he do so me pink he ne schall neuer redress holi chirche ne well defend it fro antecrist disciples, after hat he es bounden be Goddes lawe.

And as he pope may 3ive pardoun bi addinge of pes two wordis, so maye he adde opere mo, and wipdrawe, as him likip, and so turne Goddis lawe into lawe of Antecrist.
ffor pus techis oure beleve, however Antecrist werke.

But, for Cristen men schulde speke pleynly to Antecrist, we seyen that hooly wryt is taken on tre maneres comynly.

And now in oure dayes, out of Antecrist is come an hard maundement, and Antecrist isordynaunce in dowynge of Chirche, and lettip Cristis ordynaunce, he is fully soyld, and wendip strièt to hevene wipouten ony peyne her or in purgatorie.

O 3if Antecrist and his clerkis in her grene growyng overtyn pus reswmes, and bigylip trewe men, what wellep ūei do whanne ūei bep fully stablid?

And to his bride evidence, it is knownen ūing, ūei whanne ūei world is peyred, and Antecrist ūap maystrie, ūere bep many fendis sones a3ens any trewe man;

As Poul repreved Petir for a li4t trespass, Bernard repreved Eugeny for he was to worldly, and left ūe office of apostil, and took office of Antecrist.

and 3if he do contrarie, fleu we hym as Antecrist.

But suppose ūat a prest forsake ūe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopir weye as ūei world axið, what is Cristis word sibbe to suche, a prest of Antecrist?

CAP: V: Here grucchip Antecrist, and seip ūat by ūis skyle ūei pope hadde no power to certifie men confessid of him, ūat ūei bep assoyled of Crist, for ūei kan nou3t teche ūis, and so schule perriche Petris keyes, groundid in Cristis graunte.

But it wer oone to seye ūu and to seic ūat Crist hymself is turned into Antecrist:

And so ūes prestis of Antecrist, ūat feynep ūat Crist assoyliip men, more ūanne eveere he dide before for servyce ūat ūei servede him, ffor mayntenynge of ūes prestis dedis, and seip ūat it is Cristis bateylle and no3t mennes cause, putip heresie on Crist;

CAP: VII: But 3it Antecrist grucchep, and seip ūat ūis is blasfemye, for it revep fro prelatis power ūat Crist 3af hem, and bi ūis heresie oure Chirche schulde perische for defau3te of helpe.

Her me ūenkip ūat Antecrist presumep above Crist and al ūe holy Trynite, as Seynt Poul seip.

And certis ūe boost of Antecrist schulde be ceessid herby, ūat he wot no3t of himself, nc of his broper ūat lyvep bi him, wheber God ūap ordeynep him to helle or ellis unto blisse, for ūe manere of ūis laste end ūat he schal make to God.

pf he bigunne to helpe us graciously, in ūat ūat he ūap clofe ūe hoved of Antecrist, and maad ūe ton part f3te a3en ūe tojber.

And to his bride evidence, it is knownen ūing, ūei whanne ūei world is peyred, and Antecrist ūap maystrie, ūere bep many fendis sones a3ens any trewe man;

As Poul repreved Petir for a li4t trespass, Bernard repreved Eugeny for he was to worldly, and left ūe office of apostil, and took office of Antecrist.

and 3if he do contrarie, fleu we hym as Antecrist.

But suppose ūat a prest forsake ūe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopir weye as ūei world axið, what is Cristis word sibbe to suche, a prest of Antecrist?

CAP: V: Here grucchip Antecrist, and seip ūat by ūis skyle ūei pope hadde no power to certifie men confessid of him, ūat ūei bep assoyled of Crist, for ūei kan nou3t teche ūis, and so schule perriche Petris keyes, groundid in Cristis graunte.

But it wer oone to seye ūu and to seic ūat Crist hymself is turned into Antecrist:

And so ūes prestis of Antecrist, ūat feynep ūat Crist assoyliip men, more ūanne eveere he dide before for servyce ūat ūei servede him, ffor mayntenynge of ūes prestis dedis, and seip ūat it is Cristis bateylle and no3t mennes cause, putip heresie on Crist;

CAP: VII: But 3it Antecrist grucchep, and seip ūat ūis is blasfemye, for it revep fro prelatis power ūat Crist 3af hem, and bi ūis heresie oure Chirche schulde perische for defau3te of helpe.

Her me ūenkip ūat Antecrist presumep above Crist and al ūe holy Trynite, as Seynt Poul seip.

And certis ūe boost of Antecrist schulde be ceessid herby, ūat he wot no3t of himself, nc of his broper ūat lyvep bi him, wheber God ūap ordeynep him to helle or ellis unto blisse, for ūe manere of ūis laste end ūat he schal make to God.

pf he bigunne to helpe us graciously, in ūat ūat he ūap clofe ūe hoved of Antecrist, and maad ūe ton part f3te a3en ūe tojber.

And to his bride evidence, it is knownen ūing, ūei whanne ūei world is peyred, and Antecrist ūap maystrie, ūere bep many fendis sones a3ens any trewe man;

As Poul repreved Petir for a li4t trespass, Bernard repreved Eugeny for he was to worldly, and left ūe office of apostil, and took office of Antecrist.

and 3if he do contrarie, fleu we hym as Antecrist.

But suppose ūat a prest forsake ūe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopir weye as ūei world axið, what is Cristis word sibbe to suche, a prest of Antecrist?

CAP: V: Here grucchip Antecrist, and seip ūat by ūis skyle ūei pope hadde no power to certifie men confessid of him, ūat ūei bep assoyled of Crist, for ūei kan nou3t teche ūis, and so schule perriche Petris keyes, groundid in Cristis graunte.

But it wer oone to seye ūu and to seic ūat Crist hymself is turned into Antecrist:

And so ūes prestis of Antecrist, ūat feynep ūat Crist assoyliip men, more ūanne eveere he dide before for servyce ūat ūei servede him, ffor mayntenynge of ūes prestis dedis, and seip ūat it is Cristis bateylle and no3t mennes cause, putip heresie on Crist;

CAP: VII: But 3it Antecrist grucchep, and seip ūat ūis is blasfemye, for it revep fro prelatis power ūat Crist 3af hem, and bi ūis heresie oure Chirche schulde perische for defau3te of helpe.

Her me ūenkip ūat Antecrist presumep above Crist and al ūe holy Trynite, as Seynt Poul seip.

And certis ūe boost of Antecrist schulde be ceessid herby, ūat he wot no3t of himself, nc of his broper ūat lyvep bi him, wheber God ūap ordeynep him to helle or ellis unto blisse, for ūe manere of ūis laste end ūat he schal make to God.

pf he bigunne to helpe us graciously, in ūat ūat he ūap clofe ūe hoved of Antecrist, and maad ūe ton part f3te a3en ūe tojber.

And to his bride evidence, it is knownen ūing, ūei whanne ūei world is peyred, and Antecrist ūap maystrie, ūere bep many fendis sones a3ens any trewe man;

As Poul repreved Petir for a li4t trespass, Bernard repreved Eugeny for he was to worldly, and left ūe office of apostil, and took office of Antecrist.

and 3if he do contrarie, fleu we hym as Antecrist.

But suppose ūat a prest forsake ūe liif of Petir, and bidynge of his maystir our Lord Jesus Crist, and goo annopir weye as ūei world axið, what is Cristis word sibbe to suche, a prest of Antecrist?

CAP: V: Here grucchip Antecrist, and seip ūat by ūis skyle ūei pope hadde no power to certifie men confessid of him, ūat ūei bep assoyled of Crist, for ūei kan nou3t teche ūis, and so schule perriche Petris keyes, groundid in Cristis graunte.

But it wer oone to seye ūu and to seic ūat Crist hymself is turned into Antecrist:

And so ūes prestis of Antecrist, ūat feynep ūat Crist assoyliip men, more ūanne eveere he dide before for servyce ūat ūei servede him, ffor mayntenynge of ūes prestis dedis, and seip ūat it is Cristis bateylle and no3t mennes cause, putip heresie on Crist;

CAP: VII: But 3it Antecrist grucchep, and seip ūat ūis is blasfemye, for it revep fro prelatis power ūat Crist 3af hem, and bi ūis heresie oure Chirche schulde perische for defau3te of helpe.

Her me ūenkip ūat Antecrist presumep above Crist and al ūe holy Trynite, as Seynt Poul seip.

And certis ūe boost of Antecrist schulde be ceessid herby, ūat he wot no3t of himself, nc of his broper ūat lyvep bi him, wheber God ūap ordeynep him to helle or ellis unto blisse, for ūe manere of ūis laste end ūat he schal make to God.
Antecrist
wisdom, and closese hem not in cloysters as Antecrist doth.
<L 3><T A26><P 438>

herfor Antecrist lettip siche seed be sowen or
growe in mong Cristen men. And to performe
pis malice, Antecrist hâp cast to be knyttid wîp
kyngis and use her power;
<L 9, 11><T A26><P 439>

But defaute of bileve lettip siche seed be sowen or
donde her kyngis and use her power;
<L 9, 11><T A26><P 439>

OF ANTECRIST AND HIS MEYNEE: Dauid
seij/ Lord sett þou a lawe maker vpon hem. Hit
semyþ to me seij Austyn þat þis signifieþ
anteceístl of whom
man of synne shal be shewid.
<L 4><T AM><P 115>

Antecrist shal pursue moost iust men;
<L 8><T AM><P 116>

þe pridde shal come by antecristl & no þinge is
more perilouse þan it;
<L 16><T AM><P 116>

Antecrist shal hauce violence in lordship/
urchorie in myracles;
<L 1><T AM><P 117>

which antecristl to whom þei shulen wipstoned
bi innocence & rißfulnesse/ shal be seen to
overcom by wonderful dedis;
<L 9><T AM><P 117>

Eche man þat lieþ not after þe reule of Cristis
profession/l or technþ oþer manner/ is antecristl.
In þe tyme of anteceístl hooly men shulun be
glouriousse bi pacience/ not bi miracles as þe
formyre martys were;
<L 17><T AM><P 117><L 1><T AM><P 118>

þis seij Ysodre/ in þe first boke of soure cynest
good/ in þe capite of antecristl. þe tymes of
anteceístl ben signifi³ed to be ni³e by þe pride of
oo bishop þat wol be clepid vnyuerzial bishop/ as
seynþ Gregore seij/ in þe fuyeþ boke of his
registre/ þe 32· c-· & and eþe þe seij in þe sevenþ
boke of his registre/ þe 29· c-· / þat who euer
clepid þimself vnyuerzial prest/ eþer desireþ to
be clepid/ renneþ be fore antecristl in his heþe
pride/ for he settip hym before oþer in being
proud.
<L 8, 9, 16><T AM><P 118>

þe tail of beemoth is seid to be þe ende of þe
oode enemye/ whenne he entreth in to þat lost
man his owne vessel/ which is clepid specially

so antecrist hauying glorie of þe world
temporally/ passip þe mesurs of men boþ by
hî3ensesse of honours & power of sygnes.
<L 11><T AM><P 119>

For it is hard for to knowe among þe comyn
peple antecrist & his meyne;/ for Her false
ypocrisye/ by the whiche þei shal disceyue mych
peple of þe world.
<L 7><T AM><P 121>

þus is þe peple falling & in bileue blyndid: & bi
sley3tes of antecrist & his meyne þe peple is
disceyued. And he þat is not wiþ Crist is a3ens
Crist: & he þat is a3enne Crist is antecristl.
<L 14, 17><T AM><P 123>

Antecrist as God shal sitt in þe chirche/ & done
many meruelus as now ben don a dates;
<L 11><T AM><P 125>

but antecrist & hisen seyne nowe þat men owen
not to commyn wiþ trewe prechours/ ne for to
speke wiþ hem/ & it is vnleful to lewd men to
speke of Goddis lawe;
<L 6><T AM><P 136>

þei taken a weie & plucke a weic fro þe flock þe
donge/ mylke/ and wolde/ to dwelle & to
soyurne wiþ lordis & wiþ ladis/ to write to þe
kynges seel/ & hold seculer contes to by3e & to
selle/ & to cast at þe contes kyehny clerkis &
stywardis: Antecrist holdþe hym a pay3ed of þis/
& punyseþe hem not þerfor;
<L 12><T AM P 138>

but antecrist & hisen seyne þat þei han founden a
bettur to kille hem in her prisun/ penynd wiþ
hard bondes to make hem reuoke þe trueþe;
<L 14><T AM><P 140>

antecristl and hise han many curious & rich/
made wiþ wrong geten goodis & wiþ sotil
beggynge.
<L 4><T AM><P 141>

but antecrist hâp many/ & also hise discyples.
<L 8><T AM><P 141>

antecristl chargþi mych more Judas for his
money/ & reckenyng he sekiþ of hit/ wiþ
punyschynge ful stronge/ þenne for þe seeke
shepe of Crist fare þei neuer so yuel.
<L 10><T AM><P 141>

for if a pore man speke so/ antecrist wolde
dedeþeyne;
<L 16><T AM><P 141>
but antecrist & hisen han wip hem men of lawe for fees to amercy pe cely pulple wipouten any mercy.  
<7 AM><P 143>

but antecrist makip hise knowen by crowne & berdes schauynge/ bi ich 3eres obedience pei sweren vn to hym/ bi tytle & bi dymyssories/ & bi curyouse syngyngus;  
<L 17><T AM><P 146>

& 3itt many moo markes hap antecrist 3yuen hem. Antecrist makep men to drede more his letter & his seel/ whenne pat it is sent/ penne pe kynges letter/ or pe brekyng of pe hestis of God;  
<L 16, 17><T AM><P 147>

Crist weddid not hymsil n3 noon of hise to oon certeyne clophing for pe tyme of here lyues/ as antecrist doj/ ne wip beckus/ ne wip durgardes/ as ypocritis vsen.  
<L 13><T AM><P 148>

antecrist cheseh to hise discyplers pe sotil & sly3e/ to be in grete offices wip lorde & kynges.  
<L 11><T AM><P 151>

dellis pei ben consentours to antecrist/ & God is a3ens hem.  
<L 1><T AM><P 154>

And so pe nombre of men pat God hath ordeynud to blisse mut nede be fulfyllat magrey antecrist.  
<L 97><T EWS1-2><P 231>

Here may men towche of al maner of sunne and specially of false prestis, traytours to God pat schulden trewly clepe men to blys, and telle hem the weye of pe lawe of Crist, and make known to pe peple pe cawtelis of antecrist.  
<L 106><T EWS1-2><P 231>

Tepe men maken hem a ri3twisnesse by hemself, as pei maken hem a lawe of antecrist;  
<L 16><T EWS1-6><P 245>

And, as Macometis lawe takip myche of Cristis lawe, and medleb ojpur lawes, and pere comeip in pe venym, so dop antecrist in pepe newe sectis.  
<L 68><T EWS1-23><P 315>

Bot pepe eendys been to blame, but more pepe newe religious, for pepe ypocr3i3es leuen Crist and John Baptiste his prophete, and chesun hem a newe weye pat mut ofte tymes be clowid, and be dispensud wip by antecrist, as pe feend techip hem.  
<L 85><T EWS1-28><P 338>

Certs pe pulple schulde not suffre sych falsehed of antecrist.  
<L 32><T EWS2-58><P 17>

but 3if anopere come in his owne name, pat antecrist shal 3ee take!  
<L 38><T EWS3-156><P 95>

But 3if antecrist wolde seye pat siche prelatis ben endurid by ensaumple of his prelat, patane he spuc more proprely.  
<L 34><T EWS3-208><P 252>

& lest pat his greete abhomyncioun of Antecrist were aspied & lettid, he hap suspendid prestis fro her office and 3oun hem greete wagis of possessionis & dignytees a3ens Cristis lawe, & chosun suche þerto þat kunnun not ne moun ne grucche a3ens his lordschip, & þes lords ben in þe rerewarde of Antecristis bateile.  
<L 54><T JU><P 56>

But pe fellist folk þat euer Antecrist foond ben last brou3te into þe chirche & in a wondril wise, & for þei ben of diuers setis of Antecristis sowinge, of dyuers cuntreis & kynredis, and alle men þei knowun.  
<L 69><T JU><P 57>

<L 15><T LAC><P 24>

Sipþe þanne pat we ben in: x: letter/ as it is schewid/ þis tribulacioun schal come in: x: letter operic aftir/ but aftir: x: letter/ pat is þe last of Latyn lettris/ schal be no tribulacioun in Goddis Chirche bote þe fourpe & þe laste/ þe whiche schal be þi deuel of midday/ þat is Antecrist/ þe whiche tribulacioun bi no Latyn letter may be certifed/ as þes þre before.  
<L 2><T LAC><P 30>

And so in ensaumple and dede þey techen heresie and blinden þe people iu feith and lyf of crist and his apostles to þe contrarie as cursed disciples of antecrist.  
<L 15><T MT06><P 128>

and bus it were al on antecrist to teche þat men schulde no3t iuge of dedis of his clerks, and to seie þat he is lorde aboue ihesu crist, Capitulum 4m: A3eys pis þe fend grucchip bi many blynde resouns, and seip þat gad forbeedip his men to iuge of here brijeren.  
<L 17><T MT21><P 291>
And ðus seie to antecrist ðat ðrist bad men iuge of hím bope bi his godhede and eke by his manheed.

< L 9 > < T MT21 > < P 292 >

and ðus seie ðat, ðat ilche spirit ðat louiþ þesu is not of god but antecrist, and þus þer ben pseudoprophetis now in ðis laste hour brouȝt in.
< L 28 > < T MT22 > < P 310 >

þe ðopere secte hidþ synne as antecrist and hise clerkis. and noo drede þe ðirste secte is cristis lore, and þe ðopere þe fendis;
< L 23 > < T MT22 > < P 314 >

certis a fool may wel see þat þis resoun failþ fouliche, and crist geredede tuelue apostlis, þerfore antecrist shal gedre moo; god reynep in þis fouliche, and crist gederede tuelue apostlis, and þis ðe oper þe fendis;
< L 30, 31 > < T MT22 > < P 319 >

and þus þei moten neede he euer punyshid us disciplis of antecrist, but 3iþ þei lernen som tyme to go out of þise newe ordisis, siþ þei letten cristis lawe to rennue and double profyt of hooly chirche.
< L 36 > < T MT22 > < P 319 >

and þus what man þat eueru seip þat he makiþ betere preyere þen crist, and ordeynep þerto more pardoun, blasfemep as antecrist; and þus þe old maner was betere to preyse and to plese god þen ony newe preyer mai be, hou eueru antecrist speke here.
< L 19, 20 > < T MT22 > < P 320 >

And here is weye to antecrist, to pursewe cristen men for þei holden hem in þe boundis þat crist hap þiuen to bileeue.
< L 29 > < T MT22 > < P 320 >

and þus resoun moueþ men to suppose þat crist telliþ of gilis of þe pope, and aþef of gilis of þis new sectis, for alle þise ben lenses of antecrist.
< L 31 > < T MT22 > < P 323 >

þis semþþ a feendis presumpcion to him þat knowþþ not kynd of lawe to ordeyne lawe in siche a maner, of whiche noo siche shulde be made, and þus it semþþ to many men þat antecrist hap cast þis cast to make alle men soget to the pope;
< L 8 > < T MT23 > < P 329 >

Crist made hís seruauntes free, but antecrist hap made hem bonde aȝeye.
< L 12 > < T MT23 > < P 329 >

houeuer antecrist glauer, he letteþ not god to do his wille;
< L 2 > < T MT23 > < P 330 >

and þus it seemþþ a blasfeme heresie to seie þat man may not ellis come to heuen, but if he fulfille þís roten lawe þat was þus late made of antecrist.
< L 13 > < T MT23 > < P 330 >

lord, if iche lord of ynglond and his wiif haden two schariotis to lede hem and her mycne and her wreris to þe puple, hou hþiþly myþþ antecrist conqueþþ þe chirche and distruiþþe cristis rewme?
< L 30 > < T MT23 > < P 330 >

And 3iþ men maken moo resons to meue þe chirche to knowe þe treuþþe and fredam of goddis lawe, so þat þe chirche be not made bonde bi noo discettis of antecrist, but stonde in þe same fredam þat crist hap þiuen. God 3yueþþ non occasiþþ to antecrist for to synne;
< L 1, 3 > < T MT23 > < P 331 >

or ellis beheþþþ to holde on his syde, and þus antecrist myþþ sooþe conqwere lordshipes and eke rewmes to hym.
< L 10 > < T MT23 > < P 331 >

So it semeþþ þat antecrist bi þis putþþ cristis ordynaunce abake;
< L 10 > < T MT23 > < P 332 >

Suche many blassefemys aȝeyeþþ þe beleue ben sownen of antecrist in þis matere, ffor god, þat 3yueþþ grace and is in þe soule, assoylþþ and doþþ awey synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shuld liþþe a lytle lesyng to saue þe worlde, a prest shuld not seye, "þy assoylþþ whenne he not neuer wheþþþ god assoyle.
< L 11 > < T MT23 > < P 333 >

but antecrist hap suspensid hit now.
< L 13 > < T MT23 > < P 334 >

It were to witt to assoyle skils þat antecrist makiþþ aȝeye þis waye.
< L 1 > < T MT23 > < P 340 >

and antecrist may bigyle foolis bi sych lewde resouns as he makiþþ, but goddis lawe telliþþ wolþþ þe falsheþþ of suche resouns. And 3iþ gruccheþþ antecrist, and seip þat crist telliþþ in þe gospel how crist specified to petre to 3yue hym þe keyes of heuen;
< L 16, 19 > < T MT23 > < P 341 >

and herby þe fond feynþþ oft bi his viker antecrist many errors in þe chirche, and doþþ myche harme to foolis.
< L 33 > < T MT23 > < P 341 >

and þus antecrist auȝte to shame to chalenge oonly petres keyþþs, but he had passyngly witt
and liif aftur petur;
<L 7><T MT23><P 342>

But 3itt arguep antecrist þat þis sentence is heresie, for crist bad ten leprouse men go and shewe hem to þe prestis;
<L 30><T MT23><P 342>

But 3itt argueþ antecrist þat lames biddþ men shrieu her synnes;
<L 3><T MT23><P 344>

for now prestis prechen not to þise men þat ben concertid bi grace of crist, but þei seyn þei fordon synne and þat is more þenne any prechynge, and þus þei goi bifoire crist, and leuen þe maundement þat þe biddþ, and antecrist cannot dispreue þis witt bi resoun ne godis lawe.
<L 5><T MT23><P 345>

but antecrist shulde shame here þat if men shulden þus shrieve hem, þenne þei shulden telle þe emperour clerkis in her eirs is alle her synnes, and do what þei bidden hem do, for ellis god wolte not asshole hem.
<L 19><T MT23><P 345>

/TRACTATUS DE OBLACIONE IUGIS SACRIFICII/ For as meche as antecrist now in þe ende of þe world once woodli and more opinli impugnþ þe trewe beleue tauþ of Jesu Crist, God and man, þat miþt not erre ne be faulti in superfluite and wanting in suffieiens of his lawe, it nedeþ þat feiful men arme hemself in mokenes and paciones to sufere deep in mentenaunce of þe feip of Jesu Crist, if he he calde of God to so grete grace. And alþouþ it so be þat þe prophetis and Crist and his apostlis spaken riþt derkis of antecrist, 3it þe open malice schewid in stopping and perueruting and contrarious of Cristis lawe, þe weche he tauþt in word and dede, 3eueþ euydens inow to feiful þat þuden and musen to knowe antecrist, what he schuld be.
<L 1, 7, 11><T OBL><P 157>

And among ðopur prophecis of antecrist I mynde me now upon a prophecie of antecrist wiche seint Poule writh (Thess. 2),
<L 15, 16><T OBL><P 157>

And so as þe Iewis were lad aweci from Crist and trewe beleue and clene lyuyn si þer bischopis and þe clergie, so ben nouþ þo þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist I schal specifi3e sone if God wolte.
<L 59, 60><T OBL><P 158>

And þis maner of speche and logic haþ seint Ion in a epistle, whe þe callid many antecristis con antecrist and many discuyereus oo diseuer.

And Crist also haþ þis maner of speche of his enmy antecrist þat ‘Many schul come in my name, and schul seie ech eche of hymself þat ‘I am Crist.’ And þis is verefid as we seen at 13e of eche chift antecrist and his wickiddest lymes as for her owne time.
<L 67, 68, 70><T OBL><P 158>

And þis maner of speche and logic of antecrist haþ seint Austen in /De ueris domini circa medium et Gregor circa finem Moralium/, and many ðopur grew clerkis. And of þis processe, and many ðopur euydens þat miþt he brouþt a place here if a man had leiser, me mai suppose feipfuli þat antecrist schal be a grete gadrid persone, of many grete and powerous privat or singular personys, þe wiche moven most passyng and most perilousli discuyere Cristis chiche, and lede it bi a blinde weie to helle, as comynli alle þe prelatis, þat schuldi bi worde and bi esample seide þe peþle þe þe clere weie of þe gospel, þei leden hemself and þe þe peþle þe contraire weie, as we seen opinli at 13e. Herefore in þe text rehearsed tofore, seint Poule rehearsip þat þe man of synne and þe sone of dampacioyn and ful of þe fende, bi whom alle men understonden antecrist, schal sitt in þe temple, þat is to seie in þe chiche, schewing hymself as he were God.
<L 80, 84, 92><T OBL><P 159>

But þer is anoþer mene þat I spake of before þat sitten in þe temple, þat is in þe chiche of God, not upon Moises chaier but upon a bereschrewe of her owne proude wilte and þes ben chifli þe grete aggregat persone of ypoporit prelatis, contrarius to Crist in lyuynig and teching, þe wiche ben specially and most passingli þe bodi of antecrist.
<L 120><T OBL><P 160>

But for as meche as me lakkþ leiser, alþouþ i miþt long lyue in þis world, for to declare in special þe contrariusite betwene Crist þis persone þat is antecrist, þerfor I cesse of þis, supposing þat bi þese fewe ensamplis feiful men schul mowe perceiue ðopur poyntis wipout numbre, in þe wiche þis bodi and persone of antecrist is opinli at 13e contrarious to Crist. Seint Poule scip furpurmore þat þis antecrist, þat þus sittip in holi chiche, is enhaunsed aboue al þing þat is callid God or truli wirschipt as God.
<L 141, 143, 145><T OBL><P 160>

So þat þis antecrist þat þus sittip in þe chiche enhaunsith hymself aboue Moises, þat brouþt to þe people þe olde lawe, and also aboue Crist þat 3aff þe newe lawe.
<L 152><T OBL><P 160>

For þis antecrist settip litil or riþt nouþ bi eipur of þes lawis, but in as meche as þei as hymself a
acorden wiþ his proude wille.

And sþ þis conclusion is stabilshed, and so proudeþ and openli defended þat vnteþe any man dar seie or meue þe contrarie, antecrist mai li3lii bring in to þe peple a feþ whaþer conclusion he settip upon! For þou3 a man wold worre aþenst antecrist bi þe textis of God is lawe, he and his disciplis han so depraued þe auctorite þerof bi suspicion of falshede, and peruerit so scripture bi his fals glosis, þat welyn al men, lerned and leweþ, taken þat lawe as of litil auctorite.

And wel I wote þat þis antecrist þat sittip in þe chirche, as I tolde before, sate neuer bi our daiis ne long beforehand for to dampe þis sclaundre of Crist and his lawe, but rafur to susteyne it. <L 171><T OBL><P 161>

But I prai þe here, who dirst open his mouþe aþenst þis antecrist and his disciplis and his lawe, and speþe as unreuerentli þerof as þei don of Cristis?

< <L 178><T OBL><P 161>

But furþermore here, fort to declare þe more opinli þe contrariousti bitwine þis antecrist and Jesu Crist and his enhaunsing aboue God, I schal put two or þre ensemblis hou3 þis antecrist, 3e, into killing of cristen men, opinli defended and techip þe contrariate of þat þat Crist in word and dede tau3i as beleue to alle þe world, and hþp left iwrete into perpetual mynde to his chosyn.

< <L 185, 186><T OBL><P 161>

But nou3, alþou3 a man wold knoweþe and beleue of þis antecrist, and his disciplis, and his lawe, and speþe as unreyerentli þerof as þei don of Cristis?

< <L 203><T OBL><P 162>

Þe secunde point in þe wiche þis antecrist is contrarie to Crist and to Moises, and so enhaunþiþ himself aboue hem, is þis: þat þat þis foreside antecrist openli aþenst the ensemblis of Crist and his apostlis, and also aþenst her teching enthop himself in wordli businesse in letting of his owne office, as I declaird onys in a sermon þat begynnþ þus {Omnis plantacio quod non plantaut Pater meus celestis eradicabatur}. And for þat þat I seide and wrot in þat sermon, I write þe lasse of þise two poynis last rehersid, in þe wiche poynþis þis ofte rehersid antecrist opinli contrarieþ Crist.

< <L 216, 218, 224><T OBL><P 162>

But in þis poynþ of beleue, as open and eche dais experiens techip, þis grete persone of antecrist ofte before nempynd, þe wiche sittip in þe chirche of God, as it is before seide, schewing himself as he were God, þap no reward to lesu Crist and his lawe and to þe apostlis writing or wordis, ne to olde seinttis writing, as Dyonsyc. Ierom, Austen or scint Ciprian þe martþ pat speten and written acordingli to þe gospel of God. But þis antecrist þap onli reward to his owne wille, writingis and determynacions.

< <L 232, 238><T OBL><P 163>

For, certis, but if þe deuy haue blynnede vs, we mai se þat þis antecrist speþip þus in dede, alþou3 he speke not þus opinli in dede. For, þou3 a feþful man knoweþe alle þat euer Crist and his apostlis tau3i, and left as beleue wrote into perpetual mynde of his chirche, and ouer þis alþou3 a man knoweþe and beleue alle þat euer olde or newe feþful men han tau3i and wrot a acordingli to lesu Crist and his apostlis, 3ið þis antecrist þap no reward hereto, ne holdeþ hym not apaide, but if he go from þes wordis and from þe beleue of alle þes and graunt his draþi determinacions, be it neuer so contrarious to the gospel. And þis antecrist þap brouþt our beleue into an insolible and into a gretel perplextie.

< <L 249, 254, 257><T OBL><P 163>

And, certis, a feþful man mai se ful meeche perrel in seche presumptuous determinacions of þis antecrist. For as þis damnable bodi of antecrist before seide mai, as he presumþ, peruerete and contrarie Cristis beleue in þis poynþ, so he mai in many opur or ellis in alle poynþis or articlis of beleue. Hou3, I prai þo, þap antecrist perueret þe gospel bi his proude, presumptuous, fals and contrarie glosis to þe gospel in þe matir of þe wordli lordschip of þe clergie?

< <L 265, 266, 268><T OBL><P 163>

But, for as meche as þis proude antecrist, contraried God and enhaunþing himself in auctorite aboue lesu Crist, magnifiþing his wilful determinacions aboue þe gospel, bi þat mene ohioþ he distroþþ þe feþful and þe auctorite of Cristis lawe as þou3 it were of none auctorite.

< <L 275><T OBL><P 164>

And first me semþ heþe þat it were spedi and nedeful to examine besili þe argument þat antecrist demþþ an insolible in any mater þat he wol haue prued.

< <L 282><T OBL><P 164>

But, for as meche as seint Austen scip in /De uerbis Domini/ þat antecrist wol þat Cristis chirche be heedles, I take þe chirche after þe commune understanding þat nou3 is ryue and nameli among antecristis disciplis, þat is to seþe from þe state of þe prelacie, þe pope and his
comperis bisi de his, he wiche nou3, hou3soever pis witt came in, ben speciay callid holi chirche so fefor3 pat echis bishopp likip to be callid holi chirche,— colouring pis witt bi he gospell wher Crist techip every man pat, after tweym preueie vndeadurmyngis of his fau3ti bropur, he schuld telle his fau3te to þe chirche if he hede not.

For þei moost supose þat whosoouer effectuouls knoþlieþip þis lesu for to be Crist, and so endeþ, abideþ not onli in Cristis chirche here alþou3 antecrist kurest hym, but also regnep for euer wip þe same lesu in blisse. And þus, as þis argument aboue rehersid is not worþ p3i3e hele, so stondip it of many opur þat þis antecrist makip, nameli among mony opur þat he makip and wolde þat alle men schuld 3euecredens to. It stondip so of an argument of þe deuyl, antecrist, þat is nou3 late put in excceucic, þe wiche is þis in sentence: we haue determined and made a constitucioun preche before; Napeles feipful men schal vndurstondin here alpou3, and made a constitucioun preche þe gospel, but bi specialleue of aile or of þis argument ri3t li3t1i.

But, as touching mesurip and 30ur and 3ur toelden a rekenyng for nou3 antecrist and his retinew, but spirit of prophecie what deuelich and tyrantlich contrarious aske of Goddis pep Ie, as cristen men mai obedience antecrist schuld bi weie of extorcioun conceyue of seint. For Crist and his owen togedre, for þe seie so, for antecrist wip his compris and his disciplis ben of þis opinion as þei schewen.

And if þer were none euydens in scripture a3enst þe presumpeucion of þis renegat þat passip and contrarneþ Crist, me semep þis folishe presumpson of Adam and Eue, waruing from þe beleue þat God had Jeuen hem, were inow to dampne the fonnwy presumpon of this antecrist.

But certis nou3 seint Poule, where þou know or none, I wote wel þou maist if þou wilit: þe drede þat þou dreddist is come, for þe olde serpent þat disceyued Eue hap transfigurid hymself into an angel of li3t, inhabiting speciali þis renegat antecrist, and hap disceyued po þat schuld be Cristis chirche, and put it fro þe simple, pure, elene and clere beleue þat our blessid lesu tau3t.

And it is no dou3te þes deuylus ben also þis gret renegat and ypocrite, antecrist, for þer my3t no creature haue brou3t in þis, and he had stonde feiþfulli and clereli aftur þe ordenaunce of God and his gospel.

And þis grace þat þou menyst þer is our lord lesu, in þe wiche grace, if we stable oure hert, we schul neuer perrische vndur þe woodnus and outrageous of antecrist. Furþurnore, seip Poule in his prophecie of antecrist þat he schewip hymself as he be God, so þat þis gret apostata from þe religioun of Crist and his rule is contrarious to God, and enhauisid aboue al þing þat is seide God bi office or ellis is God bi kinde, as I haue in parti schewid here before.

But, as Crist meneþ, þis antecrist spekip of himself and so secep his owne glorie.

And herefore, siþ he hap al þis of himself and 3eueþ graciuouls to every creature his owne byeng, for he nedeþ none of hem, worpeli and ri3tfulli: he secep his owne glorie in creaturis, not for his owne nede but for nede of his creaturis, and just seruice þat þei owen to her maker þan of his it sueþ þat, for as meche as þis antecrist sechip his owne glorie and demeþ himself, as þe dede schewip, so worþi and glorious þat him nedeþ no þing to founde himself or his lawe vpon saue his owne gret auctorite, power and wille, he schewip himself, as seint Poule seip, as if he were God.

And þus, what for sufficiency þat profesourris of his renegatis tradicions supposen in hem to þe gouernaunce of þe chirche, and what for wynnyng þat þei felen to come bi her decreis and deternynacions, and stablisching of her owne
wille, and oppressing of Cristis wille and his 
lore, what also for selaundur þat is put upon 
Cristis lawe of falsnesse and insuffisance to þe 
gouvernaunce of his chirche, and also for as 
meche as nouȝ Cristis lawe is rær matir of 
persecucion þan of promocion to þe þat studien 
it and labouren it to make it knowne, fewe or 
weleyn none of þe clerige þat ben myȝti men and 
frendid besien hem in þe studie þerof, but 
aboute þat ofþur lawe þat is now callid canoun, 
þe wiche aftur þe power of antecrist nouȝ 
regnyng is ful of wordi wynnyng and glorie. 
<Page 179>

Pan of þes wordis of Crist wip þe persecucion 
of antecrist we mai se opini þat þe renegat, 
þat sittip þus in þe chirche, betþ Crist 
aboute þe mouthe for þe brepe þat comeþ out 
þerof. 
<Page 182>

But, certis, antecrist in þis protestacion can not 
se his owne schame, no more þan kan his hed 
Lucifer; þat is to seie, houȝ hþe meueþ in þe 
wordis of his protestacion þat Goddis lawe and 
his determinacyon acorden not alweie, and so 
he schewþ himself preueli to be an heretik and 
an antecrist. 
<Page 183>

Pan of þis processe, and of ofþur iwritte before, 
þou maist se in partie and vndurstand houȝ 
pleinli Poulis prophesie of antecrist is uerefrid 
of þis renegat, þat sittip in þe chirche upon 
þe bereschrew þat þat þat spak of before þat is to seie, 
þouȝ þis antecrist is contrarie to Crist and 
enhaunisid aboue al þing þat is God in kynde, 
or seide God by weie of office, and houȝ þe sittip 
in þe chirche schewynþ himself to be God. 
<Page 183>

And þus is þe prophesie of Danyel fulfilid nouȝ, 
wiche he spake of antecrist vndur colour of the 
grete tyrant and enmye of Goddis lawe, Antioch, 
as seij þe seint Gregory /32 Moralia/ where he 
rehersip Danyel prophesying hþus of anticrist: He 
þap cast downþ of þe strengþe of þe mone and of 
þe sterris and he þap troden hem. 
<Page 192>

And if þis viserid fende, so ful of Luciferis pride, 
sett his fete upon þe emperouris heede and 
crowneþ him wip his stinking feete, Danielsis 
prophesie in þis poynþ is more openli verefied of 
þe grete bodi of antecrist that approueþ þys 
vnmesurable pride in þe heede þerof. 
<Page 193>

Þus þan, as Danyel seijþ, hþaþ þis antecrist cast 
downe þe sterris and troden hem vndur fote! 
<Page 193>

But antecrist haþ nouȝ pissid out þe fire bi his 
juyl ensample and stopping of Goddis lawe, and 
wip cold muddi water of his owne tradicions and 
his large vngrounded absolucions þat holden 
men to synne, as experiens techip. 
<Page 194>

But nouȝ antecrist þat cuenneþ himself to þis 
prince, as Danyel seijþ, hþaþ take aweiþ þis besie 
sacrifice from þis prince. 
<Page 194>

Siþ þan Cristys mystik bodi, heed and lymys, 
schuld be þis sacrif oost of brede and wyne and 
aþenward, as Poul and Austen wip ofþur olde 
seinttis techen, and seche a sacrament is propurli 
a uisible forme or kynde of an vnvisible grace, 
and in antecristis sacrament is no uisible forme 
or kinde, wiche forme or kinde uisible myȝtþ be 
þis mystik bodi of Crist, but if antecrist wold 
seeþ þat þis bodi schuld be þe accidentis wipout 
soicþ þat he spekiphe (of þe wiche a uiscrid fende 
myȝt not seie for schame). 
<Page 196>

For antecrist hatþ þis sentence þat þis Crist heed 
and bodi be oo brede and oo bodi. And þerþor he 
wol haue it þus in effect, þat is to seie: as alle þis 
special antecrist, 
<Page 196>

þat is þe grete ipocrite, þat haþ licknesse or 
signys bi treuȝe legeaunce or felpfulnes to God 
wip out the truþþ answering to tho signys, as 
Poule spekip of þe same antecrist, so þis 
sacrament schal haue no subiect or substance in 
itself, but it schal haue alle þe outward accidentis 
and signys of substance or kinde wipout 
substaunce or kinde answering þerto. And certis 
seche a sacrament, and any seche myȝt þe, 
wolde wel answere to þe grete bodi of antecrist 
þat is a double ipocrite! 
<Page 197>

But antecrist bestip 3it of þes signes wipout 
substance, and seij þat þei haue þe same 
worciþ in norsching and in eching of mannys 
bodi as haþ brede and wyne, and þat þe 
accidentis schal haue the same name as had her 
substancis or schuld haue 3if þei abode stille 
after þe consecration. 
<Page 197>

And whoso wol, þat þe grete ipocrite antecrist 
nouȝ and long her afore regnyng wip his 
ipocrisie, þat is as it were an accident wipout 
soicþ, and is as effectiv and spedip in þe bodi of 
Cristis chirche, and as wel echiþ it and norischip 
it as dede Crist and his apostlis, and so worþþ to 
haue þe same name wip Crist and his apostlis, 
þat ben uerreli þe brede þat Poule spekiphe of! And 
herþor þis antecrist, notwuþþtanding þat þim 
fauȝþ þe substaunce of truþhe and so is a ueri
ipocrite, 3it he presumeþ to be callid apostole or apostlich man. But leue his bost of antecrist whoso wol! For, certis, I leue no dele 3it he presumep as yuel or wors in his writing of antecrist dop wonder gret encelence & bodis bi spoiling, presouung and killing. <L 1635><T OBL><P 198>

I prai þe, what violence is þis a3enst Crist and his lawe þat þis gret antecrist wiþ alle his special lemys, vnþur colour of Cristis lawe and his name, þe wiche þei taken falseli upon hemself, wherfor Crist callip hem pseudoprophets? <L 1643><T OBL><P 199>

and þus newe cloþe and olde, and newe wyne and olde bottellis, wherbi Crist vnþurstonedþ his owne lawe and þe tradicions of ipocritis þat Crist fonde here, wold wiþ lesse violens haue be glosid togedre þan þe tradicion of þis gret antecrist and of many opur ipocrite sectis incorporat in him. <L 1661><T OBL><P 199>

And, as I suppos, antecrist schal alle besie for his parte in þis poynt to fynde a colour of scripture! <L 1696><T OBL><P 200>

And, as touþching þe euydence þat antecrist shalde haue in þis mater bi any determynacioun of þe chirche aftur þe losyng of þe fende or before, þe determynacioun of Innocent and his commissir, chifli brou3t in and menystened in þe chirche bi labour of þe newe sectis, þat God hatid to be plantid in þe chirche, I am ware of noone olde determynacioun þat antecrist kan leiþe for his parte in þis poynt. <L 1723, 1727><T OBL><P 201>

And no wondur, for þis beleue was fulli determyned bi him þat couþde not ne my3t erre, leau Crist, and full accept and stablished in his chirche, 3e, so ferforp as I suppose þat antecrist schal neuer mow were out þe determynacioun bi his newe and contrarie tradiciunc, alþou3 vnþur þe name of holi chirche (þe wiche name ful faseli antecrist takip upon hymself, as Austen techip /De ciuitate Dei/ lj 20 ca. 19). <L 1732, 1735><T OBL><P 201>

Certis, I kan not se no nede of þis newe determynacioun so contrarious to Crist, but if it were to fulfil þe prophecie of Daniel seiyng þat 'To antecrist is i3eue power a3enst þe besi3e sacrifice', as it is seide afore, For wel I wote þat sum antecrist most nedis fulfil þat prophecii3e! <L 1760, 1762><T OBL><P 202>

And, certis, whoso take hede schal se þat antecrist presumeþ as yuel or wors in his determynacion of þe sacrid oost þan dede Vincent in his opiuion. <L 1774><T OBL><P 202>

And þus þe presumicioun of antecrist is meche more þan was Vincentis. For Vincent supposid in his writing þe gospel to be chif sentence, and I kan not se þat antecrist wol suppose þat in his article, ne in þe mater of his wordi lordship, or of his symoniec, or of opur poynntis þat his lust is sett upon without gronde of Goddis lawe. <L 1780, 1782><T OBL><P 202>

And of þes word is of Austen þou maist coniect what Austen wold haue haue of þis antecrist, þat eueneþ himself to þe prince of strengþe, and þaþ take from him þe besi3e sacrifice, and i3eue a sentence and a determynacioun a3enst the same
prince and his prinspal sentence, and wol þat alle
men beleue it, and artiþ men to leeue þe
princepal sentence of Goddis lawe and to holde
his determynacioun in þis article of þe sacrid
oost and in ful many oþur.
<1L 1807><T OBL><P 203>

And þus I am war of noo determynacion of þe
cirche þat antecrist hæp for his parte, denying
our blissid sacrament of þe au3ter to be brede
and wyne, saue þe woode rauynyn of mysproure
Innocent and his comperis and newe vngrounded
sectis.
<1L 1842><T OBL><P 204>

Wherefor, se þou now hereaftur þe consail of
seint Gregor in his 〈Moralis〉 Not onli what
heretikis seien, but also wheder her wordis
strecchen', and þou schalt se þat þe wordis and
determynacioun of þis grete heretik antecrist
strecchen into þe most inconuenient þat mai be
þou3t.
<1L 1905><T OBL><P 205>

And here we mai se þat antecrist is more foole
þan seche a fonned man, for he waitþ litil or
nou3t of his groudne, but he bildeþ hym upon þe
grauel þat is mony rounde and sceþpur stony.
<1L 1941><T OBL><P 206>

For þe vnstables of þis groudne discrasip þe
biling, for certis it is merueile to here þou3
antecrist and his lemys ben discrasid and diuided
into wonder dyuers opunyons and merueilous in
þis mater.
<1L 1983><T OBL><P 207>

Naples, antecrist and his special lemys ben in a
grete perplexite what accident in kinde is þis
sacrament, wheþur it be a quantite as is lengþe,
brede and pikenes of þis oost, or ellis a qualite;
<1L 2016><T OBL><P 208>

And þus and meche wors it stondeþp of þe grete
bodi of antecrist, þat supposip Cristis wordis to
be fals and heresiþe and impossible.
<1L 2063><T OBL><P 209>

But I wote wol þat antecrist martriþ Goddis
peple þe more boldeli, because þat Godd schewiþ
not nou3 þyracil for his martris as he dede sum
tyme. And þe cause whi þat God wol not is þat
God hæp so ferþrifþre reprouþ antecrist from his
grace þat he wol not schewe him seche euydens
to repent himself of his tyrantiþe, for so God
serued king Antioch, þat figurid and ensamplid
þis grete renegat antecrist, as it is seide before.
For antecrist brenþþ þe bokis of Goddis lawe,
and striþþþ þe wynþ þe skyn þrom þe trew
prechouris heedþ and fingris, and kiliþ þe feipful
peple, as dede þe grete tyrant and enmye of
Goddis lawe Antioch.
<1L 2069><T OBL><P 209><L 2072, 2075><T

OBL><P 210>

For in alle þe martirdom þat antecrist doþ upon
Goddis peple, he ne his mynystris from þe
h3est, þou3 it be a king, into þe lowist tailour or
his knaue, þe wiche at þe request of antecrist,
alþou3 þei knowe not þe cause, ben redt to
performe his wil. þei sen not a myracle
schewid to hem of God bi þe martir þat þei so
cruelli turmenten.
<1L 2085, 2087><T OBL><P 210>

And, as I seide, ri3t nou3 antecrist is so fulli and
uttrulli repreued in Goddis iugement þat he is not
worbi to be movid þe uerri myracle to amende
hymself of his mysbeleue and iuel manerys. And
feipful peple, þat suffriþ nou3 turmertiþe vndur
antecrist, ben saddest in beleue, for þei suftren
most bitter deþ without any special reuelacion or
myracle schewid to hem, or ellis wrou3t bi hem,
tristenyng fulli to God and his lawe and seching
noon oþur signys;
<1L 2097, 2101><T OBL><P 210>

Naples, antecrist in his most cruelt schal do
myracles in þe presens of martris and of oþur
peple.
<1L 2107><T OBL><P 210>

For antecrist schal þan be hi3e in wirschip of
wonder and hard in cruelt of turmenting. 'þan
take hede what myracle ben magnefied nou3 in
Ynglonde and in oþur placis bi antecrist and his
lemys of þo þat han died in his wordli causis,
and what signys of hi3e kunyng and holinesse
þis transfigurid fende schewip werhiþ he
discieueþ almost þe chosen! And take hede
furburmore, nou3 þis renegat turmentip þe peple
þat louep Goddis lawe, and þou schalt se hou3
Gregories wordis here ben openli uerrefid in our
daus of þe grete turmentour antecrist and feipful
peple þat suffren persecucion vndur his cruell
hondes þan. Pus is þis antecrist gon aweee from
Crist wip þis first heretikis in þe beleue of þe
sacrid oost þat I spak of before, and is igrowe
inne seche a turmentour as I haue tolde, and it is
likili þat he schal neuer turne æsen fructefulli
to Crist. For sein Poule seip of þis antecrist þat þe
Lord schal kille him wip þe brepe of his mouthe,
and he schal distorto him wip þe schynyngh of his
comyng to þe last dome.' And in evidenc of þe
final obstinacie of antecrist and his special
membris, it is ful hard to here and see any of his
special lemys repent hem openli or preuelie of
her hideous synnys, as of her wordli lordschip þat
þei occupie so euyn æsen Godd and his auee, of
her vngrounded custumable begging, ne of þe
sclaundre þat þei putten on Crist of þe same
begging, or of þe blasfemie and heresie þat þei
putten on God and his lawe, or of þe discete þat
þei don bi her lettris of fraternite and
vngrounded absoluuncions, or of symonye, most
abathomable lecherie, heresie æsen þe sacrid
oost and

And certis I dar in peyne of my soule seie to his grete apostata antecrist, þat is þus in maneres and beleue strayed aweie fro Crist, þat he schal neuer haue rest but if he turne a3en and su3e Crist in maneres and beleue.

But antecrist seip, as I wrote before, þat wher þe chiche varieþ fro Crist or contrarieþ his wordis, he wol forsake Crist and folow þe chiche, and so su3e himself and his owne wilte for he is þat chiche. For, as seint Austen seip /De ciuiitate Dei li 20 ca 19/ þe Gru háþ Poulis prophecie of antecrist vndur þis logic þat "þis grete aduersarie sittip into þe temple", and þat is al oone to seie þat he sittip as he were the temple, þat is to seie þe chiche", as Austen seip þer.

But antecrist háþ not þis reward to þe excellens of God, but, as Poule seip, comparisounþep himself to himself.

But for a man is sonyst dede bi beheding, þerfor þe deuyl inhabiting þis man of synne, antecrist, smytþip aweie þe heed Crist from þe bodi of þat þat schuld be his chiche; Bi þis hirde and idol, þat háþ þis condicions þat þe prophete spekip of here, men vndurstonden resonabli þe grete antecrist and renegat þat I haue ofte spoken, of þe wiche bi his owne presumcioun and þe þe lewde assenting of þe peple sittip in þe chiche as heed þerof in stede of Crist, pretending to 3eue, as an heed schuld, wit and mooynig to alle þe lemys, and for to mynstere gostli liifhode to alle þe bodi of þe chiche in a maner like as a maunes heede dop to alle þe bodi, or ells þe rote þat is heed of þe tre to alle þe branchnis.

þe vesellis of þe ipocrite, hirde and idol ben þe special lemys of antecrist þat ben þis instrumentis, and so þis vesellis aftur þe speche of Ebrew, werbi he wircþþ þis malice;

And God techþþ þe prophete Zacharie and in hym al þe world to take to him þe vesellis of the fonned hirde, þat is to seie to bring to wynye þes wickid vesellis of antecrist, so þat þe be war of þe wickid lemys of þe fonned hirde and of þis vesellis also.

For, as þe holi man lob seip, God schal make an ipocrite to regne for synne of þe peple`, þe wiche ipocrite, as Gregor seip, is antecrist whom þe prophete here, bi maner of wondering upon his grete ipocrisie and malice þat he wircþþ bi ipocrisie, callip him an hirde and idol leuing þe flok.'

And as tou3ching þe power of byndding and vnbindding þat antecrist presumeþ, and his special membris magnesien in hym, bi occasion of Cristis wordis seide to Petur, seint Austen seip þat þis is not a power at any tyme singlerli 3euen to Petur, but hit is the power of al Cristis chiche figurid bi Petur;

And þus, alþou3 per were no pope as oft háþ betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Greki3 han, or alþou3 þe pope wip al his endowid prefacie þat ben temporal lordis were an antecrist and heretic in þe mater of her wordli lordship and office and symonye, and in þe feip of þe sacrif oost, and in þe sacrament of penuance, and in many opur poynttis þe wiche I suppose few of hem to be elene, 3it neuer þe latur þis power abideþ in þe chosen chiche of Crist, alþou3 þei ben here but a litil flok.

And þis consideracion þus grounded upon scripture makþþ me to suppos wiþout any dou3te þat þis grete renegat wip þis special lemys, þat dampeþþ Cristis law in þis article and also his lore a3enst his wordli lordship and custumable beggin wip ful many opur poynttis of trew beleue, is þe kinde of antecrist þat mai be. Alþou3 he encrese dai bi dai in nombre and malice, and alþou3 it be no nede or litil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynyse old sentencis of seintis wip holi scripture, þat þe vile presumcioun of þis antecrist be þe more open in þis mater, and þat men mai se hou3 olde seintis confirmed hem to þe logic of scripture, and to schew þat þe conclusion þat I holdi in þis point is no new doctrine but þe first and so þe eldest þat ewer was tau3t of þis sacrament, and 3it incontinued in Cristis chiche, alþou3 antecrist and his disciplis calle þis a new feip and a new doctrine. For seint Ambrose seip þus a3enst þis antecrist: þat ping þat was brede before þe consecracion is nou3 Cristis bodi aftur þe consecracion.'

And þis consideracion þus grounded upon scripture makþþ me to suppos wiþout any dou3te þat þis grete renegat wip þis special lemys, þat dampeþþ Cristis law in þis article and also his lore a3enst his wordli lordship and custumable beggin wip ful many opur poynttis of trew beleue, is þe kinde of antecrist þat mai be. Alþou3 he encrese dai bi dai in nombre and malice, and alþou3 it be no nede or litil to alegge doctour sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynyse old sentencis of seintis wip holi scripture, þat þe vile presumcioun of þis antecrist be þe more open in þis mater, and þat men mai se hou3 olde seintis confirmed hem to þe logic of scripture, and to schew þat þe conclusion þat I holdi in þis point is no new doctrine but þe first and so þe eldest þat ewer was tau3t of þis sacrament, and 3it incontinued in Cristis chiche, alþou3 antecrist and his disciplis calle þis a new feip and a new doctrine. For seint Ambrose seip þus a3enst þis antecrist: þat ping þat was brede before þe consecracion is nou3 Cristis bodi aftur þe consecracion.'

But antecrist, a3enst al þis wittines of scripture and old seintis, seip þat he in his consecracion blessip aweie bob þe brede and þe wyne: but I
wote weI ſat antecrist schal finde ſis a ful bittur blessing, whan Crist schal deme wiche partie in ſis mater is heresie, bi ſis ownn blessid lawe and not bi antecristis new demeanacioun, ſe wiche is so contrarious to Crist ſat it schal not be auoided at pe dreedful dai of dome!

And antecrist is to schameles if he seie ſe burioun accident wipout soiect!

But, for as meche as Goddis lawe in <L 2741><T and true beleue auctorite and reuerence, and also for to make and hou3 and in al it open, so pleynli determenyng a3enst Goddis law deuyllisch presumpcioun of antecrist beleue, writing and logic to blessid logic of holi and writing of olde seinttis scripture, and in ſat ſei schewid ſat ſei were Cristis disciplis.<L 2749><T

And, certis, ſe fewe wordis of Crist ileide before he presumpcioun of ſe renegat sittip in ſe chirche in ſis article of ſe sacred oost, and in ſe mater of heis wordli lordschip and many ſoþer poynctis, weren sufficient to open ſis antecrist to al ſe world, if men wolden do her besinse for to vndurstond hem.<L 2766><T

And so, as Crist spekiþ þo þinggis ſat he hap hidre of his Fadur, so ſis grete bodi of antecrist spekiþ þo þinggis ſat he hap hidre of his fadur ſe fende, ſat is a lier and fadur of Iesu Crist and stode neuer in true, as Crist techip (Io 8).<L 2781><T OBL><P 228>

And on þe same wite it stondeþ now of Lucifer, heed and king of þe grete bodi of antecrist and his lemys, striuþg bwemse hemself wip diuerse erroris, but al rennyng into oon vnfeipfulnesse a3enst God and his law. Paþ of þis processe and ſoþer wretan nyþe þe begynnyng, þou maist se þat þe prophecie of Daniel rehersid before, whan Daniel seide þat Strenghe haje be 3eue to antecrist a3enst þe besie sacrifice’, is wrethid of þis renegat, þat besiþ himself for to distroie þe beleue of þe sacrif oost tauþ bi Iesu Crist and his lawe.<L 2818, 2823><T OBL><P 229>

For it is al one to me: no man schal preche þe gospel saue he þat wol not, and so no man schal preche þe gospel þan for Goddis loue open þin ÿ3en here, and inwardli behold upon þis renegat þat sittip in þe chirche, and stumble no more at antecrist for it nedeþ not, for sekir he is a myddai deui! Furpurmore, þe prophete Daniel seþ þat antecrist haþ cast downe þe place of halowing of þe prince of strenghe. And siþ it is al oon þe place of halowing and þe holi place, it were to were here what þe holi place of þis prince is þat antecrist haþ brow downe.<L 3047, 3048, 3051><T OBL><P 234

For I wote weI ſat antecrist cast neuer dowun þe holi angellus, þat þen þe holi see of God as al oþur spiritin ben;<L 3079><T OBL><P 235

ne antecrist mai not cast downe almy3tti God, þat is þe most holi place to alle seinttis as I wrote riþt now.<L 3082><T OBL><P 235

And hou3 antecrist haþ cast down þe place of halowing it is open in partie of þing wretten tofore.<L 3088><T OBL><P 235

And if God mai do so, hou3 wote antecrist þat it is not so?<L 3096><T OBL><P 236

But antecrist kan fynde him noo rest amiddis þes cleridges, for he is so becstli or tlcschcli þat he saureþ þo þinggis þat ben of þe spirit of God.<L 3142><T OBL><P 237

þe mai marke also in þes wordis of Austen þat al þe cause of strif in holi chirche is þat men quieten not hemself in þes two testamentis, and also þat antecrist for þe same cause and his special lemys worpeli wanten þe trupe of God.<L 3153><T OBL><P 237

Nou3, and it mai be seide wip charite. I prai God þat al þe world vondur vpon þis antecrist þat neuer cessip of his kursed liif and beleue of so mony cler cleere trumppinggis and bundergis as ben nosid a3enst hym in Goddis lawe and olde seinttis writing, of þe wiche sum ben rehersid before. 3i, because þat antecrist is an armed fende a3enst þe armurs of God, I schal schete to him an arowe of Ionathas þat neur 3ede backward.<L 3161, 3165><T OBL><P 237

Loo, schameles heretik, antecrist, feend!<L 3177><T OBL><P 238

3it schete we moo arowes of Ionathas, 3iþ any grace mai ben to wounde þis fende antecrist or any of his special membris to repentaunce.<L 3188><T OBL><P 238

þis lioun, as þe same seint seith, is antecrist þat, as þe prophete seþ, lipe in awaite in hidnes as a
lion in his kouche. His hidnesse, as Austen seip (super Ps. 9), is gile or discete, as is ipocrisie, and pe lion betokenep violens of tirantrie, pe wiche two knyt togedur ben pe wester and pe last persecution of antecrist. And pe hit setten so litil bi pe auctorite of Goddis lawe ben many antecristis pat maken no grete antecrist, of whom pe prophete plenemp and seip pat Wickid men han tolde to me fablis or talis, but not as bi lawe. And perfor, as pe same prophete seip, It is time pat God wirche', for seche antecristis han distreide his lawe, for antecrist blasfemep it and lawe.' And perfor, as seint Ambrose {super isto euangelio reuersen holi scripture for, as ben expressid in holi scripture, for in aIlle seche 'Ego sum pastor bonus'}<L 3262><T OBL><P 240>

And of his it suehe here pat antecrist and his kursid lemys schuld not repungne or berke a3en pe apostle, and meche rapur a3enst Crist in pe feip of pe sacrid oost or bi mentenaunce of his wordli lordschip, and of mony opur poynntis pat reuersen holis scripture for, as Parisiensis rehersing seint Ambrose /super isto euangelio Ego sum pastor bonus/ seip pat a man ou3t to beleue wihout any disputicion to bi pinggis pat ben expressid in holis scripture, for in alle seche pinggis a man ou3t te be ri3t certey wihout any dou3tting.

L 3262><T OBL><P 240>

And so God mai make brede to be his bodi as his lawe techip, alpo3 antecrist, pat is pe vn feipful renegat pat I haue so ofte spoke of, seip pat to be impossible.

L 3292><T OBL><P 241>

But antecrist, pat wantip drede of his turment, 3euep more credence to a newe fonned gloce 3an to holis scripture, or to olde seinttis writing and to pe beleue of holis chirche istablischid and continued into pe losing of Sathanas.

L 3309><T OBL><P 241>

And his is open at i3e if we take hede: antecrist, pat is vni3twise, vnwise, corruptible and a defould creature, bi his new tradicions and determinacions 3euep dome a3enst Crist and his lawe and feipful men pat louen it.

L 3338><T OBL><P 242>

And so a feipful, if antecrist wold suffre, my3t boldli see seip pat oure sacrid oost is brede and wyne, and Cristis flesche and his blode, for pe auctorite of scripture rehersid before is more 3an al pe world mai comprehende.

L 3377><T OBL><P 243>

and pe witnesse of antecrist and his lemys, defending seche hidous synnes, is ri3t nou3t worp.

L 3384><T OBL><P 243>

Werfor sip antecrist is falseli and openli forswore, goyng aweic from pe vowe and ope pat he made to God and to his lawe in his baptym, he haf vnablebl himself to be witnesse in any cause pat is of charge.

L 3388><T OBL><P 243>

What wondur 3an is it pou3 antecrist be fals and a grete lier pat is so contrarie in himsel, and also not onli adde to Cristis words but also contrarip hem euene in worde and dede?

L 3399><T OBL><P 244>

Loo, whatever antecrist and his lemys seien of Goddis lawe, it is ri3twise in Goddis si3t, not onli as a nempst pat partie pat techip good maneres, but also anempst pat partie pat techip a3enst trewe beleue! And so, alpo3 antecrist be offended and homewood wip many ordenanecis of God aboute trewe beleue and goode maneres, of pe wiche sum ben ou3t rehersid before, 3it pei ben trewe and ri3twise, and ou3t to ben schewid and kept, and defended as ful autentik and trewe a3enst pe foule moupe of antecrist, pat is ful of sclaundering, depraung and blasfemyng of Goddis lawe.

L 3408, 3411, 3415><T OBL><P 244>

But seche an euidencc is of litil price at pe grete renegat antecrist and his special membris, pat so openli reuersen and demen ful many nedeful pinggis expressid in Goddis lawe. 3it, into pe confusion of antecrist and his damnable retinew, pis seint wirtip 3us (Super Ps. 66): God pat mai do al pinggis is our fildetelier;

L 3451, 3454><T OBL><P 245>

But I consail here pat pes folis be ri3t wel war lest pei exclude hemself from euerlastung blisse bi seche fals opunions aboute pe articlis of beleue, for pes 3us deuiden Crist ben antecrist! For, as seint Ion seip, Euery spirit pat departip Crist is not of God, and he is antecrist' (1o 4).

L 3491, 3493><T OBL><P 246>

And bicause pat it wold be a labour wihout mesure to reherse here in special pe wickid and blasfemous sedes of doctrine pat antecrist and his lemys han sownen in Cristys chirche, pefor I cesse here nou3 of his besines. And I wold schew bi writing of olde seinttis hou3 pat chargeden pe auctorite of holis scripture, for whi pe li3t reward pat antecrist haup to his auctorite is gronde of alle erroris and heresies pat infecten pei world, huppen and cristien.

L 3507, 3510><T OBL><P 246>

Here 3e mai se what Austen wold haue felid and haue demed of pe vngroanded fantasies of antecrist, for he seip 3us /De natura et gracia/ 'I am fre in al maner of writinggis of men, for onli to holi scripturis I owe consentinggis wihout
renying or recusing.’

3it pis blessid Ionathas scheitip at antecrist bi his
trew legeman seint Austen preuimg pat God is
drou and charite /De Trinitate li 8 ca. 8/ wher he
seip þus. Douþte we bi noon infidelite of þo
þingis þat ben to be bieleued!

We mai not wipstonde þe most certeyn feip, þe
most strenggist auctorite of scripture seiyng
“God is blode?” ou3t to be brede and wyne and
Þi oost to be brede and wyne and þi bodi and Þi
blode?

And I wold fayn wete of antecrist here wher he
fyndeþ in holi scripture his new determinacioun;
We receyue or recusing.

And I drede me not, and seint Ierom were here
ou3t in oure daís of þe same condictions as he
was in his owne daís, antecrist and his mene
schuld haue had riþt a scharp rebuke or chiding
for his newe and vngrounded trillis, as had oon
Þat enforced himself to susteine þe errours of
‘Origene’.

According to þis seint here a feipful man mai
areson antecrist, and seie þus: Þou affermer of
new lore and feip, I prai þe spare þou Romaines
eeris, and offende þou hem not wip þi
nouelleries.’

And whi, fals antecrist and renegat, not onli aftur
foure hundrid 3ere but aftur a þousand 3ere aftur
the losing of Sathanas, þou enforcest þe to teche
Cristis chirche an article of beleue vnknowne
before?

And so þe chirche of þe chosen, þat in þe
begynnynge of þe new lawe was a child nou3
bore of þe sede of Crist, and now bi processe of
time is now wax olde, schuld now answere to þis
antecrist þat travelip he wip new eresies, seiyng
þus: I, oolde, schal holde þe feip of þe sacred ost
in wiche I was bore a child!’

Marke we here also how contrarie ben þe
sentencis of þes two olde seinttis and þe newe
iaping of antecrist, for þes seinttis seien þat
Cristis blode mai not be, or be seien in þe chalice
whan þe wyne lackip, and þat opur newe
vngrounded tracion seip eu3n eu3n þe contrarie, for
it seip þat þer is neiþur brede ne wyne in þe
sacred oost! And antecrist most nedis li3e, if he
seie þat Ciprian and Austen callen þe accident
wipout soicct wyne, for Cristis blode is as þei
seien þat wyne. And antecrist mai not for
scharme, as I suppose, seie þat Cristis blode is an
accident.

Loo, þis seint seip þat We recyue þat þing þat is
itake of þe fruite of þe erpe and hialowid into
Cristis bodi’, but antecrist seip Naie’, for no
þing, as he seip, leuþ affur þe consecracioun þat
was made bi mennes hondes into a usible kinde
and hialowid to be a gret sacrament. For þe
brede and þe wyne ben made of þe frutis of þe
erpe, and ben Cristis bodi and his blode, as
Austen seip here, and þo bi þe werke of þe spirit
ben, as antecrist seip, hialowid and iblessid into
nou3t!

And I suppose þat antecrist wip his accidentis
schal fare riþt foule wip himself, or he haue a
redi witt to þis text of seint Poule!

But þis stondeþ not wip the witt of þe newe
tradicioun of antecrist, þat seip no brede to leue
after þe consecracioun.

Nou3, and brede be of þe subsaunce of þe
sacrament, as þis man seip, hou3 is it þat
antecrist þat auou3þem speciali in þis mater
upon þis man, seip noo brede leuþ in þe
sacrament aftur þe consecracioun?

Nou3 is it not a wondur þing þat antecrist
and his lemys stonden so stiffe upon þis new
determinacioun, stïpen he haþ no colour of holi
scripture, of olde seinttis, ne of olde custome of
þe feip of þe chirche, or ellis of experience?

Nou3 we mai see here þat þis frere was to
doþble and hateful to God, if he consentid in
worde and dede to þe newe fantasie of antecrist
þat euen contrarieþ his sentence here. And þe
seruice of þe chirche irad in the dai of Cristis
bodi makip no þing for antecrist parte in his
poynt.

And if þat relatip he referred to þe sacrament,
and þe sacrament be take for an accident as
antecrist blabereþ, þan it is al on to seie þat
accidentis ben wipout soicet in accident;

And if antecrist wol seie þat þe whitenes is oure
sacrament, because þat it is þe most sensible
accident per as in þe sacrament, þan it is al one
to seie accidentis ben in þe same wipout soicet,
and accidentis ben in pe whitenesse wipout soiect;
\[L 3804\]<T OBL><P 254>

And, certis, as I suppose, if pis relacioun be weel handlid, it wol be ri3t hard to antecrist to bring pis worde erad in holi chrche to acorde wip his drunken dremyng, pat he enforisb to bring in now, seiyng pat it is a ful holi determynacioun of holi chrche, and perfors alle men up peine of bodiJj deep and dampancioun of soule most nedes stedefasti wipout any dou3ting belceu to pis wonderful holi determynacioun of pis ful holi chrche of antecrist and his special lemys, wiche falseli callip himself holi chrche.
\[L 3810, 3815\]<T OBL><P 254>

Napeles, I wote wel pat whoso wol argu3e in pis mater wip antecrist, he schal finde therin more labour pan frute.
\[L 3820\]<T OBL><P 254>

And on pe same wise I conseil pe pat desirest to be a childe of Abrahames, whom God came to seche and to make saff, pat no disputicion of pin owne witt or of any obur mannes moue pe from pe simplenesse, clerenes or chast feip pat is in Crist Icu, vndurstonding pat Crist is feip of alle po pat schul be saued, and antecrist is feip beleue of alle po pat schul be dampned, and nameli in pe mater of pe sacred oost.
\[L 3842\]<T OBL><P 255>

Now I haue no lenger leiser to labour in his mater, and perfo I make here an ende, priayng mekeli alm3ti God pat pis werke turne to his wirship and stabiling of cristen feip pat antecrist nou3 soore enpugned.
\[L 3849\]<T OBL><P 255>

for whi the treute and fredom of the gospel suffisith to saluacioun with out keping of ceremonys maad of God in the old lawe, and mych more with out ceremonys of sinfull men and vnkunyainge, that ben made in the tyme of Antecrist, and of vnbyndyng of Sathanas, in xx· c· of Apocalips. Therfore as it is opyn eresie to seie, that the gospel with his treute and fredom suffisith not to cristen mennes saluacioun with out kepyng of ceremonys of Goddis lawe 3ouen to Moses, so it semith opyn heresie to seie, that the gospel with his treute and fredom suffisith not to saluacioun of cristen men with out kepyng of ceremonys and statutis of sinfull men and vnkunyainge, that ben maad in the tyme of Sathanas and of Antecrist.
\[L 26, 32\]<T Pro><P 3>

The Sautir comprehendid at the elde and newe testament, and techieth pleymy the mysteries of the Trinite, and of Cristis incarnacoun, passiouen, rising a3en, styning in to heuene, and sending doun of the Holy Gost, and preching of the gospel, and the coming of Antecrist, and the general dom of Crist, and the glorie of chosen men to blisse, and the pynes of hem that schulen be dampned in helle;
\[L 38\]<T Pro><P 37>

"Antecrist forsope schal be armed in 4· manerces, pat is to sey in qweynt or wily persuasion, in miracles fe cynyng, in gefftes giffyng, and tormentis schewyng."
\[L 5\]<T Ros><P 60>

Hec ille: /Ambrosius super illud appostoli, 2· ad Thess· 2·, "Nisi venerit disessio primum?", schewep pe comyng of Antecrist bus: "Oure Lorde comep no3t firste pan defailyng of pe regme or kyndom of Rome be made or done, and Anticrist wiche schal sele sentes, 3olden liberte or freedom to Romanys, neperles vnder his name."
\[L 18\]<T Ros><P 61>

But if pe Romone Empere", seis he, "be first desolate, & Anticrist go before, Crist schal not come, wich forbi is for to come pat he destroye Antecrist.
\[L 36\]<T Ros><P 60>

Forsoppe if he had scide boldly and apertily pat Antecrist schal no3t come but if pe Empire of Rome be first fordone, it semed pan a ri3twisse cause of persecucion to rise in pe chirch of pe est."
\[L 3\]<T Ros><P 62>

Also pat pe pope of Roome is fadir antecrist, and fals in all hys werkyng, and hath no poar of God more pan any oober lewed man, but if he be more holy in lyving:
\[L 34\]<T SEWW05><P 35>

And letting of antecrist schal bi grace be putt awey for couetise of pe pope lettip he lewis to turme to Crist.
\[L 134\]<T SEWW10><P 55>

And more mede my3te no man have pan to helpe pis sory widewe, for princeis of prestis and pharisees pat calliden Crist a gilour han crochid to hem he chesyng of manye heerdis in pe chirche, and pei ben tau3t bi antecrist to chese hise heerdis and not Cristis.
\[L 40\]<T SEWW13><P 65>

Perfoire, if pe pope chalengip pis dignite to hym, he is a blasfemer and Lucifer and antecrist.
\[L 7\]<T SEWW24><P 122>

panne he is a symonent and an eretik and acurside antecrist and a sone of perdiccion, if he doip not fruytful penaunce.
\[L 23\]<T SEWW24><P 123>
For pe pope to be assignd may be Lucifer and Sathanas transfiguride into an angel of l33t and an heretike by symonie and general dissencion made for hym in pe chirche and be an open antecrist.

And in pe seconde pistle to Tesolonicenses pe seconde capitile, God shal sende a worchinge of erroure, pat alle men bileue to leesinge and to be dampped whiche bileuende not to treub but consentiden to wickidnesse', and antecrist shall come to hem pat perishiden, for pei reseyuyden not pe charite of trupe. Perfore, sipen pese profecies shulen nedis be filled and pe tymse sett in Apocalips is nowe passed, and pe werkis of pebishope of Rome in many pingis ben openly contradirie to pe werkis of Ihesu Crist, whi perseuyen not cristen men pat pe comynge of antecrist ne3de nowe, and pat pe determinacioun of pe chirche of Rome bowe3 away fro holy scripture and resoun for owne owne pryde and temperal wynnynge and flei3 sly lustis.'

Why perseuyen not cristen men pe contradicioun and nei3inge of antecrist, sipen Crist seip in pe foure and twentyp capitile of Mathew, Whanne 3e shulen se abhomynacioun of Goddis lawe, as he

And of pe blsyn ypcoriscie, in pe which restipe seip pe chirche bope of lerie and of lewe, sorfully pleyne3 seint Bernard /super Cantica omelia xxix/ where he techip pat on pe maners pe deuel antecrist pursue3 Cristis chirche, first bi tirauntrie in tymse of marris, aftir bi heresie in tymse of docturis and now bi ypcoriscie.

For alle ben frendis and alle ben enemyses, alle nedeful and alle aduersaries, alle of houshold and no on pesible, alle nei3eboris and alle seken pat pat is hers, mynystris of Crist and seruen antecrist.

And pe profecie is pe more to be bileuued pat she seip pat antecrist shall bisie him to wipstone his purpos of God wip bynding and vbynding, wip flatering and wip pretenyng, wip noyse of armure and closing of heuene.

Wel woot pe deuel antecrist, wip pe3 pat cleuen to him, pat he shal be killid wip pe spirit of Cristis moup, as seint Poul techip in pe secunde pistle to Tessalonicences ii c', and pe spirit of Goddis moup is Cristis lwae, as he seip himself be wordis pat I hauc spoke to 30w ben spirit and lif.' 

ANTECRISTE......7 sipen alle seyntis in heuene anfermen his gospel, he were ouer grett a foole pat wolde falle her fro, for alle antecriste clerkes or fendes in helle and false glossi pat ben feyned to pe gospel of Crist schulde not be trowed, for pei ben not groundid.

And so telle pou Goddis lwae of antecriste and his felowis, and pei shal caste to kille peec.

ANTECRISTE Antecriste is generally a man lyyng blameabel or synfully a3ens Crist. 

He forsope is pe perdicion of al men, for he is aduersary to Criste and perfir he is calde Antecriste, & he is raised aboue al ping pat is seide god' pat he defoule or trede wip his fotte pe goddez of al Gentilez or folke, ouper proud & trewe religion of men, & sytte in pe temple of God', as in Jerusalem, as som trewep, or in holi
chirche, as it is more trewly demed, schewyng hym for to be as if he be Criste & þe Sone of God.

False prechours Antecriste chesep, wiche bene wily and double, werfor seþ Gregorius in Moralisbus, "As sopfastenez incarnate or flesched in his prechyng chesep pore symple men and ydieties, so agaynward Antecriste is for to chese wily men and double men and þan þat hap wisdomes of þis worlde to preche his falsenes." 

Þai be ministre of Criste, & þai screu to Antecrist: 

ANTECRISTES....3 
Þis schulde popes & kynges þenke wel vp on, and to suae þe pulpe & destroie anticerist, and make curatis as first to performe her office, syppe it is no nede to norische antecristes c1erkis. 

þe pope is clepid hooliest fadre of antecristes children; 

and riht so hys lawe is þe furnste and þe laste and fully ynow after which schulde be none opure lawe, for antecristes lawe clowtyd of monye is ful of error and deseuyeth manye men (as lawe of Sarasenus and of þese newe orders).

ANTECRISTES....73 
2: Corollary: Prelatis or curatis, that prechen not duli the gospel, for antecristes lawe clowtyd of monye is ful of error and deseuyeth manye men (as lawe of Sarasenus and of þese newe orders). 

And if thei myntenen falsnesse and wrongis, sith God ordeinide hem to punshe evil men and to preise and cherishe gode men, in the j' pistil of Petir, the ij' thei ben ful contrarie to Crist, and myntenen antecristis agens him. 

so þe more part of hem semen antecristis clerkes. 

Seynt Jon þe euangelist seide what tyme he lyued þat þenne weren many antecristis/ no wonder if now be moo. 

þat ðe wurshipes þat þei taken/ & her proude araye/ & blessyngis þat þei 3yuen to antecristis clerkis/ to pronounce wele here nedis to begge of þe puple; 

but antecristis meyne wil haue grete ryngynge wip alle þe bellis in townes/ where þat þei commen wip grete processiouyn/ or ellis þei wolde be worpe. 

Antecristis meyne senden a somer wip a belle þei seyne to warn þe puple to conferme here children. 

þenne many men knowen opynly inow3 antecristis meyne; 

God distru3e antecristis power for þi grete my3te/ & leet vs neuer tume to vs to wiptond hym wip loue & charite/ for helpe of Cristis chirche. 

For 3if þou spekit of the Bible, þanne seyen Antecristis clerkis, how provest þou þat it is holy wryt more thanne annother writen book? 

And 3if ony kyng lette his peple or his trcsour to goo out of his rewme in Antecristis cause, he wole curse bope þat kyng in his rewme, and aftir, whanne his children ben my3ty and willful, take to him þis rewme for his former cursyne.

And Antecristis sect is more bi manye ordris, so þat aftir Cristis speche, Goddis chosen schal be discseyved her 3if it may be, in reversynge of false Cristis. And so, as many men þenken, þe best remedy in þis wer to lyve holy liuf, and trwe holy þe gospel, for bope in noumbre and speche schal Antecristis clerkis passe trewe men in God, ffor þei þep þecer isowe. 

And now in oure dayes, out of þe nest of Antecrist is come an hard maundement, and seip to men in sentence, þat hoso confermen Antecristis ordeynauce in dowynge of þe Chirche, and letþ þis Cristis ordeynauce, he is fully syyled, and wendiþ striþt to hevene wipouten ony peyne her or in purgatorie. And hoevere letþ þis decree, and holdþ on Cristis side, he is deplyche cursid and pursued wip Antecristis clerkis. 

CAP. IV: But here Antecristis clerkis wolde preve bi manye weyes, þat þe pope, þat is vikir of Crist and of Petir, þaþ power in þis Chirche to do what he wolde, sypþe Crist biheiþte to Petir þat what he
byndip in erpe schal be bounde in hevene, and so what he unbyndip.

And herfore in oure dayes scib Antecristis clerkis, pat among alle lawes pat evere God suffride, beþ bope his testamentis falseste of alle oþere.

and certis þis holy doctour koude more of holy wryt panne alle þes popis, or freris, or ony Antecristis clerkis.

On þis wyse þe fend hþþ ben many day abowte to vencushe Cristen men bi Antecristis clerkis; and certis þis clerk is. wryt on pis and worshipid, and Antecristis lawe despisid as heresie.

and þis shal never ccess bifor Cristis lawe be worshipid, and Antecristis lawe despisid as heresie.

and þis shal never ccess bifor Cristis lawe be worshipid, and Antecristis lawe despisid as heresie. Lord! sþþ Cristis lawe sufficiþ of itself, hou lyti shulden men recche of Antecristis lawe, but despise persone and brollis þat holden þerwþþ! 3if þow wolt wite which is Antecristis lawe, loke you what lettþþ Cristis lawe to be holde in worship, and to be performed bisiliche in dede.

and occupying of men in Antecristis lawes, þat spoken oonliche of worldliche goods, drawþþ fro Goddis lawe, and makeþþ to love þe world.

hou þei han chastisid false prechouris and antecristis disciplis þat discyeuen þe peple in her bilee and in her temporal godis;

Crist Ihesu, kyng of mercy, wysdom and charite: make thi puple to knowe verbally and kepe feithfully thyn holy gospel: and to caste awey antecristis errors, and veyn bondis that tarieth many men frow þeth and charite, and cumbren many men in endeles dispeyr.

And lordus for here profiþþ mut nedus helpe herto, and antecristis fcyngyn mut nedys be knownen.

and wolde God þat prefatys wolden þenkon on þis now, þanne schulde þei not come in antecristis name more to spyle þer sugetis þan to amenden hem.

lest þat þis greete abhomynacioun of Antecrrist were aspied & lettid, he þþ suspemid prestis fro her office and 3ouun hem greete wags of possessiouns & dignytees a3ens Cristis lawe, & chosun suche perto þat kunnen ne moun not grucche a3ens his lordschip, & þes lordis ben in þe rerewarde of Antecristis bateile.

& þes hidde ipocris ben in þe myddilward of Antecristis bateil. But þe feellist folk þat euer Antecrist found ben last brouȝþte into þe chirche & in a wondir wise, & for þei ben of diuers settis of Antecristis sowinge, of dyuers cuntreis & kyndred, and alle men þei known.

þes ben cockers in couentis and couchitous in marketti, marrers of matrymonye & Caymes castlemakers, Pharesies fagyng þe folk & profetis fals, vsnikit soudiouris sette al bifore, vayne men & voide in Antecristis vowerde God scheeld vs from þis capteyne and his oost.

þis moost Antecristis ordre nede be.

and perfoure al þis nounerie of ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.

3if þei pursuen to þe dep pore freris serabitis, þat kepen fraunseis reule and testament to þe riþþte vndyrstondynge and wille of frauþþceis kepen fraunseis reule and testament to þe riþþte vndyrstondynge and wille of frauþþceis.

But 3it antecristis clerkis prouen bi here resouns þat þe kyng and þe reweþe mote nede maynteynen hem, sþþ þei ben sworn to þe grete charite.

Capitulum 3m· But a3ens þis blaberan antecristis clerkis, and aleggen goddis lawe, but to false sentense, þat seculer men schulde no3t iuge of clerkis, how euere þei don;

252
Lord, whether antecristis clerkis ben more þanne was crist?

And, seker, as antecristis glosis perueret þe witt of þe gospel in þe matir, so þeî don in þe opur two poynttis asignd before and in ful many opur.

For I haue wist many men examnyd in our londe in dyuers materis þaî haue be demed bi scripture, and sum haue ben conuyet of heresie bi þe chifff lymys of þis renegat, but I neuer koude wete þat seche antecristis lemys koude alee for hem any hole processe or ellis hole sentens or text of Goddis lawe, but onli her owne tradicions and dterminacyons, norwipstonding þat þe olde descriptioun of heresie is þis Heresie is fals lore contrarie to holi scripture obstinatIi defendid.'

Sip þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid oost of brede and wyne and a3enward, as Poule and Austen wip opur olde scintis techen, and seche a sacrament is proporli a uisable forme or kynde of an vnuisible grace, and in antecristis sacrament is no uisable forme or kinde, wiche forme or kinde uisable my3t be þis mystik bodi of Crist, but if antecrist wold seie þat þe bodi schuld be þe accidentis wipout soiect þat he spekie (of þe wiche a uiserid fende my3t not seie for schame).

And it is open inou3 of þing wretten before þat Cristis law and antecristis dterminacyon ben not onli contradictorie in uoice or worde, but also in witt and in þe þinggis þet þe words betoken. And whoso wol loke antecristis tradicions in þis mater, he schal se hou3 þis yoolens is do wipout auctorite of Gods reson and olde dterminacyon of Cristis chirche, 3he, and wipout experience or olde use of þe chirche or olde doctouris sentence.
And whoso wol lóke antecristis tradicions in þis mater, he schal se hou3 þis yuelens is do wipout auctorite of Gods reson and olde determynacion of Cristis chirche, She, and wipout experience or olde use of þe chirche or olde doctouris sentence.

For Godsís lore in þis beleue and antecristis determynacion, as I seide ri3t nou3, ben so acorde; possessions is chiff cause of antecristis persecucioun, alþou3 falseli he feyne þe contrarie, not artic1ing a3enst any man þis lordship as cause of his persecucioun.

And seiden of Sone and we beleuen to him', so haue a pref and so knowing, and aftur enforcen hem bi her hi3e resons to grounde hem and a beleue, and so wold haue a si3t nou3 in both.

For as Austen wormeeten idol. heedles as for but I wote partie in bittur blessing, whan þe heuene begunnen heuene lawe ben many antecristis.

And grete antecrist, of whom þe prophete pleineþ and seip þat ‘Wickid men han tolde to me fablis or talis, but not as þi lawe.’ And þerfor, as þe same prophete seip, It is time þat God wirche’, for seche antecristis han distreide his lawe, for antecrist blasfemep it and settip it at lîlit or ellis ri3t nou3t, as it is ofte rehersid before.

Sum of antecristis disciplis seien also þat Crist 3ede not to helle, ne he was beried, ne dede upon þe cros or in þe sepulcre. Also, in as meche as þei seien Crist mai leue his manheed, þei meuen þat Cristis manhede was neuer ne schal be blessid, for it lackip sute of blisse, þat is þe chef parte of blisse, as Austen meueþ /Encheridon 18 ca! And so no man is sekir in þo goodis þe wiche he mai lese a3enst his wille, as Austen seip /De libero arbitrio 2 li/ And Cristis manhede, as antecristis disciplis seien, mai lese his blisse;
And curatis þat prechen not þo gospel, wip clene lyeving and for love of mannes soules, bene dede in hemself, slears of menny soules, Antecrists heretikis, and Sathanas transfigurid into an aungel of ly3t, and þat þai bene more abonymable to God and to þo court of heven þen þeþo cursudde synne of Sodome, þat for hidouse synne sanke into helle. 

Antecristus.....1 and so fulfillyng of Godys lawe is verrey ri3twisnesse and fulfullyng of mann us lawe ys antecristus ri3twisnesse. 

And hit is al on to sey þat þese goodys ben þus sacrude and 3yuen to prestys þat no man may taken hem fro þese prestys, and to seye þat antecryst hap so weddyd þese goodys wip prestys þat non may make pis dyuors, for prestis ben incorigible. 

Þe correly of his conclusion is þat it is ful vncauye to manye þat ben wise to se bisschopis pleye with þe Holi Gost in makynge of here ordris, for þei 3euen crownis in caracteris in stede of whyte hartys, and þat þe leueree of antecryst brout into holy chirche to colour ydímesse. 

Antecyrhist.....1 And lorde/ gyue oure kynge and his lordes herte to defenden thy trewe shepherdes and thy shepe from oute of the wolves mouthes/ and grace to knowe the þat arte the trewe Christ/ the sonue of thy heuenly father/ frome the Antecyhrist that is the sonne of pride. 

And so in takynge this power vpon him he maketh him a false Christ and Antichrist. 

And thus men maye ysene that he is ayens Christ/ and therefore he is Antichrist that maketh men worshippen him as a God on erthe/ as the proude kynge Nabugodonosor dyd somtyyme/ that was kynge of Babylon. 

And forsaken Antichrist & Nabugodonosor that is a false God and a false Christ/ & his lawes that ben contrarye of thy teachyne. 

But Antichrist they serven clene. Attyre all in tyrannye; 

Witnesses of Johns prophecye, That Antichrist is hir admirall, Tiffelers attyre in trecherye; 

What is Antichrist to say But evin Christes adversary? 

A token of Antichrist they be. 

Now dar no pore the people tetch, For Antichrist is overall fo. 

Antichrist these serven all; 

With Antichrist such folk shuyll fall. They folwen him in dede and fay; 

With Antichrist they shullen fall, For they wolden god betray. 

With Antichrist such preestes been; 

Antichrist these serven all; 

Lord, whi schuld not prestis nowe do so, whellUr þat anticrist haue dispensid wip þem to do a3eynes Crist? 

But Goddis lawe forbipd man to consent to eny synne & þise apostatase of þe irreligiouse of antichrist, porouþ her false obedience done to here souereyns, ben made þerþo vnable to drawe vnndur þe 30c of Ihesu Crist. 

3if autorite be sou3t, we han more autorite bi Crist þat is boþe God & man, þen anticiþrist bi ony man. 

3if autorite be sou3t, we han more autorite bi Crist þat is boþe God & man, þen anticiþrist bi ony man. 

And þof alle Cristen men schulden be on Crystis side, and reverse Anticrist wip ðeþo his disciplis, nerepoles knyghtes schulde more scharpely stonde in his cause, ðfor by titel of þis servisþe þei holden of Crist, and kepen þo ordire of knyght, in more perfeccioun þen þo ordire of freris or of
munkis.

Tuo peher ordres were aftur gederid togeder wane pe power of anticrist was more in pe chirche.

& if he do pe contrary, he is anticrist.

And so if pe freres haue no patrone but his pope, pei lenen vpon a staafl of reedes & swen anticrist.

But note we wel pat his chirche peyri in lyuyge & gop afer fro Crist & nei3ep anticrist.

But God forbede any man to trewe anticrist so myche pat Cristis lawe was good but for a litil tyme, & afturwarde pe popes schuld euermore last.

And if no more heresy com of pease abites, it were worpi pat deuorse were made betuix hem, and pan were pease cumpaynes of anticrist dissolved.

But anticrist bigynnep his parting in prestis, but of his variaunce of abites is stiryng miche, bope amonge freres & cleriks of scole.

For 6 maner concense is most priuey synne pat anticrist ha3 to discyue Cristis seruantes.

But anticrist clerkes wolde be free fro pis & herfore be pei folk wi3hou3ten hed, but if pei haue pease foure, Caym & Scarlot & anticrist pe pride, & him pat next decayued hem, pat pei clepen he beupere.

For pat frere pat wolde for six pens bring letter of fraternite, & wil not for miche more good his, his bileue is suspizte of heresie as anticrist clerke.

& pis hape pe fende be litil & litil brou3t clerkes from leasen errour to anticristis weye, as woso tilled forpe a childe forforpe to depe watur, & it is lickely pat nowe ben a housande 3cens on to stonde for cause of anticrist & reuerse Crist, for bishoppis and freres & most part of clerks wolde sey today pat pe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis pat seid it schulde be so.

For king of alle pe children of pride, pat is Anticrist, leeddib siche cloisteris, and techi hem siche cautelis, And herfore seyn sum men, as Lyncolne and opere, pat pei ben dede careynes criped of her speulere, wlapiid in clophis of deel, and dryven of pe devel for to drecche men.

For contricioun of hert & leuynge of synne be sufficient be himself wi3pe grace of God, For pis were synns for3euen in pe olde lawe and also in pe newe lawe, til anticrist come.

And if no more heresy com of pease abites, it were worpi pat deuorse were made betuix hem, and pan were pease cumpaynes of anticrist dissolved.

But anticrist bigynnep his parting in prestis, but of his variaunce of abites is stiryng miche, bope amonge freres & cleriks of scole.

For 6 maner concense is most priuey synne pat anticrist ha3 to discyue Cristis seruantes.

But anticrist clerkes wolde be free fro pis & herfore be pei folk wi3hou3ten hed, but if pei haue pease foure, Caym & Scarlot & anticrist pe pride, & him pat next decayued hem, pat pei clepen he beupere.

For who con excuse pis lawe by whiche lordes ben oblisched to prisoune men to hor deth, pat ben cursid by Anticrist, al if po cause be deffence of
Gods lawe þat may not fayle?
<L 26><T A09><P 165>
what me de were it to feden and norischen þus
Anticrist martres!
<L 34><T A10><P 171>
But þe fenden, bi pride and coveteys þis worlde,
lettis frut of þis sede by bryngynge in of
Anticrist.
<L 16><T A10><P 179>
And siþen þis is þe best werke þat man may do in
erpe, þe most cursid werke þat Anticrist haþ
fownden were to lette þis sowynge of Jesus
Cristis worde. O if oure prelates lettid trewe
prestis to preche Cristis gospel and charge not þe
peple, and byngynge þat
reversen Cristis lawe, and pylen her herers a3ens
Cristis lawe, how opun kalendis it were of
lordschipe of Anticrist!
<L 32, 37><T A10><P 179>
CAP· IX· To þis travelen þeise newe sectus, be
helpe of Anticrist, and forsen hem by prelates of þe
emperoures lawe.
<L 3><T A10><P 180>
CAP· X· And þus is Goddis lawe reversid by
Anticrist cleris, þat gode is calde evyl, and evyl
is calde gode.
<L 11><T A10><P 181>
And þus ordynance of Crist is put aback be þe
fenden, and where men sedyen þat it were gode
sowles go to blis, now seis Anticrist indeide, it is
gode hem to go to helle; and where weyes þat
Crist hadd ordeyned to governe his Chirche
schulde be susteyned and kepte, siþen God
himself biddus so, Anticrist seis aperty þat it
were gret schame to lyve or to speke so, siþen
þe world aske þe contrarie. And so þe ben
greit heretikes, þat speken of Goddus lawe, or
gayn Anticrist lawe, as enemys to þe Chirche.
And þat spekes þat God assoyles or cursus for
his lawe schal be halden for a foole, siþen
Anticrist contraries. And so assoweigne stonden
in billus and wordes, and so we chargen siþen
þinges and leven Goddus lawe, as God were
aslepe and Anticrist were ful lord.
<L 20, 23, 26, 28, 30><T A10><P 181>
And þis appropringe is geten bi fals suggestion
maad to Anticrist, be lesynigs maade to lordis,
and coveyteis and symonye, and wastynge of
pore mennis goodis.
<L 2><T A17><P 216>
Almy3ty God, stire oure cleriks, oure lordis, and
oure comyns, to meynte ne þe riþful ordynance
þat Jesus Crist maade for cleriks, and to drede
curs of God, and not curs of Anticrist, and to
desire speedy þe honour of God and blisse of
hevene, more þan here owene honour and
worldly joie.
<L 5><T A17><P 218>
Sith Crist and Anticrist contrarien togedir, and
freris pursuen moste men þat tellen hem hor
sothes, þei schewen hem Anticrist clerkes,
contrarie to Crist.
<L 1, 2><T A19><P 231>
If þo freris do þo reverse, þei arc Anticrist
clerkes;
<L 6><T A19><P 231>
ouþer þat Anticrist schulde schame of hor lif,
and hor wordes contraryen to hym, or for þe
grauntid opunly þo yeþte of þo gospel, as þei
gruced in jugement, þat þo bred of þo auter is
verrey Gods body, as þo gospel seis and comyne
feithe the helde.
<L 22><T A19><P 231>
And þof alle Cristen men schulden be on Cristis
side, and reverse Anticrist wiþ alle his disciplis,
nerþoles knyghtes schulde more scharpely
stonde in þis cause, ffor by titel of þis servis þei
holden of Crist, and kepen þo ordire of knyght,
in more perfeccioun þen þo ordire of freris or of
munkis.
<L 32><T A19><P 231>
counself þese bishops þat þei trowed not to þes
fals Anticrist clerkes, for þei desseýe homself,
and oþer þat delen wiþ hom.
<L 2><T A20><P 237>
if seculer lordes wolden þenke hou God haves
putte hem to grete worschhip of þis worlde, in
state of his Chirche, to stande for his ordynance
ageyne Anticrist clerkes, and aske of þese freris
grounde of hor ordires, siþ þe conna se þat ne
prestes schulde be lordes, and myche more þat
ne þe schulden feght and haf sumtyme wyfes,
for so hadden prestis in þo Olde Testament!
<L 25><T A20><P 239>
Hit is no drede, whoever teech þis loric of þo
fenden, he is an opun heretike and Anticrist clerke.
O siþ oure bileve teech us, kyng of Englonde
haves ofte in his honor, and oute of þe deede
honde, þo lordschipe of Anticrist, what moves
hym so folily to 3if hit ageyne?
<L 24, 26><T A20><P 240>
For if here understondynge sueþ þis open errour,
þat an angel of God schal not do Goddis
massagis to save Cristene soulsis, for a worldly
prest, Anticrist and cursed heretik, and in a cas
a dampnyd fend, as Judas was, lettip Goddis
biddynge mercy and charite, þeþor þe þat
understonde þus þis sendyng ben in open
hereisie.
<L 3><T A22><P 272>
Moche more worldly clerkis and here fautours schullen not be excused a3enst the apostlis, for no sotel ypocrisie of Anticrist, and blynde devocion of glotenouse manquelleris, for pride and covetise.

Certis no man but Anticrist, Cristis enemye; and al pis is doun bi ypocrisie of Anticrist under colour of holynesse.

And by pis blasphemye he robbip Cristendom of believe and good lif and worldly goodis, and makip hem to serve Anticrist and synne, whanne thei were to serve God and charite.

And almost alle men in his world assenten and meyntenen pis false sleynge of Anticrist and his felowis; and 3if ony pore men telle the treufe of holy writt a3enst the tirauntrie of Anticrist and his officieris, nou3t ellis but curse hem, prisse, brenne, and sle, wijpouten answere. Nowe it semeip that Jones prophecie and Apocalips is fulfilled, pat no man schal be hardy to bye and sille wijpouten token of the cursed beste, for no man schal now do ou3t in the chyrche wijpouten false bullis of Anticrist, not takyng reward to worchynge of Crist and Holy Gost in menus souls, but alle to his dede bullis, bou3t and seld for gold as men byen or silen oxen or bestis.

3if pis be betre than pis newe ordynauce of proude and covente prestis, as men moten nedis graunte, for lyving and ensaumple of Crist and his apostlis, who maade Anticrist and worldly prestis so hardy to charge Cristene men wiþ pis newe ordynauce thet is more costy and profitable? Sipen Crist and alle his disciplis hadden neverre any power but to encreesynge of holy Chyrche, and edifisynge of Cristene souls to heveneward, who 3af Anticrist and his worldly prestis thet power to hynдр and peire he good reyling of holy Chyrche bi so gret charge and cost?

for pou3 thei knowen that he curat is a cursed hef, wiþdrawynge trewe prechynge and ensaumple of good lif, and die grete symonye in comyng to his benefice, 3it thei schullen not be suffrid to wiþdrawe here types here, as long as a grete prelat of Anticrist wole suffre him in his synne, for money or negligence or favour.

and so double drede fallip in sich cursingis of Anticrist.

That a man mai serve God in clene wille that he hap, as longe as he hap lyf, and 3if his wille lastip, aftir, whanne Anticrist hap slayn his bodi, in more blisse than bfore, as oure bileve techip us.

And hit setes an open doynge of Anticrist to suffer not prestis to frely do pis ofis of Crist, bot nedhe hom, upon payne of prisionynge, to be reulid in pis after po wille of a symple ydiot,
and, in caas, a dampered deval of helle.

Oute on þis fals heresie and tirauntrye of Anticrist, þat men ben nedid strongly to kepe more his lawes, and obeeche more to hom, ben to Cristis conunamements evere rightful!

And so a neste of Anticrist clerkis is mayntained by sotil cautelis of þo fende.

And so þei beren oute þis golde of oure lond to aliens, and sumtyme to oure enemyes, to gete to law of Anticrist, þis fals exempcioun, and evere after lyven in robbynge of pore men, and maynten myche synne, cursinge, and symonye, þat is passing heresie.

And so my3t he lightliere make hom lye by wyfes, and disuse temporal godes, or do what þei wolde, and say þo puple shulde not trowe soche þinges, bot trowe þo saves þat Anticrist lyes, for witte of þo puple er ren ful ofte. For we may als opunly nowe þat þis is bred, as we may knowe þo synnes of Anticrist.

And wil may we witte þat Ambrose seis not þat bred gos to noght, as Anticrist seis.

What shulde mefe Anticrist to double þo rentis of þo pore puple in suche yvel tyme?

And þis semes þo caste of þo fende of helle, þat he schal destrye lordeis and hor teneaunteis, and leve none in þo world but Anticrist clerkis. And so, in þis þat freris ben chargeaunt to þo puple, þei suen hor mayster Anticrist, and not Jesus Crist.

And þus bigan Anticrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makynge newe ordiris and sectis, as he wolde passe Crist.

And þere cryes Anticrist þat by þis blaspheme holy Chirche schulde perisse, and Crist be unworshipped;

And wolde God þat Anticrist wolde gedir his wittes, and witte þat hit were better to bye Cristis ordenaunce, þen ordynaunce of Benett or Domynik or Fraunces.

And augeynis þis grutches Anticrist, þat þis sacrament shulde togedir be bred and Gods body.

And as Anticrist marres men in hor wittis, so he destries virtues þat shulden cum of hom.

And þe he pickis þis sentence meefes Anticrist, and, as an heretik departid fro treuth, he wandris unwarly unto wrange wayes.

And evere þo moo of soche men ben gedird togedir, þo strenger þei ben to Anticrist, and þo ferrer fro Crist;

And Þitte alle þis freris þat procur for Anticrist, mot cloute to lecsynge to textis and glossis. And so þo fende haves couselde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;

And so my3t he lightliere make hom lye by wyfes, and disuse temporal godes, or do what þei wolde, and say þo puple shulde not trowe soche þinges, bot trowe þo saves þat Anticrist

CAP· XXX: Also freris techen þat hit is not leveful to a prest or anoper mon to kepe þo gospel in his boundis and clennesses, wiþouten error of synful men, bot if he have leeve þerto of Anticrist.

Bot ageynis þis grutches Anticrist, þat þis sacrament shulde togedir be bred and Gods body.

Owe, wher þe we shal se Anticrist so myghty þat he shal dampe Cristen men for þei graunte þo gospel!

And as Anticrist marres men in hor wittis, so he destries virtues þat shulden cum of hom.

Bot 3itte a3eyns þis sentence meefes Anticrist, and, as an heretik departid fro treuth, he wandris unwarly unto wrange wayes.

And evere þo moo of soche men ben gedird togedir, þo strenger þei ben to Anticrist, and þo ferrer fro Crist;

And Þitte alle þis freris þat procur for Anticrist, mot cloute to lecsynge to textis and glossis. And so þo fende haves couselde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;

And so my3t he lightliere make hom lye by wyfes, and disuse temporal godes, or do what þei wolde, and say þo puple shulde not trowe soche þinges, bot trowe þo saves þat Anticrist

lyes, for witte of þo puple er ren ful ofte. For we may als opunly nowe þat þis is bred, as we may knowe þo synnes of Anticrist.

And wil may we witte þat Ambrose seis not þat bred gos to noght, as Anticrist seis.

What shulde mefe Anticrist to double þo rentis of þo pore puple in suche yvel tyme?

And þis semes þo caste of þo fende of helle, þat he schal destrye lordeis and hor teneaunteis, and leve none in þo world but Anticrist clerkis. And so, in þis þat freris ben chargeaunt to þo puple, þei suen hor mayster Anticrist, and not Jesus Crist.

And þus bigan Anticrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makynge newe ordiris and sectis, as he wolde passe Crist.

And þere cryes Anticrist þat by þis blaspheme holy Chirche schulde perisse, and Crist be unworshipped;

And wolde God þat Anticrist wolde gedir his wittes, and witte þat hit were better to bye Cristis ordenaunce, þen ordynaunce of Benett or Domynik or Fraunces.

And augeynis þis arguen þese Anticrist clerkis, and feynen þat þei have vecycle lordship of noi meedeful dedes, as fer forthe as any mon haves lordship of temporale godes.

And þat þe he pickis þis sentence meefes Anticrist, and, as an heretik departid fro treuth, he wandris unwarly unto wrange wayes.

And evere þo moo of soche men ben gedird togedir, þo strenger þei ben to Anticrist, and þo ferrer fro Crist;

And Þitte alle þis freris þat procur for Anticrist, mot cloute to lecsynge to textis and glossis. And so þo fende haves couselde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;

And so my3t he lightliere make hom lye by wyfes, and disuse temporal godes, or do what þei wolde, and say þo puple shulde not trowe soche þinges, bot trowe þo saves þat Anticrist

lyes, for witte of þo puple er ren ful ofte. For we may als opunly nowe þat þis is bred, as we may knowe þo synnes of Anticrist.

And wil may we witte þat Ambrose seis not þat bred gos to noght, as Anticrist seis.

What shulde mefe Anticrist to double þo rentis of þo pore puple in suche yvel tyme?

And þis semes þo caste of þo fende of helle, þat he schal destrye lordeis and hor teneaunteis, and leve none in þo world but Anticrist clerkis. And so, in þis þat freris ben chargeaunt to þo puple, þei suen hor mayster Anticrist, and not Jesus Crist.

And þus bigan Anticrist to reverse Crist, not mending defautes þat were in Cristis ordir, bot makynge newe ordiris and sectis, as he wolde passe Crist.

And þere cryes Anticrist þat by þis blaspheme holy Chirche schulde perisse, and Crist be unworshipped;

And wolde God þat Anticrist wolde gedir his wittes, and witte þat hit were better to bye Cristis ordenaunce, þen ordynaunce of Benett or Domynik or Fraunces.

And augeynis þis arguen þese Anticrist clerkis, and feynen þat þei have vecycle lordship of noi meedeful dedes, as fer forthe as any mon haves lordship of temporale godes.

And þe he pickis þis sentence meefes Anticrist, and, as an heretik departid fro treuth, he wandris unwarly unto wrange wayes.

And evere þo moo of soche men ben gedird togedir, þo strenger þei ben to Anticrist, and þo ferrer fro Crist;

And Þitte alle þis freris þat procur for Anticrist, mot cloute to lecsynge to textis and glossis. And so þo fende haves couselde wiþ Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;

And so my3t he lightliere make hom lye by wyfes, and disuse temporal godes, or do what þei wolde, and say þo puple shulde not trowe soche þinges, bot trowe þo saves þat Anticrist

259
and grace, for Anticrist hap feyned to dispense, a3enest Goddis wille, and a3enst here owen avowe and profession.

Here Cristen men seyne pleynly, þat whatever pope or oper preste, in maner of lyvyngne or techyne or lawismakynge, contrarius Crist, is verrey Anticrist, adversary of Jesus Crist and of his apostlis, ande of alle Cristen pepul.

Ande þese pardouns bene not grauntid generally for fulfilyng of Goddis hestis and werkis of mercy to moste nedy men, as syngulere cause and syngulere place, as if for fulfillyng of Goddis hestis and werkis of jurisdiccione of Anticrist.

Anticrist wolde be chefe lorde and parter of over holy werkes.

And I suppose of oure pope Anticrist, and reversen Crist in þis wirkyng, to þo contrarie of Cristis wille; for if he summonne aegyss resoun, by him or by any of his, and pursue þis unskilful summonyng, he is an open Anticrist.

Ande holy writte wittenessis þat Anticrist schal deceife by false myraclis hem þat hadde no charite ande trewthe.

Seculere men may have worldly godis ynowe wipouten noumber to us, so þat þai gete hem trewly, and spende hem to Gods honoure and brepur, and þus seyne pleynly.

Also, a3en swilk feynid and on groundid indulgens, howiwp a feipful prest to multiply quek resouns, weil he hungrip and indulgences, þis law of God, for by suelk sophymis of þe law of God, for by suelk sophymis of Anticrist, þe lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in þis world is falsly iapid.

And alle feynid arguments of anticrist are not worþi to be rehersid.

Þis is a noþer poynt, þat þe pope, cardinalis, bispochis, and oper prelats be nepe, are disciplis of anticrist, and sellars of merit.

þerfor who þat wiþ swilk werks is disciple of anticrist, and anticrist. For Jon seip in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comip, now are many anticristis maade, werfor we wot þat is it þe last hour. Ilk spirit þat vndop Ihu Crist is not of God, and þis is anticrist, of win 3e han herde þat he comip, and now he is in þe world. Wer þe gese; os Austeyn seip. Iln man axe her his conciens weper he be anticrist. Ilk one contrary to Crist is anticrist, and þe tungs a lone is not to be axid, but þe lif.

Als many as þe kirk hap for sworn men, fraudars, misdoars, sortylogers, spousbrekars, drunkusmen men, vsurers, and who euer is contrari to þe doctrin, and to þe word of God, he is anticrist. If þu luf synnis, be þu wiþ in, be þu wiþ out, and if þu he contrari to Crist, be þu wiþ in, be þu wiþ out, þu art anticrist, be þu wiþ in,
be þu wip out, þu art caff.
<L 21, 23><T APO><P 54>

But we coueteyten not pat but prey anticirist þat we moten haue oure bileue in Englische.
<L 219><T Buh><P 176>

Poul seith ij· Thes· ij· that the lord Ihesu bi the spirit of his mouth, that is his hooli and trewe wordsch, sal sle anticirist, and the prophete Isaie seith xp· c· that God by the spirit of his lippis schal sle the wickid man, that is anticirist.
Thanne sithen the wordis of Crist ben wordis of euerlastying liyf, that is, bynye trewe men to euerlastying blisse, and sitten thise wordis schulyn sle anticirist, the words of Crist been ful hooly and ful migty and ful profitable to trewe men, But Poul menyth thus by auctorite of the Hooly Goost, whanne he seyth, the lettere sleeth, that cerymonyes eithir sacrifices of the elde lawe withoutyn goostli vndirstondyng of the newe lawe sleeth men bi error of mysbileue;
<L 25, 27, 29><T Dea><P 452>

And 3if þe fend by enuye, þat is enemye to charyte seyb þis þing may not be don by þe lawe þat now is set, he seyth þat anticiristes lawe fownden a3en Godys lawe is strengeore þan charite, and anticirist strengor þan Crist.
<L 71><T EWS 1-10><P 263>

Pe Jewys hadde in þe olde lawe þat Helye was rauyschud, and leue 3et in a plase, and schal comen a3eyn before þe day of doom and fi3te wip anticirist.
<L 30><T EWS 1-29><P 341>

Manye men musen of þe vndirstondyng of þis gospel and þenk þat hit ys folye to spekon a3en anticirist, siþ trewhe of Godis lawe telluþ þat he schal vencusche cristene men for a tyme;  
<L 67><T EWS 1-36><P 376>

and ouer þis we schulden stonde sad in byleue of God and luyen in vertewys, as Godis lawe byddeþ vs, and assente not to synne of anticirist þat reignep now, but haue sorwe þerforfe, siþ Crist hadde sorwe for synne and wepte neuere but þres for synne, as Godis lawe techeþ vs, and resoun acordeþ herwiþ siþ synne is moste euel.
<L 76><T EWS 1-36><P 376>

And herby may we answere to þe feendis argument: suppose we þat anticirist schal vencusche trewe men for a tyme, but þis is in bodily victorie, and not in vencuschyng of trewhe, for þus he vencuscheþ no man but euere is ouercomen hymself.
<L 86><T EWS 1-36><P 376>

for þis seed of Godis word mut be rotyd in charite, so þat neipur pouert, ne peyne, ne manas maad of anticirist make men falle fro Godis lawe for stabulnesse in þe route.
<L 47><T EWS 1-38><P 386>

but anticirist deynep not to legge Godis lawe for his power, but seip þat 3if men denyen hit þei schal be cursyde, slayn and brend but þus þe seip pat þe feend temptide not Crist, al 3if he were of more power þan ben þese anticiristis disciplis to tempie Crist or cristen men.
<L 68><T EWS 1-40><P 398>

And, ri3t as in Cristis tyme and aþly by his apostoles he turnde manye heþene men to Cristis religiou, so now in tyme of anticirist ben cristene men made heþene and reuerse Cristis lawe, his lore and his werkis.
<L 86><T EWS 1-41><P 404>

and þis is wey3e of anticirist and ende of þe laste yuel.
<L 109><T EWS 1-42><P 411>

And þis is moste perelows harm þat þe chyrche hadde euere, for cautelys of anticirist disseyuen manye men.
<L 112><T EWS 1-42><P 411>

And so suche heretykes musten nede sewen anticirist and be dampped wip hym for defawe of here byleue.
<L 101><T EWS 1-43><P 416>

For as Crist putteþ wysly his owne lif for his seheþ, so anticirist putteþ proudlwy manye lyues for his fowle li3f;
<L 19><T EWS 1-48><P 439>

And more mede my3te no mon haue þan to helpe þis sory wydwe, for prynceys of prestus and pharisees þat calluden Crist a gylyour han crochyd to hem þe chesong of manye herdy in þe chyrche, and þei ben ta3te by anticirist to cheson his eordis and not Cristis.
<L 44><T EWS 1-48><P 440>

And þus signes of paciencie and pursweyng in þis eurpe schulde be tokne of Godus loue and not signes of anticirist.
<L 104><T EWS 1-51><P 458>

And þus þer ben two wyckede lawys: lawe of seculer iugis, but worse is þe lawe þat is maad of anticirist.
<L 76><T EWS 1-51><P 489>

And suche lawis and iugementis þat anticirist hap browt in, and put byhynde Godis lawe, marren to muche Cristus chyrche. For anticiristus lawis ben rewlis to þe styward of þe chyrche, to mak officeris perynne and to deme lewede men, anticirist chalangeþ here to be fully Godis felow;
<L 90, 93><T EWS 1-51><P 489>
for ellis my3ten alle hise wordis be alyenyd, and al his wyty by antierist.  
<L 57><T EWSISE-6><P 502>

By wyty pat Poul spekeþ heere, it sempeþ to monye breþren in God þat þe chyrche þat wandrup heere ys maad þral by mannis lawe, sip mo be sprongon by antierist þan weron in þe oole lawe, þat ben now lefte as God byyduit.  
<L 73><T EWSISE-6><P 502>

and antierist is maad a tutour or a gouernowr of þe chyrche, more fool þan þe children þat schulden be gouerned by Godus lawe.  
<L 76><T EWSISE-6><P 502>

for yt may falle þat antierist by hyse newe lawis and hise byddynys haue moo bussy seruauntis to hym, þan hap Crist by his lawe to serue hym for blisse of heuene.  
<L 86><T EWSISE-6><P 503>

And þus, of alle þe heretikis þat antierist browte euere in, þes þat blabaron vnto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkiþ schulden techen hem to lyue, ben mooste perelous in þe chyrche, and mooste to fleþ as antierist.  
<L 33, 36><T EWSISE-8><P 510>

and wolde God þat þis bylyue þat Poul techep in þis epistle were wel croud and wel kept of þes foure sectis of antierist, þat ben newe comyn into þe chyrche for to charge it and harme it.  
<L 84><T EWSISE-8><P 512>

And somme clepon þis furste heed antierist, for his lif.  
<L 70><T EWSISE-11><P 523>

But it is knowon þat antierist hap more prallud now þe chyrche þon it was in þe oole lawe, whom men myȝte not bere þat seruysse. And antierist makþuþ newe lawis, and growndþuþ hem not on God and mon:  
<L 81, 83><T EWSISE-19><P 559>

And o rote of þis praldam is lordshipe þat antierist hap, for he chalangep to be ful lord, boþe goostiþ and temperal;  
<L 87><T EWSISE-19><P 559>

and now þei clowton her schon wip censuris, as who schulde chulle a foottbal, But certis Baptisþ was not worþi to louowe þe puoon of Cristus scho, and more antierist hap noo power to lette fredom þat Crist hap browt.  
<L 96><T EWSISE-19><P 559>

but antierist chulluþ men to 3eelde hem to 3yuen hym money.  
<L 98><T EWSISE-19><P 559>

but þes emperour byschopis now seruon and fiugeron antierist, and þer auctorite is taken of þe mooste feend aȝenys Crist.  
<L 39><T EWSISE-20><P 562>

for ouþ þei ben dampoline in helle wip þe heyȝerste antierist, or ellis þei ben blissud in heuene by oure bishop Jesu Crist.  
<L 44><T EWSISE-20><P 562>

For, 3if þei suwon a new fadyr, and leuen þe maner þat Crist tawȝte, þei leeuen Crist and suwon antierist, as false men doon þat schulen be feendiþ.  
<L 65><T EWSISE-23><P 575>

And þus men reuerson God, as disciplis of antierist:  
<L 26><T EWSISE-25><P 582>

and þus þis is a feendiþ manere þat antierist quenchþ loue, and for his owene heyȝnesse haþ enuye þat opere ben goode.  
<L 32><T EWSISE-31><P 609>

And aȝenys þis witt antierist argueþ many weyes: þat hooli wrett is fals þiþ biþ bi many partis of holi wrett, and so þer is anoþer witt þan þis literal witt þat þou hast 30uuen, and þis is a mysti witt, þe whiche Y wolte chese to 3yue.'  
<L 49><T EWSISE-42><P 652>

And þus fayliþ autoritè of hooli wrett bi antierist.  
<L 53><T EWSISE-42><P 653>

But, as Moyseye face was hid þat teelde vntrewepe of lewis to come, so þis hydyng figurede trecherous comyng of antierist.  
<L 99><T EWSISE-42><P 655>

And heere may men opunli see how myche antierist is to blame þat, aftir þe free lawe of Crist, 3yueþ anoþer contrarie lawe, for it lettiþ kepyng of Cristis lawe and puttþiþ men fro fredom of Crist.  
<L 81><T EWSISE-43><P 659>

And þis preying þat Poul preiþe is ferre fro antierisþ somenynge, for it conteyneþ fyue partis þat drawen to oonhede and pees, and not to rebellioun ne lordshipe of antierist.  
<L 25><T EWSISE-47><P 673>

And þus newe prelatis 3yuen þer pankynge to men for loue of antierist, where apostelis pankeden God in Jesu Crist bi whom þei profiteden.  
<L 13><T EWSISE-48><P 676>

But, as Lucifer counyetd to haue ful euhenþ wip God, so antierist his viker wolte be most in
worldli worshipe;

And foure meritis he tellip, pat passen sixe pouyntis of freris letris bi whiche pei graunten men blisse in heuene, as 3if anticrist passede Crist.

And alle pe sophistris of anticrist kunnen not proue pat pis word is fals.

But 3it grucchip anticrist for God seiph pat dayis come: for he boostip pat he can proue pat ber ben not many tymes, and hou shulden þanne dayes come?

But heere men scyen to anticrist þat al þe tyme þat was bifore, and al þe tyme þat is to comen, is present bifore God;

And such false religyoun, by þe lawe of anticrist, is bytwixe prelatis now and prestys þat ben þer sugetis;

and so he is wip anticrist.

þei ben cursude of anticrist, and putte owt of chyrchis;

In þis last pursweyng of owre modyr, þat is greet and perelows, haþ anticrist muche part aþenys Iesu Crist, and feyneþ by ypoocrisyþ þat he haþ þe ryht part.

For hope of owre victorie is in Iesu Crist, and þerfore we triston in hym þat he doþ þe deedy, and for Crist and anticrist stry Eugene togedere;

And as anemptis Cristus lawe þat men schuldon growndon hem inne, anticrist haþ fownde þis cautel, to seye þat it is muche false;

for anticrist draweþ eueru to pruyde and to coueytise. And herby may men knawo what man holdeþ wip anticrist.

And þis lore is nedful now in þis world, for anticrist.

O men þat ben on Cristus half, helpe 3e now aþenus anticrist.

And as Cristus lawe seiph þat seuene þingus schulden be hatide for Crist, as fadir and modur, wyues and children, breþren and sustren, and mennys owne ly3f, so feynede þe feend þat þese fowre frendys schal be hatyde of man, for þe louse of anticrist.

And þus, as Crist was pursweyd and kyld of þese fowre folc, so by cautelys of anticrist ben men kylde today.

and þus officerus of Cristus hows ben so turnede in þer seruyse, þat 3if Petre were now aluye, and sawe how preestis weron ocupyede, he wolde seye þei were not preestis of Crist, but proketoures of anticrist.

and lykly to þis fallup now bi punyschyng of anticrist.

And so as lordsis weron byfore turmentowrus of þe feend, so þese prestis and pharisees ben turmentourus of anticrist, and more falsely disseyue þe puple, and more turmente Cristus seruauntis.

But neue turnyng of anticrist to newe officis in þe chirche mote nede brynge in newe lawys, and putte Cristus lawe abac. And þus seiph þe salm of anticrist, þat God schal putte a makerc of lawc, and rewlon hem aftur þer coueytise, bysyde þe lawe þat Crist haþ ordeyncd.

and noo prophesye is soþer, ne more to note of trewe men, siþ þis disseyt of anticrist is moste perelows of opre.

and howeuer anticrist speke here, it is opon by Cristus lawe þat men schulde not fì³te þus, ne for such a cause;

and so of bylue he is an anticrist þat putteþ mony powsynde lyues for his owne fowl li³f, and howeuer anticrist speke here, it is opon by Cristus lawe þat men schulde not fì³te þus, ne for such a cause;

For 3if þei leuon Cristus li³f, and 3yuon hem þus to lordschipe, þei ben þe feendus chyldron
And opon anticrist;

and 3if cowardise lette hem by feynyngus of anticrist, panne bei ben to vstable for defau3te of byuleue;

And his word of Crist is a3enys lawe of anticrist, for Crist spekup here of pe oolde lawe of God and wole þat, as long tymye as heuene goþ abowte, and puple dwellup here in erche by chawngyng of men, þe leste mawndement of God, vndurstonde þe þe leste lettre, ne þe leste cownsel or wyþ of cerymony, schal not passe fro Godus lawe til þe day of doom come. For al 3if anticrist haue browt a lawe fro Godus lawe til

and anticrist haue browt a lawe til Godus lawe, 3et þe treshþ of Godus lawe, and þe dette to vse it, lastuþ euermore, and bynduþ men ful harde.

but þis is Godus lawe, howeuer þe feend termyne, and þus curatus schulde not sulle no kynne seruyse þat pei don, but do frely and take a3en almes þat men wolon 3yuon hem, and neuer more curse ne plete, for such almes of þe puple, but fles syche lawes þat techen þis, as þei weron lawys of anticrist.

And þus a perele in þe chyrche, þat Poule tawte for to come, is þat Anticrist hyþe hym aboue Crist, boþe God and man.

for it were al on to seyþe þus, and to putte anticrist aboue Crist.

þe secounde lesyng is of þe feend, and anticrist his vker;

but þis is lore of anticrist, þat þe feend hâp now browt in;

And þe moste contrarye condicione þatsueþ Anticrist is to putte his schepus lyues for his curysd lordschipe.

for elliþ þei reuronsed Crist and weron wiþ anticrist.

And þis word comfourtþ muche men to stondon a3enys anticrist, for he wole faste curse men, and pursuen hem as heretikis;

And we supposon þat anticrist, heued of alle þes yuele men schal be þe poop of Roonme;

It is knowyn of byleue þat Petre wip his succesusoure schulden sewe Crist in þese þrec, for elliþ þei weron anticrist to take falsely þis name and do ayalgs a3enys hit.

Siben Anticrist is þat ilke man þat contrariþ Crist in lyuyng as anemptis pouerte þis pope is anticrist.

And þus he semep to be anticrist for þe secounde condicione.

And so 3if þese þrec condicioneþe be wel examynede in Crist and Petre and þe lif of þis pope be treuly examyned by hem, he is an opon anticrist among alle þe synful men in erche.

But þet anticrist grzechþe here and seip þis wyt is not conformed by hooly doctourus of Godus lawe.

And here we askon of anticrist to what wyt Crist spac þes wordus and putte he his wyt by owrus,

But come þey not down to takon owþt of þer hows, for þei schulde not falle fro þe hyþnesse of Cristus lawe for noo worldly good þat anticrist byhetuþ hem.

But þus ben Poulus wordus saþ þat anticrist sittuþ in þe temple of God and feynþþ hym more þan Crist;

But come þey not down to takon owþt of þer hows, for þei schulde not falle fro þe hyþnesse of Cristus lawe for noo worldly good þat anticrist byhetuþ hem.

But þus ben Poulus wordus soþ þat anticrist sittuþ in þe temple of God and feynþþ hym more þan Crist;

It seneþ by tixt of þis gospel þat sone aftur þe hyerst of anticrist schal be þis day of doom, wip signes þat Crist teliþ here.

And among alle heresyþ þat anticrist hâþ browt in, þis is on þe moste, þat yeche pope is conformed and mot neþe be blessyd by chesying of þe cardynalis;

264
Poul seip pat \textit{anticrist} hyeþ hym myche aboue Crist.
\textit{L 799}<\text{T EWS2-MC}<\text{P 357>}

\textit{and so men bygylon hym pat seyn pat he is}
moste blessud faith, for pruyde and coweytise
mewan hym to blasfeme in Iesu Crist, and
forsake Cristus lawe, and take anopur as
\textit{anticrist}, and to dreede not þe day of doom, as
\textit{men} þat ben owte of byleue;
\textit{L 820}<\text{T EWS2-MC}<\text{P 358>}

Suche byddyngeus imperialis schewon pruyde of
\textit{anticrist};
\textit{L 848}<\text{T EWS2-MC}<\text{P 359>}

\textit{And so pis lawe of antici}rst, wip exsecucion
\textit{pero}f, dop despyt to God of heuene, and myche
harm to monnys kynde.
\textit{L 911}<\text{T EWS2-MC}<\text{P 361>}

for as feendis in apostlis tymes fynedon muche
help in grete templis, whenne þey cesedon to
punysche men þe whiche þei boundon before, so
\textit{anticrist} fynedo to do pryylegis to men whenne
he relesup his owne bondys þat weron putte to
harm of men.
\textit{L 986}<\text{T EWS2-MC}<\text{P 364>}

myche more men may suppose of werkis þat þe
pope dop þat he is \textit{anticrist} and schal be
dampnyd depe in helle.
\textit{L 1021}<\text{T EWS2-MC}<\text{P 365>}

\textit{And bus may oold byleue be openly suspendit,}
and new byleue may growe as \textit{anticrist} castep.
\textit{L 309, 305}<\text{T EWS2-VO}<\text{P 376>}

But disciplis of \textit{anticrist} agreggen þe siknesse of
þer folc, for þei mayntenien synne for money and
3yuen cursid ensaumiple of lif;
\textit{L 9}<\text{T EWS3-136}<\text{P 34>}

And in his point synnen specialy gretstere of
þe churche, for þei suen not Crist here but
\textit{anticrist} and þe world.
\textit{L 40}<\text{T EWS3-140}<\text{P 45>}

\textit{þanne he þat is lord of his world, assente he not
to \textit{anticrist} for holding or filling of his gods!}
\textit{L 51}<\text{T EWS3-143}<\text{P 55>}

\textit{And lettyng of \textit{anticrist} shal by grace be put}
awey, for coweytise of þe pope lettiþ þe lewis to
turne to Crist.
\textit{L 144}<\text{T EWS3-158}<\text{P 106>}

\textit{þes lewis worchipen þer lawe more þan \textit{anticrist}
doiþ now, but þey erri}nd in þe lettre, as Vry
dide þat bar his dëp in beryng of Dauphus lettre
to loab, duk of his batelc.
\textit{L 26}<\text{T EWS3-174}<\text{P 156>}

And \textit{anticrist} hap founden a lawe þat þes pralatiss
shulden 3yue siche leceu, and hap ordeynd þat
no persoun shal hauce cure but by his leceu.
\textit{L 300}<\text{T EWS3-208}<\text{P 252>}

so sithen these myracles pleyinge ben onely
syngnis of love withoute dedis, thei ben not
onely contrarious to the worschipe of God, that
is bothe in signe and in dede, but also thei ben
gynnys of the devvel to cacchen men to byleue
of \textit{AntiCrist}, as words of love withoute verrey
dede ben gynnys of the lecchoir to cacchen
felawchipe to fulfilllynge of his leccherie. Both
for these myracles pleyinge been verrey leesyng,
as thei ben sygnis withoute dede, and for thei
been verrey idilnesse, as thei taken the myraclis
of God in idil after their owne lust, and certis
idilnesse and lessyng been the most gynnys of
the dyvul to drawen men to the byleue of
\textit{AntiCrist}, and therfore to pristis it is utterly
forbedyd not onely to been myracle pleyere but
also to heren or to seen myracles pleyinge, lest
he that shulde been the gyne of God to cacchen
men and to holden men in the bileue of
Christ, thei ben maad a3enward by ypocrisic
the gyn of the devyl, to cacchen men to the bileue of
\textit{AntiCrist}.
\textit{L 26, 33, 38}<\text{hal}<\text{P 46>}

So thanne thes men that seyen "pley we a pley of
\textit{AntiCrist} and of the day of dome, that sum man
may be converted therby: fallen into the heresie
of hem that reversyng the aposteyl and seyden,
do we yvel thingis that ther comyn gode thingis,
ri3twise.
\textit{L 22}<\text{hal}<\text{P 48>}

JACK UPLAND To veri God & to alle trewe in
Crist, I lacke Vplond make my moone, pat
\textit{Anticrist} and his disciplis bi coloure of holynes
wasten & discieuen Cristis chirche bi many fals
signes.
\textit{L 2}<\text{T JU}<\text{P 54>}

But \textit{Anticrist} hap 3ouun leceu to leue al þis and to
do anoper maner.
\textit{L 20}<\text{T JU}<\text{P 55>}

To lordis hap \textit{Anticrist} 3ouun leceu to fi3te for
rewmes & opere lordships, and sIc her briperen
and brenne her housis, & perwip wynne
perdoun;
\textit{L 34}<\text{T JU}<\text{P 55>}

And his power ordeined bi God to meyntene and
defende men in charite is ordeined bi \textit{Anticrist} to
distreye charite. To the comoun peple hap
Anticrist 3oun leue to leue her trewe labourue
and become idil men ful of disceritis to bigle
eche ohere, as summe bcome men of crafte &
mar shuts professid to falsnes, and summe
men of lawe to distroye Goddis lawe & loue
amonge nei3boris, and summe crepen into
feyned ordis and clepen hem religious, to lyue
idilli bi ipocrisie and discerne alle pe statis
ordeyned bi God, and pus bi Anticrist and his
clercis ben uertues transposid to vicis: as
mekenes to cowardise, felines and pride to
wisdome and talnes, wrappe to manhode, enuye
to justifiacioun of wrong, sloupe to lordlynes,
coueyts to wisdom & wise puruyaunce,
glotonye to largynes, leccherie to kindeli solace,
mildenes to schepishenesse, holines to ipocrisie,
herseye to pleyne sadnes of
& holy chircue to synagoge of
46><T
a wickid man' a foultid
& holy chirche to synagoge of
55><L
\vain to manhode, enuye
& holy chirche to synagoge of
56>
bi his leeftenaunt anticrist pat men ben born
to beke in dueere douitias:
<LL1><P1>
\bis wickid man is anticrist.
<LL2><P1>
Art not pou banne a wickid man: a foultid
schepard, a cruelo beest: he sone of perdicioun &
anticrist him sill; pat pretendist in pee & in hi
membris to bynde & lose: to blesse & curse:
beside his name Iesu?
<LL3><P2>
him 3e schal take/ And his is anticrist as seint
Ion Crisostum seip vpon his gospel: Mat· xi: /Tu
es qui venturues es an alium expectamus'/||
<LL6><P3>
in peyne of synne he is compellid & constreyned
to rescye: anticrist||
<LL10><P3>
\hat is to seie: ri3t as troupe incarnate: hat is Crist
in manhood chase pore symple & ydiotis to his
prechyngh/ so a3enwarde anticrist is for to cheser:
<LL7><P5>
What is anticrist in general wip: VI: condiciounus/
Capitulum: IIIm' To spake in general:
<LL13><P5>
\hat is in moost in commune/ anticrist is every
man:
<LL15><P5>
he is an anticrist/ he bou wipynne he bou
wipouthe:
<LL19><P5>
What is anticrist in special wip: hise pree partes:
Capitulum: IIIm' But of pe greet cheef anticrist:
pat passingli & in special maner bringh for fals
laws w3ens Iesu Crist & pretendih him sill
moost hooi:
<L32, 34><T LL><P12>
he is heede and cheef anticrist/ a prophete or a
prechour techyng lesing: he is pe taile of his
anticrist ||
<L4, 5><T LL><P13>
His taile of anticrist schal not preche freeli
Thomas Alquin seip: li: VII: ca: viii but for
mammona iniquitatis'/ pat is for coueite: so
ferforpe crudei a3enstonding pe prechours of
troupe: pat pei schal be holden in her daies as
cursid of pe peple ||
<L12><T LL><P13>
per schal no man in pat tymne bie ne selle be he
boond be he free: but if he haue pe mark of pe
beest: eiper in his forhed or in his ri3t hond or
ellis in noumbre/ pat is to seie: per schal no man
preche Goddis word in pou daies neipir heere it:
but if he haue a special lettir of lisence pat is
clepid pe mark of pei beest anticrist/ or ellis pat
pey maynten bi word or bi dode: or in bope: pat
his lawe & his ordinauce is good & trewe/ &
worpi to be holden of pe peple ||
<L22><T LL><P13>
Seynt Ion seip: who pat euer worshipi his
beest anticrist: & takih pei forcied mark:
<L1><T LL><P14>
Of his anticrist God seip to pe prophete Zachare
xii: /Sume tibi vasa pastoris stulti'/ || pat is to seie:
take pou to pee: pei vesseili of a foltid
schepard/ for loor: I schal suffre anticrist to be
rerid vp in lond: pei which schal not visite hem
pat ben forsaken: neipir he schal seke hem pat
ben scatid: neipir he schal hele hem pat ben sere
|| O: pou foltid schepard anticrist: God seip pou
art an ydole huong a bishopos habir: but neipir
vertu ne spirit: lijf ne dede: pat longih to a
bishop ||
<L6, 8, 11><T LL><P14>
is pe heede of anticrist/ And in arechbishopis &
bishopos: is pe bodi of anticrist ||
<L12, 13><T LL><P15>
is pe venymous taile of anticrist ||
<L15><T LL><P15>
How his anticrist schal be destroyed: God him
sill techih bi pe prophete Daniel· & seip: ca: viii:
/Sine manu contercutrh'/ || pat is to seie: his
anticrist schal be destroyed wipouthe hand:
<L23, 25><T LL><P15>
pat is to seie: Crist schal slee *anticrist*:

*L 1*<T LL><P 16>

Loo seith God pat hope pat *anticrist* hap in richessis & in worldli faviour schal bring him to nou3t & alle men seing:

*L 7*<T LL><P 16>

*What is anticrist in special:*

*L 12*<T LL><P 16>

*pe ful spirit of prophacie/ & he seing pe comyng of anticrist:*

*L 16*<T LL><P 16>

*pe whiche he schal haunt a3en pe seruauntes of God: Pe froure score & ten/ pe firste sau3t or anticrist is constituciuon as pe prophete seip:*

*L 19*<T LL><P 16>

*Anticrist vse* fels lucratif or wynnyng lawis as ben absolucionis: indulgences' pardonis' benefice' suspendip resceyuours' of hem: pat forperen pe precheing of a prest:*

*L 22, 26*<T LL><P 16>

*pe secounde sau3t of anticrist: is tribulacioun as pe prophet seip: 'Despicis in oportunitatibus in tribulacione: ' PAT is to seie: Anticrist vexip pe peple ouer mi3t: in hunting hem on mawmentrie & doyng of ydolatrie/ but euer anticrist makep hem to wene:*

*L 5, 7, 8*<T LL><P 17>

And *hus dop* anticrist whanne he transposip vertues in to vices:

*L 15*<T LL><P 17>

& outrage in to pilgrimage/ And for *his* weywarde entent: God dispisip *anticrist:* 

*L 18*<T LL><P 17>

*pe fridde sau3t of anticrist:*

*L 20*<T LL><P 17>

is Inquisicionis: as pe prophet seip: 'Secundum multitudinem ire sue non queret: ' PAT is to seie: Anticrist enquerip sechi & hernej: where he mai fynde ony man or woman: pe writip redip: lernep or studiep Goddis lawe in her modir tung: 

*L 22*<T LL><P 17>

& *anticrist wip hise meyne: hus hardid in malice: inexesusable:*

*L 31*<T LL><P 17>

*pe fourpe sau3t of anticrist:*

*L 1*<T LL><P 18>

pat is to seie: Anticrist sitti & sotti in pees of his world: 

*L 2*<T LL><P 18>

Habet fudiciam quod influat Iordanis in os eius: ' Anticrist hap a triste & a trowing: 

*L 7*<T LL><P 18>

cum sis homo & non desus: ' Anticrist makip his boost & seip I haue sitten in pe chaire of God: 

*L 11*<T LL><P 18>

*peere anticrist wip hise clerkis: bilden her nestis: And if *hou* loke vttirli aboute *pe: hou schalt fynde hem among woodis & watris: as seint lon seip: Apoc: xvi: 'Vidi de ore draconis & de ore bestie: & de ore pseudopropheate spiritus tris immunus exisse in modum ranarum: ' I saw seip seint lon: out of pe mooue of *pe dragon* pat is *he* heed of anticrist & out of *pe mooue of pe beest: pat is *pe bodi of anticrist/ & out of *pe mooue of *pe pseudopropheate or fals prechoure: pat is *the* taile of anticrist/ *pe* vnclene spiritis to haue passid out: 

*L 14, 19, 20, 21*<T LL><P 18>

So *hise* *spiritis croking in coueitis: ghotenic & lecherie: bitokenen anticrist: in hise *pre parties/ For* *pe* purcchased of lordis: 

*L 26*<T LL><P 18>

*hou3 proud fleischli men he confedrid to anticrist:*

*L 9*<T LL><P 19>

*pe fi5pe sau3t of anticrist is execuicion: as *pe* prophet seip: *rapere pauperum dum atrahit eum: ' 'PAT is to seie: whanne *anticrist* seip pat he availip not in *hise* forseid tumultis: 

*L 11, 13*<T LL><P 19>

pat is to seie: as seynt Austin declarip: whanne *anticrist* wenep pat he hap lordschip: 

*L 2*<T LL><P 20>

*pe ful tyme of anticrist durip:*

*L 5*<T LL><P 20>

vndir *his* noumbr made clene her temple/ wherfore seint lon in his Apocalyps feele *anticrist/ And Crist kept *his* noumbr: 

*L 18*<T LL><P 20>

*poru3 strong woodnes of anticrist/ banne schalle alle trewe christen: flee *pe* face of anticrist/ so pat noon schullen mowen entre in to *pe* chirche to do dewe servyce to her God: 

*L 29, 30*<T LL><P 20>
schulde entre in to cristendom/ & þanne in þe
ende of þe world; þat is after þe distrucciou of
antacist: al Israel schulde be mad saaf: No man
loke after Ennok & Hely in persoone:
<L 6><T LL><P 21>
of oure cristen lordis/ þe harde boondis of
antacist:
<L 21><T LL><P 113>
in a prollog on þis spalme: Quid gloriarios: þat
Caym was þe bigynyng of Babylôyn/ and
antacist schal be þe endar/ And Abel was þe
bigymer of Jerusalem:
<L 18><T LL><P 132>
and so of signes of antacist, of fiftene tokenes
wipouten noumbre as to men.
<L 2S><T
and 3if ony worldly prelat axe more obedience
he his anticrist and luciferis maister, for ihu crist
charite, and may not do a3enst ri3twisnesse ne
he may not lye ne denye him self.
<L 14><T MT02><P 29>
and perfore þe flen fro hem as antacist and
heretykes, as icoon þe euauengelist techip in his
epistilis.
<L 7><T MT02><P 34>
Lord, where antacist and his clerkis schullen.
<L 19><T MT02><P 36>
and so antacist haþ forbarrid þe fredom of
goddis lawe in schriftis, masse, syngynge, and
opere deuocions and takip gold of men to brynge
hom sum del.
<L 35><T MT04><P 66>
to þis fredom, and so robben hem bi ypocrisye as
3if it were not leful to do profit to mennus soulis
wipout dispensyng of antacist.
<L 4><T MT04><P 67>
and 3if he consente wilfuly to þis foule
symonye þanne he is dede in synne, as poul seip,
and 3if he a3enstonde it, what bi cautelis of
antacist and malice of þe fend, he schal be
tournentid bi wrapþe and vnpatience and
traueile and peyne of his boði and loos of his
catel, þat vnpelis schal he be sauyd but nedid to
be dampnyd;
<L 4><T MT04><P 70>
Almy3tty lord, it semeþ nowe to foolis of this
world þat þi cause is ouerecomen and antacist
haþ þe victorie, and pore men, lord, doren not
abide þi seruycy; but now lord, for glorie of þin
owe name, & for sauynge of christen soulis
whom þou boustest wip þin precious herte
blood, and for distroyynge of boast and pride of
antacist and his þat now ben so heî3e and
my3tty, graunte þi seruautes grace to laste
trewne in þe gospel and proche it trewely in word
and dede;
<L 27, 31><T MT04><P 71>
and þi comunes, lorde, to kepe þin hestis and
knowe antacistis discreet, and clenyly take þi
gospel in reuerence and lette not for false dedre
of antacist and opere fends.
<L 2><T MT04><P 72>
And 3if lordis wolen helpe pore prestis in ri3t of
goddis lawe, and brynge proude worldly clerkis
to mekenesse and pouert, as god comaundip hem
in his lawe, þei schullen be suspendid from alle
goddis seruyce and here lordis entirditid and þei
cursed and taken to prison 3if þei stonden sadde
in goddis cause, and þes feyned peuces seraen of
þis, to forbede men to do goddis seruyce and his
comaundement and profit of here soules for
feyned dedre of antacist and so maken men
more to drenen antacist and his peynes, and in
cas synful foolis and deuelys of helle, þan
almy3tty god in trinyte and his offense, and to
lese þe blisse of heuene;
<L 28><T MT04><P 79>
But nowe gode men ben suspendid fro doyng of
goddis hestis til þat þei paien a gret tribuyt
of antacist or his oficeris.
<L 17><T MT04><P 80>
and þus alle þes feyned censures ben antacistis
panter and armes, to lette trewe men fro þe
seruyc of god almy3tty and to make men to
forsako god in his lawe for dere of antacist and
fendis of helle.
<L 24><T MT04><P 89>
Capitulium 22m: Also prelatis techen þat þer nys
no þing leful in holy chirche in erpe wipouten
leue and conermyme of antacist, and maken all
þe chirche suget to hym; for þei seyn openly þat
þer is no þing leffel among cristene men
wipouten leue of þe bishop of rome, pou3 he be
antacist ful of symonye and heresic;
<L 24, 27><T MT04><P 89
and so 3if þis principal enemy of crist and his
coueitous clerkis wonen lette a cristene man to
kepe goddis hestis and poynit of charite, he
not leue goddis comauendement vndon and obiche
to hem at here wille, and þus þei menen þis ende
þat cristene men may not come to heuene bi
kepyng and holdynge of trewe feip and charite
but 3if antacist and his worldly clerkis, ful of
couettise, symonye and heresic, ben myntened
in here olde pride and cursednesse a3enst treue
of god almy3tty;
<L 21><T MT04><P 90>
but certis his is foule heresie and blasphemye, for herby cristene men ben suget to anticerist and his symonye and feyned censuris and to sathanas for herby cristene men ben suget to anticrist and his symone. More

SPECULUM de ANTICHRISTO: Speculum de Antichristo: Hou anticerist and his cleris feren trewe prestis fro prechynge of cristis gospel bi foure discetis: First pei seyn pat prechynge of pe gospel makin of pe world pan is his blasphemye heresie, pat lewde men schulden not entirmeten hem of pe gospel.

Capitulum 28m: 3it pei leuen seruyce of god vndon for a cursed sathanas and anticerist biddih hem ceesse; <L 20><T MT08><P 178>

and pei leuen goddis seruyce and comauandements vndon for pe comauandement of anticerist and sathanas; <L 26><T MT08><P 178>

But it seme whanne lordis heren a false confessour pei hiren an anticerist to leden hem to helle. <L 10><T MT09><P 182>

Also pei maken men to forsweren hem and norischen hem perinne, and maken men to charge more pe peny pan pe trewe conscience and maundementis of god, and perto maken dyuors bi false witnesse and opere cautelis, and so reisen debatis and enemies betwene weddil men and here wiwes bi many priue mens of anticerist. <L 18><T MT09><P 185>

and riche men and my3tti ben not ponyschid bi here lawis, be here synne neuere so opyn, but pore men ben ponyschid, 3e pou3 pei ben trewe and clene, but 3if pei paien to anticerist aftir his wille. <L 24><T MT09><P 185>

worldly prelatis of anticerist seyn pat lordis schullen chastise here sugetis of worldly causes, but not of lecherie ne pride ne forswerynge. be it neuere so opyn, for pat longepe to iuridicion of prelatis; <L 30><T MT13><P 213>

pe sixe and twentiue, pat pei pursuen not crist in his membris for trewe prechynge of holy writt and trewe schewynge of synne to pe peple, and of anticerist and his cleris, bi prophecie of ihu crist and his apostlis, pleynly tauth and comanundid of god to be tau3t trewely and opynly to his peple. <L 33><T MT14><P 222>

and perfore pore cleris ben sclaundrid for heretikis, for pei seyn pe treuepe of holy writt, and hurlid and cursed and prisond and lettid to preche pe gospel, for drede laste pei warne pe peple after cristis techynge of pe false discetis
of anticrist and his worldly and proud and coueitouse clerks.

but here renne Meoch gile and ypocrisie of anticrist and his clerks, for þei seyn þat seculer lordis han no power vpon clerks, but 3if prelates clepen hem to chastise clerks whanne þei ben rebel and wolen not ben amendid bi here prelatis.

and þus it semep þat bope prelatis and lordis comynly maken a cursed anticrist and a quyk enemyes. or ellis to forsaken al and more cruely myspende pore mennus goodis and not don peple bi feyned senures and teche bope cursid lif. Also 3if siche curatis ben stired to gone late anticristis clerks, as lordis of gospel, comynly maken a cursed anticrist and a quyk execucion of goddis lawe a3enst hero sugetis, ben þei neure se openly cursed of god and sclaudris of cristene religion, 3it þe heike clerks of anticrist han 3iftis and pensions bi 3ere to sufre cursed men in opyn avoutrie and synnys.

and þei schullen not be suffrid to do scharp execution of goddis lawe a3enst hero sugetis, ben þei neure se openly cursed of god and sclaudris of cristene religion, 3it þe heike clerks of anticrist han 3iftis and pensions bi 3ere to sufre cursed men in opyn avoutrie and opere synnys.

HOW ANTICRIST AND HIS CLERKS TRAVAIL TO DESTROY HOLY WRIT. Hou anticrist and his clerks traveilen to distroie holy writt and to make cristen men vnstable in þe feip and to sette here ground in deuelis of hell. Capitulum primum: As houre lord iu crist ordeynde to make his gospel sadly known and meyntened a3enst heretikis and men out of his cursed worldly prelatis and heretikis men schullen not reproue here cursed synnes for drede of lesyngis of charite and for babcitnye. and anticrist make þem somo þe þat þi in þis presence no man dar speke a3enst here opyn synnes but 3if þe wolde be dede anoon. And so anticrist wolde þat no man schulde speke a3enst here synne in no manere, but sufre hem to robbe þe peple and brynge in heresies and distroie cristendom.

but anticrist wolde haue þis ende, þat in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for babcitnye. and anticrist make þem somo þe þat þi in þis presence no man dar speke a3enst here opyn synnes but 3if þe wolde be dede anoon. And so anticrist wolde þat no man schulde speke a3enst here synne in no manere, but sufre hem to robbe þe peple and brynge in heresies and distroie cristendom.

Pe tenpe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ellis þei forsaken crist and taken anticrist and sathanas for here chief gouernour.

Pe briete, þat who euere do þ þat þi in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for babcitnye. and anticrist make þem somo þe þat þi in þis presence no man dar speke a3enst here opyn synnes but 3if þe wolde be dede anoon. And so anticrist wolde þat no man schulde speke a3enst here synne in no manere, but sufre hem to robbe þe peple and brynge in heresies and distroie cristendom.

Capitulum 4m: but heere anticrist arguep a3ensus þis lawe of god þat þi þis same skile lordis þat lyue worldily shulden holde hem payed of þer
fede and per hiling, but where were pane per lordship and per tresour to helpe reumes?
<L 4><T MT27><P 412>

3it arguep anticrist a3enus pis lawe pat poul hap teld;
<L 1><T MT27><P 413>

and heere men anserwen to þe þridde skile þat anticrist makip heere;
<L 16><T MT27><P 413>

Peþ wolþ bi þrocess of þer lawe priue a man of his benefiss and putte in anouer send þat wolþ plely robbe pore men and þus 3yue þis robbery to þis prelat of anticrist.
<L 13><T MT27><P 417>

lord, siþ crist biddip men þat þey shulden not towre to hym but 3iþ þe dide his fadres werkis, what priuylegie hap anticrist heere þat men shulden towre and susteyne hym in doyng of þe deuels werkis?
<L 6><T MT27><P 419>

hou shameþ not anticrist heere to make siche dichis and waste drye erpe?
<L 3><T MT27><P 420>

but anticrist castiþ anouer gile, þat his herdis dwelle afer in castels and be doup of lore of lif and lore of word to helpe þer sheep, and so it is nedeful þat þe peple be disseyued in body and soule.
<L 24><T MT27><P 420>

and þus can anticrist bi many mylis sende his arowis to wounde þe purple, and moue consciencie of men þat þey leue goddis lore and take þe lore þat þe pope biddip, as 3iþ þe pope were hyed ouer crist. for crist biddip men þus to do almes to pore feble and lame and blymd, but anticrist biddip to leue þis, and to do it to stronge and idil men, þat þen Nurschis in þe fendis nest to be an oost a3enus crist.
<L 11, 16><T MT27><P 420>

For certis no man may haue þis is power, 3e not anticrist hym sylf.
<L 19><T MT27><P 424>

and not þat men shulden fi3te togiedere for siche lordchip of anticrist, 3iþ it be treue of goddis lawe god in þat conformeþ it, and 3iþ it be falsed a3enus god, 3iþ it is treue as austyn seip, and so god conformeþ it to puny3schid bi his wille;
<L 20><T MT27><P 426>

crist wolþ puny3schis þis heresie and make it more knowun heraffir, al 3iþ anticrist and hise seyn nou þat noone ben heretikis but þei þat seyen þus.
<L 7><T MT27><P 427>

it were an almes and greet wit to 3yue tipis of siche wolues to opere pari3schens þat ben trauelde bi lawis þat anticrist hap brou3t yn; and so ofte tyme þe remenaunt of tipis were to litli for dispensis þat anticrist makip to pursue siche men, þat stonden for resoun of goddis lawe.
<L 7, 9><T MT27><P 436>

but where is a worse condicioun folowinge prelatis of anticrist?
<L 15><T MT27><P 444>

but bullis of þe court of rome blynden many men heere, for it semeþ þe hed of errorre and propre nest of anticrist.
<L 28><T MT27><P 446>

Capitulum 27m of þis may wise men see þat þes foure sectis newe brou3t in, as emperour clerks minkis and chanoouns and þes foure ordris of freris, disturblen moost pat comyns and lewid prestis, anticrist and his traytourly a3enus crist.
<L 2><T MT27><P 447>

but anticrist cannot grounde þat god ordeynede þe kynde of popis, ne of opere emperour clerkis, ne of munkis, ne of chanoouns, ne of foure ordris of freris, al 3iþ he ordeynede good to come of hem;
<L 27><T MT27><P 447>

and instuyng wiþ inducting and many opere mannis lawis weren not to charge, but ri3t offiss þat þis curat shulde do, and it semyþ a greet praldom brou3t in bi anticrist þat a puple þat þe pope knowip not, as he knowip not þis able prest, shulde be neced þi þe pope to take þis prest, and 3yue hym godis more þan goddis lawe lymyttþ hou euer þat þe mynistre;
<L 27><T MT27><P 450>

and þis bilee wolde teche lordis to purge þer reumes of anticrist; and sipes þei han many skiles þat prestis shulden not be þus dowid, boþe þi þe olde lawe and þe newe, and bi þe lif þat crist ledde, þey shulden be heere hardy in bilee and lette þis dowing of anticrist, and neber obesche to pope ne bishop but 3iþ þe taut3ten þat þey sueden crist in þis and seynis þat þey kunnen aleege shulden neber þe heere suyd ne trowid, but 3iþ it be taut3þ þat þei sueden crist in þat þat þey helden wiþ þis dowing.
<L 24, 27><T MT27><P 451>

and siþ þis is þe foulest of offiss þat men han heere in erpe, kyngis shulden helpe and mayntene þer curatis a3enus anticrist and hise; and þus 3iþ þis bilee of poule were wisely suyd

of clerkis and defendid of worldly lordis, as þey ben holdun to defende it, errours of resumes shulden be destried þat ben brought in bi anticrist.

but þis lif mut nedis be brouȝt in bi litil and litil for anticrist.

and so siȝ þat anticrist is he þat is aȝenus crist, it semyþ bi his feyned lif þat he is opyn anticrist.

and it anticrist dispisȝ þat and lordis ben neglectiȝent in þer help.

and 3iþ ðer bën fewe men þat wolon defende þis bïleue, for anticrist hþþ manþ clerkis þat makþ it derk bi many weyes.

and so taken summen þat hooly preyer of þe chirche maȝd to crist and his modir mouȝ þym to sende þis grace doun to departe þe heed of anticrist, so þat his falsed be more knowun. and it semþþ þat he is anticrist heere in erþe.

but anticrist aȝenus þis, fro þe tymþ þat he be maȝd pope til þe tymþ þat he be decode heere, couȝetþþ to be worldly riche, and castþþ bi manye shrewid weyes hou þat he may þus be riche.

and if þis þing and manye siche ben soþe of þe pope of rome, he is very anticrist and not cristis viker heere.

and þus what þe pope bade do, but 3iþ þat tauȝte þat crist bade it, men shulden not do þis aȝfer þym þat þe he were cristis viker, for it may falle þat þe fende disseyue men bi anticrist, and chalenge more þan crist dide and þus bringe strif in cristendom.

and þus may anticrist and his lette men to lyue in pées, lest þat þis lif in pees make hem to knowe his giles. and þus god hþþ ordeneȝ medycyn to knowe falsed of anticrist, þat he hiȝ þym abouþ crist, and so ouer god, as pouþ seþþ.

and 3iþ þeþ ben not payed herof, þey shewþ þat þey ben anticrist, siȝ þe mooste pride of þym is þat he hiȝ þym abouþ god.

and þus dide crist heere in erþe, and 3iþ þe pope passe heere crist and robbe his children as a wolf, no drede he is anticrist and opynly þe fendis viker.
crist;
<L 6, 10, 11><T MT28><P 472>

Heere men seyen to anticerist pat wolde affeerme crist a fool, as þe fend helde crist a fool for he wolde not take of hym alle þe reumes of þe world for a litil scruvyss to hym, þat crist as a good wolde þat þis prestis weren in worship and fer fro perels of þe fend, and þus he forbod to þis prestis to hau to myche of erhly godis and to myche bisynesse aboute hym;
<L 17><T MT28><P 473>

ant anticerist wolde faste to men godis of fortune bi coueytise, þat shulden drenge a man to helle, and for þis ende he shalpi þis.  
<L 24><T MT28><P 473>

Capitulum 9m: by þis sentense þat heere is seyd shulden anticerist and hisse hauve shame to defeoule cristis prestis a3enus þe ordenaunse þat crist made. and worldlyd lordis and opere foolish þat helpen anticerist heere shulden hauve shame of Þis help, as þey shulen shame at domes day;  
<L 21, 24><T MT28><P 474>

and þus anticerist my3te not for shame canonyse þis emperour;  
<L 2><T MT28><P 475>

Capitulum 10m: 3it argueþ anticerist þat bi þis fel foly perpetual almes in abbeyes and in collegyes shulde be destried: but where were more synne?  
<L 15><T MT28><P 476>

but anticerist hap hardy maner to holde his castel for manye þeeere. and þus þat crist durste not do, ne his apostis a fter hym, anticerist dare blyndly do in holding of siche castels, and þis is a fendis cautel þat be hap brou3t yn of newe.  
<L 26, 28><T MT28><P 476>

and se hou anticerist and þes lordis stryuen as fendis in Þis poynt. anticerist seip þat al þis lordship felde to hym bi title of crist, and so þes lordis aueuen a3en godis þat þey hadden vniustly holdun, and so þe han no more meede but maken aseep for formere synne;  
<L 24><T MT28><P 477>

but anticerist wolde close it nou in coodle stones þat moten perisse.  
<L 5><T MT28><P 478>

Capitulum 11m: but 3it anticerist grucchib and seip þat þis is heresye, for it techib a weye bi which holy chirche shulde be destried.  
<L 19><T MT28><P 478>

for crist, þat is bope god and man and heed and ground of hoody chirche, puttide þis ordre pleynly and 3af lawis to contynue it, and a man may no more shewe þat he is anticerist hym sif  
<L 32><T MT28><P 478>

þan to reuere þis ordre, and feyne a newe wiþoute ground.  
<L 32><T MT28><P 478>

and þus we shulden lyue in bileue in hope and in charite, and who so wantip hope heere he is an opyn anticerist  
<L 40><T MT28><P 480>

and so blundenesse of anticerist shulde not disproue þes worldlyd lordis, ne provue þat bi þe same skyle mut be þis ordre of emperours prelatis. Capitulum 12m: 3it anticerist argueþ þat it is nedeful to þe chirche þat þe pope and his cardenals and opere prelatis reule it.  
<L 26, 29><T MT28><P 480>

in þis mater han cristemmen seyd priuely as þey dursten, þat it were good men to be war lest anticerist disseyue hem.  
<L 2><T MT28><P 481>

bope cristemmen and anticerist grounden hem on iusu crist, but þey fallen into dyuerse weyes bi þe tempting of þe fend. anticerist leueþ mekenesse and paciense cristenmen holden mekenesse and paciense wip opere vertues, but cristemmen holden þes vertues, summe more and summe lesse. and holde we þus cristis lawe wipouten nouerlies of anticerist, and seye we hou cristemmen shulden do in þis fendis blast. and þus men seyen bi cristis lore þat anticerist failip first whanne he seip þat it is nedeful þat þe pope and cardenals reule cristis chirche. for whanne cristis chirche proþ, weren no icche pope and cardenals and sijen þes prelatis weren comen yn regnede anticerist wip synne. and anentis asoyling, bileue techib cristemmen þat iusu crist mut nedis asoyle 3if eny man shule be assoylid, and anticerist may not for shame denye opynly þis bileue;  
<L 5, 7, 10, 12, 15, 17><T MT28><P 481>

And þus is þe prophecie of Danyel fullfillid nou3, wiche he spake of anticerist vndur colour of the grete tyrant and enmye of Goddis lawe, Antioch, and seip un3 þat þis lordis 3uen a3en godis þat þey hadden vniustly holdun, and so þe han no more meede but maken aseep for formere synne;  
<L 1393><T OBL><P 192>

And þis alien, as seynt Austyn seip in /De verbis Domini/ vpon þe same word, is anticerist, þe which is fynali aliened fro God out of heuene wip þis heed Lucifer.  
<L 1226><T OP-ES><P 52>

and so pou bicomest a lyme of anticerist.  
<L 1656><T OP-ES><P 76>

Or myȝte þer come a more harmful or opun anticerist þan is þis confederacie of cleriks, þat in word and dede ben so opunli contrarious to

273
Crist?

And this entail was neuer interrupt or ybrokun into Cristis tyme and his apostis, and these pei confermyde this entail bi lawe so stronge pat no man saue anticrist and his disciplis may enpunge these entail, as it shewyd bfore.

For now, and pat is wundir, saue pat deuel anticrist stenkiph himself what he may, pe beggers manten pe possessioners, and pe possessioners manten pe beggers in her synnes.

For Helye, pat is lohon, booldi enpungnepe auotriue of pe greet trumpet pat sitipped upon many watris, pe which vnclene womman bitokenepe he endowid clergie pat restip upon worldli possessiouns and lordships pat ben vndirstondun bi many watris, And also these watris bitokenen moche pepel pat anticrist desirip to regne upon, pe which trumpet or hoore doip auotriue a3ens him pat shulde be hir spouse, Isu Crist, leuyngge his hif and his loore, and soe seed of his spouse for pe seed of these alien pat Crist spekip of (1or 5), pe which alien, as seynt Austin seip upon pe same word, is anticrist.

for this seint lohon Baptist hewe upon pe apostasie and pe goostli auotriue of pe clergie of pe oold lawe, in whom at pat tyme was cheeffli pe malice of anticrist and his chirche, pe which hap growe forbi wip Goddis chirche 3he, growip and shal growe fro pe firste wicked man Caym into pe laste pat shal be damned.

And manye men wenan pat these two witnessis shal be Enok and Helye, pat shal appeere bodili here upon erpe and preche a3ens anticrist.

And so upon his mechif as a ground anticrist hadde power to make monepis two and fourti, pe which monpis maken as moche as peo daies and tyimes and half a tyme pat I spak of ri3t now.

and prestis, to ech cith of his rewe me with the book of Goddis lawe, to techen opinly Goddis lettris to alle her mynistris, and leegemen eithir tenuantis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten manye c· 3eereis of pardoun aftir domes day, to be prechid generally in her brewes and lordschips, and if any wyse man a3e seith the opin errorius of anticrist, and teche men to do her almes to pore nedey men, to ascape the penaes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bilyue, and traytour of God, and of cristen kingis and lordis.

3e maken orrible abomynacoun of discourcfort stoonde in the hooley place, for 3e make anticrist to stonde at the hi3e auter, in the stede of Crist.

Hec Thomas, De Veritate Theologic, li· 7· c· 8· / {Augustinus super Psalmum, "Insidiat in occulto etc· ”}; here he dope of Anticrist, seiyng, "He seip hym a lion in his couche, in wome strength & deceuyng schal wriche.

Hec ille· / {Ambrosius super illud appostoli, 2· ad Thess· 2·, "Nisi venerit disessio primum"}, schewepe he comyng of Antecrist his: "Oure Lorde comepe no3t firste pean defailnyng of pe regme or kyndom of Rome be made or done, and Anticrist wiche schal sle sentes, 3olden liberete or fredom to Romanys, neperles vnder his name.”

But if he Rumone Empere”, sees he, "be firste desolate, & Anticrist go before, Crist schal not come, wich forbi is for to come pat he destroye Antecrist. 3e haue mynde "he seip, "pat pise same pat I writte now be epistile I tolde bi present worde wen I was at 3ow, & I seid to 3ow pat Crist was no3t to come but if Anticrist went before.

Dis is cause war pat pe pope of Rome schulde next folowe Crist and seint Peter in maner of lyuyngge, and, if he do so, he is worpily pope, and, if he contrarie hem most of al oper, he is most antecrist.

And soe we graunten pat pe pope of Rome schulde next folowe Crist and seint Peter in maner of lyuyngge, and, if he do so, he is worpily pope, and, if he contrarie hem most of al oper, he is most anticrist.

For as Crist puttiup wij sly his owne lijf for his scheep, so anticrist puttiup proudlly manye lyues for his foule lijf;

And this mai oold bilyue be opunli suspendid, and newe bilyue may growe as anticrist castiip. And cause of these erroris is vnknowing of bilyue, and trowyng of falsnesse, or taking of straunge trubis, as bilyue of al pe chirche, for anticrist determynepe pat this schulden alle men trowe.

And ympe oold bilyue be opunli suspendid, and newe bilyue may growe as anticrist castiip. And cause of these erroris is vnknowing of bilyue, and trowyng of falsnesse, or taking of straunge trubis, as bilyue of al pe chirche, for anticrist determynepe pat this schulden alle men trowe.

274
How shul dere lord Iesu at domes day, oper world, wastynge pompe and gloterie and in vanite of disseyuyng where no nede is, and by leesyngis of myraclis feynyd pardouns to gyfe siche riche clerkis, charite and of worldly godis, and to mayntene anticrist clerkis.

So silen pise myraclis pleyinge ben onely syngsys, loue wipoute dedis, bei ben not onely contrarious to pe worshippe of God, pat is bope in signe and in dede, but also bei ben gynnys of pe deuel to cacchen men to byleue of anticrist, as words of loue wipoute verrey dede ben gynnys of pe lecchour to cacchen felawchipe to fullfillynge of his leccherie.

And certis idinnesse and leesyng been pe most gynnys of pe dyuul to drawen men to pe byleue of anticrist. And perfore to pristis it is vittilyr forbedyrn not onely to been myracl pleyere but also to heren or to seen myraclis pleyinge, lest he pat shulde been pe gynne of God to cacchen men and to holden men in pe bileue of Crist, be maad a3enward by ypocrisie pe gynne of pe deuel to cacchen men to pe bileue of anticrist.

And certis idinesse and leesyng been pe most gynnys of pe dyuul to drawen men to pe byleue of anticrist. And perfore to pristis it is vittilyrf forbedyrn not onely to been myracl pleyere but also to heren or to seen myraclis pleyinge, lest he pat shulde been pe gynne of God to cacchen men and to holden men in pe bileue of Crist, be maad a3enward by ypocrisie pe gynne of pe deuel to cacchen men to pe bileue of anticrist.

So bannie pese men pat seyen Pley we a pley of anticrist and of pe day of drome pat sum man may be conueretid perby' fallen into pe heriste of hem pat, rewersyng pe aposteyl, seyden Do we yuel pingis pat per comyn gode pingis', of whom, as seip pe aposteyl, dampnyng is ri3twise.'

Certis pe pleple schulde not suffre such falshe of anticrist.

And, ri3t as Petur was loued and made hede of apostilis for kepyng of pe of office next Criste his mayster, so if pe pope by false name seis he is Cristis vicar, and reseruyt hym in hesy pre, he is anticrist...

Amonge ope pinges pat distroyen rewmys, his is a special pat anticriste hab brou3t inne: pat sectis bene in rewmes by auctorite of pe pope and bene nou3t kyngis legemen, al 3if pai take here lordshiphe more largely pen ope men and by lesse seruyce, for pese my3t rewmys be distroyed by cautels of anticrist.

For in obedience, & chaste, & pauerte also, 3e folowen more Anticrist han lesu Crist our lorde;

Euer Chương 3ou to Crist whan 3e ben verrei Anticrist. And if bisshopes byside wel to knowe alle 3our dedes hai fonde 3ou wercan harlotes or jugoloures eiper;

ANTICRISTE.....12
But anticriste hiep hem & puthe hem in sitces. over oure Lorde Jesus Criste, pat is oure alle fader.

Hit is one to say pus, and to heghen Anticriste with muck, and cumber worldly preslis.

ON THE TWENTYFIVE ARTICLES- THESE BENE £O POYNTUS £AT WORLDELY PRELATIS AT £O SUG GESTIONE OF FRERUS PUTTEN ON PORE CRISTEN MEN, AND WHAT £AI GRAUNTEN ANDE WHAT £AI DENYEN- 1- Po firste, pat his pope Urban £o sixte berep not pe strenght of Seint Petur in erpe, but hai affermen hym to be son of Anticriste, and pat no verrey pope was fro £o tyme of Silvester pope.

POINT I: Furste, pat his pope Urban £o sixte beres not strenght of Seint Petur in erpe, but hai affermen hym to be £o son of Anticriste, ande £at no verrey pope was sih £o tyme of Silvester pope.

Hit semes pat his offrynge to ymagis is a sotille caste of Anticriste and his clerkis, for to drawe almes fro pore men, and cumber worldly prestis with muck, pat hai nouber know God ne hemselfe, but maken sacrifice to Sathanas by glotony, lecherye, pride, slouthe, envie, and many ope synnes.

ffor, þorow Godsiss grace, nouþer for lyfe ne dethe þai wille no ferper, but crien oute on þo open synnus ande heressies of Anticriste and his fautoiris.

And if þu wilt not bileue effectualy Cristis wordis neþer his glose, þan þu wilfully and obstynatly forsakist Crist vittilyr, and so þu bycmymyst a lyyme of anticriste.

275
And his entaille was never interrupte or ybroken into Cristis tyme and his apostles, and pen pat confermyd his entaille bi lawe so stronge to be secular party pat no man safe anticriste and his disciples may openly enpugne his entaille, as it is schewid before.

Se how openly þei lie in suyng of Crist and þerfore no drede þei parten hem fro Cristis children, and schewen hem brolles of anticristis counent.

But blasfemye presumpcioun of anticristis clerkes wil putte hem in clypes and spoyle hem from their souls. But þis is an impossible ypocrit brouȝt, and herfore seip Crist þat kynde of horedom sechip suche synynes to be schewed to þe worlde.

And þus þe fend ouȝt to schame to seie þat Cristis lawe schallast but schort tyme, as aboute euermore.

Many godes I knowe wolde com of costom, as bises of scole & a schaping fro synne, scharping of wittis & knowyng of perelles & redy arowes to anticristis clerkes.

Se how openly þei lie in suyng of Crist and þerfore no drede þei parten hem fro Cristis children, and schewen hem brolles of anticristis counent.

But blasfemye presumpcioun of anticristis clerkes wil putte hem in clypes and spoyle hem from their souls. But þis is an impossible ypocrit brouȝt, and herfore seip Crist þat kynde of horedom sechip suche synynes to be schewed to þe worlde.

And þus þe fend ouȝt to schame to seie þat Cristis lawe schallast but schort tyme, as aboute euermore.

Many godes I knowe wolde com of costom, as bises of scole & a schaping fro synne, scharping of wittis & knowyng of perelles & redy arowes to anticristis clerkes.
And loke þat þes maistris cherische and meyntene here preists in goode lif and trewe techyng and lerynge of holy writt, aȝenst Anticeristis clerisks and here cruell censuris.

principalli if þou maynteynest Anticeristis disciplis in her erreours aȝens Cristis lif and his techyng, for blindeynes and covetise and worldli frencipp, and helpst to slaunder and pursue trewe men, þat þechen Cristes gospel and his lif.

And 3if worldly cleriks of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clerke, and turnen here temporalltees into secular mennis hondis, for dred of curs, seie þat þei blaberen moche of Anticeristis curs and his cleriks, and magunyfien þat for here owene pride and coveite, but þei spoken not of curs of God, þat oure lordis renne inne, for þei meyntenen not Cristys ordynaunce in þe clerke. And to Luciferis cleriks, þat it is al on to blabere þat oure lordis may not take aȝen þe temporalltees fro Anticeristis cleriks, and to blabere þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce. Be þes worldly cleriks war, þat þei coseilien not oure lordis to renne inne to Cristis curse, to meyntenen heiȝprelatis and religious, aȝens staat of apostles and here owene profession, for gold, robis, and fees, þat þei taken of Anticeristis cleriks.

Cerits þis is a foul sofyme, a foul and a sotil disceit of Anticeristis cleriks, to coloure here synne þerbi.

þes Anticeristis sophristris schulden knowe wel, þat a cursed man dop fully þe sacramentis, pouȝ it be to his damnyngye, for þei ben not autouris of þes sacramentis, God kepþ þat dygnyte to hymself;

and 3if þei witen þat þis lif is aȝenst Goddis techyng and his ensaumle, and 3it holden it forpr for lust and ese of body, and meyntene it in word or dede, þei ben expresse heretikis and cursed Anticheristis, whom no man schulde rescovey in to his hous, ne gretþ hem in þe weye.

For þes pore preists ben sclaundrid for heretikis, cursed and prisoned wipouȝte answere, for as moche as þei stonden for Cristis lif and techyng, and meyntenance of þe kingis regale and power of secular lordis, and savyng of Cristen mennus soulis, aȝenst Anticeristis tirauntrie, and ypocrisie of his weyward disciplis, þat envenymyn and distroien holy Chirche.

Here Cristene men, tauȝt inn Goddis lawe, clepen holy Chrice þe congregacion of juste men for whom Jesus Crist schedde his blood, not for stones and tumber and erophe muk, þat Anticeristis clerisks magnyfien more þan Goddis riȝtwisnesse and Cristen soulis.

For þus þei wiȝdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to cte and drynke venym of Anticeristis lesingis and flateryng, and to be robbid of here catel bi ypocrisie of stronge beggeris.

But summe of Anticeristis clerisks seyn apertly, þat þe lond shal be enterdited, and alle men þerinne cursed, raper þan þei wolen be brouȝt to þe meke staat þat Crist putte hem inne.

But certis þis is not holy Chirche. þat wole nóþing but treupe and equyte, but it is Anticeristis clerisks and synagoge of Sathanas.

Of þes few wordis may worldly foolis see here pereles and sclaundris, and do no symonye for holy ordris ne beneficis ne sacramentis, bi feyned colour of dispensysyn and privylegie, and customes of Anticeristis weyward collegie and synagoge of Sathanas.

For in þis þei maken holy Chrice a bande of here synne, and rescour of here ravesyn, and sclaundren holy Chrice wip þe cursed dedis of Anticeristis chirche and synagoge of Sathanas.
And so hi name of holy Chirche þei distroien holy Chirche, and magnifiien Anticristis chirche;
"L 8"<T A22><P 303>

And alle þis is don bi fals suggestion, symonye, and peiryng of governaunce of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neijer in techyne ne releuyng of parisichens and helpyng þe Chirche as þei schulden, but alle gop to no3t and to Anticristis covent.
"L 1"<T A22><P 304>

And hereby þes worldly clerkis ben traitours to God and here lege lord þe kyng, whos lawe and regalie þei distroien bi here power, and false traitours to þe pope, whom þei norischen in Anticristis werkis, for to have here worldly staat in richessis and lustis meyntened bi hym.
"L 4"<T A22><P 307>

And of þis falsyng is noon ende in mannis witt, for it encresep evere more, in newe fyndyngys of blasphemye, and robbynge of Cristendom bope of gostlyy goodis and worldly, and namely whanne þei bryngen þe seel or baner of Crist on þe croos, þat is tokene of pees, mercy, and charite, for to slee alle Cristene men for love of twee false prestis þat ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse þan Jewis weren, a3enst holy writ and lif of Crist and his postlis.
"L 34"<T A22><P 308>

but now o worldly prest, þat is more unable þan pe opere, bi vertu of Anticristis bullis haf alle þe tipes and offrynges to himself, and opere prestis more kunynge in Goddis lawe and of cleaner lif, han no þing but temporal almes.
"L 11"<T A22><P 312>

3it þis first ordaynaunce of Crist and his postlis come a3en into Cristendom, þan schal Cristene peple be fre to take her tipes and offryngis fro weyward prest, and not meyntene hem in here synne, as þei ben now constreyned bi Anticristis power and censures, and frely and wilfully 3yve a resonable lifloade to goode prestis: and þis were moche betere and esiere, bope for prestis and comyns, bope for þis world and þe toper.
"L 5"<T A22><P 313>

And þus þe kyng is constreyned bi Anticristis lawis to suffer and meyntene opyn þeves and mansleeris, and traitours of God and alle men, in here opyn cursed synne.
"L 34"<T A22><P 314>

But þes blynde moldewerpis, evere wrotyng in þe erpe aboute erpely muk, schullen wite bi holy writt and Cristene bileve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride covetisse symonye heresie and blasphemye, and meyntening of opere mensyn synnys, 3it þe kyng takip not þes goodis eyve from holy Chirche, but justly takip þes goodis of holy Chirche, eyyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche. For þanne bi Goddis auctorite he takip þes goodis from Anticristis chirche, þat is traitour and enevy of God, of þe kyng his viker, and alle men, in Goddis half, and restaurþ hem to holy Chirche, whanne he depertip hem wisly to just men, to helpe of pore men, and encresyng of vertuouse lif bope of prestis lords and commoneris.
"L 6, 11"<T A22><P 315>

Þeñfore þei schulden meke hem self bope to God and man, and leve þis fendis pride and Anticristis tiraniume, and open tresoun and blasfemye a3enst God and his viker þe kyng.
"L 33"<T A22><P 315>

And parisichens ben so constreyned bi Anticristis lawis to meyntene hem in here þeþe;  "L 10"<T A22><P 318>

And certis þou3 oure rewme hadde ane huge hill of gold, and nevere opere man toke þerof, but only þis proude worldly prestis collectour, bi proces of tyne þis hil muste be spendid, for he takip evere money oute of oure lond, and sendip nou3t a3en but Goddis curs for his symonyc, and acursed Anticristis clerk to robbe more þe lond, or wrongful privylegie, or ellis leve to do Goddis wilde, þat men schullen not do wiþouten his lecd and biyng and sillyng.
"L 11"<T A22><P 320>

For þei ben procurators or tresureris of pore men in takyng dymes and offryngis, and as wel þei mysteen take it out of here purses openly and devoure it, as þus to gete it bi extorsion, wrong customs, and Anticristis censuris, more þan þei schulden paye bi Goddis lawe and good conscience.
"L 23"<T A22><P 320>

Certis þis prest wip þis fals prechours, þat ben princes of manquelleris and werris, ben openly contrarie to Crist and his postlis, and so open Anticristis, maistris of Sathanas.
"L 13"<T A22><P 330>

and þei schullen not preche wiþouten leve of þe bischopis, and þei wolen not suffre hem to preche fully þe treube of holy writ, and warne þe pepel of Anticristis tiranium, and of his clerkis ypocrisie, as God biddip hem do.
"L 3"<T A22><P 333>

Bileve tellip how Joon seide, þat now ben many Anticristis:
"L 38"<T A23><P 341>
Alle þes þinges þat popis doon techen þat þei ben Anticristis;  
<L 32><T A23><P 342>

As anentis þes newe ordris, þei semen alle Anticristis proctours, to putte awey Cristis ordenaunce, and magnifie þer newe sectis;  
<L 5><T A23><P 361>

bot if he enter ageyns Gods ordnaunce, when God makes hym unable þerto, he schal not be suffred by Anticristis power to leve hit.  
<L 5><T A24><P 370>

And þus a frere schalle dwelle in courtis of lordis and ladies, to be hor confessours, and not displeece hom for noping, bot þei lyven in nevere so cursid synnes, for to lyve in his lustis, and to gete falsely muk to Anticristis covent, and lette pore men of hor almes.  
<L 18><T A24><P 382>

And þus þei ben Anticristis martiris, and fleen to helle, to drawe oþer men þider after hom.  
<L 2><T A24><P 387>

CAP' XLVII' Freris also schewen and wittenessen in homself Anticristis miraclis, right as La3ar, and oþer reysid by Crist, shewiden and wittenessen Cristis miraclis. Ffor as La3ar and oþer weren verely deede, and verely reysid by Crist to lyve of kynde and grace, so þese freris feyne hom deede to pride of þo world and oþer synnes, bot þei ben reysid by Anticristis doyng to pride of staatis, coveitise, and sotil synnes, bot feynen hom deede to pride of staatis, and coloringe of synne.  
<L 12, 17><T A24><P 399>

and þis is Anticristis myracle.  
<L 27><T A24><P 399>

þo pridde is hor blasphemye of graunt of gostily helpe to hem þat wil lyve or forchusse to be Anticristis brocher.  
<L 6><T A25><P 403>

Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis versyen Cristis sentence.  
<L 11><T A25><P 404>

And here Anticristis clerkes maken homself perplex;  
<L 8><T A25><P 406>

Ne alle Anticristis clerkis con not telle þo cause, why accydentis schulden leve wijpouen sogett, but if hit were to sygnifie one of þese þinges, ouþer þat soche men ben pertid fro Crist, or elles þat blessyng of prelatis are verely cursyng, or elles to make þo puple to trowe þat þei passe God.  
<L 28><T A25><P 408>

God wolde þat Anticristis clerkes, þat perverten oure blyvele, and chargen more wordes of Ambrose þen wordes of þo gospel, wolden 3if us leve to treuly glose Ambrose.  
<L 10><T A25><P 409>

And so hit were al one to grounde soche ordris of beggers, and grounde Anticristis clerkis and blasphemes of Crist.  
<L 19><T A25><P 416>

but certis Anticristis chirehe is set in pride coveitise and oþere synnes, and most settih bi worldly muk and pride, a3enst Crist and his apostilis.  
<L 15><T A28><P 451>

Ande trewly, if þai be þus contrary to Crist in lyvyng and techyng, as þer open dedis and þo world crien, þai ben cursid heretikis, manquellars bodily and gostly, Anticristis, and Sathanas transfugid into ausgelis of li3t.  
<L 6><T A29><P 459>

Ande sithen þe popis lawis semen ful but contrary to hem self, and olde lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis, þat God commaunid fel myche. Cristen lordis schulden perfore ayvyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynaunce of Crist in holy lyvyng, trewe techyng, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynallnce, and worldly pompe, and worldly occupacioun of his proude prestis, and robbyng of comyns by fals statusis and customys, be magnified into destrucione of Cristis religione.  
<L 35><T A29><P 460>

olde lawes made of holy men contrary to newe decretalis, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis, þat God commaunid fel myche, Cristen lordis schulden perfore ayvyse of þese lawes, þat venyme coome not in under coloure of holynes, lest þo ordynaunce of Crist in holy lyvyng, trewe techyng, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynallnce, and worldly pompe, and worldly occupacioun of his proude prestis, and robbyng of comyns by fals statusis and customys, be magnified into destrucione of Cristis religione.  
<L 3><T A29><P 461>

Perfore no trewe Cristen man schortly wil renne into Goddis curse for a blaste of Sathanas, ne for worldly þanke and flateryng of Anticristis.  

279
Ceritis, pis court wil enforce hit to dampe by cursynge or prively murther trewe men pat tellen po treathe of prestehode, groundynge hem upon Criste ande his lawis, schewynge po state of kyngis ande lordis, how falsely hit is borne doune by ypocrisy and blaspheme power of Anticristis cleris.

L 26<T A29<P 467>

What spirite dryves pes Anticristis to seculere office, ande to wlappe hem in seculere nedis, ande leve þer spirituale office undone?
<L 29<T A29<P 478>

Perfore, as 3e wil be saved biforn God, destroys Anticristis tirauntia in his ypocrisit, and maytene 3oure state in þat fourme þat God made hit, ande bringis prestus to þo meke ordynaunce of Jesus Criste, and helpe 3oure selufe and 3oure pore tanenauts wip þo waste godsis to whichee heretikis, havyng þo nome of prelatis and prestis, makyn sacrificise to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursyness.
<L 4<T A29<P 479>

Wheþer Cristen men schulden be tourmentid by Anticristis cleris, þat þei schullen not graunte þo wordis of God and Cristen blyve!
<L 19<T A29<P 484>

Ande siþen Seint Austyne, namely wysest of alle doctouris holiden siþen þo apostilis weren, þat seis in mony bokis þat none accident may be wihouten soghtet, wheþer schullen men be constrained by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknowne binghe þat plesus to a multitude of worldly mouldywarpis, ful of pride, covetise, symonye, heresie, and blaspheme?
<L 6<T A29<P 485>

God for his grate mercy destroye errouris and heresies of Anticristis cheyne, and make knowen þo treuþis of holy Chirche, and encrese riþwysenys, pes, and charite, and lyþte þo hertes of lordus, to know and destroie þo heresies of þo Chirche, þat pride of prestis lese not þis worlde.
<L 2<>T A29<P 496>

For Jon seip in his epistle, Sonnis is it þo last hour, and as þe han herd for anticrist comib, now are many anticiþris maade, wernor we wot þat is it þe last hour.
<L 12<>T APO<P 54>

And thus thei ben opyn anticiþris and moost perilous heretikis that euer risen vp agens hooli cheyne, but as blasfemers of God were stoned of al the peple bi Goddis doom in Moises lawe, Leuetici xxiiiij, so alle cristene men schulde stone thase heretikis and blasfemers bi stonis of the Gospel, that is scharp and opyn reprefynge, and castyngye out of cristene lond.
<L 17<>T Dea<P 451>

But anticrist deyneþ not to leghe Godis lawe for his power, but seip þat 3if men denyen hit þei schal be cursyde, slayn and brend but þus þe feend temptide not Crist, al 3if he were of more power þan ben þese anticiþris disciplis to tempte Crist or cristen men.
<L 71<>T EWS1-40<P 398>

And heere anticiþris truauntis spekyn a3en þe newe lawe, and seyen þat literal witt of it shulde neuer be takun but goostly witt;
<L 44<>T EWS1SE-42<>P 652>

And þis preynþ þat Poul preieþ is ferre fro anticiþris somenyng, for it conteynep fyue partis þat drawnen to oonheed and pees, and not to rebelliuon ne lordshipe of anticrist.
<L 24<>T EWS1SE-47<>P 673>

And certis, 3if þei changen more, þei ben opun anticiþris.
<L 16<>T EWS1SE-53<>P 692>

And þus, siþ many anticiþris prelatis ben fendis, as was ludas, he halp ordeyned þat siche curatys shulen be conferyd of þe fend.
<L 32<>T EWS3-208<>P 252>

þat lyue þaen Crist as seint Ion seip: Ion: ii:
'Nunc autem sunt multi antichristi // þat is to seie: forsoþe now ben manye anticiþris/ And herfore seip seint Austin: who þat lyueþ contrarie to Crist:
<L 18<>T LL<>P 5>

at anticiþris procotaur/ to be fermours of þe chyrche:
<L 8<>T LL<>P 116>

3if þei letten curatis and pore prestis to techen men goddis lawe bi soþil ypocrisie and sle3tis of anticiþris lawe, for drede lest her ypoerisie be parcyued and here wynynge and worldly fame leid adoun;
<L 34<>T MT01<>P 9>

þis men myþten schewe bi seuene 3iftis of þe holy gost, bi myspendyng of fyue wittis, bi sixe consents of synne, and colourynge and meytynge of alle synnes preue and apert, and namely bi false procuryng of matrymonye bi soteltees and queyntese and false bihetynges,
and fals dyuors makynge, hou þese newe feyned religious ben anticristis, sent preuyly of þe feud to discyeue men in gostly goodis and worlde, and norisken hem esily in synne, and dryuen hem to helle to euerlastynge dep.

< L 12 > < T MT01 > < P 20 >

and þis is luciferis pride, stynkynge ypocrisie and anticristis blasphemye, to crie and meyntene þat suche ben able curatis and grete men of holy chirche.

< L 9 > < T MT01 > < P 24 >

where cristen men schullen be constreyned be anticristis clerks to don after here commaundement whanne þe don not werkis of god but werkis of þe fend?

< L 25 > < T MT02 > < P 29 >

þip siche somonyge of prelatis is not groundid in crists lif ne his apostelis ne reson, but in anticristis power bi downyge of clerks wip seculer lordischipe a3enst holy writt.

< L 14 > < T MT02 > < P 31 >

but where ben falsere anticristis, perilouere heretikis, and cursedher blasphemeres.

< L 35 > < T MT02 > < P 31 >

but anticristis clerks magnyfien so myche mannus curs þat þei taken noon hede to þe dredeful curs of god;

< L 32 > < T MT02 > < P 34 >

þerfor þis nakid lettre of courteouse prelatis is no sykirmese anemitis god to pronounce a cristen man for cursed, and noon obedience schulde constreynye a prest to witnesse a falshe ede a3enst his broþer and a3enst his conscience but 3if it be anticristis obedience, for certis god wole not constreynye a man to þis false obedience.

< L 17 > < T MT02 > < P 36 >

and god him self may bynde man no more to his owene lawe for his endele ri3twinessis and charite þat he haþ to mannes soule, lord, where synful men þat ben anticristis, and in caas deuelis in flesch and blood, may bynde men more to here wickid lawis and wrong execucions of hem þanne god wille bynde hem to his most ri3tful lawe and profitable.

< L 13 > < T MT02 > < P 37 >

and 3if he wol do so, þanne he is an holy sone, and haþ 3iftis and worldly fredischise and fauour and anticristis false blissying and goddis trewe curs. And þei flatern lordis whanne þei meyntenen þes anticristis prelatis to robbe here tenauntis, and seyn þei worschipe þanne god and holy chirehe, and 3euen lordis grete 3iftis of gold and iuelis and pardons, and licen to synge in oratories and opere veyn þingis, and 3if lordis wolde distroie þes synnes of robberie and sathanas marchaundise, þanne anticristis prelatis wolde scauldred hem, curse hem, and endite hem and here londis. And þus alle men ben conquerid to þe fend almost, þus þes cursed pilatis not prelatis ben verry anticristis, procuratours of sathanas, and traitours, of ihu crist and his peple.

< L 21, 22, 27, 30 > < T MT04 > < P 63 >

A, lord god almy3tty, al witti and alle ful of charite, hon longe wilt þou suffre þes anticristis to dispise þe in þyn holy gospel and lette þe helpe of cristene mennus souls? Endele ri3tful lord, þis þou suffredest for synne generally regnynge among þe peple, but endele mercyful and good lord, helpe þi pore wrecchide prestis and seyrantis to fore þi peple to haue loue, drede and reuereunc to þi gospel, and lette not to do þi worschipe and wille for fals ferynge of anticristis and fendis of helle.

< L 6, 13 > < T MT04 > < P 71 >

helpe nowe bi 3efis of þe same holy gost þi pore seyrantis þat al þer lif han ben cowardis, and make hem stronge and holde in þe cause to meyneþe þi gospel a3enst anticristis and tirauntis of þis world.

< L 22 > < T MT04 > < P 71 >

and þi lordis to meyntene it styffly a3enst anticristis clerks; and þi comunes, lorde, to kepe þin hestis and knowe anticristis disceit, and elynely take þi gospel in reuereunc and lette not for false drede of anticrist and opere fendis.

< L 34, 35 > < T MT04 > < P 71 >

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schulde lyue holy lif in charite, but blaberen forþe anticristis bullis to make cristene men to werre eche wip opere in hope to wynne heuene bi siche werres, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypocrisie to preche fablis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggynges dampnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

< L 29 > < T MT04 > < P 73 >

but nowe anticristis clerks curen þe soule into helle as þei feynen, but þe body is neuere þe more trauellid.

< L 23 > < T MT04 > < P 75 >

And 3it anticristis clerks feynen þat þon3 synful prelatis and cursed ben not herd in here preiere for here owen holynesse, 3it preiere of siche is herd in vertu of holy chirehe;

< L 10 > < T MT04 > < P 78 >
and þus _anticristis_ prelatis don more harm to cristene men and maken hem more to breke goddis hestis þan þe deuelis in helle, þat neuere weren men.

_and þan _anticristis_ power schulde soone be brouȝt doun and holy writt knownen and kept and meyntenened;

_and þus alle þes feyned censures ben _anticristis_ panter and armes, to lette trewe men fro seruyce of god almyȝtys and to make men to forsake god in his lawe for drede of anticrist and fends of helle.

Also in dede þei schewen most rebelte aȝenst god and cristene men, lyuynge in pride, coueitise, idelnesse, extorsions, lecherie, glotyne and wastynge of pore mennus gooddis, and holdynge hem self more ihu crist god and man.

Also in dede þei schewen most rebelte aȝenst god and cristene men, lyuynge in pride, coueitise, idelnesse, extorsions, lecherie, glotyne and wastynge of pore mennus gooddis, and holdynge hem self more ihu crist god and man.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice and bisien hem nyȝt and day hou many soulis gon to helle by suynge of here techynge and cursed lif, and so and so worldly cures and cursede prelates, þus blasphemyng crist and sclaudrynge cristene men.

But woot to suche _anticristis_ prelates, þus blasphemynge crist and sclaudrynge cristene men.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

But woot to suche _anticristis_ prelates, þus blasphemynge crist and sclaudrynge cristene men.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

But woot to suche _anticristis_ prelates, þus blasphemynge crist and sclaudrynge cristene men.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

But woot to suche _anticristis_ prelates, þus blasphemynge crist and sclaudrynge cristene men.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.

And þis newe pursuyng of prelitis is don bi more sutil ypocrisie and after more benefice rescwyned of cristis passion, and whanne it were most nede to haue helpe in goddis cause aȝenst _anticristis_ clerksis þat þeit self to þeit treue of cristis lif and his apostlis in word and dede; and bisien hem nyȝt and day hou þei may bi _anticristis_ iurdiccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere soulis out of þe deuelis bondis.
and thus he ben disseued bi thes noueltries in feith, hope and charite bi thses antiecrisit prelatis.

and bi thes he casten to ende in here couetise, symonye and robberie and meyntenynge of antiecrisit chyrche, and it is to drede last he enden in this blasphemye a3enst he holy gost.

for crist and his apostlis leften not preychynge of he gospel, and 3it he deuelis lyms maden descencion and grucchynge and f3itlyttyng he a3enst hem And gooode men rescuyynge cristis gospel, to 3eeve vs ensaumple to laste trewe in preychynge pou3 antiecrisit clerks grucchen.

and 3if ony such religious be stirid bi charite and hem goddis lawe he schal be lettid bi anticristis ordynaunce in clerkis for drede of anticristis curs lif, and pe sworne to meyntene holy chirche; for coueitouse, peir ping and cursed and prisoned and dampnyd in helle; anticristis chirche and his clerkis ben in dette to meyntenen hem in most deuocion and myrrour of aHe synnes, and no tonge in worldlynesse and vanyte to lif of lordis and werris and falsnesse;

and peir bryngen lordis in his error of bylieue, peir bein in dette to meynten hem in his worldly lif, and peir lordis may not mayntene cristiis ordynaunce in clerkis for drede of antiecrisit curs and brykenyng of here oj bi whiche he ben sworne to meyntene holy chyrche; for peir heis is pe fendis chyrche, peir ben proude clerksis and couetousse, peir clepen holy chyrche to turnen alle bing vpsodoun as antiecrisit disciplis.

and peir bryngen communes in his error, 3it peir taken any bing pruely or apertly fro antiecrisit chyrche and his clerks peir schullen be cursed and prisoned and dampnyd in helle;

for peir he ben schulen be most meke and wilful pore and in most deuocion and myyrour of alle vertues to worldly men ben now turned into luciferis pride and sathanas couetise and antiecrisit ypocrisyse and ydelness, and ben myyrour of alle synnes, and no tonge in his lif can telle he harms hereof. Capitulum 10m: 3it peir proude possessioners ben antiecrisit martiris, for peir ben raised bi hym fro worldlyenesse and vanye to lif of lordis and werris and falsnesse;

and peir he lyuen in delices of he world and here flech, and perfore peir he ben dede to god as poul seip, and so peir he lyuen antiecrisit lif and meyntenynge pat to here def a3enst cristis lif and lawe and techeris herof. Capitulum 11m: 3it proude possessioners ben antiecrisit, for peir letten trewe men to preche pe gospel of ihu crist and suffer not pe peple knowe goddis lawe bi whiche pe schulden be sayyd.

and 3if opere men wolen treuly and frely preche pe gospel and dispise synne, as crist commaundep, peir proude possessioneris letten hem bi cautelis of antiecrisit censusiris and worldly power and slaundrurgy se and prisonyng, and dryuen hem out of londe and ellis brennen hem 3if peir may. 

thus whanne peir bryndem hem to forsake pe world and be dede peerto, peir he ben quekneyd bi antiecrisit obedience and maade more worldly ban ony opere men.

certes peir ben religious of antiecrisit and sathanas pat maken so grete stryues and descencions, and to bryngen men out of charite for to geten to hem a litel driyt of temperal goodis.

ban it is sathanas werk and antiecrisit to curse a man for he wole not paihe his tipes to a cursed man, a3enst goddis lawe and manmys and a3enst his conscience ry3ttis fully groundid, and perfec bereue him his catel, peyne his body, and dampne his soule.

Capitulum 27m: 3es possessioners ben speeyaly cristiis enemys and antiecrisit, for peir dispisent and slaundrerd and pursuen meke men and pure, and enhauensent and preisen and fauoren proude men and disolute;

panne sip peir taken awaye pe noble gostly good of wilful pouert and symplenesse and mekenese, in whiche vertues crist groundid holy chyrche, peir ben stronge heues and antiecrisit disciplis. and siphe meyntenynen so barde pe irwickid peefte, and robben holy chyrche fro pis noble tresor of pouert and mekenese, and defoulen it wip driyt of worldly lordisichpe a3enst pe wille of ihu crist here spouse, peir ben cursed heretikis and here meyntenours also, and thus peir ben antiecrisit peruyghtrye cristendom.

Capitulum 36m: 3it es possessioners bryngen lordis out of bylieue, and maken hem bi bynde swerynge meytenyn pe couetise and worldly lif of antiecrisit cleriks, whanne bi vertue of here op peir schulden distroie pe false couetise and pride of worldly cleriks: for peir lordis sweren to meyntenyn pe priuylegeyes and fredomes and ri3ttis of holy chyrche;

but antiecrisit cleriks chalengen bi pis op he lordis owen to meytenyn here false lordischips, pride and couetise, and wrong customs of
prescription a3enst goddis lawe and good conscience; for 3if pes anturcristis clerkis han holden wrongfully a cristene manny's good lond oper rentis or oper goodis bi pritti 3eer or fourty withouten ony axynge, pei seyn pes synful possession so longe contynued makiþ hem worldly lordis of pei good,
<L 16, 19><T MT06><P 137>
and pei exemption pei chalenget bi anturcristis power and not bi god almy3tty, for he constreyneþ clerkis to be suget to secular lordis and to lyue a lust lif and symple and pore wipbouen worldly lordshiphe and opyn begynge in a vertuous mene. god almy3tty stirep prestis, knowen and meynten a cristene manny's good lond
and 3if pes wanne lordis and comyns wenen to meynten goddis prestis and his lawe, pei meynten anturcristis prestis and here lawis and wrong customes and pride and opere synnes instede of mekenesse and opere vertues, and magnifyenge of mennus lawis and dispisynge of goddis lawis.
<L 12><T MT07><P 162>
Capitulum 12m: Also worldly prestis ben anturcristis disciplis, sekynghe here owene worldly honour and wynnyngge mere þan goddis, and helpe of mennys souls;
<L 28><T MT08><P 171>
and ion pe euangelist seþ and seyn austyn declarip þat þo man þus denyen ihu ben anturcristis, and setip syns and forsworen syns ben anticristis and perilous heretikis.
<L 12><T MT08><P 174>
for þei conseilen here maistris faste þat þei tristen not to pore prestis and witty clerkis trewely techynge þe gospel and comaundememts of god and where men owe to do here almes, but luyen forþ after olde errours and lesynge and anturcristis prechouris þat prechen for here wynnyngge and fablis and newe sotcltes for veryn name of clerige, and bidde hem do as here fadris diden, þat many tymes lyuede in falsnesse to gete goodis of þis world and myspeedenden hem in pride and glotonye, and þei witen neuere where þei dide out of charite and han dampeyned in helle;
<L 4><T MT08><P 175>
and ceris bis is anturcristis techynge, for men ernen and geten moche wrâphe of god in doynghe syche nouelries for worldly name and ignorance, þe whiche nouelries god biddeþ not, and in leuynge werks of mercy where god comaundip hem to be don, for bi þis techynge þei wenen þat it is almes to myspeeden here goodis and leuen goddis comaundement vndo.
<L 1><T MT08><P 176>
and þe comune peple is constreyne bi anticristis lawis to meyntenec wip tibis and offryngis false curatis and confessouris, þat discyeuen hem in techynge of goddis lawe and norisichen hem in synne and so leden hem to helle. And þus bi þes men falsnesse regnep, and treue and vertuous lif ben distroied, and so þes þre fals men distroien þis world bope in soule and in worldly goodis.

and þe beste part of þe popis lawe seip pleyly þat eche þat comeb to presthod takip þe office of a bedele or criere to goo bifore domesday to crie to whi ben not preche cristis gospel, and compelle òpere treue men to leue prechynge of þe gospel, si þis lawe is seynt gregories lawe, groundid oplynly in lawes of antychristis. It ypocritis of feyned religion visiten not fadirles children and modirles and widewis in riche men and wymmen, and namely riche here tribulacion and kepe not hem self vnbleckid fro disceitis and carien it home to caymes castelis widewis, for to gete worldly muk by false anticristis couent and sathanas children and clerkis seyn chasti sen hem, symonye and coueitise and meyntenynge of lecherous and neuere so cursed heretikis, for anticristis correccions and veyn halwynge of chirchis and auteris and men bi gold fees and robees and false gostly clerkis and synful mennus ordynaunce. lawe and his ordynaunce to magnifye anticristis helpe to be goddis traitouris, holdynge a3enst his offringis fro curatis or grete pan seruyce and rentis fro here lordis openly cursed lif. For whanne þiþ bi preste is contrarie to holy writt and ofpe pis lawe, þis þresend. Also þe规程 leuene in lecherie forbarre trewe prestis to teche hem goddis lawe; and anticristis, traitours of god and his peple, and namely traitours to lordis hem self.

But 3if he have ony litel pore place to lyuen a pore lif onne, he schal he so pursued and slaundrid þat he schal be putte oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if anticristis clerks may for ony gold and cursed leuyngis. 3it more traiterie is in false curatis þat 3euen mede or hire to kommen into siche worldly offices, for to spare here muk and toic it in tresor, and to gote lordischiphe and mauntenaunce a3enst ordynaries, þat þei doren not clepen hem to residence and saue hero soulsis, but couchen in lordis courtis, in lustis and aise ofhere flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly office, wo is to þo lordis þat ben leen wip suche cursed heretikis and anticristis, traitours of god and his peple, and namely traitours to lordis hem self. And þus anticristis clerkis, enemies of crist and his peple, bi money and flaterynge and fleschly loue gedrynge to hem ledynge of anticristis clerkis, enemyes of crist and anticristis clerkis ri3ttis of holy chirche, schal haue grete benefices of cure of many thousand soulsis; but 3if hu have ony litel place onheme to lyuen a pore lif, he schal he so pursued and slaundrid þat he schal be putte oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if anticristis clerks may for ony gold and cursed leuyngis. 

Also ech good day comynly þe smale curatis schullen haue letteris fro here ordynaries to summone and to curse pore men for nou3t but for coueitise of anticristis clerkis; and so many cursed disceitis hap anticrist brou3t vp bi his worldly clerkis to make curatis to myspende pore mensis goodis and not don tresweyly here office, or ellis to forsaken al and late anticristis clerkis, as lordis of þis world, 3e more cruely þan òpere tirauntis, robbe þe pore mekenesse and pacience and charite, and hi3en hisemself aboue crist and his apostlis a3enst goddis ordynaunce bi luciferis pride, and ben cursed anticristis.

and now who can faste renne to rome and bare gold out of þe loud and pase it for deed leed and a litil writynge, and stryne and plede and curse for tipes and òpere temporal profitis, þat ben clepid wip anticristis clerkis ri3ttis of holy chirche, schal haue grete benefices of cure of many thousand soulsis;
peple bi feyned sensures and teche þe fendis lore bôhe bi open prechynge and enseuemple of here cursid lîf Also 3if siche curatis ben stired to gone lerne goddis lawe and teche hero pärtischenys þe gospel, comynly þei schullen gete no leue of bischopis but for gold;

and of lordis and my3tty men, þat schulden distroie þis wrong and òpere and meyntenen treuþe and goddis seruauntis, and now meyntenen anticeritis falsenesses and his clerkis for part of þe wynnynge.

Capitulum 3m: But 3it þou3 pore prestis my3tten haue frely presentacon of lordis, and ben helpen bi meyntenynge of kngis and helpe of goode comyns fro extorsions of prelatis and òpere myspendynge of þes goodes, þat is ful hard in þis grete regnynge of anticeritis clerkis;

for now þei ben free to flee fro o cîte to a noþer whanne þei ben pursued of anticeritis clerkis, as biddip crist in þe gospel.

Crist for his endeles mercy helpe his prestis and comyn peple to be war of anticeritis disceitis, and goo eueneþ þe ri3tte weie to heuene.

But þei wolten fordon it wiþ a stynkyng blast of anticeritis cursed mouþ.

þanne 3if þe multitude of anticeritis clerkis approuen not þe gospel ne treuþe of holy writt, no man schulde holde þe gospel ne ony comandaument of god, ne meyntene ony treuþe a3enst anticeritis and his worldly prelatis.

for bi þis cursed wheel, 3if anticeritis clerkis dampne cristene mensnes feip and þe comandaumentis of god and poynnis of charitie, and bryngen in here owhen weierd lawis to holden vp here pride and cousettise, and to curse men for þei don werkis of charitie, men moten vp peyne of dampnacion receyue here cursed dedis as bîleue, and forsake þe gospel of ihu crist, and take fendis lesyngis in stede of goddis lore;

for cristene men ben certeyn of bîleue, bi gracious 3îfte of ihu crist, þat þis treuþe tau3tí bi crist and his apostlis is þe gospel, þou3 alle anticeritis clerkis crien neuere so faste þe contrarie vp peyne of curs and prisyngynge and brenynge.

God almy3tty strenghe his litil flok a3enst þes foure wheis of sathanas chaar, a3enst anticeritis clerkis and helperis, and make hem stronge in ri3tful feip, hope and charitte, to seke trewely þe worshiphe of ihu crist and saungye of mennus souls; to dispise anticeritis bost and feyned power;

Þanne 3if prestis knownen þes false anticeritis and false prophethis bi tokenes of goddis lawe and warne not þe peple of hem, þei ben giltiff of lous of cristene souls.

moche more 3if prestis knownen þat mennus souls ben in myschief of fals bileue brou3t in bi anticeritis clerkis, þei ben out of charitie but 3if þei helpe hem out of þis myschief, siþ þis is most myschief in þis world.

but anticeritis prelatis and veyn religious seyn þat it is a3enst charitie to nenne hem bi name in open sermon and in here absence.

and ihu clepid herode a fox in his absence and in his presence spak no word to him, as diuerse gospelis seyn and 3it anticeritis clerkis tellen false lesyngis in open sermons vpon certcyn personys and in here absence, so þei don openly a3enst here owene techyng;

And for þes anticeritis clerkis louen more here owene heynesse and pride and worldly ioc and welfare þan cristis honour and vertuous liff of cristene peple, þefore þe ratellen þat it is a3enst charitie to tellen openly here cursed discctis and synnes;

Þe secunde þat þe grete opyn synne þat regneþ in diuerse statis be distroyed, and also heresie and ypocrisie of anticeritis and his folweris.

Þe seuenhe, þat clerkis be meke and obeschaunt to worldly lordis, as crist and his apostlis weren, and be not norischid in grete opyn synne by anticeritis exempciion, leste cristene rewmes be distroyed for sufrancce and meyntenynge of cursed synnes.

Þat þe kyng and lordis gouerne hem self in here astaat as god ordeyneþ it, in gret wisdom, my3tt of men and sufficient riches to a3enstoned wrong and mysofferis, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischipe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful
powert and bisynesse of gostly traueile for helpe of mannyes soule, as crist and his apostlis diden, and suffer hem not to haunten anticristis ypocrisie and tirauntrie of pe comones bi feyned censures, jurisdiction and power of prisonynge.  

and þus seib ion sopoliche þat þer ben now many makid anticristis;  

and þenne þei ben anticristis and fendis children, as ion seyb.  

3if þei hadden bi anticristis lawe weye to plete for þes godis, þey wolden sryue and curse for hem and wrongly disturbe þer sugetis, and þus to haue bi title of almes as crist hadde is more worchipful, for lawe of þe lord is betere, and þus prestis ben more lik to crist, and þus pretlatis shulden bi title of almes 3yue lore and leding to þer sugetis;  

what meede shal a pore man haue bi title of almes as crist hadde is more hem and wrongly disturble worchipful, for lawe of prestis ben more Iik to crist, and shulden bi title of almes 3yue lore and leding to  

and þei ponderen wiþ his suspending þat þei don it for riþtwisenesse to leche curitis obedience and meke nesse bi godis lawe, and al þis is falsly feyned bi anticristis ypocrisie.  

so þat nou myche of þis world holdiþ on anticristis syde;  

for if goddis lawe were kept clene wiþoute þe fendis lawe, and þe ordenaunce of crist were clene wiþouen anticristis, where shulden þes foure sectis be lordis as þey nou ben?  

and so þe mooste inconuenient þat anticrist kan bringe of þis is þat cristis lawe were holdun clene wiþouen anticristis;  

and þus 3if anticristis lawe were good, it cristis lawe mut nedis be betere and sufficient in hym siff;  

and many no betere knowe anticristis clerk þan bi þis, þat he loueþ þis chirche and hatip þe chirche of cristis;  

and þus men shewen bi opyn skyle defaute of anticristis resoun.  

and to þe foorme of anticristis skile: he and alle hise kunnen not gronde þat þis was euere ony almes to make þus siche cayms castels.  

and bi þis may men se answere to þe foorme of anticristis resoun.  

And siþ þer ben here in þis world but two chrichis, þat is to seie Cristis and anticristis, and two heedis of hem, þat is to seie God and þe deuel, it is liht to vndirstonde who plauntide þis sectis.  

and if he wolde go begge aftir his preching, he shal be þe lesse enpungned and ylett for anticristis retenu, þat is wundir strong and large sprad, haþ þanne a ful grete euydence þat such a prest is oon of hers.  

For, and Petir hadde do and tau3t as þese anticristis mycne and retenu meuen in word and dede, seynt Petir hadde he fals and contrarious to his maistir Jesu.  

Were it ony greet synne to calle þese folk anticristis, siþ þei reuersen Crist and his e apostolis in þis mater and in oþer poynitis rehersid bifor?  

And wondre þou not, alhouþ I mene here þat þe lawe, bi þe which þe clergie is rulid in þis apostasie, be anticristis lawe, siþ þe clergie lyueþ so ful contrarie to Crist vndir þis lawe.  

For þese monepis maken þre 3eer and an half, þe whiche monþis and tyne bitokenep anticristis lawe, þat is concurrant wiþ Cristis lawe and contrarie þerto in alle þo pointis þat autorisen or fauoren þe encumbraunce of þis womman in þe forseid flood.  

For þese men may spare resonably to pore men, as Crist teches and comauinds, and 3it siren þe symple puple to offur here litil catel to þese deade ymagis, þei ben opynly out of charite, and
bringe þe puple out of gode lif and pite agaynus þeir nedy ne3eboris, sytten þei stiren þe puple to 3iþ þer godis to ryche endowid clerkis and to anticiristis housis, where is nouþer reesoun ny to 3if and blynde men where men ben bounden to do hore almes vp peyne of dampnacioun and vp wynnyng of heuenly blis, as Crist teches pleylyn in þe gospel.

and herof schulden prelatis be fayn, sîþ þei synnen moche on opir sidis, but if þei ben anticiristis prestis and schapen to quenche Cristis lawe.

And, if þou say þat mony men by priuelige bene exempt, and 3iþ þai dwellen in kyngus rewmes and taken of her godis, certys by þis way is broken þo regaly of kyngus, and hor rewmes bene feblid by anticiristis cautel, for he is no legeman se goyet to his kynge (þat is, full sugett to hym by his kyngus lawe).

Or wher fyndist þou Dawkyn, þat men shulden kille her breper, Sîþ Crist Our aller duke brouȝt vs verrey pees, Bot if þou be of þe ranes þat ran fro Anticristis nose, Þe gospel, /Pacem meam do vobis/. 

ANTICRISTS.....1 sleyng and mortifying of sowlis: werfor schepepears, clepid þe persoun of þe verrey scheperdh Ihu Crist, nouȝt schewing þe gospel, þof þei ekid not ober malice ouer, þey are anticiristis, and Sathanas transfigurid in to an aungel of liȝt; 

ANTICRISTUS.....19 Seculere men may have worldly godis ynowe wijouten noumber to us, so þat þai gete hem trewly, and spende hem to Gods honoure and furtheyrne of treuthe and helpe of þer Cristen brepur, and þat þai suffre not Anticiristus clerkis to distroyen seculere lordschips, and rob þer tenantis by feyned jurisdiccion of Anticrist.

as, 3iþ þe feend ladde þe pope to kylle manye þowsande men to hoolden his worldly state, he sewede anticiristus maner.

And to þis ende procuren freris anticiristus disciples þat wel ny hit is now þus among cristene men.

And so by þe seruysse of men ben þei chaungede into opre kynde, sîþ þei ben anticiristus mynystris and seruon in anobur chrche.

and 3iþ þei don, þei ben anticiristus, for Crist and God is al on.

For anticiristus lawis ben rewlis to þe styward of þe chrche, to make officeris perynne and to deme lewede men, anticirist chalangaþe here to be fully Gods felow;

He is not on Cristus syde, þat puttude his soule for his schepe, but on anticiristus syde, þat putþ monye soulis for his pryude.

And herof schulden prelatis be fayn sîþ þei synnen myche on þe sydes but 3iþ þei ben anticiristus preestis and schape to quenche Cristus lawe.

A floc of trewe men is þe cite of Israel, for þese men seen God and ben redy to helpe his eymes. And to speke generaly of anticiristus seli Ie, þe popys ben fadrys, and þeir chirches ben modris, þese byschopis ben brepren, and opre prelatis cosyne]

And to speke generally of anticiristus scule, þese popys ben faðrys, and þeir churches ben modris, þe byschopis ben brepren, and opre prelatis cosyneu;

And here mouen monye men, sîþ Cristus lawe is lim, and his part is knowon good, and anticiristus weycd, and monye deucouþe men holden with Crist, what meueþ cristen men to meue hem not to fiȝtyng?

but his lawe schulde be bettur holde, and anticiristus iugement schulde cese.

And, for men myȝton seyþe þat Crist cam to vabynde þe lawe, and so offys of hise preestus schulde chawnge fro þe oolde lawe, (as anticiristus preestus seruen now to þe world) herfore seip Crist þat men schulde not gesse þat he cam to lowe þe lawe, but for to fullfullen it. 

And so comunes weron excludid of false ȝuyng to alynus, as to popis and cardynalus, and sych anticiristus discipulus.

288
God schilde us from suche perelus, for 3if þe fallen in owre tyme, manye helperus schulde þei haue of Anticristus clerkis þat darkon now.

Manye suche blinde resonyms ben made by anticristus clerkys;

For þe pope ordeyne discretly more punyschyng for hem þat brekon þis lawe, and þus Cristus lawe is put obac, and anticristus lawe put magynedy.

For þis ende schulden clerkys wepe and prey3e for drede of anticristus curs, for þat bryngup in ofte blisse.

For þe pope ordroyne discretly more punyshyng for hem þat brekon þis lawe, and þus Cristus lawe is put obac, and anticristus lawe put magynedy.

ANTICRYSYS.... 1 For þis ende schulden clerkys wepe and prey3e for drede of anticristus curs, for þat bryngup in ofte blisse.

ANTICRYST...... 1

antiphonere 15

ANTIFENERS...... 1

anti-pope 16

antepope..... 2

he denied þe tribute of Rome.

ANTEPOPIS..... 1

In þe 3er of grace Mi C xix pope Alisandre þe iij come next after Adrian and safte xxij 3er, which ouercom iij sijmactikes apostailis, or antepopis, which þe Emperour Frotherike made.

ANTIPOPE..... 1

A lord, 3if God wolde bope ypoprites and tyrants schullen be destroyed, as þe antipope wip his cowrt and þese newe religiouse, and þan schal Gods lawe regyne wip þe trewe partis of his chyrche.

ape 17

APE............. 9

antepope for seid, for heere men seyen as bifore skile. Al if it be fals, þat abite of freres wolde make an ape seint.

and bycause of his synne þis ape made hym clothing;

But certis an ape is not so blindy in knowyng of dyuerste.

For sihen þat Bernard seip wel þat an vnwys kynge in his rewme is an ape in rof of þe halle for propretas þepe fallon to hym, muche more such a poupee, maad as heed of hooly chyrche is a unde in monnys body and distorblep al þe chyrche.

But þis is an ouer myche symylitude of an ape!

many siche ape resouns han men herd a3enus crist, as 3if an ape wolde argue þus: “a manus eye is in his hed of sutil fade and vnhiild, bi þe same skile shulde his foot” Þis fend mut lerne arguyng, and wite to what ende god þap ordeyned dyuerse lemes of hooly chyrche, and þeratir shapun hem godis.

hehe men seyen as bifoire þat þis smacchip an ape skile.

An oher for 3our disformwed shap þat signifisþ 3our holines, So if it be sop þat 3e þerof saye, It would with litil help make an ape a seint.

APES............ 2
And if thou aske of proud men resoun of this these apes seyn pat suche atire makes hom schappily, and pei mote conferre hom to þo worlde, þat asken þis.

And þus þese apes arguen by wey of likenes, and done more harme to men þen þof þei cutted hor throtes.

APIS...........14 so siþen God aprouþe matrimonio & craftis 3it he approuþe nowþer þat freres schulde lyue þus þis apis argument þat freres maken scheweþ þer foli and damnþeþ hemself.

ION But schame þu for glotouns argument & of apis bope, for þus glotouns arguen til þei be drounkne.

And se þis apis argument, þat if men foght summyme, wiþ þes þe causis, þen men schulden feght now. And þus by ensaumple of glotorye of lordes, apis þat ben lesse þen þei synnen mony weys, when þei ben to costily and to lustily in fode. Bot certis þes apis travelen in veyne as þei did ever, for seynsis in heven gyven hor blis, as none of us in erthe hafs powere to gyve. siche apis liknessis passen bestis foly, for þei wolden brynge bi þis þat ech man were God. And so 3yue we God leue to spekon as hym lykþ þat speke not ay so by þe same auctorite. And in þis monye apis wenon to suwe Crist here, and þei slippon into þe fendis wey3e for defau3te of Cristus lore.

Capitulum 30m Also prelatis discyeuen cristene men bi liknesse of apis and bi argumentis of glotones til þe peple breke goddis hesitis and meytene hem in here cursed lustis. For apis whanne þei seen a man don ony þing bi hem wolen assaie to don þe same dedis til þei ben perischid for defaute of craflie or kunynge; and whanne þe maken a fonned bischop, that can not and loueth not Goddis lawe, stonde mytrid at the auter, 3e make an horned asse storie at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, wluis, beercis, apis, dragoons, hoggis, horsis, doggis: and othere viciose prestis, proude, coueitouse, raueynours, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, enuyouse, and bachteris; and whanne these fleschly apis and worldly moldevrieris han neither the bigynnyng of wijsdom, neither desyren it, what do on þei at hooly scripture, to schenschipe of hemself and of othere men?

Suche apis licneniss passen beestis foly, for þei wolden brynge bi þis þat ech man were God. For þis argument þat þou here now ratelis, He þat drynkþ a quart wyne most nedis drynk a galon.

APUS...........1 And so, 3if men wolde not be apus, but speke by ful simylitude, þei moton make pore staat of þe chirche as it was in Petrus tyme, and in þat forme þat Crist chees Petre, cheson an able man as was Petre. And sith þei ben the officeris of Crist and sluris of pore men, if þei wasten here! iflode and Goddis tresore in pride, glotonie, and worldly bischop of Rome, þat Schul de lyue ouþer privre or aperþ, sith he vewe to serve God at tyme þat he toke þis state, to lif þo lyve þat fel to a prest, and clyne do his offis.

And þus þo prest brekes his vowe, ouþer privre or aperþ, sith he vewe to serve God at tyme þat he toke þis state, to liff þo lyve þat fel to a prest, and clyne do his offis. And þus þo prest brekes his vowe, ouþer privre or aperþ, sith he vewe to serve God at tyme þat he toke þis state, to liff þo lyve þat fel to a prest, and clyne do his offis. And þus þo prest brekes his vowe, ouþer privre or aperþ, sith he vewe to serve God at tyme þat he toke þis state, to liff þo lyve þat fel to a prest, and clyne do his offis. And þus þo prest brekes his vowe, ouþer privre or aperþ, sith he vewe to serve God at tyme þat he toke þis state, to liff þo lyve þat fel to a prest, and clyne do his offis.

for þei maken þe worldly bishop of Rome, þat schulde be most perfite in gostly povert and mekenesse, and most forsake þe world, after Crist and Petir and Poul, to be chef lord of alle here goodis, prevey and aperþ.

aper18 18 2 variants; 22 occurrences.
And certis of his comyn mysdoyng, privey and apert, kan no man fully telle but God himself.

but oueral goth synonic priualy or apert.

And þus alle þes newe ordis, þat crokon fro
ordenaunce of Crist, 3yuon occasion to synne
ouer priue or apert. Goddis lawe in
pis consentis of synne, and colourynge and
meyntenynge of aile synnes preue and apert, and
namely bi false procurynge of matrymonye bi
soteltees and queyntese and false bihetynges,
and fals dyuors makynge, hou to disceyue men in gostly goodis and worldly,
religious ben anticristis, sent preuyly of
and norischen hem esily in synne, and dryuen
hem to helle to euerlastynge
array as kyngis, and meyntene many men of
armes to slee cristene men in body, and
and ben present in here owene persones in costy
array as kyngis, and meyntene many men of
armes to slee cristene men in body, and þei hem
self kiffin many housand in soule and bodi be
cursed ensample of euyll lif and meyntenynge in
synne for money, and bi cursed consel priue and
apert;

and we ben tau3t to lyuen in mekenesse eche to
þer, and to desire heuenely bingsis, as vertues and
holy lif, and don alle oure dedis preuyly and
apert for þe honour of god and þe blisse of
heuen;

God deluyere vs from alle euyl of synne preuy
and apert, and namely fro enduryngne in synne
and dispeir of goddys mercy, and fro bodely
werris and vengaunce and peynes, bope in þis lif
and purgatorie and and graunt vs bi ri3t feip
trewre and perfyt charite to grete heeuenely blisse.

3it feyned religious men pursuen porc prestis to
prison and to breynyngge bi many cursed lesyngis
and sclaundryngge priue and apert, for as mochel
as þei prechen trewyly and frely crists gospel and
goddis hestis and reprouen here ypocrisie, symonye, couetis and oþere discetics;

for prelatis hiden þe gile of here symonye and
ypocrisie, þat vnnbous comeþ ony to ony grete
benefice wipouten symonye, priuy or apert;

and they setten in there houses/ mawmeters of
stockes & of stones/ & tofore hem they kneelen
pruylich and apert/ & maken her preyers/ and al
this they seyen is thy worschupl and a gret
heryng to the.

And nemne the anon nought, and thy name takke
With proude wordes apert that passeth his rewle.

Also it preisith myche almes and good prcicr,
and repreuith gretly extorcouns. and wrong,
wey3tis. and al fraude. preuy and apert;

and we ben tau3t to lyuen in mekenesse eche to
þer, and to desire heuenely bingsis, as vertues and
holy lif, and don alle oure dedis preuyly and
apert for þe honour of god and þe blisse of
heuen;

God deluyere vs from alle euyl of synne preuy
and apert, and namely fro enduryngne in synne
and dispeir of goddys mercy, and fro bodely
werris and vengaunce and peynes, bope in þis lif
and purgatorie and and graunt vs bi ri3t feip
trewre and perfyt charite to grete heeuenely blisse.
APEERTLI

APEERTLI......4
And þe fourþ þing þat mouþe me to write þis sentence is þis: I knowe, bi my sodeyne and vnwarned apposyngye and answryngye, þat alle þei þat wolen of good herte wipouþent feynyng oblischen hemsyl wifulli and gladli aftir her kunnyng and her powere to suen Crist pacientli, trauelyng bisili, priuili and aperëtli in werk and in word to wipdræwnen þome þei mouwen fro vicis, plantyng in hem vertues if þei mouwen, comfortyng and theryng alle hem þat stonden in grace, if herwip þei ben not enhauncid into veyn glorie þoru3 presumciouþ of her wisdom neiper englaymed wip ony worldli prosperite, but meke and pacient, purposyng to abide perceueruanþi þe wille of God, suffryng wifulli and gladli wipouþent ony grucchiniþge whatsoever 3erde þat þe Lord wole chastisæ hem wip, þis good Lord wole not panne faiæ for to coumforte, and helpe alle siche men and wymmen in every moment and at every poynþ
<L 112><T Thp><P 27>

And þe Archebishop seide to me, I wole schorotli þat þou swere now here to me þat þou schalt forsake alle þe opynyouns whiche þe sect of Lollers holdiþ and is sclaundrid wip, so þat aftir þis tyme priuili ne aperëtli þou holde noon opynyon whiche I schal, aftir þat þou hast sworun, reheþre here to þee.
<L 352><T Thp><P 34>

And I seide, Ser, I prechid neuer þus, neiper þoru3 Goddis grace I wol in ony tyme consente to þenke ne to seie neiper priuyli ne aperëtli.
<L 1061><T Thp><P 56>

For I purpose wip þe helpe of God, in remissioun of alle my synnes and of my ful cursid lyuynge, to hate and fle priuili and aperëtli to use þese foure forseide men in þe brode weie of þis world in þe whiche now alle þei walken in sclaudre.  
<L 2117><T Thp><P 89>

APEERTLY......2
I schal outdrawe, þat is, aperëtly I schal schewe before her iþen my swerd, þat is, venemous lustis and likings of deedly synnes, and þoru þo my myþt schal sle hem goostli, Manye he sleþ but not alle, and al his malice schal þe wickider ben.
<L 31><T A01><P 20>

And I seide to him, Ser, I am boþe aschamed on her bihalve and riþt sorouful for hem þat haue certifieþ to þou þese þingis þus vntruli, for I prechide neuer neipir tauþte þus priuili ne aperëtli.  
<L 638><T Thp><P 43>

APEERTLY......3
And, as trewe men tellen, freris scyn aperëtly, if þo kynge and lordis and oþer men stonden þus augeyns hor fals beggyng, and wil not suffer freris to robbe hor tenauntis, but giff hor almes to hor pore neibouris, freris wil go out of þo lond and cum augeyne wip bright hedis.
<L 10><T A24><P 388>

Ffor oft sithe he shulde telle aperëtly þo fautes of his brother, and oft fle hom as cursed men þat his reule aygenesies.
<L 15><T A25><P 417>

Ne he wille not sey aperëtly or openly þat Empere of Rome was to be destroyed for þat þei trewed þat þei schulde comande or haue empire wipouþt ende, after pat of þe Apos 10.
<L 41><T Ros><P 61>

APEERTLY......2
And Esdrias also redde it from morou to mydday, as it is pleyn in his fyrst boke,
<L 26><T Ros><P 46>

þese men, wip alle opere þat ben wickid, þou3 þei han greet welþe and ese in þis liþ, and ypocrisis þat leeten as þei wen riche of goostli goodis, crynghe her holynes in out warde tokenys, and where weyes þat Crist hadd ordeyned to governor his Chirche schulde be susteyned and kepte, siben God himself biddus so, Anticrist seis aperëtly þat it were grete schame to lyve or to speke so, siben þe world askes þe contrarie. And
so þei ben greet heretikes, þat spoken of Goddus lawe, or agayn Anticrist lawe, as enemesyes to þe Chirche.

But summe of Anticristis clerkis seyn apertry, þat þe lond shal be enterdited, and alle men þerinne cursed, raper þan þei wolien be brouȝt to þe meke stata þat Crist putte hem inne.

And bi so moche þei ben worse þan outlawis and comyn pevyss, for þei douin þis robberie apertry, and justifien it bi colour of holynesse, þat no man may aȝenstonde hem wipouten open werre.

And drede we not þese philosophers to graunten hem apertry þat þe same subsance is furst watur and sip wyn;

And aftur seiq Crist to hise apostles þat þese þingus he seyde byfore to hem in prouerbsys and mistylly, but now is come tyme whan he schal not speke þus to hem in prouerbsys, but apertry of his Fadur he schal tellen hem as beste is.

Þis Nychodeme cam by þe nyȝt þat figurede his ignoraunce, but to þe literall wyþ he drede þym for his breþren to comen apertry in þe day and spewe wiþ þesu Crist;

Here we schal yndurstonde, þat confession þat Crist nameþ here, is not rownyng in prestis heere, to tellon hym synne þat wee han doon, but it is grawntyng of trewe, þe which is apertry seyd, wiþ redynesse to suffre perfere, whateuere man denieþ it.

And howeuere we spekon, God woot weh þis chaffaryng is mad, prouely or apertry, fro þer hosboundys by preestus.

And, as somme men spekon, þis name is ofte teld somtyme prouely, and somtyme apertry, and it was ofte figured byfore þat Crist was bore.Þis name is ofte

he spekþ apelry

he spekiþ apertry

Neþeles no man spac apertry of hym, for drede of þe lewis.

But þesu wente not apertry nou among þe lewis, as he dide byfore, but wenete out into a cuntrye byside desert, into a cite þat is clepid Effrem.

and þei bryngen communes in þis error, þat 3if þei taken only þing pryecly ouþerly fro anticristis chirche and his clerkis þei schullen be cursed and prisoned and damnyd in helle;

namely 3if he reproue hym of here wikkid lif and teche hem þe beste weye to heuene boþe in word and dede, and so be hurlid and pursued pryecly ouþerly, and so hatid amonge hem þat he schal be fayn to sette his chirche to ferme to suche a gettere nerehonde for nouȝt, or ellis for fals sclundre putt on him lese his chircheouþerly, or for scharme or anoy fro þe contre, and bi þis wrong ben many men lettid fro goddis seruycye and trewe techynge.

but þis is don apertry to prestis, when þei ben good and louen more þe heele of mennes soules þenne her goodis by coueytise.

sip bishops of ierusalem maden crist be cursid and suspendid for þey seiden he was not on goddis halþ but wiþ belsebub a prince of deucls, and þey puttiden men out of synagoge þat confessiden crist apertry, and aftir þei suspendiden hym in þe cros ful felly.

It semes raper þei stiren God to vennaunce þan to mercy, as Gregory seis, and apertry blasfemen God for her cursid lif, whateuer hor tonge blabere, as seynt Austen witnessip by grete dyleberacioun in many bokis.

Þou sadist þou were no letted man, þou prefue þi self fals. For þou spekist of jerachies, of herisies also þou art gilty in alle þes poynetes, & þi breþer boþe, þat I would preue apertry if þat þe tym atte suffrid.

apostasie

apo½tASIE......32

sette not hope of helthe in the forseid ymagis, neither leeuen the werkis of merci anentis pore men, which Crist comaundide undir the payne of euere lastinge dampcnacioun in the xxv· c· of
Mathu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doumbe idolis or in ymagis maad with mannis handis, in offringe to the ymagis or to riche men of the world the almes dedis that ben due to pore men bi comandeiment of Crist, is uttirli unleful, and idolis or in ymagis maad with mannis handis, in goinge abak fro cristene feith.

Anemtes he apostasie of freres, I wolde it were aweye, for he ism self schulden bewar of his heresie, sipe he schal be dampped herfore if he laste perinne.

CAP. II. Also freris seyn prively þat hit is apostasie and heresie for a prest to lyve as Crist myte ordeyne a prest to lyve, by forme of þo gospel.

We shal sup pose of our bileve, bihynde, hou myehe apostasie. And if apostasie is stondyng is ordeyned of God to be dampped is apostata to pei stonden yn.

And therfore, as experience proveth, ever sithen regnyde siche maner apostasie in the puple, seside never the venjaunce of God upon us, outher of pestilence, outher of debate, outher of flodis, other of derthe, and of many othere, and commely whan men be most unskilfully merye bone after fallith sorowe.

þat cursiþ 3ou for 3oure apostasie/ & for 3e pullen as foxis to her hoolis:

wip pore mennes goodis & pilage of lordis/ defende þis foule apostasie:

Se now þyn apostasie:

But, certis, þe grounde of refusing of Cristis wyne þat meruelissi confortih and kepeþ men in sobirnesse, and chesing of þis wyne þat makþ men homewoode, is þe grete habundance of temperal possessions, þe wiche þis vnclene woman occupiþ a3enst þe lawe of God, for bi þis sche felle into apostasie a3enst his lawe.

and þat mai not be among þese ypocritis duringe apostasie þat þei stonden yn.

For sip þis endowing is heresie and symony, peruertyng of Cristis ordynaunce, and robberie and in a manere manslaútir, and perpetuel apostasie fro Cristis pouert þat was verri and not feyned, as it is declarid aboue, it mai not be callid truli almesse;

For, certis, sip þes tipis and offyrngis (þe wiche as I suppose counteruaile þe seculer lordis rentis of þe rewme, or ellis passen as it is ful licli, for if þei ben lesse in oo chirche, þei passen þe seculer rent in anoþir), ben sufficient for alle þe prestis in cristendom, and þei ben euene delid, it were no nede to amortese seculer lordships to þe staat of clerige, þe wiche amortising is vndoing of þe lordis and apostasie of þe clerige;

And whatsoever part þo þat ben fauorable to þis beggerie þat 1 empunge now han of þe prairics and suffragiis of þo beggers, of þis I am sure þat alle þo þat, of proud will or malice or þorúþ vnkn ynngnesse þat þei han þorúþ he owne recelisnesse, ben fauorable to þis abused, ben ful partners of his greet synne of begging a3ens Godsdis ordynaunce, and of þe leysngis þat þei maken upon Crist and opin seynis in maintenance of his apostasie.

þe which customable beggerie Crist my3te not ordyne in his chirche, for it is a vicious fautc, and Crist my3te ordeyne no such faute. as it is declarid bifore, for he is wipoute faute, and made an ordynaunce for his chirche, þe wiche ordynaunce kept, as men ben boundun to kepe it. his chirche in.every degre and staat shulde be wipoute faute of goodis of fortune, kynde and grace, of þe wiche goodis þe apostasie of þe clerige hau hobbed it now.

And so, if þei ben nedid to customable claramorous begging, þei mai wite it no ping saue her owne apostasie, wherbi þei ben strayed awai fro þe pure religioun of Crist, and fro þe vertuous mene, þe wiche is faultes, þat Crist chees to him and to hise apostis, into þe vicious extremeþe þat I now bi autorite of Goddis lawe and resoun dampne here.

And wonde þou not, alþou3 I mene here þat þe lawe, bi þe which þe clerige is rulud in þis apostasie, be anticristis lawe, sip þe clerige lyueþ so ful contrarie to Crist vndir þis lawe. And no doute, as it is in partie declarid aboue, þis apostasie and þis greet auoutrie is ground and roote of al þe meschif in cristendom.
for þus seint Johan Baptist hewe upon þe apostasie and þe goostli auotrie of þe clergie of þe oold lawe, in whom at þat tymne was cheefli þe malice of anticrist and his clerci, þe whiche þap growe forþ wiþ Goddis clirche 3he, growiþ and shal growe fro þe first wicked man Caym into þe last þat shal be dampned.

<L 3022><T OP-ES ><P 141>

And herfore þis hoore procurip to his power and leue of kynge to kille þus Helye, þat dampnep þis hordam, þe whiche assenten cowardli to hir foul peticion for vnauysid her auncetris han don bifore hem.

<L 3075><T OP-ES ><P 143>

And þis encumbrance of þis womman, wiþ þe apostasie and auotrie þat sune hero, shal not ceesse into þe tymne þat þe erpe opene his mouþ and swolow up þis flood, and so helpe þis womman, as þe Apocalips spekiþ þat is to seie, into þe tymne þat seculer princis take þese temperaltees aþen into her hondis and redresse þe clergie to heuensi lyuong, as Gorham seþ upon þe twelpe chapitre of þe Apocalips.

<L 3078><T OP-ES ><P 143>

And bôpe þese parties eche on her side han euydencis suche as þei ben to colour wiþ her ypocrisy and her apostasie fro Crist and his purid lawe.

<L 684><T OP-ES ><P 27>

And þei wolde bigynne at þis heresiþ of þis lordship in þe staat of þe clergie, þe whiche I now enpunge, þat makip þe clergie bi dampnable apostasie ouere foult strae wæþi from Cristis blesseyd ordre.

<L 1172><T OP-ES ><P 50>

And dredeles þe lay pele, and nameli þe lordis, shuldake heede ful tendirli to þis vois of Crist, for þis apostasie of þe clergie not wooni be cause of dampancioun of þese ypocrisy, but also of alle þo þat mai amende þis vnryulynesse among þese apostatas and doen not;

<L 1497><T OP-ES ><P 64>

And þe lordis shuldake wiþ bisi studie considere þese here þat, al so long as þe clergie stondiş in þis dampnable apostasie fro Crist and his lawe, and is encumbrad in þo two viçious extremeþes þat I haue spokun of, þei doen no rede þat is acceptable or worþi meede in blis.

<L 1502><T OP-ES ><P 64>

For dediþ þat ben good in kynde, as praier, sacrifice, fasting or almesse, or ony suche oþir, ben not meedful wiþout charite, þe whiche charite stondiş not wiþ þis dampnable apostasie; and stondinge þis apostasie, þis peple synneþ deedli what þat euere þei doen, for as moche as þoruiþa dampnable sleuþ þei contynuaþ in þis hidouse apostasie.

<L 1507, 1509><T OP-ES ><P 66>

And perfore lordis schulden take hede full tendirly to þis voyce of Criste þat saiþ Turner þis swerde aþeyne into his place", forwhe þis apostasie of þe clergie will not only be cause of dampancioun of hemsiilíc, but also of alle þo þat mai amende þis and done not.

<L 308><T OP-PTP-ES ><P 65>

For, certis, siþ þeþ tipís and þis offryngeis (þe whiche as I suppose countrivaylen þe seculer lordis rentis of þe rewe, er ellis passen as it is full likly, for þouþ þat he lesse in oo clirche, þaþ passen in anþer), ben sufficient for alle þe prestis in cristendome, and þai wer euon delyd, þen it wer no nede to amortise seculer loredshipis to þe state of þe clergi, þe whiche amortysyng is yndoyng of lordis and apostasie of þe clergi;

<L 951><T OP-PTP-ES ><P 123>

Also leronymus apon þe same Epistile '. But if first come desession, ' þat on Greke is seide apostasie, þat all þe folke þat bare subjicte to Empyre of Rome parte or go away fro þam, and þe man of synne be reueltat', þat is schewed, worn þe wordeis of all prop fetes pronuncieþ a man of synne, in wome is þe wille of all synnes, & þe sond of perdicion', þat is of þe deiuele.

<L 23><T ROS><P 61>

Thos were destroyed for schenful apostasie and blasphemed aþen crist, aboute þe þeer of grace MI CCC and xij vndir pope Clement þe v.

<L 384><T Tal><P 188>

For, certis, riþ many men and wymmen marken and hideousen þe falsnesse and þe cowardise of þese forseeide yntrewen men, how þat þei ben strangliþ wiþ benefices and wikdrawen from þe treuþe of Goddis word, forsakinge to suffre þerfore bodili persecucioun, For bi þis vynpiþful doynge, and apostasie of hem specially þat ben greete letrid men and haue knowlechide opiniþ þe treuþe, and now, eipher for plesyng or displesingis of tirantis, haue take hire and temporal wagis to forsaken þe treuþe and to holde þeraþens, sclaudringis and pursuyngis þem þat coueiten to suen Crist in þe weie of riþwesnesse, manye men and wymmen herfore ben now moued;

<L 2144><T Thp><P 90>

APOSTASIES.....2

And now heraftir, as I bihiþte 3ou, I shal shewe hou þe foure apostasies of customary beggers ben gon afer fro þis virtuos mene into þat oþir viçious extremeþee of to moche faute, þe whiche þe þeþenden in her customary begging.

<L 2659><T OP-PTP-ES ><P 129>
And now heraftir, as I bihi3te 3hou, I shal shewe hou be foure apostasies of customable beggers ben gon afer fropi vertuws mene into pat ophr viceuous extreymetye of to moche faute, pe which be3i pretend in her customable begging.

<8.5x11.5><T><W 296>SEWW18><P 93>

APOSTASYE.....6

But al 3if kny3ts and alle men shulden be religiose, neverpelees spek we of apostasye of prests.

<8.5x11.5><T><W 296>A26><P 430>

And 3it be3i poudren blasphemye in among pi apostasye, for 3ei seyen pat be3i haven mor power of Crist pan ever he wolde 3iue to Petre or Poul.

<8.5x11.5><T><W 296>A26><P 433>

So 3if we taken heede to apostasye pat go3p evene 3en be ordre of Crist, per ben fewe bisschopis, possessors, or irers, pat be3i ne ben apostataes, al 3if be3i holden her sygnes.

<8.5x11.5><T><W 296>A26><P 438>

And in pi apostasye trauelen alle 3es newe ordis, as 3if be3i wolden putte ueru and religioun in per clohis;

<8.5x11.5><T><W 296>EWS3-149><P 75>

Myche more pleyinge of myraclis benemeth men ther blyve in Crist, and verre goynge bacward fro dedis of the spirit to onely syngnes don after lustis of the fleysh, that ben a3enus alle the deedes of Crist, and so myraclis pleyinge is verre apostasye fro Crist, and therfore we schal nevere fyndyn that myraclis pleying was usid among Cristene dedis, and therfore the apostasye of these drawith myche of the pupJe after hem, as the apostasyie of Lucifer the first aungel droow3 myche of hevene after hym.

<8.5x11.5><T><W 296>Hal><P 53>

APOSTASYIE.....1

but sythen religious onely in tokens shewiden ther religioun, and not in dedis, and sythen pristis onely in syngnes and for money shewiden ther pristhode, and not in dedis, and therfore the aptasyie of these drawith myche of the pupJe after hem, as the apostasyie of Lucifer the first aungel droow3 myche of hevene after hym.

<8.5x11.5><T><W 296>Hal><P 53>

apostata

APOSTAAS.....2
roten habite þen evere did Crist or his apostils in hor cloabis, ffor Crist was thris on a day oute of his clothe, and 3itt he was not apostata.

<T A24><P 389>

DE APOSTASIA CLERIJ: CAP. I: Sib ilche Cristen man is holdon to serve Crist, and who ever fauliþ in þis is apostata. it is likliche to many men þat þe mor part of men, bi her viciose lifj, ben combed in þis heresy.

L 2><T A26><P 430

We shal sup pose of our bileve, þat is ordeyned of God to be damptned is apostata to þis apostasie. ne Mathamet, ne Sergius techer.

L I><T

Pride made þe faire angel, Lucifer, to be apostata and firste breke þe swete ordre and feloschipe of angels whanne he, for his faithede and his myche witt, wolde haue aboue al þe angels and made him pere to God pat, of his godenesse, made him so faire and so wise. L 194><T CG11A><P 136

for ri3t as thes han bodily avantage at more pris than the word of God, as thei maken the word of God but a mene to ther avantage, so thes han bodily avauntage at more pris than the word of God, as thei maken the word of God but a mene to ther avantage, so thes han bodily avauntage at more pris than the word of God, as thei maken the word of God but a mene to ther avantage, so these myracile pleyeris and the fawtours of hem ben bi3te a3en God, and more preysith seemely thing is withoute forth than ony faymesse withinne forth to Godward.

L 43><T Hal><P 53

Whi is a frere apostata þat leueþ his ordre and takip þe clobis & rulys of anoter ordre, sib Crist haf made but oo religioun good and esie & comun for alle men & wynnemen?

L 122><T JU><P 59

3if 3e seie, lacke nay oure religioun is not in our abite, frere, whi art bou prisoned and clepid apostata for leuynge þin ordre & weringe a blewe gowne & a reed hood?

L 135><T JU><P 60

For 3if a prest of her feyned ordre wolde lyue poreli and iustly and goo freli aboute and teche frely goddis lawes, þei holden him apostata and prisonen hym, and holde hym cursed for his prestis lif comaundid, ensaumplid of crist and his apostlis; and so 3if a cristene man wolde forsake a wikild worldly couent ful of pride, ypocrisie, coueitise and symonye, after snybynghe as crist techeþ in his gospel, þei pursuen him as apostata and cursed man, for he dop as crist and his apostelis techeþ.

L 19, 24><T MT06><P 127

þe on and fourtipe, þat þes newe religious blasphemen not god in holdynge a prest of here ordre apostata and cursed 3if he lyue among cristene peple where he hâp resoneble euydence to profit most bi good ensaumple of holy lif and trewe and free prechynghe wipoute flaterynghe and beggynghe and lesyngis scwynghe.

L 12><T MT14><P 225

For ellis men in obedient as þe firste apostata.

L 10><T MT21><P 293

Furpurmore, seïþ Poule in his prophecie of antecrist þat he schewij hymself as he be God, so þat þis grete apostata from þe religion of Crist and his rule is contrarious to God, and enhausid aboue al þeing pat is seide God bi office or ellis is God bi kinde, as i haue in parti scwhied here before.

L 770><T OBL><P 176

And wondre 3e but litil, alþou3 þis grete ipocrite and renegat, þat i so fer falle wip þe firste apostata Lucifer from his owne astate and degre, holt himself not in his offis or ellis is God bi kinde, as þe seien and supposen, be conuict of heresie bi reasonable euydence.

L 776><T OBL><P 176

And ouur þis, siþ a man mai not, as olde seinttis seyen and supposen, he conucit of heresie bi lasse auctorite pan holli writt, þis apostata, conuicting men of heresc bi his tradiction, seïþ in þe same dede þat his owne wille and determyнациou is as meche of auctorite or more þan Goddis lawe;

L 1030><T OBL><P 183

For he holdeþ ale þo acursid þat on any wise besien hem to redresse þis drunken apostata to þe soburnesse of Cristis luyng and his teching.

L 1211><T OBL><P 188

And, certis, þis lawe þat þis apostata is gouerned bi and gouerneþ opur is like drasti or vnfynd wyne þat is perlous to drynk.

L 1327><T OBL><P 191

For þour blynge and vnruли deuocioun þat folis hadden to Crist, þat is martre of martris, and of opur seinttis and martris, þei haue 3euen a3enst þe gospel ful many lordschippis and possessions to þis grete apostata, þe wiche ben nou3 grounde and rote of alle vnrulinesses regnyng in þe
chirche.

And so þis poyn, as I seide, among ful many oþur þat ben longing to good manerys is ful grete, and a notable euidence in þe wiche þis vnamesurable aþopatæa is fal out of þe mesure of Goddis lawe.

And as me seneþ experience openþ nou3 alle þis prophesie of Danyel: for þis grete aþopatæa and renegat hæp cast downe of þe strente, for he hæp cast downe and vndo of þe secter lordis whom Poule callip potentatæis or strengpis (Ro:13), 3e, as I suppose of þe more partie of cristendom.

And þis word of Danyel is al oon, as Gregor sceþ vpon Pouls worde, wher he sceþ of þis aþopatæa þat he sitþip in temple schewing himself as he be God.

And þis grete aþopatæa wip his newe sectis, þat ben his special lemys to bere him, bi magnefyng euer was.

And certis I dar in peyne of my soule seie to þis grete aþopatæa antecrist, and beleue straied aweie fro Crist, pat þat Crist, pat pis cunit in maneres and beleue.

And if men loþen a religiouþ ypocrate and callen þis aþopatæa þat chaungip þe abite or þe rule þat his synful foundour hæb bitake him, hou moche raper shulden men loþe suche, and calle hem aþopatæas þat þus damprabli straen awei fro þe perfeccioun of þe gospel, to þe which, as þei seien, þat þan haþ mad here professioun?

Homo aþopatæa, vir inutilis, graditur ore peruerso.

Clerk is als meche to mene as of þe sort of God, And so þou preuist bi self no such as þou loke riþ, Bot a liere aþopatæa with alle his oþer pointes.

Dawe, forþou saist 3e roþe hym fro þe worlde, 3e maken hym more worldly þan euer his fadir 3ee, þow3 he were a plowman lyuþng trwe lyf, 3e roþe hym from þe trwe rule & maken hym aþopatæa. A begger & a sodomit, for such þai ben many.

APOSTATAA.....1
But & þou be aþopatæa:

APOSTATAA.....14
For not al only þer signes ben bagged wip lesings, but þeþe aþopatæa moweþ þat ben misturned medlen lesings of mouþe wip lesynges of dede.

þe seconde heretikis in þe Chirche ben aþopatæas, and ben alle siche þat gon abac in Cristis ordre, for þei trouen not fully þat Crist was most pore man.

Alle siche rotid in þis ben aþopatæas:

And ellis þei ben aþopatæas. And if men ben aþopatæas, þei leeven þo better ordir, and taken anoþer lesse perfite.

And þo ordir of Crist in his clennesse and fredome is mooste perfite, and so hit semes þat alle þese freris ben aþopatæas.

And siþ holymes of men makiþ holy plase and not aþen, and siche cursid aþopatæas þat louen more mue þan men, ben moost cursid ipocratis, þer plase is entirditid of God.

A man may leue his wijf if þou eþer a 3eer as many men doen, and if 3e leuen 3oure abite a wike eþer a quartere of a 3eer, 3e ben holden aþopatæas.

For bi þis foli ben many aþopatæas in herte & wille al her lijf, þat wolde go out in dede but for to drede of deep þei weren taken aþen.

are founden to be aþopatæas: or haue gon abak from þe bileue/ wherfore þe chirch stondip in þoo persoones:

ment it bi Iudas/ Be not þise aþopatæas:

298
Jude seip þat þise apostataas ben in heere metis filips, þat feeden men wipoute drede, feedynge hem self;
<LS 24><TM22><P 306>

vpun þis tixte seip Lirc püs, þe cirche is not in men bi weye of powere or dignite, spiritual or temperal, for manye princis and hiþe bischopis men bi weye of powere or dignite, spiritual or pe founden to be apostataas, or haue gon abak from þe bilee;
<LS 8><T SEW22><P 116>

APOSTATAIS.....3
And þan are þei proud apostatais and wrong doars.
<LS 15><T APO><P 61>

in Daniel's name, or cancelis þat are callid of þi holy apostolis, or chtering of briddus, or sich opep, for hous to be maad, or weddingis to be couplid, or in gedering of herbis, seip ani charmhe but þe pater noster, or þe crede, or putip ani strowis wip figeris writun on men for any infirmitie, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trowen to swilk pingis, or gon to be hous of hem, wite þei hem to haue brokyn þe cristun seip, and þe baptem, and to be paynims and aposataas, þat is goyng o bak, and to be þe enemies of God, and greuowsly to haue incurrid his wrap, be but?
<LS 29><T APO><P 93>

Sathanas kyng of sorowe, prince off darkenes, duke and lord of all hell, abbott and prior of all apostatais from Crist of the order of ypocrysie, and president of pride, to all þe brethren of our ordre, the coventis of lyers, we send greatingy and welfare as we haue ourself, commandynet in ony wise þat ye be every redy and obedient to owur will and to our commandments and cowncellis.
<LS 4><T SEW17><P 89>

APOSTATAIS......14
þese apostataas ben cursed & heretikkes bope.
<LS 523><T 4LD-1><P 258>

Lord, sijen synnes þat folowen þe sowles stonden in wille & not wipouþe toþeþe, but if it springe from inordinate wil, in hou vnclene places dwellen þese apostataas!
<LS 677><T 4LD-1><P 266>

But more ben freres mungeled in mater of scole, wher þer religioun wip perfeccioun of þer ordere be grounded in þer habite or ellis in þer soule, but not onli þer soules, as þe freres granten, for þanne were þer habite inpertinent to hem & þei were not aposataas if þei left it.
<LS 764><T 4LD-1><P 269>

But it semeþ þat þu passist charite and defamest þem alle, for if þis sentence were sope, alle freres were aposataas, sijen þei breken þe first & þe most mandemement.
<LS 851><T 4LD-4><P 273>

Clerkes ben aposataas, and broken Cristis ordir,
<LS 12><T A20><P 237>

Bot þese aposata stirten abak where þei shulden go forth.
<LS 24><T A25><P 422>

Siþ Crist saip in þe gospel, þat no man puttinge his hond to þe plouþ, and lokynge bacward, is worþy to have þe kyngdom of God, þat is, no man takynge perfitt staat of povertte and mekenesse and peneunce, is able to be saved 3if he turne a3en to worldly lif, pompe and pride and covetise, and ese of body, and stouþe, and riot, and gay clopinge and costye, perfore þei chaungen not þe more perfitt for þe lesse perfitt, for þan þei were aposataas, but þei purchasen þe more perfitt for þe lasse perfitt.
<LS 11><T A33><P 512>

hov many noudayes ben aposataas, brekynge þoro hire foule and horrible pride þe feire feloschip of holc cirche?
<LS 201><T CG11A><P 137>

And so lawe of aposataas, and opur rewlys þat þei han fownden, schylde be contrarye to himsely, as frerys dedus reurse þis lawe.
<LS 84><T EWS1-18><P 295>

Nepeles, hou so euere it stonde of suche colours, wel I woot þat ech of þese sectis hap or mai haue many open euydenci of hooli scripture, and resoun of oolde scyntis writun and of her lyuyng, and also (þat is moost of autorite to suche ypocrisit of her owne rulys to proue, ech upon opir, þat þei ben aposataas fro Crist and þe perfeczioun of his gospel, and fro þe vertuus mene þat þe cheess to him and hise apostlis, and to alle þo þat wolde sue him in þe plente of þis perfeczioun. And in declaring of þese euydenci, þat þese aposataas han ech a3ens opir, þei laboide ful bisi and ofte tymc in scool, in preching and in priue comunyng, as it is knowun to þe clerkis of oure rewme and in alien rewmes bope.
<LS 689, 693><T OP-ES><P 27>

And dredeles þe lay peple, and namelie þe lordis, shulde take heed fol tenderli to þis vois of Crist, for þis apostasie of þe clergic wol not oonli be cause of damumpaczioun of þese ypocrisit, but also of alle þo þat mai amende þis vnrylynesse among þese aposataas and doen not;
<LS 1499><T OP-ES><P 64>
And if men lopen a religiouse ypocrite and callen him apostata ſat chaungip þe abite or þe rule þat his synful foundour hþp biteke him, hou moche raper shulden men lope suche, and calle hem apostatas þat hþs damnaplbi straen awei fro þe perfeccioun of þe gospel, to þe which, as þei seien, þei han maad here professioun?

But who among alle apostatis or renegatis fro the tyme of douwinge of the chirche of Rome, was a more opin antecrist?

For it is of myraclis pleynge as it is of thes apostates that prechen for bodily avauntage; fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis clopinge þan clopinge of þer soule wip þis clope of charite.

Capitulum 5m: We se ouer þis what iuide seip of apostataes of þis ordris, hou þei woren first punyshid of god in tyme of þe old lawe, for cristis religioun lastip eure, boþe to þe dai of dom and aftir, and ale þis newe religious moten haue ende þenne or before.

For 3if alle symonyents weren markid out of Cristendom, and alle apostatas, wip alle blasfemes, þe multitude of heretikis wer mor þan þise oprer.

Bot chastite of soule, forsakyng for love of God is quenched bi blnydnyng of þe world, and þise fewe Cristen men þat haveden som lỳþt of God, ben drawen abac bi þis apostatas.

For it is of thes apostatas were opyn apostates and losten of god, for as þei feynen falsly god loueþ more þis clopinge þan clopinge of þer soule wip þis clope of charite.

Therfore praye we hertely to God that he of hys promysed whcre he sayth. For it is of myraclis pleynge as it is of thes apostates that prechen for bodily avauntage; fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis clopinge þan clopinge of þer soule wip þis clope of charite.

And sîp þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heseryse. And þis apostataes marren muche of Cristis ordre. And siche apostataes marren muche of Cristis ordre. For it semeþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

Capitulum 5m: We se ouer þis what iuide seip of apostataes of þis ordris, hou þei woren first punyshid of god in tyme of þe old lawe, for cristis religioun lastip eure, boþe to þe dai of dom and aftir, and ale þis newe religious moten haue ende þenne or before.

And sîp þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heseryse. And þis apostataes marren muche of Cristis ordre. And siche apostataes marren muche of Cristis ordre. For it semeþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

3 variants; 12 occurrences.

fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis clopinge þan clopinge of þer soule wip þis clope of charite.

For it is of myraclis pleynge as it is of thes apostates that prechen for bodily avauntage; fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis clopinge þan clopinge of þer soule wip þis clope of charite.

And sîp þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heseryse. And þis apostataes marren muche of Cristis ordre. And siche apostataes marren muche of Cristis ordre. For it semeþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

3 variants; 12 occurrences.

For 3if alle symonyents weren markid out of Cristendom, and alle apostatas, wip alle blasfemes, þe multitude of heretikis wer mor þan þise oprer.

for love of God is quenched bi blnydnyng of þe world, and þise fewe Cristen men þat haveden som lỳþt of God, ben drawen abac bi þis apostatas.

Capitulum 5m: We se ouer þis what iuide seip of apostataes of þis ordris, hou þei woren first punyshid of god in tyme of þe old lawe, for cristis religioun lastip eure, boþe to þe dai of dom and aftir, and ale þis newe religious moten haue ende þenne or before.

And sîp þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heseryse. And þis apostataes marren muche of Cristis ordre. And siche apostataes marren muche of Cristis ordre. For it semeþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

3 variants; 12 occurrences.

For 3if alle symonyents weren markid out of Cristendom, and alle apostatas, wip alle blasfemes, þe multitude of heretikis wer mor þan þise oprer.

for love of God is quenched bi blnydnyng of þe world, and þise fewe Cristen men þat haveden som lỳþt of God, ben drawen abac bi þis apostatas.

Capitulum 5m: We se ouer þis what iuide seip of apostataes of þis ordris, hou þei woren first punyshid of god in tyme of þe old lawe, for cristis religioun lastip eure, boþe to þe dai of dom and aftir, and ale þis newe religious moten haue ende þenne or before.

And sîp þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heseryse. And þis apostataes marren muche of Cristis ordre. And siche apostataes marren muche of Cristis ordre. For it semeþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

3 variants; 12 occurrences.
The chirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the world with onere vanitees, ben theuis and pride, glotonie, and lecherie, and nice arai of the sleeris of pore men, and tretouris of Jesu Crist and of symple cristene men.

But fer be þe true disciplis of Crist from þis arai, of whiche bope spekeþ þe Psalm Maker þere he seþ þus: /Hij in curibus, et hij in equis, et cetera/.<L 34><T CG1><P 2>

And so þe blood of his nedi chirche hangþ on þis wicked peple, and upon her ouer worldly and waast arai in housyng, cloþing, in precious vessels and greet hors, and oþir pingis, þe whiche þei han in as greet plente and worldlynesse as ony seculer lords.

And herefore seint Poule, teching þat men most arai hem in manerys and in beleue þif

But Siluestir in þe same caas took þat þe emperor profride him, bope þe greet worldly arai and þe wundir greet lordships.

Also, þei þat ben in þe estaat of kynsthode, þoru þis foule synne of pride stieþ faste and passeþ hili hir estaat in al maner aparatic þat longeþ vnto hem, aboue hire auncetres þat weren before hem, whiche hadden myche more li3e in helle then þei haue now: First, in proude arai of houshold.

Also as sum tyme a worþi bachelor of greet estaat hilde him apaidþe to ride wip 5 or 6 hors, now a pore squyer wolde ride wip 8 or 10 3emen, alle of sute of as greet arai as sum tyme weren ful worþi squyers.

or falle into so greet dette for borwynge to þat proude arai þat neþer þei ne hire executeurs moun neuer quyte haluen del, and hire eirris hauen leuere hire faderis souls li3e in helle þanene selle any parcel of hire heritage to quyte wip hir faderis dettes.

I sende myn angel or, my messenger tofore þi face þat schal arai þi weie tofore þe.'<L 153><T CG2><P 16>

I sende myn messynger, ledyngþ an aungel lyif tofore þi face (þat is, tofore Crist, whiche is þe schynynge of þe Fader and þe figure of his substauence aftur his manheede, whiche is þe face by whiche þe word of God, þat is: Goddes sonne, is knowen of vs), whiche schal arai þe wey tofore þe.'<L 376><T CG3><P 40>

Also, þei schulden be sente tofore þe face of Crist for to arai his goostly wey into mannes soule þorou3 bisí prechynge, to leue her synnes and kepee Goddes heestes, whiche is þe wey and non opure by whiche God comeþ to man.

And herefore seint Poule, teching þat men most arai hem in manerys and in beleue 3ei þef wol worþipli receiue þis sacrament, also þei seþ þus suynghi in þe same place aboue leide, Whosoeuer schal ete þe brede’ and drink þe chalis of þe Lord vnworþbli, þe schal be gilit of þe bodi and of þe blode of þe Lord.

ARAY............38

And Seynt Bernard writþ to þe pape, þat in þis worldly aray, and plente of londis and gold and silver, he is successour of Constantin þe emperor, and not of Jesus Crist and his disciplis.

Bi þis it semþp, þat alle þes worldly clerkis havynge seculer lordships, wip aray of worldly vanyte, ben hugly cursed of God and man, for þei doþ a3emst þe ri3iful testament of Crist and his postlis.

It is grauntd to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilit bridils, pepend sadels, ne siluern sporis. nor perpluid aray, for sop wat holdist to þe of þe auter over necessary flod and simple aray, it is not pin, it is þeit and sacrilege.

þey aray þe dwellings of men, and disturbun þe habitacouns of God.

And heere au3ten proude men of þis world, but principalli prelatus and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifore, and þey to ride so proudelþi in gai gult sadels wip gijingelinge brideles and v score or vi score hors of prout arayid men, as þou3 hit were a kynge ryding toward a reuel, and her chariotti wip her jeweles goynge tofore ful of grete fatte hors fed for þe none.

It semþþ wel ny al þe worlde, for so myche nyce digising and new fyndingis of aray wes þer neuer, I trowe, fro þe bigynnynge of þe worlde, in
whiche þei hy3ely steren God to veniaunce, as Davið þe prophete seípe: /Irritauerent eum in adiuuensionibus suis/. 
<L 79><TG12><P 151>

But ofure while þer comeþ vnkyndely flodes of foul lust and desir þat suche men han to passe in aray here astat; 
<L 550><TG2><P 26>

and þe þrydde, þe manere of aray at his berþe; 
<L 5><TG5><P 54>

þe þrydde, as I seide bifoþre, þat þis gospel makeþ mencioun of is þe manere of aray at Cristis birþe. 
<L 186><TG5><P 58>

Heere men may see, whoso bifholdeþ wel, greþ pouerent þe aray at þis lordes birþe. 
<L 244><TG5><P 60>

And þus, whoso takþe goode heede of þis þat is seid bifoþre, he may see sumwhat þe maner of aray at Cristis birþe, whiche is þe þrydde þyng þat þis gospel spekeþ of. 
<L 294><TG5><P 61>

But if it be so þen þat prelatis and prestis holden not þis rule þat I haue reþerþid, as Goddis lawe techþ, but ben more prouder þen ony temporal men in costious aray for her owne bodis; and in grete aray in hallis and in chaumbris bophe; 
<L 559, 560><TGDM><P 223>

If lordis also, and knýþis, spenden her goodis in costy aray passing her astat, and þerfore waxen extorcioneris on þe pore peple, and maytenen þe enemysis of Cristis holy gospel, and haten true prechouris þat wolþen telle hem þe sophe, and sufþern her children and her myyne to despise God wiþ proude boostynge and lyes, and al toþerþe þim wiþ oþís, alle suche myþþy men at þe grete aconþe myþþil þyllen be þeyned, as witnessþ þis Holy Writ: /Potentes potenter, etc/. 
<L 600><TGCGDM><P 224>

But howses of prestes hen worldly arayede and þis aray is hyþed from partyng of comunes; 
<L 108><TEWS1-42><P 411>

but now þei axen worldly fare in foode and aray. 
<L 85><TEWS2-80><P 145>

And þus þeris weenden in greþ aray, and stiren many for to fiþte. 
<L 12><TEWS3-220><P 274>

Also sithen it makþeþ to se veyne siþis of degyse, aray of men and wymmen by yvil continuauþe, eyther stirying oþere to letcherie and of debatis, as aftir most bodily myrthe comen moste debatis, as siche myrthe more undispossith a man to paciencie and abliþ to glutonye and to oþere vices, wherfore it suffrith not a man to be holdeþ enterly the 3erde of God over his heved, but makþith to them ken on alle siche thingis that Crist by the dedis of his passion baþde us to forþet. 
<L 39><THal><P 44>

Also, ofte sithis by siche myraclis pleyinge ben men converted to gode lyvyng, as men and wymmen seying in myraclis pleyinge that the devil by þer aray, by the which thei mouen ech on oþere to letcherie and to prude, makþith hem his servauntis to bryngen hemself and many oþere to helle, and to han fer more vyleþe heraþer by ther proude aray heere than þai han worshipe heere, and seeþynge furthermore that þai þis worldly byþng heere is but vanite for a while, as is myraclis pleying, wherþhoru þei leeen þer prude and taken to hem afterward the meþe conversacion of Crist and of his seyntis, and so myraclis pleyinge turneth men to the bileve, and mot pervertith. 
<L 23, 27><THal><P 45>

sip prelatis comen in stede of apostlis, hou may þei for schame lyue so contrariously aþenst here pore lyf, in wast seruauntis, in grete fatte hors and nedles, in shynyng vessel, in grete aray of clopis; 
<L 25><MT04><P 60>

And in worldly aray and wast meyne and grete corserer and clopis of gold and worldly armure þei passen erlis, and atteynen to kyngis aray in bataile to slee cristene men wip her owen creel and cursod hondis; 
<L 5, 7><MT04><P 88>

for þe þat can best geten richesses of þis world togyder and holde grete houshold and worldly aray, he is holdeþ a worþy man of holy chyrche, þou þe he conne not þe leste poynþe of þis gospel; 
<L 6><MT07><P 143>

þat þei watsten pore menヌ goode in ryche pellure and costy clopis and worldly aray, as festis of ryche men and glotonye and dronkenesse and lecherie sumtymes, for þei passen grete men in here gaye pellure and precious clopis and wast festis and tatrid squyeres and oþere meyne, þat semen rapere tormentours þan cristene men; 
<L 22><MT07><P 148>

for þei louen welle to telle hou þis seynt or þis lyuede in gay and costy clopis and worldly aray, and 3it is a grete seynt. 
<L 17><MT07><P 153>

þat a prest of good lyf and deout and trewe prechour of goddis lawe is dispised, hatid and pursued of worldly curatis, and a fals prest of
worldly lif and aray that suffer men were roten
in here cursed synne be lound, preised and
cherisich among such synful folis;
first shulde he persoun fle in hym sifi lustly fode
and proud aray, and penke on pi, pat his godis
whanne pat ben gederid, be he neure so many,
ben gederid of his pore pari3schens, as ben
wedewis and nedy men;
and pis 3if popis wolden haue cardenals, hey
shulden chese gode men and pore, and loke pat
heycharge not be hirche bi costly aray and
idilnesse;
But Siluestre in same case toke pat be
emperoure proferid hym, bope he gretely aray
and he wondre grete lordeschipis.
After this the qwene of Saba cam to Salamon,
and hadde greef aray of men and of jewelis, and
3af manye jewelis to Salamon, and he a3een to
hire.
That hye on horse willet yride In glitterand
golde of gret aray. Ipayented and ported all in
pryde;
Some spende hir good upon hir gigges, And
finden hem of greet aray.
Also, siben it makip to se veyne si3tis of degye,
aray of men and wyymen by yuil continuause,
eyber stirying opeere to leccherie and debatis as
affir most bodily myrpe come moste debatis, as
siche myrpe more vndisposip a man to pacienice
and ablib to glotonye and to opere vicius,
wherfore it suffrib not a man to beholde enterly
pe 3erde of God ouer his heued, but makib to
penken on alle siche jingis pat Crist by pe dedis
of his passion baede vs to for3eten.
Also ofte sibis by siche myracle pleyinge ben
men conuerdit to gode lyuynge, as men and
wyymen seyng in myracles pleyinge pat pe
deaul by her aray, by he whiche hei mouen ech
on opere to leccherie and to pride, makib he
his seruauntis to bryngen hemsilf and many
opere to helle, and to han fer more vylenye
herafter by per proud aray heere hei han
worshippe heere;
And seynt lerom and seynt Bernard seien if a
clerk haue part in erpe, as gold or siluer, huelle
and aray of hushold, god wold not be his
partner.
But Siluestre in saray of men and
wymmen, as ben
dedis, be
al
poore
ir
his
wyrk
and
vi

me

and

aray

of

his

pover

apro

idilnisse.

But

siluestre

in

same

case

toke

pat

be

emperor

of

profe

hym,

bope

he

grete

aray

and

he

wondre

grete

lordeschipis.

Aftir this the quene of Saba cam to Salamon,
and hadde greef aray of men and of jewelis, and
3af manye jewelis to Salamon, and he a3een to
hire.

That hye on horse willet yride In glitterand
golde of gret aray. Ipayented and ported all in
pryde;

Some spende hir good upon hir gigges, And
finden hem of greet aray.

Also, siben it makip to se veyne si3tis of degye,
aray of men and wyymen by yuil continuause,
eyber stirying opeere to leccherie and debatis as
affir most bodily myrpe come moste debatis, as
siche myrpe more vndisposip a man to pacienice
and ablib to glotonye and to opere vicius,
wherfore it suffrib not a man to beholde enterly
pe 3erde of God ouer his heued, but makib to
penken on alle siche jingis pat Crist by pe dedis
of his passion baede vs to for3eten.

Also ofte sibis by siche myracle pleyinge ben
men conuerdit to gode lyuynge, as men and
wyymen seyng in myracles pleyinge pat pe
deaul by her aray, by he whiche hei mouen ech
on opere to leccherie and to pride, makib he
his seruauntis to bryngen hemsilf and many
opere to helle, and to han fer more vylenye
herafter by per proud aray heere hei han
worshippe heere;

And seynt lerom and seynt Bernard seien if a
clerk haue part in erpe, as gold or siluer, huelle
and aray of hushold, god wold not be his
partner.

But Siluestre in saray of men and
wymmen, as ben
dedis, be
al
poore
ir
his
wyrk
and
vi

me

and

aray

of

his

pover

apro

idilnisse.
drounkenesse, and grete festis of riche men, as officeris of þe bishop, and getteris of countre.

<L22><T A22><P 281>

namely siþen oure prelatis lyven in open extortion and Luciferis pride, and sullen men leve to lye in synne of lecherie and avoutrie for annu rente, and ertyo lyven in pompe of worldly array and glotonye and drounkenesse, and wasten pore mennus lifelode in grete festis and fate hors, and eten and drynken pore mennus lif, and bilden grete paleis in Cristene mennys blood, and ben clopid and slepen þer inne.

<L4><T A22><P 288>

Whereof hit sueþ pleynly, þat not oonly simple preists and curatis, but also soveryne curatis, as bisschopis, shulde not axe here sugetis by constreynyng more þan liflode and hilynge, whan þei don away alle manere waast, bope of money and worldly array.

<L17><T A33><P 518>

Lord, siþ goddis lawe is so myche and so hard to vindirstonde, as austyn and opere seyntis techen, þat þou3 eche man hadde neuere so gret witt and ȝ3tte lyue hool and sond in bodi and wittis til þe day of dome, he schulde euere haue ynow3 to be gaie and costyclwc of ribanys, or sic he vanytes, to rna ken hcre body froi þe herte and dede to be gaie and costyclwc of array of ribanys, or sic he vanytes, to rna ken hcre body.

<L28><T MT06><P 118>

bisi in herte and dede to be gaie and costelew of array of cloþis and keuerchers and perlis and ribanys, or siche vanytes, to maken here body fresch and liynge to mennus ei3en to coueit hem, þan to gete vertues in here soule to make it fair to þe holy trinitye and to ihu here worhiste spouse, þei ben out of charite, and þe deuclis panter, to kacche;

<L2><T MT12><P 205>

þat þe cleriche of oure londe be refreynd fro pride, glorious array and worldly occupacion, and namely oure prelatis and curatis;

<L20><T MT19><P 276>

And all to holden greet array. To multiply hem more metall, They drede full litell domes day. When all such fals shall fowl fall.

<L329><T PT><P 157>

They servyn him in riche array. To serv Christ such falsly fayn;

<L817><T PT><P 173>

arrailen24

ARAID ...........l

And perfor he hæp arraid hym a soft heed of þe most delicat and esie rulis contened in ciuile, and isprad perup on tendur tradicions þat he callþ canoun.

<L3145><T OBL><P 237>

ARAIED ...........15

I wold gladlich Ierne of moni prestes & clerkis þat beth gretelich auauisd gone wele arraid & wele forrid as þou dos þat bene no connyng men of clergie ne of resoune.

<L20><T 4LD-1><P 178>

ne greet multide of proude arraid meyne, but 12 seli pore men wipoute 3emen or pagis to whom we reden he seruede ofter þan euer we rede þe seruede him;

<L225><T CG11A><P 137>

prelatis þat ben nowadais þan many duyarce castellis, and maners as rial as þe kynge himselfe, to chaunge whanne so euere hem likþ for to take duyarce eiris wipynne, arraid as realli wip costli clopes of gold and selk, and in multide of oper iuwells, bope of seleur and of gold, in al maner housis of office, as þou3 it were in Salamons temple.

<L232><T CG11A><P 137>

þat after almes, preyer suying yndip tofore God a place of mercy redy arraid.

<L474><T CG12><P 162>

24 13 variants; 52 occurrences.
Pat is, John arayed be wey spiritual of Crist bi ensaumle of penaunce, prechyng, and of baptem, /et cetera/.

God, for his endeles mercy, as he was circumcidid for vs bodili, 3eue vs grace in vs aile bi name, seynge in blesside children of my Fader, and weldep of kyngdom pat is to 3ou arayed fro pe bigynnyng of pe world.'

Berfore Crist, pis principal sowere whiche knowip al maner hosbandrie poyn point deuys, tofore pat he seew pis seed he tau3te pat mennys hertis musten be pus arayed, bi pe sele wordis pat sune: /Penitentiam agite, et cetera/.

Tat lond pat is pus arayed, as is seid biforn, and in whiche is sowey pat that he is seynt bernard a3enst pompous prelatis and axep hem pus: 3ee prelatis, what dop gold in 3oure bridelis and opere arayes, where it kepe hem fro cold;<L 21><T MT04><P 61>

and who so may be strengere wil haue his wille don, be it wrong be it ri3t, and ellis make debate among many hundrid and thousand men and sumtyme many countries, and by sich debatyng many men holden grete houses and grete arayes and grete costis.

Lond pat is pus arayed is redi to receyue his seed, and seljhe springen vp ful spedilili and after greyn manyfold.

But whanne pe proude man comep in cumpanie peke he seip men gayli arayed, or take gret worshiphe, or stie to hi3e astaatis;<L 125><T CG9><P 96>

Lond pat is pus arayed is redi to receyu his seed, and seljhe springen vp ful spedilili and after greyn manyfold.<L 208><T CG9><P 99>

Pus schal pat soule be arayed:

Lond 17><T LL><P 30>

hec ile/<L 938><T MT04><P 17>

Manye bilden wowis & pilars of pe chiche pea vndirputten schynnyng marbel stonees pe beemes glistiren al in gold: pe auters ben dyuerseli arayed wip precious stonees: but of pe mynystris of God per is no choise/ no riche man leie to me pe temple in lurie: boordis lanterns: sencers: panes: cuppis: mortars: & suche ojip made of gold: for pean peise 3egis: <L 27><T LL><P 36>

3if pei gon gladly and faste to lordis housis and ladies pat ben gloriously arayed, and deynen not to come in pore mennys houses for stynk and operhe filpe;

It is written in pe fronte of strompette cledd or arayed in purpurate a name of blaspheme pat is Rome ailastynge.

L 208><T CG2><P 26>

In stude of pe real castel arayed wip riche clophes, pei haden a stinkynge stable in pe hy3e wey.

L 260><T CG5><P 60>

Departip awye fro me, 3e cursid, into pe fire pat euer shal lasle, whiche is arayed tofore pe deuel and his aungels.'

L 689><T CGDM><P 226>
The six knot is he araying tofore of peyne that is assignid, whiche is notid in his worde 'whiche is arayed tofore.'

L. 700—<T CGDM><P 227>

For as myche as 3e were euer redy to ete and drinke, erly and late, as wel on ny3t as on day, as an vnresonable beest, perfore I shal punysshe drinke, erly and late, as weI on ny3t as on day, as For as myche as 3e weren euer redy to ete and smyting 3u wip pei, pei peyne that is redy arayed tofore.'

L. 737—<T CGDM><P 228>

But how pei, also schylde aske ferpermore: Now Lorde, sijpen it is so pei pat we shullen go oute of pi si3t, wip pei curse, into pei fire pat neuer shel haue eend, piteous Lorde, graunte vs if it be endure so longe, pei we may haue space or tarying tofore, an hundrid 3ere or whatso pei is redy arayed tofore, whiche is redile arayed tofore, an hundrid 3ere or whatso pei knowen not'. pat is, as pei gesse, pei turnyng of pei Samaritans to pei bileeue.

L. 622—<T SWT><P 19>

They ben arayed all for the pees;

L. 75—<T PT><P 149>

For to pe gayest and most rychely arayed ymage raheest wil pei puple offur, and nou3t to no pore ymage stondyng in a symple kirk or chapel, but 3if it stonde ryaly tabernadid wip keruryng and peynitid wip gold and precious iewelis as byfor is seyd, and 3it wihinne a mystre or a great abbey, where lutil rede is, or noon, to help by siche offerynge.

L. 55—<T SEWW16><P 84>

"Po pingis pat pou hast arayed, whos shulen pei be?"

L. 369—<T SWT><P 13>

And of eueri siche chynche, and specialty of a clerk, may it be askid po pat pou hast arayed, whos pei be?'

L. 448—<T SWT><P 15>

Nepes summe now as in pat tymne, not scyngpei abhomynacioun of pe desolacioun stondinge in pe holy place, shynyngly arayed and delicatly wip poore mennys goodis, crynge areren up her vois in gladnesseand summe wepen;

L. 201—<T SWT><P 8>

But howses of prestes ben worldly arayedc and araves, and byservice to principalli pre latus and prestis, be sore aschamed to see her Lord and her Mayster, whom hit were a kynge rydinge toward a reuel,

L. 94—<T EWS1-42><P 410>

And when he comep to pat hows, he fyndep hit ydal, clenysyd wip besomes and schynyngly arayed.

L. 797—<T EWS1-42><P 410>

As 3if bischopis fi3ten nou and ben arayed in horss and meyne, or ben greet in household and oper pingis to fede pei world, pei ben enemies to Crist, and not in his sutiour of hym.

L. 16—<T EWS3-165><P 128>

for comynly pei chouchen in softe beddis whanne opere men risen to here labour, and blabren out matynys and masse as hunteris wipouten deuocion and contemplacion, and hyen faste to mete richely and costly arayed of pei beste, and pei to siepe;

L. 7—<T MTO8><P 168>

They ben arayed all for the pees;

L. 75—<T PT><P 149>

For to pe gayest and most rychely arayed ymage raheest wil pei puple offur, and nou3t to no pore ymage stondyng in a symple kirk or chapel, but 3if it stonde ryaly tabernadid wip keruryng and peynitid wip gold and precious iewelis as byfor is seyd, and 3it wihinne a mystre or a great abbey, where lutil rede is, or noon, to help by siche offerynge.

L. 55—<T SEWW16><P 84>

"Po pingis pat pou hast arayed, whos shulen pei be?"

L. 369—<T SWT><P 13>

And of eueri siche chynche, and specialty of a clerk, may it be askid po pat pou hast arayed, whos pei be?'

L. 448—<T SWT><P 15>

Herfore Crist, verri man, so moche enjoyeved himself in spiriit of pe turnyng of pe Samaritans pat him lust not ete of pe mete pat was arayed for him, but seide I haue mete for to ete pat 3c knowen not', pat is, as pei gesse, pei turnyng of pe Samaritans to pei bileeue.

L. 622—<T SWT><P 19>

Nepes summe now as in pat tymne, not scyngpei abhomynacioun of pe desolacioun stondinge in pe holy place, shynyngly arayed and delicatly wip poore mennys goodis, crynge areren up her vois in gladnesseand summe wepen;

L. 201—<T SWT><P 8>

And be Archebishop scide to me, Pou demest eueri preest to be proude pat wulc not go arayed as pou goist.

L. 1591—<T Thp><P 73>

ARAYEDE....... 2

and by pis pei swepton pei comunte of men, and maden hem bare and coolede as flores ben made, but howses of preestis weren worldly arayed, and pei kepton as sacramentis monye of here fyndyngus.

L. 94—<T EWS1-42><P 410>

But howses of preestis ben worldly arayede and his aray is hy3ed from partynge of comunes;

L. 107—<T EWS1-42><P 411>
3it þow þei wolden not be anwered herby, but 3it aske ferþormore: Now Lorde, 3it into blessid Lorde ifit be felouship of summe good creaturis, whos alegge oure disese,' herto may answerc by coumfort in oure grete peynys may sumwhat sentence, seying {Discedite, etc; therfore suche doumbe prelatis mourn riȝtfully “gold that maken suche prelatis ben mad fair of a carpenter, and tho ben aried with bi that word of Dauith, maad makeris schulen be dampned with suche prelatis, among wolvys bi techyng of Crist, ben more proudly arayid in armer and otres of werris, and more cruel in here owene cause ȝe nowe is. seide a sermon in his comendynges of hir, he was an alien borne. sche hadde on Engliche al þe foure Gospeleris wip þe doctoris vpon hem. <L 15><T Buh><P 178> ARUNDEL......1 Also þe bishope of Caunturbiri, Thomas Arundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe birying of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir þan any woman þat euer he knewe ffor, notwipstanding þat þe was an alien borne, sche hadde on Engliche al þe foure Gospeleris wip þe doctoris vpon hem. <L 291><T Buh><P 178> ARUNDEL......1 For þe grettis emmy þat Crist hāp in Ynglond, þat is þe archbishop of Caunturberi, Arundel, knowlechid þe same nouȝt within a fewe dais in presens of þe worþiþt audiens in þis reme, þat is to seie þat, if it so were þat Crist were nouȝt here on erpþ present in his owne persone, whom þe beleued feipfulþ to be uerþ God and man, and if þis Crist wold aferne any þing þat holi chirche, þat is to seie after his witt þe pope wip þis clerge, wolde uarice fro, he wold leue Cristis seiþing and afferming and beleue þis holi

25 3 variants; 3 occurrences.

307
Also by law seib, Pardoneris ow not to graunt indulgens of her wil of dede, ne dispens vp on wowis, as asoile of swering, mansleyng, or of oper synnis be pat schrius to hem, ne for3eue þings iul tan awaye and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue þe priddhe or þe fouth part of penuance enioinid, ne to draw sum tyme a soule fro remissioun of synnis, {ne asoile a pena et a culpa/, for alle priuilegis up on þeis or ani of hem are a3en callid in.

Asoile............13
For he mai not asoile here of a Iitel bodiIi peayne, but not ellis, not but autorite in special be 3euun prest mai vse bring him to heuyn;

Asoile............1
Also it is knowen to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a parliment was put a bille, be assent of two erchebischopis & of þe erche, to anulle þe Bibel þat tyme translatid into Englihe, and also

ASOILED...........3

26 50 variants; 246 occurrences.
Also in his blynedenesse bej alle poe pat bileuen pat for a bulle purchaisd of a fals gardener, boru a fals suggestion and symonye of seluer, and be pate him janne a peney and leite hit on hire heuedes, bej bep asoiled of alle hire synnes, as bej witterli wene.

And he set on me his hond, and asoiled me clene, And there I parted hun fro, wythouten any peyne, In couenaunt that I come agayne, Christ he me be taught.

By this kynde of speehe, by which kynde al is rising a3en is asoiled; Go now grounde ASOILEN ........ sadli in answere, saue Frere, ASOILID ........ 2 bisien 3e c1erkis, to be bischopis of

Also in fidelite dew Emperour herry Bot for ASOULE asoule anence Godoure Lorde is now be loused of byndyng and louseng synnes seide, 

ABSOLUCION or asoylyng is 

Also God 3aue him no farrer power, not but asoyl hem pat wil leue per synne, or to bynd hem and curse pat wil dure per inn.

Also in 3eer of grace Ml lxiiij' Gregory' vij' myche pouer I giffe to peere

And hes wyle he reformip not his man to lefe his synne, nor to mak a mendis perfor. as he schuld, and ellis telle him pat be mai not asoyl him, he synnip, and namli, wan he man trestip of his absolutiou, wening him siker, and contumip forp, and mendiip not, os he schuld, if he prest refusid him as he au3t, for 3an he wold schame, and dred, and mend.

And he enforiip to quiken him pat luip not, pat enforiip to asoyle fro torment him pat dwelliip in his gilt.

He biddip not here to curse him pat synnip not, nor to asoyle him pat bidip in synne;
and anentis asoyling, bileue techip cristmenen 
\[\text{pat isu crist mut nedis asoyle 3if eny man shule be assoyld, and anticrist may not for shame denye opynly his bileue;}\]

\[\text{<L 17><T MT28><P 481>}\]

and also it is no bileue \[\text{pat what tyme pat hes prelatis feynen hem to asoyle, beh acorden wip crist aboue;}\]

\[\text{<L 28><T MT28><P 481>}\]

And also Christ him self seide to swyich ypocrites, He loueth in marketes ben met, wit gretynges of pouere And lowynge of lewed men, in lentenes tyne For thei han of Bichopes ybought with her proper siluere And purchased of penaunce the puple to asoyle: But money may maken mesure of the peyne.

\[\text{<L 31><T PPC><P 19>}\]

And siche prestes schewyng or denouncing or byndep, but contrarious to Godis dome assoulep of asoyle or bynde, soules quiekene, 

\[\text{<L 106><T SEWW 16><P 86>}\]

And comyng and goinge of parteynep oonly to of asoyle men of her synnes blasfemen God, 

\[\text{<L I 897><T Thp><P 82>}\]

And perfore ASOYLED ne asoyled of men, for suche schameful stryues schul de not be rehersed Ffor after have ful part with hom in \[\text{blis of heven,}\]

\[\text{<L II><T A25><P 422>}\]

felaschip of his chirche/ he mai neipir be asoyled: 

\[\text{<L 5><T LL><P 75>}\]

and pus sumwhat bi piis wordis may antecristis resoun be asoyled. 

\[\text{<L 28><T MT23><P 342>}\]

ASOYLEN........

and by dyuersite of resownes may men asoylen hes dowtys.

\[\text{<L 94><T EWS1-38><P 388>}\]

ASOYLEP........3 

Consider herefore pat wane oure Lorde forgiffi\[\text{p synnes he asoyle of his one autorite, for he bohe clesnep he soule fro he inwarde filth or filynge and lousep fro he dette of aylastynge depe.}\]

\[\text{<L 24><T Ros><P 55>}\]

Of his texte & \[\text{he toper goyng before pat seip pat prestes ofte tymes bynden innocents or not gilty wiche be not bonden anente God, and asoyle vnor\[\text{p wiche bene bonden anence God, it seme}h\]

\[\text{<L 12, 14><T MT28><P 59>}\]

And seip that prestes asoylep or bynde, sonep to quickene, soules pat liffip no3t. 

\[\text{<L 20><T Ros><P 59>}\]

And pei wil asoyle of hes wowis if pei han part or alle pe dispensis pat shulden be made in comyng and goinge of his pilgrimage. 

\[\text{<L 106><T SEWW16><P 86>}\]

And perfore po preestis \[\text{pat taken vpon hem to asoyle men of her synnes blasfemen God, sip it parteyneip oonly to pe lord God to asoyle men of alle her synnes;}\]

\[\text{<L 1897><T Thp><P 82>}\]

ASOYLED.......4 

Suche shameful stryues schulde not be rehersed ne asoyled of men, for pe bynde not. 

\[\text{<L 746><T 4LD-1><P 269>}\]

Ffor sip pei may be asoyled lightly of freris, and after have ful part with hom in \[\text{blis of heven, who wolde drede to do his wille for a litel money?}\]

\[\text{<L 11><T A25><P 422>}\]

felaschip of his chirche/ he mai neipir be asoyled: 

\[\text{<L 5><T LL><P 75>}\]

and pus sumwhat bi piis wordis may antecristis resoun be asoyled. 

\[\text{<L 28><T MT23><P 342>}\]

ASOYLEN.......1 

\[\text{<L 746><T 4LD-I><P 269>}\]

and by dyuersite of resownes may men asoylen hes dowtys.

\[\text{<L 94><T EWS1-38><P 388>}\]

ASOYLEP........3 

Consider herefore that wane our Lord forgiven those 

\[\text{<L 24><T Ros><P 55>}\]

Of his text & he top goyng before that speak that priests often times bind innocent or not guilty which be not bound as to heaven, and asoyle vnorwhat wicked be bound innocent God, it seemeth to many that priests asoyle or bind in 

\[\text{<L 12, 14><T MT28><P 59>}\]

ASOYLED.......6 

By his man is understand that is false, and lieth his sin, and speak he will forsake it and lieth, and cumeth to be present to be asoyled, and to seek mercy. 

\[\text{<L 14><T APO><P 69>}\]

so it is Christ granted to the man what ïng he asoyle on earth shulde he asoyled in heaven, and so it is of binding; 

\[\text{<L 22><T MT28><P 481>}\]

that 3if man sinned so long, and were meaner asoyled of pope ne of his present vndir hym, 3if he wolde forsaok his sin and be contrite for former sin and end his life on this manner, God wolde for3yue hym his sinne. 

\[\text{<L 15><T MT28><P 482>}\]

tellith in his law, for he wole nedis constrayne men to be asoyled of hym or hice, but his durste noon apostle do. 

\[\text{<L 20><T MT28><P 482>}\]

And his man seide pan to me "pou3 God for3euc men her synnes, 3it moten men be asoyled of preestis, and do be penance that he enjoy men to hem." 

\[\text{<L 1882><T Thp><P 82>}\]

for no doubt a thousand ere after that Christ was man noo preest of Christ durste take upon him to techpe the peple, neiþir priuyly ne apecert, that he moten nedis come to be asoyled of hem as preestis now done. 

\[\text{<L 1901><T Thp><P 82>}\]

ASOYLIDE.......

so it is Christ granted to the man what ïng he asoyle on earth shulde he asoyled in heaven, and so it is of binding; 

\[\text{<L 21><T MT28><P 481>}\]
ASOYLIP......1
And a3enward alle þei þat wolen occupien alle
her wittis to hate and to flee alle occasioun of
synne, dreynde ouer alle to offende God, and
louynge forto plese hym feipfuHy, to þese men and
wymmen þe preestis schewiden how þe lord
God asoyn pure be of alle her synnes.
<L 1908><T Thp><P 83>

ASOYLLUN.......1
And of his may trewe men se, þat ri3t as þe fend
bi o castyng in of a venemed boon, þat is,
dowinge of clerkis a3enes Cristis ordynaunce,
þat venymed Cristene men, bope seculeris and
clerkis, and meve þen men of armes to batayls and
stryves, so by on openynge of tresour of his
leynsyng, þat he may asoyise men bope of peyne
and synne þif þe were holde on his side a3enes
Cristis ordynaunce, he hþap hight his clerkis alle
rewmes of þe world.
<L 9><T A21><P 244>

ASOYLYD.......1
For Crist not onuly affernip to þe peple þat he
will not fayle hem in hþeode and hþelyng, but
go þowc þis by argumentis þat may not be
assoyle, so þat þai be true seruandis to hþym.
<L 813><T OP-LT><P 105>

ASSOILE.......26
The ix' Article' As it is spedeful to a cristene
man verili contryt to knowleche his synnis to a
faithful preest of good lyyynge and kunnyngge
to bynde and assoyle, so atte not to an
unkunnyngge man, either symple lettrid man, to
knowleche his synnis and priuy worchingis of
God in his soule to a preest vntevelful of
lyyynge, vnkunnyngge of Goddis lawe, and a
couteous preest, and proud and contrarie to Jesu
Crist.
<L 4><T 37C><P 21>

He that will knowleche his synnis to fynde grace,
seke he a preest that can bynde and assoile, lest
wanne he is negligenct aboute hisself, he be
dispisid of God that monestith him mercifulli,
and axith that bothe falle not into the diche,
which the fool nodle eschewe." 
<L 14><T 37C><P 21>

The xxiij' Article' Cristen men ben not holden to
bileeue, that what evere thing the deadli bishopp
of Rome or any othir deadli bishopp pretendith
him to bynde or assoile, is herfore bounden or
assoilid anentis God and the chirche regininge
in blisse.
<L 6><T 37C><P 54>

For where Austyn techith with kyndeli reesoun,
that a syk man in soule and repentaunt, seke a
preest that can assoyle and bynde, and Crisostom
(In imperfecto)/, xipr omelice, techith the same
sentence, this Innocent ordyneth that ech man
go to his propre preest bi the sentence of the
forseid decretal, /Omnis utriusque sexus/.
<L 13><T 37C><P 80>

þat es to say, when a man es sori for his synn &
es schriuen perof, þan þai schuld assoyle him bi
þair powere þat þai haue of God.
<L 122><T 4LD-1><P 181>

þat es to saie, to minister þe sacramentes, to
schriue & assoyle þe pepil, to prech & teche þe
pepil & 3euen hem ensaumpil of goddi.
<L 470><T 4LD-1><P 196>

For þou3 men breken þe hieste commaundemantis
of God, þe lewidest parische preest schal assoile
anoon, but of þe founed vowis maad of oure
owene heed, many time a3enus Goddis wilfe,
þen man schal assoyle but grete worldly bischopis,
or þe most worldly preest of Rome, þe
emperorues maister and Goddis felawe, or God of
þe erpe.
<L 3, 5><T A22><P 284>

For lawe of charite wolde teche, þat 3if he hadde
siche power, he shulde assoile alle hise sugetis
fro peyne and fro trespas;
<L 34><T A23><P 355>

and þus Crist my3te not assoile men, but after
þat he saw his Fadir vouchsafe.
<L 4><T A23><P 356>

how shulde he þanne assoile pus?
<L 15><T A23><P 356>

how shulde he assoile soulis of þe peyne of
purgatorie?
<L 17><T A23><P 356>

And so, 3if þe pope assoile men a pena or a
culpa, or whatever pardone he grauntip for þing
þat is not charite, forsake it as þe fendis bidding,
þat is contrarie to love of Crist.
<L 34><T A23><P 362>

but not ellis, not but auorite in special be 3euan
of þem to him of þe kirk þer to, But if it be askid, if ikl
preest mai vse þe key in to ilk man, þat is to sey,
to assoile him, or ellis to bind him fro grace, it
semai openly þat ikl preest may not asoile ikl to
bring him to heuyn;
<L 23><T APO><P 28>

Sofly me semiþ þat he synnþ, for if he soile him
neligently, how God asoyle him not, me semþ
he synnþ greuously, weper a presum, as auctor,
to assoile him, and bring him out of sin of peyn,
or to mak hym fre þerof;

for þou3 a man breke goddis hestis þei wole soone and liþly assioile him, but 3if he make a vow to a blvnd pylgrymage or to sende his offrynge to siche a stok;  
< L 28 > < T MT01 > < P 7 >
and þus þei ben fully contrario to goddis dom and ryþwisnesse, for 3if a man haue terespassid neuere so aþenst god he wole assioile him for verray contricion wipouten siche sweryng or chargyng of vnresolvable þingis, but þei falsly enhauens hem aboue god almytti.  
< L 17 > < T MT04 > < P 75 >
and þis shrift þus bron3t inne semeþ to marre þe churche in bileeue, as þe prest made hym goddis felow, as god and he shulden assioile togidre; or ellis þat god mut nedis assioile whenne þe prest makþ þis sygne.  
< L 8, 9 > < T MT23 > < P 333 >
þei seym þat þise keyes ben goostly wittis and power, 3yuen to hem to bynde and assioile men aftar þe witt appropiit to hem;  
< L 32 > < T MT23 > < P 341 >
but antecrist shulde shame here þat if men shulden þis shrune hem, þenne þei shulden telle þe emperour clerkis in her eers is alle her synnes, and do what þei bidden hem do, for ellis god wole not assioile hem.  
< L 22 > < T MT23 > < P 345 >
þat es to saie, to minister þe sacramentes, to schrue and assioile þe pepil, to prech and teche þe pepil, and 3euen hem ensampil of gode liff.  
< L 93 > < T SEWW26 > < P 134 >
Also þat confession shulde be maad oonly to God and to noon oþer prest, for no prest hath poar to remitte synne ne to assioile a man of any synne.  
< L 26 > < T SEWW05 > < P 34 >
and on þis condicioun wolen þei wel assioile men.  
< L 80 > < T SEWW15 > < P 77 >
þe pharisises practisen wip þe peple in þis pyont, for whanne þei han power lymyttid to hem to 3yue counceil in þis mater and after to assioile, þei maken, as men out of bileeue, þei mater to hard, and kepþ a part of money to þe prelatis aboue hem, and a part to hemself.  
< L 114 > < T SEWW15 > < P 78 >
so þat, if þeir keies and Cristis will be discordinge atwyne, þei feynen hem falsli to assioile and hanne þei neþer loosen ne bynden, so þat in ech such worching þe godhet of Crist moot first worche.  
< L 19 > < T SEWW21B > < P 113 >
And I seide to him, “Sere, it is al oon to assioile men of synne and to for3eue to men her synnes.”  
< L 1884 > < T Thp > < P 82 >
ASSOILED......5
Riþt so, þe asoylyng eþer byndyng of prestis here in Cristis cherche is noþt ellis but a schewyng bi certeyn euindentis þat sucon is eþer bounden eþer assioiled of God tofore.  
< L 120 > < T CG6 > < P 69 >
and so þei silled crist þat is trouþe, as iudas dide, for a hitel money, and þei ben so esely assioiled, but falsly of false confessouris for a hitel part here wicked catel, þat þei maken no conscience for þis cursed periurie but ben endurid or hardid þerinne as fensids of helio.  
< L 24 > < T MT09 > < P 183 >
he seþ þat alle men shulden bleeue þat what man þat þis prest assoyleþ, what ever penceane he enviþeþ, he is assioiled before god.  
< L 17 > < T MT23 > < P 334 >
and gyue we to aduersaries here þat men shulden goo and shewe hem to prestis, for so men diden before tyme boþe in þe oolede lawe and in þe newe, but hou shulde men take of þis to roune wip prestis and þus to be assioiled?  
< L 25 > < T MT23 > < P 343 >
fer þenne crist assioiled þicker men þenne he dide aftar þe tyme of þis lawe.  
< L 12 > < T MT23 > < P 344 >
ASSOILEDEN.....1
but þe literal witt is þis crist bad ten leprouse men go and shewe hem to prestis, as it was boden in þe olde lawe, but þise prestis in þe oolede lawe assioiled not rownyngly, as we don nowe, but bi signes of goddis lawe þei shuweden wheche men wren leprouse, and which weren not leprouse, and to her iugement shulden men stonde.  
< L 4 > < T MT23 > < P 343 >
ASSOILEN......5
for whanne þei shullen make wikid men to restore þing wrongfully geten, and to cesse evere after, bi trewe witnessynge of peyne dewe þerfore, þei assioiled wikid men liþlyfully, for to have pert of þere þeþte, and hereby þei norischen eyyle men in here wrongis and robyng of þe peple.  
< L 8 > < T A22 > < P 321 >
and alle counsellours to wrongful werris ben in þe same peril, wip alle prehous þat stiren men and herten hem in þes werris, and alle penytaunceris þat tellen not to hem þe treulpe,
but assoilid over li3tly for money or worldly favour.

and pei chargen more here owen assoilynge pean assoilying of god, for 3if a man come to here schritte and sacramentis pei assoilid hym and maken siker pou3 pe man lie vpon hym self and be not assoilid of god;

and 3if pei bryngen hem moche gold pei assoilid hem li3tly and maken hem siker bi here preieris and graunten hem goddis blissynge, but pei techen not hou here parischenys schulden dispoe hem to rescueyue 3iftis pei shal be not assoilid of god, so that mai not faile hem in liiflood and hilyng, but also eft tumun a3en.

and pou3 a man be neuere so treuly assoilid of god for his entre sorwe of synne and charite pat he hap now to god, pei seyn pat he his damnable but 3if he he assoilid of hem 3if he haue space perto, pou3 pei ben cursed heretikis and enemyses of crist and his peple.

The xxij' Article Thanne oonli the bisshop of Rome, or oony othir, byndith or assoilid almen fro his fidelitc. And pei ben not assoilid of men, pei taken wijstl noon heed, for it is ynow to hem for to be assoilid of God.

For Crist not oonli affirmeþ to pepe pat he wolte not faile hem in lisflood and hilung, but also preueþ pei bi argumentis pat mai not be assoilid, so pat pei be trewe servauntis to him. For he his cursid herry.

This pope Cursid herry þe Emperour and assoilid al men fro fidelite dew to him.

In þe 3er of grace MI CC ij pope Onerey cursid þe Emperour Frederik þe ij for he robbid þe chirch, and assoilid al men fro his fidelite. This semip be þe sawis of feithful doctours, put in þe canon, so and þe pat wenun to bye indulgens for þer temporal goods, and wenun to be assoilid or for 3eunun be hem, þof þei ab13d in þer synnes, nor mak not satisfaccion dewly of þer synnis on õper syde, but also eft turnyn a3en þer to; this semip be þe sawis of feithful doctours, put in þe canon, so and þe pat wenun to bye indulgens for þer temporal goods, and wenun to be assoilid or for 3eunun be hem, þof þei ab13d in þer synnes, nor mak not satisfaccion dewly of þer synnis on õper syde, but also eft turnyn a3en þer to; this semip be þe sawis of feithful doctours, put in þe canon, so and þe pat wenun to bye indulgens for þer temporal goods, and wenun to be assoilid or for 3eunun be hem, þof þei ab13d in þer synnes, nor mak not satisfaccion dewly of þer synnis on õper syde, but also eft turnyn a3en þer to;
And herfore many prestis þat dredip hem ffor to lye seiep no3t, l assyyle þee, but, God of hevene assoile þee;
<L 13><T A21><P 255>
On þis bileve schulde men þenke, whanne þei blowe her boost þat þei assioile men of alle synnes þat þei have do.
<L 10><T A21><P 261>
ASSOILIP......1
And certis, 3if he schal be damdenp, þe pope assoilip him no3t of alle deedely synnes þat he hæp don æ3enst God, ffor one stykkip wip him þat no man may assyyle, sip Crist seiþ þat unkyndnesse do æ3ens þe Holy Goost, schal neþer be for3eve her ne in þe toþer world.
<L 5><T A21><P 261>
ASSOILEP......1
And siche prestes schewyng or denouncing contrarious to Godis dome assoile þo3t trewly or byndep, but þe pretende þam or feyneþ for to asoyle or bynde, & so þe sleþ as to þe reputacon of þe worlde soules þat dieþ no3t and þei quickeþ, þat is pretendeþ þam to quickeþ, soules þat hiþþ no3t.
<L 19><T Ros><P 59>
ASSOULIP......1
Ffor þou moste by sorowe of herte make assep to God, and ellis God assouilip þee no3t, and þanne assyyle no3t þi viker.
<L 31><T A21><P 252
ASSOYL........2
þey are rewars of þe world of þeis derknes, for þi hiþt men assyyling, wan þei wit not if it be, and þey led boþ himsif and þeis þat þey assoyl in blindnes, and desseyue boþ.
<L 1><T APO><P 99
Such beren yvell hevenkay, They mowen assoyl, they mowit shrowe;
<L 866><T PT><P 174>
ASSOYLE........45
For beleve schulde teche us þat no man were cursud but if God cursid him for faylynge in his lawe, ne no man is assyyled but if Crist assoyle him for mayntenynge of his lawe, howe ever þe world blaber.
<L 33><T A10><P 181
as he may meve his vikir to seie, þat he hæp power to assoylé men fully þat helpen in his cause, and to curse all hem þat æ3enstondip it;
<L 16><T A21><P 244
And þis knowyng schulde prestis have, and knowe Goddis mercy, þat 3if men make asep to God, God wolde þanne assoylé hem.
<L 34><T A21><P 253
And herby may we se, as power 3eve to serveautis, is no3t wittily 3eve but 3if þe kunne here office, so God geveþ no3t to men power for to assoyłe, but 3if he 3eve hem kunnyng þat fallip to her office.
<L 4><T A21><P 254
And þe bêþ Goddis bedels to telle truly his sentence, and oþir wise þey þei no3t assoyle men of here synne.
<L 29><T A21><P 254
For in her absoluouens faylip comunly Petris keyes, and þei fynne ofte to assoylé, and þei assoyle no3t.
<L 11><T A21><P 255
and 3if þei seie þat þei assoyle, þe speke by reputaciouen, and nou3t bi wytyng ne bi trowyng, ffor God charip hem no3t herto.
<L 14><T A21><P 255
To assoyle þise dowtis, men moten arme hem and pacentliche dispose hem to deye for Crist, and fals not þe gospel for favor of men, but seye fullich þe soþe, for Crist is ever present.
<L 30><T A26><P 434
QINTA HERESIS· þe fyft heresie, contened of þe fyft askynge, says, þat prestis have powere to assoyle men of synne, whom ever þe pope lymytes, at his owne will.
<L 20><T A27><P 444
Ande if his trewe vicare acorde to Gods wil, he may assoyle of synne as vicary of his God.
<L 9><T A27><P 444
And þo argumentis of heretikes ageyns þis sentence are light for to assoyle to a Cristen mon.
<L 14><T A31><P 502
Now is þis office committid in bischopis and prestis of þe kirk, þat þe causis of þe synnars knownen, þei doing mercy assoyle hem fro þe dred of perpetuall dêp, wen þei able and verrey repentaunt;
<L 20><T APO><P 68
And 3if þe pope and his vikerus wolden studeyn wel þis mater, þei schulden leue to assoyle men so largely in his forme.
<L 50><T EWS1-7><P 250
And so Crist taþte by þis dede þat assoyllynge of men is nowat but 3if God assoyle byfore, as God by hymself assoyled þese leþrowse.
<L 34><T EWS1-14><P 276
þese neyne þat ben manye moo bytökne men owte of byleue, þat trownen þat hit is inow þat her
And hit semyþ þat þei may, for prestis may aassoyle of synne;

For ellys myȝe a pope aassoyle men boȝe of peyne and blame, and for þei kyllyen þer euenechristen, and euerely þat þei don so;

For þei seyn þat þei han power of Crist to aassoyle dem alle þat helpon in þer aegne, for to gete þis worlde wisely worshippe, to aassoyle men of peyne and synne, boȝe in þis wold and in þe topur and so whan þei dyon, fle to heuene wiȝowe peyne.

For 3if he aassoyle or 3yue pardon opur maner þen Crist wole, certes he feynep hym to be God and blasfemep in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.

Wel I wot þat bost is feyned and money 3yuo for to dispense and aassoyle men of synnys þat ben entrived wiȝe suche rytes;

And on þis condicion wolen þei wel aassoyle men.

And hit semyþ þat þei may, for prestis may aassoyle of synne;

Heere hit is nede to vnderstonde how prestis aassoyle synne, for þer aassoyle ye wyll neuer hit seyne symply "I aassoyle þe of þi synnes;"

The bigde maner and lest yeuel, þat men seyn þat greks han, is þat þe prest preyeþ þat god aassoyle hym and leuyng worde of asoylyng; and þus he myȝt aassoyle at home hym þat were a housand myȝle fro hym. and lewed men þat weren bettur myȝte þus aassoyle bettur þenne wiccked prestis.

Yet I wot ben entriked for to dispense and aassoyle men of synnes; and so alle good popis han euene

But power is euen in preestis to aassoyle men of þer synnes; and so alle goode popis han euen power to teca þe weyȝe to heuene and to aassoyle men þat ben contrite;

For 3if he aassoyle or 3yue pardon of þur maner þen Crist wole, certus he feynep hym to be God and blasfemep in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.

Wel I wot þat bost is feyned and money 3yue for to dispense and aassoyle men of synnys þat ben entrived wiȝe suche rytes;

And on þis condicion wolen þei wel aassoyle men.

pe phariseese practisn wiȝ þe puple in þis poynst, for whon þei han power lymyted to hem to 3yue cownsel in þis mateyr, and aftar to aassoyle, þei maken, as men owt of blyeue, þis mateyr to hard, and kepon a part of money to prelatis abouene hem, and a part to hemself;

Sopely, but 3if God aassoyle first, þer aassoyleyn is feyned falsed;

Summe prestis seye semyþ "I aassoyle þe of þi synnes;"

Sume many blasfemys aȝeynces þe boleue ben sowen of antecrist in þis mateyr, ffor god, þat 3yueyn grace and is in þe soule, aassoyleth and doþ ayye synne, and þis may not þe prest do, siþ it is propur to god, and, siþ no man shulde liȝe a lyȝte leuyng to saue þe wold, a prest shuld not seye, "y aassoyle" whenne he not neuer wheþir god aassoyle.

And algatis if he feynep hym power to aassoyle more þenne he haþ;

It were to witt to aassoyle skils þat antecrist makiȝ aȝens þis wyte.

And bi þis he tauȝt opynly þat it ncidþ to he shriuen at prestis, and to þis crist gauþ prestis power, but wherto but to aassoyle?

for crist wole aassoyle men wele, al if þei gon not þus torome.

And þat prestis shuld aassoyle men techip crist in þe risynge of lazar, for crist bad to his apostlis þat þei shulden vnknyt þis bondis.

for who shulde ellis aassoyle men and graunte hem so large indulgyns boȝe of peyne and of synne, haue þei neuere so longe synned.

How wolde we aassoyle shepherdes of her robbynge without restitucyon of her goodes that they robben thy shepe of ayenst her wyll?
And though thou conned nought they Crede, clene the *assoyled* So & thou mowe amende oure house with money other elles With som Catel, other corn, or cuppes of syluere.

Of his texte & he tober going before hat seij pat preestes ofte tymes bynden innocentis or not gilty wiche be not bonden anente God, and *assoyle* vnwor~i semep

preestis ofte tymes bynden innocentis or not gilty wiche be not bonden anente God, and *assoyle* wnehe be not bond en anente God, and *assoylep* to many pat preestes *assoylep* or bynde wensoeuer pei pretende to *assoyle* or bynde.

And herfore peo preestis pat taken vpon hem to asoyle men of her synnes blasfemen God, sip it parteyne oonly to pe lord God to *assoyle* men of alle her synnes;

For beleve schulde teche us cursud but if God cursid him for faylynge in hiis world blaber.

And here may we se, pat it is no3t bileue, pat 3if a man sernep to be *assoyle* of pe pope, panne he is *assoyle* so flor pe pope may erre ofte in presumpcioun of his keyes.

And herfore men seyen comunly, pat whom so ony prest *assoylep*, he is *assoyle* of God by vertu of pe keyes.

And sip no confessor in erpe kan wyte where men be contrit, but suppose bi her owne wordis pat pei seye sohe in his hit is open pat pes confessours wyttip ne bivelep pat her confessid beij contrit, but li3tly suppose pat pei seie sohe of hem silf, and bi thi3 suppose pat God him silf *assoyle* hem, and panne beij pei wel

ASSOYLED.....10 *assoylede* when pai haue offrid at oni place per to pardoune es grauntid.

For beleve schulde teche us cursud but if God cursed him for faylynge in his lawe, ne no man is *assoyle* but if Crist assoyle him for mayntenynge of his lawe, hou evere pe world blaber.

And 3if we faille in his sorwe, or bigge no3t oure synne of God, we bygile oure silf in speche and 3if we faille in of byndynge or losynge, And so no3t wyte but bi supposynge

pat he is *assoylede* 3if he 3eve hym moneye, or

And herfore seyn Petre and olde lawe is fouler aftur fy3eJid in synne.

ASSOYLEDEST.....2 and byfor pei come to hem, God *assoylede* hem of here synnys, for God seijp in pe salm how man in purpos to leuen his synne seyde pat he wolde schryuen hym to God, and God for3af hym his synne.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.

And here sculd men arunt feynt pcnytaunsers, which mater we han openly declared in Goddis assoylyng. and ellys

ASSOYLEDE.....21 And here sculd men arunt feynt pcnytawners, confessours & opur prestis pat *assoyle* for mony. for hoppe pe parti afur pe sentence in Goddis lawe is fouler afur fy3elid in synne, which mater we han openly declared in opur placis.

And so prestys assoylen as Godis vikerus acordyng to Godis assoylyng, and ellys pei *assoyle* no more han prestis of pe ooule lawe heluden men of pei lepe and pat my3te pei not doo.

And so Crist taw3te by his dede pat assoylyng of men is nowat but 3if God assoyle byfore, as God by hymself *assoyle* hese leprowse.

and so riche men haden occasion to drcde not to for to synne, whenne pei my3ten for a lyttle moneye be *assey* *assoyled* of alle her synnes;

and pilgrimage wip sihe offrynge vnabl3ip men oft to be *assoyle* of god.

Ne no preest here beneth may ywit for certeyne whether a man be clene of his synne or clene *assoyle* but yef god tell it him by reuelacion.

And lordel thou ne *assoylest* no man both of his syn and of his payne that was dewe for his here on erth.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.

And herfore seyn Petre and olbre Cristes apostles *assoyle* not his, ne 3euen syche indulgenses, for pei diden neuere syche dedis but won God enspyrede hem.
and 3if ðei discorde frø þe keyes þei feynen hem falsely to assoylen.
<1 L 61><T EWS-1-19><P 298>

so þat, 3if ðei keyes and Cristes wille be discordyng atwuye, þei feynen hem falsely to
assoylen and þanne ne þei neipur lowsen ne bynden, so þat in eche sic thorungþ þe
godhede of Crist mut furst worche.
<1 L 21><T EWS1-30><P 346>

But þei assoylen on opur weye, as prestis in þe
olde lawe telden by synes of þe olde lawe þat
men weren clene of lepre.
<1 L 47><T EWS1-7><P 250>

And by þis power þei spuale þe peple of her
godys, and not assoylen hem frely for to saue þer
sowlys.
<1 L 38><T EWS-1-8><P 253>

For þei seym þat þei han power of Crist to
assaylen alle men þat helpen in þer cause, for to
gete þis worldly worschipe, to assoylen men of
peyne and synne, boþe in þis world and in þe
þujþur and so when þei dyon, fle to heuene
wipowte peyne.
<1 L 10><T EWS2-67><P 65>

And þis blasfemye þat is vfid nou shulde be
knowen of þe scribies, þat popis assoylen men of
synne and peyne whanne it tunþþþ hem to
auaunctage.
<1 L 107><T EWS3-169><P 144>

þey seyen þat þey assoylen men boþe of peyne
and synne, and 3it summe siche ben Goddis
traytours þat God iugþþþ to be dampynd;
<1 L 23><T EWS3-188><P 208>

þus þei assoylen men þat weren longe deed
before;
<1 L 11><T MT22><P 323>

and þise blynde men þat assoylen þus kunnen
not teche þe contrarie of þis.
<1 L 14><T MT22><P 323>

þei preyen furst þat god assoyle hym, and afftur
þei assoylen hym bi autorite 3ouen to hem.
<1 L 32><T MT23><P 332>

And there as the people shulden yelde to god her
vowes/ be seyth/ that he hath power to assoylen
hem of her avowes/ & so this sacrifice he
nemeth a waye from god.
<1 L 7><T PCPM><P 18>

For men sayen that thou ne myght nat clene
assoylen vs of our synne.
<1 L 24><T PCPM><P 18>

Another myschef is this/ that some prest may
assoylen hem both of synne & payne/ & in this
they taken hem a power that Christ graunted no
man in erth/ ne he ne vsed it nought on erth him
selfe.
<1 L 15><T PCPM><P 21>

And for moche money he wyll assoylen a man
so clene of his synne/ that he behoteth men the
blysse of heuene without ten any payne after
that they be deed That yeuen him moche money.
<1 L 24><T PCPM><P 74>

O Lordi thou ne taughtest nat thy discyples to
assoylen men of her syn/ and letten hem a
pennance for her syn/ in fa styne ne in
prayege/ ne other almose dede/ne thy selfe ne
thy disciples biseden no such power here on erth.
<1 L 27><T PCPM><P 77>

I ne beleue nat that he hathe so greate A power
to assoylen men of her syn as he taketh vppon
him abouen all other men.
<1 L 29><T PCPM><P 78>

And than oure Provincial hath power to assoylen
Alle sustren and bretheren, that beth of oure
orde.
<1 L 13><T PPC><P 12>

3it confessouris and hye penetaunceris chargen
more fonnyd avowis of siche pilgrimes, and
offrencis and brekyng of hem, þan avowe maad
to God in oure cristendam to kepe Goddis
heestis and forsake þe fend and hise werkis, for
þei li3ly assoylen men for brekyng of Goddis
heestis, but brekyng of þeis fonnyd avowis and
assoyling of hem is reseruyd to hye worldly
clerks.
<1 L 104><T SEWW16><P 85>

ASSOYLES......3
And þat spekes þat God assoyles or cursus for
his lawe schal be halden for a foole, sifem
Anticrist contraries.
<1 L 27><T A10><P 181>

But if he discorde from jugement of his God,
he assoyles not, boste he never so mucho.
<1 L 10><T A27><P 444>

Ffor if he want þis conynng, he nouper byndes
ne assoyles;
<1 L 13><T A27><P 444>

ASSOYLETH ......1
Suche many blassefemys a3eynes þe beleue ben
sowen of antecrist in þis mater, ffor god, þat
3yueþ grace and is in þe soule, assoyleþ and
dop away synne, and þis may not þe prest do, siþ
it is propur to god, and, siþ no man shuld li3e a
lytle lesyng to saue þe worlde, a prest shuld not
seye, 'y assoyle þeis whenne he not neuer wheþir

317
god assoyled.  
\textless L 12\textgreater \textless T MT23\textgreater \textless P 333\textgreater

ASSOYLED....5  
But summe men seyen that it helpeth not but to gete hem newe martris, for, as they seyen, eche man that dieth thus is fully assoyled bope of peyne and of synne, and thus he slepy strethly to heune, and þan he is a martir who can denye þis?  
\textless L 14\textgreater \textless T EWS3-220\textgreater \textless P 274\textgreater

And by þis may men vndirstonde hou þe þridde obiecte shal be assoyled: as eche man knoweth al þing in generalte, so he knoweth synne;  
\textless L 59\textgreater \textless T EWS3-229\textgreater \textless P 295\textgreater

and anenys asoyling, bileue techil cristennyn þat isu crist mut nedis asoyle 3if eny man shule be assoyled, and anticrist may not for shame denye openlyþis bileue;  
\textless L 17\textgreater \textless T MT28\textgreater \textless P 481\textgreater

But men þat don extorcioun and falsly geten catel ben liȝtly assoylid herof. and charged in confessioun to do siche pilgrymagis and other keyes as þis. and admynes in confesseioun of heuene ofte to assoylle. and þe pope may erre ofte in presumpcioun of his power, wipouten counseile of hem. gracy of God suche men and wymmen mowen fynde sufficient meenes to cume to Goddis mercy, and so to ben clene assoylid of him of alle her synnes.”  
\textless L 1939\textgreater \textless T Thp\textgreater \textless P 84\textgreater

ASSOYLIP....5  
Ffor þou moste by sorowe of herte make assep to God, and ellis God assoulij þee noȝt, and þanne assoylip noȝt þi vikere.  
\textless L 31\textgreater \textless T A21\textgreater \textless P 252\textgreater

And herfore men seyen comunly, þat whom so ony prest assoulij, he is assoyled of God by vertu of þe keyes.  
\textless L 15\textgreater \textless T A21\textgreater \textless P 253\textgreater

And siȝp no confessour in erpe kan wyte where men be contrit, but suppose þi her owne wordis þat þei seye soþe in þis hit is open þat þe confessours wyffip ne bileveþ þat her confessid beþ contrit, but liȝtly suppose þat þei seye soþe of hem sylf, and þi þe þi suppose þat God him sylf assoulij hem, and þanne beþ þe þi wel assoyled.  
\textless L 27\textgreater \textless T A21\textgreater \textless P 254\textgreater

biss philosophie assoulij þis folye bi þis, þat kynde hit ordyned to man bope wit and handis, bi whiche he may take when he wolde, and leve when he wolde, armur and oper helþ þat is meche betere.  
\textless L 17\textgreater \textless T A26\textgreater \textless P 432\textgreater

Alon he assoulij oper partyes.  
\textless L 21\textgreater \textless T APO\textgreater \textless P 110\textgreater

ASSOYLLE....8  
And ofte he tauerste his clerkis to feynen hem a power þat þei may assoylle, howere þei haue synned, and 3ece hem hevenly 3iftis, howefere God ordeyned of hem.  
\textless L 26\textgreater \textless T A21\textgreater \textless P 244\textgreater

For in her absoluciouns faylips comunly Petris keyes, and þei feyne ofte to assoyle, and þei assoulij noȝt. And herfore many prestis þat dreþþ þem ffor to lye seip noȝt, I assoulij þee, but, God of heuene assoulij þee;  
\textless L 11, 13\textgreater \textless T A21\textgreater \textless P 255\textgreater

And so þis sacrament is nedful to synful men, but not so nedful as is confessioun maad to God, for þat is evere nedeful 3if God schall assoylle men.  
\textless L 3\textgreater \textless T A21\textgreater \textless P 256\textgreater

But schryve þee to God and laste in contrycioun, and God may noȝt faille ne he wolde assoulij þee.  
\textless L 33\textgreater \textless T A21\textgreater \textless P 256\textgreater

Ffor no prelat may assoulij, ne graunte hevenly suffragies;  
\textless L 31\textgreater \textless T A21\textgreater \textless P 259\textgreater

And certis, 3if he schal be dampened, þe pope assoulij him noȝt of alle deedly synnes þat he hæp don aȝenst God, ffor one stykij wip þim þat no man may assoulij, siȝp Crist seip þat unkyndnesse do aȝens þe Holy Goost, schal neþer be for3eve her ne in þe toper world.  
\textless L 7\textgreater \textless T A21\textgreater \textless P 261\textgreater

Ne absolucioun maad to men is noȝt betered by suche pride, siȝp evene as God wolde assoulij men, and no more bi þis presupciou, be þei clensid of her synne;  
\textless L 33\textgreater \textless T A21\textgreater \textless P 261\textgreater

ASSOYLLED....4  
And here we may se, þat it is noȝt bileue, þat 3if a man semeþ to be assoyled of þe pope, þanne he is assouylid so ffor þe popes affermyng, ffor þe pope may erre ofte in presupcioun of his keyes. And God forbeede þat it wer bileue to trowe of eche man, þat þei man is assouylled or cursid as þe pope seip, ffor þanne bileue, þat
schulde be oon, were falce and diverse in many men;
<L 2, 5><T A21><P 253>

CAP. V. Here grucechþ Antecrist, and seip þat by þis skyle þe pope hadde no power to certify men confessid of him, þat þei beb assosylled of Crist, for he kan nouþ teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte.
<L 13><T A21><P 253>

And so men þat schal be dampned beb noþt fullyche assosylled of synnes þat þei han be schryfen of, for þei schal come aþen.
<L 24><T A21><P 256>

ASSOYLLID......3
and so we schulde sorwe for synne, and hope to be assosylléd of God and of his viker, 3if it be as we hope.
<L 22><T A21><P 252>

As anentis þis, me þirkip þat men schulde trowe þat þei beb nouþt assosyllid ne bounde of her synne; but in as myche as God him silf silf doip it.
<L 20><T A21><P 253>

Trowe we, whanne Crist for3af synne oþer to men or wommen, as Petir or Poul, or Mawdeleyen or Baptist, or oþere seymis, þat he sente hem to oþere prestis to be assosyllid, as we usen now?
<L 3><T A21><P 262>

ASSOYLLID......4
And 3if we faille in þis sorwe, or bigge noþt ooure synne of God, we bygile ooure silf in speche of byndyng or losyng. And so þi confessour can nouþt wyte wheþer þou be bound or soyled, but bi supposyng þat þe hap of þi trowe speche, ffor þere is no more heresie þan man to bileve þat he is assosyled 3if he 3eve hym moneye, or 3if þe yte his hond on þin heed, and seie þat he assosyllip bee.
<L 29><T A21><P 252>

And wel I woot, siþ God apprevèd never before so large absoluciouns for nouþt þat he comauandid, 3if he approvè þis assosyllinge, þe þing for whiche he assosyllip plesip more to him þanne ony oþir comauandment.
<L 23><T A21><P 257>

And so þes prestis of Antecrist, þat feynþ þat Crist assosyllip men, more þanne evere he dide before for servyce þat þei servede him, ffor mayntenynge of þes prestis dedis, and seip þat it is Cristis batylele and noþt mennes cause, putþip heresie on Crist;
<L 35><T A21><P 258>

And þus assosyllip God bifore, and his viker after, 3if he acorde to Goddis will and telle truly Goddis sentence.
<L 26><T A21><P 261>

ASSOYLUDE......3
þese neynye þat ben manye moo bytokne men owte of bileue, þat trowen þat hit is inow þat her preest assosyle hem, and specially þe heyþe preest, howeuere he erre in iugement, and how þei lyuen byforn or aftur, þese men þat þus ben assosyllud.
<L 43><T EWS1-14><P 277>

And so on two manneris may men ben assosyllud of her synne;
<L 62><T EWS1-19><P 298>

And þus is þis reson assosyllud þat was furst maad for þe pope, þat he mot nede for Cristus loue, and for loue of his chyrche, þe þus ocuppyed for prelacy þat holy chyrche mut nedus haue.
<L 126><T EWS2-87><P 190>

ASSOYLUDE......2
And 3if þei be not assosyllude of men, þei take wysly noon heed; for hit is ynow to hem for to ben assosyllude to God.
<L 136, 138><T EWS2-VO><P 371>

ASSOYLUde......7
Triste we to be oolde bileue þat Crist assosylluh as he wole, and þis forme is hyd to men as oþre trewþus þat God wole huyde.
<L 83><T EWS2-VO><P 436>

For oure bileue techeth us þat no viker assosyleþ here but in as myche as Crist assosylluh hym furst whom he assosylluh in vertw of Crist. We schullen see moreouer þat þe folc þat Crist fedde here weren fedde comunly and not by maner of his world, for to dampe riche mennys manerys þat feden hemself costly, and ordeyne straunge and likorour mete and in greet multitude, and excusen hem herby þat þe relip goþ to pore men;
<L 52><T EWS1-7><P 250>

for God assosylluh alle suche furst.
<L 234><T EWS2-MC><P 337>

for þei feynþ þat Crist assosylluh and 3et þe synne leueþ worse þen it was. And þis meueþ monye men, siþen þei wyte not whenne Crist assosylluh to speke upon a condicion and suppose aftur signes.
<L 835, 836><T EWS2-MC><P 358>

þerby schulden alle men stonde as by per by leue, as whomeuere he canonsylluþ, assosylluh or damnepþ, he is þus di3t of God, siþ God mot confermen hym, and whatcuere þe pope doþ, siþ Crist byhi3te þis to Petre.
<L 300><T EWS2-VO><P 376>
ASSOYLYN......1
And lorde/ he taketh on him power to assowlyn a man of all maner things/ but yef it be of dette.
<1 L 27><T PCPM><P 65>

SOYLE.........3
power of jurisdiccion and power to soyle and bynde.
<1 L 67><T EWS2-74><P 108>

soyle me of my synnes'/ summe seyn haue here pis money:
<1 L 35><T LL><P 59>

Of the bishop he hath power To soyle men, or els they ben lore;
<1 L 986><T PT><P 178>

assoiling 27
ASOILING......5
For we schul trewe þat assoiling of prest is noning worpe but wane it is confermed to þe chircue of bone, and þat þe prest knoweþ not, no more þan his heele.
<1 612><T 4LD-1><P 262>

For riþ as þe popis clerks feyney þat þei done miraclis whanne eveþe þei syngen, moo and more woundeful þan ever dide Crist or his apostlis, so in asoiling and cursing þei feyney hem unknowen power;
<1 L 9><T A23><P 354>

For þan is þe asoiling of þe president verrey, wen it folowþ þe dome of þe innar juge.
<1 L 2><T APO><P 68>

And certis hou3 and bi what auctorite þis power of asoiling and binding is engrosid into þe popis sceler to be tappid forthe into þe world aftur his mesuris, sum more sum lesse, tel whoso kan for I kan not.
<1 L 2440><T OBL><P 219>

Nápeles, I cesse nou3 to trete furþur of þis maner of asoiling and binding, for it was not myn entent to hang upon þis mater.
<1 L 2443><T OBL><P 219>

ASOILINGE......1
síp Crist assowldie not þus ne Petre, ne ony þeper apostle, and þis pope seep not in God þat he Wolfe þat it be so, what spirit shuldæ move þis pope to feyne sich asoilinge bope fro peyne and fro synne, and aftir chaffare þus þerwip?
<1 L 7><T A23><P 356>

ASOYLING......6
þes men gon before crist þat feyney hem an hid power fer pride or for couetyse, alþif þis power be not groundid in crist, and þus don prelatis nouadayes in asoiling and priuylegies.
<1 L 3><T MT27><P 410>

sumtyme it may falle so and sumtyme þe contrarye may falle, as þe pope may sumtyme falle on þe soþe and sumtyme discorde perþro, as he may bi fauoure or money approue fíþing of prestis and ful asoyling of men þat fíþten faste in his cause.
<1 L 15><T MT27><P 426>

men seyen þat þe pope loueþ so myche worship of þe world, þat he wolde feyne asoyling to men to go streyþto heuene, so þat þey do a trauel þat souneþ to his worldly worship.
<1 L 28><T MT28><P 462>

and anentis asoyling, billeue techip cristenmen þat iesu crist mut nedis asoyle 3if eny man shule be assoylid, and anticrist may not for shame denye opynly þis billeue; but he seip þat crist mut nedis assente wip hym in asoyling, and he groundip þis bi þe gospel, but it is shame to reheere it.
<1 L 16, 19><T MT28><P 481>

for he þat discordip fro goddis wille in his lif and in his dede may liþty discordre fro god in profecye of siche asoyling.
<1 L 32><T MT28><P 481>

ASSOYLINGE......6
Riþ so, þe asoyling eþer byndyng of prestis heere in Cristis chercue is noþi ellis but a schewyng bi certeyn cuidencis þat suchon is eþer bounden eþer asoiled of God tófore.
<1 L 118><T CG6><P 69>

but, for hym þinkup þis to tuytul, he blyndup more eldre men wip schriftc and asoyling, and wip pardon þat he grauntup.
<1 L 894><T EWS2-MC><P 361>

and whenne be for3aue petir hise synnes, and poule his, and þoper men beren þat he clesndit, he vsid not sich rownyng in ere, ne siche asoyling as prestis vse nowe;
<1 L 13><T MT23><P 328>

ABSOLUCION: Absolucion or asoyling is seide in þe maneres: þat is to saye absolucion auctoritatiue or of auctorite wiche acordeþ to God alone, absolucion denunciatiue or schewyng of office wiche is lymette to prestes, and absolucion dispositiue or disposyng, be wiche a man dispose hymself be verey contricion for to lose his oune bondes of synne þat he deserue be þat for to be asouled autoritatiue of God and denunciatiue of þe prestе.
<1 L 1><T Ros><P 55>
Therfore Gregori on this text of Jon in the xx c: /Quorum remiseritis peccata/, etc., and in the xxv-> omelie, and in the xj cause, iiij q, c: /Tunc vera/, seith thus, “Thanne the assoilinge of the prelat is trewe, whanne it doth the doom of the ynnere iuge that is, God. And in the c: /Ipse ligandi/, and c: /Judicari/, Gregori seith thus, “He priueth himselfe fro power of byndinge and assoilinge, that vsith his power for his wil, and not for the maneris of sogetis.

And for byndinge and assoilinge, se more of Gregori in the xxv-> omelie, and in the gloss on the xij c: of Ezechiel, and bi Austyn and Jerom in the xj cause, iiij q, c: /Secundum/, with manie mo syynghe there.

Thanne if the bishop of Rome or ony othir myswisith the power of byndinge and assoilinge, he priueth himsclf fro this power, and is worthi to lese his preuilege. The indulgencis of the pope ben trewe on eche side, or withouten errour or leesyng. open or prcuy, or in warde domisman or iuge. The xxiv Article: Cristene men ben not holden for to bileue, that the indulgencis of the pope ben trewe on ech side, or withouten errour or leesyng, open or prcuy.

Where it is opin. that the same eithir euene power of byndinge and assoilinge was gounen of Crist generali to the apostlis.

Therfore what auctorite is to the bishop of Rome, successour of Petir as he feynith, to appropre eithir reserue to hymself principal power eithir singular of byndinge and assoilinge ouir alle bishopis, successouris of apostlis of Jesu Crist.

CAP: VII Aftir þis shulden men wite of þe popis power in assoilinge, in graunting of indulgencis and oþer pryvelgies, wip cursing.

sche drede passiþ mannis lawe, and comeþ to lawe of charite, and axiþ not curseriþ assoilinge, but Goddis purging. 3iþ it wolde be.

whois synnes 3e for3euenen ben for30uen to hem', where it is open þat þe same eithir euene power of byndynge and assoilinge was 3ouene
of Crist generally to be apostles.

Perfore what autorite is to be bishope of Rome, successoure of Petre as he fynep, to appropre, eiper reserve to hymself, principal power eiper synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?

ASSOILYNGE.....1
and he chargen more here own assoilynge ban assoilyng of god, for 3if a man come to here schritfe and sacramentis and maken siker pou3 pe man lie vpon hym self and be not assoilid of god;

ASSOILYNGE.....2
And herfore he blasfemen, assoilynge of peyne and gilt;

ASSOILYNGE.....4
for whanne he han discyued cristendom pis hundrid 3eer and more bi ypocrisie and false prechynge of fablis and errorris and heresies, magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawn pore Bennus almes and liflode to proude beggeris to fals assoilyng, bi fals pardon, bi veyne preiers and synynger or specyal, and letteris of fratemite, puttyng open beggynge and clamours on ihu crist, panne he crien fast pat poore prestis treuli and frely prechynge he gospel as crist biddip, techynge men to do verray penceune for here synnes and not trusuen oueromeco to false pardon and cursed preiers of ycropiris, and to do here almes to pore feble men crokid and blynde, as crist seip him self;

It is knowne hou he pope wip his court chaffarip wip simple men in beneficis and assoilyng, and certis pis is a newe secte founden ouer he secte of crist;

but assoilyng of god aftur pat a mannes liif is worpi fordope synne, and punyse3p it til pat it be fully for3yuen.

and I dar not seie for drede of god, pat pis power stonde3p in assoilyng and cursynge as men practis3p todaye;

ASSOILYNGE.....9
and he receruen assoilyng for brekyng of here park to hem self, but hee 3euen assoilyng for brekyng of goddis hestis to eche parische prest or curt.

pat is assoilyng of synnes and ful remission of hem; for hee taken on hem principal assoilyng of synnes and maken he peple to billeue so; whanne hee haue only assoilyng as vikeris or massageris to witnessse to hee peple pat god assoilip for contricion, and ellis neiper angele ne man ne god hym self assoilip but 3if he synnere be contrib;

and he chargen more here own assoilyng ban assoilyng of god, for 3if a man come to here schritfe and sacramentis hee assoilen hym and maken siker pou3 pe man lie vpon hym self and be not assoilid of god;

ves prelatis schulden preche pis contricion and mercy of god and ioies of heuene, and he peril of schritfe wi3wouten repentuence, and foulnesse of synnes, and grete pennes of helle, for no good in confession he wole not asoile hem for no confes3sion of mou3pe, ne for assoilyng of prestis, ne bullis of pardon, ne lettris of and nouelries bi side goddis lawe.

for hee doren not telle he sope kou nedis hee mosten forsake alle falsnesse in craftis, in obis, and alle synne vp here kunnyngc and power, and for no good in erpe wityngly and wi3fully do a3enst goddis hestis, neiper for lucre ne drede ne bodily de3p, and ellis it is not verray contricion, and ellis god wolde not asoile hem for no confession of mou3pe, ne for assoilyng of prestis, ne bullis of pardon, ne lettris of fraternye, ne massis, ne preiers of ony creatur in erpe or in he blis of heuene;

And herby hee magnifyen mere here owene assoilyng ban assoilyng of god for verray contricion, whanne god him self seip in what kynne hour a synnere he schal be saue, hee wolde mak3pe his word fals, seynge pat he schal not be saf be he neuere so contrib wi3wouten schritfe of mou3pe maad to hem, he ben in cas he fendis procuratours to discyuen men in here soulis helpe for here vnkunnynge and pride and coucitise.
for petre forfendid to curse, and vsed not his assoyllyng;
<L 16><T MT23><P 342>

ASSOYLING....1
But, for to haue þe more clere and vndeeceuyid knowyng of his mater, cursing and assoling in mater of domis, and geuing of sentence in ani maner of doman, priuey or comyn, and in mater witnessing, and in materis to be don, susteynid, aprouid, confermid, canoni3id, autenkid, or to be helpid, in ani maner of cause a geyn ani man, or for ani þing me semip now spedy to sey summe pings.
<L 21><T APO><P 15>

ASSOYLINGE....2
And in þis fals gabbyng is groundid mony oper, as assoyllyng of synne, and mony oper privylegies, bi whoche he bigyles as assoyllyng of synne, and mony peye and in blindnes, and desseyue þis vertu or non; for assoyllyng of suche confessours and he fro peyne and synne, or confessours, and is dispeyrep; And þis dispeyrep; And þis fleyd lep rowe or assoyllyng han prestys as vikerys of Godys wylle. And þer lyen mony disseyuet in sych absolucion for, 3if þis assoyllyng be trewe, hit mut acorde wi Cristys assoyllyng; and so to sych assoyllyng is nedful bope wyt and power.
<L 30><T A09><P 140>

ASSOYLINGE....2
þey are rewars of þe world of þeis derknes, for þe þi3t men assoyllyng, wan þei wit not if it be, and þey led bop himself and þeis þat þey assoyyl in blindnes, and desseyue bop.
<L 32><T APO><P 98>

ASSOYLINGE....2
for assoyllyng of suche confessours hap lytel vertu or non; 
<L 1><T MT23><P 335

and he þat trusiþ to popis bulles or assoyllyng fro peyne and synne, or oper wordis of confessours, þat þei feynen bisyde goddis lawe, is folli disceywed in hise bileue and in hope, and þus he dispereþ;
<L 23><T MT23><P 339

ASSOYLINGE....2
And wel I woot, siþ God apprveed never bifore so large absolucionis for nou3t þat he comaundid, 3if he approve his assoyllyng, þe þing for whiche he assoyllyþ pleþþe more to him þanne ony oþr comaundement.
<L 22><T A21><P 257

And 3if þis feip were tould to popis and to cardynals, and prelatin under hem, by þe grace of God her bargeyn of assoyllyng, and eke of cursynge, schulde bygyle fewer folk, þat schulde hooilly trist in Crist.
<L 12><T A21><P 261

ASSOYLYNGE....1
And by þis schulde prelatin ceese to boste of her power, ffor sope it is þat assoyllyng is propred unto God, and his viker in erpe tellip his lord wille;
<L 35><T A21><P 252

ASSOYLYNG....23
And so Crist taw3te by his dede þat assoyllyng of men is nowat but 3if God assoyle before, as God by hymself assoyled þese leprowse. And so prestys assoylen as Godis vikerus acordyng to Godis assoyllyng, and ellys he assoylen no more þan prestis of þe oolde lawe heluden men of þer lepre and pat my3te þei not doo.
<L 34, 36><T EWS1-14><P 276

And a3ynes þis hersyce schulden trewe preestes cry3e faste for by þis synne is synne hyd, and assoyllyng bow3t and sold as whoso woldebyn an oxe or a cowh and myche more falsely.
<L 45><T EWS1-14><P 277

And so ordenaunce of men in byndyng and assoyllyng bryngþ in manye errors, and letþ trewe prechyng.
<L 57><T EWS1-14><P 277

furst pryncipally of God whanne Godis iniurye is for3yuen, and þe secounde ys assoyllyng by atturme þat prestis han and, 3if þis assoyllyng be trewe, þei kepe þei bowndys þat God 3af hem. And þis assoyllyng han prestis as vikerys of Godys wylle. And þer lyen manye disseyuet in sych absolucion for, 3if þis assoyllyng be trewe, hit mut acorde wi Cristys assoyllyng; and so to sych assoyllyng is nedful bope wyt and power.
<L 63, 64, 65, 67, 68><T EWS1-19><P 298

Croseric ne assoyllyng feyned now of prelatin schal not at þe day of doom reverse Cristys sentence.
<L 110><T EWS1-41><P 405

and 3if þei ceson fro sych kylyng, þer assoyllyng schal cese.
<L 65><T EWS1-47><P 435

But what men wolden triste to sich assoyllyng?
<L 66><T EWS1-47><P 436

And so 3if state of þese freyrs be not growndid in Crist, and þei gabbon monyce manercys vp þe lyf of Crist, as in beggyng and assoyllyng, and opure feynede lesyngus, þanne it is a tokne þat þei be not of holy chichre, but Sathanas children whos dedys þei don.
<L 22><T EWS2-65><P 55

Sopely, but 3if God assoyle first, þer assoyllyng is feyned falsed;
<L 108><T EWS3-169><P 144

And þus bope prestis and per sugetis synnen many gatis in þis poynnt And þus men erren in bileue, bope prestis and þe puple, for an hundrid poynnts ben feyned of assoyllyng and cursynge þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.
<L 38><T EWS3-231><P 299

323
but bi þis feyned assolyng he hape occasion to synne in þe churche, and þus þis power is not of crist, wherby his assolyng is feyned;

But 3itt þer compe more harme of þis law of confessioun, ffor confessours varien in wordis of assolyng, as þei done in wordis of her cursyng, and gabben communly wip blasfeme wordis a3ens beleeue;

þe þridde maner and leste yuel, þat men seyn þat greks han, is þat þe prest þrepe þat god assolye hym and leuyng worde of assolyng;

and þus popes and prelates kep to hem sylf assolyng, in which lyhe wynnyng;

But for þat it is to wite þat som byndyng or assolylyng is trewe, and som is pretended or feyned.

3it confessouris and hye pensaunceris chargen of pereffynyn avowis of siche pilgrimes, and brekyng of hem, to God in oure cristendam to kepe Goddis lawe. as God were aslepe and Anticrist and so we chargen sensible pingis and leven for to do his dere, siþe þat it were agens his lawe. his wille. and his ordinaunce;

And of þis it a3en þat Crist grauntide never assolylyng of synne and peyne for to do his dere, siþe þat it were agens his lawe, his wille, and his ordinaunce;

And of þis it semeþ þat Crist grauntide never assolylyng of synne and peyne for to do his dere, siþe þat it were agens his lawe, his wille, and his ordinaunce;

And so many men mysosib her power, þat is þe secunde keye in assolylyng of prestis.

And pei recueren assolylyng for brekyng of here park to hem self, but pei seuen assolylyng for brekyng of goddis heestis to eche parische prest or curat.

And herby þe peple is brouȝt out ofilee, tristyng þat þer synne is forþoue for her prestis assolylyng, þou þei don not verrey penance as god tceheþ hym self.

and close hemsilf in a chaunbre bi lok insted of feyned assolylyng;

SOYLYNG.......2
And þanne he putte in dede soylvin of þis question.

as in a passage laate to Flaundris þe freris prechiden a ladyes dreem, and by a feyned soylvin þey spuylden þe puple but freris hadden part.

Aston, John28
ASTON.........2
Maistir Ion Aston tauȝte, and wroeto acordingli and ful bisili, where and whanne to and to hem he myȝte, and he vso it himself, 1 gesse, riȝt perfyȝtli vnto his lyues cende.

Maistir Ion Aston tauȝte and wroeto acordingli and ful bisili, where and whanne to and to hem he myȝte, and he vso it himself, 1 gesse, riȝt perfyȝtli vnto his lyues cende.

auter29
ALTERES.......1
spores schynȝe þe þat þe alteres;

And þis is ful sop, and nameli in his poyn of beleue of þe sacrid oste of þe auȝter.

Heere seip almysȝti God (Exo· 20) 3ifiou make to þe a stonyn auȝter, þou schalt make þat of stonys vnhewe or vnkutt;

Vpon þis text of scripture seip a grete clerk Parisiensis, and seip þus þat þe auȝter of ston is þe feip of lesu Crist, þe wiche lesu is bop

28 1 variant; 2 occurrences.
29 11 variants; 202 occurrences.
grounde ston or fundement and corner ston of þe churche of God, as scripture spekip.

Napeles, albow3 his be a trewe witt answering to Danyellus wordis as þe dede schewih, 3it we mai haue anchur ful trewe witt upon þe same wordis, vndurstanding bi þis besse sacrifis the blesised sacrament of þe au3ter, þe wiche is nou3 þe most besse and most ryue sacrament þat I know usid in þe churche.

And þus I am war of noo determynacion of þe churche þat antecrist hæþ for his parte, denying our blesised sacrament of þe au3ter to be brede and wyne, saue þe woode raunityng of mysproute Innocent and his compleis and newe vngrounded sectis. Napeles I wote wel þat it is cronicleid in decreis hou3 þat, in þe tymne of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrif oost, knowlechid aftur þe ri3t logik of scripture logik, saue wip þis witt of scripture schewip. 3it we mai se nou3, pat þa3t þat is to seie pat þe sacrif oost au3ter 3eue place to au3ter, and many vngrounded tradicions, of þe sacrif oost au3ter, and newe vngrounded tradicions brou3t into þe churche bi þe grete renegat and autentike eretik þat I haue oofte spoken of.

But, as meche as þis mater of idolstric nedip a special labour and a leiser þat lackip me now, I leue of þis now, conseiling al feipful peple þat þei trete þe blesised sacrament of þe au3ter wip reuers and soleninite, and nameli wip clene liuing and tru3e beleue tau3t expreseli bi Goddis lawe þat onli mai quiete mannis soulis, and þat þe rest her deuocion and her wirschip in Iesu Crist, urri God and man whom þei sen in þe sacrif oost wip þe 13e of þe soule and tru3e beleue.

For þis ðe clergis, as we mai se nou3, makip not þis au3ter of stones vnhewe, of þe wiche I spake of ny3 þe begynnynge of þis werke, neipur of stonyis foure square, grete and precious þat Salamon commanded to be leide in þe fundement of þe temple, for seche maner stonys ben stabe and not fluting. And þis au3ter and þis fundement betokenen þe beleue þat, as Poule seip, is þe substauce or þe grende of þinggis þat men ou3ten to hope.

For þis is þe au3ter or fundement of alle þat euer we sacre to God in good maneris or feipful worcis, and þis sad fundement of God stondeþ stable, as Poule seip (Thimoth' 2);

But, certis, þis au3ter ne the square stones þat betokenen þe stable wordis of Goddis lawe, wiche ben grete in auctorite and precious for þei sauen mennes souls for euer, but þei liken not our cleris, and nameli þo þat ben of þe refiow of þis renegat. And perch þer wol not take þis au3ter or fundement as fundement of her bilding in maneris or beleue or ellis of her works.

So þe Some of þe Fadur goyn betwene þe flesche and þe blode, þe wiche he had take of þe wombe of þe maide, and þe brede and þe wyne þat is take in þe au3ter makip oo sacrament;

And Austen, amending þe witt of þis man, concludeþ þus: Perfor meche better and more congruli he schuld haue seide þus þat þe olde þinggis ben past and made new in Crist, so þat þe au3ter 3eue place to au3ter, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.

Or ellis her hertos ben so hard endured þat þei move not beleue it to be possible to God to make þe brede and þe wyne put in þe au3ter to be his flesche and his blode, þe brede and þe wyne abiding stille in her substauce and kynde;
and his bole aftur þe consecracion.

Also seint Barnard spekip þus in a tretice þat he makip of þe sacrament of þe auteer: þe sacramentis of holi chirche stonden in foure kinddis: in watur, oile, bred and wyn.'

AUTEER........ 12

This sentence is open bi this, that Crist seith, spekinge of the sacrament of the auteer in the xxij' c·, writith thus, 'Preestis that serven to this sacrament of the auteer, and mynistrer the blood of the Lord to his puplis, don wickidli agens the lawe of Crist, whiche gessen that the wordis of the prest preiynge, and not the lif, maken the sacrament of the auteer, and that solempne preiere is nedeful, and not the meritis othir gode werkis of prestis, of whiche it not for to offer offringis to the Lord.'

The xv· Article. The sacrament of the auteer, which is whight and round, visible and palpable, and is broke with the hondis of a prest, and is chewid with the teeth of a prest, and is seien with the bodili ighen of the puple, is bread which we breken, and the verri bodi of oure Lord Jhesu Crist.

And Ambrose /De consecratione/, iij' dist·, c·: /Panes est/, seith thus, 'In the auteer is comoun breed before the wordes of sacramentis.

Also Hilarie seith thus in the same dist· c·: Corpus Christi, 'The bodi of Crist which is taken of the auteer, is figure, while breed andwyn is seien withoutforth;

Parceyue ye, knightis of Crist, wher this is abominacioun of discomfurts stondinge in the holi place, for it stondith in the chirche haliewid of the bisshop, and with Goddis seruise, and with sacrige of the sacrament of the auteer, and with the presence of the bodi and blood of Jesu Crist.

hou suspect semeth the determinacioun of Innocent the thride with the multitude of fleshli prelatis OTHIR of religioun, the possessioneriis of begeris enducynghe him herto, that the sacrament of the auteer is an accident withouten suget.

If bishopis or othere clerkis seyn, that symple preestis ben not holden to preche the gospel, though they comen in the stede of Cristis disciplis, lat hem see a sufficient cause whi symple pretestis taken lefulli this word seid to apostlis, Do ye this thing into mynde of me, to make the sacrament of the auteer which is more excellent than othere sacramentis.

Therfore al the peple 3ede into the hous of Baal, and distroyedyn it, and braken the auters and symylacris, either ymagis of him and thei killeden before the auteer Mathan, the prest of Baal.

And Manasses knew that the Lord himself is God, and he died away alien goddis, and symylacris, either idols fro Goddis hous, and distroiiede auteris which he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the auteer of God, and offride on it sacrificis and herying, and comandide the puple of Juda to serue the Lord God of Israel and natheles the puple offride 3it in hi3e placis to her Lord God.

And where king Ezechie made him ful bisy to clense Goddis hous, and do a wey al vncleenesse fro the sentuarie, and comandide prestis to offre brent sacrificne on Goddis auteer, and ordeynede dekenis in Goddis hous to herie God, as Dauith lordis in name, and hethene in condiscouns defoulen the sentuariu, and bringin in symonient clerkis, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not knowen and kept, and frely prechid;

AUTER.......121 þus þei gile þe chirche of brede of þe auteer & aleggen grette dotturis & þer straunge speche, and leuen holy write þat God himself 3affe.

In þese us owiþ to have delit wiþ marow3 of whete, þat is, wiþ þe body of Crist, for he is wiþ grape whos flesh and blood trewe Cristen men in þe sacrament of þe auteer in þe foarme of breed and wiþ worpili resseyven, horu trewe bileve her savacioun, and yvele men and unclene her dampnacioun.

326
And God seip bi þe same prophethe to prestis, 3e han coverid þe auter of þe Lord whip teris and wepyng and mornyng, 'þat is of widecwis and pore men þat oppresi and discyveyn, so þat I schal no more bigholde to þeis sacrau, and I schal not rescieve only pleasaunt hond.'

ouper þat Anticrist schulde schame of hor lif, and hor wordes contraryen to hym, or for grawnid opunly namely to seie massis, and offre to feythe holdes. and certeyn ymages for oure wynnyng. and we enjoynen penaunce as us Ilikep, and bringen in a stille condicioun.

and alle siche as sleen a man wilfully bi enemeyte, and bi chastyn and aspyngen before, schulden be drawen, 3e, fro þe auter, to be deed bi Goddis comaundement.

CAP- XVI: Also freris perverten þe right feithe of þo sacrament of þo auter, and brigen in a newe heresie. I knoweleche wip herte and wip mouthe þat þo bred þat is leyd on þo auter is not onely þo sacrament, bot verrey Cristis body.

Ffor by þis new housinge of freris, þof hit rayne on þo auter of þo parische chirche, þo bynde puple is so disseyved þat þei wil raper gif to waste housis of freris þen to parish chrichis, or to comyn weyes, þof men catel and becestis ben perischid þerinne. Bot a mon may have þo sacrament of þo auter, þat is verrey Gods body, in his mouthe, and streyght fle to helle wipouten ende, and þo more be damped for þo yvel takynge of þis sacrament. 

þo first is hor heresie of þo sacrament of þo auter. And after soche errours in kyndely wites þei make men to erre in science and vertues, as þei mot curse gramaryens þat Englishen þo gospel, þat þo apostlis knewen Crist in brekyng of bred, for þei myght make hor scolers to trowe þat þo sacrament of þo auter were bodilyst bred; And so, þof þo pope and alle his cardynals determen as gospel, þat þo sacrament of þo auter is accident wipouten sugette, nevertheless, for þei con not gronnde hem an Gods lawe ne resoun, holy Chyrche shulde not trowe hom, bot have hom suspeic.
halowing is not Cristus body, but a signe of what pingre, and not bo ike pingre.  

But Cristen men seyne pleynly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileven, pat bo sacrament of bo autur is verrey Cristis body in forme of brede, ande jai woile no ferper hen holy write ande olde scientus teche, for neve newe knackynge of sotile cavellaciones, or multitude of synneful wrerchis.  

Po comyne lawe of decrees wittenessen, when prelatis weren sumwhat gostly, pat bo bred and wyne pat bene put in bo autur, aftur bo consecracione ben not onely bo sacrament, but bo verrey body and blode of oure Lord Jesus Criste.  

POINT XVIII: Also bishopis prestis and frerus written to pore men pat jai seyn, pat a preste byeng in dedely synne nouper makis bo sacrament of bo autur, ne cristynes, ne 3yves ony sacrament.  

CONCERNING THE EUCHARIST: No I: KNOWLECHIE pat bo sacrament of bo autur is verrey Goddus body in fourme of brede; <L 1><T A30><P 500>  

CONCERNING THE EUCHARIST: No II: JOHANNES WYCLIFFE: I BILEVE, as Crist and his apostles have taut us pat bo sacrament of bo autur, whyte and rounde, and like to ojer bred, or oost sacred, is verrey Gods body in fourme of bred;  

and his breed was bo sacrament of bo autur, as Seynt Austyn wription.  

I bileve wiþ herte, and knowlech bi mouþ, pat bo bred and wyne pat ben put in bo autur ben after bo consecracion, not only bo sacrament, but bo flesh and blood of Jesus Crist in treupe.  

And if he prest sacre Crist wan he blessip bo sacrament of God in bo autur, awip he not to blessip he peple, pat drelip not to sacre Crist?  

If I am bo part of bo Lord, seip Jero, and a litil cord of his heritage, I take not part wiþ ojer lingasis, but, as a decoun and prest, I life on tihis, seruing bo autur. I am susteynd of ofryng of bo autur.  

And Bernard seip, It is just pat he pat seruiþ he autur lifth of, noipier to do lechery ne prid, nor be richid, noipier in clered of pore to be maid riche, ne glorieous of ve noble, big not to him of he goodis of he kirk large palayce, nor geder not baggis to gider, nor wast not he goodis in vanite, nor in superfuite, buri him not hiþe of ve facultees of ve kirk, nor giff not to wenddings his coseynis nor his childe.  

in bo sacrament of bo autur, aftir bo consecracoun, dwellyþ bo subsnae of bo brede.  

Also he decrete seip, I Beringaryn concent to he holi kirk of Rome, and as bo apostil seip, I knowlech of mouþ and hert, me to hold se he same feip of bo sacrament of he Lordis bord, he worshipful sir Nicol pope in heys holi seyn3, he haþ he tane me of auoritie of he gospel, and of he apostil, and haþ fermd to me bred and wyne, pat are put in bo autur, to be after bo consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sensibly, not onli in sacrament, but in trowþ to be tretid;  

And Seint Jerom seip, Mani biggen wall, and drawn a wey pilars of kirk, he marblis shinen, he bondis schinen wiþ golþ, bo autur is vmbeset wiþ stonis, but of he reministris of Crist is no chesing.  

And prest sacre Crist wan he blesside sacrament of his bodi.  

written wiþ he worpi blood pat ran doun fro his herte, seelid wiþ he precyous sacramente of bo autur in perpetuel mynde hereof.  

And perfore 3if howe offre þi 3ifte to God, pat he writes preysen myche, and howe þenke þat þi brohir for þi synne haue any cause aþymes þe, leue þin ofryng at bo autur and go furst to ben acordid wiþ hym.  

But hit is comunly teld of bo sacrament of bo autur, and how men schal disposon hem now to
so pate have bloode of alle prophetics, fro pate bygynyng of this world, be sowt of pate kynrede (sib pate hape don hem alle to dep) fro pate blood of iust Abel unto pate bloode of Zacharye, which pate kynrede kyllyde bytwixe pate auter and pate temple.

And pate be don fer dur werk, slyenge martires by her tyne, pate al iust bloode come on hem, pate is sched in erpe, fro pate blood of iust Abel, to pate bloode of Zacharie, pate was Barachius sone, slayn of hem bytwixe pate temple and pate auter.

And oure Lordus aungel aperude to hym, stondyng on her ry3td syde of pate auter.

And such errour blwynge monye in pate sacrament of pate auter to sey3e pate it is accident wipoute suget, and noo bred, as Ambrose wittis: it is bred maad of whete, and eke it is Goddis body, and so it groundip bileue and is an objeite of uertues.

And pate pate oost of pate auter is uery bred to many wittis: it is bred maad of whete, and eke it is Goddis body, and so it groundip bileue and is an objeite of uertues.

And heere ben many men marriod of pate sacrament of pate auter, and referren alle pate wordis to pate holy sacrament.

hou his bloode cried to God from pate erhe/ for seint Ion sei: Apoc: v: /Vidi subitus altare animas interfectorum propter verbum dei & propter testimonium quod habebant: Et clamabant voce magua discentes/ vsquequa domine sanctus & verus non iudicas & vindicas sanguinem nostrum de his qui habitant in terra/ / Seient Ion seip: I saw3 vndir pate auter pate soules of hem pate waten slayn for pate word of God:

<La 24><T LL><P 97>

to pate hi3e auter/ be suumnor is ful bisi:

<La 30><T LL><P 103>

3if pate seyn, written and techen openly pate sacrament of pate auter pate men seen biwen pate preistis hondis is accidents wipouten suget and neiher brede ne crisitis body;

<La 14><T MT01><P 19>

Capitulum 6: Also prelatis halden pate halwynge of dede stonyes or dede erpe and ophere ornamentis of pate chirche, as vestymentis, clophis, chalis, and oile, and creem, more worpi pate

halwynge and blisseynge of pate sacramentis of pate auter, pate is verray criste flesh and his blood;

For pate holden to hem self halwynge of auter stonyes, chirchis and chirche 3erdis and ophere clophis of pate chirche as more worpi and precious, and suffren pore prestis, be pate neuere so vnkunynge and vicious anemtis god so pate speke not a3enst pate synne of prelatis, to make pate sacrament of pate auter eche day, as 3if pate were lesse worpi and lesse precious. Also pate wolen suffre an auter vnhalwedid, or a chirche or a chirche 3erde suspendid and no masse seyd perteinne, 3e fowtene ny3t, 3e a monep, 3e longe ynowp, 3if fourty pens ben bihynden of ten mark or ten pound;

And for god techip vs be seynyt poul 3if a man rescueu vnworpily pate sacrament of pate auter pate man rescueu3e his dampanacion.

<La 16><T MT04><P 77>

pei wolen not 3eue pate sacramentis of pate auter, pate is criste body, to here paryschens, but 3if pate pai3ed here tipes and offryngis, and but 3if pate han pained money to a worldly prest to slee cristene men.

<La 17><T MT07><P 152>

Pe brid poyn of beleue in wiche pate man of synne, ful of pe fende and some of peridian contrariæ Crist, is in pate beleue of pate sacrament of pate auter, pate wiche sacrament feihful men most nedes beleue to be Cristis body and brede, as it is pleynli tau3t in pate gospel, as I schal wi3p Goddis help schewe hereafter, bi writing of olde seinttis and confermyng of pate gospel, pate wiche auctorizip alle oure trew writing and se3ing of cleriks.

<La 227><T OBL><P 162>

And for his contrariyng of Crist and olde feihful men and exalting himsilf aboue alle pat is or mai be seide God, he seip in dede, pat is pate most effectuall speche, and in pate preueli, Haue 3e no reward to Crist or to his apostlis in his poyn of beleue of pate sacrifid ost of pate auter, ne beleue 3e her wordis, for pate ben fals and discueyable.

<La 243><T OBL><P 163>

Pan, for as meche as men ben here ful of fau3tis and adden many synnys dai bi dai oon upon anoipur, and pate sacrifice of urri forpenking is chiff remedie a3enst seche fau3tis, wherfor pate besie sacrifice pat Danyel spekip of mai wel betoken pate sacrifice of urri renuptance, pat schuld be contynuel in worde or dede or in bothe, and pate sacrifice of urri contricion mai wel be figurid bi the contnuel fire pat schuld be upon pate auter norschid bi pate prest iche dai,
A lorde thou ne bede nat thy disclypes maken this a sacrifyce to bring men out of paynes yet a prest offred thy body in the auter.

For they mow nat do bodilych works for defoulynge of her handes with thome they touchen thy precyouse body in the auter.

Thanne Josue bilsid an auter to God in the hill of Hebal, and offride theronne brent sacrifice and peesible sacrifis, and wroth the Deutronymye of Moyses lawe on soonis.

and for this fraude thei and alle hire successouris weren maad boonde, to bringe woode and watir to the seruise of the auter and of al the multitude of Israel for euer.

Thanne God sente his profete Gad to hym, and bad him make an auter, and offre brent sacrifizs and peesible sacrifis;

Thanne Adonyas fleede for dreede to the tabernacle of God, and heeld the corne of the auter, tyl Salamon seide, that if he were a good man, he schulde not dye;

Also Salamon comaundide Joab to be slayn in the tabernacle at the auter, for he hadde slayn gilefully twey princis in pees, withoute wyting of Dauith;

Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, "A sone, Josias bi name, schal be born to the hous of Dauith, and he schal sle on this auter the prestis of hi3e plaics, that brenne now encense in this autir, and he schal brenne boony of men on "this auter," and the prophete 3af this singne, that the auter schal be cleft, and the asche therinne schal be shed out.

For bi disserven not to be nempnyd byfore he auter of God in he preyer of prestis, he whiche willen clepe away prestis and mynstres of he chirche fro he auter.'
But whanne he was made strong, his herte was resid into his deth, and he dispiside his Lord wolde brenne encense on the auter of encense, a3ens the lawe.

And he opynede the 3atis of Goddis hous, in the firste 3eer of his rewme, and made prestis and dekenes to clense and halewe the temple and purtenaunsis of the temple; and he seide to the prestis, the sones of Aaron, that thei schulden offre on the auter of God, and thei diden so.

And Escechie comaundide that thei schulden ofre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to singe heryngis to God, and to sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne. And Esechie comaundide that thei schulden ofre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to singe heryngis to God, and to sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne.

For cristen men schulden beleue that the bodi of Crist is more, for he 3ede into the temple of God, and reisid into his deth, and he dispiside his Lord. And he opynede the 3atis of Goddis hous, in the firste 3eer of his rewme, and made prestis and dekenes to clense and halewe the temple and purtenaunsis of the temple; and he seide to the prestis, the sones of Aaron, that thei schulden offre on the auter of God, and thei diden so.

And he seide to the prestis, the sones of Aaron, that thei schulden ofre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to singe heryngis to God, and to sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne.

And Escechie comaundide that thei schulden ofre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to singe heryngis to God, and to sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne.

For cristen men schulden beleue that the bodi of Crist is more, for he 3ede into the temple of God, and reisid into his deth, and he dispiside his Lord. And he opynede the 3atis of Goddis hous, in the firste 3eer of his rewme, and made prestis and dekenes to clense and halewe the temple and purtenaunsis of the temple; and he seide to the prestis, the sones of Aaron, that thei schulden ofre brent sacrifices on the auter, and whanne brent sacrifices weren offrid, thei bigunnen to singe heryngis to God, and to sounne with trumpis and diuerse orgenys, whiche Dauith the king of Israel hadde maad redy for to sounne.

And seint Hillari seip, pe bodi of Crist pat is taken of pe auter is figure sih bred and wyne ben seen wipou3tforpe, and it is verri Cristis body and his blood is beleued wipinneforpe.'

(14) Also we graunten pat it is leueful in mesure to haue li3tis before ymages, and holde torchis before pe auter, so pat it be done principally for pe worship of God and not to pe ymages, and ooper werkis of ri3twissenes and of mercy to be not left before.

A clerk trauelinge bisily and fruytefuly Iyue of pe auter, but whoeuer pat swere on pe auter, he is holdun in the stede of Crist. And seint Hillari seip, pe bodi of Crist pat is taken of pe auter is figure sih bred and wyne ben seen wipou3tforpe, and it is verri Cristis body and his blood is beleued wipinneforpe.'

A clerk trauelinge bisily and fruytefuly Iyue of pe auter, but whoeuer pat swere on pe auter, he is holdun in the stede of Crist.

And seint Hillari seip, pe bodi of Crist pat is taken of pe auter is figure sih bred and wyne ben seen wipou3tforpe, and it is verri Cristis body and his blood is beleued wipinneforpe.'

A clerk trauelinge bisily and fruytefuly Iyue of pe auter, but whoeuer pat swere on pe auter, he is holdun in the stede of Crist.

And seint Hillari seip, pe bodi of Crist pat is taken of pe auter is figure sih bred and wyne ben seen wipou3tforpe, and it is verri Cristis body and his blood is beleued wipinneforpe.'
And so of the bread is made Christ's body, and the wine mingled with water in the chalice is called Christ's blood by consecration of holy words, and the determination of the court of Rome with a hundred bishops and priests, sent into many lands, is this: I knowleche wip herte and mouthe that brede and wyn, that ben put in the auter, ben after the consacration not only the sacrament, but also rever Crystis body and his blood.'

A Lord! sip Crist seip that his sacrament of the auter is his own body, and seip also by seint Poule that his is brede that we breken, wherfor Kristen men shulun bileue?

But seint Austyn teche in these volumes or more wip grete studie and diliberacioun that may no accident be wipout subiecte, 3e where he trete of the sacrament of the auter.

For in all his tymne Crust tau3t neuer that the sacrament of the auter was an accident wipout subiecte and in no maner Christis body, as his newe yproceris seyne.

Lord! whether this be grete deynye that many capped monks or other pharisisse shulde profer hem redy to the fyre for to mayntene this heresie, that the sacrament of the auter is an accident wipout subiecte, and in no maner Christis body, a3eynes Christis owne techyng and hise apostis and the best seynis and the wisest in Goddis lawe and resoun, and traueilen not spedily to distruy3e heresie of symonye that regne3p opynly and is fully dampeed in Goddis lawe and mannes also, and to distruy3e wordy pride and couteitse of preist a3eynes Cristis mekenesse and wiful pouert?

And I seide Ser, I telle 3ou truli, I touchide no ping here of the sacrament of the auter, no but in his wise as I wol wip Goddis grace schewe here to 3ou.

For, certis, that vertu and the mede of the most holy sacrament of the auter stondip myche moore in the bileeue hereof that we ovne to haue in 3oure soulis that it doip in the outward si3t herof.

And other wise, ser, I am certeyne I spak not here of that worshipful sacrament of the auter.'
And also Fulgens an autetike doctour seij “As it were an errour to seie pat Crist was no but a substaunce, pat is very man and not veri God, eijer to seie pat Crist was veri God and not veri man, so it is, his doctour seij, an errour to seie pat he sacrament of he auter is no but oo substaunce.”

<L 1013><T Thp><P 54>

AUTERE.......4
for his body is he same brede pat is he Sacrament of he Autere.
<L 11><T A30><P 500>

Lo I sey bishops present, and pat bei stondun nere him, presst mai in he autere mak he sacrament.
<L 32><T APO><P 29>

But henk vpon Crist, for his body is he same brede pat is he sacrament of he autere and wip alle cleennes, alle deuocioun, and alle charite pat God wolde giff him, worschippe he Crist, and jen he receyues God gostly more medefully han he prist pat syngus he masse in lesse charite.
<L 11><T SEWW01><P 17>

(Secunda confessio Wyclyf) We beleue, as Crist and his apostolus han tau3t vs, brede or ost vnsacrede, is verray Goddus body in ofbrede;

AUTERIS.......22
Also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal also Gregori in his registre and in the j. cause, ij’ be movid or drawen to holi auteris, so he that auere forsakith, is sought, and fleeth awei, shal

<L 37><T 37C><P 141>

First, bispochis maad of he court of Rome, who sweren to go and converte hepen men in placis of here bispochipschich, don not in dede his office, but dwellen in Engelond, and bicomen riche bispochis suffragans, and pillen and robben oure peple for halowyng of chirches, chichre3erdis, auteris, and ornamentis of he chiche.
<L 18><T A22><P 300>

and pei silden sacramentis, as ordis, and opere spiritualte, as halowyng of auteris, of chichris, and chichre3erdis;
<L 32><T A22><P 331>

Efte men move say her Patere nostre medeffully under jo cope of heven, as Crist dide in jo hille in ny3tus, ande jo apostilis in prisoine and oaper placis, jo pati do symonye for halowyng
and the peple distroyede the auteris of Baal, and al tobraken his ymagis, and killiden Mathan, the prest of Baal, before the auter.  
<1 L 23><T Pro><P 17>

and he distroyede auteris and hi3e placis of ydols, and ymagis, and took out boonys fro sepulcris, and brenne tho on the autir in Bethel, that seruide to ydolatrie.  
<1 L 12><T Pro><P 20>

Therfore Acas rauyschide and brak aile the vessels of Goddis hous, and c10side the 3atis of Goddis temple, and made to him auteris in aile comers of Jerusalem, and in aile the citees of Juda, to brenne encense, and terride God to wraththe.  
<1 L 16><T Pro><P 22>

and thei distroyedien the auteris that weren in Jerusalem, and thei distroyedien alle thingis in which encense was offrid to ydolis, and castide allo outtirly.  
<1 L 11><T Pro><P 27>

and manasse dide yuele bifore God, bi abomynacioun of hethen men which God distroyede before the sones of Israel, and he byldide hi3e placis, and made auteris to Baalym, and dide manyfold ydolatrie, and servede to wicche craftis, and sette ydolis in the temple of God;  
<1 L 35><T Pro><P 27>

and Manasses knew that the Lord himself is God, and he dide away alien goddis, and symylacris, either idolis fro Goddis hous, and distroyede auteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the auter of God, and offride on it sacrificis and herying, and comaundide the puple of Juda to serue the Lord God of Israel, and thei killidd the children of pride;  
<1 L 14><T Pro><P 28>

and Matatias and hise freendis compassiden and distroyeden auteris, and circumeiden alle children, whiche thei foundiden in the coostis of Israel, and thei pursuaden the children of pride;  
<1 L 19><T Pro><P 42>

Ech cristen man knowip hat it is eresie of symonye to bie or sille auteris, tipis and pe Holy Goost.  
<1 L 69><T SEWW12><P 61>

AUTERS.......10  
And so in halowynge of chirchis and chirche3erdis and auters, and comynly alle ope sacramentis, for money.  
<1 L 4><T AM><P 146>

hec ille/ Manye bilden wowis & pilars of pe chirche/ bei indirputten schynyng marbel stoenes pe beemes glisteren al in gold/ pe auters ben dyuerseli araired wip precious stoenes/ but of pe mynystris of God peer is no choise/ no riche man leie to me pe temple in lurie/ boordis/ lanterns/ sencers/ panes/ cuppis/ mortars/ & suche ophir made of gold/ for panne hise þingis:  
<1 L 26><T LL><P 36>

and he dide to tho as he hadde do in Bethel, and he killide the prestitis of hi3e placis, which prestitis weren there ouer the auters, and he brenne mennis boonys on tho auters.  
<1 L 17><T Pro><P 20>

Therfore al the peple 3ede into the hous of Baal, and distroyeden it, and braken the auters and symylacris, either ymagis of him and thei killeden bifore the aueter Mathan, the prest of Baal.  
<1 L 19><T Pro><P 24>

Thei distroyeden bifore him the auters of Baalym, and the symylacris that weren put aboue;  
<1 L 14><T Pro><P 28>

Also they shulen distrye the placi wherynne hethen men diden ydolatrie, and distrye her auters, ymagis, woodis and ydols;  
<1 L 8><T Pro><P 6>

pe auters ben dyuerseli araired wip precious stones.  
<1 L 62><T SEWW22><P 117>
In his time for multitude of peves, priue and aperte, in feeldis and chirches, offeryngis were tak away from auters, and of ech cuntre, men ceessid for to com to Rome.

AUTIR

Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, “A sone, Josias bi “name, schal be born to the hous of Dauith, and he schal se on this auter the prestis of “hi3e placis, that brenne now encense in this autir, and he schal brenne boonyis of men on “this auter,”

and he distroide auteris and hi3e placis of ydols, and ymagis, and took out boonyis fro sepu.

AWTER

And so 3e seyn pat hit is no3t to sweron on pe awter, but whoeure were by 3ifte þerof, he is hoolden to 3yen hyt. But, 3e blynde men, whepur þese two þingus is more, þe 3ifte or þe awter þat makeþ þe 3ifte holy? For he þat swerup in þe awter, he swerup in hyt and alle þingus þat ben peronne;

And þanne God dispensoþ bettere þan þese prerlates wip þer charffe, for þei chargen þe lasse þat sowneþ to per wynnyng, as gold of þe temple and offryn of þe awter, but þe grownd of al þis þei chargen to luytels.

And so as þe prestes of Bel stale vndir þe awter, To bigile þe kyng to thefly cache here lyllofe, So 3e forge 3our falshed, vndir ydil ypocrisie, To bigile þe puple, bope pore & riche, & as þe prestes fayned þat Bel ete þe kynges sacrifise, So 3our wikkid wynnyng, 3e seye, wirchipþ God.

AWTERS

Pope Sixtus {viz, 2dus} ordeyned that masse schuld be sungun on Awters, which was not doon before, in þe 3ere of our lord CCC iiij' x 3er- Pope Gayus ordeyned þat ordris in þe chirch schuld sti3e vp hier and hi3er, Reder, coniowere, Colete, Subdekyen, preest, and bishope, in þe 3er of oure lord 288.

savarice 30

AUARICE

but lyueth in pride, symonie, and auarice, and sterith faste to slee cristene men for to alarge othir mayntene his seculer lordshipe forboden of Crist and his aposthls.

Also sith Crist alwitti and al hooli chees Judas that was apostle, and Satanas, and a sone of perdicion, and a devil incarnat, othir in flesh, in the vj' c' of Jon and othere placis, moche more the unkunnynge and vicious cumpani of cardinalis fulle of auarice, symonie, and pride, mai cheese oo Judas and Satanas and a devil incarnat.

Truli it semeth that the greete pride and auarice of worldli prelatis and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feith and greete meritis of trewe almes.

1: Corollary: If privat religiouse chargen more the statutis eithir counseilis of a synful man than the maundementis and the counseilis of the Sauiour, and geuen tente to auarice and to secular officis and plees, yea vniust, vndir colour blasfemis and perlous ipocritis, knightis or messangeris of Satanas, and in the eresie of the Fariseis and of scribis that were in the olde Testament.

And first in xvij' c' of Exodi, where it is write thus, Purueie thou of al the puple myghti men and dredinge God, in whiche is truthe, and haten auarice:

And in peyne of the formere synne, he suffrith hem to be disseyuid in apperinge of reesoun, and for to reste in the nurshinge of auarice, so that thei parcyue not comounli truthe, but errour in the stede of it, and though thei parcyue seelde truthe, pride and auarice, and fleshy lustis letten hem to loue and performe it.

2: Corollary: If privat religiouse chargen more the statutis eithir counseilis of a synful man than the maundementis and the counseilis of the Sauiour, and geuen tente to auarice and to secular officis and plees, yea vniust, vndir colour blasfemis and perlous ipocritis, knightis or messangeris of Satanas, and in the eresie of the Fariseis and of scribis that were in the olde Testament.

And first in xvij' c' of Exodi, where it is write thus, Purueie thou of al the puple myghti men and dredinge God, in whiche is truthe, and haten auarice:

hou abhomorable is the feynid priere othir hidous yellings of siche prelatis othir religious in the conventics of glotons, or in the housis of idolatrie ful of auarice, which is idolatrie, as Poul seith, sith thei stere not God to merci but more to veniaunce, bi seynt Gregori and othere
doctouris.

For the multitude of fleshi clerkis is ful redi to
gete colour to here auarice, and chargen litil or
not the gostli profite.

3it pese riche men of pe worlde, if pei geder
goodes be per auarice and falsshed as pe fende
hem techip, 3it wane pei die per goodes ben
schatered amonge men of pe worlde pat vsen
hem welle.

Sin Jhu was tempit, he ouercam hunger in
desert, he despicid auarice in pe hille, he strak
ageyn veyn glorie vp on pe temple;

Also of his gold and siluer a man wan he worchip it a boun God, for
seip, pat pe

And for his cause, as pe gospel seip aftur, men
shul weye drye for dreede and abidynge
pat schal come to al pe world’ pat is, men schullen
wexe drye in auarice from almesdede, abidynge
for fere of such tyrauntie pat schal regne in al
pe world, leste 3if pei departede here goodis
away and his tirauntie endure pei schulden not
haue wherewip to lyue.

Pus Auarice ouergop Abstynence and vnablep it
to frute.

Seep, he seip, and bep war of al maner of
auarice.

For, as Seynt Poule (to pe Romaynes, pe 1
chapitre 233) reherse, many foule synnes ben
brou3t in bi pe synne of mawmetrie, as
manslauster, spousebrekyng, fornicacion,
auarice, couetise, debatis, and stryues, and many
moo synnes whiche he nemenep þere, and
speciali pe foule and horrible synne of Sodom,
of bope men and wymmen.

For Crisostom seip þat þe deuele, whan he
tempitide Crist, seide 'þese þre nettis I haue
stre3te oute ouer al þe world: þat whatsoeuer
scape oute of þe nettis of gloteny, renne into þe
nettis of veynoglorie, and whatsoeuee schape
oute of þe nettis of veynglorie, renne into þe
nettis of auarice.

Fro þe meste to þe leeste', fro þe prophete to þe
preste, alle studien to auarice.

Wherbi I vindristonde, if I consente to þi
suggestion of couetise of worldeli godes, or of
worschiphe whiche I mai not com to but if I do þe
worschiphe wip fraude and euole conscience,
þanne worschiphe I an alyen God (as Seint Poule
seip: "Auarice is seruise of ydolis or mawmetis")
and so I breke þe firste commandement of God.

Couetise is a maister redyng in scolde, and so
grete scolde he holdeþ pat of alle generacions of
folke and of al degrees comen to his scolde for to
lerne, as þe prophete Jeremie seip: Fro þe leeste
to þe meeste, fro þe prest to þe prophete, alle
studien to auarice.

And 3et naþes þis science ou3te gretli to be
despisid, if men token heede what harme it doph,
for auarice bryngeþ in alle maner of synnes:

And herof conelup

For now in þe laste dayes whan prestys ben
turned to auarice, stones schullen crie and
constreyne prestes þat maken hem a priuat
religion as an hegte and oþer men þat sewen
hem in þe brode weye to hellaward þese stonyz,
þat ben myhty men in þe world, schullen
constreyne bope prestes and puple for to entre
into heuene by holdyng of Godys lawe.

And herof coneluduþ Poul þat sixe synnes
schulden be fled, as ys fornycacion, and al
vnclennesse of man, or auarice, synne of þe
world be not nemyd in 3ow, as it semeþ hoolye
men;

Late witte wak in siche men to axe þer prelatis
þat axen hem goodis, wher þei shulden sue hem
in þis and flee fouþ auarice.

And sip auarice dryeþ more, þese prelatis ben
þus couetows, and seeler lordis bope, for
lorschiphe is taken from hem.
And so devotion of clerks, for they were to be last is studie of avarice, and no trewe devotion.  

but leet they passon Scaryot in avarice and worldly goodus.  

And monye of these newe ordis passon Scariot in couetise, and for avarice of goodis they ben traytours to trewe.  

And his vertu scurep a3enys alle synne but algatis a3enys avarice.  

foliow hit her prestis avarice/ & it is to hem:  

in whom was verry troupe/ & whatis hatid avarice:  

and his chaffaren possessions bi avarice with secular men;  

thus regneth chaffaryng of prestis and lewid men by avarice.  

As sum man is a waastour of Goddis goodis, and spendip hem theere is no nede and upon hem pat hap no nede, and to an yuel cende as for pompe and pride of his world and for his owne veyn glorie, as diese he riche, boostful, worldli and glorious gloritou pat is bired in helle, of whom he gospel spekip (Luc' 16) And sum man is so greet a chynche pat he leip al up to himself, and for he greet avarice pat he is encumbrid wip he mai not fynde in his herte to spende his goodis to Goddis worship, in releuyng of his quynt and pride of his world. that is, as Austin seith, of false men that were all worldli and for his owne veyn became for to abstinence fro lilel & do gretter' & /sequitur/, "If any man of pe puple offered no3t his dysmes pe prestes ful of avarice blamed hym so as if he had done a grete crime;  

But prestes pat blamep he puple for dymes, and seyng gretter synnes ar stille, pe teche for to clense a gnatte and swelow a camel, pat is for to abstine fro lile & do gretter' &/sequitur/, "If any man of pe puple offered no3t his dysmes pe prestes ful of avarice blamed hym so as if he had done a grete crime;  

But gredynesse and avarice letten here these two partis and, al if bope these synnes letten moche fro Cristis werk, neheles couetise of prestis is moche more perilous in his caas. For avarice of pe peple maybe holpun on many maners, ecer to turne to opir pepole or to trauel as Poul dide, or to suffre wiufullu hungir and first if it faile, but couetise of wickid prestis blemeschip hem and pe peple;  

And he answered, pu hast iij: pride, avarice, and lechere.  

For 3if he staat of prestus be more worldly þan knytus staat, who dredup pat ne pruyde wole suwe, wyp avarice and lechere, and leuyng of þe offys þat Crist bad his prestis do.  

foule couetises of 3oure herte/ & avarice of gredi gedring:  

And many schullen sew bi whom pe way of treuþ schalle be blasphemede: and in avarice bi fals veyn wordis þay schullen mak merchanise of 3ou: to whom doon now sum tym cesith nou3t, and þe dammpanacoun of hem nappip not.  

and for thei bowde aftir avarice, and taken 3ifits, and peruerdien doom, the peple axiden a king on hem, to gret indignacoun of God and harm of hemself.  

First thei setten in her herte that schulde be the temple and specialy chamber of God, the idole of couetise, either of glotonie, either of pride, either of other greet synnes, for seint Poul seith, that oure bodies ben the temple of the Hooly Goost, and eft he seith, that avarice is the seruise of idolis and eft he seith, that glotouns maken her bely her God and God seith bi Job, that the deuil is king ouer alle the sones of pride, and Jhesu Crist seith, that the deuil is prince of this world, that is, as Austin seith, of false men that dwellen in this world.  

But prestes pat blamep he puple for dymes, and seyng gretter synnes ar stille, pe teche for to clense a gnatte and swelow a camel, pat is for to abstine fro lilel & do gretter' & /sequitur/, "If any man of pe puple offered no3t his dysmes pe prestes ful of avarice blamed hym so as if he had done a grete crime;  

But gredynesse and avarice letten here these two partis and, al if bope these synnes letten moche fro Cristis werk, neheles couetise of prestis is moche more perilous in his caas. For avarice of pe peple maybe holpun on many maners, ecer to turne to opir pepole or to trauel as Poul dide, or to suffre wiufullu hungir and first if it faile, but couetise of wickid prestis blemeschip hem and pe peple;  

And he answered, pu hast iij: pride, avarice, and lechere.'  

For 3if he staat of prestus be more worldly þan knytus staat, who dredup pat ne pruyde wole suwe, wyp avarice and lechere, and leuyng of þe offys þat Crist bad his prestis do.  

foule couetises of 3oure herte/ & avarice of gredi gedring:  

And many schullen sew bi whom pe way of treuþ schalle be blasphemede: and in avarice bi fals veyn wordis þay schullen mak merchanise of 3ou: to whom doon now sum tym cesith nou3t, and þe dammpanacoun of hem nappip not.  

and for thei bowde aftir avarice, and taken 3ifits, and peruerdien doom, the peple axiden a king on hem, to gret indignacoun of God and harm of hemself.  

First thei setten in her herte that schulde be the temple and specialy chamber of God, the idole of couetise, either of glotonie, either of pride, either of other greet synnes, for seint Poul seith, that oure bodies ben the temple of the Hooly Goost, and eft he seith, that avarice is the seruise
ypocrisie seamyd holy in þer abytis and þer lyvynge.

But there is a fyft called dame auryce, wyth as gredyde a gut, as meltynge a marne as wyd a lyvyng.

Therefore sith avarice, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of hol synsample of the prelat or curat, ben greuoussere synnis in him, thanne is bodili fornicacioun in the same curat, it sueth moche strongliere, that siche dymis and offringis shulen be withdrawe for these greuoussere synnis fro such a curat trespassinge openli and customabli.

For why such blinde prelatis wolen deme for hatred of a person and for there own auerice that AUERICE falsnes and agenward, and that truth is good is evil and agenward.

Also sipen Crist, al witty and al holy, chese Iudas pat was apostle and Sathanas, and a sone of perdicion, and a deuel incarnat, eipher in fleishe (in þe sixte capitule of Ion and ðer places), muche more þe vknunynge and vicious campanie of cardynals, ful of auryce, symonie and pryde, may chese a Iudas and Sathanas and a deuel incarnat.

But seint Poul in his tyme, whos traas or ensaumple alle þe prestis of God enforsiden hem bisili to suen, seeynge þe auryce þat was among þe peple, desyryng to distrose þis foul synne þou3 þe grace of God and bi vertuous ensaumple of himysylf, Poul wroot and tau3te alle prestis for to suen him as he suede Crist pacientli, wilfulli and gladli in hi3e pouerte.

Also Crist seyde to hem a lickenesse to stire hem from AUERIS...1 ne we ben not sufficient to speke ful of þis covetise, for þo synne of symonie entris us into avarice, and by stiryng of þis synne we wedden hit al oure lif.

And sith, as we seyden byefore, who þat covetys worldly godes more þen profite to his soule, or is nedeful to his lif, he synnes in avarice ageyne his God and his soule, hit semes þat persones comynly taken beneficis for avarice.

How much more the fleshly and worldly bishope of Rome, ful of simonie, auryse, and pride, and a worste manqueller in cais, with a multitude of like bishops and prestis, may erre in making eyther determining newe articles of feith, that were not knowen, neyther spoken of by a thousand winter and many mo.

And þus prestis shulden be war þat coueytis ouer þis reule of crist lette not prestis to holde poulis reule, for panne þey synne in auryise.

AUERISE......2 But gredynesse and auryce letten here þese two partis;

AUERYCE......1 But seint Poul in his tyme, whos traas or ensaumple alle þe prestis of God enforsiden hem bisili to suen, seeynge þe auryce þat was among þe peple, desyryng to distrose þis foul synne þou3 þe grace of God and bi vertuous ensaumple of himysylf, Poul wroot and tau3te alle prestis for to suen him as he suede Crist pacientli, wilfulli and gladli in hi3e pouerte.

AUERISE......2 How much more the fleshly and worldly bishopes of Rome, ful of simonie, auryse, and pride, and a worste manqueller in cais, with a multitude of like bishops and prestis, may erre in making eyther determining newe articles of feith, that were not knowen, neyther spoken of by a thousand winter and many mo.

AUERISE......2

And þus prestis shulden be war þat coueytis ouer þis reule of crist lette not prestis to holde poulis reule, for panne þey synne in auryise.
whoche þei schulden have pees.

CAP: XXIV. Þo pride part of þo Chirche is þo comynate of men, þat hafs mony partis smytte
wip avarice, and specially marchaunidis, and men þat wolde be riche, so þat þewfe men or none ben
cleene of þis synne. Bot men of lawe and
marchaunidis, and chapmen, and viteleres, synnen
more in avarice þen done pore laboreres.

And everiche servaunt in erthe þat profitis not to
hymself, þis is usyre of luf, and not usure of
avarice.

Bot oft tyme ofer avarice is more synne þen þis.

Ofer comyne laboreres ben not wipouten
avarice, when þei done injuries to hor even
Cristen, not onely for wynnyng of þis worldly
gode, but pure for enve and veniaunse of hor
broper.

And certis it is no love of God to maynteyne
avarice is more, and Cristis Chirche
Resoun may
prestis.

And certis it is no love of God to maynteyne
avarice is more, and Cristis Chirche
Resoun may
prestis.

And on same wise þe coveytous man makyth his
mawmet þe temporal goodis, as Poul seij þat
avarice is service of mawmetis.

avaricious

The sentence of the firste part is opin bi this, that
Judas that was a thief and ful avarous, the
traiture of Crist and a devil, in the xiiij c· of Jon,
xxij c· of Mt· and vi· c· of Jon· was apostle, and
ordeinid and sent of Crist to preche the
gospel, to do miraclis, and to caste out fendis, as
 other apostlis that weren ful holi, in x· c· of Mt·
and in othere placis of the gospel.

Therefore blind prelatis and avarous and
unkunning of Godes lawe cease to geve
blaspheme sentence of the dammnation of any
doctor, for this that he wrote strongly agens the
heresies of them and ther blasfeme lordship,
with other rauines and treasons of our rewme.

For whi if alle apostlis chosen of Crist, yea,
withouten meene persoone, failiden in feith for
drede of deth in the tyme of Cristis passioun, and
thanne the feith of holi chirche dwellide in the
blessid virgine, as doctouris holden comounli,
hou moche more mai al the chirche of Rome as
to the fleshli cumpani of cardinallis and of
worldli prestis with proude and avarous
religious, ful of enue and malice, faile in feith
and in charite.

Perchauns sum man jinkip it, are mani riche
men avarous and couetous, I haue no synne if I
tak it fro hem, and gif it to þe pore;

as Poul clepib avarous men þat lounen to mawmete
worldli goodis seruytouris to maumetis, and þis
is open herisie.

And of such an avarous chynche we mai rede
(Luc· 12) þat leide up al his good for himself
and was dampped also.

þe firste is callid a wastour, þe secunde is callid
a nygard, a chynche or an avarous man.

Vnde leronymus ad Paulinum, capituló vltimo/,
"It is ane olde seying, to ane avarous man it
wantep or is awey als wele þat þat he has as þat
þat he haf no3t.

And on same wise þe coveytous man makyth his
mawmet þe temporal goodis, as Poul seij þat

339
lying men despise. Act· pore men bat norich or fede flatre manace of princez bot dispise or waste
heerd. 

Suche auarous men ben fer fro maners of a good
And if pis, seip seint Austyn, be pe peyne of auarous men, what is pe peyne of raeynours?
as Poul seip an auarous man is a servaunt of mawmetis: and shal not enherite heuene.

AUAROUSE
Also the pope mai be chose of fleshli cardinalis and auarous bi symonic procurid of hymslf ochir ratefid, ochir consent and appreue it, and thanne he is a symonient, and eretik, and a cursid fruytful penaunce.

AUAROUS......5
on his leccherie/ A coueitouse man on his wynnyng/ An auarouse man on sore holdeynhg/ and perflore seip Salamon: Prov· ii· / /Omni custodia serua cor tuum/ quia ex ipso vita procedit'/ ||

hav wip him he auarouse/ and also oone hat is his feere:

and auarouse men.

Whi auarous men: for hei releeuen not in nedede cuencristen to whiche wip Weise Man/ Haue mynde of pouert in tyme of plente.

AUARUS.......2

Bi þe þat gorn besideþ þe wei moune be vnderstonde worldeli couetous men, for þe weie toward þe blisse of heuene is þe commandementis of God, and alle suche goon besideþ þe weie, for þei maken hire goodes hire God, and so dop mauemetrie, as Seynt Poule seip: /Auarius, quod est idolorum seruitus, et cetera/, whiche is fulli contararie to þe first maundement, and so suyngeli to alle þe oþer.

for his redempcioun/ for seint lerom seip/ /Cor habet gulosus in ventre lasciuus in libidine cupidus in lucris auarius in pecuniis/ ||

AUERISS.......7
Pe seueneþe word þat Crist seip heere It is endit', as it shulde be, castiþt oueriss and opere synnes, whanne men holden hem payed of ynow, and seyn wip Poul Whanne we han fode and coueryng, holde we us payed. 

/FERIA IIII IX SEPTIMANE POSTS
TRINITATEM: Sermo 96: Qui fidelis est in minimo Luce 16: / Heere Crist reprouþ aueriss, and tellip heere of many ioris.

and þus it wolde falle today of oure religious and oure cleriks, þe whiche ben 3ouyn to aueriss, for þey louen þes godis more þan oþere.

/FERIA IIII SEPTIMANE XIII POST
TRINITATEM: Sermo 101: Ait ad lesum: Luce xii· / /Bis gospel tellip by a parable hou men shulden fle aueriss, and speciali prestis of Crist, for ludas fel by þis synne and bitrayede Crist his maystr, as þe gospel bereþ witnesse. And al þe synne þat prestis don in þe olfys þat Crist haþ 3ouyn hem comeþ of aueriss of hem, and þus þey ben his traytours as ludas.

/AUEROUS.......12
This is opin bi this, that Poul seith in þe j: pistil to Cor· v· c·, seynge thus, Now I wrot to you, that ye be not medlid, ochir comune not, if he that is nemid a brothir among you, is a lecchour, or an auerous, ochir servinge to idolis, or a wrong curser, or a drunkeleu, or a ravenour, that ye take not meete with such a man.

The iiiij: Article: Prelatis other curatis that ben ouir gredi and auerous, and wasen the godis of the chirche, that ben the godis of pore men, in pride, glotonie, and lecherie, and nice arai of the world with otheri vanitees, ben theuis and sleeris of pore men, and tretours of Jesu Crist and of syme crestene men.

for his redempcioun/ for seint lerom seip/ /Cor habet gulosus in ventre lasciuus in libidine cupidus in lucris auarius in pecuniis/ ||

AUERISS.......7
Pe seueneþe word þat Crist seip heere It is endit', as it shulde be, castiþt oueriss and opere synnes, whanne men holden hem payed of ynow, and seyn wip Poul Whanne we han fode and coueryng, holde we us payed. 

/AUERISS.......7
Pe seueneþe word þat Crist seip heere It is endit', as it shulde be, castiþt oueriss and opere synnes, whanne men holden hem payed of ynow, and seyn wip Poul Whanne we han fode and coueryng, holde we us payed. 

/AUERISS.......7
Pe seueneþe word þat Crist seip heere It is endit', as it shulde be, castiþt oueriss and opere synnes, whanne men holden hem payed of ynow, and seyn wip Poul Whanne we han fode and coueryng, holde we us payed. 

/AUERISS.......7
Pe seueneþe word þat Crist seip heere It is endit', as it shulde be, castiþt oueriss and opere synnes, whanne men holden hem payed of ynow, and seyn wip Poul Whanne we han fode and coueryng, holde we us payed.
And Parisisiis seip, Wan any auerous or couetous is canoni3id in þe kirk, or maad cheef, þan may þe øber chanouns of þe chirche sey, our moder hæp gotun to vs a moldewarp for a brojer.

For wyte 3e þis and vndurstondeþ as bylue of cristene men þat vche lechoyr or vnclene man or auerous man þat serueþ to mawmetis hæp noon heritage in þe rewme of Crist, þat is boþe God and mon. Sîþ echæ mon makþ þat his god þat he loueþ mooste of alle, and an auerous mon loueþ more worldly goodis þan he loueþ God, sîþ he leueþ riþtwisnesse for loue of suche worldly goodis, it is konow þat he is fals and owt of riþti bylue of God;

And þis looe þoyþ to auerous men, and to many clerks of þe world.

Heere men seyen comunely was in a maner iust. ’

Pharisees herden alle þes wordis, and, for þey weren auerous, þey scorned himyn; 

And þus þes auerous men tellen myche þat oon be wrp a housynde pound. 

Auerous gederig of tresour is to blame in eþh staat.

Also þe pope may be chosen of fleisly cardynals and auerous, by symonie procuride of hymseyf, eþier ratifie, eþier consent and aproue it.

Forwhy, if alle apostles chosen of Crist, 3he wipoute mene persone, failde in feþþ for drede of deþ in tym of Cristis passioun and þanne feþþ of holy chirche duellide in þe blessed virgynge as doctours heuldun comunely, how muche more may al þe chirche of Rome, as to þe fleiþyly cardynals and of worldly prestis wip proude and auerous religious ful of envie and malice, faile in feþþ and charite, and 3it þe feþþ of holy chirche may rest in symple lewde men, and meke prestis and deuoute, þat louen and trauelen frequently to magnifie holy scripture, and þe trúpe and fredom of þe gospel of Ihesu Crist.

Auerous.......1
And sîþ þe peple was neure more couetous ne so auerous. I gesse, as þei ben now, it were goode counseile þat allc prestis toke now good heede to þis heuenli lore of Poul, seyunge him hereinne in wilful pouerute, nothing chargynge þe peple for her bodiþ lyuellode.

Auerows........1
And þerefore cleþþ Poule þes auerows men seruerus of mawmetus, and brekerus of Godus heestis;

Aueroweše.......1
Syche aueroweþ men ben fer frô manerys of a good herde.

Avarous.......3
Ffor whoever is avarous, he is ydolatroure, and makes worldly godes his God, and þat is a falsed ageyne þo first maundement of God, and worse þen liþ of Paynym.

And se we ouþ avarous mon coveyts unkyndely to fille his soule wip þing þat on no wyse may fille hit.

So þat þe liberal man, þe which is vertuous, stondþ in a mene biwene þe wastour and þe avarous man, and forsakþ þer viceous condiciouns, þat is to seie waast and auarice; 

Avarouse........2
And herfore þo avarouse mon, evere þo more he haves of worldly gode, evere þo more he longes, forþ he is ferther frô his ende.

Anoon he hæp done lecccherie wip hir in his hert/ In þis Crist techþ hou þe roote of synne springþ from þe herte/ Of þe þride spekiþ Poul: Ephe: v: Hoc enim scitote intelligentes quod omnis fornicator aut immundus aut avarus quod est ydolorum seruitus non habet hereditatem in regno dei & christi'/ Forsoþe knowe 3e þis vndirstonding: þat neiþir fonicarier neiþir vnclene filþe neiþir avarous wrecche: þat is seruage of ydols hæþ no heritage in þe rewme of Crist & God/ Hou euer þou lustily treete:

Auerouse.......1
3it for þis avarouse pride shulde he leese al þes bingis.

341
babelinge\textsuperscript{1}

BABELYNGE......1
and not of babelynge of lippis þat no man may euer do wipouten cesseynge;
<L 12><T MT10><P 190>

babewynrie\textsuperscript{2}

BABWYNRIE ......1
peyntyngis and babwynrie fro conpunccion of babewinrie 2
coryouste of gaye wyndownes and colours and here synnes and fro mynde of heueneily pinges,
costly metis and wynes and wast spicerie to and fede riche men
glotonye. dronkenesse. lecherie, and wei ward talis. and suffren pore men hungry and þristi and in gret mischef;
<L 30><T MT01><P 8>
bacheler\textsuperscript{3}

BACHELERS ......1
Þere as hir auncestres weren worde to be seruid in hir houses at mete in pewtre vessel, but if þere weren any peeris of þe reem, now it is no3t worþe but if a mene bachelor, 3ea!
<L 265><T CG11A><P 138>
þere also as sum tyme a worþi bachelor of gret estaaht hilde him apaide to ride wip 5 or 6 hors, now a pore squyer wole ride wip 8 or 10 3emen, alle of sute of as gret arais as sum tymen weren ful worþi squyres.
<L 272><T CG11A><P 139>

BACHELERS......1
Thou shalt vnderstand moost dere reder that after Wylyam Tyndall was so Judaslie betrayed by and Englyseman, a scoler of Louaine, whose name is Philips there were certayne thynges of his doyng found whiche he had enterded to haue put forth to the furtheraunce of godes worde amongst which was this testament of master Tracie expounded by Wylliam Tyndall which I haue caused to to be put in dispute, to the intent that al the worlde shulde see howe earnestlye the Cannonistes and Spirituall lawyers (which be the chefe rulers vnder bysshops in euery dioces in so much that in euery catherdal church the deane archdeken at commenlye doctours or bachelers of lawe) do endeuer them selues jistly to iudge and spiritualle to gyue sentence andoper 3e wold þat borell clerkes coup no more þan 3e, for þan miþt blynde Baiard be þe boldest hors in þe cart.
<L 10><T SEWW26><P 132>

BAIERD......1
But herto þes folis take non hede in making of freres, but as blynde Baiard, putteþ general statutes & chalengip lorsehip of comunite of þings þat is propred to God, as blasfemes doun.
<L 980><T 4LD-4><P 279>

BAYARDE......1
And sþ þes popis ben not hardy as blynde Baiard, þei moten see þat þei speken ofte wip God, þat techip hem þat it mut be þus, and so þes popis mai not erre.
<L 30><T A23><P 356>

BAYARDE......1
Bot þou as blynde bayarde berkest at þe mone, As an olde mylne dog when he bygynnip to dote;
<L 88><T UR><P 104>

bak-biten\textsuperscript{4}

BACBITE ......2
But to speke ribaudrie and bachite, þe deuel is redy inow to open her mouþis;
<L 205><T CG13><P 170>

In oþer tymes forsoþ þai may lawfully preche in hiþewayes and in þer houses, neþerles þis yokepte þat þai detracte no3t or bachite curateþ."
<L 37><T Ros><P 92>

BACBITEN......4
whi han ye ioie and likinge in vilent speche and hemful bachitinge of youre seruauntes, that bachiten and deprauen oþere men absent that ben ful biasi to make Goddis lawe knownen and kept?
<L 3><T 37C><P 34>

\textsuperscript{1} 1 variant; 1 occurrence.
\textsuperscript{2} 1 variant; 1 occurrence.
\textsuperscript{3} 3 variants; 4 occurrences.
\textsuperscript{4} 4 variants; 5 occurrences.
\textsuperscript{5} 8 variants; 12 occurrences.
And it is seid a litil afore in the same c₁,
Derwortheste britheren, I biseke you, as
comelingis and pilgrims, that ye absteine you
fro freshli desiris that fighten agens the soule,
and have ye youre good conversacioun among
hethene men, that in that thi bacbiten of you as
of evil doeris, thei biholde you of gode worlds,
and glorifie God in the dai of visitacioun.

And so pey bacbiten Crist and eten falsly godis
feynyd of hym.

Whi enuyouse men: for he
bacbiten his nei3bore, in pat pat in
es is tecip hum to whom he telhi his bacbiting
do so of opere.

And herto acordip Dauid in anoper plase, seying:
pat pat
bacbiter to his nei3bore,

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

And bi acordip De avenoa, I seyn
bacbyten gode
pis
enten falsly godis
bacbiten
his

Therfore prelatis and curatis shulden do ful greet
bisinesse to teche weI the puple and amende
the sacrament of Cristis flesh and his blood to
lechouris and glotons, bacbiteris and othere
synful men, signified by houndis and swyn.

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde mytrid at
the auter, 3e make an horned asse storide at the
vnresonable beestis, as Iyouns, wluis, beeris,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
glotenouse, lecherouse, enuyouse, and
bacbiters;

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

And bi his skile a bacbitere is a mansleer.

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde mytrid at
the auter, 3e make an horned asse storide at the
auter, in the stede of Crist and so of othere
vresonable beestis, as lyouns, wluis, beersis,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
rueynouris, wrathful, ypocrisits, trecherouse,
glotenouse, lecherouse, enuyouse, and
bacbiters;

And bi his skile a bacbitere is a mansleer.

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde mytrid at
the auter, 3e make an horned asse storide at the
auter, in the stede of Crist and so of othere
vresonable beestis, as lyouns, wluis, beersis,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
rueynouris, wrathful, ypocrisits, trecherouse,
glotenouse, lecherouse, enuyouse, and
bacbiters;

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde mytrid at
the auter, 3e make an horned asse storide at the
auter, in the stede of Crist and so of othere
vresonable beestis, as lyouns, wluis, beersis,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
rueynouris, wrathful, ypocrisits, trecherouse,
glotenouse, lecherouse, enuyouse, and
bacbiters;

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde mytrid at
the auter, 3e make an horned asse storide at the
auter, in the stede of Crist and so of othere
vresonable beestis, as lyouns, wluis, beersis,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
rueynouris, wrathful, ypocrisits, trecherouse,
glotenouse, lecherouse, enuyouse, and
bacbiters;

And perfore techip petir pat cristene men
schullen haue so good conscience and so good
lif pat enemies of oure feip pat bakbiten or
myspeken of vs ben confounded, and also pei pat
falsly chalengen oure goode lif in crist be
stoppid;

and whanne 3e maken a fonned bischop, that can
not and loueth not Goddis lawe, stonde mytrid at
the auter, 3e make an horned asse storide at the
auter, in the stede of Crist and so of othere
vresonable beestis, as lyouns, wluis, beersis,
apis, dragouns, hoggis, horsis, doggis: and
othere viciouse prestis, proude, coueitouse,
rueynouris, wrathful, ypocrisits, trecherouse,
glotenouse, lecherouse, enuyouse, and
bacbiters;
Also þes proude clerkes, symoniious, silleres of pardoun and indulgences, of confessiouns and oþer holy dedys, false lawyers, wyckede jouriours and curedse advocat3, disseyvable notaries, and alle fals aquestis, grete swerers, vengeable fendedes, proude men, and covetyous glotouns, and lecheours, bachiters, and pursuers of Godes trewe servant3, and oper suche lymes of þe fende, may nouȝt medefulyche seye, Fader oure þat art in hevenes, yhalwed be þy name, tylle Iyvyng.

< L 19 > < T A04 > < P 103 >

Also, as I seide, þe deuel huntiþ a man þat is his prey, and leþþ skip at him his grehoundis þat rennen not wiþ open mouþe, but pursuen ful stilly, and sharply rennen at þe backe, þat ben bachiters and prue sowers of discorde.

< L 181 > < T CG12 > < P 154 >

Of suche pleyñþ Daud þe prohete, in þe Psauter and seijeth: Vpon my backe, as vpon a stiph, synful men (þat ben suche bachiters) forgeden her malicious wille and drowen alonge her wickidnes þat wes of longe tyme roted in her hertis.

< L 191 > < T CG12 > < P 154 >

þerfore, and þou se þe deuelis grehoundis renne byhynd þee (þat is, his bachiters speke yuel of þee), anone fle to þe couere of charite. Bipenke þee vpon þe bachiters of Crist: hou þat summe seyden byhynd hym þat he wes a synner;

< L 209, 210 > < T CG12 > < P 155 >

BACBITER......2
to sched out blood/ for seint Bernard seijþ þe bachikter & þe wilful heerer: eijþ of hem beriþ þe deuel in her tung/ And his bachikter sleep þre at a strok: þat is to sceþ his owene soule: his wilful heerrar: &

< L 13, 14 > < T LL > < P 97 >

BAKBITERE......2
de mouþe of bachiters:

< L 11 > < T LL > < P 97 >

þou3 he were fulle holy he hadde enemies and bachiters which ordeyned to brenne his bokis aþer his deþe, No butte petit he deken hadde aþermynd be holy pingis touchyd and wettes wynning of his owene deþe, þat his bokis hadde be diþde or tauȝt bi stering of þe holie gost.

< L 86 > < T Tal > < P 178 >

Bak-bitinge

BACBITINGE......2
For he þat bachitþ his nei3bore, in þat þat in him is techiþ him to whom he telliþ his bachit ing

---

7 11 variants; 20 occurrences.

For now vnteþ a man shal fynde two or þre men speke togedir only while þat anone þe secound worde or þe prid shal be of bachiting of summe of her nei3bors.

< L 185 > < T CG12 > < P 154 >

BACBITINGE......2
whi han ye ioe and likinghe in vilent speche and hermful bachitinge of youre seruaunts, that bachiten and deprauen oþere men absent that ben ful bist to make Goddis lawe knownen and kept!

< L 2 > < T 37C > < P 34 >

þe first hungir is of bittimes, þe toþir of avarice, þe tridde of bachitinge.

< L 8 > < T A01 > < P 51 >

BACBITYNGE......3
And his shulden þes þeris þenke onne, and sclaundere not trewe prestis by gabbyng and bachitynge hope to þe puple and to prelatis;

< L 32 > < T EWS3-214 > < P 264 >

and raþere to suffre sclaundryng and bachitynge and prisonyng and exilid, hangyng, drawyng, quarterynyng and brennyng wiþ helpe and grace of god þan to forsake þe treuþe of holy writt and lif of crist, for ellis þei were not in charite ne in weie of saluacion.

< L 28 > < T MT02 > < P 34 >

Item Bernardus super Cantica, / "Ypcocritez will be meke wipout dispying, pouer wipout defayling, be wele yclade wipout bises, be hedde delicately wipout labour, to som fachyng, to som enuious, to som bachitynge, besyng as rauischyng, to som fachyng, as rauchsytynge wolifes.

< L 15 > < T Ros > < P 103 >

BACBITYNGE......5
Also preching of freres is comonJy ful of enuey & of sclander, and of bachitynge, and so þei make muk þer god and sellen menes soules to satanas for money, and damnynen hemself for contrariouste þat þei ben vpon hem.

< L 524 > < T 4LD-1 > < P 258 >

So suche men han so gret luste in hire synne þat þe luste smyteþ vp and ouercomeþ her resoun, þat is þe heed of her soule, and so þanne speken þeþ as wode men, cursynge hem þat lettyn hem of her purpoos, lyinge on hem, and bachitynge, and sweryng grete and horibile oþes.

< L 274 > < T CG02 > < P 19 >

for þei seyn þat in here absence men may not speke aþenst here open cursed synnes for synne
of bacbitynge and schlaundrynge;
<L 40><T MT04><P 101>

for as seyns his is bacbitynge or detraction and schlaundryng, to brynge men out of deuocion to god and holy chirche, and make men of religion of euyl name where hei weren before holden goode and holy;
<L 10><T MT18><P 264>

but anticrist wolde haue his ende, in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for bacbitynge.
<L 16><T MT18><P 273>

BACBITYNGES....1
And summe lyuen as venemous beestis, styngynge her bre;
leren will venemous chydynges, cursinges, bacbitvnges, lyinges, and scIaundringis.
<L 404><T CG03><P 41>

BACBITYNGE.....2
And God axi trewe lif aftir his lawe, and trewe prechynge of gospel, will cIene entent, not for worldly name, ne coveitise of worldly muk, ne bacbytyng of pore prestis and hyndryng of Cristis ordynaunce, and meyntenyng of worldly lif of cIerkis, as false prophetis prechen now, but treuilly to dispise synne and teche vertues, for honour of God and helpynge of Cristene soulis to heveneward.
<L 18><T A22><P 272>

Whanne men schulden here goddis comandeis and poyntis of charite and ri3twisnesse and fende striph hem to heren foul speche of lecherie, of bacbytyng of nei3eboris and lecherie, and to stire men to hate and enuye and pledyngynge, so pat mekeneese and pacience and charite schullen be lost and cursednesse of synne regnep, pat vnnpe can ony man kepe his tonge fro fals and veyn swerynge and schrewid spekyngye bope of lecherie and false spekyngis.
<L 19><T MT13><P 216>

BACKBITYNGIS....1
Olde þingis ben leysngis, false ði3, cursingis, sclaundringis, bacbityngis, and gruchingis a3ens Goddis wille and his souode, whiche schewen þat 3e dwellen in 3oure oold liif;
<L 26><T A01><P 14>

BAKBITING.....1
Ther for seynt Austyn seip in his book þat a secular lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuyne and refreyne hem fro lecherie, couetysce, pride, bacbiting, and oper synnes, and schall 3eld reson on domysday for alle sugettis to him.
<L 105><T Tal><P 178>

BAKBITYNGIS....1
and þat in silk tyne men tent not to idil talis, foul spechis, harlotries, bacbytingis, or conuentricis, purposing iuel, as þeft, or manslawt, or swilk oper;
<L 20><T APO><P 50>

BAKBITYNG......1
And God axi trewe lif aftir his lawe, and trewe prechynge of gospel, will cIene entent, not for worldly name, ne coveitise of worldly muk, ne bacbytyng of pore prestis and hyndryng of Cristis ordynaunce, and meyntenyng of worldly lif of cIerkis, as false prophetis prechen now, but treuilly to dispise synne and teche vertues, for honour of God and helpynge of Cristene soulis to heveneward.
<L 18><T A22><P 272>

Whanne men schulden here goddis comandeis and poyntis of charite and ri3twisnesse and fende striph hem to heren foul speche of lecherie, of bacbytyng of nei3eboris and lecherie, and to stire men to hate and enuye and pledyngynge, so pat mekeneese and pacience and charite schullen be lost and cursednesse of synne regnep, pat vnnpe can ony man kepe his tonge fro fals and veyn swerynge and schrewid spekyngye bope of lecherie and false spekyngis.
<L 19><T MT13><P 216>

BACKBITYNGIS....1
Olde þingis ben leysngis, false ði3, cursingis, sclaundringis, bacbityngis, and gruchingis a3ens Goddis wille and his souode, whiche schewen þat 3e dwellen in 3oure oold liif;
<L 26><T A01><P 14>

BAKBITING.....1
Ther for seynt Austyn seip in his book þat a secular lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuyne and refreyne hem fro lecherie, couetysce, pride, bacbiting, and oper synnes, and schall 3eld reson on domysday for alle sugettis to him.
<L 105><T Tal><P 178>

BAKBITYNGIS....1
and þat in silk tyne men tent not to idil talis, foul spechis, harlotries, bacbytingis, or conuentricis, purposing iuel, as þeft, or manslawt, or swilk oper;
<L 20><T APO><P 50>

BAKBITYNG......1
Also þat no man is bounde to do no penance whiche ony prest enjoyneth him to do for here synnes whyche þei haue confessed vnto þe prest, for sufficient penance for all maner of synne is every persone to abstyne hym fro lyng, bacbytyng and yuel doyng, and no man is bounde to do noon ojer penance.
<L 30><T SEWW05><P 34>

Balaam8
BAALYM.......4
And Elie seide, 'Not I distrowblist Israel, but thou and the hous "of thi fadir, that han forsaken Goddis heestis, and han sued Baalyrn, han distroublid "Israel".
<L 6><T Pro><P 14>

and he 3ede in the firste weies of Dauith his fadir, and he hopide not in Baalyrn, but in God Almy3ty, and 3ede in his comaundements, and not bi the synnes of Israel.
<L 43><T Pro><P 22>

And Manasses dide yuele bifore God, bi abomynacioun of hethen men which God distroiede bifore the sones of Israel, and he byldide hi3e placis, and made auteris to Baalym, and dide manyfold ydolatrie, and seruedo to wicche craftis, and sette ydolis in the temple of God;
,L 36><T Pro><P 27>

Thei distroieden bifore him the auters of Baalym, and the symylacris that weren put aboue;
,L 14><T Pro><P 28>

BALAAM........12
Also verri profecie stondith with deadli synne, yea, in a man that shal be dampnid, as it is opin of Balaam, in the xxij.
<L 7><T 37C><P 121>

8 6 variants; 20 occurrences.
sin Balaam seid to auangel, I haue synnrid, not witing þat þu stod aþen me;
<L 11><T APO><P 66>

Also ariolars þoo þat makien placies to here God, or wenuen to bow God to do þe place, as Balaam þat sowt to curse þe þepele aþen Goddis bidding: and wane he miȝt not curse hem in o place, he soute to curse hem in a noþer, and went þat God wold haue bowed tul hem.
<L 12><T APO><P 95>

for who is he þat seip þis þing schal be do, and þe Lord commaund not, but Balaam seid he miȝt not spek, but þat þe Lord put in his mouþ, and þerfor wan he wold haue cursid hem in anger, he blessid hem;
<L 29><T APO><P 99>

And þþr þei axseden opunly where is he þat is bore kynge of lewis, as Balaam tolde in his prophesye, for we sawen þe sterr of hym in þe eest, þat þah led us;
<L 27><T EWS2-97><P 237>

þere ben alle þat þereipre: seruyn or 3yuen 3iȝtis for chirche or spiritual benefice: þe false possessioneris: þe allegȝiȝt wilful mendineris: & alle her sturdi maynteneris: for seint lude seip: i. car / We qui in via caym abierunt: pro primo: et in errore Balaam mercede effusi sunt: pro secundo: & in contradiccione chore perierunt: pro tertio: / Ve c secundum magistrum historiarum notat eternam lampinationem/ þere ben þoo men þat boosen her brisit: pinchin her belis: paran her hosis: cracowen her schoos: & alle disguiseris of garmentis/ for God seip bi þe prophete Sopho: i. c / /visi tabo super omnes qui induti sunt veste peregrina/}
<L 3><T LL><P 131>

seiyng in þis forme: car i: /We qui in via Caym abierunt: & in errore Balaam mercede effusi sunt: &
<L 17><T LL><P 15>

And woo to hem þat ben schadde out for mede in þe errour of Balaam:
<L 20><T LL><P 15>

bigilen þe þepele/ wip þe foule synne of Balaam:
<L 32><T LL><P 83>

Lord hou dar þise fendis for drede þus blasfem her God/ & vse þe synne of Balaam:
<L 1><T LL><P 84>

And what bi Giezi and bi Balaam, what bi ludas and Symon Magus, þat weren symyonys acursid of God and ysmytyn wip Goddis venaunce, what bi many faire euydencis of scripture and resoun þat such a man ouȝte to haue had, he hadde many grete warnyngis of hidousnesse and peril of þis synne ouer þat his hise predecessours hadden;
<L 1738><T OP-ES><P 80>

and of Balaam hou he was huyrid to curse Goddis peple, and hou God compellyd hym to blesse his peple, and to seye profesie of Crist.
<L 13><T Pro><P 5>

BALAHAM........1
And fro þe tyme of Balaham, þat was prophete of Moab, þer weron kyngus in þat cuntrey to aspyen his prophesye.
<L 16><T EWS2-97><P 236>

BALAM........1
And what bi Giezi and Balam, what by ludas and Symon Magus, þat wer symonynentis acursid of God and ysmytyn wip Goddis vengeance, and what bi many faire euydencis of scripture and reson þat siche a man owȝt to haue had, he had many grete warnyngis of hidousnesse and perell of þis synne ouer þat his predecessouris hadden;
<L 513><T OP-LT><P 81>

BALAMS........1
Of alle chaffaris þis is moste perelous, & next to Balams boost & Gizies lepre.
<L 261><T JU><P 65>

BALYM...........1
So þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelphagor, anoþer place Belzebub, anoþer place Belial, anoþer place Beemtho etc.
<L 32><T Ros><P 97>

bar-fot9
BAREFOOT......2
And by þis eggyngye or harwynge, whiche hah many sharpe tyndes, mai be vndirstonde werkes of penance as fastynge, wakynge, wolwarde disiciplines, and many suche oper.
<L 349><T CG09><P 103>

Menowres seyn þat Crist wente barefoot, or ellis was schoed as þei ben, for ellis Mawdelyn schulde not haue fownde to þus haue wasche Cristes feet, But leuyng þei chidyng, we supposen of owre lesu þat he took ful lytel hede of syche maner of wendyng, but he charghed myche þe wille of his religioun and affection of his disciple to be bownden fro worldly goodys.
<L 77><T EWS1-29><P 343>

BAREFOOT.......1
I seie to þee þat is riȝt wel don þat pilgrimes haue wip hem bop syngeris and also baggpipe,

9 5 variants; 9 occurrences.
pat, whanne oon of hem pat gon barefot smytip
his too a3ens a stoon and hurtip him soore and
makiþ him bledæ, it is wel done þat he or his
felowe take janne vp a songe, eipæ ellis take out
of her bosum a baggepipe for to dryue awei wi
siche mype þe hurt of his sore, for wip siche
solace þe trauæile and wennesse of pilgrimes is
li3li and myrili brou3t 'p'.
< L 1336>< T Thp>< P 65>

BAREFOTE.......2
þei enioyen hem to brede & water & to go
b VFarefote/ & so ofren vnto certeyn ymage
s candles/ & make to synge masses himself for to
sae/ and to go in breche & shurte aboute
churche & chepyngye/ or to stoned at þe fonte
wip a tapur brennyng.
< L 12>< T AM>< P 149>

Also in þe 3er of grace Mi C lxii: at Cardife in
Walis þe next sunday after easter, whan king
herry þe iij had herd a masse and was gongy
to his hors, an oold man, lene and faire of statur,
cloþip in whitte and barefote, spak bus to him,
Gode oold kyng, criþ and his mercrefulle modyr,
John baptist and peter greten þe welle,
comundaungy stidfastly þat merchandise or
cheeping be not doon oon sondaies þrou3 landis
of þi lordschipe, out takyn þis þat partene to vs
of metis;
< L 448>< T Tal>< P 189

BARFOT.......3
Ande sees 3e þo open lyf of popes, how proude
þai bene, þat Cristen kyngus schal kysse þe fete,
and wip þer fote þai schal kroune þo emperoure,
þer lorde and founder, ande þat emperourus,
barefot, ledyn openly, as men sayne, þer bridelis,
and þat all men þat schal wip hem speke schul
kisse þer fete, and calle hem moste holy faderis,
and moste blessid and moste mercyful and
gracius.
< L 29>< T A29>< P 457

Fraunceys bad his brethren barefot to wenden
Now han they bueled shone, for blenyng of her
Fraunceys bad his brethren barfot to wenden
anele.

Heles And hosen in harde weder, yhamled by the
anele Foure rotheren hym byfome, that feble
rentful they weren, His wiif walked hym with,
height, Wrapped in a wynwe shete, to weren
hirefo wedetes, Barfot on the bare is, that the
blod folwede, And at the londes ende laþ a little
crom bolle And theron lay a lytel chylde lapped
in cloutes, And twenye of twee yeeres olde, opon
a nothere side, And al they songen o songe, that
sorwe was to heren They creiden alle o cry, a
careful note.
< L 25>< T PPC>< P 15

BAREFOTE.......1
and many men don bodaly pence, as fastyng
and goynge barefote, but þei fasten not fro pride
ne enuye ne coueitise, but preien for wrongful
vengance of òpere enemies aþenst charite, and
þis is foule ypocrisie to make men holden hem
holy whanne þei stynken bifoore god for old
ended synne.
< L 24>< T MT01>< P 25

bare-hed10
BAREHEED.......1
aboute þe comune market/ bareheed in her
schirt;
< L 26>< T LL>< P 103

BAREYNHEED.......1
At þe bigynnyng of her song sche schewip þat in
God is her deliit, and seip, as in figure of us,
Myn herte gladide in my Lord, in þe fruit of
good werk and of meedful meditacioun, þat was
sory for my barevnheed;
< L 21>< T A01>< P 13

basilisk11
BASILISK.......1
Þou dockedist þe Scripture whanne þou took þat
þat þou3te was for þe, and leftest bihind þat
þat was þi vilenye, whanne þou sedest þat þe
angels schulden kepe him þat he schudle not
hirte his foot, and leftest biynnde þat þat sueþ
after þat is: "Vpon þe addir and basilisk þou
schalt goo;
< L 200>< T CG11>< P 126

bastard12
BASTARD.......17
And þus bastard braunchis shulde be kutt fro þis
tree;
< L 15>< T A23>< P 359

þouh it be to visite his pore scheep, he mut ride
wip foure or fyue score hors, proudele aparelid
at alle poyntis, his owne palfrai for his bodi
worþ a 20 or 30 pound, al bihangid wip
glityryng gold as þou3 it were an hooli hors,
himself aboue, in fyn scarlet or øper cloþ as
good as þat, and wipynne wip as good pelure as
þe quene has any in hire gowne, hire persons and
hir clerkis rydyn ge aboute hem, al in gult
harneseis, wip bastard swordsis ouergild bi hire
sides hangynge, as þou it were Centurio and his
kny3ts ridyng toward Cristis dep.
< L 243>< T CG11A>< P 138

\footnotesize

10 2 variants; 2 occurrences.
11 1 variant; 1 occurrence.
12 3 variants; 23 occurrences.
And so these laborer us han nede to delue abowte these rootis, leste euyl herbis growen þere and bastard braunchis wipowten byleue.

<1 L5>=<T EWS1-37>=<P 380>

Gramarienys and philosoferus seyen þat Crist knew not his gendris, and bastard dyuynes seyn Frere, preestis to preche, mynystre to prisonynge 30ure vnkynde as bastard braunchis to pursue prestis to opir perfore:

And certis, and we take heede, we mai se hou pese peiple nowadaies so ferforpli suen goostli auoutrie a3ens lesu and of seynt chirche and his seed, children goostli lecherous folk, and of suche bastard For her sectis bi upon suche bastard braunchis and et filii mendaces, filii uolentes audire legem Dei, qui dicunt videntibus id est prophetis vel predicatore meaningful text here. }

And so such bastard braunchis þat my teeme spekip of shal be rootid up, alþou3 þei florishen 3it a while;

<1 L965, 2967, 2970>=<T OP-ES>=<P 139>

For I purposide noon operwise in vndirstonding of my teeme, to enpungne synne of my sermoun but, aftir wipoute techip maistir liers, and of her bastard hooli oflsrael, Iesu Crist, his apostlis ordeyneden OP-ES><P 140>

Bot certis þei bei bot bastard braunches, cropu in by þo fende;

<1 L31>=<T A20>=<P 239>

Bot þo bastard braunchis of þo newe ordiris spronge in wipoute auctorite of God. <L 37>=<T A25>=<P 417>

þat is: 'Bastarde siouns schullen not 3cue dcpc gospel of poule clepip auctorite of God. 

For a bastard is he þat holdiþ a3ens þe soþe, God & trwe men discusse wher þat be 3e or I. <L 294>=<T UR>=<P 110>

BASTARDIS......2 /Explicit tractatus de confessione and penitencia/- OF FAITH, HOPE AND CHARITY- Sicit enim corpus sine spiritu montur ita opera sine fide- iacob 3- fides sine operibus mortua est- Capitulum primum: For it is seide in holdynge of oure haldyday þat we schulde ocupie þe tyme in prechyngge and preiynge and deuoute herynge of þe lawe of god, and ouer þis many freris, as bastardis to goddis lawe, tellen iapes or lesyngis and leeuen þe herfore schulden men lerne of þre good vertues, þat þe gospel of poule clepiþ feip, hope, and
charite.

For, riȝt as a womman þat diȝt auontric aȝens hir husbonde leueþ þe seed of hir husbonde, bi þe which she shulde bringe forþ lawful fleschly children, and takþ to hir alien seed, wherof she bryngþ forþ bastardis vnlawfull and myeþborun children, so þese maistir liers and her newe sectis leuþ þe seed of þe spouse of þe churche Iesu Crist, þe which seed is his word as he seþ, bi þe which þei shulden grete in Cristis churche lawful goostli children, gotun of þis seed to heuenward, and taken alien seed as triflis, wherwiþ eþei fadir of lesyngis.

And so Poul his owene werk, wher æfter 

bede

And so Poul techiþ aftir þat eche shulde proue his owene werk, wher þat he hþþ do þis werk æfter þe comandaument of God, and þanne he shal glorie of hymself and not of bede men ne worldi power. 

And we couen on no quentyse, Christ wotþ southe, But bisyeth vs in oure bedes, as vs best mede And passeth aile prayers, of this proude holdeth And therefore leeue leelman, leeue that ilei BEDIS .......... 1

And þow þat amendment of oure hous, in money other elles Other bedys or broche, or breed for our fode. And gif thou hast any good, and wilt thy self helpen Help vs hertelich therwith, and here I undertake Thou shalt ben brother of oure hous, and a book habben As the nexte chapitre clerliche enseled. 

if all þeis wrouþ bodily, þat þei schulþ not be constreynd to axe her necessarijs, or to begge, þat is þe same, of wat professioun, or sect, or law, coueit þei to be, þat aȝen so mani ensamplis of seyntis, schaman not to beg? 

WEI prophesyede of many bedes, but þe puple

And þow þat amendment of oure hous, in money other elles Other bedys or broche, or breed for our fode. And gif thou hast any good, and wilt thy self helpen Help vs hertelich therwith, and here I undertake Thou shalt ben brother of oure hous, and a book habben As the nexte chapitre clerliche enseled. 

beggen

As if freris obeyd hem þat þei beg, for al þer tyne is in begging, þat is aȝen þe gospel, as it is seid in òoper placis, or wan þey obey hem to absteyn from myetis, aȝen Cristis fredam, þat biddþ his disciplis eyeþ swilk as men settun to hem.

¼ 17 variants; 229 occurrences.

½ 4 variants; 5 occurrences.
But if yeis men beggars be not sent of God, to do pis office, or dop not pis dede trewly, or ellis nedip not to beg.

But hit semes to mony men that is to sey, poliJ not in 3our defaut ani fal in to so gret dede, pat he be nedid to beg.

\[L 12\] <T APO> <P 112>

whore he schal beg in he somer, and her schal not be 3euen to him. And if he beg wip out nede, he dop vnuistly; for to beg, is he creator to schew be word or wark or tokun is defaut wanting, and nedip to be releuid, and ask bi side he titil of worldly dede, sum ping to be releuid by;

\[L 16, 17, 18\] <T APO> <P 112>

And pis may hei dreed in pis lest hei be childre of iudas gostly in maneris, and seeftyn begging be despitously kast on hem, os is prayid in he Salme, Wandering bi his sones borne, and beg hey cast out of heire dwellingis. For dreed of pis schuld heis mens be aferd to beg as hei do, wyting weil pat Crist beggid not, but if he nedip, ne seyntis noiper.

\[L 7, 8\] <T APO> <P 113>

BEGGE ......... 81

But oo ping semept certen of cronycles, pat alle these foure freres ben confirmed of he pope, he chaunged bohe he preule & he abite & 3eue hem leue to begge as hei do, and pis is a gret cause whi hei magnifie he pope & hei ben clouen in heiself, as her heide is clouen.

\[L 195\] <T 4LD-1> <P 244>

Summe freres schapen hem to begge feile sipe wane pat he prechyn neiper wel nor yuel.

\[L 505\] <T 4LD-1> <P 258>

But oonly he liff contraripe to his, siben hei begge gredily of men pat ben nedi and deparaten not to opere wane hei haue nede.

\[L 532\] <T 4LD-1> <P 259>

Sip charite bigynnep at himself, and a man pat is of power is to be hold in se alsmele to his nei3bore pat he haue no nede to begge, miche more a man pat is of power, as ferforp as he can & may, is holde to be so trauaylous pat he haue no nede to begge.

\[L 243, 245\] <T 4LD-3> <P 228>

Panne pis est of God, Be heere no begger amonge 3ou', byndidip men to almessede to here nei3bores, but more men to hemself, pat hei raiper trauaylle wip here hondis as ferfor as hei connen & mowe, pan hei goon & begge.

\[L 252\] <T 4LD-3> <P 228>

\[L 268\] <T 4LD-3> <P 229>

FRIAR It is semeful to begge for to ensaumple of mekenesse to he peple and to styre men to he werkis of mercy, sip Crist neurere ensaumplied begging wipouten nede.

\[L 272\] <T 4LD-3> <P 229>

Whi may not han freris begge as hei dide?

\[L 312\] <T 4LD-3> <P 231>

Whi panne nowe may not ferris so begge as hei do to here felawis pat stodyen at home?

\[L 334\] <T 4LD-3> <P 232>

Firste for among freris, hou3 oon begge for alle, it schal not be departid among alle, to eche as it were nede, as it was amgone he seyntis in Ierusalem.

\[L 337\] <T 4LD-3> <P 232>

And perfore hei bep inedide, bisidis he comoun beggyngge, eche to begge for himself.

\[L 340\] <T 4LD-3> <P 233>

Bot hit senes to mony men pat freris passen his state, and pat he fadir of leesynge hes putte hom in rewmes to be ydel, and to begge, and to waste rewmes.

\[L 13\] <T A20> <P 235>

lordis be poorid or made pore, and nedid mony gatis to werre, and to begge, and spoyle hor owne pore tenauntes;

\[L 14\] <T A20> <P 237>

and 3if beggyngg weren liifful, hei schulden begge at riche men for to releve here pore breperen, and algatis be trewe procuratours for pore men at grete lordis and riche men, as Seynt Poul, bi comyn assent of apostlis, was for pore men in here nede.

\[L 3\] <T A22> <P 311>

Ffor if he be any frere pat is a prest, cunynge in Gods lawe, and able to travel to sowe Gods wordis amonge heo puple, if he do heo offset frely, goynghe fro cuntre to cuntre where he may moste profite, and ceesse not for prioure ne any satrap, and charge not singuler habite, and begge not, but be payed with comyne mete and drinke, as Crist and his apostils were, hei wil poursue hym as apostata, and drawe hym to prisoun, and say pat he is cursed for his dede.

\[L 21\] <T A24> <P 368>

Eeveriche mon is nedid to begge of his God, for we asken of hym ooure iche dayes bred, and in pat we begge of hym, as Austyn beres wittenes.

\[L 33, 34\] <T A25> <P 410>
Ffor of Crist I rede not þat evere he beggid in worde, ne he myȝt not bege more þen hym nedid.

And so, sith beggyng is unkyndely to bestis, myche more to mon þat God lufs more, ffor God haves gyven a mon bothe powere and witte, for to bege not, but if he be nedid by unkyndenesse of mon.

And as God haves gyven men powere and witte, for to begge in nede, so haves he gyven men power to helpe homself as bestis; for if he willefuly begge, and has no nede, he defaute is in his neghtbore, al is a schrewid begger, reproved of God. If he be Crist, hit semes begge bot what nede of profite shulde meye.

And as God lufs more, ffor God haves gyven a mon bothe powere and witte, for the wille of his servaunt. If þou haue lore bi Goddis lawe þat þou shuldist not begeþ þus and bi þe wurshipes þat þei taken/ & her proude araye/ & blessyngis þat þei ȝuyen to antecristis clerkis/ to pronounce wele here nedis to bege of þe puple;

if all þeis wroth bodily, þat þei schuld not be constreynd to axe her necessarijs, or to bege. þat is þe same, of wat professioun, or sect, or law, coueit þei to be, þat aȝen so mani ensaumplis of seyntis, schamun not to beg?

And þis mai not be groundid on þe gospel þat Crist euere beggide þus while he was Lord of alle þyngis, hauynge no resoun whi he schulde begeþ þus. And so, for þis laste beggyngy is euermore synne, oper of him þat beggiþ if he begeþ wiþoute nede þerto, or ellis, if he be nedid þerto, þanne it is synne of þe peple þat schulde see to his nede er he were constreynd to axe, and þerfore of suche seip David in þe Psauter:

"Beatus qui intellegit super egenum et pauperem, qui non syehe good is to ȝyue Goddis lawe pat pou schuldist not take."

And so his fermer grauntude þe pingus þat men schulden knownen here in þis lif: furst he grauntid þat aftur þis lyf he myȝte not worche medfully, aftur he grauntide þat he schulde schame to begeþ more þan he hadde deseryd.

And, al ȝif freys seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggide so and bad hem þe þus, nerpeles al his speche is powdret wiþ gabbyng.

Eche man not begeþ of God, and axe of hym his eche day breed, and begeþ goostly werkis of mercy of his brepren, for þe ben slowe to do þese werkys as þei ben holde to do by þe lawe of God.

On þe pridle maner þes ordis ben veyn þat prechon iapis to begeþ bettere, and to susteyne hem cloystres and howsus, and ofre goodis þat þei coueyton.

þus men shulde seye to stronge beggeris Y haue no syche goodis to ȝyue þe, but Y haue lere bi Goddis lawe þat þou sult not begeþ þus and
And þis lore pat Poul techip is visid to litil of freris and opere, for þanne þes stronge men shulden trauel and not þus begge and gabbe on Crist;

And herfore þes blasfemes seyn þat beggyng is medful, and þat Crist tau3te hem to begge;

And Crist ordeymede by his lawe þat he schulde not þus begge, but lyue in an onest pouert, ly3k to þe staat of innocence.

Frere, whie make 3e 3ou as deed men whanne 3e ben professid in 3oure ordre, & afteward 3e ben more quicke to begge worldli goodis & do pursue men ben professid in religion gadren propre goodis to hem seluen and fosten delicatly lordis and ladies and riche men and suffre here pore brepren begge for meschef and fare ful harde.

And þat it is betre to begge of pore men and do affer o foolish strynyng þan do mercy to cristene soulis affer strynyng of god.

Frere, if þou pinkist it a good dede to begge for þin idil briperen at hoorn, þere eche oon of 3ou haw an annuel salari of euer two, þwi wolt þou not begge for pore bedrede men—þorre þan 3e, febeler þan 3e, þat mouent no go aboute?

Frere, siþe taken salariis 3he, sum double & treble whi begge 3e þerto more þanne oþer prestis don?

Frere, þis is pat þe men shulen be damnyd þat at prechen goddis word in cristis name and easten out fendis and don vertues, what meede shulen þes beggeris haue, þat paylen in þis and ly3en on þer light of þer Crist and seyn þat þer Crist beggide þus to holde vp þer newe ordre, crist wiste ful wel þat þes shulden come whanne he bad hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not on þer backis baggis ne sachels to begge þus.

And þis freris chaffaren now, and sillen cuntrees to begge;

Lord, þis þes men schulen be damnyd þat at prechen goddis word in cristis name and casten out fendis and don vertues, what meede þes beggeris haue, þat paylen in þis and ly3en on þer light of þer Crist and seyn þat þer Crist beggide þus to holde vp þer newe ordre, crist wiste ful wel þat þes shulden come whanne he bad hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not on þer backis baggis ne sachels to begge þus.

And þe my3te not begge affer þe comoun understand of begging.

And if he wolde go begge affer his prechynge, he shal be þe lesse empungned and ylet for anticristis retenu, þat is wundir strong and large sprad, þaw þanne a ful grete euydence þat such a prest is oon of hers.

3if þei maken hem besi on þe holy day to proche fablis and lesnyngis to þe peple and not þe gospel, and gon fro fro place to place and fro man to man to begge of pore men for here false lesnyngis, and letten men fro here deuocioun;

3e, þat þe þeyn hem ful of charite and religion gadren propre goodis to hem seluen and fosten delicatly lordis and ladies and riche men and suffre here pore brepren begge for meschef and fare ful harde.

3it worldly clerkis cursen for dymes and offfrynys, þou3 men ben ful pore and þei don no þing here offis, and veyn religious cessen not to begge and craue of pore men, þou3 here rente be bihynde and here werks hesitis in distressse and wif and childe hungry and nakyd, and so þei bryngen hem into more myschif and conforten hem not but bi lesnyngis and fals grauntunge of costly helpe, þat is not in here power but only in goddis delynge.

Whi sette 3e al þe kyngis londe to ferme to 3oure lymytouris as 3 weren lorde of alle mennes goodis, & e3 wol not suffre of þe frere to begge in anoher lymyatioun vnpunyschid?

Fre, þip in Goddis lawe suche clamerous beggyngge is vttirli forfandid, on what lawe groundist þou þec þus for to begge, & nameli of þorre þan þou art þi silli? For sopl it is þat no man schulde þus begge; for if a man suffice to hym silli bi goodis or bi strenge, he synneþ for to begge, & so if he be pore & vnmy3ty, þanne þe þe peple synneþ but þei visite hym or þat þe begge.

Fre, þip in Goddis lawe suche clamerous beggyngge is vttirli forfandid, on what lawe groundist þou þec þus for to begge, & nameli of þorre þan þou art þi silli? For sopl it is þat no man schulde þus begge; for if a man suffice to hym silli bi goodis or bi strenge, he synneþ for to begge, & so if he be pore & vnmy3ty, þanne þe þe peple synneþ but þei visite hym or þat þe begge.

Fre, þip in Goddis lawe suche clamerous beggyngge is vttirli forfandid, on what lawe groundist þou þec þus for to begge, & nameli of þorre þan þou art þi silli? For sopl it is þat no man schulde þus begge; for if a man suffice to hym silli bi goodis or bi strenge, he synneþ for to begge, & so if he be pore & vnmy3ty, þanne þe þe peple synneþ but þei visite hym or þat þe begge.

Fre, þip in Goddis lawe suche clamerous beggyngge is vttirli forfandid, on what lawe groundist þou þec þus for to begge, & nameli of þorre þan þou art þi silli? For sopl it is þat no man schulde þus begge; for if a man suffice to hym silli bi goodis or bi strenge, he synneþ for to begge, & so if he be pore & vnmy3ty, þanne þe þe peple synneþ but þei visite hym or þat þe begge.
And in word and in ensample he tau3te hise prestis to be procurators for nedi peple and pore at þe riche men, and specifieþ þese pore, and tau3te hou þat þei þat were my3ti shulde make a puruyaunce for such pore folk, þat þei were not constreined bi Nine for to begge, as grete clerkis marken upon þis word of þe gospel (Luc. 14), where Crist seip þus: Whanne þou makist þi feeste, þat is to seie of almesse, calle pore fêble, lame and blynde'.

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and wati'.

For, as a man desiriþ kyndli þat my3ti men shulden haue reward to his pouerete, and make a puruyaunce a3ens his meschif þat he were not nedid to begge, so shulde he bi weie of kynde do to anopir, and so þis is lawe of kynde þe which mai not he dissolued.

And long aftir mai rede in his storie, ordeynede for peple so And so eeh vnruli walker aboute for to begge, into þe tyme þat he amende him, shulde be as a cursid man among þe peple. For in autorisyng and solempnysynge of blasphemyes dampnable beggerie, and of alle hooli dai, alþou3 experience tee lawe and his seyntis in hem shal bere prestis to be procuratouris for nedi peple and pore at

If the pope and prelats wold So begge and bidde, bowe, and borowe, Holy churche shuld stand full cold, Hir servaunts sitte and soup sorrowe!

And þus þei began to begge of everey man, poore and riche, and gett in wordly goodis and dyd make new churchys and gay, for at þer begynnyng thei had but low and power howsys, as it longith to suche poore felowys.

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and wati'.

For, as a man desiriþ kyndli þat my3ti men shulden haue reward to his pouerete and make a puruyaunce a3ens his meschif þat he were not nedid to begge, so shulde he bi weie of kynde do to anopir;

Panne bi her couetise þei constryen þe nedy puple to begge a3een þe lawe of God. Clamerous beggeris weren nedid to sitte at 3atis and biside weies, and crye and begge. Þus in þe newe testament aftir þe chargeous noumbrue of sectis brou3t yn biside þe lawe or ensample of Crist þat as farisees bi ypocrisie, flateringe and fals suggestioun appropren to hem þe goodis of hooly chirche, swolewinge up þe substance of almes due bi Cristis wille to poore men þat I haue specified bifore, and aftir þe fal of þe elergie into þis wondrful worldynesse, ben wrecchid cristen men as we seen for to gete hem goodis constryen for to grope aboute from dore to dore and crye and begge. Panne nedide not Crist for to begge an hous. Herfore also Franceis, as it is writun in his Rule and Testament, wolde not his breperen begge, as he neuere beggide but trauelide and gaten her liiflode al if on of hem haue schippes & poundes. For 3e begge or 3e preche, many tymes & oft, Somen men & threten hem, but if þai 3if 3ou gode, Bot þe harlot wil drawe þe plode of his arse Or he ask any gode or any rewardre. BEGGED.......14 Suche profetes comen of freres, in preching & beggyngye, besides þer blasfemes þat þei sowen amongst him, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

begynnyng thei had but low and power howsys, as it longith to suche poore felowys. <L 103><T SEWW 17><P 91>

begynnyng thei had but low and power howsys, as it longith to suche poore felowys. <L 103><T SEWW 17><P 91>

And þei mai se also hou God seide not to Helie, Go begge of þat widue breed and wati'.

For, as a man desiriþ kyndli þat my3ti men shulden haue reward to his pouerete and make a puruyaunce a3ens his meschif þat he were not nedid to begge, so shulde he bi weie of kynde do to anopir;

Panne bi her couetise þei constryen þe nedy puple to begge a3een þe lawe of God. Clamerous beggeris weren nedid to sitte at 3atis and biside weies, and crye and begge. Þus in þe newe testament aftir þe chargeous noumbrue of sectis brou3t yn biside þe lawe or ensample of Crist þat as farisees bi ypocrisie, flateringe and fals suggestioun appropren to hem þe goodis of hooly chirche, swolewinge up þe substance of almes due bi Cristis wille to poore men þat I haue specified bifore, and aftir þe fal of þe elergie into þis wondrful worldynesse, ben wrecchid cristen men as we seen for to gete hem goodis constryen for to grope aboute from dore to dore and crye and begge. Panne nedide not Crist for to begge an hous. Herfore also Franceis, as it is writun in his Rule and Testament, wolde not his breperen begge, as he neuere beggide but trauelide and gaten her liiflode wip honest labour, and not receyue money bi hemsif, nþþir bi meene persoones; <L 691><T SWT><P 21>

For 3e begge or 3e preche, many tymes & oft, Somen men & threten hem, but if þai 3if 3ou gode, Bot þe harlot wil drawe þe plode of his arse Or he ask any gode or any rewardre. <L 285><T UR><P 110>

BEGGED.......14 Suche profetes comen of freres, in preching & beggyngye, besides þer blasfemes þat þei sowen amongst him, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes. <L 547><T 4LD-1><P 259>
CLERK We seyen that no seynt in heuene, while he is in blisse, neuer 3it beggde of man here in erpe, as no seynt in heuene may be nedy to himself of mannes helpe here in erpe, ne don ony schamefast dede as is beggyngge. And perfore I am in certeyn Seynt Edward,

TFRIAR seyntis in lerusalem and ordeyned collectis to be teche seculer lordes to aske of imaad for hem.

Crist begged so witnesse be sentence.

ne nevere shulde have begged bot for his owne synne. Here may we se had no nede, but evere was occupied in better werkes; and never schulde crye out on hom freris, everiche Cristen Crist be not sc1aundred her by affermynge beggede nedely fro hous to hous, as feyned ilat hauynge pe Crist be not sc1aundred her by affermynge.

and þus menen men þat seyn þat Crist begged not. Bot þo gospel techis þat Crist did mercy unto þis riche mon, and begged not of hym. As to þo seconde blaspheme, of beggyng of þes freris, everiche Cristen mon þat lufs Jesus Crist schulde crye out on hom þat seyn Crist begged þus, sib þat hit is blasphemye ageyns oure God. And more esy lettyngse con I not se bot þat iche Cristen mon gif hom no bodily gode, bifo re þei schewid wrytten þat Crist begged so; and disciplis of Crist wenent into þe citee to bye hem mete for þei snokiden not from hous to hous and beggeden hem mete as freris don, ne Jesu, sittinge on þe welle and spekyng al one wip þe womman, begged watir of þis womman, as heretikis feymen heere, for þei meuen þat Criste was drunken ouer ny3t þat wolde þus fastyinge drynke coold watir. Opon þis decrete seip /William de Sancto Amore/, Seynt Amour, “Sich maner of men on þis wise makynge biledyngr az sene for to tume louez into stoney, þat is to witte louez of pore men’, þat is begged almos of wiche þei owt3te for to giffe louez to pore men of Criste, turnyng þam into hepez of stonez’, þat is into stony housez, sumptuous & superfluous, & þerfor þai semeþ to be croweler þan þe deuel wich asked stonez to be turned into louez’.

For Crist in his members beggid ful oft For synne of þe puple when þai were at mischef, Bot as suche bolde beggeres in bodily hele, Begged neuer Crist ne non of his members.

BEGGEDE......4 for whanne þei kunnen not preche þe gospel, or may not, or wolten not, or letten opere pore prestis to helpe Cristene soulis bi techyng of Goddis word, þei graunten leve to false prechouris þat sowen lenysngis, and bi flatyering and opere veyn preeris norisichen men in synne, and robben þei peple bi fals beggynghe þat þei putten on Crist, seiyng þat he beggede as þei don.

Þis blynde man is mankynnde, þat was blyndid wip synne, and beggede hope of God and man, for hit was nedid herto.

as 3if a man speke a word of litel reprof or vilonye of a lord or a grete man of þis world he schal be pursued and pymned þe þat al þe world or many men schullen wounder vpon hym, but 3if men spoken falsnesse bi oure god, seiyng þat crist beggede as men don now nodes, or dispisen his name bi cursid sweryngc, or spoken vilonye of lecheric or of opere foule synnyos to foule cristene soulis þerbi, þei ben not pursued ne hurlid out, but chirischid and holde gode felawis, and summe 3it ben holde holy men, for goddis lawe is not knowen and here ypocrisie is 3it hid, and þus vnri3twisnesse regneþ vpon many sidis.

þat pore tanauntis of oure lond be not robbid bi þe greedy and nedles beggeris of sotel ypocritis hauynge þei name of religiouse men, and þat ihu crist be not sclaunded her by affermynge þat he beggede nedely fro hous to hous, as feyned religiouse vsen nowe; And disciplis of Crist wenent into þe citee to bye hem mete for þei snokiden not from hous to hous and beggeden hem mete as freris don, ne Jesu, sittinge on þe welle and spekyng al one wip þe womman, begged watir of þis womman, as heretikis feymen heere, for þei meuen þat Criste was drunken ouer ny3t þat wolde þus fastying
drynke coold watir.

<BEGGEN>...........25
And perfore biddip Seynt Poul þat men schulde not comoune wip stronge béggeris þat beggen vnðir colour of holynes, as ben freris & thulleris.

CAP· XXI· Also freris beggen wipouten nede for hor owne riche secte, and not for pore bedraden men þat may not go, and have no mon to sende for hor lyvelode, bot ræper drawnen riche mennis almes fro soche pore men.

And by dyversite of bégging, may we knowe
And by diver[sity of bégging] may we knowe kyndes of beggynge.

And þis ffor far is þis fro hem þat beggun wip out nede, or wen þey myȝt ober wise be susteynd, or for lust, or for ober vnðu caus beggen baldly.

And þis is clepid an aȝynge bi voice, maad to man, for temperal helpe to re leue þat þat cleþep his nede in þe maner þat men beggen of ober fro dore to dore.

Þey 3yuen leeeu to þes freris for to preche but on ober maner, for þey prechen fable and dremes and lesyngis, and beggen aftir.

3if þei feynen hem nedy and pore whanne þei ben ryche and proude, and beggen of þe pore peple, and maken men to wene þat þei schulden haue more þank of god to 3eue here almes to riche possessioners er ober ryche pharisées þan to 3euen it to here pore neiȝbores as crist biddip;

3if þei feynen hem to be men of abstynence and grete penance, and þer wip drynkyn dilicious ale and spisid and heȝþwynes, and beggen of þe comune peple to holden vp þis realite, and 3euen lordis and ladys þes swete drynkys for to

magnyfie þes sectis, and suffren here owene breþerem boþe wip inne and oute to perische for þrist and myschef;

and þou3 men suffreden resonomable cost of chirschi whi schulde þei suffre so grete cost of kechenes and 3ate houis and wast chambris for lordis and ladies and riche men, and a frere to haue a chambre for an eſl oder duk or a kyng whanne he is bonnden to þe pouert of crist, sìþ þis cost is geten bi beggen of pore men and disciet of riche men[nus] almes.

And þou3 men maken profecion to most hey pouert and to be deed to þe world and worldely þingis, and wip þis stryuen nyȝt and day who of hem may bide gaiest wast houis and costly places, as chirschi or castelis to herberwen lordis inne and ladyes, and beggen of pore men þerto þat þan nouȝt to lyuen by ne here children, þei ben perilous ypocrisis and dysceyuen riche and poore.

þis holy wrrit forbedip siche beggyngyn, þou3 summe beggen myȝte be suffrid in tyme of grete nede.

as freris when þei beggen of men þenken not hou þei ben rycherche þen pore; men þat at þei beggen of, þat hauen greet neede for hem and heonis to lyngen þat freris tillen of hem, and certis þis spoylyng is falsere þen open raueyn of dai þeues.

In þe which epistle he biddip þee þat þou wipdrawe þee fro þese vnri þeris þat, aȝens al Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen ysw."
The point of her pris lif, in peneunce ofwerkes
That ben the pore penyles, that han ouer passed
And mown nought swynken ne sweeten, but ben
swith feble lyke And her god is a gon, and freueth hem to
beggen. Thet is no frete in feith, thata fareth in
<1 L 21, 23><T PPC><P 21>
pus kny3tis, as we weenen, spuylid in fer
cuntrees, haastynge to her owne, beggen for
<L 675><T SWT><P 21>
tyme leeffully.
With trauail of trewe men thei tymbren her
houses And of the curiouse cloth her copes they
beggen And als his getting is greete, he shal ben
good holden.
<BEGGES ....... 5>
And so begges a man,

And herfore men wischen pa
dude. He of our kynd, was mad nedy and
helples for vs, and so he he had no nede
and of wymmen;
<br L 9><T A25><P 415>
And so in al his povert he beggid not by voyce
bot meved folk to gifhim, for more mede of
hom. And so, Jou Crist toke bodily almes,
everpoles he gaf better aeye neyly almes, and
beggid nevere on pis maner Jou fo freris
feynen.
<br L 18, 20><T A25><P 415>
Ffor if a baye aske rent to Jou lord, he begges not
pis rent of Jou lordis tenaunte. Ne if a mon aske
his dette of anojer, he begges not pis of hm, for
dyversite of titel.
<br L 17, 18><T A25><P 414>
Ffor hit semen Jou Crist beggid, not onely in his
membres, bot in his owne persone, as he was
pore and nedy;
<br L 5><T A25><P 412>
And so, if Crist bad Jou woommon gif hym a
drinke, neverpoles he beggid not pis drinke of Jou
woommon, And wolde God Jou soche freris
beggid no3t bot water, or eilles oyer elementis,
hat by kynde shulden be comyne!
<br L 24, 25<T A25><P 413>
Lord, wherer God begge of mon when he askes
his wille, or Crist beggid of his woommon when he
mevid hir hert, and gaf hir water of lif, and
filled hir for evere! Bot 3itte Jou freris fablen of
beggynge of Crist, and seyn he beggid of 3achene
bope meete and house.
<br L 12, 15><T A25><P 414>
Miche more Crist, Jou was bope God and mon, and
had by state of innocense lord of al bis
worlde, Jou he asked of his owne, as a lord
schulde, pinges of his servauntis Jou had
myster of and nede, he beggid not, bo nedid his
servauntis thrw mercy.
<br L 22><T A25><P 414>
3itte Jou foles blabur to prove Jou Crist beggid,
siJ he sende his disciplis to Jerusalem, to fett
him an asse and hir foole for to ryde on.
<br L 33><T A25><P 414>
Bot 3itte Jou freris casten out oyer bylynde
resouns, Jou Crist beggid a house, to eete inne
his maundy, fior, as Jou gospel seis, he had none
of his owne, and so he toke almes bothe of men
and of wymmen;
<br L 9><T A25><P 415>
And so in al his povert he beggid not by voyce
bot meved folk to gifhim, for more mede of
hom. And so, Jou Crist toke bodily almes,
everpoles he gaf better aeye neyly almes, and
beggid nevere on pis maner Jou fo freris
feynen.
<br L 18, 20><T A25><P 415>
Ffor if a baye aske rent to Jou lord, he begges not
pis rent of Jou lordis tenaunte. Ne if a mon aske
his dette of anojer, he begges not pis of hm, for
dyversite of titel.
<br L 17, 18><T A25><P 414>
Ffor hit semen Jou Crist beggid, not onely in his
membres, bot in his owne persone, as he was
pore and nedy;
<br L 5><T A25><P 412>
And so, if Crist bad Jou woommon gif hym a
drinke, neverpoles he beggid not pis drinke of Jou
woommon, And wolde God Jou soche freris
beggid no3t bot water, or eilles oyer elementis,
hat by kynde shulden be comyne!
<br L 24, 25<T A25><P 413>
Lord, wherer God begge of mon when he askes
his wille, or Crist beggid of his woommon when he
mevid hir hert, and gaf hir water of lif, and
to him Zachee, hastily come down, for his day
I moste dwelle in lyn hous’, where Crist speketh
as a lord comaunderynge and not as a nedy man
begginge.

<L 648><T SWT><P 20>

And ouer thi these lyeris colouren þer beggyng,
seïnynge þat Crist shulde haue beggid þis þre
dayes þat Marie and Ioseph hadden left hym in
Jerusalem and þei weren turned hom toward
Nazareth.

<L 660><T SWT><P 20>

And þouth Crist at nowgynpower to laboure þanne,
but a child and fer from hoom, hadde beggid
þilke þre dayes, as Bernard or Aldred his clerke
meueth (as it semeþ uppon þat word of þis gospel
/Cum factus estet Jesus annorum duodecim/),
3it shulde not þis be clepid strong, wilful,
clamorous and customable begging þat I inpuigne
now but beggyng constreynde.

<L 670><T SWT><P 21>

And also affir þo þre dayes bi þe whiche, as
Cristis aduersaries seyen, he shulde haue beggid.
Crist þede doun wip Marie and Joseph into
Nazareth and was sogete to hem, and vside, as
summe doctouris seien, losephis craft and þis is
ful licy, for þe Lewis calidyn he not onyl
carpenters sone, but also þei calidyn hym jesu þe
carpenter, as it is writen in Markis gospel
and þashule not Crist haue doun if it hadde be so
greet of perfecþion to lyue bi customable
begging as summe ypopcrisis bootstyn now,
namely siph þe gospel seip þat fro þis tyme forþ
jesu wexide in wisdom, age and grace before
God and al þe puple.

<L 677><T SWT><P 21>

Daw, how maist þou saye for shame þat Crist
stale þus childre, And Poule beggid as 3e don, 3e
lyuen bi þe gospel?

<L 279><T UR><P 110>

For Crist in his membres beggid ful oft For
synne of þe puple þen þai were at mischef, Bot
as suche bolde beggers in bodly hele, Begged
neuer Crist ne non of his membres.

<L 332><T UR><P 112>

BEGGIDE........36
And 3is þei blasfemen in Crist, and seien þat he
beggide þus, to mainteyne þer owne synne.

<L 32><T A23><P 349>

And so Crist beggide ofte of men while in dede
he seide his nede ofte to þe peple, to be relieued
bi almes.

<L 383><T CG10><P 116>

And þis mai not be groundid on þe gospel þat
Crist euer beggide þus while he was Lord of all
þyngis, hauynge no resoun whi he shulde

357
begge þus.
\(<L \ 391><T \ CG10><P \ 116>\)

For Crist hadde be drunken and wood 3if he hadde beggide wipoute cause of his Fadir forbede seiche beggyne, and Crist was lord of al ðis world. And 3if þe lord axe drynke of his scruaunt, who wolde seye þat he beggide of hym?
\(<L \ 12, \ 15><T \ EWS3-163><P \ 121>\)

And so it were betere to freris to wite what þis story menyde þan þus to blasfeme on Crist pat he beggide þus watir of þis womman.
\(<L \ 75><T \ EWS3-163><P \ 124>\)

And so his neyeboris and men þat sawen biforn, for he beggide in comune plase, seyden Is not þis he þat satte and beggide?
\(<L \ 19, \ 20><T \ EWS3-167><P \ 135>\)

lord, siþ þes men shulen be damnyd þat at prechen goddis word in cristiis name and casten out fendis and don vertues, what meede shulen þes beggeris haue, þat faylen in þis and ly3en on crist and seyn þat crist beggide þus to holde vp þer newe ordris, crist wiste ful wel þat þes shulden come whanne he bad hem not fro hous to hous, but dwelle in oon and wende not þennes, and here not vpon þer backis baggis ne sachelis to begge þus.
\(<L \ 20><T \ MT27><P \ 443>\)

and he mai se also hou falsli þei lyen upon Crist in maintenyng of her vngroundid beggerie, seyng þat he beggide wattr, an hous and an asse. And as falsli þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and watir of a womman, of whom it is writun þus (3 Regum 17), þe word of þe Lord is maad to Helye seyng, “Arise, and go into Sarapta and þou shalt dwelle þere;”
\(<L \ 13, \ 15><T \ SEWW18><P \ 93>\)

And so Helye beggide no more of þis womman þan a child beggib whanne, at þe comaunderment of his fadir, he biddip or preieþ his fadris stiward, panter or botiler or ony oþer officer of his fadris to 3yue him mete or drynk, and nameli þere as such a scruaunt haþ a special maundement of his lord or maistir to mynystre suche vitalis to his child, as þis womman hadde of þe hi3 lord God to fede Helye. And in tokenying þat Helye beggide not here whanne he spak firste to þis womman, he spak to þir on þe comaundering manner and not on þe beggib maner. Nepeteles I wondre þe lesse þou3 þese maistir liers blyye here Helye, seyng þat he beggide wattr and a mossel of breed of þis womman, for þei booldi maken a leysing upon Crist, seyng þat he shulde haue beggib wattr of þe womman of Samarie, whanne he comaunderide þe womman to 3yue him drynk.
\(<L \ 2689, \ 2695, \ 2699><T \ OP-ES><P \ 130>\)

And as falsli and wipoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue to his myne oonli lompis of breed, þei wolde wipyn a while chaunge her opynyoun, and seie þat Crist beggide hool jouues and money. For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus: Shewe 3e to me a prytnt or a coyn of money’.
\(<L \ 2705, \ 2708, \ 2709, \ 2710><T \ OP-ES><P \ 130>\)

And as falsli as þei lien upon Crist and Helye, þei lyen upon seynt Poul, whanne þei beren him on hand þat he beggide liik as her lymytours doen, whanne he made and ordeynede quilagis for þe hooli folk in Jerusalem.
\(<L \ 2748><T \ OP-ES><P \ 131>\)

And, in tokenying þat he beggide not þese quilagis, he vside wordis of gouemaunce, comaunderinge and changinge, and not of begging.
\(<L \ 2770><T \ OP-ES><P \ 132>\)

and he mai se also hou falsli þei lyen upon Crist in maintenyng of her vngroundid beggerie, seyng þat he beggide wattr, an hous and an asse. And as falsli þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide breed and watir of a womman, of whom it is writun þus (3 Regum 17), þe word of þe Lord is maad to Helye seyng, “Arise, and go into Sarapta and þou shalt dwelle þere;”
\(<L \ 13, \ 15><T \ SEWW18><P \ 93>\)

And so Helye beggide no more of þis womman þan a child beggib whanne, at þe comaunderment of his fadir, he biddip or preieþ his fadris stiward, panter or botiler or ony oþer officer of his fadris to 3yue him mete or drynk, and nameli þere as such a scruaunt haþ a special maundement of his lord or maistir to mynystre suche vitalis to his child, as þis womman hadde of þe hi3 lord God to fede Helye. And in tokenying þat Helye beggide not here whanne he spak firste to þis womman, he spak to þir on þe comaundering manner and not on þe beggib maner. Nepeteles I wondre þe lesse þou3 þese maistir liers blyye here Helye, seyng þat he beggide wattr and a mossel of breed of þis womman, for þei booldi maken a leysing upon Crist, seyng þat he shulde haue beggib wattr of þe womman of Samarie, whanne he comaunderide þe womman to 3yue him drynk.
\(<L \ 33, \ 39, \ 42><T \ SEWW18><P \ 94>\)

And as falsli and wipoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. But, and men wolde 3yue
to his meyne oonli lumpis of breed, þei wolde wipyn a while change her opynyoun, and seie þat Crist beggide hool looses and money. For þei han not so moche colour of scripture to seie þat Crist beggide lumpis of breed, as þei han for to seie þat Crist beggide money whanne he seide to he ypocritis þat temptid him þus (Luc' 20), "Shewe þe to me a prynt or a coyn of money".

And as falsi as þei lichen upon Crist and Helye, þei lyen upon seynþ Poul, whanne þei beren him on hand þat he beggide liȝk as her lymytoirs doen, whanne he made and ordeyned queilagis for hooli folk in Jerusalem.

And, in tokenyng þat he beggide not þese quilagis, he vside wordis of gouernaunce, For in tyme of lawe of kynde I am not avisid hem mete', wolden bilyȝe Crist, seiynge þe perceyue shulden be takun in her owne falsnesse.

Anne, and perfiit lyuyng of Crist, now. bifore, and aftirward he beggide not as I suppose and Testament, wolde not his breperen begge, as and wolde. Herfore also FraWlceis, as it is writun in his Rule and Testament, wolde not his brepere benegge, as he neuere beggide but trauelide wip his hondis, and wolde þat alle his brepere traueliden and gaten her liffode wip honest labour, and not receyue money bi hemsilfl, nepþir bi meene persoones;

And lete us not paciently heere so greete a blasfemye falsly put upon Crist, þat is to seie þat he, as þe bigylid puple weeneþ, hadde beggide, for þat myȝte not he do for þre causis.

And somme men han drede how þey schal lyue aftur þis lyf, for after þeir dep þeir may not delue or do medfully to þere sowele, and schamful þynge hit is to beggon, ofur of men þat here lyuenc or of seynþys in heuene, but as þei wyton þat þei schulden helpen aftyr þat men han here deseryud while þei lyuedon in þis lyf.

And, al 3if freris seyn þat þe beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggide so and bad hem begge þus, nerþelles al þis speche is powdret wip gabbyng.

And in tokne of þis chaffare þei beggon aftur þat þei han preched, as who sey, 3if me þi money þat I am worþi for my prechynyn. And þus prestus schuldon lyue clene, by Godus lawe, as þei didon furst, and þus men schuldon wipdrauwe þer hond fro frerus þat beggon whan þe han preched, for þei ben couplable by consenþ þe 3yuon hem on þis maner.

BEGON......1 and not wip enk, ne parchemyyn, but wip þe Spirit of God, and kennip hem in al ingis. os þe prophet seip, and Jon in his epistil, nor forþetip hem not in tyme, nor contfoundip hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, nd oþer iugin, But now for men lefun, and don domis, and not þi his Spirit, nor do not bi his counsell, but regnun and not of him, but gon bi oþer weyes, þerfor þe oone findingis beggon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oþer men.

BEGGUDE......2 And, al 3if frerys seyn þat þe beggon for charite, whan þei han prechid for such beggyng, and þat Crist beggide so and bad hem begge þus, nerþelles al þis speche is powdret wip gabbyng.

And þus þei feynon blasfemy gabbyngus þat Crist beggide as þei don.

Beeggon......1 ffor far is þis fro hem þat beggon wip out nede, or wen þey miȝt oþer wise be susteyned, or for lust, or for oþer ndu caus beggen baldly.

Beggon......1
prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forhe anticristis bullis to maken cristene men to werre eche whi oper in hope to wynne heuene bi siche werris, and 3it pei letten trewe men to teche treulii and frely cristis gospel and his comandementis, but pei senden newe ypocrisii to preche fablis and cristis gospel and his comaundementis, but lesyngis and to flateren men in synne, and to robbe pei pore peple bi fals beggynges damptyd of gottis lawe, and 3it pei senden treue to frende and to trowe pe crist be beggyd bus als pei don;

BEGGYDE.....1
And whan Crist cam ny3 lerycho, a blynd man sat by pe weye and beggywe, for synne of pe puple peat wolde not helpon hym wipowte sych beggyng, al 3if Gottes lawe forfende synne of hem, and is in wiJle to arise ou3te of hem, sittip bisi3des pei hi3e weye and is a beggar.

BEGGYN.....1
And þus þe freris þat beggyn þus ben not oure breperen, but pharisees.

beggere15
BEGARE.....1
Panne, if we kepten trueli þe lawe of loue and of charitee, myche raper schulde we suffre noo nedi man ne begare to be among vs.

BEGARE.....1
And hit is maad by Godes wiJle pat was deed, and was bore by aungelys into Abrahmes bosom.

BEGERS.....1
Seyte frere, whi bie 3e 3ou so precious cloþis & so fyme to were, siþ no man vaþp suche but for veyny glorie, as Seynt Gregori seyþ, 3it 3e seip, & 3it 3e seip, & 3it 3e seip be not pore beggers?

BEGGARE....5
Every cristen man þenne, as I seide first, þat þaþ take þe bileeue of oure Lord Jesus Crist and is blyndid whi þesec forseid blyndnessis, or whi any of hem, and is in wiJle to arise ou3te of hem, sittip bisi3des pei hi3e weye and is a beggar.

BEGGARES.....1
And worth to a writere, and with a lorde dwelle Other falsly to a frere the fend for to seruen So of that beggare broil, and Abbot shal worthen Among the Peres of the lond prese to syttcn And worschippynge pore aftur Crist.

BEGGARIS.....1
And if freres haue þiis pouerte as beggaris, naþeles þer hiþe houses & oþer goodis þat þei haue in cornyne shewen oponli þat þei be not pore aftur Crist.

BEGGARS.....6
Perfore Cristen men schulden honoure þo Trinite in verrey bileeve wipowten erroure, ande holy lyvynge wipowten yuorciis, and breynnyg charite to frende ande enmye wipowten cessyng, ever encresynge þerinne, ande worschippynge ande helpyngy pore men made to Gottes ymage ande lickenys, wipowten meyntenynge of nedeles beggaris, þat stelen þo lyvelode of verrey nedy men and bedraden.

ffor he biddip bus, Viterly a nedy man and beggar be not a mong 3owe;

15 17 variants; 146 occurrences.
selle hou euer hem likijp;
< L 11> < T AM > < P 150 >

þefor þeþ war þeis vniust beggars, and ilk man se to wam he 3eue almis, wat maner and whi, and wherof;
< L 6 > < T APO > < P 111 >

It semij wel þat þeis vniust beggars, and namly þe ministers of þe kirk, brekyn þe bidding of God;
< L 9 > < T APO > < P 112 >

But if þeis men beggars are not sent of God, to do þis office, or doþ not þis dede treuly, or ellis nedijp not to beg.
< L 32 > < T APO > < P 112 >

and so I rede þeis beggars do bi tyme, and come to Crist.
< L 10 > < T APO > < P 113 >

BEGGER........35
But an hore & a begger of al mennes lawe is wedded wip freres, þat is þer owne orders, for þei telle more bi þat & bisie it more & kepe it more treuly and punyschen þeþe þeis do for þe lawe þat God þeim self 3af.
< L 835 > < T 4 LD-1 > < P 272 >

But nowe a frere may trespas a3ens Gods lawe as myche as he wole, & be not c1epid apostata ne punysched in prison, but for a Iitel trespas a3ens lawe he schal be prisouned and defamed as he hadde killed Crist.
< L 843 > < T 4 LD-1 > < P 272 >

And siþ lordis han charge to reule þe comunte, þat þere be no begger among hem & specially no stronge begger.
< L 247 > < T 4 LD-3 > < P 228 >

þanne þis rest of God. Be þere no begger amongeth 3ou', bynddijp men to almesdcede to here nei3bores, but more men to hemsilf, þat þei raper trauyyle wip here hondis as ferforþþ þeis comen & mowe, þan þei goon & begge;
< L 249 > < T 4 LD-3 > < P 228 >

But moste þat hest byndþþ lordis, þat as þeis most plenteuouslyche lyuen by trauiule of þe cominale, so þei þeþ moste iholde to constryne men to trauyyle, þat þere be plente of alle Gods goodis in þere peple, and to lette þat þere be no stronge begger among hem, þe þeis is a wede þat distroyeþ þo goode herbis of traueylourles bi whom alle men lyuen.
< L 256 > < T 4 LD-3 > < P 229 >

of þis men may se þat þe þat aleggen Seynt lohun a begger faren as a man in þe iawnes to whom alle colouris semþþ 3elowe. So to a
stronge begger, alle askynge semeþ beggyngye.
< L 329, 331 > < T 4 LD-3 > < P 232 >

and one begger is woo þat anoter lettis hym.
< L 13 > < T A09 > < P 131 >

for in þo fye3t boke of holy writt, God seis to his puple, Algatis a nedy mon and begger schal not be amonge 3owe.
< L 1 > < T A24 > < P 371 >

bot hit is more erreoure to sey þat Crist was suche a begger, for þen he moste have ben contrarie to his owne lawe; bot hit is moste erreoure to contynue in þis damned beggyngye, and robbe þus, ageyns charite, þo puple, and make hom to byleve þat Crist was suche a begger, and þat þis beggyngye is wil done.
< L 3, 7 > < T A24 > < P 372 >

And þus forbedes Gods lawe þat any mon be begger.
< L 26 > < T A25 > < P 411 >

for if he willefully begge, and haves no nede, he is a schrewid begger, reproved of God.
< L 31 > < T A25 > < P 411 >

Bot, for Seynt Petre expownes þo prophete, þat Judas pursued Crist, mon nedy and begger, hit were for to witte hou Crist was a begger.
< L 4, 5 > < T A25 > < P 412 >

A riche mon wolde benke spyte of a begger, þat bad him hastily cum doune fro a sight þeþe hym liked, and seide þat he moste herberow þis begger, for suche a mon wolde sey sone to suche a begger. Begger, Begger. 3i3te myghtes þou ask e wheþer þat I wolde.
< L 27, 28, 29 > < T A25 > < P 414 >

why schulde we not sey þat ne Crist was a begger?
< L 12 > < T A25 > < P 415 >

But now erchedekenes, and officiallis and opur ministeris, þerwilþ begger prechouris (as Pharisées, diuidid þoru3 bydyyngye of our e bishops þat rulen oure Jerusalem) axen þis question of þese pors prestis: Selpe þe Pope precheþ no3þ þat is Gods viker, ne none e bishops but selden, ne oþer grete prelatis for fere þei m3te ly3tly brynge men into herisie, and oþer curatus mou3 lyue ful wel þou3 þei prechen no3þ, but þis office is oneli committid to þe orders of freris, whiche ben clerkis apreued and kunne wel Gods lawe, and bi her prechynge as fourr postis beren vp Cristis cherche, and 3e ben neþer popes, ne e bishops, ne opur grete prelatis
< L 226 > < T CG04 > < P 50 >
And if thou wolt wite what lesyng þese newe sectis maken upon Crist and techen þe symple peple to do þe same, among many oþir lesyngis þei weten and reden in scool, and seien in sermons and priuy comynyngis obstynatli, þat Crist was a begger aþir þe comoun vndirstonding of þis word begger.

And alþouþ þat he wolde þat þer shulde be alwei pore men in þe lond of Israel, 3it he made an ordynaunce a3ens mescheuous nede, and comaundide al þe peple þat þer shulde be on no wise a nedi man and a begger among hem, as it is weten (Deut· 15)þ And so in þis lawe he ordeynede sufficientli ynow for his peple.

And in þe storie of Helye and þe widue, þat I reherside ri3t now, þei weten a lesyng upon his godhed, menyngge in her wordis þat God shulde haue tauþþ Helye to do synne in breking of his lawe, comaundinge expresli þat þer shulde on no wise be a nedi and a begger among þe peple.

The vi commaundement is poornes in spirite/ but nat to ben a begger.

And in þe storie of Helye and þe widue, þat I reherside ri3t now, þei weten a lesyng upon his godhed, menyngge in her wordis þat God shulde haue tauþþ Helye to do synne in breking of his lawe, comaundinge expresli þat þer shulde on no wise be a nedi and a begger among þe peple.

Outirly a nedy man and begger shal not be among Goddis peple;

And in þe storie of Helye and þe widue, þat I reherside ri3t now, þei weten a lesyng upon his godhed, menyngge in her wordis þat God shulde haue tauþþ Helye to do synne in breking of his lawe, comaundinge expresli þat þer shulde on no wise be a nedi and a begger among þe peple.

But certis þis is not licly, for it was writen in þe lawe þat Crist came not to distruye but for to fulfill þat On no wise shulde a nedy man and a begger be amonge þe peuple'.

Dawe, forþou saist 3e rokke hym fro þe worlde, 3e maken hym more worldly þan euer his fadir 3ee, þow3 he were a plowman lyyung trwe lyf, 3e rokke hym from þe trwe rule & maken hym apostata, A begger & a sodomit, for such þat ben many.

And þus seyde Petir to þe beggre gold and siluer is not to me, but þat þat Y haue þat Y 3eue þe'.

And þus bope þe beggere and þe 3euree ben ful vnykynde a3ens Crist, for þei susteynen blaspheme lieres a3ens God and his lawe.

Also o strong beggere or flatterere haf a chaumber for a lord, erl or duk wiþ many precious iuellis, and anoþer frere haf nakid sidis and many other myscheues þouþ he be worp siche a thousand hifore god.

And allþouþ þat he wolde þat þer schulde be alle way pore men in þe londe of Israel, 3it he made an ordynaunce a3ens myscheuous nedis, and comaundet allþe þe peple þat þer schulde be on no wyse a nedy man and a begger amonede hem, as it is wryten.

But certis þis is not licly, for it was writen in þe lawe þat Crist came not to distruye but for to fulfill þat On no wise shulde a nedy man and a begger be amonge þe peuple'.

Dawe, forþou saist 3e rokke hym fro þe worlde, 3e maken hym more worldly þan euer his fadir 3ee, þow3 he were a plowman lyyung trwe lyf, 3e rokke hym from þe trwe rule & maken hym apostata, A begger & a sodomit, for such þat ben many.

And þus seyde Petir to þe beggre gold and siluer is not to me, but þat þat Y haue þat Y 3eue þe'.

And þus bope þe beggere and þe 3euree ben ful vnykynde a3ens Crist, for þei susteynen blaspheme lieres a3ens God and his lawe.

Also o strong beggere or flatterere haf a chaumber for a lord, erl or duk wiþ many precious iuellis, and anoþer frere haf nakid sidis and many other myscheues þouþ he be worp siche a thousand hifore god.

And allþouþ þat he wolde þat þer schulde be alle way pore men in þe londe of Israel, 3it he made an ordynaunce a3ens myscheuous nedis, and comaundet allþe þe peple þat þer schulde be on no wyse a nedy man and a begger amonede hem, as it is wryten.
wronge to suche pore men;
<L 26><T A10><P 170>

Ipocrisie of pharisees and of Eroude lastip 3it, for newe ordris bigilen þe puple, bope beggeres and possessioners, in þat þat þei feynen hem holy to spyle of hem þer worldly godis.
<L 21><T EWS3-130><P 20>

And 3if þou go doun to freris þat ben beggeres, and shulden be mekerste, more wurchip of þen myynstre of freris, and oper seruys at mete and bed more þan ony bischop doip.
<L 48><T EWS3-140><P 46>

And so men knowen of yuel lif shulden wante þes werkis of merisy, as stronge beggeres, and proude and riche men on oþer syde. And so it semeþ to many men þat neþer freris ne shrewid prestis, ne knowen riche beggeres or men þat feynen hem, or ellis men þat shal be dampnyd shulden take of men þes werkis of merisy.
<L 48, 50><T EWS3-147><P 78>

And so þis oyle is wel dispendid for betere and in betere tyme þan 3if beggeres haddan hadde it. And þes apostelis wantiden neuere beggeres for to take þer almes, for þis is hard to do weþ; 
<L 24, 25><T EWS3-177><P 165>

And þes blasfemes oute of bileue, þat seyen þat Crist spekiþ heere falsly or vncompleiþ to teche men to whom þey shulden do þer almes, ben comunely stronge beggeres and tryuauntis in Cristis chyrche.
<L 19><T EWS3-225><P 286>

but bodily almes is brouþt yn bi freris and opere stronge beggeres.
<L 16><T MT27><P 423>

for among alle symonyes þat euere crist sufferide in þe chyrche þis is þe foulest of alle opere, vsid ofte of prechour beggeres, for þey wolgen gedere comynly godis aftir þat þey han prechid;
<L 3><T MT27><P 443>

How mot ich souteþe hys sone setten to schole 
And ich a beggeres broþ, on the book lerne.
<L 14><T PPC><P 25>

For Crist in his membres beggid ful oft For synne of þe puple when þai were at mischef, Bot as suche bolde beggeres in bodily hele, Begged neuer Crist ne of his membres.
<L 334><T UR><P 112>

BEGGERIS........31 

hau suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli 

prelatis othir of religioun, the possessioneris of beggeris enducynge him herio, that the sacrament of the auteur is an accident withouten suget.
<L 15><T 37C><P 94>

The xxx: Article: Freris departed in foure ordris that ben clepid in Ingelond religiouse mendicantis or beggeris, oþen to lyve sympliere and streitliþe than oþere religiouse, and furthere fro the world in wilful and excellent povert, so that þei be a mirour of leewid men in al holinesse and forsakinge of the world and of worldli vanite, in drawinge hem bi werk and word to heuensi conversacioun, meke and symple. 
<L 6><T 37C><P 8>

So þes stronge beggeris þat liþlen vp here iþen to heuene is vndirstonde on þis wise: þat men be so almasful to þe pore þat þe be not ifounde noon nedful man beggyng amonge 3ow.
<L 238><T 4LD-3><P 228>

Forsophe, berynge out of money ouþe of þe rewe to plees to bigge benefices to meden enemies of þe realme myche feblþ þe rewe, but certis, myche more stronge beggeris þat lassen þe laboreres of þe rewe þat ben rote of alle money in þe rewe. perfore as he þat distroyþ þe rots of þer herbis in a gardeyn more distroyþ þe gardeyn þan þe þat distroyþ þe leefes, so stronge beggeris more distroyen þe rewe þan bereres of þe money ouþe of þe rewe. Perfore þe lawe syuyl comaundip, & þe lawe of Yngleland, þat stronge beggeris þat be putt in prisoun for þe yuel ensaumple to þe peple þat wolde rapere begge þan lyue by here trauayle. 
And þeþ perfore bidip Seynt Poul þat men schulde not comoune wip stronge beggeris þat beggen vndir colour of holynes, as ben freris & thuillers.
<L 261, 265, 267, 270><T 4LD-3><P 229>

And þerfore þe puplican þat wolde not heue vp his iþen bëþ as þe lewid peþe þat holden hem not worbi to þe office of presthode, and þerfore trauaylip wip here hondis knowlechinge here synnes & biddinge mercy, passen iustified fro þes beggeris þat ben as wolues 3olyngeþ aþens huene and luyynge in raveyne of symple bestis.
<L 309><T 4LD-3><P 231>

þan 3if a man 3eue al þat he haph for Goddis loue & goþ himself abeggynge, he doþ moste almesedede, namelyche 3if he þutt hym in þe ordre of beggeris;
<L 360><T 4LD-3><P 234>

But at þat tyme þat þei comense þer rule is suspendid, wane þei comensen as lordes & not as pore beggeris.
<L 85><T 4LD-4><P 239>
be secunde defaute is, pat wifis 3even here husbondis goodis to stronge beggeris and riche, and opere curleris, to geten hem swete morselis, and sum tyme spende here husbondis goodis aboute holouris and lecherous, þe while here husbondis travelen fare in ferre contreis or grevous traveiles, and to holden holy and excuse þis wickidnesse, wifis many tymes don a lilit almes opynly, and fynden ypocritis to seyn techy Goddis lawe, and to favoure false robbe meyntene sic he ypocritis in here falsnesse. to massis. and maken sc1aunderis of here brepren.

For þus þei wiþdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to eute and drynke venym of Anticristis lesingis and ypocrisie of stronge beggeris. For and drynke venym of Anticristis lesingis and ypocritis of stronge beggeris. and drynke venym of Anticristis lesingis and ypocritis of stronge beggeris. Also stronge beggeris. under colour of ordris, Aftirward men holynesse. rennen faste in Cristis chirche bi colour of almes of ypocritis. Bi þes wordis yuele vndurstondun may many seyn for þis reulis of presthod maad in Cristis name and casten out fendis and don vertues. what meede shulen for whanne þei han disceyued cristendom þis hundrid 3eer and more bi ypocrisie and false preychyng of fableis and erroris and heresies, magnifyenye synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and lifold to proude beggeris to make grete wast houses, and desceyue men bi fals assoiyng, bi fals pardon, bi veyne preciers and synguler or specyal, and letteris of fraternite, puttyne open beggyne and clamours on ihu crist, þanne þei crier fast þat poore prestis treuli and frely prechynge þe gospel as crist biddip, techyng men to do verry penance for here synnes and not trusten overmoche to false pardon and cursed preciers of ypocrisie, and to do here almes to pore feble men crokid and blynde, as crist selip him self; for 3if reulis of presthod maad in þe gospel were more perfít þan þe reules of newe monkis, it were lawefull for a prest to leue here reules and gun to reulis of presthod as crist made hym in þe gospel, for it is lawefull to passe fro þe lasse perfít to þe more perfít, but monkis wolen not sufure for no resoun, but þei wolen sufure a monk goo to beggeris ordre whanne he axip leue, þou3 hee gete it neuere; and þus þei holden þe ordre of beggeris maad of synful men more perfít þan religion of presthod maad of ihu crist god and man.

þat pore tenauntis of oure lond be not robbid bi þe greedy and nedles beggeris of solte ypocrisit haunynge þe name of religiouse men, and þat ihu crist be not sclaundred her bi affemynge þat he beggede nedely fro hous to hous, as feyned religiouse vse nowe; for þis seyn for goddis loue and þat þei yuen for goddis loue and þat þei geten hem godis heere for hem, for certis þat pes shulen be dampnyd at þe hadden need to be war of herboringe of stronge beggeris and of my3ti men of þe world to haue heere þank of worldly manhed.

and þe fonnydesse of þe puple makip hem parcneris of þe beggeris synne, for whanne þey 3yuen hem godis heere þey assenten to þer symonye, and þis is a foul errour þat many seyn in þis mater þat þey 3yuen for goddis loue and þat is ynow for hem, for certis þis wiss lord axip bope his godis and good maner.

and þe fonnydesse of þe puple makip hem parcneris of þe beggeris synne, for whanne þey 3yuen hem godis heere þey assenten to þer symonye, and þis is a foul errour þat many seyn in þis mater þat þey 3yuen for goddis loue and þat is ynow for hem, for certis þis wiss lord axip bope his godis and good maner. lord, sip þes men shulen be damnyd þat at prechen goddis word in cristis name and casten out fendis and don vertues, what meede shulen þes beggeris haue, þat faylen in þis and ly3en on crist and seyn þat crist beggide þus to holde vp þer newe ordris, crist wiste ful wel þat þes shulen come whanne he bad hem not go fro

364
hous to hous, but dwelle in oon and wende not
ennus, and here not vpon her backis baggis ne
sachels to begge jus.

<1 L 19><T MT27><P 443>

ȝe cause whi þat Crist and his apostlis wolde no
beggis be may resonably be þe greouse
synnes þat comuly seuen customable beggeris,
as ypcocrisie, flateringe, lyinge, enuye,
drunkenesse and leccerie.

<1 L 582, 583><T SWT><P 18>

Clamerous beggeris weren nedid to sitte at 3atis
drunkennes and leccherie.

<1 L 589><T A20><P 19>

And ouer þis, þe more sorewe is, þer growip up
a newe vnfoundid sect of beggeris, walkinge in
greete noumbre in habite of seuer preestis, þat
prechen for wynnyng, and merueilously wip her
fabis bisimadden þe puple, and so sclaudren
Crist and his chyrche, and specially opere honest
preestis of good lyuyng and competent lettrey
þæt freeliche at þe ensaumle of Crist and his
apostlis prechen to þe puple þe truþe of þe
gospel.

<1 L 602><T SWT><P 19>

BEGGERS.......30
ffor þei were somtyrne beggeris or servauntis to
foolis.

<1 L 33><T A09><P 125>

and wip al þis þei may lif pore lyve as beggers.

<1 L 30><T A20><P 238>

And þus deede beggers, fcris, lippen up to
kynges powuer, and many tymes more þen þo
kyng dar do, and maken þo kyng þo fendis
tormentour to proune trewe men, for þei seyn
þe southe.

<1 L 10><T A24><P 384>

ffor where Crist had not to reste inne his heved,
freris, feyned beggers, have lordly plasis, þat
almoste þorw Englund þei may iche nyght lye on
hor owne.

<1 L 12><T A24><P 397>

for slouthe of coveytouse men, þat shulden gif
bifore, and helpe þo pore men, is cause of þis
beggyng, or elles slouthe in covetyse of þe
strange beggers.

<1 L 25><T A25><P 411>

And so hit were al one to grounde soche ordiris
of beggers, and grounde Antericristis cleriks and
blasphemes of Crist.

<1 L 19><T A25><P 416>

if knyghtes and comynes, and alle Cristen men,
wakid to þis resoun and did hit in dede, siþ no
mon schulde susteyne blasphemes of Crist, and
siþ þis secte of beggers blasphemes in God, alle
men schulden lette hom of hor cursed werkes.

<1 L 8><T A25><P 429>

þei ben but veryr beggers. But whanne þer
comeþ a charge to þe countrye:

<1 L 15><T LL><P 45>

And 3if alle heere cloþis tellyn to men þei
ben needi beggers, and þei wolen take of pore
and riche al maner of godis þat þei mai gete,
þenne þei ben fals and ful of playnt of þe pouerte
þat þei han chosen.

<1 L 33><T MT22><P 308>

And þus þei bien and sille, and so doen her
marchaundise wip feyned wordis, as it is seid
bifice, and þat in couetise, as seynt Peter seip
þe certein, in ful greet couetise for, haue þei
neuere so moche of corne, bacon, chese, money
or ony opir beggid good, 3it euer þe beggers
crauen aftir more, and ben redi to take al þat þei
mai gete, and þe delen neuere and þis is þe
sotelist mene a man to be worldli riche.

<1 L 537><T OP-ES><P 22>

But alle þe foure ordris of beggers reuersen þis
and seien þat, for as moche as Crist and hise
apostlis, in whom as men mote nedis suppose
was þe soureynety of perfecioun, forsook suche
lordships and possessiouns, as dide also þe perfitt
peple in þe bigynnyng of Cristis chirche and so
puttide hemsilf willfuli to streyt pouert, it mut
nedis sue þat þe lyuyng of suche pore beggers
is more perfitt, and more acordinge to Cristis liif
þan is þe lyuyng of suche religiouse
possessoris.

<1 L 676, 681><T OP-ES><P 26>

But þis vertuous mene þei haten as deþ and
rennen to þe se viciouse extreemtyes or eendis,
þat is to seie greet superfluite, þe which is in
lordship of possessiouns, or ouer greet faute, þe
which is in custumable beggers, alþouþ þis nede
be not so greet as þei pretenden.

<1 L 723><T OP-ES><P 28>

And now heraftir, as I bihi3te 3ou, I shal shewe
hou þe foure apostasies of custumable beggers
ben gon afer fro þis vertuous mene into þat opir
viciouse extreemtye of to moche faute, þe which
þe pretenden in her custumable begging.

<1 L 2659><T OP-ES><P 129>

And in witnesse þat it was Cristis will þat þis
fair larue of God as touchinge beggers, þe which
is writun (Deut· 15), shulde not cease in þe
neue larue, Crist as for his tymre here keppe it
hool in himsilf and hise apostlis and disciplis,
and þe apostlis kepten þe same as for her tymre.

<1 L 2727><T OP-ES><P 131>
And whateuer part þo þat ben fauorable to þis beggerie þat 1 enpuenge now han of þe priers and suffragis of þo beggers, of þis I am sure þat alle þo þat, of proud will or malice or þorui3 vnkun nyngnesse þat þei han þorui3 her owne rechelnesses, ben fauorable to þis abusioun, ben ful partners of þis greet synne of begging a3ens Goddis ordynance, and of þe leysngis þat þei maken upon Crist and oþir seyntis in maintenaunce of þis apostasie.

And if þou wolt se hou moche seynt Poul hatide þis begging þat I dispreue now, marke wel hisse wordis (2 ad Thess 3) where he spekik in special a3ens þese beggers, haunyng as I suppose, veri knouleche of hem and her falshed bi spirit of prophecie;

And, if þou þenke in þin herte þat Crist is fair serued among þese customable beggers, I haue toold þe a rule before wherbi þou maist knowe wheþer it be so or noon.

But here up hast þou gruechist a3ens me in þin herte, and woldist bittirli aske of me, and we were togidir at partie, wherbi þe beggers þat han néþer lodis ne rentis, and ben prestis and clerkis moche beter þan I, and also semeli men and worbi mennes sones, shulde lyue?

And I seie to þe feipfuli þat if Crist hadde foundid hem bi himsfl, and aþir his owne witt and plesaunce, be wolde haue oredehyd so for hem þat þei shulde not haue be customable beggers, as it is opun ynow of diuers processe þat I haue declarid bifoer.

But freris can seie here þat þese euyndencis goen not a3ens perfid beggers as þei ben, but a3ens oþir maner beggers. Certein, haunyng reward to þe craft and sotilte þat þei han in begging, þei mai be callid perfid beggers;

For now, and þat is wundir, saue þat þe deuel anticist strenkik himself what he mai, þe beggers manteniden þe possessioners, and þe possessioners manteniden þe beggers in her synnes.

Aþerfore we sow3t remedy amongis all our cursyd cumpensy agaynst þis myschef, and ordeynynd vnder colour of holynes dyuerse oþer orders to call þemself beggers, and, for to seame þe more holy, we entysyd hem to mak twenty maner of clothynge for to be knowno so fro oþer men, for yt semyd to þem holy maner of lyving, In dede þei were aþreyd wip þe other ij orders to gadyr many together in every countrc to serve God in pouercte and meknes;

We wrot also in our lettur how þei xuld increase in riches, and hate comon beggers and poor men, and þat thei schuld not be poore in dede.

And now heraftir, as I bihi3te 3ou, I shal shewe hou þe foure apostisies of customable beggers ben gon afer fro þis virtuous mene into þat oþir viciouse extremyte of to moche faute, þe which þei pretenden in her customable begging.

And if þou wolt se hou moche seynt Poul hatide þis begging þat I dispreue now, marke wel hisse wordis (2 ad Thess 3) where he spekik in special a3ens þese beggers, haunyng, as I suppose, veri knouleche of hem and her falshed bi spirit of prophecie;

And also for to ordeyne that euery tovne thurhoute the rewme shulde kepe aile pore menne and beggers which mowe nat travaylle thanne the for her sustenaunce, after the statut made at Cambrigg, and, in caas at the forseyde comens myht nat extende for to susteyne hem, thanne the forseyd houses of almesse myht helpe hem.

BEGGERUS......7

And so stronge beggers here on lyue ben more vnshamful þan be sowlys opur in helle or purgatoric, þat wole not axe but þat þei han deseryd, for þei wyten þat hit were but veyn to axe more of þer God.

þe brydide is þe pharisees, possessyonerys, and beggers.

Defaute of oyle in opre beggerus þat ben walkyng in þis world may men see þat takon heede, and of opre pore men bope, as tryuautus can feyne hem syke, and deforme hem in body;

In þes ordres of þes beggerus þei han contrarye maner;

But here þes ordres fagon and seyn, we knowe not þes entres, for þes ordres wip possessiones by þis cause takon men wip goodus, þat þe world schulde knowe þat þei take not beggerus, but ryche men, as þei schal cuere be.
Soply men leren of gentel craft by occasyoun of dowyng, but not so myche as don þese beggerus;

\[<L\ 121><T\ EWS2-88><P\ 197>\]

But pouer in spryty stondeþ in mekenesse, whanne a man knoweþ þe Makere aboue, how he is ryche wipowton ende and we ben pore beggerus, and puttþ hym mekely in þe ordenaunce of God.

\[<L\ 30><T\ EWS2-122><P\ 321>\]

BEGGERYS......2

And whan Crist cam ny3 Ierycho, a bylynd man sat by þe weye and beggyng, for synne of þe puple þat wolde not helpon hym wipowte sych beggyng, al 3if Godis lawe forfende syche beggerys for to be.

\[<L\ 35><T\ EWS1-39><P\ 391>\]

for bope vertuwis and synyns ben furst in þe spryty3t, and wantyng of goodis for damned man, as beggerys and þeuyys ben oftene porere þan lob was.

\[<L\ 27><T\ EWS2-122><P\ 321>\]

BIGGERS......1

þerfore þes stronge biggers, þat excusen hemsilf by here fastynge & wakynge & preyere, ben ifgypered bi þe farisee þat, preyynge in þe temple, lyft up his i3en to heuen and seyde, Lord, I þanke þee I am nou3t as oþer men þeþ, but I faste tweyas in þe woke & 3eue tyþis of alle þat I haue'.

\[<L\ 234><T\ 4LD-3><P\ 228>\]

BYGGHERYS......1

After þis telluth þe story how Crist wente into þe temple, and caste owhit bope sellerys and bygggherys, and seyde to hem þat Hit is wryten "myN hows schulde be an hows of prey3er", but 3e han maad hit a den of þeuyys'.

\[<L\ 34><T\ EWS1-10><P\ 261>\]

beggerie\[\quad\quad\quad16\]

BEGGERIE......23

Who ne wolde seie þat freres ne were weddید wip þis beggerie & parted be diuorse fro þe lawe of God?

\[<L\ 845><T\ 4LD-4><P\ 273>\]

And so wolde I concel al orderes of freres to gedere holly þer li3f in þe lawe of Crist, and leue þer bagged beggerie of þer owne ordere.

\[<L\ 891><T\ 4LD-4><P\ 275>\]

3if þe þe gederen to hem self many wasst and precious clopes bi feyned beggerie and sodil yppocrisie, and partþ not with pore nedy men þ þan nakid sidis and torke sleues and here children steruen for cold, neiphe here oewen breþeren, be þe is neuere so gret myschef & cheueren for cold, hou cloþe þe nakid men, whanne bi yppocrisie þeis drawen fro hem þis bodily almes bi whiche þeis poralis schulden be cloþid of pore and riche, and ben irreguler bísor god for myschefous deþ þeis nedy men sufferen.

\[<L\ 9><T\ MT01><P\ 14>\]

As also þe pharisees and saduces þat weren emmys digid and pursuede ech of hem oþir, in strengheing of her bope sectis, acordidene to pursue Crist and brynge him to þe deþ, as a man mai se bi procezee of þe gospel, so þese newe sectis, notwiþstonding þat þe ben contrariousli foundid, þat oon upon possessiouns and þat oþer upon beggerie, as hemsilf seien, and notwiþstonding þat þe han wrou3t ech a3ens oþir in scool and in preching, and þat long and ofte tymes to dispreue ech oþeris fundacioun and liuyng, 3it, because þat vnyte is so needful þat þe deuelis rewwme mai not stonde if his retcnu be dyuydid, þese sectis ben acordid, as Herodis and Pilat and þe pharisees and saduces, and bope bi oon assent mantenien oþeris fundacioun and liuyng, and acorden in dammpnyng of þrue of Goddis lawe and resoun, wherbi trewe men laboren to brynge þese sectis fro þe viciouse extremytees þat þe stonden yn þat

\[<L\ 707><T\ OP-ES><P\ 27>\]

þat þe han wrou3t ech a3ens oþir in scool and in preching, and þat long and ofte tymes to dispreue ech oþeris fundacioun and liuyng, 3it, because þat vnyte is so needful þat þe deuelis rewwme mai not stonde if his retcnu be dyuydid, þese sectis ben acordid, as Herodis and Pilat and þe pharisees and saduces, and bope bi oon assent mantenien oþeris fundacioun and liuyng, and acorden in dammpnyng of þrue of Goddis lawe and resoun, wherbi trewe men laboren to brynge þese sectis fro þe viciouse extremytees þat þe stonden yn þat is to seele lordship and beggerie and to brynge hem to a vertuous mene þat Crist helde andisce disciplis and apostlis, þe which mene as seynt Poul soþp is hilflood and hilyng /f ad Thi' 6 Habentes autem alimenta et quibus tegamur hiis contentisimus/.

\[<L\ 716><T\ OP-ES><P\ 28>\]

And also Crist and such perfit folk lefened þat oþir viciouse extremyte þat is to seele beggerie, as it is in partie shewid aboue, and shal wip Goddis help more heraffir. And þis þeis took of þe peple, not bi titl of lordship or of beggerie, as oure maistir liuers and her sectis doen, but bi titl of þe gospel or of prestis office dulì perfourrned to þe peple þe which titl is þis, as Crist hismsilf seip, þe werkman is worþi his meede or his mete'.

\[<L\ 770, 774><T\ OP-ES><P\ 30>\]

And Salomon in þe persoeene of Cristis manhed preieþ to God þat þis vertuous mene be 3oue to
him and to hise perfitt followers, and þat þei avoide þe viciouse extremeties in þe staat of presthood or of clerchie, þat is to seie lordship and beggerie þat our newe sectis han take hem to.

\[L 786\] <T OP-ES> <P 30>

'Lord! 3yue to me oonli needful.' Lord! 3yue liiflood'.

For, dreedles, experience pei her worldli profit is, nameli in worldli Wolfe; possessiouns, beggerie and mawmetrie, he shal li3t1i haue leue to go and preche as large as he

\[L 1214\] <T OP-ES>

And here boosten hou moun for shame take upon hem to he kynde hem ordynaunce in his chirche.

ðis sechip not hise owne (as seynt wolde not suffre her power bi comunyng of suche goodis so to relieue her hriperen, ony occasioun for to synne which is greet as beggerie, pei dede, into which God made ful ordynaunce in bope hise lawis þat it shulde not be in his chirche.

\[L 1481\] <T OP-ES> <P 64>

And certis, nar þat Hildegar seip in hir prophecie þat þese liers shulen þus walke aboute wipoute shame, I wolde merucile þat þei prechen her synne of beggerie so opunli. For in autorsisyn and solempnysynge of þis danmpnable beggerie, and of all þe lesyngis and blasphemyes þat þei putten upon Crist, and his lawe and hise seynis in þis poyn, in þe moost hooli dai, alþou3 experience techip þe þai haue no nede, he þat is moost autentik persoane among hem shal bere þe bag þat dai and begge. And al þat is seid in scripture in comendacioun of wilful pouert for Crist, þei falsly glosen to maintene wip þis vngroundid beggerie. þe which customable beggerie Crist my3te not ordyne in his chirche, for it is a vicious faute, and Crist my3te ordyne no such faute, as it is declarid before, for he is wipoute faute, and made an ordynaunce for his chirche, þe which ordynaunce kept, as men ben boundun to kepe it, his chirche in euery degre and staat shulde haue be wipoute faute of goddis of fortune, kynde and grace, of þe whiche goddis þe apostasis of þe clergie hap robbid it now.

\[L 2810, 2811, 2817, 2818\] <T OP-ES> <P 134>

Loke janne here bisili i preie þee hou fer þese viciouse extremeties of vnkyndli worldli lordship in þe endowid clerksis and religioso, and þese vngroundid and danmpnable synnes of beggerie, ben fro Crist and þe vertuous mene þat he and hise apostasis chosen for her lyung here upon erpe and so long and so fer fro God in effect ben her prieries!

\[L 2911\] <T OP-ES> <P 137>

þei weren not falle into ony of þese two extremeties of lordschip and of beggerie, hou moche raper is þis prophecie opunli verified of oure clerksis and religioso þat, a3ens al þe ordynaunce of God in bope hise lawis, ben encumbried obstynatli in bope þese extremeties;

\[L 2930\] <T OP-ES> <P 138>

and he mai se also hou falsli þei lyen upon Crist in maintenyng of her vngroundid beggerie, seyngne þat he beggide watar, an hous and an asse.

\[L 13\] <T SEWW18> <P 93>

BEGGERY......
And so þei gaderyd togeþer in dyuerse places brother to lyue by mans almes but aþen house in mesure, Dawe, grucche I riþt nouþt, And bowþ pou saye ascorne a shepe house I haue, þat hþap more grounde in Goddis lawe þan alþe 3our Caymes castelles: I thank God I beldid it with trwe bygeten gode, Bot 3e 3oures with beggerye, bargenyng, & robberbye For grounde haue þai non bot if it be here. 

begging wipouten nede. <L 274><T 4LD-3><P 229>

Bot aþen house in mesure, Dawe, grucche I riþt nouþt, And bowþ pou saye ascorne a shepe house I haue, þat hþap more grounde in Goddis lawe þan alþe 3our Caymes castelles: I thank God I beldid it with trwe bygeten gode, Bot 3e 3oures with beggerye, bargenyng, & robberbye For grounde haue þai non bot if it be here. 

begging wipouten nede. <L 274><T 4LD-3><P 229>

And we bad þem hold þem in þat maner of beggerye, and owttward to beseeme lowly to þe pepil, and þan to go abowe by euery cowntre, and so þei schuld gadur moche good and lyve in more ease and be more lusty to serue God, for þat we said was Godis will. <L 100><T SEWWW17><P 91>

And for þe declaring of þis mater, I suppose first, þat beggyng is tan in diueris maneris, as gostly or bodily; <L 9><T APO><P 108>

If ani obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wip bodily trauelay gety his lyfynge, lok þat 3e be not men kyd wip him, þat he be counfoundid, and cast out fro alþe, wexe schamid, tul he soget him to þe biddings of þe apostil. <L 7><T APO><P 109>

And for þe moven men to olde errours þat þei han holde among hem, as þei telle to greet avaunt þat þei ben charious to þe puple in þer sinful begging. <L 31><T A23><P 349>

As if freris obeyyd hem þat þei beg, for al þer tyme is in begging, þat is aþen þe gospel, as it is seid in ðer placis, or wan þey obey hem to absteyn from meytis, aþen Cristis fredam, þat biddip his disciplis eyte swilk as men settun to hem. <L 26><T APO><P 102>

And for þe declaring of þis mater. I suppose first, þat begging is tane in diueris maneris, as gostly or bodily; <L 9><T APO><P 108>

Wyful begging of stalworþ men is forsendid to ilk cristun man of þe apostil of Crist, and of God himself, of Salomon it is vggid, and many fold reprend of holy doctors; <L 31><T APO><P 108>

And if ani obey not to our word, bi þe epistil, þat is to sey, þat he absten him fro begging, wan he may wip bodily trauelay gety his lyfynge, lok þat 3e be not men kyd wip him, þat he be counfoundid, and cast out fro alþe, wexe schamid, tul he soget him to þe biddings of þe apostil. <L 7><T APO><P 109>

Also þus seip God in his law, Vtterly a nedy man begging be per not among 3ow. <L 20><T APO><P 109>

Eft Austeyn seip, Wan we may labor, we how not begging tempt God; <L 8><T APO><P 110>

Also þe begging of cleriks is schenschip of bishops; <L 10><T APO><P 110>

Also, in be story of Seynt Clement is found, þat Petir blasmid Clementis modir begging, and seid sche schuld wirk wip her handis. <L 1><T APO><P 111>

And þus may þei dreid in þis lest þei be childre of iudas gostly in maneris, and þe synful begging be despitously kast on hem, os is prayid in þe
Salme, Wandering bi his sones borne, and beg 
by cast out of their dwellingis. 
<L 5><T APO><P 113>
and bi his cause crist helde his mcene bitwixe begging and worldly riches. 
<L 26><T MT27><P 411>
and by the laste ordre of freris seij a3enus goddis lawe pat willeful begging is more meedeful than any lit of his ope ordris. 
<L 17><T MT27><P 448>
For hei enforcen himself to iustefi3e in worde and dede her wordli lordschip, her wordli lawis, iugementis, office and custumable ordris. 
<L 1648><T OBL><P 199>
His renegat usij his owne determynacioun as a stubbling stole while he cendid is out, and besiij himself to make men fal ber that gruccen a3enst his wordli lordschip and vngrounded begging. 
<L 1739><T OBL><P 201>
And in eudence of hei final obstinacie of antecrist and his special membis, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnyys, as of her wordli lordschip pat hei occupi so euyn a3enst God and his awe, of her vngrounded custumable begging, ne of hei sclandre pat hei putten on Crist of hei same begging, or of hei blasfemie and heresie hei putten on God and his lawe, or of hei disceite hei don bi her lettis of fraternite and vngrounded absolucions, or of symonye, most abhominable lecherie, heresie a3enst hei sacrid oost and many seche orpur poynitis of fuel maneres and mysbeleue. 
<L 2134, 2135><T OBL><P 211>
And his consideracioun his grounded upon scripture makij me to suppos wipout any dou3te pat his grete renegat wip his special lemys, pat dampeij Cristis law in his article and also his lore a3enst his wordli lordschip and custumable begging wip ful many orpur poynitis of trew beleue, is hei kind of antecrist pat mai be. 
<L 2580><T OBL><P 223>
And bi his a man mai se what him ou3t to seeie of idolatrie, of his lordschip of his clerge, of begging of freris and many seche orpur synnys. 
<L 3381><T OBL><P 243>
and so he my3te not begge aftir hei comoun vndirstanding of begging. 
<L 230><T OP-ES><P 11>
(Mr 21) /Inuenietis asinam alligatam et pullum eum ea: solute et adducite mihi/, or he asse and hir colt upon he which he rode to Jerusalem, he askide hei thingis hei weie of comauding as a lord, or ellis bi were of dute and not in maner of begging. 
<L 237><T OP-ES><P 12>
For hei possessioners, as mounkis, chanouns and ophir endowid seecis, seien pat it is more hooli and perfitt to lyue bi lordships amorteisid, and bi chirhis apropriid pan to lyue custumabli bi clamorous begging. 
<L 675><T OP-ES><P 26>
Ne hei doen ony remedie a3ens hei foul heresie pat hei freris maintene upon Crist, of hei begging pat hei putten upon him, ne of pat hei blasfemen so hidousli hei trupe of God, seiyng hei his lawe is falsest and heresie. 
<L 1201><T OP-ES><P 51>
And thanne siip mounkis, chanouns and freris ben, as hei seien, of his same perfeccioun, he munkis and chanouns, pat han in her mynystracioun greet superfluite of suche as hei callen comoun goodis, wolde not suffre her brieren freris pat ben of his same perfeccioun in so mesheuous nede as hei pretend, nameli siip hei mounkis and chanouns weren wount to preue in scool and to teche and preche opulni hei begging of hei freris is dampnable. 
<L 2026><T OP-ES><P 97>
And now heraftir, as I bihi3te 3ou, I shal shewe hou he foure apostasies of custumable beggers ben gon afer fro hei vertuous mene into pat ophir viciouse extremytee of to moche faute, hei which hei pretend in her custumable begging. 
<L 2661><T OP-ES><P 129>
And in tokenyng pat Helye beggide not here whanne he spak firste to his womman, he spak to hir on he comauding maner and not on he begging maner. 
<L 2697><T OP-ES><P 130>
And, if we take heede what meschif comeb of beggerie on dyuers wise, we shulde not resoanbl wondre, albu3 God forbede pat hei beggerie on dyuers wise, we shulde not reasonabli exclud hei meschif fro his peple, as it is seid bifoare. And whateuer part hei pat ben fauorable to his beggerye pat hei enpungne now han of hei praiers and suffragis of hei beggers, of hei I am sure pat alle hei pat, of proud will or mallice or poru3 vnkun nynngnesse hei han poru3 hei owne rechelisnesse, ben fauorable to hei abusian, ben ful parteners of hei greet synne of begging a3ens Goddis ordynaunce, and of hei lesyngis hei hei maken upon Crist and ophir
seyntis in maintenaunce of þis apostasie.
<L 2736, 2742><T OP-ES><P 131>

þese false liers shulde vndirstonde þat Poul, hatinge beggiþe boþe in himself and in al oþir cristen peple, made a puruyauunce bi þese quilagis for to exclude beggiþing fro Cristis peple.
<L 2757, 2758><T OP-ES><P 132>

And, in tokenyng þat he beggiþe not þese quilagis, he vside worðis of gouernaunce, comaundinge and charginge, and not of beggiþing.
<L 2771><T OP-ES><P 132>

And if þou wolt se hou moche seynt Poul hatide þis beggiþinge þat I dispreue now, marke wel hise worðis (2 ad Thess: 3) where he spekip in special a3ens þese beggers, hauynge as I suppose, veri knouleche of hem and her falshed bi spirit of prophecie;
<L 2776><T OP-ES><P 132>

Nepeles I counce Ie I be gilti of charge and for3ite neuere of God aboute his chirche, and in perfeccioun, as it is seid bifore, freris, whanne he spak firste to þis womman, he spak to hir on þe comaundung maner and not on þe beggiþing maner.
<L 8><T SEWW18><P 93>

And in tokenyng þat Helye beggiþe not here whanne he spak firste to þis womman, he spak to hir on þe comaundung maner and not on þe beggiþing maner.
<L 41><T SEWW18><P 94>

þese false liers shulde vndirstonde þat Poul, hatinge beggiþe boþe in himself and in al oþir cristen peple. made a puruyauunce bi þese quilagis for to exclude beggiþing fro Cristis peple.
<L 77, 78><T SEWW18><P 95>

And, in tokenyng þat he beggiþe not þesequilagis, he vside worðes of gouernaunce, comaundinge and charginge, and not of beggiþing.
<L 91><T SEWW18><P 95>

And if þou wolt se hou moche seynt Poul hatide þis beggiþinge þat I dispreue now, marke wel hise worðis (2 ad Thess: 3) where he spekip in special a3ens þese beggers, hauynge, as I suppose, veri knouleche of hem and of her falshed bi spirit of prophecie;
<L 95><T SEWW18><P 96>

þus schulden prestis preche þe peple freli Cristis gospel, and leue freris fablis and þeir beggiþinge, for þanne þeir þeir þeir. prechen wip Cristis leue;
<L 34><T SEWW23><P 120>

and in tyme of lawe Jouun to Myses beggiþinge was ful streitly forbodun in Deutronomy xv c .
<L 501><T SWT><P 16>

Also Petir, as it is writun in þe storie of seint Clement, blamyde Clementis modir for hir beggiþinge and seide þat she shulde traueile wip hir hondis.
<L 528><T SWT><P 17>

And in tokenyng þat Crist lopide sich beggiþinge, he heeilde siche men not oonly in soule but also in body, þat þeir my3ten geþe þat hem nedide bi her bodily labour.
<L 591><T SWT><P 19>

And þouþ Crist at nowpower to laboure þanne, but a child and fer fro hoome, hadde beggiþ faste þre dayes, as Bernard or Alred his clerk meueþ (as it semeþ uppon þat word of þe gospel
And also after this dayes bi ye whiche, as Cristis adversaries seyen, he shulde haue beggid, Crist 3ede doun Nazareth and was sogete to hem, and vside, as summe doctouris seyen, losephis craft and fullicy, for carpenteris sone, but also pat pe gret ofperfeccioun to lyue bi customable namely begging as summe ypocritis boosten now, God and al lesu wexide in wiisdom, age and grace bifore. Lete us not perfore li3t1y leeue to hem ungroundly putten begging upon Crist. <L 709><T SWT><P 22>

BEGGINE...... 7
1. Corollary: If freris encreessen begginge with greet cri to the forseid comoun wickedness of othere religious, and putten on Crist such begginge, bi which the riche men ben defraudid of meryt, and pore men ben defraudid of hislode, thanne the freris ben moche wors than othere religious, and ben blasfemis anentis Crist, and ben menquelleris of pore men, bothe in bodies and soulis. <L 1, 3><T 37C><P 95>

2. Corollary: If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the pupJe undir the colour of pite. And for pis cause one ordir wolde have anoþer aweye, bothe for hit harms hym in name and in begging: <L 16><T 37C><P 95>

Certis it seemith bi opin reesoun and weriks, at the ighe, that as religiouse possessioneris distrien knightis and squeris bi amortesing of secular lordships, so freris distrien the comouns by soitel and needles begginge, and bi fals flateringe and letteres of fratemite, which Crist and his apostlis usiden nevere. <L 7><T 37C><P 97>

CAP: V: Also freris seyn and mayntenen, pat begginge is leweful, bo whiche is dampned by God, bothe in po Olde Testament and in po New. <L 32><T A24><P 370>

Pei my3ten ferþermore percyue if pei wolden þat Crist, innocent man, whos ben alle þe goodis of þe world bi title of innocence, seide not in begginge maner but on comandunges maner Woman, 3yue me drynke'. <L 616><T SWT><P 19>

Pese enemies of God seien ferþermore þat oure lesu shulde haue beggid an hous of Zachee, whanne Crist, seynge Zachee upon þe tree, seide to him Zachee, hastynge come doun, for þis day I moste dwelle in þyn hous', where Crist spekþ as a lord comandunge and not as a nedy man begginge. <L 651><T SWT><P 20>

BEGGYNG......54 þe secunde lesing is blasfemie of begging of Crist, <L 201><T 4LD-1><P 244>

So þes stronge beggeris þat li3ften vp here i3en to heuene is vindirstonde on þis wise: þat men be so almasful to þe pore þat þer be not ifounde noon nedful man begging amonge 3ow. <L 241><T 4LD-3><P 228>

And so wip begging, and pride of hor speche, þei seller Gods worde, as who schulde selle an oxe. <L 17><T A09><P 123>

And so, on a stille maner, Crist forfended symonye and begging and covetise unto alle his prechoures. <L 25><T A09><P 130>

And for pis cause one ordir wolde have anoþer aweye, bothe for hit harms hym in name and in begging: <L 3><T A22><P 311>

For pei wipholden oþere mennus r3tis to hemself for covetise, and maken disccion, and disturblen pees and charite, and namely whanne þei taken almes of riche men, þat is sustenauncc of pore bedrede men, to hemself bi sutel ypocrisie, as fals begging whanne it is no nede, and maken grete festis to riche men, and bilden wast housen, and namely he kechenes and grete chaumbris for lوردis, aþenst here owene reule and profession; <L 14><T A22><P 336>
Also the Holy Ghost taught Solomon to pray these two things of God: God, make me wise and leesinge words for to me, and gif not to me begging, or beggynesse, and richesse, but gif oneliche things ben nedeful for my lyvelode in auantre, lest I, fulfillde, be drawen to renaye, and sey, Who is Lord?
</L 4><T A24><P 376>

and who can beste robbe þo pore puple by fals begging and oper disseytis, shal have þis Judas offis.
</L 28><T A24><P 376>

bot he schal no leave have to go generaly aboute in þo worlde, and preche treuly þo gospel wiþouten begging, and lyve an open pore and just lif, as Crist and his apostils diden, ffor þor was destroying of hor fyned ordre.
</L 22><T A24><P 382>

And, as trewe men tellen, freris seyn apertely, if þo kynde and lordis and oper men stonden þus ageyns hor fals begging, and wil not suffer freris to robbbe hor tenauntis, bot he schal no leeve have to go generaly aboute and lyve an open pore and in state of innocenc, accounted to Crist;
</L 7><T A24><P 412>

þo first and þo myghtiest resoun of freris to prove begging in Crist, stondes in þis;
</L 17><T A24><P 413>

As to þo seconde blaspheme, of begging of þe irris, everiche Cristen mon þat lyves Jesus Crist schulde crye out on hom þat seyn Crist begged þus, sip þat hit is blasphemye ageyns oure God.
</L 22><T A24><P 428>

and so it semeþ ràper an hee commandeament þan wilful begging wiþoute nede.
</L 336><T CG01><P 9>

Wel I wot þat þe chiche profy3ted byþor þe frerys comen in, and syþen han be sowen manye false lorum, boþe in þer religiou and preysyng of scribes, as we seen of þe sacred hoost, of begging of Crist, of lettres of þer breþurhede, and oþur worldly luuyng.
</L 28><T EWSIS-8><P 253>

And, al 3if frerys seyn þe be beggon for charite, whan þei han prechid for such begging, and þat Crist beggude so and bad hem begge þus, herpeles al þis speche is powdrct wiþ gabbing.
</L 59><T EWSI-23><P 315>

for 3if þei diden, þei wolde sewe Cristes rewle and leue chargyng of þe peple, boþe in noynmen and begging, and leuen her híþe howses þat þei propen vnto hem, sib Crist hadde no proper hows to reston ymne his hed.
</L 65><T EWSI-23><P 315>

And when Crist cam ny3 Ierycho, a blynd man sat by þe weye and beggyde, for synne of þo puple þat wolde not helpon hym wiþoute sych begging, al 3if Godis lawe forfende syche beggerys for to be.
</L 35><T EWSI-39><P 391>

for þanþe þeir begging were not þus fals before Crist þat is treueþ.
</L 133><T EWS1SE-32><P 619>
The text appears to be a religious or moral discourse, possibly from a medieval manuscript or sermon. It discusses the importance of following the teachings of Christ and avoiding worldly pursuits. It mentions the dangers of false preaching and the importance of maintaining one's purity in both word and deed. The text also contains references to widespread corruption in religious leadership, suggesting a critique of the corrupt practices of the time. The language is rich with religious and moral teaching, with frequent references to Christ and his teachings.
Wommen, 3yue me drinke'.

And ouer þis þese lyeriis colouren her beggyng, seynghe þat Crist shulde haue beggid þo þe dayes þat Marie and Ioseph hadde left hym in Ierusalem and þei weren turned hoom toward Nazareth.

And þes were þe best prestes þat euer rose on grounde, And þe best mesesses song, not lettyng hem her labour, Bot suche bolde beggyng hatid þai in worde & werke.

Touchyng þis pagyn Dawe, þi lesynges ben ful rif, For her þou spekist of twey lyues & þe don noþer wel. For Martha groundid her labour fully in Goddis lawe, So may not þe 3our beggyng, ne þeour castelles nouþer.

For Crist þat is trupe, may in no wise Contrarie him self, ne God þat is his fadir, For in many places þai dammen such sturdy beggyng.

BEGGYNGE......92

CLERK þat in dom place in Engelond þes prechoures, recceuynghe here lyflode neiþer by beggyng ne by here traueyle wip here hondis, but bi annuel rente, ben in manere of hauynge & spendynghe alle one wip øpere seculeris þat hauep possessiouns, as here dedis preueþ, al be it þat þei blesen many men þat seem hem riche & possessiouns hauynge and 3it leuen it nouȝt to whom is contrarious.

for boþe kynde & resoun schemeþ of beggyng.

and oure lady, for sche wolde not gon on beggyng, traueylede wip here hondis.

And beggyng is nouȝt groundid, but myche lettþ þe seruyce of God, as it is wrongful coueytynge of oure neiþores goodis.

And sib beggyng is nouȝt irekened in nooƚ of alle þe werkis of mercy, þan beggyng is no good stryngye to almesseedede, but yuel, as synne styreþ to sorowe, ne good mekenesse but yuel is, in as myche as þei wenen þat þei lyuen so heueneleyche þat þe shulde not traueyle wip here hondis.

And so here mouþ þei putten into heuene, but here tunge passiþ into erpe, in as myche as wip here feyned beggyngþ þei licken þe temporale goods of þe erpe.

CLERK We seyen þat no seynt in heuene, while he is in blisse, neure þe 3it begged of man here in erpe, as no seynt in heuene may be ned to himsylf of mannes helpe here in erpe, ne don ony schamefast dede as is beggyng .

So to a stronge begger, alle askyngse semeþ beggyng.

CLERK Here we seyen þat þere is greet difference bitwixe þe freres beggyng and þes collectis makynge of Seynt Poul to þe seynitis in Ierusalem.

And þerfore þei beh incide, bisids þe commoun beggyng, eche to begge for hisfylm.

And þerfore þat biddinge þat Poul bede collectis to be imaad to þe seynitis in Jerusalem was not biddying of beggyng but biddinge of an abbote to his monke.

Bis biddinge of God, Algatis be þere no beggere among 3ow', kesteþ to þe mawmet of schrewednesse þat is richesse, and so beggyng is seruyce to þe fend & so myche worse þat it is coloured wip þe seruyce of God.

and 3it schen went not on beggyng, for so grete charite wil not be ydil.

Suce profetes commen of freres, in preching & beggyng, besides þer blasfemes þat þei soweȝ amonge hem, þat Crist begged as þei, & þat þei ben nedí and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

Suce profetes commen of freres, in preching & beggyng, besides þer blasfemes þat þei soweȝ amonge hem, þat Crist begged as þei, & þat þei ben nedí and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

But sith bisynes of beggyng may not be groundid in þo lawe of God, how shulde hit þen grundé freres?
But certis of Crist may no3t be fool, ne speke words wipouten greet witt, sipe he may no3t be fool suffering freris be in his Chirche, alpou3 ðei meve bishopis to fi3te and þerto spoyle þe pore peple wip beggyngyne of blasfeme lesynge, openly prechide a3enst þe gospel.

For certis a prest may be sent of prelatis mayntene his ypocrisie, and robbyng of whois werkis he prechip and heretik, bi symonye, bi leseyngis put on God to cursed of God and aile his trewe servauntis. disceitis, and not sent of God but bi for whanne may not, or wolen not, or letten prestis to helpe Cristene soulis bi techyng of Goddis word, prechouris and robben putten on Crist, seiyng done. hereto hadde wagis ynowe, and wolde not do office, but lette for pite, but over her governyed bi here enemys, and here goodis for to slee pis Cristis gospel, but letten it fallip bi oure wei ward prelatis, teche trewely and frely Goddis word, and senden freris fablis and leseyngis, and robben putten on Crist, seiyng don.

And, for to putt awey þis beggyngyne, Seynt Austyne makes twoo bokes, hou munkis owen to travel wip her bondis for her lyvelode. 

þen sith iche open beggyngyne is þus scharpily damned in holy writt, hit is a foule erreoure to mayntene hit; bot hit is moste erreoure to contynue in þis damned beggyngyne, and robbe þus, ageyms charite, þo pore puple, and make hom to byleve þat Crist was suche a begger, and þat þis beggyngyne is wil done. 

And þus þei sleen pore men with hor fals beggyngyne; and in covetise þei con neveere make an ende, but by beggyngyne, byqucethynyng, by biryng, by salaries and trentals, and by schryvynys, by absolucious, and oper fals meenes, cryen evere after worldly godis, where Crist usid none of alle þese. 

And þat seses evil, for þei robben þo kynges lege men by fals beggyngyne of sixty thousande mark by 3eere, as men dousen resonably, and 3itte þei ben not punished herfore. 

II PARS BLASPHEMIAE: bo seconde blaspheme grounden þes freris, for þei feynen falsely beggyngyne in Crist; Bot, for to knowe fraudes and falsenesse of freris, moste we knowe what is beggyngyne, and maner of beggyngyne. 

And by dyversite of þings þat we beggen of, and by maner of beggyngyne, may we knowe kyndes of beggyngyne. 

And of þoo þat beggen in worde, somme seyn treuly and expressely hor owne myschef, for to be releved as þei shulde be, and such beggyngyne is algatis of synne of þo puple. 

and suche willful beggyngyne lackes groundynge of resoun. 

Sothely in þo olde lawe was beggyngyne forbeden, for hit gos oute of kynde more þen is nede; 

And so, sith beggyngyne is unkynedly to bestis, myche more to mon þat God lufs morc, ffor God haves gyven a mon bothe powere and witte, for to begge not, bot if he be nedid by unkyndenesse of mon. 

And so suche beggyngyne moste smake synne, in hym of Crist lerned Seynt Poule to travel wip his bondis, and flewh3 suche beggyngyne, in hym and
And his folowers.

And pis seynge in dede, wipouten Cristis bisyness was þo beggyng þat þo Psalme puttes to Crist.

And ne were Gods lawe, þis speche were ful straunge, ffor men speken comynly of be gynge expresse wordes; by mowthe, not by mevynge of voyce, bot by expresse wordes;

Bot Seynt Richart of Armawhe proves on feir maner, þat an heresy to putt upon Crist suche maner of beggyng, and mayntene hit stifly.

Also, sib Crist did ever more þo beste, what shulde mefe hym to ocupye his mouthe wip suche beggyng?

Also, sib friris seyn þat beggyng groundes hom, and puttes hom in hyer degre of al þis Chirche, þat wolde not Crist byfo þo comynge of friris teche þis beggyng, to profile of his spouse?

Bot, as Seynt Hildegar seis in hir prophesye, þis beggyng abode þis perilouse tyme, when fals ypiocritis disseyven þis beggyng abode to go verne gospel shulde hit be groundid.

Bot Crist, hom a grounde. And seyn he beggid of 3achee seyde in dede, wipouten synne, þat þe beggynge mai be understonde euery cristen man whiche þap take bileue of oure Lord Jesus Crist and is maad after bylynd poru synme þat he haf doon, whiche is sori for his synne and in wille for to amende his li3fe.

But we schal vnirdistonde þat beggyng is take duerseli in Scripture.

Anoper beggyng is schewyne maad to man, for himself or for anoper, bi þe maner þat sum men schewen hire owne nede oder ellis opcr, for hire owne wordis, as oure Ladi schewid to hire Sone pe Cane of Galilee, whanne schc seid: 'Pei haue no wyn'. Anoper beggyng þer is: þat is, of menynge.

Anoper þer is 3et: a cryous beggyng maad to man for himself.

And so, for þis larte beggyng is euermore synne, oher of him þat beggiþ if he begge wipoute nede þerto, oder ellis, if he be nedid þerto, þanne it is synne of þe peple þat schulde see to his nede er he were constryene to axe, and þerfore of suche seip David in þe Psauter. /Beatus qui intellegit super egenum et pauperem, et cetera/.

For Crist hadde be drunken and wood 3if he hadde beggide wipoute cause sib his Fadir forbeed siche beggyng, and Crist was lord of al
his world.

3it it is vseneml y se deed men to go so fast on beggynge.

Frere, what charite is it to ouere charge þe puple bi beggynge of so many my3ti men vnndir coloure of prechynge & preiynge & massis syngyeunge, siþ holi writh biddiþ not þis but þe contrarie?

but it is worse 3ifpei be ypocrisie and false beggynge reuen fro pore prisoneris þe almes þat þei schulden eillis haue.

for whanne þei han discyued cristendom þis hundrid 3eer and more bi ypocrisie and false prechynge of falsis and erroriis and heresiis, magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and hifode to proude beggeris to make grete wast houses, and descyeue men bi fals asoiynge, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fraterme, puttynge open beggynge and clamours on ihu crist, þanne þei crien fast þat pore prestis treuli and frely prechynge þe gospel as crist biddip, techynge men to do verray penance for here synnes and not trusen ouermoch to false pardon and cursed preiers of ypocrisit, and to do here almes to pore feble men crokidy and bynyde, as crist seip him self;

and þis tresour is kept proprely to idel men or fendis, siþen it is geten by false lesyngis, false beggynge, and fals meyntenynge of foule synnes.

for þei leden wiþ hem a scarioth stolen fro is eldris by þeþte to robbre pore men bi beggynge damndyped of goddis lawe. and seen more ypocrisie of hem: þei wolent telle gold and money and touche it wiþ a sticke or wiþ gloues and a grete cuppe of gold or pece of siluer worþ many markis to drynke noble wyn of, but þei wilen not touche an halpeny or ferbing wiþ þe coyn and armes of þe cros and of þe kyng, and þis semep for dispit of þe cros or of þe kyng, for a weeg of siluer or a cuppe of gold þei wolent handil faste, and þei money þat þei robben of pore men bi fals beggynge þei wolent leyn it vnndir here beddis hod at ny3t.

As anemtis trauelc of freris it is knowan hou þei gon ydel fro contre to contre, and fro tou to tou, and fro hous to hous, beggynge nedles of pore men, techynge opere to ben idel, and stelen mennus children to þis ydelnesse, where þei ben tau3t to lyue in swet of here body bi comaudement of god and bi here owen reule and by ensaumple of petir and poule;

but moche more cruel ben þes prelatis and curatis, þat kunnen not or may not or wolent not 3eue here gostly children gosly bred of þe gospel, þou3 here soulis ben in neuerre so gret myschef; and 3it forbened and cursen opere men 3iþ þei wolent for mercy 3eue here breþer techyng of goddis lawe, boþe treuly and frely, withouten beggynge as crist biddip.

for bischopis, munks and chanons silleþe perfeccon of crisitis pouert and his apostlis, and also trewe prechynge for a litle stynkyng muk or drit, and worldi lordschiphe, and wombe ioie and idelnesse, and freris forsaken þe perficit pouert of crist and his apostlis for pride of þe worldy staatis and flaternitye perto and ypocrisie and beggynge to geten esely and plenteuously catel of lords and ladies and comunes, and to geten 3onge childre to here feyned ordeyre by symonye, as aplis, purses and opere iapes and false bihestis, and bi false sielyngy 3enst here frendis wille, and 3enst goddis comaudement.

Also þei prechen not crisitis gospel in word and dede bi whiche cristene men schuld lyue holy lyf in charite, but blaberen forþe anticristis bullis to maken cristene men to weere eche wiþ opere in hope to wynne heuene bi sihe werris, and 3it þei letten trewe men to teche treuli and frely crisitis gospel and his comadumentis, but þei senden newe ypocrisit to preche fablis and lesyngis and to flateren men in synne, and to robbre þe pore peple bi fals beggynge damndyped of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robbre þe pore peple aferward bi clamous þeggyng, damndyped bi goddis lawe;

and þus þei 3eueuen leue to sathanas preschoors for to preche fablis and flaternitye and lesyngis, and to discyue þe peple in feþp and good lyf and robbre hem of here worldily goddis, and to putten blaspheyme vpon crist bi here open beggynge and letten crisitis prechoors to preche frely þe gospel þat wolte not flaterre but seyn þe sop to eche man and eche stata afer goddis lawe.
for ðei sclaudren, cursed and pursuen falsly to
dep trewe techeris of cristis lif and goddis hostis
ðat wolden saue mennyss souls bi trewe and fire
prechynge of þe gospel wipouten glosyne and
beggynges; and ðei suffren, helpen and
meyntenen false prechouris, gloserys, to robb þe
peple bi fals beggynges, bi symonye and
ypocrisy and blasphemye putt vpon crist;
< L 2, 4 > < T MT06 > < P 135 >
and þis exempcjon þei chalenge bi anticristis
power and not bi god almy3t, for he
constreynep cleris to be suget to seculer lordis
and to lyue a just lif and symple and pore
wipouten glosynge and frely
but a presto þat wole telle þe trewþe to alle men
wipouten glosyne and frely wipouten beggynges
of þe pore peple, he schal be lettid bi solit
cauyllacions of manns lawe, for drede last he
touche þe sore of here conscience and cursed;
< L 17 > < T MT05 > < P 140 >  
3e, ypocritis of priuat religion maken grete
houses and costly and gaely peyneid more þan
kyngis and lordis bi solit beggynges and
confessions and trentalis and meyntenynge of
synne, and herberewe lordis and riche men
and namely ladies, and suffre pore men lie wipouten
or gein houslewth at pore men or ellis perische
for wedris and cold.
< L 7 > < T MT13 > < P 211 > 
þe two and twentipe, þat þei make not comyns
so pore bi solit ypocrise of gredy beggynges and
trentalis, to make grete festis and waste
housynges. þat þei comyns may not forpe to paie
here tribut to þe kyng and rents to lordis and
dymes and offfrynges to curatis.
< L 16 > < T MT14 > < P 222 > 
þe on and fourtiþe, þat þes newe religious
blasphemens not god in holdynge a prest of here
ordre apostata and cursed 3if he lyue among
cristene peple where he hæ reservable euydence
to profit most bi good ensaumple of holy lif
and trewe and free prechynge wipouten flaternynges and
beggynges and lesynge sewynge.
< L 15 > < T MT14 > < P 225 > 
and þis lif þei holden vp bi fals beggynges of pore
men, ðat may not wel pai here rents to lordis
and here dymes and offfryngis to curatis and
meyntenene here wif and children and leue out of
dette, trauele þei neure to besi lyȝt and day.
and be þei neure to pore and in grete dete þes
ypocritis ceessen not to robb hem bi fals
beggynges, dampned of goddis lawe.
< L 7, 12 > < T MT15 > < P 236 >
and now þei hen nedid to rob þe pore peple bi
fals beggynges, and sclaudenst crist wip þis
clamiote beggynges damdned of goddis lawe, and
3it þes open þeþe is stifly meyntened a3enst
goddis lawe, resow and charite bi solit ypocristis,
and no chaustlyynge don beronne.
< L 34 > < T MT18 > < P 289 >
sip holy writt forbethip siche beggynges, pou3
summe beggen my3te be suffrid in tyme of grete
nede.
< L 33 > < T MT19 > < P 278 > 
Ae lord/ thou ne taughtest nat a man to lyuen in
pore nesse of beggynges/ that were stronge
ynough to traueyle for his lyfelode.
< L 11 > < T PCPM > < P 72 >
And they wolden lyue in case by other mens
traueyle euer more in beggynges withouten
shame.
< L 3 > < T PCPM > < P 73 >
BEGGYNGIS ...... 2
but þanne þei senden opere, þat tellen lesyngis,
fablis, and eronyclis, and robben þe peple bi fals
beggyngis, and dore not telle hem here grete
synnes and auoutrie lest þei lesen wynynge or
frendischip.
< L 11 > < T MT04 > < P 59 >
3if freris ben not spoken of here þei moten liue
þus iustliche, þat þei grucche not a3en here
pouerrie bi þe cryng of here beggyngis,
< L 32 > < T MT22 > < P 308 >
BIGGING ...... 4
of þe wilk groupi charite heling al þe bigging.
To þe bigging of þis þe prest howip to trauel,
and to be bisi, to ding doun of þe contrari;
< L 32 > < T APO > < P 35 >
Vp on þe wilk seip William de Seynt Amour,
swilk maner of men bigging þus biggings semen
to turnover bi stonest;
< L 5 > < T APO > < P 49 >
BIGGINGS ...... 1
þe SECULER We seyen þat sib biggynges
wipouten nede, as is stronge bigginges,
is ensaumple & mayntenynge of þeues;
< L 228 > < T 4LD-3 > < P 227 >
BIGGINGS ...... 1
Vp on þe wilk seip William de Seynt Amour,
swilk maner of men bigging þus biggings semen
to turnover bi stonest;
< L 6 > < T APO > < P 49 >
BIGGYNGE ...... 3
þe SECULER We seyen þat sib biggynges
wipouten nede, as is stronge bigginges, is
ensaumple & mayntenynge of þeues;

So stronge biggyng may for no seruice of God be excusid, for whanne it is so, it is but feynd equyte, and so double schrewednesse, as doynge of a good dede to maynteyne a schrewed.

But siþe Crist myȝte noȝt fiȝte wip swerd of yren, and he tauȝte noȝt lore to his apostlis þat he tauȝte noȝt do in dede, siþ he bogan to do and teche, it is open þat he baad noȝt bie swerd of yren for to fiȝte, ne to booste here enemyes, bope for þe tyme was derk, and Crist lyvede noȝt by biggyng þat myȝte be cause of fiȝtyng to make þees amonge men, but mekenes and pacience was mene to Crist to make þees.

BYGGYNGE......1
Capitulum 18m: 3yt þes possessioners ben þeues and so striers of c1ergye and of good lif in the people, for þei han manie bokes, and namely of holy writ, Summe by biggyng and some by ȝife and testamentis and some by holy writ, sutiltees, and hyden hem from seculer c1erkis and suffren hem to studiynge in hem and techen cristene peple.

BELIES.......2
And so þes irreligious þat have possessiouns, þei have comunly rede and fatt chekis, and fatt and greet belies.

BELY.......24
For Poul seip, þat glotonys maken here stinkyngþþ bely her God.

And þus þei maken sacrifice to Lucifer, to mammon, and to her owne stinkyngþþ bely.

And þo freris, for luf of a litel stinkyngþþ mucke, and wilfare of her foule bely, sparen to reprove þo cursid synne of þo popule.

 And þes þat loue not þus þer soulis louen luytul þe bodyes of þer ney3eboris, but louen yueld þer owne bely þat þei feodon as her god.
For he is far from charite pat louteq pus more his bely, pan he louteq Godis lawe, or phe chiche pat he dwellup yyne.
<L 89><T EWS1SE-12><P 528>
And pus alle pese comesun of pese newe religious, pat waster Godis goodys for fame of pe world, or loute of pe bely, synnon a3enys pis vertew;
<L 58><T EWS2-65><P 56>
religious possessionerus for deuocion of pe bely;
<L 54><T EWS2-85><P 175>
somme men ben provde for konnyng pat pei han, as pe laste frend of lob seyde hys bely was ful as a tonne fullud wiþ most pat wantude auentyng.
<L 47><T EWS2-122><P 321>
And pis sone couetide to fille his bely wiþ pesehulis pat pe hoggis etyn, and no man 3af hym.
<L 9><T EWS3-158><P 101>
3if pei bynden hem to grete penaunce and abstynence of mete and drynk and perof bosten to pe pele, and herewith seken lustys of costly metis and drynkis, and bien hem derrere pan lordis don, and dwellen in courtis with lordes and ladies to feden here bely faat, and leuen here deuociuns of cõistre, pei ben foup ypoctris, for pei maken here stynkynge bely here false god as seynt poule seip.
<L 17, 19><T MT01><P 6>
and so for loute of here stynkynge bely pei laten pei fend strangle many soulis, and 3it dispisen and letten opere men to preche the treupe of goddis lawe, lene here synne were knowne and here pride and worldly wynynge leid a doun.
<L 28><T MT03><P 50>
3e, wiþ moche care and traeule now vnebe ony mete or wyn may serue and plese hem, but likenousnesse and lustis of here bely han now alle pe bisinessis, and deuocion and holynesse and penaunce ilot or ri3t nou3t.
<L 14><T MT04><P 61>
and pës blynde bosardis wolen damnnen trewe men pat techen trewely and frely bely writt a3enst bore synnes to be heretikit, For no man schulde here goddis lawe taw3t bi suche trewe men, and pei hem selfe wolde preche here owne tradicions and not pe gospel;
<L 10><T MT07><P 157>
sette 3e more prise bi 3oure stynkynge bely pan bi 3oure lord?
<L 9><T MT08><P 171>
for his glotonye and dronkenesse makip men to lone more here bely and here golet pan god almy3tty;
<L 5><T MT11><P 200>
and norischen grete men of pis world in here synnys for to gete a benefice, worldly wynynge or frendischipe or lustis of here stynkynge bely, and vnder colour of holynesse leden men to pe 3atis of helle and sellen soulis to sathanas for drit of worldly goodis and wombe ioie for a while;
<L 22><T MT15><P 237>
and but 3if pei don pus pei fallen out of charite as it same, for pei louen more eillis here bely and hem selfe pan pei honour of crist and ri3tful gouernaile of goddis peple.
<L 32><T MT15><P 239>
for pei don not pis last pei losen lordischipe and frendischipe and 3iftis and welfare of here stynkynge bely; and so pei sullen cristene soulis to sathanas for to haue lykyngis of here stynkynge bely, and maken prelatis and lordis and curatis to lyue in synne and traterie a3enst god and his peple.
<L 33, 34><T MT16><P 247>
and for pei willen not be conuyet of here pride and ypocrise and forsake here couetisit and lustis of here bely and here propre wille.
<L 3><T MT17><P 256>
First thei setten in her herte that schulde be the temple and specialy chambre of God, the idole of couetisit, either of glotone, either of pride, either of other greet synnes, for sent Poule seith, that oure bodies ben the temple of the Hooly Goost, and ef he seith, that aaurice is the seruise of idolis and ef he seith, that glotonus maken her bely her God and God seith bi Job, that the deiul is king ouer aile the sones of pride, and Jesu Crist seith, that the deiul is prince of this world, that is, as Austin seith, of false men that dwellen in this world.
<L 43><T Pro><P 30>
And pis sone couetide to fille his bely wiþ peseholis pat pe hoggis etyn, and no man 3af him.
<L 9><T SEWW10><P 52>
BELYES........1
And so soche men pat boosen hor brestis, or pynchen hor belyes, to make hom smale wastes, or streymen hor hosis to schewe hor strong legges, semen to chalange God of giftes pat he hafs gyven hem, and amende hym in his crafft as if he fayled perinne.
<L 2><T A09><P 124>
Belial
Belial
Be the example of his many men, because of their desire to serve idols, and as the example of Belioper had bygynnyng.

<\L 29><\T Ros><\P 97>

BELIAL........20
Bot 3itte Belial broketh blabur for his syde, and seyn pat mony seyntis have suffered and approved suche dowynge of \chi\rche and worschipful dedes;
<\L 12><\T A20><\P 238>

sith Poule seip in oure bileeve \p\at Crist comounct not wi\p Belial.
<\L 19><\T A23><\P 339>

Bot God ses by Poule, \p\at \p\er is no comynynge ne consent to Crist and to Belial.
<\L 13><\T A24><\P 395>

ande if ony of \p\ese devellis were capteyne of his \chi\rche, \p\en God and \p\e devell were weddith togedere, But as oure bileeve sais \p\at is no comynynge wip, Crist and Belial, \p\en \p\at ben not weddith.
<\L 17><\T A27><\P 442>

perfore, as \p\e wil be saved before God, distroyes Anticristis tiraunty in his ypocritis, and mayntene 3oure state in \p\at fourme \p\at God made hit, ande bringis prestus to bo make ordynaunce of Jesus Criste, and helpe 3oure selfe and 3oure pore tenaunty wip \p\e waste godis to whicheh heretikis, havyng \p\e nome of prelatis and prestis, makyn sacrificse to Belial, by pride, covetise, glotony, lcccherie, symonye, and alle cursidnessi.
<\L 9><\T A29><\P 479>

and oute of glotonus souls \p\e deuel Belial;
<\L 62><\T CG13><\P 166>

For \p\is wes impossible, \p\at \p\e two \p\at ben so direct contrarious in her werkis shulden acorde togider, for Seint Poule seiphe: /Que conuentio Christi ad Belial?
<\L 311><\T CG16><\P 203>

\p\at is: What acorde is of Crist to Belial?
<\L 312><\T CG16><\P 203>

But now \p\e ben dyuerse in kyndis: summe ben children of Satan, and summe children of Belial, and summe children of God but hou shulden \p\es comyne togider.
<\L 32><\T EWS1SE-35><\P 627>

19 4 variants; 23 occurrences.
belles, and herfor myche peple, turned aweti fersi and wip greet noyse runnen frowardis me.

BELLES..........l
Thus they putten us to payn, With candles queynt and belles clinke.

BELLEZ.........1
Item Exo: 28-1, "Aaron schal be cled in clophing wip golden simbalez or smale bellez in office of minstryng bat pei sovene be herde wen he cme in and goe out of he sanctuarey in peci3t of our Lorde, and pat he die no3t".

BELLIS.........6
but antecristis meyne wil haue grete ryngynge wip alle pei bellis in townes/ where pat pei commen wip greet processioun/ or ellis pei wole be wrope.

BELLER............

...
bothe men and wymmen þat kunne wel syngge rowtynge songis, and also summe of þese pilgrimes wolen haue wiþ hem baggepippis so þat in eache toun þat þei comen þorȝ3, what wiþ noyse of her syngynge, and wiþ þe sou of her pipinge, and wiþ þe gingleynge of her Cantirbirie bellis, and wiþ þe Berkynge ouþ of dogges aftir hem, þese maken more noyse þan if þe king came here away wiþ þis clarianeris and manye ober mynystrales.

Belzebub

BEEELZEBUB......1
Othere seyden þat criste dide þise wondris in þe vertu of beelzebub.

<LT 1326><PT TThhp><P 64>

BEL3EBUB......2
and oute of wrathful men and enuyous þe deuel Bel3ebub;

<LT 60><PT CGI13><P 166>

But þe Jewes vhonoureden Crist when þei put vpon hym þat in Bel3ebub, prince of feendis, he þrew feendis out of wood men, as þou þe feend and he hadden ben sworne brþeren.

<LT 349><PT CGI16><P 204>

BELZABUB......3
in Belzabub þat was prince of deulis ||

<LT 26><PT TLL><P 9>

Belzabub is to seie a god of fli3es:

<LT 11><PT LI><P 10>

First it tellith in special, hou the wickid king Ocosyas sente to take councel at Belzabub, wher he myȝte lyue, and rekyuere of his syknesse;

<LT 10><PT TPro><P 15>

BELSEBUB......4
and his feend was clepud of hem Belsebub, a prynce of ðobre.

<LT 10><PT EWSI-42><P 407>

Also 3if I caste owȝ3 a feend in vertew of Belsebub, Jowre children, þat ben my postis, in whose name schulde þei casten owt fends?

<LT 36><PT EWSI-42><P 408>

And herfore seib Crist: 3if þei clepedon þe gode lord Belsebub, myche more þei schal dore myssey þe seruauntis of þis lord.

<LT 84><PT EWS2-66><P 63>
siþ bishops of ierusalem maden crist be cursid and suspensid for þey seiden he was not on goddis half but wiþ belsebub a prince of deuels, and þey puttiden men out of synagogue þat

confessiden crist aperlyt, and affir þei suspensiden hym in þe cros ful felly.

<LT 30><PT MT27><P 456>

BELSEBUL......2
and also þat in Belsebul, þe Prince of Fendes, he caste ouȝ3te fends;

<LT 113><PT CGI0><P 108>

Þat is: If þei han celpid þe fadir of þe householde "Belsebul", hou myche more þei wolen his homelty meyne?

<LT 121><PT CGI0><P 108>

BELZABUB......1
and in a feend, Belzabub, þei seide he dide his dedis, ðfor servyce þat he dude to þis prince of fendis.

<LT 30><PT A21><P 247>

BELZABUB......4
And merueile þou nouȝt þou3 men doon þus to þe, þou3 þou desere hit nouȝt to hem, for Crist seib: {Si patremfamilies Belzebub vocauerunt, quanto magis domesticos eius?}

<LT 119><PT CGI0><P 108>

and turne þe peple fro her vicis for to lyue vertuously þen many oþer grete clerkiþ þat ben letrid hitte, hauen greet joy þerof, and arret! it al Dome for to deme al mankynde, and not to rett it to Jesus Crist, whiche is þe verrre prophete þat shal come into þe wórldæ at þe dreedful Day of Dome for to dome al mankynde, and not to reti it to þe fende þe vertu of Goddis gracious worching, as false frowarde shrewis done, þat han 3it þe oolde enuy of Jewis þat turneden in Jesus Crist þe vertu of þe Holy Goost to þe worching of þe deuel þat þei clepiden ‘Belzebul’.

<LT 274><PT CGI4><P 182>

ouer þe children of pride/ þe secounde is clepid Belzebul;

<LT 41><PT LL><P 59>

So þai drew a general name of ydolez of þe name of it, & so in Assirie it is seid Belus, anoþer place Bel, anoþer place Beel, anoþer place Baal, anoþer place Balym, anoþer place Beelpagor, anoþer place Belzabub, anoþer place Belial, anoþer place Beemoth etc.

<LT 33><PT TRos><P 97>

Beme

BEEMERS......2
Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun and of exposicioun, translatid in here modir langage;

<LT 32><PT TPro><P 59>
Also Frenshe men, Beermers and Britons han þe Bible and òpere bokis of deuocioun and of expescioun translatid in here modir langage.

<bene-bred</b>

BENEBRED.........1
but certis þei distroien holy religion and magnyfien veyn religion, of whiche seynt Iames spekiþ, and forsaken traucele and peyne and dissee of þe world, and han lordschipis, rentis, gai house and costy, and welfare of mete and drynk, þere þei myþten vnmepe before haue benebred and watir or feble ale.

<BEREGARIE >........4
Napeles I wote weI Beringarie bi name, defamed of heresie in houþ beleue ben put in þe auþer ben aftur þe consecracion not onli a sacrament, but also þe uerri bodi and blode of our lord Ihu Crist. And þis knowleche of þis beleue, as Beringarie seip þer, he toke of pope Nichol and þe holit seen of an hundrid and fourtene bishopis þan present.

And in ful euydense þat þis confession was at þat þy whole of alle holi chiriche, þis seen of þe pope and bishops senten þis confession into alle cristendome, as fer as the wickid fame of this foresaid Beringarie myþt come, þat þe feithful peple þat were sorri for þat peruerdit man myþt be glad of his conversion.

And siþ þe confession of Beringarie aftur his heresie was aftur þe auctorite of þe gospel and of þe apostlis, þis schameles glosers seien openli inouþ þat Crist and his apostlis and alle olde seinttis suyng her beleue and logic waren heretikis, wiþ alle þe chiriuhe of cristendom þat beleuen not þis newe determinaciuon.

<BERINGARY >........1
but þis þat þe feiþ askij to be enformid þe bred is þe body of Crist. Also þe decre seip, I Beringary concent to þe holit kirke of Rome, and as þe apostil seip, I cnowlech of mouþ and hert, me to hold þe same feiþ of þe sacrament of þe Lordis bord, þe worshipful sir Nicol pope in heys holî seyne3, he hâp he bane me of autorite of þe gospel, and of þe apostil, and hâp fermid to me bred and wyne, þat are putt in þe auþer, to be after þe consecracion not onli sacrament, but verrey body and blod of our Lord Ihu Crist sensibly, not onli in sacrament, but in trowþ to bc tretid;

<beting</b>

BETINGE........2
þerfor in his name þat a3aines kynde gaue miþt to an asse to speke & reprefe & vndernym his maister þat satt vpon him & vniþtfullich bett & prikid him wiþ his spores for he ne wold no3t bere his maister ne folowe his will a3aynes Goddes will, I will speke & answere þe, tristinge to God þat þe will als wele 3eue me miþt and grace to speke & wipstonde þe vniþtfull bettinge & prikyngye þat we suffer of þe pope & of þe clergi þat setteþ vpon vs.

And þouþ siche tirauentis ben maisteful and cruel in bostinge, in manassinge, in bettinge and in duerse ponschinge, seint Peter biddip þe sereauants of suche tirauentis to obeien melki to suche trouwantis, suffringe melki her malicius cruelt.

<BERINGIS >........2
And siþ þat þis fals yuel þou maist suffre bettingis or buffitcis for þe loue of þi Lorde, but if þou may suffre for him a litel breþe of wordis bown bi þi chekis.

And þouþ siche tirauentis ben maisteful and cruel in bostinge, in manassinge, in bettinge and in duerse ponschinge, seint Peter biddip þe sereauants of suche tirauentis to obeien melki to suche trouwantis, suffringe melki her malicius cruelt.

<BERINGARY >........1
Namli sin Crist seip, He þat knowip his lordis wille, and maid him not redy to do þer after, schal be dongun wiþ mani dingings, and he þat cnowip not, and dede þings worpi betings, schal be dongun wiþ few dingings.

And þouþ siche tirauentis ben maisteful and cruel in bostinge, in manassinge, in bettinge and in duerse ponschinge, seint Peter biddip þe sereauants of suche tirauentis to obeien melki to suche trouwantis, suffringe melki her malicius cruelt.
And *ante* tok Pilat Iesu and skourgide hym before he lewis, so *pat* her yuel will be fellid in *betynge* of Iesu.

*BETYNGE.......8*

But dere schalle *pe* abie *pis* bittennesse, for 3if *pei* wolen have mercy of God *pei* moten have mercy of opere men, *pou3* *pei* hadden discervyd *betynge*, amende hem in faire manere.

<EL 11><T A13><P 195>

and wel mai synful mannes flech rotid in synne be linced to an asse, for an asse is a dul beste, and alwyse goop oo pas, and for no prikynge ne *betynge* he wole not change his olde gate.

<EL 192><T CG01><P 5>

Ri3t so, an old rotid man in synne alwyse holdep hym berynne and, for no prikynge of scharpe sentences of Hooli Writ, ne for no chaungep neuere his olde life.

<EL 194><T CG01><P 5>

ri3t so, in strenghe sufferynge (not ooni in temporal goodis, but also in hire owne bodi, as *ri3t* so, in prisenynge, and *answerelI* and suche oher)

<EL 387><T CG09><P 104>

I fy3te so not as *betynge* *pe* eyr.

<EL 22><T EWS1E-13><P 530>

And Iesu goynge for*pe* bennes, saw ojure two *brethren* lames and Iohn, whiche wonen Zebedeus childryn, and *wi3p* *pis* fadyr in *pe* boot, *betynge* *per* nettys to take fyschys.

<EL 33><T EWS2-87><P 187>

for *pe* techen cristen men to sufre moche cold, hungur and *prist* and moche wakynge and dispyngynge and *betynge* fer to gete worldly honour and a litel drit bi fals werryng out of charite;

<EL 22><T MT07><P 147>

and soone anoc to tablis and chees and tauerne and *betynge* of paument, and pan speken of lecherie, of deprauynge of goode men, *pat* wolen not sue here companye;

<EL 9><T MT08><P 168>

**BETYNGIS.......4**

*Pe* first persecution of *pe* chirc he was violent/ whenne cristen men weren compellid bi exilyntis/ *betyngis/ & depis/ to make sacrifice to ydols.

<EL 13><T AM><P 116>

nepelese *pe* tormentour dope myracles before hise y3en/ whose vertue shal not be shaken *pen* fro *pe* ilk grounde of *pou3tis/ whenne *pe* *pat* tormentib *bi* *betyngis* shynep by synynys?

<EL 3><T AM><P 121>

Ffor Crist scith in the gospel, Luc: xii.: A seruannt that knowith the will of his lord and dooth it not shal be betyn with many *betyngis*.

<EL 8><T Dea><P 447>

he us graunte *pat* suffriëd skornys, *betyngis*, spettyngis and at *pe* laste most shamefull deep for techyng of *pe* gospel and Iyuynge peraftur, mercifull God.

<EL 108><T SEWW20><P 109>

*bibel*26

**BIBEL.......8**

& 3it nalepes, 3ef *pe* kinge were wele enfourned, he schuld wele witt *pat* he m3t no more help holi chirc *pan* to wipstone *dolJe* clergie when *pai* take vpon hem worldliche doynges & worldlich lordship, for *pat* es forboden hem he Crist himself in *pe* gospel in dyuers places, & be Saint Peter & bi Saint Poule in diuers phases, and in *pe* *bibel* & *bi* *pe* popes lawes in decrees & decreutels in moni places.

<EL 232><T 4LD-1><P 186>

and so it was translaticid into Spaynesche tunge, Fransche tunge & Almayne, and ouer londes also han *pe* *Bibel* in her moder tunge as Italie *haj* it in Latyn, for *pat* is *pe* moder tunge & be many 3eeris han had.

<EL 115><T Buh><P 173>

of Almaine *pat* summe tyme a Flemynge, his name was James Merland, translaticid al *pe* *Bible* in Flemychere, for wiche dede he was somoned before *pe* Pope of grete enmyte & *pe* boke was taken to examynacion & truely approued;

<EL 127><T Buh><P 173>

Also venerable Bede lede be *pe* spirit of God translaticid *pe* *Bibell* or a grete parte of *pe* *Bible* into Englyshe, wes originals ben in many abbeyes in England.

<EL 132><T Buh><P 174>

But frere Tille *pat* seide before *pe* buschop of Londoun heerynge an hundrid men, *pat* Jerom seide he errid in translating of *pe* *Bibell* is lik to Elymas *pe* wiche wolde have lettid a bischope or a Juge to heere *pe* blyeue, to wound Poule seid: O *pou* ful of al trecherie & of al falace, seching to tune *pe* buschop from *pe* beleue, *hou* schalt be blynde to a tyrne.

<EL 243><T Buh><P 177>

26 6 variants; 68 occurrences.
But Jerom hadde many enemies for translating of the Bible, as he rehersip in his firste prolog to his enemies thus: why art thou tormented be emeue? <L 262> <T Buh> <P 177>

Also it is knowen to many men that the parliament was put a bille, by assent of two erchebischopis & of other clerige, to anulle the Bible bate tyme translatis into Englishe, and als oher bokis of the Gospel translatis into Englishe; <L 281> <T Buh> <P 178>

BIBLE......1

If it is leueful to preche the naked text to the pupel, it is also lefful to write it to hem consequenticly, be proces of tyme, so al the Bible. <L 182> <T Buh> <P 175>

BIBLE......2

Also seuenti doctoris withouten mo byfore the Incarnacioun a translatis the Bible into Greek ou3t of Ebrew, and after the Ascencion many translatis al the Byble, summe into Greek & summe into Latyne. <L 108> <T Buh> <P 174>

Also venerabile Bede lede be the spirit of God translatis the Bibel or a grete parte of the Bible into Englyshe, wos originals ben in many abbeis in England. <L 132> <T Buh> <P 174>

BIBLE......46

For 3if thou spekist of the Bible, panne seyen Antecristis cleriks, how provest thou pat it is holy wryt more thanne another written book? <L 3> <T A12> <P 186>

For pei neden to have bokis of holy writ, as the bible and expontiounis on the gospells and pistelis, more pan Graelis and ohere bokis of song; <L 13> <T A14> <P 202>

Also a man of London, his name was Wyring, hadde a Bible in Englishe of norpen speche, wiche was seen of many men and it semed too houndred 3eer olde. <L 141> <T Buh> <P 174>

Also we pat han moche comyned wip the Jewis knowne wel pat al my3ty men of hem in wat londe pei ben born 3it pei han in Ebrew the Bible, & pei ben more actif in the olde lawe panne any Latyn man comonli; <L 223> <T Buh> <P 176>

But after wane Austyn hadde writen to him and he to him a3en, he grantid welc pat it was trewe, as he rehersip in a pistil & in the prolog of the Bible, and was glad & joyeful of his translacion. <L 256> <T Buh> <P 177>

In his prolog vpon the bible: prologo I ca viii

"Oro te frater carismatic inter hec viuere ista meditari nil alitud nesciere richilique alitud querere/" I preie thee bropir seip Jerom: <L 26> <T Ll> <P 61>

But we fewe curatis han the bible and exposiciouns of the gospells, and litel studien on hem and lesse donne after hem. But wolde god pat every parische chirche in his load hadde a good bible and good expositours on the gospells, and pat pe prestis studiende hem wel and tau3ten trewcly the gospel and goddis hestis to the peple; <L 23, 26> <T MT07> <P 145>

And for pis cause seynt ierom trauelide and translatis the bible fro dyuerse tungs into lateyn pat it my3te be aftir translatis to opere tungs. <L 16> <T MT27> <P 429>

Also the worby reume of fraunse, notwijstondinge alle lettings, hap translatis the bible and the gospells wip opere trewe sentensis of doctours out of lateyn into freynsch; <L 24> <T MT27> <P 429>

As lordis of englond han the bible in freynsch, so it were not a3enus resoun pat they hadden the same sentense in englishe; <L 26> <T MT27> <P 429>

And 3it the ben nyne ordis of angels, al 3if the firste bok of the bible specific not thes nyne ordis, as poul doij in his bokis. <L 7> <T MT27> <P 431>

Napeles it semep bi seint Austen pat in his tyme was no scripture canoun saue onli Goddis lawe, contentynd expresse in the bible, as he wrotip pleinneli in /De civitate Dei li 18 ca 38 and li 19 ca 17/, as, if God wol, I schal write hereaftur. <L 858> <T OBL> <P 179>

PROLOGUE: Here bygynneth a prolog for alle the bokis of the Bible of the olde testament: CAP: I Fyue and twenty bookis of the olde testament ben bookis of feith, and fulli bookis of holy writ: <L 1> <T Pro> <P 1>
Also the book of Baruc and the pistle of Jeremye
ben not of the autorite of the bible anentis
Ebreyes, ne the preyer of Manasses, as Jerom
witnessith, and how mich of the book of Hester
and of Daniel is of autorite anentis Ebreyes and
in Ebreu lettre, it is told in the same bookis by
Jerom hym self;

<52><L><T Pro><P 1>

Thou3 the scene of cleris, either general
gadering of cleris, hath take the book of Judith
among the noumbre of hooly scripturis, natheles
autoritie of this book;
anentis Ebreis, for thei resseyuen not the
it is not of the canoun eithir feith of the bible
<59><L><T Pro><P 35>

Isidre, in the j. book of Souereyn Good, touchith
these reulis schortliere, but
and Lyre, in the bigynnyng of the bible, touchith
more opinly these reulis, but
Questionibus Armenorum}, 3eueth many goode
and Ardmacan, in the bigynnyng of his book {de
groundis to vndirstonde holy scripture to the
lettre, and goostly vindirstonding also, but
him not now.

<48><L><T Pro><P 49>

Bi these reulis of Austin and bi iiij'
vdirstondings is hoo ly scripture, and bi wijs
knowing of figuratijf spec his, with good lyuynge
vndirstondingis of hooly scripture, and bi wijs
and meeknesse, and stodyng of the bible,
symple men moun sumdel vndirstonde the text
of holy writ, and
men mi3ten expoune myche himself and other
men;

<52><L><T Pro><P 53>

he writith thus on the ij' prologe on the bible.
“Joon seith in v' c' of Apoc' I sy3 a book written
withinne " and withouteforth in the hond of the
sittere on the trone;

<52><L><T Pro><P 53>

Lire seith al this in the firste prologue on the
bible.

<52><L><T Pro><P 53>

For these resons and othere, with comune charite
to saue alle men in oure rewme, whiche God
wol haue sauid, a symple creature hath
translatid the bible out of Latyn into English.
First, this symple creature hadde myche trauaile,
with diuerse felawis and helperis, to gedere
manie elde biblis, and othere doctouris, and
comune glosis, and to make
men mi3ten expoune myche openlicre and
shortliere the bible in English, than the elde
greete doctouris han expoundid it in Latyn, and
myche sharpliere and groundliere than manie
late postillatouris, eithir expositouris, han don.

<59><L><T Pro><P 59>

For Jerom, that was a Latyn man of birthe,
translatide the bible, bothe out of Ebru and out
of Greek, into Latyn, and expoundide ful myche
thereo; and Austyn, and manie mo Latyns
expoundiden the bible. for manie partis, in Latyn.
to Latyn men, among whiche thei dwelliden, and
Latyn was a comoun langage to here puple
aboute Rome, and bi3ondis, and on this half, as
English is a comoun langage to oure puple, and
3it this day the comoun puple in Italie spekith
Latyn corrupt, as trewe men seyn, that han ben
in Italie;

<59><L><T Pro><P 59>

for if worldli cleris loken wen here croniclis and
bokis, thei shulden fynde, that Bede translatis the
bible, and expoundide myche in Saxon, that
was English, either comoun langage of this lond,
in his tyme;

<59><L><T Pro><P 59>

Also Fresnhe men, Beemers, and Britons han the
bible, and othere bokis of deuocioun and of
exposicioun, translatid in here modir langage;

<59><L><T Pro><P 59>

but we excusin us be þe Bible for þe suspecte
decre þat seyth we schulde not nemen it.

<25><L><T SEWW03><P 25>

For þese resons and opere, wip comune charite
to saue alle men in oure rewme whiche God
wol haue sauid, a symple creature hþþ translatid
þe Bible out of Latyn into English. First þþ
symple creature hadde myche trauaile wip
diuerse felawis and helperis to gedere manie elde
biblis, and opere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe;
<L 26, 29><T SEWW14><P 67>

But loke þat he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe. And þe comunc Latyn biblis han more nede to be correctid, as manie as I have seen in my lif, þan hap þe English bible late translatisid.
<L 72, 75><T SEWW14><P 69>

And wher I have do puus or nay, no doute þei, þat kunne wel þe sentence of holi wriþ and English togidere and wolten trauaile wip Goddis grace þeraboute, moun make þe Bible as trewe and as opin, 3ea and opiniere, in English þan it is in Latyn. And no doute to a sypmple man wip Goddis grace and greet trauail, men miþten expoune myche openliere and shortliere þe Bible in English þan þe elde greete doctouris han expoundit in Latyn, and myche sharperliere and groundliere þan manie late postillatoris eþpir expositoris han don.
<L 89, 92><T SEWW14><P 69>

3it worldli cleriks axen gretti what spiryt makþ idots hardi to translate now þe Bible into English, siben þe foure greete doctouris dursten neuere do þis.
<L 132><T SEWW14><P 70>

For Ierom, þat was a Latyn man of birþe, translatiside þe Bible boþe out of Ebru and out of Greek into Latyn, and expounde ful myche þerto. And Austyn and manie mo Latyns expounden þe Bible for manie partis in Latyn, to Latyn men among whiche þei dwelliden.
<L 139, 140><T SEWW14><P 70>

For if worldli cleriks lohen wel here croniclis and bookis, þei shulden fynde þat Bede translatiside þe Bible and expounde myche in Saxon, þat was English eþber comoun langage of þis lond in his tyme.
<L 161><T SEWW14><P 71>

Also Frenshe men, Beemers and Britons han þe Bible and opere bokis of deuocioun and of exposicioun translatisid in here modir langage.
<L 166><T SEWW14><P 71>

And I seide, Ser, wip my forseide protestacioun I seie þat þis worldli vsage of temperal lordis þat 3e speken now of, whiche in caas may be don wipouten synne and also left, is no symilitude to worschip ye magis maad bi mannes hond, siþ Moyses seip in Deut: iiiii· c', and Daviþ seip in þe Ps· 96, and þe Wise Man seip in þe 14· 15 c', and also Baruk þe profete seip í þe 6', and oþer dyuerse seinis of þe bible lyne þe worschipynge of alle siche ye magis'.
<L 1101><T Thp><P 57>

And I seide, "Ser, I knowe not where þis sentence of cursinge is autorisid now in þe bible.
<L 1404><T Thp><P 67>

And I seide, Sere, oone we to bilee þat þe lyne þe teynge of þe apostlis of Crist and of alle þe prophete ben trewe, whiche ben writen in þe bible for þe helpe and saluacioun of alle Goddis peple?"
<L 2033><T Thp><P 86>

BIBLIS......10
On the secounde manere holy wryt is clepid truþþ þat þen conteynyed and signfyied bi comyn biblis, and þes truþþ may no3t faile.
<L 17><T A12><P 186>

A lord, 3if alle þe studie and trauaile þat men han now abowte salisbury vss wip multitude of newe costy portos, antifeners, graielis, and alle opere bokis weren turned into makynge of biblis, and in studynge and teynge þeroþ, hou moche schuldis goddis fawe be forgered and knowne, and kept, and now in so moche it is hyndrid, vnstudied and vnkept.
<L 7><T MT10><P 194>

First, this sypmple creature hadde myche trauaile, with diuerse felawis and helperis, to gedere manie elde biblis, and othere doetouris, and comune glosis, and to make oo Latyn bible sumdel trewe;
<L 8><T Pro><P 57>

and I preie, for charite and for comoun profyt of cristene sou lis, that if ony wiys man fynde ony defaut of the truthe of translacioun, let him

and I seide, Ser, wip my forseide protestacioun I seie þat þis worldli vsage of temperal lordis þat 3e speken now of, whiche in caas may be don wipouten synne and also left, is no symilitude to worschip ye magis maad bi mannes hond, siþ Moyses seip in Deut: iiiii· c', and Daviþ seip in þe Ps· 96, and þe Wise Man seip in þe 14· 15 c', and also Baruk þe profete seip í þe 6', and oþer dyuerse seinis of þe bible lyne þe worschipynge of alle siche ye magis'.
<L 1101><T Thp><P 57>

But loke þat he examyne truli his Latyn bible, for no doute he shal fynde ful manye biblis in Latyn ful false, if he loke manie, nameli newe. And þe comune Latyn biblis han more nede to be correctid, as manie as I have seen in my lif,
Also seuenti doctoris withouten mo byfore be Incarnacion a translatiden be Bibile into Greek ou3t of Ebrew, and after be Ascencion many translatiden al be Byble, summe into Greek & summe into Latyne.

BYBLE..........1
Also seuenti doctoris withouten mo byfore be Incarnacion a translatiden be Bibile into Greek ou3t of Ebrew, and after be Ascencion many translatiden al be Byble, summe into Greek & summe into Latyne.

begilen
So, and pis renegattis lawe were alle fals wipout colour oftrupe, it schuld begile no man;

BEGILEL..1
But God forbede pat it were so, for penne be pope were neuer begiled in siche dedis for coueitise, but made oft a newe beleeue;

BEGILED....1
But God forbede pat it were so, for penne be pope were neuer begiled in siche dedis for coueitise, but made oft a newe beleeue;

BEGILID....3
And if this wil not suffise thee, albeit that it shulde suffisen to eche Cristen man, that nothing schulde done oute of the techynge that Crist tau3te, tachide to the dedis that God hath done, of whiche we reden that at the biddyng of God, for Ismael pleyide with his brother Isaac, bothe Ismael and his modir weren throwen out of the hous of Abraham, of the whiche the cause was for bi siche pleyinge Ismael, that was the sone of the servant, my3te han begilid Isaac of his heretage, that was the sone of the fre wif of Abraham.

BEGILEN........3
Blessed mote our lorde ben! for now he hath ytaught vs in the gospelll that are than he would come to the vnyuersall dome/ there shulde come many in his name/ & sayen that they weren Crist/ and they shulden done many wonders & begylen many men.

BEGYLEL..1
And as anentis many seyntis pat ben canonysid of pe pope, pat helden bob in lyf & word pat his dowynge was nedeful, here it is a poynt of falshed pat beyl he begyled many men;

BEGYLID...1
And than shall no shepherde/ ner no false hyryd man begyle thy people no more.

He singeth his masse for he wolde winne, And so he weneth god begyle! For ye woll farewell at feestes, And warm be clothed for the colde, Theryfore ye close goddes hestes, And begyle the people, yonge and olde.

visible and vnvisible whych lorde took fleshe and bloode byenge in the virgyn the same god But ye have many false wayes to begyle the innocent people and sleyghtes of the fende. And thys is a foole subtyl question to begyle and innocent foole, but wyll ye take hede of thys subtyll question, howe a man may take a glasse and beholde the verye Iyckenes ofhys owne face and yet is it not hys face, but the Iyckenes of hys face, for and were his very face, then he muste nedes haue two faces, one on hys bodye and an other in his glasse.

BEGYLEN.......3
Blessed mote our lorde ben/ for now he hath ytaught vs in the gospelll that are than he would come to the vnyuersall dome/ there shulde come many in his name/ & sayen that they weren Crist/ and they shulden done many wonders & begylen many men.

And many false prophetes shulden arysen & begylen moche folke.

They ben false, they ben vengeable, And begylen men in Cristes name; And as anentis many seyntis pat ben canonysid of pe pope, pat helden bob in lyf & word pat his dowynge was nedeful, here it is a poynt of falshed pat beyl he begyled many men;

BEGYLID...1
Be vii conclusiun nedful to telle to be puple begylen is pat he pilgrimage, preyeris and offringis made to blynde rodys and to deue ymages of tre and of ston, ben ner of kin to
ydolatrie and fer fro almesse dede.

<BIGILID>...7
but can sey hat wordis of holy writt, and hat are canoinized of al holy kirk, soundun not wel, and wel elede vs bi a kirk hat pey seyn erip oft, and disseywip and is deseyuited, begilip and is bigilid. [L 4]<T APO><P 98>

for panne he mai li3tli be bigilid; but in spirit & in vertu:

<L 8><T LL><P 21>
for man schulde not be bigilid; Mat· xii· Mar· ii· Luk· vi· vii· 'sabbatum propter hominem factum est & non homo propter sabbatum' pe sabot is made for pe man:

<L 15><T LL><P 35>
god may not be bigilid bi siche names and excusing, for his is lord wole rikene wip pes seruauntis fully aftir pat resoun ahip.

<L 20><T MT27><P 425>

olumpe now, for as moche as he knoulechib Crist, but not as Crist hap commaundid, it is of pei owne richelinsnesse if pei be bigilid of him!

<L 2844><T OP-ES><P 135>
And nächeles, þo þat setten her bilee þat every drole of hooli watur dop awye a synne, and takeþ none heede how hali watur is a token þat we haue euermore nede of repentance in hooly chirche alle þe wile we lyuen, ben foule bigilid.

<L 201><T SEWW02><P 24>

For mannes profite þis place is made, but not so man for þe place, as Crist markiþ in his gospel, for man schulde not be bigilid (Mat· xii, Mar· ii, Luk· vi), þe sabot is made for þe man, and not þe man for þe sabot'.

<L 41><T SEWW22><P 116>

<BIGILE>....23
And al þis was schewid in þe liif of Joon Baptist, for he forsook þe world and chastiside his flesch, and wente not to scoole to bigile his neiþ bore, but helde þe staat of innocense in deseert place.

<L 22><T A01><P 59>
neiper entent to bigile, or descuye, ani man or womman, in ani unprofitable to perpetual 3el of soule;

<L 5><T APO><P 1>
But alle þoo þat loueþ more þe wisdom of wordeli and secular lawe, or ellis þe wisdom of wordeli worshiphe, or of catel, þeþ aboute to bigile þis blesid child as men dop óper children wip a counter of stynkynge bras in stide of a nobel of clere gold.

<L 117><T CG07><P 76>
þis hape euer be þi custom, wip lesyngis to bigile man;

<L 443><T CGDM><P 219>
for gode spiritis moweue euere men to uertuous dedis, and yuel spiritis moweue men to yuel and to bigile men.

<L 96><T EWS1SE-40><P 646>
And siþ Crist doip alle his werkis suyngly one aftir anoper, he telliþ in þe secound myracl hou pharisises blynden lordis, for þei can telle aþis signes and louting as it were holynesse, and wip sich wymmens port bigile lordis wip ipocrisie.

<L 48><T EWS3-130><P 210>
And þus þei perseyuen clerely gostly harmyng of þes fendsis, for þei forsaken þer firste ordre and casten hem to bigile þe world.

<L 65><T EWS3-130><P 21>
And þus þey dwellen not in o cuntrey, helpyngye aftir Cristis forrne, but rennen to Rome for dignytees and to bigile þer folc of pardoun.

<L 43><T EWS3-203><P 242>
Mannus lawe doip no more but getip to man wordly ping, and is cause to bigile his broþer, and lesse telle by Goddis lawe.

<L 17><T EWS3-207><P 249>
Hou shulden þey bigile þe puple wip chafferyng of þer preyer?

<L 19><T EWS3-236><P 311>
To the comon peple þap Anticrist 3ouun leue to leue her trewee labeour and bcome idil men ful of discetics to bigile eche opere, as summe bcome men of craftes & marchauntis professid to falsenes, and summe men of lawe to destroye Goddis lawe & loue amonest neiþ boreis, and summe crepen into feyned ordris and c1epen hem ofw heynß of ordris and clepen hem religiouse, to lyue idilli bi ipocrisie and diseiue alle þe statis ordeyned bi God, and þus bi Anticrist and his cleriks ben uertues transposid to vicis: as mekenes to cowardise, felnes and sloupe manhode, enuye to iustificacioun of wrong, slouþe to lordlynes, coueytis to wisdom & wise pruryaurance, gletonye to larygne, leccerie to kindeli solace, mildenes to schepissenesse, holines to ipocrisie, heryske

<L 41><T JU><P 56>
Frere, what charite is it to bigile ynnocent children or þei kunne discrescioun, & bynde hem to 3oure ordris þat ben not groundid in Goddis lawe, aþens her frendis wille & from helpynge of fadris & modris, whereas Goddis lawe bidip þe contrarie?

<L 347><T JU><P 69>
& bad hem bi war þat no man bigile hem/ And soore Crist wept upon þis citee:
< L22><T LL><P 41>
schal bigile of#/ & ich a frende falsely:
< L21><T LL><P 70>
3if þe sweren in veyn and many false opis to
bigile 3onge children to her veyn religion,
sweryng þat it is þe beste;
< L1><T MT01><P 8>
In marchauantis regneþ gile in ful grete plente, for
þe sweren falsly be alle membris of crist
and bi alle my3ttý goal in trinity þat here
sweryffere cost so moche and is so trewe and
profitable, to bigile þe peple and to teche 3onge
prentis þis cursed craft, and preisen hym aost þat
most bigileþ þe peple, and hiden here vsure and
colouren it bi sotil cautelis men may proue
bifore þe day of dom.
< L5><T MT15><P 238>
for it is nouȝt to bigile god and make an vnnable
man peuon þat cannot on herdis cure but his
sheep kouen goureyn hym, al 3if he gedere bi a
proctour þe fruytys, as offeringis and dymes.
< L18><T MT27><P 455>
but nou men seyen þat cardenals ben brouȝt yn
bi anticrist to bargyne by symonye, and by
opere disseytis bigile men, and þus as þe pope is
wnuirdulis, so cardenals ben an herre to þe fendis
houe.
< L7><T MT28><P 472>
And þus for faute of charite neþer þe ne her
briperen ben parteners of her meedful werkis,
alpoȝ þei see þe contrarie and bleren her
briperen 13en wip þer gai peyntid lettre to bigile
hem of her worldli good and also of her solis
helpel.
< L258><T OP-ES><P 12>
bigile we þe riȝtwise man: for he is vnprofitable
to us.
< L117><T TK10C><P 375>
Daw, blaberere & blynde leder, þowȝ þou bigile
symple hertes, With þi gildyn glose & with þi
costly hous, þou bigildest not lak with 3our
theuishe logges.
< L71><T UR><P 104>
And so as þe prestes of Bel stale vnþir þe aþer,
To bigile þe kyng to thefly cache here lyfloyd,
So 3e forge 3our falsed, vnþir ydil ypocrisie,
To bigile þe puple, boþe pore & riche, & as þe
prestes fayned þat Bel ete þe kynges sacrifi, So
3our wikkid wynnyng, 3e saye, wirchipþ God.
< L125, 127><T UR><P 105>
BIGILEN......12
and bi þer feyned ipocrisie and cautelis of þe
fend þei bigilen no men þan doon offere fecndis.
< L28><T A01><P 60>
For as trynauntis bigilen foolis in matir of þe
Trinity, so þei bigilen ofere trynauntis in þe
incamacioun of Jesus Crist.
< L25, 26><T A01><P 79
Ipocrisie of pharisees and of Eroude lastif 3it,
for newe ordris bigilen þe puple, boþe beggeres
and possessioneres, in þat þei feyuen hem
holy to spuyle of hem þer worldly godis.
< L21><T EWS3-130><P 20
And, for pesouns shulden be pore men, and
feble to do boþe þer offys and trauele for þer
soustanaunce, þefore þei may take þis almes but
loke þat þei bigilen not God on o syde ne on
þer, neþer to take gredryly þis almes, ne to
spende it to largely, ne to be ydil in gostly
werkis þat God hap lymytid hem to do.
< L63><T EWS3-147><P 69>
And by þe same skilte hem were betere to be
lewde men in greet trauele þan þus to
sclaundere þe comune puple, and make hem be
aþenus God in bileue and ofere urteus, as þey
bigilen hem ofte for wynnyng.
< L36><T EWS3-214><P 264
to hem þei bigilen/ yuelwilli traitours:
< L9><T LL><P 110
þei bigilen þe hertis of innocentis for lude seiy
ir: 'Miранtes personas hominum questus causa'/ þat is to seie þei schal worship þe
pesoones of men:
< L9><T LL><P 13
bigilen þe peple/ wiþ þe foule synne of Balaam:
< L32><T LL><P 83
for þei lyuen comynly bi falsnesse as bi false
swerynge, false mesure and false weitis, and
tecchen þis falsnesse to 3onge prentis, and preisen
hym most þat foulest raymente alle þe þe membris
of crist falsy, and most sotilly can bigilen þe peple,
and 3if ony seruaunt of here wole do treuþe and
drede synne he is holden bi a fool and vnprifty
and schal neuere be man;
< L33><T MT09><P 185
ffirst "þei comen in clopis of sheep" for ypocrisie
bigilen men bi þis, Aftir "þei ben wolues of
raueyn" siþ for worldliche goodis þei feyuen
golynesse.
< L16><T MT22><P 313
And þe menes bi whiche þei stelen suche
children ben ful of venym: þei feesten hem and
3yuen hem 3iftis as applis, pursis and 0pir iapis,
and that is most yuel of all, that bigilen hem wip fals wordis;
<L 60><T SEWW15><P 76>

BIGILES......1
And here may we se hou falsely hoo Chirche shu Ide trowe hit as gospel.
part of soche men assenten to a sentence, pat al holy Chirche shulde trowe hit as gospel.
<L 32><T A25><P 407>

BIGILEST......1
Daw, blaberere & blynde leder, bow3 hou bigile simple hertes, With bi gildyn glose & with bi costly houses, hou bigilest not Iak with 3our theuishe logges.
<L 73><T UR><P 104>

BIGILEP......3
And among alle synnes bi whiche he feend bigileb men, noon is moore sutil consent.
pat pei and bi alle my3tty goal in trinyte chaffere cost so moche and is so trewe and In marchauntis regnep gile in ful grete plente, for prentis profitable, to bigile most men may proue bifore colouren it bi sotil cautelis
wirschiping, werke is dcuel for occasion ofvntrewpe A stok forsop or a figure or any troweyng somtyme for to be a miracle wer is c1ene deceyuyng.
<L 10><T Ros><P 100>

BIGILIDE......2
and 3if Y haue ou3t bigilide ony, Y 3eelde a3en pe fourfoold'.
<L 12><T EWS3-233><P 304>

And þus in siche deed preyour ben many men bigilide.
<L 11><T EWS3-238><P 315>

BIGILIDEN......1
/FERIA IJ SEPTIMANE IJ
QUADRAGESIME: Sermo 32- Super cathedram Moysi: Matheii 3- /This gospel of Matheu tellip hou Crist reproyd pe pride and false of scribis and of pharisées, pat many weyes bigilden þe puple.
<L 2><T EWS3-154><P 88>

BIGILIB......4
þus þe fend swarmeþ his couent, and bigilib many lords.
<L 72><T EWS3-130><P 22>

Preyer of lippis bigilib many, and specialy whanne lippis ben pollut;
<L 28><T EWS3-237><P 313>

ech siche persoun mut nedis answere bi resoun to god for alle his sheep, but mannus lawe bigilib not god to answere þus for herdis offiss, and perfore it mut be groundid in goddis lawe to holde þus residense bi vikere.
<L 19><T MT27><P 453>

þat for a tyme deceyueþ & iapeþ or bigilib þe eien, þis forþoþ wipout end edifieþ þe vnderstanding'.
<L 12><T Ros><P 70>

BIGILUN......1
and kenniþ hem in al þingis, os þe prophet seiþ, and Jon in his epistil, nor for3etip hem not in tyme, nor confoundip hem, so schuld he þe jugis, if þei bowid not from him, nor he schuld not fail to hem nowe ne more þan he dede to Salomon, and ðer iugis. But now for men Icfun, and don domis, and not bi his Spirit, nor do not bi his counsel, but regnum and not of him, but gon bi ðer weyes, perfor þer oune findingis begon hem aboute, and bi gernyn hem þat þey may not out, and þey bigilun oper men.
<L 16><T APO><P 64>

BIGYLE........7
For by spiritual power, þat men may no3t se, ne gronde it in bileeve, ne prove it bi resoun, þe fend may ly3teste bigyule þe peple, and make hem trowe falce bi his sotellesyngis;
<L 14><T A21><P 244>

and so þo fende haves counseilde wip Anticrist his viker, and heght hym Gog and Magog to bigyule po puple;
<L 16><T A25><P 408>

but Goddis law seip, þu schal do no þing 3eulufly to þi ne3bor in his nedis to be releuid, and þat no man bigyule his broper in no caas.
<L 9><T APO><P 76>

Pat is: No man go aboute, ne in marchaundie bigyule his broper, for vpon alle þese synnes God himselfe is venioure'.
<L 83><T CG04><P 47>

and þus ornamentis þat þise freris ordis vsen ben toolsis to bigyule þe peple, and to feede heere bodiliche eye, and robbe þe eye of heere soule, as somme of þise newe ordis hauen costy encenseries to encense beddis of men and of wymmen and to spoyle hem.
<L 8><T MT22><P 323>
and antecrist may bigyle foolis bi sich lewde resouns as he makiþ, but goddis lawe tellip wolæ þe falshed of suche resouns.

< L 17> < T MT23 > < P 341 >

In Englissh as in Latyn, ben wordis synonemus, þat is to seie, manie wordis bitokenynge oo þing, as kirke & chrice, accesse & ny3comynge, clepe & calle, 3yue & gyue, 3ift & gift, bigyle & disceyue & defraude.

< L 32> < T P15CC > < P 271 >

BIGYLED.......1

But be þei wel war, pou3 he be a child in persone of his manhede, he is þe wisdom of þe Fadir in his godhede, and God wol not be bigyled ne scorned’, as Seynt Poule seip.

< L 125> < T CG07 > < P 77 >

BIGYLEN.......2

And þus may preists of Cristis sect teche þe puple on Sundays boþe bi þe goospel and þe pistele, al 3if false prophetis bigyle hen not;

< L 60> < T EWS1SE-55 > < P 701 >

for false men of þes newe sectis, and speciali þe laste sect, robbyn þe puple of þer goodis, and bigyle hen fro trewe lore.

< L 62> < T EWS1SE-55 > < P 701 >

BIGYLES.......2

And in þis fals gabbyng is groundid mony oþer, as assoyling of synne, and mony oþer privylegies, bi whocoe he bigyles þo folk.

< L 31> < T A09 > < P 140 >

BIGYLID.......1

And lete us not paciently heere so greete a blasfemye falsly put upon Crist, þat is to seie þat he, as þe bigylid puple weeneþ, hadde beggide, for þat myþe not he do for þre causis.

< L 700> < T SWT > < P 21 >

BIGYLIP.......3

O 3if Antecrist and his cleriks in his grene growyng overleyn þus rewmes, and bigylip trewe men, what weleþ þei do whanne þei beþ fully stablid?

< L 1> < T A21 > < P 247 >

þe secunde deceyte of þe fend bi whiche he bigylip simple men stondij in þis;

< L 25> < T MT22 > < P 316 >

þe sise deceyte of yporcritis, þat bigylip men in þis matere, is þat þei liuen honestlike in chrice, in hous, and in gardyn, and in alle ornamentis þat fallen to worship of god;

< L 17> < T MT22 > < P 321 >

BYGILE........4

And so it semeþ to sum men, þat monkis or false cardinals may bigyle þe littil flock now lefte of Cristen men, ffor so þei dide whanne Cristendome was more and more of myþe.

< L 24> < T A21 > < P 245 >

And 3if we faile in þis sorwe, or bigge no3t ooure synne of God, we bygyle ooure sif in speche of byndynge or losynge, And so þi confessed can nou3t wyte wheþer pou be bound or soyled, but bi supposynge þat he hap of þi trewe speche, ffor þere is no more heresie þan man to blyve þat he is assosed 3if he 3eve hym moneye, or 3if he leye his hond on þyn heed, and seie þat he assoyalip þee.

< L 24> < T A21 > < P 252 >

And 3if þis feip was toold to popis and to cardynals, and prelatis undir hem, by þe grace of God her bargeyn of assoyllinge, and eke of cursynge, schulde bygyle fewer folk, þat schulde hoolly trist in Crist.

< L 13> < T A21 > < P 261 >

and so, by hydnyng of synne þat þei nowe selle, þei shulde not feble þes rewmes þat þei nowe bygile.

< L 28> < T A25 > < P 408 >

BYGILED.......1

Þat Salomon þat had made a temple to God, bygiled for luste, made a temple to ydoles, {32'} . q' 4', Salomon, per Gregorium).

< L 3> < T Ros > < P 98 >

BYGILEN.......4

Ri3t thercoure as men by feynyd tokens bygilen and in dede dispisen ther ney3bors, so by stche feynyd myraclis men bygilen hemsiþ and dispisen God, as the tormentours that bobbidden Crist.

< L 2> < T Hal > < P 47 >

Also to gideren men togidere to bien the derre vetailis, and to stiren men to glotonye, and to pride and boost, thei pleyn thes myraclis, and to holde felawsehipe of glotenye and neþboris, in byinge and in bisien hem beforn to more gredily bygilin ther.

< L 39> < T Hal > < P 54 >

and þus fendis children bygilen men bi þing þat hem semeþ good, and maken hem tow þat it profilip, but 3if it doþ meche harm.

< L 19> < T MT22 > < P 323 >

Ri3t þperfor as men by feynyd tokens bygilen and in dede dispisen þer ney3bors, so by stche feynyd myraclis men bygilen hemsiþ and dispisen God, as þe tormentours þat bobbidden
Chrest.

BYGYLE

But suche pride men and presumptuouse of here astat schulden traueylen in vertewys þat þei bygyle not hemselfe.

and so ypocrisye is more general synne and more pryue synne to bygyle men, and worse to destrye in comun peple.

It ys foul to be a lechour, and foul to dispuse brojwr, and foul to bygyle hym in worldly goodis þat ben drit.

Poul biddup pei lecherye is kyndely as kyndely haue loue of his owne excellense, pis pat haue plente; and tumen hem from heere cristene men schuldon wyte for medelede pruyde, deseyuyd howeuver prestys deseyue we not owre self, for God may not be

Crist. and in dede dispisen ther ney3boris, so by siche dispisen God, as the tonnentours that bobbiden Crist. as men by feynyd tokenes bygilen hemself and feynyd myraclis men bygylen hemsilf and

and false glosus seyde in þis mater maken preestus synne more greuous, for it is a myche synne a preest to seye þat he is Cristus viker, and by auctorite of Crist rewlup fully hys ly3f, and 3et he gabbup vpon Crist, and by blasfemye bygylub he puple.

BYGYLEN......4 And monye men ben coueytouse, and bygylon þer breven in chaffaryng, and comen abowton hem monye weyus to bygylon hem of þer goodis.

And þei schullon bygylon monye men;

and so men bygylon hym þat seyon þat he is moste blessud fadur, for pruyde and coueytishe meunon hym to blasfeme in Iesu Crist, and forsake Cristus lawe, and take anopur as antircist, and to dreede not þe day of doom, as men þat ben owte of byleue;

BYGYLUD......2 and perfyr þei feynede, and by cauteelus of ypocritus is þe folc bygylud.

And so þe furste part of þe ordes telluy how þei schal euere be nedy, and þe topir lattere part telluy how þei schal euere be bygylud:

BYGYLUL....3 as Adam and Eue weron bygylule by veyn speche of þe serpent, and soo weron monye oþre aftur, vnbyleuyng trewe of Godus lawe.

For þei abyde not to ful age, as weron Andrew, Petre and Philip, but before men han discrcscion, in þer childhede, be þei þus bygylule.

But here schal we vndurstonde þat al þat God hap ordeyned to peyne mot neidis be damnymede in helle, but monye bygylule by þe feend weron ordeyned of God to tume to Crist, and þes weron euere ordeyned to blisse, and neuere to be damnymede in helle.

BYGYLULIP......3 But be war wiþ ypocrisye, for þat bygylulp monye men to trowe þat men ben Cristus childron, al 3if þei ben þe feendys lymes.

and false glosus seyde in þis mater maken preestus synne more greuous, for it is a myche synne a preest to seye þat he is Cristus viker, and by auctorite of Crist rewlup fully hys ly3f, and 3et he gabbup vpon Crist, and by blasfemye bygylub he puple.
For al 3if pe feend haue children pe whiche he byglyub bus, nepeles pe grownd is Goddis, siþ pei han per kynde of God;

< L 21 > < T EWS2-117 > < P 302 >

bigiling

BICILING........1
arise peyew' troupe' & lijf; peyew' not erring' troupe' not bigiling' & lijf; not failing ||

< L 26 > < T LL > < P 24 >

bille

BILLE............4
Also it is knowen to many men pat in pe tyme of kyng Richerd, whos soule God asoile, into a parliment was put a bille, be assent of two erchebischopis & of pe clergie, to anulle pe Bibel pe tyme translid into Englische, and also opere bokis of pe Gospel translid into to Englische;

< L 280 > < T Buh > < P 178 >

THE LOLLARD DISENDOWMENT BILL.
And in the same yere at a parliment holden at Westminster the comens putte a bille vnto the kyng of the temperaltees beyng in religious handes, of the which the tenour sewith: To the which bille as that tyme was noon answere yoven.

To the which bille as that tyme was noon answere yoven.

< L 96 > < T SEWW27 > < P 135 >

He sent a bille to pope Innocent pe iij boundryng scherpyr ynows pe bigynnyth bus: Our lord Ihesus crist, ' for his pope semed to greue chiris of england with vndewe and not wonned exactcions, or maistros tributis, and also for he badde 3euen to a litille child, his Cosyn, a chanonry with he next benefice to voidyng in pe chirch of lyncoln, whom neuerplesse his Robert wold not reseve such to a cure of soules which cou not gouere him silfe.

< L 506 > < T Tal > < P 191 >

BILLUS.............1
And so assoylynge stonden in billus and wordes, and so we chargen sensible pinges and leven Godden lawde, as God were aslepe and Anticrist were ful lord.

< L 29 > < T A10 > < P 181 >

bishop

BIHSSCHOPE.....1
For it semeb wele more synne for a preste pat es a person & hâpe cure of mennes soules to leeue his schepe pe he had token of God to kepe & pat he schall 3eue hard answere of at pe daye o dome, & go & serue a bihsshope or anoper lord in temperale office, as to be his steward or his countrollore or clarke of his kichen or his tresorer or ony oper securele office.

< L 304 > < T 4LD-1 > < P 189 >

BIHSSCHOPES.....6
DIALOGUE BETWEEN A KNIGHT AND A CLERK A kni3t of pe kinges of Yngeland & a clerk of Yngland pat was late comen fro pe courte weren togidger in a place, so pat pe clerk bigan to speke of pe pope, & in maner repreu pe kni3t & said, I haue grete wonder, ' he said, pat pe kinge & som of his counseil & of his kni3tes & oper men of pe temperalte, pat schuld be gouerne by holi chirche, as bi pe pope & bi bihsschopes & bi pe clyerge, melie theaim of men of holi chirche & of pair godes, in mani maners a3aynes Goddes lawe & a3aines holi chirche.

< L 7 > < T 4LD-1 > < P 177 >

& moni gode men of holi chirch haue bene saynes, & bene saintes in heuen, bope popes & bihsschopes & oper gode prestes.

< L 187 > < T 4LD-1 > < P 184 >

& ri3t so it es of all bihsschopes & oper clerkes of his land pat bene his legemen pat so letit pe kinge, & namelech freres pat bene confessoures & prechoures, pat schuld in schrift tell & teche pe kinge what his powere es & his charge to Godward, & in predicacions preche & teche pe kinge & pe lordes to kepe & to do wele her office.

< L 252 > < T 4LD-1 > < P 187 >

3it as men sayen, sich freres for flasteryng of bihsschopes and oper clergie, for þai ne schuld no3t widdrawe from hem her grete giftes of worldlich gode & be putt out of her office of confessioune, conceleþ all sich doynges, & wiþ lesinges & flateringes desaueþ pe kinge and oper lordes in destruccione & peryle of her own soules & of þei lord als so.

< L 261 > < T 4LD-1 > < P 187 >

Leue Sir, I wont weie peyau art pe kinges legeman & a3est to maintene him & his reale powere als wele as oni man of his reume, bop þou & all oper prestes, bihsschopes & ober, bot it semeb pat 3e sai one wiþ 3our mouþ & anoper wiþ 3our hert.

< L 408 > < T 4LD-1 > < P 193 >

28 1 variant; 1 occurrence.
29 2 variants; 5 occurrences.
30 42 variants; 826 occurrences.
Leue sir, I wote wele þat þou art þe kinges lege man, and a3t test to maintene him and his reale powere als wele as oni man of his reume, boþ þou and all ojer prestes, bisschopes and ojer.

<BISCHEPIS>...1

þe nyne, þat pore men of þe rewme be not robbid for symonye of þe bischop of rome, ne bi þe bischepis at hom for halowyng of chirchis and auteris, and prouyng of testamentis and aquitauncis.

<BISCHONS>...1

for no drede assente herto for ony man, and archidekenes shulden not amersy pore men; bishop alle schul de we trowe thef; spoylen hom in chapiters, as who wolde spoyle a to fornycacion of prestis or dekenys in his

Also þif ony bischop consente, bi preiere or pris, parische, or synne don, be he suspendid of his office, disposid as suche men, is more

And þis is known to bishop clerkis, for þei spoylen hom in chapiters, as who wolde spoyle a thef;

Also 3if ony bischop consent, bi preiere or pris, to fornycacion of prestis or dekenys in his parishche, or þat he impugneþ not bi autorite sich synne don, be he suspendid of his office, þat is disposid as þe lawe seip.

And so þat bishop þat amendid not synye of siche men, is more worþi to be clepid an unchast hound þan a bishop.

Þerfore seip Seynt Austyn, þat he þat desyreþ þe stat of bishop for to have worschipe and reverence of men and worldly goodis, oweþ to understande þat he is no bishop;

And certis, howevere we spoken of dispensacion of þe Bischop of Rome, þis symonyet mot do verye pennaunce, and gete a newe riþt or title, bi grace of God and ablete of kunnyng and wil to his office, wiþ open just lif and verrey techyng of his parischenis, and ellis he holdeþ his benefice to his dampancion; and namely 3if he waste pore menne lisslofe, in pride and riche array, in glotonye and drounkennesse, and grete festis of riche men, as officeris of þe bishop, and getteris of countrye.

Who getþ ony fat benefice of þe Bischop of Rome wiþouten siche flaterynge and preier, and gold for his dede lede, and þe first fruytis, and omage, and sweryngye, ojer þan Crist and his apostlis diden?

Þerfore seip Seynt Austyn and þe comyn lawe, þat no þing in þis world is more travelious, more harde, and more perilous þan þe office of bishop, prest or dekene, to do it wel as oure emperoure Crist comaundid;

Þerfore he fleiþ algatis citees where bishopis weren olde, lest þe peple wolde have hym bishop.

First þe wise kyng Salamon put doun an heie bishop þat was fals to hym and his rewme, and exilide him, and ordeyned a good prest for him, as pride bok of Kyngis telliþ.

for þei maken þe worldly bishop of Rome, þat schulde be most perfit in gostly povert and mekenesse, and most forsake þe world, after Crist and Petir and Poul, to be chef lord of alle here goodis, prevey and apert.

Also þei falsen þe kyngis chartre bi grete treson, whanne þei maken þe proud bishop of Rome, þat is chief manquellerie in erpe and meyntenour þerof, to be chief worldly lord of alle goodis þat clerkis han in oure rewme, and þat is almeþt alle þe rewme or þe more pert of it.

And siþ Crist, verrest bishop of alle, cursed not for his tipes, ne whanne men 3aven him neiper mete ne drynk ne herbore;

Loke now wher þis bishop of Rome wiþ his court do pus in his wengis, boþe possessioners and religious and mendynauntis.

Ffor þei sey þat iche bishop and prest may lawfully leeve hor first dignyte, and after be a frere; bot when he is oones a frere, he may in no maner leeven þat and lyve as a bishop or a prest, by þe fourme of þo gospel.

and þei ben not reulid by Gods lawe, ne lawes of þo Chirche, ne lawes of þo kyng. Ffor þei glosen Gods lawe as hom likes, and ben exempti fro bishopis and ojer ordinaries, and leeden þo bishop of Rome as hom likes.

L 33<T A22>P 281
L 18<T A22>P 290
L 10<T A22>P 297
L 28<T A22>P 306
L 8<T A22>P 310
L 4, 6<T A22>P 331
L 4, 60<T A24>P 367
L 23<T A24>P 384

397
For if a preest or bishop do never so truely offer his God bad prestis do, 3tite þei seyn he is more holy if he cum to hors newe feyned religioun and obedienti. <L 19><T A24><P 398>

And perfore be bishop of Rome, þat is most contrarie to Cristis techenge and lìf, may dispense as he wole; <L 21><T A28><P 451>

Ande if a symonyent bischop 3eyve hym not lettre of newe licence, for þe auoritie of God ande charge taken of hym, by his grace dispensyng in his curtis dispensar of God, nor proud, ne wrapful, nc may be correctid of wudlowtis. <L 25><T APO><P 2>

And þis is put after in decreis, Weaver þe privilege of dignite is not to be tan away from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bishop, or heldarman, þat he may be correctid of wudlowtis. <L 29><T APO><P 2>

Per for, if we wil, we mai calle bischoppis, locars up on, þat he þat luftifh to be a preest not further to, vnderstand him not to be a bishop: <L 32><T APO><P 2>

And þou schalt 3eue me foure floreyinis, and I schal ordeyn þe a bishop afer noon. <L 31><T APO><P 20>

Werfor þe glose of Ion seip, þe bishop mai not curse ani man for wrong don to him, nor mai not be iuge in his oune cause, þat is to vnderstand, namly, it is leful to no man to curse principali for his oune proper cause. <L 29><T APO><P 20>

And Sent Jerom eip, Sum tymfe þe prest was þat ilk þat þe bishop. And bi for þat bats were made in religioun bi stinging þe fend, and was seid in þe peple, I am of Petre, I of Poule, I of Apollo, I of Cephæ, þe kirkis were goucmid bi þe comyn of prestis counsel. <L 20><T APO><P 29>

And for þi seyn oþer men þus, if a bishop in conferming þat he appropri to him self wip out ground of þe Scripter, 3euiþ grace, wih not a simple prest þat in merit is more at God, of mor merit, gefe mor worpi sacraments? Sum tymfe was no resoun, wan þe same was bishop and prest. And bi forn þat presched was hied, or veriliar fylid cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bishop, as it semip þe þe words of Jerom. <L 22, 25, 27><T APO><P 30>

If ani is man wip ouf wif of synne, hauing feipful sones, not in accruing of lechery, or not soget, for þe bishop be howuip be wip ouf crime, as a dispensar of God, nor proud, ne wrathful, ne 3euiþ to drink, ne strikar, ne coueytous of foul wynnyn, but to holde hospital, and to be bening, sobur, just, holy, chast, bicklipþ þe feipful word þat is after doctrin, þat he be mi3ti to exort or monest in his doctrin, and snib hem þat a3en seyn þe sope. <L 18><T APO><P 33>

þe þeygoflory þe bishop, wan he hæp chosun wise prestis, for þe cause of ruyn of þo peple are iuiu

vnschamfast hound pan a bishop. Not alle prestis ar had for prelats, for þe name makip not þe bishop, but þe lif. <L 15, 16><T APO><P 2>

And þis is put after in decreis, Weaver þe privilege of dignite is not to be tan away from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bishop, or heldarman, þat he may be correctid of wudlowtis. <L 25><T APO><P 2>

And þis is put after in decreis, Weaver þe privilege of dignite is not to be tan away from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bishop, or heldarman, þat he may be correctid of wudlowtis. <L 25><T APO><P 2>

And þis is put after in decreis, Weaver þe privilege of dignite is not to be tan away from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bishop, or heldarman, þat he may be correctid of wudlowtis. <L 25><T APO><P 2>

And þis is put after in decreis, Weaver þe privilege of dignite is not to be tan away from hem to wham Austeyn, Jerom, and Gregor tak a wey þe name of þe bishop, or heldarman, þat he may be correctid of wudlowtis. <L 25><T APO><P 2>
And eft þe decre seîp. If ani bishop, or ani of prestis, or dekunis, consent to fornicacon, or to crime of incest in his parische, for price or prayour, or amendîp not þat is done bi þe authorite of his office, he be suspendid. And eft writiþ þe pope to þe bishop, We bid to þi broughered, þat þu steer bisiþi þe clerks of þi jurisdiccon, þat are wip in þe ordre of sodeken, or a boue, þat han concubinis, þat þei moue hem fro hem, and reseyue hem no more aþen;

< L 12, 16 > < T APO > < P 39 >

And wan an vndiscret is maad bishop in þe kirk, þan is an hornid asse born þer in.

< L 20 > < T APO > < P 57 >

Þe dede of þe bishop houwip to passe a boue þe lif of þe peple, as þe lif of þe 3erd transendîp þe lif of þe sccep, as Gregori seiþ, and Bernard seîp to pope Eugeni, Pi felawis bishops lere þei at þe to haue not wip hem childre so curhid, nor 3eng men kembid or compert;

< L 25 > < T APO > < P 59 >

But nowe newe lawe techîp þat wip out consent of þe bishop of Rome þei schal pay no tributis nor taliagis.

< L 22 > < T APO > < P 76 >

Þe apostil seîp, þe bishop be howiuip to have good witnes of þes þat are wip out;

< L 2 > < T APO > < P 78 >

Worshipful Bede, in his first boke de gestis angulorum 2' c'., telliþ þat Seint Oswald, kyng of Northumberland, axide of þe Scottys an holi bishop Aydan to preche his pple, and þe kyng of hymself interpreted it on Engliche to þe pple.

< L 120 > < T Buh > < P 173 >

3e schullen vnderstoutde þat God sente no3t his messenberis to schewe þis blesside birþe to þe grete emperour of Rome, which was þe grettest temporal lord of his world, neþer to Kyngheroides, þat was kyng of Galilee, in which cuntree dwellede Oure Ladi, þe moder of þis blesside chyld, and in whiche he was also conceyued, neþer to Þe hy3e bishop of Jerusalem, þat was in þoo dayes hiest in spiritual digniteit, but as þe gospel seiyþ: þer weren scheperedes in þat samte cuntree, wakynge and kepyng þe wacches of þe mi3t vpon her flok.

< L 303 > < T CG05 > < P 61 >

And þus siþ Crist is God of heuene, and his manheide in so ny3 God, oure bishop Crist in alle þese pingus mot nedis passe alle ðeþe byschopis;

< L 30 > < T EWS1SE-20 > < P 562 >

And, but by vertu of þis bishop, my3te neuere byschop do good to man.

< L 33 > < T EWS1SE-20 > < P 562 >

for òpur þei ben dampede in hell weþ þe hey3erste anticerist, or ellis þei ben blissid in heuene by oure bishop Isu Crist.

< L 45 > < T EWS1SE-20 > < P 562 >

but, for to feede mannis solew and haue goostly cure þerof, þat falliþ to þis bishop.

< L 78 > < T EWS1SE-24 > < P 580 >

Pow maist knowe þat þis man is òpur a bishop, or in such oflys, but wheþur he schal wende to heuene God hâp hyd þe knowyng fro þe.

< L 89 > < T EWS2S-55 > < P 4 >

And 3if þou go doun to freire þat þen beggeres, and shulden be mekerste, more wurchip of þer briþeren takþi no man in þis world, as bi kneling weþ kissing of feet take þou þe mynystre of freire, and opere seruys at mete and bed more þan ony bishop doþ.

< L 51 > < T EWS3-140 > < P 46 >

But one of hem þat hi3te Caþphas, and was bishop þat 3eer, seyde to hem 3ee kunnen no good, ne casten ouþ þat it spekip to 3ou þat o man dye for þe puple, and al þe folc perische not'. And þis þe seyde not of hymself; but, siþ he was bishop of þat 3eer, he prophesied and telde þat Isu was to dye for mankynde,— and not onely for þeþene men, but to gedere Goddis sones in one.

< L 24, 27 > < T EWS3-175 > < P 158 >

And þane Symount Petre hadde a swerd, and drew it and smoat a serauant of þe bishop and kitte away his ri3t eere;

< L 28 > < T EWS3-179 > < P 173 >

þe oost of Romayns, and þe tribune and mynystris of þe lewis token Isu, and bounden hym, and ledden hym first to bishop Annas, for he was cosyn of Caþphas þat was bishop of þat 3eer.

< L 60, 61 > < T EWS3-179 > < P 174 >

and þat disciple was known to þe bishop, and entride wip Isu into þe outhalle of þe bishop, and Petre stood wipouten at þe dore.

< L 66, 67 > < T EWS3-179 > < P 174 >

And þane þe bishop axide Isu of his disciplis and of his lore.

< L 75 > < T EWS3-179 > < P 175 >

We may lerne ouer þis to fede not vncouenable axyngis, for it was not tyme now to axe þus Crist of his lore, for þe folc was vnable to here his wordis to þer profit, and þe bishop wolde not
trowe Crist, as he wolde trowe opere pat herden. And pus Crist tau3te pis bishop by sharppesse of Cristis swerd pat he shulde not axe vncouenably questiouns oute of tyme. And whanne Crist hadde seyde pes wordis, one of pe mynystris pat was nye 3af a buffat to Iesu, and seyde Answerist pou jus to pe bishop? Al 3if' pis stroc muste nedis be, 3it it was not ful medeful, for he was in pe same synne wi3 pe bishop in pes wordis — for wherto shulde he axe Crist a ping pat men wisten wel aboute? <L 84, 86, 89, 91><T EWS3-179><P 175>

And Annas sente Crist boundun to pe bishop Cayphas. But muse we not wheþer was first bishop, or hadde pe offys for pis tyme; <L 98, 99><T EWS3-300><P 320>

First whanne a man bieþ his staat by worldly 3ift 3ouen by hond, as whanne a man 3eueþ moneye bi him or by mene persoones for to bie þe staat of bishop, of persoene or of prouendre. <L 35><T EWS3-300><P 320>

for pei ben sent/ boþe of God & of þe bishop: <L 14><T LL><P 11>

O' pou folstid schepard antichrist: God seïp þou art an ydole haung a bishopis habit: but neiþer vertu ne spirit: li3f ne dede: þat longiþ to a bishop || <L 13><T LL><P 14>

þefore late þe mynystris diligently examyne hem of þe comun feïh and þe sacramentis of holy chirche, þat 3iþ þei beleuen alle þei þingis, and wilen feþfully knowleche hem, and stedfastly kepe hem to þe ende of þe world, and 3iþ þei han noon wyues, or 3iþ þei hau wyues and here wyues ben entrid into religion, or ellis þat here wyues han 3ouen here housbondis lyue bi auctorite of þe bishop of þe dioceise and now maad a vow of chastite or contynce, and here wyues ben of siche age þat noon euyl suspesion may be reysed of hem, late þe prouyncials seie to hem wordes of þe hol gospel þat þei goo and sille alle here goodis and 3eue hem to pore men, and 3iþ þei may not do þis here goode will is ynow to hem; <L 17><T MT03><P 40>

Of prechours to þe pepule: Capitulum 9m: Preche not freris in þe bishoprice of ony bishop whanne þe bishop a3en seïþ hym, and noon of freris be hardly in ony manere to preche to þe pepule but 3iþ he be examyned and aroyd of þe mynystre of his fraternite, and þat þe office of prechynge be granted to hym of þe mynystre. <L 30, 31><T MT03><P 43>

and 3iþ he laste twenty 3eer bishop wiþ his robberie. It wole come to sixti þousand mark þat he robbijþ of þe kingis lige men. <L 2><T MT04><P 63>

and lowere curatis taken ensample at hem and seym, whi may not we haue lemmannus siþ þe bishop haf so manye? <L 1><T MT04><P 73>

Also prelatis maken many newe poyntis of bileue, and seyn þat it is not ynow3 to bile ne in thi crist and to be cristened, as crist seïþ in þe gospel of mark, But 3iþ a man bileue þat þe bishop of rome be heuyd of holy chirche. <L 7><T MT04><P 84>

certis þei constreynen men summtyne to bileue þat a deuyl of helle is heuyd of holy chirche, whanne þe bishop of rome schal be damnyd for his cursed endynge in synne. <L 14><T MT04><P 84>

For 3iþ prestis wolten seie here masse and techen þe gospel in a bishopis dioceise, a noon he schal be forbeden but 3iþ line haue leue of þat bishop, and he schal paie comunly for þat leue myche money or ellis swere þat he schal not speke a3enst grete synnes of þat bishop and opere prestis and here falsnesse. <L 8, 10><T MT04><P 85>

And 3iþ it is a grete werk of charite and mercy to teche men þe ri3te weie to heuene, and þes men schullen nou3t dio wipouten leue of þe bishop. þou3 he be neuer so proude, neuer so coueitous and cursed for symonye and extorsions, and many tymes sych a bishop schal be damnyd, and þanne, as crist seïþ, he is a deuyl. <L 13, 15><T MT04><P 85>

for þei seyn openly þat þer is no þing leffel among cristene men wipouten leue of þe bishop of rome, þou3 he be anticrist ful of symonye and heresie; <L 27><T MT04><P 89>

for ellis, as þei feynen, þer may be no bishop no prest ne cristendom ne saeramentis; <L 25><T MT04><P 90>

and such on is preised and born vp of þe bishop and here officeris at þe fulle; <L 9><T MT07><P 143>

for 3iþ þe pope or bishop sende a letter for to rescuyue a pardoner to disceyue þe pepule bi graut of many thousand 3eer to pardon, he schul be sped algetter; <L 30><T MT07><P 149>

and 3iþ men douent of þis, late hem enquere þe sope hou it was whanne þe bishop of norwich went into flaundris, and killed hem hi many
pousandis and made hem oure enemys.
<L 21><T MT07><P 152>

for pou3 god comaundid hem to preche goddis lawe in word and ensaumple, and fauoure trewe men and helpe hem and preche þe gospel, þis doren þei not done ne helpe ðepo ųerto for drede of a wrongful maundement of a bishop or his officiers;
<L 11><T MT08><P 178>

and þus þei dreen more þe bischopis lettre þan þe gospel of crist, and so þe bishop more þan oure lord god almy3tty, and þis is foule blasphemye.
<L 17><T MT08><P 184>

for whanne þe bishop or his mynystriys somonen hem and þei comen not but ben betre occupied to serue god in deuociun and clemesse of lif and to helpe cristene souls to heuen, a noon þei schullen be suspendid fro seyngne of masse and prechynge of þe gospel;
<L 20><T MT09><P 184>

and 3if þere be ony good bishop þat wole chace þe fendis of lecherie or usurie and siche moo, and þe pope or of pe testamentis and aquitauncis.
<L 16><T MT20><P 452>

and cerdis þis is a foul offiss of a prest to robbe his puple to 3yue to bishop or erchedekene godis þat god biddip not.
<L 20><T MT21><P 456>

for crounne and clop maken no prest, ne þe emperours bishop wip his wordis, but power þat crist 3yueþ;
<L 26><T MT22><P 467>

Capitulum 6 tum: 3it anticrist argueþ þat 3if þis sentense wente forþ, þe pope were as pore a man as ony bishop of englond;
<L 14><T MT28><P 468>

for bileeute tecihþ vs þat crist was bishop of mennus soulis, betere bi a pousynd part þan any sïþ þe chichre was dowyde, and so waren cristis apostlis betere þan ony pope of rone.
<L 30><T MT29><P 470>

myche meyne to a bishop, and manye persons in an ordre, and al i is charge to comyn men, and strengbe to þe fendis part.
<L 11><T MT28><P 471>

many men trowen more to gode werkis þan to staat of pope or bishop, and so alle þes pontificals ben byneþe hooly writ, so þat 3if þey
And perchance, as he chieflily inhabitid þe bischoppis and þe pharissis of þe olde lawe, so forþorp þat as þei supposidden and seiden þer was no bischop ne pharise þat beleued on Iesu Crist saue þe kursid comynte of þe peple, so hþã þe now inhabitid our prelacie and pharisieis, þat þei alle, as forþorp as euer I koude aspi3e, þat I schal asigne some hereafter.<L 50><T OBL><P 158>

And for þe vnuriousstonding of þis 3e schal mark here þat alle þe astate of þe prelacie, from þe pope vnto þe lest bischop, hþã a se in þe temple, þat is in þe chirche.<L 95><T OBL><P 159>

But, for as meche as seint Austen seip in (De uerbis Domini) þat antecrist wol þat Cristis chirche be hecleles, I take þe chirche after þe commune vnderstanding þat nou3 is ryue and nameli among antecristis disciplis, þat is to seeie from þe state of þe prelacie, þe pope and his commeris bisi de þis, þe wiche nou3, hou3souer þis witt came in, ben specialy callid holi chirche so forþorp þat ech þis bispok lifiþ to be callid holi chirche, colouring þis witt bi þe gospel wher Crist techip euer man þat, after tweyn preueie vntransparentgis of his fautis broþur, he schuld telle his faut3e to þe chirche if he hede not.<L 295><T OBL><P 164>

Furþerpurmore, according wiþ Crist and þes olde seintinis, Fulgencius þat is cald (Auctor De diuinis officiis) wriþ þus of Crist, þe hiþe bispok and of his sacrifice: In þis bispoch and in his sacrifice is boþe a godlii substantia and also an erfeli.<L 2617><T OBL><P 223>

For whan þe same grete Bischop seid holding brede and wyne “Þis is my bodi; <L 2621><T OBL><P 224>

Herfor, our souereyn Bischop haþe made vs a sacrefice of þingis togedre, bi þe wiche al þe man is quenkened, þat is to seeie þe Sone of þe Lord in whom a man lyueþ in soule, and of þe frutis of þe erthe wiþ þe wiche onli þe bodi lyueþ, þe wiche frutis ben þe first of alle for brede is þe first bing of þo þat perteinen to mete, and wyne is þe first bing of þo þat perteinen to drink’. And her Fulgencius.<L 2678><T OBL><P 225>

And perchance a gentilman axid a greete bischop of þis londe, in caese þat þe clergys haþe alle þe temporal possesscyons, as þai han now þe more parte, how schal þe seculer lordsis and knyghtis lyue, and wherwiþ, siþ God hap in bothe his lawis alowid her staate and her liiflode.<L 204><T OP-LT><P 47>

And certis þis lawe of getynge in of þes temperaltes, and þes oþer wordis of þis bispoc, ou3te to be taken hede to.<L 210><T OP-LT><P 47>

or if þu be a bischop, how darst þu take vpon þe lordschip?<L 660><T OP-LT><P 91>

And if a bischop and his colage or an abbott and his couent may not alien fro hem eny of þe temperalteis þat þai han, ne 3eue to her founder eny of þo possessions þat he hþap 3oue hem, what nede þat euer he haue, ibounden oonly by a positiue lawe or a tradycion þat þai han hemsilf made;<L 928><T OP-LT><P 119>

Hit it also aþens þe popis lawe, for he spekiþ to a bischop and biddip hym þat he warne openly prestis and clerkis þat þai be not occupied in seculer office, ne procuratouris of seculer lordis nedis and her goodis.<L 1008><T OP-LT><P 145>

And saynte Gregori wrote to þe defensoure of Rome in þis maner: It is tolde to vs þat oure moost reue rent broþer Basile, þe bischop, is occupied in seculer causis, and kepþ vmprofetably moote hallis, whiche þinge makþ hym foute, and distrype þe reverence of presthode.<L 1016><T OP-LT><P 145>

But now to goostly vndirstondinge, every bischop schuld be a waite or a waccheman to tell and to warne byfore to aile goode Iyvyng and techyng, pei spendeden it weI in this offis and necessarie reparacoun; And the king had the bischop and prestis and porters caste out of Goddis temple aHe vessels that weren maad to Baal, and to other ydols; <L 8><T Pro><P 20>
and Amarie, 3oure prest “and bishop, schal be souereyn in these thingis that pertynyn to God”.  
L 34<T Pro>P 23>

And whanne the bishop and many noble prestis a3enstodyn him, and teldyn the lawe that was a3ens him, hee was wroth, and helde the censer, and manaside hem;  
L 24<T Pro>P 25>

and whanne 3e make a fonnen bishop, that can not and loueth not Goddis lawe, stonde my trid at the auter, 3e make an horned asse storie at the auter, in the stede of Crist and so of other vnreasonable beestis, as lyoons, yluis, beiris, apis, dragouns, hoggis, horsis, doggis: and other viciouse prestis, proude, coueitouse, raueynouris, wrathful, ypoeritis, trecherouse, glotenouse, leeherouse, enuyouse, and baebiteris;  
L 45<T Pro>P 32>

and 3e transfiguren Satanas into an angel of li3t, whanne 3e maken curitis rather prelatis, that ben contrarie to Crist, to occipie the offis of bishop, abbot, either of prest.  
L 6<T Pro>P 33>

Elles it is a skorne þat we sei hym wiche is bounden in boundes of synnes, and drawe hym synnes as a long eorde. and his wiekednes is a bonde as a bride!, for to haue siehe pouer.  
L 57<T Ros>P 57>

þis also defendid Gregor expressly to Bishop Desiderio as a greuous wiehe he had giffen. þe bishop had in power no3t for to giffye agayne, bot þe ri3t or lawe of þe merked, no3t be ri3t or lawe of heuen”.  
L 9, 10<T Ros>P 85>

Item Augustinus, li: De Vita Clericorum, “In holy doctrine a bishop owe to byng forþ autorite, no3t scchwrdome of seculer lettrez. It is no3t þe office of a bishop for to expovyne gramer, ne þe mouzech off bishopis sovne no3t þe louung of lippurter”.  
L 8, 10<T Ros>P 90>

Vnde li: 5: Decretalium, ti: De Hereticis, c: Excommunicus, & Quia/, “Forsøp for þat som vnder spice or likenes of pite denyand or forsakande þe vertu of it after þat þe apostile seij challengþ to þam autorite of prechynge, siþe þe same apostile seij, How schal þai preche bot if þai be sent’, al þai þat bene forbede ar no3t sent byside or wibout þe autorite taken of þe apostile see or of þe trewe bishop of þe place, oonly or priuily presume þe to vsorpe þe ofifice of prechynge.  
L 10<T Ros>P 92>

But, ser, bi ensample cheesli of Nycol Herforde, of Ioon Puruyeye, of Robert Bowland, and also bi þe present doynge of Filip Repingtoun, þat is now bcome bishop of Lyncolne, I am now lerned, as many ope ben and manyte mo heraftir þora3 Goddis grace schulen be lerned, to hate and to fleen al sich sclaudre þat þese forseid men cheesli haue defouleden wib principali hemsilf.  
L 62<T SEWW04>P 31>

But, as touchinge Filip of Repintoun, þat was first chanoun and afterwarde abbot of Leycetre, whichis is now bishop of Lyncolne, I telle to þee þat þe dai is comen for þhe which he fastide þe euen, for he neipir holdip now, neipir wolde holde, þe loore. þat he tau3te whanne he was no but chanoun of Leycetre, for noo bishop of þis londe pursuep now scharplicher hem þat holden þat wei þan he doth”.  
L 162, 165<T SEWW04>P 33>

And þus 3if, þorou3 negligence of oure bishopis and prelatis and ope fals techerrs þat ben in þe chirch, þe trupe of Goddis word be not sowen to þe pepel, praise we Iesu Crist bishop of oure soules þat he ordeyne prechouris to warne us to leue oure synnes bi prechynge of his lawe, and þat, as he enspirede þe prophites wip wysdom and kunnynge and tau3t þe appostlis þe weie of al trupe, so ly3ne he oure hertis to lyue þerafter hope in word and werk.  
L 60<T SEWW20>P 108>

and bi þe same skile no prest schulde preche to þe pepel but if he hadde leue of þe bishop or leue of þe pope.  
L 14<T SEWW23>P 120>

Where of Seynt jerom wrote in {vitas patrum}, Sith þe chirche encesside in possessiouins, it decreside in vertues, ‘as his priuelse to þe bishop of Rome, þat as an Emperour is souereyn aboue ðepre kingis so þe bishop of Rome is souereyn aboue ðepre bishopis.  
L 18, 19<T Tal>P 175>

He was first monk of Clynie and after archdeken of Remy, after þis bishop of hostyent, at last pope, whom anodre pope, sett yn bi Raveyn, clement bi name, sum tym archbishopes of Reyness, pursued mych.  
L 358<T Tal>P 187>
and hem þat wol not leue þees damnable opinyouns þou schalt putten vp, pupulischinge her names, and make hem known to þe bishop of þe dioceþ þat þese ben inne, eijir to þe bishops mynystris.

< L 359> < T Thp> < P 35>

But, ser, bi ensaumple cheefli of Nycol Herforde, of loon Purueye, of Robert Bowland, Repingtoun, þat is now become bishop of Lyncolne, I am now lerned, as many sclaudre defouliden but chanoun and aftirwarde abbot of Leycetre, holde, pee pat pe weï for to preche, we weren able for to preche, we weren not passe and lettre of licence, but we schulden oblischen vs to oper.

< L 745> < T Thp> < P 46>

And I seide, Sir, seint Gregor was a greet man in þe new lawe and of greet dignyte and, as comoun lawe witnessip, he comendide greetli a bishop forþi þat he forbed vttirli þat imagis maad wip manus honde schulden not ben worshipid'.

< L 1177> < T Thp> < P 59>

And for þe pitee of Crist', þei seiden, behinke þee how greete clerkis þe bishop of Lyncoln, Herforde and Purueie wereþ and 3it ben, and also Bowland, þat is a we1 vndirstondynge man, which alle foure haue forsaken and reuokiden al þe lore and opinyouns þat þou and sichi oþer holden!

< L 2085> < T Thp> < P 88>

But, sere, to seie þe soþe, I was ioieful þat, whanne 3e were gon, þe bishop of London, in whos prison 3e putten me and lafte me, fond in me no cause for to holden me no lenglir in prisoun.

< L 2175> < T Thp> < P 91>

BISCHOPE......29

But as blasfemes þese clerkis floreschon Cristis lawe and seyn it such þat iche bishop of Rome is suche a viker of Crist, as we haue before seid.

< L 223> < T 4LD-I> < P 425>

But no man can see wy iche bishop of Rome schulde haue his primacie, but if oon of þese causes moued herto: first, for Seint Peter died in Rome.

< L 228> < T 4LD-I> < P 426>

But where were more blasfemes þan to sey þat Crist nedid to stonde to her eleccion & make þat man his vicarie whomeuer þei choosen to be bishop of Rome?

< L 253> < T 4LD-I> < P 426>

so þe moost foly of al is brou3t in be þis errour, þat if þe bishop of Rome 3ifleue to anyping, þan Crist and his lawe 3ueþ leue to þe same.

< L 256> < T 4LD-I> < P 426>

& if þou will knowe wat fru3t comeþ of al þis, certen but pride and worschip of þe worlde, for þe frere, aftur þat he comensæp, schal haue a chambor and a chapilen as a bishop, & be serued costilly as a lorde.

< L 99> < T 4LD-I> < P 239>

if he wandere in þe worlde & etip wip lordes, he lokip to be serued and sette as a bishop.

< L 104> < T 4LD-I> < P 239>

And sithen Crist, nobulest man þat may be in ertheþ, was porest man of alle whan he chese to be bishop, oþer shulde þis lordis kyn be pore as Crist was, or ellis holde hem in staat of lordis of þis worlde.

< L 13> < T A10> < P 171>

For þo suffynge of leccery is expressly a3eynus Goddis commandament, ande receyvyng of þis money is mayntenynge þeroff, for whiche þo bishop, by Goddis lawe and comyne lawe of þo Chirche, schulden be degradid, for hit is open mayntenynge of open erroure a3eyn Cristen menus bileve.

< L 31> < T A29> < P 488>
But frere Tille þat seide before þe buschop of Londoun heerynge an hundred men, þat Jerom seide se he errid in translating of þe Bibel is liik to Elymas þe wiche wolde hadde lettid a bischop or a Juge to heere þy blyeue, to worn Poule seid: O þou, full of al trecherie & of al falace, seching to turne þe buschop from þe beleue, þou schalt be blynde to a tyme.  

<L 244><T Buh><P 177>

Also þe bischop of Caunturbiri, Thomas Arrundel þat nowe is, seide a sermon in Westminster þer as weren many hundred puple at þe biring of quene Anne, of wos soule God haue mercy, & in his comendynges of hir, he seide: it was more joie of hir wone þan on Engliche al foure Gospeleris. One halowed blessez 3e our Lorde.  

<L 291><T  

And if a man is vnri3tfuly cursed of God, he schal fare myche curse, and of wers, for, as seint Austin foolehardi, Hooly Goost puttip no suche peyne of curse to any man vn deserued'.  

Pope Sixtus {viz' 2dus} ordeyned that masse schuld be sungun on Awters, which was not doon before, in þe 3ere of our lord CCC iiij x 3er Pope Gayus ordeyned þat ordris in þe chich schuld sti3e vp hier and hi3er, Reder, coniowerre, Colete, Subdekyn, preest, and bischophe, in þe 3er of oure lord 288.  

Also in þe 3ere of grace iij' xiiij, Constantyn ordeyned þat Bischophe of Rome schuld be hi3est of alle bischopis and assigned the tenpe parte of possessiouns to chiches.  

Also formosus bischophe of portus hated Sergius þe iij pope and procurid þat he was degratid fro his popehode.  

Also in þe 3eear of grace vp' xxv king Oswold askide and gate of þe peple of Scottis, Adan bischophe for to enform his peple and 3afe to him a place bi þe isle of Lindisfarne, wher wondrfulle biholding, þe bischophe preching in scottisch tunge, The king enterpreteth in Englisch.  

Pope Adrian mad a conseil at Rome with an 'C' and l' bischoppe, king charlis present, to whom he grauntid rî3t in chesing of þe hi3est bischophe, or ordeyned of Apostels sete or bischophe of Rome.  

Also þe king made Werefripe bischophe of worcheter, to translate þe booke of gregory diologus in to saxan tunge.  

Þis was mad bischophe bi pope formous.  

Also in þe 3er of grace ix' xvij pope John þe x sate in popehode xiiij 3er, which was sone of Seorgeus pope and bischophe of raveyn, bi whos helpe alberik marchis cast out Saresenes of Italye.  

Also in þe popehode xiij 3er, which was sone of Neuerpelese, hym stryvyng of popehode, oon þat was mad ðeis bischophe by pope formous for to conseipr a3ence him and also he made anoper hi3 bischophe in his stede.  

Also kync Salamon putte doon an hi3 bischophe for he conspirid a3ence him and also he made anoper hi3 bischophe in his stede.  

Neuerpelese, hym stryvyng of popehode, oon a3ence tweny and tweny a3ence oon, Harry þe iij Emperor hem iij deposid, ordeyned bi violence þe bischophe of Raburgis pope, þat was seint Clement þe ij, and of harry was crownyd;  

þerfore renounce þi wode loue in which þu trauelist and I schal make þe a bischophe'.  

Also in þe 3er of grace suyng, seint Robert Grothe, bischophe of lincoln, died, excellently lernd in alle liberal artis, in logik, moral philosophi, Astronomye, and holy writte.  

Wherfore it bifelle after þe deþ of Robert, sum bischophe in pontificalle apperid to þat pope, reffreyng in his bed by ny3t, seyng þus: Arise, wrecche, and come to þe dome'.  

405
BISCHOPES.....7
nowher bishopes, ne religioue, ne none oher preestes;
<L 29><T A20><P 240>
þe pope & opere bishopes wol pe kepere feet ful cleene wip and scarred & sum tyme wip sendales/ wip golde/ wip siluer & silk preciously diȝt.
<L 13><T AM><P 126>
But now erchedekenes, and officiallis and servauntis to hom, and bischopes but selden, ne never and pe prechen and kunne wei Goddes lawe, and bi her prechyng as foure postis beren vp Cristis chere, and þe ben of Scripture, vnnepe manere
<br/>
And so schulde men loke, by resoun of Goddis lawe, wher it were medeful and a werke of dissencioun, and synnes pat disturblen rewmes.
<L 28><T A09><P 133>
þo pope is stortour of þis feght, and synnes more þen feghters, as þo bishopes of þo temple synned more þen Pilate, or kny3tis þat slowen Crist, for prestis autrisiden þis synne.
<L 12><T A09><P 141>
And þus if oure bishopic prechen not in hor persone, bot letten trew prestis to preche to hor schepe, þe ben in þo synne of bishopic þat kilden Jesus.
<L 33, 35><T A09><P 144>
And þus don somme bishopic, erchedekens, and officials and servauntis to hom, þat clippen þo puple and spoylen hom.
<L 22><T A09><P 151>
wijpouen beggyngye as freres, or dowynge as opere bishopic and monkes, and opere calde possessioners;
<L 7><T A10><P 171>
If nobulmen be bishopic, let hem þenke on Crist, þat was most nobul man þat evere was in erthe, for hys Fadir was God and hys modur Marie, and bope þese ben best in kynde, as Crist himself is.
<L 9><T A10><P 171>
And so schulde men loke, by resoun of Goddis lawe, wher it were medeful and a werke of mercy to make riche bishopic, and lett hem of þe werke þat Crist ordheyned hem to do, and drawe folke fro þe worldly, or ellis for to make hem to lyve so worldly þat non synes so lustly, ne meduld hem wip þe worldly, þan don suche bishopic;
<L 26, 30><T A10><P 171>
Bischopis mytrid wip two hornys figuren þat þei schulden þoru good ensaumle puþ þe folk fro vicis to virtues, but now þoru pride and covetise þei ben principal ensaumleris of turnynghe fro virtues to vicis;
<L 8><T A01><P 25>
Þe kyngis 3erde and þe bishopic staf bitokenen her regalte and her dignyte, by þe whiche þei schulden mayntenen and rulen hemself and her sogetis in resoun and Goddis lawe;
<L 31><T A01><P 28>
For kyng Salmon putt doun viciouse bishopic and proude, and sette in her stide meke men and vertuouse.
<L 19><T A01><P 50>
And as lordes schulden be mendid by prechyng of hor bishopic, so lordes schulden amende marchauntis and oher folk, þat in þo þridde part of þo Chirche sowen by her envye seed of dissencioun, and synnes þat disturbilen rewmes.
<L 28><T A09><P 133>
þo pope is stortour of þis feght, and synnes more þen feghters, as þo bishoples of þo temple synned more þen Pilate, or kny3tis þat slowen Crist, for prestis autrisiden þis synne.
<L 12><T A09><P 141>
And þus if oure bishopic prechen not in hor persone, bot letten trew prestis to preche to hor schepe, þe ben in þo synne of bishopic þat kilden Jesus.
<L 33, 35><T A09><P 144>
And þus don somme bishopic, erchedekens, and officials and servauntis to hom, þat clippen þo puple and spoylen hom.
<L 22><T A09><P 151>
wijpouen beggyngye as freres, or dowynge as opere bishopic and monkes, and opere calde possessioners;
<L 7><T A10><P 171>
If nobulmen be bishopic, let hem þenke on Crist, þat was most nobul man þat evere was in erthe, for hys Fadir was God and hys modur Marie, and bope þese ben best in kynde, as Crist himself is.
<L 9><T A10><P 171>
And so schulde men loke, by resoun of Goddis lawe, wherit were medeful and a werke of mercy to make riche bishopic, and lett hem of þe werke þat Crist ordheyned hem to do, and drawe folke fro þe worldly, or ellis for to make hem to lyve so worldly þat non synes so lustly, ne meduld hem wip þe worldly, þan don suche bishopic;
<L 26, 30><T A10><P 171>
Bischopis mytrid wip two hornys figuren þat þei schulden þoru good ensaumle puþ þe folk fro vicis to virtues, but now þoru pride and covetise þei ben principal ensaumleris of turnynghe fro virtues to vicis;
<L 8><T A01><P 25>
Þe kyngis 3erde and þe bishopic staf bitokenen her regalte and her dignyte, by þe whiche þei schulden mayntenen and rulen hemself and her sogetis in resoun and Goddis lawe;
<L 31><T A01><P 28>
For kyng Salmon putt doun viciouse bishopic and proude, and sette in her stide meke men and vertuouse.
<L 19><T A01><P 50>
And as lordes schulden be mendid by prechyng of hor bishopic, so lordes schulden amende marchauntis and oher folk, þat in þo þridde part of þo Chirche sowen by her envye seed of dissencioun, and synnes þat disturbilen rewmes.
<L 28><T A09><P 133>
þo pope is stortour of þis feght, and synnes more þen feghters, as þo bishoples of þo temple synned more þen Pilate, or kny3tis þat slowen Crist, for prestis autrisiden þis synne.
<L 12><T A09><P 141>
And þus if oure bishopic prechen not in hor persone, bot letten trew prestis to preche to hor schepe, þe ben in þo synne of bishopic þat kilden Jesus.
<L 33, 35><T A09><P 144>
And þus don somme bishopic, erchedekens, and officials and servauntis to hom, þat clippen þo puple and spoylen hom.
<L 22><T A09><P 151>
wijpouen beggyngye as freres, or dowynge as opere bishopic and monkes, and opere calde possessioners;
<L 7><T A10><P 171>
If nobulmen be bishopic, let hem þenke on Crist, þat was most nobul man þat evere was in erthe, for hys Fadir was God and hys modur Marie, and bope þese ben best in kynde, as Crist himself is.
<L 9><T A10><P 171>
Also Poul biddyp þat bishopis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobre, and to have care of þe hous, and benyng and under lont, or suget, to here housbondes, þat þe word of God be not blasphemyd.

And alle siche ben symonieris þat occupien bi symonye þe patrimonye of Crist, be þe popis, be þei bishopis, curatis, or provendereris.

And 3t þei have parische chirchis aproprid to worldly riche bishopis and abbatis þat han many housand mark more þan ynowe.

þei wolde disseyve oure bishopis, and so lordis and comynes þat dwellen in þis rewme.

Ffor he seip noþt onlly of treuþ þat it is heresy, as bishopis putte on Crist þe Friday þat he dieo on, but he seip þat he forþeþ þe offence of God, God unconseilid bifor, to whom eveþ he wolde.

But certis of Crist may noþt be fool, ne speke wordis wipout golf witt, siþe he may noþt be fool suffering freris be in his Chirche, alþouþ þei meve bishopis to f½þe and perto spoyle þe pore peple wip beggyngle of blasfeme lesynge, openly prechide aþenst þe gospel.

Also many bishopis and religiouse and seculer lordis wipdrawen riþiful reulyng of Cristene soulis, bi makyng and presenting of unable curatis.

And siþ þis money is taken bi maistri for ordris þat men take, for ellis þei schullen not be ordrid, or ellis ponsychid to þe double or treble, and herc wëddis taken, who may excuse oure bishopis from extorsion of symonye?

For þouþ men breken þe hieste comaundements of God, þe lewiste parische prest schal assoile anoon, but of þe founded vowis maad of oure owene heed, many time aþenus Goddis wille, noman schal assoile but grete worldly bishopis, or þe most worldly prest of Rome, þe emperourys maister and Goddis felawe, or God of þe erpe.

þip Crist comaundid his disciplis to baptise alle men, and charginde hem not to conferme men, as bishopis usen.

It semeþ þat bishopis holden þis more worþi and nedful þan Cristis body and þe sacrament of baptym;

þis farþþ þe most del of bishopis and grete prelattis, þat seyn here masse, more for presence of lordis and grete placis, for to be holden holy and have offrynge and 3hiftis, þan for devocion or compuncccion of here synnes and her breperen synne, and to make pees and charite.

þerfore Seynt Gregory and Seynt Austyn flidden at al here power to be bishopis, but souȝtet to lyve in devocion and studie of holy writt and in lowe degræ, and coveitiden not þe heynenesse of þe statis, but wip sorowe and grete drede of God, and for grete nede of Cristene soulis, token þis staat, not of honour, but of traveile and bysynesse, as Austyn and Jerom witnessen.

And þerfore Seynt Austyn criþþ in þe story of his lif, þat he felide nevere God so moche wop aþenus hym, as whanne, in peyne of his synnes, he sufride him take þe grete charg of bishopis staat. þerfore he fliþ algatis citeþs where bishopis woren olde, lest þe peple wolde have hym bishop.

þerfore me þenkeþ treuly, þat who eveþ comþ wel to ony benefice in þe Chirche, he sekþ not dignyte ne honour of men undir him, but traveile and servyce, and dispit of worldly hienesse, as diden Crist and his disciplis, and opere holy doctouris and bishopis, as Seynt Martyn, Seynt Colas, and siche opere.

þerfore Seynt Gregory techip in his Pastoralis, þat whanne bishopriches woren pore, and bishopis woren þe first in martirdom for Cristene feip, þanne it was worþi grete preysynge to covette a bishoprice.

what mirrour of mekenesse is þis, þat bishopis and prestis, moniks chanons and freris, þat schulden be meke and pacient and lambren among wolveys bi teehynge of Crist, ben more proudly arraied in armer and opere costis of werris, and more cruel in here owene cause þan ony opere lord or tiraunt, 3e, heþene emperours!

First, bishopis maad of þe court of Rome, who sweren to go and convertere heþene men in placis of here bishoprichis, not don in dede þis office,
but dwellen in Engelond, and bicornen riche bishopis suffragans, and pillen and robben oure peple for halowyng of chirches, chirche3erdis, auteris, and ornamentis of þe chirche.  

Also alle bishopis and possessioneris, sworn to be trewe and holy to þe kingis conseil and profit, se men opynly forsworen.  

Also oure bishopis ben sworen to meynten moste distroien it of alJe men in honour and dignyte of Petre and Poul, but power.  

CAP' XVI' bischopis letteris ben cursed grevously in alJe chirches foure tymes in erpe to don, ben open pou3, and sehrere cursed, and hem and meyntenip hem, and bishopis also, and ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

Clerkis þat don evyl and meyntene it bi sotilde of word ben alyng ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

Clerkis þat don evyl and meyntene it bi sotilde of word ben alyng ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.  

And siþen alle ressettours and meynteneris of siche witnygly ben cursed, and þe pope ressetip hem and meyntenþ hem, and bishopis also, and þe kyng and parischens, alle þes semen cursed þeves, siþen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.  

And þis menen þei in here opyn lawe, bi whiche þei maken clerkis exempt fro seculer domesmen, til þei ben degraded bi dom of bishopis. Of his wrongful sentence 3oven of bishopis in þe erpe to don, wib good resoun suen þes poynitis, þat þou3 a college of clerkis, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege men, 3it þe kyng may take no ferpingworpb good frø hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon secular lords may lawefully take temperal þingis fro þe Chirche þat trespassip bi long custom.
him to dep.

For so myche may prelatis erre, pat hit is worthy po puple to juge hom, as po bischopis of po temple were nedid to forsake to juge Crist, pat is trewh of po gospel.

and specialy to bischopis, pat han cure of alle men in here diocese bi charite and comyn lawe.

and geten hem exempcion fro bischopis and ohere men, pat schulden distroie here synnes and norishe virtues.

Also whanne men speken a3enst synne, anoon po seyn, pou3 bis be synne, 3it it is venyal, and not dedly, and venyals ben waschen away wip preieris of a Paternoster, wip halie watir, wip pardon, wip bischopis blisseyng, and many ople li3tte weies, as men feynen.

And as to pardons, and haly watir, and blyssyngs of bischopis, it is a feyned ping, for pride of statis and covetise of worldly muk, and to blynde pe peple, and to make hem over litel to drede synne.

2: Also bischopus ande freris putten on pore men pat pei seyne, pat po pope may not graunte ony indulgencis, ne ony o3ber bischopis, ande pat alle men tristyng in sooche indulgencis ben cursid.

4: Also bischopis ande freris putten on pore men pat pei seyne, pat of onely contricione of hert al synne is done away, wipouoten schrift of mouhe; pat po Chirche, Cristen Vergyne Mary, and of ope seintus, in no maner bene worpi to be worschipid, but pat alle men worschipynge in ony manere po ymagis or any payntyngus, synnen ande done ydolatry, and pat God dose not ony myracle by hem, and pat alle men doyne pilgrimage to hem, or ony manere hem worschipyng, or puttyng lighttis or ony devocions bifo po ymagis, bene cursid.

If men wille have ymagis of tre or stone or oper wyse payntid, be paiche pat techen po povert ande peynus of seintis, ande forsakynge of worldly vanite after Cristis lyve and his seintis, and pen let po waste coste of ymagis be delud ferth fully to pore men, ande not to stockis ne to stonys, pat never have honger colde ne prist, ne to riche bischopis munkis and riche prestis, pat have myche waste tresoure, and wasten pore mennen lyevelode to her dampanacione, if pat ben nout founed doyng verrey penceunce percurn.

POINT X: And prelatis and freris putten to symple men pat pei seyne, pat po pope, cardynalis, archebishops, bischopis, archedekenys, denys, and alle grete personys of po Chirche, bene cursid.

Certis as seculere schullen not, whileis pati bene lordis, take presthode ande ri3tis annexid her to myche more prestis, ande normely in state of pore apostilis, as bischopis faynen hem to be, schullen not take seculere lordschip and powere annexid to her state by Gods ordynaunce; pat po pope may not graunte ony indulgence, ne ony ope bischopis, ande pat alle men tristyng in suche indulgencis ben cursid.

POINT XVIII: Also bischopis prestis and frerus putten to pore men pat pei seyne, pat a preste beynge in dedely synne nouer makis po sacrament of po auter, ne cristynes, ne 3yves ony sacrament.
Also bishopis and freris putten to pore men pat pai sayne, pat po holy Trinite in no manere schulde be worschipid, fygurid, fourmurd, ne payntid, in pat fourmre by which comonly it is peyntid by alle po Chirche of God.

POINT XXI: Also bishopis and freris putten to pore men schulde be worsehipid, fygurid, eomynly it is peyntid by aile putten on pore men. Here Cristen men sayne, schulde not ride on so stronge horsys, ne use so metys, but renounce aile pingus and 3yve hem to pore men, goynge on fete, and takynge stavys in conversacion.

And in þe popis lawe, wip grete congregacion of bishopis and cJerkis, and grete avisement, is written þus;

Þer as prestis wit hem to be to þer souereynis sogts be custum of þis kirk, so kaw bishopis hem to be more of custum þan of dispensacoun of Goddis trowp, to þer sogts, þe more þer souereyns, and in comyn þei owe to gouern þe kirk.

Þer Crist, sending hem to þis office, sendijo in his ordeynyn al other heiar, as prestis, to þe office;

Þe for schuld bishopis dreed to ordeyn vnwis prestis, and ioi to seek þe good, for Jerom seip, þat þe vnwise sone is schemschip to þe modir, and þe wise sone glori of þe fadir;

Þis is a noper poyn, þat þe pope, cardinalis, bishopis, and oþer prelats be nepe, are disciplis of anticrist, and sellars of merit.

Now is þis office committid in bishopis and prestis of þe kirk, þat þe causis of þe synnars known, þei doing mercy assoyle hem fro þe dreed of perpetual deþ, wen þei able and verrey repentaunt;

ffor þus seip Jerom, Now syn coueyteis hap waken in þe kirk, as in þe empyr of Rome, lawis gon a wey fro þe prest, and visioun from þe prophet, al bi power of bishopis name þat þei chalang unefuly to hem wip out þe kirk.

And boundun vnder seruill werk he askip almes opunly of ilk man, And of þis is þe he more dispicid of all, þat he wrecidyly desolat is gessid to be fallun iustly to þis wrechidnes þo bishopis a lon lowen to 3efis.

Þer for are bishopis accused of clerks;

Þer and þanne þe li3t of her werkes, and of here techynge and wilful sufringly, þerfore grett martirdoom, schynede longe tyme þoo into al þis world and so brou3ten manie men out of darkenesses of her synnes into þe li3t of grace and gode vertues, in so myche þat many wynter duryng togidere þer was greet plente of popes, bishopis, and prestis martired for here holi li3f and here true prechynge.

Bipenke þe also hou3 þe bishopis, scribes, and Pharisees cesiden neuere of hire fals pursute, and procureden also þe comyne peple to crie ater his deep.

Eft Austyn seith in the first bok agenes Faustus in xi c· : The excellence of autorite of the olde testament and newe, is departed from bokis of latter men, whiche confermed in tyme of the postlis, by successiouns or aftercomyngis of bishopis, and byrynge forth of cristen chirches, is set highly as in sete to whiche alle
faithful and pitouse sic understandyng serueth;
<L 9>\(<T\ Dea2>\(<P\ 459>

Bischopis of þe oolede lawe sacrifisodon kydis blood, or blod of geet or of caluys;
<L 19>\(<T\ EWS1SE-20>\(<P\ 561>

But bischopis of þe oolede lawe weron nedide to entre þeer by þeer, and þet þei entrede not into heuene, but into a lytl holot, þat was þe west part of þe tabernacle;
<L 24>\(<T\ EWS1SE-20>\(<P\ 562>

And so it sempe to somme men þat bischopis of þe oolede lawe weron bettre, and more worþ þan ben þes emperoures bischopis, for þei seruydon and figuredon Crist by auctorite of God;
<L 36>\(<T\ EWS1SE-20>\(<P\ 562>

And Ion hadde power to here hem, for he was an holy prophet and a bischopis sone, and, as holy writt spekip, he was a prest maad of God.
<L 37>\(<T\ EWS1SE-20>\(<P\ 562>

And so it brouhte þee hym not wip 3ou?'
<L 14>\(<T\ EWS3-174>\(<P\ 155>

Ion seip þat bischopis and farisees gederiden counsel æten lesu. And by þis may we se þat þe mooste ground of pursueris of lesu and his lawe weren prinsis and pharisiseis, for þe princes of prezis þat weren þe bischopis, and pharisiseis þat weren religious in Cristis tyne, pursueden Crist to deþ as autours of his mansleyng.
<L 2>\(<T\ EWS3-175>\(<P\ 157>

þey dredden hem of Crist, 3if þis wordis wenten forþ, þat Romayns shulden come and fordo prezis and pharisiseis, for in hem two stood myche þe lordchip of lewis, as 3if þe bischopis and abbottis spaken today togydere Hide we Goddis lawe, last þes secuer lordis come and take oure lordchipis and fordo oure statis'.
<L 21>\(<T\ EWS3-175>\(<P\ 158>

Judas cam not alone, but he tok a cumpenye of Romayns, and mynystris of bischopis and pharisiseis, and cam þider wiþ lanternes and broondis and armys.
<L 18>\(<T\ EWS3-179>\(<P\ 172>

Bope þes two weren bischopis in þis þeer þat Crist diede ygne.
<L 98>\(<T\ EWS3-179>\(<P\ 175>

One of þe bischopis seruauntis seyde to Petre, his cosyn whois ere Petre smoot of, Saw Y þee not in þe 3erd wiþ hym?'
<L 104>\(<T\ EWS3-179>\(<P\ 176>

Pi folc and bischopis token þee to me.
<L 149>\(<T\ EWS3-179>\(<P\ 177>

Þe bischopis answeriden We han no kyng but þe emperour'.
<L 252>\(<T\ EWS3-179>\(<P\ 181>

But þe bischopis of lewis seyden to Pilat Nyle þou write "Kynge of lewys", but þat he seyde "Y am Kynge of lewys'.
<L 267>\(<T\ EWS3-179>\(<P\ 182>

and panne may þey answere to bischopis and folc þat axen hem where is þer power.
<L 20>\(<T\ EWS3-208>\(<P\ 251>

sip þis hierste offys fallip to bischopis, and þey shulden not be yuele payed þat men helpen hem þas frely.
<L 27>\(<T\ EWS3-208>\(<P\ 252>

But heere it is a skyleful 3if pseudopristis prechen amys þat bischopis lette hem to preche.
<L 41>\(<T\ EWS3-208>\(<P\ 252>

411
And bishops shulden lette alle þes foure, and mayntene Cristis ordenaunce;
<L 45><T EWS3-208><P 252>
for many bishops wolde þenke today þat it were dishonour to hem for to ete on þis maner for nede of mete þat þey hadden.
<L 29><T EWS3-213><P 269>
But we slepen and wanten bileue in alle þes þre þat Crist tellip, for bope bishops and opere men trauelen to gnare hem in þes alle;
<L 22><T EWS3-216><P 269>
And þus bishops ben more to blame, and alle þes newe religiouns, whanne þey ben vnkynde to Crist þan ben opere lesse bounden.
<L 26><T EWS3-218><P 272>
As freris seyen now þat bishops kunnen fí3te beste of alle men, and it fallip moost to hem síþ þey ben lordis of af þis world;
<L 8><T EWS3-220><P 274>
And þus siche makynge of testamentis is ofte a boon to many synnes, for bishops and archidekenes and þer clerkis synnen ofte heere.
<L 18><T EWS3-238><P 315>
And þus þe translatip bishops gladly for þis wynnyng, As summe wolen take permutingis for sich wynnyngis opere lordschipis fro worldly lordis, and amortisip nedid to sille beneficis for seruyse.
<L 55><T EWS3-300><P 321>
Frere, whi be 3e not lege men to kyngis ne obediente to bishops ne vnadir her visitacioun?  
<L 181><T JU><P 62>
Frere, whi axe 3e not lettris of birepered of oper pore mennes preeris, good & cristen leuers, ne of preestis, ne of monkis, ne of bishops, as 3e desire þat þer riche men axen 3ou letteris for a certeyne summer bi 3eer?  
<L 189><T JU><P 62>
Frere, what charite is it to charge þe puple wip so many freris, sijen persouns, vikers, & prestis were jnow3 to serue þe puple of preestis office wip bishops 3he, monkis, chanouns wip out mo.  
<L 356><T JU><P 69>
Frere, sib 3oure ordis ben moost perfi3lt, as 3e seien, for 3oure pouert, chastite, & obediens, whi bisien 3e 3ou fast, & nameli 3oure grettist clerkis, to be bishops & pretallis & popis chapleins, & to be asoild fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of þe world, þat is goostli leccherie?  
<L 385><T JU><P 71>
Alas howe dorne oure bishops for schame:  
<L 4><T LL><P 11>
ita in septuaginta duobus disciplulis est forma presbiterorum/ Ri3t as in þe apostlis is þe forme of bishops: so in þe score & twelue disciplis is þe forme of prestos/ But Crist 3auie charge bope to þise bishops & also to þise bishops: & seide/  
<L 21, 23><T LL><P 11>
How schal þise bishops maynten þer constituciouns a3ens þer God & holis scientis/ It schal be more sufferte to Sodom & Gomor:  
<L 27><T LL><P 11>
O þou foltid scheopard antichrist: God seip þou art an ydole hauynge a bishops habi3 but neiþ vertu ne spirit: lijf ne dede þat longip to a bishop ||  
<L 12><T LL><P 14>
his rewme is made derke/ & þei eeten her toonigs togidir for sorrow/ & þei blasfemeden God of heuen for her sorowis & her woundis/ & þei diden no pennaunce of her dedis/ þat is to mene Archbishops & bishops: ben þe seet of þe beest anticris:  
<L 22><T LL><P 14>
is þe heed of anticristi/ And in archebishops & bishops:  
<L 13><T LL><P 15>
where Crist seip: Mat· xvi· /Porçe inferi non preualezunt adversus eam/ 3atis of helle schullen not mow haue mi3t a3en holi chirche/  
<L 55><T EWS3-300><P 321>
Frere, þe he translatip that bishops & in bischopis & in prestis/ han þe same iudiciarij powere:  
<L 31><T LL><P 74>
ellis we schal answere as Petir seide to biscopis:
<L 8><T L1><P 83>

bat oure biscopis vsen to maynten lecchours in her owene hous:
<L 13><T L1><P 104>

beryfore in tyme of his passion crist seide to bicopis seruaunt whanne he smote him in pe face: 3if I haue spoken euyl, bere of euyl.
<L 4><T MT02><P 30>

Also ierom seij bat prestis owen to preche before biscopis, and pei owen to be glad þerof for þat is here worschipe.
<L 18><T MT04><P 58>

And men seyn þat summe biscopis getþ in o yer two thousand mark or poundis;
<L 33><T MT04><P 62>

Also generaly prelatis regnen in symonye, as biscopis, munkis, chanons, and freris, and lesse curatis;
<L 17><T MT04><P 68>

for biscopis, munkis and chanons sullen þe perfeccion of cristis pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or drit, andeworld lordschipe, and wombe ioe and idelnesse, and freris forsaken þe perfite pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þerto and ypoerisic and beggynge to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here feyned ordre by symonye, as aplis, purses and opere ipes and false bihesteis, and bi false stelynge a3enst here frendis wille, and a3enst goddis wille.
<L 18><T MT04><P 68>

for men seyn þat cayphas biscopis ben sory whanne men forsaken here olde synnes and paien nomore here annuel rente.
<L 18><T MT04><P 72>

þan for þis popis graunt or biscopis neuere þe more of pardon.
<L 14><T MT04><P 81>

For 3if prestis wolten seie here masse and techen þe gospel in a biscopis diocise, a noon he schal be forheden but 3if line haue leue of þat bischop, and he schal paien comynly for þat leue myche money or ellis swere þat he schal not speake a3enst grete synnyn þat bischop and opere prestis and here falsnesse.
<L 7><T MT04><P 85>

for þei drench more þe popis lawe and statutis maad of biscopis and of opere oficeres þan þe noble lawe of the gospel, and herefore þei han many grete bokis and costy of mannis lawe and studien hem faste.
<L 20><T MT07><P 145>

and 3if þei 3euen a grete raunson to biscopis officers for lettris and veyn customes or þei may be ordrid and do execucion of here office;
<L 16><T MT08><P 166>

and þus þei drenen more þe biscopis lettre þan þe gospel of crist, and so þe bischop more þan oure lord god almy3tty, and þis is foule blasphemye.
<L 16><T MT08><P 178>

and þus biscopis officers and curatis and prestis fallen oute of bileeue and renne into blasphemye and heresie and drawen þe comyn peple after hem into erroor.
<L 26><T MT08><P 178>

And pou3 a man be neureo so cursed, 3if he wolde paie an annuel rente to þes lawieris and to þe cursed court or to biscopis almes, be schal bape hym in his synne as longe as he wolde þus paie;
<L 16><T MT09><P 184>

þe þrittipe, þat þes mendymauntes discueynet not children bi lesyngis and ypoerisic and biheste of worldly honour and welfare as wel as gret pralatis and biscopis to come and lyue herby in here priuat secte, preisynge it more þan þe noble and free religion maad and kept of ihu crist and his apostlis.
<L 22><T MT14><P 223>

þe þre and þrittipe, þat, siþ þei preisen so mochil obedience maad to man, þat þei ben not exempt fro obedience to biscopis and to þe comyn lawe bope of þe chirche and of þe lond. þe foure and þrittipe, þat þei 3euen not a pencion of moche gold to ðe pope for to he exempt fro visitacions of biscopis and just correccion, siþ þei holden mannus obedience so medful, last herby þei waxen rotyn in synne and þe ordinaries doren not amende hem bi forme of þe gospel for þes weiward exempcions, siþ robert grosted cleipþ siche exempcion þe deuulis nettis.
<L 4, 7><T MT14><P 224>

siþ þat it is best and most nedeful and þei han grete wittes of kynde and grete leiser to studien þus þe fortippe, þat þei ben not maad biscopis of heþene men and sweren to godo þider and convierte hem, and þanne meyntened to be suffragans and sellen sacramentis and robben þe peple and maken hem haue goddis curs for here money.
<L 7><T MT14><P 225>
But for institution and induction he schal 3eue moche of his god þat is pore mennus to bischopis officers, archdekenes and officialis þat ben to riche, and not frely comen þerto.

And whanne bischopis and here officeris comen and feynyn to visite, þou3 þei norischen men in open synne for annuel rente, and don not here office but silden soulis to sathanas for money, wrecchid curatis ben nedid to festen hem richely and 3eue procuracie and synage;

and so many cursed discetics hæp anticrist brou3t vp bi his worldly clerkis to make curatis to mysypnde pore mennus goodis and not don treswely here office, or ellis to forsaken al and late anticristis clerkis, as lordis of his world, 3e more cruely þan opere tiraunts, robbe þe pore pepel bi feyned sensures and teche þe fendis lore bophe bi open prechyngne and ensaumple of here cursid lif Also 3if siche curatis ben stired to gone lerne goddis lawe and teche hero parischenys þe gospel, comynly þeþi schullen gete no leue of bischopis but for gold;

Þe þenpe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ells þei forsaken crist and taken anticrist and sathanas for here chief gouemour.

for þei han propry iuges, as popis and bischopis and opere iugis vndir hem;

and þus siþ neper popis ne bischopis kunnen grounde bi crist þis curatis offiss, ne þat þey shulden þus make persouns, þe chrice shulde a3enstenned hem and turne a3en to goddis lawe in þe lyuyng of curatis. in þe pe< L 20>< T MT19>< P 277>

for boþe popis, bischopis and prestis may be wip þes þe fendis children, and no partis of hooly chrice but fendis ordeneid to he damnyd.

And so as þe lewis were lad awee from Crist and trewe beleue and clene lyuyng bi þe bischopis and þe clerge, so ben nou3 þo þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist I schal specifi3e sone if God wolte.

And so þis argument failiþ boþe in forme and in matir, as dede þe argument of þe clerge of lewis meued in Cristis time, þe wiche was pus: we bischopis and prelacie haue 3eue a decre, and
determined þat whosoeuer confesse þis lesu as Crist, he schal be do out of the synagoge and so be akursed, þerfor eche seche on is akursed.

And þis knowleche of þis beleue, as Beringarie seih þer, he toke of pope Nichol and þe holi seen of an hundrid and fourtene bischopis þan present.

And in ful euydence þat his confession was at þat tyme þe beleue of alle holi chriche, þis seen of þe pope and bischopis senten þis confession into alle cristendome, as fer as the wicked fame of this foresied Beringarie my3t come, þat þe feiphul pepel þate were sori for þat peruerctid man my3t be glad of his conuersioun.

For þe gospel of Ion saih þat bischopis and pharises sayden of Criste If we leuen hym þus, alle men schul byleue in hym, and Romayns schulen comme, and take oure place and oure folke'.

And þus whoso bijenkiþ hym what manner mayye was practisid a3ens Criste by bischopis and scribis and religious in tyme of his bodily presence here, þe same malice in kynde he schal fynde, 3he, vphipid in oure byschopis and religious.

Seyn Cyprianæ saih þat þorow þe couneell of bischopis þer is made a statute þat alle þat ben charchild wip presthode and ordeynyd in þe service of clerkis schulde not serue but to þe auter, and to mynystre sacramentis and to take hede to prayers and orysons. Hit is forsope written “No man berynge his kny3thode to God schul en comme, and take oure place and oure folke'.

It is no3t þe office of a bischop for to expovne gramer, ne þe mouheþ off bischopis sovne no3t þe løyung of Iupplier”.

And of sich no3t sent of God ne delye admitted of prelatex is þis decretale vnderstonde, þat þat bene acursede, bot presteþ þat delye bene admitted of curatis, and wip þat comeþ for to preche frely and trewly and no3t for erþiely coautisit, bene admitted be autorite taken of þe apostolice or popis see, siþe euer siþe power of
curate is ytake of þe apostolike see or of þe 
bishopis of þe place, and also of God, sipe it is
síed, /ad Ro: 13/., ‘þer is no power bot of
God”.
<L 25><T Ros><P 92>

For þise & signe will þai be and ar proueste of 
chirchez, denes, archidekenes, bichopis &
arhebishops’. 
<L 25><T Ros><P 102>

þe ei3te: þat neiþer þe pope may make lawes, 
neiþer bichopis constitucious, and þat no man
is holden to kepe suche lawes and constitucious
made be bichopis or popis. þe nynþe þat it is 
a3ens þe lawe of God þat bichopis and oþer
pratatis of þe chirche schulden haue temperal
possessiouns, for by Gods lawe þei schulden go 
on fote preching þe worde of God.
<L 19, 21, 22><T SEWW92><P 19>

(7) Also we graunten on eþi state of prestis
schulden be oon in very vnite, and 
þe order is al oon as anempte þe substance boþe in þe pope 
and bichopis and symple prestis, but þe degrees
in hem ben diuerse, boþe heieer and lower. 
<L 121><T SEWW92><P 22>

And if, þoru3 remorse of conscience, I repenteide 
me ony tyme, turnynge a3en into þei wei which
þe bisicen 3ou now to make me forsake, 3e, ser, 
and alle þe bichopis of þis londe, wip oþer ful
many prestis, wolden defame me and pursuen 
me as a relapis. 
<L 48><T SEWW94><P 30>

Petre and oþere postlis and alle goode bichopis
ben scheppards and membirs of o schepparde, 
but noon is þe dore, no but Crist. 
<L 10><T SEWW92><P 60>

And þus 3iþ, þoru3 negligence of oure 
bichopis and prelates and oþer fals teckers þat
ben in þe chirch, þe trupe of Goddis word be not 
sowen to þe pepeil, prawe we Iesu Crist bichop of 
oure soules þat he ordeyne prechouris to warne 
us to leue oure synnes bi preehynge of his lawe, 
and þat, as he ensiprede þe prophites wip 
wysdom and kunynge and taul3t þe apostlis þe 
weie of al þrope, so ly3me his oure hertis wip
vnderstandynge of his lore and graunte vs gras 
to lyue þerafter boþe in word and werke. 
<L 58><T SEWWW20><P 108>

vpon þis tixte seih Lire þus, þe chirche is not in
men bi weye of powere or dignite, spiritual or 
temporal, for manye prinics and hiþe bichopis 
and oþer of lowere degree, state or dignite are 
founden to be apostataas, or haue gon abak from
þe bileue; 
<L 7><T SEWW22><P 116>

Also in þe 3ere of grace iij’ xiiij, Constantyn
ordeyned þat Bischope of Rome schuld be hi3est 
of alle bichopis and assigned the tenþe parte 
of possessiouns to chirches.
<L 11><T Tal><P 175>

Where of Seynt jerom wrote in /vitas patrum/, 
Sith þe chirche encreeside in possessiouns, it 
decreside in vertues,’ as þis pruilege to þe
bischop of Rome, þat as an Empourer is 
souereyn aboue opere kingis so þe bischop of
Rome is souereyn aboue opere bichopis.
<L 19><T Tal><P 175>

Pope felix ordeyned chirchis to be halewid of
bichopis aloone, whiche my3t haue be halewid of
every preest. 
<L 34><T Tal><P 176>

yn þe 3er of grace MI xl iii, tyme of harry
Emperour, so gret descencious was in þe chirch 
of Rome þat iij men were chosun into hi3est
bichopis or pope, for whi sum preest Gracian bi
name gate þe popehode bi money 3ouun. 
<L 256><T Tal><P 183>

for þe former leders of englond, bichopis and
abotis, beyn not goddis servantis but þe devils, 
god hath bitak þis reme, after þi diþte oon 3eer 
and oon day, yn to þe hand of þi enmye, and 
feendis schulen walk bi þis lond. 
<L 307><T Tal><P 185>

Also in þe 3eer of grace MI lxiiij’ Gregory’ vij’
pope in conseil of an C’ bichopis cursid þe
Empourer herry þe iij’ and asoild alle men fro 
fuliite dew to him. 
<L 330><T Tal><P 186>

And anon, þe bichopis staffe poyned him in þe
side þat was þe left side to þe herte, wher of þe
bedstre on þe morow was founde blody and þat
pope deede. 
<L 517><T Tal><P 191>

and hem þat wol not leue þeis dampnable 
opinyncus þou schalt putten vp, pubblischinge 
her names, and make hem known to þe bichop of
þe diocise þat þese ben inne, eiþir to þe 
bichopis mynystris. 
<L 360><T Thp><P 35>

And I seide Sere, if I consentid to do þus as 3e 
haue here rehearsed to me, I schulde become 
apelour, eiþir eury bichopis aspic or sumnour 
of þis lond. 
<L 371><T Thp><P 35>

For manye men and wymen þat stonden now in 
trupe and ben in wei of saluacioun, if I schulde 
for þe leernynge and redinge of her bileue 
pubblischen hem and putten hem herfore vp to
vpayne bichopis and mynystris. I knowe

415
sumdel bi experience þat þei schulden be so troublid, and diseisid wip o perseccusioun and wip ðe opere þat manye of þem, I gessse, wolden raper chese to forsake þe þrup þan þat be trauailid, scorned, sclaunderid or ponyschid as bischopis and her mynystris now vsen for to construyen men and wymmen to consenten to hem. <L 379, 383><T Thp><P 35>

And if, þoru3 remore of consciençe, I repenteid me ony tyme, turnynge a3en into þe and aile many preestis. wolden defame me and pursuen <L 486><T Thp><P 38>

and for þe same cause bischopis schulden 3eue to prestis her ordres, for bischopis schulden accepten no man to presthoode, no but him þat hadde good wille and ful purpose, and were wel disposid for to preche. <L 720, 721><T Thp><P 45>

And I seide to þe Archebishops, Ser, as touchinge 3oure letter and þe lettres of opere bischopis, whiche þe seien we schulden hauæ to witnesse þat we were able for to prest, we knowen wel, þat neijer 3e ne ony oþer bishop of þis lond wol graunte to vs ony suche pardoun. but þe almes of þis bischoppe of so old synne/ is gecrcd for a secteyn rente 3er bi 3er in lecheric to lige. <L 15><T AM><P 131>

BISCHOPPEZ....1

Crist’s almes þat he bad gredre to feiæe pore nedy/ was encrescd to twelve leful but þe almes of þise bischoppe of so old synne/ is gecrd for a certeyn rente 3er bi 3er in lecheric to lige. <L 15><T AM><P 131>

BISCHOPPES....1

Bot bischoppe succedep into þe place of apostilez, and prestez into place of seuenty & tuo discipulles, as witnesseþ þe canoun, /dr’ 21’ . In Nouo Testamento/. <L 14><T Ros><P 84>

BISCHOPPIS....28

But þis cause is to lewde, syben Crist died in Jerusalem þat was more þan Peter, & as wicked men han ben bischoppis of Rome as was in Jerusalem syben Crist died. <L 232><T 4LD-1><P 245>

& þus haþe þe fende be liitil & liitil brouþt clerkes from lesse error to anticristis weye, as woso tilled forþþe a childre forþþe to depe watur, & it is lickely þat nowe ben a pousande a3ens on to stonde for cause of anticrist & reuerse Crist, for bischoppe and freres & most part of clerkes wolde sêy today þat þe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampne hem as heretikis þat seid it schulde be so. <L 313><T 4LD-1><P 449>

Ande efte Berandre sais, Seye, 3ec bischoppis, what dos golde in 3oure bridel? <L 28><T A29><P 473>

POINT XV: Also bischoppis and freres putten to pore men þat þai sayne, hit ys not lecflull for to swere in ony manere. <L 1><T A29><P 483>
Noght alle bishoppis in name ar bishoppis in dede;
<L 4><T APO><P 2>

per for, if we wil, we mai calle bishoppis, locars up on, pat he pat lufith to be a prest not furper to, vnderstood him not to be a bispoch;  
<L 31><T APO><P 2>

Were for he kirk seip, None of bishoppis priue ani man fro comyning certeyn and opun cause of synne.
<L 19><T APO><P 21>

pat ani ping be askid for bishoppis, abbots, or oper personis, to be putt in per segis, or prestis to be inudy, or inled in kirks, or for sepulturis, or exequies, diriges of pe dead, or blessingis of wed dings, or oper sacraments.
<L 31><T APO><P 50>

If I were, he seip, of pe noumber of bishoppis. I were of pe noumber of men to be dampnid.
<L 13><T APO><P 56>

and but 3if lordis my3te 3eue here heritage to clerkis, as bishoppis and abbots and oper holy housis, pei were vfree in to helpre here soulis and here fadris, and so pei weren no3t ful lordis of here owne goodis.
<L 10><T MT21><P 284>

And perfore, as he chifiili inhabitid pe bishoppis and pe pharisets of pe olde lawe, so ferforp pat as pe supposidden and seiden pe was no bispoch ne pharisce pat beleued on ijesu Crist saue pe kursid comynte of pe peple, so hap he now inhabitid our prelacie and pharisets, pei alle, as ferforp as euer I koude aspi3te, boh in worde and dede forsaken Crist specialli in pe poiynthis pat I schal asigne sone hereafter.
<L 49><T OBL><P 158>

And as streitli toke pe conseil of pe bishoppis peis tishte of pe gospel, whan pe dampned pe hersie of pe Pelligianys, bihoting blisse to uncristen children', as Austen seip /Ad Petrum presbiterum/.
<L 1821><T OBL><P 203>

As if bishoppis and abbots spaken today togedre Hyde we Goddis lawe, lest pe secuer lordis comme and take oure lordeschippis and fordo oure statis.'  
<L 225><T OP-LT><P 49>

And so bishoppis and oþir prelatis ben holden to teche and enferme lordis to wipdraw hem fro þis synne, and scharpely to repreeve prestis and curatis vndur hem, þat þai ocupie no seculer office.
<L 1023><T OP-LT><P 145

And þis is þe reson whi bishoppis and oþir prelatis and prestis schulde not be occupied wiþ worldly nedis and causis.
<L 1034><T OP-LT><P 146

And perfore it is grete perell to lordis to make ouer hem goostly waytis and wacchemen as bishoppis, persones and vikers þat ben sleepers and slombreris in lustis of þe fleysh and blyndid wiþ poudr of couetise of worldly riches, and so occupied in worldly nedis þat þai neipher kan ne may kepe hemsiifte ne noone oper man.
<L 1038><T OP-LT><P 146

see þise bishoppis, prestes & dekenes;
<L 20><T Ros><P 63

SIXTEEN POINTS ON WHICH THE BISHOPS ACCUSE LOLLARDS þes ben þe poiynthis wiche ben putte be bishoppis ordinaris vpon men whiche þei clepen Lollardis: þe first: þe brede or þe oost in þe auter, sacrif of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.
<L 1><T SEWW02><P 19

þe fiife: þat neiþer bishoppis neiþer popis curs byndip any man not, but him þat is first cursed of God.
<L 12><T SEWW02><P 19

(5) Also we graunten þat neiþer bishoppis curse ne popis bynden any man anemptis God, but if þat bounde acorde wiþ þe bonde of God.
<L 96><T SEWW02><P 21

(6) Also we graunten þat bope þe pope and bishoppis moun lefully and medefully graunte suche pardouns and indulgence as ben grunded in hooli write, and þat in þre maners.
<L 105><T SEWW02><P 21

(8) Also we graunten þat popis moun medefully make lawes and decres, and bishoppis constituciouns, and kyngs statutis, so þat þiike lawes and ordinaunce furper men to kepe þe lawe of God, and þan men ben holden to kepe hem.
<L 131><T SEWW02><P 22

(9) Also we granten þat bishoppis acordyngly wiþ Goddis lawe moun haue temporal goodis and possessiouns in resunable mesure, so þat þei spenden hem as Goddis awmyneris, and not holding hem as wordely lordes.
<L 139><T SEWW02><P 22

And seint Peter seip, Be 3e not hauynge lordsechief in þe clergy', and so, þou3 bishoppis ride or go, so þei do wel þer office, þei ben excused.
<L 144><T SEWW02><P 22
Pope Adrian mad a conseil at Rome with an C: and l: bishoppis, king charlis present, to whom he grauntid ri3t in chesing of þe hi3est bishope, or ordeyned of Apostels sete or bishope of Rome.

Also in þe 3er of grace MI CC lxxxiij for raunsom of kyng Rechard þat was an C MI libra, and þe white wolfe of white monkis and Chanouns was takan and ryngis of prelatis, vesselsis, crossis, chalis with gold, and schrynes raunsom of kyng Rechard plege for part of money not 3it paled.

And for þis cende we gessen þat bishoppis and every prelate of holie chirche schulde chefli take and vse his prelacie; <L 719><T Thp><P 45>

BISCHOPRICHES......3 But now, sip bish OPC RHES ben riche, and many worldly bysinesses knytt for prelatis letten and forbeden prestis to preche but 3if BISCHOPS here of foode lordschipes to hem, for lordschipe. But treue bischops, for coueit more of world let hem nou3t pe for prelatis letten and forbeden prestis to preche but 3if BISCHOPS of Rotemage and bischoppis of Rotemage and bapes were in plege for part of money not 3it paled. <L 25><T A09><P 157>

Bot if þese freris schulden spoke to þo purpose and plesynge of bishOPS, þei schulden meene þus; <L 8><T A20><P 234>

counsels þese bISHOPS þat þei trowed not to þes fals Anticrist elerkcs, for þei desseyve homsclf, and oper þat delen wip hom. <L 10><T A20><P 237>

And so þese bylynde bosardes spekin ageynes homsclf, and ageyns bISHOPS and seculcr lordes, and ageyns comyns, and al holy Chirche. <L 6><T A20><P 238>

Bot freris seyden þus, for men schulden gyf hom myche money to preye for alle, bothe gode and yvel, and also to plesse bISHOPS and possessioneres. <L 28><T A24><P 395>

Ffor if curatis diden hor offis in gode lyve and trewe prechinge, as þei ben holden upon peyne of dampanyge in helte, þer were clerkis ynowhe, of bISHOPS, parsouns, and oper prestis, and, in caas, over mony to þo puple. <L 25><T A24><P 400>

þat þise bISHOPS kunnen hem bope betokenep her mytres; <L 14><T AM><P 145>

and translatyng of bISHOPS: <L 17><T APO><P 12>

Lo I sey bISHOPS present, and þat þei stondun nere him, prests mai in þe autere mak þe sacrament. <L 31><T APO><P 29>

And forsoþ seþ the pope. We wel þat þe bISHOPS þat are neqligent in þis vndir go þe.
same peyn.

be dede of þe bishop houwip to passe a boue þe lif of þe peple, as þe lif of þe 3erd transeendip þe lif of þe scheip, as Gregori seijh, And Bernard seijh to pope Eugeni, bi felawis bishops lere þei at þe to haue not wiþ hem childer so curhid, nor 3eng men kembid or compert;

But now crien clerkis bi þer new lawis, þat if a man be cursid fourty dayes, þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bishops signifying or bidding, put him in to prisoun, til he suget him to bischops signifying or bidding, put him in to bischops;

Also þe begging of clerkis is schenschip of bishops:

And men þat knowen þe worldli stat seyen þat popis and cardinals, bishops and religious ben most fer fro Cristis lif.

Myche erride Pilate and opere gentil foie, but not so þey be as denid þes bishops and pharisees, for wordis and parablis of Crist weren a3enus synful men but not so myche a3enus opere as a3enus þes two folc.

But whanne bishops and mynystris hadden seyn Crist, þey crieden and seyden Picihe on þe cros!

And þus bishops crien today, leeuynge maundementis of God, and 3yuyng hem to mannus lawe, We han no kyng but þe emperour'. For bishops weren þey þat seyden þes wordis, and so þey seyden today in dede;

and þus it fallip to kyngis and bishops to stoppe þis errour for more perel.

but where shulden þey do þer almes but to 3yue þer dymes and þer offeringis, and to siche curatis þat þe pope and bishops lymiten hem, for elliis my3te a man be damnyd wilpouten ony defaute of hym;

and þus errour in bileeue, to tweoe to þe pope and to bishops as men shulden trowe goddis lawe, makip many men blamed of god.

and bi þe same skile bishops leuce, þat is of a persoun, excusip hem not bifiore god, but tellip hou þey bien and silled þer peyne;

god muev lordis and bishops to stonde for knowing of his lawe, Capitulum 16m; it were to speke ouer þis of dymes and of offenings þat ben hire to prestit þat don trewely þer seruyss;

and þis withdrawing of temporal godis were betere bridil a3enus siche men þan to amersy hem bi officials, bi erchedekenes or bi bishops;

and freris procuran comynly boþe lordis and bishops to lette þis preching, so þat þer fals preching be sprad and þer wynnyng a3enus crist, and þus is þe puple robuid of goostly help and bodily.

bishops seyn þat þei shulden 3yue siche offiss who euere presentip, and lewyd patrouns seyn þat þey shulden presente to siche offiss bi þer lordship, but goddis lawe tellip litil or nou3t of siche chesing of curatis

for þe fend hap mouyd men bi pride and bi coueystife fortho bihete þat þey wolen do more þan þey han power or wit to do for take þou hede to oure popis, to bishops and to oure persouns, and þey reckon litil of þer charge hou myche it be and hou large, so þat hem come wynnyng and worldly worship bi þer staat, and so siþ þe staat of prelacye takip sumwhat of goddis lawe and sumwhat of mannus lawe contrarie to goddis lawe, trewe men shulden purge þis staat and lyue clene bi goddis lawe.

3yuyng of taliage to þe kyng is licly groundid in goddis lawe, for crist 3af mekely to þe emperour tribut, as þe gospel seijh, but he 3af not to þe hye bishops ne pharisees ne saducccs.

sip bishops of israelam maden crist be cursid and suspendid for þey seiden he was not on goddis half but wiþ belsehub a prince of deuels, and þey putiden men out of synagoge þat confessiden crist aperity, and aftir þei suspendiden hym in þe cros ful felly.

and þis makip þe pope and bishops to axe richessis to þer staat;

for 3if þer were no pope in erpe ne no cardenals his felowis, þer were no patriarkis, ne
archbishops, ne bishops, ne archdeacones, ne officials, ne persons, ne preists.
<L 22><T MT28><P 478>

and sib crist had trowe to his werkis and 3af neber bullis ne lettris sedil, men shulden more trowe hooly werkis than popis bullis or bishops lettris.
<L 27><T MT28><P 479>

And if alle ben akursid, as bishops seien, þat letten men to make testementis, þat ful oft eren in her last will and testementis, or ellis letten þe executiou of dedli mennys testementis, hou3 meche ræpur be þei akursid of al holi chirche foure tymys bi þe 3ere þat letten executiou of Cristis testement and his last wille, nameli sib þat Crist my3t not erre?
<L 886><T OBL><P 179>

And þese wordis helpen moche for prechyg of symple preists, for greet apostis figure bishops and lesse disciplis lesse preists.
<L 3><T SEWW23><P 119>

And herwip bishops and popis and certis vnleeful excesse is passynge to se, þat þe popis shulden more take lettris selid, men shulden more

BISHOPUS........4
Hit were lesse harrne þat mony of suche curatis were heerdis or laboreris, for þer symonye and oþer cursunnessis, þen þat þai barkydien in bishopus howsis for to encrees more symne, so þat gode prestis dide wele curatis offices to þer paryschys.
<L 20><T A29><P 493>

orate: Marci 13: This gospel gederup shortly þe sentence before seyd, and tellþow how men schal wake, and specially bishopus.
<L 2><T EWS2-79><P 135>

And þus may men wyte wher bishopus, or oþer prechowrus to þe puple, faylon in þis kynde of salt;
<L 47><T EWS2-80><P 144>

and so þis candelstyte may be state þat God approueþ to þis ende, as seuenne candelstykes of gold ben seuen status of bishopus.
<L 27><T EWS2-81><P 150>

BISHOP........20
The xij Article: It is to preche and to defende stidefastli of cristene preists and trewe seculer men, that the king and secular lords han power and auctorite to punshe what euere persone trespassinge opinli in here londis, though he be bishop or erchebissop, yea and the bishop of Rome.
<L 17><T 37C><P 26>

The second Coriliarie The bishop of Rome and other worldly bishops be ashamed that condempnen by pride of Lucifer any cristen man to the deeth of helle eryther to be an eretike hardite in errour, for as much as he seyd eryther wrote errour, eryther pretended it openly, whan they fynden not that he revoked in any place.
<L 1><T 37C><P 132>

3if ony bishop, or prest, or dekene, fro hennys forþ take any wommann, or forsake here not 3if he have taken ony, fall þe fro his owne degre til he come to satisfaccion, and dwelle he not in quere of men þat syngyn Goddis servyce, and take he not ony part of þings of þe Churche.
<L 8><T A18><P 225>

And þus bi power þat Crist 3af Petre mai no man prove þat þis preest, þe which is Bishop of Rome, hæp more power þan oþer preestis.
<L 23><T A23><P 354>

Mony fayre resoun makis þis holy bishop to convicte in þis falsnesse of freris.
<L 12><T A25><P 413>

Ow! sib Seynt Richarde, bishop of Armawh, proves aegyne freris by mony fayre resouns þat þei faylen openly fro Cristis religion;
<L 20><T A25><P 416>

Also it perteyneþ Þe kyng, þe while a bishop or an abbotis see is voyde, to have in his hond al here temporaltees, and at his owne wille to 3eve hem to prelatis.
<L 9><T A33><P 516>

a þus a frecre þat is a confessour to kyng or to a duke is ympe or pore to a bishop. by þe feyning of þis confessioun, for þei seien he ledip his soule euen to heuen by goddis lawe.
<L 29><T MT23><P 334>

and 3if a prelat, as pope or bishop, streyne þe puple a3enus þer wille to 3yue þer almes to siche plasis, certis þei ben þe fendis proctours.
<L 6><T MT27><P 421>

and þis bileuee stondip in þis, þat no man shulde sue oþer pope ne bishop ne ony aungel but in as myche as he sue þi Crist, for crist is boþe god and man.
<L 22><T MT27><P 451>

And ouere þis he was a trewe prest and bishop, and truul wipoute faute dide þat office to þe peple.
<L 227><T OP-ES><P 11>
and not only a3ens lay men, but also þei, þat scien hemsilf for to be bus perfitt, stryuen þus for to seche lordship among hemsilf, as a bishop or a college a3ens an abbot or a priour or ellis a civilitie and proprete, liik as diden þe apostulis wip þe perfitt men in þe bigynnyng of Crístis chirche, þei shulden haue alle her goods in comoun wiþoute ony striiff as þei hadden.

< L 1995 > < T OP-ES > < P 96 >

And if a bishop and his college or an abbot and his couent mai not aliene from hem ony of ony of temperaltees þat þei han, ne 3yue to her founder ony of þe possessiouns þat he hæp 3oue into her deede hondis, what nede tradicioun

As good a bishop as my hors Ball, is foul bested, And at the of the Of elys they ben lore; Also a grete clerke, autor of dyuyne office, togidre, verre God and verre man, so sacrament is of two kyndes, ofkynde of bred feire treupes in 'As oure bishop lesu Crist is of two kyndes

Panne Petre II corilarie As seint more power grauntide vertues by excellence of holy conuersacioun and bishop of Rome to edifie holy chirche in of a certein pope to be asigned and of anoper of more spedful techinge. grace to edifie holy chirche.

THE POWER OF THE POPE þe tuentiþ article Cristen men ben not holden for to bilee þat þe bishop of Rome þat nowe lyueþ in þis peyneful lijf is heed of al holy chirche in erþe.

< L 2 > < T SEWW24 > < P 122 >

BISHOPE.......13

How much more the fleshly and worldly bishop of Rome, ful of simonice, auerise, and pride, and a worste manqueller in caaes, with a multitude of like bishops and prestis, may erre in making eyster determining newe articles of feith, that were not knowen, neyther spoken of by a thousand winter and many mo.

< L 25 > < T 37C > < P 130 >

Oon and tuentiþ article Cristen men ben not holden for to bilee þat þe bishope of Rome þat lyueþ nowe in synful lijf is a member of holy chirche, 3he þe lecest member of holy chirche. þis sentence is open by þis þat no man is holden to bilee þat þis bishope lyueþ nowe in þis dedly lijf wel to God. Also no man is holden for to bilee þat þis bishope shal be saued in blis, and ellis he is no membre of holy chirche, as Austyn seip (in þe priddle book of Cristen Doctryne, in þe secounde reule of Tycombe, þe þrettip capitale).< L 9, 12, 13 > < T SEWW24 > < P 122 >

Perfore what autorite is to þe bishope of Rome, successor of Petre as he feynþ, to appropre, eiper reserve to hymself, pryncipal power eiper synguler of byndinge and assoilinge ouere alle bishops, successors of apostles of Ihesu Crist?

< L 53 > < T SEWW24 > < P 123 >

Lord, wher þe bishope of Rome is more contrarie to Crist in words, decreis and lawes, and in seculer lordshipe forbidden of Crist specially to clerkeis, more panne oþer bishopis ben contrarie to Crist?

< L 63 > < T SEWW24 > < P 124 >

Truly, if his resoun sufficþ to preue þat þe bishope of Rome hap more power þanne oþer cristen bishops, successoris of apostles, I fynde not 3it any euydcncc in holy scripture bishop shal be saued in blis, and that no man is holden to bilee þat þis bishope is more powerful of all holy chirche.

< L 68, 71 > < T SEWW24 > < P 124 >

Il corilariel As seint Poule hadde more power þanne Petre as to many þings to edifie holy chirche, so anoþer cristen bishop may haue more power grauntide of þe Lord þanne hap þe bishop of Rome to edifie holy chirche in feip and vertues by excellence of holy consuacon and of more spedful techinge. þis sentence sueþ openy of þings bifoere seide wip þe open werkes of a certein pope to be asigned and of anoþer bishop wip whom Crist worciþ more spedily by grace to edifie holy chirche.

< L 111, 115 > < T SEWW24 > < P 125 >

and anoþer bishop may be most meke and most spedful among dedly men to edifie þe chirche in feip and vertues boþe by werke and word, as it is open of þe worshipful clerk Robert Grossted bishop of Lyncoln and of þe curside bishop of Rome in his tyme.

< L 119, 121, 122 > < T SEWW24 > < P 125 >

Perfore, siþen þese profeccies shulen nedis be filled and þe tyme sett in Apocalips is nowe passed, and þe werkis of þe bishope of Rome in many þings ben openy contrarie to þe werkis of
Ihesu Crist, whi perseuyen not cristen men þat þe comynge of antecrist neþþ newe, and þat þe determinacion of þe chyrche of Rome boweþ awye fro holy scripture and resoun for her owne pryde and temporal wynnyng and fleiþly lustis.

BISHOPES...1
And so hit is likely pis heretikes, ffor payed of BISHOPIS
Therfore what auctorite is to the bisshop of Rome, successour of power eithir singuler of byndinge and assoilinge appropre eithir reserue to hymsilf principal ouir alþe bishopis, successouris of apostlis of Jesu Crist.

And al if þis crede accorde unto prestitis, naþeleeþ þe hiþer prelatis, as popes cardinalis and bishopis, schulden moore specialy cunne þis crede, and teche it to men undir hem.

And soone in his absence, when he was set in kepyng of Crists sheep.

also/ & dekenes/ & officials & sequestries;

and jus freris, for heere metis þat þeì hauen of lordis and bishopis, feeden heere souls a3en bi fablis, and ben aboute to hyde heere synnes, but certis largenesse of heere abitis hydiþ not synnec fro god.

Lord, wher þe bishope of Rome is more contrarie to Crist in wordis, deeds and lawes, and in secular lordshiphe forbidden of Crist specially to clerks, more þanne oper bishopis ben contrarie to Crist? Perfore he is gretter in power þanne oper bishopis þat ben not so depide in errore and ben more li3tred of God in kunnynghe and holynesse.

BISHOPES.....3
These bishoppes officers goon full gay, And this game they usen over-all;

The pope, and he were Peters heyr, Me think, he erreth in this cas, Whan choyse of bishoppes is in dispeyr, To chosen hem in dyvers place;

Pope, bishoppes, and cardinals, Chanons, persons, and vicaire, In goddes service, I trow, ben fals, That sacramentis sellen here.

BISHOPS.....31
//Porro ad haec/, it is writen thus, "The noble martyr, and eyghty bishopis with him, clepiden the baptem of heretikes the washing of the deve!.

And soone in his absence, when he was set in hevene, þe emperor revers ide him, and fordide his ordynaunce, and makede hise bishopis hevene, as bishopis diden wiþ Crist in tymne of his passioum.

as bishopis diden wiþ Crist in tymne of his passioum.

& so it is bi bishopis þat also shulden folowe.

to bishopis/ to colectors/ to suffriganes also/ delegates/ & commyssaries/ & archedeekenes

422
thousand winter and many mo.

The second Corilarie The bishop of Rome and other worldly bishops be ashamed that condemnen by pride of Lucifer any cristen man to the death of hell eyther to be an etekite hardide in errour, for as much as he soyd eyther wrote errour, eyther pretended it openly, whan they fynden not that he revoked in any place. For it is shewid openly by the witnessing of S: Austyn and other martirs and bishops of Rome, that S: Cipryan, the martyr, erred thus openly, and it is not founden in any place of his bookes that he revoked his errour.

how ben oure bishops and freres now knyttid togedir, bot as Herowde and

and þus þei accusen þe court of roma, bishops and pretatis, and seien þei shulden seie so bi cristen mennys bileeue, and no wondir is, siþ þes freres accuseden þer breperen and þei bigan first at crist;

poul techip hou þat bishops shulden ordeyne wel for þer hous and herborne men wipoute grucching, but herto þei moten haue wherof ouer þer fode and þer hiling. We graunten wel þat siche bishops as ben kepiris of parisichis shulden wel ordeyne for þer housis bope in prestis and òper meyne, so þat þey hadden not to manye ne to ydil ne to symfal.

and þus coueytise of popis and bishops assentip to siche aproprinsis, and coueytise of þer messangeres þat ben hirid to helpe hem;

And so þis peple hadden among hem princiis of prestis or bishops, þat wenen cheef of þis gouernanauc;

And þese gouernours, þat is to seie bishops, scribis and pharisees, woxen so couetouse upon þis maistership and upon her richesse þat þei my3te not suffre Crist, þat vndirnarn her couetise, to preche in her synagogis.  

And so as þe maliciouse bishops, pharisees and scribis woren knytt togidir a3ens Crist þat prechide a3ens her couetise, and curside him and putte him out of her synagogis, and on al wise leddite him and hise apostlis to teche þe gospel, þe which techip prestis wilful pouert, so bishops and religiouse, and kunninge men of þis mengid lawe pursuen vumesurabl pure prestis þat suen Crist and hise apostlis in lyuing and teching, and þat more maliciouse þan diden her felowis in þe oold lawe.

And hardli studie þe gospel, and marke þe malice þat þo þe merye of þe, bishops, religiouse and scribis diden a3ens Crist and his gospel: and þe same malice in kynde but moche more maliciouse is wrou3t now a3ens þe same Crist and his lawe bi oure bishops, religiouse and kunnynge men in þe bishops lawis.

And þus bipenke þee wip bysy studie what maner malice was practisid a3ens Crist bi bishops, scribis and reliougiou si tyme of his bodili presence here; and þe same malice in kynde þou shalt fynde, þe, uphepid in oure bishops, religiouse and kunnynge men of þat manglid lawe þat I spak of bifore.

Or who, I preie þee, hap more habundaunce of such lordship in affeccioun, or in affect, or in bope þan þat þan moost tonsure, as popis, bishops, abbotis and priours wip þe sectis þat þei leden?

He maketh bishops for erthly thank, And nothing for Christes sake;

And so of þe bredde is made Cristis body, and þe wyn mengide wip watur in þe chalise is mad Cristis blod bi consecracioun of heuenly wordis. And þe determinacioun of þe court of Roma wip a hundrid bishops and britene, sende into many londeis, is þis: I knoweche wip herte and moupe þat þat brede and wyn, þat ben put in þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blood.'

And soþer men shul forsake Cristis owne wordis and take strange wordis uknownen in hooly writt and a3ens resoun of þe moost witti and þe best seynit, for, as men seyne, many yppocris han hyred by many hundred poundes bishops vnkunynge in hooli writt for to dampne cristen mennes bileeue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouert, and dampped couetise and worldly pride of clerks.
Truly, if his resoun sufficeth to preue that the bishop of Rome hath more power pannes oper cristen bishops, successours of apostles, I fynde not 3it any euydence in holy scripture

BISCHOP......2

Furpurmore, acording to Crist and his olde seinttis, Fulgencius diuinis officiis} Furpurmore, acording to Crist and his olde seinttis, Fulgencius diuinis officiis} tempore, and in his sacrefice is the pat mayntenith michil pride is pat a kyng and a bisschop al in 3e persone, in his sacrefice is pat may not faile to shewe suche synguler power

BISCHOPIS......4

and prestis, to ech cithe of his rewme with the book of Goddis lawe, to techen opinly Goddis lawe to the puple, summe cristene lordis senden general leegemen eithir tenauntis, that the pardouns of the opin errouris of anticrist, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, he be prisoned, as a man out of cristen bileue, and traytour of God, and of cristen kingis heuene, he be prisoned, as a man out of cristen bileue, and traytour of God, and of cristen kingis

BISCHOP......99

The worshipful clerk Grosted, bishop of Lincolne, preuith opinli al this sentence in his sermoun, /Dominus noster Jhesus Christus/, and in his sermoun, /Natis et educatis/, and in his sermoun, /Premonitus a venerabili patre/. And sith neither Petir ne Poul hadden power agens trueth, but to ediflynge of the chirche, in the iij· pistil to Corinthis, xiiij· c·, what doth the bishop of Rome and othere bishopis appropringe so manie grete chirchis to colleges and religiouxe, richere than dukis, or erlis in our rewme? }

BISCHOPES......3

the regalie and power of seculer lordis foundid in holi scripture, holi doctouris, and quik newe testament ben liti! of record. If the bishop of Rome, or ony other antecrist make a decretal other constitucion contrarie to this part in endullynge the regalie and power of secular lordis founded in holi scripture, holi doctouris, and quik reesoun, alle cristene men and souereyni alle feithfullige men to oure king, owayne to despise it as venym disturbilinge holi chirche. Forwhi, /De foro competenti/, c·: ij· cerici}, the popis juri
discioun on clerkis, trespace thei it sueth that neithir the king, neithir his serununt of clerkis. By this decretal the king mai neithir strcyne neithir condempne ony clerk, though he gilte assente not thereto. 

BISHOP......223

...2

And sith neither Petir ne Poul hadden power agens trueth, but to ediflynge of the chirche, in the iij· pistil to Corinthis, xiiij· c·, what doth the bishop of Rome and othere bishopis appropringe so manie grete chirchis to colleges and religiouxe, richere than dukis, or erlis in our rewme? ...

BISHOP......37C

Also /De indiciis/, c·: At /si clerici/, the general counseil of worldli clerkis determynith thus, That no iuge presume bi himsilfto distrie or con demne without suffringe of the bishop, neithir prest neithir dekene, neithir ony clerk, neithir the lasse men of the chirche, that is the serununt of clerkis.

BISHOP......37C

Forwhi, /De foro competenti/, c·: ij· cerici}, the popis juri
discioun on clerkis, trespace thei it sueth that neithir the king, neithir his serununt of clerkis. By this decretal the king mai neithir strcyne neithir condempne ony clerk, though he gilte assente not thereto.

BISHOP......37C

Also /De indiciis/, c·: At /si clerici/, the popis lawe seith thus, "Though clerkis ben conuict of crime before a secular iuge, or knouleche crime before him, thei shulen not he condempnid in ony maner herfofe of here bishop. 

BISHOP......37C

herbi it sueth that neithir the king, neithir his justisis han iurisdisticiouen on clerkis, trespace thei

ydilnesse. 

BISHOP......<P 123>

BISHOP......<P 26>

BISHOP......<P 25>

BISHOP......<P 5>

BISHOP......<P 12>

BISHOP......<P 28>

BISHOP......<P 29>

BISHOP......<P 29>
neuer so moche, and through a preest or a clerk he conviut before the king bi neuer so solempne enquestis of robberie, manquellinge, and auoutrie, yit his bishop shal no thing condempe him therfore.  

houl ful of blasfemie and idolatrue is oure rewme, sith comounli ech bishop and high prelat swerith bi the patroun eithir special seyt of his chirche, and holdith that oth solempne and stidefast, than if he swerith bi God almyghti.  

The xviij' Article' Rome othir to what euere othir bishop, as to spedeful to saluacioun and no ferthere.  

The xx' Article' Cristene men ben not holde to bileue, that the bishop of Rome, that leuyth now in this synful lif, is a membre of holi chirche, yea the leeste membre of holi chirche.  

This sentence is opin bi this, that no man is holde for to bileue, that this bishop lyueth now in this deadli lif wel to God. Also no man is holde for to bileue that this bishop shall be sauid in blisse, and ellis he is no membre of holi chirche.  

The xxiij' Article' Thanne oonli the bishop of Rome, or oony othir, byndith or assoilith verrili, whanne he sueth the doom of God bifore goinge to byndinge and assoilinge, whi mai not the deadli pope of Rome or ony othir bishop err so moche, othir more.  

Thanne if the bishop of Rome or ony othir mysusith the power ofbyndinge and assoilinge, he priueth himsilf of this power, and is worthi to lese his preuilege The xxiv' Article' Cristene men ben not holde to bileue, that thei weren lesse merciful than the bishop of Rome. or than othere bishopis to dai. But this is blasfemie to seie, that ony bishop is more merciful than Jesu Crist, that diede of so greet charite for mennis soulis.  

And if Crist and his apostlis hadden power to geue suche indulgencis and gauen hem not, whanne summe cristene men were not fulli purgid in this lif, and weren worthy to be holpen bi the suffragis of holi chirche, it semeth that Crist and his apostlis failiden in merci. or nameli the indulgencis of the pope ben trewe on eche side, or withouten error or leesynge, open or preuy.  

Thanne if the bishop of Rome or ony othir mysusith the power of byndinge and assoilinge, he priueth himsilf of this power, and is worthy to lese his preuilege The xxiv' Article' Cristene men ben not holde to bileue, that thei weren lesse merciful than the bishop of Rome. or than othere bishopis to dai. But this is blasfemie to seie, that ony bishop is more merciful than Jesu Crist, that diede of so greet charite for mennis soulis.  

I. Corollary. A! hou greet abhominacioun it is to se almost the grettest lord of the world, that is, the pior of Roodis, with his suppriouris as the grettere lordis of greete rewersis, to axe with greete indulgencis of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi commaundement of Crist, and to pretende
and crie opinli in oure rewme, that so greet a
lord and riche of the world hath power grauntid
of here mynistris, to forbede massis and the
prechinge of Goddis word, til here feynid
priuilegies be pronouncid to the puple in what
euere chirche it pleesith him to assigne, and to
forbede undir peyne of suspendinge and of
enterditinge of prestis and of chirchis these
souereyn officis of preestis or of curatis, which
Jesus Crist commendide ful moche. Parceyue ye,
knights of Crist, wher this is abhominacioun of
discumfort stondinge in the holi place, for it
the sacrament of the auteer, and with the
witnessid undir the seal of the bisshop of Rome,
ben
is this, that the indulgencis of the chirche that
passioun and the blood of
seyntis, ben grauntid to so greet a seculer lord to
sheede out the blood of vnfeithful men that
shulen be dampnid vttirli withouten ony
ascapinge ifthei dien in vnfeithfulnesse, sith
Crist
charitabli here blood, and preieden deuoutli for
here enemies and unfeithful men to be conuertid.

\(<L 1, 13\)<T 37C><P 60>

2. Corollary. Alas! hou greet abhominacioun of
discumfort stondinge in the holi place, and witnessid
under the seal of the bisshop of Rome, is this, that the indulgencis of the chirche that
ben Pretendid to be foundid on the merits and
passioun and the blood of Crist and of his
seynis, ben grauntid to so greet a seculer lord to
shede out the blood of vnfeithful men that
shulen be dampnid vttirli withouten ony
ascapinge ifthei dien in vnfeithfulnesse, sith Crist
and othere seynis shedden pacientli and
charitabli here blood, and pricenced deuoutli for
here enemies and unfeithful men to be conuertid.

\(<L 1><T 37C><P 61>

But the bisshop of Rome, clepid most holli fadir
othir most blessed, I wolde that not with
blasfemie, grauntith the meritis of
Crist.
and othere seyntis shedden pacientli and
charitabli here blood, and this undir peyne of
everelastinge blis.

\(<L 2><T 37C><P 67>

Therefore what auctorite is to the bisshop of
Rome, successor of Petir as he fethyth, to
appropree eithir reserue to hymself principal
power eithir singular of byndinge and assoilinge
ouir alle bisshopis, successors of apostlis of
Jesu Crist.

\(<L 16><T 37C><P 68>

Lord, whethir the bisshop of Rome is more
contrarie to Crist in wordis, dedis, and lawis, and
in seculer lordship forbidden of Crist, speciali to
clerks, more than othere bisshopis ben contrarie
to Crist!

\(<L 16><T 37C><P 69>

Truli if this reesoun suffisith not to preue that the
bisshop of Rome hath more power than othere
cristene bisshopis, successors of apostlis, I
fond not, if ony euydence in holi scripture neithir
in reesoun that mai not faile, to shewe such
singular power of the bisshop of Rome aboue
othere cristene bisshopis.

\(<L 17, 21><T 37C><P 69>

2: Corollary As seynt Poul hadde more power
than Petir to edifie holli chirche, so a nothir
cristene bisshop mai haue more power grauntid
of the Lord, than hath the bisshop of Rome to
edifie holli chirche in feith and vertuis bi
excellence of holiere conuersacioun and of more
spedeful techinge. This sentence sueth opinli of
things before seid with the werkis of a certeyn
pope to ben assignid, and of a nothir bisshop
with whom Crist worchith more spedili bi grace
to edifie holli chirche.

\(<L 9, 10, 15><T 37C><P 72>

and a nothir bisshop mai be most meke and most
spedeful amonge deadli men to edifie the chirche
in feith and vertuis bothe bi werk and word, as it
is opin of the worshipful clerk, Roberd Grosted,
bishop of Lincolne, and of the cursid bishop of
Rome in his tyme.

\(<L 22><T 37C><P 72><L 3, 4><T 37C><P 73>

The xxvij' Article: If a newe couteous bisshop of
Rome risith up, which for pride or temporal
lucre wole geue at his likinge alle beneficis in
the hond of clergie, and make voide fre
eleccionis and oderdauncis of the clergie of oure
lucre wole geue at his likinge alle beneficis in
rewme bi title of patronage, bisidis and agens
eleccionis and ordenauncis of patronagis camen
entend of foundouris and seculer lordis, which
forth of seculer lordis, this proude bishop of
Rome is a disturblere of bisshopis and of othere
prelatis, and of al oure rewme, for he doth opinli
chesinge of the erchebisshop to aile his suf
fragans to chese the beste among hem, and the
erchedekene, with clerks and puple of the cite.
shulen purueie lowere curatis.

And whanne a bishop is dead, othere bisshopis
erchebisshop. shulen chese and ordeine a nothir
of the same cuntre, with assent of the
clerkis for othere curis and beneficis undir him
in his place, and the bisshop
aftir in the
archiepiscopus}, and c' sequenti.
in the Ixiiij' distinccioun in the bigynninge, and
shulen purueie lowere curatis.

Whanne a bisshop is dead, othere bisshopis
erchebisshop. shulen chese and ordeine a nothir
of the same cuntre, with assent of the
clerkis for othere curis and beneficis undir him
in his place, and the bisshop
aftir in the
archiepiscopus}, and c' sequenti.
in the Ixiiij' distinccioun in the bigynninge, and
shulen purueie lowere curatis.

Ferthermore the bishop of Rome makith mmnis
personis, that moun not preche generali. neithir
mynistre sacramentis to thc sik parishyns, as
Poul
mynistre sacramentis to thc sik parishyns, as

Therfore religiouse possessioneris, and nunnis
shenden moche the puple bothe in temporalte
and spiritualte, bi meyneteninge of the bishop
of Rome.

Also if bishopis with here mynistris seyn, that
symple prestis shulen not preche withouten
licence of hem, lat hem seie a sufficient cause,
whi a prest or a nothir man shal do bodili almes
withouten licence of the bishop and not gostli
almese which is bettre and nedefullere and mai
do esiliere.

As it were a greet madnesse, whanne my brothir
liggith in a deep dich and is in poynt of
drenchinge, to suffre him ligge
liggith in a deep dich and is in poynt of
drenchinge, to suffre him ligge

But it is most woodnesse to prestis to preche not
Goddis word, sith Crist and his seyntis and
comoun lawe byndith hem therto, for a worldli
bischop, enemy of Cristis lawe and of cristene
soulis, to axe him licence to save here soulis bi
Goddis word.

Ferthermore the bishop of Rome makith nunnis
personis, that moun not preche generali, neithir
mynistre sacramentis to the sik parishyns, as
Poul
mynistre sacramentis to thc sik parishyns, as

Therfore seynt Austin, in his
pistil to Valerie, and in the xl· di· , c·: /Ante omnia/, writith thus, 'I axe before alle thingis that thi religious prudence thennke, that no thing in this lif and most in this tyme is esseere and lightere and more acceptable to men than the office of a bisshop or of prest or of dekene. And eft Austin seith there, 'Nothing in this bisshop or of prest othir of dekene; and most in this tyme is hard ere and lightere and more acceptable to men than the office of a bisshop.

Thanne sith the office of bisshop, of preest, and of dekene is so hard and so perilous, alas! Therfore a bisshop that amendith not the synnis of siche men, is worthi to be seid more an unchast dogge than a bisshop'.

For bi the worthi clerk Grosted, bisshop of Lincolne, in his sermon, /Dominus noster Jhesus Christus/, and in othere placis, it is write thus, 'He that hath not in himself the resoun of govemaunce, neithir hath wipt awei his synnis, neithir hath amendid the cryme eithir greet synne of sonis, owith to be.

Also Gregori in his registre and in the xij' cause, j· q· , c·: /Mos est/, writith thus, "Sum tymne ago the same was prest which and bisshop, that is, prest and bisshop was al oon; Also Gregori in his registre. and in the xij' cause, j· q· , c·: /Mos est/, writith thus, "It is custum of the chirc che of apostole to geve comaudementis to a bisshop ordeynid, that fal the soud othir part to c1erkis for the bisinessis of ther reparaciouns of chirchis, have he the iiij' part to be goue feithfulli to pore men and pilgryms. Of ech sich privat secte, by licence of.

And bisshop diocesan or of the same bisshupric outake the pope mai dispense with such a man that was auauancid to such a benefice bi symonie, that is, bi gifte of monei, othir bi othere men, yea, him unwittinge, as mannis lawe sheweth opinli, /De symonia/ c·: /Ex insinuacione/ and c·: /Nobis fuit/.

Also Jerom on the pistil to Tite, and in xcv' di· , c·: Olim, spekith thus, "If one man that shynith not with holi vertuis, and that nothir is cephis of the chirche, whi shulden not thei be compcllid to holde agens the determinacioun of the bisshop of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful grete evidence bi holi scripturis. holi docturis, and opin resoun, that this late pope erride, and we known wel that he was an opin vicious Iyuere, and coude ful litle of Goddis lwe, and lodi le esse the meke and the pore life of Crist and his apostlis.

Also pope Gelasie, the j. c·: /Concesso/, writith thus of a bisshop. "The bisshop departe the rentis and ofringsis of faithful into iiij' parties, of whiche holde he oon to himself, departe he that othir part to clerkis for the bisinessis of ther office, departe he the iij' part to makingis or to reparaciouns of chircbis, have he the iiij' part to be goue feithfulli to pore men and pilgryms.

Of ech sich privat secte, by licence of be pope, ben maad, some chapelyns of houshold, summe chapelyns of honour, summe bisbispis dowid wip seculer lordshipes, summe bisbispis among hepene men, and dore not come to her children.

And if a greet bisshop or a greet prelat wolde knowe the meke and opinli his symonie and thefte, and refuse the benefit therfore, to which he had no title neithir right it myghte do ful moche good, to make other men ashamid of here symonie, yea hid in the herte.
Also Seint Poul, spekinge to Tymothe, *bishop*, saip pus;
<L 8><T A33><P 518>

And perfore **he** trewe grete clerk, Robert Grosted, *Bishop* of Lincolne, write to **he** pope, pat whan appropiacioun of parische chirchis is maad to men of religioun, of fourtene grete sinnes, or defautis, maad a perpetuacioun, *pat* comen of ewel curatis, is mad a perpetuacioun, *pat* is, endeles confirmacioun.
<L 20><T A33><P 519>

For he *pat* so dohe is blessid of God, whos blessing is more worpe and bringip more pardoun, *pat* is: more for3yuenes of synnis, to synful soulis, and more profitip *že* alle *pe* bullis of alle synful praludis here in erpe, fro *pe* hiest to *pe* lowest, for he is verrey pastoure and *bishop* of alle oure soulis, *pat* 3aue frely his hert blode for saucion of his shepe.
<L 379><T CG13><P 174>

*pat* is: 'It bihoue a *bishop* to lyue wyipout greet notable synne'.
<L 33><T CG16><P 196>

For as *pe* story tellip, in *pe* fourpe Book of Kings, *pe* loida *pe* *Bishop* made Athalia *pe* Quene to be drawen out of *pe* boundis of *pe* temple tofore *pat* she shulde be slayne, but *pe* cursid enuy of *pe* Jewis my3ten not abyde al *pi* proces of lawe.
<L 417><T CG16><P 205>

and *þus* seip poule to tite, *pe* *bishop*, "reproue *þou* wiþ al comandement" and poul biddip tymothe to reproue, to preie and to blame, but couenabliche and wyjoute ceesyn.
<L 15><T MT22><P 314>

**CONFESSION OF HAWISIA MOONE OF LODDON**. 1430 In *pe* name of God tofore you, *pe* worshipful fadir in Crist, William be *pe* grace of God *bishop* of Norwich, Y Hawise Moone, *pe* wyfe of Thomas Moone of Lodne of your diocese, your subiect, knowynge, felynge and vndirstandyng *pat* before *þis* tyme *Y* haue be right hoomly and pruie with many heretikes, knowynge baim for heretikes.
<L 2><T SEWW05><P 34>

Also *pat* *pe* sacrament of confirmacioun doon be a *bishop* is of noon availe ne necessarie to be had, for as muche as whan a child hath discreicion, and can and wilie vndirstande *pe* word of God, it is sufficiently confirmeed be *pe* Holy Gost and nedeth noon oter confirmacioun.
<L 22><T SEWW05><P 34>

Also it is but a trufle to enoynt a seke man with material oyle consecrat be a *bishop*, for it sufficeth evey man at hys last ende oonly to haue mende of God.
<L 50><T SEWW05><P 35>

Also *þat* euery man and euery woman beyng in good lyf oute of syrne is as good prest and hath as muche poar of God in al thyng as ony prest ordred, be *pe* pope or *bishop*.
<L 61><T SEWW05><P 35>

Of the *bishop* of Deram and the abbey there xx ml marcis. The *bishop* of Wynchestre and two abbeyes there xx ml marcis.
<L 29, 30><T SEWW27><P 135>

The *bishop* of Lincoln with the abbeyes of Ramsey and Peterburh xx ml marcis.
<L 33><T SEWW27><P 136>

Of the *bishop* of Ely with the twoo abbeyes there, and Spaldyng and Lenton xx ml marcis. Of the *bishop* of Bathe and the abbeyes of Westminster, Seint Albons and Okeburn xx ml marcis. Of the *bishop* of Worcentre with the abbeyes there and Gloucestre, Enesham, Abyngdon, Evysham and Redyng xx ml marcis.
<L 35, 36, 37><T SEWW27><P 136>

Of the *bishop* of Chestre with the abbey there and Bannastre, and of the *bishop* of London, Seint Dauid, Salysbury and Excetre xx ml marcis.
<L 41, 42><T SEWW27><P 136>

Of the *bishop* of Norwich with the abbey there and Crovland x ml marcis.
<L 53><T SEWW27><P 136>

and leyen for hem, and seien Seest *þou* not *pi* *bishop*, *pi* persoun and *pi* prest, how *þei* doen?
<L 327><T SWT><P 12>

And *pe* pridde skile is for he was a trewe preest and *bishop* to *pe* lewis, doynghe duly his office to *pe* puple, perfore he my3te, as he dide bi title of *pe* gospel, receyue *pat* pat was needeful to hym in executioun of his office.
<L 704><T SWT><P 22>

**BISSHOPE**......

*pat* is: It bihoue a *bishope* to be vnrepreuable'.
<L 35><T CG16><P 196>

**BISSHOPES**....4

**THE LOLLARD DISENDOWMEMENT BILL**

And in the same yere at a parlement holden at Westminster the comens putte a bille vnto the kyng, and to alle the noble lorde of this present parlement, shewen mekely alle the trewe convynes seynghe this sothely: oure liege lorde the Kyng may have
of the temperaltees by bishhopes, abbotes and priours, yoccupyed and wasted provdely withinne the rewme xv mlcc squyers and c houses of almesse mo thanne he hath now at this tyme, withinne the rewme xv erles and mlvc knyhtes, and trevly by londes and tenementz susteyned.

And how all this myht be done, that the temperaltes of bishhopes, abbotes and priours extende to the somme of ccc ml marke and xxij ml markes by yeer.

And therfore the worship of God and profyte of the rewme that these worldly clerkes, bishhopes, abbotes be putte to leven by here spiritualtes, for they and priours that arun so worldly lordes, that they nat the pore comens with here lordis and godis at here Iikinge?

What mai lette thanne bishhopis and clerkis to putte doun king and alle lordis, and conquere alle here lordis and godis at here likinge? 

What mai lette thanne bishhopis and clerkis to putte doun king and alle lordis, and conquere alle here lordis and godis at here likinge?

BISHSHOPIS......48
And sith neither Petir ne Poul hadden power agens truhte, but to ediflynge of the churche, in the ij' pistil to Corinthis, xiiij' c' , what doth the bishop of Rome and other bishhopis appropringe so mante grete churcheis to collegies and religiouse, richere than dukis, or erlis in our rewme?

What mai lette thanne bishhopis and clerkis to putte doun king and alle lordis, and conquere alle here lordis and godis at here likinge?

hou greet worshiphe the bishhipis don to the king and seculer lordis, whanne thei set so litil bi here doom agens clerkis.

Thus worldli bishhipis with here false confessouris moun condempe the king and ech seculer lord in poynitis of highe eresie bi here lawe, whanne no man neither creature accusith neithir witnessh agens hem.

A Corollary: It semeth to faithful men that the lawis of bishipis of Rome disturben moche holi churche in ethe.

This sentence is opin bi this, that holi scripture that conteyneth al truhte spedeeful to reule the churche, expressith not this poynit in ony place, neithir the gode werkis of bishhipis neithir mannis wit shewith this, but rathere the contrarie in dede.

And if Crist and his apostlis hadden power to geue suche indulgencis and gauen hem not, whanne summe cristene men were not fulli purgid in this lif, and weren worthi to be holpen bi the suffragies of holi churche, it semeth that Crist and his apostlis failiden in merci, or nameli that thei weren lesse merciful than the bishop of Rome, or than other bishhipis to dai.

Therfore it semith ful fals, that the pope and other bishhipis han power to graunte siche indulgencis at here likinge in othir manere than Crist and his apostlis diden.

1. Corollary. A! hou greet abhominacioun it is to se almost the grettest lord of the world, that is, the priour of Roodis, with his supprouris as the grettore lordis of grete rewmis, to axe with greete indulgencis of the pope the almes dedis of cristene puple that ben assignid to pore nedi men bi comandement of Crist, and to pretende and crie opinli in oure rewme, that so greet a lord and riche of the world hath power grauntid of the bishop of Rome, or of other bishhipis or of here mynistris, to forbode massis and the preachinge of Godis word, til here feynd priuilegies be pronouncid to the puple in what euere churche it pleesith him to assigne, and to forbode vndir peyne of suspendinge and of enterditinge of prestis and of chirchis these souereyn officis of preestis or of curatis, which Jesu Crist commendide ful moche.

Lord, whethir the bishop of Rome is more contrarie to Crist in wordis, dedis, and lawis, and in seculer lordshipe forbidden of Crist, speciali to clerkis, more than other bishhipis ben contrarie to Crist! Therfore he is grettore in power than other bishhipis that ben not so depid in errour, and ben more lightnid of God in kunynge and holynesse.

Truli if this reesoun suffisith not to preue that the bishop of Rome hath more power than other cristene bishhipis, successoris of apostlis, I fond not, if ony euydence in holi scripture neithir in reesoun that mai not faile, to shewe such singuler power of the bishop of Rome aboue
other cristene bisshopis.

Therefor sith the profecies shulen nedes be fulfillid, and the tyme set in Apocalips is now passid, and the werkis of the bisshopis of Rome in manie thingis ben opinli contrarie to the werkis of Jesu Crist, whi parsyeye not cristene men that the comyng of antecrist neigheth now, and the terminacioun of the chirche of Rome boweth awei fro holi scripture and reesoun, for her owne pride and temporal wynnyngge and fleshli lustis.

The xxvij' Article'.

And whanne a bisshop is dead, other bisshopis of the same cuntre, with assent of the erchebissop, shulen chase and ordeine a nothir of the same cuntre, with assent of the erchebissop to aile his suf curatis. And whanne a bisshop is dead, othere bisshopis and othere cristene bisshopis.

If worldli bisshopis myghten stabhice seyn this poynyt, that prestis shulden not preche withouten licence here licene, thanne thei myghten soone stoppe men to preche truli holi writ agens opin synnis of clerksis, as hem likith.

Feithful dukis of Ingelond, se ye diligentli whether the eresie of symonie regnith generali in youre bissopis, prelatis, reliqujeuse and othere curatis, and hurle ye this out of the coostis of youre reule, lest the veniaunee of God come down on al the reule.

And a litil aftir, 'Therfore as prestis witen that bi the custum of the chirche thei ben suget to him and not gostli almese which is bettre and nedefullere and mai be do esiliere.

If the custum of the chirche thei ben suget to him and not gostli almese which is bettre and nedefullere and mai be do esiliere.

This word seid to apostlis, Do ye this thing into mynde of me, to make the sacrament of the auter which is more excellant than othere sacraments. Also if bissopis with here mnistris seyn, that symple prestis shulen not preche withouten licence of hem, lat hem seie a sufficient cause, whi a prest or a nothir man shal do bodili aimes withouten licence of the bissop and not gostli almese which is bettre and nedefullere and mai be do esiliere.
that the same ben *bispis* that ben prestis.

But I axe of *bispis* and curatis this dai, whether the lawe of S.Gregori with othere popis acordinge with him is just and apprevid of God, othir unjust and reprevid of God?

And pretende not men of good wil for the excusacioun of here grutchinge, that the symonie welle shal be led doun to ech court of *bispis* that was first in the popis court as kept in his welle shal be led doun to ech court of *bispis* and of lower prelates and of secular lordis;

For though prelates and othere *bispis* geven beneficis to unable men and unworthi as the rewme bi beringe out of the tresore to pope was wont to do, netheles the spoilinge of straungeris, and the prisoninge and sleeinge of oure Iige men bi thevis and enemies shall not be so abhominable in lower prelates and bifalle so moche as bifore, and the symonie shal most in secular men, as in the pope and in his cardenalis, that ben hiere in degre and governaile

So if we taken heede to apostasye pat goip evene a3en pe ordre of Crist, pe ben fewe *bispis*, possessiouns, or frers, pat pei ne ben apostataes, al 3if pei holden her sygnes.

And jus 3if alle *bispis* possessiouns and freris weren wislyche examyned wherpe pey weren heretiks, 3if pey seyden nay, wipoute revelacioun fewe men or none weren holde to trowe hem;

Of ech sich privat secte, by licenc of seipEufer pei in this possessiouns More than the lande as moch lay-fee, Lordshippes, and possessiouns of dede stones.

Herfore seip seint Austyn in a sermoun pat bigynnep pe/ *Si diligenter attenditis frates* Mi breperen, if 3e taken biisly entent, alle pe preestis of pe Lord, not oonly *bispis* but also preestis and mynstris of chirchis, 3e knowen to be in greet perel;

After tyme pat *bispis* dignytees weren bou3t and soold, as lerom seip upon Mathew.

Thus bi this lawe the worldli *bispis* dignytees were bou3t and soold, as lerom seip upon Mathew.

What *bissoppes*, what religious Han in this lande as moch lay-fee, Lordshippes, and possessiouns More than the lordes, it semeth me!

As it were a greet madnesse, whanne my brothir liğith in a deep dich and is in poynt of drenchinge, to suffre him ligge stille and go to
the bisshop and axe him licence to drawe out my brothir, and most if the bisshops were his capital enemy, so it is our gret foli, whanne our cristene britheren liggen in the depe dich of orrible synne for brekinge of Goddis heestis and in poynt of drenchinge into helle, to suffre hem ligge stille therinne, and renne to a worldli bisship, enemy of Cristis lawe and of cristene souls, to axe him licence to save here souls bi Goddis word.

ne þe pope hath no poar to make bisshops, prestes ne non oder ordes.

Also þat censures of holy churche, sentences and cursynges ne of suspending yeven be prelates or ordinaries be not to be dreed ne to be fered, for God blesseth þe cursyngis of bisshops and ordinaries.

BOSCHOPE......1
Perfor how þe prest makep þe leper þer vnclene, so þe boscophe or þe prest bended þe louse þat þam þat ben innocentis or gilti, bot for his office, wen he herip þe diuersite of synnes he knoweþ wo is to be bonden, or wo is to be loused".  

BUSCHOP......5
But frere Tille þat seide before þe boscophe of Londoun heerunge an hundred men, þat Jerom seide he erri in translating of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bishope or a Juge to heere þe blyeue, to worn Poulle seid: Þat þou, ful of al trecherie & of al falace, secking to turne þe boscophe from þe beleue, þou schalt be blynde to a tyme.

And herfore o gret boscophe of England, as men seyn, is yuel payed þat Godis lawe is wryton in Englisch to lewedde men;

But, as þei seyn, þe pope may make a lewyd man, for money, a gret boscophe on his Chyrche;

As a preste makeþ þat leprose & vnclene, so a boscophe or a prest bendþ þat þam þat ben innocentis, ne louse þat þam þat ben gilti, but for his office, wen he herip þe diuersites of synnes, he knoweþ wiche is to be bouden or wiche is to be loused."  

BUSCHOPIS......1
But boscopis now doun euene þe contrarye, for þei tenen nepur to body ne to sowle, but to drit þat man haf;
And, but by vertu of pis bishop, my3te neure byschop do good to man.

And, for Crist is þe beste herde þat þus kan gwikene and heele his schep, þerfore seip Petre aftur þat mankynde was somtyne as errynge scheep wiþpowton herde, but þei ben turnede now by loye to þe herde and byschop of þer souls.

For as þei feynon falsely, none of Cristis disciples hadde leue for to preche til þat Petre hadde 3yuen hym leue, and by þis same skyle, no preest schuldle preche to þe puple, but 3if he hadde leue of þe byschop, or leue of þe pope.

And, but by vertu of byschop do good to man.

And, for aftur by loue to þe disciple hadde leue for to preche til in tyme of Crist was taken, þat þus was taken, and his lore, and Criste onswerid scharply to hym on þis manere: I tauþ openly to þe puple.

And, but by vertu of byschop do good to man.
conversacione.
<L 1><T A29><P 457>

POINT XIV: Also byschopis and freris benen symple men on hande pat pai sayne, pat hit is a3enys holy writte pat cleriks have temporale possessions.
<L 19><T A29><P 474>

POINT XIX: Also byschopis and freris putten to pore men pat pai sayne, pat men ove not rafer for to pray in chyrche ben in oper placis.
<L 25><T A29><P 486>

Sipen po churchis ben dennum of thefis and habitations of fendis, hit is gode pat Cristen men bere no false wittenessynge, saying in dede pat suche chyrchys ben holier ben oper placis where is lesse synne, ande pat pai mowe in pes serve God in hem perfore, sithen Criste sais in po gospel, po rewme of God is wipinne, ande Seint Poule seis, pat Cristen men ben po temple of po Holy Gost, consente 3ee not perfore to po symony of byschopis, ne covetise of oper prestis, for po feyned blessynge of heretikis to whos blessynge God cursus, as po prophete wittenessis;
<L 34><T A29><P 487>

And so no doute oure byschopis, mayntenynge hit openly and stedfastly, ben cursid heretikis and treyn God to vengeaunce.
<L 34><T A29><P 488>

POINT XX: Also byschopis prestus and freris putten to pore men pat pai sayne, pat po festys of Steven, Laurence, Nicholas, Kateryne, Margarete, and of ojer seintis, ben not to be worschipid ne bene to be halowid, for pat men wote not, as pai sayne, whethuer pai bene dampped or saved;
<L 1><T A29><P 489>

POINT XXII: Also bishops curatis and freris putten on pore men pat pai sayne, pat no persone ne vicare ne prelate is excused fro personele residense to be made in her beneficys, in dwellynge in servycys of byschopis, or of archebishopis, or of o pope.
<L 7><T A29><P 493>

As, 3if pe pope and his byschopis schamen to be Cristus seruauntes, and in per maner of lyuyng pei schewon emperours lif and lordly to pe world, si3 pat Crist hatide peis, 3ei 3yue noo matere to gessis hem to be mynystris of Crist;
<L 7><T EWS1SE-3><P 486>

Now cristene men ben chullyd, now wip popis, and now wip byschopis, now wip cardinalys of popis, and now wip prelatis vndur byschopis; 3i93, 94><T EWS1SE-19><P 559>

/DOMINICA IN PASSIONE: Epistola: Sermo 20: Christus assistens pontificex: Hebre 9: Poul techep in his epistle he excellente pat Crist hadde ouer byschopis of pe oolele lawe, al 3if pei alle figurendon Crist;
<L 2><T EWS1SE-20><P 561>

Byschopis of pe oolele lawe hadden bestis and dudon som good, in pat pei figurendon Crist, and his passion, pat bowte mankynde.
<L 9><T EWS1SE-20><P 561>

be pride excellence of Crist is pat his sacrific was betture, and maad more parfitly han sacrificse of oode byschopis.
<L 19><T EWS1SE-20><P 561>

And pus sip Crist is God of heuene, and his manhed in so ny3 God, oure bishop Crist in alle pes pingus mot nedis passe alle ope byschopis;
<L 31><T EWS1SE-20><P 562>

but pes emperour byschopis now seruon and figuren anticrist, and her auctoris is takon of pe moste feend a3enys Crist.
<L 39><T EWS1SE-20><P 562>

but alle pe feendis and alle pe byschopis moten haue her byeng of Crist, and moton serue to hym, ope wyle, or yuele a3en her wyle;
<L 42><T EWS1SE-20><P 562>

be secounde seuene ben alle pes seynis pat don in erpe pes offys of laumpis, as schulden be byschopis and grete prelatis;
<L 31><T EWS1SE-30><P 605>

And his tryacle ha3 God ordeyned a3enys preestis and iportoires, pat pei schulde not dysseye pe puple, bostynge pei ben of hooly chyrche, for be pei popis, pei be byschopis, or ope preestis more or lasse, pei bosien and hewon aboue her heed, 3if pei ben pride of his title.
<L 44><T EWS2-55><P 2>

And pes wordis helpon myche for prechyn of symple preestis, for grete apostles figuren byschopis, and lesse disciples lesse preestis.
<L 3><T EWS2-58><P 16>

And to speke generally of anticristus scole, pes popys ben fadrys, and her chyrches ben modris, pes byschopis ben brepren, and ope prelatis cosynes;
<L 48><T EWS2-67><P 67>

And 3et pe pope is clepyd holierste fadir, and pe byschopis hise brepren, and abbotis hise cosynes, and secleris ben frendys pat helpe to his pursewt;
<L 56><T EWS2-67><P 67>

435
for popys and byschopis and preestis of þer sort, and þese newe religiouns, possessions and beggeris, and secler men þat ben disseyuede wip hem, ben þe moste enemies to Crist and his lawe.

Here men seyn þat popus and byschopis and òpere men may make lawys, so þat þei acorden wip Godus lawe, and some wyse ben inGodis lawe, and þus þei techon Godis lawe more openly þan it was tawt before.

For monye men by weyward wit coueyton here to be popis, cardynalis or byschopis, or opre worldly dignyte, not for heeJe of þere lawe, and of byschopis, of erschdeknys and officialis, and þus seruauntis þat ben newefowndone.

And þus it is of cardynalis, of erschbyschopis, and of byschopis, of erschdeknys and officialis, and òpere seruauntis þat ben newefowndone.

And þus it is of alle pryuleges of byschopis and of abbotis þat þei syngon wip mytres, or crosus gliterynge wip gold;

And þus whoso bipenkip hym what maner malyce was practisid aens Crist by bishopis and scribes and pharesies, whiche were of our newe religiows, possessioners and ypoply indulgencis. ne ony indulgencis, ne ony heres ie, and þus þei leuon þe ollde lawe.

And þus þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospel. And þe puple, but doynge pingus hem, and þe ollde lawe.

But here we schal vnderstond þat, as kyngus han byschopis vnder hem her legemen, so done þai by hem werkis of Goddis seruyce to susteyne here rewmes;

And þus he passude in þe oolde lawe

For bodyly torment ys now ful greet whan o pope sendip byschopus and monye men to sle monye men, wymmen, and children;

And þus bope byschopus and frerus beren þer dispereþ wip hem, and þis wolde not be schakon of, but 3if þei leuon þe oolde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

For popus wolon haue þe furste fruytus for beneficis þat þei 3yuon, and byschopus an hundred schyllungus for halwynge o chyrche, and lordus wolne haue long seruyse for o chyrche þat þei 3yuon, and þis is worþ 3er by 3eer muche rente or muche money.

And òpere worldly profi3tes ben nowt to þis profi3t, and þus schilden byschopus and prefatus chaffare and studye in holy wryt, and leue worldly richessus, and þanne þei my3te be doctourus and Cristus disciplus.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.

And þe ollde synne, and suwen þe lore of Crist þat he techeþ in þis gospell.
And *byschopys* and clerkus, wiþ kyngus, holde stefly a3enus Thomas.

*<L 107><T EWS2-93><P 225>*

And so it may falle now, hope of popus and *byschopys*:

*<L 58><T EWS2-96><P 235>*

*BYSCHOPYS* ....... 4

And *byschopys*, þat schulde be clerkys and poore men as apostles weren, ben moste lordys of þis world and reuersen apostles lif.

*<L 72><T EWS 1-16><P 286>*

And herwiþ þei seyn to men þat þei passen *byschopys* and popus;

*<L 103><T EWS2-58><P 20>*

**secownde is emperour *byschopys*, wyche** dispyse Cristus lawe;

*<L 113><T EWS2-66><P 64>*

And if ony man will teache þe gospell to oþer men and lyue æraftur hyrnse1f, ye entyse *byschopys* and prelatis to dystroy all suche men;

*<L 138><T SEWW17><P 92>*

**BYSSHOP** ........ I

In this place men seggen that thou graunted to Peters suc cessours the selfe power that theu yaue to Peter And therefore the bysshop of Rome/ that sayth he is Peters successour/ taketh this power to him to bynden & vnbynden in erth what hi Iykith But lorde! yth haue moch wonder how he maye for shame c1epen him selfe Peters successour.

*<L 7><T PCPM><P 76>*

**BYSSHOPPES** ........... 2

And that Christ and his discyples were men neyther of auctoritye nor reputacyon! but laye men! ydiotes/ fysshersl carpenters and other of the rascall sort! So that it was nat possyble that euer God wolde open that vnto suche a rude sorte/ whiche the relgyouse pharyses/ the holy *byschopys*/ the vertuouse preestes/ the auncyent doctours/ the great lemed lawyers/ and the wise and sage elders knewe nat.

*<L 8><T PCPM><P 76>*

And receyue the people in erroure with their fa theris olde face of relgyouse pharyses, freers/ I wolde saye/ and monks, of holy *byschopys*/ of vertuouse preestes/ of auncyent doctours/ of the great lerned lawyers/ and of the wyse and sage elders.

*<L 2><T PCPM><P 3>*

**BYSSHOPS** ...... 8

yet all this natwithstanding the scrybes/ the pharyses/ the *byschopys*/ the preestes/ the lawyers/ the elders of the peple/ cryed awayes: what newe lernynge is this?

*<L 9><T PCPM><P 1>*

All this dyd their *byshops/* prestes/ & laweyers bringe to passe/ onely by that they made the peple beleue it was newe lernynge.

*<L 29><T PCPM><P 1>*

Euen nowe after the same maner/ that ye may groke with your fyngers/ that our holye *byshops* with all their ragmans rolle/ be of the selfe same sort/ & very chyldren of their fathers the pharyses/ *byshops* & preestes/ which so accused Christ & his Apostels of new lerning ye do se how they defame/ sclaunder & persecute the same worde & prechers/ and folowers of it/ with the selfe same names/ callynge it newe lernynge/ and them new maisters.

*<L 27, 29><T PCPM><P 2>*

And so with these olde clokes of their faders the pharyses/ *byshops*/ and prestes/ fyrst they perswade the people the worde of God to be heresy.

*<L 15><T PCPM><P 3>*

Now good reder/ that thou mayste se playnly that it is no newe thyng/ but an old practyse of oure prelates lerned of their fathers the *byshops*/ pharyses & prestes of the olde lawe.

*<L 11><T PCPM><P 4>*

Also þat þe temperal lordis and temperel men may lefully take alle possessions and temperal godys from aile men of holy ehurche, and from alle *byshops* and prelatis to dystroy all suche men;

*<L 55><T SEWW05><P 35>*

To The reader: Thou shalt vnderstand moost dere reader that after Wylliam Tyndall was so Judassle betrayed by and Englyseman, a seoler of Louaine, whose name is Philips there were certayne thynges of his doyng found whiche he had enterded to haue put forth to the furtheraunce of godes worde amongst which was this testament of mayster Tracie expounded by Wylliam Tyndall which I haue caused to to be put in dispute, to the intent that al the worlde shulde see howe earnestlye the Cannonistes and Spirituall lawyers (which be the chefe rulers vnder *byshops* in eueri dioces in so much that in eueri cathedral church the deane chaunceller archdeken at coumenlye doctours or bachelers of lawe) do endeuer them selues iustly to iudge and spirituallye to gyue sentence accoridng to charitee vppon all the actes and deds done of theys diosessants, after the ensample of the chan celer of Worcester, whiche after master Traceye was buryed (of pure zeale and loue hardelye) toke vp the deed carcas and burnt it wherfore he dyd it, it shall eundentlye appere to the reder in
this little treatise,
\(<L13\><TTWWTWT\>\(<P21\>\)

blaberen\(^{31}\)
BLABER......2
For beleve schulde teche us pat no man were
cursid but if God cursid him for faylynyge in hiis
lawe, ne no man is assossed but if Crist assoyle
him for moyntyngnyge of hiis lawe, hou evere he
world blabere.
\(<L34\><TA10\>\(<P181\>\)
For howevere pei blabere here wip hot lippes, hor
soule may not understonde what are pei
accydentis;
\(<L33\><TA25\>\(<P408\>\)

BLABERE......9
And to Luciferis clerkis, pat it is al on to blabere
pat oore lordis may not take a3en pe
temoparaletes fro Anticristis clerkis, and to
blabere pat oure lordis may not holde and
meaintyene Goddis hestis and Cristis owene
ordynaunce.
\(<L24,26\><TA17\>\(<P217\>\)

It is betere to se God clerelely pean us to blabere
heere of hid ping.
\(<L54\><TEWS3-126\>\(<P12\>\)

pis ping may be sunnere don pean we may
blabere it heere.
\(<L79\><TEWS3-147\>\(<P70\>\)

pes wordis tellen more wit pean we kunne
blabere or may telle.
\(<L56\><TEWS3-168\>\(<P139\>\)

to opeo witt pean he menep, blabere a good word
and a sop for pe profit of Cristis chirche.
\(<L38\><TEWS3-175\>\(<P158\>\)

and warne lordis and comyns hou god cursepe to
blissynge and preieries of men of cursed lif, and
pat here preiere turne into synne, as god hym
self and gregory and pe lawe witnessen, and hou
preists and religions pat ben out of charite and
lyuen a3enst goddis comaundementis, as in
glotonye, dronkenesse and enemye and pride,
sten God bi here veyn preiynge to venguance
raper pean mercy, and as austyn selp, whatuere
heryngys of god here tounge blabere here lif
blasphehamp pe god;
\(<L20\><TM18\>\(<P274\>\)
as lif of a trewe plow man or ellis of a trewe
heerde is betere preyere to god pen preyere of
any ordre pat god louepe lesse, blabere pei neuere
so meche wip lippis.
\(<L12\><TM22\>\(<P321\>\)

It semes raper pei stiren God to veniaunce pean to
mercy, as Gregory seis, and aperty blasfemen
God for her cursid lif, whatsoever hor tonge
blabere, as seyn Austen witnessip by grete
dyleberacioun in many bokis.
\(<L127\><TSEWW16\>\(<P86\>\)

BLABEREN......6
And 3if worldly clerkis of pe Chaunserser or
Cheker seyn pat pe kyng and lordis may not has
amende pe clegerie, and turnen here temporaletes
into seculer mennis hondis, for drede of curs,
seie pat pei blaberen moche of Anticristis curs
and his clerkis, and magnyfien pat for here
owene pride and covetise, but pei spoken not of
curs of God, pat ooure lordis rennen inne, for pei
meaintyen not Cristis ordynaunce in pe clegerie.
\(<L20\><TA17\>\(<P217\>\)

And 3if pei seyn pat pei understonden only of
worldly goodis, seie pat smoke of erypely muk
blynyp hem so moche pat pei taken non hede to
God and vertues, and where pei blaberen trewe
or fals.
\(<L4\><TA22\>\(<P326\>\)

sip no man is cursed of God but only for
brekyng of his hestis, whatever worldly wrecchis
blaberen, and no man is blissed of God and schal
come to heuene, but only he pat keiph Goddis
hestis, and namely in hour of his deph, have a
man nevere so many housande bullis of
indulgence or perdon, and letteris of fraternyte,
and pouynde massis of prestis munkis and
freris.
\(<L36\><TA22\>\(<P336\>\)

sithen men bene acursid doynge a3eynys pe
popis lawe, as his symon yens blaberen. how
and prechten not cristis gospel in word and
dero pei stiren God to veniaunce
and dede bi whiche cristene men schuld lyue holy lif
in charite, but blaberen forpe anticristis bulls to
maken cristene men to werre ethe wip oper e in
hope to wyne heuene bi siche werris, and 3it pei
letten trewe men to teche treuli and frely
cristis gospel and his comaundementis, but pei
senden newe ypoctris to preche fablis and
lesynge and to flateren men in synne. and to
robbre pei pore peple bi fals beggynge damaunyed
of goddis lawe, and 3it pei maken pei peple to
erre in bileue and to trewe pat crist beggyd pes als pei
don;
\(<L28\><TM04\>\(<P73\>\)

Capitulum 3m: But a3ens pis blaberen antecristis
clerkis, and aleggen goddis lawe, but to false
sentenced, pat seculer men schulde no3t iuge of
clerksis, how euere þei don; <L 24><T MT21><P 289>

BLABERERE......1
Daw, blaberere & blynde leder, þow þou bigile symple hertes, With þi gildyn glose & with þi costly houses, þow bigilest not Iak with 3our theuishe logges.
<L 71><T UR><P 104>

BLABERERES......1
Daw, þi wordes ben man & euer medled with venym, For a3enes gode men strecche I no malice, Ne no ofpilk Cristis secte þat myn callist, bot a3enes heritikes, bosteres, & lieres, Whiche han chosen hem a reule with blabereres of Baal.
<L 208><T UR><P 108>

BLABEREST......1
And ofpe bodyly blisse ys furst for to speke, as blabereris may talke heere.
<L 91><T EWS I SE-4><P 394>

BLABEREST. ..... 1
Dawe, here þou blaberest blasfemies & reson hast þou non, þou leggist oft Goddis lawe bot to a false entent þee, falselier þat pe þe fende whan he saiide to Crist (Quia angelis suis mandauit de tel.
<L 10><T UR><P 102>

BLABERIS ...... I
And þis may be soner doon þan it is spokon now of vs blaberies.
<L 450><T EWS2-MC><P 345>

BLABERIST......1
Daw, here þou blaberist to geder falsnes & troupe;
<L 293><T UR><P 110>

BLABERID ......2
so wane þi prelate blaberiph a3enes God, he biddeþ þe kyndely to do Goddes welle.
<L 1021><T 4LD-4><P 281>

And wel we se, and alle to ofte, þat, þer as Crist seith and dop o þing, þei wol beleue and do þe contrarie for þe drunken dremys þat þis formed strumpet blaberib.
<L 1275><T OBL><P 189>

BLABERON......1
But here we seyen to þes tryuauantis þat þei blaboron þus for default of wyt.
<L 18><T EWS2-110><P 280>

BLABERST......1
I meruel þat þou a clerk blaberst þus blyndely, þou takest comynly no grounde of Crist ne of his lawe, Bot eber of þe pope as if he were þi God, Or of oþer fantasies þat han no grounde hem self.
<L 245><T UR><P 109>

BLABERUDE......1
But difficulte is mouyd ouer, wher eche of hem blabrade alle þes langagis.
<L 46><T EWSISE-29><P 599>

BLABERYN......1
Þis shullen we fulli known in heuene, but heere we blabryn it as blynde men.
<L 42><T EWSISE-46><P 670>

BLABIREN......1
Ande wiþouten verrey contricione is no remissione of synne, what ever men blabiren.
<L 28><T A29><P 461>

BLABORON......1
And þus, of alle þe heretikis þat anticrist browte euere in, þes þat blaboron unto lordis, and seyon þat þei schulde not here, ne konne, þe gospel of Crist, for clerkis schulden techon hem to lyue, ben mooste perelous in þe chyrche, and moste to fée as anticrist.
<L 34><T EWSISE-8><P 510>

BLABRE......3
þus it is in dede, howevere oure mouþ blabre.
<L 25><T A02><P 83>

and þat þei ben not constreyned to blabre alle day wiþ tonge and grete criyngc, as pies and iaiyes, þing þat þei known not and to peicrc here owen soule for defaute of wis deuocion and charite.
<L 24><T MT10><P 194>

tonge blabre, here euyllifblasphemep and dispisip bope þu here noble spouse and his modir marie, tresour of clennesse and deuocion. And 3if þei maken hem more;
<L 28><T MT12><P 204>

BLABRED ......1
And so is applicacoun or delynge of merit, presumed of þes popis, is proprid unto God, and so þis founed blasfemye is blabred wiþ outen grounde. to suppose þat eche pope be God, more myster in his liifpanne he is in his deep, whanne oþir men help bettre.
<L 22><T A21><P 262>

BLABREN......3
for comynly þisei chouchen in softe beddis whanne oþere men risen to here labour, and blabren out matynys and masse as hunteris wiþouten deuocion and contemplacion, and hien faste to mete richely and costly arayed of þe beste, and þan to sleepe;
<L 5><T MT08><P 168>
And, as his peple bi syent Poulis loore shulde haue cIeymed no founder, or avowid hem upon ony patrour of her perfeccioun, saue oonli upon Crist, aloup3 her perfeccioun were mynystrid and declarid to hem bi mene persoones þat were Cristis seruauntis, so my3te oure newe sectis, if ony patroun of her perfeccioun, saue oonli upon Crist for her founder, patroun and avourie, alpou3 pe perfeccioun of þe gospel hadde be declarid or mynystrid to hem bi blessid loore of seynt Corinthies whom Poul blamed, I am of Benet’, ‘I am of Bernard’, I of Franceis’, ‘I of Domynyk’, ‘and I of Austyn’, or ellis, as þe frere Carme seip þat woot neuere redili of whom he is, ‘I am of Helye.

BLABUR...........4
Bot 3itte Beial broles blabur for his syde, and seyn þat mony seyntis have suffred and approved suche dowynge of þe Chirche and worshipful dedes;
<L 12><T A20><P 238>

3itte þo foles blabur to prove þat Crist beggid, sip he sende his disciplis to Jerusalem, to fett him an asse and hir foole for to ryde on. Bot þis blynyndesse of þo blasphemes gos þo same waye, ffor þei blabur heresey þat God asked not.
<L 33, 36><T A25><P 414>

BLABUREN........1
Bot 3itte þo blasphemes blaburen ageyne þis sentence, þat bothe resoun and holy writte acorden togeder, þat whoso edifyes þo puple shal lif on þo puple;
<L 23<T A25><P 417>

BLAC.............5
And ri3t as a plouhman, þat turne þ not vp al þe lond and make þ it al blac, but leeueþ many grene placis whiche men clepeþ balkis’, vnableþ is lond to beere a good crop;
<L 302><T CG09><P 101>

Also, a riche man is likened to a woute or a moldwarpe: for he is blac bi wickidnesse and synne, and bylynd bi ignorance.
<L 542><T CG11A><P 146>

To this reule it perteyneth, that the chirche seith in Songis, ‘I am blac “and fair as the tabernaclis of Cedar, as the skynnes of Salamon;”
<L 6><T Pro><P 47>

and sumtyme in the same resoun it is expressid what perteyneth to goode men and what to yucle men, as in j’ c’ of Songis it is seid, ‘I am “blac but fair, 3e dou3tris of Jerusalem, as the tabernaclis of Cedar, as the skynnes of “Salamon;” these ben the wordis of the spoussesse, which for resoun of yuel men conteyned in the chirche, seith, “I am blac, but for resoun of goode men it addith, “but fair;”
<L 42, 44><T Pro><P 53>

BLAKe.............5
For ellis Austines weren foles to parte from þes chanouns, or ellis white monkes to passe from þes blak.
<L 954><T 4LD-4><P 278>

þe tentis of Ethiopie ben alle þat serven to þe devel, for þei ben blake and foule of synne; 
<L 11><T A01><P 26>

But whanne þe blake spottis ben borsten oute (of foule horribile synnes, as pride, wrap, and enuy, couetise, gloterie) into þede, þanne a man mai haue ful knowyng þat suche a man is at þe deþ.
<L 265><T CG02><P 19>

Bi þis eerynge' is vndirstonde confession, for ri3t as þoru erynge of þe piou3 þe cultur and schar kerueþ þe erpe, and turne þ þe grene gras donward and þe foule erpe upward, so bi þe schewynge of þy tunge þou schalt kerue and departe þi goodi dedis fro þyn eucle, and turne vp and schewe forth þe blake erpe of þi olde erpelis converasacion of synnes, and hide and turne adowun þe goode grene dedis fro al maner of bost and pride, but oneli to God, which knoweþ þe priuete of mannes herte, þat wol fuli rewarde every goode dede, be it neuer so
priuei, after hat it is worpi.
<L 295><T CG09><P 101>

Vndernepe shal be the blake hydous pit of helle, open and redy to swolowe hem pat shullen be dampeed.
<L 643><T CGDM><P 225>

blaken
BLECKE........1
and pis semep by the feendus cautel hat, 3if oon blecke not his brojur, anopur worse schulde fylyon hym.
<L 115><T EWS1-50><P 452>

BLECKEPE........1
so general schrefte were comounli more nedeful and ferper fro simonie pat bleckep bope parties.
<L 622><T 4LD-1><P 263>

BLECKED........1
\n\nperfore 3if oure prelats or opere prestis, whatevere pis ben, ben opinly blecked by sacrifice of maumetrie, as wi\p covetise, hat is opinly sacrifice of fals goddys, and ope grete sinnes, as pride, symonye, and manquellinge, glotonye, dronkenesse, and lecherie, by the same skil ty\p schal be foulid Illerof; hat is men handlynge
<L 30><T A13><P 200

and so bope partis ben bleckid wi\p pis synne.
<L 7><T A16><P 211

And mony degrees of the Chirche ben bleckid wi\p pis heresie;
<L 5><T A16><P 212

BLECKUDE.......
And wi\p pis synne ben frerus bleckude hat schapen to preche for wynnyng here;
<L 80><T EWS2-83><P 164

BLECKID........1
\n\nperfore the wise man, he hat handi\p pich schal be fouli\p perof; hat is men handlynge wymmen and kyssyng hem schullen be bleckid wi\p lust of lecherie, ope\p in herte ope\p in body or elliss in bope.
<L 13><T MT13><P 218

blaking
BLAKNING........1
but a\nword, wan hat mak and 3etten out for li\p hicikest derknes, and so li\ply 3et corrumping cold and blakning, opunly are traytors of his world, But wo is the formar and original cause. we\p, and biginning of pis hus gret iuc\p I drede ungly to sey, tremel and quake.
<L 18><T APO><P 55

blakness
BLACKENES........1
the freere prechoures seien hat siben hat mornen most, as blackeness of his cope is schewed to the puple, hat schal be most counforted in his blisse of heuene.
<L 738><T 4LD-1><P 268

BLACKNESSE......2
also he is a crowe, either a rauen, for the blacknesse of synnes, as the lawe witnessith there, in c'/non omnis/;
<L 13><T Pro><P 31

As lowe as Lucifer such shal fall, In ba\p blacknesse ybilde hir bour;
<L 120><T PT><P 151

BLACNESSE......1
and these ben maade whi\p han snow fro he blacnesse of his synne.
<L 23><T EWS2-80><P 143

blasfeme
BLASFEME........9
A! ye cristene lordis, hou dore ye suffre youre seruauntis to blasfeme God in youre presence bi dispitous sweringe, herte, boonis and nailis, and othere membris of Crist, sith ye doren not suffrc hem to dispise youre erthcli king in youre heeringe!
<L 22><T 37C><P 33

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiynge of Crisostom aleggid bifore.
<L 4><T 37C><P 38

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiynge of Crisostom aleggid bifore.
<L 4><T 37C><P 38

For his gospel seip hat leprosiis schulde stande afer, han his breph of her blasfeme schulde blemyche fewe folke.
<L 53><T 4LD-4><P 237

It semep hat al siche religion smacchip blasfeme in shadewe of pride, for it reversi\p in a maner the ordynaunce of Crist.
<L 22><T A26><P 432
And þus, as we sey þat man a 3eþe blæsferme or cursed, wan he is þus iugid and rettid of men, þow he be not so in sopnes, in þis maner we sey of Crist þat he was blæsferme, synnar, and cursed, and þat he 3et was not;

But for as miche as Johun knew (by þe Hooli Goost) þe opinion of þe peple, and wyste weI for to take vpon him þe staat and name of Crist was moost perelous synne, for hit hadde be a gret pride and blæsferme in God, perfore at þe bigynnynge he putte awey þes estimacions and wor schepe, and knelechede þat he was not Crist.

what more blæsferme is a3enus thee, than to seyen to don the byddyng, as is to prechen the word of God doth fer lasse good than to don that that is bodyn onely by man and not by God, as is myrac1is pleying?

And in þis writynge blæsferme no more Siluestre, and þes holy men and sayntis þat han ben sip pis endowynge of þe chirche cam in, allpou3 I rehers and blame her synne, þat I do Petir and his felowis whan I say þat pai synfully forsoken Criste, or Poule whan I say þat he wickidly pursuyd Cristis chirche.

But where were more blæsfermes pan to sey þat Crist nedid to stonde to her eleccion & make þat man his vicarie whomeuer þei chosen to be bischope of Rome?

Suche profetes comen of freres, in preching & beggyngle, besides þes þer þe þe þat þei souwen amonge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

And so freris shulden drynk to þe puple þe gospel and treupe of Goddis lawe, and leece siche blæsfermes and dremes bi which þe puple is enpoysoned.

BLASFEMES......4

so in þis mater ben blæsfermes pondrede & to fewe knyttis of Crist dar telle hem to þe puple.

But the bisshop of Rome, clepid most holi fadir othir most blessid, I wolde that not with blæsferme, grauntith the meritis of Crist and of holi chirche in erthe to slee and sende to helle so manie thousandis of payne mis, which wolden lightli be conuertid to oure feith bi holi conuersacioun, feithful prechinge, and wilful suffringe of deth of prestis and othere cristene men, as Crist ordeinide.

It semeth a wondirful woodnesse and opin bias, ferne to sette more stidefastnesse of cristene feith in the worldli preestis and feynid religiouse of the chirche of Rome, than in aile the apostlis chosen of Jesu Crist, and yit aile thei failidcn in feith at tyme.

It and to charge more the ordenaunce of man than of God is blæsferme and eresie.

BLASFEMIE......22

Herfore in the iiij' c'· of Daniel Nabugodonosor, the hetheen king, prechide the miraclis and maieste of highe God, and that who so cuere seide ony blæsferme agens God, he shulde pershe and his godis be forfeitid.

And bi Crisostom on that word neithir bi heuene, etc: to swere bi a creature is to make that creature God, and so to do idolatrice and blasfermie.

For bi him to swere bi a creature, is to make it God, which thing is blæsferme and abominable idolatrice.

And this is blæsferme and opin idolatrice.

Allas! hou ful of blæsferme and idolatrice is oure rewme, sith eomounli eeh bisshop and high prelat swerith bi the patroun eithir special seynt of his chirche, and holdith that oth more solempne and stidefast, than if he swerith bi God almyghti.

Certis here thei don double blæsferme either idolatrice;

But this is blæsferme to seie, that ony bisshop is more merciful than Jesu Crist, that diede of so greet charite for mennis soulis.

But the bishop of Rome, clepid most holist fadir othir most blessid, I wolde that not with blæsferme, grauntith the meritis of Crist and of holi chirche in erthe to slee and sende to helle so manie thousandis of payne mis, which wolden lightli be conuertid to oure feith bi holi conuersacioun, feithful prechinge, and wilful suffringe of deth of prestis and othere cristene men, as Crist ordeinide.
Corollary: If iugis othir mynistris of the king or of othere lordis bowen to covetise, and demen uniuisthi for favour or hatrede, lucre or drede, thei ben enemies and traitouris of the king, and of the lordis, and of the comoun puple, and don blasfemie agens God.

And sith thei take the office to deme the doom of God, not of men, as the scripture seith bifore in manye placis, if thei deme a fals doom and falsist lawe and of the comoun puple, and done blasfemie agens Goddis forbedinge, whiche lordshipis to prelatis and religiouse men

And in evidence of pe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or preuelie of her hidous synnys, as of her wordli lordschip bai pei occupie so cuyyn a3enst God and his awe, of her ungrounded custumable begging, ne of pei seulaunde bai pei putten on Crist of pe same begging, or of pe blasfemie and heresie bai pei putten on God and his lawe, or of pei disceite bai pei don bi her lettris of fraternite and ungrounded absolucions, or of symonne, most abhominable lecherie, heresie a3enst pei sacram oost and many seche opur poyntis of iuel maneres and mysbeleue.

And herefor wylnyng professours of his lawe in dyuers degreis, of heuene and lacken Cristis lawe to the pep Ie, he seien and seien gourne Cristis chirehe, but also heres ie, and aftur her owne fals menyng and ys most famousli told or seide of pei as meche as it is amittid bi pei chirche, pe wiche ys most famousli told or seide of pei grete ipocrize bai sittip in pe chirche, as it is seide before.

And herfor seint Austen writip jus of an aduersarie of pei lawe and of pei prophetis /libro Contra aduersarium legis et prophetarum/: Pou3 it be not open of what pei blasfemie is, pe scripture of God, pe wiche pei pursuem wip kursid disputicions, is to be defended a3enst his tunge!

It semip a wondirful wodnesse and open blasfemie to sett more stdfastnesse of cristen feip in wordly prestis and feynd religious of pe chirche of Rome panne in alle pei apostlis chosen of Ihesu Crist and 3it alle pei faileden in feip at a tyme, but pei wordly prestis and religious moun not faile in feip as pei feynen.

He groundip hym vpon seuen thynge, as his ordre askip: Lesynges with losengery, cursynges & false glose, Chidyng with blasfemie, on chytteryng as chow3es.

And, for more hi3e enhaunising of himsilf and his lawis aboue Crist and his special membris, he susteinep opinli and preueli in scolis and elliswhere pei Cristis lawe is pe falsist lawe bai euer was or iuel ordre and defendep pat pei pursuep wip.

And herefor, wlynip bai pei grete power and auctorite schuld be fulli knowe and magnefi, he sendep out in euery kost of eristendom profesours of his lawe in dyuers degris, pe wiche opyn her moupe into blasfemie a3en God of heuene and lacken Cristis lawe to the peple, and seien peaue it is not onli insufficiente to gourne Cristis chirche, but also peat it is fals and heresie, and paat hit killip bai pele, for pei seien aftur her owne fals menyng pat pe letter scepel, and pat Cristis law is not of none auctorite but in as meche as it is amidtbi bai pei chirche, pe wiche ys most famoussli told or seide of pei grete ipocrize pat sittip in pe chirche, as it is seide before.

BLASFEMIES......3 Therfore what almesse is it of lordis to geve seculer lordships to prelatis and religiouse men agens Goddis forbedinge, whiche lordships maken hem to ceesse or to be doumb in gostli office and to wexe rooten in here drit, as Joel speketh, that is, in flesli synnis and orrible blasfemies.

And if oni man techith in othere manere, and acordith not to hoolsum words of oure Lord Jhesu Crist, and to that doctrine which is bi pite, othir feithfulnesse, he is proud, and can no thing, but he languisshith aboute questions and fightingis of wordis, of whiche risen enyves, stryvingis, blas-femies, evele suspicions, debatis, of men corrupt in soule;
Dawe, ¿ou blaberest blasfemies & reson hast ¿ou non, ¿ou leggist oft Goddis lawe bot to a false entent 3ee, falselie pan þe fende when he saide to Crist (Quia angelis suis mandauit de te).<L 10><T UR><P 102>

BLASFEMIS ......1
Forwhi it is not oo mannis werk neithir o yeris writtinge, to declare sufficientli alle the leesingis and blasfemis of false frereis of the feynid excellence of here privat ordre above the ordre howere he wolde sille it in mong hise suggets, þat nouþ may be wiboute hym. <L 22><T A26><P 433>

BLASFEMY ......2
And þis is opin blasfemy, sib God appropriþ unto him to weie þingis, how þei shulden be loved, and to make hem ðerþet or worse. <L 31><T A23><P 364>

Mischel was not hardi to 3eue dome of blasfemy to þe fende, most worste curse, as þe Apostil seþ, howe mykil more howe we to be clene of al cursyng. <L 27><T APO><P 22>

BLASFEMYE ......61
And sibþ Crist was maad man I herde neveere more blasfemye. <L 14><T A21><P 246>

but wher were more blasfemye? <L 34><T A21><P 257>

and so þis is an opyn blasfemye, þat men schulde horour for to here. <L 3><T A21><P 259>

CAP. VII: But 3it Antecrist gruccheþ, and seþ þat þis is blasfemye, for it reveþ fro prelatis power þat Crist 3af hem, and þis heresie cure Chirche schulde perische for defau3te of helpe. <L 28><T A21><P 259>

And so is applicacoun or delnyge of merit, presumed of þos popis, is proprid unto God, and so þis foured blasfemye is blabred wiþ outen grounde, to suppose þat eche pope be God, more mastyr in his liif þanne he is in his ðeþ, whanne ðeþer men beþ bettre. <L 22><T A21><P 262>

And þus blasfemye of þes freres menþ þat Crist was a fool, and scoorefullyche wibouten cause he spak þes wordis to mennes lore. <L 10><T A21><P 265>

þerfore þei schulden meke hem self boþe to God and man, and leve þis fendis pride and Antircists tirauntrie, and open tresoun and blasfemye a3enst God and his viker þe kyng. <L 34><T A22><P 315>

As blasfemye of Poul, þat he purswed Crist, makþ hym not seynt, but good þat he diþ efter. <L 4><T A26><P 433>

And þenne shulde þis blasfemye be blowen awey, þat grace and power of God mot nede first come to þe prelat, and þenne be departid of hym, howe euer he wolde sille it in mong hise suggets, þat nouþ may be wiboute hym. <L 22><T A26><P 437>

For þei seyn þat Goddis lawe is fals, and þis is þe foulest eclipse þat myþte be put on þis sunne, for a fouler blasfemye myþte no man putte to God þan þis, to seye þat he is fals. <L 335><T CG02><P 21>

And þis mai not be wiboute grett despite of God, and þus it semeþ a foule blasfemye, for it draweþ fro God þat þat longeþ to him. <L 183><T CG11A><P 136>

For ri3twisnes of lawe in demyng of blasfemy asken first accusing tofore þe iuge, deposing of witnes, and þe sentence of þe domesman, and al þis þei felïld. <L 411><T CG16><P 205>

and of þis roteþ blasfemy come manþe false iugementys. <L 37><T EWS1-6><P 245>

and þis were blasfemye in God to leeue þe worse and dampeþ þe bettre. <L 53><T EWS1-6><P 246>

and herfore seynþ Poulwe and Petur wip ðopure apostles flédden to grownde syche ordes for drede of blasfemye. <L 49><T EWS1-11><P 266>

And luytel errour in þis byleue growéþ to more in long tyme, and þis friendis blasfemye in God distorbleþ þe chirche more and more. <L 71><T EWS1-32><P 358>

For such blasfemye bryngþþ men ofte aboue pruze of Lucifer; <L 97><T EWSISE-3><P 489>

And þus men þat dispuyson þis lore of þis hooly sacrament dispuyson God, and seyn he is fals, and þis is a foule blasfemye. <L 77><T EWSISE-17><P 551>

For þis is fowl blasfemye þat is a fowl synne of alle ðobre; <L 111><T EWS2-61><P 34>

and specially for Cristus wordis weron a3enus þes þe mens pruze, and a3enys þeir
coueytise, in whiche þei disseyu dend þe puple, 
but not by so opon blasfemye as prelatis vson 
today.

As it is distempurie þat erly men schal 
challange here to be euene 
more pingus 
sygnes muten come to men peyneful wondris, as 
bope 
puple, seyen 
it is an hydous 
pe

Whan monye false wordis, and lettudon 
preestis, pharisees and men of lawe stoden gretly 
a3enus hym, and stoppedon his 
bygylup 
3et he gabbup vpon 
And 
for blasfemye. 

And þis blasfemye þat is vsid nou shulde be 
known of þe scribis, þat popis assoylen men of 
synne and peyne whanne it turnyþ hem to 
aauantage.

And þis 
blasfemye may be don upon þre 
maners.

And, as it semþ to many men, þis gagbyng 
smacchip blasfemye, and so it semþ greuosure 
þanne was þis gagbyng of prynsis of lewis, for 
þey gagbiden on Cristys body but þes gabben 
aþenus his godhed.

as 3if he wolde seye He þat hæp power to seye þe 
ton and do it in deede hæp power to seye þe toþer, 
þat 3ee seyen is blasfemye of me'.

Also þey gabben upon God, þat is a foul 
blasfemye, as men may here of fressis in errore of 
þer speche, as þey tellyn of þer beggyng in help of 
þer bryþerhed and in meede of fîtyng, wîþ 
opere errore þat þey sowen.

who hard euer a fouler blasfemye?

and þerfore al þis nouelrie of ordis is suspeect of 
ypocrisie and luciferis pride and 
blasfemye of 
antecristis ypocrisie.

It is knownen þynge now þat many louen more 
þise newe ordis þen þei louen þe ordre of crist, 
and don more worship to hem, and þis 
gostliche lecherie fro crist þe spouse of þe 
chirche, and þis is opone 
blasfemye sip roten 
orduance of men is more worshipid and more 
told bi þen þe orduance of crist.
but þis blasfemye dar not ferris seye;
<L 20><T MT22><P 314>

and þus þis preyere of þise ordris is of a nest of
blasfemye and chaffaryng of fendis preyere bi þe

But here cristen men þenken þat þise wordis
smacchen ofte falschede and blasfemye a3en god,

but þis telliþ an opyn blasfemye, þat crist was
vnwiss in þis, siþ he vside not þis in word ne
dede, for goostly almes is myche betere þan
deling of þis worldly drit.
<L 33><T MT27><P 411>

but who shulde here þis blasfemye but 3if be
spake sharply a3enus it?
<L 19><T MT27><P 447>

but al þis smackiþ blasfemye and wole bringe
þes lordis doun, as þe emperours staat is lesse
for þis dede a3ens crist.
<L 30><T MT28><P 474>

and certis summe wordis þat heere hen seyd ben
soþe, and summe opyn blasfemye, siben crist, þat
is lord of alle, forfendide siche nestis in þe
gospel, and ordeynede to his moost dere children
þat þey shulden not haue siche dweellinge place.
<L 31><T MT28><P 477>

For as þei seien it is heresie and blasfemye, fals
and contraries to himself and so letteralli þat it
kiliþ men;
<L 939><T OBL><P 181>

For, if he had þis mynde effectualli, he wold not
contynue alle his liif obstinatli in heresie of his
wordi lordship, of symonye, and of þe sacrid
oste, and many õpur heresis and blasfemye þat
ben ryue in þis renegat, þat lyeue euer in seche a
plite þat he most nedes be dampped 3if he di3e
so and, if he trist meche of fructeful penuance or
repentance whan he seeþ þat he mai lyue no
lenger, him is good to beware, for he mai l3iþi
disceyued so!
<L 1113><T OBL><P 185>

Thanne Ezechie torente his clothis for sorwe, and
was hildi with a sak, and entride into Goddis
hous, and sente the hi3e prest and othere eelde
men clothid with sakkis to the prophete Isaie, 
that he schulde preie to God a3ens the blasfemye
of Assyrians.
<L 3><T Pro><P 19>

Thanne it sueth hou Sennagerib blasfemede God
of Israel, and hou Ezechie comfortride the puple
a3ens his blasfemye and pride. And Ezechie and

Ysaie the prophete preieden a3ens the
blasfemye, and crieden til in to heuene;
<L 19, 20><T Pro><P 27>

Here lordis and pretatis moune see how thei don
opin ydolatrie, whanne thei gessen to onoure
seitis, and hire opin deedis of ydolatrie and
blasfemye ben opin bookis of ydolatrie and
blasfemye to hire sugets;
<L 31, 32><T Pro><P 33>

þis ereysye and blasfemye schulden cristen men
putt fro þeire hert, for it is sprongon bi þe fend,
fader of lesyngis (fon in þe viij capitale).
<L 12><T SEWW20><P 107>

Moreover, þer ben many bohe of men and
wymmen þat ben open enemies to troube and
fi3teris a3ens þe Holy Gost, for þei slaundren þe
louers of God and of his word, seiynge þat þei haue eten flei3es þat 3iuep hem wysdom and
vnderstondynge of al Goddis lawe, þis is a cursed
speche and a gret blasfemye sti3ynge vp before
þe Trinetye to be greuously vengid, but 3if it be
hastily amened.
<L 101><T SEWW20><P 109>

And lete us not paciently heere so greete a
blasfemye falsly put upon Crist, þat is to seie þat
he, as þe bigyJid puple weenep, hadde beggidc,
for þat my3te not he do for þe causis.
<L 699><T SWT><P 21>

For, certis, so opin blasfemye and slaundere as
þe haue spoken and don in her reuokinge and
forsakinge of trupe owik not, niþer may,
priuylly be amendid deweli!
<L 2125><T Thp><P 89>

BLASFEMYES.....9

Suche blasfemyes ben foundun and contynnued
in þes sectis, þat unneþes þei ben ever purgid fro
service þat þei ben brou3t in.
<L 33><T A23><P 349>

And on falschede of suche blasfemyes is
hooylyness of þese ordris feyned.
<L 112><T EWS1SE-14><P 537>

And bohe þese ben blasfemyes.
<L 54><T EWS2-58><P 18>

Alle þe ypcritics in Cristus tyme durste not
speke so greete blasfemyes, and of þis ypcritisye
ben monye oþre falschedus colowrede.
<L 45><T EWS2-71><P 89>

And scribis and pharisees bigunnen to þenke, 
and seyden What is he þis þat spekiþ
blasfemyes?
<L 12><T EWS3-204><P 243>
and pūs þey doon þis for monce, and not for deuoicioun, but 3if siche blystre blasphemyes be cepid deuoicioun of freiris.

< L 16> <T MT22> <P 323 >

for god is moste meresful al 3if he suffere siche blasphemyes, and pūs he wolde þat mersy were in men and forȝuenesse of þer wrongis;

< L 17> <T MT27> <P 426 >

and if reumes holde þis reule, þanne þey may be dischargid of blasphemyes of indulgensis, and of opere false feynyngis;

< L 17> <T MT28> <P 464 >

And here Crist techip opunli not bie to traueile Goddis word, and 3af leue to do symonye and bope pese blaspheme grounden falsely begynge in Crist; Bot here cryes Anticrist þat by þis blaspheme holy Chirche schulde peri she, and Crist be unworshiped;

< L 21> <T A25> <P 410 >

þis heresy and blaspheme scholde men putte oute fro here hertes, for it srynghe up by þe fende, þer as Crist seyþ, þe fende is fader of lesynge.

< L 2> <T A04> <P 99 >

II PARS BLASPHEMEIAE: þo secounde blaspheme grounden þes freris, for þei feynen falsely beggyng in Crist;

< L 20> <T A25> <P 410 >

Bot geder we þes þre partyes of þis syne of blaspheme, and make we þese fautors of þis grett syne, and make hom as blasphemes in Crist and his seyntes.

< L 32> <T A25> <P 427 >

As to þo seconde blaspheme, of beggyng of þes freris, everiche Cristen mon þat luft Jesus Crist schulde crye out on hom þat seyn Crist begged þus, siþ þat hit is blasphemye ageyns oure God.

< L 22> <T A25> <P 428 >

and to þo pride blaspheme, of lettres of freris, he loves nowþer God ne his even Cristen þat aȝeynestondes not þis heresye. For þei blaspheme in God, and desseyven þo puple, and harmen homself where þei myght ellis be gode.

< L 33, 35> <T A25> <P 428 >

Lord, who herde evere a more blaspheme, þen þat ydiotes seyn her patrounes schulden passe Crist!

< L 24> <T A25> <P 429 >

ande sipen Seint Austyne, namely wysest of alle doctouris holden sipen þo apostilis weren, þat seis in mony bokis þat none accident may be wipouten sogett, wheþer schullen men be constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unknown bing þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresie, and blaspheme?

< L 9> <T A29> <P 485 >

Mony Cristen men wonderyn whi prelatis chargen more bodly werk done on a 1y3t haliday, þen cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wip glotony, leccherie, drunkennes, open marchaundyse, fals covetise, chydynge and fey3ttynge, ande wronge schedynge of mannys blode, wip usure and false extorsionis.

< L 25> <T A29> <P 490 >

and here is foule ypocrisie and cursed blaspheme and forsakynge of god as seynt poul witnessep plenerly in holy writt.

< L 16> <T MT06> <P 126 >

It is written in þe fronte of strompette cledre or araised in purpurate a name of blaspheme þat is Rome aiastynge.

< L 2> <T Ros> <P 62 >

Not onely by brede ly-ueth man, but in everye worde that come oute of the mouthe of god, and everye worde of God is the lyfe of the soule of man, as sayth Saynte John, that thou haue an oyntyng of the holy gooste, and thou haue no neede of anye man but teache thou in all thynge whych hys blessed worde in whom is all
wyse dom and conninge, and yet ye be always to leame as well as we Howe maye any Antechriste for bread of god take it awaye from vs that be christen men and thus to suffer the people dye for hunger in hereye and blasphem of manslawe that corrupeth and sleth the soule, as pestilence sleth the bodye, as David hereth wytynes where he speaketh of the Cheyrc of pestilence, and mooste of al they make his belue a false law that they haue made upon the secret hooste, for the mostfalsest belef is taughte in it. <L 33><T WW><P 6>

BLASPHEMES.......3
And, for ech Cristen mon schulde destrie blasphem, þis schulde seke þis oute þat regnes in freris.
<L 15><T A25><P 429>

Among alle blasphem þat euere sprungen, þis is þe mooste cursed;
<L 51><T EWS1SE-40><P 645>

3if ony man techip oþer wise, and accordip not to þe hole wordis of oure lord thu crist and to þat lere þat is after pitee, he is proude, no þing kunnyng, but weilynge or languyschynge aboute questions and f3stynge of wordis, of whiche ben gentred enuyes stryues and blasphem, þat ben dispisyngis of god, euyl suspensions and f3stynge togedre of men þat ben corrupt in herte or soule, þat ben priued fro treufe".  
<L 17><T MT15><P 228>

BLASPHEMIE.......2
But napeles he biddeþ vs in lawe of his gospel kepe al his maundementes if we wil come to God biddip vs do more luste, and so it were an opon blasphemie to seie lere ere peþe haue take þem to leeme as wysedome and conninge, and yet ye be always Antechriste for bread of god take it awaye from vs that be christen men and thus to suffer the people dye for hunger in hereye and blasphem of manslawe that corrupeth and sleth the soule, as pestilence sleth the bodye, as David hereth wytynes where he speaketh of the Cheyrc of pestilence, and mooste of al they make his belue a false law that they haue made upon the secret hooste, for the mostfalsest belef is taughte in it. <L 33><T WW><P 6>

BLASPHEMYE.....58
And her may men se þat Petris keyes schulde no3t perriche, but he furbusched and clensed of þe rust of heresie, and blasphemye of confessours schulde be leyd adoun, and þis were profyt to our Chirche and hatynge of blasfeme confessours. <L 8><T A21><P 255>

And blynd entent, or blynd devotion, excusip not þes worldly clerks, wip here fautours, no more þan Petir was excused fro Sathanas, and Pouil of blasphemye notwijpstondyngye here blynd entent, a3enst Goddis wille, for goodnesse and ri3twisnesse, as hem þou3te. <L 3><T A22><P 273>

For bi rigour of þe lawe he schulde be degradid, for þe blasphemye þat he dide to God in syllyng þe Holy Gost, as moche as was in hym. <L 15><T A22><P 281>

It passeþ manns wit to telle what pride and covetise of prestis is norisich herdy, and what synne, bope lecherie, and extorsion, and heresie, and blasphemye, is brou3t up herby.  
<L 13><T A22><P 284>

and þus wrecchis of his world ben brou3t out of blyve, hope, and charite, and rotid in heresie and blasphemye, þe worse jæne þan hepene houndes. <L 11><T A22><P 308>

And by þis blasphemye he robbeþ Cristendom of blyve and good lyf and worldly goodis, and makip hem to serve Anticrist and synne, whanne þei weren to serve God and charite. And of þis falsyng is noon ende in mannis wit, for it enresëþ evere more, in newe fyndyngys of blasphemye, and robbynge of Cristendom bope of gostly goodis and worldly, and namely whanne þei bryngen þe seel or baner of Crist on þe croos, þat is tokene of þe sike, mercy, and charite, for to sée alle Cristene men for love of twee false prestis þat ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse þan Jewis weren, a3enst holy wrritt and lyf of Crist and his postis. <L 26, 30><T A22><P 308>

But þes blynde moldewerpis, evere wrotyng in þe erþe aboute erþely muk, schullen wite bi holy wrritt and Cristene blyve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride covetise symonye heresie and blasphemye, and meyntening of þeere mensus synynys, 3it þe kyng takip not þes goodis evely from holy Chirche, but justly takip þes goodis of holy Chirche, evely occupied bi Sathanas clerks, and restoreþ hem to holy Chirche. <L 7><T A22><P 315>
And þis were open heresie and *blasphemye*.

<PL I><T MTOI><P 325>

We may not pynche at þis lawe, þat God himself ordeynede first, but 3if we putten *blasphemye* on God þat he ordeynede folily.

<PL 7><T A23><P 347>

But who herde ever more *blasphemye*?

<PL 32><T A23><P 356>

But here men drenen *blasphemye*, and 3ip cautelis of þe fend;

<PL 21><T A23><P 363>

And so þer seems no meene to holde þese sectis togedir, bot if hit be þis *blasphemye*, to prisoune a mon for als myche as he dos aftir þo wille of God.

<PL 11><T A24><P 369>

And þis þis new religioun may not laste bot if hit be by *blasphemye*, to constreyne a mon unable by Gods dome to holde his new sect, and suffer him not to cum to fredome of Cristis ordir.

<PL 10><T A24><P 370>

Comynly þese lettris ben pouirdrid wip ypocrisye, covetise, symonne, *blasphemye*, and 3iper leesinges.

<PL 24><T A24><P 377>

Wip *blasphemye*, for þes synful wrecchis taken upon hom þo deelyng of gode dedis;

<PL 3><T A24><P 378>

who may suffer þis *blasphemye*?

<PL 23><T A24><P 388>

CAP· XXXVIII: Also freris leden and norischen oure prelatis, oure lordis and comyns, in grete *blasphemye* aegyns God.

<PL 18><T A24><P 394>

bot of *blasphemye*, þat is þo worste, is bot litel spoken. And, for wickidenesse of þis vice, þo bischopis of þo temple putten *blasphemye* upon Crist, to do him to þeþ.

<PL 2, 4><T A25><P 402>

Je have herde his *blasphemye*. *Blasphemye* is in a maner schlaundring of God.

<PL 7><T A25><P 402>

And if *blasphemye* be scaterid amonge mony men, nerepoles þis heresie is comynly wip freris.

<PL 1><T A25><P 403>

þo secounde is *blasphemye* of beggyng of Crist. þo þride is hor *blasphemye* of graunt of gostily helpe to hem þat wil bye or pouichasse to be Anticristis broþer.

<PL 4, 5><T A25><P 403>

þis *blasphemye* pervertis bohe logik and science of kynde.

<PL 9><T A25><P 406>

As to þo seconde blaspheme, of beggyng of þes freris, everiche Cristen mon þat lufs Jesus Crist schulde crye out on hom þat seyn Crist begge þus, siþ þat hit is *blasphemye* aegyns oure God.

<PL 24><T A25><P 428>

for ells þei are suspect of open *blasphemye*.

<PL 12><T A25><P 429>

And 3it þei poudren *blasphemye* in among þis apostasye, for þei seyen þat þei havenn mor power of Crist þan ever he wolde 3ive to Petre or Poul.

<PL 25><T A26><P 433>

And so Crist of his endeles wysdome and charite ordeynede siche a reule, And so on ech side men ben needid, up payne of heresie and *blasphemye*, and of dampnynge in helle, to beleve and knowlech, þat here religioun of Jesus Crist 3oven to apostilis, and kept of hem, in his fredom, wipoute cloutinge of sinneful mens error, is most perfitt of alle;

<PL 11><T A33><P 510>

But þat þe euangelic is fase whiche þat he techip, euer he shulde deny, for þat is a *blasphemye* in God.

<PL 342><T CG16><P 203>

But þei were occupied before many seer in *blasphemye*, and synneden a3enes God and his chirche, and þis made hem to synne more.

<PL 21><T EWS1SE-45><P 666>

Of *blasphemye*, for þes newe religious seyn in word or dede þat crist 3ytt not, coude not, or wolde not teche cristen men þe beste religion to wynnen heuene by;

<PL 23><T MT01><P 3>

3if þei seyn and meyntenen in scole and oþere placis þat þe wordis of holy writt ben false and manere of spekyng of newe idiotis is trewe, þei don gostly auotrie and putten falsnesse and *blasphemye* vpon god;

<PL 14><T MT01><P 10>

and þis is luciferis þride, stynkynge ypocrisie and anticristis *blasphemye*, to cre and meynten þat suche ben able curatis and grete men of holy chirche.

<PL 10><T MT01><P 24>

And be þe worldly prelat ward of *blasphemye* here, þat he compelle not for his þride þis sugt to putte bihynede þe betre worshipynge of god and vnder colour of obedience make hym to
myspende þe tyme and goddis 3iftis.
<"L 4"<"MT02"<"P 33>

But bope þes ben enpropried to god, and þan it is blasphemye for ony creature to take þis to hym as deþ þe Pope wip þis myene.
<"L 30"<"MT04"<"P 818>

but certis þis is foule heresie and blasphemye, for herdycristene men ben suget to anticrist and his symoneye and feyned censuris and to sathanas more þan to ihu crist and his lawe.
<"L 26"<"MT04"<"P 90>

and here is ydolatrie and heresie open ynow3, and blasphemye of god among worldly and hepen
for to preche fablis and flatrynge and lesyngis, and to disceyne þe peple in feip and good lif and robbe hem of here worldly go0dis, and to putten blasphemye vpon crist bi here opyn begynge and here feyned deuocion and letten prestis prechers to preche frely gospel and bi symonye and robberie and meyntenynge of anticrocristis chirche, and it is to drede last enden in for her lyf is blasphemye vnto god, as austyn seip;
<"L 4"<"MT06"<"P 118>

Capitulum 16m 3it religious possessioners ben groundid and holden forþ bi blasphemye and heresie;
<"L 5"<"MT06"<"P 127>

and þis is cursed blasphemye of god.
<"L 26"<"MT06"<"P 127>

and þe sufferen, helpen and meyntenynen false precherss, glories, to robbe þe peple bi fals beggyngye, bi symoneye and ypocrisye and blasphemye putt vpon crist;
<"L 4"<"MT06"<"P 135>

and þus þe faren wip cristene men and holy writt as diuen scribis and pharisis wip cryst and his apostlis and his gospel, and whanne þes pharisees, scribis and hi3e prestis waren ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostlis to blynde þe comune peple, and so þes possessioners don now of more ypocrisye and more sotilte and more cruelte.
<"L 8"<"MT06"<"P 138>

certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disseit in techynge, and to lede blyndly cristene souls to helle.
<"L 30"<"MT07"<"P 158>

he3ere scote of anticrist to distroie cristene mennys bluese and charite herde neuere creature fro makynge of þe world þan is þis blasphemye heresie, þat lewed men schulden not entirmeten hem of þe gospel.
<"L 24"<"MT07"<"P 159>

and þus þei dremen more þe bishopis lettre þan þe gospel of crist, and so þe bishop more þan oure lord god almy3tty, and þis is foule blasphemye.
<"L 18"<"MT08"<"P 178>

and þus bishopis officeris and curatis and prestis fallen oute of bileeue and renne into blasphemye and heresie and drawen þe comyn peple after hem into errour.
<"L 28"<"MT08"<"P 178>

and þe fende blyndij hem so moche þat þei seyn inde1b þei moten neuere prete to plesynge of god, sip þei vnablen hem self to do þe office of prestis bi goddis lawe and purp0sen to ende in here feyned deuocion þat is blasphemye to god.
<"L 3"<"MT10"<"P 191>

Also mochil blasphemye of prelatis and oþere men of feyned obedience and nedles sweryngis maad to worldly prelatis schulden þan cesscen, and souereyn obedience to god and his lawe and eschewyngne of nedles oþes and forswerynge schulde regne among cristene men.
<"L 8"<"MT16"<"P 253>

Capitulum 2m: See now hou þes cursed heretikis bryngen in þe firste blasphemye.
<"L 27"<"MT18"<"P 265>

but so now þe wodnesse of þis blasphemye.
<"L 7"<"MT18"<"P 267>

Pat þe grete blasphemye of goddis name in veyn and fals sweryngis and vnelfeully creaturis, as bi cristis woundes, nayles and refreynde bi drede of peynes sett hi þe kyng, lordis and comoute of cristene peple, lest god take grete vengaunce on oure peple, bope in þis world and in þe toper.
<"L 1"<"MT19"<"P 278>

Anopir opus lesyng þese maistir liers wip her sectis aftermen obstynatli on Crist, sciyng þat his lawe is moost fals and heresie, blasphemye and contrarious to itsilf, notwistjstundinge þat þe prophete seip /Lex domini immaculata/ þat þe lawe of God is vnfeou0li or wipoute wem.
<"L 240"<"OP-ES"<"P 122>
And pis is an open blasphemy.

In pis also Crist, pe weie of trupee, is defamed and blasphemed pat pe rise maistir liers and her sectis writen, reden and defenden opunli and priueli pat pe lawe of pe gospel is pe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I rehearsed bifore.

BLASPHEMYES......1
he curseth & desyreth vgeans to hem that so cursyth him! that it is sorow a christen man to heren that cursynges that they makenl & blasphemyes in such cursynge.
BLASFEMEDE ........ 3
And pis seif petre afir, pat many shal sewe her lecheris, bi whom pe weye of treupee shal be blasfemed.

And the secondi part of the article is opin bi this, that ellis the forseid reliugion shulde kepe vnnyssli and with greet errore here owne statutis, and shuldenblasfeme the Lord in puttinge abak comaundementis of God and the counseils of more synful mennis tradicions, than the his comaundementis and counseils, and magnifie Jhesu

And the secundi part of the article is opin bi this, that ellis the forseid reliugion shulde kepe vnnyssli and with greet errore here owne statutis, and shuldenblasfeme the Lord in puttinge abak comaundementis of God and the counseils of more synful mennis tradicions, than the his comaundementis and counseils, and magnifie Jhesu

And so it were betere to freris to wite what pis story menyde jan pis to blasfeme on Crist pat he beggide pus wair of pis womman.

And so it were betere to freris to wite what pis story menyde jan pis to blasfeme on Crist pat he beggide pus wair of pis womman.

and so men bygylon hym pat seyon pat he is moste blessud fadir, for pruyde and coweysyse meunon hym to blasfeme in Iesu Crist, and forsake Cristus lawe, and take anojur as anticrist, and to dreede not pe day of doom, as men pat ben owte of byleue;

And the secundi part of the article is opin bi this, that ellis the forseid reliugion shulde kepe vnnyssli and with greet errore here owne statutis, and shuldenblasfeme the Lord in puttinge abak comaundementis of God and the counseils of more synful mennis tradicions, than the his comaundementis and counseils, and magnifie Jhesu Crist.

And and the secundi part of the article is opin bi this, that ellis the forseid reliugion shulde kepe vnnyssli and with greet errore here owne statutis, and shuldenblasfeme the Lord in puttinge abak his comoundementis and counseils, and magnifie more synful mennis tradicionis, than the comoundementis of God and the counseils of Jhesu Crist.
Thanne it sueth hou Sennagerib blasfemede God of Israel, and hou Esechie comfortide the puple a3ens his blasfemye and pride.

BLASFEMEDEN......2
But scribes and pharisees gruchchedon a3en pis and blasfemeden a3en Crist, and seyden he eet with hem unlawfully.

his rewme is made derke/ & þei eeten her toungis togidir for sorrow' & þei diden no penance of her dedis/ Pat is to mene Archbischopis & bischopis ben þe seet of þe best anticris:

BLASFEMEDON......1
and þey weron owte of byleue and blasphemedon a3enys Cristus wyt þat dissentude herfro or þeir wip þat is nou betture.

BLASFEMEN......29
lords, what wisdom is this to hiren hem so dere to yellen in chrichis and abbeies, whanne thei blasphemen God and terren him to wraththe. 

Thei that sweren bi the membris of Crist, as bi the heed, bodi, woundis, sidis, hondis, other feet, blasfemen Crist ful orribli and al the holi Trinite.

For thei seyn in dede and office, that here doom is the doom of God, and thus bi here fals doom thei blasphemen God, and bitraien the king, and lords, and here comunys.

But þe freres contrarien in costily houses, & so me hinkeþ þis yprocrites blasphemen in God for þe putty vpyn hym suche manere of lyuynge.

sipen Crist was almiðthi & þerto al witty, & was pai Ed tuelue & on Scarioth, it semeþ þat freres þat passen Crist in þis blasphemen in God be lewey presumpciou.

And also be þis confessiou blasphemen þe prestes, for þe pope wil for mede limite pore prestes, and suche prestes willen axe mede for schruynghe þer children.

And herfore þei blasphemen, assoillynge of peyne and gil;

And 3it þei blasphemen in Crist, and seien þat he beggide þus, to mainteyne þer owne synne.

And þus þei blasphemen in God, and seien, whoso dieþ in þe abite shul neve be go to helle, for holynes þat is þerme;

and in fablis of þis power þei blasphemen and harme þe Chirche.

And men blasphemen in þis point, for þei putten a reule of love to ordyne an yvel to be more loved, a3en þe ordenaunce of God.

wip siluer vessel þen bi seruyd curiously/ & wip long knelyngis & men to kerue her morisellis/ wip tagged clohes & crakowe pykis/ þat blasphemen God wip many cursed opis vsed in her courtis/ wip many ofer synnes as men may see al daye;

þus in þe decretistis, þat are Israelitis in party, os to þe part of sciens þat ðey tan of Godis lawe, and Egipcians as to þe þat þey hauce of worldly wysdam, þei blasphemen God of Israel, wil þey calle þe lawe þat he 3af kafe, as vnprophitable, wên he seip himself, I þi Lord God toching þe profitable þings;

þus is to decretis, þat are Israelitis in party, os to þe part of sciens þat ðey tan of Godis lawe, and Egipcians as to þe þat þey hauce of worldly wysdam, þei blasphemen God of Israel, wil þey calle þe lawe þat he 3af kafe, as vnprophitable, wên he seip himself, I þi Lord God toching þe profitable þings;

And 3if God knowe hem vnworþi to haue sich pardown of hym, þese popis blasphemen in God more þan euere apostles durston.

And here þei scowlon comunly, and blasphemen in God;

For, siþ þe hous of þe Fadir of heuen shuld be figure of Goddis dede, and God mut nedis do frely and chaffere not wip siþe þings, þes men þat chaferen þus blasphemen fouly in God.

And þey blasphemen in God, as þey don ofte whanne þey shryuen.

And here þei 3owlon comunly, and blasphemen in God;

And þey blasphemen in God, as þey don ofte whanne þey shryuen.

And 3ee seyen þat Y blaspheme, for Y seyde þat Y am Goddis Sone'.

for þes þat þus disseyuen þe puple blasphemen a3enus God.

And þus þei blasfemen in God, and seien þat he beggide þus, to mainteyne þer owne synne.

And þus þei blasphemen in God, and seien, whoso dieþ in þe abite shul neve be go to helle, for holynes þat is þerme;
but not of the Lord's mouthe; but seyn to pou that blasfemen me:
<\L 21><\T LL><\P 67>
as if a man iuge of that he knoweth no3t, as many men presume to iuge a man to heuene, or ellis iuge him to helle bi here fyned cursynge, and so prelatis ofte tymes blasfemen in god, and taken on hem iugement and knowynge of god;
<\L 4><\T MT21><\P 290>
and þey blasfemen in god.
<\L 30><\T MT27><\P 419>
first þes prelatis blasfemen in crist and in his hooly apostlis.
<\L 29><\T MT28><\P 470>
Ne þei doen ony remedie a3ens þe foul heresie þat þei freris maintene vpon Crist, of þe beggynge þat þei putten upon him, ne of þat þei blasfemen so hidousli a3ens þe trufe of God, seyynge þat his lawe is falsest and heresie.
<\L 1202><\T OP-ES><\P 51>
for manye men that seyn it vndeuoutly, and lyuen out of charite, lyen foule on hemself to God, and blasfemen hym, whanne thi crie it ful loude to mennis cersis in the chirche.
<\L 3><\T Pro><\P 39>
and þus þei chesen now ræber to blasfemen God þan to suffre a while here bodili persecucioun for þe truþ þat Crist schedde out for his herte blood'.
<\L 153><\T SEW04><\P 33>
It semes ræber þei stiren God to veniaunce þan to mercy, as Gregory seis, and apertly blasfemen God for her cursid lif, whateuer hor tonge blabere, as seynt Austen witnessip by grete dyleberacioun in many bokis.
<\L 126><\T SEW16><\P 86>
and þus þei chesen now ræber to blasfemen God þan to suffre a while here bodili persecucioun for þe truþ þat Crist schedde out for his herte blood'.
<\L 594><\T Thp><\P 42>
And þerfore þo preestis þat taken vpon hem to asoyle men of her synnes blasfemen God, sip it partyneþ oonly to þe lord God to asoyle men of alle her synnes;
<\L 1897><\T Thp><\P 822>
BLASFEMEP.......7
ffor many prestis, bohe more and lasse, blasfemen in here power, and falliþ in þe keye of kunynge in þis fyned absoluciouns, and falliþ in heresie, prestis and her sogettis, but 3if prestis purge þe keye of here kunynge, and stondiþ in boundis of bileve.
<\L 4><\T A21><\P 256>
But þe pope, as he blasfemen, and seip his dowynig is þe patromonie of Crist, so he feyneþ newel awes to teche to parte þes benefices.
<\L 6><\T A23><\P 357>
But whoeuer of vs seip God is my Fadur', he blasfemen in God.
<\L 71><\T EWS1-44><\P 421>
And where verey pees teche purcience, þis pes teche fi3tyng, and blasfemen in God, as it wolde be his maystur.
<\L 176><\T EWS2-90><\P 213>
For 3if he assoyle or 3yue pardon oþur maner þen Crist wolfe, certus he feyneþ hym to be God and blasfemen in Iesu Crist, for no man may for3yue synne but 3if Crist for3yue it furst.
<\L 830><\T EWS2-MC><\P 358>
And þus what man þat euere seip þat he makþ betere preyere þen crist, and ordeynep hereto more pardoun, blasfemen as antecrist;
<\L 18><\T MT22><\P 320>
And þerfor, as þe same prophete seip, It is time þat God wirche', for seche antecristis blasfemen it and settip it at litil or ellis ni3t nou3t, as it is oofte rehersed before.
<\L 3238><\T OBL><\P 239>
BLASFEMID......11
For cristene servauntis owen to serve so mekeli and wifulli and feithfulli to here lordis, yea, unfeithful, that the name of the Lord be not blasfemið bi hem, and that the unfeithful lordis of hem be convertid to cristene feith bi the mekenesse and feithfulnesse, pacience and other vertuis of cristene servauntis.
<\L 15><\T 37C><\P 105>
For in the j' pistil to Tymothe, the vj' c' in the bigynninge, Poule seith thus, What evere servauntis ben undir yok, deme thei here lordis worthi of al honour, that the name and the tech inge of the Lord be not blasfemid.
<\L 1><\T 37C><\P 106>
Thanne if servauntis breken opinJi and proudJi of the Lord be not blasfemid.
<\L 9><\T 37C><\P 107>
And þus was Crist callid a synnar and blasfemer, and þe cursidist man in 3erþe, for þei seid þat he
was a deuowrar, and þat he blasfemid.

for he blasfemid not, ne synnoid, ne did no þing warþi curse;

for bi hem þe nam of God is blasfemid in alle folk.

And howe þe name of God is selaundrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture.

þe name of God is blasfemid bi 3ow among þe folk.

And þat bi sciens of canoun holy writ is blasfemid, 3he God himself, þat is þe lawe 3efar.

not only is holi writ despidis bi þat sciens, and blasfemid, but God himself þat is þe law 3euar, þat semþ figerid in Goddis lawe, wer it is red, þat þe son of a woman of Israel, þat scho bar of a man of Egipt, stroue 3iþ a man of Israel and blasfemid God of Israel;

BLASFEMITH.....4 Therfore first thei ben c1epid salt of the erthe, and aftirward the light of the world in the V'
of Mathu, as Crisostom markith there, writinge thus,

"He that techith weI and leuith euele, nameli opinli, dampnith himsilf and sclanndrith otthe men, and blasfemid God".

BLASFEMYD.....2 And error wole not excuse, sip Poule wende he hadde do weI plesynge God whanne he blasfemyde.

but Job did this ouer myche, and with sum pride, and justifieþed himself ouer myche, that hise frendis conseuyedent that he blasfemyde God, and preude God vnri3tful;

BLASFEMYN......1 and maken hemself deppere dampned, and other men also that suen her folye, and blasfemyn God.

And Austyn on this psalm, {Laudate Dominum, quoniam bonus est psalmus}, writith thus,

"If thou fille thee ouir mesure with drunkenesse of wyn, and passist due mesure of kynde, hou manie euere preisyngis thi tunge sowneth, the Iif blasfemith".

BLASPHEMI>.....1 And so in þe maners may mon blaspheme in God.

BLASPHEME>.....12 And so þei blaspheme in Crist and mystaken his worde.

BLASPHEME>.....1 and to þo briddle blaspheme, of lettres of freris, he loves nowþer God ne his even Cristen þat ageynestondes not þis hersy. For þei blaspheme in God, and desseyven þo puple, and harmen himself where þei myght ellis be gode.

Capitulum 20m: Also prelatis techen and hiren lordis and comyns hou God and dispise his lawe and ordynaunce;

Capitulum 27m: Prelatis constrynen men of sylmpe vnderstondyng to renne into errouris and for3yue synnes.
to blaspheme god;
<§ 2><T MT04><P 94>

Capitulum 34m: Also prelatis constreynen prestis to lese charite and blaspheme crist and discyne his peple;
<§ 25><T MT04><P 99>

pei techen cristene men to blaspheme god and holden wree 3enest hym;
<§ 16><T MT07><P 162>

but what heresies my3tte more blaspheme god, more norische synne and cursed men in here lustis?
<§ 2><T MT18><P 265>

And in his writynge I blaspheme no more Siluestir, alpou3 I reherec and blame his synne, þan I do Petir and hisfelowis whanne I seie þat þei synfulli forsook Crist, or Poul whanne I seie þat he wickidi pursuede Cristis chirche.
<§ 1826><T OP-ES><P 86>

Not onely by brede ly-uth man, but in evey werde that cometh oute of the mouthe of god, and evey werde of God is the lyfe of the soule of man, as sayth Saynte John, that thou haue an oynynge of the holy gooste, and thou haue no noode of anye man but teache thou in all thynges whych his blessed worde in whome is all wysedome and conninge, and yet ye be always knowe here cursed lif, and here worschipe and synnynge cessip. and perfore sette not bi hem. and wei ward ypocritis glosen vs that be christen men and thus to suffer the people dye for hunger in hereye and blasphemed bi whom is all wyse dome and comminge, and yet ye be always to leerne as we Howe maye any Antechriste for bread of god take it awaye from vs that be christen men and thus to suffer the people dye for hunger in hereye and blasphemed of manislawe that corrupeth and sleyth the soule, as pestilence slet the bodye, as David hereth wytnes where he seith in holy writt. and also not fynde secret hooste, for the mostfalsest beleif is taughte in it.
<§ 33><T WW><P 6>

So many of you wote not what ye are or what ye do, for ye dyd ye dyd, ye wolde not blaspheme god as ye do, to let an alien god insted of the lyuynge god.
<§ 14><T WW><P 19>

BLASPHEMED.... 8 þat bi here prestis and heie corserie God and holy Chyrche ben foule blasphemed, and pressthod and good lif moche distroyed, and Cristene men foule sclaundrid, and synne and trecherie encreesid.
<§ 10><T A22><P 283>

And þen þo dowynge of þo emperoure had nouper comen in, ne his prelatis had not blasphemed þus ageynes Gods lawe, ne þese private religiouse schulde nouper on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir.
<§ 25><T A25><P 418>

and Petir and Poule synned also when þei denied and blasphemed in Crist;
<§ 18><T A32><P 505>

And many shal sue her lecheries, bi whom þe weie of trupe shal be blasphemed.
<§ 195><T OP-ES><P 10>

Seynt Petir seip þerpermor in his text þat þe weie of trupe is blasphemed bi þese maistir liers and her sectis.
<§ 394><T OP-ES><P 17>

In þis also Crist, þe weie of trupe, is defamed and blasphemed þat þese maistir liers and her sectis writen, reden and defenden opunli and priueli þat þe lawe of þe gospel is þe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.
<§ 442><T OP-ES><P 19>

þanne in þese maner wisis and ful many mo is Crist, þe weie of trupe, blasphemed among þese maistir liers and her sectis þat seynt Petir spekip of, as I have opened to 3ou sumwhat now and more shal soone if God wole.
<§ 460><T OP-ES><P 19>

Thos were destrued for schenful apostasie and blasphemed a3en crist, aboute þe 3eer of grace MI CCC and xij vndir pope Clement þe v. 3enest Goddis word, ffor dreden laste þe lawe of þe gospel is þe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.
<§ 384><T TaI><P 188>

BLASPHEMEN.... .16 þes weiward ypocritis glosen þus expressly a3enst Goddis word, ffor dreden laste þe peple knewe here cursed lif, and þat curseþe here preieris, and perfore sette not bi hem, and þanne here worschipe or wynnynge cessip, and þe peple wolde bisien hem to lyve wel, and do almes to pore nedi men, as Crist techip, and not ynfde siche ypocritis þat þus blasphemen God. 3enst Goddis word, ffor dreden laste þe lawe of þe gospel is þe falsest lawe, heresie, blasphemye and contrarious to itsilf, as I reherside bifore.
<§ 11><T A18><P 228>

þei don a3enst þe charite for lone of here owne worschipe or wynnynge and blasphemen a3enst god, makynge hem self as witti as þe holy gost, siþ it is reseruyd only to þe holy gost to 3oenix ful conseil of þings þat ben not expressly comaundyd ne defendid in holy writ, and þei taken þis pinge vpon hem whanne þei ensure to men þat it is boat for hem to be men of priuat religion.
<§ 7><T MT01><P 17>

þei erren foule in þe feip and blasphemen crist god and man.
<§ 13><T MT01><P 19>
And as pei blasphemen pis seynt in word, so pei doen in dede, in as moche as pei peinten and grauen him wiþ a diademe upon his heed and an ymage of pei emperour vndir hise feyte; <L 1905><T OP-ES><P 90>

BLASPHEMES....5
CAP. XIII: Iche mon peat is vengeable by unskilful ire, is like to a fende peat blasphemes ageyns God, to whom is propre to take vengeance of his sogett. <L 2><T A09><P 136>

And þus iche irrouse mon blasphemes ageyns God. <L 5><T A09><P 136>

and þe þat seis þe reverse blasphemes in Crist, and seis þat helpe of men schulde be taken fro hem, and Crist schuld ordeyne men to be dampdne. <L 35><T A10><P 180>

and whosoevere reverses þis sentence blasphemes in Crist. <L 38><T A25><P 418>

Ow! if knyghtes and comynes, and alle Cristen men, wakid to þis resoun and did hit in dede, siþ no mon schulde susteyne blasphemes of Crist, and siþ þis secte of beggers blasphemes in God, alle men schulden lette hom of false cursed werkes. <L 7, 8><T A25><P 429>

BLASPHEMEþ....4
3iþ þou passe mesure in mete and drynk, and lyve in golotonye and dronkenesse, whatever heryngis þi þonge speke, lif blasphemes God. <L 18><T A18><P 223>

And god seip bi þe prophete to suche men: y schal warrie or curse to 3oure blastynges, and god seip bi salamon þat þe sacrifies of wicked men ben abhomynable, and austyn seip in many placis þat 3iþ þou lyuest in golotonye and dronkenesse, what euere þi þonge sownep, þi lif blasphemes god; <L 1><T MT04><P 77>

eche man schal hope to come to heuene and enforce hym to here and fultille goddis word, for þi eche man bæ þe free wille and chesyng of good and euy, no man schal be sauþ but he þat wilfully heart þe endes keip goddis hestis, and no man schal be damnyd but þe þat wilfully and endeles brekip goddis comandements, and forsakip þus and blasphemes god. <L 22><T MT05><P 111>

what euere here tonge blabre, here euyl lif blasphemes and dispisip bope ihu here nolde.
spouse and his modir marie, tresour of clennesse and deuocion.

BLASPHEMYD.....2
Also Poul biddip þat bishopis and prestit techen wifis to love here housbondis, to be prudent and chaste and sobre, and to have care of þe hous, and benynge and under lont, or suget, to here housbondes, þat þe word of God be not blasphemyd.

BLASPHEMYES.....8
but a3enst þis heresie poul writip þus in goddis lawe: “what kynne seruauntis ben vnder 3ook of seruage deme þei here lordis worþi alle manere honour or worshippe, þat þe name and techynge of þe lord be not blasphemyd þat is, holden wrongful and dispised;

BLASPHEMYNG.....2
For in autorisyng and solemnysynge of þis damnable beggerie, and of alle þe leysyngs and blasphemyes þat þei putten upon Crist, and his lawe and hise seynitis in þis pyont, in þe moost hooli dai, alþou3 experience techþ þei haue no nede, he þat is moost autentik persoone among hem shal bere þe bag þat dai and begge.

blasfeminge
BLASFEMYNG.....2
And so, alþou3 antecrist be offended and homewood wip many ordenauncis of God aboute trew beleue and goode maneres, of þe wiche sum ben soft rehersed before, 3it þei ben trewe and ri3twise, and ou3t to ben schewid and kept, and defended as ful autentik and trewe a3enst þe foule moupe of antecrist, þat is ful of sclaundering, depraung and blasfemyng of Goddis lawe.

BLASFEMYNG.....1
Ande if a symonyent bischop 3eyve hym not lettre of newe licence, for þo autorite of God ande charge taken of hym, by his grace dispensyng in charite, his cunnyng is ynogh3e and of aile manere. of antecrist and his worldly fonned c1erkis.

O 3e curatis, seep þes heresies and blasphemyes and many moo suyne of 3oure wickid lif and weiward techynge, and forsake hem for drede of helle, and turne to good lif and trewe techynge of þe gospel and ordainynce of god, as crist and his apostlis diden, for reward of heuenely blisse, and in confessions and oprere spechis charge 3e more brekenge of goddis hestis þan prebryng þe of foli hythesis of newe pylygymagos and offryngeis;

it is grett meruaile þat god of his endles ri3twinanesse distroiep not alle þis cursed peple to helle for þes cursed blasphemyes and erresies and wickid meyntenynge;

And in þis, as wel as in oþir blasphemyes þat þei blasten out wiþ her stynkinge breþ, þe which stynkyþ, fouler in Goddis si3t þan dide þe sporil þat lewis spitten upon Cristis face, shewyþ opunli of whos fundacioun and retenu þei ben.

For in autorisyng and solemnysynge of þis damnable beggerie, and of alle þe leysyngs and blasphemyes þat þei putten upon Crist, and his lawe and hise seynitis in þis pyont, in þe moost hooli dai, alþou3 experience techþ þei haue no nede, he þat is moost autentik persoone among hem shal bere þe bag þat dai and begge.

blasfemour
BLASFEM.......1
And þus, as we say þat man a 3eþe blASFEM or cursid, wan he is þus iugid and rettid of men, þow he be not so in sopnes, in þis maner we say of Crist þat he was blasfem, synnar, and cursid, and þat he 3ct was not;

38 2 variants; 3 occurrences.
39 17 variants; 79 occurrences.
BLASFEME ......10
And as anentis Helye pat is putt on seche men, pei schulden lerne of Cristis paciens, how he was ledde oft to be stoned as blasfeme & heretyke, & at pe last deed bi pis colour.  
<L 378><T 4LD-2><P 214>

şip Poule by more coloure schulde be excused, and nevertheles hymselfe seis pat he synned gretly ageyns Crist and his Chirche, and was a foule blasfeme.  
<L 26><T A20><P 237>

pe firste mevep no3t, şip Crist him sif was clepid blasfeme, pat is heretik most of alle opeR,  
<L 29><T A21><P 247>

And 3it pis blaspheme gabbip upon God, and seip, pat al pis is Goddis werk;  
<L 24><T A23><P 347>

For Crist my3te not be God and man, but 3if he hadde take pis mekenesse, how suwep he Crist in vertuwis ṣat is pis a proud blasfeme?  
<L 51><T EWS1E-21><P 567>

And herfore pe lewis sou3ten more lesu to sle hym as a blasfeme.  
<L 15><T EWS3-168><P 137>

And no drede, who so louepe ony of ḷes more ṣan Goddis lawe, he is an heretik out of bileue, blasfemes, and cursid of God more heritikes.  
<L 9><T EWS3-207><P 249>

And ṣus he semep a blasfeme ṣat is ṣus proud by pis title, or ṣus spylep pore men as he were god and wiste al pingen.  
<L 1><T EWS3-234><P 307>

but what blasfeme durste seye ṣus, şip it is a3enus bileue.  
<L 20><T MT28><P 468>

pe fadieres of freres, whiche were ṣe Pharisees, Pursuwed Crist to ṣe payful depe 3ee, callid hym a blasfeme as 3e clepen hem heritikes ṣat holde a3enes 3our falsedge, alle if ṣat men trupe.  
<L 308><T UR><P 111>

BLASFEMES ......8
O, sipen ṣepe blasfemes ben mooost ernetikis, and ṣeip pei alle leprous as Sent Bede techip, how many lorde and ladie in ben smyten wip pis lepura!  
<L 48><T 4LD-4><P 237>

But as blasfemes ṣepe clerkes flourschon Cristis lawe and seyn it suep ṣat iche bischope of Rome is suche a vikcr of Crist, as we haue before seid.  
<L 221><T 4LD-1><P 245>

But herto ṣes folis take non hede in making of feres, but as bylynde Baierd, puttep general statutes & chalengip lorschip of comunte of þings ṣat is propped to God, as blasfemes downe.  
<L 982><T 4LD-4><P 279>

but in ṣe Olde Testament shulden siche blasfemes be stoned to deep.  
<L 26><T A23><P 347>

For 3if alle symonycnts weren markid out of Cristendom, and alle apostataes, wip alle blasfemes, ṣe multitude of heretikis wer mor ṣan ṣise opeR.  
<L 21><T A26><P 438>

 bahçe: ‘In ṣe laste dayes schul be perelous tymes: men schullen be louynge himselfe, couetous, hi3e, proude, blasfemes (as grete swereris and men falsinge Goddes lawe, as it is seid byfore), not obiynge to her faderis and moderis, vnkynde, wicke, wijbute affectiouen, wijbute pes, synful hueiras, vncontynent, vnmylde, wijbute benygnte, froward, swellynge, blynde, loueris of lustes more ṣan of God, hauynge ṣe spice of petece but denyngę ṣe vertu.  
<L 501><T CG02><P 25>

And herfore ṣe blasfemes seyn ṣat beggyng is medful, and ṣat Crist tou3te hem to begge;  
<L 70><T EWS2-88><P 195>

And so freris shulden drynk to ṣe puple ṣe gospel and treupe of Goddis lawe, and leceu suche blasfemes and dremes bi which ṣe puple is enpoysound.  
<L 84><T EWS3-163><P 124>

BLASFEMYES......1
but ṣo ṣat comen of ṣe mouş comen out of ṣe herte, and ṣo ben ṣat foulen man, for ṣe herte comen out yuel pou3tis and yuel wordis, mensleyngis, auoutryes, leeeheryes, fals witnessis, blasfemes.  
<L 46><T EWS3-161><P 115>

BLASPHEMERES......1
but where ben falsere anticristis, perilousere heretikis, and curseder blasfemeres.  
<L 35><T MT02><P 31>

BLASPHEME......4
Resoun may þere non be, but 3if a blaspheme seie, ṣat now in ende of þe world, whanne avarice is more, and Cristis Chirche hap more nede of prestis ṣat fleþ more covetisse, Crist hap ordeyned ṣe contraric to his Chirch in his prestis.  
<L 29><T A21><P 257>
Certis in pe olde lawe a blaspheme pat despisid God, puttyng fals errour on him, schuld be stoned to depe of alle pe peple; <L 21><T A22><P 292>

And here mennis innewittis mot algatis erre in knowynge and jugynge of difference of substancia as, if mony oostis, sacrif and unsacrif, were mengid togedir, a blaspheme pat knewe not medelyng of hom, kouthe not knowe accident fro bred, ne telle what is pis more hen a beeste. <L 29><T A25><P 405>

And right as a blaspheme in pe olde lawe shulde be stoned of al pe puple, so alle Cristen men shulden gostily stone blasphemes. <L 25><T A25><P 406>

BLASPHEMES........36

But certis pei ben cursed Luciferis children, weiward Anticristis, and unkynde heretikis and blasphemes. <L 11><T A24><P 403>

But here pei begynge fro povert. for lawes ofhor God were fals, and pei proffe lawes ofhor Crist shewyng were straunge to Crist, bot if pei accorden sum what. <L 20><T A25><P 403>

Bot here pe fals blasphemes gropen after weyes, and seyn pat bi pei schewe Gods body and not pat bred. <L 15><T A25><P 403>

Also, pef al Cristis shewyng were straunge to pe bred, hou shulde pei blasphemes by virtu of pei wordes, proffe pei bred tournes to no3t, and accident leeves wipouent any sogett, or pei Gods body is newly lyre? <L 20><T A25><P 403>

And sith everiche mon pei wipouent auctorite of Crist puttes witte to Cristis wordes pei God askes not, is an heretike. hit is open pei soche feyners ben alle blasphemes. <L 17><T A25><P 404>

And so pe blasphemes passen Juwes in fooly, for Juwes known pei hit is bred when pei kyndely eten hit; <L 23><T A25><P 404>

And herfore lordis and comys and alle trew men shulden juge peo blasphemes in hor wronge partye. <L 22><T A25><P 406>

And right as a blaspheme in pe olde lawe shulde be stoned of al pe puple, so alle Cristen men shulden gostily stone blasphemes. <L 27><T A25><P 406>

And so by erroures pei growen of pe blasphemes is holy Chirche lettid to profit in virtues. Forif mon trowid holly in pis disciplis and fle soche blasphemes, as vertues teehen; <L 30><T A25><P 406>

And sith pis were algatis pei better to Crist and to peo puple, what shulde mefe peo blasphemes to lye juse on Crist? <L 34><T A25><P 409>

Bot sip freris were heretikes and blasphemes in Crist, bot if pei groundid pis beggyng in lawe of peo gospel, pei bisien hom ful faste to seke hom a grounde. <L 14><T A25><P 413>

Bot here peo bynde blasphemes mosten lerne hor logik. <L 20><T A25><P 413>

Bot pis bylnedenesse of peo blasphemes gos peo same waye, flor pei blabur heresy pei God asked not. <L 35><T A25><P 414>

Bot peo bynde blasphemes con not depart beggyng fro povert, for hope acorden sumwhat. <L 26><T A25><P 415>

And so hit were al one to grounde soche ordiris of beggers, and grounde Anticristis clerkis and blasphemes of Crist. <L 20><T A25><P 416>
But sitte þo blasphemes blaburen ageyne þis sentense, þat bothe resoun and holy writte acorden togeder, þat whoso edyfyes þo puple shal lif on þo puple; Bot wayte we whydur þo blasphemes drawen.

<LI 23, 27><T A25><P 417>

Bot howeovere þese blasphemes bosten þat þei travel more to profite of comen in hafs þo membre.

<LI 16><T 23, 27><T A25><P 418>

Ffor comynly þese blasphemes, when hom wantes answers, and wil wynde þo puple, þei feynen on God miracles þat he nevere did.

<LI 28><T A25><P 422>

Bot sitte þes blasphemes blabur hereageyn;

<LI 24><T A25><P 423>

þese blasphemes wol refe God his owne stede, and dele merytes of men after hor wille.

<LI 33><T A25><P 423>

Bot geder we blasphem, and make we Crist grett synne, and make hom as blasphemes in þe Crist and his seynys.

<LI 34><T A25><P 427>

And cautels of blasphemes þat perverten oure fayth schulden be schaken aweye by scharp dyvynes.

<LI 10><T A25><P 428>

þei worshipen false goddis and ben heretikys and blasphemes:

<LI 16><T MT01><P 7>

for in þat þei seyn þat an hepene philosofre or a newe syfyn caiffi is wittiere and trewere þan almy3ti god, 3e þat god is fals and a folke and þes hepene blasphemes and newe dreremis ben trewe and witti.

<LI 17><T MT01><P 10>

þei beren false witnesse and ben traitours to god and stynkynge blasphemes.

<LI 16><T MT01><P 12>

And 3if þe pore men seyn þe sophe þat no man may a3en seie, þan prelatis seyn þat it is seyd for euyl entent and so hyndren þe treube and taken vp hem þe dom þat is reseru4d to god him self, and þerfor þei ben blasphemes.

<LI 6><T MT04><P 86>

hou stiren suche heretikys and blasphemes god of treube to mercy bi here preieris, siþ god curseþ to here bylyssyngis, as he seib þi prophete malechie, and here preiere is abominable and cursed, for þei turnen aweye and heren not goddis lawe and fullifen it in dede.

<LI 9><T MT18><P 265>

And notwipstanding þat seyn Petir was so pore þat he hadde neþer gold ne siluer, as he seip (Act· 3), and his oþir worldli good he lefte whanne he bigan first to sue Crist, as touchinge þe titul of worldli lawe þat he hadde to þat good, and neure rescueyuede after worldli lordship or possessiouns, 3i þe blasphemes callen al her hoollord lordship seyn Petris ground’ or lordship’.

<LI 1904><T OP-ES><P 90>

BLASPHEMYS........2

And 3if þei meynten en an errore a3enst charite þei ben heretikis and 3if þei seyn þat here reulis ben betre þan cristis reulis 3ouen to prestis and clerkis, þei blasphemem a3enst god, and so at þe begynnyng þei ben blasphemis on alle sides or at þe leste knoen not cristene bileeue; and in holdynge forþ comynly þei ben blasphemis, for þei letten a prest to lyue and teche as crist commaundid in þe gospel, and þei letten a cristene man to serue his god in þe beste manere.

<LI 13, 15><T MT06><P 127>

BLASFEMER.3

And þus was Crist callid a synnar and blasfemere, and þe cursidist man in Jerþe, for þei seid þat he was a deuower, and þat he blasphemed.

<LI 28><T APO><P 27>

And in þis maner, as þe eend of þe gospel tellip, when þe Jewes sawen þat þei my3ten not wip no colourable wordis bring aboute her malicious purpos, þen þei weren not ashamed to berst out into malicious dede, taking vp stony for to hauc stonid hym as a blasfemere.

<LI 407><T CG16><P 205>

þerfore, if þe pope chalangip þis dignite to hym, he is a blasfemere and Lucifer and antecrist.

<LI 7><T SEWW24><P 122>

BLASFEMERE....3

This sentence is opin bi this, that Crist is heed alone of al holi chirche, as Poul seith in j' c· to Ephesies, in the c· to Col·, and in the j' pistil to Cor·, the iij· c·. Therfore, if he chalangith this dignite to him, he is a blasfemere, and Lucifer, and antecrist.

<LI 6><T 37C><P 52>

Dauith sparyde Saul his enemye, that pursuede him to deeth vniustly, and was a traitour and blasfemere of God, and not oonly sparide him twyes bitaken in to his hoondis, whanne he my3te haue slayn him, and 3it ascapide harmles. but also lettide hise men to smyte hym. whanne þe seyn haue slayn him. and scapid harmles.

<LI 42><T Pro><P 9>
And for king Acab did false mery and killide not this blasphenere Benadab, whom God bitok into hise hondis, God sente a prophete to Acab, and telde thus, “For thou suffredid a man whith the deth to go fro thin hond, thi lijf schal be for his lijf, “and thi peple schal be for his peple”.

< L 21> <T Pro> <P 14>

BLASFEMERIIS....1
And Poul acordith opinli in ij: c: to Coloc: in the ende, and most pleynli in the j: pistil to Tymothe, the vy: c: in the begin ninge, and the iij: c: to Tite, and in the j: pistil of Petir, the iij: c: A Corollary: If servauntes othir bonde men bi colour of cristene fredom forsaken to serve mekeli and feithfulli to cristene lordis in such servise that is not contrarie to Goddis heestis and lawe, and ben blasfemers of God, and neithir to reesoun, thei ben trespassouris of peynis to be put on here bodies.

< L 8> <T 37C> <P 105>

BLASFEMERIS....2
And thus thei ben opyn anticristis and moost perilous heretikis that euerere vp agens hooli chirche, but as blasfemers of God were stoned of stone thise heretikis and blasfemers bi stonis of al the peple bi Goddis doom in Moises lawe. Leuetici xxij, so aHe cristene men schul de the Gospel, that is scharp and opyn repreuynge, and castynge out of cristene lond.

< L 18, 20> <T Dea> <P 451>

BLASFEMIS........2
2: Corollary If privat religiouse chargen more the statutis eithir counselling of a synful man than the maundements and the counsellis of the Sauptour, and geuen tente to auarice and to seculer officis and plees, yea vniust, vndir colour of religioun and of holinesse, thanne thei ben blasfemous and perilous ipocritis, knyghtis or messangeris of Satanas, and in the eresie of the blaspheme constituciouns, kingis and seculer lordis shulden make it to be cnquerid diligcllitli bi here feithful clerk is, and if ony suche constituciouns be founde, kingis and seculer lordis shulden make tho to be don awei, and prisone other exile the auctouris and fautouris of tho.

< L 16> <T 37C> <P 28>

Aye cristene lordis, hou dore ye suffre yourc seruauntis to blasfeme God in youre prcscence bl dispitous sweringe, herte. boonis and nailis, and othere membris of hem to dispise youre erthcli king in yourc heeringe!

< L 22> <T 37C> <P 33>

And that to swere thus bi a creature is to blasfeme God, it is opin bi the seiynge of Crisostom allegid bifore.

< L 4> <T 37C> <P 38>

Therfore lat this blasfeme sweringe ceesse, and no man swere nedeles neithir fals, ne but oonli bi God for a nedeful truthe and with greet auision.

< L 25> <T 37C> <P 39>

40 9 variants; 45 occurrences.
Late blaspheme prestis seyn a verri cause, if thei kunne, in alle these poyntis.

2· menouris bilde ouir costlew housis bi false meenis and blas feme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.

neigheth to oure rewme, if it is govemid bi hou greet drede of mischeef and veniaunce symonient bisishopis, and unable curatis, and blaspheme religiouse that cursen Crist, as Austin seith ofte on the Sauteer, and terren the holi Trinite to veniaunce.

And her may men se not pe confessouris schulde be leyd adoun, and were profyt to our Chirche and hatynge of blaspheme confessours.

But certis of Crist may wordis wipouten greet witt, fool suffering freris be in his Chirche, alpou3 thei meve bischopis to fi3te and prechide a3enst peple and pow of Crist cursid, wan he is so nedful, and Petre was so nedful,

It is blaspheme vnbyleue, howeuere the men spekon here.  

Suche ben monye blaspheme lesyngus feynede of popis and oqr prelatis;  

Suche blaspheme gabbyngis þat ypocritus makon a3ensys Crist and his lawe, distorblon þe chirche.  

And þanne þes blaspheme prelatis and tyraunt lordus of þis world schal lurke for drede of þer synny;  

and þus when siche ordris han forsake propecte and take al in comune, þei a3en heere owne ordre hauen heere properte in lust, and comunete in simple foode is forbeden bi here ordre, and poul menec to tymothe þat sych is blaspheme abstinence.

And þus to 3iue rewele wihoute god were presumpcion of a fend, and to make a rewele þus to crie on god were a signe of blaspheme folye;  

and þis blaspheme lickenesse, þat comunes preyen þus to lordis, tellip openliche þis heresye þat þise newe ordris hauen here;  

and þus it seemep a blaspheme heresie to seie þat man may not ellis come to heuen, but if he fullfille þis roten lawe þat was þus late made of antecrist.

But 3itt þer compep more harme of his lawe of confessioun, ffor confessours varien in words of assoylyng, as þei done in words of her cursyng, and gabben commyny wip blaspheme words a3ens beleue;  

and whanne Senacherib 3ede hoom to defende his lord a3ens the king of Ethipie, he sente blaspheme lettris to Ezechie. and seide. that his God my3te not delyuere hym fro his hondis.

BLASPHEME…..12  

Therefore blind prelatis and avarous and unkunning of Godes law cease to geve blaspheme sentence of the dampnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blaspheme lordship, with other rauines and treasouns of our rewme.

Therefore cease the blaspheme deming of simonient prelatis and unkunning in Gods law to condemne a sovereyn doctour, whose bokis thei kunne not undirstonde, neither rede with worshiphe without greet stumblinge and defaute.
BLASPHEMYS ....... 1
And þei what ever heriying of God þo tunge sourys, þo life blaspemys God, as Scint Austyne sais on þo Sauter.

BLASPHEMYE ......... 1
But on this blaspemye heresie schullen alle cristene men crien out and take fully þe gospel to here reule and helpe, and not sette bi þe newe lawis maad of synful wrecchis but in also moche as þei ben groundid in holy writt expressly or good reson and trowe conscience and charite;
And so diden oþer seyntis þat supposeden scripture to be trewe, and tooken as ground of her felþ, and durste not seie, as þese maistir liers and blasfemous sectis doen now, þat hooli scripture is fals. <L 274><T OP-ES><P 13>

blauchen41
BLAUNCHID......2
and herforo crist cleþþ of ofte pharisées ypocrisie, and seþþ: “þe þee fro sourdou of pharisées, þat is ypocrisye, for þei ben blaunchid wijoute as seþulrís, and wijinne ful of yfelþ.
<L 20><T MT22><P 299>

and herfore seþ crist of pharisées þat “þei ben blaunchid seþulrís”.
<L 31><T MT22><P 315>

bleden42
BLEDDIST.......1
Lorde, for þe blode þat pou bleddist to bye man wip so dere, 3yue vs grace to haue in mynde þese foure last þingis, þat we mow se wip þi seyntis þe þiþ of þi face.
<L 1162><T CGDM><P 240>

BLEDE..........2
Though he be gilty of the dede, And that he yet may money pay, All the whyle his purse wol bled He may use it fro day to day!
<L 351><T PT><P 158>

I seie to þee þat is niþ wel don þat pilgrimes haue wip hem bôp syngeris and also baggepipes, þat, whanne oon of hem þat gon barefot his too aþens a stoon and hurtip him soore and rna felowe take of her bosum a baggepipe for to dryue awei wi siche liþli and myrilli brouþt BLEND .......... 2
and certis here þei schewen in dede þat þei ben foule bled BLENDEN ...... 5
BLENDEN......3
and so it is to trowe þat þou schalt smyte þe heed of pride regnynge in hiþe princis and prelatis, þe whiche bleden þe peple þi pryve ipocrisie, and so þi loyers schulen be stabld in þi trewe treupe of þi lawe, afþ þe knowinge of þis ipocrisye.
<L 170><T CG03><P 35>

þat is: ‘Hure malice haþ bleden hem’. þe toþur iþe (þat is, vnderstondynge) is bleden wip eucle wylle, for an eucle willd man wolde not vnderstonde no truþe þþ þe whiche he schulde wirche wel.
<L 175, 176><T CG03><P 35>

They weten well, the sothe I say, Bt the divell hath foule hem bleden.
<L 852><T PT><P 174

BLEENDE......1
And to bleden þe puple more þei feynonge longe preyerys þat þei seyn ben myche betturer þan þe Pater Noster;
<L 40><T EWS2-VO><P 367>

BLENDEN......1
Wel we wyton þat þes habitis and þes cloystres wip oþre signes ben browte in to bleden mennys yþen in holynee of þes ypocrisis.
<L 117><T EWS1SE-14><P 537>

BLENDEN......3
þe firste iþe is bleden bi vnc1annes and malice of synne, for þe malice of grete synnes þat a man is inne stoppen and bleden his resoun for he wolde here no resoun þanne contrarie to his lust.
<L 170><T CG03><P 35>

þat is: ‘Pressaunitis and 3iftis bleden þe yþen of jugis’.<L 271><T CG13><P 171>

and 3iþ þes ypocrisis bleden lordis and prelatis to enpriso siche pore prestis techynge þe treupe bi comandement and ensaumple of crist and his apostlis, notwipstondynge þe lordis and prelatis ben charged vp peyne of dampnacion to helpe hem and meyntene þe treuþe and prechouris of it.
<L 33><T MT13><P 211>

Byhold opon Water Brut whou bislitch tei pursueden For he seid hem the sothe: and yet syre ferther My may no more marren hym, but men telleth That he is an heritik, and yucle BLEENDE......2

41 1 variant; 2 occurrences.
42 2 variants; 3 occurrences.
43 14 variants; 26 occurrences.
but þe furste prudence fallæ more comunly þan þe secounde vnto men, for pryde and coueytise of goodys blendeth men to don almes.

L 78:<T EWS1-9><P 259>

þus criyng of frerus blendeth þe puple, and seyn þat holy chirche seith þus and determyneþ it as trwþe, for false preestis and disseyuðe seyn þat þy God it is þus, and þus eche man owþe to blyeue.

L 326:<T EWS2-VO><P 377>
BLENDID......1
Þat is: 'Hire malice' (þat is, of synne) hap blendid hem.

L 340:<T CG10><P 115>
BLENDIP......1
for þer wyt is set to spyule and to acussen and not for to helpen hem ne opure men, and herfore þer coueytysse blendeth hem þus.

L 83:<T EWS1-4><P 239
BLENDUD......1
For among opre synnes þat þe comunys ben blendeth by, þis is on of þe moste þat reignþ in preestis, bôpe among prelatis and alle manner religious.

L 4:<T EWS2-70><P 82
BLENDUP......1
þe feend blendeth hem so in worldly purpos þat þe knowe not strenþe of God, ne wysdam of his byddyng, for feþp fayþþþ vnto hem þat þe loke not afer but þing þat is nyþ þer yþe as bestis wipowte resoun.

L 105:<T EWS1-52><P 463
BLENDYþ......1
And þis is a pryue synne wþþ whyche þe feend blendeth men, þat þe sorwe not more for synne þan þei doon for œþþ harm, for þus wille is mystyrnyd and men faylen to serue God.

L 22:<T EWS1-10><P 261
BLENTE......3
blent 3oure goostli siþþ þat þe mai not knowe þe gosþel:

L 26:<T LL><P 37
sþ þe seþ þay hym-self bi þe prophete: foule ben oure lordis blendeth to meyntenen open traitours of god, bi gret cost of rentis and lordischipis and 3ifte of grete benefices, for here stynkynges and abhominably blastis and lowd criyng;

L 22:<T MT04><P 77
The devill hath clene hem blent!

L 771:<T PT><P 171
BLENTED......2
And herefore folis ben so blente, þat for drede of mannis curs þei leven Goddis hestis, and done þe contrarie of hem, and so rennen into Goddis curs.

L 13:<T A28><P 450
for many lordis and grete men ben diseuyed bi þe multitude of ypocritis, and many blyen bi 3iftries of money and worldly profitis þat þei geten of þes ypocritis, and summe bi fleschly loue and worldly frendischipe, and for þat fewe stonden wþ þe trwþþ and but fewe lordis or riche cristene men stonden bi goddis lawe and profit of cristene manns souls for to wynne þe blisse of heuene;

L 33:<T MT15><P 236
BLEYNE......1
Crist hap chousith him a gloriouse chirche neþþ þauyng spott ne blyene: or any suche òþþ þing:

L 12:<T LL><P 22
þe holi chirche of God is a chaast virgyn Cristis gloriouse spouse: wipowte spott or blyene ||

L 17:<T LL><P 22
bleren44
BLEERE......1
and siþ hit is als myche worthe by graunte as by letter, þen introduccioun of soche lettres serven of noght bot if it be to blyere mennis eyne þip thredle, and wþp gaye wrytyngyn.

L 23:<T A25><P 420
BLEREN......2
and þus þise habitis of þe newe ordis bleren þe eynen of þe pepele and hyden heere pruyce robberye, and òþþ good don þei hut lytel;

L 23:<T MT22><P 316
And þus for faute of charite neþþ þei ne her bripiren ben parteners of her mealful werks, alþouþ þei seiþ þe contrarie and bleren her bripiren 13en wþ þer gai peyntid lettre to bigle her of her worldli good and also of her souls heip.

L 258:<T OP-ES><P 12
blind45
BLINDEN......1
And anempte þe fíþþ, þat is good preier, siþþen it stondeþ in good lijf & fer fro ypocritis, it stondeþ more comounti in seculeres þan in freres, siþþen þei blinden þer preeris wþ ypocrite signes.

L 826:<T 4LD-1><P 272
BLINDIP......1
And 3if þei seiþ þis mater is sutil, and men mai not undistonde it, wel we witen þat God blindib not men to bileve ony þing which þei mai not

44 2 variants; 3 occurrences.
45 21 variants; 411 occurrences.
undirstonde, as we seien of Trinite.

And in his deceuyung of avowtrere generacion sekyng miraclez pe puple of Criste continuly is more blynded.

And bus seyn men pat coueytysse of worshichus and worldly goodys blynden prestus by symonye, pat al pe chyrche faruþ pe verse.

And in his deceuyuing of avowtrere generacion sekyng miraclez pe puple of Criste continuly is more blynded.

BLYNDEDON....1

But certus, as tradiciones maade bysyde Godis lawe, of prestis and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispuysud, so it is now of Godis lawe by newe mennyss lawes, as decretallys and decrees.

BLYNDED....19

And it suith in the xxiiij' c' of Exodi, Thou shalt not take giftis, that blynden also prudent men, and subverten othere to distrie the wordis of iust men.

But pei vntrurstonden hem amysse, & so pei blynden pe puple, but much more pei harmen hemsilf.

And wip thre blaspemyes pei blynden pe puple.

to lowed ly3ers/ & flaters/ & to false frcris pat blynden myche puple bi colour of her elopes/ pe wheche were neuer grounded of God/ ne be noon of hise apostles.

Justices & marchaundes pat falsly geten goodis & oper false men of craft/ & myche common puple/ manqwellcrs shreude ensaumple/ bi her fals flateryng/ bi her feyned preyers/ & bi her vyngrounden schrifices & false absoluciouns bou3t as pe court of Roome/ pat makip pis land ful feble.

Pat is: 'Presautinis and 3iftes blynden pe i3en of iugis'.

And bus 3iftis of worldly goodis blynden ful many men, for it is sumtyme a werk of mercy to
deny men worldly godis, and sumtyme to take fro hem, and sumtyme putte hem in prisoun and sumtyme to mayne hem and sumtyme to sle hem.

\(<L \text{73}><T \text{EWS3-231}>\text{P 301}>\)

wip his þei blynden mani folk:

\(<L \text{12}><T \text{LL}>\text{P 11}>\)

Also whanne þei cursen a man þat meynteneþ goddis lawe paciently and stably god blissep curs is drede more goddis lawe paciently and stably god blissep curs is drede more þan god almy3tty.

\(<L \text{34}><T \text{MT04}>\text{P 75}>\)

And so in ensaumple and dede þey techen heresie and blynden peple in feith and lyf of crist and his apostles to þe contrarie as cursed disciples of antecrist.

\(<L \text{14}><T \text{MT06}>\text{P 128}>\)

Capitulum 19m: Clerkis possessioners ben foule out of charite and blynden foule þe peple;

\(<L \text{3}>\text{MT06}>\text{P 129}>\)

Capitulum 21m: 3it þes possessioners blynden lordis and my3tty peple to turment goddis seruaunts, bi prisonye and opere bodily peyne, whanne þei forsaken proude and coueitouse men endurid in here synnes and seruen god in þe beste manere after here power and kunnynge bi fredom of þe gospel;

\(<L \text{9}>\text{MT06}>\text{P 130}>\)

but bullis of þe court of rome blynden many men heere, for it semeþ þe hed of errour and propre nest of antecrist.

\(<L \text{26}>\text{MT27}>\text{P 446}>\)

siche many giles of þe fend blynden men bi his viker, so þat treupe of goddis lawe is turnyd into þis vikens falsead.

\(<L \text{11}>\text{MT28}>\text{P 464}>\)

And to blynden þe peple more þe feynen long preiers þat þei seien ben moche beter þan þe Pater Noster;

\(<L \text{36}>\text{SEWW15}>\text{P 76}>\)

Bot þis 3e falsely forsake, with alle 3our secte or many, & blynden þe puple with heresie, & leuen Goddis lawe, For 3e sayen þer is Cristis body & nou3 þat sacred host.

\(<L \text{391}>\text{UR}>\text{P 113}>\)

BLYNDES......2

And þis is þo welle wherwip þo fendel blyndes þo puple, and gendres wronges in þis worlde, and moves hem to feght.

\(<L \text{13}>\text{A25}>\text{P 422}>\)

And þus specialte of preyere blyndes mony men.

\(<L \text{29}>\text{A25}>\text{P 425}>\)

BLYNDEST......2

But þis is þe blyndest cause þat euer man founde, for name of cardenales is founden out of hooly write, & Crist 3af hem neuere power þus to lede his chirche.

\(<L \text{247}>\text{4LD-1}>\text{P 246}>\)

Daw, pou laborist fast to lede þi self to helle, & blyndest many lewde foiles with þi stynkyng brepe;

\(<L \text{218}>\text{UR}>\text{P 108}>\)

BLYNDEp......4

And so bi coloure of holi chirche, þai þat ne schuld haue no possessiones bot in almes & vnder þe gournaile of þe kynges, bope þe bodies & her godes, þai blyndeþ þe kynges wip a feyned pite & all þe temperalte, & sayne þat holi chirch schuld be fre from all worldlych power.

\(<L \text{221}>\text{4LD-1}>\text{P 185}>\)

For þe ly3nynge of þe secunde blyndenesse (þat is, of euele wille) whiche blyndeþ þe i3e of vnderstoundynge, Daviud seijþ in Goddes lawe: /Declaratio sermonum tuorum illuminat, et intellectum dat parvuis/.

\(<L \text{192}>\text{CG03}>\text{P 36}>\)

synne of comyns is grete, synne of lordis and my3tty men and wise is more, but synne of prelatis is most, and most blyndeþ þe peple.

\(<L \text{15}>\text{MT18}>\text{P 271}>\)

Napeles, if þis fendel were not iviserid wip coueituse þat is þe rote of malice and blyndeþ him, he schold mowe se in þe gospel hou3 Crist for al his liif here renounsid effectual1i to alle wordlith possessions and lordschip and wordlith title, and made his disciplis of office þat were prestis to do þe same;

\(<L \text{1245}>\text{OBL}>\text{P 188}>\)

BLYNDID......29

Soukynge ben þei þat ben so blyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvynge in virtues.

\(<L \text{34}>\text{A01}>\text{P 40}>\)

But he is folily blyndid þat maynteneþ his enemy to his owne harm.

\(<L \text{5}>\text{A01}>\text{P 45}>\)

And so þe pope semeþ wood, and blyndid by þe fend, whanne he takip more charge upon þim þan he nedip for to have, or here or in þe toper world, for any state þat God haþ ordeyned.

\(<L \text{3}>\text{A23}>\text{P 348}>\)

Bot þo fendel haves blyndid þus Anticrist in þis matir, þat he contraryes to hymself, and knowes

467
not hys erroure;
\(<L\ 11>\langle T\ A25\rangle\langle P\ 427\rangle$

But siche heretikis wolen blepeliche dampe
opere men of heresyes, for here witt is blyndid.
\(<L\ 17>\langle T\ A26\rangle\langle P\ 438\rangle$

For ojer worldly clerks, blyndid wip covetise
pride and envie, and wlappid in secelure officie,
as phi leden hem selfe to helle, so phi wolen
make leysyngus to ojer men, flaternge hem to
regne in lustus, and seyne phi gode is yvel
and yvel is god.
\(<L\ 28>\langle T\ A29\rangle\langle P\ 495\rangle$

For phi did Crist, and tau3t phi his disciplis, til
phi fende had blyndid phi world.
\(<L\ 23>\langle T\ A32\rangle\langle P\ 505\rangle$

bys is phi peple failing & in bileeue blyndid: & bi
sley3tes of antecrist & phi meyne phi peple is
discayed.
\(<L\ 13>\langle T\ AM\rangle\langle P\ 123\rangle$

but for phi puple ha3p not konnyng in 3oupe, phi
han derke soulsis & blyndid, so phi peit profiten
not but in falsenes, malice & ojer vices, and
moche phi of phi mater.
\(<L\ 17>\langle T\ Buh\rangle\langle P\ 170\rangle$

for phi han i3en and seep no3t, as phi ymagis
han, for phi seen wel wip hire bodili i3en of
wham phi ben maad, and of what metal, and 3et
phi b3p blyndid in hire gostli i3en, wenynge phi
be vertu in phi grauen byngge.
\(<L\ 316>\langle T\ CG10\rangle\langle P\ 114\rangle$

Every cristen man phienne, as I seide first, phi ha3p
take phi bileeue of oure Lord Jesus Crist and is
blyndid wip phi se3eid blyndnessis, or wip any
of hem, and is in wille to arisse ou3te of hem,
titep bisis3des phi hi3e weie and is a bageger.
\(<L\ 369>\langle T\ CG10\rangle\langle P\ 115\rangle$

Siche proude clerks and blyndid in peyne of
here synnes schulden taken hede what Crist seith
in Mt xxiiij' c' to the blynde Saduceis, where M
writh thus: Ye erren, ye kunne not the scripturis
neither the vertu of God, wheron Crisostom
writh thus in the xxxviij omelie, Wisli Crist
repweath first the negligence of hem, for thei
redden not.
\(<L\ 37>\langle T\ Dea\rangle\langle P\ 449\rangle$

ffor goode wordis mygte not teche hem, the
which here yule werkis taugten, that is blyndid
in errour, Ffor whi;
\(<L\ 16>\langle T\ Dea\rangle\langle P\ 450\rangle$

But of all foo3s blyndid of the deuel thise phi
must folis, that seyn and mayntenen opynli that
holi writ is fals.
\(<L\ 24>\langle T\ Dea\rangle\langle P\ 450\rangle$

And so charite of men is blyndid by ypocrisye,
so phi non synne of phi world letti3p now more
charite;
\(<L\ 84>\langle T\ EWS1-23\rangle\langle P\ 316\rangle$

phi blynde man is mankynde, phi was blyndid
wip synne, and beggede bope of God and man,
for hit was nedid herto.
\(<L\ 74>\langle T\ EWS1-39\rangle\langle P\ 393\rangle$

For he phi turned hise clerks to covetyse and
worldly loue, and so blyndid he puple, and
derkyd phi lawe of Crist, phi hise senuants phi
pieke, and fewe ben on Cristus syde;
\(<L\ 94>\langle T\ EWS2-66\rangle\langle P\ 63\rangle$

many fleischeli lustis/ phi prestis ben so
blyndid:
\(<L\ 15>\langle T\ LL\rangle\langle P\ 66\rangle$

where lordis ben so blyndid phi bei perceyuen
not phi siche traitours, phi opinly ben false to
god, phi bei wolen moche more hen false to
hem?
\(<L\ 26>\langle T\ MT16\rangle\langle P\ 247\rangle$

and heere men shulden be ware wip phi fend phi
phi be not blyndid bi hym to seye who may be
euene wip crist, and phi to allegge crist is but
foly.
\(<L\ 27>\langle T\ MT27\rangle\langle P\ 409\rangle$

but phi fend ha3p blyndid men, bope clerks and
lordis, in phi chyrche phi phi blyuen phi
contrarye;
\(<L\ 4>\langle T\ MT28\rangle\langle P\ 461\rangle$

And so, for as moche phi, alpou3 many be callid,
3it fewe ben chosun, as Crist seip, and phi3epe phi
chosun of God shal mow aspi de Crist, and phi
ful many, and nameli fleeshli and beestli men. in
phi whiche sensualite phi ape overcome resoun, ben
blyndid wip phi ypocrisye.
\(<L\ 2566>\langle T\ OP-ES\rangle\langle P\ 126\rangle$

But phi renenagis shulde studie phi3i storie bisili
and marke phi wordis þeroþ, and þanne, but if phi
deeu phi, as Crist seip, is fadir of leysyng, haue
blyndid hem, phi sei el sal wet phi Helye 3ide not
to phi womanan bi phi owne autorite but phi au torite of God, comauing him to do so, phi
hadde also comauandid phi widue, as phi seip, to
feede Helye, not af for Helies nede or profit, but
cheeffi for phi nede and profit of phi wido, as phi
storie tellip aifter.
\(<L\ 2683>\langle T\ OP-ES\rangle\langle P\ 129\rangle$

And perfore saynt Poule saip /Si opertum est
cuangelium nostrum, hiss qui perceunt est
opertum, in quibus Deus huius seculur excoccus
mentes infidelium/ (2 Cor- 4), 3iþ þe gospel is
hid, it is hid to hem þat perschen, in þe whiche
God of þis worlde hâp blîndid þe mynde of
vnfeipful men'.
< L 241 > < T OP-LT > < P 49>

And þerfore it is grete perell to lordis to make
ouer hem goostly waytis and wacchemen as
bischoppis, persones and vikers
and slombreris in lustis of
blyndid ilese many maner falshed.
< L 1040 > < T OP-LT > < P 146>

But þese renegatis shulde studi þis storie bisili
and marke þe wordi þerof, and þanne, but if þe
deuel þat, as Crist is, faðir of lesyng, haue
blîndid hem, þei shal se wel þat Helye 3ide not
to þis womanm bi his owne autorite but bi þe
autorite of God, comaundering him to do so, þat
hadde also comaundid þe widue, as he seip, to
feede Helye, not al for Helies nede or profit, but
cheefli for þe nede and profit of þat widue, as þe
storie tellip aftir.
< L 27 > < T SEWW18 > < P 94>

But þorú3 her olde and her newe vnachemfast
synnes, þese tirauntes and enemies of trupe
schullen be so blyndid and so obstinate in yuel
þat þei schullen gessen hismslif to don plesyng
sacrifice to þe lord God in her malicious and
wrongful pursuyng and destroiyng of innocent
men and wyrmens bodies, which men
and wyrm for hei vertues lyuynge, and for her
trew sygnde of trupe, and for her pacient,
wiful and glad suifrynge of persecucion for
ri3twisnesse, deseruen þei grace of God to
ben eiris of þe cendles blis of heuene.
< L 126 > < T Thp > < P 28>

And þe deuel hâp ouercome þee and cumbrid
þee, and hâp so blyndid þee in alle þe wittiþ þat
þou hast no grace to knowe to þreweþe, neipir þe
measure of merci þat I haue profrid here to þee.
< L 403 > < T Thp > < P 36>

BLYNDIDE ...... 1
Now he me saveþ turnyd to him, whom he bifoire
blyndide turnyd to þe world.
< L 22 > < T A01 > < P 5>

BLYNDIDEN ...... 2
Ande if one trewe byschope or moo, if God
wole, written þer open heresies, of symonye, of
hyndryng of þo kyngus regal ande seculere
lordschip, ande all grete synnes by whiche þai
blyndiden þo pepul, as holy writte dos of error
of Scint Petur and of al þo apostyls, and of þo
open heresie of Seint Poule, wiþ David,
Maudeleyne, and mony moo, hit were no grete
heresie, for to brenne pore prestis þerfore.
< L 21 > < T A29 > < P 495>

þes eretikis þat blyndiden þe puple bi Goddis
lawe in Cristis tyme maden þis truauantis
argument: 3if God biddip þat Y shal loue my frend,
hedidd þi contrarie wit þat Y shal hate
myn emene.
< L 9 > < T EWS3-145 > < P 60>

BLYNDIS ...... 1
Certis hit semes, Sathanas, for pride and
covetis, and mayntenynge of þer cursid
heresies, blyndis hem in payne of þer synne, til
God take vengeaunce at onys upon hem and alle
þer fautouris.
< L 32 > < T A29 > < P 478>

BLYNDID ...... 13
Manye siche dispisers ben now of Crist, but
noon so myche as ben þo þat schulden ben hise
next folowers, for þo schulden be in enslause
of alle opere above hem and bineþe hem, to
disipen þis world þat blyndid þe men in
covetise or multiplinge of richessis.
< L 3 > < T A01 > < P 37>

And þus þe fend blyndid prestis to covetye to be
riche, for, as þei seyen, þer almes schulde bic þer
soule fro peyne.
< L 13 > < T A10 > < P 178>

And þe colour of holynesse blyndid moche of þe
peple, þat þei perscyven not þe trewe þat beren
it doun, and holdip wiþ falshe, and seyn þus,
þes grete lordis and wise men wolde not holde
wiþ þis pert but 3if þei knewen þat it were trewe,
sîpen þei ben so devout in here preiers, and
knowen Goddis lawe and mannis so fully.
< L 23 > < T A22 > < P 322>

And 3if þei seyn þat þei understooden only of
worldly goodis, seie þat smoke of erpely muk
blyndid hem so moche þat þei taken non hede to
God and vertues, and where þei blaberen trewe
or fals.
< L 3 > < T A22 > < P 326>

And among alle synnes of þi feend bi þis synne
he blyndib þes capeteynes: þat þei vsen not
Cristis lawe, but mannus to gete hem worldly
goodis;
< L 13 > < T EWS1SE-50 > < P 681>

but þe fend blyndib men bi syche falshe colour to
tristen in ypocrisie preiers, and sumtyne in
preiers of fendis, and not to amende hem of here
synne but rehere to meyntene hem perinne,
< L 27 > < T MT04 > < P 78>

469
hou bi þes soure þe fend leitip hem fro prechynge of þe gospel: First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owij to do his my3t, his wit and his wille to preche cristis gospel, þe fend blundyh ypocrisis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þeir may not do boþe toigðre, þei ben nedid for charite of god to leue þe prechynge of þe gospel and lyuen in contemplacion.

and þe fend blundyh hem so moche þat þei seyn indee þat þei moþen neuere preie to pleseyng of god, siþ þei vnable hem self to do þo office of prestis bi goddis lawe and purposen to ende in here feyned deuocion þat is blasphemye to god.

þus þe fend blundyh men to clepe þis cursed hauntyng of arlortie and synne gret worschipe of god, and to elope deuocion of preiris and sade mynde of cristis pouert, penaunce and hypocritis to excuse hem by feyned contemplatif lif, and to seie not do god to leue 

and indeed god, prestis bi goddis lawe and purposen to ende in here feyned deuocion þat is blasphemye to god. 

Capitulum 12m: 3it þe fend blundyh many curatis þat wenen þat þei ben not holdun to residense bi leue of þe pope or of þer bishop or of seculere lordis bi priylege, and þus þei taken fruytis of þer chirchis and seruen not þer puple perfore. 

Pus criying of freris blundyh þe pple, and seien þat hooly chirche seisþ þus and determyned it as trupe, for false prestis and disseyued seien þat bi God it is þus, and eþ man owij to bileuee. 

And þe Archebishop seide to me, I perceyue wel inow3 where aboute þou art, and how þe deuel blundyh þe þat þou maist not vndirstondiste þe ordenaunce of holî chirche, neþer consente to obie þerto. 

Bot 3our misse shapen shelde, bïhynde at 3our shulderes, Blow3 3oure ypocrisye & blundyh many foles.

And þe fend blundyh Hem so moche þat þe seyn indee þat þe moþen meynere preie to pleseyng of god, siþ þe vnaþen hem self to do þo office of prestis bi goddis lawe and purposen to ende in here feyned deuocion þat is blasphemye to god. 

For þus may þe cowrt be blundyh in monye suche canonysyngus. 

And here may trewe prestus towche how his world is blundyh by folly, whanne it sueh men as patronys þat were foolis and fulle of synne, and leuen Crist and Baptist þat wereg bygyneris of oure ordre. 

For monye religious may be blundyh in þer maner of preying; 

And þe fend blundyh, þe disseyueþ hem afterward of fredom þat Crist hâp 3ouer, and mekel hem þral by his lawis. 

For monye religious may be blundyh in þer maner of preying; 

And 3et boþe prestis and lordys and opre folk ben so blundyh, þat þe holden vppe þis feendis cause and curson trewe men þat letton it. 

And 3if þis power be forbarrud, synne of man is þe cause, and resownus of þe feend ben blundyh in þis mater. 

Certs, by þe same skyle, þei myþen sce þat God is false, siþ God syngeñefyþ to hem false vndirstonding, in peyne of þer formere synne, by whiche þei ben blundyh; 

and so vndirstondying and wyle ben blundyh by þeþe ypocrisites, and þus schal þei ben iugedes of many kynnes falscheede. 

470
BLYNDUT.......
for þe world is so blyndut þat hit clepuþ hate loue, and loue he clepuþ hate, for hit erruþ in byleue.
<L 17><T EWS2-57><P 11>
BLYNDUT.......
But here men spekon aþen þe feend, and seyn he blynduh here but foolus, for men wyton louep seruauntis.
But knowe hemself, And so, whan fy3te fastust of pe sueget, and noo bred, as Ambrose And defau3te of vndyrstondyng, of Godus lawe, and of of God almy3tty: but in pe kyng and lordis bi ypocrisie and false lesyngis to pride and coueitise, aþenst goddis lawe and here mейnten wrong ordynaunce of synful men for placis is more than any desire, and it is a feendis foly to chaungyn offys of Cristus seruauntis.
<L 102><T EWS2-68><P 74>
And so, whan þe ny3t of synne blynduh men to knowe hemself, þanne is tyme to þe feend to fy3te fastust wip his make;
<L 82><T EWS2-82><P 157>
And such error blynduh monye in þe sacrament of þe auter to sey3e þat it is accident wipoute suget, and noo bred, as Ambrose seip.
<L 58><T EWS2-111><P 284>
And defa3te of vndyrstondyng, þat schulde be of Godus lawe, and of þis doctour Ambrose, blynduh here þese heretykus.
<L 65><T EWS2-111><P 284>
And wip þis word he 3af hym vertu and here þe feend blynduh men whanne þei proved by Godus lawe þat þei schulden make such chesyng for Crist clepuðe hse apostlus.
<L 15><T EWS2-118><P 305>
And here þe feend blynduh men and tellup hem þat mercy axsus 3yuyng of richessus, and of worldly þingus þat moue men to do aþenys God.
<L 127><T EWS2-122><P 325>
but, for hym þinkuh þis to luytul, he blynduh more eldre men wip schrife and asoylyng, and wip pardon þat he grauntup.
<L 894><T EWS2-MC><P 361>
BLYNDYN.......
Also whanne þei blissen a man þat meyteneþ hem in here cursed lif hit god him self curseþ þat man, as god seip bi þe prophete, but þei blyndyn so þe peple þat here false blissing is magnyfied and goddis ri3tful curs is not dred, and þus þei putten goddis dom and blissyng and cursyng bihynde and setten hem at non3t, and magnyfien here owen false dom and blissyng and cursyng aboue god almy3tty: but in òpere placis is more of þis matere.
<L 2><T MT04><P 76>
þe seuen and twentiþe, þat þei blyndyn not þe kyng and lordis bi ypoerisie and false lesyngis to meyteneþ wrong orduynance of synful men for pride and coueitise, aþenst goddis lawe and here owene profit and helpe of þe comyns.
<L 2><T MT14><P 223>
BLIND.......
Therefore blind pretatis and auarous and unkunning of Godes law cease to geve blaspheyme sentence of the dampnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other rauines and treasouns of our rewme
<L 21><T 37C><P 132>
Blind foolish, cloning forþ þe knatt, but swelowyng þe camely.
<L 23><T APO><P 45>
þei restore not þe blind to 3e sy3t, ne liuer man fro need;
<L 9><T APO><P 86>
BLINDE.......
Therefore to compel alle cristen men for to belive stedefastly ech determinacioun of the church of Rome, and this under paine of temporal deeth, eyther everlasting, is a blinde and open presumption of Lucifer and antichrist.
<L 9><T 37C><P 131>
For why such blinde prelatiis wonen deme for hatred of a person and for ther own auerice that good is evil and agenward, and that truth is falsnes and agenward.
<L 3><T 37C><P 133>
And though in hap he errid long wittingly and obstinatly almost all his life, and was very contrite in the end after the loos of speche, which sodaine repentyng no dedly man knowith, by what bowldnes dar any blinde prelate full much conformed to the woride deme blasfemely that such a man is the sonne of helle and dampped without ende.
<L 19><T 37C><P 133>
Nepur Crist seide 3et of his dedes: Goop and seip to John þat I make blinde men see, and croked men to goo' and so forþ of alle þe seune miraculaus, but he seide in þe priddie persoun: blinde men seen, croked men goo' and so forþ of alle, no3t wipstondyng þat þei sawen wip here y3en þat he dide þoo deedes.
<L 100, 101><T CG03><P 33>
And of þis prosese, and many opper cuydencis þat mi3t he bro3t a place here if a man had leiser, me mai suppose feipfulli þat antecrist schal be a grete gaddir persone, of many grete and powerous priuat or singular personys, þe wiche moyen most passingli and most perfous disceyue Cristis chirche, and lede it bi a blinde weie to helle, as comynli alle þe prelatiis, þat schuld bi worde and bi enample lede þe peple bi þe clere weie of þe gospell, þei leden hemself and
And so it sueb furpurmore of þis þat alle þat the blinde peple offrif to any creature is offrif to fendis in effect, alþou3 her efficcioun be opur, as it was of þe heben idolatras þat forged hem imagis and many diverse liknesses in wirschip of goddis, þat is to seie Goddis angellis after her entent, and offrif to hem to þis ende þat þei schuld be mene bitwene hem and þi hi3e God whom þei callid þe Lord, to procure for hem good at þis Lordis maieste, as seint Austen tech ip.

< L 2981 > < T OBL > < P 233 >

and so þis negatif þat no þing is includeb contradicion and is impossible, alþou3 þes blinde foolis seien þe contrarie.

< L 3502 > < T OBL > < P 246 >

Wost þou not wel, blinde fende, þat þe world hæb to cristen, and 3it is wifout þe newe determynacioun?  
< L 3624 > < T OBL > < P 249 >

Lorde what heryeng is it/ to tende tapers and torches before þe blinde mawmetes that mowen nat yseyen.

< L 4 > < T PCPM > < P 35 >

BLYND...........53

Rede þe blyeue þat God hæb þouen & stonde þerbi, puttyng awey al couetise þorou3 þich þe prestis ben made blynd;

< L 126 > < T 4LD-2 > < P 203 >

And so þe weere a blynd man þat wolde denye þat ne almesedes, bøpe spiritual & bodili, weren more nedeful þan belyng of houses.

< L 799 > < T 4LD-1 > < P 271 >

And blynd entent, or blynd devocion, excusib not þes worldly clerksis, wip here fautouris, no more þan Petir was excused fro Sathanas, and Poul of blasphemye notwiþhatondynge þere blynd entent, a3enst Goddis wille, for goodnesse and riþtwisnesse, as hem þou3te.

< L 1, 4 > < T A22 > < P 273 >

Also oure worldly prelatis and prestis robben holy Chirche of þe tressour of wilful povert and mekenesse, and maken Cristene men blynd wip pouder of worldly goodis, bi pride and coveitise, and robben seculer lordis of here heritage and temperal power, þat God 3af hem to meynetene his lawe and his ordynaunce in clerksis. And þis is don bi blynd devocion of secularis, þat known not Goddis lawe, and by yprocrisie of worldly clerksis and silyng of here preciere.

< L 15, 18 > < T A22 > < P 275 >

As, 3if a pore man have longe founden moche wex, brennymye bi fore a rotyn stok, 3if a trewe man teche þis pore man to pate his dettis, yfnde his wif and children brew and clop, and 3if he may streche ferþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddip, þei bøpe ben holden cursed and enemies of holy Chirche, for as moche as þei don Cristis biddying, and more mercy to here pore neiþeboris, and leven unskilful devocion and blynde mawmete and foul yprocrisie of prestis.

< L 31 > < T A22 > < P 293 >

but whanne þe fend dare not dere a just man, þanne worldly clerksis maken þe kyng and lordis, for blynd pite, to turmente his body as he were a strong þef, and caste him in a depe prisone, to make opere men aferd to stonde wip Goddis part a3enst here heresie.

< L 23 > < T A22 > < P 324 >

but þei letten moche unyte þees and charite of Cristene peple, and meynetenc error of wrong and gret discencion, and moche symonye, and letten pore mennus almes and liflode þat lyn bedrede blynd and feble.

< L 24 > < T A22 > < P 333 >

And þus it is a blynd folie þat men shulden fiþte for þe pope more þan þei fiþten for bileve;

< L 33 > < T A23 > < P 339 >

And siþ þei witen not who is beterid by entryng into þes ordris, þe doom as a blynd man castiþ his staf, to brynge ony to per ordr.

< L 23 > < T A23 > < P 349 >

for þus biddiþ Crist, Wan þu makist a meyt or sopar, calle þu not þi riche frendis, neybors, no cosynis, þat þei bid not þe a3en and reward be maad to þe But calle þe pore, blynd, crokid, and feble, þat han not werof to quit þe, and þu schalt be blessid, and it schal be quit þee in þe rising a3en of riþfulmen, for þey may not.

< L 10 > < T APO > < P 111 >

Bi þis bluyeþ man þat saat bisides þe weie beggynge mai be vndirstonde every cristen man whiche hæb take blyeue of oure Lord Jesus Crist and is maad after blynd þorou synne þat he crist doon, whiche is sort for his synne and in wille for to amende his liþfe.

< L 225 > < T CG10 > < P 111 >

And so, þoru gret lust in hire synnes and long contynuaunce is gaderid corupcion, and gendereb a web in hire goosli i3en and so makib
And pis blund man was restorid so that he saw
clerely alle pinges.

But, as Crist 3af si3t to pis blund man, so he
doij to summe siche lوردs.

Ion seip that Iseu passyng saw a man blund from
his birpe. And his disciplis axiden hym Maystr,
what synned he pis or his eldris, that he shulde be
borun blund?

That leden hym that was blund to pe phariscees.

That lewis trowiden not of hym that he was þus
blund and saw til þat þey clepiden his fadir and
modir þat sawen his staat from his birpe.

That eldris of þis blynge answeriden to hem, and
seyden We witen wel þat þis isoure sone, and
þat he was borun blund;

þey clepiden aþen þis man þat was blund, and
seyden to hym 3yue þou glory to God!

O þing Y woot wel: fro Y was blund Y se nou'.

And þus, 3if we takun good heed, worldly
frendis seruuen þus men bytwixe whom þey seyen
is frenchep and loue, for þer iugement is blund.

For a man may be feble, lame or blund, and ful
riche;

And if this, fref, wil not suffisen to thee, that
the ey3en of the blund pite takun si3te, take hede
how the pleyinge of two cantrari part is togidere.

And þei brou3ten to hym a blund man, and þei
preyden Crist to touche hym.

And þis blund man was restorid so þat he saw
clerely alle pinges.

But, as Crist 3af si3t to þis blund man, so he
doij to summe siche lوردs.

Ion seip þat Iseu passyng saw a man blund from
his birpe. And his disciplis axiden hym Maystr,
what synned he þis or his eldris, þat he shulde be
borun blund?

That leden hym that was blund to þe phariscees.

That lewis trowiden not of hym þat he was þus
blund and saw til þat þey clepiden his fadir and
modir þat sawen his staat from his birpe.

That eldris of þis blynge answeriden to hem, and
seyden We witen wel þat þis isoure sone, and
þat he was borun blund;

þey clepiden aþen þis man þat was blund, and
seyden to hym 3yue þou glory to God!

O þing Y woot wel: fro Y was blund Y se nou'.

And þus, 3if we takun good heed, worldly
frendis seruuen þus men bytwixe whom þey seyen
is frenchep and loue, for þer iugement is blund.

For a man may be feble, lame or blund, and ful
riche;

And if this, fref, wil not suffisen to thee, that
the ey3en of the blund pite takun si3te, take hede
how the pleyinge of two cantrari part is togidere.

And þei brou3ten to hym a blund man, and þei
preyden Crist to touche hym.
vow to a **blind** pylegymage or to sende his offrynge to siche a stok;
"L 28"<T MT01><P 7>

And hereweip prelatis disceyuen pore men of here almes, for bi fals pardon þei maken men to 3eue here newt lifleode to here cathedral chirches þat han no nede, and make þe pore men to hope of more pank of goddis mercy to don here almes to riche houses and riche men more þan to don it to here pore nei3eþoberis þat ben bedrede, febil, and crokid and **blind**, and þerwip han nou3t of here owen.
"L 13"<T MT04><P 73>

þei maken lordis and comunes bi **blind** deuocion and ypocrisie to meytenen worldly clerksis in pride, courteise and ydlesnesse and false techyne of anticristis errours vnnder colour of fredom and worschipynge of holy chirche and goddis lawe.
"L 1"<T MT07><P 162>

Also so kyngis and lordis schulden be clopid wiþ ri3twisnesse and ri3ful dom as wip a diademene, and be ei3e to a **blind** man and foot to þe crokid or haltyng, and be faðir of pore men, and wiþ most diligence sike þe cause þat þei knowe not, and defeoule and distroie þe power of a wickid man, and take awey þe þeep out of þeir teep;
"L 9"<T MT15><P 231

And þus þe fend may hide mennes wittis and bobbe hem in here resoun, as þe iëwis dien wiþ crist, and leden hem to helle as **blind** avocatis of þe fend.
"L 11"<T MT21><P 291

and it semëþ to trewe men þat god wolde þat dymes weren partid bitwixe prestis and opere pore men þat weren febel, lame or **blind**.
"L 18"<T MT27><P 415

for crist biddip men þus to do almes to pore febel and lame and **blind**, but anticrist biddip to leee þis, and to do it to stronge and idil men, þat þen nürschid in þe fendis nest to be an oost a3enus crist.
"L 15"<T MT27><P 421

and it semëþ to many men þat o cause why he dide þus was to bye his oune prestis, wiþ ðer **blind** deuocion;
"L 6"<T MT28><P 475

Aftir this the prophete Ahia, that was **blind** for celde, knew the wijf of Jeroboa, that feynede hire to be another woman, and he bifoire seide to hire, that hire syk sone schulde diþe in her entryng in to hir hous, and that the houþ of Jeroboa schulde be destroyed outtirly for his synnes;
"L 25"<T Pro><P 13

and whanne it was certified to the king of Sirie that Elisee telde his preuytes to the king of Israel, the king of Sirie sente a greet multitude of the oost to take Elisee, and whanne the oost cumpaside the citee Dotaym, wherinne Elysee was, God made this oost **blind** at the preter of Elisee, and so he ledde hem into the mydlys of Samarie, and whanne the king of Israel wolde see hem, Elisee seide nya, but bad make redy a feeste to hem, and late hem go in pees to her lord.
"L 20"<T Pro><P 16

But we lewd men ben fully **blind**.
"L 32"<T PT><P 148

for, where is most richesshe aboute a stok, þere wil be **blind** puple most offur.
"L 91"<T SEWW16><P 85

And of þis **blind** ypocrisie, in þis which restþ þe chireche hope of lerid and of lewde, sorfully pleyneþ seint Bernard (super Cantica omelia xxix) where he techip þat on þre mancr þe deuel antecrist pursueþ Cristis chirche, first bi tirauntrie in tymne of martris, after bi heresie in tymne of doctouris and now bi ypocrisie.
"L 151"<T SWT><P 7

**BLYNDE**........ 236
This sentence is opin bi this, that Crist seith in the xv' c', of Mt, and vj' leddith the blynde, bothe fallen into the diche.
"L 7, 8"<T 37C><P 135

And þerfor 3e wold þat borell clerkes couþ no more þan 3e, for þan mi3t **blind** Biaard be þe boldest hors in þe cart.
"L 376"<T 4LD-1><P 192

Here we answere to þise foolis þat ben **blind** por3 her owne folly, þat þise wordis þat ðei seite ben sope, for Goddis lawe & resoun seip so.
"L 141"<T 4LD-2><P 204

so þei don þis myracle to make seynge men **blind**
"L 38"<T 4LD-3><P 219

ri3t as alle þe spirites in helle, as þei of children or of opere , known þat þei ben idampned & why þei ben idampned, so þei known þat þei lacken þei si3t of God and þei blisse of heuene, to þe whiche in kynde þei were imarkid as a **blind** man in birpe and continuelleche aftirward knowip þat he is **blind** and þat þat blyndnessse is payne to him.
"L 165, 166"<T 4LD-3><P 224

Suche folies of freres ben fyned in þe worlde & disceyuen **blind** men because of þer synne.
"L 771"<T 4LD-1><P 270

474
But his blinde resoun wolde mate þe freres, for be þis blinde skille freres schulde haue non almes before þer chirche were hi3ed more banne any mynster.

But herto þes folis take non heede in making of freres, but as blinde Baierd, putteþ general statutes & chalengið lorschip of comunite of þings þat is propped to God, as blasfemes doun.

It is of so greet virtu þat blinde men coveyeten to bere it on hem, but þe help of Jesus is not wip hem, to meede hem in hevene, þat beren it not in clennes of lyvyng, ne it failip not hem þat lyven wel, þou3 þei herden nevere speke þerof.

and marchauntis bi usure, under colour of treuþ þat þei clepe þey veyl chevyssuance, to blinde wip þe puple, for þe devyl schameþ to speke of þis þefþe, and lordis, þat bi extorsiouns oppresse þe puple wip tyrauntre and raveyne, a3ens Goddis lawe, not dredyng him þat is Lord of alle.

and þou schalt grope in myddai, as a blinde man in dunkerness.

and þerfore he asked þat his eye schulde be put out, undirstondyng þat by þis his broper schulde be pure blinde:

Bot þis ri3wise juge by his trewe jugement jugis þis envyous mon to be pure blinde: And so þo envyous mon is blinde by boþe his eyne, boþe by eyne of his body and eyne of his soule;

Bot Crist seis in his Gospel, þat if a blinde lede a blinde mon in þo wey, þei fallen bothe in þo dike.

and if he be blinde in his soule for pouder of temporal goodis, or sele for lust, as swyne done, and þus perel come to schepe, þo Lord þat owis þo schepe by skil schulde dampe hym for negligentse.

And þus blinde hirdes and neccigent done harme to þo Chirche.

But Crist haf lymytid in hys lawe who schulde have suche almes, pore men and blinde, pore men and lame, pore men and febel, þat neden suche helpe. And so þes starke begeres don wronge to suche pore men;

And so þese blinde besoures spekin ageynes himsowne, and ageyns bishops and secular lordes, and ageyns comyns, and al holy Chirche.

For blinde devociou schulde noping lette, as hit is seid before;

But by þis blinde falsedede schal Cristis cause slepe, And so it semep to many men þat Sathanas hadde envye to þe ordynance of Crist, þat þis clerkis schulde be pore men.

Moche more worldly clerkis and here fautours schullen not be excused a3enst Anticrist, and blinde devociion of gletonouse manquelleris, for pride and covetisse.

And 3it þei maken blinde men bliche, þat he is hed of holy Chirche, and þe most holy fader, þat may not synne;

As, 3if a pore man have longe founden moche wex, brennyng bi forre a roty stok, 3if a trewe man teche þis pore man to paice his deitti, fynde his wif and children breed and cloþ, and 3if he may streche ferpere, to do his almes to pore bedrede men, old and feble, crokid and blinde, as God biddip, þei boþe ben holden cursed and enemies of holy Chirche, for as moche as þei don Cristis biddying, and more mercy to here pore nei3eboris, and leven unskilful devociion and blinde mawmete and fould ypporcis of prestis.

And certis 3if men taken regard to þe ground of holy writt, boþe þe Olde Testament and Newe, and to Iyvyng of Crist and his postlis, and to þe lif and governance of oure worldly clerkis, þei may openly se þat oure worldly blinde clerkis ben most traitours of Crist and his lawe, and most traitours to þe kyng and his rewmc, and moste distroien pees of holy Chirche and Cristene londis.

But þes blinde moldewerpis, eveþe wrotyng in þe erpe aboute erpley muk, schullen wite þe holy writt and Cristene blice, þat þou3 þe kyng, Goddis viker, take temporal goodis fro worldly cursed prestis and Anticristis religious, ful of pride covetisse symonye heresie and blashphemye, and meyntening of ophere mennus.
synnys, 3it þe kyng takih not þes goodis evyle from holy Chirche, but justly takih þes goodis of holy Chirche, evyl occupied bi Sathanas cleriks, and restoreh hem to holy Chirche.

where þes blynde fools schulden not fynde more reson in þat lawe þat God, autor of reson, made himself, for most profit of men, bope to body and soule?

for þei sufferen wicked tyrauntis oppresse pore men bi extorsions and opere wrongis, whanne þei may li3tly amende it, and ben so sore chargid by blynde foolis schulden not fynde more

Also, sip God and his prechours han ofte axid in chirisches solenmely, þat alle riche men do treuely and wisely 3eve þe residue of here goddis, over her owene sustenaunce and ðer nedis, in werdis of mercy to pore feble lame and blynde, þei þat wipholden þes goddis fro þes pore men, and wasten hem in pompe and glotonye and ðopere vanye tes, rennen in þis sentence.

Also, þei þes popis ben not hardy as blynde Bayard, þei moten se4 þei þat þe4 speken ofte wip God, þat teechih hem þat it mut be þus, and so þei þes popis mai not erre.

CAP-VI: Also freris seyn in dede, þat hit is medeful to leev4 þe comauundement of Crist, of gvyynge of almes to pore feble men, to pore croked men, to pore blynde men, and to bedruden men, and gis þis almes to ypcorisit, þat feynen hom holy and nedy when þei ben strong in body and haven over myche richesse, bothe in grete waste housis, in précious clothis, in grete feestis, and mony jewells and tresoure.

Ffor by þis new housinge of freris, þof hit rayne on þo auter of þo parische chirche, þo blynde puple is so disseyved þat þe4 wil raper gif to waste housis of freris þen to parische chirchis, or to comyn weyes, þof men catel and beestis ben perischid þerinne.

And herfore iche partye drawes oþer to helle, þo freris, for hor fals takyng of almes when no nede is, ne þei have leeve of Gods lawe perto, þo blynde puple, for þei drawen hor almes fro hor pore and nedy neigberis, where þei schulden do hit by þo heest of God, and mayntenen freris in hor fals beggyng, ypocrisie.

And þus many blynde fools bynden hom to þo hye counsels of Crist, þat cannot kepe þo leest comauundement.

CAP- XLIV· Also freris ben wasteris of tresour ofoure lond by mony blynde and unskilful maners.

Bot here þo blynde blasphemes mosten lerne hor logik.

Bot 3itte þo freris casten out oper blynde resouns, þat Crist beggid a house, to eete inne his maundye, ffor, as þo gospel seis, he had none of his owne, and so he toke almes bothe of men and of wymmen.

Bot þes blynde blasphemes con not depart beggyng4 fro povert, for bope acorden sumwhat.

And as to pardons, and haly watur, and bylyssyngs of bispochis, it is a feyned l!lvuk, and to blynde pe pele, and to make hem over litcl to drcde synne.

and þai schulden not be constryaned for a blynde devocioun or worldly scheame, for to bringe money to hem þat þai knoen for to have no nede, ande for to waste pore mennys lyvelode in tavemys and rybawdery, and suffer þer neyghbus in myche meschefe, and þai himself endette hem for siche offrynge.

And if þai enfourmen not þo peple, þat þai offer not to þer pore neyghburis made to þo ymage and liknes of þo holy Trinite, but by blynde devocioun drawen þer lyvelode away for þer wynynge, þai ben curaud monquellers, and worschipen false goddis.

for þai schulden preche openly þat it is boste þat iche man conforime his wille to Gods heste and counsaile, raper þen after blynde devocioun, þat God never bad ne counseylid perto.

so blynde entent and wicked counscil excuses not þo pepe here;
But frere Tille ṭat seide before ṭe buschop of Londoun heerunge an hundrid men, ṭat Jerom seide he erred in translatyng of ṭe Bible is lijk to Elymas ṭe wiche wolde have lettid a bischophe or a Juge to heere ṭe blyeue, to worn Poule seid: O ṭou, ful of al trecherie & of al falace, seching to turne ṭe buschop from ṭe beleue, ṭou schalt be blynde to a tyme.  
<Ł 248><T Buh><P 177>

Ḥat is: ‘In ṭe laste dayes schul be perelous tymes: men schullen be louynge hemself, pat couetous, hi3e, proude, bIas femes (as grete swereri and men falsinge Gods lawe, as it is seid byfore), not obeiynge to her faderis and moderis, vnkynde, wickide, wipoute affeccioun, wipoute pes, synfulliueris, vncontynent, vnmylde, wipoute benygnite, froward, God, hauynge vertu.  
<Ł 506><T CG02><P 25>

and to many blynde he 3af si3t'.  
<Ł 88><T CG03><P 33>

Now ṭe blynde feylyshe opene nop3t his i3en ṭorou miracle of ṭe Lord, but ṭe blynde herte opene ṭe i3en to ṭe word of ṭe Lord.  
<Ł 138, 139><T CG03><P 34>

First, ṭe prechour, ṭorou3 vertu of ṭe word of God, makep blynde men for to see.  
<Ł 168><T CG03><P 35>

And ṭis blynde evidence mouepe hem, it seemep, ṭat on Cristesmas Day at ṭe secounde masse ṭe cherche seip a memorie of here.  
<Ł 219><T CG05><P 59>

Ḥe gospel seip ṭat whanne Crist nei3hede, or cam my3, to Jericho, a blynde man saat besides ṭe weie begyngye.  
<Ł 209><T CG10><P 111>

Bi ṭis blynde man ṭat saat besides ṭe weie begyngye may be vndristonde evey cristen man whiche ṭap take blyeue of oure Lord Jesus Crist and is maad after blynd ṭorou synne ṭat ṭap hae doon, whiche is sort for his synne and in wille for to amende his li3fe.  
<Ł 223><T CG10><P 111>

Alle suche ben maad blynde or blyndefeld for a tymę, as men pleyen abobid, for ṭe bep bobbid in hire blyeue and in hire/div1> catel bope bi suche lepers ouer londe ṭat ṭibbep bi hire leysngis.  
<Ł 302><T CG10><P 113>

Ḥat is: ‘Ḥei schullen wandre as blynde men, for ṭei haue synned to ṭe Lord’.  
<Ł 337><T CG10><P 114>

Judas ṭe traitour sai as wel ṭe blesset conversacion and ṭe myracles of oure Lord Jesus Crist as Petrė and John and alle ṭe felawis, and 3et nāpeles his couetise was so grete to wynne wordelī mun ṭat it made him goostli blynde to bitrae his Lord, and ṭat he solde him for scüler and his owne soule to helle.  
<Ł 347><T CG10><P 115>

Ḥis mai bymene ṭat whanne suche a blynde man in synne, as I seide before, herep hou Dauid, (spousebreker and mansleer), Magdelyn (defouled in alle ṭe dedli synnes), Mathew (ḥat gat his li3fled bi an vnlefful craft), Petre (ḥat denyede and forsok his Maister, for fere of a womman), ḥe beeff ṭat hyyne besides Crist in ṭe oure of his deą, Poule (ḥat ful cruelli pursuede Cristis peple), ḥat alle ṭese been passid to heune and bep ful glorious seyntis, ḥenne if suchon axide hou ṭis may be ṭat ṭus synful peple as ṭese weren ben passid pūs to heuen. Hooli Writt and treue prechouris anweren to ṭis  
<Ł 413><T CG10><P 117>

But ṭe best concel in is mater is to do as ṭe blynde man dide: ṭe more ṭei lettide him, ṭe fastere he criede.  
<Ł 443><T CG10><P 117>

But what if ṭe preestis ben as blynde hemself, bope in Scripture, and eke in hire li3f?  
<Ł 469><T CG10><P 118>

Ḥat is: ‘If ṭe blynde lede ṭe blynde, ḥei fallen bope in ṭe diche’—ḥat is, bope ṭe preest and ṭis peple wendebope to helle.  
<Ł 472><T CG10><P 118>

 Đo ṭis blynde man seide: ‘Lord, ṭat I mow see,’ ḥis blynde man axid not gold, ne seluer, ne worschiphe of his world, ne venyaunce on his enmyes, ne non ofer wordelī pynge, but onli he preiede ṭat he my3te see.  
<Ł 481><T CG10><P 119>

‘Biholde!’ (ḥat is: ṭap maad vs clerli to see wip pese goostli i3en) ḥanne schulde we openli see in what staat we stonden ynne while we were blynde: hou we hadden loste oure blesse spouse, Jesus Crist, and bitake vs to ṭe spousebreker, ṭe foule fend of helle:  
<Ł 494><T CG10><P 119>

First, in a myrac1e whiche Crist did in prowinge oute of a feend of a man, whiche made him doumbe, deep, and blynde.  
<Ł 5><T CG13><P 165>

First, ṭe ṭat is in deedly synne is blynde, for ṭe sepe not hou he is oute of ṭe weye of heuen and is in ṭe weye to helle.  
<Ł 132><T CG13><P 168>
Who is more blynde þen suche on?
<L 136><T CG13><P 168>

Pat is: ‘Who is so blynde as my seruaunt is?’
<L 138><T CG13><P 168>

And þus, in þis maner as it is sumwhat shewid here tofore, þe deuel, when he regnyþ in a man þorow synne, makip him bope blynde, doumbe, and deef.
<L 296><T CG13><P 172>

Pat is: ‘Clepe pore, feble, pore crokid, and pore blynde’.
<L 316><T CG13><P 192>

Siche proude clerks and blyndid in peyne of here synnes schulden taken hede what Crist seith in Mt xxijij: c: to the blynde Saduceis, where M writith thus: Ye eren, ye notion not the scripturis neither the vertu of God, wheron Crisostom writith thus in the xxxviij omelie, Wisli Crist repreueth first the neeligenee of hem, for thei be ye war, for Crist seith, if the blynde ledith the bope blynde lederis, of hise gouemayle myȝte not fayle to men, but 3ifpei schal fayle furst.
<L 38><T Dea><P 449>

be ye war, for Crist seith, if the blynde ledith the blynde: they bothe fallen in to lake: and certis, ye schulen not be excusid by ignoraunce of blynde: they bothe fallen in to lake: and certis, Goddis lawe, for ye myȝten kunne it if ye wolden seke it of godly disyre, and good lyuynge after kyndely resoun writun of God in youre soulis;
<L 9><T Dea2><P 461>

But þe lord was wroth wip þe excusacion of þese beden foolys, and bad his seruaunt wende owt into stretyss of þe cite more and lesse, and bryngyn into þis feste þese þre maner of men: pore feble men, pore blynde men and pore lame men these þre þen Godes prisouers þat bope God and man helpen with almes.
<L 68><T EWS1-2><P 230>

And, for defawe in al þis comyth of ypocrisyse of prelatys þat schulen techen pleyñly Godys lawe and not here erþely wynnyngus, þerfore seith Crist in his parable þat 3if þe blynde lede þe blynde þei fallen bope in þe dy3k, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þese ypocritys and suwe lore of þis goode maystur, sipen he may not leue trewe, ne faylen in techyng of trewe.
<L 74, 75><T EWS1-4><P 239>

And þet by þer ypocrisyse þei blynde þe chirche many gatis.
<L 82><T EWS1-16><P 286>

And to þis entent of Iohn spak Crist and wroþe in deye, Go 3e and telleþ aþen to Iohn what 3e han herd and seyn: blynde see, crokyde gon, meyselis ben helude, deue heren, deue ryson, poore men ben prechud of God;
<L 21><T EWS1-28><P 336>

For we, þat weren furst blynde by defawe of feij, seen aftyr in owre sowle what we schulden trowe.
<L 33><T EWS1-28><P 336>

And þus blynde men lede þe blynde and bope fallen in pe lake.
<L 89><T EWS1-28><P 339>

How schulde blynde fooles aftyr amendc þis rewle þat Crist haþ 3yuen?
<L 56><T EWS1-32><P 357>

And þanne were hit profiþtable to wante siche blynde lederis, sip affiance in God and preying of hise gouernayle myȝte not fayle to men, but 3if þei schal fayle furst.
<L 82><T EWS1-32><P 358>

And so Crist tellþ in parables his wyt for manye causis: furst for men vnworþie to knowen hit ben blynde by derk spec he, moreouer for men, þat medfullly traueylen for to knowe þis parable wyt, bope schullen trauelen more medfully, and bettr prente þer wyt pugate.
<L 116><T EWS1-38><P 389>

Whan þis blynde man herde þe puple passyng wip Crist in þe weye, he axede what þat was.
<L 36><T EWS1-39><P 391>

and we schulden wende by lerycho and speke wip þis blynde man, and do werkys of mercy to hym goostly as Crist dide.
<L 63><T EWS1-39><P 392>

þis blynde man is mankynde, þat was blyndid wip synne, and beggede bope of God and man, for hit was nedid herto.
<L 74><T EWS1-39><P 393>

But Iesu byddf syche blynde men to be browt to hym in þer blyeue, and þei axen furst of Iesu to see wel in riht blyeue.
<L 83><T EWS1-39><P 393>

But þese men þat comen before blamen faste þis blynde man, and letten hym for to cryȝe and axen help þus of Crist.
<L 87><T EWS1-39><P 393>

And here þese blynde heretykes wanton wyt as ydiotes, whan þei seyn þat Petur synnede not in smyntyng of Malecus here, but 3af ensaunple to preestis to fiȝte, and þus Crist lettud hym to fiȝte more;
<L 89><T EWS1-43><P 415>
But here these **blynde** heretykes, **pat** ben vnable to conceyue sutilte of holy writ, schulden furst lerne per owne wordis.

But we pat ben in byleue ouer these **blynde** lewyes schilden knowe these wordis of Crist **pat** he seyde to hym byforn *pat* Abraham schulde be I am.'

And Crist seyde to hym In *pe* lond of Israel ben manye **blynde** maistres, for *ou* art maister in Israel and 3eet *pow* unknowest *pis*. And so hit is no wonder 3if *pis* lond be myslad for, 3if *pe* blynde leede *pe* **blynde**, *pe* fallen bope in pe lake.

And **blynde** men stonden here a3eyn whon men alegggen and *seyn* lo! Men derke and blynde *is* shull en we fully knowen in heuene, but heere we blaberyn it as blynde men.

And so hit is *pe* man ye sulde be maad *in* synne ben maad derke and **blynde** wip synne; *pis* shullen we fully knowen in heuene, but heere we blaberyn it as **blynde** men.

And, as Crist tellup, these *pat* stonden in Cristus cause han *per* names caste owt as cursude men and heretykes, for *per* enemies ben so **blynde**, and so depe in *per* synne, *pat* *pe* cleon good yuel, and yuel good.

and syche **blynde** lede **blynde** men, and maken hem falle bope in pe lake.

And so *pe* feend caste a long tymne to marre men in byleue, and by *pis* error bryngge aftar in mo synnes to **blynde** *pe* puple; *L 17>*<T EWS2-70><P 82>

But whan o **blynde** ledup a **blynde**, *pe* fallen bope in pe lake.

Manye suche **blynde** resonys ben made by anticristus clerkys;

But *esu* herde these **blynde** wordis, and seyde to *pees* Pharisees; ' *L 23>*<T EWS2-119><P 309>

And *pu* monye men supposon *pat* *pees* **blynde** feendus children, for monye men han moldywerpus ey3en *pat* *penkon* euere on worldly goodis.

But *pes* **blynde** bosardus moton knowe furst what is Cristus chyrche.

But noon of *pes* may preue ow3t al 3if *pey* may **blynde** men.

The ferpe *wo* ys seyd *hus* by sovnnesse of Cristus word: 'Woo worpe 3ow, **blynde** ledcrys. *pat* *sey* hit is no3t to swere by temple of God; *L 73>*<T EWS2-VO><P 368>

Foolis and **blynde** men, whephir of *pes* two is more, *pe* good *pat* is in *pe* temple or *pe* temple *pat* maki3t hoo3t hooly? *L 75>*<T EWS2-VO><P 369>

But, 3e **blynde** men, whephir of *pes* two thingus is more, *pe* 3ifte or *pe* awter *pat* maki3p *pe* 3ifte holy? *L 78>*<T EWS2-VO><P 369>

But men *pat* hus chaffaren wip hem ben in *pis* case **blynde** foolsis, for whephir is hit resoanable to dispense *pu* byfor *pat* *pe* dispense wip men, or hit bygynne to be resoanable by vertew of here dispensyng? *L 94>*<T EWS2-VO><P 369>

**Blynde** leederus, syeng *pe* gnatte and sowlyng *pe* camele, 3e charge more *ping* *pat* is lasse, and passen *pu* 3ity gretter *ping*'. *L 147>*<T EWS2-VO><P 371>

But **blynde** Pharisee clense furst wipynneforp *pat* *pow* drynkust and etust gostly *pu* metc of, *panne* *pu* body wipoteforp schal be maad clene'. *L 182>*<T EWS2-VO><P 372>

and to many **blynde** Crist 3af *pe* si3t. And Crist answereide and seyde to hem Goynge forp, telle *a3en* to *lon* pingis *pat* 3ee han herd and seyn: for **blynde** men seen, halte men gon, mysselis ben maad clene, deef men heren, dede men risen, pore men ben prechid gode.

And Crist tok *pe* **blynde** mannus hond, and ledde hym wipoute *pe* street; *L 36>*<T EWS3-130><P 20>

And Crist sente *pis* **blynde** man to his hous, and seyde Go into *hyn* hous, and 3if *pow* go out into *pe* street seye *pow* to no man!' *L 41>*<T EWS3-130><P 20>

And so *pe* Holy Gost bad me preche to prisouneres for3yuennesse, and to **blynde** men
si3t, to leue broke men in remissioun, to preche pe 3eer 3at pe Lord acceptip, and pe day of 3en3yuyng'.

And so Crist prechide to prisounneris for3yuyng of pe synnes, and to men blynde in witt si3t to knowe pe wille of God and leue broke men in for3yuenesse of pe trauel.

And pus my3ten hes blynde soulis wite pat Crist dide leuefuly, for ellis at comaundement of Crist wolde not God pus heele his man; <L 32> <T EWS3-135> <P 33>

But Crist tellip in gospel of Luk hou men shal do per bodily almes to pore feble men, pore lame and pore blynde.

But make we not blynde men oure iugis, but a man is blynde for to gouerne his oune lif, he is Inerne myche more but he wrchip as pharisees most for pride and coueytise, and rowll heyrnsilf or men and lame in water.

But nou oure prelatis ben so blynde speken and don amys, and maken hem newe lawis, and aftir wordis, for mankynde was borun blynde and saw not grace of God, but Crist by his manhed li3tnyde it and made it se.

And summe of hem seyden Ne my3te not he man bore blynde, pat he pis shulde not dye?'

Pes blynde lewis knewen not hou Crist is eucre in blis wi3h his Fadir, and hou 3ey may not come to blis, for Crist ha3 ordyneyd hem to peyne. <L 12> <T EWS3-171> <P 147>

And so hes blynde heretikis pat seyn pat Petre shud not fi3te heere, but prestis shulden fi3te where pey wolen iuge, wanten wit in pis speche. <L 51> <T EWS3-179> <P 174>

And hes it seme3 pat many prelatis, for 3ey ben hye in pe 3i3t, for 3ey twoken not in Crist, ben blynde by glory of pis worlde. <L 17> <T EWS3-192> <P 216>

/ FERIA IIII post TRINITATEM: Sermo 103: Venit Iesus: Marci 8: / bis gospel tellib of a myracile hou Crist heelide a blynde man. Mark seip pat lesu cam to pe toun of Bethsayda, and 3ey bryngen hym a blynde man and presyden Crist to touche hym. And Crist, takynge 3e blynde mannus hond, ledde hym out of pe street. <L 1, 3> <T EWS3-222> <P 279>

But whanne 3ou makist a feest, clepe 3ou pore feble men, blynde and lame, and 3ou shalt be blyssid, for 3ey han not whereof 3ey shulen 3eelde 3ee.

And so 3is puple and 3er lederis ben blynde to go 3e weye of Crist. For 3if a blynde lede 3e blynde, 3ei fallen bope into 3e lake'.

And efte 3ei seyen to 3is blynde What scist 3ou of hym 3at pus openyde 3yn eyen?'

And 3ey axiden hem, and seyden pis is 3oure sone, which 3ee seyen was blynde borun? pe eldris of pis blynde ans3weriden to hem, and seyden We witen wel pat pis is 3oure sone, and pat he was borun blynd;

And pis blynde man seyde 3if he be synful, Y woot not.

Fro pe bigynnyng of pe world it is not herd pat any openyde 3eyen of a blynde bore man. <L 55> <T EWS3-167> <P 136>

for mankynde was borun blynde and saw not he grace of God, but Crist by his manhed li3tnyde it and made it se.

And summ of hem seyden Ne my3te not he pis make, pat opynyde 3eyen of 3em man bore blynde, pat he pis shulde not dye?'

Pes blynde lewis knewen not hou Crist is eucre in blis wi3h his Fadir, and hou 3ey may not come to blis, for Crist ha3 ordyneyd hem to peyne. <L 12> <T EWS3-171> <P 147>

And so hes blynde heretikis pat seyn pat Petre shud not fi3te heere, but prestis shulden fi3te where pey wolen iuge, wanten wit in pis speche. <L 51> <T EWS3-179> <P 174>

And hes it seme3 pat many prelatis, for 3ey ben hye in pe 3i3t, for 3ey twoken not in Crist, ben blynde by glory of pis worlde. <L 17> <T EWS3-192> <P 216>

/ FERIA IIII post TRINITATEM: Sermo 103: Venit Iesus: Marci 8: / bis gospel tellib of a myracile hou Crist heelide a blynde man. Mark seip pat lesu cam to pe toun of Bethsayda, and 3ey bryngen hym a blynde man and presyden Crist to touche hym. And Crist, takynge 3e blynde mannus hond, ledde hym out of pe street. <L 1, 3> <T EWS3-222> <P 279>

But whanne 3ou makist a feest, clepe 3ou pore feble men, blynde and lame, and 3ou shalt be blyssid, for 3ey han not whereof 3ey shulen 3eelde 3ee.
Heere men ben tauʒt to what þre men þey shulen do þer bodily almes: for to pore feble men, to pore lamen men, and to pore blýnde men.

L. 11<TT EWS5-225><P 285>

þe whiche dispoþ him not to be amendid/ þanne he makþ blýnde vngroundid resouns: wþ sopil argumentis & follid sophisticacioun & dampneþ þe trupe a3ens his conscience:

L. 3<T LL><P 12>

nonne ambo in fouiam cadunt’/ Whanne þe blýnde leþ þe blýnde: flæ þei not þanne boþe in to þe lake?

L. 7<T LL><P 68

þe former blýnde is þe þreat/ þat wantiþ Vndirstonding for þouþ he haue letrurre: & faile in good luyng/ þanne he is a blýnde prest:

L. 8, 10<T LL><P 68

wþþ þis wickid werkis/ þe toþir blýnde is man & woman:

L. 13<T LL><P 68

wþþ manye oþir synnes/ if þei were lame: blýnde or crokid:

L. 7<T LL><P 77

pore feble: pore blýnde & pore crokid

L. 16<T LL><P 85

schal perische wibouten þe lawe/ For & þei weren blýnde & knewen not þe lawe:

L. 22<T LL><P 124

3iþ þei chargen men more to seke blýnde stockys or ymagis and to offfe to hem more þan to porebedre men and more þan to charge goddis hastis;

L. 24<T MT01><P 7

magniþenye synful mennus ordeanaunce abouen goddis lawe and ordeanaunce, and drawn pore mennus almes and liſode to proude beggeris to make grete wast houses, and desceyue men bi fals assoiýng, bi fals pardón, bi veyne preiers and symuler or speycial, and letteris of fraenitaine, putynge open beggyngye and clamours on ihu críst, þanne þei crien fast þat poore prestis treuli and frely prechynge þe gospel as críst biddþ, techynge men to do verray penaunce for here synnes and not trusen ouermoche to false pardon and cursed preiers of ypocrisis, and to do here almes to pore feble men crokid and blýnde, as críst seip him self;

L. 10<T MT01><P 27

Also críst seip in þe gospel þat 3iþ þe blýnde lede þe blýnde þei fallen boþe into þe lake. þanne sþ worldly prelatis ben blýnde in goddis lawe, boþe in kunnyngye þerof and liþ þerafter, no man schulde be led bi hem in kepyngye of his soule, for drede lest þei falle boþ into helle.

L. 15, 16<T MT02><P 32

and to þis ende þes wickid ydolatrous, worschipers of false goddis, graunlen to þes manquelleris out of billeue and charite pardons, part of massis and òpere preiers, 3e to flee to heuene before þe bodi be cold, and þus blýnde anticristis prelatis leden blýnde lordis, clerkis and comunes to helle for coueitise and brekynge of goddis comaunderments.

L. 32<T MT04><P 88

but more harme is of gostly enemyte, whanne þei enunymem oure peple wþþ cursed symonye and meyntenynge and consent of synne bi blýnde obedience.

L. 31<T MT04><P 92

for þei constreyen suche sýmple men to assette to here dampnation of treueþ of goddis lawe, bi multidude of worldly clerkis blýnde þoron;

L. 4<T MT04><P 94

And herefore þei bicomem þe deuelis logelours to blýnde mennus gostly ei3en;

L. 1<T MT04><P 99

Capitulum 35m: Prelatis also ben weiward ypocrisis, blýnde lederis, swolwynge þe grete cameite al hool and styngye or clensynge a litel gnatte;

L. 12<T MT04><P 100

and þus wise clerkis ben putt out fro benefices þat my3ten, couden and wolden teche þe peple þe gospel and goddis hestis, and blýnde lederis ful of coueitise, lecherie and òpere synnes brou3t in;

L. 23<T MT06><P 116

Capitulum 36m: 3iþ þes possessioner brynge lordis out of billeue, and maken hem bi blýnde swerenge meynten þe coueitise and worldly lif of anticristis clerkis, whanne bi vertue of here lordis sweren to meyntenen þei priuylegyes and fredomes and ri3titis of holy chirche;

L. 9<T MT06><P 137

but certis here is moche þefele, moche treson and moche harm of soulis on eche side meyntenen bi þis blýnde swerenge.

L. 27<T MT06><P 137

and þus þei faren wþþ cristene men and holy writt as diden scribis and pharisceis wþþ crist and his apostlis and his gospel, and whanne þes pharisees, scribis and hi3e prestis weren ful of heresie and blasphemye þei putten alle þes synnes on críst and his apostlis to blýnde þe comune peple, and so þes possessioner don now
of more ypocrisie and more sotilte and more cruelte.

and þus closed þe kyngdom of heueno fro hem and leden hem to helio bi here blynde ypoerisie and coueitise, us crist seip hym self.

þe ben blynde lederis ledynge þe blynde peple to synne bi her euyl ensaumple and fals disciteit in techynge, and at þe laste into helle;

and þes blynde bosardis wolen dampnen trewe men þat techen treweley and frely bely writt a³enst bore synnes to be heretikis, For no man tradicions and not men, and þis makeþ þe blynde peple to werre a³enst God and his ordynaunee and pursuen his techeris as heretikis.

a, 3e blynde foolis, drede 3e more to lese a morsel of mete Also þes blynde ypocrisie allegen þat crist biddip vs preie euermore, and poul biddip þat we preie wihoute lettyngye, and þan we prestis may not preche as þei feynen falsly.

In men of lawe regneþ moche gile, for þei meynitten falsnes for wynynge and maken lordis to meynite wrongis and don wrongis whanne lordis hopen to do riþt and plese god, and bi her coueitise and falsenesse þei purchasen hondis and rentis ynowe and don many extorsions and benor don þe riþt bope of pore and riche, and 3it þei makeþ it so holy in siges outward, as 3iþ þei weren angelis of heuen, to colour her falsenesse and blynde þe peple þerby.

and þe þemþ þe blynde lediþ þe blynde and bope partis rennen into synne, and ful many to helle.

Þe foute eyuedences and many moo makip þe fend to blynde men in bileeue, þat þei schulden not knowe which is synne, which is vertu, which is treueþ which is falsnesse, which is good, which is euyl, and which is goddis heste, and which is lesynge of þe fend for to bryngye alle men blyndly to helle.

Þerfore it is luciferis pride, and passeþ it, to constreynþ men to take understonbye of holy writt after þe witt and don of siche worldly clerki, þat ben enemys of crist and his lawe and his sarenauntis, for þei ben blynde in goddis lawe and good lif, and leden blynde men to helle, as crist seip in þe gospel.

and ihu crist seip þat siche hen blynde and leden blynde men into þe lake of synne and at þe laste to helle;

þis blynde boffetyngye schulde worldly men eschewe, ffor it helpip nouþt to þis world ne to þe toper world.

And so as þe lewis were lad aweie from Crist and trewe beleue and clene luyung bi þer bishopis and þe clerige, so ben nouþ þat ben callid cristen bi her blynde duke antecrist, þe wiche antecrist Þschal specifciþe sone if God wolde.

Supposing þan þis tymne þis certym witte of þe chirche, we mai sone se þat þis cuycdens is ful blynde: þis chirche determencþ þus, þan alle feiuþt men most nede beleue þus.

482
For hadden to Crist, pur to pe chirche, and to weisien goodis;
And in word and in ensaumple he tau3te hise prestis to be procuratours for nedi peple and pore tau3te hou pat pat were my3ti shulde make a puruyance for such pore folk, pat pat were not constrained bi nede for to begge, as grete clerkis marken upon his word of pe gospel (Lue' 14), where Crist seip: Whanne pou makist þi feceste, þat is to seie of almeses, calle pore feble, lame and blynde'.
Certis, I wolde fayn trupe pat is hemself to haue knoulech of God dis lawe; But þese shamles lyers shulde vnndistonding his lawe is fair kept, and his lawe is fair served, saue þere þat þis lawe is more, þat þis lawe is not to swere bi þe temple of God, but þat swerip bi þe gold of þe temple he owip to perfoorme his op. Foolis and blynde men, wheþer of þese two is more, þe gold þat is in þe temple eþer þe temple þat makip it hooi? But, blynde men, wheþer of þese two þingis is more, þe 3ift or þe auþer þat makip þe 3ift hooi? But men þat þus chafferan wiþ hem ben in þis caas blynde foolis, for wheþer is it resonable to dispence þus biþore þat þe dispensen wiþ men, or it biýnmep to be resonable bi vertu of her dispensing?
Blynde leders siynge þe gnatt and swolwinge þe camel.
But, blynde pharisee, cense first wiþinneforþ þat þou drinkist and etist goostli þi mete of, and þanne þi mete wiþoutforþ schal be maad clene.
And if þei seyen þat it is betere to gyue al þat men may spare resonably to pore men, as Crist teches and comandis, and 3it stiren þe symple puple to offur here litle catel to pese deade ymagis, þei ben opynly out of charite, and brynge þe puple out of gode lif and pite agayns þeire nedyn e3eboris, sythen þei stiren þe puple to 3i3 þe gods to ryche endowid cleridis and to antcristis housis, where is nouþer reeesou ny neode to, and to wipdrawe almes fro pore bedrad and blynnde men where men ben bounden to do hire almes vp peyne of dampnacioun and vp wyynnyn of heuenly blis, as Crist teches pleyly in þe gospel.

< L 70><T SEWW16><P 85>

And also þe fend kan anoye in body siche rude fools, and when þei maken blynnde byhestis to seke siche stokkis, and offfe in triste to be releuyd by hem, he cessis of bodyly turment for he has now power in þe soule bycause of vntrist þat þei han to God, and tristen in þes ymagis.

< L 173><T SEWW16><P 87>

And seye no man þat it is gode to offur to þese dede stones ny stockis for to encrese deuocioun of þe puple, and for þat offring þat comes to holly chorcye to mayntene Goddis seryuye and hise nobul seruantis perto, for þe puple is in gret eeror doyinge þis blynnde deuocioun, for þat offring shulde ben gyuen to paye mennus dettis, and to help pore nedy men, as techis Crist. And by þis blynnde deuocioun is Goddis biddyng vndon, and þe blynnde puple wenus to plese more God by her owne fonnyd wile to go þus on pilgrimage þen to fulfille Goddis hestis in almesgycyng to sustene Cristis pore puple, or to help perelouse wyes and þapþis where man and best is perischid.

< L 202, 204><T SEWW16><P 88>

But þese shamles lyers shulde vndirstonde here þat þe peple þat seynt Pouł ordeynede fore was become pore for Crist, and, for as moche as þei weren þere among her enmyes, and hadden no leiser to gete hem lјflood wijp her bodili labour, and many of þis peple as it is ful lичi weren pore, feble, lame and blynnde, for þe whiche prestis ben indett bi her office for to procure hem good, as it is tau3t bifo re.

< L 75><T SEWW18><P 95>

And perfor 3e wold þat borell clerkes coup no more þan 3e, for þan mi3t blynnde Baiard be þe boldest hors in e cart.

< L 10><T SEWW 26><P 132>

And aftir þe biddyng of Crist in þe gospel of Luk þe xi1i c Whanne þou makist þi feast of pitee calle poore feble, lame and blynnde and þou shalt be blesseed;

< L 453><T SWT><P 15>

TWELVE CONCLUSIONS OF THE LOLLARDS We pore men, tresoreris of Crist and his apostulis, denuncyn to þe an þe comynys o þe parlement certeyn conclusionis and treuthis for þe reformacioun of holí chorcye of Yngelond, þe qwiche þap ben blynnde and lcprouse many 3ere be mayntenaunce of þe proude prelaycye. born up with flatringe of priuat religion, þe qwich is multiplied to a gret charge and onerous to puple her in Yngelonde.

< L 4><T SEWW03><P 24>

Pe viii conclusion nedful to telle to þe puple begylid is þat þe pilgrimage, preyeris and offringis made to blynnde rodyis and to deu ymages of tre and of ston, ben ner of kin to ydolatrie and fer fro almesse dede.

< L 94><T SEWW03><P 27>

And 3it forþi þat, whanne Crist was þus wi3fulli, peynefulli and schamefulli deed as to þe heve, þere was left blood and watir in his herte, he bifo reordeyned þat he wolde schede out þis blood and þis watir for mannes saluacioun: he suffride þe lewes for to make a blynnde kni3t for to stike him to þe herte wip a scharp spere;

< L 263><T Thp><P 32>

Daw, blaberere & blynnde leder, þow3 þou bigile symple hertes, With þi gildyn glose & with þi costly houses, þou bigilest not lak with 3our theuishe logges.

< L 71><T UR><P 104>

Bot þou as blynnde Bayarde berkest at þe mone, As an olde mylne dog when he bygynnip to dote;

< L 88><T UR><P 104>

Moreouer to exclude the blynnde imagination falsely called fayth, of them that gyue them selues to vice with out resistence, affirminge, that God hath so made them, and therfore must that they haue no power to do otherwyse, but saue them, they not entende or purposynge to mende theyr lyuynge, but synnynge with hole consent and fullust, he declareth what fayth he meaneth.

< L 21><T WW-TWT><P 27>

And as damnable as it is for the pope to trust in the ryches of the ryches upon erth, to damnable is it also to leare that couenaunts made in Christes bloude, and to truste in the saymtes of heauen They that be in heauen knowe the elect that truste in Christes bloude and professe the lawe of god and for them onely praye that these wycked adolyters whiche have no truste in the couenaunte of god ner serue god in the spirite ner in the gospel of Christes bloude, but after their blynnde imaginasyon chosynge then euery man sundrye sainct to be theyr mediatour, to trust to, and to be saued by their merites, do the saintes
abhore and be lyue.

But there is a fyft called dame auaryce, wyth as greaty a gut, as meltyng a mame as wyd a throte, as gappyng a mouth, and wyth as reaueynyng teeth as the best which the more she eateth the hungryer she is An vanquet eyuil neuer at rest a blynde monster and a surmysyng eateth the hungryer she is for to lye in muche meschief, and seken not hym to helpe hym by her powere;

But there is a fyft called dame auaryce, wyth as greaty a gut, as meltyng a mame as wyd a throte, as gappyng a mouth, and wyth as reaueynyng teeth as the best which the more she eateth the hungryer she is An vanquet eyuil neuer at rest a blynde monster and a surmysyng eateth the hungryer she is for to lye in muche meschief, and seken not hym to helpe hym by her powere;

3it, siben Cristis apostolis, freschly fullfillid wip wisedame, strength, and charite of bo Holy Gost, wolden nout be occupide aboute money redy at þer fete, for to dele hit to pore men þere redy, but 3ave hem to prechynge of Gods worde and prayere, as holy writte wittenessis, what blyndenes of covetise stiris þese ydiotis, unmy3tty and fer lowere in charite, to marre hem wip so myche drit, more þen alle Cristis apostolis dursten?

3it, siben Cristis apostolis, freschly fullfillid wip wisedame, strength, and charite of bo Holy Gost, wolden nout be occupide aboute money redy at þer fete, for to dele hit to pore men þere redy, but 3ave hem to prechynge of Gods worde and prayere, as holy writte wittenessis, what blyndenes of covetise stiris þese ydiotis, unmy3tty and fer lowere in charite, to marre hem wip so myche drit, more þen alle Cristis apostolis dursten?

 BLINDNESSE...38
And if, for the blyndenesse of the preest or for othir vnablete, he that is repentant wolte go to a nother preest kunynge in this gostli office, he schal not do this withouten licence axid and geten of his propre preest, hou moche euere his owne conscience sterith him herto.

 And hou greet blyndenesse and abhominacion is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membirs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

 And hou greet blyndenesse and abhominacion is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membirs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

 And hou greet blyndenesse and abhominacion is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membirs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

 And hou greet blyndenesse and abhominacion is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membirs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

 And hou greet blyndenesse and abhominacion is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membirs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.

 And hou greet blyndenesse and abhominacion is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membirs, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the middis of hem.
what blyndenesse lettes men to helpe Gods cause?
<L 7><T A20><P 240>

And bi sich blyndenesse in cursing many
cureris emblemysen hensilf, and ðerwip ðe
comune people.
<L 8><T A23><P 362>

Bot þis blyndenesse of þo blasphemes gos þo
same waye, ffor þei blabur hersye þat God
asked not.
<L 35><T A25><P 414>

bot I suppose þat ðei did mony foly werkes by
blyndenesse of yprocrisy, and after were
purgid, and so þei ben now in heven, as God
vouchesafe.
<L 31><T A25><P 429>

þe blyndenesse of þese two þ3en ben helid bi
vertu of þe word of God.
<L 184><T CG03><P 35>

For þe ly3tnynge of þe secunde blyndenesse (þat
is, of euele wille) whiche blyndep
vnderstoundynge, Dauid
intellectum dat parvuis}. (Declaratio serrnonum tuorum illuminat, et
intellectum dat parvuis/)
<L 192><T CG03><P 36>

But for as myche as blyndenesse in soule letteþ
man ofte þat he mai not knowe þe weie, ne see
to goo þ3ernyne to heuendi Jerusalem, þerfore as þe
gospel telleþ suyngli oure Lord Jesus helide a
man of his bodili 
blvndenesse þat criede bisili
after his si3t, and made him for to see, to teche
vs to desire fulli in herte, and to crihe bisili to
God wip mouhe after goostli si3t, whiche is þe
grettist helpe þat mai beo to knowe þis weie and
redili wipoute errynge to goo þ3ernyne.
<L 200, 203><T CG10><P 111>

And ri3t as þer is many maner bodili
blyndenesse, ri3t so, þer ben many manere
goostli blyndenesse: þer is blyndenesse in
bileue; þer is blyndenesse in wirchynge; and
blyndenesse in demynge.
<L 231, 232><T CG10><P 111><L 233><T CG10

First þer is blyndenesse in bileue, of whiche
spekeþ Seynt Poule (þe seconde pistle to
Corinthis, þe 4 chapitre 4), seyinge þus: /deus
huius seculi excecuta mentes infidelium, vt non
fulgete illuminatio evangeliij glorie Christij/.
<L 235><T CG10><P 112

Also in þis blyndenesse þeþ alle þoo þat blyneþ
in destaneyes of sterris of mennys birþis, aþen
whiche also spekeþ streiteli Crisostom in þe 2
Omelie;
<L 259><T CG10><P 112

also, þat bileueþ in raunenes gredynge, pies
chirterynge, oules whulyynge, and manye suche
opere fantasies vngroundid whiche þe leude
peple han amongis hem, and ek many lewide
clerkis, for blyndenesse of vnkunnynge, 
consenteþ to þis blyndenesse of old misbileue.
Also in þis blyndenesse of mysbileue þeþ alle
þoo þat bileuen þat þei schullen no part haue of
gode dedis þat ben don in houisi of religion but
if þei ben receuyed of hem a broþer bi lettre and bi
seel, and every 3er 3eue hem a certcyn of
rente.
<L 264, 265, 266><T CG10><P 112

Also in þis blyndenesse þeþ alle þoo þat bileuen
þat for a bulle purchasid of a fals pardener,
þoru a fals suggestion and symonye of seluer, and
þei paie him panne a peny and leite hit on hire
heuedes, þei þeþ asole of alle hire synnes, as
þe witterli weue.
<L 285><T CG10><P 113

Also in þis blyndenesse of bileue ben alle þoo
þat for any sikesneþ or sorne þat hem eileþ
bihoteþ) and renneþ fro cuntre to cuntre, to mages
30ten or grauen wip mannens hondes, of gold or
of seluer, of tree or of ston, wenynge and
tristynge þat þer be any dyynue vertu in hem, or
þat þei moun any þyng helpen, or oon more þan
anoþer for any maner affeccion, or fairencesse, or
costis.
<L 306><T CG10><P 114

And his firste blyndenesse (of mysbileue) is
cause of þe secunde blyndenesse: of wickid
wirchyng of synful dedis.
<L 325, 326><T CG10><P 114

Of his blyndenesse spekeþ þe prophete
Sophonye (þe 1 chapitre 17): {Ambulabunt vt
ceci, quia Domino peccauerunt/.
<L 335><T CG10><P 114

In his blyndenesse ben preestis and lettrid men
þat lyuen in dedli synne and 3et seeþ wel bi
Scipture hou3 perelous it is, for þe lust of hire
synne (þat is: þe web in hire goostli i3en)
stoppeþ so hire si3te þat þei moun not see what
perele þei stondeþ inne.
<L 340><T CG10><P 115

And of his blyndenesse comeþ þe priddhe
blyndenesse: þat is, of demynge.
<L 350><T CG10><P 115

In his also (blyndenesse of demynge) þeþ alle
opere ypoocritis þat kunne see a motc in anoþer
mannes i3e, but þei kunne not see a becm in hire
owne, þat is: þe þeþ kunne see a defaute in hire
bræperen deedis, but setteþ at no3t wel grettene in
hire owne.
<L 364><T CG10><P 115

486
Ah dere God, lord of treuthe, my title wit suffisith not for to wondre on the blyndenesse and pride of sum prestis, whiche constreyen cristen men for to byleue to her laws, statutes and customes by peynes of dampnacioun, as they feynen, and by bodily peynes, thorou blyndenesse of cristen kyngis and lordis, whanne cristen men known not the ground of these lawis, nether in holy writ, nether in resoun; <L 21, 24><T Dea2><P 460

pei knewen li3thly pat he was cire boffe off heuene and of erpe, and 3it for blyndenesse pat pei hadden pei iugiden hem to obesche to God for pursuyng and killing of Crist; <L 48><T EWS3-157><P 99

he ye fend and his techen to purueye hei3 wyn and spised ale and strong for riche men and lordis to make hem dronken and chide and fl3tte and for3ete god and his lawe, and to suffre pore pat han nou3t of here owene and may not labore for water and falle in feueris is or ellis perische. <L 13><T MT16><P 251

and so blyndenesse of anticrist shulde not disproue þes worldly lordis, ne proue þat bi þe same skyle mut be þis ordre of emperours prelatis. <L 26><T MT28><P 480

THE TESTIMONY OF WILLIAM THORPE A Prolog The lord God that knoweþ alle þingis woot I þat am ri3t sorwful for to write or to make knowe þis sentence bineþeforþ, forþþ þat of myn eueneristen sett in hi3e staate and in dignite so greete blyndenesse and malice mai be known þat þei, þat presumen of hemisif for to distroien viets and to plant in men vertues, neþþir dreeden to offende God ne louen to plesen hym, as her werkis schewen. <L 3><T Thp><P 24

BLYNDENESSIS......1 Mony soche blyndenesse coloureth mennis synne and maken hom Gods foolish, for iche synne comes of folye. <L 19><T A09><P 161

BLYNDNES......6 And not only þerof, but also of his deefnes and blyndnes. <L 118><T CG13><P 168

Ri3t as þis seke man þat þe gospel spekiþ of, whiche wes helid of Crist, had þre getre bodile myscheuyus, þat is: blyndnes, as Matheu sejhe, and dombnes, as Luke sejhe here, and by kynde, as philosofres seyen, he þat is doumbe is deef also; ri3t so, eueri man þat hæpe in hym ony of þese feendid þat ben rehersid tofore þeow ony deedly synne hæpe þese same goostly myscheuyus in his soule, þat is: blyndnes, dombnes, and deefnes. <L 125, 130><T CG13><P 168

þat is to seie: Blyndnes fel partie in Israel: vntil þe tyne þat plette of hepen men: <L 3><T LL><P 21

wipwickid sauour/ & blyndnes þat combriþ: <L 4><T LL><P 68

but certis god suffriþ siche ypocritis and tirauntis to haue name of prelatis for grete synnys of þe peple and wnorjinesse þerof, þat eche part lede oper to belle bi blyndnes of þe fend; <L 14><T MT16><P 251

BLYNDNESSE.....30 ri3t as alle þe spirites in helle, as þei of children or of opere , knownen þat þei ben idampned & why þei ben idampned, so þei knownen þat þei lacken þe si3t of God and þe blisse of heuene, to þe whiche in kynde þei were imarkid as a blynde man in birpe and contynuelliþe afterward knowþ þat he is blynde and þat þat blyndnesse is peyne to him . <L 167><T 4LD-3><P 224

principalli if pou maytneynest Anticristis disciplis in her erroures aþens Cristis lif and his techyng, for blyndnesse and covetise and worldli frencipp, and helpist to slaunder and pursue trewe men, þat techen Cristes gospel and his lif. <L 34><T A15><P 206

And 3it blyndnesse of þe peple norishþ her enmyes; <L 14><T A26><P 439

And of þis blyndenesse comeþ þe priddic blyndnesse: þat is, of demynge. <L 350><T CG10><P 115

Of þis blyndnesse spekeþ þe Wise Man (Ecci: 20- 31) seyinge þus: (Exenia et dona excexit oculos iudicum). <L 355><T CG10><P 115

In þis blyndnesse ben prelatis and curatis of þe chirche þat demeþ a gretter synne and more scharpeli chastisep hire peple for failynge of hire tipes þanne for leuynge of greuousere þyngis of þe lawe, þat is: meercy, feþþ, and doom. <L 358><T CG10><P 115

who schal come to heuene but 3if he be li3tncd of his blyndnesse? <L 74><T EWS1-2><P 230

And for þer forstte blyndnesse þat þei weren to blame fore, Crist spak more derkly to hem þan hee diede byfore and seyde Soply, soply,' (to
shewe his two kyndis,) byform þat Abraham schulde be I am'.
<L 75><T EWS1-44><P 421>

And 3it blyndnesse of cristen men makþ hem to sue þes spiris;
<L 29><T EWS1-45><P 666>

for blyndnesse in his poynt makþ men be taken in his gearis, and panne þei ben his presoneris, and leettid to serue freli Crist.
<L 6><T EWS1-50><P 681>

and bi þis blyndnesse of þes capeteynes þe fecnd getip to helle many men.
<L 15><T EWS1-50><P 681>

But þe blyndnesse of þe world þat turmenteþ Crist, wþ his lymes, is vknnowyn in byleue, þat þei knownen not Cristus faður;
<L 82><T EWS2-57><P 14>

And neþelis þis lord dop worchippe and profiþt to knyttus þat serou hym, and þei may not denye þis, þat ne for þer blyndnesse and cowardyse holdep þe fecnd, æ3enus God, þis lordschipe þat þei schuldon haue.
<L 83><T EWS2-75><P 114>

And so blyndnesse of þe furste lyþt takþ excusyng in man, but blyndnesse of þe secounde lyþt may no weye ben excusid;
<L 108><T EWS2-81><P 153>

And blyndnesse of þese newe ordres makþ monye men to be dampilde, siþ þe state of preestus þat Crist ordeynede was lyþt, and esy for to knowe.
<L 111><T EWS2-81><P 153>

And so for blyndnesse of þis world þei tokon to worchippe þat was schame.
<L 91><T EWS2-89><P 203>

And þe synne ys þe more, and blyndnesse of wyt also, for þei weentun to do wel in þis.
<L 17><T EWS2-91><P 214>

And þus 3if Crist almyþty myþte make þis man anoon to se, neþelis he dide þis þus to teche hou þis blyndnesse wendiþ aweye.
<L 53><T EWS3-130><P 21

And Crist, lokynge on hem wþþe, hadde sorowe on þer blyndnesse, and seyde to þe man þat he shulde streech out his hond.
<L 26><T EWS3-135><P 33

And siþ noon of us wot nou wher þis be sop of oure enemie, what blyndnesse shulde drywe us to hate hym nou wiboute loue?
<L 24><T EWS3-145><P 61

And þus for blyndnesse of þes prelatis þei symen bope in word and dede more þan þes folc diden affir Moyeses;
<L 20><T EWS3-154><P 89>

And in þis blyndnesse traulen þey þat hiren hem proctours to þe pope, to gete hem siche stoones or addris or scorpiouns to fede hem heere.
<L 57><T EWS3-195><P 223

And þis world and affir entre into þe rewele of God, þan to haue heere two eyen and affir be sent into þe fier of helle'.
<L 56><T EWS3-214><P 265

A lord, what deuelis blyndnesse and cursednesse is þis, whanne þe prelat or curat is chargid of god, vp peyne of his own dampanacion, to teche þe gospel and comauandements of god to alle his sugetis, and herewip can not teche þus, or may not for worldly bisynesse, or wole not for idelnesse or negligence, þan to lette opere to preche frely þe gospel of crist and saue mennus soulis;
<L 4><T MT04><P 59

for þei bynden hem self to be dede to þe world and forsaken it and blyndnesse, and on þe toper side þei bynden hem to obedience for to take worldli bisynesse affir biddynge of a worldly and synful and couteius and vknunynge abbó or prieour, and þis þei moten do bi vertue of þis obedience, hou3 god stire hem to be betre occupied aboute stuyndyne and techynge of holy writt, and þus mannus comauandement is perfomyd bi blyndnesse and ypocritis and goddis comauandement and more profit of cristene soules is putte bihynde.
<L 26><T MT06><P 126

See now þe blyndnesse of þes foolis;
<L 33><T MT10><P 193

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blyndnesse of þe world and ypocrisie þat þe fend tauþe.
<L 29><T MT28><P 469

And I wolde wundre here of þe blyndnesse of þe lordis and opir peple, þat þei persewe not þe fals couetise of þese ypocritis, saue þat Crist, þat mai not lye, prophecieþ of þis blyndnesse, seynge þus, as it is rehersid before, þat soliþ fis peple, þe he which callyþ pseudo, shah arise;
<L 2556, 2558><T OP-ES><P 125

For þe vndirstondyng of his text Crist techip and speyfieþ here þe bodily mysses þat vnabliþ a man to gete his liiflode bi his labour, þat is to seie feblenesses bi age or siiknesse, lamennes þat
is depruyng of manmys lymes bi birpe, hap or violence as bi prysonyng, and þe þridde is blvyndnesse:

<LSW> - T 459</T SWT> - <P 15>

BLYNDNESSES....2
And among blyndnesces of þe world þis is oon newe brouȝt yn þat þat þene sectis holden not þat a man dop þem good, but þat þe 3yue him worldli goodis, al þat he do hem harm in þis.

<L 57> - T EWS1SE-45</T - <P 667>

but hope þese blyndnesse schulden be fled, sib þe furste bryngyp in þe þouþur.

<L 110> - T EWS2-81</T - <P 153>

BLYNDNESSIS....1
Every cristien man þenne, as I seide first, þat þaþ þake þe billeue of oure Lord Jesus Crist and is blyndid wiþ þese forseid blyndnessis, or wiþ any of hem, and is in wille to arisse ouþe of hem, sittþ bisiþdes þe hiþe weie and is a beggare.

<L 370> - T CG10</T - <P 115>

blod48
BLOD............57
he was ybounde and ybeten wiþ scourges, þe blod rennyng adoun by his sydes, þat þouþ scholdest kepe þy body clene in his service;

<L 11> - T A04</T - <P 107>

and so þei may sle alle lordis and ladies, and here blod and aﬃniteit, wiþoute any paynþe in þis lif, or in body, or in catel.

<L 32> - T A33</T - <P 515>

as God seþ bi þe prophet, Lo I haue sett þe a be holdar to þe hows of Israel, if þou seþ not to þe wickid man, þat he go þro his wickid weþes and leþe he schal dye in his synnis, and I schal seek his blod of þim þond.

<L 1> - T APO</T - <P 33>

for þat he bring in alien sonis vncireumsicid in herd, and vncircumsicid in flesch, þat þei be in my sanctuary, and fyle myn house, and þe oﬀer my mynþes, mi gres, and my blod;

<L 31> - T APO</T - <P 34>

But þe prestis and þe leuits, sonis of Sadok, þat han kæpt þe cerymonys of my sanctuary, wan þe sonis of Israel errid fro me, þei schal niþe to me, þat þei minister to me, and stond in my siþþ, þat þei oﬀre my grece to me, and my blod, scip þe Lord God.

<L 21> - T APO</T - <P 35>

is my body þat schal be trayed for 3ow, do þis in my commenmorancon. Also he tuke þe cuppe, after þat he sopid, seying, Þis cuppe is a newe testament in my blod;

<L 23> - T APO - <P 46>

ffor þe flesch of Crist was peynid for the hele of our body, and his blod was 3euen out for þe 3ele of our soule, but proﬁtþ not to hem þat are out of vnite;

<L 8> - T APO</T - <P 47>

werfor þe apostel seþ, He þat etip or drinkip vnworþþly, þat is, oþer wiþ out deuocion, or oþer wyse þan it is of þe Lord ordeyned, or dwelling in þe fyllip of synne, he schal begility of þe body and blod of þe Lord;

<L 13> - T APO</T - <P 47>

And Austeyn seþ, We sey þis þing þe body and þe blod of Crist, þe wilk tan of þe 3erþ fro þe fruits, and halowþi bi gostly praiors, we tak ritli to gostli 3ele, in to memory of þe Lordis passioun;

<L 16> - T APO</T - <P 47>

þis is þat we sey, and in all maneris strieuc to proue þe sacriﬁce of þe kirk to stond to gidre in two þings, and to be maad in two þings to gidre: þat is, þe visible spicis of elements, and inuisible flesch and blod of our Lord Ihu Crist;

<L 24> - T APO</T - <P 47>

Also þe decre seþ, I Beringary concent to þe holþ kirk of Rome, and as þe apostel seþ, I cnoþleþ of mowþ and hert, me to hold þe same feþþ of þe sacrament of þe Lordis bord, þe worschipful sir Nicol pope in heys holi seyneþ, and temporel wynning, or hope of ani temporel Crist;

<L 22> - T APO</T - <P 47>

No man sett aþen me þe riche temple in þe ieweþ, þe hord, þe lantermis, censars, pannis, cuppis, mortars, and oþer forigid wiþ gold, ffor þeþis were þan aprouid of þe Lord, wan prestis slow þe ofrings, and bestþ blod was remissioun of synnis;

<L 22> - T APO</T - <P 48>

taken of þe blod of wrecchis, and oﬀre to God?

<L 24> - T APO</T - <P 49>

Als oþt of men are seid singing for menis fallor, and temporel wynning, or hope of ani temporel profet, soply Crist is sold and be trayd, and wen þe body and blod of Crist is tretid wiþ foul hands, and polutid consiens, Crist is trayd and cruﬁced.

<L 22> - T APO</T - <P 53>
He that 3etip and drynkip his sacrament wip out deuocoun, or oberwise pan it is ordeynid of pe Lord, syngyn messe, or dwelling in lust of synning, he schal be gilty of body and of blod of Crist, and schal seue peyne for good pinge iuel tane.

_ihu anseri1d and seid to him, Blessid be pu Peter, downe sone, for flesch nor blod schewid not pis to pe, but my Fadre._

_cursid be he pat fordebi1d his suerd fro blod, pat is his tong, and his trauyel fro correccoun of synne;_

_be firste comynge was whan pe seconde person of pe Trinite cam dou1 out of pe fadiris bosum into pis wrecchide world, and of pe clannest partis of a maidenes flesch and blod he made to hym a bodi, and restede wipinnce sides fourti wokes, and aftir was born, and pis bicam oure broper of oure kynde._

_Joel be pro1p spe1ch of these tokensy and schewep what maner tokens be schul be here he seip: _he synne schal be turned into dkerenes11s, and be moone into blod, tofro he grete and horribile dai of pe Lord is come._

_Pat is: When 3he schullen multiplie 3oure preieres (as pey schulle doo ful miche in pat tymye), I schal not heere 3ou,' he seip, and he cause seup: for your hondes,' he seip, ben ful of blod, 'pat is, 3oure werkes bep ful of synne._

_And wanne prestes schul be cumbrid wip these pre foule synnes (pat is, wip pride, couetice, and symonie), panne schal pis gos1l moone foule be turned into blod, whiche is a gret signe _pat pe Day of Doom is ni3h._

_For panne is 3oure Lord feste bi, whche boute 3ou wip his blod, _pat schal deliure 3ou of al deses1s, and fulli rewarde 3ou for 3oure trauayle._

_But heere 3e schulle ben understonde pat fyue tymes, and in fieu places of his boodi, we reden _pat pis blessid Lord scchedde oute his blod fro pis dai_ to he laste ende of his li3f, and _pat sixte tymes after pat he was ded._

_No3t for he was not suffici1nte to paie hit al atones, eper for o dayes payment was not sufficient but 3e1f he had pai1d so myche, for he leeste drope of his blod was sufficient raunsum for al mankynde 3ea!_
of a knyt.

T EWS2-95

And þis gostly circumcision was cuermore needful, and it hadde vertew and ende in þe blod of Crist.

T EWS2-95

for flesch and blod tolde þe not þis, but my Fadur þat pat is in heuene'.

T EWS2-100

Pis gostly eting and drynkynge is nouȝt but to fede þe soule wip billeue þat man mut haue of þe fleyss and blod of Crist.

T EWS2-176

And therfore it is that seyntis myche noten that of Cristis lawthyng we reden never in Holy Writt, but of his myche penaunse, teris, and schedynge of blod, doyng us to witen therby that aBe oure doyng heere shulde ben in penaunce, in Cristis adversite, and therfore aBe the werkis that we don and ben out of aBe thes thre utturly reversen 3if 3ee been out of disciplyne of the whiche aBe avoutreris 3ee ben and not sones of God.

T MT04

And þis þes wicked prelatis silden cristene mennis souls to sathanas for money, for whiche Cristis crist schedhe his precious herte blod vpon þe cros.

T MT04

And þis þes wicked prelatis silden cristene mennis souls to sathanas for money, for whiche Cristis crist schedhe his precious herte blod vpon þe cros.

T MT04

for god 3ueue þym lordischipis and presentyngge of chrichis to meyniende goddis lawe and help trewe prestis to teche his peple þe gospel and maundements of god, and 3if þei holden wip goddis tresour curatis in here worldly seruyce or chapellis, and letten hem to kepe cristene souls, þe whiche crist bouȝt wip his precious blod, þei ben foul traitours to thu crist and to þe peple þat þei disceyuen þis; And þis þes wicked prelatis silden cristene mennis souls to sathanas for money, for whiche Cristis crist schedhe his precious herte blod vpon þe cros.

T OBL

and he also drawiþ wip his teep þe dede bodi of þe sacrifis, and bi þis is gillti of þe bodi and of þe blod of þe Lord.

T OBL

Lorde/ we beleuen that thy fleshe is very meat & thy blode very drinke/ and who eteth thy fleshe & drinketh thy blod dwelleth in the & thou in him/ and who tht eteth this bred shall lyue without ende.

T PCPM

This whit waselede in the feen, almost to the ancile Foure rotheren hym byforne, that feblc were worthi. Men myghte reknen ich a ryb. so rentful they weren His wiȝ wakem hym with, with a long gode In a cuttede cote cutted ful height, Wrapped in a wynwe shete, to weren hirefro wedetes, Barfot on the bare is, that the blod folwede, And at the londes ende lat a little crom bolle And theron lay a lytel clyde lapsed in cloutes, And twenge of tweie yeres olde, opon a nothere side, And al they songen o songe, that sorwe was to heren They creiden alle o cry, a careful note.

T PPC

Almyghti God and man, the merciable and blessed That han metey on men that mtsoon hem here, But who so forgabbed a freere, yfounden at the stues And brought blod of his bodi, on bak, or on side.

T PPC

Alaas that lordes of the londe leueth swiche wrechen And leueth swyeh lore/s, for her lowe wordes, They shulden maken Abbots her owen ne swith false freres To maken fat and fulle and her flesh comberen.

T PPC

And þei crieden to þe Lord and seiden, Lord, wee besechen þat wee pershe not in þe soule of þis man, and þat þou 3ue not on vs ynooncent blod, for þou Lord didist as þou woldist':

T SEWW07

And þefore it is þat seyntis myche noten: þat of Cristis lawyng we reden neuer in holy writt, but of his myche penaunse, teris, and schedynge of blod, doyng vs to witen þerby þat alle oure fleyss and in penaunce of adversite, and therfore alle the werkis that we don and ben out of alle thes urtherly reversen Cristis werkis, and therfore seith seynt

T SEWW07

And so of þe brede is made Cristis body, and þe wyn mengide wip watur in þe chalise is mad Cristis blod bi consecracioun of heuener wordis, And þe determinacioun of þe court of Rome wip a hundrid bishops and þrittene, sende into many lonesis, þis: I knowe þe wip herte and mouȝe þat þat brede and wyn, þat ben puet in þe auer, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blod'.

T SEWW21A

Forforth thou answereþ gretyly again rea son by these wordes that Christe spake at hys supper on
Berethusday at night that Christ toke bred & blessed it & brake it & gaue it to his disciples & apostles, & said, take ye, and eate ye, this is my body which shalbe great for you and also he taking the cuppe and did thankes, & gaue to the & saide, drinke ye al hereof, thys is my blode of the newe testament whiche shalbe shedde oute for many into the remissio of synnes, as saythe Luke, whan Jesu had take bread, he gaue takkes and brake it to them & sayde, take ye, eate ye, thys is my bodye that shalbe geuen for you Do ye thys in the remembrance of me.

< L 31 >< T WW >< P 7 >

the prayer of pristes derely payed for, I dare saye that he prayed for the pristes when he dyed, that god wolde conuert a great meny of them, and if he had known of any good man among them that had neded, he wolde haue geuen to manytayne moo: But now sence there be moo then I nowe, and haue more then euerie man a sufficient lyuyng, how shuld he haue geuen then, but to here their praiers of pure mistrust in chrystes blod and if robbing of wydous houses vnnder pretence of longe prayers be damnable) Matthe’ xxiii’ Then is it damnable also for my doomes to suffer them selues to be robbed by the longe pattrynge of hypocrites, not damnable to mayntene such abhominacioun.

< L 6 >< T A09 >< P 133>

Jewes And so thys in the remembrance of me.

BLODE..........103

Po seconde cause of envey among po laboreres is pa let ben to chargid and spoylid in hor godes by two partis above pat schulden defiende hom, flor freris, persouns, and oper men pat robben po Chirche, maken hom to swete hor owne blode by hor ypocrisy.

< L 6 >< T A09 >< P 133 >

And so let ben more coveytous pen po wicked Jewes pat bou3t3en Crist, for po wolde not take po money of Judas, and do hit to hor money ne tresoure, for hit was po price of Cristis blode, for Crist was solde and trayed to deth for po money;< L 32 >< T A24 >< P 390 >

Also, as everiche Cristen mon moste graunt, Crist schewyd wyn in po chalis, pat he cald his blode.

< L 24 >< T A25 >< P 403 >

For everiche Cristen mon may wel witte, pat Crist seide not pat po metal was his blode; ne Crist undirstode not pat accidentis were his blode, ne he schewid not his blode wiopinne his body, bothe for his words were pen wiopouten witte, and also pen his words were fals, for po tyme pat he spake hom.

< L 27, 28 >< T A25 >< P 403 >

Sees inwardely, alle 3e Cristen pepul, po make life of Jesus Crist, pore and symple to po worlde, and ful of brenynge charite, and puttyng hym selfe to penaunce and travayle in prechynge and prayinge, and willeful schedynghe of his precious blode, for to make pes and charite and for to save mennes soules.

< L 25 >< T A29 >< P 457 >

Where Crist gafe his precious blode and lyff for to make pes and charite, pes popis maken ande manytene were poroweute Cristendame, for to hold pe worldly state, moste contrarie ageyne Crist and his apostlis, ande herto spenden po almes of kyngis, and oppressen Cristen rewmes by newe subsidies.

< L 26 >< T A29 >< P 458 >

Also pa pope settis more pris by temparaile dritte pe by mannys souls, ande by seculere frendeschipe and favourue of fleschely love pen by po blode and deth of Goddis Son, pat was rannie3e for mannys soules.

< L 7 >< T A29 >< P 470 >

Pai beneoure godis pat 3ee wasten, and we po heritage of Crist, bou3t wip his blode, and we hongryn ande prusten ande ben nakyd.

< L 1 >< T A29 >< P 474 >

Perfore make 3e nowe alle 3oure godis comyne to pore men in ned, and lyve in pennaunce, prayer, ande holy tetching in dede and worde, feste Crist dampne owe for traytours and monquellers and scheders of his blode for 3oure unpityyousnes.

< L 18 >< T A29 >< P 474 >

po comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, pat po bred and wyne pat bene put in po auter, aftur po consecratione ben not onely po sacrament, but po verrey body and blode of oure Lord Jesus Criste.

< L 29 >< T A29 >< P 484 >

Criste for his precius blode move worldly lordis to love his lawe;

< L 9 >< T A29 >< P 485 >

If po prestet unworshiply sey masse, and receyve po sacrament unworshiply, he receyvus dampanacion to hym, and is gilty of po body and po blode of po Lorde, as holy wripte sais;

< L 33 >< T A29 >< P 485 >

Mony Cristen mon wunderyn whi prelatis chargen more bodily werk done on a ly3t haliday, pen cursid pride, open blaspheme of God by fals sverynge, done on a Soneday, wip glotony, leccerie, drunkennes, open marchaundysse, fals covetise, chydynge and fe3tyynge, ande wonge schedynghe of mannys
For in hevene it is sene fote in fourme and figure of fleshe and blode.

or wat may be put beforne his flesch and blode?

But wiseli and wel if men take hede bep pey likened to pomes, for ri3t as kepynge, and sorwe in norischynge of many synnes, whiche riches, al torendip mannes soule, and is cause of vndirstonde bi blood'.

For he pardoun, blessing is more of aile synful prelatis here in synful soulis, and more profitip of aile oure souhs, cros) and after, he wes sente to his blode came oute.

but suche temporaunse shal be þere of þingis, which neypuer y3e haepe seen, neiþer ere herde: neiþer it haepe sti3ed into mannus herte, but oonly of hem þat ben founden worþi to weelde hem, whos namys ben writen in þe boke of li3f, and han wasshen her stolys in þe blode of þe lombe, and ben tofoþe þe fete of God and seruen hym day and ny3t.

Lorde, for þe blode þat hou bleddist to bye man wip so dere, 3yue vs grace to haue in mynde þese foure last þingis, þat we mow se wip þi seyntis þe siþ of þi face.

and siþ fiþterre and conseilere þerto ben manneleirs bi goddis lawe and mannys, alle þes possessioners ben manquelleris and irregularer, and as ysaye seip, for here hondis ben ful of blode god schal not here hem in preiteris;

On þe same wise he toke þe kup aftur he had soupid, seiþing on þat þat was conteined in þe cup or chalice “This cup is a new testament in my blode;

Loo! so clerli in Iesu Crist seint Poule teçhip þe beleue of þis ooste wipout any variacion of þe gospel, so þat bi þi wordis of seint Poule we most beleue þat þe pure brede bi þe consecracion is not after þe consecracion onli brede but oþo verri Cristis bodi, and þe wyne is blode. For, as seint Cyprian seip, ‘Þe blode mai not be seien in þe chalice when þe wyne lackip’.

And herefore seint Poule, teching pat men most araie hem in manerys and in beleue 3if þei wol worpi liñe receive þis sacrament, also he seip þus suyngli in þe same place aboue leide, Whoseuer schal ete þe brede’ and drink þe chalis of þe Lord vnworþi, he schal be gitti of þe bodi and of þe blode of the Lord.

For seint Poule seip þus þe chalice of þe blessing to þe wiche we blessen, it is þe commemyng of Cristis blode;

Of Crist also is þe multitude of whete and wyne, þat is to seie þe multitude of þe wiche whete and wyne is gadrid togedre in þe sacrament of his bodi and his blode’.

But forsoþ, þat þar 3our seip to be formyd askiþ þe brede is þe bodi of Crist, and þe chalice is þe blode of Crist’.

And so þis drunklewe seruant, þat makip oþur vnauisid men drunken wip himself, is þe drunken hore or strumpet þat seint Ion spekip of (Apo: 17, 19) wher he seip þus þat þe grete hore þat sittip upon many watriis is drunken of þe blode of seinttis and martris of Iesu.

For, certis, þe strong ladi þat Heraude held in auou3ti3e was neuer more aþrist aftur þe blode of seint lon þat þis lecherous fende, þat hau seþ hir see of hir affeccon vpon alle þe seclere lordschip of alle þe wide world, prisiþ aftur þe blode of feipful peple þat grucchip, nameli in þis poynþ a3enst þe fornycacioun þat sche doþe a3en Crist and his blessid lawe.

For, certis, þe strong ladi þat Heraude held in auou3ti3e was neuer more aþrist aftur þe blode of seint lon þat þis lecherous fende, þat hau seþ hir see of hir affeccon vpon alle þe seclere lordschip of alle þe wide world, prisiþ aftur þe blode of feipful peple þat grucchip, nameli in þis poynþ a3enst þe fornycacioun þat sche doþe a3en Crist and his blessid lawe.

and so þei mai pertinentli be vndurstonde bi þe blode of seinttis and martris þat made þis hore drunken as seint lon seip.

On þe same wise he toke þe kup aftur he had soupid, seiþing on þat þat was conteined in þe
For þeras Cristis lawe techiþ þis sacrif ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer seip þat þis oost is neipur brede ne wyne, ne Cristis bodi ne his blode, but accidentis wiþout subject.  
<|L 1380, 1382|<T OBL><P 192>

Napeles I wote wel þat it is croniculate in decreis hou3 þat, in þe tyne of þope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrif oost, knowlechid aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracion not onli a sacrament, but also þe urri bodi and blode of our lord Jesu Crist.  
<|L 1850|<T OBL><P 204>

Or ellis her hertis ben so hard endured þat þei mowe not beleue it to be possible to God to make þe brede and þe wyne put in þe au3ter to be his flesche and his blode, þe brede and þe wyne abiding stille in her substance and kynde;  
<|L 1868|<T OBL><P 222>

And siþ seint Poule tau3t and wrote al oon, for þer was not in him 3e' and nai' and so doublenesse, as he seip himself, we mai vnfarang thei Poulus writing (Cor 10 et 11) þat þe beleue of al þe apostulis, and of alle þe feiful peple and wel enformed at þat time, was þat þe sacrif oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tau3t his apostulis in his last soper.  
<|L 2566|<T OBL><P 222>

And seint Ciprian þe martir, þat was a ful autentike man to seint Austen, in /Epistola sua de corpore Cristi/, vpon þe wordis of þe consecracion of chalis, concludeþ þat þat þing was wyne þe wiche Crist seid to be his blode.  
And seint Austen, as I wote wel, and I be wel avised it is in his boke /De doctrina christiana/, rehersiþ þe same Ciprian, seiyng þat þe blode mai not be seen in þe chalis when þe wyne lackip.  
<|L 2605, 2607|<T OBL><P 223>

“þis is my bodi; þis is my blode”, þe Sone of God þat had take mankinde, þe same Sone dwelling in flesche, toke substauence of brede and wyne; liff being mene, he iioned brede wiþ his flesche and wyne wiþ his blode.  
<|L 2622, 2625|<T OBL><P 224>

He seip þe blode hæþ 3eue place to drink, not bepenking himself nou3 also to take blode in drink’.  
And Austen, amending þe witt of þis man, concludeþ þus: Perfor meche better and more congruli he schuld haue seide þus þat þe olde þinggis ben past and made new in Crist, so þat þe au3ter 3eue place to þe au3ter, swerde to swerde, fire to fire, brede to brede, beste to beste, blode to blode.  
<|L 2703, 2704, 2709|<T OBL><P 226>

but brede and wyne, þat is nou3 þe kinde of our sacrifice, as scripture techiþ wiþ olde scientis and namele Austen, as I haue oofte rehersid, and also Goddis bodi and his blode bi his gracious wirching pour vertu of his worde.  
<|L 2720|<T OBL><P 226>

I seie þe sureli þat þe sacred oost is brede and wyne, and Cristis bodi and his blode, whi?  
<|L 3179|<T OBL><P 238>

And bi þe same skele þer is no man pat demep or dowtip þat þe sacrif oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleue þat Crist and his lawe þat techiþ so.  
<|L 3277|<T OBL><P 240>

And so a feiful, if antecrist wold suffre, myþ boldli seie þate oure sacrif oost is brede and wyne, and Cristis flesche and his blode; for þe auctorite of scripture rehersid before is more þan al þe world mai comprehende.  
<|L 3379|<T OBL><P 243>

We mai not wipstonde þe most certeyn feip, þe most strenghst auctorite of scripture seiyng “God is charite” /et cetera/ Nou3, lord God, hou3 is þis þat antecrist wipstondep so many open auctoriets of þe lawe, afferyng our sacrif oost to be brede and wyne and þi bodi and þi blode?  
<|L 3547|<T OBL><P 247>

For ou3test to know wel þat it was declared bi þope Nichol and his conseil long before þe new determinacioun, and þat bi auctorite of þe gospel and þe apostulis, þat þe þinggis þat ben put on Cristis horde ben after þe consecracion not onli a sacrament, but also urri Cristis bodi and his blode.  
<|L 3612|<T OBL><P 249>

Forwhei whan Crist seip ‘I am þe verri wyne’, sopeli þe blode of Crist is not watur but wyne; neipur his blode, bi þe wiche we ben raunsummed and iquekened, mai not be seie to be in þe chalis when þe wyne lackip, in þe wiche þe blode of Crist is schewid, in þe wiche Crist is prechid bi witnessis of alle scripturis and bi þe sacremant.’’  
<|L 3647, 3648, 3650|<T OBL><P 250>

Marke we here also how contrarie ben þe sentencis of þes two olde scientis and þe newe iaping of antecrist, for þes scientis seien þat Cristis blode mai not be, or be seien in þe chalis when þe wyne lackip, and þat opur newe vngrounded tradicion seip euhen þe contrarie, for it seip þat þer is neipur brede ne wyne in þe
sacred oost! And antecrist most nedis li3e, if he seie þat Ciprian and Austen callen þe accident wipout soiect wyne, for Cristis blode is as þei seien þat wyne.

<L 3655, 3660><T OBL><P 250>

And, answering to his witt of þes two seinttis, seint Austen writi þus /De Trinitate li: 3 ca 4:/ ‘Poyle my3t signifying preche þe lord lesu Crist, opurwise bi tunge, opurwise bi epistle, opurwise bi þe sacrament of his bodi and his blode. And we seien þe bodi of Crist and þe blode to be neipur þe tung of Poyle, neipur parchemyn, neipur þe betokenyng souannes made wiþ þe tung of Poyle, neipur signes of lettris wretten in þe skynnes.

<L 3666, 3667><T OBL><P 250>

For þe brede and þe wyne ben made of þe frutis of þe erpe, and ben Cristis bodi and his blode, as Austen seip here, and þo bi þe weke of þe spirit ben, as antecist seip, halowid and iblessid into nou3t! And bi þis fantasie prestis spoken alle in uenyn, þan þei praien in the begynnyng of þe consecracioun þat þe brede be made þe bodi, and þe wyne þe blode of our lord lesu Crist.

<L 3679, 3683><T OBL><P 251>

þis seint seip þus super (Ps 3): ‘þe Lord hap long suffred ludas as a good man, whan his þou3tis weren not vnkwone to hym, whan he had him to þe fest in þe wiche he comended and betoke to his disciplis þe figure of his bodi and his blode’.

<L 3711><T OBL><P 252>

And pan suen þe wordis of þe seint: Vndurstonde 3e spirituali þat ping þat I haue spoke: 3e ben not to etc þat bodi þat 3e seen, or to drinke þat blode þat þei ben to schede out þe wiche schul crucifi3e me.

<L 3717><T OBL><P 252>

3it þis seint writi þus to our purpos: ‘3ong children þat knowen what is put in þe au3ter and Is consumed, þe halowing of fidelite performed, wherof and hou3 it be made, and whi it is made, and whi it is take into þe vse of fidelite or religioun, and if þei neuer lerne bi her owne experience or ellis of opur mennes and sawe neuer þat kind of hinggis, þat is to seie brede and wyne in þe halowing of þe sacramentis, whan it is offrid and i3eue and is seide to hem bi most sad autorite, whos bodi and blode it is, þei schal beleue noon opur þyng, saue þat þe Lord hap apered in þat kind to dedli men, and þat on al wise þe same licour had ron out of his side ismente’. Loo, here 3e mai se hou3 it mai be tau3t bi þe most autorite þat ping þat is put upon þe au3ter to be Cristis bodi and his blode aftur þe consecracioun.

<L 3743, 3748><T OBL><P 252>

And þe nedeful mater of þe chalice is wyne, for þe blode of Crist mai not be made in opur mater þan wyne.

<L 3777><T OBL><P 253>

But as lepte schulde have broken his ope or avow and han offred anoter þinge þat had be plesyng to God and acordynge wip his lawe, as saynt Awestyn saib vpon þe same storie, so Herode schuld have broke his ope and a sayyd innocent blode and sore a repentin hym for his vnvasyd swerynge, and so schulden lordis nowe breke her opis þat þai han vnvisely and wipoute cowncel of holy scripture sworne to mayntene þis þete 3he, heresye and symonye, as it is proued broufe, þe whiche oure clerkis callen perpetual almes, and not þus sue her predecessouris or progentouris in her folly dedis and opis þat þai han made to mayntene þis myscheuous perueryntyng of Cristis ordanance.

<L 853><T OP-LT><P 111>

And he wipdrawip hym fro þe seruyce of God, and fro þe kepyng of cristen mennys soules, þe whiche he hap take charge of, for whiche soulis oure lorde Ihesu Criste toke fleisch and blode and suffred harde depe, and schedede his owne hert blode.

<L 993><T OP-LT><P 144>

and of þe waite, þat schuld have blowe in his horne, will God axe acountis and reknyng of þe blode and of þe depe of þe peple’.

<L 1031><T OP-LT><P 146>

For of þis perell and siche opir a prelate þat hap witt and kunnynge schuld scarlyr repreue and warne alle maner men to þe schedyngynge of his owne blode, as Criste did.

<L 1044><T OP-LT><P 146>

Euen as the olde pharyses with the bysshoppes and Prestes/ prisoned and persecuted Christ & his Apostels/ that all the Rightuouse blode may fall on their hedes that hath ben sheed from the blode of Steuen the first martyr/ to the blode of that innocent man of god/ Thomas Hytton/ whose wyllyam werham/ bysshoppe of Canturbury/ & Iohan Fyssher/ bysshoppe of Rochester murthered at Maydeston in Kent/ Anno’ MÆ: XXX: for the same trouth.

<L 22, 23, 24><T PCPM><P 3>

For blode of gotes ne of other beestes/ ne might nat done awaye syn/ for to that Christ shed his blode.

<L 18, 20><T PCPM><P 29>

A lorde lesu/ whether thou ordenest an ordre of prestes to offren in the eter thy flesshe & thy blode to bringen men out of syn & also out of peyne? and whether thou gyue hem alonlyche a power to ete thy flesshe & thy blode/ & wheder
non other man may ete thy flessh and thy blode withouten leue of preestes?

Lorde/ we beleuen that thy flesshe is very meat & thy blode very drinkel and who eteth thy flessh & drinketh thy blod dwelleth in the & thou in him/ and who tht eteth this brede shall lyue without ende.

Lorde/ yblessed thou be/ for in this worde thou techest vs that he that kepeth thy wordes Lordel yblessed mote thou & blode/ & hath an euerlastynge Iyfe in the. And for we shulden haue mynd of this lyuyng/ thou guest vs the sacrament of thy fleshe and thy blode tofore that thou shuldest suffre thy dethl and blode in forme of breed & wyne at thy supper this
toke bred in thyne hande and saydest Take ye wyne and blessedest it! and saydest. This is the blode of a new & an euerlastyng testament that shal be shed for many men in foryeuenesse of synnes.

For the poore man mote gone to his labour in fleish & his blode in the rych mens workes vpon goddess grounde to fynde the rych man in ease & of clothing.

Thou arte yblessed father that is in heuen. and blode be shewed nat this to the/ but my

As fare I, right so fareth he, He fedeth his birdes with his blode.

Wat ri3twisnes is that for to rewarde or giffe dede men and spoile liuyng men, for to take of tht blode of wrechez and offer to God?

Pan war pise proud of our Lorde wen pe prestes offered sacrifice and pe blode of bestis was remission of synnez.

pe blode forsope of hym schal I seke one pinc hande etc. / (Glossa linearis, per Gregorium)/ "For thou wast stille and wolde no3t be bisy in prechyng thou schalt be partner in dampanyng".

pe blode of hym forsope schal I seke of thine hande".

Item Gregorius Vennacio Episcopo, & di' 43 : I.

Criste had pe dere yno3 hat bo3t or ravnsoned pe wip pe priese of his owne blode".

For in heuen it is seue fote in four me and figure of flesshe and blode.

And 3it men erren foul in his crucifixe makynge, for pei peynten it wip greeet cost, and hangen myche siluer and gold and precious clophis and stones perrone and aboute it, and suifrcn pore men, bou3t pe Cristis precious blode, to be by hem nakyd, hungry, thursty and in strong preson boundun, pat shulden be holpyn by Cristis lawc which men seen betwene pe crosse and laye in pe sepulcre, and steie into heuen and shal come at pe daye of dome for to deme alle men aftur her werkis.

THE EUCHARIST I Cristen mennes billeuce taut3t of Iesu Crist, God and man, and his apostles and seynt Austyn, seynt Irwne and seynt Ambrose, and of pe court of Rome and alle treue men is his: hat pe sacrament of pe auter, pe which men seen betwene pe prestis hands, is verre Cristis body and his blode, pe which Crist tok of pe virgyn Mary, and pe which body di3ed vpon pe crosse and laye in pe sepulcre, and steie into heuen and shal come at pe daye of dome for to deme alle men aftur her werkis.

For 3e begge or 3e preche, many tyme & oft, Somen men & threten hem, but if pai 3if 3ou gode, Bot pe harlot wil drawe pe blode of his arse Or he ask any gode or any rewarde.
Also Luke sayeth t. xxii: that Chryst toke the cuppe after that he had supped and syd thankes and sayd This cuppe is the newe testament in my blood atter that he had supped and syd thankes and sayd This cuppe is the newe testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my blood, was it a materiall cuppe in which the wine was that he gau his dysciples wyne of, or was it hys moost, blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of that that shulde be made safe by his passycon, nedes we muste saye that he spake of synnes of that that shulde be made safe by his holy bodye, as he dyd when he called hys passion ryther suffrynge in bodye when he prayed to hys father or he wente to his passion.

So nether the bread material brende was not changed from his substaunce to the flesshe and blode of Chryste.

That Chryst bringeth vs into thys peace, Paule proueth' Rom' at peace wyth God thorow Jesus Chryst our Lord, by whom we haue in entring in vnto this grace in which we stand, in Ephe · iii, By whome sayeth Paule we haue a blode entrynge in, thorow the sayth that is in hym, and that the second of the sayd Epistle, By him we haue and entryng in vnto the father, that a lytle before in the same chapter, he is our peace.

Bore oure the saintes in theyr mooste com­braunce are most conforted and most able to com-fort other, as Paule testifieth I Corin' In' so much pat Steue· and S· James prayed for them that slewe them Saynt Martyne preached and comforted his, desperate bretheme euen vnto the laste breath, and lykewise as stones haue knowen of symple venlemed persones and makenow) did innumerable mo, ye and the houre of death haue fallen flat of the bloude that of some that were greate synners whiche at either prayers or preachinges: but haue as of Christ, and geuen no rowrne to other mennes or Paule, and haue therto preached it to other, and exorted other so myghtelye that an angell of heuen coude not minde them, who then doctoure in England, Therfor Crist bad Petir, Putte thi swerd into thi scauberk, in the xxvj' mannis blood in the j. book of Paralipomenon, therfore Jerom, on Sophonie, and in the j. cause, serven to this sacrament of the auteer, and ministren the blood of the Lord to his puplis, don wickidli agens the lawe of Crist, whiche therfore Crist bad Petir, Putte thi swerd into thi scauberk, in the xxvj' mannis blood in the j. book of Paralipomenon, the xxviij' c'·, and in the 1' distinccioun in manie chapitris.

For whi, youre hondis ben ful of blood, that is, youre werkis ben ful of synnis. but that that the feith axith to be taught, the breed is the bodi of Crist, and the chalis, that is, wyn conteynid therinne, is the blood of Crist. and wyn and watir medlid in the chalis is maad blood bi halewyngne of heuenli word".

So nether the bread material brende was not changed from his substaunce to the flesshe and blode of Chryste. that Chryst toke the cuppe after that he had supped and syd thankes and sayd This cuppe is the newe testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my blood, was it a materiall cuppe in which the wine was that he gau his dysciples wyne of, or was it hys moost, blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of that that shulde be made safe by his passycon, nedes we muste saye that he spake of synnes of that that shulde be made safe by his holy bodye, as he dyd when he called hys passion ryther suffrynge in bodye when he prayed to hys father or he wente to his passion.

Bore oure the saintes in theyr mooste com­braunce are most conforted and most able to com-fort other, as Paule testifieth I Corin' In' so much pat Steue· and S· James prayed for them that slewe them Saynt Martyne preached and comforted his, desperate bretheme euen vnto the laste breath, and lykewise as stones haue knowen of symple venlemed persones and makenow) did innumerable mo, ye and the houre of death haue fallen flat of the bloude that of some that were greate synners whiche at either prayers or preachinges: but haue as of Christ, and geuen no rowrne to other mennes or Paule, and haue therto preached it to other, and exorted other so myghtelye that an angell of heuen coude not minde them, who then doctoure in England, Therfor Crist bad Petir, Putte thi swerd into thi scauberk, in the xxvj' mannis blood in the j. book of Paralipomenon, the xxviij' c'·, and in the 1' distinccioun in manie chapitris.

And evere we shulden be sore aferd of this word of Poul, in the j' pistil to Cor' , the xj' c'·, Who so evere eetith the breed and drinkith the cuppe of the Lord unworthili, shal be gi Iti of the bodi and blood of the Lord. Therfore Jerom, on Sophonie, and in the j' cause, j' q' c'· /Sacerdotes/, writith thus, 'Preestis that serven to this sacrament of the aueter, and mynstren the blood of the Lord to his puplis, don wickidli agens the lawe of Crist, whiche

497
gessen that the wordis of the prest preiynge, and not the lif, maken the sacrament of the auter, and that solempne preiere is nedeful, and not the meritis othir gode werkis of prestis, of whiche it is seid. A prest in what evere wem he be, neighe not for to ofre offrings to the Lord'.

Therefore prelatis and curatis shulden do ful greet visinesse to teche well the puple and amende viciuos men, that thei geve not the holi sacrament of Cristis flesh and his blood to eaten and drinken damnyacioun to hemsilf, and lechouris and glotons, bacbiteris and othere

Netheles a synnere mai be so moche undisposid bi his owne malice or othir unablenesse, that the Lord vouchith not saaf to worche with him in sacramentis, nameli not nedeful to helthe, sith cristene puple mai be savid withoute tho, bi feith and charite, and to dwelle in Crist bi feith and charite'.

but in þi mersi þou leddist to hevene alle meke folk, dispisers of synne, for þei ben þin heritage boust wip þi blood.

þe princis of Edom ben erþeli kyngis, þat of pride and tirauntrie pristen mennys blood wip þen injuries;

And þanne, /nebrabio sagitatt mesas sanguine, et gladius meus devorabit carnes;/ I schal drunken myn arowis in blood, and my schal devoure flesch. Myrn arowis, þat is, my scharpe manasyng wordis, I schal drunken, þat is, I schal fulfille in blood of dede damnyd men;

but in þe hircos cum medulla tritici, et sanguinem uve biberen marcassium;/ And geet wip marw3 of wheete, and þat þei drink schrist blood of grape.

In þe se us wip to have deliit wip marow3 of wheate, þat is, wip þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foorne of bread and winn worbili resseyven, þoru trewe bileeve her savacioun, and yvelle men and unclene her damnyacioun.

And þanne, /nebrabio sagittass mesas sanguine, et gladius meus devorabit carnes;/ I schal drunken myn arowis in blood, and my schal devoure flesch. Myrn arowis, þat is, my scharpe manasyng wordis, I schal drunken, þat is, I schal fulfille in blood of dede damnyd men;

And 3it myn arowis I schal drunken, /De cruore occisorum et de captivitate nudati inimicorum capitis;/ Of þe blood of slayn and of caitifte and þe nakid heed of enemies.

/Laudate gentes populum ejus, quia sanguinem servorum suorum ulciscetur;/ Herie, 3e heþene, þe folk of him, for þe blood of hise servauntis he schal venge.

And siþ, þe oost of martiris maad whi3t in her blood.

By þese two kyndis in Crist ben we hardy to preie him, and perfore we preien þee, helpe þou þi servauntis, whiche þou hast brou3t wip þi precious blood.

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holynessee for a fals eende, to disseyve þe peple and to souke her blood for feynyng of her heelpe.

He swatte water and blood, to wassche þe of synne;

and whanne 3e schullen make manye preieris, I schal not here, for 3oure hondis ben ful of blood,' þat is, of wrong slyenge of men, or foule synnes.

þjbe kyng Daviþ, þat was so just a man, was lettid to make a temple, but Salamon þat lovede pees was ordeyned of God to make þe temple of stoon, myche more schulde popis, and prestis her servauntis, schede no3t Cristen mennys blood in her owne cause.

Here Cristene men, tau3t inn Goddis lawe, elehen holy Chirche þe congregacion of juste men for whom Jesus Crist schedde his blood, not for stones and tymber and erþely muk, þat
Anticristis clerksis magnyfien more þan Goddis ri3wisnesse and Cristen soulis.  
< L 14 > < T A22 > < P 273 >

And 3if a prest sacriþ Goddis body, and makiþ breed and wyn turne into Cristis flesh and his blood, bi vertu of his ordre and Goddis wordis, whi may he not blisse a 3ong child wiþ a rag and oyle?  
< L 20 > < T A22 > < P 285 >

CAP' VII: But now is nede to telle, hou prestis crien her masse for money, and sullen þe sacrament, þat is Cristis flesh and his blood.  
< L 9 > < T A22 > < P 286 >

tanly siþen oure prelatis lywen in open extorsion and Lucifers pride, and sullen men leve to lye in synne of lecherie and avoutrie for annuel rente, and perto lywen in pompe of worldly array and glotonye and drounkenesse, and wasten pore mnens lifelode in grete festis and fate hors, and eten and drynken pore mennus lif, and bilden grete paleis in Cristene mennys.  
< L 27 > < T A22 > < P 314 >

þerefore þei setten more pride bi a fewe hoggis þan bi many thousand soulis bou3te wiþ Cristis precious blood.  
< L 30 > < T A22 > < P 318 >

þat Cristen feþp and Cristene religioun ben encresseed, meyntened, and made stable, siþ our Lord Jesus Crist, verrey God and verray man, is heed and prelat of þis religioun, and shedde his precious herte blood and water out of his side on þe croþ, to make þis religioun perfet and stable and clene, wiþoute errore.  
< L 2 > < T A33 > < P 509 >

And in þis ympne of þe feste we reden þus, Goddis sone man made verrey bred of his flesh by vertue of his word, and wyn his blood.  
< L 2 > < T A33 > < P 522 >

And Seynt Austyn seþ in a sermon þat is writen in þe popis lawe, þat ðing þat is seyn is bred, and þat ðing þat eiþen schewen or tellen is þe chalis, but it is, as moche as þe feþ þe aþe þe leyned, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood Also Austyn seþ in a sermon, and is writen in þe popis lawe, 3e schullen not ete þat body, ne drynke þat þe, þe chalis, þat þe men þat þe schullen do mo on croþ schulle schede out, þat same body and blood invisibly, and not þe same visibly.  
< L 11 > 13, 14, 15 < T A33 > < P 522 >

I blyve wiþ herte, and knowlech bi moup, þat þe bred and wyn þat ben putt in þe auter ben after þe consecratio, not only þe sacrament, but þe flesh and blood of Jesus Crist in treuþe.  
< L 25 > < T A33 > < P 522 >

if þere hertis faylen hem here þei ben not Goddis knyttis/ for þei shulden for Crist sheden here owne blood.  
< L 5 > < T AM > < P 154 >

þe cuppe of blessing þat we blesse, is not it þe conming of Cristis blood?  
< L 15 > < T APO > < P 46 >

And so, who þat schal ete brede, and dring þis cuppe vnworshy, he schal be gytlþ of þe body and blood of þe Lord.  
< L 27 > < T APO > < P 46 >
And that schal beo whan þe moone, as Joel seid, ‘schal turne into blood’.

And þe cause whi þat it schal schyne þan so litel, þat is, in so fewe persones, is þis: þor þe moore part þanne of þe moone schal be turned into blood. þat is: þe more part of þe presthode þanne schal be turned into synful li3f, which is vnderstonde bi ‘blood’ in mani placis of Hooli Scripture.

Anoþer cause is þis: for þis dai oure blesside Lord Jesus schedde out þe firste blood of his tendir bodi to paie ernest of Lord Jesus schedde out mankynde, whiche he paied after fulli on þe Goode Fridai in his passion.

And, at þat tyme, as Luke makeþ mynde, he preiede so hertili þat þe blood rennynge doun into þe blessid bodi, and he so al nakid was bounden to a piler, and þe tender bodi þat þe blood barst ou3t at every strook, so þat ‘fro þe toppe of þe hed’, as Isaiah þe prophet seijh, non hool place was founden in him doun to þe sole of þe foot’.

Þe þridde payment was, as I seide bifore, þis dai þat þe eyte dayes of age schedde his blood in his tendere lyme.

Þe þrêfte payment was, as I seide biòre, þis dai þat þe schild out þe firste blood of his side and cleeþ his herte atwo, out of whiche wounde cam oute þe laste blood and watiþ also þerwip.

Þe þese payment of þis blessid raunsum, as I seide tofore, was after his deþ, whan oon þat was left of þe kny3tis wip a sarçhe spere openede his side and cleeþ his herte atwo, out of whiche wounde cam oute þe laste blood and watiþ also þerwip.

Þe þus, as it is sumwhat schewide in þis schorte processe, in þese sixe maneris and in þese sixe tymes Crist schedde out his blesside blood to paie þe full raunsum for mankynde, of whiche þe þe firste payment, as I seid, was maad þis dai in his hooli circumciscion in ernest of þis worþi price, for whiche trewe cristen men halewþ þis dai every 3ere as it comeþ aboute.

But wiseli and wel if men take hede þeþ þey likened to þornis, for riþ as þornis þrêckþ mannes flesch and þrynþþe oute blode, so þe þrobel and þisynnes þat þan hap aboute richesses, wip trauali þe þetyngne, drede in þe þeþynge, and sorne in þe þeesyngne, þrêckþ and þe torendþ þannes soule, and is cause of norischynge of many synnes, whiche þeþ vnþirstonde bi ‘blood’.

written wip þe worþi blood þat ran doun fro his herte, seeld wip þe þrêcous sacramente of þeþ auter in perpetuel mynde þerof.

Figure we han herof in þe Olde Testamente, whanne þe þeþild of Israel (whiche þitoken Cristis peþe, for þei seen God bi feþi) weren lad oute of Þegroþe þe þrâldom of Kyng Pharro (þat is, oute of þe þerkenes of synne þro þe þrâldom of þe þend), and hadden passid þe ede See (þat is, oure bapþym, whiche þap þeþ vertu of þeþ reþ blood þat þronge oute of Cristis side).

For Salamon seib: ‘þe þred of ndei men is þe lyf of pore men’ and He þat þefraþeþ him is as a man of blood’ þat is, a þansleer.

Pat is: ‘Cursid be þe þat takþ þiftis þat he smyte þe soule of innocent blood’.

Pat is: ‘Men of blood (þat is, synful men) and þrecherous (þat is, whiche done þrecheries to
God, and to her breperen, and to her owne soule) shullen vnde pe lyue halfe pe dayes whiche pe shulden if pei had plesid God in vertuous lifef. <L 246><T CGDM><P 214>
gode thesu, louer and sauyour of mennes soules: whi ben newe statutis of worldly prestis magnefiest aboue thyn holy gospel, confrmed <L 32><T Dea2><P Dea2><P Dea2><P 460>
whyp hit be symple persone or gaderyt seer, is euery persoone of man combryd ofmanye. <L40><T EWSI-24><P 530>
and he may be deppere in synne Cristus Reednesse of as Crist. <L 42><T EWSI-20><P 530>
pus Crist his body; <L 46><T EWSI-24><P 530>
and how fayr and good a spouse is Crist, and how fowly pei pe. <L 21><T EWS2-91><P 231 >
Crist was create in owre Lady of hyre cJene not pei pe. <L 24><T EWSI-20><P 575>
men seyen Crist cam not oonly in watyr, but in watyr and blood; <L 67><T EWSI-23><P 575>
And pei ben pre pei 3yuon witnesse in erpe, pe soule, watyr and blood; <L 76><T EWSI-23><P 576>
And pei whanne Crist cry3ede on hy3, and pei sente owt pei mannys spyr13t, and aftur he scheddde watyr and blood, fro pe tympe pei pe was deed, pei pre pingus byt0kke we1 pei Crist was verey man and God. <L 81><T EWSI-23><P 576>
And pe reede colour techeİ men how Crist courturfuİ menny6 charite, and makup hem boo1de to be martiris, and schede pe blood for his loue. <L 46><T EWSI-30><P 603>
For pei is not fy3tyng to 3ou a3enus fleshs and blood of man, but a3enus pryncis and potestatis, a3enus gouernouris of pe world pei is in pes darknessis. <L 16><T EWSI-51><P 685>
Men shulden vndirstonde heere pei pei shulen fy3te a3enus fleshs and blood; <L 24><T EWSI-51><P 686>
and so Poule Ŧenkip it but lytil to fy3te pei wip fleshs and blood. <L 26><T EWSI-51><P 686>
and pei man fy3tip wip blood pei swagip lustis of leccherye, bolpe in chastyng his spiritis and his blood pei gouerneİ hem. <L 28, 29><T EWSI-51><P 686>
and pei kynredus ben scaterude among monyce folc, ne pei go not by lyne of blood, but ben medelyng in dynes of kynde. <L 14><T EWS2-74><P 106>
A3enus pe secounde synne of pei feend we shuldun Ŧenkon on God pe Sone, how kyndeliche he is spouse to us, and bowte us wip his precious blood, and how he may not parte from vs, but 3if owre vnkyndenesse be in cause, how fayr and good a spouse is Crist, and how fowly pei pei feen. <L 100><T EWS2-82><P 157>
Crist was conceyued in owre Lady of hyre clene blood wipowe man, and hadde anoon manyns forme, and gowede in hyre as opre doon. <L 13><T EWS2-89><P 200>
not pei pei seed of pei Heoly Goost was put into oure Lady, but pei God of hyre blood gedered in place of hyre wombe, and wipowton opur seed God formede pei body and 3af hit soule. <L 39><T EWS2-89><P 201>
And pei pei don pei fadrus werk, sleynge martires by pei tympe, pei al iust blood came on hem, pei is sched in erpe, fro pei blood of iust Abel, to pei blood of Zacharie, pei was Barachius sone, slayn of hem bytwixe pe temple and pei auter. <L 21><T EWS2-91><P 215>
Men seyen pei pei piess schedde his blood for man; <L 24><T EWS2-95><P 231>
And kny3tis, foldynge a coroun of porrys, puttiden upon Cristis hed, and clopiden hym in a clop of purpur, bat his blood shulde lesse be seen.

but one of pe kny3tis openyde his side wip a spere, and anon wente out blood and water.

And so pis lombe 3af his blood bat is in þre plasis of man: first he 3af his blood by scourgyng þat was in þe fleys of Crist; sip he 3af his blood of uynes in his feet and in his hondis; but laste he 3af blood of his herte, þat holdeþ moost precious blood, but laste he 3af blood of his herte, þat holdeþ moost precious blood. And þis blood was kept by myracle, and mouyd whanne Crist was deed, for herte blood spryngip of man as in his mooste prope place. And þis blood wip þe water bitokenep ful biggyng of man, and ful waysshying of his synne.

And pis shulen þes men note þat prouen þat þe oost is not bred, for þanne þey seyen man brake his fast eting þe oost whanne it is sacrid, and þanne he shulde not take aftirward Goddis blood þat is sacrid in þe chaliss.

And so, sip feueris is a siknesse maad of distemperour of vnours, and blood is moost kynedly vmur answerwyng to þe loue of God, þre opere vnours in man answeren to þre opere loues: summe men louen to myche þre body, and summe men to myche þe world, and summe men louen to myche stoûpe and opere biddingis of þe fend.

IN FESTO CORPORIS CHRISTI· Sermo 87·
Caro mea uere est cibus Iohannis 6'

And so aftir Cristis ascencion many ben borun and sauyd aftir, and so as Crist seip heere, heþ moten ete his fleys and drynke his blood.

And, for it is not ynow to trouwe þat Crist tok fleys and blood, but 3if men trwen ouer his þat Crist lyuyd heere medefuly, þerfore men þat wolten be sauyd moten ete his fleys and drynke his blood.

And of his fleys and his blood in his kynde spekip þe gospel, and of þe gostly eting þat men moten ete þis.

And of his fleys and his blood in his kynde spekip þe gospel, and of þe gostly eting þat men moten ete þis.

But þus it is not of Cristis fleys and his blood in his kynde.

Also aftir Cristis ascencion many ben borun and sauyd aftir, and so as Crist seip heere, heþ moten ete his fleys and drynke his blood.

And, for it is not ynow to trouwe þat Crist tok fleys and blood, but 3if men trwen ouer his þat Crist lyuyd heere medefuly, þerfore men þat wolten be sauyd moten ete his fleys and drynke his blood.

And of his fleys and his blood in his kynde spekip þe gospel, and of þe gostly eting þat men moten ete þis.

But þus it is not of Cristis fleys and his blood in his kynde.

My fleys is ueryly mete, and my blood is ueryly drynky. He þat etip my fleys and drynkþ my blood, he þap lif wiþouten ende', for he mut algatis be blissid.

First seip Crist to his disciplis and to þe puple of Iewis Sopeley, sopely, Y seye to 3ou, but 3if 3ee etyn þe fleys of mannus Sone, and drynke his blood, 3ee shulen not haue lif wiþouten ende', for he mut algatis be blissid.

for no man þat hþ witt drediþ þat Crist spekip þe ueryly mete, and þe ueryly drynky. He þat etip þe fleys and drynkþ þe ueryly mete, and þe ueryly drynky.
after men pat ben vnabe, for þei ben of þer patroons blood comen to sich astant in þe chirc;

But here men jenken bi Goddis lawe þat, if a patroon hau of his blood as able a persoone to hau sich cure as ben obire straunge men, it is no synne by clene entent to 3eue þis cure to siche a persoone.

Pe Mayster of Scholys rehersip bi þride book of Kyngis/ þe v· c·: / aftar þe talis of Salamon/ þere was a stork hadde a berd/ & his berd was sperid vnnder a vessel of glas/ and whanne þis stork sau his brdid/ & þat he my3te no3t come to hym/ he brou3t a litil red worde out of wildimess/ & wip his blood he anoyntide þe glas.

To breke it he brou3t suche a litil reed worme/ þat was our Lord Jhu Crist/ As Dauij seip/ þe on & twenty Salme: 2i: Ggo sum vermis/ & non homo/ I am a worme & no man/ & wip his blood he defyleued mannes kynde.

Zacarie writh þe nyme chapitre/ pou forsoþe wip blood of witnesse/ or þi testament/ hast ledde out hem þat were bounde in þe pyt Whanne we weren synfuli & children of wrapþe/ Goddis sone cam out of heueni/ & preyying his fadir for his enemies/ & he deyed for vs þanne/ myche raþere now we ben maad ri3tful by his blood schule be saued/ Pouli writhþ to þe romayns: v· c·: ße schal preye for vs: thus wente into heueni to apere to þe semlant of God for vs: Pouli to be hebrees: þe whiche semlant he graunte vs to see/ þat leyueþ & regneþ wipout eende/ Amen.

Zacarie was chosen in þe tyme of grace: bi þe watir of clensing: bi Cristis blood of a3en-biynþ:

it growiþ in mede to cum to blis: as Odo seip: þat Crist Iesu tooke fleische & blood:

Zacarie was chosen in þe tyme of grace: bi þe watir of clensing: bi Cristis blood of a3en-biynþ:
his fleische & his blood/ & causen whi þat
Goddis law:
< L 25 > < T LL > < P 104 >
whanne 3e crien vpon him/ forsope 3oure handis
ben ful of blood:
< L 29 > < T LL > < P 107 >
ben ful of blood and wickidnes ||
< L 6 > < T LL > < P 108 >
pauperum sanguine manus habet pollutas'/ Who
þat hap eipir bi þecast as robrie: eipir bi strenghe:
as tirauntrie: eipir bi fraude or gile as ypocrisie:
þo pingis of þe whiche þe pore owid to be
norischid: he hap his handis pollutid: in pore
mennes blood/ and who þat cloþþ him wiþ
suche goodis: or fedþþ him wiþ suche goodis: or
reiþ vp bildyngis wiþ suche gooten goodis:
< L 11 > < T LL > < P 108 >
þanne is he cladd in pore mennes blood: þanne
is he fedde wiþ pore mennes blood: þanne
groundep he his bilding in pore mennes blood ||
< L 14, 15 > < T LL > < P 108 >
a3en a ri3twise blood/ & seeþ a false witnesse:
< L 23 > < T LL > < P 111 >
a3ens his comauamendment/ her blood schulde be
schadde on þe erþe: &
< L 11 > < T LL > < P 117 >
hou lordis han slayn iche oþir/ in scheding her
blood in þe felde:
< L 16 > < T LL > < P 117 >
and god him self may bynde man no more to his
own lawe for his endeles ri3twisnesse and
charite þat he hap to mannes soule, lord, where
synful men þat ben anticristis, and in caas
deuelis in flesch and blood, may bynde men
more to here wickid lawis and wrong execucions
of hem þanne god wille bynde hem to his most
ri3ful lawe and profitable.
< L 14 > < T MT02 > < P 37 >
and herefore I do þat I see noo bodiþ þing in
this world of hym, þe he3est goddis sone, but
his holiste bodi and blood þat þei rescyuen and
þei only mynstren to oþere.
< L 4 > < T MT03 > < P 46 >
Capitulum 6m Also prelatis halden þe halwynge
of dede stonys or dede erþe and opere
ornamentals of þe chirche, as vestibiments, cloþis,
chalis, and oile, and creþþ, more worþi þan þe
halwynge and blissynge of þe sacraments of þe
aþer, þat is verray cristis flesch and his blood;
and so it semþ þat þei holden dede stonys and
dede erþe and roten cloþis more worþi þan
cristis owen precious body and his blood:
< L 8, 10 > < T MT04 > < P 69 >
bouþtest wiþ þin precious herte blood, and for
distroyynge of boost and pride of anticrist and his
þat now ben so he3e and mysþyþ, graunte þe
seruauntes grace to laste trewe in þe gospel and
preche it trewely in word and dede;
< L 30 > < T MT04 > < P 71 >
Capitulum 8m Also prelatis setten more pris bi
þe roten peny þanne þe don bi þe precious blood
of ihu crist, for þe ende of schedynge of cristis
bloode was to saue manns souls and it was pris
for hem; þanne as þe louen more þe roten peny
þanne þe saunge of cristene souls, so þe louen
more þe roten peney þan þe blood of ihu crist,
and in tokene þerof þei ben besy boþe ny3t and
day to gete þe peny wiþ falsnesse, cautelis and
tirauntrie, but of mannes souls is left care;
< L 4, 8 > < T MT04 > < P 72 >
Also þes prelatis bi extorsions and maistrie
taken þe litle good þat þei schulden lyue bi þat
þei geten bi gret swoot of here body, and þus, as
god seþ of tyrauntrie, þei taken here skyn fro þe
bak, and eten and drynkyn manns blood,
whanne þei be raueine and ypocrisie discyeuen
hem of here goodis bi whiche here bodly lif
schulde be susteyned, and whiche goodis þei
gaten bi hard trauelie and wastyng of flesch and
blood:
< L 22, 25 > < T MT04 > < P 73 >
And siþ prelatis hondis ben ful of blood, boþe of
quelyng of men wiþ here owen handis
sumtyme, and bi wilie and fals causeynge to
wronge werris, and ful of synne, and as symonye,
extorsions and robberie, and of meyntenynge in
synne for 3er to 3er for money, hou schal god
here hem?
< L 17 > < T MT04 > < P 77 >
and 3it prelatis resceyuen and axen greedly þat
ilke money for whiche iust blood is spilt, þat þe
iewis wolden not do; and ouer þis prelatis sille
christene souls to sathanas for money, and so in
manere defoulen cristis blood and setten it at
nov3t;
< L 12, 15 > < T MT04 > < P 87 >
for 3if þei weren trewe procuratouris of pees, þei
schulden gladly and ioiefully coste aile here
worldly lordschipis and here flesch and blood
and bodily liþ to make pees and charite amongis
cristene men, and techen lordis and comunes in
open sermons and confessions and priue
conseilynge þe peryl of werris, and namely of
wrongful werris, and hau harde it is to fiþten in
charite, and tellen openly and priuely þe
goodenes and profit of pees and reste, and hom
men schulden not hau verray pees but bi holy
liþ and meyntenynge of treuze and ri3twisnesse
and distroynge of wrong and synnes.
< L 8 > < T MT04 > < P 91 >
and therefore pei ben cursed of god and irregular, and whanne pei preien to god and holden vp here hondis ful of cristene blood, god seip bi pe prophete ysaie pat he wole not here hem ne rescueye here sacrifices, and bi pe prophete malachie god cursep to hero blissyngis, and in many places of holy writt.

and hou pei comen to here stata by symonye, bi chesynge of worldly clerks, and in cas quyke and hou defraudep pore men liflode, as ierom and lawe techen, and he spilid, irreguler and cursed of god;

And sif al pe wastid goodis ben pore mennus liflode, as ierom and lawe techen, and he spenden here flesch and blood aboute clense it out of synne but to brynge it into more;

but aboute pe soule made at domes day for lite 1

but aboute clense it out of synne but to brynge it into more;

And, as tou3ching for his mystik bodi, Crist seip 'Whoso etip my flesche and drinkkip my blood, he dwelilh in me and I in hym'. And peis is sop of alle his chosyn, pe wiche ben his mystik manquelleris, as god pleyneg bi his prophetis. wherefore god seip bi pe prophete ysaie, pat siche lordis ben felawis of peysiis and here hondis ben ful of blood, and therefore whanne pei preien many preieriis bi mouh and holden vp here hondis, god wole not here hem ne rescueye here offrnygis pei ben wrongfully geiten of pore mennus goodis bi extorcions and raueyne and robberie.

of pe grete benefices for many 3eris, and holden many benefyced men in here chapellis for noutelie of newe song, and maken summe prestis stiwardis of here housholde, and summe prestis clerkis of here kechene, and summe prestis here auditours, and summe prestis tresoreris, and summe aumeneris, and summe stiwardis of here courtis, and summe conseileris and reuleris of here worldly plees, arraies and worldly dedes, as pou3 no man coude worldly office but pei and wolen not suffren hem goo teche pe soulis for whiche pe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but suffren and meynten pe wolues of helle to slee cristene mennus soulis bi synne, and letten almes dede bope gostly and bodily, and so pei ben cursed traitours to god and to his prestis and his pore pepe.

and so pei trauile to exile crist and his lawe out of his heritage, pat is cristene soulis, pat he bou3te not wi3 roten gold ne siluer but wi3 his precious herte blood pat he schedde on pe crois bi most brenynge charite.

pat pe peple of oure lord be not brou3t to maumetrie, ne peppe, ne lecherie meytnten vnder siche pilgrimage, ne almes drawn fro pore nedy men bou3t wi3 cristis precious blood.

and thus hem silf shulden seme noble, as 3if pey camen of greet blood.

for hooly chirche hap bileuyd pis pousinde wynter and more to, pat pis oost is goddis body in fororne of breed, and wyn his blood.

but it were good to cristemen to laste in her olde bileue, pat his breed is goddis body and his wyn is goddis blood, and not an unkonwn ping wipout resoun or autorite;

And, as tou3ching for his mystik bodi, Crist seip 'Whoso etip my flesche and drinkkip my blood, he dwelilh in me and I in hym'. And peis is sop of alle his chosyn, pe wiche ben his mystik
bodi, for alle on eten effectuall Cristis bodi and drinken his blood, and dwellen in Crist and Crist in hem, and so maken oo bodi of pe wiche pe sacrid oost is a sacrament and truthe, as I seide before.

And antecrist mai not for schame, as I suppose, seie Cristis blood is an accidant. <L 250><T OBL><P 110>

But as lepte shulde haue brokun his oop or avow and offrid aneobi ping pat hadde be plesyng to God and acordinge wip his lawe, as seynt Austyn seip /Libro sue de questionibus veteris et noue legis/ upon pe same storie, so Herode shulde haue brokun his oop and saued innocent blood and søre repentid him for his vnauesi swering, and so shulde oure lordis now breke her oobiis if pei han vnauesisli and wiupoute councele of hooli scripture sworun to maintene pis 3he, and heresie and symoony, as it is proued before. <L 28><T Pro><P 14>

And for Manasses dide these worste abomynacouns ouer alle thingis whiche the men of Amereys diden, and he sched ful myche innocent blood, til Jerusalem was fillid til to the mouth, God seide, that he wolde bringe in yuelis on Jerusalem arid Juda, that, who euere heerith, bothe hiser ceryng teengle; <L 21><T Pro><P 17>

And Ismael, that was of the kingis blood, killide Godolye, and Jewis and Caldeis that weren with him, and al the peple of Juda and the princis of kni3tis fledden into Egipte, for drede of Caldeys. <L 21><T Pro><P 21>

and his seruaunts risen a3ens him for veniaunce of the blood of the sone of Joiada the prest, and killiden him in his bed; <L 24><T Pro><P 24>

God graunte that thei repenten verily and make amendis to God and men, as he diede, in the ende: for thei setten idolis in Goddis hous, and exciten men to idolatrie, and scheden innocent blood in many maners, as Manasses dide. <L 30><T Pro><P 30>

also in his sermoun /Dominus noster Jhesus Cristus/, he writeth to the pope, "he that bitakitih the cure of souls to a man vnmy3ti, vnkunnynge, either not "wilful to kepe duly the souls, is gilty of alle the souls, thou3 eny ascapith, and is sauid "bi Goddis grace, and he that bitakitih the cure of souls to him that is opinly vnable "thero, techith to sette more pris bi vreasonable beestis than by men, and for to loue "more ethly things, that passyn shrorty, than everlastinge things, and more than the "deeth and blood of Goddis sone;

This proces of Numeri shulde stire cristien men for to loue here enemies, and do good to hem, as Moyses and Aaron diden, and to kepe Goddis heestis, and shede not mannis blood vniustly. <L 28><T Pro><P 5>

and king Josophat, a good man, was in this bateile with cursid Acab, but Acab was slayn, and doggis lickened his blood, and Josophat was sauid bi Goddis help. <L 14><T Pro><P 14>

Thanne Atalia, the modir of Ocosias, whanne hir sone was deed, killede al the blood of the king, and regnide vi: 3eer. <L 17><T Pro><P 17>

For as a man pat hadde sleyn a lordis sone, and bajiide hise hondis in his blood, obstynat in pe same malice, is vnable to be herd of his boone at pe same lord, so in a maner is it of pese manseelers pat, bi defrauding of Cristis chirche, slee Cristis sones, and hise brijperen, and han hinders bajiid pis in pe pore and nedi peplis blood, ben ri3t vnable to be herd at God pe Fadir, for pei stiren not God to merci but ra pter to veniaunce. <L 114><T OP-ES><P 114>

These sacrificis owen not to be kept now, for the figureden the passioune and deth of Crist, and remissioune of synnes bi the blood and merit of Crist, in the lawe of grace. <L 4><T Pro><P 4>

and cites of refuyt shulden be ordeneyd for hem that shdden blood vnwillfully, not of purpos, neithir hatrede before goyng; <L 5><T Pro><P 5>
and trete the holy sacrament of Cristis fleSch and his blood ful vnworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde there, in the stede of Crist;  
<L 43><T Pro><P 32>

the iij' tyme lordis and prelatis bothe scheddien innocent blood, as Manasses dide, for thei waastyn folily hire goodis in wakingis and innocent blood, as Manasses dide, for thei pleyingis bi ni3t, and in reresoperis and othere vanites, and taken grete and vnmesurable taxis of the comyns;  
<L 1><T Pro><P 34>

How myche blood lordis scheden in warris, for pride and coueitise, by counceil of false prelatis, confessouris, and prechouris, it passith mannis wit to telle fully in this Iijf; but of scheding of blood and sleeing of pore men, bi withdrawing of almes, and in 3euynge it to dede stockis, the spirit of goostly strengthe.  
<L 9, II><T Pro><P 34>

Crist seith, "if 3e eten not the flesch of "mannis sone and drinke not his blood, 3e schulen not have lijf in 3eu".  
<L 2><T Pro><P 45>

but Damask is interpretid drinkynge blood, either birling blood, whether Oxunford drinke blood and birling blood, bi sleeing of quyke men, and bi donge of sodomye, in leesinge a part of mannis blood, wherbi a chijld myte be fourmed, deme thei that known; and wher Oxunforde drinke blood of synne, and striith othere men of the lond to do synne, bi bloodnesse off clerks, deme thei iustly, that seen  
<L 21, 22, 23, 24><T Pro><P 51>

as in that place of the Salme, the feet of hem ben swifte to shede out blood, the Greek word is equiuok to sharp and swift, and he that translatide sharpe feet, erride, and a book that hath sharpe feet, is fals, and mut be amendid;  
<L 42><T Pro><P 59>

They folowe Christ that shedde his blood To heven, as bucket into the wall;  
<L 297><T PT><P 156>

Christ, for us that shedde his blood. Bad his preestes no maystership have, Ne cark nat for cloth ne fode;  
<L 1121><T PT><P 182>

On our Lordes body I do not ly, I say soth, thorow trew rede, His flesh and blood, through his mystery, Is there, in the forme of brede.  
<L 1218><T PT><P 185>

And swor, by cockes hert blood, He wolde him ter, every doule!  
<L 1270><T PT><P 187>

And seint Hillari seip, pe bodi of Crist þat is taken of þe auter is figure siþ bred and wyne ben seen wipou3forpe, and it is verri trewþe siþ Cristis body and his blood is beleued wiþinneforþe'.  
<L 67><T SEWW02><P 20>

and þus þei chesen now raþer to blasfemen God þan to suffre a while here bodli perseccioun for þe trupe þat Crist schedde out for his herte blood'.  
<L 155><T SEWW04><P 33>

Pat is to say: FYrst þat þe sacrament of baptem doon in watir in forme customed in þe church is but a trufe and not to be pondred, for alle Cristis puple is sufficiently baptized in þe blood of Crist.  
<L 20><T SEWW05><P 34>

ete plenteuously Holi chirche alargarð þorou þe world halewiþ now pes matys and feestis, for þilk calf is offrid to þe Fadir in þe Lordis bodi and blood, and fediþ aþ þe hous.  
<L 59><T SEWW09><P 50>

His liyf Crist 3af his liyf for his sheep, and in oure sacrament turnep his body and blood, and bi fode of his fleisch filihp his sheep þat he aþenhouþe.  
<L 12><T SEWW12><P 60>

Goode scheppardis schedden her blood for þe sheep, not þorou pride but charite;  
<L 16><T SEWW12><P 60>

As in þat place of þe Saline þe feet of hem ben swifte to shede out blood, þe Greek word is equiuok to sharp and swift;  
<L 177><T SEWW14><P 71>

and Crist, takyng þe coppe, did þankerdis and 3aeve it vnto hem and seyde, "Drynke þe alle herof, þis is my blood of þe new testament þat shal ben ishedd out into remyssion of synnes".  
<L 13><T SEWW21A><P 110>

Also seyn Austyn in þe popis lawe seip þus, Þat þing þat is seene is brede, and þe chalis or þe copp þat þei shewen, but vnto þat þe feip askip to be tuaþ þe bred is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis blood'. And þe oold prest seyn tiron seip in a pistle þat he made vnto a womman Elbediam, Here we þat þe brede þat Crist brake and gauþe it hise discipline to ete is þe body of our Lord sauyour, for as he
seip, "'Pis is my body'."

And so of þe bredde is made Cristis body, and þe wyn mengide wip watir in þe chalise is mad Cristis blod bi consecracioun of heuenly wordis. And þe determinacioun of þe court of Rome wip a hundrid bishops and prittene, sende into many londes, is þis: I knoweche wip herte and mouhe þat þat brede and wyn, þat ben put in þe auter, ben aftur þe consecracioun not oonly þe sacrament, but also verrey Cristis body and his blood'.

For panne pise þingis were prooned of þe Lord whanne prestis offriden oostis, and blood of beestis was remyssioun of synnes; and also "If þou haue not shewid þe wicked man his wickidnes I shal seke his blood of þyn hond".

But whanne ony man spekiþ of þis mater sum men anoon caren for susteynynge of greet man, bildyngis of tree and stoon, and recken not of susteynynge to be repaireid Crist fro be euerlastynge tabernacle of God, for shedde out his precious blood endelesly, lasse reckinge of sich costlew bilding.

And þus þei chesen now raþer toblasfemen God þan to suffre a while here bodili persecucion for þe trupe þat Crist schedde out for his herte blood'. And I lokinge biheeld inwardli þe Archebischop, and I considride þese to þingis in him: oon þat he was not 3it sorowful forþi þat he hadde maade Wiliam Sautri at Smeþefeld to be wrongfulli brent, and also I considride þat þe Archebischop pirstride 3it affir þe schedyngyne out of more innocent blood.

And þus þe blood and þe watir þat was in his herte Crist wolde schedde out for mannes loue. And þus þe blood and þe watir þat was in his herte Crist wolde schedde out for mannes loue.

And þus þe þat, whanne Crist was þus wilfulli, peynefulli and schamefulli deed as to þe world, here was left blood and watir in his herte, he before ordyned þat he wolde schedde out þis blood and þis watir for mannes saluacioun: he suffrde þe leues for to make a blynde kniþ for to stike him to þe herte wip a scharp spere;

And I vnderstande þat he was conceyued of the holy ghoste, and that he toke fleshe and blood of the virgin Mary, and that he was deade, and that he rose
agayn from death on the thryde daye, and that he ascended to heuen very god and man, and that of hym and that he is to come to iudge the we shulde beleue in all scripture that ben written quicke and the deade, and that the same Jesu kinge and Sauiour, was at the beginning wyth the father and the holy ghoste, makynge all thynges of nought, both heauen and earthe and of hys virtue, <L 15><T WW><P 12>

But now I shall aske you a worde, answere you me, whether is the body of the lorde made at once or at twice. is bothe the fleshe and the bloode made at one tyme, that is to saye the wyne in the chalyce, if thou wylt say it is ful and hole fleshe and bloode, skynne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncouiured when ye worshyp the breade, and yf ye saye the fleshe is in the breade, and the bloode is in the wyne, then thou must graute, yf thy crafte be true as it is not indeede, that the manhode of christ is departed and that it is made twoe tymes: for fyrste thou takest the hooste of bread and other a pece of bread and make it as ye saye, and the innocent people worshyp yt. And then thou takest to the, the chalyce and lykewyse, marreste, makest I wolde haue sayd, the blood in it, and then be ye false harlottes to god and to vs, for when we shalbe hou sholde ye brynge to vs the drye fleshe and let the bloode be away for ye gyue vs after the breade wynne and water, and sometymes clene water vnblessed rather coniured by the vertue of your craft, and yet ye saye vnder the hooste of bread is the full manhode of Christe, then by your owne confession muste it nedes be that we worshyppe a false god in the chalyce whiche is vncouiured when we worshyppe the breade, and worshyppe the one as the other, but where fynde ye that, that euer Christ os any of hys disciples taught any man to worshyp thys breade or wyne. <L 23, 27, 35><T WW><P 13><L 4><T WW><P 14>

Also Luke sayeth · xxii: that Chryst toke the cuppe atter that he had supped and sayd thanks and sayd This cuppe is the newe testament in my blood that shalbe shedde into the remission of synnes for man, now what say ye, the cuppe which he sayde is the new testament in my blode, was it a materiall cuppe in which the wine was that he gau hys dyseiples wyne of, or was it hys moost, blessed bodye in which the blessed blood was kept tyl it were shed out for the synnes of that that shulde be made safe by his passyon, nesdes we muste saye that he spake of his holy bodye, as he dyd when he called his passion ryther suffrynge in bodye a cuppe when he prayed to hys father or he wente to his passion. <L 1, 7><T WW><P 18>

This cup is the newe testament in my blood, so he spake of his holy bodye, when he sayd this is my body that shalbe gyuen for you, and not of the material bread whiche he had in his hande. <L 22><T WW><P 18>

BLOODE.........10 also god seip to prelatis bi e3echiel, pat 3if a synful man die in his synne and pe prelate telle him not his peyne for synne, god schal seke pe synful mannus bloode, pat is his synne, of pe prelatis hondis. <L 8><T MT04><P 56>

Capitulum 8m: Also prelatis setten more pris bi pe roten peny pat prelatis biden him to lyve, as for pe more partie is so bedotid upon pis strong ladi pat pei ben redi to swere to menteyne hir in his couretous lust pat sche hap to pis lordschip, and also to di3e in pat cause, and to sele opur sobre folk pat kepenn hem vnnder pe mesure of Goddis law, and grucchen a3enst pis vnlkryng of pis drunken hore pat pristip aftur innocent bloode. and, as seint Ion seil, is drunken perof. <L 1290><T OBL><P 190>

Also seynt Austyn seip pat pe sacrament or pe sacrifice of pe churche is made of two pingis: pat is of visible likens of elementis pat ben bred and wyn, and of inuisible flesche and bloode of oure lord Jesu Crist, as Crist is bope God and man. <L 56><T SEWW21A><P 111>

Than yf thou sayest that fleshe and bloode of Christe that is to saye hys manhode is made more of encreased be so muche as they mynystraution of breade and wyn is, the whychye ye mynystren, yef ye saye it is so, then thou muste nedes consent that, that thynge that is not God to daye shalbe God to morowe, yea and that thynge whychye is wythoute spirite of lyfe, but growethe in the felde kynde, shalbe God and other tymes. <L 15><T WW><P 11>

But nowe I shall aske you a worde, answere you me, whether is the body of the lorde made at
once or at twice, is both the flesh and the bloode in the hoost of the brede or elles is the flesh made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is full and hole manhode of Christe in the hooste of brede both flesh and blood, skyyne, herte, and bones, then maketh thou vs to worshyppe a false god in the bloode, and the blood is in the wyne, then thou must graunte, and that he is made ywoe tymes:

And then thou takest to the, the chalyce and the blood is in the wyne, then thou takest to the, the chalyce and then worshyppen it also, and let the blood be away for ye gyue vs after the chalyce, whiche is uncouriured when ye worshyp.
Also siche myraclis pleying is scomyng of God, for ri3t as ernestful leuyng of pat pat God biddip is dispisyng of God, as ide Pharaø so bourdfully takyng Goddis biddyngis or wordis or werkis in scomyng of hym, as dyden pe lewis pat bobbiden Crist, pat, sy feris pe myraclis pleyeris taken in bourse pe ernestful werkis of God, no doute pe pat pei scornen God as dichen pe lewis pat bobbiden Crist, for pei lowen at his passioun as peise lowyn and iapen of pe myraclis of God.

But here a3enus pei seyen pat pei pleyen peise myraclis in pe worship of God and so dyden not pe lewis pat bobbiden Crist.

Also oure worldly prestis lesse and more drawen fro holy men, owene Iif, here sugetis, to kepe Goddis hestis, and seyntis for no man schal be weddid but 3if pe paie sixe pens on pe bok, and a rynge for his wif, and sumtyne a peny for pe cleric, and covenauent makynge what pe schal paie for a morewe masse, and ellis pe schal not be weddip pou3 he lyve in nevere so gret lecherie. For man schal be weddid but 3if pe paie sixe pens on pe bok, and a rynge for his wif, and sumtyne a peny for pe cleric, and covenauent makynge what pe schal paie for a morewe masse, and ellis pe schal not be weddip pou3 he lyve in nevere so gret lecherie.

First pe wise kyng Salamon put down an heie bishop pat was fals to hym and his reume, and exilde him, and oderneyd a good prest for hym, as hridde bok of Kyngis tellip.

And Seynt Petir was so pore pat he hadde neiher silver ne gold to 3eve a pore croked man, as Petir witnessëp in pe bok of Apostlis Dedis.

And God comaundid in pe olde lawe pe kyng schulde studie in bokis of his lawe, and pat pis bok schulde not passe fro his cien.

And þus seip Parisensis in his bok; And Gregor seip þus, If ani wil mak an ymage, as for a bok tul him, forbed him not, but to worschip pe ymage almaner wittyrly forbeç þu him;

Of pe secunde matrimoyne, pat is bodily, spekiph God in pe firste bok of holy writt, whanne he maade matrimoyne bitwene Adam and Eve in Paradis in staat of innocence, bifore pat pei synneden.

Also oure worldis prestis lesse and more drawen fro holy Chirche, pat is, pe congregacion of just men, pe grete dewete of good ensaumple of here owene lif, pat schulde be a bok and mirrour of here sugetis, to kepe Goddis hestis, and seyntis and reson witnessen.

For no man schal be weddid but 3if pe paie sixe pens on pe bok, and a rynge for his wif, and sumtyne a peny for pe cleric, and covenauent makynge what pe schal paie for a morewe masse, and ellis pe schal not be weddip pou3 he lyve in nevere so gret lecherie.

The bok is fals, or interpretour or translatour erride. For man schal be weddid but 3if pe paie sixe pens on pe bok, and a rynge for his wif, and sumtyne a peny for pe cleric, and covenauent makynge what pe schal paie for a morewe masse, and ellis pe schal not be weddip pou3 he lyve in nevere so gret lecherie.

If Y fynde in tho bokis ony thing contrary to trethe, Y dar seie noon other thinge, than that the bok is fals, either the translatour erride, or Y undirstonde not it.

For ri3t pe myche bok is maad of lettris as elementis, so pe lore of pe chyrche is maad of customys pat it kepeth.
Baptist telde of Cristis aduent, þerfore þes gospelis maken mynde of Ion Baptist, and Matheu telliþ of Baptist wipinne in his bok hou he passide ðepere in holynesse and ueruþ. 

< L 3, 9 > < T EWS3-125 > < P 152 >

And so it were bishopis ben glad of ben yuele enformed bi freris And Ion earn into al pe in Make 3e redy sayde 

< L 26 > < T EWS3-128 > < P 16 >

And Crist roos up to rede, and þe bok of Ysay þe prophet was Jouyn hym to rede. And as Crist tumyde þe bok, he fond þe plase where it was writun ðe spirit of þe Lord is upon me, wherfore he anoyntide me; 

< L 12, 13 > < T EWS3-132 > < P 25 >

Þis bok was ordeyned of God to be red in þis plase, for alle þingis þat felden to Crist woren ordeyned for to come þus. 

< L 21 > < T EWS3-132 > < P 26 >

And whanne Crist hadde foldun þis bok, he 3af it to þe seruaunt; 

< L 39 > < T EWS3-132 > < P 26 >

And Matheu telliþ more opynly of boþe þes in his bok. 

< L 2 > < T EWS3-143 > < P 53 >

And, as man redinge on a bok takiþ noon heede to þing þiþyde, so a man in seruyngye God takiþ noon heede to fame of men, but þat his name be writun in heuene, and so in þe bok of lif. 

< L 28, 30 > < T EWS3-144 > < P 57 >

þer skyn profitip whanne we seen in hem þe bok of lif and alle þingis; 

< L 22 > < T EWS3-147 > < P 68 >

Crist telliþ not heere þe seuenweþ werk, þat is to birie dede men, but þat is teld in Tobyes bok and þis seynt is preyisid þeperfore; 

< L 34 > < T EWS3-147 > < P 68 >

and to noon of þes widewis was Hely sent, but into Sarepta of Sydon, to a woman wedewe as þe bok of Kyngis telliþ. 

< L 11 > < T EWS3-159 > < P 107 >

For þe temple was þryes halewid, as men seyen þat taken heede: first, þe temple of Salomon, as þe pridd bok of Kyngis telliþ, was halewid in September, but þe second was in March whanne þe temple was rerid a3en vndir Zorobabel, as þe bok of Esdrel telliþ. 

< L 7, 9 > < T EWS3-173 > < P 152 >

Ion telliþ hou Jesu spac a greet speche on Shirc þursday, and telde his disciplis a lorc of myche witt and of long, and conteyneþ many capitiþ in lones bok, as clerkes known. 

< L 5 > < T EWS3-179 > < P 172 >

And herfore Crist wip his apostelis tau3te to suffere peyne for treube, and for profit of Cristis chirche, as Poule telliþ in his bok. 

< L 330 > < T EWS3-179 > < P 184 >

And so, siþ al þing þat shal be is written in þe bok of lif, it mut nedilyngis be for God hþ ordeyned it. 

< L 31 > < T EWS3-182 > < P 195 >

Also, sithen it is leveful to han the myraclis of God peyntid, why is not as welleveful to han the bettere reden the wille of God and his mervclous werkis in the pleyinge of hem than by the peyntynge, and betere thei ben holden in menyns mynde and oftere rehersid by the pleyinge of hem than by the peyntynge, for this is a deed bok, the tother a quicke. 

< L 7 > < T Hal > < P 46 >

and by salomons bok seip god þat his priere is cursid and abhomynable þat turneþ a wey his eris þat he here not goddis lawe; 

< L 20 > < T MT01 > < P 8 >

but summe don verrey penaunce for þes synnes, and summe dwelle euere stille þerne in rensen to helle, as crist seip in þe gospel and in þe bok of iob; 

< L 23 > < T MT01 > < P 25 >

And Seint Jon seipe, in þe ende of þe apocalipis, þat 3if ony man adde þus to goddis wordis, god schal brynge vpon hym alle þe venguances wrytyn in þe apocalipis, and 3if ony man wiþdrawe þus fro goddis wordis, god schal don hym out of þe bok of lif. 

< L 2 > < T MT02 > < P 38 >

and þus þe heþe prestis ely was dede for he tau3te not his children goddis lawe and reproved not at þe fulle here synnes, and þe arke or couere of god was conquerid into enemies hondis, and goddis peple ouercomen, and many poussandis slayn in bataile as þe first bok of kyngis telliþ. 

< L 2 > < T MT04 > < P 56 >

Of þis veyn pride of religious it semeþ wel þei ben not bok of crisstis pouert and holynesse, as þei seye in here wordis, but bok of pride, coueïtise, vanyte and ðepere synnes, to discet of goddis peple and dißtroynge of his lawe. 

< L 16, 17 > < T MT04 > < P 61 >
and sib þe lif of prelatis is bok and ensaumple of sugestis, as grosted seigh wip many moo, and þei lyuen so opynly in pride, coueitise and idelnesse, passyng alle opere, þei ben open heretikis and stronge, þat han no schame of here heresie, for heresie in fals lif meytenten is worse pan heresie only in herte or wordis, and for selaudere þat þei 3eeuen to opere men bi here cursed lif god him self cursed hem in þe gospel and seigh pus: who to þat man bi whom comep a selau and trei, þat is ensaumple to do synne, it spedep to him þat a mynleston of assis be

<L 27><T MT04><P 61>

And herefore þei ben worse þan iudas for many skillis, for þei silden crist in a manere as iudas dide wip more dispit and more stynkynge coueitise, and 3it þei hiren lordis to meytene hem in þis cursednesse, and 3eue pore menus goodis to hem for þis ende, and hiren also iurouris and opere gentil men of contre to foreswere hem wytyngly on þe bok and not to putten hem vp for extorsioneris and þeues;

<L 12><T MT04><P 63>

and sib þe lif of prelatis is book and in ensaumple to opere sugestis, as lyncolne seigh, þes prelates ben heretikes and mastrissis of heresie, þat þei techen to þe comunes bi here owen wickid lif þat is a bok to here sugestis, and pus for cristis pore lif and meke and traulieous is tau3t a lordly and vanyte of lif, proud and veyn occupacion of worldlynesse and vanye of þis world.

<L 15><T MT04><P 92>

and in þis defaute ben religious mendynauntis as principal þeuiys and forgoeris of anticrist, þat seculeris and curatis may almost gete no bok of value, and herby, as seynt Richard primat of irland witnessep, þei easten to disstroie clerige of seculeris and trewe techeny of þe peple.

<L 26><T MT06><P 128>

þat is a bok to bore sugestis, to lowe and seke worldly glorye and to recken nou3t of heueneyt pinigs;

<L 31><T MT07><P 146>

and but 3if þei amenden hem in þis world þei schullen be of hem þat god spekkip of in iobis bok.

<L 15><T MT12><P 205>

þe xenentse, þat þei ben verrey bokis and myrrours of mekenesse, wilful pouert and of besi trauiele in goddis cause and holyneesse to alle men in þe world, and not bok or myrrour of pride, of coueitise, of ydennesse and worldly lif to drawe worldly men into coueitise and opere synnys and at hero laste to helle.

<L 22><T MT14><P 221>

For þus spekkip holy writt in þe fift bok of goddis lawe;

<L 21><T MT15><P 230>

whanne þe kyng is ordeyned bi þe chesynge of god and of his peple, he schal not multiphe to hym self many hors, he schal not haue many wyues to drawe his herte to lustis, and be schal not haue oute of mesure grete wei3tis of siluer and gold, and but after þat he schal sitte in sege of his regne, he schal writte to him þe bok of goddis lawe in a volym, takynge ensaumplier of prestis of þe kynrede of leuy, and haue it wip him, and he schal rede þat alle þe daies of his lif, þat he kunne drede þe lord his god and kepe his wordis, þe whiche ben comauindid in þe lawe, and his herte schal not be lift vp into pride vpon his breperen and he schal not croke into þe ri3t side ne into þe left side, þat lie and his children regne long tymc vpon Israel".

<L 26><T MT15><P 230>

Also newe religious ben brou3t into þe chirche to reise up cristis mekenesse, pouert and penance, and to ben a bok of þis pouert and dispisyng of þe world to alle men to maken token on, and þei ben turned to ypocrisie, pride, coueitise, glotonye and sloneje and bisynes of þe world more þan opere worldly men, and ben fals bokis ful of synne and heresie;

<L 16><T MT18><P 268>

þei maken profession to lyue bi labour of here hondis, bi benetis reulis and fraunseis and ensaumple and bok of wilful pouert, mckencssc austynes, and to be deed to wallp ofþe lawe tellip of abel and þe other firste bok of goddis lawe tellip hou god

<L 21><T MT27><P 408>

and 3it þer ben nyne ordris of anguels, al 3if þe firste bok of þe bible specifie not þes nyne ordris, as poul doip in his bokis.

<L 6><T MT27><P 431>

þe firste bok of þe olde lawe tellip of abel and caym, hou þey brenen þer tybis to god, and þe smoke wente up to heuene.

<L 19><T MT27><P 431>

þe firste bok of goddis lawe tellip hou god manaasside þe fend: "y shal putte enemyte seip god, "bitwixe þee and womman, and bitwixe þy seed and heere seed, and she shal al tosquatt þyn heed".

<L 29><T MT28><P 461>
the xiiij' book is Esdre, that comprehendeth Neemye, and al is o bok anentis Ebreyes, as Jerom seith, but anentis Grekis and Latyns these ben twey bookis;

Therefore, as Gregory seith in ij' bok of manye ensaumplis of per disco un thei senden to sogettis, and in xxv' sunne, for the peple of Israel didd leccherie and idolatrie bi ensaumple and suffraunce of hem.

The hal' water spred in holy chirche were al trewe, us Schul de ben sykenesse;

I>e po pat of perfyth charite schulde enbrace in general aile marchaundise now usid for special preyeris othere soulis prestis, gret charge to al for it was prouid in a bok an hundrid of almes housis suffisede to al reme, and possible to temporel part.

Errour to Trinite is most abhominable.

Of rhetoricis.

And hen eretikis. Pan swen in mennus mynde and oftere rehersid by a deed bok,

Also Ardmakan, in bok of questiouns, seijp pat pe Sacrament mai wel be made icche comoun langage, for so as he seijp diden pe Apostilis.

For in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!

Also, in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!

Also, in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!

Also, in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!

Also, in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!

Also, in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!

Also, in bok of holy writte spekes even pus: God seide to Aaron and prestes of his sorte. In bok of questiouns, peyntynge, for his prefet pis pat, ifpey schulde falle, & aile men of hor kyn. Schul enpre sacrifice of pe lord & offryngis.

And herfore seij Crist in bok of hys gospel, Blessid be merciful men, for ey schal have mercy!
And þo erthe was cursid in Adams werke, as God seis in þo furste boke of holy writte.  
<L 20><T A29><P 487>
þis seip Ysoldre/ in þe first boke of souereynest good/ in þe capitie of antecrister.  
<L 7><T AM><P 118>
þe tyrnes of antecrister ben signifi3ed to be ni3e by þe pride of oo bishop þat wolc be clepid vnuersal bishop/ as seynte Gregore seip in þe fyuepe boke of his registre/ þe 32 c· / and efte he seip in þe seuenþ boke of his registre/ þe 29· c· / þet who euer clepip himself vnuersal prest/ eiper desirip to be clepid/ remeþ þe for antecrister in his hi3e pride/ for he settip hym before oþer in being proud.  
<L 12, 13><T AM><P 118>
Gregor in þe two & þriti boke of hise moral.  
<L 4><T AM><P 121>
ffirst seip Bois, in his boke de disciplina scolarium, þat children schulde be tau3t in þe bokis of Senek;  
<L 4><T Buh><P 170>
And Esdrias also redde it from morou to mydday, as it is pleyn in his [first boke, 8' c', apertily in weren entently wouen it;  
<L 171><T Buh><P 171>
Worshipful Bede, in his first boke de gestis angulorum 2' c', tellip þat Seint Oswold, kyng of Northumberland, axide of þe Scottys an holi bishop Aydan to preche his puple, and þe kyng of hymself interpreted it on Englische to þe puple.  
<L 117><T Buh><P 173>
of Almaine þat summe tyme a Flemynge, his name was James Merland, translatis al þe Bibel into Flemyche, for wiche dede he was somoned before þe Pope of grete enmyte & þe boke was taken to examynacion & truely aþred;  
<L 128><T Buh><P 174>
Also Cistrence in his sext boke, þe I c· , seip þat Alrede þe kyng ordined opone scolis of diuerse artes in Oxenforde and he turnde þe best lawes into his moder tunge & þe Sawter also;  
<L 147><T Buh><P 174>
ffor as it is written in þe boke of Numbers þe i i c· wane Moises had chosen seucnty elder men & þe spirite of God rested on hem & þe profecieden.  
<L 80><T Buh><P 172>
þis cursid hunter sleipþ not ne restip, ny3t ne day, but euer cumpassiþ þe worlde aboue, as he seide to God, as þe Boke of Job witnessip.  
<L 73><T CG12><P 151>
Of þis net may wel be seide þe wordis of Jeremy, in þe Boke of Lamentacions, þere he seip þus: [Expandit rethe pedibus meis].  
<L 225><T CG12><P 155>
And for to strengthe wip þis hope may also be brouþt to þe story, in þe prid Boke of Kyngs, of þe wydue of Sarapte: hou3 she fed Helie in a dere 3ere, and hir mete feilid neuer til plente came a3eyn. And also, in þe fourþe Boke of Helie þe prophete: hou he fed an hundrid hungri men wiþ þriti louis, and alle haden inow, and greet releef was left.  
<L 13, 15><T CG14><P 176>
þis prouþ wel Tobie in his Boke, where he seip þus: [Elemosina a morte liberat, et ipsa est que purgat peccata, et facit inuenire vitam eternam].  
<L 286><T CG15><P 191>
Herto answerip Tobie in his Boke, and seip þus: [Si multum tibi fuerit, habundanter].  
<L 317><T CG15><P 192>
þe Wyse Man answerip in his Boke, and seip þruely it shulde be done, seying þus: [Concede elemosinam in sinu pauperis, et hec pro te orbit ab omni malo].  
<L 329><T CG15><P 192>
þis witnesþ wel þe Wise Man in his boke, þere he seip þus: [Sunt tusti atque sapientes, et opera corum in manu Dei];  
<L 476><T CGDM><P 220>
Oute of þis fire into þis colde, and oute of þis colde into þis fire a3eyn þei shullen be possid wip foule feendis, hider and hider wipoute cesyng, of wiche spekip Job in his boke (24· 19): /Ab aquis niuium in calorem nimiulll transi bunt},  
<L 872><T CGDM><P 232>
And Ysay, in his boke, spekip þe þese two stynkis in dyuerse placis.  
<L 901><T CGDM><P 232>
Of wiche hydousnes spekip Job in his boke, þere he seip þus: [Vbi vmbra mortis, etc].  
<L 914><T CGDM><P 233>
Of wiche last þing spekip þe Wise Man in his boke, þere he seip þus: [Timenti Deum bene erit in nouissimo].  
<L 980><T CGDM><P 235>
but suche temporauanse shal be þere of þings, which neyber 33e habe seen, neiþer eere herde: neiþer it hape sti3ed into mannus herte, but
oonly of hem þat ben founden worþi to weelde hem, whos namys ben writen in þe boke of liif, and han wassen her stolys in þe blode of þe lombe, and ben tofore þe fete of God and seruen hym day and nyȝt.

< L 1024 > < T CGDM > < P 236 >

Of þis dowery spekiþ þe Wise Man in þe Boke of Wisdom and seipeth: *Tanquam scintille in arundinetë,* etc.

< L 1081 > < T CGDM > < P 238 >

þis is þe boke of liif* þat Jon spekiþ of in þe Apocalypse. þis boke makþ man þat lokþ þerinne so kunynge of þe first day þat he knowip al clergy and kunynge of craftis, and al wit hafe at his wille of what he wolde desire.

< L 1139, 1140 > < T CGDM > < P 240 >

Þe lewdest knauc of þe kychyn here shal þe þere clerke, and take dignite of degre in dyuinite at þe Lordis lawe.

< L 1147 > < T CGDM > < P 240 >

þis boke shal neuer be claspid vp, ne closid in no case of Vineant uictor, of whom seint Austen writþ þus in his boke (*Ad Petrum presbyterum de origine anime*), wher seint Austen rehersip was ibore in original synne schuld entro into þe blisse of heuene alþouþ þei were nor bore a3en of water and of þe Holî Goost.

< L 1764 > < T OBL > < P 202 >

And seint Austen acording herewip seip þus in his boke (*Contra aduerarium legis et prophetarum* Forsôf, in so mecche every man in profiting knowip þe li3tli3 a þing, in as mecche as he haþ þe more religiouisli or feipfulli beleued to God or he knowe*).

< L 2185 > < T OBL > < P 212 >

and so he schewid out to al þe world þe wil and þe lore of þe Fradur, þe wiche ben euerlasting trúþis wretip in þe boke of liif.

< L 2272 > < T OBL > < P 215 >

And þus þis Crist dede bi þe most tru3e and couenable logiç þat þe Trinyte my3t deuyse, fort schew out þe trúþis hid before in þe boke of liif.

< L 2278 > < T OBL > < P 215 >

And hou3 seint Denysse wriþip of þis sacrament aftur þe logiç of Goddis law I told in partie before, but for I have not nouþ þe copie of his boke, I write not his wordis here.

< L 2601 > < T OBL > < P 223 >

And seint Austen, as I wote wel, and I be wel avisid it is in his boke (*De doctrina christiana*), rehersip þe same Ciprian, seiyng þat þe blode may not be seen in þe chais when þe wyne lackip.

< L 2606 > < T OBL > < P 223 >

So þat here seint Austen callip þe sacrid oost brede, as he dôpe in many opur Alse seint Austen writþ þus in his boke (*Contra aduersariwm legis et prophetarum*), þei þat reden known whel Melchisedech brouȝt forþe whan he blessid Abraham;

< L 2712 > < T OBL > < P 226 >

Sippen þen al Cristis wordis ben oo worde þat is truhte and þis boke of liif, and þis renegat wip his retinewe demeþ Cristis wordis for he determineth
For, as Austen seith in his same boke, A man schuld wirschiph püs þat þing þat þe most souereyn angel wirschiph, and þat is onli God.

For, as it is writen in our Policonicon, our seven boke, Gregor þe sexte ordenyd first þipsis to be payde to curatis oonly.

For as it is written in our boke of liif, Seynt Austyn makes twoo bokes, hou munkis owen to travel wip her hondis for her lyvelode.

Boke of liif, God and man, and auctorite of God. And for to putt awey þis beggyng, Seynt Austyne makes twoo bokes, hou munkis owen to travel wip her hondis for her lyvelode.

For fals men multiplien mony bokes of þe Chirche, nowe reeyndynge blyvele, and nowe clowynge heresies, þerfore men schulden be ware of þese two perilles, þat fals men ynchyn in þe Pater noster.

For, as it is writen, a glorious martyr. But for bycause that every man can not haue the boke of Daniell to know what is prophesye is.

And so þe scripture þat Crist speikith of most nedis be vndurstonde Jesu Crist, God and man, and þe boke of liif.

And þus þis folc most douste of every creature, if he be streitli examened, wheþur it be personalli God or not Neputes Crist seip (Io· 10) þat þe scripture, þat þe Fader hap halowid and sent into þe world, mai not be vndœ', þe wiche scripture is Crist, God and man, þe boke of liif, as þe cros, in wiche Poule alone wold haue his glorie, is Iesu Crist, in whom Poule was icrossid to þe world to him, for þe reuelacion in bope þes clausis limiten to þis witt.

For, as seint Austyn, in his pistles and other bokes, witnessith openly that this Cyprian erride in this matter. But for seint Austyn, in his pistles and other bokes, witnessith openly that this Cyprian erride in this matter.

If þe be borne 3e schal be borne in malison, and if 3e be dede in malison schal be thour partes, & Gal· 3·, "Weried is everych man wiche dwellip now3t in al þings þat bene writen in þe Boke of þe Lawe þat he doph þam" Itm Ro· 2·, "Whosoever hap synned wipout law, wipout law schal periche".

A man speskip pat opur a boke, touchinge þe holi gospels of God, bihotinge not oonli wip þi mouþ but also wip þin herte to stonde to my lordis ordynaunce'.

But for bycause that every man can not haue the boke of Daniell to know what is prophesye is.

And þus þis folc most douste of every creature, if he be streitli examened, wheþur it be personali God or not Neputes Crist seip (Io· 10) þat þe scripture, þat þe Fader hap halowid and sent into þe world, mai not be vndœ', þe wiche scripture is Crist, God and man, and þe boke of liif, as þe cros, in wiche Poule alone wold haue his glorie, is Iesu Crist, in whom Poule was icrossid to þe world to him, for þe reuelacion in bope þes clausis limiten to þis witt.

Boke of liif, God and man, and auctorite of God. And for to putt awey þis beggyng, Seynt Austyn makes twoo bokes, hou munkis owen to travel wip her hondis for her lyvelode.

If þe be borne 3e schal be borne in malison, and if 3e be dede in malison schal be thour partes, & Gal· 3·, "Weried is everych man wiche dwellip no3t in al þings þat bene writen in þe Boke of þe Lawe þat he doph þam" Itm Ro· 2·, "Whosoever hap synned wipout law, wipout law schal periche".

And panne a clerk seide to me, Wyliam, tarie my lord no lenger, but submyttte þee now mekelo to þe ordynaunce of holi chirche and leie þin honde vpon a boke, touginge þe holi gospels of God, bihotinge not oonli wip þi mouþ but also wip þin herte to stonde to my lordis ordynaunce'.

But for bycause that every man can not haue the boke of Daniell to know what is prophesye is.

And panne a clerk seide to me, Wyliam, tarie my lord no lenger, but submyttte þee now mekelo to þe ordynaunce of holi chirche and leie þin honde vpon a boke, touginge þe holi gospels of God, bihotinge not oonli wip þi mouþ but also wip þin herte to stonde to my lordis ordynaunce'.

But for bycause that every man can not haue the boke of Daniell to know what is prophesye is.

And panne a clerk seide to me, Wyliam, tarie my lord no lenger, but submyttte þee now mekelo to þe ordynaunce of holi chirche and leie þin honde vpon a boke, touginge þe holi gospels of God, bihotinge not oonli wip þi mouþ but also wip þin herte to stonde to my lordis ordynaunce'.

And panne a clerk seide to me, Wyliam, tarie my lord no lenger, but submyttte þee now mekelo to þe ordynaunce of holi chirche and leie þin honde vpon a boke, touginge þe holi gospels of God, bihotinge not oonli wip þi mouþ but also wip þin herte to stonde to my lordis ordynaunce'.

But for bycause that every man can not haue the boke of Daniell to know what is prophesye is.

And panne a clerk seide to me, Wyliam, tarie my lord no lenger, but submyttte þee now mekelo to þe ordynaunce of holi chirche and leie þin honde vpon a boke, touginge þe holi gospels of God, bihotinge not oonli wip þi mouþ but also wip þin herte to stonde to my lordis ordynaunce'.
And Seint Austyn and Seynt Gregory techen his in manie bokes, by holy writ and resoun.

But Abraham seyde to hym pat tey han Moyses and prophethes in here bokes pat tey wryten, here pey hem spedily and kepe pey Godes maundements.

BOKEZ........1
Vnde Magister Historiarum super Genesim, 11· c: 6; \cite{11C6}, pe Maister of Historiez, spekyng of pe syngdyng of ydolez, seijh, Belus, Kyngge of Grece, went into Assirie to wome succeeded Ninus his sone, pat made large pe cite of Niniue & so called it, pat overcame Cham, pat tyme regneng in Braccia & bren pe bokez of pe 7· liberale artez wic Cham had made in 7· pilers of brasse & 7· pilers of stones for pe deleyuie or flode.

BOKIS.........98
and bi seynt Bernard in his sermoun of Apostlis that bigynneth thus, /Ecce nos relinquimus omnia/, and in hise bokez to Eugenic the pope:

The x' Article: Though ymagis maad truli that representen verli the pouert and the passioun of Jhesu Crist and othere seyntis ben leful, and the bokis of leewid men, bi Gregori and othere doctouris, netheles false ymagis that representen worldly glorie and pride of the world as if Crist and othere seyntis hadden lyuid thus and deservid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be bren, as bokis of opin errore or of opin eresie agens cristene feith.

2: Corollary· Though ymagies moun be worshipid in a manere, as fur signis of seyntis, or as bokis of leewid men, or as a wyf kepith cherli the ryng of her weddinge for loue of her husbonde;

Thus manie feithful kingis, as Dauith, Josaphat, Ezecie, and Josie preechiden excellentli Goddis lawe generali bi here owne mouth to here pup.

The foure greete doctouris with othere, lattere holden this part withouten ony doute, as it is opin bi the proces of the bokis of Kingis and of Paralipomenon.

Forwhi Benet techith in his rule opinli, that munkis owen for to trauaile for her owne lifode, and so doth Jerom in his pistlis thicke, and /De
consecration, with manie mo, and so doth Austin in his i: bokis of the werk of munis.

<17><T 37C><P 89>

and speciali fre menouris, as Grostede seith in his sermoun, Beati pauperes spiritui, so that in alle thingis perteyninge to hem as in housis, clothis, bokis, and othere necessaries, no thing be red but wilful povert and mekenesse of Jesu Crist and dispissinge of the world.

<20><T 37C><P 94>

But this was the ercsie of Donatistis, agens on Jon, and De verbis.

<25><T 26><T 37C><P X9>

Therfore ceese the blaspheme deming of simonient prelatis and unkunnyng in Gods law to kunne not undirstonde, neithir rede with Lord.

<35><T A23><P 345>

Bot þei robben curatis of hor offis and gostly worship, and letten hom to knowe Gods lawe, by holdynge bokis fro hom, and wipdrawinge of hor vauntages, by whoche þei schulden have bokes and lerne.

<2><T A24><P 397>

Here Cristen men seyne, þof ymagis myþten be sufferid for lewid men, in defaute of prechyng þat prestis schulden do, noboles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucified wip golden clophis and golden schone, and as hys pore apostilis hade lyved in worlde glory, and othere seyntis also, and herinne haden plesid God,bene false ymagys and bokis of heresey worþi to be destroyed, nomely when þo lewid pepul honouris hem for God and seyntis, and done more honour to hem þen to God and Cristis body.

<36><T A29><P 462>

How gloriouse a cause he had, ande pleyne treuth, and comyne profite of holy Chirche, and what gloriouse bokis he wrote, more þen any oþre grete seintis of þis londe, to comyne profite of al Cristendame!

<19><T A29><P 467>

Mony bokis boþe of Gregore and Austen scyne playlyne, þat þe schepard sleeþ Cristen soulis, when he is stille and cries not ageyne her synnes.

<10><T A29><P 469>

ande styen Seint Austyne, namely wysest of al docturis holden styen þat aþolysis were, þat seis in mony bokis þat none accident may be wipouen sogett, wheþer schullen men be constrained by Anticristis powere to forsake holy write and resone and beste seyntis, for an unknowen þinge þat plesus to a multitude of worldly moldywarpis, ful of pride, covetise, symonye, heresi, and blaspHEME?

<4><T A29><P 485>

Here is þo sothe sparid, for sopely a preste may lawefully hire his wrytynge, his travaile, of techynge, byndynge of bokis, and mony oþre honeste traveylis, as Seint Poule, worpi pat þe schullen men be.

<20><T A29><P 492>

For Austyn seip þat þer may non accident be wipouen suget.

<8><T A33><P 523>

Rede þe holde bokis, and see wilk lynamge were sett in þe hille of Gari3ym to bles þe puple;

<10><T APO><P 22>
ffirst seip Bois, in his boke de disciplina scolarium, pat children schulde be tau3t in þe bokis of Senek; and Bede expownep pis, seying: children schulden be tau3t in vertues flor þe bokis of Senek ben morals, and for þei ben not tau3t þus in her 3ouge, þei conseuyen yuel maners & ben vnabel to conseuye þe sotil sciense of trewpe;

Also it is knowen to many men erchebischopis & of Bibel oper Engliche; and he seide sche hadde sent hem vnto him. and he seide comended hir in vertuous bokis. Thus thoug thei haue not tyme and leiser to tume cunne the lettere therof, thei han and kepyn the fruit and the veri sentence of al the lawe of God, through kepyng of duble charite, as seynt Austyn seith in a sermoun of the preisyng of charite; and thei chargiden neuere neither constreynede ony man to take her bookis, but comaundiden men to byleue not to her bokis, no but in as expresly, or in pleyn and sufficient resoun. myche as thei weren groundid in holy writ testament and newe, is departid from bokis of postiis, by successiouns or aftercomyngis of in xi, Eft Austyn seith in the first bok agenes Faustus bischopis, and bryngynge forth of cristen feithful and pitouse sic undirstondyng serueth; chirches, is set highely as in sete to whiche aile latter men, whiche confermed in tyme of the fruyt of lattere men that ben conteyned in bokis; Or thou undirstondist not for sothe in litle werkis without noumbre, but in no manner euened to the alle holyeste excellence of canoun scripturis, or reulis of holy writ, yhe in which euer of hem the same treuth is foundun: netheles the autorite is fer uneuene treuly in these lattere mennes bokis: if Y fynde in the bokis any thing contrary to treuth: Y dar sete noon other thinge, than that the bok is fals, either the translatour erridc, or Y undirstonde not it. Bokis schullen be openede þanne, and men schullen knowe þer owne dedis, bope goode men and yuyle. And at þe day of doom, whan bookis schal be opone, þe whiche bokis ben mennys sowlys, and conscience of hem, þanne schal bope good and yuel knowe mennys werkys and þer þowtys.

Also it is known to many men þat in þe tyme of kyng Richerd, whos soule God asoile, into a Also it is knowen to many men

And at þe day of doom, whan bookis schal be opone, þe whiche bokis ben mennys sowlys, and conscience of hem, þanne schal bope good and yuel knowe mennys werkys and þer þowtys. And at þe day of doom, whan bookis schal be opone, þe whiche bokis ben mennys sowlys, and conscience of hem, þanne schal bope good and yuel knowe mennys werkys and þer þowtys. And at þe day of doom, whan bookis schal be opone, þe whiche bokis ben mennys sowlys, and conscience of hem, þanne schal bope good and yuel knowe mennys werkys and þer þowtys.

Thus thoug thei haue not tyme and leiser to tume cunne the lettere therof, thei han and kepyn the fruit and the veri sentence of al the lawe of God, many mo Goddis lawe is so myche and so hard to

and thei chargiden neuere neither constreynede ony man to take her bookis, but comaundiden men to byleue not to her bokis, no but in as myche as thei weren groundid in holy writ expressly, or in pleyn and sufficient resoun. and thei chargiden neuere neither constreynede ony man to take her bookis, but comaundiden men to byleue not to her bokis, no but in as myche as thei weren groundid in holy writ expressly, or in pleyn and sufficient resoun.

Eft Austyn seith in the first bok agenes Faustus in xi: c': The excellence of autorite of the olde testament and newe, is departid from bokis of latter men, whiche confirmed in tyme of the postlis, by successiouns or aftercomyngis of bishopis, and bryngynge forto cristen chirches, is set highely as in sete to whiche alle faithful and pitous seic undirstondyng sereth; Eft Austyn seith in the first bok agenes Faustus in xi: c': The excellence of autorite of the olde testament and newe, is departid from bokis of latter men, whiche confirmed in tyme of the postlis, by successiouns or aftercomyngis of bishopis, and bryngynge forto cristen chirches, is set highely as in sete to whiche alle faithful and pitous seic undirstondyng sereth; Eft Austyn seith in the first bok agenes Faustus in xi: c': The excellence of autorite of the olde testament and newe, is departid from bokis of latter men, whiche confirmed in tyme of the postlis, by successiouns or aftercomyngis of bishopis, and bryngynge forto cristen chirches, is set highely as in sete to whiche alle faithful and pitous seic undirstondyng sereth;
euyl children putten into here fadir þe pope þe
venym of worldly lordschipe siþ þe may not
haue it for distroyinge of here perfecioni, and
yit þe seyn þat þe pope mot be most holy and
perflyt and nexte suc crist in alle manere vertues,
and þus þe putten a veyn born in his feet, As to
here kyng þe ben vnkynde and vntrew, for
wipouten his leeve or is conseil þe aiien into
strange straumes, and in caas to oure enemyes,
al þat
<L 10><T MT03><P 50>
And it semeþ þat þe techen here sugetis heresie
bi here false open lif, for here lif schulde be
bokis of opere sugetis vnder hem, and as bokes
ben false þat techen heresie, so ben þes prelatis
heretikis þat techen and meyteynen synne bi here
cursed ensaunple 3euyngne.
<L 30><T MT04><P 86>
lord siþ þes bokis ben more nedeful to mannys
good lif þan gold or siuler, and þe is cut of
charite þat seep þis broer haue nede of worldly
sustenaunce and helpip him not whanne he may
esely;
<L 28><T MT06><P 128>
hou moche more ben þes religious out of charite,
þat helpen not seculer clerksis and curatis of þes
bokis neiþer be 3ihte ne lenyng ne silleryng for no
money.
<L 1><T MT06><P 129>
for þei dreden more þe popis lawe and statutis
maad of bischopis and of opere officeris þan þe
noble lawe of the gospel, and herefore þe han
many grete bokis and costy of mannus lawe and
studien hem faste.
<L 22><T MT07><P 145>
A lord, 3if alle þe studie and trauele þat men
han now abowte salisbury vss wiþ multitude of
newe costy portos, antifeners, graielis, and alle
opere bokis weren turned into makynge of bibles,
and in studynge and techynge perof, hou moche
schulde goddis lawe be forpered and knoen,
and kept, and now in so moche it is hyndrid,
vnsstudid and vnkept.
<L 7><T MT10><P 194>
lord, hou schulden riche men ben excused þat
costen so moche in grete schapellis and costy
bokis of mannus ordynaunce for fame and
nobles of þe worl’d, and wolen not spende so
moche aboute þe bokis of goddis lawe and for to
studie hem and teche hem, siþ bis were wipoute
comparison betre on alle siddis and ly3ttere and
sykerere.
<L 12, 13><T MT10><P 194>
þe sextenpe, þat þe ben verrey bokis and
myrrours of mekenesse, wiþful pouert and of besi
trauele in goddis cause and holynesse to alle
men in þe world, and not bok or myrrour of
pride, of coueitise, of ydlenesse and worldly lif
to drawe worldly men into coueitise and opere
synyns and at hero laste to helle. þe seventenpe
þat þei drawen not noble bokis of holy writt and
holy doctouris and opere nedeful seineis fro
curatis and clerksis into here owene cloisistris, þat
ben as castellis or palatcis of kyngis and
emerouris, and suffire hem be closed perce and
waxe rotyn, and neipher 3eue hem ne lene hem ne
selle hom to curatis and clerksis, þat my3tten,
couden and wolden lerne holy writt and teche it
frely for loue of mennus soulis, þe ei3tenpe, þat
þei louen more comyn profit of cristene men.
þope gostly and bodily, þan here synguler
worldly profit and here owene bodily ayse and
welfare.
<L 20, 26><T MT14><P 221>
þe ei3te and twenteipe, þat þei approprien not
parische chirchis to ouer riche houses bi false
sugestions and symonye, and putten þere an
ydit, and 3eueen hym to litel lifldode and taken
alle þe profite to hem self, and letten goode
curatis of here lifldode and trewe techynge of
christene peple and helpe of pore men in parischis
and goddis seruyece and holdynge vp of þe
chirchis in hilynge and bokis and opere
ornaments.
<L 11><T MT14><P 223>
and grete merueile it is now þat, siþ scynt
gregory seyb in pleyn lawe of þe chirche and
opere bokis þat siche men as desiren benefices
schulden not haue hem, but men þat fleen hem
for drede of vnabilnesse of hemself and grete
charge, as dide moyses, ieromye, austyn.
gregory and holy seyntis;
<L 18><T MT16><P 245>
Also newe religious ben brou3t into þe chirche
to reise up critis mekenese, pouert and
penaunce, and to ben a bok of þis pouert and
dispersynge of þe world to alle men to loken on,
and þei ben turned to ypocrisie, pride, coueitise,
glotonye and slonpe and bynes of þe world
more þan opere worldly men, and ben fals bokis
ful of synne and heresie;
<L 19><T MT18><P 268>
and dauid seip þat god schal dampne alle men
þat spoken lesyngis, and þe prophete zachariie
seip þat goddis curs comeþ to þe hous of liceris,
and seynt austyn declareþ in many bokis þat of
ei3te manere lesyngis þe leste is synne, and who
euer techip þe contrarie disceyueþ þe peple.
<L 20><T MT18><P 270>
and 3if þer ben nyne ordis of anguells, al 3if þe
firste bok of þe bible specifie not þes nyne
ordris, as poul doip in his bokis, þe ey3tte manere
of creaturis ben comyn þingis þat god haþ maad,
and hooly writ spekip of hem in many bokis of
goddis lawe.

< L 8, 9 > < T MT27 > < P 431 >

and ciprian made his lawe, and it is in he popis bokis, pat crist onely shulde be herd in pat pat he spekip moost principaly.

< L 18 > < T MT27 > < P 452 >

Take we aweie our scrowis and lete Goddis bokis be brou3t a place!

< L 362 > < T OBL > < P 173 >

And for as meche as heretikis ben proude of schynyng of her feire speche, sadded in none auctorite of holi bokis

< L 1184 > < T OBL > < P 187 >

For he whilis pat heretikis coueiten to be preisid of hi3e witt, pei bringgen forthe as it were sum newe pinggis, pe wiche ben not holden in pe olde bokis of olde fadris'.

< L 652 > < T OBL > < P 173 >

But, wher him listip, he wijdrawip, addip or ellis contrariep it a3en st pei biding of Goddis lawe in pe boke of Deutronomi and in pe boke of pe Apocalips, pe wiche be pe last bokis of Goddis lawe, olde and newe, and forbeden adding and wijdrawing to cipur of pes lawes.

and Gregor haþ he same sentence (8 Moralia) and in many opur placies of olde seinttis his sentence is ful ryue and nameli in Austens bokis.

< L 1434 > < T OBL > < P 193 >

For where opur heretikis, as we mai rede in Austens bokis and Jeromys, wolde seke colour of scripture, his renegat sitting in pe chiche reckip lilit of seche colourris, but wijpout charite affermeip obstinatii his owne wille, as we mai se speciali in pe poyn of his wordli lords chip, and in pe article of pe sacrd oost, and in ful manype opur poynitis in pe wiche he reckiþ not hou3 euen and openli he go a3enst Crist and his lawe, notwithstanding pat he gospelle schulde be pe rule of pe prelacie from he hi3est unto pe lowist.

< L 1787 > < T OBL > < P 202 >

For antecrist brenneþ pe bokis of Goddis lawe, and stripeþ awei pe skyn from pe trew prechouris heede and fingris, and killip feipful peple, as depe þe grete tyrant and enmye of Goddis lawe Antioch.

< L 2075 > < T OBL > < P 210 >

And according to his sentence seint Austen writip þus in a epistle to seint Jerom: Forsóp, I knowleche to þi charite þat I have lerned to bring (or 3eue) his deede and wirschip onli to þe bokis of scripturis, þe wiche ben nou3 callid canoun or autentike, þat I beleue most stedfastli noon of the auctouris of hem to han erred in any þing in writing.

< L 3433 > < T OBL > < P 244 >

For utturli I deme not þat pou wilt þat þi bokis be rad so as þe bokis of prophetis and apostlis, of whos writing it is a kursid þing to dou3te þat þei wanten al errour.

< L 3441 > < T OBL > < P 245 >

PROLOGUE: Here bygynneth a prolog for alle the bokis of the Bible of the olde testament: CAP: I Fryue and twenty bokis of the olde testament ben bokis of feith, and fulli bokis of holy writ;

< L 1 > < T Pro > < P 1 >

and I did this most in the Sauter, that of alle our bokis discordith most fro Ebru;

< L 7 > < T Pro > < P 58 >

and in ful fewe bokis the chirche rethith the translacioun of Jerom, as it mai be preuid bi the propre orignals of Jerom, whiche he gloside.

< L 9 > < T Pro > < P 58 >

for seynt Jerom was not so holi as the apostlis and euangelistis, whos bokis he translatidc into Latin, neither he hadde so hi3e 3iftis of the Holi Gost as thi hadden;

< L 29 > < T Pro > < P 58 >

and this thing helpide more than lettide vnudsonstanding, if rederis ben not necligent, forwhti the biholding of manie bokis hath shewid ofte, either declarid, summe derkere sentencis.

< L 22 > < T Pro > < P 59 >

for if worldli clerks loken we her chroniciis and bokis, thei shulden fynde, that Bede translatide the bible, and expounide myche in Saxon, that was English, either comoun langage of this lond, in his tyne;

< L 28 > < T Pro > < P 59 >

Also Frenshe men, Beemers, and Britons han the bible, and othere bokis of deuocioun and of exposicioun, translatid in here modir langage;

< L 33 > < T Pro > < P 59 >

And of goode ordinaunce of hooli chirche pei ben ordeyned be men to sei bope matynes and messis, in wiche ben conteyned gospell and pistill and oþer bokis of hooly wri3te, for þat ende þat pei schulden aftur þer redinge declare it to þe puple in þer modur toungue.

< L 150 > < T SEWW02 > < P 22 >
and þat worshippe men done to hem, if þei louen 
and vsen hem to þat ende þat þei ben 
ordened fore, as clerkis don her bókas, dispising 
þe avowes, prisers and sacrifice and misbeleues 
vnlawfully don to hem.

< L 171 > < T SEWW02 > < P 23 >

And I didis his most in þe Sauter, þat of alle are 
bókas discorisd most fro Ebru;

< L 79 > < T SEWW14 > < P 69 >

And in ful fewe bókas þe chyrche redip þe 
translacion of Ierom, as it mai be preud ði þe 
propre origynals of Ierom whiche he gloside.

< L 83 > < T SEWW14 >

For seyn Ierom was not so holi as 
Gost as 
Latyn, 
Forwhi 
Also Frenshe men, Beemers and Britons han 
exposicioun translatid in here modir langage.

< L 153 > < T SEWW14 > < P 71 >

Also Frenshe men, Beemers and Britons han þe 
Bible and opere bókas of deuocioun and of 
exposicioun translatid in here modir langage.

< L 166 > < T SEWW14 > < P 71 >

And siþ þes ymagis ben bókas of lewid men to 
sture hem on þe mynde of Cristis passion, and 
techen by her peyntur, veyn glorie þat is hangid 
on hem is an opyn error a3enus Cristis gospel.

< L 21 > < T SEWW14 > < P 83 >

þei ben worþi to be brent or exilid, as bókas 
shulden be 3if þei maden mencion and tau3ten 
þat Crist was maylid on þe crosse wip þus myche 
gold and siluer and precious cloþis, as a breeche 
of gold endentid wip perry, and schoon of siluer 
and a croune frettid ful of precious ieweis;

< L 24 > < T SEWW16 > < P 84 >

It semes raper þei stiren God to veniaunce þan to 
mercy, as Gregory seis, and aperty blasfemen 
God for her cursid lif, whateuer hor tonge 
blabere, as seyn Austen witnessþþ by grete 
dyleberacioun in many bókas;

< L 128 > < T SEWW16 > < P 86 >

But so ben not myracliis pleynge þat ben made 
more to deliten men bodily þan to ben bókas to 
lewid men.

< L 269 > < T SEWW19 > < P 104 >

þou3 he were fulle holy he hadde enemies and 
bakkiters which ordeyned to brende his bókas 
aftir his depe, No butte petit his deken hadde 
afferymd be holy þingis touchid and wetnessing 
of his own depe, þat his bókas hadde be ditide or 
tau3t bi stering of þe holi gost. 
< L 87, 88 > < T Tal > < P 178 >

Þus seint ambrose tellip in his bókas office and 
in his decrees þat vssellis of holy chyrch and 
chalis owen to be sold for raunsom of prisoners 
and sustynance of pore men.

< L 487 > < T Tal > < P 190 >

For certis, ser, if þe woundiful worchinge of 
God, and þe holi lyuynge and techynge of Crist 
and of hise apostlis and profetis weren maade 
known to þe pepe bi holi lyuynge, and trewe 
and bisie techynge of preestis, þe þingis weren 
sufficient bókas and kalenders to knowe God bi 
and his seintis, wipbou try ymage maade wiþ 
mannes hond.

< L 1137 > < T Thp > < P 58 >

BOKS...........2

For þus seip Austeyn, Vutterly þei han deseucr to 
erre, þan han sowe Crist and his Apostlis, not in 
holy bokys, but in peyntid walls.

< L 27 > < T APO > < P 88 >

For synn of preestis specialy, Jerusalum was oft 
distruid by hephen men, as bókas witnessis.

< L 126 > < T Tal > < P 179 >

BOKUS...........1

þen hit seymþ þat grete churchis where symonye 
is done, false obis, fals covetise, takynge 
wrongly oþer godis by extorsioun of feyned 
correctione, sellynge of sacramentus, and 
nomely of Cristus body, when men seyne mare 
þo masse for money and worldly favoure þen for 
devociione, alle suche churchis bene gretely 
polutid and cursud of God, nomely for sellynge 
of leccherie, and fals swering upon bókus.

< L 27 > < T A29 > < P 487 >

BOKYS...........1

þese seune louys beþ seune bookys of þe 
Newe Testament, as fowre gospelus and þe 
story of apostles, wisdam of bókus of Pow Ie, and 
apocalipe of loon.

< L 68 > < T EWS1-7 > < P 251 >

BOOC...........11

Monye oþre sighes dude Crist in sy3t of his 
disciples þat ben not wrytone, in þis bóoc, but 
þese fewe ben wrytone for þis ende þat 3e 
byleue þat Lesu is Godis sone, and þat 3e for þis 
byleue haue blisse in his name, Amen.

< L 100 > < T EWS1-47 > < P 437 >

for word of Crist schulde putte þese owt, as 
Petre techip in his bóoc 3if ony man speke ou3t, 
speke he Godis wordis', and certis þanne Cristis 
dword dwellup in us habundauntly.

< L 56 > < T EWS1SE-12 > < P 527 >

523
he furste booc of Godus lawe tellup how
Abraham in his myddul age gat Ysmael his sone,
when he hadde kyndely strenghe;
<L 9><T EWS1SE-19><P 556>

It is knowon to trewe men by þe secounde booc
of Godus lawe hou children of Israel wenton
owt of Egypte, aftur ten myraclis
Abraham in his myddul age gat Ysmael his sone,
pe children serue to hym.
<L 7><T EWS1SE-22><P 568

And certis men schulen ellis trowe
pope swere on a booc
God, for neipur 
1i3f,
And
soule;
<L J 37><T EWS2-94><P 227
We schulde not trowe in 
pat pei
for al 3if
resonys in
<pse

pe
for I may
be goue to pore men aloone.
And as Ambrose seith bi witncssinge of the
Maistir of sentencis, in the iij' book, in the xiiij'
<dr' iij' c'·

"Penance is to biwele synnis passed,
and to do not eft synnis worthi to be werld".
<L 15><T 37C><P 19

Forsothe if Ezcheiic, the blessid king, brak the
brasene serpent comaundiden of God to be maad,
for the puple gaf to it encens and onour due to
God aloone, as it is open in the iij' book of
Kingis the xviij' c'·,
how moche more a cristene king
with assent of his lordis and trewe clergie
shulde breke or brenne doumbe idolis, which
neither Crist ne his apostlis comaundiden neithir
counseliden to be maad, if the simple puple doth
idolatrie bi tho in settinge hope in tho, or
guyen synnis to tho, due to God aloone, as in
sweringe bi siche idolis, or in offringe to tho,
either to riche men of the world, the lyflove of
pore men, whiche the Lord Crist comaundide
to be goue to pore men aloone.
<L 4><T 37C><P 25

Also in the vj' book /De hereticis/, c'· In fidei
and c'· /Accusatus/ and in the laste c'·,
the pope and his wordli clerkis ordeynen thus, that in
cause of heresie vicious personis shulen ben
admittid to here witnessynge agens him that is
not knowe her namis hou faisli eucre thei
accuse him.
()<L 13><T 37C><P 30

And that seculer lordis and husbone men shulen
preche the gospel and Goddis heestis to here
meyne and tanausit, it is opin bi seynt Austyn
on the 1' Salm in the ende, and most pleynli on
Jon in the Ij' orne lie in the ende, and in his book
{De quantitate animoe} and in
his pistil {Ad Dardanum}, affermith opinli and
omelie before the middis.
<As Austyn seith in the iij' book of cristene
hatrede eithir of loue, in the ix'
reuelacioun of God, whethir he is worthi of

<BOOK......306
For the liyunge of prelatis other of curatis, is the
book and techinge of the puple;
<L 8><T 37C><P 5

And theryfore seynt Gregori seith in the iij' book
of pastoralis the v· c'·, Prelatis ben worthi so
manie dethis, hou manie ensaumplis of
perdicoune thei senden to sogetis'.
<L 19><T 37C><P 5

And as Ambrose seith bi witnessinge of the
Maistir of sentencis, in the iij' book, in the xiiij'
<dr' iij' c'·

...
so whethir he be of the noumbre of hem that shulen be sauid, of the noumbre of whiche noon ma pershe in the xxiiij' c' of Mt.

This sentence is opin bi this, that where Petir in the xxvj' c' of Mt seide to Crist, Thou art the son of quike God. Petir seide in the persoone of alle apostlis, and Jesu answeride to him in the persoone of alle apostlis, whanne he seide, To thee I shal geue the keies of the rewme of heuenis. and what euere thing thou shalt bynde, and eristene pup Ie. as it is opin in the thridde mouth of siche false profetis to disseyue lordis mannis wit, there is the spiryt of leesing in the book of Kingis, the laste false profetis.

Wherefor Crisostom, in his book of preisynge of Poul, not oonli clepith Poul ful of charite, but also charite itsilf for excellence of charite to Crist and his spousesse, holi chirche.

Alle these malicis and manie mo ben writen in the viij' book of Cestrensis, in the xxxvj' c' ;

so where two or thre men, proud or couetous, ben gaderid togidere with multitude of lik prestis, and eristene pup Ie. as it is opin in the thridde book of Kings, the laste c' , of Aachab and his false profetis.

Therfor Crist bad Petir, Putte thi swerd into thi scauerk, in the xxvj' c' of Mt , and king Dauith mighte noth biylde the temple, for he hadde shed mannis blood in the j' book of Paralipomenon, the xxvij' c' ; and in the l' distinccliy in manie chapitris.

book, the xxiij' distr in the iij' and viij' chapitris, witnessen opinili, that it pertinemth to a dekne to preche the gospel.

And in the ij' book of Paralipomenon, the xix' c' , is writen thus, King Josaphat dwellide in Jerusalem;

Therfore Isidre in his book, De summo bono, seith wel, that siche wickide iugis ben worse to the puple, than ben straunge enemies;

c' of Numeri, and withinne, and of Saul in the j' book of Kingsis, the xix' c' . And this is opin of repreuable men that shulen be dampnid in the viij' c' of Mt seiyngc thus.

But Steven and Cornelius, martyres and bishops of Rome, and the worshipful Austyn, in his book of baptem, reproveden gretly the same Cipryan.

And the greete clerk Armacan in his book of questiouns of Armeniis holdith most streitli this sentence.

And 3it he first book of holy writt, hat men clepen Genesis, seip hat bope fischis and foulis comen of subsantaue of he watir.

As Zacharic he prophete seip, he sau3 a book fleynge in he eire, hat was of twenti cubitis longe and ten of breede;

be sevent werke of mercy is seid in he book of Thobie, biryngye of dede men hat han nede þerto.

But we taken of bileue hat þe secunde writ, of trupis writen in the book of lyf, is holy wryt, and God seip it, and þis we known by bileve.

And þat þi dedis ben so ri3tful, þat no man schal blame hem wip resoun, but þin opyn dedis be a trewe book to alle sogetsis and lewid men, to serve God and do his heisti þerbi.

and whanne he cessed to preie bus, his peple was overcomen, as þe secunde book of Holy Writt techip.

and þe sonne wente abac, or turnede a3en, ten lyses in þe orlogie, as Ysaies book witnesstþ.

But sib bileve techip us, þat at þe day of dom þe book shal be opened, and ilche of us shal wit wherþ we han loved Crist mor þen ony oþer þing, and þerfore be jugid to hevene or to helle,
hou shal we penne answer to askynge of our juge?
<L 10><T A26><P 440>

Sophy pus saij Goddis lawe, in pe Friste Book of Kyngis, pat he synne of Levyes children was full gret biforn God, for pei wipdrownen men fro sacrifice of God, taking by strengb or violence pat part of pe sacrifice pat perteyned to pei post.
<L 14><T A33><P 517>

And pe book saijeth pat pe hitul child kepte pejs jingis, and obere siche, afir pe lawe of God.
<L 36><T A33><P 517>

And Moises praied to for3eue pe pulse pej synne, or ellis to do him out of his book;
<L 4><T APO><P 27>

Were fore in pe fount book of sentence, pe fowr and twenti distinccoun, pus is writun;
<L 13><T APO><P 31>

And wilk pei are Hugo declarij, in his book of sacramentis, seying pus, Bo fowl wowis vndirstond al pat are iuel of hem silf, or ellis poj pei be good, pei are not dinat.
<L 21><T APO><P 101>

werfor Prosper, in his book of contemplatif lif, seij pus, It is to sarow he seij, pat pe sum in peis daias pat wel be oonens, but in express maneris pei kast no jing a wey, pei chaunge not pe mynde but pe cloj, pei are pat forsakun pe world only in word, but not in werk, pei lifen worldly, and hidun per bicis wip a veyn hi3t of better lif, and mantel it wip a name of ymaginis religiou, pey tak for vertu, pe opiniun of vertu, pey wil be seen a mong men dready and just, pei diuerse fro pe pulse, not in
<L 4><T APO><P 104>

And her seij Austyen, in his book of warkis of monkis, pe apostil wroft wip his handis jingis able to manus vse hestonly, as pe warkis of carpenteris han hem, warkis of sewars, and of felde telars, and like to peis.
<L 10><T APO><P 106>

For, ri3t as pe Book of Genesis tellep (Ge: 1· 16) pat at pe makyng of pe world God ordeynede pe more li3t (pat is, pe sumne) to schyne to men bi dai, and a lasse ny3t li3t to schyne to men bi ni3te, so it is gostli.
<L 353><T CG02><P 21>

And Seynt Austyn seij, in a book pat he made of pe Lords Words, in pe 18 sermon: /Dominus aliquando fecit corporalia miracula, vt homines inuitaret ad fidem;
<L 129><T CG03><P 34>

Also, Ysidor seij in a book pat he made, /De Summo Bono, libro primo, capitulu 26: Nunc in ecclesia plus est bene viuere, quam signa facere, et cetera/.
<L 146><T CG03><P 34>

And whanne pe messingeris weren certefied of Johun of her secounde dout (pat he was not Helye, to her vnderstondynge), panne for as miche as pei hadde in prophecie in pe Book of Deutonymeye pat a gret prophete of here seed schulde God are, pei douteden whepler it were he, and axeden hym pei questioun: wher he were a prophete?
<L 93><T CG04><P 47>

To pe secoude doute, men may answere bi pe sentence of Seint Austyn in a book pat he made of pe Words of pe Apostel.
<L 110><T CG04><P 47>

Herto mai be answered bi Seint Austynes sentence in a book pat he made (De Mendacio), and also it is sette in Comune Lawe of pe cherche, 22· q· 2 primum: /Quisquis, inquit, esse aliquod genus mendaci quod peccatum non sit putauerit, decipiet seipsum turpiter/.
<L 133><T CG04><P 48>

Also, pe same doctoure seij in anojer book pat he made, pat is Encheridion, in pe 18 chapetre: /Michi autem videtur peccatum esse omne mendacium, et rationes assignat multiplicem, et cetera/.
<L 139><T CG04><P 48>

And to his Seint Austyn in a book pat he makep allegep fyefefold Scripture.
<L 161><T CG04><P 49>

So John wente tofore and prechede Cristis comynghe, pat aftur vanischede awey bi kynde of flesche, as wynd dop or schadue, as Joob seij in his book (chapitre 14· 2): /Fugit velut vmbr, et numquam in statu permanet/.
<L 197><T CG04><P 50>

Perfor pe Mayster of Sentence in his fourpe book seijpat bios was a perfite wedlok, pere he seij pus: /Perfectum igitur coniugium Marie et Joseph in sanctitate;
<L 139><T CG05><P 57>

and in his manere weren Abraham and Loth callid breperen, as pe firste book of Hooly Writ makep mencion (13 chapitre 8).
<L 181><T CG05><P 58>

Of whyche spekep Dauid in pe Psauter Book, pere he seij pus: /Amictus lumine sicut vestimento/.
<L 206><T CG05><P 59>
And what tyme pis rite oper ordynance first begin, pe firste boke of Hooly Writ (pe xii chapitre) tellep pleynely, where it seip þat God seide to Abraham: God out of þi lond, and of þi kynrede, and of þe hous of þi fadir, and come into þe lond whiche I schewe to þee'.

< L 19 > < T CG06 > < P 66 >

Whereof þis circumcisioun seruede, pe Maister of þe Sentence tellep openly in his fourpe boke, and alleggeþ for him bope Augustine and Bede, þat circumcisioun seiphe þe tyme þat it was oderneyd in þe peple of God it seruede boþe to olde and 3enge of þe same seruice þat now doop baptem seiphe it was oderneyd, to do awey oryginal synne except þat it miȝte not opene þe 3ates of heuene to hem þat token oneli circumcisioun, whiche now doop baptem.

< L 60 > < T CG06 > < P 67 >

But þe Holi Goost seip, in þe Book of Pruieteis: (Quantum glorificauit se, et in deliciis fuit, tantum date ei tormentum et luctum).

< L 289 > < T CG10 > < P 113 >

Herto acordip also þe first boke of Scripture seying pus: (Benedixit Dominus Isac and locupletatus est).

< L 392 > < T CG13 > < P 174 >

For as þe story tellip, in þe fourpe Book of Kings, þat Ioiaða þe Bisship made Athalia þe Quene to be drawn out of þe boundis of þe temple tofoþe þat she shulde be slayne, þe cursid enuy of þe Jewis myȝte not abyde al þis proces of lawe.

< L 417 > < T CG16 > < P 205 >

Alle myraclis and merueylis, þe most þat euer God made, whiche were wonderful to her wit þeili wandrid her, shal be to hem liȝt ynow þat loken on þis boke.

< L 1145 > < T CGDM > < P 240 >

The autour of this boke helde not treuthe, but if he may seie;

< L 13 > < T Dea2 > < P 459 >

Wondre not, lernide men, though Rabanes be myche alleggeþ in this glos, for he was an old doctur almoost of sixe hundrid yeeris agon, and hadde plente of olde doctours whiche he rehersith in his boke thoroughout, and in it seith of himself;

< L 4 > < T Dea2 > < P 458 >

Eft Austyn in the firste boke of the trynyte seyth thus: Who euer redbith these writyngis, where he is certeyn with me, go he with me, seke he with me;

< L 28 > < T Dea2 > < P 458 >

Also if he that redbith my writyngis undirstondith othere men in that word, in whiche he undirstondith not me: leye he my boke asidis, or cast away, if it semeth good to him;

< L 39 > < T Dea2 > < P 458 >

The autour of this boke helde not treuthe, but if he may seie;

< L 13 > < T Dea2 > < P 459 >

elles no boke schal be by whiche the sekeness of manus ignoraunce schal be gouerned, if the moste leueful autoriote of these bookis either disposid be al don aweye, either forbodun be confoundid.

< L 31 > < T Dea2 > < P 459 >

and in the secunde boke, xiiii c., manye men han writyn manye thingis of the lettris of holy chiche that is not writy not by autoriote of reule, but by sum studie of helpyng or lernynge.

< L 40 > < T Dea2 > < P 459 >

And 3if pow seye þat eche þing by þis schulde be God, as eche Godis creature signifieþ his makere (as smoke kynedly signifieþ fier), and þis semep Powle to speke whanne he seip þat Crist schal ben alle þingus in alle þingus to men þat vndyrstonden hym, for aftyr þe day of doom al þis world schal ben a boke, and in eche part perof schal be God wryten, as God schal ben in his kynde in eche parte of þe woorl;

< L 58 > < T EWS1-30 > < P 347 >

Yuel wolues ben religiouse þat Crist seip in Mathew boke ben woluyys rauiuyngyn, al 3if þei comen in sehep clopus, for by þis ypocrisy þei disseyuen sonner þe scheep.

< L 69 > < T EWS1-48 > < P 441 >

þis goode maister schal here bygynne for to teche þe boke of liȝf, and he schal neure ende to teche tyl þat hise discipes comen to heuene, and þere schal þei clerly knowe eche trewe þat men can telle.

< L 48 > < T EWS1-50 > < P 450 >

And herfore seyon grete men þat Moyses in boke of Genesys was moued by God to seyþ þus þat euon and morwon was maad o day'

< L 61 > < T EWS1SE-1 > < P 477 >

3if men taken more largely þes wordis þat Poule spekiiȝ heere for alle maner treuþ þat ben wryton in ony boke, jet alle þese trewbus ben wryton in Godus lawe on som maner;

< L 13 > < T EWS1SE-2 > < P 481 >

But goode men schullen knowon alle þing, for þei schullen see in boke of liȝ þe þing þat was or ys.

< L 63 > < T EWS1SE-3 > < P 488 >
Poul seip that it is wryton in þe furste book of Godus lawe þat Abraham hadde two sones, Ismael and Ysaac.

For boþe Joseph and oure Lady weron of þe hous of Daud, and þe cite of Bedleem was Daulipus by som proprete, for Daud was born in þat cite, as þe book of Kyngus tellup.

Matheu was taw3t of God to wyte þus þis book and in þe fourentyns to ende þus þis gendure.

And men twrown þat his mouede Petre wip oþre apostlis of Iesu Crist to chese Mathi by lot, as tellup þe book of apostlus deedes.

hem, so yvelle dedis ben occasioun of gode dedis otherewhile, as was the syne of Adam occasion of the comyn of Crist, but not occasion 3yven of the syne, but occasion takyn of the grete mercy of God, the same wise myraclis pleyinge, albeit that it be syne, is otherwe while occasioun of convertyng of men, but as it is syne it is fer more occasioun of Pervertynge of men, not onely of oon synguler persone but a hool comynte, as it makith al a persone but an hool eomynte, as it makith al a

and for ther shu Ide not hinge be more swete to us than siche maner merci of God, the whiche swetnesse, al be it that it is synne it is fer more occasioun of Pervertynge of men, not onely of oon synguler persone but a hool comynte, as it makith al a

and ther shulde nothinge be more swete to us than siche maner merci of God, the Psauter Book clepith that mercy blessynges of swetnesse, where he seith Thou cam bifore hym in blessynges of swetnesse, the whiche swetnesse, al be it that it be likyng to the spirit, it is while we ben here, and ful travelled to the body whan it is verry; Turne awey myn eyen that thei se not vanytees, aile agaynse, Lord, thou hatistde aile daytynge vanytees.

and 3if this suffisith not to thee, albeit that it shulde suffisen to an hethene man, that therefore wil not pley in the werkis of his mawmete, I preye thee rede enterly in the book oflyfthat is plesynges, but alwey the revers, and oure byleve cursith that ladden or lassen over that Crist exsaumplide us to don.

But Joachur in his book of þe seedis of profetis & of þe seyngis of popes & of þe chargis of profetis tretyng þis matir & spekyngse of þe rente of dymes & seip þus / foure tribulaciouns Daulip seprofte hap bifore seid þis seynty & nyne chapitire/ to entre into þe Churche of God& Bernard acordip þere wip / upon cantica/ þe tre &britty sermon/ þat ben/ a ny3tly drede/ an arwe fleynges in day/ chaffare walsynge in dersenessis/ & myddais deuytrie/ þat is to seye/
antecrist

And that I preue that by Joachim in his book of his deeds of profetis.

That we ben vndir that hundred 3erce of the letter 1 schewe shortly by Bede vpon his profetis of the Sibyl: and by Joachim in his book of his seeds of profetis: & opere wrioters of stories.

He manere of tribulacioun schal be suche as Joachim scip in his book of his charge of profetis.

But with accord Carnosencis in a book that he cleepe polliciacion: he sevene book: he tenpe chapitre: & he aleyep Gregor seyngye thus: pestilencis: smyttingis to gidere of folkisl Chirche bep schal come to.

And in among Goddis folk of Kyngisl hee XXIIl- dist-

And is openli tau3t in his book! defaute of prestis & rede.

Bere XXIII- dist- seip! It is hee office of a deken:

Markip his ping: who so takip hede: I Reg: xviii: & rede that book to be last ende: Also he bisecheing of Jerusalem:

As seint lerom declarip in his book of seynits:


Suget to her soule: for seint Austin in his book:

Hise seinitis holpe/ swe re bi his book pou obstinat man:

In halowing of his Saboth/ his processe is wriiten in his book of Neemyas:

Firste in his book of Numeri: xviii: he secounde in Deut: xviii: he pride in Ezechiel: xliii: And Crist in his gospel:

Bring his book wip him: and eipir he must forsake his book:

Goo fro me alle he that wirken wickidness: And as to her prayers seint Austin seip in a book that he made:

As open as a book/ in his where he schal rede:

And sib he lif of prestis is book and in ensaunple to opere sugetis, as lyncolne seip, he prelates ben heretikes and maistris of heresie, he schulle most profite in her sacramentis or poyntis hee schulle haue ony fals partie bi hem. Hee sacramentis or poyntis schullen most profite in here lemynges han schulle ha clepid hom at hee prestatis wille, and 3if he schullen have ony hee3e sacramentis or poyntis of hee3e prestatis, comynly hee schulle bie hem wip pore menntus goodis wip book or wip crok;

But norisich pledynge and debate among men for to haue a yein name and wynnen hem a litil worldly stykynge muk wip goddis curs, and wittyngeley meyneten he fals partie bi cauclacomis, and forbarien pore men of ri3t, he pou3 a pore man han neuere so muche ri3t 3it wele make many doseyns to forsweren hem on he book to gete hem sel3 party or wynynge.

And whanne he schullen most profite in here lemynges han schulle ha clepid hom at hee prestatis wille, and 3if he schullen have ony hee3e sacramentis or poyntis of hee3e prestatis, comynly hee schulle bie hem wip pore menntus goodis wip book or wip crok;

529
for iob seip in his book, and resoun approyue, 
pat no man receyue god but 3if he haue vnpees;
<L 3><T MT21><P 286>

And yis seip petre in his book, pat is aboue alle 
prisci patronus. Sobelische þer were fals prophetis 
in þe peple, as shal he in 3ou mastris of lesyngis, 
pat shal brynge in sectes of loss, bope of 
reghion and soul, as men mai openliche see 
now, and þei denyen þat lord þat hap bou3t hem, 
thesu crist.
<L 7><T MT22><P 302>

but for he spekip þere mystylische, and fewe 
wolen þere approyue his sentence, eþere leye we þis book, 
and speke we a word of hisse 
episstis. Ion seip in his book hou men 
shulden kepe charite, and so men shulden loue 
bingsis aþfir þat þei hen goode. But here benken 
somme þat freis failen openliche, for hi graunte 
of hem selfe opere ordis ben betere þen heeren, 
and 3if þei louen more here owen þen þei don þe 
betere ordis.
<L 30, 31><T MT22><P 309>

And also þis staat or power is þe vicar of þis 
godhed, as it mai be groundid here, and as seynt 
Austyyn seip in þe Book of þe questiouns of þe 
oold lawe and þe newe and òpere dyuers placis.
<L 12><T OP-ES><P 2>

And herfore Crist, supposinge þat þis heuenli 
kunnyng shulde be in þe staat of prestothed, 
comaundide hem alle in his assenciou in þo 
wordis þat he seide to hise apostlis, and in hem 
to alle oþer preistis, as seynt Austyn seip in a 
sermon þat bigynneþ þus /Si diligenter attentitis etc/ 
þat þei shulde teche and preche þe gospel to 
his peple, þe which gospel is heuenli kunnyng, 
For þis staat in þe chirche is þe vicar of þe 
manhed of Crist, as seynt Austyn seip in þe book 
þat is aleggid bifoer;
<L 36><T OP-ES><P 4>

Also in þe book of (Deuteronomii 18) God seide 
þus: /Non habebunt sacerdotes et Leuite, et 
omnes qui de eadem tribu sunt, partem et 
hereditatem cum reliquo populo Israel, quia 
sacriïcia domini et oblaciones comedent;
<L 912><T OP-ES><P 36>

For whosoever doþ mawmetrie he doþ tresoun 
a3ens þe maistie of God, for bi his power he 
amenusip þat maistie, in as moche as he doþ to 
a creature a worship, þe which God hap oonli 
reserued to himself, as is avowing prair, offfryn 
or sacrifice, þe whiche worshipis God hap 
reserued oonli to himself, as seynt Austyn seip in 
his Book of sixe questiouns in þe chapitre of þe 
distinc noum of sacrificis.
<L 999><T OP-ES><P 42>

And so Crist wolde þat pese two swerdis weren 
in her kyndli placcis, and nameli þe material or 
temperal swerd, þe which bi Goddis lawe, bope 
oold and newe, as we mai se bi þe processe of þe 
book of /Numeri/ and of þe Kyngis, and bi seynt 
Poulis wordis (Ro' 13), þe whiche I hersides 
bifoer, is assigned to þe lay peple and speciali to 
þe secular lordis as to his owne kyndli place.
<L 1333><T OP-ES><P 56>

And in þe same book 12 c: Samuel declarip 
himself to be giffles of þis vnperrit worldli 
lordship upoun þe peple, bi witnesse of God and 
of þe kyng, and of þe peple þat he hadde be iuge 
upon, where he spekip þus to þe peple:
/Loquimini de me coram Domino, et coram 
Christo eius, vtrum bouem cuiusquam tulerim, 
at assumin: si quenpiam calumpniius sum, si 
oppressi alicuem, si de manu cuusquamus manus 
accepti;
<L 1434><T OP-ES><P 62>

And bope þei weren held in oo wise: for in 
watir shewid of God to þese prestis, and bi þese 
two prestis shewid to þese two siik men, as we 
mai rede in þe ferpe book of Kyngis þe fiftpe 
chapiter, and in þe storie of Siluestir.
<L 1711><T OP-ES><P 80>

Ensaenuple: If a man haue mynde only of oo 
word or two of sum long text of þe Newe Lawe 
& hap for3etyn al þe remenaunt, or ellis if he can 
seei bi herte such an hool text but he hap 
for3eten in what stede it is written, þis 
concordaunce wole lede hem bi þe fewe wordis 
þat ben cofrid in his mynde vnto þe ful text & 
shewe him in what book & in what chapitre he 
shal fynde þo textis whiche him list to haue.
<L 7><T P15CC><P 271>

Now it may be so þat in sum Newe Lawe is 
written in sum text þis word kirke, & in þe same 
text & in anoþir book is written þis word chirche, 
& þus of opire wordis bifoer herseds & of 
manye mo lyk hem.
<L 36><T P15CC><P 271>

We hondlen no moneye, but monelich faren, 
And hauen hunger at the mete, at ich a mel ones, 
We hauen forsaken the world, and in wo libbeth, 
In penance and pouere, and prechethe the 
puple By ensample of oure liif, soules to helpen 
And in pouere preien, for al oure parteneres 
That gyueth vs any good, God to honouren 
And in pouerte preien, for al oure parteneres 
bel other book. or bred to our foode, 
For we buldeth a burwgh, a brod and a large, A 
other money worth here mede is in heuen: For 
that amendeth oure hous, in money other 
elles
With corne other catel, or clothes to beddes
Other bedys or broche, or breed for our fode,
And gif thou hast any good, and wilt thy self
helpen Help vs hertelich therwith, and here I
undertake Thou shalt ben brother of oure hous,
and a book habben As the neste chapitre
clerliche enseled.
<L 11><T PPC><P 12>

How mot ich souteire hys some setten to schole
And ich a beggeres brol, on the book lerne.
<L 14><T PPC><P 25>

the vi' book is Josue, the viij' book is Judicium,
that enclosith the story of Ruth; the viij' book, ix'
x' and xj' and xij' and xxij' ben the foure bookis of
Kyngis and tvey bookis of Paralipomimon;
the xiiij' book is Esdre, that comprehendeth
Neemye, and al is o bok anentis Ebreyes, as
Jerom seith, but anentis Grekis and Latyns these
be not of bileue. The first book of Machabeies
was writen first in Grek. Jerom
witnessith in the prologue on Judith, thanne in the
olde testament ben xxvij' bookis of bileue. Also
Eclesiastici was written in Ebreu, and the book of
Wisdom is not anentis Ebreyes, but sowneth
Grek eloquence, and summe olde writers
aftermen, that the Jew Filo made it.
<L 4, 5, 6><T Pro><P 1>

Also Jerom translatide the first book of Esdre
and Neemye, and bidith that no man delite in
the dremis of the iij' And iiij' book of Esdre that
ben apocrifa, that is, not of autorie of bileue; for
anentis Ebreyes the words of Esdre and of
Neemye ben driuen in to o book;
<L 13, 14, 16><T Pro><P 2>

And therfore Y translatis not the thridde neither
the fourth book of Esdre, that ben apocrifa;
<L 19><T Pro><P 2>

a book is seid apocrifum, either for the autor
is unknownen, and the trueth of is opyn; and
hooly chirche resseyueth sich a book not to
preuyng of feith, but to lemyng of vertues;
<L 22, 23><T Pro><P 2>

either a book is seid apocrifum, for me doutith of
the trueth therof;
<L 25><T Pro><P 2>

and siche ben the book of the 3ong childhed of
the Sauyou, and the book of the takyng up of
the body of Seynt Marye to heuen;
<L 27><T Pro><P 2>

And thanne Moyeses was a trewe mediatiour
bitwix God and the sinful peple, and seide thus
to God, for gret trist of is mercy and riȝtfulnes,
and for gret charite to the peple.
"either for3iue thou this trespas to hem, either do me out of thi
book in which thou hast written me;"
<L 17><T Pro><P 4>

The iij' book cepid Leuitici techith men
sacrificis due to God, and for synnes of the
peple, in the tyme of the olde testament, and that
no man vnworthi shulde ney3e to the seruise and
sacrifice of God.
<L 21><T Pro><P 4>

Also this book techith men to absteyne fro
wedlok of ny3 kyn and affynyte, with ynne the
iij' degre, and ordeyneth payne of death for
ydolatrie, and weddyng with ynne the iij' degre
of consanguinity and affinity. At the last time the book techth men to kepe Goddis heestis, and for to loue her neibors and to do efyte to hem, and werkis of mercy to nedy men.

The my book cleftid Numeri tellith the noumber of peple led out of Egypt, bothe of lewde men and of prestis and of dekenys;

Also in this book ben told the duellngis of the children of Israel in desert, and the batels whiche thei hadden a3eyns hethen men;

The fyfte book cleftid Deulronomye is atech Goddis heest is, and addde no thing to tho, and kepe his wordis.

Also in this book reheersyng and confermyng of al the lawe biforegoyng, and styrith men gretily to kepe and neiter drawe awey ony thing fro tho;

And first he blesside the peple of Israel, and aftir these thingis he redde aile the wordis of blessing and of cursing, and aile thingis that weren writen in the book of lawe;

This book comprehendith the storie of Ruth, that was an hethene womman, and lefte her naeouo, and ydolatrie. and bileeued in God, and kepte his lawe.

The first book of Kingis tellith, how the prest Ely and his sones weren repreued and slayn, for thei gourmeden yuelle Goddis peple, and for her synne and necligence the peple dide myche synne, and was ouercomen of hethene men, and the arke of God was taken of hethene; and thei killeden manye thousandis of the Jews;

This processe of the firste book of Kingis schulde stire prestis to be not necligent in her offis, neither to be couseyous, and styre seculer lordis to be meke and just to God and men. The ij book of Kingis tellith first, hou Dauith biweylide gretily the deth of Saul and of Jonatas, and of Goddis peple;

The processe of this ij book ou3te to stire kingis and lordis to mersy and ri3fulnesse, and euere to be war of ydilnesse, that brou3te Dauith to auoitirre and othere myscheues, and euere to be meek to God and his prestis, and sore repente of hare mysdeedis, and make amendis to God and men, and wilfully for3eue wroongis don to hem, and euere be war of pride and extorcouns, lest God take veniaunce on al the peple, as he dide on Dauith and his peple, and euere to be pacient and mersiful, as Dauith was, to gete remissioun of synnes bifore don, and to gete pees, and prosperite, and heuenly blisse withouten end. CAP: V The thriddle book of Kingis tellith first, how Adonyas, sone of Dauith, wolde haue regned, and Dauith in his ijf ordeynede Solomon to be king, and he regned bifore the deeth of Dauith.

This processe of the iiij book of Kingis schulde stire kingis and lordis, to be mersyful and pytouse on her sugetis that lrespasen a3ens hem, and in alle thingis esehewe ydilnesse, leceherie, tresoun, ydolatrie, and false couneeilouris and vnwyse, and euere distroie synne, and take couneil at hooly scripture and trewe prophetis, and triste not to false prophetis, be thei neuer so manye, and crie faste a3ens oon either fewe trewe men. CAP: VI The iiij book of Kingis tellith in general, how the rewme of Israel and the rewme of Juda weren conquerid of hethene men, for manye synnes which thei diden a3ens God and men, and weren obstynat, and dide not fruyfull penance in due tyme.

and whanne the book of lawe was red bifore the king, he torent thei c1othis, and weptist bifore me, therfore thou schalt di3e in pees, that thin i3en se not therof and thin herte was afeerd, and thin i3en se not aile the wordis of this book, to do al that is written to vs. And God seide bi the prophetesse Olda, the wijf of Sellum, "I schal bringe yuelis on this place, and "on the dwelleris thereof, aile the wordis of the lawe whiche Josie redde, for they for"sooken me, and maden sacrifice to alyen goddis and for thou, Josiee, herdist the book, and thin herte was afeerd, and thou were meekid bifore me, and torentist these yuelis, whiche schal bringe in on this place".
Thanne Josse gaderide to hym alle the olde men of Juda and of Jerusalem, and the king sti3ide into the temple of God, and alle men of Juda and alle men that dwelldiden in Jerusalem, prophetis and prestis, and al the peple styede with hym and he redde to alle men heurrenge alle the words of the book of couenaunt of the Lord, that was founden in the hous of the Lord.  
<L 4><T Pro><P 20>

This proces of the iiij book of Kingsis schulde stire alle men, and namely kingis and lordis, for to hate synne, as ydolatrie and coueitise, and the redde to brekinge of Goddis heestis, for whiche the peple of Israel and the peple of Juda was thus punschid, and conquerid of hethene men, and for to loue vertues and kepinge of Goddis heestis, and distroyinge of opyn sinnes, for whiche manye goode kingis, as Esechie, Josie, and many othere, hadden grek thank and socour of God in manye greete perels, and blisse of heuene withouten ende.  
<L 18><T Pro><P 21>

The firste book of Paralypomynon telIith in the bigynnynge the generacyouns fro Adam til to Dauith, and touchith shortly manye stories of Saul, and of Dauith, and of Salomon, in the ende therof;  
<L 31><T Pro><P 21>

The bigynnyng of the ij book of Paralipomynon telIith hou Salomon axide of God wisdom do to deme his peple, and God 3af to him wisdom, and kunnyng, and richesse, and glorie, so that noon among kingis neither before neither aftir him was lyk him.  
<L 35><T Pro><P 21>

and he sente ix deknes with hem, and ij prestis with hem, and thei hadden the book of Goddis lawe, and tau3ten the peple in Juda;  
<L 3><T Pro><P 23>

And Elchie, the gret prest, 3af to Saphan, the scriuyn and solempe messenger, the book of Goddis lawe, and he bar it to the king; and whanne the king hadde herd the words of the lawe, he torente, hise cOthis, and he comandeide Elchie and othere grete men to goo, and preie the Lord for the king, and for the resydues of Israel and of Juda, on alle the words of the book of Goddis lawe; “ for whi greet veniaunc of God hath droppid on vs, for oure cursinges that ben writen in this book”.  
<L 21, 24, 26><T Pro><P 28>

and God seide bi hr that he schal bringe in on this place and dwellers theref yuelis, and alle cursinges that ben writen in this book of Goddis lawe;  
<L 29><T Pro><P 28>

but for “thou king of Juda, herdist the wordis of the book, and were meekid in Goddis si3t, and wepertist and torentist thi clothis, I haue herd thee serth God,” “and thou shalt be born “in to thi sepulcre in pees, and thin i3en schulen not see al the yuel which Y schal bringe “in on this place, and on the dwelleris therof”. And whanne Josie hadde herd these wordis, he clepide togidere alle the eldre men of Juda and of Jerusalem, and he sti3ide in to Goddis hous, and alle men of Juda and the dwellers of Jerusalem sti3iden togidere, prestis and deknis, and al the puple fro the leeste til to the moste, and in audiense of hem the king redde in Goddis hous alle the words of the book; and he stood in his trone, eithir seete of doom, and smoot boond of pees bifore God, that he schulde go afir God, and kepe hice heestis, and witnessingsis, and justifyingis, in al his herte and al his soule, and do tho thingis that ben writen in that book whiche he hadde red.  
<L 31, 38, 41><T Pro><P 28>

CAP: X: This proces of Paralypomynon in the j' and ij' book schulde stire cristene kingis and lordis to distroie synne, and loue vertu, and make Goddis lawe to be knowe and kept of her puple, for heere they mown se, hou sore God punischide yuel kingis, that lyueden yuelce, and drownen the puple to idolatrie, either othere synne, and hou gretly God presyde, rewardide, and cherishide good kinges, that lyueden wel, and gourneide wel the puple in Goddis lawe, and opin resoun, and good conscience. And thou3 kingis and lordis knewen neuere more of hooly scripture than iij' stories of the book of Paralypomynon and of Regum, that is, the stone of king Josophat, the storie of king Ezechie, and the storie of king Josie, thei in my3e, leme sufficiently to lyue wel and gourner wel hire puple bi Goddis lawe, and eschewe al pride, and ydolatrie, and couetise, and other synne.  
<L 35, 41><T Pro><P 29>

But alas! alas! alas! where king Jozophat sente hise princis, and dekenes, and prestis, to ech citee of his rewme with the book of Goddis lawe, to techen opinly Goddis lawe to the puple, summe cristene lordis senden general lettris to alle her mynistris, and leegemen eithir tenauntis, and the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many c' seeis of pardoun aftir domes day, be prechid generally in her rewmes and lordschipis, and if eny wyse man a3enseith the opin errouris of anticirst, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuene, he be prisoned, as a man out of cristen bileue, and traytours of God, and of cristen kingis and lordis.  
<L 1><T Pro><P 30>
CAP. XI. The first book of Esdras tellith, how Cyrus, king of Perseys, sauf licence to Jews to turne a’sen in to Jerusalem and Judee, and bylde the temple of God in Jerusalem, and bad that other men in his rewe schulde helpe to this bylding.

*L 32* <T PrO> <P 34>

In the book of Neeemye, which is clepid the ij’ book of Esdras, is teld, how Neeemye gat graunt of the king to byldde the wallis of Jerusalem, and how he and othere men, bothe prestis and othere, princes and comynys, bilsiden the wallis, and 3atis, and lockis, and touris aboue, for defense a3ens enemies;

*L 41, 42* <T PrO> <P 34>

Aftir this doinge Esdras redde in the book of Goddis lawe, fro the morewistide til to noon before the multitude of men and wymmen and dekenes made silence in the puple to here the lawe; and Esdras redde in the book of Goddis lawe fro the firste day til to the last. Thanne the children of Israel camyn togidere in fasting and in sackis, either heiris, and erthe was on hem, and the seed of the sones of Israel was departid fro ech alyen sone, and thei stoden before the Lord, and knowlechiden her synnes, and the wickidness of hire fadris, and thei risiden togidere to stonde, and thei redden in the book of lawe of hire God fouresithis in the day, and fouresithis in the ny3t thei knoulechiden and doinge Esdras redde in the book of Goddis lawe fro the firste day til to the last. Thanne the

*L 2* <T PrO> <P 36>

The book of Ester tellith first, how the qwene Vasti was forsaken for hire pride, and was departid fro mariage of king Assuerus, and hou Ester, for hire meekenesse, bewete, and Goddis grace was maad qwene in the stide of Vasty.

*L 20* <T PrO> <P 36>

Thou3 the book of Tobie is not of bileue, it is ful deuot storie, and profitable to the symple puple, to maken hem to kepe patience and Goddis heestis, to do werkis of mercy, and teche puple, to maken hem to kepe patience and Goddis heestis, to do werkis of mercy, and teche

*L 3* <T PrO> <P 37>

Thanne sueth the disputing bitwixe Joob and hire freendis, almost til to the ende of the book.

*L 11* <T PrO> <P 37>

Noo book in the eld testament is hardere to vndirstonding to vs Latyns, for oure lettre discords myche fro the Ebreu, and many doctouris taken litel heede to the lettre, but al to the godly vndirstonding.

*L 3* <T PrO> <P 38>

Therfore lordis, and iugis, and comuneris also, and namely prestis, schulden stodie wel this book, and rule hemself therbi, to saluacoun of body and of soule. Ecclesiastes is a ful sotil book, for Salamon spekith in many persones, and concludith her entent and sentence, not in appreuyng the sentence of fleschly men, that preisen more bodily goodis and lustis of the body than heuenly goodis and lyking of vertues, and dampneth many errours of worldly men, and scheweth that al is vanite, til me come to the drede of God, and keeping of hise heestis.

*L 3* <T PrO> <P 35>

Therfore men moten bee vs til to vnundersounde Salamon in this book, that thei appreue noon errour, and dampne noo treuthe, for myssconseyuing of Salamonyes wordis, and the Hooly Goostis wordis in this book.

*L 4, 5, 10, 12* <T PrO> <P 41>

and this book is so sotil to vnundersounde, that Jews ordeyneden, that no man schulde stodie it.

*But natheles this book comendith chastite and abstinence, penance and widewhood of Judith, and her loue which she hadde to deliuer Goddis puple fro her enemies, and to kepe the feith and worshipping of God among his peple.*

*L 44* <T PrO> <P 35>

Also this book comendith the feith and treuthe of Achior, that was convertid to Goddis lawe bi myracle of sleeting of Olofernes, bi the hondis of the widewe Judith.

*L 2* <T PrO> <P 36>

The book of Esther tellith first, how the qwene Vasti was forsaken for hire pride, and was departid fro mariage of king Assuerus, and hou Ester, for hire meekenesse, bewete, and Goddis grace was maad qwene in the stide of Vasty.

*L 20* <T PrO> <P 36>
no but he were of xxx 3eer, and hadde able wit to vnndirstonde the goostly pruyeteys of this book. for sum of the book seerneth to fleshly men to sounde vnclene loue of leccchere, where it tellith hi3 goostly loue, and greet pruyeteys of Crist and of his churche. Therefore men moten be ful wel war to conseuyen wel the wordis of the Holy Goost in this book, and knowe whanne Crist speketh to the churche, ether to the synagoge, and whanne the synagoge spekith to God, and whanne the churche spekith to Crist, and whanne God spekith to aungels, patriarchis, and prophetis, and apostlis, and whanne these persones spoken to the synagoge ether to the churche, ether a3enward. The book of Wisedom, thou3 it be not a book of bileeue, techith myche ri3tfulnessesse, and preuiseth wyssdom, and repreuith fleshly men for hire false bileeue and yuel lyuynges, and comendith myche just men, sad in bileeue and vertouose lyuyng, and touchith myche of Cristis incamacoun, his manheede and godheede togidere, and damnpneth greitly idolatrie, and fals worschiping of idolis, and false goddis. Thou3 Ecclesiastiici be no book of bileeue, it techith myche wyssdom and prudence for soule and body, and hath myche the sentence of Prouerbis, and comauilidh men to tenke and spekith of Goddis heestis, and for to dreede God, and loue him, and euere haue mynde of deth, and of the greet dom, to kepe men out ot synne, and in parfit loue to God and man.

If this book be well vnndirstonden, it is profitaile botho to goostly gouernours and bodily lordis, and iustisis and comysns also. <L 36><T Pro><P 41>

The firste book of Macabeis tellith hooz drestruccioun and cruelte Antioke the noble dide a3ens the Jewis, and how many thousandis he killide of hem, that wolden holde Goddis lawe, and brente the bookis of Goddis lawe, and defoulide the temple of Jerusalem, and compellide men, for drede of deth, to do idolatrie, and forsake God and his lawe; <L 40><T Pro><P 41>

The ij book of Macabeis tellith myche the same sentence of the first book, and hath a fewe special poynitis, of Elyodorus, of Elesaruns, and of the noble wydye and hire vij' sones. <L 41><T Pro><P 42>

Also holy scripture hath many figurativ spechis, and as Austyn seith in the ij book of Cristen Teching, that autouris of hooly scripture vsiden moo figuris, that is, mo fyguratif spechis, than gramariums moun gesse, that reden not tho figuris in hooly scripture. <L 1><T Pro><P 44>

Austin in ij' book of Cristen Teching seith al this and myche more, in the bigynnyng therof. <L 27><T Pro><P 45>

Austyn writith al this in the ij' book of Cristen Teching, aboute the myddil, and in the ende. <L 20><T Pro><P 48>

Isidre, in the ij' book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now. and Lyre, in the bigynnyng of the bible, touchith more opinly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book (de Questionibus Armenorum), 3euth many goode groundis to vnndirstonde holy scripture to the lettre, and goostly vnndirstonding also, but I haue him not now. <L 21, 24><T Pro><P 48>

Austin, in the bigynnyng of the iiij' book of Cristen Teching. <L 1><T Pro><P 49>

Austin seith this in the ende of ij' book of Cristen Teching. <L 11><T Pro><P 49>

Austin in ij' book of Cristen Teching. <L 25><T Pro><P 49>

Seint Austyn seith al this in the bygynnyng of the ij' book of Cristen Teching. <L 32><T Pro><P 50>

Jerom seith this in the ende of the ij' book of Amos. <L 15><T Pro><P 52>

Jerom seith this in the ij' book on Amos, and in iiij' c' of Amos. <L 24><T Pro><P 52>

he writith thus on the ij' prologe on the bible, "Joon seith in v' c' of Apoc: I sy3 a book written withinne "and withouteforth in the hond of the sitter on the trone; this book is holy scripture, "which is seid written without forth, as to the literal vnndirstonding, and withinne, as to "the preuy and goostly vnndirstonding;" <L 26, 27><T Pro><P 52>

Seint Isidre, in the firste book of Souereyn Good xx' c' settith vij' reulis to expounne hooly scripture, and summe clepen these reulis the keyes of scripture, for bi these rulys the vnndirstonding of scripture is openid in many things. <L 17><T Pro><P 53>

aboute which thing it is to see, that the same lettere hath sum tyme double literal sense, in ensample in ij' book of Paralypomynon, xvij' c' , God seith to Salamon, "I schal be to him in to a
fadir, and he shal be to "me into a sone;" and this to the lettere is vnndristonden of Salomon, in as myche as he was the sone of God, bi grace in 3unthwe, wherfore Nathan the prophete clepide hym, "amiable to the Lord" in ij' book of Kingis, xiij c. and the noumber of translatouris out of Greek into Latyn passith mannis knowing, as Austyn witnessith in the ij' book of Cristene Teching, and seith thus, "the translaturis "out of Ebru into Greek moun be noumbri, but Latyn translatouris, either thei that "translatiden into Latyn, moun not be noumbri in ony manere".  

For in the firste tymes of feith, ech man, as a Greek book came to him, and he semyde to him sylf to haue sum

book of Cristene Teching, that if equiuok wordis be not translatid into the sense, either vnndurstonding, of the autour, it is error; as in that place of the Salme, the feet of hem ben swylfe to shede out blood, the Greek word is equiuok to sharp and swift, and he that translatide sharpe feet, erride, and a book that hath sharpe feet, is fals, and mut be amendid;  

And pou pese maters ben here shortly knyt, þei ben in another book longli declarid, and manie

Yuel wolues ben religious þat Crist seip in Matheu book ben wolues raueschinge, al if þei come in shepe cloþis, for bi þis ypocrisie þei disseyuen sunner þe scheepe.  

And þe noumber of translatouris out of Greek into Latyn passip mannis knowing, as Austyn witnessip in þe secounde book of Cristene Teching, and seip þus þe translatouris out of Ebru into Greek moun be noumbri, but Latyn translatouris, eþer þei þat translatiden into Latyn moun not be noumbri in ony manere. For in þe firste tymes of feip ech man, as a Greek book came to him and he semyde to himself to haue sum kunnyng of Greek and of Latyn, was hardi to translate.  

For Austyn seip in þe secounde book of Cristene Teching þat, if equiuok wordis be not translatid into þe sense eþer vnndurstonding of þe autour, it is error.  

and he þat translatide sharpe feet erride, and a book þat hþ sharpe feet is fals and mut be amendid.  

pe same wise myraclis pleyinge, al be it þat it be synne, is obere while occasion of conuertyng of men, but, as it is synne, it is fer more occasion of peruertyng of men, not onely of oon synguler persone, but of al an hool comynte, as it makiþ al a puple to ben ocupied in veyn a3enus þis heeste of þe Psauter book þat seip to alle men, and namely to pristis þat eche day reden it in þer seruyse, Turne awey myn eyen þat þei se not vanyteþ', and ethe, Lord þou hatidest alle wayntyngue vanyteþ'.  

And for þer shulde no þinge be more swete to vs þan siche maner merci of God, þe Psauter book cleipþ þat mercy blessyng of swetnesse', where he seip þou cam bifoire hym in blassynges of swettesse', þe whiche swettesse, al be it þat it be likynge to þe spirit, is while we ben here ful trauelous to þe body, whan it is verry as þe flesche and þe spirit ben contrarious, þe þis swettesse in God wil not been verely had while a man is ocuped in seynyng of pleyis.  

And if pou see þat ech þing bi þis shulde be God, as ech good creature signyfieþ his maker, (as smoke kyndli signyfieþ fier), and þus seemþ Poul to speke whanne he seip þat Crist schal be alle þingis in alle þingis to men þat vnndristonden him, for aftir þe daþ of doom al þis world schal be a book and in ech part þerof schal be God writyn, as God schal be in his kynde in ech part of þe world;  

Also no man is holden for to bileue þat þis bishope shal be saued in blis, and ellis he is no membre of holy chyrche, as Austyn seip (in þe þride book of Cristen Doctryne, in þe secounde reule of Tyconie, þe þretip capitle).  

and ilshus Crist answere to hym in þe persone of alle þe apostles, whanne he seide To þee I shal 3eue þee keyes of þe rewm of heuenes, and whateuere þing þou shalt blynde', as seynt Austyn markide pleynt in his book (De Verbis Domini) in þe þretipþ sermoun.  

Wherfor Cristostum in his book of preisingis of Poule not onely cleipþ Poule ful of charitie, but also charitie itself for excellence of charite to Crist and his spouses holy chyrche.  

And certis, if we taken bisily heede of þe staat of þe chyrche, resonably shulde it stonde wip us as sumtyrne it stood wip þe children of Israel, as it is
For, if Crist and his apostlis, exempt fro payinge of heed money because pat beis siden no marchaundise or craft neper hadden fondis ne rentis secularly. 3it payede tribute pat beis wolden not offende be lords and puple as seint Austyn seip in pe Book of Questions of pe Oode and pe Newe Lawe pe lxix' c', how moche raphr oure cleriks, and specialy ho pat ben deed to pe world, in so greet a neede of pe reume shulden be redy to deluere up into pe hondis of secular men alle her possessionis and tresours euene to pe reule of pe apostle, pat is to scete pat beis holde hem apayd wiþ necessarie hofilde and hilyng';
<L 233><T SWT><P 9>

Panne bi þis spirit shal antecrist be killid, acordinge to seint Ion in his pistle and seint Austyn upon pe same pistle and in a book pat is clepid Austyn Of þe Wordis of þe Lord pe xvi' c', and Lyncolne in partie acordip to þis in a sermoun þat bigynnþ (Natis educatis et assuefactis)/
<L 260><T SWT><P 10>

Herefore also Crist, comynyng to purþe þe chirche of his Fadir, he bagn at þe temple and castide out alle þe abhonymaciouns þerof, and chaside away out of þe temple biggeris and silleris, þe whiche, as Parisiensse seip in þe Book of Vicis figurip symonyentis.
<L 335><T SWT><P 12>

And ouer þis, as it semeþ to seint Austyn in þe Book of Questions of þe Oode and þe Newe Lawe in þe C and vi' c', þat þe day of doome is uppon us, where seynt Austyn seip þat, as in þe sixte day God made man and in þe seuenþe day he restide from alle his werks, so in þe sixte thousand of 3eeris God bou3te man, and in þe seuenþe thousand of 3eeris þe world shal cecce.
<L 715><T SWT><P 22>

Thor for seynt Austyn seip in his book þat a secular lord owt to telle to alle his sugettis þe peynes of helpe and þe joyes of heuynye and refreyne hem fro lecherie, couetyse, pride, bakhistig, and oþer synnes, and schall 3eld reson on domysday for alle sugettis to him.
<L 104><T Tal><P 178>

Bis tellith Cestrens in his book.
<L 149><T Tal><P 180>

Also pope Bonefas þe viij mad þe sixte book of decretallis and giffuly he brou3t in Celestyn, predeccessour, to Reyne þe popehenede and mak law þat a pope my3t resynge his popehened, which law Bonefas, hym sylfe made pope, revokid.
<L 212><T Tal><P 182>

This was of france nacioun, a monke, and bi ny3t forsokse his Abit and fleede away and went to sarsenes in spayne and leerned þer curiose science, Astronomeye and mony oþer, of chettering and fidelig of briddis what þei bitokine, and stule þe cheffe book of þe maister philosofir, at whom he was inoynd, and bi sotelte scapid his master and made homage to þe deuel for to deluery hym fro his pursuer and bere him ouer þe see.
<L 232><T Tal><P 182>

For seint Austyn seip in þe book of abusious, ix', The king owip forborde thefes, pynyché avoutrese and suffre not for sworn men lyfe in his lond'.
<L 393><T Tal><P 188>

Also in þe 3er of grace after suyng pope bonfaceþ þe viij, þat bi disseit gate þe popehened and entrid as a fox and regned as a lyon died as a dogge, made þe vij book of decretallis.
<L 532><T Tal><P 192>

Also in þe 3er of grace Mi ijj vij, pope Clement þe v þat travelid for to gader tresours and bildo castellis, damnpeed þe order of Templers, ordeyned þe vij book of decretallis, þat is Clementenis, but soon after he reuokid þe same book in a consil which he made at wyncons.
<L 542, 543><T Tal><P 192>

Here eendip þe prolog of þis book, and and bigynnþ a book of a clerke þat was apposid of fyue þingis of Arnedel, Archebishop sumtyne of Caumtirbirie;
<L 160><T Thp><P 29>

Forbi, William, if þou wolt now mekel and of good herte wiþouten ouþe fenynghe knele doun and leie þin hond vpon a book and kisse it, bihotinge feipfulli, as I schal here charge þee, þat þou wolt submyte þee to my correctoun and stonde to myn ordinaunce, and fulfille it delli bi alle þi kunynge and þi power, þou schalt fynde me gracious and frendli to þee'.
<L 191><T Thp><P 30>

And I bilee þat alle þei þat had, and 3it haue, and alle þei þat ben to haue þese forseide vertues, stabli stondinge in þe bilee of God, hopinge stidefastli in his merciful doyngnis, perseuerynghe into her eende in perfí charitte, wiþfulli, pacientli and gladli suffringe persecucious bi ensaumple of Crist cheffi and
of his apostles, alle these haue her names written in the book of life

L 285 - T Thp - P 32

But, ser. I pracie you that ye wole telle me if after yeure biddynge I schal ley myn hond vpon the book in entent to swere heretn

L 334 - T Thp - P 34

And I seide to him, Ser. I vndirsonde a book is no thing ellis, no but a thing compiled togidere of diverse creaturis, and so to swere bi a book is to swere bi dyuynse creaturis.

L 336, 337 - T Thp - P 34

But you schal neuere haue that Sauter neithir ony oter book, til that I write that hyn hert and si mouh acorden full to be gouerned bi holi chirche'.

L 894 - T Thp - P 51

And ye lawyer seide at the biddynge of his souereyne, which hadde power to charge him to swere, he schulde leyde his hond vpon a book and heere his charge; and if his charge to his vndirsonde were vnleefull, he wolde anoon withdrawe his hond fro the book, and if he percyseeved his charge to be leefull he wolde holde stille his hond vpon the book, takynge here ou dni God to witnessse pat heere fulfille his charge aftir his power. And that maistir of dyuynyte seide panne to him hus, "Certis, he pat leyed his hond in pis wyse vpon a book, and makyd pis pere a biheeste to done that pingo pat he is coomands, is oblished pere pan bi bookoocup to fulfille his charge, for no doute he pat charpigh him to leye his hond vpon the book holdidp te touchyng of the book he bookoocup. And perfore he pat charpigh a man to leye pis his hond vpon the book and to kisste it, bihotynge in pis fourmne to do pat pinge or pat, wolde seie and witnessse pat he pat touchip pis a book and kissep it haph sworn vpon that book.

L 42 - T 4LD-4 - P 237

And al the ophere men also pat seie a man pus do, and also alle pei pei heeren hereof, wolen in pei same wyse seie and witnesse pat pis man haph sworn vpon a book". Wherfore that maistir of dyuynyte seide it was not leefull to ony man neiper to 3eue ne to take siche charge vpon ony booke, for every book is noping ellis, no but dyuynse creaturis of whiche it is made. Perfore to swere vpon a book or bi a book is to swere bi creaturis, and pis sweninge is euer vnleefull. Pis sentence witnessip ilern and Crisostom pleylni, blamynge him greell pat bryngep for a book for to swere vpon, amonestynge clerks pat in no wyse pei compellen ony off to swere wherpe pei gessen a man to swere trewe or fals'.

L 1667, 1669, 1670, 1676, 1677, 1679, 1680, 1682 - T Thp - P 75

L 1684, 1685, 1686, 1688 - T Thp - P 76

And I seide, Ser, haue I not tolde to 3ou now here how that I herde a maistir of dyuynyte seie that in suche a caas it was al oon to tuche a book and to swere bi a booke'?

L 1740 - T Thp - P 77

And I seide, Sere, if Crisostem preue him worhi grete blame pat bringip for a book for to swere vpon, it mote nedis sue that he is more to blame that swerip vpon that book'.

L 1748, 1749 - T Thp - P 78

For, lo, seint ilerom seip that gospel pat is vertu of Goddis word is not in pe leues of a book but it is in pe roote of resoun, neipr that gospel, he seip, is in pe writyngne aloon of letters but pe gospel is in pe marw3 of pe sentence of scripturis.

L 1776 - T Thp - P 78

Seyne we not that pe gospels of Crist ben writen in pe masse book?'

L 1787 - T Thp - P 79

BOOKE ......20

And herfore seip Crist in he booke of his gospel pat kynrede of horedam seche suche signses, ne pe weddings wip hem profitip not to pe serucce of God, but strihp hem to pride & gregeh pe synne.

L 42 - T 4LD-4 - P 237

And Sistrence in his fift booke, he 24 c’seip: he Euaungelie of Jon was drawn into Englihe be he forseide Bede;

L 134 - T Buh - P 174

he hure pat pis Lord hab bihi3te hem for hire daies iorne (pat is, for pe trewe trauaile of his li3f) is a peny, pat is: he euerlastynge blisse of heuene, whiche mai whirl be likened to a peny for pe roundenesse pat bitokeneh euerlastynge, and for pe blessid si3 of pe kyngis face pat is in pat peni, and also for pe Scripture pat is peninne, pat is: he Booke of Li3f, in whiche al po pat schullen see pat si3te be euerlastynylgi writen.

L 57 - T CG08 - P 81

he pridhe hit gendrep: wraphe, for it tellep in he first booke of Hooli Writt (Gen: 13: 7) pat her was made stri3fe bitwene pe herdes of Habraham and Loth his cosyn for multiplyngne of hire beestes.

L 427 - T CG11A - P 143

Also in the viii booke of the trynyte Austyn seith: Alle the blyngyngs or maykynys of Goddis bookis arisien for that feith, hoope and charite to be bilden in mans soule.

L 37 - T Dea - P 459

myche more in thung that is with the spirit, and alwey exsawmplid in the lif of Christ, and so fully writen in the book of lif, as is levynge of myracleis pleyinge and of alle japyng, thou shuldest not holden a3enys it, but if it rny3te ben
oblaciones commendent;
mark at my hande they can not haue: For here is but antiquitie Expressed only, as

For hys state or power is hys vicar of hys godheede, as it may be grawnid here, and, as saiyt Austyn saih in hys Bookes of questyons of hys olde lawe and hys newe, and in oher dyuers plaisis.

Allso in hys bookes of Deutromony God saide hys: /Non habebunt sacerdotes, et omnes qui de eaedem tribu sunt, partem et hereditatem cum religio populo Israel, quia sacrificia Domini et oblaciones commendet;

To The Reader: To read strange news, desires manye, Which at my hande they can not haue: For here is but antiquitie Expressed only, as tholde booke gau, Take in good part, and not depriue The

For hys state in hys chirehe is hys vicar of hys manhede of Criste, as saiyt Austyn saih in a booke hys alegyd tofore; But antiquitie Expressed only, as tholde booke gau, Take in good part, and not depriue The Ploughmans Crede, tentyll reader: Loo, this is all that I requyer.

For hys prophete saih in hys Sawter booke, Lorde be nowe stille, for I am a straunger and a pilgrime as alle my faderis weren'.

He hade in honde a booke in which he hade sette to gider psalmes and prayers, and contynyly he bare his with him. He

Also hys king made Werfriede bischope of worcher, to translate hys bookes of gregory dialogus in to saxan tunge.

And hys maistir of dyuynyte seide hysanne to him hys, "Ceris, he pat leye hys hond in hys wyse vpon a booke, and makip hys he a hieeste to done hys lye hys he is comunid, is oblishid hys bi booke to fulfille his charge, for no doute he pat chargip him to leye his hond hys vpon hys book holdip he touchynge of hys book he bookoob.

Wherefore hys maistir of dyuynyte seide it was not leeful to ony man neijer to 3eue ne to make siche charge vpon ony booke, for evey book is nothing ells, no but dyuynye creaturis of whiche it is made.

And I seide, Ser, haue I not tolde to 3ou now here how pat I herde a maistir of dyuynyte seie pat in suche a cais it was al oon to tuche a book and to swere bi a booke?'

BOOKES........2 For it is shewid openly by the witnesing of S- Austyn and other martirs and bishops of Rome, that S- Cipryan, the martyr, erred thus openly, and it is not founden in any place of his bookes that he revoked his errour.

Silbe hyn, as hys autoriteis preue, no ping shal be vnrekenyd in pat day, and no ping may be hid fro he iuge, for alle pingis ben nakid and open to he yen of God, pen me pinke it were nedful pat alle men dredden gretely pat day and had it gretely in mynde to make redy her booke pat grete day. Sipen hyn, as hys autoriteis preue, no ping shal be vnrekenyd in pat day, and no ping may be hid fro he iuge, for alle pingis ben nakid and open to he yen of God, pen me pinke it were nedful pat alle men dredden gretely pat day and had it gretely in mynde to make redy her bookes a3en pat grete day.

BOOKIS......66 ON THE SUFFICIENCY OF HOLY SCRIPTURE: THE fend sekip manye weyes to marre men in bilve, and to stoppe bodily pis pat no bookis ben bilve.

On pe pride maner holy wryt is clepid bookis that he revoked his errour. On pe pride maner holy wryt is clepid bookis that he revoked his errour.

And herfore bookis seyen pat peneunce is arbitrarie, now more and now nosse, after pat prestis lykyn.

Panne moche treasour and moche tymne of many hundrid clerkis, in unyversite and opere placs, is foule wastid aboute bookis of pe emperours lawe, and studie aboute hem. Panne moche treasour and moche tymne of many hundrid clerkis, in unyversite and opere placs, is foule wastid aboute bookis of pe emperours lawe, and studie aboute hem.

And Austyn, in pre or foure grete bookis, seis expressly pat noon accident may be wiouten sugett, and alle wise philosoforis acorden here
A24

379

wip Austyn.

perfor wane he hap rehearsid al he bookis of he Bible, bane he seip in he prolog of Penteteuke: 1 preie he dere broper, lyue among these, haue the meditacion in these, knowe noon ope ping nor secbe non odyr thynge but these.

L 258

Buh

177

I>e wylie of pe emperoure was pis: pat euery man, wheresoeuere he dwelled, schulde drawe hym to pe contree of his birpe and, in pe chyf citee of pat cuntree, he schulde make his profession or his knowelechynge, paiynge pat money to him pat seide, ofbifore and so be written into pe emperoures bookis, whiche was c1eped a discreyuynge'.

L 50

CG05

55

for this scribeler hadde trauelid with fals bookis, to see many and chese the beste and clereste sentence acordonge with holy writ and resoun.

L 13

Dea2

457

The seconde cause is, for her grete kunynge and trauel in holy writ, and so long approuynge, holy chirche approuynge of her bookis for goode and trewe.

L 15

Dea2

458

and thei chargiden neuere neither constreynede ony man to take her bookis, but comaundiden men to byleue not to her bokis, no but in as myche as thei weren groundid in holy writ expresly, or in pleyn and sufficient resoun.

L 21

Dea2

458

Also in the viii booke of the trynyte Austyn seith: Alle the bildynys or makynys of Goddis bookis arisen for that feith, hoope and charite to be biled in mannes soule.

L 4

Dea2

459

elles no book schal be by whiche the sekeness of mannes ignoraunce schal be gouerned, if the moste leuele autorite of these bookis either dispisid be al don aweye, either forbodun be confoundid.

L 33

Dea2

459

And at pe day of doom, whan bookis schal be opone, pe whiche bokis ben mennyw sowlys, and conscience of hem, panne schal bope good and yuel knowe mennyw werksy and per powtys.

L 6

EWS2-63

43

but so ben not myraclis pleyinge, that ben made more to deliten men bodily than to ben bokis to lewd men, and therefore 3if thei ben quike bookis, thei ben quike bookis to schrewidenesse more than to godenesse.

L 10, 11

Hal

50

his same rekened Joachim in he bookis bifoire.

L 9

LAC

31

as lewid mennes bookis ||

L 21

LL

84

pat seeken God & hise seyntis/ not in bookis:

L 23

LL

84

leie her hand on bookis/ & panne he puttip hem to open schame:

L 2

LL

87

blame prestos/ for pei bringen forpe bookis:

L 21

LL

87

So pei pat bryngen forpe bookis on whiche men forsweren hem:

L 25

LL

87

But neipir on book is schullen we swere:

L 14

LL

88

But we mai in no case swere bi bookis:

L 26

LL

88

radden hise bookis & seiden/ /If we hadde lyued in hise daies:

L 35

LL

132

tau3t hem verry troupe/ Hise successouris tooken hise bookis:

L 1

LL

133

but blessed be god, pat in euery chirche hap oderneyd masse bookis to witnesse his gospel.

L 25

MT21

290

and wip Goddis help, if it nede be, whanne I haue more leiser to studie and more heIp of bookis, pou shalt haue a more large answer in pis mater.

L 2652

OP-ES

128

PROLOGUE: Here bygynneth a prolog for alle the bokis of the Bible of the oolde testament· CAP I Fyue and twenty bookis of the olde testament ben bookis of feith, and fulli bookis of holy writ; and these fyue ben the bookis of Moises, whiche ben clepid propurly the law;

L 1, 3

Pro

1

the viij book, ix· x· and xij· and xij· ben the foure bookis of Kyngis and twey bookis of Paralipominon;

L 6

Pro

1

the xiiiij' book is Esdre, that comprehendeth Neemye, and al is a bok anentis Ebreyes, as Jerom seith, but anentis Grekis and Latyns these ben twey bookis; the xviiij' book, xix· and xx·
ben the iiij. bookis of Salomon;
< L 8, 9> < T Pro > < P 1 >

Also the book of Baruc and the pistle of Jeremye
ben not of the autoriute of the bible anentis
Ebreyes, ne the prayer of Manasses, as Jerom
witnessith, and how mich of the book of Hester
and of Daniel is of autoriute anentis Ebreyes and
in Ebreu lettre, it is told in the same bookis by
Jerom hym self, ne the preyer of Manasses, as Jerom
witnessith, and how mich of the book of Hester
and of Daniel is of autoriute anentis Ebreyes
in Ebreu lettre, it is told in the same bookis by
Jerom hym self; ne theles Jerom, in snynge
Ebreyes, comprehendid alle these bookis in xxij:
< L 24, 25 > < T Pro > < P 1 >

book of Kyngis, and clepen it Malachym, and
thei comprehenden in oo book the iiij. bookis of
Paraliporninon. But certis, litel charge is of
this rikenyng, whether the bookis of Kyngis ben
noumbred foure, as Latyns doen. either tweyn,
as Ebreies doen. Also litel charge is, whether
Paralipominon be departid in iiij. bookis, as
Latyns vsen, either be
oo book aloone, as Ebreis
do.
< L 28, 29, 31 > < T Pro > < P 1 >

Netheles it semeth, that Latyns and Grekis han
more reson in this rikenyng than Ebreies han, but
hou euer these bookis ben noumbrith in the prologe on
Regum; thanne if the first book of Esdre and the book of
Neemye ben noumbrid for tweyne, as Grekis and
Latyns vsen, and if men taken Judith for a book
of holy Scripture, as the general congregacioun
of clerics dide at the
Seyne of Nicene, as Jerom
witnessith in the prologe on Judith, thanne in the
olde testament ben xxvij. bookis of bileue.
< L 2, 7 > < T Pro > < P 2 >

Therfore as holy chirche redith Judith and Tobie
and the bookis of Machabeies, but resceyueth
not tho among holy Scripturis, so the chirche
redith these iiij. bookis Eclesiastici' and Sapience
to edifying of the peple, not to conferme the
autoriute of techingis of holy chirche;
< L 10, 11 > < T Pro > < P 2 >

and the bookis of the olde testament, that ben not
anentis Ebreies, and ben not of the noumbe of
holy writ, oven to be cast fer awey;
< L 16 > < T Pro > < P 2 >

but onely the first, and of Neemye, that ben
rikened for twey bookis anentis Grekis and
Latyns, and ben of autoriute of bileue.
< L 20 > < T Pro > < P 2 >

and siche ben the bookis of Judith and other,
whiche Seynt Jerom noumbirth in the prologe on
Regum;
< L 24 > < T Pro > < P 2 >

and holy chirche rescuyeth not siche bookis;
< L 26 > < T Pro > < P 2 >

Thanne thilke drede, bi which he thenkith on
Goddis dom, and thilke pite, bi which he must

But sothely alle the bookis of the newe
testament, that is, foure gospelleris, Matheu,
Mark, Luk, and Jon;
< L 29 > < T Pro > < P 2 >

CAP. VIII. The bookis of Paralypomynon ben
ful necessarie to vnvirdonde the stories of the
elde testament, in so myche, as Jerom seith, that
if eny man withouten these bookis wole presume
to haue the kunnynge of hooley scripturis, he
scorne himself, that is, disseyue eithir make
himself worthy to be scorned; for whi the stories
left out in the bookis of Kingis be touchid in
these bookis, and vnnumberable questiouns of
the gospel ben declarid by these bookis.
< L 26, 27, 30, 31 > < T Pro > < P 21 >

Here lordis and prelatis moun see how thei don
opin ydolatrie, whanne thei gessen to onoure
scintis, and hire opin deedis of ydolatrie and
blasfemye ben opin bookis of ydolatrie and
blasfemye to hire sugetis;
< L 31 > < T Pro > < P 33 >

Therfore amonge alle the bookis of the elde
testament symple men of wit schulden rede and
here ofte this book of Tobie, to he trewe to God
in prosperite and aduersite, and eschewe
idolatrie glotenye and coueitise. and to be
pacient in tribulacoun, and go neuere a wey fro
drede and loue of God.
< L 36 > < T Pro > < P 35 >

The firste book of Macabeis tellith hou gret
distrucctioun and cruelte Antioke the noble dide
a3ens the Jewis, and hou many thousindis he
killide of hem, that wolden holde Goddis lawe,
and brente the bookis of Goddis lawe, and
defoulide the temple of Jerusalem, and
compellide men, for drede of deth, to do
idolatrie, and forsake God and his lawe;
< L 42 > < T Pro > < P 41 >

And theyiden mychel harm to the puple of
Israel, and who euere heeld the bookis of Goddis
testament and kepte his lawe, was slayn bi
comaudement of Antiok the king, and wymmen
that circumcideden her children weren slayn, bi
comaudement of Antiok the king.
< L 5 > < T Pro > < P 42 >

Also, as the little richessis of Jewis, whiche thei
baren a wey fro Egipt, weren in comparisoun of
richessis which thei hadden aftirward in
Jerusalem, in the tyme of Salomon, so greet is
the prophitable kunnynge of filosoferis bookis, if
it is comparisouned to the kunnynge of hoolly
scripturis;
< L 4 > < T Pro > < P 49 >
nedis bileuee and 3eue stide to autorite of holy 
bookis, compellith hym to beweyle hymself, for 
whi this kunnyng of good hope makith a man not 
to auaunce himself, but biweile himself; 
<L 15><T Pro><P 50>

For if worldli clerxis loken wel here croniclis 
and bookis, þei shulden fynde þat Bede 
translatid þe Bible and expounide myche in 
Saxon, þat was English eiper commoun langage of 
þis lond in his tym. 
<L 161><T SEW14><P 71>

And þerfore, 3if þei ben quike bookis, þei ben 
quike bookis to schrewidenesse more þan to 
godenesse. 
<L 270><T SEW19><P 104>

Also Poule, Cristis apostle, techþ þe in bookis of 
uore bileuee hou God wolde þat he prechide to 
þe peple wiþouten such axsyng, for, fro þe tyme 
þat he was concertid, þre 3eer aftir he prechide 
fast and axide no leue herto of 
leue of leu sar, he 
moost of 
bope, 
for mennys profiit, as Austyn 
compunccioun. 
<L 112><T Tal><P 178>

for þei wanten liif and vertu, þei ben but bookis 
for mennys profit, as Austyn seip and Gregory 
bope, to stire mennys hertis þe sunner to 
compunccioun. 
<L 27><T Thp><P 134>

BOOKEs.........4 
þese fyue louys ben fyue bookys of Moyses, þat 
beþ boþe streyte and sharpe as sceyt Petre seip. 
<L 49><T EWS1-25><P 324>

þese two fyschis ben two bookys of wysdam and 
of prophetics, þat ben sowyul to þese fyue louys, 
And þis o child þat hap al þis mete is þe child 
born to vs, þat Ysaye spekyþ of. 
<L 51><T EWS1-25><P 324>

þese seuene louys þe seuene bookys of þe 
Newe Testament, as fowre gospelus and þerwiþ 
story of apostles, wisdam of bokys of Powle, and 
apocalipe of Ioon. 
<L 67><T EWS1-7><P 251>

Also Poule, Cristus apostle, techþ þe in bookys of 
owre byleuee, how God wolde þat he prechide to 
þe peple wiþowte such axsyng; 
<L 32><T EWS2-58><P 17

BOUKE.........1 
And þerfore techþ þe bouke of Wysdom, þat we 
scholde nou3t tarye to be ytumed to God; 
<L 5><T A04><P 107

bon51 
BONE..........6 
For we schul trowe þat soylinge of prest is 
noþing worhe but wane it is conffirmed to be 
chirche of bone, and þat þe prest knoweþ not, no 
more þan his heele. 
<L 613><T 4LD-1><P 262>

Now preye we þanne to God þat we moun be 
John þoroþ grace, for John is as miche to seie 
in woom is grace', þat we moun dwelle in 
Betheanie here in þis world (þat is, in penaunce, 
as þis John dide), and be obedient al oure lyfe to 
our Lordis biddynge, and spende wel þe 3efis 
þat he haf vs lent, so þat we moun wynde þe 
li3dier þe grete ryuer of þis Doom, and be seid 
to vs aftur of his bisside mouþ: /Euge, serue 
bone et fidelis, quia super paucu fuisi fidelis, 
super multa te constituam; 
<L 334><T CG04><P 53>

When þei seen 3it þat her bone is not grauntid, if 
þei wolde be hardy and aske 3it ferpermore in 
þis maner: 'Now Lorde, siþen it is so þat 
woluf dampped wrexches shullen go oute of þi 
si3t, and wip þi curse, into þe fire, merciful 
Lorde, if we dar aske þe—— if it be þi wille— 
how we shullen be þere an hundred 3ere, or a 
ousand 3ere, or a thousand 3erand 3ere, 3yue 
grace at þe laste þat oure peyne may haue an 
eend, so þat we may come oute and come to þi 
blisse,' herto may þe iustise answere and sey by 
þe fourp worde of his sentense, 
<L 782><T CGDM><P 229>

þat dop þe work of God fraudlientli/ þat is to 
seie: falseli or disceyuablil and here seip Gregor- 
/ Solus in dei fraudelentia non facit qui in 
studio bone accionis inuigilat nee ad corporalis 
seie'1 
Luk' ii' 
<L 9><T LL><P 56>

Luk. ii: /Pax hominibus bone voluntatis'1 || 
<L 9><T LL><P 121

Ihu for þin endeles my3t, endeles wisdom, 
endeles goodness and charite, graunte to vs 
synful wrecchis þis bone. 
<L 17><T MT17><P 262

BONES..........12 
/Ingrediatur putredo in ossibus meis, et subter 
me scataet; / Rotyne go in my bones, and undir 
me springe. 
<L 2><T A01><P 30

For we ben membris of his body, of his flesch, 
and of his bones. 
<L 20><T A13><P 194

51 9 variants; 60 occurrences.
Pat is: "An heuy herte dryeþ vp a mannes bones;"

Pat is: 'In halte and bridel constreyne her cheke bones'.

Lorde/ what heryene is it to fetche deed mens bones oute of the grounde there as they shulden Lorde/ what heryene is it to fetche deed mens' bones oute of the grounde there as they shulden kyndelyche roten! and shrynen hem in golde and in syluerl and lechery. in syluerl and

manquellers/ that myghten ben yholpen with the rosten in the hoore house in abhomynable

Some golde and syluer that hongeth aboute deed of stockes and stones. We hondlen no moneye, but monelich faren, And in pouerte preien, for al oure parteneres And hauen hunger at the mete, at ich a melones, puple By ensample of oure hif, soules to helpen That gyueth vs any good, God to honouren In penaunce and pouerte, and prechethe the bel other book, or bred

chapitle. with chaumbers a lofte.

worth here mede is in heuen: For we buldeth a burwgh. a brod and a large, A chirch and a hal wen the churches And deleth in deuynyte, as dogges doth bones.

And now men shulden be more gostly and take by manus craft, for oure lord God dwellis by comparesoun bettere

of Goddis hestis and charite, ledden men to

manhode of Christe in the hooste of breade both fleshe and blood, skynne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, whiche is vncoviuere when ye worship the brede, and yt ye saye the fleshe is in the brede, and the blood is in the wyne, then thou must graute, yt thy craft be true as it is not indede, that the manhode of christ is departed and that it is made twoe tymes: for fyrste thou takest the hooste of bread and other a pece of bread and make it as ye saye, and the innocent people worship yt.

We hondlen no moneye, but monelich faren, And hauen hunger at the mete, at ich a melones, We hauen forsaken the world, and in wo libbeth, In pennaunce and pouerte, and prechethe the puple By ensample of oure hif, soules to helpen And in pouerte preien, for al oure parteneres That gyueth vs any good, God to honouren Other bel other book, or bred Other catel other cloth, to couer en with oure bones: Moneye, other money worth here mede is in heuen: For we buldeth a burwgh, a brod and a large, A chirch and a chapitle, with chaumbers a loft.

Thei ben so digne as the deuel that droppeth fro heuen With hartes of hymessey, whough halwen the churches And deleth in deuynte, as dogges doth bones.

And no men shulden be more gostly and take lesse hede to siche sensible signes, as dyden pe apostis of Crist pat, by short tym e and rewils of Goddis hestis and charite, ledden men to heuene wipouen siche newe peyntyngis schewid of God, sip in effecte alle siche pilgrymes dispisen God and alle hise seynits.

But nowe I shall aske you a worde, answere you me, whether is the body of the lorde made at once or at twice, is bothe the fleshe and the bloode in the hoost of the brede oreilles is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce, if thou wylt say it is ful and hole manhode of Christe in the hooste of brede both fleshe and blood, and lechery. In eis enim non delectatur duas' sed vult spiritus/ In eis enim non delectatur duas' sed vult tempula uestra id est animas ornari virtutibus & bonis operibus/ I see seip Bernard þat mai not be seyn:

Of whiche men speikþ also þe holy man, Job, þere he seipþ pus: /Ducunt in bonis dies suos, et in puncto ad inferna descendunt/. And of doumbeus fro good speche may be seide þe wordis of Davuid in þe Psauter, seying pus:

And to blame þise sectis þat gon away /Video quod non sine magno dolore debet videri: quosdam post egressam christi militiam rursus terrenis cupiditatis innermi: secularibus implicari negociis: cum magna cura erigere muros & necligere mores/ Quid tibi probe habere templum alta & parietes quasi deauratas: vbi desit spiritus/ In eis enim non delectatur duas: sed vult tempula uestra id est animas ornari virtutibus & bonis operibus/ I see seip Bernard þat mai not be seyn:

Serui subdite estote in omni timore dominis: non tantum bonis & modesties: sed etiam discolis/ þat is to seie: Seruants be 3e suget in al drede to 3oure temperal lordis/ & not oonli to good
to esy lordis: þat is to seie: in loue: but also to tyrauntis: þat is to seie: in Pacience/ But fendis lymes feynen hem:

< L 21 > < T LL > < P 82 >

Egreidiuntur quasi reges paruuli corum & infantes corum exulant libisbus/ tenent tinnitus & cytheram & gaudent ad sonitum organi/ Ducunt in bonis dies/ infantes eorum exultant lusibus/ tenent

< L 33 > < T LL > < P 117 >

But we preye þe, pilgrym, us to telle qwan þu offrist to seynis bonis enschrinid in ony place, qwepir releuis

< L 18 > < T A22 > < P 332 >

But here Cristen men sayme, þat hit is not leeful to swere by creaturis, ne by Goddis bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, for þis is a3eynus holy writte, holy doctouris, and alle opere þat comynly don a3enst ony of Goddis hestis, for þei ben comyn mysdoeris, reñen fully in þis sentence.

< L 18 > < T A29 > < P 483 >

The seuenþe woo þat Crist wyscheþ to þese ypopcris is seid in þese wordis of Crist þat is alwytt: 'Woo to 3ow scribis and pharisees, ypopcris, þat ben ly3k to sepulchrus, whyte pu pe wip wipowte for þis is a3eynus holy writte, holy doctouris, and comyn lawe, and grete peyne sette þeþ upon.'

< L 5 > < T A29 > < P 373 >

And so false ypopcriyse is beryd wipynnen hem and stynkyngye pruyde wip monye òpre vices, but þer gewond þat þeþ coueyton is bonys of deede menys and alle maner of fulpe þat comþ of deede careynes.

< L 193 > < T EWS2-VO > < P 373 >

And so false ypopcriyse is beryd wipynnen hem and stynkyngye pruyde wip monye òpre vices, but þer gewond þat þeþ coueyton is bonys of deede menys and alle maner of fulpe þat comþ of deede careynes.

< L 203 > < T EWS2-VO > < P 373 >

a prelat as an abott or a priour, þat is ded to þe world and pride and vanyte þerof, to ride wip foure score hors, wip harness of silver and gold, and many raggud and flirrid squeries and òpre men swerynge herte and bonys and nails and òpre membris of crist, and to spende wip erlis and barons and here pore teneuntis bope þousand markis and pounds to meytene a true plee of þe world, and forbarre men of here ri3t.

< L 33 > < T MT04 > < P 60 >

and for to proue þis, loke where a prest or monk schal ben hardere ponyschid for brekynge of þe popis lawe or of benetis reule, 3e, for brekynge of here owene statutis, þan for ydel sweryng of herte and bonys of crist and brekynge of þe holy day;

< L 12 > < T MT06 > < P 120 >

but newe he þat kan best pleie a pagyn of þe deuyl, synygynge songis of lecherie, of batalis and of lesyngis, and erie as a wood man and dispise goddis maeiste and swere bi herte, bonys and alle membris of crist, is holdeñ most meric men and schal haue most þank of pore and riche;

< L 9 > < T MT12 > < P 206 >

Whanne men schullen in spirit smelle þe swetteness and þe holynes of ihu crist and his lif, and smelle bi bodily wif þe swetteness and good odour of herbis and spics and trees and òpreere creaturis, to loue god and serue god and herie hym for his goodnesse, þe fend striþþ men to sette here lust in smellynge of lekerous metis and drynkis and to take overmochoil of hem, til þeþ lesen here wittis and forþeten god and his seruyce and fallen in lecheric and slepen as hooqgis, and chiden and f3tten as woode houndis, and sweren herte and bonys, and cursen and warien and prechen opynly cursed lesyngis, and 3euen ensaumple of synne as cruþ fendis of helle.

< L 33 > < T MT13 > < P 216 >

Sip þan a man is as good and as woriþ as is his soule þat is þe best creature in kinde, and ouer þis sip man in kinde is as good and as woriþ as it is good and woriþ in Crist, in whom it is bi grace and bi office aboue alle angellus, þo þat socketen men bi seruage onli duþe to God, as offering and sacrifex to stokkis and stones and wormceten bonys, to þe swerdys poyn and water, to olde raggis and many opur þingis þat ben callid imagis, reliquis, þe wiche in comparison of God or of man ben but werrri trifelis, don grete wrong a3enst God, for þeþ maken man þat is þe best creature bope bi kinde and bi grace, to be soiect bi þe hi3est and worþiest seruage to pingis of litil price, þe wiche wisches of seruage ouþt to be don to no creature, 3e, not to Cristis manhed þat is þe best creature, as seint lerom seip in a epistle.

< L 2904 > < T OBL > < P 231 >

BOON...........9

And so þo fend haves cast a boon, and made þese honndes to feght;

< L 22 > < T A09 > < P 133 >

And of þis may trewe men se, þat ri3t as þe fend bi o castyne in of a venemed boon, þat is, dowinge of clerks a3enes Cristis ordynaunce, haþ venymed Cristene men, bope seceleris and clerks, and meveþ men of armes to batayls and
sryves, so by on openynge of tresour of his
lesyns, pat he may assylle men bope of payne
and synne 3if pai were holde on his side a3enes
Cristis ordynance, he hap hight his clerkis alle
rewmes of pe world.
<L 60><T A21><P 244>

And puo pe tunge in manns mouh is a scaberk
to pis sward, and shapun in forme of bodoli
sward wijout boon or straunge paart.
<L 105><T EWS15E-51><P 689>

Pe body of pis lanterne is manmys body, pe horn
of pis lanterne ben spiritus in man, and pe
remenaunt of his body, as flech and boon, ben
of trees in whiche is pis horn picchid.
<L 10><T EWS2-81><P 149>

And so a manns tunge is sumdel shapyn as a
sward maad of steel, and so sih tunge brekib
boon, al 3if pe tunge hymsilf haue noo, and of
wordis pat comen of tunge is sum man iustified
and sum men ben dampanyd bope heere and in
helle.
<L 119><T EWS3-145><P 64>

Pe sgehis weren don to fulfille holy writt 3ee
shulen not breke a boon of hym', and eft anoher
hatt seip pey shulen se hym in whom pey
picchiden'.
<L 352><T EWS3-179><P 185>

And puo siche makynge of testamentis is ofte a
boon to many synnes, for bishopis and
archidekenes and ber clerkis synnen ofte heere.
<L 17><T EWS3-238><P 315>

so mi3i riche men of pis world/ deuoure pe
pore to pis sward/ deuoure boop
<L 3><T LL><P 45>

They ben feble, both oxe and cow, Of hem nis
left but boon and skin.'
<L 6><T PT><P 147>

BOONES............6
I hopide to pe morn, as lioun so I brak alle my
boones.
<L 25><T A01><P 9>

As lioun pat nohing sparip, so God in my
siiknes brak alle my boones, pat is, wastide al
myn strenchpe.
<L 30><T A01><P 9>

Pat is, my flesch rote to my boones, and undir
me springe rotynge ful of wormes;
<L 3><T A01><P 30>

For a spirit hap not fleyss and boones as 3ee
seen me haue'.
<L 14><T EWS3-182><P 194>

Wo to 3ou, scribis and pharisseeis, ypocrisis, pat
ben lijk sepuleris, white wijoutpe, pat semen
wijoutforp fair to men, but pei ben wiipinne ful
of deede mennes boones and al maner of filpe
pat comeb of deede coreynes.
<L 173><T SEWW15><P 79>

And so fals ypocrisie is biried wiipinne hem and
stynkyng pride wip many opir vices, but her
ground pat pei coueiten is boones of deede men,
for pe substance of her goodis coueiten pei
moost, and pei sleek pese men bi falsnesse of
bileeue.
<L 182><T SEWW15><P 79>

BOONIS............3
ye cristene lordis, hou dore ye suffre youre
seruauntis to blasfeme God in youre presence bi
dispostious sweringe, herte, boonis and nailis, and
othere membris of Crist, sith ye doren not suffre
hem to dispise youre etheli king in youre
heeringe!
<L 23><T 37C><P 33>

and where king Josie prechide opinly Goddis
lawe in the temple to al the puple, and castide
awey idolis, and benete the boonis of prestis, that
diden idolatrie, summe cristen lordis in name not
in dede, preisen and magnifien freris lettris, ful
of discet and lessingis, and make hire tenauntis
and meyne to swere bi herte, boonis, nayles, and
ysdes, and other membris of Crist, and pursuene
ful cruely hem that wolden teche treuly and
freely the lawe of God, and preisen, mayntenen,
and cherischen hem, that prechen fablis, lesingis.
<L 17, 19><T Pro><P 30>

BOONS............1
God caste for anoher ende, for to telle pat his
lawe, maad of pe pask lomb pat pey shulden not
breke his booons, fiuride pis lomb of God.
<L 358><T EWS3-179><P 185>

BOONYS............6
Also whanne Jeroboam stood on the auter and
castide encense, a man of God cam fro Juda bi
the word of God, and seide, "A sone, Josias bi
"name, schal be born to the hous of Dauith, and
he schal sle on this auter the prestis of "hii3e
placis, that brenne now encense in this auter, and
he schal brenne boonyys of men on "this auter;"
<L 15><T Pro><P 13>

Elisee di3ede, and was beried, and whanne a
deed bodi was beried in the sepulcre of Elisee,
and hadde touchid the boonyys of Elyse, the man
lyuede a3en, and stood on his feet.
<L 6><T Pro><P 18>

and he distroide auteris and hii3e placis of ydols,
and ymagnys, and took out boonyys fro sepuleris,
and brente tho on the autir in Bethel, that seruide
to ydolatry.
<L 13><T Pro><P 20>

and he did to th as he hadde do in Bethel, and he kylide the preestis of hi3e placis, whiche preestis weren there ouer the auters, and he brente mennis boonlys on tho auters.
<L 17><T Pro><P 20>

Furthermore he brente the boonlys of preestis in the auteris of idolis, and he clenside Juda and Jerusalem, and distroiede aile ydolis in the citees of Manasses and of Effrahym and of Symeon til Neptalym.
<L 16><T Pro><P 28>

Now in Engelond it is a comyn proteccioun sidis, and other membris of Crist, and to be a3ens persecuscioun of prelatis and of sumrne and fals, and unauisid, bi the boonvs, nailes, and proud and leccherous, and speke not of Goddis lordis, if a man is customable to swere nedeles, lawe, and repreue not synne aboute him; <L 38><T Pro><P 33>

And þer as þou saist at a borell clerk schuld no3t mellt him of þe popes lawes ne of men of holi chyrche, I wote weie þat 3e bene wrópe þerwip, for mani of 3ow con litle of Goddes lawe ne of þe popes lawe neieper. And þerfor 3e wold þat borell clerkes coup no more þan 3e, for þan mi3t bynde Baiard be þe boldest hors in þe cart.
<L 372, 375><T 4LD-1><P 192>

<L 11><T SEWW05><P 34>

And þer as þou saist at a borell clerk schuld no3t mellt him of þe popes lawes ne of men of holi chyrche, I wote weie þat 3e bene wrópe þerwip, for mani of 3ow con litle of Goddes

lawe ne of þe popes lawe neieper.
<L 7><T SEWW26><P 131>

And þerfor 3e wold þat borell clerkes coup no more þan 3e, for þan mi3t bynde Baiard be þe boldest hors in þe cart.
<L 10><T SEWW26><P 132>

Bosardis 51
BOSARDIS...... l
and þes blynde bosardis wolen dampen trewe men pat techen trewely and frely bely writt a3enst bore synnes to be heretikis, For no man schulde here goddis lawe tauw3t bi suche trewe men, and þei hem self wolde preche here owne tradicions and not þe pope; <L 9><T MT07><P 157>

BOSARDES...... 2
And so þese blynde bosardes spekin ageynes himself, and ageyns bishops and secular lordes, and ageyns comyns, and al holy Chirche.
<L 5><T A20><P 238>

Gledes and bosardes weren hem by; <L 1335><T PT><P 189>

BOSARDUS...... l
But þes blynde bosardus moton knowe furst what is Cristus chyrche.
<L 671><T EWS2-MC><P 353>

bred 54
BREAD...... l
Therefore yf Christe had made of that breade hys bodye, had mayde of it hys blessynge or cis in gyuynge of thankes and not in the wordes gyuynge for yf Christe had spoken of the material bread that he had in hys handes as when he sayde, /Hoc est corpus meum/ this is my bodye and it was made before, or els the worde had bene a lye, for yf ye saye thys in my hande, and yf it be not a haude then am I a lyer, therefore seke it busely f ye can fynde . ii' wordes ofblessyng or of gyuynge ofthankes the whyche Chryste dyd, & that the clerkes of the earthe knoweth no, for yf ye myghte fynde or knowe it thosse wordes, then should you ware greate maysters aboue Christe, and then ye myghte be gyuers of hys substance, and as father and maker of hym and that he shoulde worshyppe you, as it is wrytten:
<L 23><T WW><P 10>

BREADE...... l
Therefore yf Christe had made of that breade hys bodye, had mayde of it hys blessynge or els in gyuynge of thankes and not in the wordes gyuynge for yf Christe had spoken of the material bread that he had in hys handes as

51 3 variants; 4 occurrences.
54 4 variants; 495 occurrences.
when he sayde, (Hoc est corpus meum) thys is my bodye and it was made before, or els the worde had bene a lye, for yf ye saye thys in my hande, and yf it be not a haude then am I a lyer, therfore seke it busely f ye can fynde · ii· wordes of blessyng or of gyuynge of thankes the whyche Chryste dyd. & that the clerkes of the earthe knowethe not, for yf ye myghte fynde or knowe it thosse wordes, then should you ware greate gyuers ofhys substance, and as father and maker of hym and that he shoulde worshyppe you. as it is wrytten:

<BRED..................248>
And wane men aske hem wat is sacrep wynne, or ellis in strange tale, or ellis offered,<L 994><T noping.
Oure drinken depe of hom, and in hor bred and hor Ffor, as mony men seyn, monkes haf grete kuppes, and purchascen pardoun to men drinke asken defaute ouper pat pis leuen al if, or for hor wordes contraryen to hym, or for grucched in jugement, grantid opunly ouper pat pis feithe holdes.
And so fyve barly lofes of scharpe barly bred schulde teche & seyn, siker of oure feyth. and not dampane as heretiks men for Gods lawe. as somme seyn, seint Poul seip, pat pei pei bred 3at he brake and blessid is his body, pei sey hit is an accident wijpouten sugett, or noght.
And when holi.writt seis openly pei sacrament is bred pei we breken, and Gods body, pei seyn pei hit is nouper bred ne Gods body, bot

accident wijpouten sugett, and noght. <L 33, 34><T A24><P 378>

Ffor, Crist seis pei, pis bred is my body; and Seynt Poule seis, Po bred pat we breken is po comunycacion of po Lordis body; and Seynt Austyn seis, pei pat ping pat we seen is bred. Bot as to faith fully tau3te po bred is Cristis body, Ambrose seis pei pat ping pat is bred schal be Cristis body. Jerom seis, pei pat bred ho whiche Crist brac and gaf to his disciplis is po body of oure Saveour, ffor Crist seis, pis is my body. <L 3, 4, 6, 7, 8><T A24><P 379>
I knoweleche wij herte and wij mouthe pat po bred pat is leyd on po aiter is not onely po sacrament, bot verrey Cristis body. <L 11><T A24><P 379>
As to po first, we seyn, siker of oure feyth, pat po whyte ping and rounde pat po prest sacris, like to po unsacrid oostis, and is broken and eeten, is verrey Gods body in po fourme of bred. Ffor Crist toke bred in his hondes, blessid hit, brake hit, and bad alle his disciplis eete þerof. <L 11><T A25><P 403>
Bot here po fals blasphemes gropen after weyes, and seyn pei bi pis pei schewe Gods body and not pat bred. <L 16><T A25><P 403>
Also, þof al Cristis shewyng were strange to po bred, hou shulde þese blasphemes by virtu of þese wordes, proffe þat bred tournes to no3t, and accident leeves wijpouten any sogett, or þat Gods body is newly þere? <L 20, 21><T A25><P 403>
Lord, why shulde he not shewe by þo same skil bred, þat he toke in his honde and comaundid to eete hit? <L 25><T A25><P 403>
Of þis may we se þat Crist was a grabber, or þis was sop þat he seide, þis bred is my body. <L 32><T A25><P 403>
þat bred þat Crist brake, and gaf his disciplis to eete, is his owne body, ffor he hymself seis þat þis is my body. <L 35><T A25><P 403>
As somme seyn, þat is þo sentence of þo gospel, not þat þis bred is Cristis body, but þat þis bred schal be Cristis body. Somme ben not payed of þis, but þat of þis bred shall be Cristis body. Po priddle seis, þat Cristis body is not new made, ne getis not new mater þat was in þo bred, so þat not of þis bred is makid Gods body, but þat þes accidentis bitoken Gods body. <L 5, 6, 7, 9><T A25><P 404>
By pis mot we graunte þat þis bred þat Crist brak is verely his body, or elles sey þat þis holy gospel is fals, or ellis uncraftily cloute to wordes of Crist.

< L 12, 20, 28, 30, 31, 32, 33, 35, 404 >

And so þis blasphemes passen Juwes in folly, for Juwes knowen þat hit is bred when þei kyndely eten hit; and so þese frenis and Pharisées ben madder þen Juwes and falsen þen Paynims, siþ þei trown newþer þat hit is Gods body, ne bred, ne creature þat ever God made. Bot feythe of þo gospel techis us to trowe þis is verely bred after þo sacringe, for Crist hyme self seis, þis bred is my body; bot what foole con not se þat ne þen hit is bred? Also þo gospel techis Cristen men to preye aftir þis iche day bred, or owne substance. And Austyn techis þat by þis Crist understande þis sacrament. Also þo apostulis knowen Crist by brekyng of þis bred; and þis bred was þo sacrament, as Austyn seis, wip þo popis lawe. And Seynt Poule, þat owver oper knew of Gods priveytes, calles þis sacrament, bred þat we breke.

< L 24, 26, 28, 29, 30, 31, 32, 33, 35, 404 >

And, as Crist schewid bred bifoire þo sacringe, and bad hem all eete þerof, so he schewid aftir.

< L 8, 20, 28, 30, 31, 32, 33, 35, 405 >

ffor no bodily þing we knowen more certeyny þen hardenesse and softenesse of þis holy bred. For when hit is new baken, hit hittes in a maner, and varies in sounde fro olde baken bred; bot olde bred, in moyste tyme, brekes not þus.

< L 16, 18, 20, 28, 30, 31, 32, 33, 35, 405 >

And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substance as, if mony oostis, sacrid and Unsacrid, were mengid togedir, a blaspheme þat knewe not medelynge of hom, kouthe not knowe accident fro bred, ne telle what is þis more þen a beeste.

< L 30, 405 >

And after soche errours in kyndely wittes þei make men to erre in science and vertues, as þei mot curse gramaryens þat Englishen þo gospel, þat þo apostulis knewen Crist in brekyng of bred, for þei myght make hor scolers to trowe þat þo sacrament of þo auer were bodily bred; as þis were errore in gramer to teche, for, þis bred is nedeful to mon, þat þing is nedeful to mon.

< L 1, 2, 7, 406 >

To þo gospel seis, þat Crist toke bred in his honden, blessid hit, and brake hit, and gaf his disciplis, and bad hom ich one, Eete 3e of þis for, as he seide, þis is my body. By þo first þis, þei sey þat bred is shewid, and by þo seconde þis is al another þing.

< L 12, 15, 406 >

For as everiche gode mon by resoun con se, þat as þo wisdome of Crist shulde first schewe bred, so schulde he aftir shewe þo same bred.

< L 18, 19, 406 >

Bot who is a Cristen mon, bot he þat trowes þat bred is Cristis body, as þo gospel seies?

< L 28, 406 >

and comettis þis fantasye,— þat if þei maken men to denye hor wittes and Cristis wordis, þat þis sacrament is not verely bred, but þing þat þei knowen not, he shuld make hom lightly to denye aftir þat þis were Gods body, or what he wolde.

< L 18, 408 >

For we may als opunly knowe þat þis is bred, as we may knowe þo synnes of Anticrist.

< L 24, 408 >

When he seis þat aftir þo sacringe þo sacrament shulde not be holden bred, þis seynt undirstondes, as he ofte telles, pat it schulde not be trowid aftir principaly bred. Ffor þis Ambrose seis þat þing þat was bred is nowe Gods body; and wil may we witte þat Ambrose seis not þat bred gos to noght, as Anticrist seis. As anentis þis cursid blessynge falsely feyned, hit is known þat Crist curside þo fige tre more mekelþ þene men feynen þat þei blesse þis bred.

< L 13, 15, 16, 17, 20, 28, 30, 31, 32, 33, 35, 408 >

Bot, as þes seyn, aftir hor blessynge leves nowþer mater, ne forme, ne part of þis bred. Ffor, as þei seyn in sentence, þei blesse þis bred to noght in forme of noght.

< L 23, 409 >

And siþ noght þat was bifoire in bred tournes into Gods body, or any oper creature, as þei mot nedely sey, how falsely þen feyned þet þat þo bred of þo auer tournes into better!

< L 25, 27, 409 >

Sothe hit is þat þis bred tournes into Cristis body.

< L 29, 409 >

And so þo substance of bred, offerd in þo auer, shall be turned into substance of Cristis owne
body, and nother schal be brought to noght, for 
pei ben not contrarye. Lett we pese blasphemes 
take hede, how Crist, bifoare 
po sacryanze, bad 
alle eete of 
his brede;
<L 31, 35><T A25><P 409>

And herefore wiþouten dowte Crist wolde 
pat 
his brede were lastynge til it were his body, and 
after were eten, ffor elles mot 
pei putt tregetrye and falsenes in Crist. And sith bodily eetyng 
was bidden of Crist, and 
his bodily eetyng my3t not 
be, bot if hit were 
bred, ben 
his brede lastis after 
po sacryanze.
<L 3, 6><T A25><P 410>

ffor gostily eetyng of Cristis owne body was 
not tau3t by schewyng of 
bred, bot by brekyng 
of bred, as Seynt Poule seis.
<L 9, 10><T A25><P 410>

Everiche mon is nedid to begge of his God, for 
we asken of hym oure iche dayes 
bred, and in 
pat we begge of hym, as Austyn beres wittenes.
<L 34><T A25><P 410>

For in his kynde hit is 
bred, noght mendid bi 
prest, and in 
pat 
that hit is Gods body, hit is ilike 
gode, whosevere scares hit.
<L 14><T A25><P 426>

As if a mon asked me wheher 
this brede were 
Gods body, i wolde nouher byleve 
pat, ne doute 
hit, ne denye 
hit, bot suppose 
that hit were so, bot 
if I had contrarye evydence,— 
as, if I had 
evynce 
that 
prest were not sacred of God, or 
pat God wolde not wirke wiþ hym for his yvel 
lyvyng.
<L 19><T A25><P 426>

And so, if prelates opposed me, what were 
this sacrament of 
po 
auter in his kynde,— 
i wolde 
se 
that hit were 
bred, 
this same 
that was byfore;
<L 34><T A25><P 426>

And if 
this ask 
forher, wheher 
hit be substaunse of 
material 
bred, nouper wolde I graunte 
hit, ne 
doute 
hit, ne denye 
hit, byfoare audytorye 
that I 
trowed 
schulde be harmed 
herby, bot sith 
that 
I supposid or reputid 
hit is so.
<L 37><T A25><P 426>

Ande Seynte Poule seis in holy writte, 
that 
this sacrament is 
bred 
pat we breken, ande efte, 
Prove a man hymselfe 
ande so ete he of 
that brede.
<L 14><T A29><P 484>

siþen 
Seynt Austyne seis, as this comyn lawe 
tessential, that 
that 
be 
this is 
bred, 
that 
sothely, that 
that feithe askis;
<L 22><T A29><P 484>

po comyn lawe of decrees witteninessis, when 
prelatis wornersumwhat gostly, pat po 
bred and 
ywne 
that bene put in 
auter, aftar 
this 
consecracione 
ben not only 
po 
sacrament, but 
po 
verrey body and 
blode of oure Lord Jesus 
Criste.
<L 27><T A29><P 484>

CONCERNING THE EUCHARIST. No: II: 
JOHANNES WYCLIFF: I BILEVE, as Crist 
and his apostles have tau3t us 
that 
sacrament of 
auter, whyte and rounde, and like to ojer 
bred, 
or oost sacred, is verrey Gods body in fourme of 
bred.
<L 2, 3><T A31><P 502>

And right as this persoun of Crist is verrey God 
and mon verrey gothed and verrey monhed right 
so holy Kirke, mony hundred winters, haves 
trowed this same sacrament is verrey Gods body 
and verrey 
bred, as hit is fourme of Gods body 
and fourme of 
bred, as teches Crist, and his 
apostels. And perfore 
Seint Poule nammes hit 
nevere, bot when he calles hit 
bred;
<L 9, 10, 12><T A31><P 502>

And right as hit is heresye to trowe 
that 
Crist is a spiryt and no body, so hit is heresye to trowe 
that 
this sacrament is Gods body and no 
bred;
<L 16><T A31><P 502>

And if pou sey, by his skil holy Kirke hafs ben 
in erroure mony hundred wynters, for Crist seis, 
by wittenesse of Jerome, 
that this 
bred is my 
body, soth hit is, specialty sithen 
that fende was 
loused, 
that was, by wittenesse 
that 
aungel to 
Jon 
Evangeliste, after 
this 
and 
Crist was stedy to heven.
<L 22><T A31><P 502>

Ow! how greet diversyte is bytweyne 
us 
that 
this sacrament is verrey 
bred in his kynde, 
and bytweyne 
heretikis 
that 
this 
hit is an 
accydent wiþouten suggett!
<L 28><T A31><P 502>

And how greet diversite is bitwene 
us 
that 
this 
sacrament in his kynde is verrey 
bred, 
and 
sacramentaly 
Gods body, and bytweyne 
heretikis 
that 
this 
sacrament may on no wyse be 
Gods body!
<L 4><T A31><P 503>

фе false feij tau3te of Anticrist and of his false 
cursed disciplis is 
this, 
that 
sacrament 
that 
men 
seen 
wiþ bodely eijæ 
this 
prisit hondis 
is nefer 
bred 
Cristis body, but accidentis 
wiþouten suget, and is neppe 
groundid in holy 
writyt 
ne 
ne 
the 
moste 
wiseste 
seynis, but only by newe 
ypocrisit 
cursed heretikis, 
this 
magnyfyen 
here own 
fantasies 
dreams, and 
feyned 
and 
myrralis, more 
this 
Cristis techenye and his 

549
apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wiþ pe determination of pe trewe court of Rome, pat is sett in pe beste part of pe popis lawe.

In þes gosspellis is þe forme tau3t of Crist, þat oure Lord Jesus Crist at þe soper take bred in his hondis, and blissid it, and brak it, and 3af it to his disciplis, and seide, Ete 3e alle of þis; And Seynt Poul, þat hadde his gospel not bi man but bi revelacion of Jesus Crist, seip þus in his firste pistol to þe Coryntheis, Ne is not þe bred þat we breken þe comunynge of oure Lordis body?

Þeforu in þe same pistol to þe Coryntheis, aftir þe forme of consecracion he cleþip þre tymes þis sacrament bred.

Þanne moten þes heretikes nedis seie þat þis sacrament is bred þat we breken.

Also in þe stone of þe feste of þis sacrament we clepen it þryes bred, and seyn, bred of angelis is maade of man, and, hevenly bred 3eveþ ende to ðiguþis of þe olde lawe; and, in þe same, þis is verrey bred of children.

And in þis ympne of þe feste we reden þus, Goddis some man made verrey bred of his flech by vertue of his word, and wyn his blood.

And Seynt Austyn seip in a sermon þat is written in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat eiþen schewen or tellen is þe chalis, but it is, as moche as þe feip axep to be lernyd, þe bred is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood Also Austyn seip in a sermon, and is written in þe popis lawe, 3e schullen not ete þat þat bodye, ne drynke þat blood, þe whiche blood þe men þat schullen do me on corss schulle scheide out; I bileve wiþ herte, and knowlech bi mouþ, þat þe bred and wyn þat ben putt in þe auþer ben after þe consecracion, not only þe sacrament, but þe flech and blood of Jesus Crist in treueþ. Þanne sip þes auctorites of Crist and his apostlis ben algatis sõpe, and also auctorites of þes seynis and clerkis, sij þei accorden wiþ holy writt and reson, seie we þat þis sacrament is verrey bred, and also verrey Cristis body, and teche we þis treue bileve to Cristen men openly; and damente we þis cursed heresie of Anticrist and his ypocritis and worldly prestis, seynge þat þis sacrament is neiþer bred ne Cristis body, but accidentis wiþouten suget, and þerunder is Cristis body. And þis is soþe, for þe body of Crist which is þe bred þat he 3af for þe lif of þe world dwellip þerine, and perÞor þis substauence of bred dwellip þer ine.

And Seynt seip, þis þing þat is seyn is bred, and þat þat þe feþip askþ to be enformid þe bred is þe body of Crist. And þat þat we breken, is it not þe part taken of þe body of þe Lord? for þe Lord Ihu, in þe niþ þat he was betrayed, tok bred, and blessid, and brake, and 3af his disciplis, and seid, Take and ete alþ þis; for als ofte as 3e schal ete þis bred, and drink þe cuppe of þe Lord, 3e schal schew þe deþ of þe Lord, til þat he cumme.

Perfor man proue him selue, and so ete he of bred, and drink of cuppe, for wo þat etip and drinkþ vnworþly, etip and drinkþ dome to hymself, not deming wisely þe body of þe Lord. And also in þe mynd of þe same deþ, he 3af his disciplis þis bred, and þe cuppe of þe new testament, and monest to take it, and ete it, doules to be made like to him, and innewid in to him; but þis þat þe feþip askþ to be enformid þe bred is þe body of Crist. Also þe deþe seip, I Beringary concent to þe holi kirk of Rome, and as þe apostil seip, I knowleþ of mouþ and hert, me to hold þe same feþip of þe sacrament of þe Lordis bord, þe worþipful sir Nicol pope in heys holi seyne3, he hop be tane me of autorite of þe gospel, and of þe apostil, and hop fermid to me bred and wynye, þat are putt in þe auþer, to be after þe consecracoun not onli sacrament, but verrey body and blod of our Lord Ihu Crist sencibly, not onli in sacrament, but in trowþ to
be tretid;
<L 29><T APO><P 47><L 3><T APO><P 48>

Vp on þe wilk seip William de Seynt Amour, swilk maner of men bigging þis bigginges semen to turne bred in to stones; þat is to sey, þe bred of þe pore, þat is almis beggid, in to hepis of stonis, þat is in to stonen howsis costlew and superflew;
<L 6><T APO><P 49>

and þerfor þey semen werrar þat þe fend, þat askid stonis to be turmd in to bred.
<L 9><T APO><P 49>

þat howndis ete not þe bred of children;
<L 11><T APO><P 49>

þei filid me to my peple for a lumpe of bred, and a handful of barly, þat þey slee sowl þat dide not, quiken sowl þat lyuen not, lying to my peple, trowing to leasting.
<L 14><T APO><P 57>

and wan þei tuk þe soulis of mi peple, þei quikynd þer soulis, and foild me to mi peple, for an handful of barly, and on gobel of bred, þat schuld sle soulis þat dien not, and quiken soulis þat lyuen not;
<L 7><T APO><P 67>

for 3e wot wel it be houwip to folow vs, for we han not ben inquiet among 30w, ne etun ani mannis bred for noud3t, but wirking in trauel, and werynes, bop day and ni3t, þat we schuld greue none of 30w.
<L 2><T APO><P 106>

for we han hard sum a mong 30w to lif inquiet, no ping doing, but leding þer lif curiously, and we warn 30w in þe Lord, þat þei þat are swilk, wip stilnes wiking, eyt þer bred.
<L 9><T APO><P 106>

Also Austeyn seip, Bred is tan a wey more profitable to þe hungrig, if he siker of lifing despice ritfulnes; þat is, bred brokun to þe hungry þat he desseyuid tent to ri3twisnes.
<L 29, 30><T APO><P 109>

Bred of þe nedý is þe lif of þe pore;
<L 26><T APO><P 111>

For Salomon seip: He þat takeþ awei bred þat is geten wip swot is as þat he scele þis neiebure'.
<L 557><T CG02><P 26>

þis gospel gostli men moun vnderstonde þus: þat oure Lord Jesus Crist is evry da1 born gostli in Bedleem (þat is, in hooli cherche whiche is þe house of bred') holf þoru true teching of þe word of God and administracion of þe holi sacramentes whanne, after priuei wyrching of þe
Hooli Gost enspirynge mennes soules, þoru grace þei bersten oute into meritorie dedes acordynge to þe lit3f and techyng of oure Lord Jesus Crist.
<L 4><T CG07><P 74>

But now þe wyl wel waer of þe fend, þat art þus sili and vndir coolour temptid to glotenye, and anwer to him þe same auctorite of Scripture þat oure Lord Jesus dide in þe same caas, seyng: Not in onli bred lyueþ man, but also in þe word of God'.
<L 109><T CG111><P 124>

For Salomon seip: þe bred of nedi men is þe liyf of pore men' and He þat defraudeþ him is as a man of blood' þat is, a mansleer.
<L 108><T CG11A><P 134>

A man liwith not in bred alone, but in ech word that cometh forth of Goddis mouth, and the same sentense is confermid bi Crist Jhesu in the gospel, M iiji. Thanne sithen Jhesu Crist ordayneth his word to be sustynaunce of mennys soulis, it is a fendis condicion to refreine cristene men fro this goostli mete, sithen withoutyn it thei mowe not liuen in grace neither comen to bliss.
<L 17><T Dea><P 454>

And þei 3aue to þe peple þis bred.
<L 13><T EWS1><P 274>

And þus, as God seip in his lawe þat seuen oxen ben seuene 3eer, and þat þe sacrud bred is verreyly Godes body, so hit semep þat he seip þat þis dowue is þe Holy Gost.
<L 49><T EWS1-30><P 347>

But here answerede Crist to þe feend by auctorite of hooly writ and seyde Hit is wryten þeyrne þat þat oonly in bred lyueþ man, but in eche word þat comeþ of Godis mowþ', þat is his vertew to speke to men in her sowle, and þis passeþ erly bred.
<L 37><T EWS1-40><P 396>

þanne men schulden here Godis word gladly, and dispysye fabis, and erre not in þis sacrud oost but graunte þat it is two þingis, boþe bred and Godus body.
<L 72><T EWS1SE-17><P 551>

And þus spekiþ Ambrose, suwyng comun speche of Crist, þat þe sacrud host is not bred, for it is not principally bred. And such errour blynþd monye in þe sacrament of þe auter to sey3e þat it is accident wipoute suget, and noo bred, as Ambrose seip.
<L 58, 60><T EWS2-111><P 284>

But it was seyd in oold tyme, before þat fercus comen in, þat as Crist is God and mon, so þis
hoost is bred and Godis body;
<L 970><T EWS2-MC><P 363>

bis knewe not lerom, ne Austyn, ne Ambrose, sip lerom seip þus aftur tretyng of his mater, 'Here we þat bred Crist took in his hondis and blessyd it, and brac it, and 3af hise disciples for to eton it, is þe body of owre Lord, sauyour of mankynde sif þe seip and may not ly3e þat þis þing is his body.
<L 268><T EWS2-VO><P 375>

And herfore seip Ambrose þat þat þing þat before was bred is now maad Godus body by vertew of Cristus words.
<L 274><T EWS2-VO><P 375>

And ri3t so þe sacrid oost is uery bred kyndly ant Goddis body figuraly, ri3t as Crist hymsilf seip.
<L 40><T EWS3-125><P 8>

And þei þou3ten togidere, and seyden þat þei hadden no bred, hou were it banne pertinent to telle hem of soudrow? And whanne þis word was knownun, lesa seyde to hem Wherto þenke 3ee þat 3ee han no bred?
<L 5, 7><T EWS3-130><P 19>

And ri3t seip. For ri3t as soudrow infectip bred þat men shulden lyue, as þoocrisie fuylij good werk þat mannus soule shulde lyue wip. 
<L 19><T EWS3-130><P 20>

for it is as myche wundir to fede þis folc þus wip erly fode as to wandre þus on þe water, or to make þe wynt ceesse and, as many men þenken, þe myrracle of bred is myche more, for Crist my3te so sette water and eyir þat þei musten nedis stonde sadly, as an eye may so be sette þat gret pristyng my3te not breke it, and so may men go on þe eyir 3if it be closid wipynne leper.
<L 21><T EWS3-146><P 66>

Crist was deed in his tyme, and ordeyneyd for to fede men gostly by his body, for it is fat bred herto.
<L 127><T EWS3-158><P 105>

For þei wayschen not þer hondis whanne þei etyn bred.
<L 5><T EWS3-161><P 113>

Oure fadris eetyn angelis mete in desert, as it is writun "God 3af hem bred of heuene to ete". Perfore lesu seyde to hem 'Forsophe, forsophe Y seye to 3ou, Moyseyes 3af 3ou not bred from heuene, but my

Fadir 3yuep 3ou uery bred from heuene'. As Crist hap spokun of gostly mete, so he shulde speke of gostly bred, and as bred is ground of mannus mete, so bileue is ground of mete of soule. And siþ Crist is þis first bileue, urerly Crist is bred for Goddis bred is þat ilke þat comeþ doun from heuene, and 3yueþ lif to þe world.
<L 32, 33, 34, 35, 37><T EWS3-162><P 118>

And so it is nedeful to men to knowe hou ofte bred is takun. It is seyde comunely þat bred is takun on foure maners: firste for bred þat men vsen, and maken for to fede þer body;
<L 40, 41><T EWS3-162><P 118>

Also for cause of his uertu, as teris ben clepid of God bred. Also þe sacrid oost is clepid bred in Goddis lawe, and þus þe myddil persone of God is bred for he foundip bileeue. And þus þe oost of þe auter is uery bred to many wittis: it is bred maad of whate, and eke it is Goddis body, and so it groundip bileeue and is an obiecte of uertuues. But fle we to clepe þis bred accident wipoute suget.
<L 44><T EWS3-162><P 118><L 45, 46, 47, 49><T EWS3-162><P 119>

And þe lewis seyden to Crist 'Sire, euere 3if us þis bred! And lesu seyde to hem 'Y am bred of lif.
<L 52, 53><T EWS3-162><P 119>

And heere men treten comunely hou his bred shal be etyn: it shal be chewid in mouh of soule, forretretid godey by skylis, and sip it shal be hid in mynde, as mete is hid in mannus stomac and were deed, and turnyþ man into God. For, as Austyn tellij heere, þis bred variþ from ober bred. Ober bred is þicke partid, and turnyd into oper kynde, and affir it is turnyd into his body pat etip it. But þis bred pat is Crist, etyn gostly of man, may not wende þes þre weyes, for he may not be þus partid ne turnyd into anoþer kynde ne drawen þus into mannus body, but he turnyþ man into hym, as man turnyþ mete into his body. But ouer, siþ þis beste bred is grounde of alle uertuues of man, hou faste shulde a man holde clere bileue of þis bred.
<L 55, 59, 60, 61, 65, 67><T EWS3-162><P 119>

And wolde God þes heretikis in mater of þe sacrid oost conseuyed þis speche, and vndirstooend wel Ambrose þat þis oost is not bred affir þat it is sacrid, for it is not affir principaly bred but þe body of Crist by uertu of his wordis, and þanne shulden þey shame of þer feyned accidentis.
<L 13, 14><T EWS3-166><P 131>

bis is þe bred þat cam doun fro heuene. Not as 3oure fadris eetyn angelis mete and waren deed, he þat etip þis bred shal lyue wipouten ende'.
<L 12, 13><T EWS3-176><P 159>
And pues two disciplis telden of po pingis pat felden in pe weye, and hou bey knewen hym in brekyng of pe bred.  
<LS 66><T EWS3-181><P 192>
And Iesu cam, and 3af hem bred and fyssh also.  
<LS 27><T EWS3-183><P 197>
For whiche of 3ou akip his fadir bred, wher he shal 3yue hym a stoon?  
<LS 15><T EWS3-195><P 221>
And bus pat man of pe world 3yuep a stoon in stede of bred pat in stede of articlis of pe trowpe 3yuep doctrinal conclusions;  
<LS 39><T EWS3-195><P 222>
IN VIGILIA ASCENCIONIS: Sermo 77:  
Subleuatis Iesus oculis Iohannis 17: This gospel of Ion teJlip what looues mennus soulis shulden of pis  
whanne it is sacrid, and  
pes shal not take aftirward Goddis blood  
pat he is quyc bred, he shal not dye  
<LS 37><T EWS3-196><P 224>
And pis shulden pes men note pat prouen pat he oost is not bred, for banne pey seyen man brake his fast eting pe oost whanne it is sacrid, and banne he shulde not take aftirward Goddis blood  
pat is sacrid in pe chaliss.  
<LS 24><T EWS3-197><P 229>
pis bred is betere pean angul mete, for many fadris eeyn his bred and 3it wren dey  
do double maner, bope bodily and gostly. pis is  
he bred comynge doun fro heuene; and pis is  
ende why Crist cam doun, for entent of mannus profitt, pat 3if ony ete of his bred, he shall not dye  
<LS 18, 26, 27, 37, 38><T EWS3-202><P 240>
And Crist seyde to hem Nylke 3ee bere ou3t in pe weye pat wole lette 3ou in his offys, neper a staf ne a scrippie, ne bred ne money, ne hauve 3ee two cooits'.  
<LS 8><T EWS3-203><P 241>
And alle siche heresies spryngen for pey witen not what pis oost is: his oost is bred in his kynde,  
as ben opere oostis vnsacrid, and  
sacramentalche Goddis body, for Crist seip so  
pat may not lye. And so, 3if pis sacrament be fouled in pat pat it is bred or wyn, it may not bus  
de be defoulid in pingis whiche it figurip.  
<LS 17, 19><T EWS3-206><P 247>
And so a man brekip not Goddis body ne  
drynkip his blood wip his mouh, al 3if he ete and  
drynke pe bred and pe wyn pat is pes;  
<LS 22><T EWS3-206><P 248>
Of his may men se opynly hou it is no synne in  
kynde to ete com or holy bred, whanne no synne  
goop bifore.  
<LS 20><T EWS3-213><P 262>
pis womman is Goddis wisdom, pat hidi his  
saury sourdou in pre porcionus of mee to  
make bred aftir saury.  
<LS 44><T EWS3-223><P 283>
Whanne Crist hadde seyde pes pingis, oon of  
hem pat eetey togidere seyde to hym Byssis is  
he pat shall ete bred in pe reume of God!  
<LS 9><T EWS3-225><P 285>
pat axid stoones to be turned in to bred?' To his  
acordip seint Bernard & seip /^O vanitas  
vanitatum & non vanior quam insanior:  
<LS 5><T LL><P 37>
3if pei seyn, written and techen openly pat pe  
sacrament of pe auter pat men seen bitwen pe  
prestis hondis is accidentis wipouten suget and  
eiper bred ne cristis body;  
<LS 16><T MT01><P 19>
Certis he were a cruel fadir pat my3tte not 3eue  
his owene childre bred pou3 pei perisheden for  
hunger, and 3it wolde not sufte anoer man to  
help pe children bi weie of mercy; but moche  
cruel ben pes prelatis and curatis, pat  
kunnen not or may not or wolen not 3eue here  
gostly children gostly bred of pe gospel, pou3  
here soulis ben in neure so gret myself, and  
3it forbeden and cursen opere men 3if pei wolen  
for mercy 3eue here breper techyng of goddis  
lawe, bope treuly and frely, withouten beggynge  
as crist biddip.  
<LS 14, 18><T MT04><P 59>
3eue to vs today oure echay dayes bred.  
<LS 3><T MT11><P 198>
For I kan se no skele whi pat alle pat euer  
scripture seip of his oste vnder pe name of brede
and wyne schal be vndurstonde of accidentis, but bi þe same skele al þat þei seyen of her accidentis schal be vndurstonde of bred and wyne.

þe oon was in his last soper wher he made brede to be his bodi as he had heþi3 tofore, seiyng as I haue rehersid þe bred þat I schal 3eue to 3ow is my flesche for þe liif of þe world'.

Also seint Barnard spekiþ þus in a tretice þat he maþikþ of þe sacrament of þe auþer: þe sacramentis of holi chirche stonden in foure kynddis: in watur, oile, bred and wyne'.

This is our belefe & all cristen mennes/ and this beleue is the fyrst ponte of the new testament/ that ych christen man is holde stedfastly to beleue/ and rat her to suffre the deth than forsaken this beleue/ & so this beleue is the bred of spiryttual lyfe/ in forsakyngne synne that Christ brought vs to lyfe.

And for we shulden haue mynd of this lyuyng/ thou guest vs the sacrament of thy flesche and thy blode in forme of brede & wyne shal be vndurstonde of accidentis, but oon was in

For Crist þat mai not lye seid, scheywying þe bred þat he helde in his hande, Þis is my bodi'. And þe brede or þe oost in þe auþer, sacrid of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.

And seint Hillari seip, þe bodi of Crist þat is taken of þe auþer is figure siþ þe bred and wyne ben seen wiþout forþþe, and it is verþ trewþ siþ Cristis bodi and his blode is beleued wyþinneforþe'.

We hondlen no moneye, but monelich faren, And hauen hunger at the mete, at ich a mel ones, We hauen forsaken the world, and in wo libbeth, In penaunce and pouerte, and prechethe the puple By ensample of oure liif, soules to helpen And in pouerte preien, for al oure parteneres
For we suppose man and woman in God's law make the sacrament of bread without sin such miracle.

Also no prest hath power to make Christ's verily body at mass in forme of bred, but it is sacramental words said at mass of the prest, her remayneth only material bred.

Also as the ground of his beleeue is Christ's own word in the gospel of saint Matthew, where he saith: 'Take 3e and ethe, this is my body.'

and, as Christes maneth sufferid peyne and depe and 3itt he godth my3t suffer no peyne, so, hou3 his sacrament be corrupted, newerple breed of body of Crist may suffer no corrupticion, for seynt Poul was raushed into the bred heuen bi autore of God write puse in hooly writ, and pree tymes he calleth the sacrament bread aftur the fourme of consecration. And also Poulle calleth the sacrament 'bread we breaken'. Also seynt Austyn in the popis lawe seith, 'that peing that is seene is bred, and that chalis or that copp that is shewed, but vnto that seith asketh to be tau3t that is Christes body and that chalis, that is wyne in pe chalis, is Christis blod'. And he oold prest seynt Jerom seith in a pistle that he made vnto a womanman Elbediam, 'Here we hath that brede that Crist brake and gau the hise discipules to ete is pe body of our Lord sauour, for as he seith, "his is my body"'. Also seynt Ambrose askep hou that ped that is bred may be Christis body, and seith that his consecracioun is now Cristis body after that consecracioun, for Christis word chaungep that creature.

Fortho thou answereth gretey again reason by these words that Christe spake at his supper on Berauthday at night that Christ toke bread and blessed it & brake it & gave it to his disciples & apostles, & said, take ye, and eate ye, this is my body which shalbe great for you and also he taking the cuppe and did thankes, & gave to the & saide, drinke ye al hereof, this is my blod of the newe testament whiche shalbe shede oute for many into the remission of synnes, as sayth Luke, whan Jesu had take bread, he gau thee and brake it to them & sayde, take ye, eate ye.
ths is my bodye that shalbe geuen for you Do ye thys in the remembrance of me,
<LT 27>WW><PP 7>

For he toke bried and blessed, and yet what blessed he.
<LT 3>WW><PP 8>

But he sayd not this bread is my body or that the bried shulde be geuen for the Iyfe of the worlde.
<LT 33>WW><PP 8>

And he sayd ye shaH drynke of my cuppe, but to that that he sayde ye shaH drynke of my cup, he wyne to gyue, but to the father it is proper but In syt on my ryght hande or lefte hande it is not worlde as he dyd, by the which they shuld enter into Iyfe euerlastyng, and to be both on his ryght hande And thus ye may se that Chryste spake not of the material cup neyther of hym self not of his apostles nether of material bred neyther of the materia cup neyther of nedi men, is the lif of pore men.
<LT 7>WW><PP 8>

The xv' Article: The sacrament of the auteer, which is whight and round, visible and palpable, and is broke with the hondis of a preest, and is with the bodili ighen of the puple, is breed which chewid with the teeth of a preest, and is seien we breken, and the verri bodi of oure Lord Jhesu Crist.
<LT 8>WW><PP 79>

Decrees De consecratione, ij' distinccioun, c'. (Qui manducat), writith thus, 'That that is seyen is breed, and that that the ighen teJlen, is the wyn conteynid therynne, is the blood of Crist. And seynt Jerom in his pistil to Elbidio, seith thus, "Here we that the breed which the Lord brak and gaf to his disciples to eeten, is the bodi of the Lord". And Ambrose (De consecratione), ij' dist., c'. (Panis est!), seith thus, "In the auteer is comoun breed before the wordis of sacramentis. Where consecracion or halewinge hath neigide, of the breed is maad Cristis flesh". And eft there, "Bificre that it is sacrif, it is breed;
<LT 9, 13, 15, 17>WW><PP 41>

And eft there, "That that was breed before the consecracion, is now the bodi of Crist after the consecracion.
<LT 19>WW><PP 41>

And so of the breed is maad the bodi of Crist;
<LT 22>WW><PP 41>

Also Hilarie seith thus in the same dist· c'.
Corpus Christi, "The bodi of Crist which is taken of the auteur, is figure, while breed and wyn is seien withoutforth;
<LT 3>WW><PP 42>

Therfore the gospel seith in the xxiiiij· c' of Luk'. that the disciplis knewen Crist in the brecckinge of breed.
<LT 8>WW><PP 42>

And as Austyn seith in his pistil xlij' in the ende, this breed was the sacrament.
<LT 10>WW><PP 42>

Therfore seynt Poul, in the j' pistil to Cor· x· c', seith that the breed which we broken, is the part takinge of the bodi of the Lord; and in the xj' c' there Poul clepith it breed thries aftir consecracioun. And after the sacringe, in the canoun of the masse we clein it holi breed. And therfor, as Crist is verri man, not feynid, and verri God togidere, so this sacrament is verri breed, not feynid neithir fals, and the verri bodi of Crist togidere, as holi writ affermith opinli.
<LT 12, 14, 16, 19>WW><PP 42>

Therfore if this feith that was solempe in holi chirche bi a thousand yeer and more, that is, that this sacrament is breed and the bodi of Jesli Crist, suffisith to helthe, bi what presumptioun bryngith in this synful man this nouelrie. not foundid opinli in the lawe of God neithir in reesoun?
<LT 4>WW><PP 79>

Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget; sith he myghte as lightli sette in this word accident whanne he spekith of this sacrament.
<LT 14, 19>WW><PP 79>

And evere we shulden be sore aferd of this word of Poul, in the j' pistil to Cor'. the xj' c'. Who so eever etith the breed and drinkith the cuppe of the Lord unworthili, shall bi gitti of the bodi and blood of the Lord.
<LT 9>WW><PP 116>

And so longe schal pis goostli breed laste.
<LT 22>WW><PP 15>

Whethir the wisdom and charite of God wolde not sette opinli in holi writ the verri name of the sacrament, whanne he clepith it breed, and spekith not of accident withouten suget; sith he myghte as lightli sette in this word accident whanne he spekith of this sacrament.
In these us wip to have deliit wip marow 3 of whete, pat is, wip þe body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foarme of
breed and wip wórrlī resseyven, þoru trewe bileeve her savacioun, and yve men and unclene her dampancioun.

First we prayen oure fader, To 3ive us oure eche days breed to day: And þis may be understonden we on þre maneris togedre, as Seynt Austyn seip, bi wif of God Almi3ti.

And for we have neede of alle þese eche day, þerfore Crist clepeþ hem, oure eche dayes breed. And for we shulden be trewe and ete oure owene perfore breed, perfore
breed.

Whanne a man seip, Lord, 3if not povert ne richessis to me, what oper þing seip he þan þis, 3if us today oure eche daies breed?

Ferst þat þis breed betokeneþ oure sustinaunce, and alle oper sustinaunce, and alle oper necessaries nedeful to oure body.

And þis breed is more nedeful þan þat oper firste breed, as þe soule of man is worpyere þan his body.

And specialiche, for ouz nedep eche day þis breede, þerfore pray we mekelyche, Oure eche daies breed 3yve ouz today. On þe þrydde manere, by þis eche daies breed is understonde þe sacrament, verray Godes body in forme of breed, þe whiche was ybore of þe mayde Marye, and suffredre harde payne and þep upon þe crous, to delyvere man fro payne and þep wipwiten ende. And þerfore Seynt Austyn seipþ, þat yf we have rescekyll common of þe Creatour daies of oure lyf, ouz nedep to have þis byleve, and so every day rescekyll Godes, and þus every day to praye, Oure eche daies breed 3eve ouz to day.

And 3if a prest sacriþ Goddis body, and makþ breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordsis, whi may he not blisse a 3ong child wip a rag and oyle?

Þerfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene preciouse body and blood of breed and wyn, whiche power he grauntid neuer to his owene modir ne angel of hevene.

As, 3if a pore man have longe founden moche wex, brennyng bi for a rotyl stok, 3if a trewe man toche þis pore man to paie his dettis, fynde his wif and childrem breed and cloþ, and 3if he may strecche þerpero, to do his alymes to pore bedrede men, old and feble, crokid and blynd, as God biddip, þei bope ben holden cursed and enemies of holy Chirche. for as moche as þei don Cristis biddyng, and more mercy to here pore nei3eboris, and leven unskilful devocion and blynde mawmete and foul yppocrisie of prestis.

And it is not ynow3 þat freris erren in colour and figure of þer abitis, to prove þat þis sacrif oost is colour and figure of breed.

Siþ Seynt Poul seip, þe breed þat we breke is comynyng of Cristis body, axe þes heretikis where þis were sacrif breed or unsacrif;

And þe gospel of Seynt Luk seip, þat Cristis disciplis knewen him in brekynge of þe breed, and þis breed was þe sacrament of þe auter, as Seynt Austyn writip.

And þis Crist may not lie, þis breed is his body, as he seip in þe gospel. Also in canon of þe masse, after þe consecracon, we c1epen it sacrament of everlastynge lif. and breed, and seyn, bred of angelis is maade breed of
sacrament holy breed of everlastynge helpe. Also in canon of þe feste of olde lawe; and breed was sacrid breed or unsacrid;

As, 3if a prest sacriþ Goddis body, and makþ breed and wyn turne into Cristis flesch and his blood, bi vertu of his ordre and Goddis wordsis, whi may he not blisse a 3ong child wip a rag and oyle?

Þerfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene preciouse body and blood of breed and
schal goo oute of my moupe'.

\[L 228\] <T CG02> <P 183>

\textit{pat} is: 'Blesssid is he \textit{pat} so hæpe herde and kept \textit{pe} worde of God here in erhe, which is goostly \textit{etyng} \textit{herof}, porow \textit{pe} whiche he shal ete afterward \textit{breed} in he kyngdom of God'—\textit{pat} is, be fully fed \textit{wiep} be glorious \textit{si3t} of \textit{pe} Trinite in \textit{pe} blis of heuen.

\[L 409\] <T CG13> <P 175>

Ferpermore, in pe gospel, pere as Crist askid of Philip wherwpe \textit{pei} shulden bye \textit{breed} to fede wiip \textit{al} \textit{pat} pepele, here may men lerne in what state euer \textit{pei} be, be \textit{pei} neuer so wittty or kunnyng of science, to aske oeverwhile counsel of ojer \textit{pat} ben in lower degre and of lasse wit and of symple lecture, for perauenture it may be so \textit{pat} \textit{pei} ben of hy3er charite.

\[L 103\] <T CG14> <P 178>

And of pe perfeccon of peose two lawis may be vnderstonde by two hundrid peneworpe of \textit{breed}, for an hundrid is a perfitte nombour, as clerkis knowen wel, and wiip al \textit{al} \textit{pei} seyen a man is vnsuffisient inowe for to be prechoure.

\[L 137\] <T CG14> <P 179>

and \textit{ri3t} as a fisse \textit{pat} is swete mete temperip \textit{pe} bitternes of barly \textit{breed}, so dope pe Neve Lawe of loue and mercy pe Olde Lawe of \textit{breed} and vneianunce.

\[L 180\] <T CG14> <P 180>

\textit{pe} first is \textit{pe} lofe of \textit{breed} of \textit{pe} worde of God. Of \textit{pis} \textit{breed} spekip Crist in pe gospel, pere he seipe: 'Non in solo pane viuit homo, sed in omni verbo quod procedit de ore Dei'. \textit{pat} is: 'Not in oonly \textit{breed} lyuep man, but in euery worde \textit{pat} gope oute of \textit{pe} moupe of God'. Of pe worpipes of \textit{his} \textit{breed}, and of pe profitis \textit{pat} comen of \textit{pe} worpi eting of \textit{his} \textit{breed}, and of pe perel \textit{pat} is to hem \textit{pat} dispisen \textit{his} \textit{breed}, is tretid in pe next gospel suyng. \textit{pe} cheef panteris of God, to whom longen prinspalpey setting foore and departing of \textit{his} \textit{breed}, ben alle prestis and alle \textit{bo} \textit{pat} han taken vpon hem \textit{pe} office of presthod, to whiche \textit{prelatis} he btoke \textit{pe} office when, as Matheu telipip in \textit{pe} tenpe (chapiere 67), he clepid his twelue apostlis and seide to hem: '\textit{Ite} ad oues que perierunt dominus Israel.'

\[L 49, 52, 54, 55, 56, 58\] <T CG15> <P 185>

I drede me lest manye prelatis, curatis and prestis, whiche shulden not oonly be as lordis panteris to meyne, but more tenderly as modris to children deparate of \textit{his} \textit{breed}, faren to hem nowadayes as stepmodris to her children: \textit{pat} is, if suche children aske \textit{breed} of hem, \textit{pei} shul none haue;

\[L 77, 79\] <T CG15> <P 186>

So, if \textit{pe} peple nowadayes aske of her prelatis or curatis \textit{his} \textit{breed} (\textit{pat} is, preching of \textit{pe} worde of God), \textit{pei} moun li3htly have a short answere and neuer fare \textit{pe} better.

\[L 82\] <T CG15> <P 186>

not hungur of \textit{breed}, ne fiirst of watur, but of hering of \textit{pe} worde of God'.

\[L 91\] <T CG15> <P 186>

\textit{pis} loof of \textit{breed} most be departid in two.

\[L 107\] <T CG15> <P 186>

And alle \textit{pe} eten of \textit{pis} \textit{breed} effectucally, of Holy Scripture shullen be fulfillid, for al \textit{ping} \textit{pat} is necessarie to pe gowenane of her soulis \textit{pei} mownen taste and fynde berinne.

\[L 118\] <T CG15> <P 187>

\textit{pat} is: 'He \textit{pat} addip kunnyng or knowing, addip sorow' and so dope grett penaunc in hope of remission, which is \textit{pe} secound lofe of \textit{breed} \textit{pat} i speake of at pe bygynning.

\[L 129\] <T CG15> <P 187>

\textit{pat} is: 'Dou shalt fede vs wiip \textit{breed} of teeries'. \textit{pis} \textit{breed} of penaunc, to him \textit{pat} etip it wilfully and gladly, dope manye goods, but prinspalbypre.

\[L 135, 136\] <T CG15> <P 187>

First, if men shulden ete wel of \textit{pis} \textit{breed}, it most be broken into pre parties \textit{pat} is, it most be declairid by \textit{pe} prestis \textit{pat} whoso dope verrey penaunc, he most haue pre pingis: \textit{pat} is, contricton, confession, and satisfaccion.

\[L 175\] <T CG15> <P 188>

Whoso dope wilfully and discrcetly after pe bounds of Gods lawe, brekip wel and deparid \textit{pe} prid loof of \textit{breed}, of whiche I speake of at pe bygynning, is, of temporal goods for bodile sustenaunce. In \textit{pis} maner wyse Sent Austyn vnderstondid \textit{breed} \textit{pat} we asken of God in oure Pater Nosterpat is, al \textit{ping} \textit{pat} we neden of oure sustenaunce to body, as mete, and drinke, and hiling, and ouer \textit{pi} al \textit{pat} nedip to sustenaunce of oure souls.

\[L 276, 278\] <T CG15> <P 191>

\textit{pis} \textit{breed}, if it be broken wysely and deparid euenly, dope manye goods, but among alle ojer \textit{pe}se pre first: it clesnip a mannys synnis;

\[L 282\] <T CG15> <P 191>

And not oonly prestis han panteris to breke and sett forbe of \textit{his} \textit{breed}, but also euerly ojer man \textit{pat} hæpe plente of \textit{his} loof of temporal goods.

\[L 300\] <T CG15> <P 191>

\textit{pat} is: Breke to nedy \textit{pi} \textit{breed} \textit{pat} is, of worldly goods. But, for \textit{pat} many men oft tyme broken \textit{pis} \textit{breed} (\textit{pat} is, 3yuen almesdedisid) and htel \textit{panke} han \textit{pei} perfere of \textit{pe} cheef Lorde, perfere
it were to wite what circumstauncis ben due perto to pat eend pat it my3t plesse pe Lorde and haue mede for his seruice.

< L 304, 305 > < T CG15 > < P 191 >

And phus, whosoeuer dispendiijh his temporal goodis in almes dedis wip pe vpi circumstauncis pat ben here rehersid, his is a good panter to God, and brekip wel and departip his prid lofe of breed after pe Lordis wille, pat is: pe lofe of bodlie sustenaunce.

< L 347 > < T CGI5 > < P 192 >

And whoso etip wel, and departip of alle these pr3 louys of breed pat ben rehersid tofore (pat is, first of pe worde of God, and after of pe loof of breed of penaunce, and also of pe prid, pat is almesdede), he ben haje wel proued himself and so is able to for to ete of pe fourpe lofe of breed pat is, pe worshipful sacrament of Cristis bodi, of whiche breed spekip himself in pe gospel of Jon, sayng bus: {Panis quem ego dabo vobis caro mea est pro mundi vita}. worde of God when she seide to breed wes sowen in fleishe for to 3yue aboute perofto his peple, ben prestis fourpe And whensoever oper is, in sacrament. pe brekip breed of penaunce for his synnis; breed of almes dede doyng), and in breed whiche I shal 3yue to pe lijf of heuen, pe worshipful breed of heuen, (pat is, blessid sacrament to blesse of heuen.

< L 350, 351, 353, 354 > < T CG15 > < P 193 >

and pe prid day wip pe breed drawn forhe and wip charite baken; < L 373 > < T CG15 > < P 193 >

De panteris pat God haje ordeynid of his breed, for to 3yue aboute hero of his peple, ben prestis onely.

< L 376 > < T CG15 > < P 193 >

And whensoeuer pat a prest, in Sterne Day or in oper tyme, ministrip his blessid sacrament to hem pat receyuen it worpily, ben he departip pe fourpe breed pat I speake of at pe bygynynge (pat is, his worshipful breed of heuen, Cristis body) in sacrament.

< L 384, 385 > < T CG15 > < P 193 >

and after pe breed of penaunce for his synnis; and sipen pe breed of almesdede doying), and in his maner able him and so receyue pe fourpe breed (pat is, his worpsi sacrament of Cristis body), ben shal he worpi be, as Crist seihe in pe gospel of Jon, to lyue wislouen eend in pe ioj of heuen: {Qui manducat hunc panem vituet in eternum}.

< L 393, 395 > < T CG15 > < P 193 >

pat is: 'He pat etip his breed shal lyue wislouen eend, 'which is is ifip loof of breed pat I speake of at pe bygynynge. Of his breed spekip pe gospel, sayng (Luc: 14: 15); {Beatus qui manducabit panem in regno Dei}. pat is:

'Blessid is he pat shal ete breed in pe kingdome of God' at is, blessid is he pat shal see and fully weelde pe si3t of pe blessid face of pe Trinite, and alle oper ioyes pat ben in heuen. Pe panter of his breed is none erply man, but pe blessid Lorde haje reseruid pat office to himself, of pe gospel of Luke, sayng phus: {Pecynget se, et faciet illos discumbere, et transiens ministrahib illis}.

< L 398, 399, 401, 403, 406 > < T CG15 > < P 194 >

Now, for his greet goodnes, graunt vs pat grace pat, whil we ben wanding here in his worlde, to worche so wisely pat we moun after ete of his blessid breed in pe blisse of heuen.

< L 419 > < T CG15 > < P 194 >

I shall send hungyr on the herthe: not hungir of breed neiither thourst of watir, but to heer the word of God: as it were a gret cruelte to withholde bodeli mete and drynk fro hungri men and thoursti, and tho withholderis schulde ben gelti of bode and thoursten therafter, that is, desiren it gretli to kunne and to kepe it to teche it othere men for the staat that thei stonde inne; < L 24 > < T Dea > < P 454 >

pe gospel seip phus pat his myracle was doon: when Iesus hadde cast vp his ey3en, and saw pat ryche folc was come to hym to here Godis word, he seide to Philip wheroef pei schulde bughge breed for to fede his folc, for he wiste pat pei hungredon.

< L 7 > < T EWS1-25 > < P 322 >

Philip seyde to Crist pat loues of two hundred pens ne suffysid not to hem, so pat echone my3te taken a lytuwhal of breed. < L 11 > < T EWS1-25 > < P 322 >

Eche man mot begge of God, and axe of hym his ech day breed, and begge goostly werkis of mercy of his brepren, for pei ben slowe to do these werkis as pei ben holde to do by pei lawe of God.

< L 76 > < T EWS1-39 > < P 393 >

But here answerede Crist to pe feend by auctortie of hooly writ and seyde Hit is wryten bynyne pat not oonly in breed lyuep man, but in eche word pat comep of Godis mowp", pat is his vertew to speke to men in her sowle, and his pasep erply breed.

< L 39 > < T EWS1-40 > < P 396 >

For, 3if Crist wolde for pryde do his myracle and make phus breed, hee wolde in a comunte do his deede and not phus only in desert; and 3if Crist myhte phus make breed, he myhte phus maake bohe flesch and fysch, and hanne Crist
And Crist answeride and seide Hit is not good to take he breed to fallup to children, and 3yuen hit to howndes to ete fro frose hese children'.

And Crist goostly, how kynde he suffrede for man. As Crist whan it is sacrud, is verryli Cristis owene body in neyJler form of breed, as cristen men bileuen, and heretikis seien.

For where Crist tellup in his gospel þat þe hoost, wenne it is sacrud, is Cristus body in figure and verey breed in his kynde, freris seyn now þat it is nowt, or accident wipowte suget.

And þe brydde cawtel of þe fend, in whiche he trauelup most, is to uarye þe bileue þat God hysmelf harp ordynot, as we may see opoony of þe sacrud hoost, þat is, þe whyte þing and rownd þat þe preest harp sacrade, and is parcyued monye wyes wip bodily wyttis, þat Cristen men seyn is Godus body in forme of breed, as trewe clerkis and lewede men han bileued sîp God wente to heuene.

Seiþ Austyn seip þus, and reson acordeþ þerwip, þat þat þing þat men seen wip þer y3en is verry breed, but þat þat bileue axip, þe breed is Godus body.

It semeþ þat Austyn seip þat þis breed was Cristis body, as he sacrade bifoer.

For Crist seip heere sopely þat he is þe breed of lif;

Þis breed is betere þan aunget mete, for many fadris eetyn þis breed and þit weren deed on double maner, bope bodily and gostly.

Frere, whi scalandre 3e trewe preestis & ðepere trewe meke men of þe sacramento of Goddis bodi, for þei seyen þat þe holi breed duli sacrad is Goddis bodi in foorme of breed, & 3e seyen þat it is an accident wip outen subiect, & not Goddis bodi, Frere, who ben eritikis here Cristis words, þat took þe breed & blissid it & brak it & seide, þis is my bodi; & Seint Poul seip, þe breed þat we breken is Goddis bodi, and Seint Austin seip, þat not eche breed is Goddis bodi, but þat breed þat reseyueþ blissyng is Goddis bodi.

Þe breed of pore men in to stones/ & in þis þei ben more cruelar þan þe deuel:

at Cristis hooli sooþer/ where Crist dalt his bodi in breed:

þe breed is Goddis worde:

and þus men schakon freris awey as etnykus or publicanys and algatis sîpen þei wole not 3yue her feip vndur þer comun scel and putte hit by oure ooldle feip þat troewe þat þe sacrad oost is Godus body in forme of breed as Crist seip.

hadde no ned þus to hungre aþeynes his wille.
sed de omni verbo quod procedit de ore dei. A man lyseg not oonli in bodi breed:

pis houngur for to come/ pat vntaunt men schulde aske pis breed:

and I schal suffre hungir to be sent in to neipir who

Whanne we seyn, 3eue vs today oure eche days breed, we preien for nedeful sustenaunce of oure body, and for to haue vnderstondynge and not by raueyne ne extorsion ne falsnesse, but it be spendid in seruyce of god and his dere;

MT II

ffor god biddip pat a man schulde assaye him silf, and so etc of pe breed pat is pe sacrid oost.

but crist seip surely. "pis breed is my bodye".

for pei denyen pe gospel and comyn bileue, pat breed pat crist took in hise hondis and blesside it and brac it and 3af it to hise disciplis for to ete, was his owne bodi bi vertu of his words. and pus pei denyen pat pe oost sacrid, whjit and round, pat bifoire was breed, is maad goddis bodi bi vertu of hise words, but pei seien pat pere is goddis bodi, and pat is not goddis bodi, but it is nou3t or accident worse pe any breed;

Pat pe sacrid oost whijt and round pat men seen in pe preestis hondes is vert goddis bodi in forme of breed.

Also crist techip in pe pater noster to preye god to 3yte vs oure breed, and it shulde be maad oure breed bi oure trewe seruysa pat god biddip;

summe seyen pat pis oost fro pe tyme pat it be sacrid is verily goddis bodi and perwip breed, whit and round;

but crist, whanne he blesside pis breed, seyde pat "pis is my body”;

for hooly chirche hañ bileydyd pis ñousinde wynter and more to, pat his oost is goddis body in foorme of breed, and wyn his blood.

but it were good to cristemen to laste in pe olde bileue, pis breed is goddis body and his wyn is goddis blood, and not an vknown ñing wipoute resoun or autorite;

And so seynt Poul passip not in his mater pe gospel, but callip it breed' and Cristis bodì'.

Ne pei bisien hem to distrie pe foul heresie of pe sacrament of pe auter, where pei and her confederacie seien, euene a3ens pe gospel and seynt Poul, pat pe sacrid oost is neper breed ne Cristis bodi.

For scripture seip (Ecc’ 34) pat pe breed of nedi men is pe liif of a pore man, and who so defrauidip him is a mansleer.

And as fasli pei lyn upon pe hooli prophete Helye, whanne pei seien pat he beggid breed and watir of a womman, of whom it is writun þus (3 Regum 17): Pe word of pe Lord is maad to Helye seyynge, "Arise, and go into Sarapta and pou shalt dwelle here;

And whanne she 3ide for to bryngye him watir, Helye criede aftir hir, seyynge, "I prie þis bryngye to me a mossel of breed in pin hond". Vpon þis storie þese maistir liers maken a lesyng upon God and Helye, pat Helye shulde haue beggide watir and breed here of his widue.

And þei mai se also hou God seide not to Helye, Go begge of þat widue breed and watir’.

Nepelles I wondere þe lese þou3 þese maistir liers bilye here Helye, seyynge þat he beggide watir and a mossel of breed of þis womman, for þei booldli maken a lesyng upon Crist, seyynge þat he shulde haue beggide watir of þe womman of Samarie, whanne he comaundide þe womman.
to 3yue him drynk.
<L 2699><T OP-ES><P 130>

And as falsi and wijoute ground of scripture or of resoun, to wipyn pat Crist breed fro dore to dore. But, and men wolde 3yue him drynk.  

But for as moch as mannes lyuynge ne standeth nat alonlyche by breed! he hath ygyuen vs a draught of water of Iyfe to drinke.
<L 18><T OP-ES><P 130>

And as falsi and wipoute ground of scripture or of resoun, to wipyn pat Crist breed fro dore to dore. But, and men wolde 3yue him drynk.

But up hap falsis prophetis}, where disceyued bi ypocritis doen, as man upon man, an auter, and off cristenep, hap but for as moch as mannes lyuynge ne standeth nat alonlyche by breed! he hath ygyuen vs a draught of water of Iyfe to drinke.

And for we shulden haue mynd of this lyuyngl thou guest vs the sacrament of thy flesshe and supper tofore tht thou shuldst sutTre thy dethl and toke bred in thyne hande and saydest Take ye this wyne and blessedest it! for it is my body/ & thou tokest wyne and blessedest it/ and saydest This is the blode of a new & an euerlastyng testament that shal be shed for many men in foryeuenesse of synnes.
<L 19><T PCPM><P 30>

And for we shulden haue mynd of this lyuyng/ thou guest vs the sacrament of thy flesshe and thy blode in forme of breed & wyne at thy supper tofore tht thou shuldest suffre thy deth/ and toke bred in thyne hande and Take ye this & eate it/ for it is my body/ & thou tokest wyne and blessedest it/ and saydest This is the blode of a new & an euerlastyng testament that shal be shed for many men in foryeuenesse of synnes.
<L 19><T PCPM><P 36>

For these ryche men or deynen both breed and ale for goddess men of the worst that they haue.
<L 28><T PCPM><P 62>

To dispensen hem with, in dedes of synne, Al that amendeth oure hous, in money other elles With corne other catel, or clothes to beddes Other bedys or broche, or breed for our fode, And gif thou hast any good, and wilt thy self helpen Help vs hertelich therwith, and here I vndertake Thou shalt ben brother of oure hous, and a book habben As the nexte chapitre clerliche enseele.
<L 8><T PPC><P 12>

and for that prophete et breed in that place a3ens Goddis bidding, 3he bi disseit of a fals prophete, the trewe prophete of God was slayn of a lyoun in the wey homward.
<L 20><T Pro><P 13>

Aftir this the prophete Eli hidde himself in the stronde of Carith, a3ens Jordan, and drank watir, and was fed of raenyns there, whiche brou3ten to him breed and flesch in the euentid and morewid, and aftir that the stonde was dried up. God bad Elye go into Sarepta of Sydoneyes, and there he was fed of a widewe, and the pot of mele and the pot of oile failede not to the widewe, til God 3af ren on the erthe.
<L 44><T Pro><P 13>

and whanne he slepte, an auangel bad hym rise, and eete breed baken vndir aischis, and drinke watir;
<L 12><T Pro><P 14>

Thanne Elisee made a litil breed to suffice to an c' men, and thei lefren relijfs.
<L 1>T Pro><P 16>

and Joachyn eet euere breed in the kingis si3t of Babilone, in alle the daies of his lijf.
<L 16>T Pro><P 21>

and God seith in the Sautir of suche tirauntis, "thei deuouren my puple as the mete "of breed".
<L 9>T Pro><P 34>

In scripphe he bar both breed and lekes, He was foreswonke and all foreswat;
<L 13>T PT><P 147>

Alas! that ever they eten breed;
<L 203>T PT><P 153>

And so God forbede pat we schulde seie pat pis blessid sacrament were but breed, for pat were an heresy, as to sey pat Crist is man and not God.
<L 63>T SEWW02><P 20>

Crist was deeed in his tymne and ordeynede for to feede men goostli bi his bodi, for it is fatt breed hereto.
<L 119>T SEWW10><P 55>

As we mai se opunli of pe sacrid oost, pat is pe white ping and round pat pe prest hap sacrid, and is perseyued many weies wip bodili wittis, pat cristen men seien is Goddis bodi in foorme of breed, as trewe clerkis and lewd men han bileueed sib God wente to heuene.
<L 233>T SEWW15><P 80>
Siæ Ierom seip þus, aftir treting of þis mater Here we þat þat æfre þat Crist took in hise horis and blesside it and brake it, and 3æ hise disciplis for to ete, is þe bodi of oure Lord souer of mankynde, siæ he seip and may not he þat þis þing is his bodi’

Seiȝt Austyn seip þus, and resoun accordiȝ peþriȝ, þat þat þing þat men seen wip her i3en is veri æbreed, but þat þat bileuye aȝþ, þæ æbreed is Goddis bodi. And herfore seip Ambrose þat þat þing þat before was æbreed is now maad Goddis bodi bi vertu of Cristis wordis.

And as falsi þei lyen upon þe hooli prophete Helye, whanne þei seien þat he beggide æggiæ and wairir of a woman, of whom it is wriȝt þus (Regum 17), þe word of þe Lord is maad to Helye seiyng, ‘Arise, and go into Sarapta and pou shaiȝ dwelle þere;’

And whanne she 3ide for to brynghe him wairir, Helye crieshe after hir, seiyng, ‘I preie þe þe brynghe to me a messeal of æbreed in þun hondri.’ Vpon þis storie þese maistir liers make a lesynying upon God and Helye, þat Helye shulde hauæ beggide wairir and æbreed here of þis widue.

And þei mai se also hou God seide not to Helie, ‘Go bêgge of þat widue æbreed and wairir.’

Neþeles I wonde þe leþse hou3 þese maistir liers bilye here Helye, seiyng þat þe beggide wairir and a messeal of æbreed of þis woman, for þe booldli make a lesynging upon Crist, seiyng þat he shulde hauæ beggide wairir of þe woman of Samarie, whanne he comandide þe womanan to 3yue him dryñk.

And as falsi and wipoute ground of scripture or of resoun, þe seien þat Crist beggide lompis of æbreed fro doore to doore. But, and men wolde 3yue to þis meyne oonli lompis of æbreed, þei wolde wipyn a while change her opynyon, and seie þat Crist beggide hool loues and money. For þei han not so moche colour of scripture to seie þat Crist beggide lompis of æbreed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypcrits þat temptiden him þus (Luec: 20), ‘Shewe 3e to me a prynit or a coyn of money’. ‘

And herfore seid Crist to þe fader of suche cleris Not only in bodiæ æbreed lyueþ man but in eche word þat come out of Goddis mouþ’, þe whiche word is sustyanaunce of cristyn menis soulis.

And þis æbreed is more needful þan is þe firste æbreed, as þe soule of mann is worþier þan his bodi.

And þus, as God seip in his lawe þat seuene oxen ben seuene 3eer, and þat þe sacrif æbreed is verili Goddis bodi, so it semeþ þat he seip þat þis dowue is þe Hooli Goost.

Vpon þis seip William de Seint Amor, ‘Suche men semen to turne þe æbreed of pore men into stoones, and in þis þei ben more cruelar þan þe deuel þat axid stoones to be turned into æbreed’.

Here bigynþ þe a sermoun of maistir Wiliam Taylour /Unde ememus panes ut manduece hii/. Johannis vi’ c’ hou3 þat dyuere doctors moralizen on dyuere wise þese fuye louys of þe whiche is maad mençion in þe gospel of þis day, I purpose now for shortnesse of tyme to speke to 3ow of þe maner æbreed of þe whiche speikþ þe scripture. And þe fiȝrste of þese is æbreed of doctryne of þe word of God; þe secunde is æbreed of Cristis bodi, and þe þridde is æbreed of almes. Man lyueþ not onoly by æbreed but by euerdy word þat comþe of þe mouk of God’. As for ke secunde Crist seip (Io’ vi’) þe æbreed þat I 3yue to 3ou is my body for þe liif of þe world’. And for þe þridde maner of æbreed it is wriȝtun (Isaie lviiii) Breke þi æbreed to þe hungrï etc. And for þe þridde maner of æbreed it is wriȝtun (Isaie lviiii) Breke þi æbreed to þe hungrï etc. Now þanne for þe proces in þis sermon þe shal vnirdinconde þat for þe puple of God shulde not perisshe bi þe hungr of æbreed of þe word of God, Crist whanne he shulde go up into heuene diligence comanduid his disciplis, and in hem alle disciplis of office þat weren to comynge aftir þat tyme, to breke þis æbreed to þe puple of God;

Stiche ben today many heerdis, whanne, þe puple bênynge in perel þur 3unghir of þe word of God, þei taken upon hem þe office of an heerde, upon peyne of dampcmacion to feede wip æbreed of þe word of God, of verrý feyp and moral preceptis, in þe whiche stondiȝ heeþle and wipoute whom heeþle is not. þei ben also nedy of mete, for þei mown treuly seie þe wordis of Isaiæ þe profetæ (iii c’) In myn hous is no æbreed’.

But as men weren wont aftir feyned turnyng in lente tyme aȝen to her synne, so shal þei hereafir,— and þat for defaute of þe æbreed of Goddis lawe mynystrید to hem in ensaumple and
word.
[L 289]<T SWT><P 11>

Certeyn, ellis wole not þe puple be fed wip þe toú3 þread of þe gospel.
[L 313]<T SWT><P 11>

So, certeyn, mosten þe discipulis of office þat ben preestis make men to sitte doun, þat is to seie bi good ensaumple þei make men obedient to God and his lawe, and redy to ete of þis þread, etinge wip hem of þe samwe, 3uyynge to þem appetiit. Ellis forsofte þe puple shulen refuse þis þread, setynge wip þe children of Israel Oure liif wlatiph on þis mete moost li3þ';
[L 318, 319]<T SWT><P 11>

And, if ony man wolde dele amonge hem þe þread of þe gospel, þei refusen it and asken þread þat þei seen oþir ete lustily, and seien Whi repreueþe pou me of my synne?';
[L 325]<T SWT><P 11>

Leuynge at þis tymen for defaute of space to speke of þe secunde þread, I go to þe þride þread þe which as I seide is þread of almes.
[L 341]<T SWT><P 12>

þerfore, enauyntor lest it bitide bec, as it bitidde þat riche chynche, bi tymne breke þi þread of almes amonge þi nedy bryerehen.
[L 450]<T SWT><P 15>

Wipdrawe þee þerfore from yuel and do good, brekyng þe þread of almes amonge þe nedy, as it is seid bifoer.
[L 749]<T SWT><P 23>

But whlis king lowis fastid ech friday in þread and water, it was conseild to hym to leue þe fastynge and to feed an C pours men on sich a day.
[L 429]<T TaI><P 189>

And afrî þis whanne Crist wolde make an eende here of his temporal lyf, I bifieue þat in þe dai next bifoer þat he wolde sufrire wilfully passioun on morn, in fourme of þread and of wyne he ordynede his fleisch and his blood þat is his owne moost precius bodi, and 3af it to hisse apostis for to eten, comaundinge hem and bi hem alle her aﬁrumers þat þei schulden, in þis fourme þat he schewid to hem, vsen hemsilf and techen and comowme forþ to oþir men and wymmen þis moost worschipful and holiest sacrament, into myndefulnesse of his moost holiest Iuyynge and moost trewe techyng, and of his wilful and pacient sufrynghe of þe moost peyneful passioun.
[L 236]<T Thp><P 31>

And anoon þe Archebischop radde þis rolle conteyynynge þis sentence: þe þridde Sonedai after Ester in þe 3eer of oure Lord a þousand foure hundrid and seuene, William Thorp cam into þe toun of Schrouesbirie; and, þerou3 leue grauntid to him for to preche, he seide openli in seint Chaddis chirche in his sermoun þat þe sacrament of þe auter aftir þe consecracioun was material þread;
[L 629]<T Thp><P 43>

And þe Archebischop took þan þe certificacioun in his hond and he lokide þereupon a while, and so þan he seide to me Lo, here it is certiﬁed and witnessid a3ens þis teche, þerefore þe preschedist þere opinis in seint Chaddis chirche þat þe sacrament of þe auter was material þread after þe consecracioun.
[L 932]<T Thp><P 52>

Dwellþ þer after þe consecracioun of þe oost material þread or nai?'
[L 950]<T Thp><P 52>

And I seide, Ser, I knowe nowhere in holi writt where þis termse "material þread" is writen. And þerfore, ser, whanne I speke of his mater I vse not to speke of material þread'.
[L 952, 953]<T Thp><P 53>

And I seide wip my forseide protestacioun, Ser, I bifieue þat þe n3t bifoer þat Crist Isus wolde sufrire wilfully passioun for mankynde on þe morwe, after hee took þread in his holi and worschipful hondis and, "lifiynge vp his 3ene he dide pankynges to God his fadir, and blesid þread and brake it, and he 3af to hisse discipulis, seinge to hem ‘Takid þis and etip of þis alle;'
[L 960, 962]<T Thp><P 53>

but in þis bifieue þorou3 Goddis grace I purpose to lyue and die, knowlechinge, as I bieleue and teche ober to beleue, þat þe worschipful sacrament of þe auter is verri Cristis fleisch and his blood in forme of þread and wyne'.
[L 969]<T Thp><P 53>

And þe Archebischop seide to me, It is sof þat þis sacrament is Cristis bodi in fourme of þread, but not in substaunce of þread; but pou and þi sect techen it to be in substaunce of þread'.
[L 971, 972]<T Thp><P 53>

Siþ þe chirche haþ now determyned þat þere dwellþ no substaunce of þread aftir þe consecracioun of þe sacrament of þe auter, bieleue þou not to þis ordinacue of holi chirche?’
[L 988]<T Thp><P 54>

And I seide, Sir, seymt Poul, þat was a greet doctour of holi chirche, spekinge to þe peple and techenge to hem þe riþt bieleue of þis moost wors thorpe sacrament, cleipid it "þread þat we breken". And also in þe canoun of þe masse after þe
consecration his most worhi sacrament is
elepid "holi bread".

And, sir, seynt Austyn seip 'pat ping pat is seen
is breed, but pat ping pat mannes feip axip or
desirip to be enformed of is verri Cristis
And, sir, seynt Austyn
is breed, but

Bileuest you aftir se sacring of his forcide
sacrament here dwellip substanse of breed or
nay?' And I seide, Ser, as I vndirstonde, it is al
substanse of breed and to graunte, or to bileue,
oon to graunte,

Bridel mark Ande efte Bemarde sais, Seye, 3ee bischoppis,
Also, glosteyne mai be
bridel; for ri3t as a rider, after
deuile, after

BRIDELES......2
And heere au3ten proude men of his world, but
principalpi prelatus and prestis, be sore aschamed
to see her Lord and her Mayster, whom bey
schulden principalpi suen, ride in hús pore aray,
as is seide bifoire, and bey to ride so proudeli in
gai gult saledes wip gingelinge bridelles and v
score or v score hours of prout arayid men, as
and hou euyl it is to sufere pore men perisiche for
hungire and priste and cold, and here curatis han
fatte hors with gaye sadliis and bridelles.

BRIDIL.......2
And his schulde be bridil in us, to booste not hat
we ben of holy Chirche.

55 8 variants; 19 occurrences.

Also, in grete multitude of fatte horses and
proude, wip gai guilt saledes and schynynge
bridelles, wip miech wast and proude meynye,
more nesieli disgysid panne any temporal lordes
meynye, sittyngye atte mete ech day
schynyngei, wip precious vessel and rial
cuppebord bope of seluer and of gold, and her
meynye fallynge doun, as to a god, at euer
drau3te pat béy schul drynke, and many opure
poyntes of pride schulle folowe hem, whiche
were to longe to rehere here.

BRIDELIS......5
Ande sees 3e po open lyf of popes, how proude
hái bene, pat Cristen kyngus schal kyse per fete,
and wip per fote hái schal kroune po emperoure,
per lorde and founder, ande pat emperourc,
barfot, leden openly, as men sayne, per bridelis,
and pat all men pat schal wip hem specke schul
kisse per fete, and calle hem moste holy faderis,
and moste blessid and moste mercyful and
graciis.

A, Lord God, where his be resoun, to constryne
he pore puple to fynde a worldly preest,
symtyme unable bope of lif and konnyngye, in
pompe and pride, covertise and envye, glotonye
and dronkenesse and lecherie. in symonye and
heresie, wip fatte hors, and jolye and gaye
saledes, and bridelis ryngyng be hé weye, and
himself in costy clopes and pelure, and to sufere
here wyves and children and here pore
ney3boures perische for hunger prist and cold,
and opere mischieves of hé world!

hem followeþ many a grete horse/ wip iestours &
japers on hakeneyes bak/ wip swerdis &
boklers/ as it were to a batayle/ wip kny3tes
at robes & fees often to leden her bridelles.

harde criep seynt bernard a3enst pompous
prelatis and a3eþ hem hú: 3ee prelatis, what doh
gold in 3oure bridellis and opere arias, where it
kepe hem fro cold;

and hou euyl it is to sufere pore men perisiche for
hungire and priste and cold, and here curatis han
fatte hors with gaye sadis and bridellis.

BRIDILIS......2
And his schulde be bridill in us, to booste not hat
we ben of holy Chirche.
and his wipdrawing of temporal godis were betere bridil a7enys siche men þan to amerys hem bi officials, bi erchedekenes or bi bishops;
< L 21>< T MT27>< P 435>

BRIDILS.......1
It is grauntid to þe if þu serue wel þe auter to lif þer of, not to do lechery, nor to be gilf bridils, peynitid sedels, ne siluern sporis, nor perpluid aray, ffor sop wat holdist to þe of þe auter ouer necesary liflod and simple aray, it is not þin, it is þeft and sacrilege.
< L 5>< T APO>< P 44>

BRIDILS.......1
3e, prelatis and men of singular religion, þat taken þe charge to ben procuratouris and dispenderis of pore mennus liflode, clofen fatte horsis and gaie sadlis and bridlis and.
< L 22>< T MT13>< P 210>

BRYDELES.......1
þerof is goldie in brydeles, in sadeles, in spores;  
< L 133>< T EWS2-122>< P 325>

Britaine66
BRETAyne.......1
But 3et þes þre kyngis my3ton wel haue monye names by monye resonys, as þe kynge of England is kygng of England and of more Bretyane.
< L 88>< T EWS1SE-7>< P 507>

BRYTAYN.......1
as oure sees of Yngelond flowip twies in þe day and in þe ny3t, for þe moone þat movet þese watris lokip so til oure Brygvyn see, þat what bi n3t li3t and reflectid, in ny3t and day, it movet it twies.
< L 30>< T A01>< P 67>

buffeten57
BUFFETE.......1
And herbi Poul wiste his owne frelte, and held þe boundis of mekenesse, siþ an angel of Sathanas my3te so li3tly buffete his soule.
< L 104>< T EWS1SE-14>< P 537>

BUFFET.......2
Bipenke also hou3 he hadde also a scharp buffet vnder þe eere, of an harlot stondynge tofore þe iuge.
< L 66>< T CG10>< P 107>
He shoulde formere ben shepuen, shortly to tellen, Though he kilde a comly knyght, and

56 2 variants; 2 occurrences.
57 4 variants; 5 occurrences.
58 1 variant; 1 occurrence.
59 1 variant; 47 occurrences.

compassed his mother, Thennne a buffet to beden, a beggere frere.
< L 1>< T PPC>< P 22>

BUFFETEN.......1
and he suifride hem moost pacientli for to leyen her honds moost violenti vpon him, and to bynden him and to leden him forþ as a þeef and to scornem him and to buffeten him, and to al tobawme him wip her spittinges.
< L 249>< T Thp>< P 31>

BUFFETIS.......1
But bipenke þat ful yuel þou maist suifre beingis or buffeting for þe loue of þi Lorde, but if þou may sufere for him a litel brepe of wordis blowen bi þi chekis.
< L 175>< T CG12>< P 154>

buffeting58
BOFFETYNGE.....1
þis blynge baffetyng schulde worldly men eschewe, ffor it helpiþ nou3t to þis world ne to þe toþer world.
< L 11>< T MT21>< P 291>

bble59
BULLIS.......47
3. Corollary. Allas! hou greet abhominacioun of discomfort is this, that bi bullis of the bishop of Rome not foundid opinli in the lawe of God.
neithir in opin reesoun, eristene puple is brought into so greet errour, that it bileuith to have more meryt in geuynge almese to riche men bi assignynge of the pope, which almes assign ide to pore men, yea, vndir dette of eucre lastinge deth, than in geuynge it to pore men, whiche thei known verrili nedi.
< L 19>< T 37C>< P 65>

Sith the most good pretendid othir feinid in siche indulgencis is releesinge of peyne enjyoid of the chiche that errith manifold, othir deluyeraunc fro peyne of purgatore to him that ben verrili contryt and shryuen, as it is bifore seid opinli in suche bullis, and the propre good that Jhesu Crist grauntith to hem that geuen almes to the hungri, thirsti, nakid, and suche pore, is remissoun of aIle synnis and grauntingc of euere lastinge blis.
< L 14>< T 37C>< P 66>

Alas! that cristene puple is sterid more bi the bullis of the bishop of Rome to withdrawe almes assignid of God to pore men for here nedefulliflode, and this vndir peyne of everelastinge deth, than in geuynge it to pore men, whiche thei known verrili nedi.  
< L 19>< T 37C>< P 65>
whethir siche ben bullis of eresie, and the
fautours of hem ben blasfemis in bringinge the
puple into so greet errour and criehe agens here
nedi neighboris.
< L 2, 9 > < T 37C > < P 67 >

But of alle pevys, pe pope making siche curatis
bi his bullis for gold, and lordis and opere
prelatis presentyngs siche unable cleriks for here
worldly servyce and money, ben in he grete
hinesse of robberis, and meynentouns of opyn
dees.
< L 17 > < T A22 > < P 318 >

sib no man is cursed of God but only for
brekyng of his hestis, whatever worldly wreckis
blaberen, and no man is blissed of God and schal
come to hevene, but only he pe kepih Goddis
hestis, and namely in hour of his deh, have a
man nevere so many pousande bullis of
indulgence or perdon, and letteris of fraternyte,
and pousynde massis of prestis moniks and
freiris.
< L 3 > < T A22 > < P 337 >

And so, 3ifmen avise hem wel, but 3if pei han
oþir title pean bullis of pe pope, or graunt of
him, pei shulen be damned. And his title of
Crist oure God weynew3 to Cristene men, as
it was in Petris tyne, al3if pe pope shewide not
his power bi fals bullis of Petre and Poule,
pat semen to be a3ens Cristis lordschipp.
< L 9, 12 > < T A23 > < P 348 >

Al oþer office of pe pope my3te be done mekely,
as myche as it wolde turne to worshippe of Crist
and profite of pe Chyrche, by a trewe preest, as
was bi apostlis, al 3if pe bullis of leed sleyten.
< L 30 > < T A23 > < P 360 >

As anentis crosierie summe of Cristis Chyrche
ben enformed how pei shulden not trowe to pe
pope for ony bullis pei he sendili, but 3if pei ben
groundied in Goddis lawe.
< L 21 > < T A23 > < P 362 >

But who shulde bileve siche bullis?
< L 5 > < T A23 > < P 363 >

Also 3e popul bileve more to suche dede
bullis pen to Cristis gospel, for 3ai bileven to have
more jonke of God for spendyng of per money
at þo ordynaunce of þo pope, pen to spende hit
pore men as Crist biddis in þo gospel.
< L 27 > < T A29 > < P 459 >

By þes bullis riche men drede nout to synne,
ande miche wynnyngge and worldly glory is
goten to worldly prelatis by hem.
< L 3 > < T A29 > < P 460 >

ande 3e schul have parte of alle Gods dedis in al
holy Chyrche, als myche as Gods mercye and
ri3twisenes wille, þof alle popis ande her bullis
were fynaly laide to slepe. Ande more þen a
man disserves by gode lyif ending in charite
schal he never have, for alle þo bullis in erthe.
< L 14, 16 > < T A29 > < P 460 >

567
For he hath so done is blessed of God, whos blessing is more worthy and bringeth more pardoun; that is: more for'y worse of synnys, to synful soulys, and more profits be all the bullis of all synful prelatis here in erpe, fro he hie st to be lowest, for he is verrey pastoure and bishop of alle oure soulys, pat 3aue frely his hert blode for saucian of his shepe.

<L 378><T CG13><P 174>

for panne he schulde not bus sende bullis of words pat he wot not be Godis.

<L 67><T EWS1SE-28><P 596>

And þus seith Robard Grosted, þat þese bullis ben heresyes, for þei ben false lores, contrarie to hooly wryt, and stefly defendud, for þei ben cursude þat letton hem.

<L 886><T EWS2-MC><P 360>

And þus in lawis and in bullis ben gabbyngis þiçek sowun;

<L 26><T EWS3-188><P 208>

3e to spende at Rome many 3eris and daies, to paie for selis or bullis, to plede for benefices, offryngyus, dymes, and many mo causes, to paie þe pope þe first frotyts, and cardynals and bribouris to spedde here nedis, and for pardons, quyenals, priuylegies, for assoilyngis of wowes, and many feyned iapis, þat men supposen alle þes passen þre sinenches;

<L 18><T MT04><P 66>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre eche wip opere in hope to wynne heuene bi siçe werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comandements, but þei senden newe ypocris to preche falsis and lesyngis and to flateren men in synne, and to robb þe pore peple bi fals beggynges damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyd þus als þei don;

<L 29><T MT04><P 73>

and sþ god grunthiþ to eche man part of alle medeful dedis als mochel as it is worti, no man schal haue more part of þes dedis for alle þes bulles, and neuer þe lesse þen 3o no man graunte siche part ne siche bullis;

<L 20><T MT04><P 83>

and so þei menen þat 3iþ his proude prest and contrarie to crist and his lawe sende not a cristene man bi witnessse of his bullis or letteris of his lowere prelatis he may not fulfyl þe hestis of god ne werks of mercy;

<L 14><T MT04><P 90>

for whanne þere comeþ a pardoner wþ stolen bullis and false releikis, grauntynge mo 3eris of pardon þan comen before domes day for 3euynge of worldly catel to riche places where is no nede, he schal be sped and resceyued of curatis for to haue part of þat he getiþ.

<L 11><T MT07><P 154>

for þei doeren not telle þe soþe kou nedis þei mosten forsake alle falsnesse in craftis, in opis, and alle synne vp here kunynge and power, and for no good in erpe wityngly and wilfully do a3enst goddis hestis, neiþer for lucre ne drede ne bodily dep, and ells it is not verrey contricion, and ells god wot not asole hem for no confession of moueþ, ne for assoilyng of prestis, ne bullis of pardon, ne lettris of fraternye, ne massis, ne preieris of ony creatur in erpe or in þe blis of heuene;

<L 2><T MT07><P 160>

Þe tenche, þat cristene men 3eue more credence to cristis gospel and his lyf þan to ony bullis of synful bispohis of þis world, or ells þei forsaken crist and taken anticrist and sathanas for here chief gouermour.

<L 19><T MT19><P 277>

But þe fend replyþ a3enst þis truþe, and seith, þe king’s graunþ bi his owne chartre and bullis of þe pope confirmed þis downyg, how schulde men denye þis or distroye it, But 3if þei reuersen al þe ordynaunce of þis rewme?

<L 5><T MT21><P 289>

And þus schulhe kyngis bi worshipe of here staat, constryne here lyge freris and here opere cleriks, vp peyne of here leggeaunce, to telle trewe of þes bullis and of þes opere nouelries, wherþe þei ben of bileue, and grounde hem in resoun or in goddis lawe, and examine ye proues wheþer þei ben trewe men.

<L 28><T MT21><P 290>

and if þou seist þat siche bullis of þe pope vnstressonden euuer a condicioun; þat if his persone bi goddis lawe skal profis3t in fußlingy of þise popes bulles, þenne þe popes bullis shulen haue strenghe, and ells þei shulen not stonde in stede Certis if þise pope bulles shulen be understonden wiþ sich a label, þenne þei weren not profitable to þe purchasour ne to þe churche; for who shuld take ony benyfiss of þe puple wip sich bullis, if his ablete shulde be prouded in werk before he were acceptid?

<L 23, 25, 30><T MT23><P 331>

but crist 3af reule to þe lewes to iuge hym able bi his werkis, but wele men witen þat neper popis bullis ne traueile for hem by coueitise makip þis man but more nvaile to gete ouȝt by suche bullis.

<L 2, 4><T MT23><P 332>
and 3if an herde haue bullis of þe pope þat he
dispensip heere wip hym, alle sihe bullis
excusen not bifoře þe iugement of god; but þey
accusen more þe pope to take part of menmus
dampnyng þat tristen so myche in þe popis bullis
more þan in lawe or skile of god.
<§ L 10, 11, 13><§ T MT27><§ P 424>

but bullis of þe court of rome blynden many men
heere, for it sceme þe hed of errour and propre
nest ofanticrist.
<§ L 26><§ T MT27><§ P 446>

and siþ crist had trowe to his weriks and 3af
neþer bullis ne lettris selid, men shulden more
trowe hooly weriks þan popis bullis or bishops
lettris.
<§ L 26, 27><§ MT28><§ P 479>