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

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by

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Volume II
Caim
CAYM.............25
& bis ping is certen, as Crisostom seip, þat CAYM was rote & cadur of al þat schul be
damned, and Abel was þe fadur & figur of all þat schul be saued.
<L 180><T 4LD><P 243>

But anticrist clerkes wolen be free fro þis &
herfore be þei folk wijpou3ten hed, but if þei
have pese foure, CAYM & Scariot & anticrist þe
pride, & him þat next decayed hem, þat þei
clepen þer heuper.
<L 1071><T 4LD-4><P 283>
as CAYM was fadir of ire, sleeyng his broþer.
<L 02><T A09><P 135>
For by þis entent þei make hom a cyte, as
CAYM, to carve to.
<L 08><T A25><P 416>
Crisostom seip þat anentis men þer ben mani
generacions, but anentis God but two,' whiche
han her bigynnyngis in CAYM and Abel. Alle þoo
þat haue be, and ðeþ, and schul be into þe Day of
Doom, pursueris of true cristen peple, ben of þe
generacioun of CAYM;
<L 698, 701><T CG02><P 30>
Also, þe apostle Judis seip: 'Ve illis, qui in via
Caym abierunt.
<L 456><T CG11A><P 144>
for God louede Abel bettoure þan CAYM þat was
þis broþur.
<L 96><T EWS2-90><P 210>
sip Crist seip þat þe blood of iust Abel schal be
requird of CAYM, myche more þis blood of
Crist;
<L 33><T EWS2-95><P 231>
seiyng in þis forme: ca* i* ß'Ve qui in via
Caym abierunt & in erre Balaam mercede
effici sunt:
<L 16><T LL><P 15>
in contradiccione Chore perierunt' þat is to seeie
woo to hem þat walken in þe weye of Caym:
<L 19><T LL><P 15>
Of þe briddle it is written: Ge* iiiii* Hou þat
cursid Caym' alou3 his innocent bronþer Abel:
<L 17><T LL><P 97>
Pere ben alþe þat preien: seruen or 3yuen 3ifis
for chirche or spiritual benefice: alle false
possessioneris: alle my3ti wilful mendineris: &
alle her sturdi maynteneris/ for seint lude seip: i*:
ca* / 'Ve qui in via caym abierunt: pro primo et

in erre Balaam mercede effusi sunt: pro
secundor & in contradiccione chore perierunt-
pro tertio'/ 'Ve secundum magistrum
historiarum notat eternam damnacionem/ þere
ben þoo men þat boosen her bristis: pinchin her
belies: parten her hosis: cracowen her schools: &
alle disgiears of garmentis/ for God seip þe
prophetes Sopho: i* e* / visi tabo super omnes
qui induti sunt veste peregrina'/
<L 03><T LL><P 131>
bi weye of sclaudir & sleeyng/ and þus Caym:
þat false envious cursid man:
<L 15><T LL><P 132>
in a prolog on þis spalme: Quid gloriaris' þat
Caym was þe bigynnyng of Babiloyn/ and
anticrist schal be þe endar/ And Abel was þe
bigynner of Jerusalem:
<L 18><T LL><P 132>
3if þou feynest þee an ordre þat þou preyest and
þenkist on god, and þerwip þou hast cure bi þy
viker þat kepiþ þe chirche, loke þat þou here not
falsly þe name, but lyue in pouert as baptist dide,
not in hye castels of caym and lustful fode as
boris in sty;
<L 25><T MT27><P 425>
þe firste bok of þe olde lawe tellip of abel and
Caym, ou þey brenten þer typhis to god, and þe
smoke wente up to heuene.
<L 20><T MT27><P 431>
and þat seyntis marken of Abel and Caym, for it
is seid of Abel þat God hadde reward first to him
and aftir to hise 3ifis, but not so of Caym,
<L 2340, 2341><T OP-ES><P 115>
for þus seint lohun Baptist hewe upon þe
apostasie and þe goostli auotrie of þe clergie of
þe oold lawe, in whom at þat tyme was cheeffi
þe malice of anticrist and his chirche, þe which
hap grove forþ wip Goddis chirche 3he, growip
and shal grove fro þe firste wickid man Caym
into þe last þat shal be dampned.
<L 3025><T OP-ES><P 141>
but Cayme, þat is possession, is kept, 3ee, and
Caym he eryghter is made þe birde or
governour of sowlis. For it is not axyd in þe
chirche if he kan well teche, or if he kan wepe
and weyle for synys, but 3ef he be
<L 385, 387><T OP-LT><P 73>
Of the kyntede of Caym, he cast the freres, And
founded hem on Sariseanes, feyned for God.
<L 11><T PPC><P 17>
and hou Caym displieside hym by synnces, and
speciali by enuye, hatrede and manquellyng.
<L 38><T Pro><P 3>

1 4 variants; 43 occurrences.
for he is a satanas contrarius to Crist, But þe kyndered of Caym, of Daton and Aviron wolde þat þe gospel slepe safe, for þei ben clepid cristyne of manye: þei prechen sumwhat of þe gospel, and glosen it as hem likep.

CAYME...........2

but Cayyme, þat is possession, is kept, 3ee, and Caym þe erbyttery is made þe hirde or gouernour of sowlis.

< L 23 > < T SEWW20 > < P 107 >

Syche ben acursid as Cayme was, þat led owte þe schepe Abel, and brynge hym not a3en, but disseyuen hym— of whiche God saip by þe prophete Ezechiel “Her schipardis han disseyuyd hem”.

< L 396 > < T OP- LT > < P 75 >

CAYMES............14

þane it semèp to many men þat þese foure kynredes begane in Caymes tyme, & þan were figured in foure letteris of his name & lasted euer syben.

< L 181 > < T 4LD > < P 243 >

and in figure of þis, Caymes heved tremblid, and despered for to have remysioun of his synne.

< L 20 > < T A09 > < P 135 >

þen schulden Caymes castels of þo newe oridires be voydid fro fendas, as Crist taught in dode;

< L 09 > < T A20 > < P 241 >

þei spuylen þe puple many weies by ipocrisie and oher leesings, and bi þis spuylng þei bilden Caymes Castelis, to harme of cuntreis.

< L 19 > < T A23 > < P 348 >

Ffor þis fre goynghe aboute and fre prechinge is leeful to suche a freere, sith hit is ensaumpild and comaundid of Crist, and not to bi cloosid in a cloyster, as hit were Caymes Castel.

< L 27 > < T A24 > < P 368 >

þerfore myche more charite schulde dryve freris to cun out amonge þo puple, and leeve Caymes Castels þat ben so nedele and chargeouse to þo puple, sith þei connott occupye himself so wil in suche solitarie lif and contemplacioun, as couthen Crist and Jon Baptist.

< L 33 > < T A24 > < P 368 >

And to þis same ende Crist ordeyned alle his apostils and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penaunce, to teche bisily his gospel to þo puple, and not to clesi in grete cloystres and coystily, as Caymes Castels.

< L 06 > < T A24 > < P 369 >

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis, þof þo freris berinne ben ful of pride, coveteis, symonyc, and fals robberie, by fals beggyng and flatering, 3itte þei seyn þat riche hous is better þen a pore hous of freris, þof þei lyven in mekenesse, povert, and penaunce, and myche holywise.

< L 30 > < T A24 > < P 398 >

Cursid be þei þat gon in Caymes weie’, þat first couetiuse bigan.

< L 457 > < T CG11A > < P 144 >

þes ben cockers in couentis and coueitouis in marketis, marrers of matrymonye & Caymes castelmakers, Pharesies fygnyge þe folk & profetis fals, vnsikir soudiouris sctte al bifore, vayne men & voide in Antecristis vowerade God scheeld vs from þis capteye and his oost.

< L 86 > < T JU > < P 58 >

þei visiten riche men, and namely wydewis, for to haue here goodis to Caymes castel, and sikeren hem of so many massis and preciric duryng þe world;

< L 27 > < T MT06 > < P 129 >

3it ipocris of feyned religion visiten not fadirles children and modirles and widewis in here tribulacion and kepe not hem self vnbleekid fro þis world, as seynt iame techip: but visete oft riche men and wymmen, and namely riche widewis, for to geve worldly muk by false discordis and carien it home to caymes castelis and antecristis couent and sathanas children and marteris of glotonye.

< L 22 > < T MT13 > < P 211 >

Be not bygynne that bord, a beggere with sorowe, And first sitten in se, in her synagogues, That beth her heigh helle hous, of Caymes kind.

< L 20 > < T PPC > < P 19 >

Bot a3en house in mesure, Dawe, grucche I ri3t nou3t, And þow3 þou saye ascorne a shepe house I haue, þat haþ more gronde in Goddis lawe þan alle 3our Caymes castelis: I thank God I beldid it with trwe bygeten gode, Bot 3e 3oures with beggery, hargenyng, & robberye For gronde haue þai non bot if it be here.

< L 223 > < T UR > < P 108 >

CAYMS............5

and þes ben cayms childere and seyn her synne is more þan þer dissent is to serue blis or ellis goddis mercy.

< L 11 > < T MT24 > < P 351 >

what meede shal a pore man haue þat he sufferip a3enus his wille his almes he borun to cayms castel to fede a floc of antecristis?

< L 13 > < T MT27 > < P 420 >
and pus lordis of his world that mayntenen lumpis of pes ordris and her housis and possessiouns, with opere hingis hat he han founedun, moten nedis synne, in as myche as hei reuersen cristis ordenaunce, and in that hat hei letten pore prestis to preche he gospel to the puple, al 3if hey ben not of pes newe ordris hat ben closid in gayms castels.
<L 04><T MT27><P 448>

and pus ben manye gayms castels maad and maytened to pes ordris a3enus leeue of he cheef lord.
<L 01><T MT27><P 449>

and to je forrne of anticristis skile: he and alle hise kunnen not gronde hat his was euer ony almes to make pus siche gayms castels.
<L 01><T MT28><P 478>

caitif
CAITIF...........2
for in hat hei seyn hat an hepene philosofre or a newe synful caitif is wittiere and trewere han almy3ti god, 3e hat god is fals and a folke and pes hepene blasphemes and newe dremeris ben trewe and witty.
<L 15><T MT01><P 10>

and 3if a synful ydiot bidde hem do pes lesse goode, and god bidde hem do more goode, pei schullen leue pe more good and sterynge of crist and pe holy gost for his feyned obedience to a synful caitif;
<L 12><T MT06><P 131>

CAITIFTE...........3
And 3it arowis I schal drunken, /De cruore occisorum et de captivitate nudati inimicorum capitis:/ Of he blood of slayn and of caittile and he nakid heed of enemies. Verrii ben pei slayn hat ben deede fro pe joie of God wijhouten eande, and of pe caittile of helle, of pe nakidheed fro al solace of hevene or of erpe, of enemies damnyd.
<L 16, 19><T A01><P 47

This proces of Esdras and of Neemye schulde styre vs to be bisy to biylde vertues in oure soule, afir turnyng a3en fro caittile of synne, and to fl3te a3ens temptaciouns, and bylde faste vertues, as thei fou3ten with oon hond a3ens enemies, and byldeden with the tothir hond;
<L 27><T Pro><P 35>

CAYTIFS...........1
And sem caittis sore acale, And ever in oon without encrees, Icleped lollers and londlees;
<L 71><T PT><P 149>

CAYTYFEZ...........1

Vnclene spirites, ybondon by a wicked crafte to simulacrez, in bryngyng he soules of hiar worchiperez into her folawshirepe had wrechedly made caytyfes: vnde apostolus, We wotte hat ane ydole is nothing.''
<L 03><T Rex><P 97

candel
CANDEL...........7
hat pe kirk perforem it solemnly, candel selekennid, bell rogun, and pe cros trunid vp so doun.
<L 29><T APO><P 19

but on a candel stike, hat it schyne to alle hat ben in he house'.
<L 291><T CG02><P 20

And, pou3 pei comen hoom into hire chambr, pei letep he candel falle, and brenne hire bed, hemself, and hir wyfe, hire children, and alle hire godes.
<L 69><T CG11A><P 133

but it farib bi holy writt and cursed clerkis and foolis as it farib bi drunken men and pe mone And candel: pei demon of o mono or candel to be two, for pei ben vndisposid to dome and knoepe treuhe because of here dronkenesse, so pes foolis, bi here pride, coucistie and ophere synnys, ben vnable to conseyn pe hei3e trewpis of goddis word;
<L 33><T MT18><P 267

for yf a man lyghte manye candels at one candel as longe as they brenne there wyble many candelles lighted and as well, the laste candel as the fyste;
<L 23, 25><T WW><P 15

CANDELE...........1
Thishe heretikis mys vndirstonden hooli writ and they clepin her oeuene errore hooli writ, and thus the deuyl blyndith hem an disseywyth hem and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a candil is out, and brenne hire bcd, and thys heretikis mys vndirstonden hooli writ and they clepin her owuene errour hooli writ, and beiapith hem: as a drunke man demeth of a  

CANDIL...........2
Wil pe offer a candil hat he gyet merit and grace;
<L 09><T APO><P 48

his renegat usip his owne detemynacioun as a stublyng stole while he candil is out, and besiip himself to make men fal her that grucchen a3enst his wordli lordschip and vngrounded begging.
<L 1737><T OBL><P 201

2 4 variants; 7 occurrences.

3 5 variants; 13 occurrences.
Thus they putten us to payn, With candles queynt and belles clinke.

Candel-masse

Candelmasse...1

The ferpe of thes feestis is seyd in his gospel, and is clepped comunly the feeste of Candelmasse;

< L 04><T EWS2-99><P 244>

Canonize

CANNONISID......1

But in as miche as he chirche haf authorised it/ & cannonisid it/ for pei sein that no man knowip suche wordis to be his gospel:

< L 26><T LL><P 30>

CANNONISE......1

And syn pe wordis are cannonisid, and approuid of holi kirk, ofper be houip to graunt per wordis, or to denay pe cannisid and aproving of pe kirk;

< L 08><T APO><P 46>

but can sey that wordis of holy writt, and that are cannonisid of al holy kirk, soundun not wel, and wel lede vs bi a kirk hat pey seyn erij of, and disseyuip and is desuyud, begilip and is bigilid.

< L 01><T APO><P 98>

CANNONISIED......4

But, for to haue the more clere and vndeceyuid knownyng of his mater, cursing and assoling in mater of domis, and geuing of sentence in ani maner of dome, priucy or comyn, and in mater witnessing, and in materis to be don, holid, susteynid, aprouid, confermid, cannonisid, autenkid, or to be helpid, in ani maner of cause a geyn ani man, or for ani jing me semip now spedy to sey summe bings.

< L 24><T APO><P 15>

An ojer poynit put is his, hat he prest is not holden to his horis cannonisid, not but if he be to synge.

< L 32><T APO><P 44>

And Parisiensis seij, Wan any aucrous or couetous is cannonisid in he kirk, or maad cheef, hat may he ojer chauonous of his chirche sey, our moder haf gotun to vs a moldewarp for a brocher.

< L 16><T APO><P 57>

Ne that we schuld know it, ne lip her after, seying that we may not understand it, ne he holy doctors that han expound it, wilk he kirk haf cannonisid, but wil led us after ojer demris, and her ymaginacouns, blouing veynly wip shechli wit, tul ton hold not Crist the hed, ne go after him, ne sett in him per ground;

< L 30><T APO><P 97>

CANNONISE......1

And summe onken a greet evidence, that if he pope cannonise his man, thenne he must nedis be scint in hevene.

< L 08><T A23><P 344>

CANNONISE......1

But it mai falle that manie men that ben cannonisid by thes popis ben depe damping in helle, for the disseyven and ben disseyved.

< L 13><T A23><P 344>

CANNONIZID......1

For men ben cannonizid, God wot how, and for to spoken more in playn, trewe eristemen supposin that pey poynits of pilk noble man that men elepin seyn Thomas, were no cause of martyrdom.

< L 111><T SEWW03><P 27>

CANYONISE......3

For comynly, if ony trewe man wil impugne or contrary heire worldly life, ande telle out heire cursidenes to pe pepul as God biddis, pai will not canonyse hym how he dye in his poynit, ande be never so fervent in charite, as hit felle of Robert Grosthede.

< L 16><T A29><P 467>

and jis anticrist my3te not for shame canonyse his emporer;

< L 03><T MT28><P 475>

and certis jis were an yuel ground to canonyse his man in heuene;

< L 13><T MT28><P 475>

CANYONISED......1

and he fend confermen his part, and maka nyntis be canonyzed, he whiche resseyued siche downyng, to proue hat jis was wel don.

< L 01><T MT28><P 469>
CANONYSEDE......1
And monye men supposon þis more þan of þes seyntus þat now ben canonyses by þe court of Rome, for lordshiphe, or money, or fauour of partus.
< L 57>< T EWS2-93>< P 223>

CANONYSES......1
as cronyclis schewen þat þat one pope canonyses, another dampnes, and aþeynward;
< L 11>< T A29>< P 468>

CANONYSYD......3
And as anentis many seyntis þat ben canonysid of þe pope, þat helden bop in lyf & word þat þis dowyn was nedeful, here it is a poyn of falshed þat begyleþ many men;
< L 351>< T 4LD-2>< P 213>

in his epistol canonysid þe fleeyng of Davuid from kyng Saule:
< L 10>< T L1>< P 20>

But up hap þou þenkist here þat I spoke to presumptuousli æ3ens þe clergie, and nameli æ3ens þe monkis, of whom han he ful many hooli men þat ben now seyntis, canonysid bi oure hooli fadris, popis of Rome, and also þei ben of ful oold fundacioun.
< L 2569>< T 0P-ES>< P 126>

CANONYSUDE......2
þe fourþe tyme þes ordris blyndon men wip talis bysye holy writ, þat so monye myracleþ han þei doon, and so manye seyntis of hem ben canonysode.
< L 83>< T EWS1SE-28>< P 596>

But wip þis it is soþ þat monye seyne seyntus in heuene, as Laurence and Katerine, al 3if Rome canonysode hem neuer.
< L 73>< T EWS2-93>< P 224>

CANONYSUPE......1
þerby schulden alle men stonde as by þer by leue, as whomueere he canonysub, assoylub or dampheb, he is þus diþt of God, siþ God mot conferen hym, and whateuer þe pope dop, siþ Crist byhiþte þis to Petre.
< L 300>< T EWS2-VO>< P 376>

And syn þer wordis are canonis3ed, and approuid of holi kirk, oþer þe houþ to graunt þer wordis, or to denay þe canonis3ing and aproving of þe kirk;
< L 09>< T APO>< P 46

and were it vnsikir to trow to her canonis3ing, approuing, or afferning, or autori3ing bifor þat þeþ proue hem bi sikirar ground;
< L 11>< T APO>< P 99

CANONYISING......1
for canonising of þes seyntis is not bileue of cristenmen.
< L 03>< T MT28>< P 469>

CANONYSYING......2
ne men owen not to byleve ne stonde to þo canonysyng of þoo seyntus made by þo courte of Rome in þis part.
< L 06>< T A29>< P 489>

It is known þat monye harmys and monye errourus fallen by þes feestus, furst in þe purchaying of canonysyng of seyntus at Rome, aftur in þe coueytous ocupyeng to gedere money by suche seyntus;
< L 95>< T EWS2-93>< P 224

CANONYSYNGE......2
ne men owen not for to byleve ne stonde to þo canonysyng of þo seyntes made by þe courte of Rome in þis part.
< L 15>< T A29>< P 456

and siþen popis and prletis, as þer dedis openly schewen, ben unconnyng in holy writte and holy lyfye, proudly lyvynge, fulle of fleschly affeccions and covetise, by fals witnessis þai moone sone be deceyved in canonysyng of sum riche man.
< L 13>< T A29>< P 467

careine7

CAREN.......3
þe grette clerke Grostched disciriue þym þus: a fals frere þat wendeb ouþt of þe cloyster of his soule is a dede caren cropon ouþt of his sepulcur, wappid in cloþes of deel and oþer fals signes, and dryuen ouþt of þe deel for to drecche men.
< L 11>< T 4LD-4>< P 235

And yet lorde/ he that seyth he is thy vyker wyll demen our thoughtes/ and asken vs what we thynke/ nat of the lorde ne of thy hestesl for they caren lytell for hem/ but of him and of his/ whilk they setten aboue thyne/ and maketh vs accusen our selfe/ or sls they wyllen accursen vs/ for our accusers mowen we nat knewen.
< L 12>< T PCPM>< P 43

But whanne ony man spekip of þis mater sum men anoon caren for susteynyng of greet bilyngis of tree and stoon, and recken not of þe susteynyng of þe hooly temple of God þat is man, þe which, glorified in body and soule, shal

4 variants; 7 occurrences.

7 7 variants; 17 occurrences.
be euerlastynge tabernacle of God, for pe which to be reparated Crist fro pe myddis of his herte shedde out his precious blood endlessely, lasse reckinge of sich costlew biding.

\(<L 559>\langle T \text{ SWT} \rangle <P 18>\)

CAREYNE........6
Suche a frere is a dede careyne, as pis clarkes seyn, for al if he be grett and fatte in his body.
\(<L 23><T \text{ TLD-4}><P 236>\)

Now ryseth not vp pe deddi careyne, but pe soule arisep hat lay ded in pe quyke careyne.
\(<L 140, 141><T \text{ CGO}3><P 34>\)

\(\text{pe priyde was pe stynkynde careyne, } \)hat he quykude in pe graue.
\(<L 17><T \text{ EWS}1-16><P 284>\)

and of suche religious wrecchis seih Robert grosted hat siche on is a dede careyne gon out of his sepulure wapplid with clophis of monrynge, dryuen and stirid of pe deuyl among men.
\(<L 31><T \text{ MT}06><P 123>\)

3it feyned religious wolen come to riche mennus dirigite in grete multitude and stir hem to be byried in here chichre, and sryuen and f33ten for pe dede careyne for loue of offrynge and worldly honour, but pore men schullen not lie among hem pou3 pei axen it neure so faste for charite.
\(<L 11><T \text{ MT}13><P 212>\)

CARIEN........2
For ri3t as men carien not her schippis dere careyne, as seynt iame techip: but visete oft her tribulacion and kepe not hem selfvnbleckid in strcnght of his hody, and a stinkyng careyoun hy resoun of his glotorye.
\(<L 285><T \text{ CT}4\text{-LD-2}><P 210>\)

3it ypocrisis of feyned religion visiten not fadirles children and modirles and widewis in here tribulacion and kepe not hem self vnbleckid fro his world, as seynt iame techip: but visete oft riche men and wymmen, and namely riche widewis, for to gete worldly muk by false discicities and carien it home to caymes castelis and anticristis couent and sathanas children and marteris of glotonye.
\(<L 22><T \text{ MT}13><P 211>\)

CARIONE........1
Where Criste mekely travelid wip grete pennaunce upon his fete for to preche þo gospel, þese popes, more ben empreoures, resten in palaycis chargid wip pretious, in her feete and in al þer stynkynde caryone, anede prechen not þo gospel to Cristen men, but cricen ever aftur worldly glorye and riches, and make newe lawes for to mangifie þer worldly state, þat Crist and his apostlis durste never do.
\(<L 23><T \text{ A29}><P 458>\)

CARIOUNS.......2
Pe sifte peyne of his prison shal be contynuel, orrible and foule stynke þat þei shullen haue, bope of her owne cursed cariouns þat shal euer stynke of þe synnes þat þei haue done, and also of þe fire þat þal brenne hem þere, do and of þe deuyl and of þe pich, as Jon seie in þe Apocalipse.
\(<L 899><T \text{ CGDM}><P 232>\)

þei han descendit to þe fundamentis of þe lake as rotid cariouns'.
\(<L 905><T \text{ CGDM}><P 232>\)

CARYONE.......2
Ffor mon when he is deed is mony weyes more foule þen any ooper cariune of ooper dede bestis.
\(<L 05><T \text{ A09}><P 125>\)

LINCOLNIENSIS· PERE is, he seis, a deed cariune cropun of his sepulchre, wrapped wip clothes of deul, and dryuen wip þo devel for to drecche men.
\(<L 01><T \text{ A19}><P 230>\)

CARYOUN........1
As, þo glotorous mon coveytis to haf lust, or ellis to have strenght or beute of bodi, but þo contrarie falles of allc þes pinges, sith a glotoun by his synne schortis his lif, and makcs hymsclf fible in strenght of his body, and a stinkynge carioun by resoun of his glotorye.
\(<L 29><T \text{ A09}><P 156>\)

cast^6

CAST............115
The xxxvij· Article· Seculerte among prelatis and curatis so that oon take propiri to himself alle the profitis of a chirche, and departe tho as hym liketh, whethir he do truli the gostli office or nai, owith to be cast vterli out awei fro holi chirche;
\(<L 13><T \text{ STC}7>\langle P 147>\)

\(\text{sijen þat freres schulden coueite poyntis of mekenes } \& \text{ eschewe as venym henesse of þe worlde, it semeþ þei schulde not þus cast for suche degres.} \)
\(<L 110><T \text{ TLD-4}><P 240>\)

\(\text{þei li3tiden into þe ground of turmentis, as a stoon cast into þe ground comeþ neveþ a3ein.} \)
\(<L 26><T \text{ A01}><P 19>\)

\(\text{þat is, þe folk þat God lovede, 3eyynge plente of goodis, hæþ cast up at God, dispisinge hise maundementis, multipliynge hem in richessi.} \)
\(<L 35><T \text{ A01}><P 36>\)

\(\text{Sees gendren manye fischis to substauence of mankynde, so þat, bi manye mennis cast, þere ben mo and moore fischis in þe see þan ben} \)

^6 3 variants; 222 occurrences.
beestis upon londe, for þe space and matir is moore.
< L 35 < T A01 > < P 67 >

And so þo fend haves cast a boon, and made þese homndes to feght;
< L 22 < T A09 > < P 133 >

3if holy wryt on the þridde manere be brennt or cast in the see, holy wryt in the secunde manere may no3t faile, as Crist seip In Dei nomine, Amen.
< L 07 < T A12 > < P 187 >

For Crist was more innocent þen any freris ben, and suffred more reproves of his gode dedes, and 3itte he suffred most mekely, and cast hym not to vengeaunce.
< L 05 < T A19 > < P 231 >

And as Seynt Poul seip, þe tyme is more perilous, and herfore schulde ech man make him silf stronge, and kepe þat þe fend cast him no3t doun;
< L 07 < T A21 > < P 245 >

And þis is þe falseste conquest þat evere þe devyl hap cast, for þus my3te he li3tly 3eve rewmes to his servauntis, and make hem of nowun power to a3enstonde his cautels.
< L 03 < T A26 > < P 439 >

þei taken a weie & placke a weie fro þe flok þe donge/ mylke/ and wolfe/ to dwelle & to soiourne wip lordis & wip ladis/ to write to þe kynges seel/ & hold secular countes to by3e & to selle/ & to cast at þese countes kychn clerkis & stywardis. Antecrist holdeþ hym a pay3ed of þis/ & punyſhþ hem not perfor;
< L 11 < T AM > < P 138 >

Sonnid salt is not worp, but þat it be cast forþ, and soild of suyne.
< L 10 < T APO > < P 02 >

for now is þe axe sett to þe rote of þe tre, þerfor ilk tree þat makiþ not good fru3t, schal be kyt doun, and cast in to þe fire.
< L 28 < T APO > < P 04 >

is wip inne þat is cast out, and he is wip out þat semip wip inne.
< L 04 < T APO > < P 18 >

And so seip Crist, 3e schal be blessid wan men schal curse 3ow, and persew 3ow, and sey al iuel aþen 3ow, and reproue 3ow, and cast out 3oure name as iuel, liand vp on 3ow for me, and for þe
gospel;
< L 31 < T APO > < P 24 >

To þis we sey þat God bi his ensaumpel reprovþ synthris þat stoppen her 3erus, and wil not here his word, ne cast out þe wold venyn, and be helid, and resyue vertu to 3ele ðeper.
< L 12 < T APO > < P 97 >

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 trauel gele þe lyfynge, lok þat 3e be not men kyd wip him, þat he be counſoundid, and cast out fro alle, weye schamid, tul he soget him to þe biddings of þe apostil. And syn no man how to cast out fro comyning of cristun men, but for dedly synne, it folowip þat he synniþ dedly, þat wilfully, and wittingly, bindiþ him to swilk a staat continge trauel, þat he beg for eucre, And it semip þat oon þus endurid, is not in þe staat of men to be sauid.
< L 09, 10 < T APO > < P 109 >

And þus may þei dredi þis lest þei be childe of iudas gostly in maneris, and þe synful begging be despitysly kast on hem, os is prayid in þe Salme, Wandring bi his sones borne, and beg þey cast out of þeir dwellingis.
< L 07 < T APO > < P 113 >

þe wilde boor of þe wode hap wroþit it vp, or cast it out of hire place, and þe singuler wilde beest hap eten it vp’.
< L 293 < T CG08 > < P 89 >

Þanne, if þe word of God be cast into suche a soule, it hap noon erre of goodwille to keuere wip þe seed, but lyþ aboue al open to þe si3t of fendis, whiche came and smarli eten it vp anonon.
< L 93 < T CG09 > < P 95 >

By þese þre goingis oute ben vnderstonde þre maners of synne, in whiche ben conteyned alle ðeper synnis oute of whiche euery man most cast hym to go if he shulde able hym to aske mercy for his synful soule.
< L 278 < T CG12 > < P 157 >

Pat is: Seibþ God, “Cast hem oute fro my face, and go þei forþe, And if þei seyne to þee: whider shul we go oute?”
< L 40 < T CG13 > < P 166 >

And þus in þis maner is cast oute of proude men Lucifer, þe deuel;
< L 58 < T CG13 > < P 166 >

Herto may be answerid þat by þre maner of speche þou maist know hym oute of whom þe feend is cast fro him in whom þe feend is abyding: for he spekiþ effectuelly anend himself;
< L 77 < T CG13 > < P 167 >

576
Also, suche a man of whom þe feend is cast oút speaketh honestly anentis God and þe worship of God.

< L 104 > < T CG13 > < P 167 >

Þat Crist lifted vp his y3en and sawe þat greet multitude came to hym may bytoken þe diligent y3en of rewarde þat every prelate and curat shulde hauve on his peple, seying hou greet multitude peple is bitaken to hym into Goddis worde, cast vp on hem þen pitous y3e of mercy, wilnyng to fulfille it in dede wiþ suche as God haupe sent hym.

< L 84 > < T CG14 > < P 178 >

Also if he that redith my writyngis undirstondith otther men in that word, in whiche he undirstondith not me: leye he my book asidis, or cast awey, if it semeth good to him; and so seke we furst anopur þe feend, and so he shal druye, and defowlude of men, and to þes two ben þei worþ.

< L 49 > < T EWS2-80 > < P 144 >

for by þis mo men traueylon by symonye, for monye by þe feendus cast louen to be hye prelatis, for lordschipe and rychessus, more þan to quykene þe chyrche aftur þe pouerite of Crist.

< L 64 > < T EWS2-88 > < P 195 >

And þis is þe cast of þe feend to kyndely fuyre in herdis;

< L 41 > < T EWS2-104 > < P 264 >

and, as men supposon, al þis cast cam furst of þis false worman.

< L 22 > < T EWS2-115 > < P 297 >

But Crist seip here þat þis prince schal be cast owt by hym, for Crist ouercam þis feend, and tau3te anopur good lore how þat men schulden come to heuene, and leue þe feendus wey3e þat he tau3te.

< L 18 > < T EWS2-117 > < P 302 >

Crist biddup afturward, '3if þin hond or þi foot sclaundre þe, kyt it of and cast it fro þe'.

< L 77 > < T EWS2-120 > < P 313 >

3if þin ye sclaundre þe, pyke it ouþt and cast it fro þe'.

< L 87 > < T EWS2-120 > < P 313 >

Ion was trayed for he reprouyde Eroude of his broþer wif þat he helde, and wyles weren cast to suffren as hymself hadde cast.

< L 65 > < T EWS1-43 > < P 414 >

And aftur seip Crist, as here is seyd, þat who þat dwelluþ not in hym schal be sent owt as a kyt brawneche, and so he schal druye, and sib be cast into fuyr and þere he brennep wipowton ende in þe fuyr þat euere schal laste.

< L 70 > < T EWS2-55 > < P 03 >

But, for þe feend deended hym þat cristene men schulde knowe þis wyle, and fordo þis feendis falshede, and turnen a3en to Cristus lawe, and algatis þat Cristus preestis schulden lyanon in pouerite as he dyde, he halp cast anopur weye to preysy preying of suche preestis, and telle þat it is more worþ þan al þe lordechpe of þis world, boþe to lوردis and to þer eldris, and specially at mydny3t, as þese religious preyon.

< L 98 > < T EWS2-68 > < P 74 >

þis salt ys not worþ aftur but to be cast owt and be defowlude of men, þat schulden take heed to þis salt.'

< L 09 > < T EWS2-80 > < P 142 >

Crist techeþ þat 3if þei faylon þei schal be cast owt, and defowlude of men, and to þes two ben þei worþ.

< L 142 > < T EWS2-80 > < P 144 >

And þis is þe cast of þe feend to kyndely fuyre in herdis;

< L 41 > < T EWS2-104 > < P 264 >

and, as men supposon, al þis cast cam furst of þis false worman.

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But Crist seip here þat þis prince schal be cast owt by hym, for Crist ouercam þis feend, and tau3te anopur good lore how þat men schulden come to heuene, and leue þe feendus wey3e þat he tau3te.

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Ion was trayed for he reprouyde Eroude of his broþer wif þat he helde, and wyles weren cast.
for Iones deþ bi þe wickid womman Erodias.
<L 05><T EWS3-131><P 23>

And, whanne Crist hadde cast out þis fend, he
wente fro þe man and noyede hym not.
<L 15><T EWS3-134><P 30>

nou þe prince of þis world shal be cast out.
<L 67><T EWS3-177><P 166>

But now þe fend haþ cast a roote to disturbances of
þe chyrche, and þis synne pat rynne togidre in many staatis
and runne to goddes grace of God and pefynful treaul of his
seruauntis, it is hard for þe chyrche to come to
þat staat Crist 3af.
<L 74><T EWS3-App><P 321>

And sith myracles pleynge reversen penaunce
doying, as thei in gret moynyng of hert and to greet moynyng
doaing, as thei in gret Iykynge ben don and to
the pope;
<L 09><T MT23><P 329>

And þis flode, as seint Ion seip, þe dragon cast
out of his mouthe after þe woman fleyng into
desert, þe wiche woman, as Gorham seip,
beneñep holi chyrche, as I wrote onys.
<L 1230><T OBL><P 188>

And þus is þe prophecie of Danyel fullfiliad nou3, wiche he spake of antecrist vndur colour of the
grete tyrant and enmye of Goddis lawe, Antioch,
as seip seint Gregory (32 Moralia) wher he
rehears Danyel prophesiying þus of antecrist:
'He haþ cast downe of þe strenge of þe mone
and of þe sternis and he haþ troden hem.'
<L 1393><T OBL><P 192>

And he haþ cast downe þe place of þe halowing
of him.
<L 1396><T OBL><P 192>

And tru3e schal be prist or cast adowne in þe
weie;
<L 1398><T OBL><P 192>

And as me semþ experience openeþ nou3 alle
þis prophesie of Danyel: for þis grete apostata
and renegat haþ cast downe of þe strenthe, for he
haþ cast downe and vndo of þe secher lourdis
whom Poule cali3 potestatis or strengpis (Ro'13), 3e, as I suppose of þe more partie of
cristendom.
<L 1401><T OBL><P 192>

For he haþ cast downe the emperour þat schuld
be chift potestate of cristendome, and amenusid
his power and state, and brou3t him so lowe þat
he may not bere up his heede;
<L 1404><T OBL><P 193>

þis renegat haþe also cast downe of þe comente,
þat is betokened bi sternis þat ben many, and þat
not onli into synne, bi wipdrawing of Goddis
lawe in worde and dode, but also he hap chastisid hem so þat þei schul not be so hardi onys openi to gruuche a3enst his most passing abhomynaicions, ne auenge hemself, haue þei neuer so meche wrong, ne detecte the aou3trie of oon of his special lemys, alhough he fynde him upon his wiif, but raper hele hem and letem li3e stille. Pus þan, as Danyel seith, haþ þis antecrist cast downe þe sterris and troden hem vndur fote! <L 1412, 1419><T OBL><P 193>

Naþeles, whoso groundep himself sadli upon þis stone, schal not be cast downe for euer bi wickid maneres or mysbelineue. <L 1934><T OBL><P 206>

And wondur how not alþou3 I haue vndurstonde þe raper text of þe gospel as feiþ itau3 of þe sacrif oost, for so dop seint Austen playlni in /De ciuilate Dei li 172, wher seint Austen rehersiþ þis texte of scripture 'Cast me into a parte of þi presthhood to ete brede'. <L 2051><T OBL><P 209>

Furþurmore, he prophete Daniel seip þat antecrist haþ cast downe þe place of halowing of þe prince of þe woorlde. <L 3048><T OBL><P 234>

For I wote weI haue ðow to cast down þe holi angellus, þat þen þe holi see of God as al opur spiritis ben; <L 3079><T OBL><P 235>

ne antecrist mai not cast downe almy3tti God, þat is þe most holi place to alle seintis as I wrote ri3t now. <L 3082><T OBL><P 235>

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

For, as fer as he haþ taken power a3enst þe sacred oost, heþ wrou3t to cast down and distrie þe trew beleue þerof, as I haue schewid before bi long processe. <L 3090><T OBL><P 236>

And a3enst seche raung þe same clerk writiþ þus /li 3 De Trinitate ca 10:/ Per is an auctorite of Goddis scrupturis wherforo mannes mynde schal not straiþe aweie, neipur be cast downe bi cleues, rockis or skerris of her owne suspcciones, þe sadnesse or gronde of Goddis wordis or speche ileffe, wher neipur wit of bodi gourenþe neipur clere reson of trupe declarip. <L 3565><T OBL><P 248>

Sip þanne þat oure clerige, and nameli þei þat ben callid religiouse, dien as to þe world whanne þei entren into religioun, in tokenyng wherof þei renouncen alle her worldli þings, into fadir and modir, sistir and broþer, and wynden hem in her shroud as deed careyns euer redi to be cast into þe pitt, and þis renounsyng is, or shulde be, al so hool and as verri wipoute ony doublenesse or symylacioun as a lay man renouncip whanne he dieþ bodili, it were a foul abominacioun þat such peple reume, loue and occupie þat þing þat he haþ so vtiriþ renouncid and forsakun as þing moost worldli, þe which is secular possesion or lordship, þe which as I haue ofte seid befor was brou3t yn a3ens þe plesacue of God, and most nedis be forsake here for þe vnerperfitnesse þerof. <L 1578><T OP-ES><P 69>

And euere, sip þat þis flood was cast upon þis woman, she haþ don more and more auoutrie a3ens his hir spouse, þat shulde be Iesu Crist and his seed, and delitip hir in þis synne but neuere so moche as now. <L 3061><T OP-ES><P 142>

And so with a vayne name of newe lernynge / and with their auctorite & opinion of olde lernynge & aucencyntesse of the churche / they so blyned the same peple that herde Christs doctrine of his owne mouth / sawe his lyuinge and his myracles / & they that at his comynge to Hierusalem / met hem by the way / cast their clothes and grene bowes in his way / cryenge with an open voyce: Blessed is he that commeth in the name of the lorde. <L 20><T PCPM><P 01>

Therfore frend for thy feith fonde to don beter, Leue nought on tho losels, but let hem forth pasen, For thei ben fals in her faith, and feele mo other, Alas frere, quath I tho, my purpos is yfailed, Now is my comfort a cast, canstou no bote? <L 8><T PPC><P 05>

Of the kyntede of Caym, he cast the freres, And founded hem on Sarysenes, feyned for God. <L 11><T PPC><P 17>

Here hertes ben clen whid, in her heighe cloystre Is curs from rareyne, that is cast in diches. <L 9><T PPC><P 22>

and the bookis of the olde testament, that ben not anenitis Ebreies, and ben not of the nombre of holy writ, Owen to be cast fer awey; <L 17><T Pro><P 2>

and Eliodorus was cast down to the grounde, and was born out on a ber, and lay domb. <L 03><T Pro><P 43>

The Pelican he had cast to pull. <L 1329><T PT><P 189>
On him they cast a full cry When the Griffon down was fall.

Reg: 15; "For thou hast cast away the word of our Lord our Lord hath cast he away that thou be not strong against Israel".

And the governor came to hym and seide to hym, What art thou cast down in sleep?

And I seide, Ye are cast away from this place; .

Certis it semes that siche ymagis ben meenes cast of anticrist clerks to robbe pope men bope of feynep and hope, of charite and of worldly gods, and to mayntene anticrist clerks furhe in her pride, couetysse and lustis a3enus Cristis lif and bise apostels.

And sihe myraclis pleyng reuersen penance doyng, as thi in greet likynge ben don and to grete likynge ben cast biforn, pere as penance is in greet mennyng of hert and to greet mennyng is ordemonyd biforn, it also reuersi sissiplie, for in verrry discipline he verrey vosys of oure myster Crist is herd, as a scoler heri he vois of his myster, and he 3erd of God in he hond of Crist is seyn, in he whiche si3t alle oure opere the wittis for drede tremblyn and quaken as a childe tremblip seyng pe 3erde of his myster.

And his persecucion is moost perelous, as Bernard seih, for If per roos up an opyn eretiik he shulde be cast out and wexe drye, and if per roos up a violent enemy a man my3te hide him fro him.

Certeyn, so haue we greet mater of we ping, if we biholden he noblethe, glorie and c1ennesse of he raperhe churche in Cristis tyme and his apostles and he pat sueden hem vnto he tyme he serpent (as I seide bifore) had cast he greet flood aftir his womman.

Afterward formosus diede and Stephen 6 pope was his successor, which sien gaderid to gider and dampened and repreved alle he dedis of formosus and demede formosus to be draw out of his sepulture and to be clotheid with lewid menis clopping and he fingris kutte offe with which he sacride and to be cast into Tibre. Afterward Stephen pope died and his successor that is theodore he ir and John he ix: Sithen pope

bifor deposed Sergius the third raveynosely toke he popehode bi he mi3t of men of Fraunce and cast out from he popehode Cristofere which had prisoned pope leo he 5. This Sergius he had a generall counsel gaderid to geder, dampened alle he dedis of theodore and of John his predecessor, And degratid alle that had take degre bi he same predecessoris and commandide he bodi of formosus foundun to be clopide with pontifical cloth and afterward the heede to be girde off and to be cast into Tibre, at which body, trewly after foundun bi a fischer and born in to he churich, imagis bowid hym.

But after whan he was come to he popehode, so much he pursued pope formosus pat note onely he reuokid his dedis but also he mad he bodi of formosus, latte pursue, to be takun out of he erpe and brou3t in pleyn consistore, vncl0pied him of popis clothis and clopid him in lewid clopis and ij fyngres of he ry3t hond cut of and cast he bodi in to Tibre.

For whi Cristofer his prest enprisoned him and bi Raveyn assayed he popehode, but after he iij monpe, he was cast out. Also in he 3eer of grace ix vj Pope Sergeus he iij after pat he hade cast out Cristofir sate pope vij 3eer, which Sergeus, sumtyne deken and cardinal repreved bi pope formosus, went to frenchmen, bi whos helpe he prisoner cristofir, Raveynour of he popehode, and so he occupied, which for vengeance of his casting out mad pope formosus to be draw out of his seputler, as it is bi for seild. Also in he 3eer of grace ix vj pope John pe x sate in popehode xij 3er, which was sone of Sergeus pope and bischope of Raveyn, bi whos helpe alberik marchis cast out Saresenes of Italye. At he last, discord made bi twix hem, he pope cast out Marchis of he citeal;

butte otho turning a3en, cast out he same John and ordeyned siluestre he ij.

Butte after he knoulechid his huge synnes, his cardinal is clepid to him, and mad him to be kute lemmel and cast out seyng, Haue here he office of membris which sou3t he omage of hem;
pe vij was to cast out lewis, apart of money left to hem to go out.

<|L 470|<|T Tal|<|P 190|>

a S wyn pe lord pe pope, sitting in a chaire and holding pe Emporour crowne with his feet, pe heede of pe Emporour bowid downe, sette doun pe crown, whom anon he cast of with his feet into pe erpe, bitokenyng bi his pat popes him silfe hath pouer to mak pe Emporour if he haue deserved, and to put doun him if he have deserved.

<|L 480|<|T Tal|<|P 190|>

But pe Cardinal stonding ny3 a3en pute on pe crown on his heed, pus cast doun.

<|L 483|<|T Tal|<|P 190|>

CASTE............103
The sentence of the firste part is opin bi this, that Judas that was a theef and ful auarous, the traitour of Crist and a devil, in the xiiij' co. of Jon, xxvij' c' of Mt and vj' c' of Jon was apostle, and ordainid and sent of Crist to preche the gospel, to do miraculis, and to caste out fendis, as othere apostlis that were ful holi, in x' c' of Mt and in othere placis of the gospel.

<|L 02|<|T 37C|<|P 121|>

And Gregori acordith with this sentence in parti, in the j' part of pastoralis, the ir c', writinge thus, "Alle unworthy men shulden fle the birthouns of so greet gilt, if thei weieden with bisi eere of herte the sentence of truthe, bi which he seith, If a man scaldrieth oon of these litle that stoon of assis be hangid in his necke, and he be souen of the firste part is opin bi this, that Judas that was a theef and ful auarous, the traitour of Crist and a devil, in the xiiij' co. of Jon, xxvij' c' of Mt and vj' c' of Jon was apostle, and ordainid and sent of Crist to preche the gospel, to do miraculis, and to caste out fendis, as othere apostlis that were ful holi, in x' c' of Mt and in othere placis of the gospel.
<|L 02|<|T 37C|<|P 121|>

wanne pei caste awey per habite on ni3ttes pei leue per order & per religioun, and so pei nede God to dippe per habites in 3estes of grace pe passen al his worlde.

<|L 767|<|T 4LD|<|P 269|>

pe hors and pe stier he caste doun info pe see.

<|L 04|<|T A01|<|P 18|>

pe hors, pat is, alle dampnable wrecchias pat now beren hem ful proud, and pe stier, pat is, pe devel, whom alle yvele membris beren, he caste doun into pe see, pat is, into pe pit of helle.

<|L 12|<|T A01|<|P 18|>

pe cartis of Farao and his oost he caste into pe see.

<|L 06|<|T A01|<|P 19|>

And pat is wel scene, for pe cartis of Farao, pat is, pe boastful pride of pe devel, and his oost, pat is, alle unri3twise men pat serven to him as hise trewe kny3tis, for pei han levere to dien in pryde and in malice pei to lyve in mekenes and charite, hem he caste into pe see, pat is, alle siche on domesday schal Crist caste wip pe devel, fadir of alle pe children of pride, into pe bittir payne of helle wipouten eende.

<|L 13, 14|<|T A01|<|P 19|>

And pe Lorde schal caste pei doun biffero bine enemies, and be bi careyn etwn wip beastis and foulis.

<|L 22|<|T A02|<|P 91|>

And if he abystyn hym fro masse, and resseyve þo sacrament, sith he resseyves hit gostly wip an unclene bileve, he dos more despit to Gods body þen if he caste hit in þo lake;

<|L 07|<|T A09|<|P 164|>

Loo, I schal caste to 3ow þe armie, and sprede abroad upon 3oure face þe þost or dirt, of 3oure solemnnyte'.

<|L 15|<|T A18|<|P 222|>

and in þe lawe of grace alle men schuden caste stones of charitable correpcion or reproving.

<|L 23|<|T A22|<|P 292|>

Also, þou3 þe clergie bi comyn assent caste þe kyngis deþ, queny, and of alle þe gentel blood of þe reware, and conspiren to be kyngis in hemself, and make oon of hem kynge of alle þe world, 3it þe kynge wip alle his lordis may not ponsycye hym in o fer}lingworp of good.

<|L 26|<|T A22|<|P 314|>

but whanne he fend dare not dere a just man, þanne worldly clerkes maken þe kynge and lordis, for blynd pite, to turmente his body as he were a strong þef, and caste him in a depe prisonc, to make opeere men aferd to stonde wip Goddis part a3enst here hersie.

<|L 24|<|T A22|<|P 324|>

And þus it semeþ þat he dispeireþ of comyng of þe day of dome, as 3if he caste nevere to rekene wip God þat muste be heierste Juge.

<|L 07|<|T A23|<|P 348|>

And siþ yvele partynge of soche godes is cause of discencioun, þo fende hafs caste þis snare for to bryge men, for charite is exiled, and enve kyndelid. And his semes þo caste of þo fende of helle, þat he schal destreye lordes and hor tenuantes, and leve none in þo world bot Anticrist clerkes.

<|L 36, 38|<|T A25|<|P 416|>

Hit semes þat þis offrynge to ymagis is a sotile caste of Anticriste and his clerks, for to drawe almes fro pore men, and cumber worldly prestis with muck, þat þai nouþer know God ne hemselfe, but maken sacrificse to Sathanas by glotony, lechereye, pride, slouthe, envie, and
And perfore caste John his waye to the honoure of Crist, to sende his disciples on his message to Crist, seying: Art thou he that art to come to saue mannes kynde, he lawe spake of, or we abide anhour?" <L 57><T CG03><P 32>

And also that in Belsebul, he Prince of Fenases, he caste oute fenases; <L 113><T CG10><P 108>

Caste in hym herte what he hynekhe bi he of whom pou penkest to be preised for he goode dede. <L 167><T CG11A><P 136>

Also, a man that is onys poysound and by medicyn casthe it oute and is delyuered therof, if he dronke after he same venoum that he caste oute, he is wors poysond then he was first. <L 329><T CG13><P 173>

Crist Ihesu, kyng of mercy, wysdom and charite: make thy pepul to knowe verily and kepe feithfully thyn holy gospel: and to caste away antecristis errors, and veyn bondis that tarieth oute, he is wors poysond. <L 20><T Dea2><P 461>

After pis telluth his story how Crist wente into the temple, and caste owht bope sellerys and byggherys, and seyde to hem that Hit is wryten "myyn hows schal be an hows of prey3er", but 3e han maad hit a den of heuys'. <L 33><T EWS1-10><P 261>

For what wolde hit profyte to a man to byssyen hym that abowe he body, syth he may not caste theto a cubyte ouer hat kynde 3yuep hym. <L 44><T EWS1-15><P 281>

And that deede bodys, caste in he watyr or in eurp, chaungen he eyr and al owre place pat we dwelene inne opur wyse han hit schulde haue ben in he stat of innocens; <L 19><T EWS1-27><P 330>

And pis caste John his weye to worschipe of Crist. <L 19><T EWS1-28><P 336>

And herfore byhetup Crist his chyrche hat schal be of hepene men hat manye of he eest and west schal come, and reste wip patriarkes in he kyndom of heuene, where children of his rewme schal be put owht and caste into helle; <L 63><T EWS1-34><P 366>

For sy 3e scyn pat I caste owt a fenend by anhour, nedis a fenend mot be contrarye to anhour'. <L 19><T EWS1-42><P 407>

Also 'If I caste owt3 a fenend in vertew of Belsebub, 3owre children, pat ben my postlis, in whose name schulde pei casten owt fendis? <L 36><T EWS1-42><P 408>

But certus, 3if Crist caste owt3 he fenend is in special werk of God, he rewme of God, hat is his chyrche, is comen among hem. <L 40><T EWS1-42><P 408>

he strengore is Crist hat come vp on he fenend hat vencused he heed fenend in he pre temptationes, and ofte tymes he caste owht fendis of men. <L 53><T EWS1-42><P 409>

And herfore comaundide Crist he fenendes hat he caste owt hat he schulde not speke to wytnesses his godhede, for these weren false witnesses to proue such a trewe. <L 67><T EWS1-42><P 409>

And whan Jesu caste vp hise ei3en, and saw a ful greet multitude was comen to hym, he seyde vnto Philip 'Wherof schulle we bughe loues pat these men ete?' <L 08><T EWS1-43><P 412>

And herfore caste we aweya he werks of dorkenes, and be we clojude wip armys of ly3t. <L 54><T EWS1SE-01><P 477>

And that men hat lyuon in pis li3 schulde not smache hy3e pingis, to caste hymselfe to be hy3e and to harme her emcristene. <L 93><T EWS1SE-09><P 516>

Caste owt she handmayden and hire sone. So we schulde caste owt now cerymyones of pe oolde lawe; <L 69, 70><T EWS1SE-19><P 558>
And herfore caste 3e awey al vnclennesse and habundaunce of malis;
<:L 43:<T EWS1SE-26><P 586>

And hus Goddis clerkis shulden heere caste al þer bisynesse into him, for he hāp cure of hem, and for3etip not pat þei don.
<L 29><T EWS1SE-33><P 621>

For an aumblyng blynd hors, when he stumbl3, he stumblip to stumble, he lastip in his stumblyng til he caste hymself doun.
<L 23><T EWS1SE-45><P 666>

And sche seyde to hireself, 'For þis hāp oure Lord do to me, in þe dayus þat he caste to take awey my reprof among men'.
<L 30><T EWS2-107><P 271>

And herfore God ordeynede here to be maystresse to hise apostlus, for sche fel not fro þe feip, ne fro þe wordus of hire sone, but kep3 hem wel in hire herte, and caste wel what þei menton.
<L 31><T EWS2-112><P 286>

And hus many men þenkon þat Eroude was an yporcrite, for he caste to sle þis seynt, and florischede it wip falschede;
<L 21><T EWS2-115><P 297>

Caste awey þes wickide werks and turne þe to medful si3t.
<L 89><T EWS2-120><P 313>

The fowrþe and þe laste deede þat Crist bad hise apostlis doo was to caste owt feendys þat dwellyden in men. And as God 3af hem power to caste hem owt bodyly, so he 3af hem power to caste hem owt of þe sowle, whon he 3af vertew to hise wordys to converte þe puple, and of a sowle þat furst was nest of a fend, to make a nest of God, to dwelle by grace and by vertewys.
<L 74, 76><T EWS2-64><P 51>

And, as Crist tellup, þese þat stonden in Cristus cause han per names caste owt as cursude men and heretykes, for þer enemies ben so blynde, and so depe in þer synne, þat þei cleoon good yuel, and yuel good.
<L 100><T EWS2-65><P 58>

And Crist caste vp hise y3en in hise disciplis, and seyde fowre wordis, as it is teld before in þe furste sermon of martiris.
<L 34><T EWS2-68><P 72>

But Crist tellup to hise disciplis þat byfore alle þese scuene, þat þe host enyme to Crist schal caste hon dys vpon hem, and pursue hem, and 3yue hem into hoondis of false preestis;
<L 68><T EWS2-69><P 79>

And so þe feend caste a long tyme to marre men in blyeue, and by þis error bryng ye aftur in mo synnes to blynde þe puple;
<L 16><T EWS2-70><P 82>

And þis schal be at þe laste doom, when þese false men schal be caste owht into þe fuyr of helle, and be defowluode of monye men;
<L 51><T EWS2-80><P 144>

But as a good hosbonde serueth his meyne wip oold fruyt and wip newe, þat ben of two 3eerus, so a good prelat þat schulde teche his puple schulde konne two Godus lawys, and how þei cordon togydere, and teche his puple to knowe two wey3es to go to þe wey3e of heuene, and flee þe wey3e of helle, and caste ow3t now þe ritus of þe ooolde lawe.
<L 147><T EWS2-84><P 172>

And þes children comen in by þe þe, and þei ben þeues in al þer l3yf, to caste how þei schal clcle to frrus alle þe goodis þat þey may gete,þur of þer frenidis or ofre, by what menyts þei pe can caste.
<L 140, 142><T EWS2-86><P 183>

Y caste out fendis and make heeleþis today, and tomorowe, and in þe bridle day Y am ded, but not 3it!'','
<L 25><T EWS3-138><P 40>

And heere techen þes newe ordis a newe caste of þe fend, þat Englis men moten f3t b3fore wip enyme of opere londis, for elis þei wolden firste f3te wip us, and synne on boþe sydis shulde be more.
<L 30><T EWS3-145><P 61>

And Jese entride into Goddis temple, and caste out alte bieres and silleres in þe temple, and turny3 upsedoun þe bordis of moneyours, and þe chayeris of hem þat scelden douys.
<L 14><T EWS3-148><P 71>

And so telle þou Goddis lawe of antecriste and his felowis, and þei shal caste to kille þee.
<L 85><T EWS3-157><P 100>

And þey ledden hym to þe cop of þe hil aboue which þer citee was bieoldid, for to caste hym doun hedlyng.
<L 25><T EWS3-159><P 108>

And whanne þei dwelten axinge hym, he reide hym and seyd to hem He þat is wipout synne of 3ou, caste he firste a ston on here'.
<L 15><T EWS3-164><P 125>

And whanne he hadde maad as a chourge of smale cooridis, he caste alle out of þe temple.
<L 05><T EWS3-165><P 128>
And, as Crist caste out of þe temple sheep and neet by bodily strengh, and shedde out metal of moneyours, bi which þey chaftferiden in þe temple, so lordis shulden wipdrawe mater of þis synne of prestis, for ellis þey maynteniden þis synne and disusiden aþen God godis þat þei shulden be lordis off.

< L 27> < T EWS3 - 165 > < P 129 >

Iesu herde þat þey hadden caste hym out. 

< L 58 > < T EWS3 - 167 > < P 136 >

And Iesu caste his eyen and seyde Fadir, Wouke his boons, figuride ße seven fendis). 

< L 256 > < T EWS3 - 169 > < P 142 >

Mark seip þat Iesu, risynge erely Sunday aftir sabot, þat is þe first day of þe wouke þat cometh aftir Pask day, apperide first to Mary Maudelen, of whom he caste out seene fendis (for in her were seven synnes, and answerynge seene fendis). 

< L 35 > < T EWS3 - 187 > < P 206 >

And þes signes shulen folowe hem þat shulen bilee: in my name þey shulen caste out fendis, þei shule speke wiþ newe tungis, þey shulen take awaye addris; 

< L 36 > < T EWS3 - 197 > < P 228 >

3if we wolen þryne, loue we his lawe, and caste awaye alle opere lawis, but 3if þei helpen and semen herto, and so myche may þey be sufferid. 

< L 37 > < T EWS3 - 207 > < P 250 >

And 3if þi riþt eye sclaundere þee, drawe hym out and caste hym fro þee'. 

< L 38 > < T EWS3 - 209 > < P 254 >

And þes werkis, al 3if þey ben gode and ben clepid þe riþt eye, 3it, for pelris þat comen aftir, men shulden remoue hem and caste hem fro hem; 

< L 43 > < T EWS3 - 209 > < P 254 >

And 3if þi riþt hond sclaundere þee, kitte it awyey and caste it fro þee. 

< L 47 > < T EWS3 - 209 > < P 254 >

And 3if þi riþt hond sclaundere þee, kitte it awyey', as 3if werkis of siche freris þat þey wchen for þer couentiis don hem harm to þer soulis, caste þey awyey siche frerehed, for it is betere be heere feble and pore as laborers ben, pan to have here false lustis and to go into euerelastynge fier. For siche men damnyd in helle han a worm of conscience, and þis worm dieþ þat but gnawþ þem to greet payne, sìþ þey myþten liþly holde Cristis lawe and caste awey þes feyned ordris. 

< L 40, 44 > < T EWS3 - 214 > < P 264 >

He shal not breke a reid brisid, and he shal not qwenche þat smokiþ, til he caste out iugyng to uictorye. 

< L 11 > < T EWS3 - 219 > < P 273 >

and þerfore caste þis skile awey. 

< L 10 > < T EWS3 - 227 > < P 289 >

But þat we sclaundere hem not, go to þe see and caste an hook; 

< L 15 > < T EWS3 - 228 > < P 291 >

And Y seyde to þi disciplis þat þey shulden caste out þis spirit, and þey myþten not'. 

< L 10 > < T EWS3 - 230 > < P 296 >

And whanne Crist hadde seyen hym, anoon þis spirit troblide hym, and he caste doun in þe erþe was walterid and frofide. 

< L 15 > < T EWS3 - 230 > < P 296 >

And whanne Crist hadde entrid into þe hous, his disciplis aixiden hym pryuely Whi myþten we caste out þis fend? 

< L 28 > < T EWS3 - 230 > < P 297 >

And Iesu biheld hou þe puple caste money into þis tresoure; 

< L 03 > < T EWS3 - 235 > < P 308 >

Men schal falle on hem/ & caste hem out of her fatte beneficiis/ and þei schule seye/ he cam in to his benefixe by his kyndred/ þes bi couenant maad bifoþre he for his seruyse/ & þes for moneye cam into Godlis Cirche. 

< L 05 > < T LAC > < P 34 >

as aibect & outhe caste/ we schulden make no waist housis for to dwelle yne: 

< L 09 > < T LL > < P 40 >

in to þe vessel of blisse/ but þe yuel þei caste out: 

< L 26 > < T LL > < P 46 >

For sathanas caste to purchase worldly honour and plente of worldly goodis and welfare and ydelnesse to Jonge prestis, and dalliaune we men and priue roonyng; 

< L 23 > < T MT04 > < P 100 >

but god seip to such a prest: þou hast caste a weie kunnyngye of my lawe and I schal caste his weie huþ þou be not sette in presthod to me. 

< L 29, 39 > < T MT08 > < P 167 >

but who wolde waste a precious water þat were distillid bi bisy trauel, and caste his water in a lake where it stood to no mannus profit? 

< L 05 > < T MT27 > < P 434 >
and if the pepel of Israel and her children kepen not Goddis heestis, but worschipen alyen goddis, he schal do awey Israel fro the face of lond which he 3af to hem, and God schal caste awey fro his si3t 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 34 >
And God schal caste hym doun bi swerd in his lond;
< L 05 >
And the king had the bischop and prestis and porters caste out of Goddis temple aile vessels that weren maad to Baal, and to other ydols;
< L 09 >
Natheles for the orrible synnes of Juda God tumede not a wey fro his strong veniaunce, but seide, that he wolde take awey Juda fro his face, as he dide awey Israel, and that he wolde caste awey the citee Jerusalem whiche he chees.

The Pellican caste an houghe cry, And sayd, alas!
Bot bisily þi broperhede amonysch þis, þat pai receyue brennyng of compunccion of þe si3 of þe ping ydone & þat pai be caste dovne in worschiping of þe Trinite alone".

And þe Lord seide to þe fish, and it caste out lonas into þe lond.
< L 10 >
And þe wrd cam to þe king of Nynyue, and he ros of his sete and caste awei his cloping fro hym, and is clad wip sac and sat in asse:.

And caste þat eueri erle may spende by yere iiij m1 markis of londes and rentz, and eueri knytt e marcz of rent and iiij plowlonde in his owne demeynes;
< L 13 >
But now whom shal a man caste out, or fro whom shal a man hide him?
< L 159 >
And felix pope caste doon, liberius bi licence and violence helde þe chirchis of petir and paul and laurence, so þat preestis and clerkis favoring to Felix weren stranglid in þe chirche, liberius not forbeding;
< L 25 >
And he answered vnto them, caste downe thys temple and in thre dayes I shall rayse it agayne, which wordes were fullfylled in hys tysynge agayne from deathe, but when he sayde vnto this temple, in that, that he sayde this, they were dyscende for they understode it fleshlye and had went that he had spoken of the temple of Jerusalem, for because he stode in it.
< L 30 >
CASTIS.......4
And here mote we fle bope rancour and hate and envye to oure nei3ebore, wip opere schrewide castis.
< L 32 >
CAP-VII: Sith þo fende tempnis first men to pride, he castis mony weyes hou he schal desseyve hom. And so he castis byfore hom mony maters of pride;
< L 17, 18 >
Alle false castis and þer ententis schal be knowone þanne to þe world;
< L 55 >
castel
CASTEEL.......1
Cristus wendygng into þe castel bytoknyp his lytul chyrche þat ys armed wip vertewys as þe castel is kept fro enemyes.
< L 26 >
CASTEL.......44
For what man þat makip a castel & laip stonys deepe in þe erpe, he louep as wele þe castel grounde as he doip þe werke þat is Icid abouen.
< L 75, 76 >
Anticrist is most daungerouse, and closid in a castcl, and comynes not wip men by forme of þo gospel more þan a spirit in cloos;
< L 25 >
Ffor prest is a spyere in his castel, to loke ofer percls of schepe;
< L 33 >
As whoso were, up peyne of hangyng and drawyng, to fede many Icge men of oure kynge, and toke perfore wagis ynowe, and wastide hem, and suffride þe kyngis lege mcn die for hunger, or 3c1de þe castel and hemself to þe kyngis enemys, he were a crucl traitour and slecre of all þes mcn;
< L 02 >
As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do his office, but lette ophere þat wolden save þes men for pite, but over þis he

8 variants; 89 occurrences.
For his to be governed by here enemies, and his schulden have here goods for to selle these men in his castel, in his paynt were most opyn traitour to his kyng, so it fillip bi oure weyward prelatis, hat prechen not Cristis gospel, but letten opere pore prestis to teche trewey and frely Goddis word, and senden freris hat colouren here open synne, and prechen falsis and lesyngeis, and robben þe pore peple bi stronge beggyinge and nedles.

Fyr if a Caymes Castel of freris haf myche dritt of worldly godis, þof þe freris þerinne ben ful of pride, covetise, symonye, and fals robberie, by fals beggyng and flatering, 3itte þei seyn þat riche hous is better þen a pore hous of freris, þof þe lyven in mkenesse, povert, and penaunce, and myche holynesses.

These freris loken how myche þei may gete of godes of þo comynes, to carye to hor castel.

His gospel bigynne þus: Whanne Jesus hadde neyed ny to Jerusalem, and hadde come to Bethfage, at þe Mount of Olyuete, he sente two of his disciples, seyinge to hem: "Goþ into þe castel þat is a3ens 3ou, and þere 3he schullen fynde an asse ibounde, and a folc wiþ here.

Also if a strong man is a wallud town, for oftetymes he be in his roode, comaundep to his disciplis, seyinge: Vnbynedep and bryngþ to me.'

And þei brow3ten to hym þe asse, and þe folc also wiþ hire' and sparide no3t for strenghe of þe castel, ne for no peple þat was þerinne, ne for no grucchyng ne denyinge þat þei mi3ten haue for her dede.

And whanne he wente into a castel, ten meyslys comen a3eynys hym;

Cristus wendyng into þe castel bytoknþ his lytul chyrche þat ys armed wiþ vertewys as þe castel is kept fro enemies.

Also 3if a strong man wel armed kepe his castel, alle þe þings þat he haf þeryne ben surly keppe in pees.

This strong man is þe feend, his armes ben hice cawtelus, his castel ben hice lymes þat he dwellip yyne;

Luc seip þat Jesu entrede into a castel and a wommon þat hy3e Martha tok Crist into hyre hous to fede hym and hice apostulis.

And monye men þenkon here þat þis castel was a wallud town, for ofteymes þe gospel cawþ siche wallude townys castelus.
not herto'.

And Crist byddu here Cristene men not trowe 3ef þe ton pope be cloud in a castel, and þe toþur walke in wildynesse, for neþur of þes is groundud in God.

And þus he rauyschiþ þis castel bi a laddr maad of verture.

Seiþ not holy wryt pat of Dauyþus seed, and of þe castel of Bedleem where Dauyþ dwelte, comiþ Crist?

Two of Cristis disciplis wenten on þis Sunday into a castel þat was clepid Emaus, aboute sise myle fro Jerusalem.

And þey camen nje þe castel whidir þey weten, þat was a wallad toun.

And þer weren pharisees and doctours of lawe, þat camen of eche castel of Galile, of Jude and of Jerusalem.

þei visiten riche men, and namely wydewis, for to haue here goodis to caymes castel, and sikercen hem of so many massis and perieris durynge þe world;

þe gospel seiþ how Iesus wente abowten in þe cuntre bope to more places and lesse, as citees and castelis, to teche vs to profiþe generally to men, and not to lette to preche to a puple for þei ben fewe, and owre fame schulde be luytul, for we schulden trauyle for God of whom we schulden hope owre þane.

CASTELIS......13
þei spuylen þe puple many weies by ipocrisie and of þe leysingis, and bi þis spuyling þei bilden Caymes Castelis, to harme of cuntreis.

Twey men as Eldad and Medad profeciden in castelis, & on seid to Moises: sir, forbode hem; &

what meede shal a pore man haue þat he sufferþ aþenus his wille his almes he borun to cayms castel to fede a floc of anticristis?

but anticrist hap hardly maner to holde his castel for many 3eere.
castelis, ne in assaylyng of oure enemies, ne in
pe preyeres of freiris, but in oure owne uertuous
lif.
<L 09><T EWS3-235><P 310>
3if pei maken profession to most hey pouert and
to be deed to pe world and worldly pingis, and
wip jis sryuuen ny3t and day who of hem may
bilde gaest wast housis and costly places, as
chirchis or castelis to herberwen lordis inne and
ladies, and beggen of pore men þerto þat han
nou3t to lyuen by ne here children, þei ben
perilous ypocritis and dycseyuen rich and
poore.
<L 28><T MT01><P 05>
And 3if þei seyn þat grete chirchis ben
worshipful to god and lykyng for þe peple to
serue god inne, axe hem what charite it is to
lanten parishe chirchis fallen doun for defaute,
where þe peple schulde heere goodis worde,
goddis seruyce, and rescuye here sacramentis,
and to maken newe chirchis as castelis wip ouen
nodes.
<L 35><T MT01><P 14>
for æstenst cristiis wilful pouert þei techen in dcde
worldly coueitise and moche wast in worldly
goodis, and æstenst crists mckenesse þei techen
indeed pompe and pride of þe world and of here
statis, and æsten crists byssynesse in prechynge
and preieying and traueile bi contrees
and ouer here strecte
and couchen in castelis as lordis;
<L 19><T MT04><P 60>
for þou3 þei han many grete houses, costlewle
and wastly, and alle þat þei han ouer here streete
lifode is pore mennis, as here oween seynits and
lawis seyn, 3it pore men may not be herberwerid
amongis hem in here grete castelis or paleis, but
lordis, and ladies namely, schullen soiouren
amongis hem many 3eris.
<L 07><T MT06><P 129>
3it ypocritis of feyned religion visiten not
fadilres children and modirles and widewis in
here tribulacion and kepe not hem self vnbleekid
fro þis world, as seynit iame tichipi: but visete oit
riche men and wymmen, and namely riche
widewis, for to gete worldly muk by false
discisit and carien it home to caymes castelis
and anticrists cuent and sathanas children and
marteris of glotonye.
<L 22><T MT13><P 211>
and 3it þei wolun not presente a clerk able of
kunnynge and of good lif and holy ensaumple to
þe peple, but a kechen clerk or a pence clerk or
wis of bildenge of castelis or worldly doynge,
þou3 he kunne not rede wel his sauter and
knoweþ not þe comandements of god ne
sacramentis of holy chirche.
<L 16><T MT16><P 246>
and so when men loken on heere castelis þei
hauen matere to wepe, bope þise ordris and
seculeris, but specialliche þe peple poore.
<L 32><T MT22><P 321>
CASTELL......2
For 3eue a lorde bayle had hyred men wip his
lordes tresore for to wirch in his lordes werk
to make a castell or another grete werk, & þan toke
þe same werkmen fro his lordes werk & putt
hem in his own werk to grete harme of his lord,
were no3t sich a baile a fals seruaunte?
<L 314><T 4LD-1><P 189>
Þ 2: it ow to be done wip grot hastyng &
devoute, as Criste goyng bside his tue discipel to
þe castell of Emaus feyned hym for to go ferre
so þat þei compelled or grete hym abyde wip
þam, {Lu'24 Glossa, per Gregorium}, "Trew
pilgremes no3t only ar to be called, but also be
drawn".
<L 11><T Ros><P 80>
CASTELLIS......9
Also, þou3 comynte of clerkis and religious
sende gold and goodis of þe rewe to aliens and
enemies wipourenforp, and resseten many
kousand enemies in here palicess and grete
houses, stronge as castellis, to robbe slee and
brenne alle men in oure lond, 3it no man may
take any goodis fro hem bi þe same reson.
<L 15><T A22><P 314>
Pride panne schal be ful hi3 in prclatis, for hir
schul paiss alle temperalle lordes in alle
þyngis þat longeþ to lordes astaat, as in stronge
castellis and ryalle maneris, proudiul aparaylit
wipine, in halles, chaumbres, and all e purope
houses of office.
<L 419><T CG02><P 23>
Wher weren þe grete castellis and hye toures,
wip large halles and longe chaumbres reali di3t
wip doseris, costeris, and costious beddes, and
corteynes of gold and selk, able to þe brip of so
hi3 an emperoure?
<L 251><T CG05><P 06>
prelates þat ben nowadaiies han many dyuerse
castellis, and maners as rial as þe kynge
himsel, to chaungne whanne so euere hem likip
for to take diverse eiris wipynne, aried as realli
wip cossli cléhes of gold and selk, and in
multitude of oher ieweles, bope of seleur and of
gold, in al maner houis of office, as þou3 it
were in Salamons temple.
<L 229><T CG11A><P 137>
But þes newe ordris ben cowardis, for þei wolen haue many felowis in citese ny men and in þer castellis þat þei maken;
<L 63><T EWS3-123><P 03>

First, sib crist god and man sou3te manus soule lost þoru3 synne bi þriiti 3eer and more wip grete trauelle, werynesse and manye peynes, bi many thousand myles upon his feet, in gret cold and stormes and tempestis, þrealtis schulden not couche in castellis and suffre þe fende to deouere cristene soulis, and panne make a pore man to renne two or þre thousand myles and 3eue hem þere ensamplu of pride and ðepe synnes.
<L 17><T MT02><P 30>

And whanne clerkis schullen conseille lordis and ðepe men hou þei may best serue god and saue here soulis in here astat, þis his conseil is turned into worldly wisdom as bildenge of castellis and arraignge of houesholde in land of pees and of werre.
<L 13><T MT13><P 213>

þe seuentenþe þat þei drawen not noble bokis of holy writ and holy doctours and ðepe nedeful seineis fro curius and clerkis into here owene cloistris, þat ben as castellis or paliecis of kyngis and emperouris, and suffre hem to be closed þere and waxe royn, and neiper 3eue hem ne lene hem ne selle hom to curius and clerkis, þat þey my3tten, creden and wolden lerne holy writ and þec ne fley for loue of mens soulis, þat ci3tenþe, þat þei louen more comyn profit of cristene men, bope gostly and bodilý, þan here synguler worldly profit and here owene bodilý ayse and welfare.
<L 28><T MT14><P 221>

Also in þe 3er of grace Mi iij þ vij, pope Clement þe v þat patleilid for to gader tresours and bildid castellis, dampe þat þeordour of Templers, ordeyned þe vij book of decretalís, þat is Clemencins, but soon after he reuokid þe same book in a conseil which he made at vyncens.
<L 541><T TaT><P 192>

CASTELS........17
Here we preien not, as freris, neiper of Crist ne Baptist, to lyve worldli liif and likinge to oure flesch, ne go to þe wey of werre to f3te wip ouere enimys, ne to spoile þe þepe, and gadere her goodis to oure castels, ne bi þe craft of leysyngis to plese to þe world;
<L 15><T A01><P 60>

Peñ schulden Caymes castels of þo newe ordires be voydil fro fonden, as Crist taucht in dede;
<L 09><T A20><P 241>

þefore myche more charite schulde dryve freris to cum out amonge þo puple, and leve Caymes Castels þat ben so nedeles and chargeouse to þo puple, sith þei cannot occupye homself so wil in suche solitari lif and contemplacioun, as couthen Crist and Jon Baptist.
<L 34><T A24><P 368>

And to þis same ende Crist ordeyned alle his apostlis and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penaunce, to þecne bisily his gospel to þo puple, and ne ben closid in grete cloystres and coystily, as Caymes Castels.
<L 06><T A24><P 369>

CAP·XVII·Also freris bylden mony grete chirschis and costily waste housis, and cloystris as hit were castels, and þat wipout e node, wherethow parische chirchis and conyway weyes ben payred, and in mony placis undone.
<L 02><T A24><P 380>

þei sitten in castels · townes wip myynstralicke & lau3tur/ wip tregetours & tomblers/ wip gostours & japeres;
<L 13><T AM><P 128>

But poul tau3te aftir hou he laborede, to 3iue ensamplu to men aftar þat þei shulden not bilde hem castels and liue on por men bi beggerye.
<L 32><T MT22><P 300>

James spekib not heere of þe ordris þat holden here castels or liuen as ankeris, but of þe religiuon þat crist hap ordeyned to f3te wip þe world and profite to needi men, as crist dide wip his apostlis.
<L 20><T MT22><P 304>

but anticrist castip anoper gile, þat his herdis dwelle afer in castels and be doupem of lore of lif and lore of word to helpe þer sheepe, and so it is nedeful þat þe peple be disseyued in body and soule.
<L 25><T MT27><P 420>

3if þou feynest þe an ordre þat þou preyeast and þenkiest on god, and þerþip þat hast cure bi þy viker þat kepib þe chirihe, loke þat þou here not falsly þe name, but lyue in pouert as baptist dide, not in hye castels of caym and lustful fode as boris in sty;
<L 25><T MT27><P 425>

and þus lordis of his world þat maynten me lumps of þes ordris and þer housis and possessiouns, wip onpe þingis þat þey han foundun, mooten nedis synne, in as myche as þei reuersen cristis ordenaunce, and in þat þat þey letten pore prestis to profhe þe gospel to þe puple, al 3if þey ben not of þes newe ordris þat ben closid in cayms castels.
<L 04><T MT27><P 448>

589
and þus ben manye cayms castels maad and 
maytene to þes ordis a3enus leece of þe cheef 
lord. 
<L 01><T MT27><P 449>

and þus þat crist durste not do, ne his apostlis 
aftir hym, anticrist dare blindyly do in holding of 
siche castels, and þis is a fendis cautel þat be hāp 
brouȝt yn of newe. 
<L 29><T MT28><P 476>

and to þe foorme of anticristis skile: he and alle 
hisen not gronde þat þis was euere ony 
almes to make þus siche cayms castels. 
<L 01><T MT28><P 478>

Ne lorde/ thou ne taughtest nat a man to ben a 
siche castels, and aftir hym, anticrist dare blyndly do in 
holding of Castedon. 
<L 01><T MT28><P 478>

And Eschech ordeynede cumpanyes of prestis 
and of dekenis, bi her departingis, ech man in his 
owne offis, as well of prestis as of dekenis, to 
brent sacrifices and peesible sacrifices, that thei 
shulden mynystre and knouleche and singe in 
the 3atis of the castels, eithir oostis, of the Lord. 
<L 15><T Pro><P 27>

Hir servaunts bet to hem unhold, But they can 
doublyn hir rentall To bigge hem castels, and 
bigge hem hold; 
<L 475><T PT><P 162>

CASTELUS........1 
And monye men þenkon here þat þis castel was 
a wallud town, for ofetymes þe gospel cleçup 
siche wallude townys castelus. 
<L 06><T EWS2-113><P 289>

CASTELYS..........1 
for componyes and castelys makon us not sure 
here. 
<L 97><T EWS2-122><P 323>

casten10 
CASTEDEN.......3 
And þis was gret peyne to þe prowde fendis and 
suche maner of power hadden Cristus disciplis 
þpon fendis, for þei casteden hem owt of plasis 
þat þei wolden dweloun yinne, and madden hem 
dwellie in plasis þat þei wolde not dweloun inne; 
<L 16><T EWS2-61><P 33>

and þepore many men wolden conselle þat þei 
ccastedon awy corre habitis and sich fooll 
oblysshing, and token froedom of cristis lawe; 
<L 12><T MT22><P 299>

and þus þei casteden to depraua crist when þei 
myȝten not forsake þe treue; 
<L 09><T MT22><P 312>

CASTEDON.......1 
And þus seip Crist in þe gospel Syre, 
propheciedon we not in þi name, and castedon 
owt fendis fro men? 
<L 29><T EWS1SE-15><P 540>

CASTEN..........47 
And so þe comenentis schuld no man 
grounde, þat þei ben founded on þe gospel or 
eþis vpon reson, for before þat þei comense þei 
casten many weies & spenden pore mennes 
godes in wast, wip many lesings, before þei ben 
amonge hem chosen to þe chaire. 
<L 81><T 4LD-4><P 238>

þe bowe of þe staleworpe is þe trist of riche men 
and coveetouse, þat þei beenden to wynne to þe 
honour and lordschip of þis world, and þat is 
overcomun, for Crist hap damptyd it, and schal 
breken it, and casten it into þe fier of helle. 
<L 07><T A01><P 15>

þanne fendis and yvele men comen and casten 
before hem manye noyes to letten hem; 
<L 36><T A01><P 21>

But holy mennys affecciouns ben as of hertis, 
þat liȝtly lepen over all lettings, and casten out 
þro her hertis al vile gat þat stoppih þe brecþ. 
<L 36><T A01><P 31>

For as Crist techip us to axe generali, so þese 
seynsis casten to close þer prieer in charite, and 
to aske þis eende in þe name of holy Chirche. 
<L 10><T A01><P 56>

And seke wisely in alle here dedis, and þou 
schalt fynde þat þei seken worldly heynesse, and 
prosperite of worldly muk, and ese of body, and 
wombe joie, and norischyng of synne for annucl 
rente, and pilyng of here sugetis 
Icwid, and casten to distroie holy writt, and 
of þe trew 
staleworpe is 
me 
þeuere ony 

dwelle 
and þis was gret peyne to þe prowde fendis and 
suche maner of power hadden Cristus disciplis 
þpon fendis, for þei casteden hem owt of plasis 
þat þei wolden dweloun yinne, and madden hem 
dwellie in plasis þat þei wolde not dweloun inne; 
and þepore many men wolden conselle þat þei 
ccastedon awy corre habitis and sich fooll 
oblysshing, and token froedom of cristis lawe; 
and þus ben manye cayms castels maad and 
maytene to þes ordis a3enus leece of þe cheef 
lord. 
and þus þat crist durste not do, ne his apostlis 
aftir hym, anticrist dare blindyly do in holding of 
siche castels, and þis is a fendis cautel þat be hāp 
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and to þe foorme of anticristis skile: he and alle 
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and of dekenis, bi her departingis, ech man in his 
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Hir servaunts bet to hem unhold, But they can 
doublyn hir rentall To bigge hem castels, and 
bigge hem hold; 
CASTELUS........1 
And monye men þenkon here þat þis castel was 
a wallud town, for ofetymes þe gospel cleçup 
siche wallude townys castelus. 
CASTELYS..........1 
for componyes and castelys makon us not sure 
here. 
casten10 
CASTEDEN.......3 

10 14 variants; 119 occurrences.
his maundye, ffor, as þo gospel seis, he had none of his owne, and so he toke almes bothe of men and of wymmen;

And, certis, þer is no witte in þo wordes þat trewauntes casten outhe in his mater, þat evere þo better part schulde be supposed;

CAP· III· But her grucchip þe world, and grenneþ on trewe men, and seþ þat þat beþi heretiks, and casten destrie al holy Chirche and feyþ perinne.

And Crist speipþ of byssynesse moste principally in man, and so trewe men wyten wel þat eche man schulde casten al þis bussynesse in God, as seynþe Petur byðdþþ, And þus seyth Crist þat we schulde not be bussie to owre lyf, what we schulden eþe, ne to owre bodye what we schulde be cloþed, for, siþ lyf is more þan mete and mannyþ body more þan cloþ, as God 3yueþ man þese two, so woþe he ordeyne for hem.

And as God 3af hem power to casten hem owt bodyly, so he 3af hem power to caste hem ouþt of þe sowle, whom he 3af vertew to hise wordys to conuerþ þe puple, and of a sowle þat furste was nest of a fend, to make a nest of God, to dwelle by grace and by vertewys.

And þis we doon on beture maner 3if we casten owt synnes fro men, for eche synne we schulden haue. (L 61)<T EWS2-63><P 163>

And þus þei perseyuen clerely gostly harmyng of þes fendis, for þei forsaken þei firste ordre and casten hem to bigile þe world. (L 64)<T EWS3-130><P 21>

Y wot wel þat þee ben Abrahams children, but 3ee casten for to sle me, for my word takip not in 3ou'. (L 27)<T EWS3-150><P 78>

But one of þem þat furste was casten hem owt of þe sowle, and so trewe men han in a maner alle þes fyue signes now, For whanne þey deleyuen hem of synnes, þey casten owt fendis in þe name of Crist;
For first þey synnen in þer purpoors, for þey wolent not heele gostly but casten menes to spyle þe puple;
<L 23><T EWS3-203><P 242>

þat casten yuel maners from her soule/ or prechen þe gospel to Cristis entent:
<L 06><T LL><P 10>
casten out pise deuëlis/ from þe saruauntis of God:
<L 10><T LL><P 59

Lord: Lord han not we prechid in þi name & casten out deuëlis in þi name/ & wrouȝt many vertues in þi name/ Seint Austin seip: þe Lord schal not denaye þis/ for who euer þe prechour ber:
<L 16><T LL><P 109

for þei dreden 3if lordis weren in reste and pees þat þei schulden perceyue þe cursednesse of here symonye, ypocrisie, coueitise, and robberie of here pore tenauntis, and suffire not prelatis be worldlyl lordis and tirauntis, as þei ben now, and þeþore þei casten to occupie lordis in werris, and conseilen þerto vnder colour of wisdom and charite þat þei may regne in here lustis and coueitise as hem lykeþ.
<L 03><T MT04><P 91

alle cristene men schulden crie out on þis false treson and fennis malice and, as þrist seip in þe gospel, casten hem out of cristene mennus companye for here olde heresies and cursed disceit of cristene soulis;
<L 15><T MT04><P 104

and bi þis þei casten to ende in here coueitise, symonye and robberie and meyntenynge of anticristis chirche, and it is to dred þast þei enden in þis blasphemye a3enst þe holy gost.
<L 13><T MT04><P 106

for siþ þei ben enemyses of crist and his lawe, as it is schewid þi he open euyl lif, and in caa deuëlis of helle, þei þast no man schal tethe trewely cristis lawe wipouþen leue of cristis tratour and of deuëlis in helle;
<L 26><T MT06><P 135

for hereby þei wasten here owene goodis and oþer mennus and comen to pouert and ben casten in prison til þeri steruen.
<L 15><T MT13><P 217

HOW SATAN AND HIS PRIESTS, ETC: Hou sathanas and his prestis and his feyned religious casten bi þre cursed heresies to distroie alle good lyuyngne and mayntene alle manere of synne. Capitulum primum: As almyþy god in trinity ordeynych men to come to þe blisse of heuene bi þre groundis, bi knowynge of þe trynyte bi sad feþ, bi treue kephyng of goddis hestis, and bi perfit charite and endeles, so sathanas and his worldly clerks and his feyned religious ful of sotil ypocrisie casten to distroie alle vertuous lif and iustise, and meytene alle manere of synne bi þes þre cursed groundes.
<L 01, 05><T MT18><P 264

and þus in speche a3en feres men casten to holde þise two, aud 3if þei fylen in ouþer of hem þei cryen on god mercy and help;
<L 31><T MT22><P 297

lord, siþ þes men shulen be damptyd þat at prechen goddis word in christis name and casten out fennis and don vertues, what meede shulen þes beggeris haue, þat fylen in þis and ly3en on crist and seyn þat crist beggende þus to holde vp þer newe ordis, crist wiste ful wel þat þes shuldhen come whanne he had hem not go fro hous to hous, but dwelle in oon and wenle not þennus, and here not vpon þer backis baggis ne sachels to begge þus.
<L 18><T MT27><P 443

þe reyn, flodis and wynddis betokencn þre temptaciouns to þre maner of synnys, as of þe flesche, of þe world, and of þe fende, þe wiche schenden and casten downe mennes good manerys;
<L 1931><T OBL><P 206

And þese daies maken a tymne and tymnes and half a tymne, þat is to seie þre seeer and an halfe, þe wiche menen þe same gospel, bi þe which þe womman þat is hooli chirche was norished in desert of contemptiacious and heuenli lyuyng, into þe tymne þat vnausid men at þe mouyng of þe dragoun of helle casten upon his womman watter as a flood, þat is to seie greet habundance of worldlii possessiouns, wherbi þes womman is ydowran fro heuenli lyuyng.
<L 3052><T OP-ES><P 142

Pe eiþeþe wo is scid of Crist in foorme of þese wordis: Wo be to 3ou, scribis and pharisees, ypocrisit, þat edifen secularis of prophethis and maken fair birielis of riþwise men and seien ouer falsi: "If we hadden bi þe tymne of oure fadris, we wolden not haue don to deþe suche hooli prophethis, and þus ben 3e winnesse þat 3e ben sones to þese men þat slouwen þese prophethis, and 3e wolen do wel wors þe 3e casten to sliþ Crist, heed and eend of alle prophethis.
<L 196><T SEW15><P 80

For men þat may not haunt houre leccherie at home as þei wolden, for drede of lordis, of maystris, and for clamour of neþeboris, þei casten many daies byfore and gederen what þei may, sore pyning hemsilf to spare it, to go out of þe cuntry in pilgrimage to fer ymagis, and lyuen in þe goinge in leccherie, in gloterie,
and drunkenesse, and mayntenenc falsnesse of
osteleris, of kokis, of taumers, and veuly
spenden hore good and leeue þe trewe labour þat
þei shulden do at home in help of hemself and
hore ne3eboris, bostyng of her gloterie whan þei
comen home, þat þei neuer drank but wyn in al
þe iourney, bi whiche myysespending gret
partyeof þe puple faris warreinpeire houshold þe
halue 3eer after, and
< L 133 > < T SEWW16 > < P 86 >

Treuli he knoulechid as be þo iij daies, he was
trueulid of feendes which casten on hym moost
halue 3eer after, and
< L 269 > < T Tal > < P 184 >

CASTEP .........1

and as crist saude þe world by writynge and
techinge of foure Euaungelists, so þe fend
casten to dampe þe world and prestis for
lettynghe to preche þe gospel by þes foure;
< L 09 > < T MT10 > < P 196 >

CASTID .......2

As, 3iþ a dampe man was riche, and castid to
gedere hym moche good, and ordeynede whan
he dide to gete hym worldli glorie bi þis, þat
spiry3i is more punyshid aftir þat þis errore
groveþ.
< L 37 > < T EWS1SE-32 > < P 615 >

certis a more blasphemye ground castid neure
sathanas to norische synne of clerkis and fals
disceit in techynge, and to lede blyndly cristene
souls to helle.
< L 30 > < T MT07 > < P 158 >

CASTIDE .......11

for lewis weren castide out of þe chirche, and
heþene foic taken for hem.
< L 75 > < T EWS3-157 > < P 100 >

Thanne Semey, that was of the kyn of Saul,
disipide Dauith, and cripide him a manquelleru, and
a man of Belial, and a raenour of the
rewnme, and he curside Dauith, and castide
stoonis and erthe a3ens Dauith, and a3ens alle
the seruauntis of king Dauith, and whanne
Abissay wolde slec this cursere, Dauith bad him
suﬀie Semey to curse him, and seide, God
comaundide hym that he curse Dauith.
< L 39 > < T Pro > < P 10 >

And Salamon castide awaye Ahiathar, that he was
not the prest of the Lord, and exylide him also,
for he essentide to Adonyas, and was traytour to
the king.
< L 07 > < T Pro > < P 12 >

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 booyns of men on “this autir;”
< L 12 > < T Pro > < P 13 >

and Elisee castide doun the tree, either helue,
and the irun houede, and was taken up therbi.
< L 15 > < T Pro > < P 16 >

and aﬁer this doinge Hieu feynede hym to
worshiphe Baal more than Acabidue, and bi this
feyning he gaderid to gidere alle the prophetis,
and prestis, and seruauntis of Baal in the temple
of Baal, and kilide him alle, and castide out of
the temple of Baal his ymage, and brente it, and
drof it al to dust;
< L 12 > < T Pro > < P 17 >

for God was wrooth a3ens Jerusalem and Juda,
til he castide hem awaye fro his face.
< L 46 > < T Pro > < P 20 >

And God smoot Joram with vncurable sorewe of
wombe twey 3er, so that he rotid on erthe, and
castide out hise entrailis, and di3ede in worst
sykenesse.
< L 08 > < T Pro > < P 24 >

And Manasses knew that the Lord himself is
God, and he dide awaye alien goddis, 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 citee, and he restoride the auteer
of God, and offride on it sacrificis and herying,
and comaundide the puple of Juda to serue the
Lord God of Israel and natheles the puple offride
3it in hi3e placis to her Lord God.
< L 01 > < T Pro > < P 28 >

and where king Josie prechide opinly Goddis
lawe in the temple to al the puple, and castide
awey idolis, and brente the booinis of prestis, that
diden idolatric, summe cristen lordis in name not
in dede, preisen and magniﬁen freris lettris, ful
disceit and lessingis, and make hire tenauntis
and meyne to swere bi herte. booin is. nayles, and
sydes, and other membris of Crist, and pursuen
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 > < T Pro > < P 30 >

Herfore also Crist, comynge to purge þe chirche
of his Fadir, he bigan at þe temple and castide
out alle þe abhomynacies þerof, and chacide
awey out of þe temple biggeris and silleris, þe
whiche, as Parisiense seip in þe Book of Vicis
ﬁguriþ symonyentis.
< L 333 > < T SWT > < P 12 >

CASTIDEN .........12
Lord, Lord, whethir we profecieden not in thi name, and castiden out fendis in thi name? <L 13><T 37C><P 121>

And so þey castiden to sle hym, þe whiche is bohe God and man, and shulde be fadir to hem and make hem fre 3if þey shulden þryue. <L 27><T EWS3-150><P 78>

And þei token hym, and castiden hym oute of þe vyneleerd and killiden hym. <L 12><T EWS3-157><P 97>

And alle men in þe synagogœ þat herden þes wordis of Crist weren fillid of ire, and þouþen þat he ignide hem vmwrþi to be helpid, And þei rysen and castiden hym out wipoute þe citee, þat was Jerusalem. <L 24><T EWS3-159><P 108>

And þey castiden hym out. <L 57><T EWS3-167><P 136>

Ion seip þat Jesu walkide into Galile, fer fro þe temple, for he wolde not walke into lude, for þus castiden to sle hym. <L 03><T EWS3-172><P 149>

þes prestis castiden siche he feestis moost for to take Crist, for þey helden a worchip to God to sle Crist and fordo his name, and þat þey shulden moost do in siche a gederyng of þe puple. <L 16><T EWS3-172><P 149>

And þes knyþis seyen togidere Kerue we it not, but make we lottis þerof, to whom it shal falle, þat þe scripture shulde be fillid þat seip þey partyden to hem my clophis, and on my cloþ þey castiden loot'. <L 276><T EWS3-179><P 182>

And þanne þey castiden þer net, and þey myþen not drawe it for multitude of fysshis. <L 13><T EWS3-183><P 196>

And while þey dreeden and castiden doun þer face to þe erpe, þe aungelis seyden to hem What seke þee þe lyuynghe among deede men? <L 15><T EWS3-189><P 209>

And many riche men castiden myche. <L 04><T EWS3-235><P 308>
and þeir distroieden the auteris that weren in Jerusalem, and þeir distroieden alle thingis in which encense was offrid to ydolis, and castiden forth in to the stronde of Cedron. <L 08><T Pr0><P 27>

CASTIDEST.......I 
þou castidest bihynde þi bak to for3eting alle my synnes, þat þou se hem not to ponesche, for whom þou hast poneschid sufficientli here, þou wolt not ponesche eft wipouþe newe forfetyngye. <L 02><T A01><P 122>

CASTIP........18
And herfore, sïþe man is procuratour to þe fend fïor to tempite his broþer, as we may se by Eve, þerfore he castip to have many sectis þat bisyen hem faste aboute newe jëngis, bohe in newe lawis and sensible sygnes, fïor bi bohe þes schal Cristis ordre be best shent; <L 12><T A21><P 245>

And sïþ þei witen not who is beterid by entryng into þes ordris, þei doon as a blýnd man castip his staf, to brynge ony to þer ordre. <L 23><T A23><P 349>

but now castip Antecrist to hepe hise disciplis, so þat ilche may strenghe ôper in her malice; <L 32><T A26><P 437>

And ri3t as þat tyme Crist casted oute feendis of mennyis bodies and of her soulis bohe, ri3t so 3it alwey þe worde of God is so precious þat, if it be truly prechid, it castip oute feendis oute of mennyis soulis when it makip men to forsake þe seuen dedly synnys and taken in þe seuen vertuis whiche þat ben her contraries. <L 51><T CG13><P 166>

Also, a man þat is onys poysound and by medycinis castip it oute and is deluyed þerof, if he dronke after þe same venom þat he caste oute, he is wors poysond þen he wes first. <L 327><T CG13><P 173>

þe firste cautel of þe feend bi whiche he disseyued men is to stire hem to uern glory, for in þis he hymself was disseyued, and þus he castip many menes to coueyte siche heynessse. <L 09><T EWS1SE-45><P 665>

And þus men shulden be comforid in eche vertu þat þei don aft þe power of Goddis clerenessse, sïþ þei shulden knowe as bileeþ þat God seeþ cleerli alle þer uertuous dedis, and wille and purpos þat þei haue, and castip to rewarde al þis. <L 46><T EWS1SE-54><P 697>

And 3if þes ordris ben holy þat þey shulden hide þat as Crist biddip but where shuld rise þei wynnyng þanne bi whiche þei spullen þe puple, and þe ende of þe fendis ordenaunse, þat he castip bi þes ordris? <L 28><T EWS3-130><P 20>

For certis no man doiþ ou3t in hiddis, and 3it he castip to be in apert, for þis were falsed of manns lif in doynge and in entent. <L 28><T EWS3-172><P 150>
The sentence "He seuenepe word 
hat Crist scip heere It is endid', as it shulde be, castinh out aueriss and opere synnes, whanne men holden hem payed of ynow, and seyn wip Poul Whanne we han fode and coueryng, holde we us payed'.

CASTON.....9

And to 
this wyt spekup Poul hat, sip his ordre is reuersud by grace of Crist pat forst ys li3t, and 
sipen schynef vpon kyndely euyen, we schulden caston away werkis pat ben of derkness of synne, and forst in his goostly gendrure be clopude wi3 armys of 
his forste ly3t.

L 80}<T EWS1SE-01>{P 478>

And heronne monye benken to luytul, hat fy3ton and pleton, and caston weyus how hey schulden be venged here, as 3if God knewe not per wrongus.

L 38}<T EWS1SE-02>{P 482>

And perfore as Perie biddup we schulden caston al oure bussynesse in God; for no ping batup more mennys contenaunce fro he plesyng to God 
han bussynesse abowte worldly blingus, for suche caston doun her hed fro God.

L 56, 58}<T EWS1SE-04>{P 493>

now ys iugement of he world, now he prynce of 
his world schal be caston owt.

L 04}<T EWS2-117>{P 302>

Per ben somme men pat lyxon here in swet and bussynesse, and caston hem not for to profi3te wip goodus pat God hap lent hem, for to wynne 
he blisse of heuene, as God hap bedon hem to do;

L 71}<T EWS2-78>{P 131>

for 3if vche man hadde a felow hat were as strong a man as is he, 
hat wolde smyton hym to 
herhe and caston hym aftur into deep watur, 
his were a ful perelous caas to men to lyue among here brepren, but his tyme is more perelows, for monye fowl on her brepren, wip 
synne and putton hem to depe helle;

L 215}<T EWS2-MC>{P 336>

and specially herfore hat it sownen he3yn he 
pope and so a3eny hooly chyrche as heretykus caston to desyron hyt.

L 600}<T EWS2-MC>{P 350>

and 3e wolnen do wel wrese, for 3e caston to sle 
Crist, heede and ende of alle prophecs'.

L 219}<T EWS2-VO>{P 373>

CASTUD.......1

And no drede he feend hap castud his dyersite in sectis for, 3if hyt were good, it hadde grownd of 
pe scripture of God;

L 107}<T EWS1SE-02>{P 484>

CASTUDE.......1

595
and þis childhede is bettute, 3if vertuuis ben castuðe herto.
<L 11><T EWS1SE-18><P 552>

CASTUUN..............7
for ilk creator of God is good, and no þing to he castun a wey, pat is hawid bi þe doing of grace.
<L 07><T APO><P 103>

And by þes wordis it semeð þat þis fraude was castun by þis woman and Eroude, or ellis he were to greet a fool to 3yue half his rewme for lepyng of a stromet.
<L 29><T EWS2-115><P 297>

And whoevere sclaudere oon of þes litile þat ben trownyge in Crist, it is good more to hym castun out in preyer and fastynge, for as fend is contrarien hem.
<L 55><T EWS3-214><P 264>

Also crist techip in þe gospel þat 3if salt vany3sche aeway it is not worp aftir but to be castun out and be defoulid of men; for luk seib þat is seed þat no defaute is foundun yanne, al 3if þre defautes ben in þe loud vpon which þis is seed is castun.
<L 34><T EWS3-230><P 297>

CASTU\u02c9l...............5
for greet vertu is in þat man þat castun hym to suffre, and kepþu venianse to God, and hopþu þat God for þis pacience Wolfe counforte hym.
<L 35><T EWS1SE-02><P 482>

And, 3if it sue ony tyme, it falluþ as a bylynd men castu\u02c9l his stat.
<L 09><T EWS1SE-03><P 488>

The nynhe condicion of þis love ys þat it castuð not yuel, for it castuð to worschipe God and menes þat ledon herto.
<L 78><T EWS1SE-15><P 542>

þe feend varie\u02c9n in synful willis, and castuð his schadwyss by monye weyes, and chaungþe his wille by monye whiles;
<L 25><T EWS1SE-26><P 586>

casting\u00b1
CASTING..............9
Of þis casting ouþ spekþ Crist in þe gospel (Jo 12-31), and seipþ þus: /Nunc princeps huius mundi eiicietur foras/.
<L 26><T CG13><P 165>

Of þis maner of casting ouþe of feendis spekþ þe gospel of Luke, þere he seipe þat Crist prew ouþe of Madulcyn seuen feendiþ pat is, þe seuen deddy synnis, as diverse holy doctouris in þis mater acorden.
<L 55><T CG13><P 166>

For after þe first casting ouþe, þe venoum is more fouler and violent for to sle þen it wes tofore.
<L 350><T CG13><P 173>

boppe in Mark ix & in Luc ix /&Magister vidimus quemdam in nomine tuo demonia ciciemtem qui non sequitur nos & prohibuimus eum/ Iesu autem aitl {Nolite prohibere eum'} Seint Ion euangelist seide vnto Crist-Maister we han sen a man casting ouþe of grace, & mayntenyng of hem in þis staat.
<L 10><T MT27><P 419>

For bi þis is þewickid servaut þat schuld lede Cristis peple the ri3t weie to heuene put out of fendes to mannys salvacioun techip in casting no perel of soule to Crist and his apostilis vseden for Crist and his apostilis vseden exorsiste in casting ouþe of feendis to mannys saluacioun.
<L 198><T SEWW2 24><P 19>

Herefor, bi þe casting dowun of þe place of halowing most be vndurstonde Goddis lawe, þat techip good maneres and trew beleue, in þe wiche men ben and mow be halowid, alþou3 þat God forbede þat þer were no material chirche, ne prest, ne prelate in þis world.
<L 3084><T OBL><P 235>

for Crist and his apostilis vsedne þe office of an exorsiste in casting ouþe of fendes to mannys saluacioun.

Also in þe 3eer of grace ix vij Pope Sergeant þe iiij after þat he had cast out Cristofir sate pope vij 3eer, which Sergeant, sumtyme deken and cardinal reprewed bi pope formosus, went to frenchmen, bi whos helpe he prsoned cristofir, Raveynour of þe popchode, and so he occupied,

\u00b1 3 variants; 22 occurrences.
which for vengeance of his casting out mad pope formosus to be draw out of his sepulcher, as it is bi for seid.

CASTYNGE........7

þe story tellup how Isu was castynge owt a feend of a man, and his feend was dowmp, for he made his man dowmp.

forsope hit was ful greet, and passyde þese wymmenys power to remeuen hit fro þe dor by castynge of þe pharissee, for þei sedyen þat Cristis disciples wolden comen and stelon his body.

How myche schulde men drede pruyde, þat God wole þus pynysche, and haue no veynglorie þat þei ben Cristus angellus, and don wondres in his name in castynge owt of fendys!

þei choson two þe whiche þei wyston moste able to be apostle, and mo þei wolden haue chose 3if þei hadde knowe suche mo, but for þei knewe not þe bettur of Ioseph and Mathy, þey putton hyt in Godus iugement wþþurp of þese two Crist wolde haue, and preyedon ful deuou3tly, sip Crist knew þe hertus of men, þat Crist schulde schew eþþurp of þes two he hadde chose by castynge of lottis.

For it is not leueful, for vertu of byleue, to denye þat God wrow3te in castynge of þes lottus, and in alle dedis of þes apostlus þe whiche choson Mathi.

Also vj' citees of refuyt eithir of fraunchise shulen be, that he that sleeth a man, not by haterede but a3ens his wille, be saued, and he that sleeth a man bi haterede and bifore castynge, shal be slayn with oute mercy, eþþir rausoun.

by sich zele wolde losue þat Moises had forbidded Helkad & Medal to haue prophecied, Numeri 11; and wþ þis zele forbidd þe apostiles a man casting out deuelus, /vt patet Maro 9: & Lu 9:/, and sich zele is reproued, /24; q3; Non, per Rabanum/.

CASTYNGE........6

And of þis may trewe men se, þat ri3t as þe fend bi o castynge in of a venemed boon, þat is, dowinge of clerks a3enes Cristis ordynaunce, haþ vemyxed Cristene men, bope seculeris and clerks, and mevþ men of armes to batayls and stryves, so by on openynge of tresour of his lesyngis, þat he may asoylle men bope of pynye and synne 3if þei weie holde on his side a3enes Cristis ordynaunce, he þap hight his clerks alle rewmes of þe world.

And thus thei ben opyn anticristis and moost perilous heretikis that euer risen vp agens hooi chirche, but as blasfemers of God were stoned of al the peple bi Goddis doom in Moises lawe, Leuetici xxiiij, so alle cristene men schulde stone thisse heretikis and blasfemers bi stonis of the Gospel, that is scharp and opyn repreuyng, and castynge out of cristene lond.

Alle men schulden be war of cautelis of þe feend, for he sleepuþ not, castynge false wþþys, And al þis doon feendis lymes for þei knowe not þe Fadur and his Sone by propurtes of hem.

And Isu wendynge furþere bysdyde þe see of Galile, saw Symond, and Andrew his broþur, castynge þe nettis into þe watyr;

Mark tellip hou disciplis sedyen to Isu Maystir, we sawen oon in þi name castynge out fendis of a man, and we forfendiden hym for he scþþ not us'.

This sentence I vndirstonde, sere, Crist appreuep himself, castynge out mynstrals or þat he wolde quyken þe deode damysel'.

CAUTEEL12

CAUTEEL........2

Also, noþing þat is abhominable and reproved of seyntis shulde not be brou3t in of opere, by ony colour or cautel.

castell2

CAUTEEL........2

To catch catell as covytous As hound, that for hunger woll yall;

CAUTEEL........2

For thou cansst no catell gete, But livest in londe, as a lorell, With flosing gettest thou thy mete;

CATTALL........1

12 9 variants; 64 occurrences.
And bad them be both simple and slye, And
carkë not for no cattel. And truste on god that
sitteth on hye;

CATTEL...........

Preestes shuld for no cattel plede, But chasten
hem in charite;

CAUTEL...........

And so sihen pei mëten more do þis obediens to
Crist wipouten suche prelatis, as þe chirches
dide before þat suche worderes were brou3t inne
be cautel of þe fende, it semeþ þat suche
obediens serueþ of nou3th.

CAP: XLIII: Freris also of grete cautel bynden
novycis to unknowne þing, for þei wil not suffer
hom knowe hor privetees of hor reule and hor
lif, til þat þei ben professid;

And 3if fewe trewe men wolden worde
speke a3en þis traterie þat is in Goddis enmyses,
þey quenchen hem as heretiks, bi cautel of þe
fend;

And þis is þe cautel of þe feend: to wijdrawen
his malice, and schewe signes as myracis when
he hap sowen euyl seed, as 3if God were wel
payed wij sowyng of such seed;

for by þis cautel of þe feend ben manye trewe
men wqenchede, for þei wolen iuge for heretykes alle þat spekon a3enys hem 3e, 3if þei
tellon Godys lawe and schewe synnes of þese two folle.

And as anemptis Cristus lawe þat men schuldon
growndon hem inne, anticiert haf fownde þis
cautel, to saye þat it is mucho false;

And by þe cautel of þe feend þese ben maade
myhty to þe world, and by 3iftus þat þei 3yuan
to seculer men, and to somme clerkys, þei han
monye comunes wip hem, and of alle maner of
men;

And such a cautel of þe feend is in monye grete
synys, for men feynyn by ypocrisy þat þis
þing muste nedis be don, and goodness wip
trewe of hem excusþ hem of þe dede.

And siben Crist was so acommande wip
lordschipe of þe empure þat he chargede hyt not
in beggyng, ne almys takyng but taw3te how it
schulde stonde wip purpe and aile empyre and aile
suche worderes were brou3t inne
pat þese lordschipe is fro worldly lordis, and amortisip
hem, and bewyset þe lordschipis fro worldly lordis, and amortisip
hem to bischopis and many
lordis ben aftirward

And by þis cautel þe feend of helle þat take
lordschipis fro worldly lordis, and amortisip
hem, and 3euep hem to bischopis and many
opere clerkys so þat þese lordis ben affidavit
nedid to sille benefic is for seruyse.

And by þe same cautel þei letten prestis to teche
treuely and freely goddis lawe and his
ordynameuce bi power grauntid of god, last here
pride and worldly worsehipe be brou3t doun.
and mekenesse and holynesse ensaumplid of
chris and his apostlis knowen and kept, and
ypocrisy and opere synnes aspiced and distroyed;

for þis vice in iurisdiccion was not 3eet browt in
by cautel of þe feend, as it now is, to lette trewe
prechynge.

for þis is a cautel of þe feend contrarie to goddis
lawe.

598
and þis cautel cam latere yn and is alarged by þe pope.

for þis is þe laste and þe mooste fendis cautel:

and bi þis cautel of þe fend ben many men dampynd to helle.

and þus þat crist durste not do, ne his apostlis aftir hym, anticrist dare blyndly do in holding of siche castles, and þis is a fendis cautel þat he haf brouȝt yn of newe.

and se þe cautel of þe fend, hou quently he haf brouȝt þis yn.

Lordes loueth hem well, for they so lowe crouchen But knownen her cautel, and her queynte wordes Thei wolde worshypen hem, and suche lewed men ben widowis fro Crist, and such lewed men ben widowis fro Goddis lawe, and bi þis lawe schulden þei be weddided to Crist her saucour.

And and suche lewed men ben widowis fro þe lawe of Crist, sib bi þe first cautel þei priuen men fro Goddis lawe, and bi þis lawe schulden þei be weddided to Crist her saucour.

And and such lewed men ben widowis fro þe lawe of Crist, sib bi þe first cautel þei priuen men fro Goddis lawe, and bi þis lawe schulden þei be weddided to Crist her saucour.

CAUTELLS......1 to telle þe fendis cautels/ þat he vsiȝ in hise membirs;

CAUTELLS......23 for þor bi fallynge in þis synne þei haf mon lightly to hor propur synne, by cautels of hor tempytung.

And hefere men moten use cautels, and axe hem questionis aȝen, whether Crist lefte his gospellis here for to conforte his Chirche.
Bus bi cautels of þe fend is bate turnyd to name of loue and lone turnyd to name of hate, and þus ben many men disseyued.

for siche prelatís þat kunnen not preche or wolen not for bysnesse, and letten ðe trewe prestís to preche bi þer lordly cautels, passen þe fend in þis synne bi menes þat he þap ordeyned to hem.

and þe fendis part is here so strong and colourid wip so many cautels þat fewe men doren putte hem out to stonde and speke for goddis cause.

but heere men knowen þe fendis cautels, and shilden not fro bileue for þis;

Amonge ðe ðinges þat distroyen rewmys, þis is a special þat anticriste hþ brou3t inne: þat sectis bene in rewmes by auctorite of þo pope and bene nou3t kyngis legemen, al 3if þat take here lordschipe more largely by lesse seruyce, for þus my3t rewmys be distroyed by cautels of anticrist.

And þis robben her nei3bors bi cautels of þe feend, and ouer þis þei priuen hem fro her ri3t bileeue, and bi her ypocrisie þei disseyuen hemself and ǒpír.

And þis is oon of þe moost cautels þat þe feend vspþ.

And bi þis cause pharisces pursuun trewe prestís þat tellen her defaultis and letten hem of her wynynge, so þat no pursuyt is more ful of enuye ne more perilous to men for cautels of ypocrisit.

CAUTUL.........2

And heere men seen þe fendis cautil þat he þap tau3t many men.

and þe same synne is in aparal of chaumbre, as in proud beddis tesi3ris and curteyns: bi þis may men se veyn dispensis þat þe fendis cautil hþ foun3n.  

CAWTEL.........4

for he passeþ from vnyte, as doþ þe nowmbre of two, and a3en ech comandeument he hþ cawtel of doubte entente.
him liggeth he helpeth here a3ens he cautelis of pe fend.

But here men dreen blaspheyme, and ophir cautelis of pe fend;

And so a neste of Anticrist clerkis is mayntened by sotil cautelis of pe fende.

Somme men ben here bussye for to kunne worldly wyt, as cautelis of manys lawe, and craftus to wynne myche money;

Theus cristen men sufficen not to telle he cautelis of he fende ben clepheid in here Crist ny3t peesues in her incomynyng.

And this bi cautelis of pe fend he hap brou3t in fourre statis pe enunemen holy chirche, for pei camen not in bi pis dore.

and pis is roote of myche synne, for pis norischip opere synnes bi cursingis and cautelis of pe fend.

for pei trauclen ny3t and day, bi watur and lond in cold, and in he, bi false sotilis and cautelis and grete sweringes nedles and false, for to gate muche drit or muk of his world, to gete riche wyues, and purchase londis and rentis, and dewelle in pere menes dette after pei han desceyued hem in byynge of here catel;

and herefore riche men owen to drede of treson and traitre a3enst god and his lawe whanne pei meynete not he trepue of pe gospel, but ben aboute to stoppe it and techeris per of bi sotil cautelis and false lesynges for fleschil loue or couetisse.

and 3if he constente Wilfully to his foule symonye han he is dede in synne, as poul seih, and 3if he a3enstonde it, what bi cautelis of anticrist and malice of pe fend, he schel be tourmentend bi wrąphte and vnpacience and trauclen and payne of his bodi and loos of his catel, pat vnnepis schel he be saudly but nedid to be dam pynd;

\[L 04\] <T MT04> <P 70>

\[L 10\] <T MT04> <P 72>

19m Prelat also makes hem self most vnable to kepe he gospel of crist hi here grete bysynesse abouten roten goodis, and bi Pompe and bost of his world, for pei ben most bisi of alle men in pe world to geten worldly goodis bi purchase, and to holden hem bi false ploe, and disdeyne to see a pore mannis ri3t and worche after good conscience, but 3if ony man kaste to helpe pore men in here ri3t a3enst grete prelatis he schal haue hero enemyte, and he sclaundryd to he kyng and grete lordis, and pursued hi false cautelis til he he vndon, 3if pei may bi ony lesyng.

But bi pis worldly possessions and lordschipis pei ben turned to Pompe and pride and coueitise and grete bysynesse of worldly plees and worldly festis and secular lawis, pat ducuocion and holy meditacion and studyngye and techynge of cristis holy gospel is for3eten, and discencion among cristene men brou3t in, and meyntenynge of wrongis and oppresynge of pore men bi here worldly power and cautelis holden vp.

\[L 12\] <T MT06> <P 116>

and 3if opere men wolent treuly and frely preche he gospel and dispise synne, as crist comaundep, pei proude possessionis letten hem bi cautelis of anticristis censuris and worldly power and sclaundrynge and prisonynge, and dryuen hem out of londe and ellis brennen hem 3if pei may.

\[L 22\] <T MT06> <P 124>

Bei schulden drawe men fro worldly vanytes and techen hem pe perlis of pis lif and to penke on here dey day, and be myrroure to hem to morne for here synnes and opere mennus and fer longe tariynge of heuene1ey blisse, and laste in holy precieris and trewe techynge of he gospel and anspynge he fendis cautelis, and warme cristene men of hem.

\[L 21\] <T MT07> <P 151>

Also pei maken men to forsweren hem and noriscen hem perinne, and maken men to charge more pe peny han pe trewe conscience and maundements of god, and forto maken
dyuors bi false witnesse and opere cautelis, and so reisen debatis and enemytes bitwene weddid men and here wifes bi many priue mensys of anticrist.

bi þis cautelis and many moo the fend and his disciplis distroien werkis of mercy and fallen into loois of þingis þat þei coueiten mochel and into endelis myschefes þat þei wolen to askape, for þei wolen not be reuiled bi goddis lawe and reson but bi hire wille, and perfore alle þingis schal turne a3enst hem at þe laste.

In marchauntis regne5 gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3try goal in trinyte þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche 3onge pretis þis cursed craft, and preisen hym aost þat most bigile þe peple, and hiden here vsure and colouren it bi sotil cautelis of þe fend þat feue men may proue þis vsure and amende hem þero5 before þe day of dom.

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 putt oute bi wiles, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if anticristis cautelous clerkis may for ony gold and cursed lesyngis.

þes pilgrimagis and offryngis semen brou3te vp of cautelis of þe fend and hes coueytouse and worldly dorkis, for comunely siche pilgrimagis ben mayntenyng of lecherie, of gloteric, of drunkenesse, of extorsiouns, ofwrongis, and envyous to disseyue men.

And, for ypocritus ben cautelous for to take men in wordis. And by cautelous clerkis and religious of lucifer seyn þat no man wot whiche is the gospel but bi approuynge and confermyng of þe chirche. And no pursewt is more ful of envye, ne more perelows to men for cautelous of ypocrizes.

CAUTELOUS

þes cautelous clerkis and religious of lucifer moste perfore of hem to hard to amende. and þis is on of þe moste cautelus þat þe feend vsõ5.

CAUTELOYS

But bestis and hymes of þe feend ben myche to blame for þis fruyt, for þey letten hit to growe manye wey3es by feendys cautelous;

And þis is moste perelows harm þat þe chirche hadde euere, for cautelous of anticrist disseyuen manye men.

Alle men schulden be war of cautelous of þe feend, for he scep5pu5 not, castynge false wey3es, And al þis doon feendis hymes for þei knowe not þe Fadur and his Sone by propurtes of hem. And þis, as Crist was pursweyd and kyld of þese fowre folc, so by cautelous of anticrist ben men kyld today.

þei robben þer ne3ebores by cautelous of þe feend, and, ouer þis, þei pryuon hem fro þer ry3t byleue.

And by þis cause pharisees pursewon trewe preestis þat tellon þer defau3tes and letton hem of her wynynng, so þat no pursewt is more ful of enuye, ne more perelows to men for cautelous of ypocrizes. And by þis cause pharisees pursewon trewe preestis þat tellon þer defau3tes and letton hem of her wynynng, so þat no pursewt is more ful of enuye, ne more perelows to men for cautelous of ypocrizes.

CAWTELIS

Here may men towech of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly ekle men to blys, and telle hem the weye of þe lawe of Crist, and make knowen to þe peple þe cautelus of antecrist.
But norisken pleynge and debate among men
for to haue a veyne name and wynn en hem a
on bi cauellacions and euel wilis
and false questis, hirid for money and
frendship, and dryven to forswere hem for
drede of here lordischip and tirauntrie.

God almy3tty strenghe his liil flok a3enst þes
driv deth helis, or multitude of synneful
clerkis and helperis, and make hem stronge in
ri3tful heer may as weI bien a straunge
soulis;

and 3it men of lawe, þat schulden distrio siche
falsnesse bi here offices and don eche man ri3t
and reson, meyntenen wrong for money and fees
and robis, and forbaren pore men fro here ri3t,
þat it is betre to hem to pursue not for here ri3t,
be it neuere so opyn, þan to pursue and lese
more catel for disceitis of delaies and
dreueth eueriþone, þaþ þat gets thame self þe
rightful heir may as weI bien a straunge
soulis;

for þei holden hem out bi ple, bi cavyllaciones
and false questis, hirid for money and
frendship, and dryven to forswere hem for
drede of here lordischip and tirauntrie.

God almy3tty strenghe his liil flok a3enst þes
foure whelis of sathanas chaar, a3enst anticristis
clerkis and helperis, and make hem stronge in
ri3tful feip, hope and charite, to seke treweþy þe
worshippe of ihu crist and sauynge of mennus
soulis;

He that sittith on the chaier, takith the onour
of the chaier, he that sittith eucle doth wrong to
the chaier.

And so þe comensementis schuld no man
grounde, þat þei ben founded on þe gospel or
eillis upon reson, for before þat þei comense þei
casten many weies & spenden pore mennes
godes in wast, wip many lesings, before þei ben
amonge hem chosen to þe chaier.

Eft the same prophete seith: Blessid is the man
that gede not in the counceil of vnfeithful men,
and stood not in the wei of synners, and sat not
in the chaier of pestelence that ys, pride eithir
wordli glorie, but his wille is in the lawe of the
Lord, and he schal hawe mynde bi nygt and bi
day in the lawe of the Lord.

cum sis homo & non deus') Anticrist makip his
boost & seip I haue sitten in þe chaier of God:

and þus schulde men iuge þat ben goddis
seruauntis, al 3if þei stirte no3t vp in pilatis
For Crist seide to alle, that Crist speke of, is pe lawe of God, as seint Austen seipp in /De urchis Domini circa sermonem 38/.  

But þer is anoter mene þat I spake of before þat sitten in þe temple, þat is in þe chirche of God, not upon Moyses chaier but upon a bereschrewe of her owne proude wille and þes ben chiffl þe gretþe aggregat persone of ypocrit prelatis, contrarius to Crist in luyng and teching, þe wiche ben speciali and most passingli þe bodi of antecrist!  

And no dou3te, ri3t as weissor clerkis in seint Austens tyme eere encumbrid of  

Suche frutes comen of comensinge of freres, & so þei fallen alle in þe chapitre of pharises, to sitte in hi3e chaieris & be first at þe mete and be clepid maister of alle maner of men.  

And so, as Helize left þe gretþe richesse þat Naaman wold haue 3yue hym, and tooke worstili þe pore ordenance and fyndynge þat a goode man and his wyfe proferid to hym, þat is to say a lytill soler, a bedde, a horde, a chaier and a kandilstek, þe whiche ben acordynge to a studier or a contemplatyfe man, so Criste forsoke secular lordeschipis and held hym payde wip þe pore lifloþe þat deuoute pele ministred to hym to his nedeful sustenance in his laboure, and þus didden also alle þe apostiles, as a man may conceyue of þe gospell and in many oþer placis of her liïfs.

For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten bifornponde, I wot wel 3it her loore was trewe whiche þei tau3ten and perfore wip þe help of God I purpose for to holde and vse þe loore whiche I herde of hem whilis þat þei saten in Moyseys chaier and speciali whils þat þei saten on þe chaier of Crist.  

A3enward þe lord þe pope, sitting in a chaier and holding þe Emperour crowne with his feet, þe heede of þe Emperour bowid downe, sette doun þe crown, whom anon he cast of with his feet into þe erpe, bitokenyng bi þis þat popes him sufl se ïf poer to mak þe Emperour if he haue deserued, and to put doun him if he have deserued.  

Matheu teilliþ hou þes two folc satun upon Moyseyes chaier.  

But, as Austyn notiþ heere, þis maystir made his cros a chaier, and tau3te hangynge on þe cros, for he hatiþ ydlesnes.  

studie þey cristis paciense and make þei þer chaier in cristis cros, and loke þey whether crist or his apostiles tau3ten þus to plete for worldly þings.  

Vpon Moyseyes chaier han sitten scribis and phariseis;  

And þei loeu3 first seetis at soperis, and first chaieres in synagogis.

chaier.

For Crist seide to alle þe world þat Upon Moyses chaier schal sitt scribis and phariseis', and Crist comandeþ alle þe peple þat, whils þei sitten in þat chaier, to here and to kepe and to fulfil whatsoever þei seide to hem.  

For þou schalt vnystordenhe þere þat þis Moyses chaier, þat Crist spekeþ of, is þe lawe of God, as seint Austen seipp in /De urchis Domini circa sermonem 38/.  

þan, whosoever rede þe a lesson of þis chaier, þou schalt wip gretþe reuerens here it, hepe it and perforame it in dede for reuerens and obediens þat þou ouwist to þe maister of þis chaier, þat is God hymself.  

And no dou3te, ri3t as weissor clerkis in seint Austens tyme eere encumbrid of  

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chaier.

For Crist seide to alle þe world þat Upon Moyses chaier schal sitt scribis and phariseis', and Crist comandeþ alle þe peple þat, whils þei sitten in þat chaier, to here and to kepe and to fulfil whatsoever þei seide to hem.  

For þou schalt vnystordenhe þere þat þis Moyses chaier, þat Crist spekeþ of, is þe lawe of God, as seint Austen seipp in /De urchis Domini circa sermonem 38/.  

þan, whosoever rede þe a lesson of þis chaier, þou schalt wip gretþe reuerens here it, hepe it and perforame it in dede for reuerens and obediens þat þou ouwist to þe maister of þis chaier, þat is God hymself.  

And no dou3te, ri3t as weissor clerkis in seint Austens tyme eere encumbrid of  

Suche frutes comen of comensinge of freres, & so þei fallen alle in þe chapitre of pharises, to sitte in hi3e chaieris & be first at þe mete and be clepid maister of alle maner of men.  

And so, as Helize left þe gretþe richesse þat Naaman wold haue 3yue hym, and tooke worstili þe pore ordenance and fyndynge þat a goode man and his wyfe proferid to hym, þat is to say a lytill soler, a bedde, a horde, a chaier and a kandilstek, þe whiche ben acordynge to a studier or a contemplatyfe man, so Criste forsoke secular lordeschipis and held hym payde wip þe pore lifloþe þat deuoute pele ministred to hym to his nedeful sustenance in his laboure, and þus didden also alle þe apostiles, as a man may conceyue of þe gospell and in many oþer placis of her liïfs.

For now þou3 summe of þese men ben contrarie to þe loore þat þei tau3ten bifornponde, I wot wel 3it her loore was trewe whiche þei tau3ten and perfore wip þe help of God I purpose for to holde and vse þe loore whiche I herde of hem whilis þat þei saten in Moyseys chaier and speciali whils þat þei saten on þe chaier of Crist.  

A3enward þe lord þe pope, sitting in a chaier and holding þe Emperour crowne with his feet, þe heede of þe Emperour bowid downe, sette doun þe crown, whom anon he cast of with his feet into þe erpe, bitokenyng bi þis þat popes him sufl se ïf poer to mak þe Emperour if he haue deserued, and to put doun him if he have deserued.  

Matheu teilliþ hou þes two folc satun upon Moyseyes chaier.  

But, as Austyn notiþ heere, þis maystir made his cros a chaier, and tau3te hangynge on þe cros, for he hatiþ ydlesnes.  

studie þey cristis paciense and make þei þer chaier in cristis cros, and loke þey whether crist or his apostiles tau3ten þus to plete for worldly þings.  

Vpon Moyseyes chaier han sitten scribis and phariseis;  

And þei loeu3 first seetis at soperis, and first chaieres in synagogis.
And Jesu entride into Goddis temple, and caste out alle bieres and silleres in pe temple, and turnyd upsedoun pe bordis of moneyouris, and pe chaveris of hem peat seelden douys.

For men peat may not haunt here leccherie at home as pei wolden, for drede of lordis, of maystris, and for clamour of ne3eboris, pei casten many days by fore and gederen what pei may, sore pynyng hemsilf to spare it, to go out of pe cuntry in pilgrimage to fer ymagis, and lyuen in pe goinge in leccherye, in golterie, indrunkennesse, and mayntenen falsnesse of esteliris, of kokis, of tauemers, and veinly spenden hore good and leeve pe trewe labour pei shulden do at home in help of hemsilf and hore ne3eboris, bostyng of her golterie when pei comen home, pei neuer drank but wyn in al pe journey, bi whiche myssespendyng gret partyeof pe puple faris warreinheire houshold pei

And Jesu entride into Goddis temple, and caste out alle bieres and silleres in CHAYERIS.

For whan pei han disceyued cristendom pei hundrid 3eer and more bi ypcrisie and false prechynge of fablis and errorris and heresies, magnifiynge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and liflode to proude beggeris to make grete wast houses, and deseeyeue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fratemite, puttyng open beggynge and clamours on itu crist, hanne pei crien fast peat poore prestis treuli and frely prechynge pei gospel as crist biddip, techyne men to do verryr pennaunce for here synnes and not trusten ouermoche to false pardon and cursed preiers of ypocritis, and to do here almes to pore feble men crokid and blynde, as crist scip him self;

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And I miself haue oft wondrid þat þe pope & þe clergi haue taken vpon hem to supplant þe kynge þat es lorde of his land, all daie bene about more & more to abrege & lessen his power & his lordschip which as me þing schuld no man o þis half God haue to done wiþ ne mell him þerof.

&lt;L 16&gt;&lt;T 4LD-1&gt;&lt;P 177&gt;

And þou ert a man of holi chirch, a preste & semes a clerk conynge of clergi.

&lt;L 24&gt;&lt;T 4LD-1&gt;&lt;P 178&gt;

Sir Knİ3t, þou saist wele, & þerfor 3eue þou will þiself be pacient, I hope I schall schewe þe openliche þat þe pope & þe clergi han siche powere þat it mai no3t be wiþsaid bi no resounue.

&lt;L 49&gt;&lt;T 4LD-1&gt;&lt;P 179&gt;

þerfor in his name þat a3aines kynde gaue mi3t to an asse to speke & reprefe & vnderyn his maister þat satt vpon him & vni3tfullich bett & prikid him wiþ his spores for he ne wold no3t here his maister ne folowe his will a3aynes Goddes will, I will speke & answere þe, tristinge to God þat he will als wele 3eue me mi3t and grace to speke & wipstonde þe vni3tfull betinge & prikkynge þat we suffer of þe pope & of þe clergi þat sitteþ vpon vs.

&lt;L 92&gt;&lt;T 4LD-1&gt;&lt;P 180&gt;

Wherefor Sir, siþen þe popes powere es all 3eune bi God in spiritualte, as it es openli schewed be þin owne alleagence, it es wonder þat þe pope & þe clergi holdþem no3t paiþ wiþ his power, but a3aïnes Goddes will & moni lawes of diuers popes es about to supplant & bonymeoure kynge real power þat es 3eueue to him be God himself.

&lt;L 167&gt;&lt;T 4LD-1&gt;&lt;P 183&gt;

þo þai did to holi chirch all þat þai a3t to done, and þe clergi held hem paiþed wiþ her state and diden to þe pepel þai a3t to done.

&lt;L 208&gt;&lt;T 4LD-1&gt;&lt;P 185&gt;

And þe clergi saiþ þat all þat þai haue es 3euen to holi chirch, and þerfor þe temperalte ne haue no3t to done wiþ hem.

&lt;L 217&gt;&lt;T 4LD-1&gt;&lt;P 185&gt;

Bot þai dissaite þe pepel in þat þai beren hem on hand, þat þai done a3aines holi chirch when þai wipstonde þe clergi in wronges þat þai wold do oþerwise þan þair power streccheþ.

&lt;L 225&gt;&lt;T 4LD-1&gt;&lt;P 186&gt;

Also þer þou saiþ þat holi chirche schuld be distroyed bot if þe clergi mi3t vse her power after Goddes lawe to help & help of mennes soules, parde, þou woste wele þat I ne saiþd neuer þe contrarie.

&lt;L 367&gt;&lt;T 4LD-1&gt;&lt;P 191&gt;

So þat þe pope & þe clergi mai no3t do, bot wiþ þe swerde of gode techinge & prechinge, and þe kynge & ðer lordschul constreyn wiþ þe swerde of temperall powere, as þe pope saib in his lawe & es acordinge to þe gospell & to Saint Poule bop.

&lt;L 496&gt;&lt;T 4LD-1&gt;&lt;P 197&gt;

For wete 3e wel þat þe fende knowiþ þis wel inow: þat it were vnpossiþable to do ony ri3t notable or grete schame to Cristis chirche in penuerting herof, and þe clergi stode truli and stifi in her owne office, ri3t in a manner as it were vnpossiþable ony grete dedli sakensse to growe in mannes bodi, 3if þe stomak þerof were hole.

&lt;L 45&gt;&lt;T OBL&gt;&lt;P 158&gt;

And þan, ri3t as vnclene and a schrewid calat þat is weri of hir trewe wedded lordship first turnþ hir from her housbonde and lobþ þis breþe, and aþer makþ open playnt upon þis breþe seching a deuers, and at þe last mariþ hir to housbonde wiþ a newe breþ, so stondþiþ of þe clergi þat schuld be streitli weddþ to Iesu Crist.

&lt;L 909&gt;&lt;T OBL&gt;&lt;P 180&gt;

For of his worde þe pope and al cristendom, and nameli the clergi, presumen þe pope to be hede of, and grounde of alle holi chirche, and alle þing þat he affirþmeþ, and nameli bi writing, to be ferme and stable and to be inpugned of no man, as it is specially schewid in his point of þe sacrid oost, in þe wiche þe pope wiþ hþi comperis haþ 3euen a decre and determinacioun euen a3enst Crist and his law, and killþ men þat ipunguen it or ellis beleuen it not.

&lt;L 2316&gt;&lt;T OBL&gt;&lt;P 216&gt;

And so þe tung of Cristis chirche, þe wiche was alle oon in al poynttis longgþing to good manores and tru3e belue in þe time of þe apostlis and long aftur, is no3u diuided into diuerse and contrarious opunions aboute þe sacrid oost, þe wordli lordschip of þe clergi and ful many opur, þe wiche diuision began in þe secunde Babilon, þat is Rome, for faute of belue of Cristis words.

&lt;L 2806&gt;&lt;T OBL&gt;&lt;P 228&gt;

And he chargid sore and harde þe pepe to þenke on his clergi, and þat þai defraude not hem of þe parte þat God haþ assignyd to hem, for þai hadden noone oþer possesseson amonge þe oþer peple, ne ey schuld haue.

&lt;L 85&gt;&lt;T OP-LT&gt;&lt;P 33&gt;

And also a3ens his ensaunple þai ben lordis, for whan he was sow3te to be made a kyngye, and so to take on hym worldly lordschip, he fledde into þe hill and prayde, in tokynge þat siche lordschip was contrarie to þe state of þe clergi.
pat schuld lyue in contemplacyon.
\(L\ 196\)\(<T\ OP\-LT\>\<P\ 45>\)

and his worde most nedis be vndirstonden of
seculer lorde ship, pe whiche Criste his maister
bifore forfendid to alle his cler gi.
\(L\ 294\)\(<T\ OP\-LT\>\<P\ 61>\)

For well my3te we se, ner \(\hat{p}at\) slepe of litergi \(\hat{p}at\)
is fallen vpon vs, \(\hat{p}at\) pe cler gi hap fro day to day
more and more honde vpon \(\hat{p}i\)s swerde wip his
purtenance.
\(L\ 330\)\(<T\ OP\-LT\>\<P\ 67>\)

And wete lوردis well \(\hat{p}at\), if \(\hat{p}e\) cler gi gete his
swerde oonyys fully in her power, pe seculer
party may go pipe wip an yuy lefe for eny
lorde shipis \(\hat{p}at\) pe cler kis will 3eue hem a3en!
\(L\ 334\)\(<T\ OP\-LT\>\<P\ 67>\)

For all day it is seen
more and more honde vpon
party may go pipe wip eny siche lorde as it is schewyd openli before
lordeschipis is fallen vpon vs,
\(L\ 543, 544\)\(<T\ OP\-LT\>\<P\ 71>\)

And wel I wote, forpermore, \(\hat{p}at\) his chefe Lorde
hap 3eue a decre vpon his cler gi, bope in \(\hat{p}e\) olde
lawe and in \(\hat{p}e\) newe, pe whiche may not be
reuokid ri3tfuIly, \(\hat{p}at\) none of \(\hat{p}e\) cler gy, pe
whiche is ybonden by his astate and office to sue
by autorite of
lawe and in
\(L\ 543, 544\)\(<T\ OP\-LT\>\<P\ 71>\)

And sip \(\hat{p}e\) endowynge of \(\hat{p}e\) cler gi is groundid
vpon \(\hat{p}i\)s dede, we may se by \(\hat{p}i\)s proce ess how
\(\hat{p}e\) cler gi is wondirfull enfect wip symon ye and
heresie.
\(L\ 543, 544\)\(<T\ OP\-LT\>\<P\ 85>\)

For \(\hat{p}i\)s sinne in hem may not be vndo till \(\hat{p}e\) temperall lorde ship in hem be distried, whiche
hap envenemyd alle \(\hat{p}e\) cler gi.
\(L\ 547\)\(<T\ OP\-LT\>\<P\ 85>\)

But here haue I no leyser to tell, all3i if I kou3de, what
chefesausance and costis \(\hat{p}e\) cler gi makip, and
what werris \(\hat{p}ai\) holden to contynu \(\hat{p}i\)s
symony and heresi so vnauysely brou3te into \(\hat{p}e\) chirche.
\(L\ 639\)\(<T\ OP\-LT\>\<P\ 91>\)

Whe\(\hat{h}i\)r \(\hat{p}ai\) saue lorde ship, here what he saih:
"Be \(\hat{p}e\) not lordis in \(\hat{p}e\) cler gi, but be \(\hat{p}e\) made
fourme or ensample of Cristis flokke".
\(L\ 654\)\(<T\ OP\-LT\>\<P\ 91>\)

For in sum place in priuate persone, and in sum
place in comunte or persone aggregate, which is
alte onne as saiyt Austyn saih vp \(\hat{p}e\) Sawter,
\(L\ 918\)\(<T\ OP\-LT\>\<P\ 119>\)

\(\hat{p}e\) cler gi occupi\(p\) \(\hat{p}e\) seculer lorde ship seculerli
and so in propre.
\(L\ 695\)\(<T\ OP\-LT\>\<P\ 95>\)

And \(\hat{p}ou3\) it had be so \(\hat{p}at\) \(\hat{p}e\) cler gi my3te haue
occupied \(\hat{p}us\) worldely lorde ship, and also \(\hat{p}ou3\)
it had be no destruc tion ne aperyrynge of eny
oper state, 3it it hadde he no almes for to \(\hat{p}eue\) to
hem siche goodis.
\(L\ 753\)\(<T\ OP\-LT\>\<P\ 101>\)

Sip \(\hat{p}en\) \(\hat{p}i\)s ordeneance of God was sufi cyent, als
well for \(\hat{p}e\) cler gi as for oper men, it semi\(p\) a
 foule presumpc on to byrynge in a new and a
contrary ordeneance of liflode for cler kis vpon \(\hat{p}at\)
ordeneance \(\hat{p}at\) Crist had made for hem byfore, of
\(\hat{p}e\) whiche ordeneance \(\hat{p}e\) cler gy full many 3ere
afir \(\hat{p}e\) bigynnyng of Cristis chirche, whan it was
best goemyd, helden hem apayde;
\(L\ 799\)\(<T\ OP\-LT\>\<P\ 103>\)

Sip \(\hat{p}an\), as it is sayde bifore, it is noone almes to relue
oo wreche and make anothe r or mo, and to
make hem riche wip temperall lorde ship, \(\hat{pe}\)
whiche ben forfendid to siche peple, and namely
if siehe almes3evynge be distroynge or
aperyynge of eny state apre vyd of God in his
chirche, it will sue \(\hat{p}at\) \(\hat{p}e\) endowynge of \(\hat{p}e\)
clergy wip worldly lorde shipse ow3t not to be
called almes, but rap er allamyse, and was tyng
of Goddis goodes, or distroynge of \(\hat{p}e\) ordeneance,
for as myche as \(\hat{p}e\) cler gi was sufi ciently
ordenyd by Criste.
\(L\ 826\)\(<T\ OP\-LT\>\<P\ 105>\)

Ferhirmore it may be vndirstonde of \(\hat{p}i\)s proce sse
\(\hat{p}at\) wipdrawynge of \(\hat{p}es\) lordeschipis from \(\hat{p}e\)
clergi, and restoryynge of hem to \(\hat{p}e\) statis \(\hat{p}at\)
Cristh hap assignyd hem to, schuld not be callid
robbery of holy chirche, as oure cler kis sayen,
and to constryne in eny case
\(\hat{p}at\) pe
clerk is sufficiently
restitucioun of goode
wrongfully and \(\hat{p}ecu\)ly wihholde.
\(L\ 841\)\(<T\ OP\-LT\>\<P\ 111>\)

For \(\hat{p}e\) state of \(\hat{p}e\) cler gi \(\hat{p}ah\) no power ne le ve
to make \(\hat{p}e\) peple or \(\hat{p}e\) lordis to synne deedly, or
to destroye Goddis ordeneance in his chirche, so
\(\hat{p}ai\) haue no leve or power of God to cowncell or
to constreyne in eny case \(\hat{p}e\) lordis or \(\hat{p}e\) peple to
swere to mayntene \(\hat{p}i\)s endowynge of \(\hat{p}e\) cler kis
and religyous folke, pe whiche is full grele
\(\hat{p}e\) seculer lorde ship seculerli and so in propre.
\(L\ 860\)\(<T\ OP\-LT\>\<P\ 111>\)

And \(\hat{p}ai\) takynge of \(\hat{p}es\) temperaltes into \(\hat{p}e\)
hands of \(\hat{p}e\) cler gi \(\hat{p}ah\) neuer \(\hat{p}e\) lesse malice of
robre and cause of malice in its liffe, for als
miche as it is done by symylacion of holynes, \(\hat{p}e\)
whiche is double wiekidnes.
For thus Lucifer robbid Adam bothe of goodis of fortune, of kynde and of grace, as the clerli hath robbid and hit dothe the chyrche of these pre maner goodis.

For, certis, sib these tiathis and his offrynghis (pe whiche as I suppose cowntyrwaylen this secular lordis rentis of the rewme, or ellis passen as it is full likly, for pou3 thei lese in oo chirche, hae passen in anoher), ben sufficient for alle this prestis in cristendome, and hae wer euen deldy, pen it wer no nede to amortise secular lordeschipis to the state of these clerli, pe whiche amortysynge is yndoynge of lordis and apostasie of the clerli;

So pat the pope and the clerli mai no3t do, bot with pe swerde of gode techinge and prechinge, and pe kinge and oper lordes schuld constreyne with pe swerde of temperall powere, as pe pope saij in his lawe, and es acordinge to pe gospell and to saint Poule bop.

pel, saij, that holy chirche schuld be destroyed bot if these clerli mi3t use her power after Goddes lawe to help and help of mennes soules.

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Forsothe if Ezechie, the blessid king, brak the brasene serpent commaundid of God to be maad, for the puple gaf to it encens and onour due to God alone, as it is open in the iiij' book of Kings the xvij' cester, how moche more a cristene king with assent of his lordis and trewe c1ergi schuld be maad, if the puple doth not use her power after his lawe, and as acordinge to pe gospell and to saint Poule bop.

Also Gregori in his registre and in j' cause, j' q', cester (Siquis neque), writith thus, "If oni man that shynith not with holi vertuis, and that rothir is clepid of the clerli, neithir of the puple, neithir is constreynid bi takith unshamefulli the presthed of Crist, while he is defoulid now with oni greet synne, and takith the dignite of bisshop or of prest by vnjust loue of horte, othir bi foul preiere of monci, othir bi suynge of familiare, othir bi seruise of lord, eithir bi gileful gifte, and not for wynynge of soulsis, and forsakith it not in the face of God and of his lawe, as he shal pershe without ende".

Also Gregori in his registre, and in the xij' cause, of Pat, cester (Mos est), writith thus, "It is custum of the chyrche of apoistle to geue commaundemnis to a bisshop ordeynid, that sal the soud othir profyt that bifallith, iiij' porciouns owen to be maad, that is, oon to the bisshop and his meyne moni prestes & c1erkes for hospitalite and recesyuinge of gestis, a nothir porcioun to the clerli, the thridde porcioun to pore men, and the fourthe porcioun to chyrches to be reparailid".

I wold gladlich lerne of the, but it es oft sene that moni prestes & clerkes pat be movyd with grechelich ausanid gone wele ariied & wele forrid as pou dos pat bene no connyng men of clerlie ne of resoun.

Wherfor men now know openilich that pat be pope es abouen all maner men, & perfor it es wonder pat be kinge or be empoure dar wipstonde him or mell of him or of his clerlie which pat schuld be vnder the pope & vnder no man elles, as it is
openlich schewid tofore'.

For 3ef pe kinge wold benym be pope or pe clergie oni maner power pat he hape or a3t to haue bi pe gift of God, 3e wold sai pat he were a tyrant.

Me þink', said þe clerk þan, 'pat 3e ne holde no3t of pe popes power ne of pe clergie, bot as it semeþe, 3e wold be all aboue þe clergie & hol chirch.

Bot 3ef þat clergie was so greteli dowid & englaymed wiþ temperall possessions, þai bene so fallen in couetise to haue more & more þan þai haue.

Bot siþen þat clergie was so greteli dowid & englaymed wiþ temperall possessions, þai bene so fallen in couetise to haue more & more þan þai haue.

& 3it napelcs, 3ef þe kinge were wele enfordueme, he schuld wele witt þat he mi3t no more help hol chirch þan to wipstonde þe clergie when þai take vpon hem worldliche doynges & worldlich lordschip, for þat es forbiden hem be Crist himself in þe gospell in dyuers places, & be Saint Peter & bi Saint Poule in dyuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.

3it as men sayen, schiþe freres for flaterynge of bihsschopes and oþer clergie, for þai ne schuld no3t wiþdrowe from hem her grete giftes of worldlich gode & be put out of her office of confessioune, conceleþ alþi sîch doynges, & wiþ lesinges & flateringes dessaiue þe kinge and oþer lordes in destructione & peryle of her own soules & of þe lord als so.

Bot it semþ þat þou spekest more of will & of maistrie þan bi resoun, for it semþe þi þe wordes þat þe pope & þe clergie ne haue no maner power but þai mi3t haue & kepe þe godes of hol chirche þat es 3euen for remedi of mannes sine & for help of mennes soules.

And all it es þat for þou nill no3t assent þat þe clergie misse scrupule & missespenuþ þe godes þat bene 3euen in almos to hol chirch, & þat þorþe Goddes grace euer Cristen man schuld help to distroye wiþ all his mi3t.

A leue Ser', said þe clerk, 'þou hast said moni skilles, & as it semþ þi þe wordes, þe pope & þe clergie schuld be suggestes to all worldli lordes & haue no power ouer hem ne of no worldliche gode.

Lo Sir Kn3t, what mischeue schuld fall bot 3eue þe pope & þe clergie were mi3t bi Goddes power after þe gospell & þe lawes of hol chirche to gouerne þe pepil to helpe of soule.

'Lo', said þe kn3t, how wonderfulÞ þou answerest to mi spech, þat þou saist þat it semþ þat þe pope & þe clergie schuld be suggestes to all worldlich lordes.

For 3eue he wold ban hold oni land, him most hold it of þe clergie, & so be vnder þe soueraynte & þe gouernaile of þe clergie.

God 3eue him grace to bewar & wipstondic sith tresoun of þe clergie, or it be wers þan it es. Also, 3eue þat nopinge þat es ones in þe clergie hondes 3euen to hol chirch, als þou saist, mi3t neuer be aftter in temperall mannes power, ne no temperall man haue power ne lordschip þerof, how schuld þan oni clerk bi him mete or drink or ony oþer ping þat þim nedede, or sell to oni temperall oni maner gode þat þai had?

For whoso can oni resounse, he mai wele wit þat I ne haue no3t said in distruecione of hol chirch, ne in abreggynge of þe lawes ne þe power þerof, bot, als forþor þa þai mai or can, I haue forþer & mayntend all þe clergie as mich as Goddes lawe will.

so þat þerhi 3e mow se þat þe kinge ne haje no power ouer þe pope ne of þe clergie, bot all schuld be suggestes to him bi þe gospell'.

And þefor, Ser Clerk, 3eue it vp & late þe kinge & oþer lordes vse her powere in temperale & þe pope & þe clergie vse her powere in spirituelle.

ne as beyngr lordis in clergie.

And in þes articlis of bileave is myche fair clergie, but we schulden not bileave of þe Fadir of hevene þat he hab a ri3t side, or partis, as a man hab, but þat þe manched of Crist is blissful in hevene, and next his Godheed in glorie among alle creaturis.
pe scribes were wyse men of pe lawe, and also pey were pe clergie of pe Jews.

And þanne schulde þe clergie be strengere, and peple of betre lif.  

And 3if worldly clerks of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turwen here temporalees into secular mennis hondis, for drede of curs, seie þat þei blaberen moche of Anticristis curs and his clerks, and magnyfien þat for here owene pride and coveitise, but þei spoken not of curs of God, þat ourle lordis rennen inne, for þei meytennen not Cristis ordynaunce in þe clergie.  

And where Crist maad his spouse, and namely of clergie, fair bi bri3t clopes of wilful povert, schynynge to God betre þan deþ ony gold to men, þes worldly clerks han alle tobleckid Cristis spouse wip drit of erpely goodis, coveitise and pride and worldly bysnesse, and robbed here pore of here cloðis and goldynge of wilful povert, mekenesse and gostly bisynesses of studyyng and techyng of holy wryt, and preiynge, and 0peration of penance.  

And beore Crist seie, rþere þan þe king and his lordis and cominys shulden meynyt Cristis ordynaunce in his clergie, and distrobie opyn symonynye heresic and extorsions and robbrie þat Anticristis clerks done in oure lond, þes worldly prestis wolen curse and enterdite men and rewmes, and renen open warre a3esnus oure kyng lordis and cominys inoure owene lond.  

And oure Savyour Jesus Crist sufffrid mekely peynful deþ of Pilat, not excusynge him for his jurisdictcion bi his clergie.  

And þis semþ wel bi here newe lawe of decretalys, where þe proude clerks have ordeyned þis, þat oure clergie schal paie no subsidie ne taxe, ne helping of oure kyng and oure rewmes, wiþouten leve and assent of þe worldly prest of Rome;  

Also, þou3 þe clergie bi comyn assent caste þe kyngis deþ, queynys, and of alle þe gentel blood of þe rewmes, and conspiren to be kyngis in hemself, and make oon of hem kyng of alle þe world, 3it þe kyng wip alle his lordis may not ponsych hym in o ferppingworp of good.  

Also it is known to many men þat in þe tyme of kyng Richard, whos soule God asole, into a parliment was put a bille, be assent of two erchebishopis & of þe clergie, to annule þe Bible þat tyme transladid into Englische, and also oþer bokis of þe Gospel transladid into to Englische;  

so, wanne ani meyynge of pride wolde rise in her herits of her hi3 clergie of science þat þei can, bïenkenþ hem on þe tojur side of þe manie þygis þat þei can not, and some schal þat herte falle adoun bi mekenesse riþt as two boketes þat goon in a welle: wanne þe toon comeþ vp wiþ water, þe toper goþ voide adoun.  

Also it is knowen to many men that in the time of King Richard, whose soul God asole, into a parliament was put a bill, by consent of two archbishops & of the clergy, to annul the Bible that time translated into English, and also other books of the Gospel translated into English;
name of clergie, and bidde hem do as here fadris
diden, hat many tyme lysee in falsnesse to gete
goodis of pis world and myspended hem in
pride and glotonye, and pei witen neuere where
pei dieden out of charite and han dampped in
belle;
\[L 05\]<T MT08><P 175>

\hspace{1cm}

banne trewe men seyn hat pe clergie hat first was
kunynge and holy of lif was strid bi pe holy
gost to take pes gospellis and charge not cristene
pele wip mo;
\[L 29\]<T MT17><P 256>

\hspace{1cm}

pe firhe, hat cursed heresie of symonye in pe
clergie be distroyed bohe in benefices, ordis,
sacraments and pardons.
\[L 25\]<T MT19><P 276>

pe clergie of oure londe be refreynd frow
pride, glorious array and worldly occupacion,
and namely oure prelatis and curatis;
\[L 20\]<T MT19><P 279>

put non of pe clergie be lettid to kepe trewely
and frely pe gospel of ihu crist in good lyuyng
and trewe techynge, for no feyned priuelyg
or tradicions founden up of synful wrecchis.
\[L 25\]<T MT19><P 279>

And so as pe lwys were lad aweie from Crist
and trewe beleue and clene lyuyng bi pe
bishops and pe clergie, so ben nou3 ho pat ben
callid cristen bi her blynde duke antecrist, pe
wiche antecrist I schal specific3e sone if God
wole.
\[L 58\]<T OBL><P 158>

Hou3, I prai the, haþ antecrist peruerid pe
pele of bi his perfourme and fals and contrarie
glosis to pe gospel in pe matir of pe
world li lordships of pe clergie?
\[L 270\]<T OBL><P 163>

for sufficiency hat professourris of his renegatis
tradicion supposen in hem to pe goevernaunce of
pe chirche, and what for wynnyng pei fel ten
to come bi her decrees and determinacions, and
stablisching of her owne wille, and oppressing of
Cristis wille and his lore, what also for sclaunder
hat is put upon Cristis lawe of falsnesse and
insufficiency to pe goevernaunce of his chirche, and
also for as meche as nou3 Cristis lawe is
rabor matir of persecution pan of promotion to
ho hat studien it and laboure to make it
knowen, fewe or welny none of pe clergie hat
ben my3ti men and frendid besien hem in pe
studie herof, but abou3e hat opur lawe hat is
now callid canoun, pe wiche aftur pe power of
antecrist nou3 regnyng is ful of wordli wynnyng
and glorie.
\[L 853\]<T OBL><P 178>

And so no man, saf pe hat is out of pe belue of
bohe pes lawis, beleue pat it is leefful to pe
clergie to occupie seeler lordship as it dop
nou3.
\[L 3280\]<T OBL><P 240>

To pe secunde persone in Trinety, to whom is
apropriat wisdom or kunnyng, answerid pe staat
of clergie or of presthod, pe which bi bisy studie
and contemplacioun shuld gehe hem heuenli
kunnyng, wherbi pei shuld teche pe pele pe
weie to heueene and lede hem perinne.
\[L 22\]<T OP-ES><P 02>

And Salomon in pe persoon of Cristis manched
preie to God pat pis virtuous ende be 3oure to
him and to hise peril follicewera, and pat pei
avode pe viciose extremites in pe staat of
presthod or of clergie, pat is to seie lordship and
beggerie pat oure newe sectis han take hem to.
\[L 786\]<T OP-ES><P 30>

And his is a cause whi bohe in pe oold lawe and
ek in pe newe God made an ordynaunce pat her
shulde no such lyuyng be among his clergie.
\[L 802\]<T OP-ES><P 31>

But first I wole shewe here how God hatip
world li lordship or lordshiping in pe staat of
pe clergie, and in alle ho pat shuldle perfourme pe
perfeccion of pe gospel.
\[L 804\]<T OP-ES><P 32>

And so God assignede to pe prestis and dekenes
pe firste fruytis, and tpis, and ophir certein
denuciouss of pe pele, pe whiche was liflood
yow for hem, her wyues, children and meyne,
And he chargide soore and hard pe pele for to
penke on pis clergie, and pat pei defraude not
hem of pe part pat God hadde assign to hem,
for pei hadde noon ophir possession among pe
ophir pele, ne ony shuldle haue.
\[L 819\]<T OP-ES><P 32>

For sip God goip forward and not bacward in his
worching, and wolde draue his pele, and
nameli his clergie, into more and more
perfeccioun, pei mai no man resonabli suppose
hat it plesip to God now in tyme of pe newe lawe
hat is clerks is worldli riche with worldli
lordships and possessiouns, if al it hadde be so
hat Crist hadde, neper in word ne dede, tau3t his
in pe newe lawe. Hou moche raper hanne
shuldmen men suppose pat hudle such worldli
lordlynesse of pe clergie hogeli offcndip God,
sip he hap so opunli, in word and en samaule,
tau3t hem and comandind pat pei shuldle not be
lordis so?
\[L 861, 867\]<T OP-ES><P 34>

But after tyme pat pe kyngis arid lordis weren
bidotid and akindid bi pe ypocrisie of pe clergie,
many, as Constantin and opir, 3auen her
lordships to prestis.

And also a3ens his ensauple þat, whanne he was souȝt to haue be a kyng, and so to haue take upon him þe lordship of þe peple, þe which was brouȝt yn bi þe heþen, þat þe clerkis han now in hond, he flegde into þe hill and preteide, in tokenyng þat such lordship was corrasionate to þe staat of clergie, þat shulde lyue in contemplacioun.

In tokenyng wherof, as a gree peart moral of þis mengid lawe toold me now late, þe clergie hæþ maad such a lawe þat þei shal gete out of þe lawen hondis alle þe þempeal possessioues and lordships þat þei mai, and in no caas þei shal ledyure ony suche lordships to lawen a3en, what nede so euere þei haue. And þanne I askide of him, in caas þat þe clergie haddde alle þe þempeal possessioues, as þei han now þe more part, hou shal þe seculer lordis and knyȝtis lyue, and herwich, siþ God hæþ in boþe his lawis alowid her staat and her lifyloud.

For, siþ þei han now þe more part of þe þempeal lordships, and wip al þat þei þe saulteþte and þe grete mouable tresours of þe rewme, þei mai hiȝli make a conquest upon þe þophys partie, nameli siþ þe þempeal lordis ben not in noumber, good, witt, ne manhod liȝk as þei han be bifoire, and þe partie of þe clergie in alle þese pouynis encresen, and so coueteous þei ben sett upon þese goodis þat þei welden now, and mo þat þei hopen to haue, þat þei wolde not suﬀre her coueteise to be enpunȝde opunly ne priueli, as fer as þei mai lette it. And herfore þei pursuen wipoute mere pore prestis, þat in lyuyng and word techen þe pouert of pore Crist and hisse aposstis to be kept in al þe staat of þe clergie.

And þei wolde bigyynne at þis heresie of þis lordship in þe staat of þe clergie, þe which I now enpunȝe, þat makib þe clergie bi damnable aposstis ouere foule straie awei from Cristis blessid ordre.

Al þis sorwe and wipoute noumber more is brouȝt into þe chyrche bi þe decre þat þe clergie hæþ of lesyng of her temperalle, and þouȝ þe vile coueteise þat þei han to gete yn more.

And if þei were indifferent in her iugements, as þei demen þat it is wrong and damnable a secular man to take upon him a prestis oﬃce, in preching or mynystringe of sacramentis, and in disposinge of þis þat were lymityd to þe staat of clergie, so þei shulde deme it ful damnable a prest to oocupie þis temperal swerd wip þe purtynauncis þat longen perto speciﬁd before.

And, as toungeþ þis seculer lordship, seynt Petir tecip hou þer shulde be no lordis in þe clergie; and þis word most nedis be vndirstondun of seculer lordship, þe which was brouȝt yn bi þe heþen, þe which Crist his mastir bifoire forfendide al his clergie.

Þus þanne, bi witnesse of God and of þe kyng Saul and al þe peple, ful opunly þis prophete excuside him þat he was no þing gilte of such lordship upon þe peple, as þei brouȝt yn upon hemsilf, in þat þat þei chosen hem a kyng, þe which maner of lordship þat þe staat of clergie takun upon hem now.

And no man shulde doue doute here but þat þese men myȝte haue take þis lordship upon hem wip moche lesse oﬀence of God þan mai oure clergie now; And here I merueile in my wittis, and þe more I muse here þe more I merueile hou þe staat of þe clergie, þat is boundun to perfeccioun of þe gospel, and nameli þe religiouse folk, þat boosten hou þei perfourmen þat perfeccioun, moun for shame take upon hem to be þus lordis, þe which manere of lyuyng, alþouȝ God suﬀre it, is so vnpert and so fer fro perfeccioun of kynde þat God myȝte not ordeyne it in his chyrche, oolde ne newe, or ellis þat þei take upon hem þat oþir viciose extremyte þat I spak of, þat is to seie beggerie, a3en þe which God made ful ordynance in boþe hisse lawis þat it shulde not be in his chyrche.

And dredeles þe lay peple, and nameli þe lordis, shulde take heedie ful tendrill to þis vois of Crist, for þis aposstasie of þe clergie wole not oþmil be cause of damnable of þese ypocritis, but also of alle þo þat mai amende þis vnuȝlynesse among þese aposstatas and doen not; And þe lordis shulde wip þis bisi studie considere þese here þat, al so longe as þe clergie stondib in þis damnable aposstasie fro Crist and his lawe, and is encumbind in þo two viciose extremyte þat I haue spokun of, þei doen no dode þat is aceptable or worþi meede in blis.

And of þis processe men mai se þat þe clergis, and nameli þe religiouse ypocritis, blabren manye waas wordis, and doen many oþir vein

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werkis as toward heuene blis.

For wel we my3te se, ner he slepe of litarge hat is fallun upon us, hat he clergie ha3p fro dai to dai more and more hond upon his swerd wip hise purtnynaucis.

For, as I toold hee bifoire, it were a3ens he lawe hat he clergie ha3p maad as touchinge suche lordships, bi he which lawe hee ben boundun to gete into he clergie as moche of he worldli possessiouns as hee mai, and in no caas to 3yue any of suche lordships into he lay hond;  

For al dai it is seyn hat lay men 3yuen her temporal possessiouns to he clergie, but coude I neuer se ne heere hat any suche lordships were 3oue a3en to he lay partie. And, for to lope hee more his swerd wip hise purtynaucis in he stata of he clergie or of he religiouse folk, pou shalt vnristonde here hat his secular lordship includi3p so moche of imperfeccioun hat euer man, er he come to blis, 3he, er he die, mut reney to hat lordship.

Sip panne hat oure clergie, and nameli he hat ben callid religiouse, dien as to hee world whanne hei entren into religioun, in tokenyn wherof hei renouncen alle heer worldli pingis, into fadir and modir, sistir and broper, and wynden hem in her shroud as deod careyns euere redi to be cast into he pitt, and his renounysing is, or shulde be, al so hool and as verri wipoute ony doublenesse or symylacioun as a lay man renounci3p whanne he diep bodili, it were a foule abominiacioun hat such peple resume, louse and occupie hat ping hat he ha3p so vttiri renouncid and forsakun as ping moost worldli,

And wel I woot, ferfermorr, hat his cheef Lord ha3p 3oue a deere upon his clergie, bope in he oold lawe and in he neewe, he which he mai not reuoke, hat nooon of his clergie, he which is boundun bi his stata and office to sue Crist in he perfecchioun of he gosple, shulde any such lord be, as it is shewid opunli bifoire bi autori3p of bope he lawis and bi he li3 of Crist and hise apostlis.

For I haue knowe hat po hat han had he name of ri3t grete cleriks han bised hem to excuse Symon Magus as giltes of his synne, for koud hei neuer se heu hei my3te haue any rest wip her conscience if Symon Magus shulde be dampned, for he wende wickidi he 3iffe of God to be had bi monei, and hei knowe wel hat he more part of he clergie doip more than his.

And si3p he downg of he clergie wip secular lordships is groundid upon hee dede, we mai se bi his processe hou he clergie is wondor foul infect wip symonye and heresie. For his synne in he clergie mai not be vndo til hat his lordshiping, lordynesse or lordship in he clergie be distried.

But here haue I no leiser to telle, al if I coude, what cheuysshaunce and costis he clergie makip, and what werris hei holden to conteny he synnye and heresie so vnausyli brou3pt into he chriche. Loke panne prei3e wip studie here, and bibenke hee bisili hou oure clergie my3t3e ferfer straie awei fro Crist, and be more contrariouse to him and to his lawe in word, maners and dedis pan hei doen now, si3p hat he fledde and hide himself for he wilde not be temptid to his lordship, as it is seid bifoire. And notwi3tstandung hat his lordship in he clergie is groundid as it is seid upon heresie and symonye, hei sechen alle he weies pertio hat hei can, 3he, and gowen opunli into he feeld armed, and killen cristen men for to gete and holde such lordship.

Forsoehe he tau3te he peple to be suget to kyngis and duykis, and tau3te also hei shulde be no lord in he clergie.

And if we take heede þus bi his rule, we shal se at i3e hou he clergie seip here ower wise þan it is. For in sum place in priuat persoone, and in sum place in comoute or persoone agregat, he which is al oon bi seynt Austyn vpon he Sauter, he clergie ocupi3p he secular lordship seculari3p and so in propre.

And so, whateuer he clergie seie, he dede shewib wel hat hei han not her goodis in comoun, lik as Crist wip hise apostlis and perfet men hadden in he bigynynge of Cristis chriche.

And si3p Crist hadde confirmed to he emperour his astaat wip þo pingis þat longide þerto, notwi3tstandinge þat he emperour þat tyme was hepen, and hei forfendid expressi3p his clergie in word and enasumple such worldli lordship.

And þou3 it so hadde be þat he clergie my3te haue ocupi3p þus worldli lordship and also, þou3 it hadde be no distraccioun or apairing of any opir astaat of þe chriche, 3it it hadde be noon almesse for to 3yue to hem sucheg goodis.
And for the clergy he ordeynede sufficientli, teching hem in word and in ensaumple how the shulde holde hem apaid wiþ liiflood and hilyng, mynystroïd to hem for her trewe labour in the gospel, as it is writun biforn.

Sip þanne his ordinance of God was sufficient, as wel for the clergy as for obir men, it semed a blashpemous presupscioun to bryng yu a newe and a contrarie ordinance of liiflood for þe clerkis upon þe ordinance þat Crist hadde maad for hem biforn, of þe which ordinance þe clergy ful manye 3eer aftir þe bigynynge of Cristis chyrche, whanne it was best, heelden hem apaid;

And more sikernesse or ensurancé mai no man make of any þing þan Crist haþ of þis liiflood for the clergy.

And moche ráper it is noon almesse to make hem riche þat shulde not be riche, and þat wip temporal possessiouns, þe whiche ben forfendid to such peple, and nameli if such almesse3yung be dirstyng or apering of ony asaat appreued of God in his chyrche, it wolde sue þat þe endowynge of þe clergy wip worldly lordship ou3te not to be callid almesse but ráper alamys, or waasting of Godis goods, or dirstyng of Goddis ordinance, for as moche as þe clergy was sufficientli ordeyned fore bi Cristis owne ordinance. And also oþir fautis in 3yung of almesse, þe whiche ben asigned biforn, weren foundyn in þe clergy.

And so þis almesse3yung haþ maad al ooure rewme, 3he, and as I suppose, ful nyþ 3al cristendom ful pore and nedi and mescheuous, ouer þat it shulde haue be, if þe clergy hadde holde him apaid wiþ Cristis ordinance.

And as þe staat of þe clergy haþ no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Goddis ordinance aboute his chyrche, or ellis to maintene þe breking and vndoin of þat ordinance, so þe han no leue or power to councelze or constreyne in ony caas þe lordis or þe peple to swere to maintene þis endowynge of þe clerkis and religious folk, þe which is ful greet þefe, heresie and symony, and wundir harmeful to Cristis chyrche, as it is shewid in his processe and in obir writun biforn.

notwipstonding þat þis entail was interrupt in Crist, and in hisse apostlis and obir pore prestis þat sueden hem in þe perfecckioun of þe gospel long after, and was not, as men supposen, expresi confirmed bi Crist and hisse apostlis, and so ferforþ þe cleymen riþt in þese tisþ þat no man mai lawfulli wiþholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynred, saue ouenli to him, alþou3 men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clergy damnable synne, and dirstyng of hooli chyrche and sacrilege.

And þus clerkis han not so moche colour to seie þat þe lordis and lay peple robben hooli chyrchie, if þei wiþdrawe þe tisþis from hem, or turne hem to þe possessioun or vas and mynystracion of ony oþer staat of þe chyrche, as þe lay peple haþ to seie þat þe clergy haþ robbid hem, for as moche as þei han take her temperalties from hem. And þis takynge of þese temperalties into þe hondis of þe clergy haþ neuere þe lesse malice of robberbe, alþou3 it be not don bi violence;

For þus Lucifer robbide Adam of goodis of fortune, of kynde and of grace (as it is writun Gen: 3), as þe clergy robbid now þe chyrche of þese þe manere of good as It tau3t biforn.

For, certis, sip þes tisþis and offrynys (þe whiche as I suppose counteruailen þe secular lordis rentis of þe rewme, or ellis as it is ful liici, for if þei ben lesse in oo chyrche, þei passen þe secular rent in anoþir), ben sufficient for alle þe prestis in cristendom, and þei ben euene delid, it were no nede to amorteise secular lordships to þe staat of clergy, þe which amorteising is vndoin of þe lordis and apostasie of þe clergy:

But up hau ðou þenkiþ here ðat I speke to presupþuþuþ aþens þe clergy, and nameli aþens þe monks, of whom han he ful many hooli men þat ben now seyntis, canonyþiþ bi oure hooli fadris, popis of Rome, and also þei ben of ful oold fundacioun.

And oo þing, as me þenkiþ, I mai saafli seie here: þat þer is no more skill whi a secular lord, willing to perforæme þe plente of þe perfecckioun of þe gospel, most effectueli forsake his worldly lordship, but bi þe same skill and moche ráper þe clergy and þe religious peple most vttirli and effectueli forsake þe worldly lordships, þat þei bi dyuere menes han gete out of þe hondis of secular lordis þer þei han þe perfecckioun þat þei boosten of.

notwipstonding þat þis entail was interrupt in Crist, and in hisse apostlis and obir pore prestis
For Helye, that is Iohun, booldly enpunghe he avoutrie of he greet strumpet that sitip upon many waris, that which vnclene womman bitokene he endowid clerige that restip upon worldli possessiouns and lordisips that ben vndirstond bi mani many waris, And also that waris bitokenen moche peple that anticrist desiriip to regne upon, that which strumpet or hoore doip avoutrie a3ens him that shulde be his spouse, Iesu Crist, leuyng his liif and his hoore, and so that seed of his spouse for that seed of that avoutrie Crist spekiip of (I0-5), that which avoiip, as seynt Austin seip upon pe same word, is anticrist. And wondre thou not, albou3 I mene here that he lawe, bi that which he clerige is rulid in his apostasie, he anticristis lawe, sip he clerige lyueip so ful contrarie to Crist vndir his lawe. <L 3008, 3015, 3016><T OP-ES><P 140>

For jous scint: Iohn Baptist hewe upon pe apostasie and he goostli auoutrie of he clerige of he oold lawe, in whom at that tyume was cheefli he malice of anticrist and his churche, that which hap growe forbi Goddis churche—3he, growip and shal growe fro he first wickid man Caym into he last that shal be damped. <L 3022><T OP-ES><P 141>

And his encumbrance of his womman, wip he apostasie and avoutrie that suen herof, shall not ceesse into he tyume that he erpe opene his mouph and swolow up his flood, and so helpe his womman, as he Apocalips spekiip that is to seie, into he tyume that secular princis take his temperalees a3en into her hondis and redresse he clerige to heuenli lyuyng, as Gorham seip upon pe twelpe chapitre of he Apocalips. <L 3082><T OP-ES><P 143>

And perfore lordis schulden take hede full tendirly to his voyce of Criste that saip 'Turne his swerde a3eyne into his place', forbi his apostasie of he clerige will not oonly he cause of damnpacian of hensilffe, but also of alle his that mai amende pis and done not. <L 309><T OP-LT><P 65>

For it wer a3ens he lawe that hei han made as touchynghe siche lordeschipis, bi that which lawe that ben bonden to gete into he clerige als myche of siche possessionis as hei may, and in no caas to 3eue eny siche lordeschipis a3en into he secular honde; <L 333><T OP-LT><P 67>

Nepeles I wote well that he clerige will sai here that all her bissynys, that hei han in his worlde aboweite siche lordeschipis, as in struyngye, pletynge, chydyngye and fi3tyngye, is for that ry3te of holy churche. <L 344><T OP-LT><P 71>

And if we take hede this bui his rule, we schal se at ye3 he puer clerige saihe here oher wyse that it is. <L 693><T OP-LT><P 95>

Thanne if the first book of Esdre and the book of Neemye ben nounbrid for tweyne, as Grekis and Latyns vsen, and if men taken Judith for a book of holy Scripture, as the general congregacioun of clerige dide at the Seyne of Nicene, as Jerom witnessthe in the prouege of Judith, tanne in the olde testament ben xxvij' bookis of bileue. <L 060><T PrO><P 2>

Grostede seith this pleynly, and proecht it opinly bifore the pope and al his clerige; <L 25><T PrO><P 32>

Thou the scene of clerkis, either general gadering of clerige, hath take the book of Judith among the noumbe of hooly scripturis, nathelies it is not of the canoun eithir feith of the bible anenties Ebreis, for thei resseyuen not the autoritie of this book; <L 40><T PrO><P 35>

For, 3eue he wold þan hold oni land, him most hold it of he clerige, and so be vnder he soueraynte and he governoir of he clerige, and þan were he no kinge, bot as kinge in a somer game, or elles as a kinge paintid on a wall. God 3eue him grace to he war, and wipstonde siich tresoune of he clerige, or it be wers þan it es! Also, 3eue þat no pinghe þat es ones in he clerige hondes, 3euen to holi chirl, als þou saist, mi3t neuer be affier in temperall mannes power, ne no temperall man heau power ne lordeschip herof, how schulde þan oni clerk bi him mete or drink, or ony oher þinge þat heim nedede, or sell to oni temperall oni maner gode þat hei had? <L 53, 54, 57, 58><T SEWW26><P 133>

For who so can oni resounse, he mai wele wit þat I me haue no3t said in distruccion of holi churche, ne in abreggynghe of he lawes me þe
power herof, but, as forth as I may or can, I haue forberd and mayntened all he clergie as mich as Goddes lawe will.

sothat behi 3e mowe the pat he kinge me habe no power ouer he pope me of he clergie, but all shuld be suggetes to him bi he gospel'.

And perof, ser Clerk, 3eue it vp, and late he kinge and 3er lordes vse her powere in temperalte, and he pope and he clergie vse her power in spirituelle;

And, bicause he temperalte, and pe puple pat pei sperue of Crist and specialy pe trewe and hooly preching, disseuered from day of doom shulde anoon be present, perfore he wroop deuel as it was in he bigynnyng, fleynte into desert of contemplacioun, of studie and trewe conteyne hem in greet worldlynesse as we now seen,

And so he haþ his purpos and haþ wipdrawun he clergie from preestly office and brouȝt it into so greet worldlynesse as we now seen, pat vnelepe reckip now ony man of he office of preesthood to he puple.

Wel woot he malicious deuel bi oold experience that if he myȝte acumbre ony of he clergie in his flood pat he shulde spedily fulfille his office. And Patir, wipoute meene tauȝt of Crist, seip þus þer shulde be no lordin he clergie, but þat þei shulden be maad ensaumle of þe flog of wille, ' þat is to seie of meekenes and of forsaking of þe world.

wher þer be ony hope of amendement of þe myscheef he þach þere shalde standip yyne, and of he wipdrawing of he clergie from her office and fro þe maner of lyuyng of Crist and his apostlis?

And to þat sowneþ he profesie of Hildegar þat temporal lordin wip þe comunte, þe whiche lyuen actyffly and sumtyyme wern but as erþe in comparisoun of he clergie, whos lyuyng or conversacioun shulde be in heuene as þe Apostle seip, of wilful, free and meek deluerance of þe clergie shal take in greet partie þis flood fro þe clergie, and shal helpe it þat it be not drawun of þe flood of temporalees fro his office, but þat it may freely flee into desert of contemplacioun and take entent to preestly occupacioun.

And to þis shulde þe clergie be redy and wel willid.

And Hildegar in hir profecie seip þat buþ þe more and þe lesse of eijip puple shulden so ordyne for þe clergie, and so dispose þo pingis þat ben nedeful vnto hem, þat neþer in liifode ne cloþing shulden þei haue defaulte.

But þis knowe I weel, into þe tyme þat þe clergie pat, as Crisostom seip, is þe stokak of þe chierche, be clensid of þat þat is cause of al þe discrasyng and siknesse in þe body of þe chierche, shal þer be no sidefast and long hecelþe in þe chierche, þouȝ medicyn of sorewe, shrift and penance doyning aswagip þe sorewe and aking for a tyme in þe sikke lymes.

For if þe clergie, þat shulde be þe liȝt of þe worlde, is turned into darknesse, how shal þe puple conteyne hem in þe weie þat leþþ to heuene, Whanne he þat walþþ in darknesse woot not whidir he goþþ, ' as þe gospel seip. Also he clergie shulde be þe salt of þe erþe as Crist seip, wherþe þe puple shulde be kept fro corrupcioun of synne;

Also þe clergie shulde be a citee sett on an hil wheryn he puple shulde fynde plenteous vitalis of trewe doctrine and hooly ensaumle; And if þe clergie, þat shulde be þe angel of God of oostis, ledinge þe puple fro Egypt into þe lond of biþece, be an angel of Sathanas transfigurid into an angel of liȝt, how shulde þe puple walke sikirly to þe place purposid, while þe leder teþþþ awayward? And if þe clergie, þat shulde be þe spiritual part of þe chierche, quykenyþe þe body of þe chierche as þe soule doþþ mennys body, be turned into deþþ no wondir þouȝ þe body of þe chierche ligge deþþ.

And wip þat þat myȝten not laboure he chargide þese þe parts of þe chierche, so þat þe clergie procure to hem þat þat hem nedþþ, as seint Poul dide, as it is writun in þe firste pistle to Corinthis þe xviþ eþ, where he commaundide a colect to be
And certis pe wagis ordeyned of Crist hadden be
ynow3 to susteyne pe clergie nedeful to pe puple
to mynystre hem lore and doctryn and
sacraments.

> And certis, if his ordynance of Crist and his
apostlis hadde be kept, he comyntee of pe puple
shulde haue be my3ty and sufficient in
husbondderie and marchaundisise to susteyne
hemselfis, to paye pe lordis herrentis and opere
jiangis pat ben due to hem, and to susteyne pe
clergie in her office, and wip two opere partis of
pe chirche to bere pe charge of fyndyg of po
pat moun no lengere trauelle;

> He was exiled ijij 3eer for he ne wold fauoure to
herses of Arrianus, as forseis bi ypcrosisie,
flateringe and fals suggestioun approprin to hem
pe goodis of hooily chirche, sowlewinge up pe
substaunce of almes due bi Cristis wille to poore
men pat I haue specified before, and aftir pe fal
of pe clergie into his wondyrful worldlynesse,
ben wrecchid cristen men as we seen for to gete
hem goodis constreyned for to grope aboute
from dore to dore and crye and begge.

> Botte whil boche went to pe doom of theodre,
kings of Raveyn, pe kyng demede pat which of
hem was first ordeyned and whom pe more part
of men chesing fauorid he sculd sitte pope,
which doom sette Symacuse bifoire, which loued
clergie and norischid pore men;

> pe pope perceyvyng his made pe nose of pe
counselour and also of pe writer to be kute of,
wher of whan he was moneschid oft bi pe
Emperour and bi pe Clergie for to amend him
and wold not be amended, he was deposid and
pope leo was sette in his place.

> for whi pe erchbishope of cauntirbury, maister
Robert Wynchelse, byassent of clergie hadde
procured an Inebucious, or for bedding, from pe
pope pat no derk schuld helpe pe king with godis
of pe chirch, wherfor meny clerkis for rede
sou3ten pe kingis protectioun.

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**CLERGY........21**

**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 were togider in a place, so pat pe clerk
bigan to speke of pe pope, & in maner preremoved pe kni3t & said, I haue gret wonder,' he said,
pat pe kinge & som of his counsell & of his
kni3tes & ojer men of pe temparalte, pat schuld
be gouerned by holi chirche, as bi pe pope & bi
bihschosches & bi pe clery, mellel paism of men
of holi chirche & of pair godes, in mani maners
as3aynes Goddes lawe & a3aines holi chirch.

Seint Petur seis to alle preistis, Fede 3e po folke of
God pat is amonge Jowe, not by
constreynynge but willefully, for cause of love
of soulewymynge, not as beyng lordis in clergie,
but he made fourne or ensaumple of inwitte or
wille pat is meke ande symple, as Crist was,
sijen Seint Petur, more pen alle po popis affur
hym in Rome.

---

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wille pat is meke ande symple, as Crist was,
sijen Seint Petur, more pen alle po popis affur
hym in Rome.
purtenance that longi̇p herto specified tofore.  
<L 270><T OP-LT><P 59>

And, as touchyng ye sīs secular lordschip, saynt Petir techip how þer schulde be no lordis in þe clery:  
<L 292><T OP-LT><P 61>

namely, siþ Criste confermyd to þe emperour his state wip þe þingis þat longyd herto, notwitþounding þat þe emperoure þat tyme was heþen, and he hþþ forfendit expressly his clery in worde and in ensaumle siche lordschip.  
<L 750><T OP-LT><P 101>

Capitulum ix Here we may se bi þe grounde of þe gospell and be þe ordenance of Criste þat þe clery was sufficiently purveyd for lyfelode.  
<L 760><T OP-LT><P 101>

And for þe clery be ordenyd sufficiently, teching hem in worde and in ensaumle how þai schuld holde hem apayde wip lyfelode and helynge, mynystred to hem for her true labour in þe gospell, as it is wryten tofore.  
<L 791><T OP-LT><P 103>

And more sikirnes or ensurance may no man make of eny bingi þan clery hþþ of þis lyfelode to þe clery.  
<L 811><T OP-LT><P 105>

Siþ þat, as it is sayde biore, it is noone almes to releue oo wrecche and make another or mo, and to make hem riche wip temperall lordschip, þe whiche ben forfendit to siche peple, and namely if siþe almes3eyynge be distroyynge or apeeryynge of eny state aprevid of God in his chirche, it will sue þat þe endowynge of þe clery wip worldly lordschipe ow3t not to be callid almes, but raper allamyse, or wastynghe of Goddis goddes, or distroyynge of his ordenance, for as myche as þe clery was sufficiently ordeyned by Criste.  
<L 823><T OP-LT><P 105>

And so siþe almes3eyynge hþþ made all owre rewme, 3he, and as I suppose, full nye all crescymonde full pore and nedy and myscheuous, ouer þat it schuld have be if þe clery had holde hem payde wip Cristis ordenance.  
<L 832><T OP-LT><P 105>

And 3iþt þai claymen so ferforþi þes tîpis þat no man lawfully may wiholde hem or minystre hem, save þai, ne þai may be turnyd or 3ouen to eny oþer state or kyndred, saue oonly to hem, alþou3 men wolden do þat vnþr coloure or bi titill of perpetuall almes, for þis schulde he demyd of þe clery a damnable synne, and distroyynge of holy chirche and sacrilege.  
<L 901><T OP-LT><P 119>

For, certis, siþ þes tîpis and þis offrynys (þe whiche as I suppose countrvaylen þe secular lordis renys of þe rewme, or elis passen as it is full likly, for þou3 þai he lesse in oo chirche, þai passen in another), ben sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise secular lordschips to þe state of þe cleri, þe whiche amoretysynge is yndoynge of lordis and apostasie of þe clery:  
<L 951><T OP-LT><P 123>

Item 1 Pe 5'; “No3t as hauyng lordeeschipe in clery”.  
<L 07><T Ros><P 64>

Item patet Marc. 10, & Lu 22 Item 1 Pe 5'; “Fede 3þ þat is in 3ow, þe flokke of God, puruying no3t coacte or constreyned bot willifullly after God, ne no3t for grace or cause of foule lucre or wynnyng bot willfully, ne not as hauyng lordeeschipe in þe clery bot made forme of þe flok of will or soule etc." Item 1 Thim: 6'; “We hauyng forsope norischings or fedyngs and wip wiche we be couered, be we content of pise, forwy þai þat will be made riche falleth into temptacion, and snare of þe deuel, and many desires etc’” Item Ieronmyus, De Ecclesiasticis Dogmatibus,” “It is gode”, he seþ, “for to giffiche richez or facultez to pore men wip dispensacion, but it is better for þe entent of sewynge Criste for to giffiche altermode, and wiȝhtou binez we to haue nede wiþ Criste”.  
<L 41><T Ros><P 83>

Herk hymself, 1 Pe 5; Not’, he seþ, as hauyng lordeeschipe in þe clery, bot made of hert or sole þe fourme or schape of þe flok’.  
<L 27><T Ros><P 84>

CLERGYE.......11  

makynge his protestacione, bat if þei eren in any poyni of þei owsssonerye, þei submiyten hem to be correctid openly to þo kyngne and his chivalrye and þe clerye and comyns, 3e, by deþe, if hit be justly demed lawefulle.  
<L 12><T A29><P 457>

And God in Seint Petur forbod prestis for to be lordys in þe clery.  
<L 08><T A29><P 476>
Capitulum 18: 3yt þes possessioners ben þeues and so striers of clergeye and of good liif in the people, for þei han manie bokes, and namely of holy writ, Summe by bygging and some by 3ife and testamentis and some bi opere discisits and sulitees, and hyden hem from seculer clerkeis and suffren þes noble bokes weye roten in here libraries, and neibor wolen sileen hem ne lenen hem to opere clerkeis þat wolden profiten bi studiyng in hem and techen cristone peple þe weie to heuene.

< L 16 > < T MT06 > < P 128 >

for holding of cristi religioun shulde stonde moost in þe clergeye, and algatis in þes newe ordris as ben freis, munkis and chanouns. Criste and his apostles.

< L 71 > < T OP-LT > < P 33 >

For whan Crist was in þe hondis of his enmyes, wher comunly men for3eten hem in þe Begynynge of þe clergeye, and algatis in þe newe ordris as ben freis, munkis and chanouns.

< L 321 > < T OP-LT > < P 67 >

And wel I wote, forpermore, þat þis cheve Lorde haj 3eue a decre vpon his clergi, bope in þe olde lawe and in þe newe, þe whiche may not be reskild ri3tfulle, þat none of þe clergeye, þe whiche is ybonden by his astate and office to sue Criste in þe perfeccion of þe gospell, shulde eny siche lorde be, as it is schewid openli before by autorite of bope þe lawis and bi þe liife of Criste and his apostles.

< L 355 > < T OP-LT > < P 71 >

And whatsoever þe clergeye sayen, þair dedis schewyn well þat þai han not her goodis in comoun, lyke as Criste wip his apostles and perfyte men hadden in þe begynynge of Cristis chirche.

< L 714 > < T OP-LT > < P 99 >

For Y am certayne of þe thridde partye of clergeye þat defendes his sentence þat is here sayde, þat þei wil defende it on payyne of losyng of hor lyve.

< L 64 > < T SEWW01 > < P 18 >

And seint Peter seip, '3e not haunynge lordschipe in þe clergeye', and so, þou3 bischoppis ride or go, so þei do wel þer office, þei ben excused.

< L 144 > < T SEWW2-22 > < P 19 >

cloistre18

CLOISTER......5
þe cloister of soule schulde be þus schapen as is þe bodili cloister, gostili to speike, so þat foure cardinal vertues schulde be þe foure wallis keeping þe soule fro þe worlde & worldly þings.

< L 13, 14 > < T 4LD-4 > < P 235 >

And so iche vice brekhe þis cloister.

< L 17 > < T 4LD-4 > < P 235 >

He come ou3t of his cloister þat he clepib his seulcure, for he is biried from þe worlde wiipinne fowre wallis, & þe heuene & heuely þings ben opyn to his wittis, & grene gresse of vertues and fowles of heuene teche hym to clyme euene to heuenewarde.

< L 26 > < T 4LD-4 > < P 236 >

But siþen be charite of Crist caccheþ men to counsil, & freis ben fisches wiþouten water þat dwellen ou3t of cloister. I wolde counsele hem come clene to Cristis religion.

< L 64 > < T 4LD-4 > < P 238 >

CLOISTERIS......1

For king of alle þe children of pride, þat is Anticrist, leedip siche cloisteris, and tecihem siche cautelis, And herfore seyn sum men, as Lyncolne and opere, þat þei ben dede careynes cropyen of her speulcre, wiþlaph in clojhis of deel, and dryven of þe deel for to dreche men.

< L 20 > < T A01 > < P 60 >

CLOISTRE......7

Also thei appropren manic greete parish chirchis, and mouen not do the due office in prechinge and ministringe of sacramentis and in delinge of almes among the pore parishes, and herwith kepe the observaunce in cloistre, which thei chargen more than Goddis hecestis.

< L 01 > < T 37C > < P 93 >

for 3iþa man be closud in cloistre, what profiþtue he by Cristus ordenaunce to make li3t to his brobur, þat felþu not of his profiþt?

< L 30 > < T EWS2-81 P150 > < P 149 >

For as hee brac not Maries cloistre when þat sehe was maad wiþ childe, so he brac not his modur wombe when he cam owt of his cloistre.

< L 69 > < T EWS2-90 > < P 209 >

3if þei bynden hem to grete penaunce and abstynence of mete and drynk and þerof bosten to þe peple, and herewith seken lustys of costly meits and drynkyis, and bien hem derrere þan lordis don, and dwellen in courtis with lordes

18 11 variants; 56 occurrences.
and ladies to feden here bely fast, and leuen here
deuocions of cloistre, þei ben foul ypocris, for
þei maken here stykynge bely here false god as
seynet poule seip.

< L 18 > < T MT01 > < P 06 >

3if þei geten hem worldly offis in lordis courtis,
symme to ben stiwardis of halle, symme to ben
kechene cleris, summe to ben lordis anyerseris,
and symme to ben conselours and reuleris of
werris, and also to bein chamberlyens to lordes

tokenyng men schulden haue; here office, and forsaken here cloistre and
in heuenli contemplacioun.

< L 15 > < T 18 > < P 13 >

Her cloistre is also closid strongli aboute every
weices, and opun aboue to heuenward, in
tokenyng þat her lyuyng is not in þis world but
in heuenli contemplacioun.

< L 1610 > < T OP-ES > < P 70 >

And I bileue þat aftir nyne monenis Crist was
born of þis moost holi virgyne, and wipouten
ony payne, eþer perbrekinge of þe cloistre of hir
womb, and wipouten wem of hir virgynyte.

< L 213 > < T Thp > < P 30 >

CLOISTRIS.....5

And where þei schulden forsake craftily
bildyngis, þei chesen housis and cloistris to
huyde þer richessis.

< L 29 > < T A01 > < P 59 >

And herto þaþ he made anoþer oost aþens Cristis
ordinaunce, & closid hem as fro þe world in
wallis of stoon, cloistris & sellis;

< L 61 > < T 3JU > < P 56 >

and þerfore crist comaundid specialy his apostlis
and disciplis to preche þe gospel, and not to
close hem in cloistris ne churcis ne stones to
precie þus.

< L 02 > < T MT05 > < P 112 >

also þei taken þe ordre of presbod to scie massis
for money, and whanne þei schulden be gostly
liþt of þe world bi opyn ensample of holly lif
and trewe prechynge of holly writ, as crist
comaundid to alle his apostlis and disciplis, þei
hiden hem self in gay cloistris and lyuen in lustis
of flech and glotonye, droukennesse and
ydelnesse and sleep.

< L 31 > < T MT06 > < P 116 >

þe seuentenþe þat þei drawen not noble bokis of
holy writ and holy docturis and oþere nedeful
sciencis fro curatis and cleris into here owene
cloistris, þat ben as castellis or palcices of kyngis
and emperouris, and suffre hem be closed þere
and waxe rotyn, and neþer 3eue hem ne lene
hem ne selle hom to curatis and cleris, þat
myþten, couden and wolden lerne holly writ and
techte it frely for lour of mennus soulis, þe
cîitenþe, þat þei louren more comyn profit of
cristene men, boþe gostly and bodily, þan here
synguler worldly profit and here owene bodily
ayse and welfare.

< L 27 > < T MT14 > < P 221 >

CLOSTER.......1

But penke on, þat temperance is þe ferþe wald þat
schulde close a man in closter of sole.

< L 707 > < T 4LD > < P 267 >

CLOYSTER.......8

& so sifen foure cardenal vertuces schulden be
foure wallis to holde þese freres in cloystre of
þe sole, & þe breke alle þese & turnen to
vices, it is opon þat þei ben false in bodily
cloysters.

< L 453 > < T 4LD > < P 255 >

þe foure vertu of þis cloyster is clepid
temperance þat þese freres han broken in maner
of þer lyuyng.

< L 463 > < T 4LD > < P 256 >

þe grette clerke Grosched discriucp hym þus: a
fals frere þat wendde ouþt of þe cloyster of his
soule is a dede caren cropon ouþt of his
sepulcur, wlappid in drecche men.

< L 10 > < T 4LD-4 > < P 235 >

þane myþte þei frely wander in cloyster of sole,
& flodes of waters of wisdam schulden renne of
þer bodies.

< L 66 > < T 4LD-4 > < P 238 >

Ffor þis fre goynte aboute and fre prechynge is
leefulv to suche a fre, sith hit is ensaumplid
and comaundid of Crist, and not to be cloisd in
a cloyster, as hit were Caymes Castel. And so
freres schulden be nedid to leeve þis lyuyng of
cloyster, and feyned obedience by singuler
profesioun, and to dwelle amonde þo puple, to
whom þei may moste profite gostly.

< L 27, 28T A24 > < P 368 >

Alien sonis han liþed to me, alien sonis han
3eldid and crokid fro þi pathis, arret þu tier lifing
dampnacon, þat lufun þe maner of þe world for
þe cloyster, and dispice for Crist a fewe facultes,
and couetun moo aþen Crist, and inword
coueytis restip or lurkiþ under dispicyng of
temporal hings.

< L 25 > < T APO > < P 104 >

þis boke shal neuer be claspid vp, ne closid in no
cloyster, but as opun to one as to anoþer, for þat

620
is ours Lordis ordre.
<L 1152>T CGDM<P 240>

CLOYSTERIS....2
& so sijen foure cardenal vertues schulden be foure wallis to holde these freres in cloyster of her soule, & he beke alle these & turnen to vices, it is open that he ben false in bodily cloysters.
<L 455>T 4LD<P 255>

Pus Crist sente hise apostlis, when he weren ryte, to diverse londis, to sove wateris of wisdom, and closehe hem not in cloysteris as Antecrist doih.
<L 02>T A26<P 438>

CLOYSTRE.......15
for whan he cam owt of hise modur he brac not he cloystr of hyre but, as he sonne comep bowe he glas, so Crist cam from his modir wombe.
<L 48>T EWS1-49<P 445>

But owre freres, pat ben syke, ben closeuse now in cloyster togydre, mo hain twelve Cristus apostles;
<L 114>T EWS1-50<P 452>

He was not weddud wij suche signes, nethur wijt habite, ne wijt cloystr, ne wijt siche veyne ceremonys as newe ordis kep on today.
<L 80>T EWS1SE-13<P 532>

and by her rewlus he ben tyede, as a bole by a stake, to dwelle at home in her cloystr, or to loue yuete her owne ordre.
<L 08>T EWS1SE-27<P 588>

and hee Wolfe not be confessoures, specially of lordus and laduyus, for deuocion pat he han for to make her soules clen, but for deuocion of worldus lykyng he he takon wij he folc (for hee he ben exempte fro cloystr and fro rysynge at mydny3t, and fro fastynge in freytour, and opur werkys of obedience) and lustus he han wijt ladys opur han hey schulden haue at home.
<L 64>T EWS2-85<P 175>

But here we trown pat Crist dude hus to confounde hee cloystras, for Crist wyste wel pat he schulden come and disseyue myche of his world, and seye pat it fallup not to hem to laboure, ne dwelle owt of her cloysters, sij hee passon opre men in newe signes pat he han fownde. And to destruye hee ypopcrisye dude auctour of religion he, he ches not he discipulus vnto cloystr pat he dwelte inne, but into place remoubale as was Moyses thabernacle;
<L 163, 166>T EWS2-86<P 184>

For as hee brac not Mariyse cloystr when pat sche was maad wij childe, so he brac not his modur wombe when he cam owt of his cloystr.
<L 68>T EWS2-90<P 209>

First men seen men as trees wandringe wij men heere, and sum profit hei conseyen of hem, bote in cloystr and in houshold for algatis hei eten mete as dien he preistis of Baal, and stonden in a prestis stide in he houshold pat hei dwellen yyne.
<L 55>T EWS3-130<P 21>

And so he pat swarmen out of he cloystr tellen not hou heere is he preist, and hou hei weren out of he cloystr as fuchsis wihowte water.
<L 70, 71>T EWS3-130<P 22>

and he is open heresies too trowe pat prystynge of ordis in oon cloystr or in oon house helpihe pat god heerih hem betere, al 3if hei linen worse or elliis not betere to goddis pay.
<L 20>T MT22<P 319>

Here hertes ben clen whid, in her heighe cloystr Is curses from rareyne, that is cast in diches.
<L 8<T PPC P 22<P 82>

He knew well by his senged snout, And by his clothes that were touent, He was a man wont to walke about, He nas nat alway in cloysters, and by his

And to his same ende Crist ordeyned alle his apostils and disciplis to lyve an open gode lif in mekenesse and willeful povert and discrete penance, to tche biishly his gospel to ho puple, and not be closid in gret cloysters and coystrly, as Caymes Castels.
<L 06>T A24<P 369>

Wel we wyton pat he hath and he cloysters wip opre signes ben browte in to blende mennys y3en in holynese of heys ypopcris.
<L 117>T EWS1SE-14<P 537>

On he bridle maner hee ordis ben veyn pat prechon iapis to begge betture, and to susteine hem cloysters and howsus, and opre goddis pat hei coueyton.
<L 75>T EWS1SE-27<P 591>

Lord! siip lames and opre apostlis knewe not he newe ordis and hee cloysters, wip newe howsis and opre rytis pat hei han fowndon, what schulde moue to loue hem hus and leeue religion pat God hap 3ouen?
<L 82>T EWS1SE-27<P 591>
And þus closyng of þis cloystres, or hyȝe howsus, þat men han fowndon, is bysye Cristus lawe, fowndon of pryne of þis erhe.
<L 32><T EWS2-81 P150><P 149>

CLOYSTRIS......6
CAP- XVII: Also freres bylden mony grete chirchis and costily waste housis, and cloystris as hit were castels, and þat wipoute nede, wherethow parische chirchis and comyne weyes ben paypered, and in mony placis undone.
<L 02><T A24><P 380>

And þerfore Crist and his apostlis maden no grete chirchis ne cloystris, bot wenten fro cuntrey to cuntrey, preching þo gospel, and teching men to do hor almes to pore men, and not to waste housis.
<L 24><T A24><P 380>

And so þei taken litil godis, but 3if it be mete and drynk and clop But 3it Crist liȝtþ þere þat lordsis and makip hem clerely for to se þat siche cloystris þat crepen out of þer cloystris ben quyue dæulis to disseyue men of þe world.
<L 60><T EWS3-130><P 21>

For it is takun of bileeþ þat þe ordenaunse of crist, bisyde siche housis & cloystris spedip more to do his seruyss þan siche contrarie ordenaunsis;
<L 09><T MT27><P 449>

for as þey seyn þat groundiden þes cloystris, þes men myȝten no more dwelle out þerof þan fiȝts myȝte dwelle out of water, for vertu þat þey han þeryme. for ellis þes cloystris weren not nedeful ne þer oop to kepe þer reule.
<L 28, 30><T MT27><P 449>

CLOYSTRUS......1
And þus don þes newe ordis in cloystrus, and in opre howsus, and þenkþon to myche on þer lyȝtf here, and to luytul on heuynly lyȝtf.
<L 13><T EWS2-100><P 247>

clout19
CLOUT............1
For no man putiþ a clout of a strong clop into an old clop, for it shal take aweiþ þe fulnesse of þe newe clop, and þer is maad a wurse brekyng.
<L 06><T EWS3-190><P 211>

CLOUTE............7
and so, a3ens Cristis sentence, þei sewen an old cloute in newe clop.
<L 28><T A23><P 350>

By þis mot we graunte þat þis bred þat Crist brak is verrely his body, or elles sey þat þis holy gospel is fals, or ellis uncraftily cloute to wordes of Crist.
<L 14><T A25><P 404>

Ffor if mon trowid holog in þo lawe of þo gospel, and durst not cloute perto nor drawe þerfor, þen shulden þei be meklely Cristis disciplis and fle soche blaspheemes, as vertues techen;
<L 31><T A25><P 406>

And 3itte alle þes freres þat procur for Anticrist, mot cloute to leesynge to textis and glosis.
<L 14><T A25><P 408>

And be alle freres clopid wip foule clopis, and þei may pese hem aȝen or cloute hem of sacchis and opere pecis wip þe blissynge of god.
<L 08><T MT03><P 41>

hou doren synful folis chargen cristis prestis wip so moche nouclrie, et euermore cloute more to, þat þei may not frely do goddis ordynaunce?
<L 14><T MT10><P 193>

His cote was of a cloute that cary was ycalled, His hod was ful of holes, and his hearte ouete, With his knoppede shon clouted ful thykke, His ton toteden out, as he the lond trede.
<L 11><T PPC><P 15>

CLOUTIS.......2
And sib bylcue techep us þat holy chirche is a body, and þis noble body is ordycen of Crist by euery part and iunctere þerof, it semþ to monye men þat alle þese newe ordis ben rotone postims and taterude cloutis.
<L 42><T EWS2-120><P 311>

sib freres blamen wel lateryng of mennys cloþus, how muche were it to blame tateryng of þe chirche cloutis.
<L 44><T EWS2-120><P 311>

CLOWTE............1
And where þow seist þat þes ordes gederon disciplus vnto Cristus ordre, certus þanne þei erron fowly to cloute þus to Cristus rewele;
<L 45><T EWS2-86><P 180>

clouten20
CLOUTED.......7
ION Oure beleyue techip vs þat ourre rule is better sijen it is þe gospel þat Thesu Crist made, & þei mot axe confirmacioun of ber clouted reule.
<L 355><T 4LD><P 250>

And we falle fro þe gospel, so þe freres fallen fro þer clouted rewele.
<L 357><T 4LD><P 251>

But nowe a frere may trespas aȝens Goddis lawe as myche as he wole, & be not clepip apostata ne

19 4 variants; 11 occurrences.

20 16 variants; 28 occurrences.
punyshed in prison, but for a litel trespas a3ens his clouted begger he schal be prisouned and defamed as he hadde killed Crist.

And if a corner of þer wittis were stopped wip Goddes loue þer it is nowe stopped wip þer clouted reule, how schulde þei not so myche more loue God?

It is bagged and clouted be graunt of many popes, and so to summe it dop good & to many haremep.

His cote was of a cloute that cary was ycalled, His hod was ful of holes, and his hearte oute, With his knoppede shon clouted ful thykke, His ton toteden out, as he the lond tredede.

But alle freres eten nought ylych good mete, But after that his wynnyng is, is his welfare: And after that he bringeth hom his bed shal ben redy serued, But se the self in thi sight, after that his wynnyng is, is his welfare: And Godes rewle schulde suffice to men, al3if his sugctis not in his comaundemcntis, but eucrmore bidde his sugetis þame þing þat God biddeþ.

And opur obedience þat is clouted dop harm manye wey3es, for hit supposeþ þat þis prulet errup not in his communcements, but euermore biddeþ his sugetis þame þing þat God biddeþ.

But þese sectis, menynge þat Crist shulde haue be vnerfit in his loore and his lyuyng, han cloutid up a rule þe which conteynþ al þe perfecциюn of Cristis rule and sumwhat of perfecциюn ouer as þei seien.

And herby it semeþ þat freris gabben falsly upon Crist þat his clophis weren so pore, and so cloutied on ech syde, for þanne kny3tis wolden not haua partide þes clophis, ne haue lettid to kerue his cote;

And þus þes newe hoolis þat ben maad in olde butelis letten profit of þe chirche by olde and newe cloutide togidere.

For alle þes ordis ben cloutide to Cristus religion, wipowton his auctorite, and departude among hymself.

But alle freres eten nought ylych good mete, But after that his wynnyng is, is his welfare: And after that he bringeth hom his bed shal ben graythedy And after that his richesse is raught he shall ben redy serued, But se the self in thi sight, whom somme of hem walketh With clouted shon, and clothes ful felle.

But þese sectis, menynge þat Crist shulde haue be vnerfit in his loore and his lyuyng, han cloutid up a rule þe which conteynþ al þe perfecциюn of Cristis rule and sumwhat of perfecциюn ouer as þei seien.

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For alle þes ordis ben cloutide to Cristus religion, wipowton his auctorite, and departude among hymself.

And opur obedience þat is clouted dop harm manye wey3es, for hit supposeþ þat þis prulet errup not in his communcements, but euermore biddeþ his sugetis þame þing þat God biddeþ.

But alle freres eten nought ylych good mete, But after that his wynnyng is, is his welfare: And after that he bringeth hom his bed shal ben graythedy And after that his richesse is raught he shall ben redy serued, But se the self in thi sight, whom somme of hem walketh With clouted shon, and clothes ful felle.

But þese sectis, menynge þat Crist shulde haue be vnerfit in his loore and his lyuyng, han cloutid up a rule þe which conteynþ al þe perfecциюn of Cristis rule and sumwhat of perfecциюn ouer as þei seien.
CLOWTYNG.....1
but discipulis Cristi ben stronge as a newe
garmentem pat shulde euere more laste wijhouten
ony cloutynge.
<L 14><T EWS3-190><P 211>
CLOWTYNGE.....2
And þus þei pat holden Cristiis clene religion, as
prestis, wipouten cloutynge to of errouris of
fools and synful men, ben holden seculer men,
or seculer prestis, þou þei kepen nevere so wel
þe gospel, and techep it frely and trewly, as Crist
and his apostils diden.
<L 25><T A28><P 448>
Also, þat Cristis clene religiouyn, wipoute
cloutynge of sinfulle mennis errors, is mot
perfit of alle, is schewyd by þis skille.
<L 35><T A33><P 509>
CLOWTyNG.....4
SEVEN HERESIES /SEPTEM HERESES
CONTRA SEPTEM PETICIONES/ For fals
men multiplien mony bokes of þe Cristiis, nowe
reendynge blyvele, and nowe cloutynge heresies,
þepere men schulden be ware of þese two
perilles, þat fals men pyncyn in þe Pater noster.
<L 02><T A27><P 441>
And so God enformep men of þis pryuate ordes
þat þe þings of here ordes ben yuele and
noyows: forst þe cloutynge of her rewle, and
syen þer obedience, and afþy þer obligacioun to
þer abytis and oþre vses.
<L 59><T EWS1-32><P 357>
How myhte þe feend for scheame cumbre men
wij sych cloutynge?
<L 63><T EWS1-32><P 357>
And þanne þe churche were schapan by
ordynaunce of Crist for to renne þisliþe
ordenaunce þat he hape ordeyne, but now hit is
mysschapan bi cloutynge of mennis will and
vnable to go fast þe weye þat Crist hape
ordeyne, þor þe partis ben to heuy and oon
lettþe anopuer.
<L 227><T SEWW15><P 80>
CLOUTINGE.....2
And þus grauntþ Crist in þe gospel, wipouten
clooutynge of oþere wordis, þat þe Fadir is moore
þan he, and al þat þe Fadir hape is his.
<L 05><T A01><P 80>
And so Crist of his endeles wysdome and charite
ordeyne siche a reule, And so on eche side
men ben needid, up payne of heresie and
blasphemye, and of damprynge in helde, to
beleve and knowelche, þat here religioun of Jesus
Crist 3oven to apostulis, and kep of hem, in his
fredom, wijhoute cloutynge of sinneful mennis
errou, is most perfit of alle;
<L 14><T A33><P 510>
CLOWTYNGE......1
pat clouttb his lawis as roten raggis to þe clene
cloph of Cristis gospel / & wakþp in malise as
Iudas childer.
<L 24><T LL><P 01>
CLOWTUD.....1
And so stondþ þer cloutud rewle bope in good
and in yuel.
<L 43><T EWS2-87><P 187>
CLOWTUD...1
And þes wordus of Crist, to counforte religiows
men, ben bettare þan alle þes newe rewlus þat
ben cloutude to Cristus wordus;
<L 78><T EWS2-101><P 254>
CLOUTYD.....1
and rihþ so hys lawe is þe furste and þe laste and
fully ynow after which schulde be none opure
lawe, for antecristes lawe cloutyng of mennis wylie, and
vnable to go faste
saluation without sinful mannes clouting.
<L 94><T EWS1SE-19><P 599>
clothing21
CLOUTINGE.....2
but where they be uncertein of such founding
eyther repugning, put it aback, neyther take it as
beleve, neyther dispise it as false, but rest
mekely without dread in truth and fredom of
holy scripture that may not erre, and suffiseth to
saluation without sinfull mannes clouting.
<L 27><T 37C><P 131>
And þanne þe chirche were schapun bi
ordynaunce of Crist for to renne þisliþi þe
ordynaunce þat þe hape ordeyne, but now it is
mysschapan bi cloutynge of mennis will and
vnable to go fast þe weye þat Crist hape
ordeyne, þor þe partis ben to heuy and oon
lettþe anopuer.
<L 227><T SEWW15><P 80>
CLOUTINGE.....2
And þus grauntþ Crist in þe gospel, wipouten
clootynge of oþere wordis, þat þe Fadir is moore
þan he, and al þat þe Fadir hape is his.
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And so Crist of his endeles wysdome and charite
ordeyne siche a reule, And so on eche side
men ben needid, up payne of heresie and
blasphemye, and of damprynge in helde, to
beleve and knowelche, þat here religioun of Jesus
Crist 3oven to apostulis, and kep of hem, in his
fredom, wipouten cloutynge of sinneful mennis
errou, is most perfit of alle;
<L 14><T A33><P 510>
CLOWTYNGE......1
but discipulis Cristi ben stronge as a newe
garnementem þat shulde euere more laste wijhouten
ony cloutynge.
<L 14><T EWS3-190><P 211>
CLOWTYNGE.....2
And þus þei pat holden Cristiis clene religion, as
prestis, wipouten cloutynge to of errouris of
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or seculer prestis, þou þei kepen nevere so wel
þe gospel, and techep it frely and trewly, as Crist
and his apostils diden.
<L 25><T A28><P 448>
Also, þat Cristis clene religiouyn, wipoute
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<L 35><T A33><P 509>
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þepere men schulden be ware of þese two
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<L 02><T A27><P 441>
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noyows: forst þe cloutynge of her rewle, and
syen þer obedience, and afþy þer obligacioun to
þer abytis and oþre vses.
<L 59><T EWS1-32><P 357>
How myhte þe feend for scheame cumbre men
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ordenaunce þat þe hape ordeyne, but now hit is
mysschapan by cloutynge of mennis wylle, and
vnable to gofaste þe weyþþe þat Crist hape
ordeyne for þe partis ben to heuy, and on
lettþe anopuer.
<L 254><T EWS2-VO><P 375>
colour22
COLOR........6
and a color of takynge of almis, we chouche a
boue our mikil riches, how may we trewly depart
opher mennis þingis, þat dreddfully reseruen our

21 5 variants; 11 occurrences.
22 11 variants; 206 occurrences.
And after goostly pingis of schrewdnes in heuently pingis, fat are pei fat feynyn in ypocrisy and color pingis fat pei tak and understand misser, as bop holy mennis lif, and over vertuous werkis, fat men mis vndistonden now, and turnen al in to pride and couetys, and vndir lustis.

Also Jerom seip, bei fat sufficy to hemoslif, or to be susteyned bi þe goodis of parentis, and namly, but if bei clerkis, if bei tak gyftuly under color of nede, bís þat is dewe to þe pore, doultes þei do sacrilege, and bi misusing of awilk þingis þei eye and dring dome to hemoslif.

Perfor þat we tak no þing vnder color to do almis wip synne, þe scripture for bedip, seying, Offerings of wickidmen are abominable, þat are offrid of felonie;

And if he mai haue any color to his nei3hboris than this Constantyn, thorow our entysyng, by color of almes gaf to

And as anentis Hclye schulde Ierne of Cristis paciens, hou he was ledde oft to be stoned as bias feme

For the multitude of fleshli elerkis is ful redi to

And þat pei pat pci is dewe to

And þat pei pat pci do

And þat pei pat pci are

And þat pei pat pci are
do benefice, neithir for oni sacrament of holî chirche, neithir oni man shall geve oni thing before or aftir, neithir for mete, neither undir the colour of custum;

And sith þei don this undir the colour of office or of servise to procure the profitis of the chirche, þei ben traitouris of Crist and of cristene puple.

For the multitude of fleshli clerkis is ful redi to
gete colour to here auarice, and chargen litil or not the gostli profite.

But as prestis mown best wipouten charge of þe pople cumc to pore cloping to hit hem wijal, charge þei no colour þat partenyth to presthodc.

And as anentis Helye þat is putt on seche men, þei schulden lerne of Cristis paciens, hou he was lede oft to be stoned as blaspheme & herityke, & at þe last deed bi þis colour.

And þat pei clepyn chevysaunce, to blynde wip þe puple, for þe devyl schame þe to speke of þis þeþe, and lordis, þat bi extorsions oppresse þe

and otheere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.

And Poul acordith opini in iij· c· to Coloc· in the ende, and most pleyyni in the j· pistil to Tymothe, the vj· c· in the beginninge, and the iij· c· to Tite, and in the j· pistil of Petir, the iij· c·. A Corollary If servauntis othir bonde men bi colour of cristene fredom forsaken to serve mekeli and feithfulli to cristene lordis in sic servise that is not contrarie to Goddis heestis neithir to reesoun, þei ben trespaysouris of Goddis lawe, and ben blasfemeries of God, and ben worthi of temporal prisoun, and of other peynis to be put on here bodis.

for þei don worse tiauntrie on the puple undir the colour of rightfulnesse and of profyt, and the puple mai not so defende hemoslif fro siche jugis, as fro straunge enemies.

Therfore no man shall axe oni thing for oni benefice, neithir for oni sacrament of holî chirche, neithir oni man shall geve oni thing before or aftir, neithir for mete, neither undir the colour of custum;

And sith þei don this undir the colour of ofifice or of servise to procure the profitis of the chirche, þei ben traitouris of Crist and of cristene puple.

For the multitude of fleshli clerkis is ful redi to
gete colour to here auarice, and chargen litil or not the gostli profite.

But as prestis mown best wipouten charge of þe pople cumc to pore cloping to hit hem wijal, charge þei no colour þat partenyth to presthodc.

And as anentis Helye þat is putt on seche men, þei schulden lerne of Cristis paciens, hou he was lede oft to be stoned as blaspheme & herityke, & at þe last deed bi þis colour.

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and otheere superfluitees than othere worldli men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.
pople with tyrantyke and rauyne, a3ens Goddis lawe, not drodyng he ȝat is Lord of alle.
\(<L 22><T A02><P 88>\)

But þus, under colour of perfeccioun, þey were departed in customs, in clopyngis, and in many oyer doyngis fro þe commune peple, as þe maner of religious is nowe.
\(<L 34><T A04><P 109>\)

And þis is a grete disseit of þe fend under colour of perfeccion and chastite.
\(<L 35><T A13><P 190>\)

And þus þe fend Sathanas transfigureth or turneth hem falsly into an angel of liȝt, to disceyve men bi colour of holynesse.
\(<L 05><T A13><P 191>\)

3if freys or ony oyer men lyen in þis to þe peple, and spoyle hem of here goodis in colour of her lesyngis, þei ben traytouris to God, and traytourys to þe Chirche þat þei dwellen inne, and ben holden to restore þing þat þei have spoyllid.
\(<L 35><T A21><P 243>\)

Certis eche bettre prest, in whiche þeþ þes condicioþs, myȝte bi more colour seye he is Petris successour.
\(<L 02><T A21><P 251>\)

But, for þe secunde hersies, of byinge of swerdys, semþ to have more colour by wordis of þe gospel, þerof it were good for to speke more.
\(<L 33><T A21><P 263>\)

And þus as Judas staal þe money 3oven to Crist and his disciplis to lyve perby, so þes worldly clerkiis and religious taken huge noumbre of temperal goodis undir colour of almesde and hospitale, and stelen þes goodis of pore men, and wasten hem nedles in gret array of þe word, in gaie houses, and festis of lordis and riche men, and ðeþ vanyeþes.
\(<L 08><T A22><P 277>\)

Certis sum men understonden, þat þe cruel manquellere of Rome, not Petris successour but Cristis enemye, and þe emperours maistir, and poison under colour of holynesse, makþþ most unabl curatis, and so wiþdrawþþ most þe riȝtis of holy Chirche.
\(<L 02><T A22><P 278>\)

for he schulde be his chif viker in holy lif, and trewe techyng, and riȝfoul governance of Cristis Chirche, and now is most open his traitour under colour of holynesse, and sutely wastþþ rewmes, drawing from hem moche gold and goode curatis, where lordis maken lesse evyl curatis, and spenden þe gold þat þei taken among men in þe same rewme.
\(<L 05><T A22><P 282>\)

Of þes few wordis may worldly foolish see here pereles and sclaundris, and do no symonye for holy ordris ne benefices ne sacramentis, bi feyned colour of dispensyng and privylegie, and customs of Anticristis weiward collegie and synagoghe of Sathanas.
\(<L 25><T A22><P 291>\)

Ðan it is putt on him for malice, and coveitise of worldly clerkiis, and for to colour here owene rauyne, bi whiche þeþ stelen fro lordis and comyns here temporal lordschip and goodis;
\(<L 19><T A22><P 292>\)

And sijen discencions wiþinforþ, and open werris wiþoutenforþ, comen most for synne and norishyng of synful men in here mysicsvyng, þeþ weiward and coveitise confessouris disturblen most þe þees of þe kyng and his rewme, siȝþ þei norisken most synne bi fals prechyng of lesyngis, fables, and veyn cronyclys, bi sikernesse of letteris of fraternyte and synguler precies, and disceyven men of þe treuþþ of Goddis word, and perverte almesde þe poor bedrede and feble men to himself, bi colour of ypocrisise.
\(<L 02><T A22><P 300>\)

and þei, under colour of hem, desiren to be gretteste lordis of þe world bi ypocrisise, to get moche drit of þe world by pleting cursing and riȝtis, to sclausdrier of God and alle his servaunts.
\(<L 15><T A22><P 301>\)

Also þei taken mynystracion of dede mennus goodis aȝest perþe juste wille, under colour of holynesse, and turnen þe goodis to here kychenys and ðeþ nedelas offices, and þat is worse, to here glotonye and dronkenesse, and festyng of riche men, and suffren dede mennis wifes and children and ðeþ pore men fare ful harde and in gret myschief.
\(<L 06><T A22><P 305>\)

and al þis is doun bi ypocrisise of Anticrist under colour of holynesse. And bi so moche þei ben worse þan outlawis and comyn þeþs, for þei doun þis robberie aperyly, and justifien it bi colour of holynesse, þat no man may aȝeston þe hem wiþouten open werre. And þei meyntenen þis cursed þefte boþe bi seculer power and spiritual sword and colour of holynesse, bi feyned privileges of holy Chirche, moche more þan doun ðeþ comyn þeþs and outlawis, and þeþfore þei ben cursed heretikis, worþi to have more peyne þan ðeþe strong outlawis.
\(<L 23, 25, 28><T A22><P 305>\)

And þus þei maken holy Chirche and her lege lord þe kyng patrons of here þefte, under colour
Also stronge beggeris, under colour of holyse and devocioun.

3it alle þo þat disseyven here niȝeborís in ony chaffare or seruyce, bi false opis, false cautelis, and false weȝtreis or mesureis, ben stronge þeþys, for alle þat þei getten þus þei geten falsly, aȝen Goddis comandeament, bi colour of holyynes and equite;

Also stronge beggeris, under colour of holyse, rennen faste in his curs;

Þerfore of alle þeþys þes semen most cursed, for þei robben contynuely, boþe of temperal goodis, of mennus children, and of gostly goodis, and Goddis comaundement, bi colour of holynesse and equite;

and þis is don so sotilly under colour of lawe, þat a pore man is betre to forsake his owene goodis þan to calenge it and plete þerfore. And 3if his purse were opynly kit, he schulde get sum pan sleen soules and bodies boþe of riche and pore under colour of holynes.

for þou3 þei ben devout in preieris and siȝte of men, 3it here myne schal holde wrongis at loveadayes, and bere doun treuþe and pore men in here riȝt, bi colour of lordis knelynge in þe chapel. And þe colour of holynees byldynþ moche of þe peple, þat þei perseuyven not þe treuþe but beren it doun, and holþip wþ falsheþ, and seyn þus, þes grete lordis and wisse men wolde not holde wþ þis pert but 3if þei knewen þat it were trewe, siȝen þei ben so devout in here preieris, and knoen Goddis lawe and mannis so fully.

3if þei seien þat þis oost is an accident wiȝbouþen suȝt, as colour and figure, and þus it is not Goddis bodi, wel we witen þat olde blyve, groundid in þe wordis of Crist, siȝþ þat it is Goddis bodi, as 3e pope sumtyme seide. And it is not nyow3 þat þreiz erren in colour and figure of þer abitís, to prove þat þis sachrid oost is colour and figure of breed. And it is not nyow3 þat þreiz erren in colour and figure of þer abitís, to prove þat þis sachrid oost is colour and figure of breed.

Ande cursidnes wiȝbouþen noumber in oure knowyngye is done þere under colour of holynes, þat is nouth so colourid in many lordys courtis.

Also, noping þat is abhominable and reproved of seynifs shulde not be broȝt in of þere, by ony colour or cautel.

Crist warnip vs þerfore to be war of false prophesieþ/ þe wheche shal come by fore hym at þe worldis ende/ in cloþinge of sheep/ & wolues of raeyyn vndur colour of hoolynes;

þei han many puruyours at many diverse cheypynys to gete metes of þe best þat owhewe may be founden/ well diȝt wiþ spicerie chaud & plusechaud/ wiþ sauces & syrops colour out of kynde.

to lowed lyþers/ & flateþers/ & to false þreiz þat blynden myche puple bi colour of her cloþes/ þe wheche were neuer grounded of God/ ne be noon of his apostles.

þat Horoues cleped priucli þe kynges, and leynede of hem þe tyme of þe sterre, and after sende hem into Bedleem to aspye of þe child vnder colour and fals feynynge, bitokenþ þat þe duele wiþ þis priue and suteþ wirchynge asþeþ, þorou contynance in word eþer deþe, þe dispositio of mannes soule weþer he be saddid eþer vnestable.

but howeueere þeþi may gete good, by colour of þis feynyd ordre, þei eþepan hit hiȝs riȝtwinnesse for þe ground is good and holy.

Loke 3e lilyes of þe feld, how þei grown and ben cled, and þei traueyle not herabowte ne spynnynþ for þer cloþ, and 3et Salamon in al his glorie was not cled as son of þese ys, for schap and colour of flour of lylie is not mad by mannis craft.

And such gadrynge of lompyys by sencible sygnes haþ not auctorite of Crist, but raper reprouyng, for vpon Goode Friday Crist ordeyned hym to be cloþd þries aȝenys such weddynyng wiþ cloþus of colour and schap.

for þat gras mot nedis rote and fade in colour and swetenesse.

And þeþ sat vpon þis seete was licly in colour to þes two stysses: iaspis is þe furste stoon, þe whiche stoon is grene of colour, and sardynys þe seconde stoon, of reed colour as he brennyde. And þes two tellon to men þat Crist oure lord is
ful of comfort, as green colour makup men glad
and brynging comfort to her y3en; he reede
colour techep men how Crist counfortup mens
charite, and makup hem boolede to be martiris,
and schede per blood for his loue.
<IL 39, 41, 43, 44><TEWS1-SE-30><P 603>

Bi þes wordis yule ndurstondun may many
trwauntis and stronge beggeris be mayntene
in Cristis chirche bi colour of almes of ypocrisite.
<IL 100><TEWS1-SE-32><P 617>

And wolde God þat men lernedon þis lesown
þat elepon hem men of hooly chyrche, and by
colour of þis feendys synne spuyle men þat ben
vndyr hem;
<IL 99><TEWS2-55><P 05>

And so, al 3if Crist was byforn his manhed heed
of he chyrche, nepeles by his manheð þis corn
hadde new purghyng and colour.
<IL 24><TEWS2-59><P 22>

for he feend wole sey3e no þing but 3if he haue
som colour perto and suppose þat som mon wole
byleue þat by þis colour. But what colour may
men haue to trowe to suche induelgencis, for it
were open hereseye to trowe þat Crist acceptup so
personys and lefte þe goodnesse of his preyor
for nouelri of manners prayer.
<IL 857, 858><TEWS2-MC><P 359>

And þus bi fallas of þes fendis ben lordis
disseyyed many weyys, for þei stelen firste þer
patrimonye bi colour of ipocrisie, and seyen þat
bohe þei and þer eldris han trewe proctours of
þes ordis.
<IL 66><TEWS3-130><P 21>

And so þey seyn þat figure and colour is þe
sacred oost, but þis kynrede of hordom can not
gronde þis.
<IL 21><TEWS3-149><P 75>

þe whitness of Cristis clobis heere figurit not
þes freris habitis, but onenesse of colour of
Cristis clogis tellip þat he was stable in uertues,
and medling of freris clobis tellip unstubleinesse
of þer ordis.
<IL 18><TEWS3-152><P 84>

And so, al 3if Crist was dampnyd by colour of
lawe euyyl, 3it Pilat faylid in þis lawe, for he
abood not proferof.
<IL 225><TEWS3-179><P 180>

chirche prechen vndir colour for to take 3iftis:
<IL 20><TL LL><P 54>

þan þes pharises prezen faste to here wyues
vnder colour of holynesse.
<IL 31><TMTO1><P 10>

þei 3euen not drenk to pore þristi men but raphere
drawn here sustynance fro hem vndir colour
of holynesse, and so ben worse þan comune þeues
and outlawis, for þei take fro riche men and
parte oft wip pore men.
<IL 05><TMTO1><P 14>

for þei woluen pursue to dep or open schame, and
3it vndir colour of holynesse.
<IL 13><TMTO1><P 18>

and 3if ony poore prestis wole came to here
chirchis and treuly dispise synne and frely teche
goddis lawe, þe gospel of ihu crist, and
comauentemdis of god, þes coueituous
symonyments welen be þe firste to lette hem with
þis grete colour þat suche prechoris ben
heretikis;
<IL 28><TMTO1><P 23>

þanne bi vertue of þis chief domesman he owip
to be excessed fro þis somonyng of worldly
prelat but be þe suget ware of feynyngge here, þat
he waste not ne mysysse þe 3iftis of god vnder
colour of þis fredom;
<IL 35><TMTO2><P 32>

And be þe worldly prelat ward of blasphemye
here, but þat compelle not for his pride þis suget
to putte bihynde þe betre worschipynge of god
and vnder colour of obedience make hym to
myspende þe tyne and goddis 3iftis.
<IL 06><TMTO2><P 33>

Capitulum 4m: Prelatis also robben þe pore lige
men of þe king bi fals extorisions taken bi colour
of holy correccon, and 3euen men lœue to
dwellen in synne fro 3er to 3er, fro seuen 3er to
seuen 3er, and comunly al here lif, 3if þei paiben
bi 3ere twenti shyllingnis or more or lesse,
þus bi sutilte of sathanas þan þe founde newe
peynes orible and schameful to make men paye a
gret raunson, to seue gold and bale hem in lustis
of synne as swyn in feen.
<IL 27><TMTO4><P 62>

But 3it symonye of þe court of romé deq most
harm, for it is most comune and vnder most
colour of holynesse, and robbip most oure lond
of men and tresour;
<IL 09><TMTO4><P 66>

and þis schal be don vnder colour of holynesse;
<IL 27><TMTO4><P 74>

but þe fend blyndip men bi syche false colour to
tristen in ypocrisie preiers, and sumtyme in
preiers of fendis, and not to amende hem of here
synne but rephere to meyntene hem þerinne;
<IL 27><TMTO4><P 78>

wherefore þe holy gost techip hem not oh sope,
but þe spirit at lesyngis sterip hem to lette
knowynge of goddis lawe and sauyynge of soulis
vnder colour of holyness, for þei demen bifore
þat men wolen teche heresie;
< L 33>< T MT04>< P 85>

for þei techen lordis and alle opere men to
meyntene hem in worldly lordschips, pompe
and pride, coueitise, extorsions, piliyng and
robbynge of þe peple vnder colour of holy
coorrceicion.
< L 19>< T MT04>< P 88>

for þei drenen 3if lordis weren in reste and pees
þat þei schulden percheyn þe cursednesse of here
symonye, ypcorisie, coueitise, and robberie of
here pore tenauntis, and suffre not prelatis be
worldly lordis and tirauntis, as þei ben now, and
þerfore þei casten to occupie lordis in werris,
and conseilen þerto vnder colour of wisdom and
charite þat þei may regne in here lustis and
coueitise as hem lynkep.
< L 04>< T MT04>< P 91>

and bi þis colour þei cessen not til þei heten and
drynkyne her legges and hondis out of my3t and
here heuyd out of witt and ben as dede hoggese.
< L 16>< T MT04>< P 96>

Capitulum 33m: Prelatis also entren vnder colour
and studie of cristis apostlis and lyuen and teche
contrariously to hem and don most harm to
cristendom, þee more þan ony soudon or sarsyn
or oþer men of wrong bilee.
< L 24>< T MT04>< P 98>

Capitulum 5m: 3it þes possessionersentren
vnder colour of seyntis and lyuen alle a3enst þes
seyntis; for þei comen in vnder colour of seynt
benet and seynt austyn to lyue in mekenesse and
pouert and bi labour of here hondis for her
liflode, and bi ypcorisie þei rennen into pride,
coueitise, worldly worschipe and welfare and
idleenesse, and ben wode whanne men tellen þe
þope of cristis gospel and his pore lif and þe þope
of here owene reule and profession;
< L 15, 16>< T MT06>< P 120>

for þei comen bi false meny of as ypcorisie and
lesyngs to þes grete lordischipes and bi colour
to spende hem in almes of pore men, but þei
wasten hem in glotonye and pompe and pride
and worldly gaynesse, as pelure and costelewe
clohis and proude slittered squeyres and haukis
and hondis and mynstralis and ryche men; and bi
colour þat crist was þus worldly lord, þerfore þei
schulden haue þus secular lordischips bi
heritage of crist as his most morbi seruauntis;
< L 12, 16>< T MT06>< P 121>

and þus þe fend bi his worldly clerkis disceyeyp
men by colour of holyness, and bryngþþ hem to
worldly lyuyynge whanne þei wenen to come out
þerof, and þus casteþ þem bi here owene turn.
< L 30>< T MT06>< P 126>

and þus bi colour of holyness þei sti3en into
synnes on eche side.
< L 22>< T MT06>< P 136>

þei ben fals prophets, techinge fals cronyelas
and fablis to colour here worldly lif þerby, and
leuen þe trewe gospel of ihu crist;
< L 15>< T MT07>< P 153>

þat many of hem vnder colour of lerungynge of þe
gospel lerne statutis maade of synful men and
worldly prestis, and lyuen in ydelenesse,
glotonye, dronenesse and lecherie, and ben
euere þe lengere þe more vnable.
< L 27>< T MT07>< P 155>

þei maken lordis and comunes bi bylynd deucocion
and ypcorisie to meyntenen worldly clerkis in
pride, coueitise and ydelenesse and false techyngne
of anticeris errours vndir colour of fredom and
worshipynge of holy chirche and goddis lawe.
< L 04>< T MT07>< P 162>

Capitulum 16m: Also þei ben þeues, robbyynge
pore men of here sustaunnce bi colour of
holyness;
< L 17>< T MT08>< P 173>

But here men moste be war þat vnder colour of
þis fredom þei ben betre occupied in þe lawe of
god to studie and teche it, and not slou3 as ydel
in ouermoche sleep and vanyte and oþer synnes,
þat þis þe fends pant.
< L 30>< T MT10>< P 193>

þe seuene and þrityte, þat þei norischen not men
and wommen in lecherie, in wrong discett of fals
chaffarynge and extortion doyngye, lettynge
verrey restitucion of euyl goten goodis and þe
schame of grete synneris 3if þei were schryue at
here owene curatis, for to haue part of þis
robbery, and make worldly festis and wast
houses a3enst her owene turn.
< L 30>< T MT10>< P 193>

be seuene and þritiphe, þat þei norischen not men
and wommen in lecherie, in wrong discett of fals
chaffarynge and extortion doyngye, lettynge
verrey restitucion of euyl goten goodis and þe
schame of grete synneris 3if þei were schryue at
here owene curatis, for to haue part of þis
robbery, and make worldly festis and wast
houses a3enst her owene turn. þe e3ite and þritiphe, þat þei ben
not in lordis courtis resultis of here householdis
and worldly officis, and to homly wip gentil
wymmen bi colour of fisik, for drede of
selaundrynge and mysdoyynge, sih þei lyuen in
reste and welfare of body and ben þonge
and stronge of complexion, and sathanas is redi to
tempte hem.
< L 30, 33>< T MT14>< P 224>

first, þei schulden knowe goddis lawe and studie
it and meyntene it, and distroie wrong and
meyntene pore men in here ri3t to lyue in reste,
pees and charite, and suffre no men vnder colour
of hem to do extorciions, bete men, and holde
pore men out of ri3t bi strenghe of lordischipis.
<18><MT15><P 320>

and norischen grete men of his world in here
synyns for to gete a benefice, worldly wynnynge
or frendischip or lustis of here stynkynge bely,
and vnder colour of holynesse leden men to be
3atis of belle and sellen souls to sathanas for
drit of worldly goodis and wombe ioire for a
while;
<22><MT15><P 323>

In men of lawe regneþ moche gile, for þei
meyntenen falsnes for wynnynge and maken
lordis to meyntene wrongis and don wrongis
whanne lordis hopen to do ri3t and plese god,
and bi here coueitise and falsenesse þei
purchasen hondis and rentis ynowe and don
many extorsions and beren don þei ri3t bope of
pore and riche, and 3it þei maken it so holy in
signes outward, as 3iþ þei weren angels of
heuene, to colour here falsenesses and blynde þe
peple perbery.
<01><MT15><P 328>

sumtyme it harmep men to seie þe soþe out of
couenable tympe and euere it harmep to lie, but
sumtyme it profitip to be stille and abide a
couenable tympe to speke, as dide crist and his
apostlis, and 3it þei veyn religious known þis
þei schulde haue no colour to make lesyngis.
<28><MT18><P 270>

þe fite, þat þe raueyne and extorcion of prelatis
and here officeis, þat þei don vnder colour of
iuridicon and almes in meyntenynge of synne
far anuell rente, wisly and trewely be stoppid,
and þat þei be wel chastised for robbynge of þe
kyngis lege men.
<28><MT19><P 276>

þat þe open þeþe of mennus children þat feyned
religions vsehen vnder colour of holynesse be
scharply ponsichid and forbedcn, for bi þis
many children ben deepere dampered þan þei
schulden ellis;
<20><MT19><P 278>

þat þeþe and raueynen and mansleyng and
robrerie he not meyntenen in seyntiwarye vnder
colour of priuylegie;
<11><MT19><P 280>

dampne þou þis holi writ, and lette þou men to
rede it, and releare here oblishyng bi comune vse
þat god approuþ, and þenne þer is som colour
to blame men þat vsen þis word, but freris ben
oblishid of god and bi here rewcle to seye þis
word, and as þei seyen freris weren þenne and
longe bifoare, and somme false, what shulde lette
þe holi goost to speke of fals freris bi poul.
<14><MT22><P 298>

But here men seyen to þe fend þat þise signes
ben ofte false, for many of þise newe ordris liuen
lustfulliche in heere foode and pat men mai see
wel bi growyng and colour of here body.
<30><MT22><P 316>

but 3it þise fend haf founden cautels to bringe in
vikeris in persouns stede, and bi colour of siche
vikeris be seþ propiong of chirchis is
leeufel, and noun resideyes is excissid bi siche a
viker þat holdip his stede, Heere men þenken þat
it were good to haue a viker þat were nedy to
take bodily almes of men whanne þe persoun
trauelide not perfore;
<28><MT27><P 424>

Capitulum 13v 3it argueþ þe fend to colour
siche apropringis, þey ben conformed of þe
pope and approuyd of bise court, who may
impungne þis dede but 3if he impungne þise
pope;
<30><MT27><P 425>

and as glotouns arguen þat bi þe same skile þey
cane ete more til þat þey han eton to myche, so
hirid hymes arguen heere þat, bi þe same skile
þat þey may be absent fro þes sheep foure dayes
or fyue, þey may be absent for a moneþe or an
half 3eer or more tymse; and þis resoun haf more
colour of herdis þat studien in scele.
<33><MT27><P 454>

and þis shame shal be more bi colour of
ipocrisyse, for þey seyen in þes dedis þat þey don
þus for crisis worchip.
<25><MT28><P 474>

But nou3, alþou3 the couetous prelatis, prestis
and religious of þe old lawe coude neuer 3eue a
glose to Moises lawe, undur colour of wiche
glose þei my3t haue he wordli lordis, as our
clerge is now, 3it þis antecrist wiþ his competis
and his disciplis ben sos witti and solit þat þei kan
3eue a glose a3enst Moises and Crist also; vndur
colour of þe wiche close þei ben temporal lordis
of þe more partiþe of cristendom, and wol be of
alle þe world 3if þei mai.
<202, 205><OBL><P 162>

But he þat forsakip Crist and his logic hab no
colour to excuse himself when Crist schal
impugne him.
<482><OBL><P 169>

So, and þis renegattis lawe were alle fals wipout
colour of trope, it schuld begile no man;
<1331><OBL><P 191>

And þus is þe prophecie of Danyel fullfillid nou3, 
wich he speke of antecrist vndur colour of the
grete tyrant and enmye of Goddis lawe, Antioch, 
as seþ seint Gregory /32 Moral/a, where he
reherisþ Danyel prophesyiþ þus of antecrist: He
And as touching his lemys of his heed antecrist, Gregor spekib jus: Be not he lemys of him that desiren to be seen that he be not bi a lickenesse or colour of holiness desired?

I prai he, what violenc is his a3enst Crist and his lawe pat his grete antecrist wip alle his special lemys, vndur colour of Cristis lawe and his name, pe wiche hei taken falseli upon himself, wherfor Crist callip hem pseudoprophetis?

And, as I suppos, antecrist schal alle besie for his parte in his poyn to fynde a colour of scripture!

For where oþur heretikis, as we mai rede in Austens bokis and Ieromys, wolde seke colour notwipstonding noþer prestis han euydenee, but wipout charite affermep obstinatli his owne wil, as we mai se specialli in pe poyn of his wordli lords chip, and in pe article of pe sacrif oost, and in ful many oþur poynits in pe wiche he rekkip not hou3 even and openli he go a3enst Crist and his lawe, notwiþstondiþ pat pe gospell schulde be þe rule of þe prelacie from þe hi3est unto þe lowist.

for, certis, I suppose it wol be hardie to him to finde þer a colour of his wilful and woode raungy!

Now3 is it not a wondur þing pat antecrist and his lemys stonden so stifti upon þis new determinacioun, sjþen he heb no colour of holi scripture, of olde seintis, ne of olde custome of þe seif of þe chirehe, or ellis of experience?

or susteyne suche sectis þat God þe Fadir foundide not, and þeþe wolde haue hem rootid up þat þe shulde growe no more in his chirehe, so is he an enmye to þe same Fadir, to Crist and his lawe þat foundip or susteyneþ any suche priuat sectis þat ben not now expresli foundun in þe gospel but if it so be þat suche sectis can shewe in þe newe lawe any beter or more autorite of her fundacioun þan myȝte þe þeþarises in þe oold lawe, and þat as I suppose shal þei not, 3he albit a l i3t colour of founding of suche sectis.

And such a colour of Goddis lawe wipoute expresse autorite is not ynow to founde so many chargeouse sect is, but if þei wolde bi contrarie witt grounde hem upon such wordis of Crist, where he seip (Mt. 23) "Patrem nolite vocare vos super terram: vnuus est enim pater vester, qui in celis est.

For, alþou3 þer were moche synne in þese sectis, 3it þei kepte many vertuouse poynits as oure done now, for suche synnes mai not haue her forþ but vndir colour of vertu.

And vndir colour of releuyng of suche pore men, þese goodis ben 3oue into her conuentiulis.

And certis, I dred me not þat þe lay partie of þe chirehe, and nameli þe lordsis, han as moche or more colour of þe first partie of þis text to chalenge oonli to hem þe temperal swerd wip hise purtynauinciþ þat longen perto, as seculer possessions and lordships, secular iugement and secular office, as oure prestis han eyuedenc of þe secunde part of þis text to chalenge þe tiþis of þe peplis, as þingis oonli longinge to hem.

and forþermor, if he make such peple riche wip waast 3uyung of his goodis þat shulde not be riche bi þe gospel, and also ben sufficient in hemself, þis hap no colour of almesse, for þis mai beter be callid a woodnesse or wasting of Goddis goodis.

for as much as God in þe oold lawe hadde 3oue and entaillid suche tiþis to þe kyndred of prestis bi euerlasting riþt, notwiþstondiþ þat þis entail was interrupt in Crist, and in his apostlis and opir pore prestis þat suen hem in þe peffeccio of þe gospel long after, and was not, as men supposen, expresi confirmed bi Crist and hisse apostlis, and so ferþorþ þei cleymen riþt in þese tiþis þat no man mai lawfulli wipholde hem or mynymstere hem, saue þei, ne þei mai be turned or 3oue to ony opir staat or kyndred, saue oonli to hem, alþou3 men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clegirie dampnable synne, and distriyng of hooli chirehe and sacrilege.

And þus clerkes han not so moche colour to seie þat þe lordsis and lay peple robben hooli clegirie, if þei wipdrawe þe tiþis from hem, or turne hem to þe possessioni or vss and mynymstracioun of ony opir staat of þe chirehe, as þey lay peple hap to seie þat þe clegirie hap robbid hem, for as moche as þei han take her tempatalles from hem.

631
And as Lucifer dide his harm to Adam and Eue vndir colour of loue and friendshipp and helping of hem, so dene now hise anguells, oure ypocritis that I spake of, hat transfiguren hemsilf into anguells of li3t, and disseyuen pe peple bi fals biheest of heuenli help that hem wolten procure to hem for her goods.  

"L 2432"<T OP-ES><P 118>

For pei han not so moche colour of scripture to seie hat Crist beggide lompis of breed, as pei han for to seie hat Crist beggide money whanne he seide to pe ypocritis hat temptiden him bus: Shewe 3e to me a prynt or a coyn of money'.  

"L 2709"<T OP-ES><P 130>

And of anopir ping I bische 3ou here hat, if ony aduersarie of myn replie a3ens ony conclusion that I haue shewid to 3ou at pis tyme, reportip redili hise eyuedencis, and nameli if he take ony eyuedence or colour of hooli scripture, and, if almy3ti God wolte vouchesaaft to graunte me grace or leiser to declare mysilfin as grace or leiser to declare mysilfin.  

"L 731"<T OP-LT><P 99>

and myche more be doip noone almes 3if he make riche that han noone nede, for als myche as pei ben sufficiente to hemsilf his hap no colour of almesse, for his may bettir be callid a woodnesse or a wasting of Godis goods.  

"L 731"<T OP-ES><P 139>

and if these twyne, that 3euen not lyflode, and that robben pore men, schulen be dampeped so depe in helle, where schulen false techeris, stircis, and confessouris bicone, that stiren lordis and riche men to robbe thus pore men, and to do this vndir the colour of excellent almes and holynes?  

"L 27"<T Pro><P 34>

be corralary of his conclusion is hat it is ful vncoth to manye hat ben wise to se bisschopis pleye with pe Holi Gost in makynge of here ordris, for pei 3euen crownis in caracteris in stede of whyte hartys, and hat is pe leuree of antecryt brouyt into holy chirche to colour ydilnes.  

"L 24"<T SEWW03><P 25>

they diden not for they scheep but rahere a3enus they scheep, for to stole li3tieere bi his colour, for they ben wolues.  

"L 20"<T SEWW12><P 60>

And so these newe religious hat pe fecnd hap tollid ym, bi colour to helpe pe former heedris, harmen hem manye gatis, and letten his office in he chirche, for trewe preching and worldli goods ben spoildi bi suche religious.  

"L 30"<T SEWW13><P 65>

But hem don false men hat lyuen now in her lustis to colour wip her owne cursid lif by his false peyntynigs;  

"L 34"<T SEWW16><P 84>

And herfore we sow3t remedy amongis all our cursyd cumpeny against his myschef, and ordenyd vnder colour of holynes dyuere oper orders to call himself beggers, and, for to seame pe more holy, we entysyd hem to mak twenty maner of clothynge for to be knowno so fro oper men, for yt semyd to hem holy maner of lyvyng, In dede pei were aagred wip pe other ij orders to gadyr many together in euery countrie to serue God in pouerete and meknes;  

"L 85"<T SEWW17><P 91>

And sone aftur pei went to scoole and began to savoir of our lernyng, and than pei preachyd because men schuld haue hem in more fauor, and his lykyd us well because they folowid our cowncell, We, seyng hat by suche good seruys oure lordschiphe schuld increase, wrot to your predecessors a letter of cowncell thei schuld contynew furth in our seruys, and kepe no pouerete nor lowlynes of hart, but alonely in cowtenance and faynyng wordis and colour.  

"L 112"<T SEWW17><P 92>

For pei han not so moche colour of scripture to scie hat Crist beggide lompis of breed, as pei han for to scie hat Crist beggide money whanne he seide to pe ypocritis hat temptiden him bus (Luc 20), "Shewe 3e to me a prynt or a coyn of money".  

"L 52"<T SEWW18><P 94>

And of anopir ping I bische 3ou here hat, if ony aduersarie of myn replie a3ens ony conclusion that I haue shewid to 3ou at pis tyme, reportip redili hise eyuedencis, and nameli if he take ony eyuedence or colour of hooli scripture, and, if almy3ti God wolte vouchesaaft to graunte me grace or leiser to declare mysilfin as grace or leiser to declare mysilfin.  

"L 112"<T SEWW18><P 96>

But prechours in he fendis chirche prechen vndir colour for to take 3ifis.  

"L 102"<T SEWW22><P 118>

It is no doute stondynghe oure feip, but ifei do fruytful penaunce, hei shulen haue sowerwe up hepid, For if pei sueris of fades, vndir colour of releuynge pei nedy puple, heepynge and encreecynge to hem pe patrymonyne of Crist, hat is pe almesse goods, not reckynge of pei nedye as pei dede shewip, shulden ascape wipoute ful
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And so bi colore of holi chirche, hai pat ne schuld haue no possessiones bot in almes & vnder pe gouernalice of pe kyngye, bope her bodies & her godes, bai blyndepe pe kyngye wiþ a feyned pite & all þe temperalte, & sayne þat holi chirch schuld be fre from all worldlich power. &

3it for feyned pite and colore of holi chirch and semynge holines, nouper þe kinge ne pepil wollen ne dar no3t wijdonde 3our priue dissaites till þat þor3e Goddes grace þai haue gode knownyng of 3oure corsid malice.

And alpof mony ypocrisie excusen hom fro þis ire bi colore of þo firste ire, nerepoles þo juge above schal juge at þo day of ire hou þat treuhte stonden.

CERTIS þis is a foul soffyme, a foul and a solit disciteit of Anticristis clerkis, to colore here synne perbi.

Sip Poule by more colore schulde be excused, and neverþeles hymself seis þat he synned grety aegyens Crist and his Chirche, and was a foul blasfeme.

Bope bi his worldly lif, and false expounyng of Cristis lif, for to colore his lif and his felowis, þat suen þis world and likyng þerof.

And so marke þis as greet synne, whanne men passen in ope of þes al3if þe fende colore it, and medle good wiþ jyle;

And so ypocrisie regnes, and synne is maayntened by colore of holynesse.

And perfore þei seyn þat hit is fals, to colore by hor falsenesse.

For poþ men ben cursid aoutereris, extorsioneris, and wrongful mayntyreris of falsenesse and debatis, þitte feris wil colore þese synnes, and undertake for þese synful men, if þei wil gif hom myche dritt and mayntene hor veyne sect, and comende hit more þen Cristis owne religioun.

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 obedientis of pretisis to lordis, pat God commaundid ful myche, Cristen lordis schulden herfore ayype of þese lawes, pat venyme coome not in under colore of holynes, lest þo ordynaunce of Crist in holy lyvynge, trewe techyng, and gostlyy occupacioun, be destroyed or hyndrid, ande Anticristis ordynaunce, and worldly pompe, and worldly occupacioun of his proude pretisis, and robbynge of comynys by fals destruccione of Cristis religione.

Hit semes playnty þat Judas was not so cursid as þai, for ravayne of pore menny lifefode done under colore of holynes passis þo crueltie of alle robbers, as Saint Jerome wittenessis in his epistilis, and Bernard also;

but as þai done more traytory, and undur colore of more frendschip, after moo beneficis receyved of God, so þai bene worse marshaundis.

ffor more cursid synne regnus in hem, and lesse schameles. undur colore of holynes ande ri3twysenes, þen at þo hooeowas þat alle men known is nou3t;

Thei takyn the nakid undirstondynge bi colore of Cristis chirche, and was a foule venyme coome bene werse marchaundis.

Whi vse 3e al o colore more þanne ope cristen men doen?

Ffre, what charite is it to ouere charge þe puple bi beggynge of so many my3ti men vnndir colore of prechyng & preyynge & massis syngeynge, sip holi wirt biddip not þis but þe
lawe reprouen eyule lawis vngroundid in holy writt and reson, and hem þat maken hem also, and seyn þat we oewn to take hede what crisst seip, and to no man ellis but in alse myche as he acordip wip crist, and he his false þat seip or techep on þing þat is not euentlyy groundid in goddis lawe, and perfore seyn þat forða comandip 3if ony speke, loke he speke as goddis wordis, þus þes worldly prélatis drawen cristen men fro holy writt þat is þe beste lawe and constreynxe men to here owene lawis ful of error, maad to colour here cursed pride and couteitise;

but oure prélatis wolen not þat we deme here seiynge, þou3 it be contrarie to goddis lawe opynly, and certis þis is þe deuyl cast of helle to distroie þe treue of holy writt and þe lif of ihu crist and his apostìis, and to colour pride and couteitise and sonyme and extorsions as moche as euere þei wolien, for bi here cost men schullen not reproue hom þerof, what synne euere þei don.

and herefore þei hiden crisst pouert fro þe peple, and liens vpom hym cursedly to colour here worldly lif;

Capitulum 6m: Also þes proude possesserion lien on seynxis and scundam hem wip worldly lif to colour herby here owene false pride;

Capitulum 37m: Also þes possesserion damppen trewe men techynge frely and trewely þe gospel and goddis hestis for heretikis, for to colour here owen worldly lif, but þei hem self ben foule heretikis for here cursed pride couteitise and enuye þat þei dwellen inne and meyntenen strongly;

but most þei schullen be depe damynnad for here grete ypocrisie, for þei maken it so holy bope in word and signes, as knockynge on here brest, knelynge and seiynge of matynes and euensong, and herynge of massis, and many opere deucцииs to colour hero falsnesse, þat symple men supposen no more ri3twisnesse in ony man þat leueth in herpe.
allDou3 men wolden do þat vndir colour or bi titill of perpetuall aumes, for þis schulde he demy of þe cleryg a dammynge synne, and distroynge of holy chirche and sacrilege.

And þus clerks han not so myche colour to sai þat þe lordis and þe lay peple robben holy chirche, if þai wipdrew he thyis fro hem, for als miche as þai han take her temperaltes fro hem.

For ri3t as Lucifere did þis harme to Adam and Eue vndir colour of loue and frendiship and helpyng of hem, so done now3 his awngelis, þes ypocritis þat transfigure hermsiilf into awngellis of hi3e, and disseyuen þe peppil by fals byheest of heuenely help þat þai willen procure to hem for her goodis as þai sayen.

Clopus of colour schuld be prestis, þat euermore schulde be stable and grounde of oþer parties of holy chirche by techynge of Goddis lawe.

sir, sich abusiounes foloweþ of þat þat 3e ask oþerwise þan Goddes will es, and aþaynes Goddes lawe, and 3iL, for feynid pite and colour of holi chirch and semynge holmes, nouþer þe kinge ne peþi wollen ne dar no3t wipsthonde 3our pruee dissaitis till þat þor3e Goddes grace þai haue gode knowynge of 3oure corsid malice.

And for to colour her vngroundid beggyng þei putten upon Crist þat he shulde haue beggid of þe womanne of Samarie, whanne he scide to hir Womanne, 3yue me drinke'.

In þe last daies perilosse tymnis schull ne3e: and men schullen louse hem sylfe, and be couetous, proude, boosfulle, blaspheymes, not to be obedient to fadir and moder, mot of lustis þan of god, hauynge colour of pite but forsaking þe vertu þer of .

Bot 3our ypocrites habit, to whiche 3e ben hard weddied. Dof more harme þan þes, bi þes two skilles: Oon for þe colour þat signifiþ sadnes, Whan þe ben most vnsedfast of any folk in erpe; 

For alle þes ordris ben leeuws of wordis and fantasies of feyned colours, and so þes papeþes ben not ri3t, for þei leden men to ipocritis placis.

fogid wiþ dierse colours til it seme in foolis i3en:

If þei drawen þe peple in þe holiday by corystuce of gayt wyndowynes and colours and peyntyngis and babwynrie fro conpunccion of here synnes and fro mynde of heuener synes, and fede riche men wiþ pore mennus goodis, wiþ costly metis and wynes and wast spicerie to glotonye, dronkenesse, lecherie, and weierd talis, and suffren pore men hungry and þristi and in gret mischef;

Boþe colours and figuris ben shapen to deceyue þe folc, to suppose þat þei ben holy þat hauen siche signes wiþoute;

Nepelles, hou so euere it stonde of suche colours, wel I woot þat ech of þese sectis haf or mai haue many opun euydencis of hooli scripture, and resoun of oolde seynsis wirtun and of her lyuyn, and also (þat is moost of aurttorite to suche ypocritis) of her owne ruls to proue, ech upon oþir, þat þei ben apostatas fro Crist and þe perfecccion of his gospil, and fro þe vertuous men þat he chee to him and hise apostils, and to alle þo þat wolde sée him in þe plente of þis perfecccion.

For God haf ordeyned such holynessse to stonde in soule, and þese men scien þat such holynessse stondip in her colouris and bodiþ abitis wiþ oþir feyned signes.

COLOURYS.......I

But Bede seip þat þese leprows men bytooken ereytickes of manye colouris, þat schulden stonden afer fro men and turne to Crist by rht feyp, and knowe þat Crist by his word my3te haue mercy on hem, and afturward algatys þei schulde ben alyenys fro pharisees.

COLOURY.......II

of þis men may se þat þes þat aleggyn Seynt lohun a begger faren as a man in þe iawnes to whom alle colouris seemþ 3eloweven.

COLOURISI.......II

COLOURS.......4

ne drede we not dyuynes þat askyn in þis cas what þing was maad newe of Crist in his myryacle, siþ wylmate as colour or sauowr of wyn may not be by hisself, as Austyn seip. 

And so þese newe reliugious þat þe feend haf tillud in, by colour to helpe þe formere herdys, harmen hem manye gatis, and leiten þis offys in
And þei aleggen many colourid groundis.

But what loue may be colourid to robbe pore men in a feendis cause, for to slee cristen men þat trespassid not to be þus deed?

And I moneste and stire þes freris þei dispise not and deme þe þem whom þei seen clohid wip softe clohid and colourid, and vse delicat metis and drynkis, but more eche of hem deme and dispise him self.

but þis forbedyng is colourid by hollynesse, for, as prelatis feynen, pore prestis wolden teche heresie for þei knowen not goddis lawe;

and þe fendis part is here so strong and colourid wip so many cautels þat fewe men doren putte hem out to stonde and speke for goddis cause.

But certis Crist, willinge to putte awey al maner of folye and maken hom Gods foolis, for iche synne comes of folye.

And I moneste and stire þis frere þei dispise not and deme þe þem whom þei seen clohid wip such holynesse, for, but þis forbedyng is colourid by hollynesse.

And þeu colouren alle here cursed synny
and pursuynge of riyte, drunkennesse by good felaweship and drunkennesse and boldnesse in synne, and or in hate and enuye or glotonye and dronkenesse and boldnesse in synne, and coloure and meyneten it and lyuen in riot, dausynge and lepyngge in ny3tis and slepen out of reson on þe morwe, and for3eten god and his drede and deuocion of preieris;
<L 25><T MT12><P 204>
In marchauntes regneþ gile in ful grete plente, for þei sweren falsly be alle grete membris of crist and bi alle my3tis goal in trinitye þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche зонge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and coloure bi so tilit cautelis of þe send faste fewe men maye proue þis vsure and amende hem þerof before þe day of dom.
<L 08><T MT15><P 238>
And þit summe lordis to coloure þere symonye wole not take for hem self, but keuerchiefs for þe lady, or a palfray, or a tonne of wyn;
<L 19><T MT16><P 246>
And, for to poisowne þe peple þe more siliþ þerwijþ, þei coloure þis mengud ware here and þere wip hooli scripture.
<L 1089><T OP-ES><P 44>
And ouer þis þese lycris coloure þer beggyng, scyngþ þat Crist shulde haue beggid þo þre dayes þat Marie and Ioseph helden left hym in Jerusalem and þei were turned hoom toward Nazareth.
<L 659><T SWT><P 20>
colouring

COLOURYNGE.....2
þis men my3ten schewe bi seuene 3iftis of þe holy gost, bi myspendynge of fyue wittis, bi sixe consentis of synne, and colourynge and meyneten synne, and namely bi false procurynge of matrmonyne bi soltelles and quyntes and fals bihetynges, and fals dyuors makynge, hou þes newe feyned religious ben anticristis, sent pruelyþ of þe fund to discyeue men in gystly goodis and worldly, and norischen hem ely in synne, and dryuen hem to helle to euerlastynge deþ.
<L 08><T MT01><P 20>
and hou symple prestis durren take siche benefices, but 3if þei weren my3ty of kunnynghe and goode lif and herty to a3enstonde þes wrongis and moo þan we may now touche for þe multitude of hem and solit colourynge bi ypocrisie.
<L 11><T MT16><P 251>
communion

24 1 variant; 2 occurrences.
25 0 variants; 0 occurrences.
confessioun26
CONFESSION 
so confessioun made to Ioon Baptyst of kny3tes & pharezes was more worpe τον 3if he had dwelwid contunely wip hem, & þeþ haid rouned in his ere as men nou3 doun.  
< L 580>< T 4LD>< P 261>

DE SACRAMENTO ALTARIS: De sacramento altaris corpus dominini: Of al þe feip of þe gospel gederen trewe men, wip oype confessioun of þes newe ordris, þat men shulden rette hem eretikis, and so not comunye wip hem.  
< L 02>< T MT25>< P 357>

CONFESSION.......48
CAP- VI 3it on þes þre maners don many men symonne in sacraments, as ordris, masse synging, confession, and alle þe sevne sacramentis of holy Chirche.  
< L 14>< T A22>< P 282>

Hou confession and absolucion is don for covetise and pride men may hi3tly see. For in confession we seken more after  for tho erps synnes, and shewe and witen and proue Goddis hestis, and werkis of mercy don to pore men, he wiþ and ben in power to paye;  
< L 14, 15>< T A22>< P 283>

But neþes confessioun maad to trewe prestis, and witty in Goddis lawe, dop moche good to synful men, so þat contricion for synnes before don come þerwil, and good lif and keping Goddis hestis, and werkis of mercy don to pore men, sue after.  
< L 14>< T A22>< P 284>

for þoru3 priuei confessioun þei norischen moche synne, namely lecherie, avoutrie, and synne aþennis kynde, extorsions and robberie and usure, for to have pert þe trewe confession and absolucion of þe peis newe ordris, þat men shulden rette hem eretikis, and so not comunye wip hem.  
< L 06, 09>< T A22>< P 299>

And in fals confessioun þei stiren lordis myche herto, and neden to distrie þo lond, when þei mayntenen þo pope in þis fals robbynge.  
< L 18>< T A24>< P 400>

But for as myche as þis neiþhinge of God þus þoru3 grace come祁 ofte in þoru3 þe word of God trueli prechid of þe mouþ of his prestis, and also þoru3 true confessioun maad of mannes mouþ þoro3 deouut preier, þefore it is wel seid þat Jesus cam bi Bethphage (þat is as myche for to sey as houþ of mouþ") toward þis gostly Jerusalem (þat is, hooli cherche).  
< L 109>< T CG01>< P 03>

Nou God for his endeles mercy, þat dieþ on a cros for al mankynde, 3eue vs grace, þat been bounden asassis þip longe lyyng in oure synnes, to be loosid þoro3 þe word of God and true confessioun of oure mouþ, and faire sadelid wip hooli virtues trueli taut of oure prelatis, so þat oure soulis mouþ be likyng hors þe Kyng of heuene to ride onne þoward þis gostli Jerusalem þat is, þe glorious blisse of heuene in whiche is þe si3t of pees þat euere schal laste wiþouten end, and þat mai be seid þanne to vs: Blessis is þat þat comþ in þe name of þe Lord'.  
< L 451>< T CG01>< P 12>

Or ellis þus þis openynge of þe rote wip puttyngwe awel of þe olde erpe mai wel be vnderstonde openynge of þyn herte, in whiche schulde stonde þe rote of riþtwis dedis, wip trewe confessioun of þi synnes and doynge awel þe olde consuueracion of þi erpeli and synful liþe, and lieþe þerto dunge of scharpe peneauce, as fastynge, wolwar goynge, hard ligynge, sore disciplines, and oþer dedes of peneauce.  
< L 218>< T CG08>< P 86>

Bi þis eerynge' is vnderstonde confessioun, for riþt as þoro erpyng of þe pluþ3 þe culur and schar kerueþ þe erpe, and turnþ þe grene gras donward and þe foule erpe vpward, so bi þe schewynge of þy tunge þou schalht kerue and departe þi goode dedis fro þyn euele, and turne vp and schewe forþ þe Blake erpe of þi olde erpeli consuueracion of synnes, and hide and turne adowun þe goode grene dedis fro þal maner of bost and pride, but onelie to God, which knowþ þe priucite of mannes herte, þat wol fulli rewarde every goode dede, be it neuer so priuei, after  
< L 291>< T CG09>< P 101>

And þis donbnes comunly is in þre maners, as summe men ben donbme fro true confessioun to God and man of her synnis. And suche, when þe comen in Lenton to þe prest to confessioun, þei knelen stille tofore þe prest and wolen seie no wordes, as a donbme man þat my3t not spake.  
< L 172, 173>< T CG13>< P 169>

Þat is: 'In tyme of sekenes (þat is, goostly þoro synne) shew þi consuueracion þoro true shrift of þi mouþe, and be þou not ashamed til þo deþe for to be iustysfied, which is done by true confessioun'.  
< L 200>< T CG13>< P 170>

First, if men shulden ete wel of þis breed, it most be broken into þre parties þat is, it most be declarid by þe prestis þat whoso doþe verrey peneauce, he most haue þre þings: þat is,

26 10 variants; 123 occurrences.
contriccion, confession, and satisfaccion.

First, it must be hasty, without delaying. Not that a man drawe along his confession til he be naturly and in good hele, swich tyme as he hafe synned.

And his parte most be broken into breve mussels, for confession most haue pese breve conditions: First, it must be hasty, without delaying. Not that a man drawe along his confession til he be natural deep, as many men done, but while he is on lyue and in good hele, swich tyme as he hafe synned.

Pe prid condicion of confession is that it shulde be nakid without any excusing, as Dauid did, when he had synned in noumbriing of pe pele and God punshid his pele, he seide: Ego sum qui peccavi, ego qui malum feci. Iste grex quid computerit?

And pe publican stood afer and wolde not lyften his y3en to heuene, but he smot vpon his brest to fygure trewe confession, and sedye 'God, be helplyche to me synful'. But Cristis tugement scip his publican wente hoom maad ri3ful fro his pharissee, for pe mekenesse that he hadde;

Here we schal vnurstonde, pat confession pat Crist namep here, is not rownyng in prestis heere, to tellon hym synne pat wee han doon, but it is grawntyng of trewpe, pe whiche is apertly seyd, wip redynesse to suffre perfore, whateuer man menchit it.

And as confession of trewpe is to be loued of Godys kny3tis, so confession of cowardise is to dreede in men erpe;

And so, by his meryt ofoure Lady, sou3tus of apostlus and obre weron schewyde of monye hertis to God, by confession;

And his Anna cam that same tyme and made hire confession to God, and spak of Crist, as of God and man to alle obre that camen to hire, and weren in byleue, and abyden that byyng a3en of mankynde.

We schal vnurstonde here, pat not eche confession is rownyng in an eere of a manns owne synne, but grawntyng of trewpe wip grauntyng of God. And that speked Crist that is of more auctorite than alle that popis pat ordeynedon confession of rownyng.

And as confession oftrewpe is to be loued of apostlus and prestis, ne bullis of pardon, ne lettris of confession of mouel, ne for assoylitge of prestis, ne buullis of pardon, ne lettris of confession in tyme of deh, to here sugetis.

And as confession oftrewpe is to be loued of man, but confession mut be wilful, or ellis il is not mededefal to man. It were to wite ouer in his mater, wherhe priue confession made to prestis be needful to synful men, and wherhis confessioun is groundid.

3if it be charite to crie that a3enst synnyng of worldly prelatis and veyn religious, siph many of hem ben kunnynghe and reule lordis and prclalis and many of hire sugetis for hire priuelegies of confession and sepulture and mortuaries and false lesyngis makynge.

To make hoolynesse in men is confession needful; and perfyr shuld hooly churche witt sumwhat of confession. Confession generaly is knowlechyng made wip wille; and sum confession is made wipoute synne, and sum is knowlechyng of synne;

but confession mut be wilful, or ellis it is not mededefal to man. It were to wite ouer in his mater, wherhe priue confession made to prestis be needful to synful men, and wherhis confessioun is groundid.

and that whenne crist clensed he awouter, that he fewes algeged shulde be stoned, erste vset not his confession to hir, but bad hir go and wilne syne no more, and siph that crist my31 not faile in ordynaunce to hise churche, and he left his
confessioun, it semyth that it is not nedeful;
\<L 16><T MT23><P 328>

As if a pope make a lawe that who euer he lynymt to here confessioun of his man or confession of his comanatee, he shall here likewise mennes shrift, and lie is founden vnable afur, penne his popis lawe wip treuhe indevde may li3ly 3uye occasioun of syne.
\<L 20><T MT23><P 331>

pat confession made to god, wip wortli penance ioyned herwi, is better than his confessioun made to any prest or pope.
\<L 04><T MT23><P 337>

And in ful euydence that his confession was at that tyne be beleue of alle holi chirche, his seen of that pope and bischepis senten his confession into alle cristendame, as fer as the wicked fame of this foorsaid Beringarie my3t come, that feiulp peple that were sori for that peruerditt man my3t be glad of his conversion.
\<L 1854, 1856><T OBL><P 204>

And sih that confession of Beringarie aftar his heresye was aftar that auctorite of that gospel and of that apostlis, these schameles glosers seien openli inou3 pat Crist and his apostlis and alle elde seintitís suying his beleue and logic were herefekis, wip alle that chirche of cristendam that beleuen not his newe demynracioun.
\<L 1897><T OBL><P 205>

And herfor that al a man be biten be synne & neperlesse haue no3t fro now forth wil of synnyng and make his satisfaccion be terez & praiers & tristing of that mercy of God pat is wont mekely for to forgifte synneze be confession of synne, come he to be eukaristie for to comon vnderdeful & siker.
\<L 35><T Ros><P 71>

be freuye of a man is be confession of his feip & be werke of his consersaciioun.
\<L 20><T Ros><P 93>

WYCLIF'S CONFESSIONS ON THE EUCHARIST (Prima confession Wyclif de sacramento) I knowleche that pe auter is verrey Godus body in fourme of brede, but it is in another maner Godus body pean it is in heune.
\<L 01><T SEWW01><P 17>

Also that confession shuld be mad oonly to God and to noon oper prest, for no prest hath poar to remitte synne ne to asoile a man of ony synne.
\<L 25><T SEWW05><P 34>

CONFESSIONE.....3 Moreover confession made by mouthe to a wise prest of lyvynge, that bope can, and for grete charite techis po treuhte of Gods dome, dos muche gode, and to suche hit spedis that men schewe hor lyf. Ande certis confessione made to a vicious prest, unknownyng holy aritte, hauntynge his office fro worldly wynnyng more then for charite to save mennys soules, po syueng of his counsel dos miche harme, and ledis mony soulis to helle.
\<L 28, 31><T A29><P 461>

Seint Austyne sais in a boke of hiss Confessione. Als ofte as po songe delitius me more then po jinge pat is songun, I knowlache me for to have synned hardly.
\<L 05><T A29><P 480>

CONFESSIONES....3 But furpermore, feyned confessiones of freres seme to do al that harms in be chirche, for pat lede lordes, bischopis & ladies, & errour of these pre don miche harme.
\<L 571><T 4LD><P 260>

They coueten confessiones to kachen some hyre And sepulturus also, somme wayten to lucchen, But other cures of Christen, they cousten nought to haue But there as wynnyngg litth, he loketh non other.
\<L 25><T PPC><P 16>

Herkne opon Hildegare, hou homlich he telleth How her sustainance is synne and syker (as I trowe) Weren her confessiounes, clerely destrued For Austyn selif in his confessiones, As oftt as po song delitius me more then pat is songen, so oft I knowleche pat I tresapse prevously.
\<L 17><T A18><P 228>

3if pei maken prelatis and lordis, bi here fals flateryng and lesyngis in confessiones and preuei consells, to lette prestis to preche goddis lawe and to lette pe pele to knowe and to kepe pe comunandemenis of god, lest freis pysocrisie and wynnyng be stoppid and pe peles almes betere spendid, panne pei cursed pysocrisie.
\<L 13><T MT01><P 05>

for 3if pei weren trewe procuratoris of pees, pei schulden gladly and ioiefullly coste alle here worldly lordschipis and here flesch and blood and bodily lif to make pees and charite amongis cristene men, and techen lordis and comunes in open sermons and confessiones and priue conseil lynge pe peryl of werris, and namely of wrongful werris, and hau harde it to fi3ten in charite, and tellen openly and priuelye pe goodnesse and profit of pees and reste, and hom men schulden not haue verray pees but bi holy
O 3e curatis, seeb þæs heresies and blasphemyes and many moo syngye of 3oure wickid lif and weiard techynge, and forskate hem for drede of helle, and turne to good lif and trewe techynge, and forsake hem for drede of his apostlis diden, for reward of heuene1y blisse, o 3e curatis, confessions and trentalis and meyntenynge of and in confessions and distroiynge of wrong and synnes.

Suppose we þat his schritte be sop þat his glose seip, and þat his confession duop miche good, & so his confession is nedeful in manere.

But 3ut we trouwen þat it were profit to þe chirche þat þis lawe of confession hadde neuere be oderneyed, for hooli chirche profeted more before þat it began, and bohe parties be þis fallen in many errours.

And also be þis confession blasfemen þe prestes, for þe pope wil for mede limite pore prestes, and suche prestes willen axe mede for schriuynge þer children.

And herfore freres axen to ministren no sacrament but confession & sepulture for her li3t wynnyng.

but by þis meke confession and joie of Goddis blessing we hopen þat God wole blesse us, bohe here and in hevene.

And so his confession þat is maad to man, hap ofte tyme be varied in varyinge of þe Chirche. For first men confessid to God and to þe comun peple, and his confession was used in tyme of apostlis.

But at þe pride tyme, siþ þe fend was lost, oderneyed pope Innocent a lawe of confession, þat eþ eþ man of discreecioun schulde ones in þe 3eere pryvyly be confessid of his propre prest, and addede myche to þis lawe þat he kowde no3t gronde.

And so þis sacrament is nedful to synful men, but not so nedful as is confession maad to God, for þat is evere nedeful 3if God schall assayolle men.

And þis ruling ben freres moste gilty, for þe leeden prelatis, lordis and ladies, justisis and oper men by confession, and tellen hom not
speedily her synnes;
\(<L \text{7}>\langle T \text{A}24\rangle<\text{P} \text{385}\rangle

Ande sithen þese new lawus of confessioun done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and mayntenyng of alle pride and cursidnes bope of clerkis ande lewid men, hit is nede þat men do verrey penaunce for her synnes, and triste to Cristis prsthode þat never may faile, and seke trewe prestis ande witty of Gods wille, and do aftur hem in als muche as þai teche Goddis dome, and no ferper for no creature.
\(<L \text{14}>\langle T \text{A}29\rangle<\text{P} \text{462}\rangle

Also, confessioun of mouþ muste be ioyned to tristi hope of mercy, ober ellis it is like to þe vnfruteful confessioun of Judas.
\(<L \text{118, 119}>\langle T \text{CG}01\rangle<\text{P} \text{04}\rangle

What man þat eure confessiþ þat Iesu is Goddis Sone, God dwelij in hym, and he in God, bi þis purfyþt confessioun. Þis confessioun shulde be willeful in ryþt lif, for ellis it is vncompleet, and knowyng a3enus his wille.
\(<L \text{103}>\langle T \text{EWS}1\text{SE}-\text{31}\rangle<\text{P} \text{611}\rangle

Whanne a synful man knowiþ þe soþe þat God is his fadir in kynde, for þeþ his soule and his body God maad of nouþt, as Moyses seip, þanne man makij þis confessioun Fadir, Y haue syyned in heuene before þee”.
\(<L \text{88}>\langle T \text{EWS}3\text{-138}\rangle<\text{P} \text{104}\rangle

And so, 3if prestis prechiden faste as Crist hþ ordeyned hem to preche, it semeþ þis were ynow wip genera confessioun.
\(<L \text{46}>\langle T \text{EWS}3\text{-164}\rangle<\text{P} \text{127}\rangle

And so no drede ordenaunce of Crist were betere þan þes newe lawis, for, as Crist seip to þis womman, ende of þis confessioun is sorow for synne þat is don, and fle for to synne aftir.
\(<L \text{51}>\langle T \text{EWS}3\text{-164}\rangle<\text{P} \text{127}\rangle

and by this trwe confessioun to God, as she hopide, so sehe hadde hir preyeris herd and grete mede of God;
\(<L \text{40}>\langle T \text{Hai}\rangle<\text{P} \text{47}\rangle

in whom is knowynge & verri confessioun of feiþ & troupe
\(<L \text{25}>\langle T \text{LL}\rangle<\text{P} \text{21}\rangle

3if þei dræwen parischesen fro obedience and loue and sacraments of hers gostely fadris for here owne wynynge, as in confessioun and beriynghe and herynge of massis for offryng;
\(<L \text{14}>\langle T \text{MT}01\rangle<\text{P} \text{09}\rangle

Mathew tellþ hou crist confessed to his fadur, lord of his world, and 3itt crist myþt not synne, and þis confessioun myþt not be veyne.
Confessioun þat man makij of synne is made of man in two maners.
\(<L \text{26, 27}>\langle T \text{MT}23\rangle<\text{P} \text{327}\rangle

And sum confessioun is made to man, and þat may be on many maneres;
\(<L \text{29}>\langle T \text{MT}23\rangle<\text{P} \text{327}\rangle

It were to wite ouer in þis mater, wheþer priue confession made to prestis be nedeful to synful men, and whe þis confessioun is groundid.
\(<L \text{06}>\langle T \text{MT}23\rangle<\text{P} \text{328}\rangle

and þus whenne crist clensed þe awoutrer, þat þe Iewes alegened shulde be stoned, crist vsed not þis confession to hir, but bad hir go and wilne to synne no more, and siþ þat crist myþt not faile in ordynaunce to hise chirche, and he left þis confessioun, it semyth þat it is not nedeful;
\(<L \text{18}>\langle T \text{MT}23\rangle<\text{P} \text{328}\rangle

and þus here synnes weren for3yuen of god wipouten siche confessioun as we nowe vsen.
\(<L \text{29, 31}>\langle T \text{MT}23\rangle<\text{P} \text{328}\rangle

Also þis lawe of confessioun þat iche man mut nedis shryuen oonys in þe Þer priuely to his chor, and þe þem semel> to many men þat cristen men my3ten wele be saued wipouten siche confessioun;
\(<L \text{29, 31}>\langle T \text{MT}23\rangle<\text{P} \text{328}\rangle

As if a pope make a lawe þat who euer he lymytyþ to here confessioun of þis man or confession of his comunate, he shal here hisse mennes shrift, and lie is founden vnable aftur, þenne þis popis lawe wip treuþe indeþe may l3tly 3yue occasiou of synye.
\(<L \text{19}>\langle T \text{MT}23\rangle<\text{P} \text{331}\rangle

But 3itt þer comþe more harme of þis lawe of confessioun, Þor confessours varien in wordis of assoylyng, as þei done in wordis of her cursyng, and gabben commynly wip blasfeme wordis a3ensis beleue;
\(<L \text{23}>\langle T \text{MT}23\rangle<\text{P} \text{332}\rangle

and þei foure ben knyttid togidre in þis confessioun þat her maister hauþt, as if oon seid to anourer, “helpe me here, and I shul helpe þee”. a þus a frere þat is a confessour to kyng or to a duke is ympe or pore to a bishop, þy þeyning of þis confessioun, for þei seien he ledþ his soule euen to heuen by goddis lawe.
\(<L \text{26, 30}>\langle T \text{MT}23\rangle<\text{P} \text{334}\rangle

þat confession made to god, wip worþi penaunce ioyned perwip, is better þan þis confessioun made to any prest or pope.
\(<L \text{05}>\langle T \text{MT}23\rangle<\text{P} \text{337}\rangle

and so it semeþ to many men þat þis lawe shuld not be holden as goddis lawe ne euer more, but
in þat tyrne whenne reson of god shulde moue mennes consciens þat his confession wold don hem good.

<i>L 14</i><i>&lt;T MT23</i><i>&lt;P 337</i>

and þus þis lawers han nedé to grounde þis lawe vpon reson, and to teche whiche ben able prestis to here þus mennes confession;

<i>L 21</i><i>&lt;T MT23</i><i>&lt;P 337</i>

for þat stondid in confession of mouh, and sorow of hert, and asect makynge, and herfor seip david in his boke: “þou god þat art my god, I shal synge to þe in an harpe”.

<i>L 03</i><i>&lt;T MT23</i><i>&lt;P 340</i>

And herefore, seien oure newe glosers, þat glosen Goddis lawe and Beringaries confession aftur her newe dymnynacioun, þat þe feip knowlechid in þat seen bi Baringarie is as perlous as is þe heresie þe wiche he was sclaundrid of before, þat is to see þat þe brede leide vpon the auster is aftur þe consecracion but onli a sacrament, and not Goddis bodi.

<i>L 1893</i><i>&lt;T OBL</i><i>&lt;P 205</i>

Thanne sueth the solempne confession of Esdras, how he knowlechid first the glorious werkis of God, and afturward the orrible synnes of al the puple, and of hire fadris;

<i>L 16</i><i>&lt;T Pro</i><i>&lt;P 35</i>

But naþeles confession of hert done to þe his prest Crist is as nedeful as contricioun.

<i>L 79</i><i>&lt;T SEWW2</i><i>&lt;P 21</i>

Whanne a synful man knowip þe soþ þat God is his fadir in kynde, (for boþe his sould and his bodi God made of nouȝt, as Moyses seip), þanne man makip his confession ‘Fadir I hauve synned in heuene and biforn þeu’. 

<i>L 82</i><i>&lt;T SEWW10</i><i>&lt;P 54</i>

wherfore þe chirch stondid in þoo persoones in whom is knowynge and verri confession of feip and troube’.

<i>L 09</i><i>&lt;T SEWW22</i><i>&lt;P 116</i>

And wip þis axngey I was astonyed, and anoon þanne I knew þat I was soltily bitraied of a man þat cam to me into prisoyn on þe Fryday biforn, comownyng wip me in þis mater of confession.

<i>L 1832</i><i>&lt;T Thp</i><i>&lt;P 80</i>

And whanne he hadde seide to me þese wordis and mo ober which I wolde reherse if he were present, he preiede me to heere his confession.

<i>L 1852</i><i>&lt;T Thp</i><i>&lt;P 81</i>

And, sere, flu accordynge to his sentence, vpon mydlylent Sundai two ȝere I gesse now ago I herde a monke of Feuersam, þat men clepiden Meredoun, preche at Cantirbirie at þe eorþ wipinne Cristis chirche abbeye, seynge þus of confession: as, þorou þe sugestion of þe feend wiþouten counseile of ony ober lyf þan þe himself, manye men and wymmen also cunne ynymaye and fynde meynys inow to cume to pride, to þefi, to lecherie and to ober dyuerse vis, in þis contrariye wyse, his monke seide, þip þe lord God is more redy to forþeue synne, han þe fende is or may be of power to moue ony lyf to synne, þanne whome were wolyn schamen and sorowen herneti for her synnes, knowlechynge hem feipfully to God, amendynge hem aftir her kunnynghe and her power, wiþouten counseile of ony ober.

<i>L 1929</i><i>&lt;T Thp</i><i>&lt;P 83</i>

CONFESSIONE...1

3it as men sayen, sych freces for flaterynge of biþshchopes and oþer clerige, for þai ne schuld noþt wiþdraue from hem her grete giftes of worldlich gode & be put out of her office of confessione, conceleþ all sich doynges, & wiþ lesinges & flateringes dessaiuep þe kinge and oþer lordes in destruccione & peryle of her own soules & of þe lord als so.

<i>L 263</i><i>&lt;T 4LD-1</i><i>&lt;P 187</i>

CONFESSIONS...3

But siþe þei profite miche be þer confessionis, & þei be liȝt of dispenses more þan oþer prestes, it semep þat nedde dryuep þe wordle to maynte þes freres. &

<i>L 555</i><i>&lt;T 4LD</i><i>&lt;P 260</i>

Also þes proude clerces, symoniuors, silleres of pardoun and indulegences, of confessionis and oþer holy dedys, false lawyers, wyckede juriours and cursede advocat3, disseyvable notaries, and alle fals aqueslis, grete swerers, venegable fendas, proude men, and covetous glotouns, and lecheours, bachiters, and pursuers of Godes trewe servant3, and oþer suche lymes of þe fende, may nouȝt medeifullye seye, Faderoure þat art in hevenes, yhalwed be þy name, tylle þey amenden hem of here everlyvyng.

<i>L 16</i><i>&lt;T A04</i><i>&lt;P 103</i>

but I wot þat þise newe confessionis han don myche good in þe churche, and þerwip myche harme;

<i>L 06</i><i>&lt;T MT23</i><i>&lt;P 337</i>

CONFESSION......4

And þan was Crist God, and God wolde þat proude men and leprows heretyks wolden wel confession þe feip, and þanne schulde þei ben hoole.

<i>L 12</i><i>&lt;T EWS1-34</i><i>&lt;P 364</i>

And here may men liȝtly see wher sceleris ben trewe men, for þei confession comunly þat þei
abhominable is constitucion, and his lemys, old and newe,
I>an <L
<1269><T
reuerse hir.
And his seye to 3ow,' seip Crist, 'hat eche man hat confessub me before men, 3he, 3yf he dye, I schal confess hym before Godus angelson, how he was trew servaunt to God'.
<1L 79><T EWS2-70><P 85>

CONSTITUCION

Whereof also pope holy Seyne confermede his lawe, and seip, Whateuer man of prestis, of dekenes, or subdekenes, holde and wedde opynly a concubyne, or forsakip not 31t he have weddied here, after þe statut of Seynt Lionir þe pope, or Pope Nychol, of chastite of clerkes, we comaunden on Goddis halve, and bi auctorite of Petir and Poul, and algatis a3enseym, þat he synge no masse, and rede ne gospel ne pistol at masse, and þat he dwelle not in þe quere at dyvyyn service, wip hem þat ben obeischaunt to þat constitucion of chastite;
<L 22><T A18><P 224>

And whan þat þe prelacie declarid her constitucion and determinacioun to þe apostlis, as touching þe fre preching of þe gospel sel3ing on his wise Comaunding to 3ow, we han comaundid þat 3e schul teche no more in Cristis name (þat is to seie þe gospel).
<L 339><T OBL><P 165>

For 3if þis hore make any constitucion or ordenaunce, 3e, be it neuer so openli a3enst Crist and his lawe and reson bothe, þei meneyne þat for plesance of þis strumpat, and ben redi at þe request of þis drunken calot to swere to hir drunken wilde, and to kille any man þat wol reuerse hir.
<L 1269><T OBL><P 189>

For þis constitucion is a3en alle Goddis law, olde and newe, þat cheffli and most riuelt forfendep þe grete synne of idolatrie.
<L 2930><T OBL><P 231>

Pan of þes few wordis þou maist se hou3 abominable is þis deuyllisch constitucion, for if it haue his cours it wol stablishe þe chirche of Inglon in idolatrie for euer. And þat it schuld so, þe fende, þat is chif auctor of þis constitucion, and his lemys, þat specially helpen him, made anoþur constitucion in þe same time þat þe gospel schuld not be prechid.
<L 3039, 3042><T OBL><P 234>

CONTEMPLACIUN

hau bi þes foure þe fend letiþ hem fro prechynge of þe gospel. First whanne trewe men techen bi goddis lawe wit and reson þat eche prest owip to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndip ypcoricis to excuse hem by feyned contemplatif lif, and to seie þat siþ it is þe beste and þei may not do bõpe togiftre, þei ben nedid for charite of god to leue þe prechynge of þe gospel and lyuen in contemplacion.
<L 06><T MT10><P 188>

and þes ypcoricis wenen þat here dremys and fantasies of himself ben contemplacion, and þat prechynge of þe gospel be actif lif and so þei menen þat crist tok þe worse lif for þis world, and nedid alle prestis to leue þe betre and take the worse lif;
<L 02><T MT10><P 190>

CONTEMPLATIF

And so clerkes, þat schulden lif contemplate lif, ben worse þen mony men of þo world þat lyven actif lif.
<L 08><T A09><P 149>

Also men seyn, how contemplate lif be þe fairar, actif lif is þe profitabler;
<L 32><T APO><P 83>

werfor Prosper, in his book of contemplate lif, seip þus, It is to sarow he seip, þat þer sum in þes daies þat wol be oonoris, but in express maneris þei kast no ping a wey, þei chaunge not þe mynule but þe clup, þei are þat forsakun þe world only in word, but not in werk, þei liven worldly, and hidan þe bicis wip a veyn hi3t of better lif, and mantel it wip a name of ſymanid religiuon, þey tak for vertu, þe opinium of vertu, þey will be seen a monge men dredy and just, þei diuerse fro þe puple, not in mynd,
<L 04><T APO><P 104>

and þus when a man schewep by his holy lif actif lif, þat is two dowue briddis, or contemplate lif, þat is a peyre of turtes, by siche signes he schewep þat his synne is for3yuen and þat vontu prestys þat wol vndyrstonden þis.
<L 35><T EWS1-34><P 365>

27 1 variant; 6 occurrences.
28 1 variant; 2 occurrences.
29 2 variants; 12 occurrences.
It is seyd comunly þat þes two wymmen ben two
lyues, actif and contemplatif;
< L 39>< T EWS2-113>< P 290>

Crist tellèp how actif lif mot node be troblud for
mony įngius, but contemplatif lif stondep in o
þing, þat is, God, and þæþ no bussynesse abowte
þingius of þis world.
< L 45>< T EWS2-113>< P 290>

somme men lyuon contemplatif lif as þæþ þat
reston in her bed;
< L 509>< T EWS2-MC>< P 347>
hou bi þæþ fowre þe fend lettiþ hem fro
prechynge of þe gospel. First whanne trewe men
techen bi goddis lawe wit and reson þæþ etce
prest owip to do his myþt, his wit and his wille
to preche cristis gospel, þe fend blyndþ
ypocrisis to excuse hem by fened contemplatif
lif, and to seie þæþ sìþ it þe þe beste and þæþ may
not do bope togiþre, þæþ ben nedid for charite of
god to leue þe prechynge of þe gospel and lyuen
in contemplacion.
< L 04>< T MT10>< P 188>

and principally þæþ ypocrisis þat han renettes and
worldly lordsichipes and worldly churcchis
appropried to hem, ðæþen holy writt bope old and
newe by symonye and lesyngis on crist and his
apelis for stynkyng aeronynge and abite of
holynesse and for destroynge of goddis
ordynaunce and for singular profession maade to
foolys and in cas to fensids of helle, þæþ foolish
schullen lerne what is actif lif and contemplatif
bi goddis lawe, and þanne þæþ myȝeþen wise þæþ
þæþ han neibor þæþ ton ne þæþ toijer, sìþ þæþ
chargen more vyen statitus of synful men, and in
cas of deuelys, þæþ bi chargen þæþ beste of god
and werkis of mercy and poiynis of charite.
< L 28>< T MT10>< P 190>

And so, as Helize lefte þe greet richesse þat
Naaman profride to him, and took worþþ þæþ
pore ordynaunce and fynding þat a good man
and his wif profride to him, þæþ is to seie a littil
soler and a littil bed, a bord and a chair and a
candelstik, þæþ wiche ben accordinge to a studier
or a contemplatif man, as it is writen (4 Regum
4), so Crist forsook seculor lordship and helde
him aþed wiþ pore liiffood þat deuotte peple
mynystride to him to his sustynaunce in his
labour, and þus dide also þæþ æpistolis, as a man
mai conseuue of þe gospel (Luc. 8) and in many
ober placis.
< L 1809>< T OP-ES>< P 84>

CONTEMPLATIFIS......1
Also þæþ tokun actifs in contemplatifis;
< L 07>< T APO>< P 23>

convanticle\footnote{2 variants; 4 occurrences.}

CONVENTICLIS....3
hou abhominable is the feynid pricere oþher
hiddous yelinge of siche prelatis oþher religious in
the conventilis of glotons, or in the housis of
idoletic ful of aurice, which is idolaerie, as
Poul seith, sith thei stere not God to merci but
more to veniaunce, bi seynt Gregori and oþhere
doctoris.
< L 13>< T 37C>< P 112>

cristene kings and lordis, undo siche byndingsis
togidere of wickidenesse and unpite and the
conventilis of eretikis and of unfeithful
traituors.
< L 19>< T 37C>< P 112>

vnto þe woridis ende/ foolish fynden conventilis:
< L 29>< T LL< P 59>

CONVENCYCLES....1
I merucely wher þe pyuelegis commen a londe,
whereby owre colagis of monkis, chanons, or eny
oper endowid prestis þat dwel beyond in siche
conventycles, claymen to be exempt fro his
bonde of þe olde lawe in þis poymte þat in so
many placis so opynly forfendiþ hem siche
lordseship.
< L 137>< T OP-LT>< P 37>

Cristes\footnote{5 variants; 2,363 occurrences.}
CHRISTES........1
Christes ministers cleeþ they been, And rulen
all in robberye.
< L 189>< T PT< P 153>

CRIESTES........67
so beleue of Cristes lawe nedid vs to trouwe þat
þe wille of God crokeþ not for chesing of men,
but þan is þe chesynþ good wane þeþ ben
conformed to God.
< L 264>< T 4LD>< P 247>

But go we to resoun, and first bieleue we þat in
pouert of spirit stondip Cristes ordere.
< L 371>< T 4LD>< P 251>

Justicie is þe first wal þat Cristes religion axip
þat techip Cristen men to obesche to mesure of
Goddis lawe.
< L 455>< T 4LD>< P 255>

And þese men þat be more lede wit fícre ben
comlynly more yuel in Cristes religiuon.
< L 491>< T 4LD>< P 257>

ai if it harme þe soule, þat þæþ chargen and leuen
Cristes lawe.
< L 500>< T 4LD>< P 257>

For by suche feynynþ þei deseuyen chirdren
and seyn þat þei schal sitte wip Crist at þe daie
of dome, and iuge men of þe worlde aftur þat hem likip, as þei prouen be Cristes worde seide vnto Peter.

< L 756 > < T 4 LD > < P 269 >

For bow wost wele, & all Cristen men a3t to wit, þat þe pope es Cristes vikere here on erþ and his powere es oneliche of God, 3eeuen to him boþe bi þe olde lawe & bi þe newe lawe & bi þe emperoures law.

< L 51 > < T 4 LD - 1 > < P 179 >

after þat he schall 3eue straite reknynghe how he haþ kept & defendid Cristes chyrrhe þat he haþe take in his bonde to defende & kepe, as it es writen in þe boke of decrees.

< L 245 > < T 4 LD - 1 > < P 186 >

3it þe þre daies þat Cristes bodi was dede & laie in þe sepcoure all þe bieleue of holî chyrrch failid in all þe apostile & all ðe ðerm en, saue onelich in oure ladi Saint Mari.

< L 362 > < T 4 LD - 1 > < P 191 >

And siche a wouneder a3ene kynde schenden Cristes kirke.

< L 1073 > < T 4 LD - 4 > < P 283 >

And so þis blesseded prayer passeþ alle ðeþere in þre specciale poynete, in auctorde, in sotylte, and profy3t to Cristes Churche.

< L 01 > < T A04 > < P 100 >

And syþe a craft of gret sotylte is muche ypreysed of worldlyche men, mucche more scholde þis sotylte gospel, þis worpy prayer, be loved and preyed of Cristes dere chyldren.

< L 09 > < T A04 > < P 100 >

after þe day of dome, and be oute of myscheþ of þe worlde and alle ðeþere paynes, and be in joye wip here spouse Crist Jesus, þat techeþ man to be meek, and to suppose ðeþere as good or betere þan he, by þe dedys þat he seþeþ reuled by Cristes lawe;

< L 25 > < T A04 > < P 102 >

As to þe pryde question, how þe name of God may be halowed, we shal understande þat þe name of God in himself may nou3t be holdy þan it is, and 3it is seyd to be maad holy whenne Cristen mannes soule, lych þe holy Trinite, is reuled by brennyng love after Cristes lawe.

< L 33 > < T A04 > < P 102 >

and payne comeþ to Cristes children to purge hem fro synne;

< L 04 > < T A04 > < P 109 >

And þus everyche man þat loveþ nou3t Cristes lore, he loveþ nou3t Jesus Crist, and þus as Seynt Poulseyþ, he is acursed of God.

< L 17 > < T A04 > < P 109 >

Wel we wyteþ þat þe scribes and þe Pharyseus and þe princes of þe prestis, in Jesus Cristes tymne, were more contrarious to his lore þan were ðeþere commune peple;

< L 26 > < T A04 > < P 109 >

And yf þes were trewe Cristen men, þey scholde nou3t pursue Cristes membres for prechynge of þe gospel.

< L 21 > < T A04 > < P 110 >

And gode marke how Crist, þat was God and man, bad his gostly knyghtis go in to al þo world, not for to fght wip colde armes of body, but wip armes of charite, þat is Cristes gospel.

< L 21 > < T A09 > < P 130 >

principalli if ou maynteynest Anticeristis disciplis in her erreoures a3ens Cristis lif and his techen, for blyndnesse and covetine and worldli frencipp, and helpest to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.

< L 36 > < T A15 > < P 206 >

First, þei ben greevously acursed of God for þis roberie of Cristen men, whanne þei wylidrawn Cristes gospel fro þe eris of Cristen peple.

< L 28 > < T A22 > < P 273 >

And God my3te move summe of þes ordres to leeve per ritis, and take Cristes lawe, for þei hiden now ypocrisy, and ben ydil fro many goode dedes.

< L 35 > < T A23 > < P 359 >

But prestis moten lyf in symplenes, anci forsake þo worlde, and trewly teche Cristens gospel, and knoweþe hem servauntes of alle men, and lyve in grete travaile, peneance, and holy devocione, and do satisfaccion for þer owne synnes and þo peple boþe, if þai schal come to heven.

< L 21 > < T A29 > < P 472 >

but Cristes wordes ben so stable þat þei schullen neuere be chaunged in ani manere, (et cetera).

< L 713 > < T CG02 > < P 30 >

If þei wolent vnderstonde þei poueret oneli poueret in spriete, me penykeþ þat be tast exposicioun or vnderstondynge of Cristes wordes was þe ensaumple of his lyf.

< L 301 > < T CG03 > < P 38 >

Pou3 þese pore prestis alleheþ hem Hoo3i Scripture of diuerse prophetes of þe Olde Lawe, and Cristes owne word in þe gospel, and his hoollie apostles, and manie hoollie auctoritees of þe fourte doctoure, how ech þe prest is bounde to þe office of prechynge, þei leien to þe deef ere, and setten þerbi ri3t no3t, and seien þei wyten not what þei menen for þei vnderstounden nou3t
And herfor seide John ḥat he was not worpi for to vnbinde ḥe yonge ḥat was of Cristes scho.  

And so, al 3if prestis han power to relese synne as Cristes vikeres, nerbeles ḥe han ḥis power in as myche as ḥe acorden wiþ Crist; so ḥat, 3if ḥeir keyes and Cristes wille be discordynge atwyme, ḥe feynen hem falsely to assoylen and 旃ne ḥe neipur lowsen ne bynden, so ḥat in ech eich worchynp ḥe godhede of Crist mut furst worche.  

But ḥe declare ḥat he is not worpi to lowse ḥe ḥwong of Cristes scho, and ḥis men vndryrstoned ḥus ḥat Baptist is not worpi to declare Cristes manhede.  

Menowres seyn ḥat Crist wente barefoot, or ellis was schoed as Ḫe ben, for ellis Mawdeley schilde not haue fowndwe ḥus haue wasche Cristes feet, But leuyng ḥe chidyng, we supposen of owre Iesu ḥat he took ful lytel hede of sycne maner of wendyng, but he charged myche ḥe wille of his religioun and affeccion of hisse discipless to be bowden fro worldly goodys.  

Somme men receyueden hem not to hele of her sowle, for ḥei were vnstable as watur and fordiden sone Cristes prente, but ḥe erne weren stable as lond ḥat helden ḥe prente ḥat Crist putt in hem, and by ḥe gronwde of sих feip ḥe wonton full he weye to heune.  

Somme man vndyrstonden ḥus ḥat Baptist is not worpi to declare Cristes manhede. And herfore seip Iohn ḥat he is not worpi to lowse ḥe ḥwong of Cristes scho, and ḥis men vndryrstonen ḥus ḥat Baptist is not worpi to declare Cristes manhede.
not so good as *Cristes* ordre more li3t.

And pis woman answerede, knowynge *Cristes* speche, and grauntide þat hit were good, (as 3if sche wolde mene þus sip how clepust me an hownd, and I suffice mekely, 3if how som mete of children to þis hownd,). For whelpis eton of crommes þat fallen of lordis bordis*.

Cristus syttyng in þis hul is rysyng to spiritual lyf, and *Cristes* looking on þe puple is gostly mercy do to hem. And steyng into þe hul of Iesu wiþ hise disciples is takyng of gostly lyf3f for to lerne *Cristes* lawe.

But here þe lewes knewe noþer man of *Cristes* speche, and replyedon a3en hym and seyden

And þus, sip no contrarie was in *Cristes* resoun to suffre þis passioun, and his wyd was moste clene, no þing þat man dide was to hym more wilful.

And þus of Cristes passioun passyde alle oþre, for he was moste tendre man and in his myddel age; and God leet by myracle *Cristes* wyttis suffre, for ellis he my3te by ioye haue had no age; and God leet by myracle despi3t was most, for men loue pis

And, for *Cristes* ascensioun is ny3, þerfore Crist tellup a word of his ascensioun, þat hise apostles schulen Rowe.

but, sip owre Iesu is trowþe and helpe of men þat trowon in hym, þat mon axsup in *Cristes* name þat axsep in trowþe his swole helpe.

And where monye childron by *Cristes* ordre schuldon be saf, þei schal now be dampanbye by takyng of þis false ordres;

And yw *cristes* tyyme pere weren þre sectes of ordres founden of mannys ordinaunces, as phariseis, saduces and esseis.

but þis office is dispised and *cristes* owne office is misse-taken;

and, as *Cristes* manhed suffrid peyne and deþe and 3iþt þe godhed my3t suffre no peyne, so, þou3 þis sacrament be corrupcioun; neuerpeles þe body of Crist may suffre no corrupcioun, for seynt Pou3 þat was rauyshed into þe pridde heuen bi autorite of God writeþ þus in hooly writt, and þree tymes he calleþ þe sacrament bred aftur þe fourme of consecracioun.

And þes þat lyuen apostilys lyfe schulden be sugett to lordis and obedient to iche man, as techis *Cristes* lawe;

CRISTIS........1796 This sentence is preuid bi Cristis word in the x' c' of Jon, He that entrith not bi the dore, but stieth bi another weie is a njght theef and a dai theef.

But hou euere it is of Joseph, it is opinli agens Cristis techinge and holi doctouris and lawis, to swere bi a creature.

This feith is opin in the xxvj' co. of Mc', and the xij' co. of Luk', and j' pistil to Cor' x' c', and xj' c', and bi seynt Austyn, seynt Jerom, and seynt Ambrose, and alle holi doctouris bi a thousand yeer and more fro the tyme of Cristis incarnaccioun.

Alle cristone men be more surly in o floc.

And herfore seyn Petre and oþre Cristes apostles assoyled as ne þus, ne Juewen syche indulgenses, for þei diden neuer syche dedis but won God enspyrede hem.

And þis meued Powl to fownde noon ordre, for Cristes ordre is ynow, and þanne schulden
Where consecracioun or halewinge hath neighid, of the breed is maad Cristis flesh".

Therefore it semeth to faithful men that Poul after Crist, passith alle apostlis in glorie, as he passide in werk and techinge abouten edifyng of holi chirche, Cristis spousesse.

For whi if alle apostlis chosen of Crist, yea, withouten meene persoone, faile in feith and techinge abouten edifyng of holi chirche, Cristis flesh and blood, is to have Goddis word.

Where Austin seith, "To eete gostli Cristis flesh and blood, is to have Crist dwellinge in him bi grace, and to dwelle in Crist bi feith and charite".

This sentence is opin bi this, that siche freris benden hemself wiulfulli to more perfeecioun and to streitere keepinge of Cristis counseilis and to ful high povert;

If bischopis or othere clerkis seyn, that symple preestis ben not holden to preche the gospel, though thei comen in the stede of Cristis disciplis, lat hem seie a sufficient cause whi symple preestis taken lefuUli this word seid to apostlis. Do ye this thing into mynde of me, to make the sacrament of the auteur which is more excellent than othere sacramentis.

As it were a greet madnesse, whanne my brothir liggheth in a deep dich and is in poynct of drenchinge, to suffre him ligge stille and go to the bishop and axe him licence to drawe out my brothir, and most if the bischopis were his capital enemy, so it is oure greet foli, whanne oure cristene britheren liggen in the depe dich of orrible synne for brekinge of Goddis heestis and in poynct of drenchinge into helle, to suffre hem ligge stille therynne, and renne to a worldli bishop, enemy of Cristis lawe and of cristene souls, to axe him licence to save here souls bi Goddis word.

not serveinge at the ighe as ye pleesinge men, but as Cristis servauntis, doinge the wil of God of entent, eithir purpos othir wil, serveinge with good wil as to the Lord and not to men.

In the makinge and usinge of this worthi sacrament, we shulden have so enteer mynde of Cristis passioun, as if it were don before oure ighen, and ben al turnd into sorwe for our synnis and fals unkyndcnsesse and othcre synnis and fals unkyndcnsesse and othcre mennis also, and be al enflaumid in charite to this blessed Lord, that suffride so greet peyne for us, and in charite to alle oure brothiren, for whiche he suffride so manie dispitis and peynes.

Therefore prelatis and curatis shulden do ful greet businesse to teche wel the puple and amende vicious men, that thi geve not the holi sacrament of Cristis flesh and his blood to lechouris and glotonis, bacbiteris and othcre synful men, signified by houndis and swyn.

Where Austin seith, "To eete gostli Cristis flesh and blood, is to have Crist dwellinge in him grace, and to dwelle in Crist bi feith and charite".

so iche Cristen man schulde helpe to Cristis lawe & destroyeris paynem custummes & sewe Crist in maner;

It hinkeb me hat it come of fallenes of he fende, for he chirche was necligent in scwyng of Cristis dochpise, lat hem seie a sufficient cause whi symple preestis taken lefuUli this word seid to apostlis. Do ye this thing into mynde of me, to make the sacrament of the auteur which is more excellent than othere sacramentis.

As to al be good in his private religiouns, hei comen inne be autorite of oure lorde Ihesu Crist, & as to her enare & helfmg of Cristis order, hei cameninne be autorite of prince of his worlde.

ION At be bygynnyng of owre speche maden we a covenant hat we schulde speke for Crist & worschippe trewe & sparse noping for favoure of he worlde ne drede of bodily deph ne othcr cowardise, for he is vntrew knyte to Crist & his God pat lettib for any of hisse to sei Cristis lawe.

And 3it he scip hat he is ful Cristis vicarie in erbe & halp power in erbe as miche as he apostilles, for as glosatowres seyn, he is God in
The document contains Middle English text, discussing religious and philosophical themes. Here is a transcription of the text:

It is known that belief in Christ's divinity is not God, and so he may not abide a man to be Christ's vicar, and so it seems to many men that downing of Christ's chiron made men worship to be rewarded with Christ's peace of halfe.

ION We schulden trowe more be gospel thane alle these secular & more Christ's lyf than court of Rome, for these is false but Christ & the tuthor naked chronicles.

But God forbede any man to trewe anticrist so myche Christ's lawe was good but for a littel tyme, & afterwarde he popes shoulde euermor last. RICHERD It semep thane freres swen most Christ, for they ben most pore men, chaste & obedient, & in thane Christ's poynts standip Christ's religion.

But as feste Christ's reule as insufficient, so feste as Christ's counet.

For as man is more meke, he is more perfi3t in Christ's religion, & so as Christ is most lawe as mydel of thane, so is he most perfi3t in ordre thane God approch.

But sijen bonhe merite and synne standep in wille, & wille of thane freres was to sle Christ's lymes, it is open thane thane of wille of freres was as myche as thane hadde kyldle thane prehristis.

Se how openly the lie in suyng of Christ and perfore no drede thane parten hem fro Christ's children, and schewen hem broiles of anticristis counet.

RICHERD thane semep wel seide, woso vnderstande it, but thane thane freres semen passe secular men, for thane prechyn after and pickelie in thane worlde, and preching mayntene most Christ's religion.

So if freres of Christ were kepte & thane orderis lessid, blesid were thane conclusion thane sipeb hereoffe, for thane schulde we be ooned in Christ's religious and sectes of discencioun schulde be distried.

Sip thane be thane witness of Christ's word after his lyf pat he had tau3t, men may witt of thane newe lawe pat Goddis wille was than hise prehristis schulden kepe his lawe as he himself did.

We graunte thane wele thane in Christ's tyme was nede for prehristis to lyue in pouert.

And has thane fende ou3t to schame to scie thane Christ's lawe schal last but schort tyme, as aboute thane hundrid 3er, & an anticristis lawe for euermore.

FRIAR Summe men fulfillen more thane thane hestis of God, as thane religious thane fulfillen thane hestis of God & Christ's counecyles.

And as anentis Helye thane is put on seche men, thane schulden lerne of Christ's paciens, hou he was ledde oft to be stoned as blasfeme & herityke, & at thane last deed by his colour.

Who schulde be crowned in his craft but suche ly3eris Ne it dispere3ht not Christ's religioun sijen thane ben founded in ly3es contrary to trewe, as orduor of worschipe is not ping fowled;

But sijen be charite of Christ cacchep men to counecel, & freres ben fisches whiptoun water than dwellen ou3t of cloister, I wolde counsele hem come cloene to Christ's religioun.

For 6 maner concense is most priuey synne thane anticrist hape to disceyue Christ's servantes.

and myn hering is heriing in Jesus, for I scke in wil, word, and werk not myn hering but Christ's;
and 3e schulen sey to ophen in Þat day, Þat is, whanne 3e drinken of so cleer wellis of Cristis lawe þat purgip alle þe vices, and leven þe mody wairis of manny lawe troublid wip covetise and lustis, Schryve þe to oure Lord Þeoure synnes, for he oulli 3eve þe pardoun, and so inwardly incleðip his name, Þat is, lyeve þo þat Þeoure liif schewe þe hering of Jesus; 

Here he monestip ech man to lyve wel, and prestis to make knowe opinly Cristis meendful werkis. 

<À 33><T A01><P 06>

and þanne þe hillis, þat is, proudist men þat bilden in erpeli hi3nes, ben alto broken, þat is, þei weren þorу Cristis loore maad ful meke. 

<À 36><T A01><P 25>

Þat is, lasse proude men crokiden hem to þe bowynge to Cristis comauendemtis; 

<À 05><T A01><P 26>

For þe rote of charite, þat is, þe kepinge of Cristis comauendemtis, þat was wont to make men drunken in goostli joie, schal faile in hem for her double synne, doon of hymself and sufrid in her nei3bore; 

<À 24><T A01><P 30>

Þis hony and oile schulden prestis resseyve, and þinte, if þei travelliden truly in Cristis wyn3e3eird, in so greet plente þei þe swete odour þerof schulde flawme mennys hertis þat comownden wiþ hem. 

<À 08><T A01><P 36>

And here moun men seen how prelatis hi3e and lowe loven moore her owne excelence þan Cristis worship, and so þei worschipen false goddis, and ben unable þerþoru to 3eve or to take ony sacrament. 

<À 18><T A01><P 37>

That is, þese Cristis enemies qwemen not to God in her lyvynge, for þei ben aouteris of alle vicis, in leyvynge of verri God and worschipinge develes, of whiche þei hadden nevere good. 

<À 24><T A01><P 37>

Þat is, to me, seip God, fallip þe venance of synful men, not to man wonynge in erpe, for it is not semely o broper venge him on anopir, and unseemlynes schulde not be in Cristis Chirche in þe 3eeris of grace, siþin it was forboden of God in þe 3eeris of venance. 

<À 32><T A01><P 43>

for preier, almesdeede, and penaunce of him þat liip in synne, and wole not amende him for Cristis love, is abominable offfryng in Goddis si3t. 

<À 27><T A01><P 44>

3e synful men, þou3 al 3e wolen not folowe Cristis folk in virtu and godnes, at þe laste holdip alle worþi heriyng þat loven him in worchinge of vertues, and angrip hem not in word ne deede, For if Þe do, God wole vengen it; 

<À 26><T A01><P 47>

þat spirit now joieþ in God, þe which is verril kyndelid wip þe fier of þe Holy Goost, to þe which, for mychilnes of Cristis love, no passing þing paiþ, but al fleshli lust and erþeli covetise loþip and is wiþe to it. 

<À 03><T A01><P 49>

For it fallip to erþeli princis tuo mende þe defautis of Cristis Chirche; 

<À 21><T A01><P 50>

knowynge hem viile as erpe, and grucchen a3ein noon angwisþ of þis liif, but ben fayn to suffre alle þingis for Cristis love. 

<À 27><T A01><P 50>

and first, þe glorious cumpany of Cristis apostlis, siþ, þe worschipful noumble of propheteis; 

<À 17><T A01><P 53>

for whanne Crist was maad man, þis priis was 3ovun of God, and whanne Cristis suffringe suede aþir, þis priis was in tellynge. 

<À 18><T A01><P 57>

And þus þei ben baggid wiþ signes of ipocrisy, þat it were lasse harme to men of Cristis scoole to dele wiþ a legioun of feendis of helle þan wiþ a litiJ covent of siche quike devels. 

<À 24><T A01><P 60>

For profi3t of Cristis Chirche, þe gospel tellip þer was an oold man, þat was clepid Symeon, and hadde answere of God þat he schulde not se deep bifore he say Crist. 

<À 03><T A01><P 61>

And þus ben manye men moved, þat wolde þat Cristis Chirche were sumwhat amendid after Cristis ordenaunce, þat þei schulden not dye bifore þat þis come, þat Crist were schewid sumwhat in his Temple, and bifore þat þe were borun as a pore Jong child. 

<À 23, 24><T A01><P 61>

And al þis serveþ Cristen men to mysti comowynge of Cristis lawe. 

<À 23><T A01><P 66>

And syben ech mannis soule schulde be Cristis spouse, what leechour þat synnep þus synnep in avouterie, for he brekip þe marriage þat schulde
be bitwixte Crist and him.

And if thou wolst be Cristis clene child, fle as Godis coward pe companie of wommen.

And perfore occupie þi pou3t and þi bodi in clene occupacion, and so fle þis synne, and be Cristis spouse, and dwelle perinne.

in auctorite, in sotilte, and profit to Cristis Chirche.

And so al maner of pride harmes to Cristis Chirche.

As if a mon wolde sey, And so al maner of pride harmes to Cristis Chirche.

how schulde he be Cristis vikere?

and þei schulden trowe þat he seies, as he falsely feynes, as blaspheme falsehed, þat he makes medeful to slee Cristen men, and mayntene his lordschipe, 3e more medeful, as he seis, þen to defende Cristis lif.

For wil I rede þat Crist blamed Seynt Petre, for he wolde defende Cristis lif by smytynge of swerde.

ffor if mensleeung in seculeres be odiousse to God, myche more in prestis þat schulden be Cristis vikers.

and so holdyng of Cristis lawe florues in pees and charite, bot holdyng of Anticristis lawe brynges in stryff and envye.

And herfore Cristis apostils were taght of hor mayster to shake þo powder of hor feet to men þat denyed hym.

Lord, sith no puple schulde gif hor prestis by þo titil of almes norischyng and hillyng to do hor prestis servise, if þei frauden of þis servise, and harmen men as fender, whethor men ben holden by Cristis lawe to taste in þis almes?

CAP-II: But here meven many men, wehjur it be werke of mercey to do þes dedes to hem þat schal be damped in helle, sijen it is certeyne þat non of þes ben Cristis lymes, and þe gospel makes no minde of reward of þis almes, but if it be don to membris of Crist.

For many men may as ypocritis aske in Cristis name, and in lyfynge or wirchinge do agens his lawe.

As, if þei seie þat all þese godes ben don to Cristis worschipe, and afterward ben despendid to honour of God, sothe it is, but þis is not ynow to þee, for þe fend may not do but if þat it turne to þe worschipe of God, mawgrethe his wille.

ne have more wast mayne, ne more wast dispence make of Cristis and pore mennis good.

And meddelynge of þise two dettus confoundus Cristis lawe;

CAP-VIII: We schulde beleve þat þese werkes passen oher werkes of charite, and defaute or fraude in hem harmis more Cristis Chirche þan defaute of worldly godes, if men of þe world kouthe se it. And herbye apostlis of Crist gendrid Cristis childur;

þis schulde Cristen men defende as þe feib of Crist, þat þe most holy werke, and most duwe to prelatis, were to sowe Cristis seed by charite among þe peple, and so stonde for Cristis lawe to suffringe of dep.

And so did Crist and Baptist, and oþere Cristis martires, þat seid þe trewe of Goddus lawe for Cristis love and his Chirche, and suffred dep wip good will for kepynge of his lawe. And sijen þis is þe best werke þat man may do in erfe, þe most cursid werke þat Anticrist haj fownden were to lette his sowynge of Jesus Cristis worde. O if oure prelates lettid trewe prestis to preche Cristis gospel and charge not þe peple, and bringe in suche prechours þat reversen Cristis lawe, and pylen her herers ægens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist! And alle þes may be bro3t inne by lyttul and lyttul, of leyvynge of Cristis lawe and ypocrisy of þe fendis.

and if þei touche a worde þat is in Cristis lawe, þei cutten it so, and revin it fro fowrme of
Goddis wordes, þat þe peple schal not wite what his word menes.  
< L 07><T A10><P 180>

as he þat turnes Cristis lawe, and richeþ preestes to þe world, is seide to do hem almes, for he contraries Crist and makes hem glorious to þe worlde, þat Crist forbode many weies.  
< L 15><T A10><P 181>

for alle þe harme þat comes to men is for chawngynge of Cristis ordynaunce.  
< L 10><T A10><P 182>

And þus it helþþ heere to Cristen men, to studie þe gospel in þat tunge in whiche þei known best Cristis sentense.  
< L 22><T A11><P 184>

principalli þou maynteynest Anticristis disciplis in her erroures a3ens Cristis lif and his techynge, for blyndnesse and covetise and worldli frencipp, and helpist to slaundere and pursue trewe men, þat techen Cristes gospel and his lif.  
< L 33><T A15><P 206>

þe seconde heretikis in þe Chirche ben apostataas, and ben alle siche þat got abac in Cristis ordre, for þei trowen not fully þat Crist was most pore man.  
< L 01><T A16><P 212>

and 3if þei mayntenyn þis erroru a3ens Goddis lawe, þei ben perelous heretikis to harm of Cristis Chirche.  
< L 08><T A16><P 212>

CHURCH TEMPORALITIES: FFOR þRE SKILLIS LORDIS SCHULDEN CONSTREYNE CRERLIS TO LYVE IN MEKENESSE, WILFUL POVERT, AND DISCRETE PENAUNCE AND GOSTLY TRAVEILE: OYPYN techynge and Goddis lawe, old and newe, opyn ensaumple of Cristis lif and his glorious apostis, and love of God, drede of pynes and Goddis curs, and hope of grete reward in þe blisses of hevene schulde stire alle preists and religious to lyve in gret mekenesse and wilfult povert of þe gospel and discrete penaunce, and traveile to stoppe pride, coveteis, and fleischly lustis, and ydleness of worldly men, and renne faste to hevene bi ri3t weie of Goddis comaundemntis, and to forsake trist in welpe of þis fals world, and alle manere falsenesse perof;  
< L 02><T A17><P 213>

And 3if worldly cleris of þe Chaunserie or Chekir seyn þat þe kyng and lordis may not þus amende þe clergie, and turnen here temporalltees into seculer mennis hondis, for drede of curs, seie þat þe blaberen moche of Anticristis curs and his cleris, and magnysien þat for here owene pride and coveitise, but þei spoken not of curs of God, þat oure lordis rennen inne, for þei meyntenyn not Cristis ordynaunce in þe clergie. And to Luciferis cleris, þat þis is al on to blabere þat oure lordis may not take a3en þe temporalltees fro Anticristis cleris, and to blabere þat oure lordis may not holde and meyntene Goddis hestis and Cristis owene ordynaunce.  
< L 23, 27><T A17><P 217>

And sothly a Sarascene or a hethen prelate wolden not þus punysche Cristis prests for grauntynge of þo gospel.  
< L 27><T A19><P 231>

And þof alle Cristen men schulden be on Cristis side, and reverse Anticrist wip alle his disciplis, nerepoles knyghtes schulde more scharply stonde in þis cause, ssor by titel of þis servise þei holden of Crist, and kepen þo ordire of knyght, in more perfeccioun þen þo ordire of freris or of munkis.  
< L 31><T A19><P 231>

þe first falles to kynges and lordes of þis worlde, and no whey to prestis, þat are on Cristis syde;  
< L 10><T A20><P 236>

Bot as hor ordir hafs no grounde to be of Cristis Chirche, so hor wordes hafs no grounde stable in treuth.  
< L 04><T A20><P 237>

Bot þese freris schulden knowe, þat hit is non almes to reverse Cristis ordynaunce, and to harme his Chirche;  
< L 10><T A20><P 237>

Clerkes ben apostataas, and broken Cristis ordir;  
< L 13><T A20><P 237>

as no mon wil say, þat hit were medeful to breke Cristis ordynaunce, and putte þerfore an yvel;  
< L 21><T A20><P 237>

hou were hit almes to destreye Cristis ordynaunce, better þen reule of freris, in his speciale prestis?  
< L 04><T A20><P 238>

And if þou sey þat þo fende lufts lastynge in synne, and boostynge of erroures þat eliers have done, þis schulde move þe for to reverse þo fende, and trowe not unto freris, bot stonde on Cristis ordynaunce.  
< L 11><T A20><P 238>

He is a gret folde þat þus temptis God, and puttis hym to suche perel ageyns Cristis biddynye.  
< L 17><T A20><P 239>

On þis wyse þese newe ordiris marren þo puple, as if þei wolde tourne upsodoune al Cristis
And herfore it semeth pat men ben no3t holden to trewe pat it is trewe, whatever pe pope graunte, ffor in his he may erre, and varie fra Cristis jugement.

Chirche,
And now in oure dayes, out of Antecristis ordeynaunce in dowynge of to men in sentence, Antecrist is come an hard maundement, and Antecristis sect is more bi many ordris, so that false lawis and sensible sygnes, ffor bi ordynaunce, he is fully soyled, and wendip stri3t to hevene wihouten any peyne her or in purgatorie. And hoeveer lettip his decree, and holdip on Cristis side, he is deplyche cursid and pursued wip Antecristis clerks.

Stonde we stablyche in feip pat Cristis lawe techep, ffor it was nevyr more nede for cautels of pe fend. He feynep false dremes of power of Cristis vikir, pat Crist my3t nevyr graunte to such a false cause.

And so han hei seid of Cristis trewe servantis.

3if a man my3t chese to holde Cristis biddinge, and forsake welpe of pe world and al worldlyche glorie, ffor to make pees bytwixe him and opere men, 3if he lefte his Cristis biddinge, and takip lore of pe fend, who wolde no3t seye pat ne he wer pe fendis child?

And at pe leste Cristis children schulle fie an yvel pope, and sue him no3t but in as myche as he sewip Crist, ne trowe him no3t but in as myche as he spekip Cristis lawe;

But suppose pat a prest forsake pe liip of Petir, and biddynge of his mystyr our Lord Jesus Crist, and goo amonhir weye as pe world axip, what is Cristis word sibbe to suche, a prest of Antecrist?

And so schulde Cristis prestis do, or ellis hei leven Goddis reule, pat biddip of two hings pat men schulde chese pe better, and more for Cristis Chirche;

And 3if pou seie pat by his lawe none schulde trowe Cristis viker, but 3if he schulde trowe him in byndinge and losynge, and so we schulde trowe what evere pe pope seip, ffor al pe boot of Petir flocced in uncertcyn, here we schuld wite how trewe and hope and charite bep divers, and how bere bep diverse hings to trowe and to hope and leve;

And Antecristis sect is more bi many ordris, so that after Cristis speche, Goddis chosen schal be discyveyd her 3if it may be, in reversyng of false Cristis.

And now in oure dayes, out of pe nest of Antecrist is come an hard maundement, and seip to men in sentence, pat hoso confermen Antecristis ordeynaunce in dowynge of pe Chirche, and lettip Cristis ordynaunce, he is fully
But leve take heed to Cristis wordis, how he tellip of pis mater.

As anentis þe pridd poynyt, þat is, ende of Cristis clerkis, blive techeþ us þat Crist wolde drawe his children to heveneward, by holy lyvyng of his prestis aftir þe staat of innocence; so þat men þat beþ sett in worldlyche liif and werkeis, schulde be ryvyched her fro by word and liif of Cristis prestis.

And so many men þenkþ, 3if þe krist leveþ Cristis ordynaunce, and lyveþ as seculer lordis, and fiþte as tyrantuis of þe world, þei schal slee Crist in his membris and make an ende of þis liif, ﬂor þis passip wikidinesse of prestis of þe oolde lawe.

So manyþ þe false freris florischen þis falsechede, and seyen þat Crist baad his apostlis celhe here cootis and bihe swerdis, and so it is leeful, in deffense of Cristis riþt, to Cristene men for to fiþte, boþe prestis and oþir men.

Hit semþ, sib none of Cristis apostlis dide þus of bodily swerdis, but Crist forbed þei þe schulde fiþte, or have swerdis mo þan two, þat þe mened noþt of bodily swerd, but of swerd of þe spirit, þat is Goddis word; and þis accordþ wiþ Cristis dedis, and lore þat he tauþte biþore.

Aþ sib freris, as þei seyen, sueþ most þe lore of Crist, wiþ woþe þe noþt bigge bodily swerdis, and fiþte þus in Cristis cause?

And so þis mede þat is feyned is founde of þe fend her fadir, and is noþt groundid on charite ne proyf of Cristis Chirche.

And þus may men se þat holy Chirche schulde stonde stable 3if þe men affeþde hem in Crist, and stole mekleþ in her degree, and noþt covetyed more power þan Cristis lawe lymyþþþ hem.

For Cristis lawe is fre and schort.

And we schulde trouse, þat 3if Cristis lawe axed evere suche absoluclioun, Crist wolde noþt for3ete it, but fulfynde it, as he dide Moises lawe;

And þis lore is comyn to alle þat ben Cristis disciplis, and profytable and sotil whanne we beþ pursued of men.

But oure worldly prelatis understonden wrongfully holy writ in mater of prechynge of Cristis gospel;

And God axþ trewe lif aftir his lawe, and trewe prechynge of þe gospel, wiþ clene entent, not for worldly name, ne covetise of worldly muk, ne bacbytynge of pore prestis and hymdyng of Cristis ordynaunce, and meyntonynge of worldly lif of clerkis, as false prophelis prechen now, but trewyly to dispise synne and teche vertues, for honour of God and helpyng of Cristene soulis to heveneward.

Also, oure worldly clerkis lyven not only aþenst holy writ in word and dede, but also meytynen þer worldly lif bi ypocrisic, bi fals exeusacions and false expounyng of holy writ, and hard persecution of pore prestis þat prechen Cristis mekenesse, his wilful povert, and wrestly bosynesse, and witnyssen þat prelatis schulden sue Crist in þes pre speclly. For þes pore prestis ben selaunderd for heretikis, cursed and prisoned wipouten awnere, for as moche as þei stonden for Cristis lif and techenge, and meyntonuance of þe kingis regale and power of seculer lordis, and sawnyng of Cristene mennus soulis, aþenst Anticrissic tirauntric, and ypocrisie of his weyward disciplis, þat envenymyn and distroien holy Chirche.

Pan þo prelatis and curatis þat wipdrawen þe riþful prechynge of Cristis gospel fro Cristene men, þat ben holy Chirche, ben asuered of God and alle his seyntis: for þis trewe techyng is most
dewe to holy Chirche, and is most chargid of God, and most profitt to Cristene men, 3if it be wel don.

< L 17> <T A22> <P 273>

And his undirstonding he hadde of his canoun of Cristis apostlis;

< L 34> <T A22> <P 279>

for he schulde be his chif viker in holy lif, and trewe techyng, and ri3fult governaunce of Cristis Chirche, and now is most open his traitour under colour of holynesse, and sutely wastip rewmes, drawing from hem moche gold and gode curatis, where lordis makes esse evyl curatis, and spenden his gold þat þei taken among men in þe same rewme.

< L 04> <T A22> <P 282>

And 3if a prest sacrip Goddis body, and markip breed and wyn turne into Cristis flesch 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>

It semep þat bishopis holden þis more worbi and nedful þan Cristis body and þe sacrament of baptym;

< L 01> <T A22> <P 286>

CAP: VII. But now is nede to telle, hou prestis crier her masse for money, and sille þe sacrament, þat is Cristis flesch and his blood. Alle þo þat ben maade prestis, more to lyve in worschip of þe world, at gentlemennys staat, and for worldly myrþe and bodily welfare and ese, þan to lyve in devocion and profite to Cristene souls, to sue Crist in mekenesse and gostly travell, in preiere and studyngynge and techyng of Cristis gospel, and to be esaemple and myrour of paciencie, chastitie, and opere vertues, ben smyttid wiþ symonye, and on sum maner sellen þis worpi sacrament, whanne þei seyn masse for money, or name of holynesse, or bodily nede, more þan for devocion of Crist, of helping of souls in purgatorie, and of gostly love to make men vertuouse in lif, and namely in unyte in charite.

< L 08, 13> <T A22> <P 286>

þat haten so moche pore prestis, techynge Cristis liff and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei curen hem and prisonem hem wiþouten answere, whanne þei ben redi realid in alle goodnesse and treue after holy writt;

< L 34> <T A22> <P 287>

Where þei plesen God in offrynge þis sacrament of unyte and pees, þe while here hondis ben ful of þe hote blood of Cristis children and eiros of hevene?

< L 10> <T A22> <P 288>
And sippen here foule soule is in pe devilis possession, pei bitaken Cristis body into pe fendis power as moche as in hem is.

but most to desuyve men in feip and mytrour of Cristis lif; bat is grond of alle rightful lif after.

For no seyntis lif is worh, but in as moche as it is acordsyng wi Cristis lif;

Also pei sclauandren foule oure modir holy Chirche, bat is Cristis spoune, wip hir coveitise and customes and priveleges.

As, 3if a pore man have longe founden moe he wex, brennynge bi fore a rotyn stok, 3 if a trewe men teche, that his sone is; for to maken not profession to here patrouns reule, and more mercy to here

but for to myntene privylegie of Cristis gospel, or Cristis mekenesse and povert, wolen pei not coste a ferping, but spende many poussand pound to make it heresie, and curse prisone and brenne alle men bat techen trewely be gospel, and pore lif of Crist and his postis.

it is a poussand fold more synne to sclauandre holy Chirche, Cristis spoune, whiche Chirche, as Seynt Poul seip, is a piere and foundement of trewbe, wip here cursed ypocrisie and robbynge of Cristen mennis goodis bi long custom of wrong and synne.

Ceritis pees of Cristis Chirche stondep in verrey sadnesse of feip, hope, charie, mekenesse, and pacience, and holdynge of Cristis ordeynaunce, and verrey pees of he kyng and his rewe, and verrey subjeccion, and ri3ful domes, and just ponsycnyng of mysdoeris, and releynyng of pore men, faderles children and moderles, and pore widewis.

how grete byndryng of Cristen feip is it, bat so many clerkis leven holy writt, and namely Cristis gospel, and studyen hevene, mennys lawis and worldly coveitise prestis tradicions, maad of here owene willardis dom for here pride and coveitise, and charge hem more þan Goddis hestis!

what charite is it for hem þat schulden be most gostly prestis to make werre in alle Cristendom for here worldly cause and synkyng lordischipe, a3enst Cristis bidyng and lif, and graunte ful absolucion and relessyng of alle peynes in purgatory, for to slege ech Cristene man oþer, as don þes proude prestis of Rome and Ayvnoun, wip here worldly clerkis on boþe sidis.

And seke wisely in alle here dedis, and þou schalt fynde þat pei scken worldly heynesse, and prosperite of worldly muk, and ese of body, and wombe joie, and norscnyng of synne for annuell rente, and pylng of here sugetis boþe lerid and leuwid, and casten to distroie holy writt, and mytrour of Cristis lif and his postis, and alle men þat techen it.

And þus pei colouren alle here cursed synnys under name of Cristis spoune, and falsly sclauandren hir and oure Savyou Crist.  

Ceritis no man but Anticrist, Cristis enemye;

For here honour and dignyte was to kepe Cristis conseilis of gostly wilful povert, mekenesse, pacience, and charie, and to be servantauntis of alle men to save here soulis;

þei maken not profession to here patrouns reule, as Benet, Austyn, Domynyk, and Fraunseis, for noon of hem aile 

First, prelatis and lordis þat maken evyl curatis, as eiiris of Cristis office, to kepe Cristene soules bou3t wip Cristis precious blood, rennen sore in his curs.

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Also whanne þei geten leve to amortise any lond or rente, þei certifie to þe kyng þat þis schal be to encrese of holy Chirche and stabyltyng of his rewme, and up þis condicion þei geten it, where it is to distrucccion of Cristis Chirche, and peinynge of alle þe rewme, and norischyng of debate bitswixe clerksis and lordis and here tenuantis.

L 09—<T A22>—<P 307>

Lord! whi was not Cristis gospel putt in þis reverence among oure worldly clerks?

L 03—<T A22>—<P 308>

and in token on þis þe ponyshen more þo men þat trespassen a3enst þe popis bulle þan þo þat trespassen a3enst Cristis gospel.

L 07—<T A22>—<P 308>

Also þe proud prest of Rome settip ymagis of Petre and Poul and his leed, and makip Cristene men to bileve þat alle þat þe his bullia speken of is don bi here auctoře and Cristis; and so, in as moche as he may, he makip þis bulle þat is fals to be Petris and Poulis and Cristis, and in þat makeþ hem false.

L 23, 25—<T A22>—<P 308>

Many tymes þei ben cruel turmentours, þat sjen a soule bou3t wip Cristis precious blood, þat is betre þan alle richnessis of þis world, for sixe pens or foure.

L 19—<T A22>—<P 310>

But certis þes placis ben synagogis of Satanas, denomis of þeves, and worse þan Sodom and Gomor, as þo þat rescyeven not Cristis word in þe gospel;

L 16—<T A22>—<P 317>

For þei may openly see þat þe dedis of þes curatis ben opynyly contrarie to Cristis lif and his lawe, and to many siche;

L 25—<T A22>—<P 318>

þepore þei setten more pride bi a fewe hoggis þan þi my3ten li3t1ier in Cristis precious blood.

L 30—<T A22>—<P 318>

Whanne þei crien þat alle men leiynge hond on a clerk bi violence be cursed, wii hen not alle oure worldly prelatis hugely cursed, þat violently and wipouten awwere prisoners prestis, redy to be jusified bi holy writ and reson, and to lyve after Cristis lif and his postis, and helpe opere prestis þerto? Certis, whanne worldly prelatis and clerksis bi here false glooses and fals lif distroien þe treuþe of Cristis lif and his postis as moche as þei may, þanne þei sleen Crist and his postis, as Seynt Jon Crisostom winessseþ.

L 28, 30—<T A22>—<P 321>

bopro bi his worldly lif, and false expounyng of Cristis lif, for to coloure his lif and his felowis, þat suen þis world and likyng þero:

L 09—<T A22>—<P 331>

for þei conspiren falsly a3enst þe gospel and Cristis pore prestis;

L 27—<T A22>—<P 332>

and þat þei teche trewely Cristis gospel in word and ensaumple of holy lif;

L 11—<T A22>—<P 337>

THE CHURCH AND HER MEMBERS: HERE BIGYNNE A TRETICE PAT TELLþ KNOWLECHE SUMWHAT OF PE CHIRCHIE AND HIR MEMBRIS: CRISTIS Chirche in his Spouse, that hap þree partis.

L 01—<T A23>—<P 339>

and siþ þei alle been deed in bodi, Cristis wordis may be taken of hem, sue we Crist, in oure lif, and late þe dede birie the dede.

L 07—<T A23>—<P 339>

And ever more þe HooI Goost governep wip hem al Cristis Chirche;

L 23—<T A23>—<P 340>

he was not clepid Cristis apostle, ne hi3 discipile of Crist, but he was clepid the pope, and heed of al hooli Chirche;

L 11—<T A23>—<P 341>

And so God wolde suffre no lenger þe fend to regne oonli in oo siche preest, but, for synne þat þei hadden do, made devisioun amongis two, so þat men my3ten li3t1ier in Cristis name overcome þes bope.

L 22—<T A23>—<P 341>

and þus þei seien, 3if þis pope contrarieþ to Cristis lyf, he is þe moste fendis viker and Anticrist þat is here;

L 35—<T A23>—<P 341>

For oon mai sce þat he aloone is Cristis viker here in erbe, and he heþ power singuler to taxe graciaþ as him likþ, for so dide Petir, aftar Crist, and many oþir aftar Petir;

L 02—<T A23>—<P 342>

For bileve techip þat þe chesynge maud of man is fals signe, and incomplect for to make Cristis viker;

L 10—<T A23>—<P 342>

and þus verry Cristis viker shulde be porerste man of oþir, and mekerst of oþir men, and moost travele in Cristis Chirche.

L 12, 14—<T A23>—<P 342>
But ech apostle in his cunstre wurde3te aftir Cristis lawe, and noon of hem hadde aftir nede to come to Petir to be conformed.

And 3if pe seie pat Cristis Chirche mut have an heed here in erpe, sooth it is, for Crist is heed, pat muste be here wip his Chirche unto þe day of dome, and everywhere bi his Godhede.

And 3if pe seie pat Crist mut nedis have sich a viker here in erpe, denye þou Cristis power, and make þis fend above Crist. For blyve techip us, þat noon man mai gronde þis viker oonly on Cristis lawe, but on presupcioun of man;

Þei seien soþli, þat Cristis Chirche is his hous to kepe his meyne;

It is licly that Cristis preestis, þat stooden til þat monks comen, turneden to myche fro Cristis lawe, and monks lyveden þan wel better.

So, 3if apostlis were now allyve, and sawen þus preestis serve in þe Chirche, þei wolden not elepe hem Cristis officeris, but officeris of Anticrist.

For noonbure of prelatis by coveitise and symonie ben sufficient for Cristis hous, and for þe same hous ben now moo and worse;

and so he is not Cristis stiward, but stiward of Anticrist.

And herfore Cristis apostlis, and ohere disciplis longe aftir hem, were not bise aboute dymes, but helden hem paied on a litil, þat þe puple 3af hem redily.

And his title of Crist owre God were ynow3 to Cristene men, as it was in Petris tyme, aþif þe pope shewide not þus his power bi fals bullis of Petre and Poule, þat semen to be aþens Cristis lordship.

and þes newe ordis, groundid on him, and not on grauntyng of Cristis lawe, ben a flok of þe fendis children, but 3if þei leeven þis mannis title.

And þus þei letten bi gabbingis office and lif of trewe preestis, for þei letten hem for to preche, and speciali Cristis gospel.

and so, aþens Cristis sentence, þei sewen an old cloute in newe cloi8.

for þei saluten ofte fendis, more þan þei doon Cristis children.

And it is not ynow3 to seie þat þer is Goddis bodi, for beter ping þan Cristis bodi is everywhere for þe godhede;

And þus alle preestis þat ben Cristis kawy3is han power of him to þis eende.

For many prelatis by coveitise and symonie ben ofte fendis, and þei serven þe maistir, to wiþdrawe men fro Cristis lawe.

and it fordoip Cristis privilege, þat where Cristene men shulden be free, now þei ben nedid to hire a preest, and.

Lord! where þe pope hau ordyned þat Cristis weie sufficip not now, so þat mennis doing bi scote of Crist be dampped wiþouten opir symne, for þat þe pope hau ordyned him partener to for3eve symnes wip Crist?

And in caas þat men ben martris in Cristis cause, þei shulden be dampped, for þei shulden rowne wip a preest, and for worse leeve þe betere.

And grutche we not þat many men penken ful hevy wip þis sentence, for so þei diden in Cristis tyme, bope wip þis lyf and wip his lawe.

and þus þe pope, wip his cardinalis, and alle preestis þat ben dowid, shulden leev wip dowing and worldli glorie þat þei hun, and neiþer lyve ne do ou3t, but 3if it were groundid in Cristis law;

3if þat God wolde fouchesafe to 3yve þes preestis of his grace, þat þei wolden mekeli leeve þis, and lyve in Cristis povertre, þat miracle were þe more, and more wolde profite to þe Chirche.

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Lord! what stiward were he pat wolde ordeyne newe rehetors to ete mennes mete and do hem harm, a3ens Cristis ordeynaunce?

And 3if pous aleggist seintis lyves, noon of hem is to preise but in as myche as it acordip to Cristis lyf and his lawe; and sip Cristis lawe is more opyn, slepe pe fabis, and rengne his lawe.

As anentis croiserie summe of Cristis Chirche, sip Cristis religion were algatis beter, perfitere, sekere, and l3tere.

As Cristis apostlis weren confortid, holde pou pe in Cristis lawe, and sue pou him in maner of lyf, and drede pou not alle pe censures pat Anticrist can blowe a3ens pee; and pou is not Cristis viker but rapir Anticrist himself.

As anentis pe newe ordris, pei semen alle Anticristis proctours, to pute awhey Cristis ordeynaunce, and magnefie per newe sectis; and as men ben weddid wij per habitis, and per custumes, and per singular maners, as 3if pei weren Cristis comauandements;

And 3if Cristis was pe beste, pat shulde ensaumple alle ohyr.

And as pe assoiling servef of nou3t, but as it acordip wip Cristis keies, so pe cursyng noicht not, but as Crist above cursip.

For pei putiden men out of chirche, and pursueden hem in Cristis tyme, but apostlis wolden not leewe to preche for al his pursuynge.

As anentis croiserie summe of Cristis Chirche ben enformed how pei shulden not trowe to pe pope for ony bullis pat he sendip, but 3if pei ben groundid in Goddis lawe.

For Cristis lyf was myche betere pan al his office or pese popis.

And many pous hen pat peis pretatis pat ben upon Cristis side shulden have joie of his sentence;

And pous sip men shulden love more Cristis ordeynaunce and his boundis pan ony pat comen after, and Crist hap ordeyned at pe fulle, men shulden leve pe novelies as contrarie to Cristis ordeynaunce, and love pe mesure pat Crist hapat 3ovun, for so diuen Cristis apostlis.

And 3if pe was sufient to many men, pat pe novel ordris and pe fawtoirs faile in myche in charite, for in love of Crist and his Chirche, sip Cristis religion were algatis beter, perfitere, sekere, and l3tere.

As men ben weddid wij per habitis, and pe custumes, and pe singular maners, as 3if pei weren Cristis comauandements;

And 3if peis newe ordris and pe fawtoirs faile in myche in charite, for in love of Crist and his Chirche, sip Cristis religion were algatis beter, perfitere, sekere, and l3tere.

And 3if pe is not Cristis viker but rapir Anticrist himself.

As anentis pe newe ordris, pei semen alle Anticristis proctours, to pute awhey Cristis ordeynaunce, and magnefie per newe sectis;

And as he putiden men out of chirche, and pursueden hem in Cristis tyme, but apostlis wolden not leewe to preche for al his pursuynge.

As Cristis apostlis weren confortid, holde pou pe in Cristis lawe, and sue pou him in maner of lyf, and drede pou not alle pe censures pat Anticrist can blowe a3ens pee;

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As Cristis apostlis weren confortid, holde pou pe in Cristis lawe, and sue pou him in maner of lyf, and drede pou not alle pe censures pat Anticrist can blowe a3ens pee;

And as pe asoiling servef of nou3t, but as it acordip wip Cristis keies, so pe cursyng noicht not, but as Crist above cursip.

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For Cristis lyf was myche betere pan al his office or pese popis.

And many pous hen pat peis pretatis pat ben upon Cristis side shulden have joie of his sentence;

And pous sip men shulden love more Cristis ordeynaunce and his boundis pan ony pat comen after, and Crist hap ordeyned at pe fulle, men shulden leve pe novelies as contrarie to Cristis ordeynaunce, and love pe mesure pat Crist hapat 3ovun, for so diuen Cristis apostlis.
And þat þis synguler ordir were more perfite þen Cristis. 311t he wot nevere wheber hit be to dampnaciuon of þo childe, for he wot not to what state God hafs ordeyned hym, and so blyndly þei done ageyns Cristis ordynauence.  
<L 11, 13><T A24><P 374>  
And so þo þeris þat haf foundres done ageyns her foundres teching and Cristis also;  
<L 22><T A24><P 375>  
And þerfore þei ben monsleers and irregular, and cursid of God, for þei letten his puple to be saved, and so neden hom to be dammended, And sith þo þincipal poynt and ende of Cristis dyeinghe and his passioun was to save monnis sole, and þo þincipal werk of Sathanas is to leese monnis sole, þei ben traitours to Crist, and aungels of Sathanas transformed into aungel of light, and cruel traytours of all men.  
<L 06><T A24><P 376>  
for þei graunten no pardoun, bot if men ben contrit and schryven, and of meryt of Cristis passioun and oþer seymis; bot þeris maken no mencyoun, nouphant of contricioun ne schriﬀ, ne of meryt of Cristis passioun, but onely of hor owne gode dedes.  
<L 08, 09><T A24><P 378>  
Bot as to faith fully tau3te þo bred is Cristis body, Ambrose seine þat þing þat is bred schal be Cristis body.  
<L 06, 07><T A24><P 379>  
I knoweleche wip herte and wip mouthe þat þo bred þat is leyd on þo auer is not onely þo sacrament, bot verruye Cristis body.  
<L 12><T A24><P 379>  
And þo ende was to make Cristis viker moste riche to þo worlde, þo wiche viker schulde be moste pore, suynge in þis moste hyely Crist and his apostils.  
<L 20><T A24><P 385>  
Ffor, in pleessinge of bischopis and oþer men, þei prechen ageyns povert of Crist, and seyn þat prechoures of þo gospel and Cristis lิf ben heretikes, worthy to be brende.  
<L 18><T A24><P 386>  
CAP: XXVII: Also þeris ben moste rebel ageyns þo techinge of Cristis gospel and moste out of patiense and pite, þfor þei ben moste unpacient ageyns reprovyng of synne and destryng þeþrof.  
<L 25><T A24><P 387>  
Also holy writt preysyse myche Cristis reliquioun, and tellis how newe sectis, ful of ypocrisie and covetise, schulden cum and disseyve Cristen men, and biddes hom knowe hom by hor covetise and ypocrisie.  
<L 10><T A24><P 389>  
And so þei ben more coveytous þo þen wicked Jewes þat bou3ten Crist, for þei wolden not take þo money of Judas, and do hit to hor money ne tresoure, for hit was þo price of Cristis blode, for Crist was solde and trayed to deth for þat money;  
<L 32><T A24><P 390>  
CAP:XXVII: Freris also cryen lounde þat pore preystis ben heretikes, for þei techen by Gods lawe hou cleris schulden kepe willeful poe⟨t of Cristis gospel, and þo kyng and lordis owen to compel hom perto.  
<L 07><T A24><P 391>  
Ffor sith pore preystis have tau3te, bothe in Englishe and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfendden alle prestis and dekenes to have seculer lordschip, and þes lawes ben conﬀirmed by Cristis lิf and his apostils, and þeris seyn þat þis is heresie, þei dampned openly holy writt.  
<L 12><T A24><P 391>  
Bot þei feyyn þis to drawe 3onge childre into hor roten habite, and oþer foolish, þat knownen not þe perfectioun of Cristis ordir. CAP: XXXV: Freris also ben worse heretikis þen weren Jewis, þat wolden kepe cerymoneyses of þo olde lawe wip fredom of Cristis gospel.  
<L 26, 28><T A24><P 392>  
for þo lawes of þo Olde Testament were ﬁgure of Cristis conmyng and passioun, and ledden men to þo gospel;  
<L 01><T A24><P 393>  
And þerfore Cristostom seis, þat þoo þat kepyn not Gods lawe, but dyen out of chorite, weren nevere Cristis body, þo wiche schal not regne wip hym. And sith iche parte of Cristis gostly body, of which Austyn spakes as howly writt dos, schal regne wip hym in blis, þen no mon þat schal be dammend is parte of Cristis gostly body, and so parte of membre of holy Chirche.  
<L 22, 23, 25><T A24><P 395>  
CAP: XLII: Also þeris falsely enhansen homself abofe Crist and his apostils, for þei wil not be payed wip Cristis reule in þo gospel, to teche trewly þo gospel, and have mete and drinke frely of a gode mon and devoute to God, ne be apayed wip fode and hyllynge, as Crist and his apostils weren.  
<L 29><T A24><P 396>  
And þis is openly ageyns Cristis techinge in Jones gospel.  
<L 18><T A24><P 397>
CAP: XLVII: Freris also schewen and wittenessen in himselft Anticristis miraculis, right as La3ar, and ojer reysid by Crist, shewiden and wittenessen Cristis miraculis.

For pei done gostily lecchorie by Gods worde, when pei prechen more hor owne fyndyngis, for worldly mucke, ben Cristis gospel for savynge of mennis souls.

God for his endeles mercy and charite make verrype pees, unite, and charite, amonge Cristen men, and bringe alle prestis to Cristis clene religioun, wijputen error of wronge by lawes.

as we shulden scorne þes heretikes, þat leven Cristis wordis, and feynen wordis or sentence wijputen auctorite. As somme seyn, þat is þo sentence of þo gospel, not þat þis bred is Cristis body, bot þat þis bred schal be Cristis body. Somme ben not payed of þis, but þat of þisbred shal be Cristis body. Þo briddde seis, þat Cristis body is not newe made, ne getis not newe mater þat was in þo bred;

Mony soche sentencis ben feyned of freris, by whom Anticristis clerkis reversen Cristis sentence.

And sith everiche mon þat wijputen auctorite of Crist puttes witte to Cristis wordes þat God askses not, is an heretike, hit is open þat soche feyners ben alle blasphemes.

Bot who is a Cristen mon, bot he þat trouwe þat bred is Cristis body, as þo gospel sejes?

Ffor if mon trouwd holly in þo lawe of þo gospel, and durst not cloute þerto nor drawe þerfo, þen shulden þei be mckely Cristis disciplis and fle soche blasphemes, as vertues techen;

for bope vertues and yvces ben knyttid togedir, and þen shulde Cristis lawe be worshippid as hit is worthy, for hit suffices by hitself to reule Cristis Chrche, wijputen þo popis lawe or any suche ojer. And as men thar not renne to Rome, ne to anye one, to fecche of leewe of Crist or ellis to be made Cristis membre, so men thar not go pider for to cum to heven.

and cometis þis fantasye, þat if þei maken men to denye hor wittes and Cristis wordis bope, þat þis sacrament is not verely bred, but þing þei knowne not, he schuld make hom lightely to denye aftir þat þis were Gods body, or what he wolde.

Ffor 3itte aftir Cristis cursynge was þo tre dryed, and subsantia lefft, as þo gospel seis.

For by þo same skil hit tournes into Cristis soule, and into his Godhead. Sothe hit is þat þis bred tournes into Cristis body. Ffor, as Seint Ambrose seis, hit shal be Cristis body. And so þo subsantia of bred, offerd in þo auer, shal be turned into subsantia of Cristis owne body, and nowþer schal be brought to noght, for þei ben not contrarye.

ffor gostily eteyng of Cristis owne body was not ta3t by schewyng of bred, but by brekyng of bred, as Seynt Poule seis.

And þis seyng in dede, wijputen Cristis bisyness was þo beggyng þat þo Psalme puttes to Crist.

Also, sib þo gospel is ful of dedes of Crist, and sufficent in treuthe to gowrme Cristis Chrche, if þis beggyng of freris were taken of Cristis lif, sumwhere in þo gospel shulde hit be groundid.

Owl! sib Seynt Richarde, bishop of Armawh, proves ageyn freris by mony feyre resouns þat þei faylen opunly fro Cristis religion;

Po seconde waye þat þei go fo Crist and his lawe is weddyng of hor newe ordisir, and dyversen fro Cristis lawe. Men may opunly se hou freris tellyn more by hor newe ordisir and hor ordynaunce, þen þei do by Cristis lawe, or profit of his Chrche.

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

How blessidful were þo Chirche to renne aftir Crist, if it were onely payed of þo ordynaunce of hym, and brought up no newe lawes, ne no newe sectis, bot amendid mysdoeris by Cristis owne lawe, and bringe hom ageyne to þo lyve þat Crist hymself ordeyneþ! And þen þo downye of þo emperoure had nouþer comen in, ne his prelatis had not blasphemed þus ayeþes Gods lawe, ne þese private religiouse schulde nouþer on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir. For chaunouns, munkes, and freiris schulden noþ þen have stonden in sted, bot few pore prestis schulde have sufficid to þo Chirche by pure Cristis lawe. Bot 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.

For multitude of cowardes harms Cristis batel, for þei knowen nowþer his armes, ne his feghtynge.

Also þo seyntis wolde not þat hor sect were weddied wip hor tradiciouns, and laft Cristis lawe.

And so al þof þese newe ordiris profiten to Cristis Chirche, neverpoles not so myche as fendes in helle.

And so, if þei wi be purgide, turne þe to Cristis ordire, and þen þar hom not aske conformeþe of þo pape.

And herecon wolde I þat men þoght, þat taken as blyve þat þo pape wip his cardynals may not erre, in þinges þat tawches þo blyve of Cristis comyne Chirche.

And wil I wot þat Cristis worde, seyde unto Petir, Whatevere þou byndes upon erthe schal be bounden in heven, and whatevere þou lesis upon erthe shal be lesid in heven, was seyde to Petir, and successouris of him þat verryly sue Crist and Petir in maners, ne erres noþ in byndynge ne lesynge of men fro þo right jugyng of þo Chirche aboven.

and certis þo beste helpe þat men myght gete by preyre were to dresse Cristis Chirche aftir his owne ordenaunce.

Also iche part of þes accydentente hafs Crist and Cristis body, and so none of þese accydentis is wiþoþen sugette.

And so, if we loved oure feyth and Cristis lawe, as we shulden luf if we wil be saved, we schulde not slepe þus in þis cause, bot warly wake.

Bot þo gospel telles not what þing is þere, but scis þat þis brede is Cristis owne body.

for oonliche charite þat sewip it makip men religiose, or of Cristis orde.

þip it is certeyn þat Cristis religioun stondip in love of God of al our herte.

And herfore it semeþ þat privat religiouse ben hyndred bi her ordris to kepe Cristis lawe;

And þif þei seyen þat many seynts han ben in þis ordre, ceris many moo han ben in Cristis ordre, And it is hyd to us whiche of hem ben seynts; And so martirdom, wip hooli lyf after Cristis lawe, makip mor evyndence þat þis is a seyn.

And so þese new sects shulden kepe mor Cristis religion 3if þei lefte her rytis, as her fadris diden.

And so þese sects shulden kepe mor Cristis religioun 3if þei lefte her rytis, as her fadris diden.

And hou he shulde renunce, Cristis lyf techip, and lif of his apestis þat com in alfer hym; and ensample of siche desd enxpeeþ best Cristis lawe. And þus bi process of tyme is þe Chirche peyred, bi turing fro Cristis lawe, and bi love of þe worlde.

And siþ þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of þis heresy.

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for Cristis lawe, al 3if it be contrarie to his downyg, is mor mystry and groundid in resoun, And so in his poynet ben heretiks many in pe world.

And þus þisþ folis seyn, þat men þat ben aboute to brynge Cristis Chirche to þe state þat Crist ordeynede, ben aboute to distrye holy Chirche.

as secular lordeþips asken worldlyd degrees, and so hey3nnesse in worldlyd goodis, but Cristis lordship askip goostliche degrees, and hey3nnesse in vertues, þat God oonliche 3ivep.

And siche apostataes marren muche of Cristis ordre.

for it semþ open bi her wikkid deds, þat þei ben apostataes fro Cristis religion.

And in mong alle þe malices of þe fends werkis, þer semþ noon mor to harnem Cristis peple.

Goode Cristen men þat holden Cristis lawe ben siche herbis to folc þat þei dwellen wip;

But he groundip not in Cristis lawe þe deds þat he doip, but ðer in mennes lawe, or glosyng of freris.

and þanne wolde Crist helpe his Chirche, and putte siche knyþts to worship in hevene, and glorifie her body decd for Cristis love. But defaute of blève lettip þís profyþ, and specialliche of freris, for þei procuren bisiliche part for Antecrist, and sowen þikke lesyngs wip her ypopocie, and maken Cristis lawe fade bi her fals signes.

And so siche prelats shulden Cristis houndis, and berke bi his lawe, and not bi lawe of wolves. Lord! what lettip þís houndis to berke, and lode Cristis sheeþ aftir his lawe?

Wel Y wool þat Crist hap ordeynyd men to live in his lawe and þen be knownen bifor many juges, wheþer þei haven favereþe mor Cristis lawe or þe worldis.

But at þe day of dome schulle alle be gedrid togedir, and regne in heven wip þor spouse, oure Lord Jesus Crist, So if þat prelatis or freris or secularis sewe not Cristis in manere of hor lyyynge, þai were never Cristis spouse, ne membris of his Chirche.

Wele I wote þat þe Chirche was rewld by Cristis ordynaunce, bifoere þese ordis coomen inne, better þen hit was sithen.

And herfore alle maner of men schuld know Cristis ordynaunce, and travaile perfore þat hit were elenly kept;

And þus þei þat holden Cristis clene religion, as prestis, wipouten cloutynge to of errouris of foolsis or synful men, ben holden seeuler men, as þe clereis of þe Chirche, and maken Cristis lawe fade by her fals signes.

And þus, for pride and ypopocie, þes newe religions fordon þe reverence and þe name of Cristis clene religion, and maken þat it is holden for noon, as 3if foolsis or synful men wolden fordon Goddis makynge.

And so ypopocie clepþ þe worldlyl lordischips þat prelatis han, a3enst Goddis lawe, boþe old and newe, and a3enst Cristis lif and his apostilis, þe patrymoneþ of Jesus Crist don þe cros, for to sere secular lordis to taken a3en hère own goodis, and governe hem riþfully, and to brynge clerkis to Cristis owene ordynaunce.

Also whanne men speken, a3enst prelatis and religiouns, of Cristis povert, mekenesse, and ðeþer vertues, þei seym þat þo ben consiliis of Crist, and not communementis. And þerþere þe bishop of Rome, þat is most contrarie to Cristis techynge and lif, may dispense as he wolþ;

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Before do eche man his bisynesse, to flee alle manere of synne, and to have grete sorowe and lastynge for his synnys, and mynde on Cristis r3wisnesse and wisdom, to ponsyche and knowe he founnesse of synne, and on Cristis passioun, dep, and mercy, to for3eve synnes for verrey repentauence.

5: Also bischopis ande freris putten to pore men þat þei seyne, þat ymages of Cristis crosse, of þo crucifixë, of þo blessid Vergyne Mary, ande of ober seintis, in no manere bene worþi to be worschipid, but þat alle men worschypynge in ony manere þoo ymages, or ony peyntynge, synnen and done ydolatrie;

And loke wheþep þis be contrarie to Cristis meken, þat weysche his disciplis feete, and coome not for to be served but to serve ober men, and to giff his lyfe for redempcioun of many.

Where Criste willefully gafe tribute to þo emperoroure, þese popis robben Cristis rewmes by þo furste frutes of mony powandszoundis, by manyychynge of suspending and enterdytynge of londys.

And, þat is werst, þai senden indulgencis, foundid as þai faynen on Cristis charite and his deth, to s3e alle men contrarie to þeire lustis.

Also þese indulgencis maken men for to bileeve not to þeir credë, ffor if þai bileeved þo comyning of seintus, þat is, þat iche man in charite has part of Cristis passione and of alle þo meritis of ilk seint, as þo credë techis, þai wolden not coste so mucho aboute dede lede, and suffer þer pore neyghbouris in so open meschief, and renne to Rome wiþ pore mennus lyveldoe. Also þo pepul bileeve more to suche dede bullis þo Cristis gospel, for þai bileeve to have more þonke of God for spendyng of þer money at þo ordynaunce of þo pope, þen to spende hit on pore men as Crist biddis in þo gospel.

Ande þese pardouns bene not grauntid generally for fulfillynge of Gods hestis and werkeis of mercy to moste nedy men, as Crist biddis, but for syngulere cause and syngulere place, as if Anticrist wolde be chefe lorde and parter of Cristis passioni, and martirdame of seintis, and over holy werkes.

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 obedientis of prestis to lordis, þat God commandid ful myche, Cristen lordis schulden perfore avyse of þese lawes, þat venyme coome not in under colour of holyynes, lest þo ordynaunce of Crist in holy lyvynge, trewe techyne, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynaunce, and worldly pompe, and worldly occupacioun of his proude prestis, and robbyng of comys by fals statutis and customys, be magnified into destructioun of Cristis religione.

Sipen mony of þese newe lawys of worldly prestis bene contrary to Gods wille, and lewid men witten not whiche þai bene, ande also þai done away þo fredame of Cristis gospel, ande oppressen Cristen men wrongefully, hit nedis þat Cristen men en terme me þem not of þem, for dred of gostly veneme, þat þai bene fully declarid, but holde hem to þo gospel and Goddus commandementis, to werkis of mercy, and iche man do treuth and charite iche one til øher.

Ande sithen þese new lawus of confession done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and mayntenyng of alle pride and cursidnes bope of clericis ande lewid men, hit is nede þat þien men do verrey penance for her synnes, and triste to Cristis proudeþode þat never may faile, and seke trewe prestis ande witty of Gods wille, and do aflur hem in als muche as þai teche Goddus dome, and no ferþer for no creature.

Point V: Also bischopis ande freris putten to pore Cristen men þat þai seyne, þat ymagis of Cristis crosse, of þo crucifixë, of þo blessid Vergyne Mary, and of ober seintis, in no maner bene worþi to be worschipid, but þat alle men worschypynge in ony manere þo ymagis or any peyntynge, synnen ande done ydolatry, and þat God dose not ony myracle by hem, and þat alle men doynge pilgrimage to hem, or ony manere hem worschypynge, or puttynge lightis or ony devociouns before þoo ymagis, bene cursid.

Here Cristen men seyne, þof ymagis my3tten be sufferid for lewid men, in defaute of prechyng þat prestis schulden do, nópules ymagis þat representen pompe and gloric of þo worlde, as if Criste hade bene crucified wiþ golden clöhis ande golden schone, and as hys pore apostilis hade lyved in worldly glory, and oþer seintes also, and herinne hadden plesid God,bene false ymagys and bokis of heresyse worþi to be destroyed, nomely when þo lewid pepul
honouris hem for God and seynis, and done more honour to hem þen to God and Cristis body.  
<L 02><T A29><P 463>

If men wil have ymagis of tre or stone or oþer wyse payntid, be þai suche þat techen þo povert ande peynus of seintis, and forsakynge of worldly vanite after Cristis lyve and his seintis, and þen let þo waste coste of ymagis be delud feth fully to pore men, ande not to stockis ne to stony, þat never have honger colde ne prist, ne to riche bishops munkis and riche prestis, þat have myche waste treasure, and wasten pore mennes lyvelode to þer dampancio, if þai ben nouz founden doying verrey penaunce perfore.
<L 32><T A29><P 463>

ande by þo same gospel þat prestis have autore for to make þo sacrament of þo auter, þat is verrey Cristis body, by þo same gospelle han prestis autore for to preche.
<L 35><T A29><P 464>

3it, when stryfe was made amonge Cristis disciplys who of hem schlud be sene for to be more, Jesus saide to hem, Kyngis of folkes lordschipen, or bene lordis of hem, and þai þat have powere on hem bene clepid weldoyng, or 3yvyng benefitis.
<L 14><T A29><P 476>

3it, sipen Cristis apostolis, freschly fulfillid wip wisedame, strength, and charite of þo Holy Gost, wolden nout be occupide abo ute 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 witenessis, what blyndences of covetise stiris þese ydiotis, unmy3tty and fer lowere in charite, to marre hem wip so myche drit, more þen alle Cristis apostolis dursten?
<L 17, 23><T A29><P 478>

Ande if þe dyen in þis poynyte, stondyng clene entente to Goddus honoure and comyne amending of Cristendame, wip paciens and charite bitaking all to governaunce, and 3e doyng 3oure bisynes upon 3oure connynge ande powere, trewe God wil accept 3owe for his trew martiris and breperin of Cristis passione, and crowne 3ow in heven wipouten ende.
<L 22><T A29><P 479>

But here Cristen men sayne, þat hit is not leeful to swere by creaturis, ne by Goddus bonys, sydus, naylus, ne armus, or by ony membre of Cristis body, as þo moste dele of men usen, Þfor þis is a3eyns holy write, holy doctouris, and comyn lawe, and grete peyne settle þerupon.
<L 06><T A29><P 483>

ande þo sacrament þat men sene wip bodily een, is not Cristis body, but accident wipouten sogett, or nouzt, as þai han playnly said in Oxenforde scole, and in many placis of þo londe bope seide ande written. But Cristen men seyne pleynly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul blyven, þat þo sacrament of þo auter is verrey Cristis body in forme of brede, ande þai wole no ferber þen þo wytte write ade olde seintus teche, for no newe knackyng of solite cavelclaciones, or multitude of synneful wrechis.
<L 04, 09><T A29><P 484>

What have alle þo apostolis of Criste agilitid in þo sy3te of symonyen clerikis, þat one ymple seint, þat longe lyved in luste of þe worlde, littul or nou3t tau3te and wrote to edificacioun of Cristen soulis, has more worshiphe and solemnite þen alle Cristis apostolis and disciplis?
<L 12><T A29><P 490>

as Seint Jon Crjstisome wittenessys by techynge taken of Cristis apostolis.
<L 03><T A29><P 493>

Ffor morenese of Cristis vicar is not mesurid by worldly morenese, bot bi þis þat þis vicar sues more Crist by virtuous lyvynge;
<L 02><T A32><P 505>

And I suppose of oure pope þat he wil not be Anticrist, and reversen Crist in his wyrkyng, to þo contrarie of Cristis wille;
<L 04><T A32><P 506>

þe reule of Jesus Crist 3oven to apostolis, and kept of hem aftir Cristis ascencioun, is most perfitt to be kept for staat of lyvynge in his world;
<L 12><T A33><P 509>

Whi hanne may not a man of privat religioun forsake þat and take Cristis clene religioun, wipouten error of any sinful fool, as most perfitt? And þat Cristis reule, in his owne clenesse and freedom, is most perfitt, is shewied by þis skile.
<L 24, 25><T A33><P 509>

Also, þat Cristis clene religioun, wipoute cloutynge of sinfulle mennis errors, is mot perfitt of alle, is schewyd by þis skile.
<L 35><T A33><P 509>

and so to lettre no man to forsake privat religioun, and kepe Cristis clene religioun, wipouthe newe wronge tradiciouns of synneful men, þat ofte erreden in her owne lif and techinge.
<L 16><T A33><P 510>

and herof it suche plenly þat Cristis clene religioun is most perfitt o alle.
<L 27><T A33><P 510>
Perfore no newe secte of religioun, straunge fro Cristis secte, shulde have begunne, but pat pat was first shulde have be kept in his clennesse, of siche newe finders up of noveltries and patrouns.

Sip Cristis reule is ynow3, and able for alle men on lyve, of whatevere complexioun or age pei ben of.

Also, pe pope may dispense wiþ pe reule of ech privat secte or religioun, and haþ dispensed and 3itt dop, but he may not dispense wiþ Cristis reule 3oven to apostolis;

And herof it suþ openly pat men may lawefullly forsake privat religioun, and kepe Cristis religioun in his clennesse, sip it is most perfit, moost esy, and li3t for to kepe, and most siker to bringe men to hevene, and to heiest degre of blissse.

Ffor 3ifpes newe reules weren alle on wiþ Cristis reule 3oven to apostolis, he shulde have taught hem boþe and ensaumpled, boþe in his lif and spekinge and writing, wiþ sermons and ritis and customs herof;

Hit suþe also of pe same pat Cristis apostolis hadden boþe monkes, chanouns, and freris, 3if men taken monkes chanouns and freris for men pat professen sich privat sectes;

Also, Cristis reule 3oven to apostolis is lich and of o forme, to alle men pat maken professione þerto, to speke of substaunce of pe reule.

Also, 3if Cristis reule, 3oven to apostolis, and pe reule of privat sectis weren al on, wiþouten resoun men leven þe firsste and professeden þe toper, but 3if it were to shewe here ypcrisie. Also, 3if þis feynyng be soþ, it semeþ þat it is as perfite and medeful to kepen Cristis reule as þe reule of Ffraunceis or Dominik, or eny sich opere man.

Pe fourþe article is þis, þat Cristis techinge and bileve of þe sacrament of his owne body, þat is pleynly tauþt by Crist and his apostolis in gospellis and pistillis, may be tauþt openly in chirishe to Cristen puple, and þe contrarie techinge and fals bileve, brou3t up by cursed ypocrisie and heretikis and worldly preists, unknunynge in Goddis lawe, distried. Pe false feip tauþte of Anticrist and of his false cursed disciplis is þis, þat þe sacrament þat men seen wiþ bodely ei3te bitwen þe þe prestis hondis is neþer bred ne Cristis body, but accidentis wipoute suget, and is neþer groundid in holy writt ne reson ne wit, ne tauþte bi þe moste wiseste olde seyntis, but only by newe ypocrisie and cursed heretikis, þat magunfien here owen fantasies and dremes, and feyned power and myraclis, more þan Cristis techynge and his apostolis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many mou, wiþ þe determinacion of þe trewe court of Rome, þat is seett in þe beste part of þe popis lawe.

þat his worshipful sacrament is bred and Cristis body; And þis feip is groundid in Cristis owen word, in þe gospel of Seynt Mattheu. Mark, Luk, and bi Seynt Poul, and pleynly in holy writt, and bi Austyn, Jerom, Ambrose, and most holy seyntis, and most knunynge in holy writt.

And þe gospel of Seynt Luk scip, þat Cristis disciplis knewen him in brekynge of þe breed;

Sip Seynt Poul scip, þe breed þat we broke is comynunge of Cristis body, axe þe þe heretikis where þis were sacrid breed or unsacrid; and þe moten seie þat it was sacrid, for ellis it were not comynunge of Cristis body.

And in þe secret of þe medil masse, on Cristissmasse day, we priec þus, þat þis substaunce of herbe brynge to us þat þing þat is gostliche, þat is Cristis body.

And Seynt Austyn scip in a sermon þat is writen in þe popis lawe, þat þing þat is seyn is bred, and þat þing þat ei3en schewen or tellen is þe chalis, but it is, as moche as þe feip aseþ to lernyd, þe breed is Cristis body, and þe chalis, þat is, wyn in þe chalis, is Cristis blood Also Austyn scip in a sermon, and is writen in þe popis lawe, þe schullen not ete þat body, ne drynyke þat blood, þe whiche blood þe men þat schullen do me on cross schulle schede out;
And bus I graunt now, as oft I haue knowlechid biforn mani witen, pat pe lawfully ordenid his Cristis vicar, or wan he dop, or biddip, any þing in þem nam of Crist, as if Crist do þat bi him, þat þan he is þe vicar of Crist in dede, and þan it is to obey to him, as to Cristis vicar, and as to Jhu Crist. Be my followars as I am Cristis.

But wan þe pope goþ a wey fro Crist, and dop þe contrari, as is be for seid, or dop þe contrari, þan is not he Cristis vicar, ne it is not to obey ne folow him in þeis þings.

Of secound is seid, þat Cristis disciplis went in to þe cyte to by met.

wan þei mend hem vp on Cristis bidding, 3ha if þe prest wil not minster to hem, not but if money be gyuen to hem, and for þis þei selle þis iuill wilte.

As Petre seip in his epistil, and Poul of Colocenses: Weþer it be þe kirk particulär, as were two or þre are gedrid to gidir in Cristis name, and of þe kirk;

Ne oþer wyse howiþ any man to dren ani curse, not but in als mikil as it is 3euen vp Cristis bidding, ne oþer wise ioi of assoiling;

and þan bi þat we schal be holdun of God þe more blessid, and be þe more blessid, and be so perceyuers of Cristis merit.

Certs þis is contrari to þis, þat noon is Cristis disciple but if he forsak al þing for him.

An oþer poynþ þat is putt is þat þer is no pope ne Cristis vicar, but an holy man.

But now are found new constitucouns of procuracies and customis and oþer expensis, so þat noijer sacrament, nor benefice, nor ministryst, is 3euen nor tan frely after Cristis bidding;

in þis þat he frely and wilfully troþiþ in to Cristis teching, and fellip his bidding.

þat no man is Cristis disciple, but if he kepe Cristis counsel.

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And ver the schal first vnderstond, as boh Goddis law, and experiens, and rezoun techiþ, þat Cristis counsellis are callid in two wise, as sum tyme þing þat he counselliz to, and biddiþ not to ilk man as ðer comauandments;

<æ 04><æ APO><æ P 81>

And bus is opun, þat non is Cristis disciple, but if he kep his counsell;

<æ 16><æ APO><æ P 81>

In general maner are al Cristis disciplis, þat after þe rewle of kynde folowip his lore.

<æ 31><æ APO><æ P 81>

And for þþ þus seip a doctor, What þat euere he be, þat in þe last our of his dep kastiþ not al his bisines and his affeccoun in to God, kasting fro him al worldly bisynes, baldly I dare sey, þat he schal not after þis lif he Cristis disciple in heuen.

<æ 16><æ APO><æ P 82>

and to obey to Cristis biddingis is man euer holden, and not ay to offer.

<æ 31><æ APO><æ P 84>

But if þu sey, bi þe towching of Cristis body mani were helid, and bi þe towching of his cloþis, as þe gospel schewip, and þe apostle sent sudarjis to put on men schaking wiþ fendis, and þei were dryuen a wey.

<æ 22><æ APO><æ P 91>

And þus þei are bidun to vs to kepe þat we how not to rette þeis jingis in to God til vs, noþer þis to cause in vs goosly vertues ne maners, noþer þei may 3eue til vs grace ne hele, but if we kepe Cristis biddingis;

<æ 10><æ APO><æ P 94>

But God for his endles mercy kepe fro þe malice of þer charmis, and charmers, and coniurars, wicth, soritlegezis, and ðer þat are put in þe general sentens and cursing of þe kirk, fro all þat wirkun bi fendis curst, or veyni wiþ out God, and to wickid ende, and namly fro hem þat enforcen to charme in to iuel dedis, or no to obey to Cristis gospel, ne to þe teching of þe apostlis, and prophesis, and feipful doctors.

<æ 27><æ APO><æ P 97>

gird þe fendis in trowp, cloþid þe habariou of ritulines, þe feet schoð in þe making reðy of Cristis gospel of pes, taking þe scheld of þe feip, in þe wilk we may sleckun all þe firon dartis of the enemy.

<æ 15><æ APO><æ P 98>

þat þe vowe of religioun is aþen Cristis gospel.

<æ 17><æ APO><æ P 100>

And þus þe keping of Cristis lawe is callid religioun, bi holy wrt, and holy doctors.

<æ 21><æ APO><æ P 100>

as if þeris obeyid hem þat þei beg, for al þer tyme is in beggin, þat is aþen þe gospel, as it is seid in ðer placiþ, or wan þey obey hem to absteyn from meytis, aþen Cristis fremad, þat biddiþ his disciplis eyte swilk as men settun to hem.

<æ 28><æ APO><æ P 102>

So swilk similitudis of religious efter habit, and yprocris signis, and neuerþelles not hauing þe vertu of Cristis religioun;

<æ 10><æ APO><æ P 105>

If God wole, he loueþ not lesse vs Cristen men in þes daies þan he dide þe pupil in þe olde testament but better, as he hâþ scheued be þe mene of Cristis passioun & þe newe perfite lawe 3ouen to vs.

<æ 75><æ Buh><æ P 172>

þat Jesus bad hem goo bitokenþ þat prelatis and prestis of Cristis chirche schulden not reste and be iðel in worships and honouris of þis world, and lustis and likeyngis of her flesch, and cese fro prechinge of Goddes word to wrappe God and damyne her soule, but hertli wirche in his vyne, and spare for no wordli hate.

<æ 145><æ CG01><æ P 04>

And þat proueþ also þe sentence þat sçueþ after of Cristis wordis: þat as some as þei heere þe Lord nemp ned, þei schul let þe beestus goo.

<æ 338><æ CG01><æ P 09>

And suche prestis schulden be Cristis frendes, as he himself seip in þe gospel: /Vos amici mi estis, si feceritis que præcipio vobis/ (Jo·15·14).

<æ 355><æ CG01><æ P 09>

Riþ soo, whan men ofholi cherche (þat is, prelatus and prestus, whiche principalli schulden take liþt of kunnynge of þe sunne of Cristis lawe, as þe moone of þe sunne) beþ diretli bitwixe it and þe comen peple, wiþ al hire power stoppyng and hidynge fro hem þe verrei knowynge herof, þan is causid a greet goosli eclipse of þe sunne of Cristus liþf and his lawe in cristen mennes soules.

<æ 318><æ CG02><æ P 20>

Crist vnderstood of John þat he was Helye in figure, for in manie hinges þei were liken, as it is seyd biþore, but specially for John was þe forgoer of Cristis firste comynge, as Helye schal be tofore his comynge to þe Doom.

<æ 53><æ CG04><æ P 46>

but he denied not þat he was Helye in figure after Cristis menyng, and so Baptyst was in no
wey contrarious to Crist.

So John wente tofore and prechede Cristis comynge, bat aftur vanischede awey bi kynde of flesche, as wynd doþ or schadue, as Joob seip in his book (chapitre 142): (Fugit velat vmbra, et numquam in statu permanet).

But now erchedekenes, and officialis and ministres, and his book (chapitre numquam in statu permanet). And bus, bi ensaumple of Jesus Cristis dedes and also bi his lawes, it seemeþ pat þer nys no man, neþer clerk, neþer seculer, except from obedience to temperal lorde.

neþer Oure Lady hadde clepid Joseph Cristis fader to hymself butþ ifþer hadde be perfite matrimony bitwexe hem.

And bus, as ys before heere schewid, is sumwhat declarid þe seconde þyng þat þis gospel makeþ mencion of: þat is, of þe place of Cristis berþe. þe þrydde, as I seide before, þat þis gospel makeþ mencion of is þe manere of aray at Cristis berþe.

Þe riche also, to be aadred of misvysynge of her richesse in lustis and lykyngis out of mesure, and lyttel or no3t to departe of hem to Cristis pore breþeren.

boþe of his lyif and of his lawe) to hem þat beþ diligent and wel ocupeed in her degree, weþer it be spiritual eþer temperal, and specialli to hem þat beþ wakeris in keepinge of her cure whiche þei han vpon Cristis scheep.

Ri3t so, þe asoylyng eþer byndyng of prestis heere in Cristis cherche is no3t elles but a schewyng bi certeyn euidencis þat suchon is eþer bounden eþer assoled of God tofore.

Þat is: þei þat ben of Crist, or Cristis childeren, han cruþified hire flesch wip vicis and desiris: þe flesch here mai be vndirstonde þe bodili substance of a man, wip þ þedis of his membris.

`Pese þre it bihouþe after þe apostle to fastene to þe cros, for þei þat ben Cristis araeþe to hem first a cros in hire mynde whanne, fro þe myddel of hire soule (þat is, luye or wille), þei drawen his lyne into God aboue al þyngis to be looud; Vpon þis text seip Crisostom: we seyn it is no wondered þou3 Petre knew not þis whiche took reuclacion of Cristis passyoun.

But for to knowe þerþemore þe seconde þyng þat þis gospel spekeþ of (þat is, þe place of Cristis berþe), þe seip affhir þat alle men 3eden to make her profesioun, eueri man into his owne cytee'.

And al þis processe was ordeyneþ of tofore þe prye dioum of God to þat entente þat, þou3 Cristis moder and her housbonde dwellid in Galilee, napeles, bi þis enchesoun, þei schullen come at þat tyme into Bethleem, þat Crist mi3te be bore as it was prophesied of him tofore bi þe prohete (Micbie:5-2), þer he seip þus: (Et tu, Bethleem, terra Juda, nequaquam minima es in principibus Juda; Vpon þis text seip Crisostom: we seyn it is no wondered þou3 Petre knew not þis whiche took reuclacion of Cristis passyoun.
And his makep pat manye men, for thei hauen no ful bileue to the trufe of the evangele of Cristis wordis, perfere in peyne of pat synne, God suffreth hem to faile into errore of mysbileue of manye false byngis.

Pis mai bymene pat whanne suche a bylynde man in synne, as I seide biforn, herep hou Dauuid, (spousebrerke and mansleer), Magdelyn (defoulid in alle the dedli synnes), Mathew (pat gat his li3flode bi an vnlefful craft), Petre (pat denyede and forsok his Maister, for fere of a womanman), he cef pat hyngse besides Crist in the oure of his dech, Poule (pat ful cruelli pursuede Cristis peple), pat alle pese been passid to heune and bep ful glorious seyntis, benne if suchon axide hose pis maie be pat pis synful peple as these weren ben passid pis to heuen, Hooi Writt and treue prechouris answeren to his question pat bis the graucous mercy of oure Lord Jesus Crist, pat seip himself bi the prophete Ezechiel: {Nolo mortem peccatoris, sed magis conversatur et viuat}. (defoulid in aile)

Figure we han herof in the Olde Testamente, whanne the children of Israel (whiche bitokenen Cristis pele, for thei seen God bi feip) weren lad oute of Egipte fro the braldom of Kyng Pharao (pat is, oute of the darckenesse of synne fro the braldom of the fend), and hadden passid the ede See (pat is, oure baptym, whiche herp vertu of the reed blood pat spronge oute of Cristis side).

Jea! pouch it be to visithe his pore scephe, he mut ride wip foure or fyue score hors, proudele appareild at alle poynits, his owene palfrai for his bodi worp a 20 or 30 pound, al bihangi wip glittarynge gold as how3 it were an hoole hors, himself aboue, in fyn scarlet or ooper clop as good as pat, and wiypynne wip as good pelure as the quene hep any in hire gowne, her persons and her cleris ryden ge aboute hem, al in gult harneise, wip hardast swerdord uoergild bi hire sides hangynge, as how it were Centurio and his kny3tis ridynge toward Cristis dech. Bis mai wel be the abhominacion of discunforte pat Daniel speik of, stondynge in holi place (pat is, here in Cristis cherche). God, for his endeles merci, make of hem sone an ende, pat alle cristen men pat louen how mai seie the words of Dauuid in the Psauter pere he seip pus: 'The enemies forsope of the Lord anon as the bep beonoured and enhauenched, ri3t as smoke the schullen faile'— pat is, ooper horu verreie mekenesse knowynge hire defautes, and wilfulli takynge vpon hem the mecke and pore estaat pat longep to Cristis prestis, or ellis, if hei wole not come wilfullich, pat hei ben compellid for to entre, as Crist seip in the gosple: {Compelle eos intrare}.<L 242><T CG10><P 112>

Pis bodilye feest pat God made is figure of goostly feest pat alle prelatis and prestis, whiche ben goostly leders of Cristis peple, shulden make to hem wip goostly mete of the worde of God here in desert of his worde and, haue thei more, haue hei lasse, wilfully to departe herof, tristening holly in the multiplying of God.

Be sitting of Jesus in the hil may betoken the stable wille of alle prechouris in his purpos, or ellis rest of contemplacion, whiche thei shulden hue among in hooly Scripture and Cristis lyf and in the si3t of the iyoes of heuen, howow whiche thei shulden draue wit as Jon did oute of Cristis brest.

Men may seye, by many of hem, the words pat ben seide in the gospel of Cristis apostis pat slepten in the tyme pat Crist made his preyouris: {Oculi eorum erant grauati}.<L 188><T CG14><P 178>

But it semep thei suche drenen litel Cristis wordis pat he seiphe in the gospel by alle suche: {Inutilem scerum proricte in tenebras exteriores, vbi erit flatus et stiridor dentium}.<L 166><T CG14><P 180>

Pe fyrre thousand of peple pat weren fed in Cristis feest may wel bitoken the onlyly pat perfitly gouern her fyrre wittis in keping of the Ten Comaundements to the profite of her soule ben able to be fed and fullfillid wip goostly mete of Goddis words.

The fourbe is the lofe of the worpi sacrament of Cristis body.<L 48><T CG15><P 185>

So did also Seint Steuen, pat first wes matrid for Cristis loue.<L 216><T CG12><P 155>

Here we may lerne pat prelatis and curatis, pat shulden be Cristis prinpal disciplis, whiche han Cristis shpe to kepe, when hei seen ony of her peple in disese or tribulacion, bodile or gostle, shulden go nere to hem (pat is, by vertuous lyuing) and prey to God heritly for hem, whiche is oon of the prinsepal pingis the longep to her office.

Here we may Ierne
And whoso etip wel, and departith of alle these pre louys of breed pat ben rehersid tofore (pat is, first of pe worde of God, and after of pe loof of breed of penance, and also of pe prid, pat is almesedele), he þen habe wel proued himselfe and so is able for to eete of þe foutre lofe of breed þat is, þe worshipful sacrament of Cristis bodi, of whiche breed spekib himself in þe gospel of Jon, seying þus: {Panis quem ego dabo vobis caro mea est pro mundi vita}.

First, prelatis and prestis, for hem oever seying Cristis costi aray passing her astate, and costy aray passing her astate, and spuylen hem of vert ewes: for þus ordynede Crist, mayster beste of alle.

And, sif alle Cristis dedys ben ensawmplys to trewe men, manye men þenkon þat þese newe sectus schulden be destruyde and þe personys sawyde, for þus ordeynede Crist, mayster beste of alle.

And Cristis godhede wip his manheade ben sufficient herfore, for þei ben wipowten ende as þese serkis of twos pens. And, whateuer þat prelatís traueylen vnto spede of Cristis chyrche, Crist wole at þe day of doom 3elden hem graciously, and so ech trew prelat þat helþup Crist to helon his chyrche is tewe nybore to þe chirche and doþ in part as Crist dude. Here we schal vndyrstonde þat Crist spekib not here of worldly feste, ne of place, for þanne his sentence were noht, sif þanne schulde strif be for place, and onely one schulde doo Cristis byddyng, and so Crist schulde ordeyne dissensioon wihowte fruyt among men.

Also if men holde that the sacrifice of bestes is nedful now as it was biforn Cristis passioun, it is errour and mysbeleue agens Crist and his gospel.

ffor thise proud clerkis the more thei cunne Cristis lawe the more they make hem self damnable for here high cunningyng and here wickid lyuyngyng, and the symple men for here lytly cunningyng groundyn hem sif the more in meknesse, and bisic hem to lerne the wey of saluacioun.

but thei semen agenes Cristis techynge and lyyngyng and his postlis, and brougt yn for pride and coueitise of worldly prestis, for to charge more the puple in cost than Crist and his apostlis ordeyneden.

Therfore eche cristen man and woman bisie hym in all his mygtis to lerne and kepe Goddis heestis, to occupe his witiss in spekyng of Cristis gospel, for therynne is all comfort and sikirmes of cristen soulis, for to come to the blisse of heuen.

Here we schal vndyrstonde þat Crist spekib not here of worldly feste, ne of place, for þanne his sentence were noht, sif þanne schulde strif be for place, and onely one schulde doo Cristis byddyng, and so Crist schulde ordeyne dissensioon wihowte fruyt among men.
The sect of Christ by that is lesse that he putten in his newe sectis, sith that kepyng Christis secte by pat maden his secte moore.

*<L 71><T EWSI-18><P 294>*

But scribys that knowe not Christis godhede seyn that Christ blasphemyd in his, for al only God may forlyue synnes.

*<L 39><T EWSI-19><P 297>*

And thus wente mankynde that God hadde ordeynot into blysse, from error of his olde synne into his hows of Christis chyrche.

*<L 47><T EWSI-19><P 298>*

That volatiles, that seueren seynis at that secunde cows of his feeste, ben seynis of his newe lawe that wip these maundemantis kepton Christis counselys.

*<L 47><T EWSI-20><P 302>*

But summe slowen Christis seruauntys, as emperoures of Roome and prestes.

*<L 50><T EWSI-20><P 302>*

And, as Macometis lawe takip myche of Christis lawe, and medlely oþr lawes, and pere comep in that venym, so doþ antecrist in these newe sectis.

*<L 67><T EWSI-23><P 315>*

That seconde aduent is comynge to Christis passioun, and of his makip his gospel mynde today.

*<L 12><T EWSI-26><P 326>*

Yet these 3eldis fownde of men helpen alle that brethren in nede bope of temporal goodis, and laten hem dwellen in Christis ordre.

*<L 70><T EWSI-26><P 329>*

But, by that rewele of charyte, bei shulden sille that hyȝe houres and alle that mebles that he pan, and helpe that brethren in neede, and lyue al after Christis lawe.

*<L 76><T EWSI-26><P 329>*

Heuene and erre schal passe in chawngyng, but Christis wordis schulle not passe puse.

*<L 44><T EWSI-27><P 331>*

And John, bowden in prisoun, herde of Christis weriks, and he made myche ioye and prisme myche Crist, as oþr gospellys tellen and specially lohnys gospel.

*<L 05><T EWSI-28><P 335>*

And his meuede Powle and oþr apostles to holden hem to Christis ordre, sith that abbot is bettoure, that rewele and þe knytyis, and algatis hit is more free to holde Godes comandemantis, for his feyned obedience lettep offe to serue Crist.

*<L 93><T EWSI-31><P 354>*

And Jesus modir was þere wip Jesu and his disciples for, as men seyn comunly, John þe Evangelier was weddi here, and Crist was his cosyn and Christis modir was his aunte;

*<L 05><T EWSI-33><P 360>*

And þus 3if sowyng of þe feend tarieþ here Christis chyrche, and makip Christis corn here ful þinne, and makip þicke þe feendis lymes, nereþe þis good corn growþe more medly to þe chyrche for þei han moore lettyng.

*<L 41><T EWSI-36><P 375>*

Tyme of his repynge is cleput þe day of doom or elles tyme nyh hit, and þese reperis ben goode angelis, þat gedren partis of Christis chyrche, and þese goode angelis schullen bynde Christis enemysys in knychenys, and aftyr þei schulle brennen in helle by þe riþful doom of God, and trewe seruauntis of Christ schullen be gedrede by goode angelis and come to heuene as Godis berne.

*<L 50, 51><T EWSI-36><P 375>*

For, as his gospel tellip, þese taures schul be gedrid furst, but at þe day of doom Christis lymes schulle furst be confortid.

*<L 60><T EWSI-36><P 375>*

Ne we schulde not knowe now þe quantite of þis age þat lastþe fro Christis ascension vnto þe day of iugement.

*<L 41><T EWSI-37><P 379>*

Abowe þis tyxt may men dowte how þis seed may take druye or faylen in any wyse, sith hit is Christis word, and Crist seip þat heuene and eurpe schal passe and fayle but not his word.

*<L 88><T EWSI-38><P 387>*

and riþ as þe moone is pryncipal planetes after þe sonne, so Christis manhede is pryncipal after his godhede.

*<L 67><T EWSI-39><P 393>*

And, riþ as in Christis tyme and after by his apostles he turnede manye hevenes men to Cristis religiou, so now in tyme of antecrist ben cristene men made hevenes and reuerse Christis lawe, his lore and his werks.

*<L 84, 86, 87><T EWSI-41><P 404>*

Croserie ne assoylyng feyned now of prielatis schal not at þe day of doom reuerse Christis sentence.

*<L 111><T EWSI-41><P 405>*

Hit is hard to be dampnyd by iugement of Christis manhede, but hit is hardere to be damnyd bi counsel of þe Trinnyte, but hit is hardest to be put by þese to þe fuyr of helle.

*<L 115><T EWSI-41><P 406>*
But myche more Cristis rewme pat is strengbod a3enes þe feend schilde haue anohur prynce contrarye to Sathanas.

<15<T EWSISE-08><P 509>

For as a mete in a man þat is not defyed before makib monyns body to gurle, so it is of þe neве staatis, þat Cristis lawe hæp not defyed.

<15<T EWSISE-09><P 516>

þe eiþþe tyme biddup Poul þat Cristis pees sprynge in mennys hertis, for þis þees bryngþ gladnesse and ioye in o body of þe chirche.

<47<T EWSISE-12><P 526>

þe tenþe tyme biddup Poul þat Cristis word dwelle in us plenteously;

<51<T EWSISE-12><P 527>

for word of Crist schulde putte þese owt, as Petre techip in his booc 3if ony man speke ou3t, speke he Godis wordis', and certis þanne Cristis word dwellup in us habundantly. But a fool my3te sée þe hit pat, siþ Crist is God and man, eche word is Cristis word, and so veyn iangleris spekon his lye. Perfore Poul knyttip after þat Cristis word dwelle in us in al maner of wisdom, and þanne it is not superfli. Þe endeueþe tyme Poul biddup þat Cristis word be not yde in us;

<57, 59, 60, 62<T EWSISE-12><P 527>

þe twelþe tyme biddup Poul þat, alle þinge þat we don in word or in dede, schulde we do it in Cristis name, for we schulden eucre serue to hym, and he mot nedis be oure Lord.

<68<T EWSISE-12><P 527>

þe clowde þat laddo hem in desert upon dayus, as Godis lawe tellup, ﬁgurede he waturs of Cristis syde, by whiche we ben baptisude now.

<37<T EWSISE-13><P 530>

And þus þes ordris deouren þer godtis, and preynon þer ordris ouer Cristis ordre, and whonne þee takon ðer children and þer godtis, as þee weron herne.

<20<T EWSISE-14><P 534>

þei seyn at þe fourþe tyme þat þei ben Cristis mynystriþ; but Poul, þat kepte þe secte of Crist, seib þat þee is Cristis seruaunt as þei.

<34, 35<T EWSISE-14><P 534>

and seib þat he passup a poynt ouer hem in trauelyng for Cristis lawe.

<37<T EWSISE-14><P 534>

For Poul knew þat fourtene 3eer before he was turned to Cristis secte, and in his fastyng of þre dayes he say monye pruytyes of God.

<71<T EWSISE-14><P 536>

And herfore seib Poul þat he wolde gladly haue glorie in his syknesses, þat Cristis vertu dwelle
in hym.

And Jesu sibyn he newe rewils letton he rewle 
that Crist hab 3ouen, pei ben rit contrarie perfo, 
and dyuydon fro Cristis ordre:

And afterward prowe Poul by a prynciple of 
byleue he sufficience of Cristis biggyng, by that 
hat he is God and man.

And so it figurede Cristis blood and his herte that 
was brened by loue.

But Crist forbedip not, but biddip his disciplis in 
figure that he gedere vp he relef that is left of 
Cristis mete.

And here penkon men by greet studye that alle 
bes fourne newe sectis, 3if hei wolon clense hem 
clene of synne, moten leue alle bes newe 
customys that hei han weddud bysydyd Cristis 
lawe.

And herforc biddip Petre 3eue” his breperhed; 
and herforc biddip his disciplis in 
forme to lerne he lore of Cristis religion;

and 3if God ordeyned noon of bes, hanne in 
mayntenynge of ony of hem, he dop harm to 
Cristis chirche and hanne he failip in charite and 
love weper God ne man.

For clerks prouen heere he resoun that Cristis lif 
and his dedis don good to alle creaturis bi 
perfeccioun that he getip hem.

Alle that ben dammep in hell haue greet good 
of Cristis passioun, for hei haue iust punyshyg, 
and that is good—3he to hem;

And, syp hei haue appetyt herto, and his is 
performed bi Cristis passioun, eche ophir part of
And so Cristis resurreccioun was figure to vs hou we shulden lyue.

And so his water hat we ben put ynne is tokene of Cristis tribulacioun fro his bigynnynge to his deeth, and techip how we shulde lyue heere.

For 3if we be maad plaintiff to pe lickenesse of Cristis deep, tanne we shullen be also like to Cristis rsyng fro deeth.

And for Cristis body my3te not synne, þerfore oure erpe was bessed in Crist; and, 3if we ben plaintiff in Cristis body, tanne we shullen haue þe fruy3þ þat swet.

And þus alle þes foure sectis, þat forsaken Cristis reule, and maken hem a newe reule to loke wher þat reule were beter, tempten Crist ful falsel; 

As men of þes foure sectis þat puttyn bihynde Cristis lawe, and takun hem a newe patron and newe reule wipoute Crist: þes men ben ypocrisis þat Crist hatip most of alle.

for þanne he makiþ no departyng fro Cristis godhed and his manhed.

And in þis cursyng fallen þes sectis þat dispisen Cristis lawe;

For what man shulde chese anoþer lawe, but 3if þat lawe were betere þan Cristis?

þus Poul distryede þe synagoge whan he came to Cristis chyrche.

Poule makiþ aþirward aþiþor skile þat, 3if seruyse of dampyng of many was in worship and glori of Moyses, myche myre seruyng of ryþtwisnesse to Cristis children shulde be in glorie.

And God puttid in Cristis honde lawe þat he hadde ordeynyed bfore bi angelis;

And heere may men opunli see hou myche anticroist is to blame þat, affir þe free lawe of Crist, 3yueþ anoþer contrarie lawe, for it leenþ kepyng of Cristis lawe and puttiþ men fro freedom of Crist.

þe þrittenþe synne of fleshs ben sectis, as we may now see of foure sectis þat ben now broþyt yn aþir þe sect of Cristis ordre;

And þus þes foure newe sectis have þer ioye in uaryng, and pat oon is oppressid þat he myþte conquer Cristis sectt.

And þus þes shall be in heuene where Cristis sectt shall be clene.

And þes þat ben on Cristis side haue don on cors þer fleshs wh synne;

And þus men shulden hitwixe hemself fulfille loue þat is Cristis lawe.

And so men þat shulden be saued ben laboreris in Cristis werk, and profiten bi ueru of Crist to alle þis world, as Crist diode.

þes wordis of Poul ben ful sultill, but it is ynow3 to vs to knowe sumwhat Cristis charite and þeraþir shape oure charite;

And þerfore þe beste counsel were now to vs to practyse oure lyf in charite, and to aþescyndode Cristis enemies bohe for loue of Crist and hem.

As Crist scip, and scyntis aþir, þat þe hoost, whan it is sacrid, is uercry Cristis owene body in form of breed, as cristen men bileuen, and neyer accident wipoute sugett, ne nou3þ as heretiþis seien.

And, 3if þe seyen to plese þe puple þat þis ost is Cristis body, þei seien preyulþ þe contrarie, and scallunden þe pope and his court þat, al 3if þe seide sum tyme þat þis oste was Cristis body, now þei haue tauþt hym betere and seyn þat it is worse þan ouþt.

þe lawe and deep, þan Cristis?

Aþoþer sect of Cristis ordre;

Poole makip aþirward anoþir skile þat, 3if seriþse of dampyng of many was in worship and glori of Moyses, myche myre seruyng of ryþtwisnesse to Cristis children shulde be in glorie.

And God puttid in Cristis honde lawe þat he hadde ordeynyed bfore bi angelis;

And heere may men opunli see hou myche anticroist is to blame þat, affir þe free lawe of Crist, 3yueþ anoþer contrarie lawe, for it leenþ kepyng of Cristis lawe and puttiþ men fro freedom of Crist.

Poul ne eny oþir apostele þancken den not þer suggetis for gold ne for wordli cause or wynynyn, but for þei profiteden in Cristis lawe.

For þei shulen be knownen at domesday, bi clennesse and bi bride cloþis, þat þei ben of Cristis sectt, and shulen be takun yn aþir his
mustre And Crist shal conferme þes kny3tis
wipoute synne til þe eende, in þe day of þe
comyng of oure Lord Jesu Crist.
< L 31 > < T EWS1SE-48 > < P 677 >
And among alle synnes of þe feend bi þis synne
he blyndip þes capeteynes: þat þei vsen not
Cristis lawe, but manns to gete hem worldli
goodis;
< L 14 > < T EWS1SE-50 > < P 681 >
but þei weren not riche herto, but bi uertu of
Cristis passiou.
< L 21 > < T EWS1SE-50 > < P 682 >
And þus pilgrymes, þat goon ly3t and syngyn
gladli bi Cristis uoys and whistlen sweteli bi
hope of blis, feren þus þer goostli enemies, for it
is seid comynli þat a weygoere when he is uoide
syngip sure bifo þe þeef, and moneye makiþ
hym drede more.
< L 56 > < T EWS1SE-50 > < P 683 >
First Poule coumfortip Cristis kny3tis to make
hem hardi for to fy3te, and selþ be 3ee
coumfortid in þe Lord and in power of his uertu.
< L 03 > < T EWS1SE-51 > < P 683 >
and in þis kny3tis of Cristis batayle shulden be
confortid for to fy3te.
< L 12 > < T EWS1SE-51 > < P 685 >
And þus Cristis kny3tis fy3ton not oncli a3enes
þe leeste feendis, ne oncli a3enmus mydidl
feendis, but a3enes þe hey3este feendis and Poul
clepip þes spiritual þyngis bi kynde þat þei
hadden of God.
< L 18 > < T EWS1SE-51 > < P 685 >
And for men shulden be Cristis spouse, and
hoolde to hym þe treupe of wydyng, perfore
Poule clepip heere þis firste uertu treupe of
spirii3t.
< L 64 > < T EWS1SE-51 > < P 687 >
þat 3ee be clene and wipoute synne to domesday
þat is Cristis, and þat 3ee be fillid of fruy3t of
ry3twisnesse to heryng and glorye of God.
< L 42 > < T EWS1SE-52 > < P 691 >
For Crist and his apostelis and Cristis lawe þat is
bileeue techen þis iore to sue goode prelatis and
to fleo fro euele prelatis.
< L 38 > < T EWS1SE-53 > < P 693 >
And Poul tellip more speciali aftir of siche false
prelatis: many goon, whom Y haue ofte teld 3ou,
but now wepynge Y seye þat þei ben enemyes of
Cristis cros;
< L 41 > < T EWS1SE-53 > < P 693 >
3it seyntis hopen þanne þat þes bodies, þat now
ben foule, shullen in blisse be like to þe body of
Cristis clerenesse.
< L 70 > < T EWS1SE-53 > < P 694 >
DONICINGA XXIII POST TRINITATEM:
Epistola: Sermo 54: Non cessamus pro vobis
orantes: Colocences primo:/ In þis epistele tellip
Poul bohe his wille and his werk to profite to
Cristis chirche, þat it be þes tau3t bi hym.
< L 02 > < T EWS1SE-54 > < P 696 >
for men þat confessen Cristis lyf, hou he was
bohe God and man, and þes men þat seen God bi
good bileue of Cristis persone ben saued and
dwelyn sureli in þe uertu of þis patroun.
< L 41, 42 > < T EWS1SE-55 > < P 700 >
And þus may prestis of Cristis sect teche þe
puple on Sundayes bohe þi geospecl and þe
pistle, al 3if false prophesit bigylen hem not;
< L 59 > < T EWS1SE-55 > < P 701 >
For as þei feynon falsely, none of Cristis
discipiles hadde leue for to preche til þat Petre
hadde 3yuen hym leue, and by þis same skyle,
no preest schulde preche to þe puple, but 3if he
hadde leue of þe byschop, or leue of þe pope.
< L 13 > < T EWS2-58 > < P 16 >
And þese men þat han þus þis vertew, as weron
Cristis apostlis, hadden here þe rewme of
hecune, for þei hadden here Crist.
< L 08 > < T EWS2-65 > < P 54 >
And 3if þei ben in state or werkys vngrounded
in Cristis lyf, it is lic to men þat þei ben
anticristis disciplis;
< L 17 > < T EWS2-65 > < P 55 >
And þus is Cristis cause feld down for a tyme.
< L 21 > < T EWS2-66 > < P 61 >
siþ sophistes graunton þat þis fudur of þe hound
is myn, and 3et he is not my fadur, why schulde
we not graunton also þat oure Ladyus soule is
Cristis; and so myche more, as Cristis wylle and
hire wylle was eucre at þe kne of þe hound. oure
Lady was hithe ordyned of God, for sche schulde be more hooly, and more
disserue to Cristene men, and bettore prente
Cristis dedus, and telle hem hise euangelistes.
< L 47, 50 > < T EWS2-94 > < P 228 >
Leue we here þes truyuant dou3tis and enforse
vs to lerne Cristis words, and to preche hem to
þe puple, and leue þing þat is lesse worp.
< L 36 > < T EWS2-110 > < P 281 >
IN FESTO SACRi 3ACOBI APOSTOLi-
Sermo 57: Accessit ad lesum: Matheii 20: This
gospel tellip hou fleschly kyn procureri ofte
harm to þe soule and hou a womman, Cristis
aunte, Mary, lamys modyr and Iones, þat was
677
Zebedeus wif, cam to Crist for his enchesoun. <L 02><T EWS2-111><P 282>

and þes two disciplis my3te not for schame denye to drentke of Cristis cuppe. <L 33><T EWS2-111><P 283>

but as þe Trynyte is one in onhede of substance, so Cristis apostlis ben one in þe same godhede and may neuer after be seuered, as þes þre persones may never be seurclyd. <L 18><T EWS2-121><P 315>

And prestis ben afterward Cristis vykeris to telle þe wylle of Iesu Crist. <L 832><T EWS2-MC><P 358>

O! sib a lordis word is wurchiped aftir þe passe of þis lord, and Crist is more wipoute mesure þan any kyng or erply lord, hou loueþ þe puple Crist but aftir þat it loueþ Cristis word? <L 11><T EWS3-123><P 01>

And for despit of Cristis wordis, and for defaut of loue of hem, ben many grete men cursid of God, for þey maken Cristis wordis vnworchipid, and magneften þer oone wordis, as þe wolde take fro God his wurchip. <L 23, 24><T EWS3-123><P 02>

and siche an angel may be clegid ech good cristian man þat makil redy þe weye to Crist bfore Cristis laste comyng. <L 40><T EWS3-123><P 03>

And þus þes newe religiouns bysyde Cristis lawe ben bipaphis, but to crokid and to foule to ony man to go to heuene, for hem wantil ri3tennes þat key feynen in þer sygnes, for þes sygnes semen of nou3t but to crie þer holynesse, þat þei ben bfore ohere chosun of God to his seruys. <L 50><T EWS3-123><P 03>

FERIA IIII DOMINICE II ADUENTUS: Sermo 3· Dixit Iesus turbis: Mathei II· For Ion Baptist telde of Cristis aduent, perfere þes gospelis maken mynde of Ion Baptist, and Matheu telliþ of Baptist wipinne in his bok hou he passide ohere in holynesse and uerto. <L 01><T EWS3-125><P 07>

and so of fulnesse of Cristis grace taken alle þat ben Cristis lemes. <L 23, 24><T EWS3-126><P 11>

And so for þing is hid in bosum, and Cristis godheth is heere hid from us, perfore seip þis gospel þus þat þis one borun Sone is in his Fadris bosum. <L 52><T EWS3-126><P 12>

Baptist seyde not þes wordis for he hadde drede in þis bilue, but for he wolde þat his disciplis and ohere men weren tau3t of Crist, and so he coueytide Cristis wurchip and ordeyned þerefore many gatis. <L 11><T EWS3-129><P 17>

And for þes ordris of hordom wip flateryng þat is maad to hem in false signes of hordom, and knelind as daunsing, þei holden wip þes false ordris and harmen Cristis lawe and þe puple But þe gospel telliþ aftir hou Crist and hise cam to Bethsayda. <L 33><T EWS3-130><P 20>

þis fend knewe Cristis manhed, and sumwhat he knewe of his godhede; <L 10><T EWS3-134><P 30>

And þis fend was nedid to confess Cristis holynesse. <L 13><T EWS3-134><P 30>

And so, as Crist argueþ, 3if Cristis werks weren of þe fend, God wolde not wurche þus so graciously in Crist. <L 19><T EWS3-135><P 32>

And God 3uye þat Cristis lif were þus wel knownen in cristeddom, for þanne my3ten men sue Crist and take no werks but ensaumpild of hym. <L 14><T EWS3-136><P 34>

FERIA IIII SEPTIMANE IIII POST DOMINE NE IN IRA': Sermo 15· Factum est autem· Luce 9· þis gospel telliþ hou Cristis disciplis moten haue hem in luuyng. <L 01><T EWS3-137><P 36>

And so, sib Cristis religioun is betere þan þes newe ordris, þis men synnen greetly þat taken hem and leeuen Cristis; for Cristis ordre my3te occupie ech man as myche as he my3te do, and no drede it my3te occupie men betere þan þes newe ordris. <L 40, 42><T EWS3-137><P 37>

And þus alle þes newe ordris, þat leeuen fredo of Cristis ordre for goedis þat ipocris þan getun to þes newe fynned statis, don heere a3enus Crist, and vnhablen hemself to come to heuene. <L 63><T EWS3-137><P 38>

We shulden henke on Lothis wif, hou she for loking abae was turned into a lumpe of sault, to teche us to love Cristis ordre. <L 67><T EWS3-137><P 38>

And herfore seip Salomon Take 3ee us liiit foxis þat shrapen doun þe vines', for sauary lore of heuenly lyngis þat shulde growe in Cristis chirche is destried bi worldly men þat lyuen bi cautelas as foxis. <L 22><T EWS3-138><P 40>
Clerksis and prestis lyueden first wel, and specially in Cristis tyme, for Crist and his apostelis also weren bope prestis and clerksis;

And men ſat knowne ſe worldli stat seyen ſat popis and cardinalis, bishops and religious ben most for fro Cristis lif.

But it semeþ ouer ſat Cristis word moyde men to trete ſis: Crist telde hem a litil bifoere hou he shulde be sleyen from hem, and, al 3if ſis word marride hem for ſei vnendurstoode it not wel, nepeles ſei pou3ten on þingis ſat my3ten come aftir ſis, and so, 3if ſei shulden lyue togidere, which shulde be more of hem, and who shulde be ſer capteyn to whom alle oþere shulden obesche.

And so Cristis reule in þes prestis is more reuersid pan in worldly lordis, and ſip ſei professen and seyen ſis gospel bope in word and in op, it is opyn ſat þes false ipocritis disseyuen þe puple and harmen þe chirch.

And þus seip Mark ſat al þe puple aboute þe water was on þe lond, for þei shopen hem as wel as þei my3ten to here Cristis word.

And þus þere ordis in Cristis tyme vnabladen hem to be of þis rewme, for bi keppe of þer ordis þe lefte keppe of Goddis hecestis.

For, æ þer weren in Cristis tyme essey, sadusey and pharisey, so þer ben nowe in oure tyme freris and chanouns and monkis;

But, for þe perele of þe chirche stondiþ not al in þes newe ordis, but in ipocrisie of prestis and specialy of þe pope, þeperfe seip Crist þus þat trewe men shal not seye Lo heere, lo þeere' is Cristis viker þat hap ful power of Crist þat sendiþ mensus soulsis to heuene as soone as he wole do þis.

for Cristis manhed was among hem, and his godhed wipynne hem.

is Cristis viker, but wole 3ee not go, and sue hem not', sib þei ben false and suen not Crist.

And, as it was in Noelys dayes, so it shal be in Cristis dayes: þei eeyt and drunkyn, þei wedidden wyues and wymmen weren 3oyn to weddungis, to þat day þat Noe wente into þe ship, and þe flood cam and loste hem alle.

‘And he þat lyueþ in commune trauel, turne he not a3en þanne’— to defende Cristis viker, ne to flœte in his cause!

For whodireueur eome Cristis body, þidir shal his scyntis come.

þus diiden ipocritis in Cristis tyme;

þes eretikis þat blyndiden þe puple bi Goddis lawe in Cristis tyme maden þis tyyuantis argument: 3if God biddip þat Y shal loue my friend, he biddip bi contrarie wit þat Y shal hate myn enemy.

Also bi Cristis resoun heere we shulden bi oure myþe sue God, but God loueþ boþe yuel and gode.

Lore þat Crist teciþ heere were to do oure enemies good, and þis is a fendis lore contrarie to Cristis lore.

Soþ þat it þat pees is ende of alle synnes þat ben don, for þe pees of Cristis chirche, whanne it regnþ hool in heuene, is ende of al synne heere and of al dumpanying of fendis, for a good ende is getun boþe bi gode menes and yuel, sib God mut algatis haue his ende, whatueru menes be maad.

And seye we to þes fendis heere þat pees is good for to haue, and also it is good to haue þis pees bi Cristis menes.

And certis Cristis mene is more li3t, more short and more sikir, for fendis men continuen werre and maken false pees to more werre.
And so Cristis biddynge to byge swerdis to fīste contrariadie hymself, for he seyde anoon aftir Ĥat two swerdis ben ynowe.

<LS 112><T EWS3-145><P 64>

īhane Ĥe euencodedi was maad and Ĥere boot was in Ĥe myddil of Ĥe water, and Cristis discipuli weren in Ĥat boot, Crist aboord alone in Ĥe lond.

<L 04><T EWS3-146><P 65

But heere men doubten comunely wheν Ĥes sixe werks of mersy shal be don eucre to Cristislemes, or sumtyme to Ĥat Ĥat shal be damnyd. But here men ĥenken bi Ĥis gospel Ĥat worldly men shulden haue entent to do alle Ĥes to Cristislemes, and not to fendis Ĥat shal be damnyd.

<L 44, 46><T EWS3-147><P 68

But, for we knowun not who shal be sauyd, but supposen bi mennus lif, if we don good diligense and faylen to do Ĥes to Cristislemes, Crist wolde heele oure dedis of errour, and do Ĥerfore profit to his lemes.

<L 54><T EWS3-147><P 69

And Ĥerfore shal Ĥei be damnyd bi Cristis dom.

<L 78><T EWS3-147><P 70

Ťe synne of pride and coueytise was in prestis in Cristis tyme, and Ĥerfore Ĥei ordyned in Ĥe temple Ĥat men shulden bige and sille þerynne.

<L 22><T EWS3-148><P 72

And so as ĥan shal damnye hymself, so alle creaturis shal damnye hym þanne, and witnesse to Cristis dom þat it is fuly ri3tues.

<L 57><T EWS3-149><P 76

And to þe þrid part of þis gospel of Cristis modir and his bireyen, it is teld also bifoře hou þis gospel vnđirstondiþ: seek þe priddle Sunday of Lentene, and in (Proper Sanctorum in die septem fratrum).

<L 60><T EWS3-149><P 76

And þis þei my3ten not here Cristis wordis, for þei moten nedis be damnyd.

<L 43><T EWS3-150><P 78

Bokus seyen bineþe bilue hou Adam sette many curnelis of þe fruyt þat he eet of, and of þis fruyt cam o tre, of which was Cristis croz maad;

<L 13><T EWS3-151><P 81

And þus men seyen þat transfiguring is turnyng into glorious forme, þat men seen not wip þis eye bi figure þat þey seen nou, as Cristis face whanne it shyned as sone was not seyn figurid as ours ben nou.

<L 09><T EWS3-152><P 84

Þe whitenesse of Cristis clopis heere figurit not þes feres habitis, but onenessse of colour of Cristis clopis telliþ þat he was stable in uertues, and medling of feres clopis telliþ unstablenessse of þer ordis.

<L 17, 18><T EWS3-152><P 84

And, as þe pope scip nou þat he is Cristis viker in erpe, so þes seyden þat þei hadden Moyses power and weren proude of þis staat.

<L 07><T EWS3-154><P 85

for popis ben þerhere fro Crist þan þes folc weren fro Moyses, and mych more falsly ben Cristis vikeres bope in synne of word and dede.

<L 23><T EWS3-154><P 89

And þis is principal cause why men turnen fro Cristis lawe.

<L 46><T EWS3-156><P 95

God kissiþ þan his man whan he 3yueþ hym grace of sone, and makip hym one wip Crist his sone and parsener of Cristis merit, And þanne þis sone makip elt þis shrifte.

<L 106><T EWS3-158><P 105

Þis fat calf þat men shulden ete is Cristis body þat men offeren; and so it is þe sacrud oost þat is in figure Cristis body.

<L 125, 126><T EWS3-158><P 105

Þe firste part of þis gospel makip ende of Cristis orde, so þat sum gospel tellip hou we shulden love, and sum tellip hou we shulden snybbe; Þe Cristis disciplis camen, and seyden to hym þou wost wel þat þarises by heryng of þis word ben sclaunderid'.

<L 30><T EWS3-161><P 114

And þis figurip Cristis dede.

<L 10><T EWS3-165><P 128

And 3if þey don siche worldly dedis for to gete name of þe world, and not for loue of Cristis chirche, þanne þei ben enemies to God.

<L 15><T EWS3-165><P 128

And disciplis of Crist þou3ten oone hou it was writun in þe Salm ' þe zele of ipocris in Goddis hou haf etyn Crist' in þer lyung, for þey feyney of alle þer dedis þat þey ben Cristis werkis.

<L 42><T EWS3-165><P 129

And so þer feestis and þeere dedis ben fals fruyt of Cristis lif.

<L 44><T EWS3-165><P 129

þis feeste was a mene and made redy to Cristis worde, for summe men herden Cristis word by þer comyng to þis feeste.

<L 05><T EWS3-166><P 131

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And þus, 3if we leden Cristis lif, and twoven in hym and in his wordis, we witen wel þat he bad not bo ye swerdis to f3te wiþ hem to sle oore brïjeren bodily and venge us on oore enemies. <L 43><T EWS3-166><P 132>

bis story semþ opyn, but it teþtæþ trewe men hou þe pharisees today bïleen not in Cristis werke, but denyen Goddis lawe for þer bilawis as þer sabot;<L 63><T EWS3-167><P 136>

And þis was don in Cristis deþ and his resurreccion, for þes weren more þan þes myraclis, al 3if þey shewen þe same my3t, for eþh werk of creature tellþ þe almy3t of God.<L 30><T EWS3-168><P 138>

and by uertu of Cristis word risen summe deade men gostly, for þey turnen to gode lif and holden þe words of Crist.<L 58><T EWS3-169><P 139>

Thomas spac þus to shewe þe loue þat þey hadden to þis Lazar, and hou þis trïsteden in Cristis help and tolden litil by þis lif.<L 36><T EWS3-169><P 141>

But, for þes lewis knewen not Cristis godhet, perfore he seip þus to hem 'Certiþ 3ee witen not fro whenne Y cam or whidir Y go.<L 29><T EWS3-170><P 146>

3if 3ee knewen me, perauntrœ 3ee knewen also my Fadir', for it fallip by grace by God þat knowing of Cristis manhed bryngþ in knowyng of þe godhet.<L 43><T EWS3-170><P 146>

And 3it Cristis brïjeren scyden to hym þat he shulde wende pennaus out of Galile into lude; <L 19><T EWS3-172><P 149>

for Cristis kyn louryde hym litil, siþ he made hem not riche ne greet among her neyboris.<L 20><T EWS3-172><P 150>

Cristis brïjeren ben eclipid herœ men þat weren of his kyn, as weren summe of Galile where þat Crist was maade man;<L 22><T EWS3-172><P 150>

þes brïjeren weren not Cristis apostelis, but oþere men of his kyn.<L 25><T EWS3-172><P 150>

And þis perseuccion of Crist faylyþ not 3it in his membris, or in treuþe of Cristis cause.<L 61><T EWS3-172><P 151>

For eche man þat shal be sauyd mut nedis be of Cristis sheep, Crist descryueþ his sheep, and scip þat þei heren his voys, and he knowip hem, and þey suen hym, and he 3ythe hem lif wipbouten ende.<L 27><T EWS3-173><P 153>

FERIA VI V SEPTIMANE QUADRAGESIME: Sermo 54: Collerentur pontifices Johannis II. þis gospel tellip hou þe lewis counseliden to Cristis deþ.<L 01><T EWS3-175><P 157>

And by þis may we se þat þe mooste ground of pursuers of lesu and his lawe weren prinsis and pharisees, for þe princes of prestis þat weren þe bispochis, and pharisees þat weren religious in Cristis tyme, pursueden Crist to deþ as autours of his mansleyng.<L 05><T EWS3-175><P 157>

to oþer witt þan he meneþ, blabere a good word and a sôp for þe profit of Cristis chirche.<L 38><T EWS3-175><P 158>

Also Crist scip hecre soþely þat ech man þat shal be sauyd shal be fed of Crist þus, but þis may not be vndirstonden of fleyssly fode of Cristis body.<L 34><T EWS3-176><P 160>

Also aftir Cristis ascencion many ben borun and sauyd aftir, and so as Crist scip hecre, þey moten ete his fleyss and drynke his blood;<L 37><T EWS3-176><P 160>

And, as by speche of Goddis lawe, þat man etip not bodily þat takip mete in his mouþ and aftir sendip it to his stomac, and spueþ it out eft asen, but 3if it turne to nurshipe his body, so a man etip not gostly Cristis body, as men speken hecre, but 3if þis mete be defied, and Crist lïcne men to hym.<L 54><T EWS3-176><P 161>

But Cristis body in his kynde is not etun bodily. <L 77><T EWS3-176><P 161>

But euer wite we þat þis oost is uery bred in his kynde, and in figure Goddis body by uertu of Cristis words. But þus it is not of Cristis fleyss and his blood in his kynde. And so it is nede to wite hou bred and wyn ben Cristis membris.<L 82, 84><T EWS3-176><P 162>

And 3if þou seye þat no man may vnristonde Cristis words, but 3if God 3uye hym witt, as no man may ellis be sauyd, þou seist sôp for boþe
partis, as ech man mut nedis bileue.

And so one of Cristis disciplis seyde, Iudas Scariotis sone pat was for to traye Crist, "Why is not pis oynnement soold for pre hundrid pens, and 3ouen to pore men?"

And pis sauour in þe hous bitokeneph fame of Cristis dēp, þat ecche cristen man shulde smelle and penke deuoutly on Crist.

But mystakyng of Cristis witt was for to traye Crist, 'Why is not pis oynnement soold for pre hundrid pens, and 3ouen to pore men?'

And for loue of Cristis chirche God lefte hym þus to suffere peyne, but God myȝte not leue Crist to helpe hym and counforte hym.

And herfore Crist wiþ his apostelis tauȝte to suffere peyne for treuhte, and for profit of Cristis chirche, as Polle telliȝ in his bok.

And heere men noten ouer þis þat Cristis passioun was þe mooste þat myȝte be in ony man, for many causis þat weren in Crist: Cristis wittis weren moost quye, siþ in þe myddl age Crist sufferide, and God ordeynede þe loye of Crist not lette þe wittis of his flesys, þat ne þey feeliden fully þe peynes þat his body hadde.

And þes two prynsis, 3if God wole, shulen figure help of Cristis chirche for to defende his lawe aȝenus prestis þat ben his enemies;

And þe lewis bhiȝen hem greet money to fycyn þis leysyn of Cristis disciplis, þat þei camen upon þe nyȝt and stalen his body þe while key sleptn.

And þe þese wyymen affir euosong tymse, whanne it was leue to wrecȝe on sabot, ordeynedyn þer oynementis to anoynþ Cristis body.

And þe lewis bhiȝen hem greet money to fycyn þis leysyn of Cristis disciplis, þat þei camen upon þe nyȝt and stalen his body þe while key sleptn.

And, 3if God wole, þes þe wey þat þes shulen not stoppe òþere trewe men by ȝuyynge of þer money and of grete benefis for to telle þat Cristys lif ne his louwe, þat þen aȝenus hem;

Two of Cristis disciplis wenten on þis Sunday into a castel þat was clepid Emaus, aboute sixe myle fro Jerusalem.

It semeþ þat Austyn seip þat þis breed was Cristis body, as he sacriȝe befor.

But we trowen þat it was not turndy into Cristis body but auoydid on honest maner, as it is likyng to God þat þis pase.
But Symount Petre cam aftir hym, and entride into þe sepulcre, and saw þes lynyn clopis leyd bisyde, and þe sudarye þat was on Cristis hed, not put wiþ þe lynyn clopis, but by itsilf wAPPED in a plase.

But men doute most heremore hou Cristis manched may be til domesday by al þis world, siþ he is onely now in heuene.

And þis bitokeneþ þat digyte of prelasis is seuerid now fro trauel in Cristis chirche, and fewe ben þat taken þis trauel.

Feria Septima Post Pascha: Sermo 71: Accescent ad Iesum. Mathiæ 9: This gospel telliþ hou Crist tau3te ionus disciplis biforme Cristis dep.

þe seconde ensaumepl of Crist turneþ þo he same witt, for Cristis disciplis ben newe botelis mad of hym, and newe lawe is newe wyn þat Crist

haþ 3ettid in þær hertis.

And so Ion haþ myche ioye bope in body and in soule whanne he herþ Cristis voyaþ, þat is þe hosebonde of holy chirche.

And so Iones fame muste wexe for a tyme, and Cristis be hid;

And þus men ben myche to blame þat troven not to Cristis word, for he whom God haþ þus sent, speþþ words of God'.

þe Fadir loueþ þe Sone, siþ he is þe same God, and 3af alle þingis in his power', as alle þingis ben Cristis.

And 3if he be contrarye herto, he synyn difformyd fro Cristis wille.

And siþ þis was ende of Cristis loue, why þat he lounyde his apostelis, þat heþ my3ten have ensaumle of Crist to loue togiilde as he lounyde hem, it is greet synne among þes prelatis to loue þus flyghsly þer frendis, for it is not veary loue but rapere hate of hem for eche good loue of man must be ensaumpl of Cristis loue.

And heere may we se hou prestis ben knyttid togiilde in harmful hate, for siche worldly loue of hem is contrarye to Cristis loue.

Heere men taken of þis text hou þey shulden loue þe chirche and procure to it by charite, þat it kepe Cristis ordenaunce, for worldly loue contrarye herto is myche hate þat Crist forfend, as 3if a man wolde fode a brid to take hym aftir þe grans.

And heexip in Cristis name þat þus axip in þes þere.

but it is not Cristis maner to ecleþ þis lif wiþouten ende, at 3if a sophistre wolde graunte þat þey iuþ wiþouten ende.

And Crist wiste þat men shulden ordyne neuersyngly to Cristis dede, and herfore he ordemony þus to telle þat þe contrarye is leeuerful.

Feria Sexta III Septimane Post

And it semek þat she wolde haue kist Cristis feyte as bifoare.

hæþ 3ettid in þær hertis.

And so Ion haþ myche ioye bope in body and in soule whanne he herþ Cristis voyaþ, þat is þe hosebonde of holy chirche.
And, if taking of his ringing in mesure was no synne in Cristis tympe, what uertu haþ manus statute to make his be synne more þan þan þan? þes fonnyd wordis fordon Cristis freedom and bileue þat men shulden haue.

And þus Crist by his manhed sittip on his Fadris ri3t side, for no þing may he neer godhed ne more blissyd ri3t side, for no shulcn be sauyd, for neyted to make Cristis manhed.

And þus Crist preyeþ not for þe world as for þes men þat shulen be dampnyd, but for men þat shulen be sauyd, for Cristis preyer mut nedis be herd.

And þis is in manns power þat takip good hede to Cristis werkis, for Crist dide eueremore good and dide not harm in punyshyn.

Þis bileue criep ofte on us, and 3it we shewen þat we trouen it not, for we kepen not Cristis wordis ne þenken ou3t of þis werkis. And 3it we shulden ete Crist gostly in oure soule whanne oure þou3t and oure wille were þus of Cristis body.

FERIA V PENTECOSTEN: Sermo 84: Conouactus Iesus duodecim apostolis: Luce 9: This gospel tellip hou Cristis apostolis weren tau3t of hym to go and preche, and in hem ben we tau3t to kepe þe forme þat Crist telde hem.

And fewe freris may shake þe poudir of þer feet to Cristis entent, for þey ben charious to þe puple þat coueyten þer godis and not þer soulis; Cristis dayshes to make heere upon Rome for dignytees and to bigile þer fole of pardoun.

It is seyd comunely þat manns soule mut haue two chawelis, boþe þe ouere and þe neþere, and þes moten ete Cristis body.

And þus a mous etip not Cristis body, al 3if he ete þis sacrament, for þe mous faylip gostly witt to chewe in hym þis bileue.

And bischopis shulden lettre alle þes foure, and mayntene Cristis ordenauanse; Cristis wordis þat alle dampnyd men shulen come out of helle.

Cristis mynystris ben spiritis, boþe gode anguelis and yuele.

And siþ man may not weeende out before he haue payed al hool þis peyne, and þis peyne is euene wiþ tympe þat shal laste wiþouten ende, men may se by Cristis wordis þat he shal neuere go out of helle.

but Cristis disciplis taken noon hede but þat þey serue God wel, what mene euere helpe to þis ende.

For siche men dampnyd in helle han a worm of conscience, and þis worm dieþ not but gawip þem to greet peyne, siþ þey my3ten liþly holde Cristis lawe and caste awey þes feyned ordis.

Men expounnen þis prophesis soþely of Cristis persone, for to þe manhed þat he tok alle þes condicions acorden, for he was moost uertuous man and moost meke man of alle òpére, siþ he dide wiþoute defaute alle þe dedis þat he dide.

for Cristis spotle hadde greet uertu and was contrarye to uenym of þe fend,— as philosoferis seyen, it is of spotle of a fastynge man.

Men vndurstondcn comunely þis parable of Cristis chirche þat dwellip heere upon erpe, and was but a litil floe whanne Crist chees his apostolis by siche orde as he wolde;

and it is honest wiþ siche spotle fro Cristis hond to wayshe his eyen.

Men vndurstonden comunely þis parable of Cristis chirche þat dwellip heere upon erpe, and was but a litil floe whanne Crist chees his apostolis by siche orde as he wolde;

Pus Cristis chirche lyuyde first þat it was sause to òppe, and not onely salt of þe erpe as Crist seip of his apostolis; for men weren confortid by Cristis pretcis to holde his lawe and go his weye.

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And that blasphemous out of bileu, that seyn that Crist speketh here falsely or vnomuncomely to teche men to whom hey shulden do her almes, ben comune synere beggeres and tryuants in Cristis churche.

But discrecioun is here redeful: that man axhe that he shulde axe, as pat he tempte not God to axe ring pat is nedeful, but redeful to proue Cristis bileu, and þanne mut it neds be, siþ God fayly þis not in redeful ping, and in power he may not faile.

And heere may men se by resoun þat Cristis prestis shulden not grucche 3if men token þer temperaltces;

And þis same techiþ Cristis dede þat is comandement to cristien men, for it criþ hiero to hem þan any man may speke by uoys.

But 3if þis figetre bar no fruyt, and herfore it was kisset away þe two and fouretip 3eer aftir Cristis ascencion.

And þus stondiþ Cristis churche faste, what tribulacion falle to it.

And heere may we se opynly, 3ifwe trowen to Cristis testament, and shape we uore deþ aftir his;

Þenke we on Cristis testament, and shape we uore deþ aftir his;

And þis mouþ many men to hate alle oþere wordis for Cristis, and sauere hem lesse 3if þey ben groundid in wordis of þe gospel.

Þese wordis mai wel be seid vnto curates more and lesse, for whoeueren vnworþi curatis and seueren not bi Goddis lawe, of hem is Cristis word soyþ þat þei ben stronge peues to him.

And therfore it is that seyntys myche noten that of Cristis lawthynge we reden never in Holy Writ, but of his myche penaunse, teris, and scheidynge of blod, doynge us to witen therby that alle ooure doynge þere shulde be in penaunse, in disciplynynge of oun fleyssh, and in penaunse of adversite, and therfore alle the werkis that we don and ben out of alle thes thre utterly reversen Cristis werkis, and therofe seith seynþ Poul, 3at 3if 3ee been out of disciplyne of the whiche alle gode men ben maad perceveris, thanne avouteris 3ee ben and not sones of God.

Wherefore siche myraclis pleyninge, bote in penaunse doynge, in very discipline, and in pacience, reversyn Cristis hestis and his dedis.

for sythen Crist hymself reprovyde the wymmen that wepten upon hym in his passioun, myche more þei ben reprovable that wepen for the pleyn of Cristis passioun, leevynge to wepen for the synnes of hemsilf and of their chyldren, as Crist bad the wymmen that wepten upon hym.

JACK UPLAND To veri God & to alle trewe in Crist, I lacke Vplond make my moone, þat Antccrist and hise disciplis bi coloure of hlllynes wisten & disciuen Cristis churche bi many fals signes.

And þus þap Crist tauþ boþe bi dede and bi word, as holi writ berþi witness in many placis, and þus was Cristis churche gouerned a thousand 3eer and more.

lest þat þis greeete abhomyacioun of Antccrist were asipde & leuttid, he þap suspendid prestis fro her office and 3ouun hem greeete wagis in many placis, and þus was Cristis churche gouerned a thousand 3eer and more.

And þose þat he made anoter oost a3ens Cristis ordinaunce, & clusid hem as fro þe world in wallis of stoon, cloistris & sellis; & þeres þei schulden haue laburid in þe world in help of alle þre partis of Cristis churche, wiþ meke loue & leue liifode, now þei schulen lyue in ilden liffi & sikir fro al pouert, & al men schulen help hem & þei neuer no man aftir, but lyue in mam elynge of mete and many wast clophis, & þou3 þei weren þe heire & þe hood, euer enuy is her cause at eueri melis mete.

But hou louþ he his neþbore þat louþ his good more þan his soule hele or bodeli hecle, and Cristis orde, as Seynte fame seip, is to refreisch nedi helpleþ men wiþ þi 3ifte.

And þerfor frere if þin orde þi þul ðis good more þan þe heire of þe heare and þe bode of þe bank ist.
to be on Cristis side, kepe þi pacience.

Frere, if Cristis rule is moost perfit, whi rulist þou þee not þeraftir?

If þou seist 3he, tel þou now in Cristis lawe where it is;

For Cristis rule biddiþ þee 3eue to pore feble men and pore bynd and pore lame, vpon peyne of damnacioun;

Frere, siþ Crist & hise apostlis ordeynden peestis to preche, & preie, & sacrementis to mnystre to þe puple 3he, a housande 3eer before 3oure capteyns & peestis han suffrid 3ou as foolish to come in among þe puple whi ben 3e so vnkynde as bastard braunehis to pursue prestis to prionyng & to fire for preching of Cristis lawe freli, with outen siliþing of þe gospel?

Frere, siþ þou proferist to so manye men a masse for a penye, what siliþ þou for þat penye, whethe þi preie or Cristis bodi or þi traucl?

& if þou siliþ Cristis bodi for a penye, þanne art þou worse þanne ludas þat soold þe it for pritti pens.

Hou hast þou lerned Cristis gospel þat biddiþ þee preie freli for frende & fo?

Frere, whi make 3e so many maistris amonge 3ou a3ens Cristis biddyng in þe gospel, seynge þat oon is maister oon is lord, & þis 3e contrarien bi þu many waste & costli meenes?

so to many freris & opere ordris passyng þe ordinance of God, lettþ Cristis chirche to growe to heuene.

Frere, who ben eritikis here & fer fro Cristis words, þat took þe breed & blissid it & brak it & seide, þis is my bodi;

Chaffare walkyng in derkenessis is þe pryui heresie of symonyans/ bi resoun of which þe þridde tribulacioun schal entre in Cristis Chirche/ þe whiche tribulacioun or angusch schal entre þe Chirche of Christ in þe tymne of þe hundrid 3eer of þe letter/ whos ende we ben/ as I wele preue/ & þis mysschif schal be so heuy þat wel schal be to þat man of holy Chirche þat þanne schal noþt be on lyue.

þat clowthþ his lawis as roten raggis to þe clene clopf of Cristis gospel & wakþ in malise as judas childer

conforme þee to Cristis passioun ||

þat casten yuel maners from her soule/ or prechen þe gospel to Cristis entent:

And siþen þei treten Cristis bodi miche raper seij herom ei schullen preche & blesse þe peple: (Hec dist 99') But here þe enimies of true obietcun & leyn for hem Poul:

þe whiche is sorow to men of trewe vnridstonding/ & þus þei putten abak Goddis holi lawe: for prechynge of Cristis gospel:

þanne he executiþ his malice a3ens Cristis chosen ||

þat schulde be in trecting of Cristis bodi/ schal be taken away from all feipful:

aflorn Cristis doome/ to whom be glori now & eucre: Amen ||

þe holi chirche of God: is a chaast virgyn Cristis glorious spouse: wipoulen spott or bleyne || þe fourþe tymne: þis chirche is clepid Cristis spouser:

To bigynne at Mary Cristis modir queen of heuene ludi of erpe & emparise of helle: nyne ordris of angelis in glorious wise:

þe misteril of Cristis incarnacioun/ þei tolden be þe comyng of þis Lord:

& Cristis disciplis to preche þe gospel/ turnyng lewis & hefhen men to Cristis lawe:

þat opened Cristis lawe in world/ & noþir for vileny ne for schame:

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in his world we suffre defaut but the sunne of Cristis gospel:
<L07><TL07><P29>

But is woman trewely the li3t of Cristis gospel/ to wynne his mede in his world:
<L30><TL07><P29>

that is chosen to be Cristis spouse/ & worpili is holi chrche:
<L17><TL07><P30>

that was chosen in the tyme of grace bi the watir of c1ensing bi Cristis blood of a3enbiyng:
<L12><TL07><P31>

of Cristis godhed/ hauyng powere & drede:
<L22><TL07><P32>

ben made mynystris of Cristis manhed/ and his han witt & wisdam: to open to the peple the weye of troube/ & his astate representi3p he secounde persone in trinitate that is his wisdam of the fadir:
<L08><TL07><P33>

is the viker of the godhed/ and presthod representing the wisdam of the sone is the viker of Cristis manhed:
<L16><TL07><P33>

standi3p the chrche that is apropurid to God/ & bi the vertu of Cristis incarnacioun:
<L12><TL07><P34>

now in his tyme of Cristis gospel Ieromus xiiii: quest ii: /Multi edificant parietes & columnnas ecclesie sustrahunt marmora nitent auro splendent laquearia gemmis alteria distinguuntur & ministrorum christi nulla est eleccio neque enim michi aliquid opponat dicens in iudca templum mensas lucernas thuribula patellas ciphos mortaria & ex auro fabricata tum hec probantur a domino quam sacerdotes hostias immolabant & sanguis pecudum erat remissio peccatorum quamquam hec omnia precesserint in figuram scripta sunt autem propter nos in quos fines seculorum deuenerunt/ nunc veto cum paupertatem domus sue pauper dominus dedicat/ portemusucrum & diuicias lutum putemus/ Super quo Williamis de Sancto Amore sic ait `huismodi homines edicia taliter
<L10><TL07><P36>

that reuersen here Cristis rule/ & 3yuen yuel ensaumple to her nei3bore:
<L17><TL07><P40>

glorifie the cros of God/ But his word of Cristis cros:
<L38><TL07><P40>

whanne we kepen Cristis ordiaunce/ & stynt pou not pou3 pou be sclaundrid:
<L23><TL07><P42>

to mende his mys put to hin hond/ & peny on Cristis rewarde: Mar viii: /Qui perdiderit animam suam propter me & euangelium: saluam cam faciet:
<L25><TL07><P42>

Cristis holi gospel/ where he speki3p in parable:
<L02><TL07><P43>
is full noiose to Cristis chirche/ of beauty of fortune of goodis of grace:
<L17><TL07><P43>

oure conscience schal no ping abasche/ for socour is kep for alle feipful in the tresour of Cristis passioun:
<L15><TL07><P46>
in pise forseide condicioun/ Certis Fastars in Cristis chirche:
<L14><TL07><P47>

Premers that ben in Cristis chirche:
<L10><TL07><P49>

Wakars that ben in Cristis chirche:
<L18><TL07><P51>

tookenes of her synne/ Almysdoars in Cristis chirche:
<L21><TL07><P52>

Prechars that ben in Cristis chirche:
<L30><TL07><P53>

Redars in Cristis chirche:
<L04><TL07><P55>

Syngars ben in Cristis chirche:
<L15><TL07><P56>

pat ben in Cristis chirch/ bi3henken hem ful witti3p:
<L15><TL07><P58>

ordir Cristis bodi matrimonyne & be last anonytynge:
<L29><TL07><P58>
at Cristis hooli souper/ where Crist dalt his bodi in breed:
<L16><TL07><P59>

Studiars in Cristis chirche:
<L12><TL07><P61>

Peesmakars in Cristis chirche:
<L20><TL07><P63>

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Pat Cristis gospel dampaneþ Mat· xix· & Luk· xii·
"Non veni pacemmittere:
<"L 02<"T LL><"P 66>

Pat ben in Cristis chiche/ for it is a goostli bodi:
<"L 02<"T LL><"P 74>

Vpon his tixte of Cristis gospel/ Mat· xvi· /Tibi
dabo claves regni celorum'/ Crist seid to Petir:
<"L 20<"T LL><"P 74>
of Cristis hooli gospel/ Mat· v· /Beati estis cum
malediverint vobis homines & persecuti vos
fuertint & dixierint omne malum aduersum vos
mencientes propter me &c'/ /3e ben blassid
whanne men han cursid 3ou· & han pursued 3ou·
& seid al yeel a3ens 3ou lying for me:
<"L 21<"T LL><"P 75>

for peyne pat mai falle/ but þenke on Cristis
passiou:
<"L 22<"T LL><"P 78>

largen her mede/ as dide Cristis apostles:
<"L 11<"T LL><"P 79>
to be on Cristis si3de/ & to do correctious: aftir
Cristis wille/ & seyn þei aske obedience:
<"L 04, 05<"T LL><"P 83>
a3en Cristis gospel/ Mat· xxv· /Mar· ix· /Luk·
xix· & Ion· ii· /lntrauit lesu in templum dei/ &
cieiebat omne vendentes & eementes in templo
& mensas nummulariorum & cathedras
vendencium columbas euertit'/
<"L 15<"T LL><"P 91>

pat regneþ in þe seculeris/ he þap encombrid
Cristis chiche:
<"L 12<"T LL><"P 94>
to þe former astate/ and lyue 3e on Cristis part:
<"L 25<"T LL><"P 96>
suffrid deep for Cristis sake/ If þise men diden
þe same:
<"L 32<"T LL><"P 96>
aftir þat Crist was slayn/ for to venge Cristis
deeþ:
<"L 15<"T LL><"P 98>

now ben comen among vs/ þat al totoeren Cristis
scheep:
<"L 10<"T LL><"P 101>

whanne þis man bieleued/ conformed him in
Cristis name:
<"L 20<"T LL><"P 101>

but for to lyue in lustis/ þise poluten Cristis
chiche:
<"L 25<"T LL><"P 104>
to swe Cristis steppis/ & kepe his biddings in
hem silf/ & teche hem oþir men||
<"L 28<"T LL><"P 104>
aftir þe forme of Cristis teching/ Mat· xxv·
where schel þei be punyschid þat wasten her
owne or hiden her owene:
<"L 13<"T LL><"P 106>
& so was þe þeef/ þat hangid on Cristis ri3t
si3de:
<"L 17<"T LL><"P 107
& may not se her fal/ þei hang on Cristis left
si3de:
<"L 19<"T LL><"P 107
for Cristis incarnacioun||
<"L 02<"T LL><"P 108

oþirwise þan þou wilt he coueite þin/ aftir resoun
& þe lawe of Cristis gospel||
<"L 22<"T LL><"P 120
it askip greet rewarde in blisse/ and þerfore be
augels sougen in Cristis birhe:
<"L 08<"T LL><"P 121
þanne swe we Cristis steppis||
<"L 34<"T LL><"P 121
Hec Hilarius de trinitute li· VII· Þat is to scie:
þis propurte þap Cristis chiche/ whanne it is
pursed:
<"L 19<"T LL><"P 125
wip her sijke soules/ for seint Ion Cristostom
scip /Omnis autem anima aut est sponsa Christi
aut diaboli adultera est' / Hec Cristostomus om-
xix· Forsolte every soule/ eijir it is Cristis
spouse:
<"L 25<"T LL><"P 129
Seynt Austyn scip Cristis chiche pursweþ yuel
lyuars in chariter:
<"L 12<"T LL><"P 132
But þe fendis chiche/ pursweþ Cristis chiche in
malice:
<"L 14<"T LL><"P 132
And 3if our newe religious ben in þese same
synmys, as ful of couestic and ypoprisie, and
stryuen a3ens þe fredom of þe gospel and cristis
life and his apostils, þei ben cursid of god; and þei
shullen be brou3t out of here ordris maad of
synful men and brou3t cleny to þe gospel and
fredom of cristis ordre, for it is most perfite and
most esi to wynne heueene by and most sikir, for
þe most my3t, most wisdom, and most charite of
jhu crist þat made it and made nou3t þise newe
ordris.

for ϕ ϕι ben taken as holier men and holden hem self more worji for pise newe ordinaunces of her own fonnyd heuedis, pat letten hem from ϕ better ocupacioun, ϕan for clennesses of cristis ordre, ϕου3 ϕι seruen neure so perfitly crist in holy hyuyng and trewe techyng wiboute ϕis newe profession and ceremonyes, ϕi whiche crist and his apostlis diden neuree ne tau3ten in al holy writ.

3if ϕι bynden hem to most charite and ϕer ϕi ben in gret enuye amongis hem self, and han dispitt and indignacion of good lyf and trewe techyng of cristis gospel ϕat symple men don out of here ordre, ϕes ben perilous ypocrisis and cursed of god for defaute of charite.

3if ϕι ben false prophetis hauyne ϕe lickenesse of holy religion and distroien cristis religion, as poul seijp.

And also cowardise of cristis disciplis, 3if ϕι spare for bodyli peyne and dep to telle openly ϕe treu3pe of goddis lawe.

but here ϕei suen ϕe fadir of leysyngis ϕat stirede ϕe hei3e prestis and pharisees in cristis tyme to pute on hym and his disciplis ϕat ϕei disturbeden ϕe lord of iude and wolden distroie it, for crist and his disciplis reproueden ϕe coueitise, ypocrisie and falsenesse of ϕe hei3e prestis and false pharisees. so ϕe deuyl sterpi now false newe pharisees of synguler religion wipoute cristis ordnaunces, ϕat ben more sotil in malice and leysyngis and ypocrisie ϕun ϕe firste, to stoppe pore prestis fro prechyng of ϕe gospel and reprouyng of synne, for ϕi ϕis offis of crist don treuly here synnes of leysyngis end ypocrisie schulde be knoen and distroied and goddis lawe knoen and kept and synne chasid out of lond.

sij siche somonyng of prelatis is not groundid in cristis lif ne his apostclis ne reson, but in anticristis power bi dowyng of clerkis wi3p
and holy ensample of prelates life and welfare, seeking by land and by water, meekly come to holy prelates and Christian men, seeking willingly and freely to serve and do them obedience and reverence, as shown here falseness to forbid and pursue pope's laws by simony and so become heretics, as an enemy of God's servants, for mercy and charity; catech and soul also, to stop and let good life of Christian servants, and shown in person and of Christian men, make, but falsely, lords of men's bodies and knowen for hypocrisy and cursedness, and not against their pride and covetise nor bring secular great charges against holy writ. But when he comes to worldly lords of body and of catech, and chargen men to speak to worldly prelates charging men to speak not as his here pride and covetise ne bryng hem to be ordainance of Christ, but rather to lyue hem self in pride and falsnesse of his world and to tune to be mekenesse and trewe lif and to penke on here dep day, for bi his good lif of secularis his lif of worldly prelates schulde be knownen for hypocrisie and cursednesse, and his by his feyned power of somonye and cursynge worldly prelates ben maad cruel turmentours of Christ's servauntis, and schewen hem self and make, but falsly, lords of men's bodies and catech and soulis also, to stoppe and lette good lif of christen men, pat he holy trynyte may not do for his ri3twisnesse and charite; catel and soulis also, to stoppe and let good lif of Christ's servants, and shown hem self and of christen men, make, but falsly, lordis of mennus bodies and knowen for ypocrisie and cursednesse, and not against their pride and covetise nor bring secularis great charges against worldly prelates charging men to speak but falsely, lords of men's bodies and knowen for hypocrisy and cursedness, and not against their pride and covetise nor bring secularis great charges against Christ's servants, and shown in person of Christ's servants, and also to be persons of Christ's servauntis and also to be cause of God. For commonly he come to here status be symonye and so ben hereticis, as he popis lawe seip, and contenten in pride, couetise, extortionis, and meyntenynge of here synne and opere mennys for annuel rente, and haten and pursen bope Christ's lawe and his servauntis pat spaken a3enst here synne, to amende hem herof and alle pat ben vnknunynge in goddis lawe; <L 10, 15><T MT02><P 33>

and he haten more Christ's servauntis pat stonden for he trewpe of holy writ and ihu Christ's leuynge and reproen here yopocrisie and schewen here falsnesse to he peple; <L 30, 31><T MT02><P 33>

But lete prelates studie bisili and treuly holy writt and lyuen opyn wel pereft, and distroie opyn synne of opere men be here wit and my3t, and pore preists and christene men wipoulen ony somonye wolen wip gret travellle and cost and wille, 3ee bi londe and bi water, melyly come to hem and don hem obedience and reverence, as he wolden to petir and poul and Christis apostles. <L 14><T MT02><P 34>

his cursynge schulde be suspensid for peril on alle sisid, and trewe techynge of Christ's gospel and holy ensamplis of prelatis lif and manasynge of purgatorie and helle and confortynge of he bliss of heuene schulde be schewed and regne among cristene peple; <L 01><T MT02><P 37>

and so he semip hat pes newe ordris distroien obedience of Christ's lawe (bi whiche eche man is holden obehce to oher in he drede of Christ, hat is in as myche as ony techih a nother to don he wille of god) and magnifique obedience to synful men, see a3enst he precepts of God. <L 30><T MT03><P 48>

whanne petir fischid aftir Christ's resureccion, and pou3 trauellid wip his hondis after Christ's ascension; <L 07, 08><T MT03><P 51>

But god for his mercy bryngye clerks to Christ's clene religion, si3p it is he beste on alle weics and most profitable to alle parties. <L 32><T MT03><P 51>

And sib petir was sathanas for he wolde have lettid Christ's dep and saluacion of mannus soul, him wunuytyngye; moche more pes prelates ben sathanas, pat mysche contrarien Christ's wille and saungye of mennus soulis hop3 prechynge of his gospel, and ben ben turned into an aungel of li3t, for hei feynen nem in he stede of apostles and worche wip he fend to suffre mennus soulis go to helle; <L 16, 18><T MT04><P 56>

and he grete doctor lyuncle robert grosted groundip his pleynly pat sihe prelates pat lenen to preche pes Christ's gospel ben more abhominable and enemies of God and his peple waten he cursed men of sodom and gomor. <L 29><T MT04><P 56>

and herefore gregory seip hat no man harnehe more Christ's chyrche han he hat hap he name of ordre and holynesse and perwi3 lyueth euclle, for commonly no man reprooch hym, and men taken greatly ensample of his synne; <L 35><T MT04><P 56>

for alle Christ's apostlis and disciplis weren chargid to preche he gospel, and alle preists ordeyned of god come to in staat of apostlis or disciplis of Christ, as becke and he popis lawe seip; <L 31><T MT04><P 57>

And bi his reson alle Christ's enemies weren stoppid to speke a3enst him whanne he helid a sik man upon he sabaat day, as he gospel teli3p. <L 29><T MT04><P 58>

It semep hat sihe prelates and newe religious ben aferd of Christ's gospel, for it approue not but distroie sb worldly lordschipe of prelates and
feyled holymesse of newe religious; siip cristis religion pat he made for prestis is pe beste, most perfy, most esy, and most siker.

Also it seemp pat sich iurisdiction of prelatis, pat hus leett cristis gospel, dryuen avey god fro mannsus soule, and vertuous lif and charite, and bryng pe fend in, and cherischip hym and synnes and debatis and werris.

for a3enst cristis wilful pouert pei techen in dede worldly couetise and moche wast in worldly goodis, and a3enst cristis mekenesse pei techen indede pompe and pride of pe world and of here statis, and a3en cristis bysynesse in prechynge and preieyng and trauele by contrees, and feynd in cas ben fendis of helle, panne prestis may not do cristis counsilis and hestis wijbouen leue of fendis.

Also it is cristis conseil and comandement to prestis generally to preche pe gospel, and his pei motten not do wijbouen leue of pes prelatis, pat in cas ben fendis of helle, panne prestis may not do cristis counsilis and hestis wijbouen leue of fendis.

Capitulum 8m: Also prelatis settan more pris bi pe roten peny panne don bi pe precious blood of ihu crist, for pe ende of schedynge of cristis bloode was to saue mannsus soulis and it was pris for hem;

but certis his an open heresie a3enst cristis gospel and his lif, and as pe olde lawe and pe newe schewyn pleynly;

3if a trewe man displesse a worldly prelat for techenyng and meyntenynge of goddis lawe, he schal be sclaumend for a cursed man and forboden to techen cristis gospel, and pe peple chargid vp peyne of pe grete curs to flee and not heren sich a man for to saue here owen souls;

Capitulum 11m: Also prelatis disceyuen lordis and alle cristene men bi veyn preieris of mouph, and veyn knackyng of newe song and costy, for bi title of preire pei han many worldly lordships and many parasiche chichris appropried to hem, and don neiper office of prelatis as cristis disciplis diden, neiper office of lordis as pei owen to do bi goddis lawe, neiper pei office of parsones ne vekeris to here parasichenes; but luyen in pompe and pride, couetise, and in wraiphe, slouhe and in ydclness, and stenkyn ge lecherie, glotonye and drounkenesse, and gret ypcoscis, and so techen pe fendis armys of
synne and distroien þe clennesse of cristis lif as moche as þei may.

<LT 12, 18><MT04><P 76>

And 3if prestis prechen trewely and frely þe gospel of crist and reprouen generally synne, þes emperours clerkis þat strenuæ 3ænþ cristis lyȝunge wolen somone hem fro contre to contre;

<LT 12><MT04><P 79>

for þei techen men þat for staciones of rome and for 3euynge of almes aftir synful mennes wille þei schullen haue þousandis of 3eris of pardoon, and also pardoon wipouten noumbre to mannis vndirstondynge, and þis pardoon is for3euynesse or remysion of peynes whanne men ben verely contril of alle here synnes bi vertue of cristis passion and martirdom, and holy meritis of seyntis for 3euynge of almes aftir synful mennes wille and also pardon wolen somone hem fro contre to contre;

<LT 32><MT04><P 80>

Also alle men þat ben in charite ben partyneris of cristis passion, and of alle goode dedis fro þe bigynnynge of þe world til þat last ende þerof, bi þe most ryȝful delynge of ihu crist as moche as it is ryȝful, and more schal no man haue for no grant of ony creature of god;

<LT 09><MT04><P 81>

for þei tristen to haue more þank to do here almes aftir synful mennus wille and techynge, 3e to rych houses or ryche men þat han no nede, þan for to do here almes aftir cristis techynge and to most nedy men.

<LT 21><MT04><P 81>

for al þat euerre ony seynt dide may not brynge o soule to heuene wipouten grace and myȝt of cristis passion, and alle meritis, þat ben medeful dedes, of alle seyntis but only cristis ben not euene worȝ to þe ioie of heuene, as pouȝ steþ;

<LT 14, 16><MT04><P 83>

And þis is don for drede al loos of bere worldly pride and coueitise, and of worldly lordischipis þat þei luau 3ænþ cristis lawe and his techynge and his owen lif and his apostlis;

<LT 24><MT04><P 85>

And þis newe pursuynge of prelatis 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 æsænþ anticristis clerkis þat destroyen þe treue þe of cristis lif and his apostlis in word and dede;

<LT 08, 10><MT04><P 87>

and ouer þis þe clennesse of cristene soulis to sathanas for money, and so in manere defoulen cristis blood and setten it at nouȝt;

<LT 15><MT04><P 87>

so þat whanne þei schulden ben most wiȝful pore and preche þe gospel of cristis pouert and his apostlis, þei may not for schame, for slaundyng of hem sel, and lest þei maken here own ypocrisie known to þe peple;

<LT 29><MT04><P 87>

and herefore þei hiden cristis pouert fro þe peple, and liȝen upon hym cursedly to coloure here worldly lif;

<LT 01><MT04><P 88>

and notwylysþondynge þat goddis lawe and ensaumple of cristis pore life dampen seculer lordschips in clerkis and coueitise and worldly lif, 3it þei graunton pardon wipouten mesure and 3oȝen grete benefices and huge tresour of gold and worldly fauour and sathanas blissyng to lordis, clerkis and comineris, for to meyntene anticristis worldly clerkis in þes synnes æsænþ god and his halwen, and for to pursue and sclaundre and enprisonse and sleþ and brene pore prestis þat techen hely writt and cristis gospel of pouert and mekenesse æsænþ here worldly lif.

<LT 20, 27><MT04><P 88>

for þei studien faste and techen here owene constituencions, and ponyschen men sore 3it þei don ouȝt æsænþ hem or kussen hem not, but þei studien hitel or nouȝt cristis gospel and lesse techen it, and recken lest pouȝ men kussen not þe gospel ne kepen it not;

<LT 06><MT04><P 89>

for comunly of alle prestis he is most contrarie to crist bope in lif and techynge, and he meyntencþ most synne bi preuylegies, exempcions and longe piecs, and he is most proud æsænþ cristis mekenesse, most coueitons of worldly goddis and lordschips æsænþ þe pouert of crist and his apostlis, and most idel in gostli werkis and occupied in worldly causæ æsænþ crist besy traueyle and his apostlis in prechyng of þe gospel, and most principale sillere of benefices and veyn indulgencis and sacramentis where crist comandip men to 3ue frely alle gostli þingis as þei han frely rescwyned hem of god. & 3it þes worldly prelatis feynen þat it is not lefful to a prest to teche cristis gospel frely wipouten licence of hym or his prelatis vnder hym, pouȝ god comandep prestis, bi open techynge and his lawe and opyn ensaumple of cristis lif, to teche þis;

<LT 01, 09, 12><MT04><P 90>

Capitulum 24m: Also prelatis distroien þe ordre and lif of crist and his apostlis bi here worldly lif and array and best and pride, and brynge þe peple in to heresie of cristis pore lif;

<LT 03><MT04><P 92>

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and wip alle his pei seyn pat pei lyuen in he staat of cris\thinspace is apostlis and ben here vikeris and successours, and maken he comune peple bileue pat crist and his apostlis lyueden rus; and sib pe lif of prelatis is book and in ensaumple to opere sugetis, as lyncolne seip, bes prelates ben heretikes and maistrys of heresie, pat pei techen to be comunes bi here owne wickid lif pat is a bok to here sugetis, and rus for cris\thinspace is pore lif and meke and trauelious is tau3\thinspace 3t a lordly lif, proud and veyn occupacion of worldlynesse and vanyte of his world.  
<L 10, 15><T MT04><P 92>

And rus pe prelates ben anticris\thinspace is turmentours of sathanas for to pursue and sle trewe prestis in goddis lawe, and maken lordis turmentours of pe fend to ponysehe cristene men, for pei holde he bounds of holy writt and meyntenen pe trewpe of cris\thinspace is lif a3enst worldly prelatis ful of coueitise and heresie.

<L 18><T MT04><P 94>

and he pat can not peis worldly statutis maad for singuler wille and coueitise is hoolden but a fool and niable to teche and reule cristene peple, hou3 he kunne and kepe and teche neuere so wel cris\thinspace is gospel and goddis comaundemtis, and to pis ende peis worldly moldwerpis taken keies of helle in stede of keies of pe kyngdom of heuenes, for pei taken ypo\thinspace risis and worldly tirantric and bushful worldly lif; and meyntenynge of synne bi fals pardon and fals absolucion and cursed prei\thinspace ers, and leuen kunnynge and techenge of holy writt and edefynge of cris\thinspace ene soules to heue\thinspace ne by good ensaumple of here holy lif.

<L 06><T MT04><P 95>

and hou pei come to here staat by symonye, bi chesynge of worldly clerkis, and in cas quyke deuelis in flech and blood, and don not here office but lyuen in pride, coueitise, robe\thinspace rie of pe peple, and in fleschly lustis pat cris\thinspace is apostlis deden not.

<L 29><T MT04><P 96>

Capitulum 33m: Prelatis also entre vnder colour and studie of cris\thinspace is apostlis and lyuen and teche concertriously to hem and don most harm to cris\thinspace endom, 3e\thinspace e more pan ony soudon or sarsyn or ope\thinspace men of wrong bileue.

<L 24><T MT04><P 98>

pei maken men wene pat here worldly lif and cursed ys pe holy lif of cris\thinspace is apostlis, and rus bryngen in errour and heresie in pe peple, and ben sathanas transfigurid into an aungel of li3\thinspace t, and verre\thinspace fen his word of holy writt, pat pei ben made a spectacle to angelis and men, but on euy\thinspace manere, where pei schulden ben a spectacle of angelis and men to loken onne with ioie for here stronge ri3\thinspace tynge a3enst enemys of soule bi mckenesse, wilful pouert, and grete trauclie in techynge of pe gospel, and suyyrnyge of peynes and deh. Per\thinspace i\thinspace ore in ensaumple of cris\thinspace ene men to sne hem in pe\thinspace s poymits pei ben a spectacle to angelis and men to wonder on here cursed pride, coueitise and ydnelsen in gostly trauclie, and cowardise in cris\thinspace is bataile, and letten charite of cris\thinspace ene men bi here euyl ensaumple, and rus in stede of cris\thinspace is apostlis ben comen in viserid deueli\thinspace des, to discyuyen men in good lif and bryngen hem to sathanas here maister, and in pis manere pei pleien pei paygon of scottis; for as scottis token pe skochen of armes of seynt george and here\thinspace bi\thinspace traieden englischemen, so bes anticris\thinspace is prelatis taken name and staat of cris\thinspace is apostlis, as 3if pei wolden helpe and lode cris\thinspace ene men pei ri3\thinspace te weie to heue\thinspace ne as pei diden, but here\thinspace pei betraiden cris\thinspace ene men into synne by syuynge of here techynge and cursed lif, and leden ham faste pe weie to helle.

<L 03, 13, 15, 20><T MT04><P 99>

for pei rescyuyen and purchasen bi gret ypo\thinspace risis seculer lordschips, a3enst goddis lawe olde and newe and ensaumple of cris\thinspace is lif and his apostlis, as le\thinspace f\thinspace ul, profytably and nedeful;

<L 16><T MT04><P 100>

but certis pe\thinspace s anticris\thinspace is clerkis lien falsly a3enst cris\thinspace is lore and profile of cris\thinspace ene men.

<L 11><T MT04><P 101>

But an cris\thinspace t and poul witnesses, suche prelatis ben cursed, and forsaken cris\thinspace is foih, and ben wors pe\thinspace e pan he\thinspace pen men pat neuere rescyuyen cris\thinspace endom.

<L 12><T MT04><P 102>

and god only know\thinspace whanne his synne is in pat degre and whanne in lesse, but euer it is harmufl to him pat make\thinspace p he sacrament vno\thinspace wiplinary, and bi pe\thinspace s feyned pardons pepe leue\thinspace h to do here alymesse to pore nedy men enprisoned bi god himself and dop it to ryche men and wasteris, and hopip to have more pank of god berby pan to do it a\thinspace fyr cris\thinspace is owne techynge:

<L 32><T MT04><P 102>

and 3i\thinspace t to fulfille pe fendis cruel\thinspace e pei pursuuen and cursen 3i\thinspace f ony pore prest wole preche freli cris\thinspace is gospel and deluyere cris\thinspace ene soulis oute of pe fendis hondis and leden hem pei ri3\thinspace te weie to heue\thinspace ne.

<L 12><T MT04><P 104>

for pei don cris\thinspace is holy lif and techynge, and so in a manere cris hym self, on pe cross of lesyngis and bitraien him to he\thinspace jene men whanne pei 3euen cure of soulis to worldly foolish, wors pean ben he\thinspace jene houndis.

<L 23><T MT04><P 104>
For whanne ȝe ben vnable bi ignoraunce and wickid lif to teche cristis peple goddis lawe, ȝe wollen not suffer trewe men teche frely cristis gospel wipouten here leue and lettris, ȝou3 trewe men ben neuree so mochil charged and stired of god to preche his gospel.

and þus ȝe ȝeue leue to sathanas preschours for to preche fablis and flateryng and lesyngis, and to discyne ȝe pepe in feijp and good lif and robbé hem of here worldly goodis, and to putten blasphemye vpon crist bi here opyn beggyngye and letten cristis prechours to preche frely þe gospel þat wole not flatere but seyn þe soþ to eche man and eche staat aftir goddis lawe, but bi suche ypocrisie þe letten þus prechyun of cristis gospel, last lordis and comunes perceyuen here falsenesse, þe forbened not vterly þat men schulden not preche þe gospel, but þat men schulden not preche wipouten here leue;

for crist and his apostlis lef ten not prechynge of þe gospel, and ȝiþ þe deuelis lymys maden discencion and grucchyngye and þiȝtyngye aȝenst hem And goode men resceyunge cristis gospel, to ȝeue vs ensaumpl to laste trewe in prechynge þou3 antiristis clerkis grucchen.

and herefore synful men owen wip ale manere mekenesse and reuerence and deuccion heren goddis word and grucchen not ne stryue aȝenst prechynge of cristis gospel.

for þei taken þe ordre of presboth and bynden hem to kepe þis ordre and holt lif and techynge of goddis peple affir cristis lif and his apostlis, and spesially in verrey mekenesse and wilful pouert and bisi traueile in techynge of goddis lawe and wilful deþ suffryage perfoure. But þi þe worldly possessions and lordischips þei ben turned to pompe and pride and coueitise and grete bisynesse of worldly plees and worldly festis and secueral lawis, þat deucyon and holy meditacion and studyynge and techynge of cristis holy gospel is forþeten, and discencion among cristene men brouȝt in, and myntenynge of wrongis and oppressynge of pore men bi here worldly power and cautelis holden vp.

And perfoure seyni ierom criede and wrot to his deþ þat clerkis schulden lyue on dymes and offfyngeþ þat is goddis part and not haue seuceler lordischips ne worldly richesse, but in pouert sue cristis cros: and seyni bede wrot to þe erchebishop of 30rk þat ȝiȝte of kynges whanne þei ȝauȝn temporales to clerkis was most foul ȝeuyngye, and tellip many harms comynge þeþof;

Capitulum 2m: Also þes possessioneris seyn in dede þat cristis lif and ensaumpl þeþof is insufficient and lif seikerere bi worldly lawes is betre;

And ȝif þei witten þat cristis lyf and trewe lif of clerkis ensaumpl perafter is best and most ey and most siker for þe soule, þei ben oute of charite to forsake þe best tauȝt and ensaumpl of crist, and to take a lif ordeyned of synful foolis and coueitise of worldly pride and name and auer;

and þat þat is holy chirche, þat þen trewe techeris of cristis mekenesse, wilful pouert and costly trauelie and myntenynge of cristis ordynaunce in clerkis for drede of antiristis curs and brekyng of here op bi whiche þei ben sworne to myntenye holy chirche;

and þat þat is holy chirche, þat þen trewe techeris of cristis mekenesse, wilful pouert and costly trauelie and myntenynge of cristis ordynaunce, þei elepen heretikis and pursuen hem to þe deþ worse þan don heþene men, for no man schulde be hardi to teche and myntenye holy writt aȝenst here cursed lif.

for þei comen in vnder colour of seynit benet and seynit austyn to lyue in mekenesse and pouert and bi labour of here hondis for her liflode, and þi ypocrisie þei rennen into pride, coueitise, worldly worschipe and welfare and idelnesse, and ben wode whanne men tellen þe soþe of cristis gospel and his pore lif and þe soþe of here owene reule and profession;

and fyned religious possessioners comen to þes ordinis far sikernesse of worldly welfare and pride and eise of body, where þe schulden come to hem to be dede to þe world and to lyue in penaunce and streit pouert as cristis apostlis, and þus þei s'en þis holy staat of pouert and penaunce for worldly richesse and wombe ioie.

And perfouro seyni ierom criede and wrot to his deþ þat clerkis schulden lyue on dymes and offfyngeþ þat is goddis part and not haue seuceler lordischips ne worldly richesse, but in pouert sue cristis cros: and seyni bede wrot to þe erchebishop of 30rk þat ȝiȝte of kynges whanne þei ȝauȝn temporales to clerkis was most foul ȝeuyngye, and tellip many harms comynge þeþof; 

and þus ȝe ȝeue leue to sathanas preschours for to preche fablis and flateryng and lesyngis, and to discyne ȝe pepe in feijp and good lif and robbé hem of here worldly goodis, and to putten blasphemye vpon crist bi here opyn beggyngye and letten cristis prechours to preche frely þe gospel þat wole not flatere but seyn þe soþ to eche man and eche staat aftir goddis lawe, but bi suche ypocrisie þe letten þus prechyun of cristis gospel, last lordis and comunes perceyuen here falsenesse, þe forbened not vterly þat men schulden not preche þe gospel, but þat men schulden not preche wipouten here leue;
lawe and techeris þerof.

For prestis þus dowid ben so occupied aboute þe world and newe seruycye and song and feyned obedience to worldly fools þat þei may not studie and preche goddis lawe in contre to cristis peple. And 3if þei preche selde whanne þei prechen cronyclys and poyses and newe fyndynges of hem self, and maken false comendaciones of dede men for to geten a name of veyn sotilte and worldly knak, and leuen to preche cristis gospel and his lywynge;

and þis is for drede leeste cristis pore lif and meke and traeulious and peyneful be knowen, and hou clerkis and namely religious ben bounden to holde sich pore lif and meke and peyneful in resonable abstynence, and traeule in studiynge and prechynge of holy writ, and ellis as crist selþ þei schulde be put out and disposed of men;

And 3if þei meyntenen an errore a3enst charite þei ben heretikis and 3if þei seyn þat here reulis ben betre þan cristis reulis 3oouen to prestis and clerkis, þei blasphemen a3enst god, and so at þe begynnynge þei ben blasphemyss on alle sides or at þe leste knowen not cristene bileue;

and 3it þei ben brou3t into chirche to reise vp in mornyng and penance and to be deed to þe world;

Capitulum 23m: Possessioners also constreynen prestis to lewy studiynge of holy writ and deuociyon and prechynge, and neden hem bi vertue of obedience and peyne of prisonyngye and dampancion as þei feynen, to bisien hem neles ny3t and day wip worldly occupation, a3enst cristis reule and here owene profession, for ellis þei seyn here couent schulde persiche and here religion goo down;

and þus þes possessioners sclaundren cristis lif and ben out of feip, hope and charite, and harde rotid in heresie.

Capitulum 27m: þes possessioners ben speckaly cristis enimys and antichristis, for þei dispisen and sclaundren and pursuen meke men and pore, and enhaunsen and preisen and fauoren proude men and disolute;

Capitulum 38m: þes proude possessioners disclaundren trewe prechours of þe gospel and cristis lif for makens of discencion and debate among þem þe lordischipis of lordischipis and worldli lif a3enst goddis lawe, in distroiynge and blasphemynge of cristis lif and cristene feip.

so þat possessioners may holden forge here seculer lordschips and worldli lif a3enst goddis lawe, in destroynge and blasphemynge of cristis lif and cristene feip.

Capitulum 38m: þes proude possessioners disclaundren trewe prechours of þe gospel and cristis lif for makens of discencion and debate among þem þe lordischipis of lordischipis and worldli lif a3enst goddis lawe, in destroynge and blasphemynge of cristis lif and cristene feip.

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for instede of trewe techynge of cristis gospel þei ben doumbe, or elles telleþ lenyngis of mennys tradicions for pride and coueitise of worldly goddis;

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ben more contrarie to goddis wilte and sauouren
less gostly pingis and sauynge of cristene soulis.
<L 11><MT07><P 145>

for neifier þei wolmen lerne hem sel ne techen
holy writt, ne suffire onere men to don it leste
lucre owene synne and ypopcrisie be knownen and
here lustful lif wijdrownen, and þus þei closen
<crisis> lif and his apostlis fro þe comune peple bi
kies of anticristis iuridiciou and censures, and
maken hem not so hardy to seye a treue of holfi
writt a3enst here cursed lif, for þat schal be
holden detraccion and enuye and a3enst charite;
<L 12><MT07><P 148>

Capitulum 16m. þe sixteneþþþ; þei wolwen not 3eue
þe sacraments of þe auter, þat is cristis body, to
here paryschenys, but 3if þei paied here tipes and
offryngis, and but 3if þei haþ paied money
to a worldly prest to sleþ cristene men.
<L 18><MT07><P 152

lilet recken þes curatis in what deuociou and
charite here parischenys rescuyuen cristis body,
whanne þei openly taken hem vp fro goddis
bord, and stiren hem to vnpacience and enuye
and hate for a lintel muk þat þei chal engen to hem
self.
<L 24><MT07><P 152

But þei lenen to teche þe grete penaunce and
sorow þat þei died after ward, for þeir pleiseden
god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of
prestis and veyn cost of hem and waste of pore
menus goodis plesie god and is vertuous lif,
a3enst crisist lif and his techyng and his
apostlis also;
<L 23><MT07><P 153

for þes worldly clerisy þat lyuen in glotonye and
studien to drynke hei3e wynes and base fisik wip
strumpetis presumen bi here pride to be domes
men of sotil and hei3e mysterijs and priue
artielis of holfi writt, and byldynce dampnyd
treuþes ef crisist gospel, for þei ben a3enst here
worldy lif and flescly lustis;
<L 07><MT07><P 157

and þe gospel þat techep crisit mekenesse and
wilful pouert and bisi trauelie3 in prechynge to
saue cristene soulis, for it constrynep prestis to
þis holy lif, is litel loved and studied and tau3t
but þarepe dispised and hyndrid and maade fals
bi speche of anticristis clerisy.
<L 26><MT07><P 157

Also crist bad to his enemys þat þei schulde bere
witness of euyl 3if he bad spoken euyle, and
seynþ poult biddip þeir hereris deme þat þat be
seide, where þes worldly foolis wolten he
anticristis more maistris þan crist god and man,
Siþ þei wolten not be demyd and amendid bi
<crisis> peple vnder hem of hero opyn werks
a3enst goddis hestis ne of here fals lesyngis þat
þei techen in stede of crisist gospel.
<L 27, 29><MT07><P 158

and so þei sille in manere þe spiritual lif of
crisist apostulis and disciplis for a litel drit and
wombe ioie, and þis is cursed gostli synonyme
and lucrese before god.
<L 10><MT08><P 166

Capitulum 2m: Also þei lyuen comynly in
symonne, syllynge here massis and þe sacrament
of crisist body for worldly muk and wombe ioie;
<L 28><MT08><P 169

and certis alle þes sellen cristis as judas dide, and
worse, for he is nowe knownen for god and
grorified in his manhede, and newe hap schewid
me benefices to mankynde þan he hadde do in
iudas tymes, and alle þes condicions aggrege
þis is cursed syllynge of crisist body.
<L 19><MT08><P 167

for þei bisien hem fastere to kunne and do and
tech þis is newe song þan to kunne and kepe
and teche crisist gospel;
<L 17><MT08><P 169

for 3if þei failen in manere of here song and
opere newe synge founden of synful men þei
chargen þat as a greuous synne for to be
dampnyd in helle þepore, þat þou3 þei failen
foule in prechynge of crisist gospel and
holdynge of goddis hestis þei chargen not a
straw, but rþare letten, dispisen and pursuen
falsly þo pr stis þat bisien hem to do þis grete
pyont of charite;
<L 25><MT08><P 172

Capitulum 17m: Prestis weiward of lif turnen
vpsoudum crisist techyng bi lesyngis and
ypopcrisie;
<L 01><MT08><P 174

for þe selundren crisit seruauntis wip lesynges
and haten hem, and helpe to lette hem fro trowe
prechynge bi suspendedynge, symonynge and
cursynge and manusu iuridiciou, and seyn þat
it was god world be for þat prestis prechenden
and sip hap ben descencion and werris and
pestilencis;
<L 22><MT08><P 177

wip many erours and maken it vnsawory to
worldly men, for as moche as þei wolmen þat it
were not knownen lesse þei were lettid of here
couetis and bodily welfare and aise, and it is
al on to pursue þus crisist seruauntis and to
pursue crist, as he seip in þe gospel, and to lie
þus on his lawe and to liuen on him self as ion
crisostom and austyn and ambrose witnesen.
<L 02><MT08><P 178

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panne what man frere or munk schal betere serue
god wipouten siche obseruauncis of freris or
munkis than wip hem, god approoue þat þat frere
or monk leue here obseruauncis and terme to
frodom of cristis gospel.
<L 08><T MT09><P 182>

and þus þes courtis ben curis of wrong and
falsnesse and not cristis but þe fendis, to exile
treue and charits and holy writt and to meyntene falsnesse and synne and magnifien
synful mennys lawis more þan þe gospel.
<L 25><T MT09><P 185>

hou bi þes fourte þe fend letij hem fro
prechynge of þe gospel: First whanne trewe men
þechen bi goddis lawe wit and reson þat echE
prest owip to do his my3t, his wit and his wille
to preche cristis gospel, þe fend blyndij
ypocrisis to excuse hem by feyned contemplatif
lif, and to seie þat sip it is þe beste and þei may
not do bohe togidre, þei ben nedid for charite of
god to leue þe prechynge of þe gospel and lyuen
in contemplacion.
<L 03><T MT10><P 188>
A lord, siþ crist and ion baptist and alle þe
propheth of god weren nedid bi charite to come
out of desert to preche to þe peple and leue here
solitarie preiere, hou doue we fronnyd heretikys
seie þat it is betre to be stille and preie oure
owen fronnyd ordynauncen þan to preche cristis
gospel?
<L 03><T MT10><P 189>
certis þei ben opyn foolsis and don pleynly a3enst
christis gospel and, 3if þei meyntenen þis errour,
þei ben cursed of god and ben perilous ypocrisis
and heretikys also; and siþ men ben holden
heretikys þat done a3enst þe popis lawe, and þe
beste part of þe popis lawe seþ pleuly þat eche
þat comþe to preshod takþ þe office of a bedele
or criere to goo before domesday to crie to þe
peple here synnes and vengaunce of god, whi
ben not þo prestis heretikis þat leuen to preche
cristis gospel, and compelle opere treue men to
leue prechynge of þe gospel, siþ þis lawe is
cynt gregoriey lawes. groundid opynly in goddis
lawe and reson and charite, and opere lawes of
þe peple ben contrarie to holy writt and reson and charite, for to meyntene pride and coucitise
of antichristis worldly clerks.
<L 07, 14><T MT10><P 189>
but ypocrisis allegen þe gospel, þat magdaleyne
chees to herself þe beste part whanne she saat
bysiden cristis feet and herde his word; soþ it is
þat þis meke sittynge and deouot herynge of
cristis wordis was best to magdaleyne, for sche
hadde not office of prechynge as prestis han, siþ
sche was a womman þat hadde not auctorite of
goddis lawe to teche and preche opyny.
<L 21, 22><T MT10><P 189>

Also þis pisible herynge of cristis word and
brenynge lone þat magdaleyne hadde was þe
beste part, for it schal be ende in heuene of good
lif in þis world;
<L 30><T MT10><P 189>
but who schulde panne charge vs wip more
ouere þe fredom and li3tnesse of cristis lawe?
<L 04><T MT10><P 192>
for folis chargen þat more þan þe maundementis
of god and to studie and teche cristis gospel;
<L 35><T MT10><P 192>
hou doren synful folis chargen cristis prestis wip
so moche nouclerie, and euermore cloute more to,
þat þei may not frely do goddis ordynaunce?
<L 13><T MT10><P 193>
And 3it þe olde lawe in þes chaiores customes
mosten nedes cesse for frodom of cristis gospel;
<L 19><T MT10><P 193>
But he schal not be excused but 3if he seiþ
matynes and euensong him self þat synful men
han ordenedy, and þus þei chargen more here
owene fyndynge þan cristis comauendment.
<L 04><T MT10><P 194>
for so dide cristis apostoles and hadde not
whereof to do bodiity almes, whan þei mi3ten
haue had tresour and iuelis ynowe, of kynggis
and lordis Also peter saþ in dedis of apostolis to
a pore man þat to him neither was gold ne siluer,
and 3it he performede wel þe office of a trewe
prest;
<L 21><T MT10><P 195>
I gesse wel þat jonge wymmen may sumtyme
daunsen in mesure to haue recreacion and
li3tnesse, so þat þei haue þe more pou3t on
myrpe in heuene and drode more and loure more
god borby, and synge honeste songis of cristis
incarnacion, passion, resurexion and ascencion,
and of þe iuncs of oure ladi, and to dispise synne
and preise vertue in alle here doyngye;
<L 04><T MT12><P 206>
hitch þenk þes woode men and wymmen on
cristis pouert and cold and pouert of his modir
and what lif he lyuede in þis world in so gret
penaunce and dispit and wepyngye for oure
synnys and what schemeful deþ he suffrid at þe
laste.
<L 28><T MT12><P 206>
þus þe fend blyndij men to elepe þis cursed
hauntynge of arlotrie and synne gret worschipo
god, and to elege deuocioun of preriers and
sade mynde of cristis pouert, penaunce and deþ
and of þe day of dome ypocrisie and folie;

marie cristis modir was ful of grace.

god 3eue vs grace to þenke on cristis mercy and ri3tswisnesse and maries sadnesse in bileeue, and mekenesse to make ende in perfit charite.

and 3it þes prelatis and newe religious comen in staat of cristis pouert and his apostlis, and techen and crien þat what euere þei han is pare mennus goode.

and catel in resonable manner, and temperale Sword and worldly power bi goddis lawe to compelle men to do here seruyce and paie rentis, but bi þe gospel and cristis lif and his apostlis, prestis han not siche power to constreyne men to paie hem dymes, and principaly whanne þei don not here gostly office, but harmen here sugetis in fals techyng and euyl ensaumple of lif, but þou3 þei denen wele here office and men wolden not paie dymes, þei schulden suffren mekely and not curse, as ihu crist dide.

and þe twelve, þat noman be dispised ne ponyschd for good lyuynge in suye þiu cristis steppi bi forme of þe gospel.

þat is presthod bi fredom and clenness of cristis reule in þe gospel.

and þei leuen cristis religion in his owene fredom, and bynden hem bi singular preffession to synful foolish.

and herforde many children ben brouȝt to siche newe religion for louse of worldly pride and welfare of body more þan for holy lif to serue god in penaunce and clenness of soule, and sum ben stolen þeffly fro here frendis, and summe bi false lesyngis and false bihestis þerto, and forpinke it aþer, and be not suffered to turne to cristis clene religion, þou3 þei ben vnable to þis newe religions maade of synful mennus ordynaunce;

Trewe clericis seyn also þat cristis lyuynge and his apostis in wilful pouert, wipouten fals and nedeles beggyng and whipouten worldly lordischipis, is most perfit in itself and best for alle clericis, siþ crist god and man chees þis lif for þe best;

and þei trauelte not for here lifloede, as god enyoyned adam for his penaunce, and poul trauelte wiþ his hondis in rede for his sustenaunce, but þei lyuen comynly in ydlenesse and glotonye and enuye and many oþer synnys, and feyynen holynesse in synygnye, in preynge of mouþ and customes maad of mannus errore, more þan in lyuynge after cristis gospel, and whanne trewe clericis meyntenen here trewe part bi holy writt and reson and ensaumple of cristis lif and his apostlis, and newe ypocrisit meyntenen here fals part bi ground of synful men and bi ypocrisie and worldly power and 3iftis of money and censures, as suspendynge, cursyne and prisonynge, and panne is debat and strif rened at þe fulle.

and þerfore pore clericis ben sclaundrid for heretikis, for þei seyn þe treueþe of holy writt, and hurlid and cursid and prysond and lettid to preche þe gospel, for drede laste þei warne þe peple after cristis techyng of þe false discetis of anticrist and his worldly and proude and coueitouse clerkis.

and þe twelve, þat noman be dispised ne ponyschd for good lyuynge in suye þiu cristis steppi bi forme of þe gospel.

And þoþ lordis wolde dispise þe pride of coueitouse clerkis and not conferme hem ne meyntene here worldly lordischipe and symonye, þat is opynly damnyd bi holy writt and cristis lyuynge, þe proude worldly clerkis ful of coueitise and lecherie and opere synnes schulden sone ben abatid, and holy lif and trewe techyng schulde be brouȝt aȝen.

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heuene ly blisse schulde regne in cristene peple. 

for þes redes and many hound mo, and for to be more lich to cristis lif and his apostlis, and for to proftto more to here owene soules and opere menmus, summe pore preistis jenken wip gottis helpe to traucie aboute where þei schulden most proftien by euydence þat god 3eueð hem, þe while þei han tyme and litel bodily strenge and 3oupe. 

and þis disceit in bilee is maad and coneccted of þes cursed pharissee for to magnyfie here newe feynd ordres, founden of synful men, not only wip cristis clene religion but more þan it or any part of holy writ. 

Perfore þei wilen rahe renne to helle fullire, and drawe alle men after hem heedly bi distroiynge of cristene pei, þan to come to cristis clene religion wip fredam of þe gospel þat is ordeyned of god of endeles wisdom wipouten understandynge. 

Þei seyn þat nychodeme and many moo wreiten þe gospels of cristis lif and his techynge, and þe chiche putte hem away and aproovd þes foure gospels of matheu, mark, luk and ion. 

Perfore cristen men schulden stonde to þe deþ for meyntenynge of cristis gospel, and trewe vnderstondynge þerof geten bi holy lif and gret studie, and not sette here feip ne triste in synful prelatis and here cursed clerkis, ne in here vnderstondynge of holy writ, for þei ben vnable wip þis worldly lif ful of pride, courcise, glotonie and ydelnese, as haukynge and huntynge, and pleynge at þe chees and tablis, and rioat and daunsyng, and festsis makyng, dronkenesse and lecherie, to perceuþe þe trenþþe of holy writt and heþe preyutees of god. 

for crist seip in þe gospel þat þe fadir of heuene hidip þes treuþes fro worldly wise men and quynte, and schewþþem to meke men as wren cristis disciplis. 

Capitulum 5m: þe fourhe whel of belialis carte is þis: 3if cristene men seyn þei known bi bilee þat þis is cristis gospel, þes malicious heretikis axen whi þei bileuen þat þis is gospel. 

and 3if þei telle a good sufficient cause, telle we þe same cause whi we bileuen þat þis is cristis gospel. ut þes heretikis wolden hauþ þis cause: for þes prelatis techen þat þis is cristis gospel; and þan þe wolden hauþ of þis cause alle here false purpos, þat what euer þes prelatis techen opynly and meyntenen stedfastly, were of as gret autorte or more þan is cristis gospel; 

and perfore crist reproveþ most defaute of bilee, boþe in þe isewe and in his disciplis, and perfore cristis apostlis preieden most to haue stabilnesse in feip; 

and stireþ heþe worldly prelatis to be faueuable to hem and meyntenen hem in þy poycrisie to colore here owene synne þerbi, and to lette treue men to preche pleyly and frely cristis gospel and þe hestis of god for suaynge of manmus soule. 

and poul biddip þat men schulden not comune wip hem, þet þei ben confoundid and schamed of here false heresie and tume to cristis clene religion wipouten error of synful manmus tradicions. 

for 3if holy writt be fals men may haue noon autorte þerbi to reprob synne and preise vertues and verwoous lif and 3if it be leffcl and meritorie to leic, þan no man hap ground to stire men fro synne bi grete peynes biþe þe cristis word, ne stire men to vertues bi grete iotes of heuene. 

and 3if it be 3enst charite to preche and crie openly 3enst synne of prelatis and men of þe chiche and ohere þeyþy men, þan cristis lif and his techynge and his apostlis and prophetes in þe olde lawe and his comandementis to his prophesis weren 3enst charite, ful of detraccion and schaudrynge. 

hou meyntenen lordis þe treuþe of þe gospel and holy writ, siþ þei meyntenen siche blasphem heretikis to be dowid in seculer lordischipe 3enst goddis comadement and ensaumple of cristis lif and his apostlis? 

and holy writt old and newe and cristis lif and his apostlis dampen þis pride and wrecchednesse in clerkis. 

Lord, siþ þe holy gost is autour and welle of witt and treuþe, weþer þe tauþte not goddis prophethis and cristis apostlis to write and speke treuþe; weþer þe fende sathanas techip proude and cowetouse clerkis, ful of symonye and ophere
synnys, more witt and treupe pan þe holy gost techere of alle treupe tan3te cristis apostlis and eaungaegelists, þat weren sad in bilee and charite and holy and trewe in lif and techynge.

for prelatis comen in þe staat of cristis apostlis to lyue in pouer, mekenesse and trauyle of þe gospel as þei deden, but þei ben turned to coueitise, worldly lordischips, pride, ydelnesse and vanye, and turnen cristis lif and techynge vp sodom. Also newe religious ben brou3t into and vanyte, and tumen cristis and penaunce, and to henge a hok of coueitise, worldly lordischipis, pride, ydelnesse and dispisynge ofþe world more pan opere worldly men, and ben fals bokis ful of synne and heresie;

and for to schewe þat his veyn religious louen more here owene inuencions and here owene lustis pan þe clene religion of cristis ordynance and gret pouer and payful lif aft er crist and his apostlis, þei preisen lesyngis for to beren vp þes veyn noeleries and haunte here lustis. for 3if cristis owene ordre and ensample of lesyngis and falsnesse and synne vp here kunynge and power;

and for men vnderstonended þat fewe men of discrecion comen to þes nouclries but siche 3onge bi stelynge or discetyynge, or ells bi coueitise of worldly honoure and sike syntesse of wombe ioie, and herefore þes veyn religious preisen lesyngis, damnyd bi holy writt old and newe, for cristis treuhe;

þe þridde, þat þe ordre of presthod wiþ clennest reuins of cristis gospel be holden and meyneted bope perfitter and esser and sikere þan ony newe ordre or secte wiþ bilawis, customes, obseruauncis founden of synful men, þat ofte erreden in þou3t, worde and dede.

þe tenpe, þat cristene men þeue more credence to cristis gospel and his lif þan to ony bullis of synful bishopis of þis world, or ells þei forsaken crist and taken anticrist and sathanas for here chief gouernour.

þat þe grete blasphemye of goddis name in veyn and fals swerynge and vnlefully creaturis, as bi cristis woundes, nayles and opere membris, be refreynd bi drede of peynes sett hi þe kynge, lordis and comounte of cristene peple, lest god take grete venganse on oure peple, bope þis world and in þe toper.

and þei may not worschipe here eldris as god biddib ne vse þe fredom of cristis gospel;

þat þe peple of oure lond be not brou3t to maumetrie, ne þehte, ne lecherie meyneted vn der siche pilgrimage, ne almes drawen fro pore nedy men bou3t wiþ cristis precious blood.

Lord I schal syngre to þe þi mercy, and þi iugement out of oure mou3h comeþ, and cristis chirchis proclaymen euere where cristis mercy and eke his iugement &c.

but siþ he onely louche crist þat kopip his wordis, who eure brekip cristis lawe is cursid of god, and þe þat favurþ þis part or assentip herewip;

and 3if we taken hede bope kyngie and rewmes bi here opyn ðis schulden take swye þes rentis þat þe fend hop dowid wiþ clerkiþ a3ens cristis ordeynaunc.

þe labourcis of cristis chirche han leffully rentis and worldly possessiouins oure þan clerkiþ han, fiþor þei ben hi3ere in degree and neer to crist in pouer;

And for þes anticristis clerkiþ louen more here owene heynesse and pride and worldly ioie and welfare þan cristis honour and vertuous lif of cristene peple, þerfore þei ratellen þat it is a3ens chariti to tellen opynly here cursed disceitis and synnes;

for it were al oon to lette þis and to lette men to be goddis children, and to forsake crist god and
take men fulliche to be fend, and so forsake crisitis maundementis, and become pe fendis seruanunt.

and perfore many men wolden consele pat pei casteden awey pise habitis and sicch fool oblysshyng, and casteden awey oblysshyng, and token fredom of crisitis lawe; and puse techip ilche word of crisit, pat reproue pise newe sectis, for here newe obseruauncis to whiche pey oblishen hem so myche smacchen som weye yporcissi, or ellis pey ben superflue, and oblishen men wiouple chesoun a3en pe fredom of crisitis lawe.

and here men taken of crisitis wordis pat men shulden not lette to spoke for god, al 3if pei suffren harm for here spec he; and cristis secte, he is herfore and perfore many men wolden consele takip re wele and in propheciep poul.

and 3if benet or dominic or fraunciss or bernard or angel of heuene make a newe secte upon crisitis secte, he is herfore worpi to be blamed; and pis secte shulde be despidis and crisitis secte shulde be holde clene, as pe secte of macameithe takip meche of crisitis secte, but it variep in som re wele and in clopis and in patroun, and so don a sectis of cure newe ordris, and of be pe pise prophiciep poul.

Cristis religion tellip lityl bi siche sensible habitis, but now takip pon and now an oper, as dide crist on good fryday.

for when pei leuen crisitis secte, or louen it lesse for pise newe sectis, pei slaken in pis here loue to crist, and puse pei ben cursid of hym. and iuge pe pele wheper pise sectis louen here patroun betere pei poul oupore seymis, pei weren betere tofore god pei pise patrouns, and louen lesse pe rewele of crist and crisitis ordnaunce fer here ordris, and here dedis wolen openliche shewe pei pei don puse wiouple cause.

Juge pe pele wheper pise freris bi here newenesse pei pei han founden breken ofle crisitis ordre, bothe to hem and to pe pele. and puse it semepe poul wold wolde mene pate in tymes of pise ordris men deparfen fro bileue pei shulden haue of crisitis ordre, and many taken ouermeche hede to gostliche men of pise ordris, piet erren as ypocrisi and magnifien here own ordris.

for pei hauen non conscience to robbre pore men to magnifie here newe ordris, and to fordo crisitis ordnaunce;

pe first is clene witoue wem, and pis mot nede be crisitis religioun, bope for pe patroun and pe rewelle;

And crisitis ordre biddip men to kepe hem vnsould fro pe world, but freris seldem or neuere but when coueystise fouthip hem;

James tellip aftir bi crisitis rewelle pei men shulden not accepte persons; but men seyen pei freris don, bope of here breperen and oper men, for 3if a frere be a maister or a riche frere in mong hise breperen, he shal be louitid and worshipid more pe crisitis lawe techip;

Capitulum 5m: Se we ouer his what iule seip of apostataes of pise ordris, hou pei weren first punyshid of god in tymne of pe old lawe, for crisitis religioun lastip eure, bope te bo de dai of dom and aftir, and alle pise newe religious moten haue ende penne or biforn.

bei mai blynde men for a tymne bi here feyned absolucions, but whenne men shal rekene biforn crist in day of his last iugement, here pise habitis shal be a weye, pise rewelis and pise religious, and religioun of crisitis lawe shal shyne penne for kepyng peryof.

for as petre seip, "crisitis apostlis haueden clere spirit to propheticie".

for ion seip payt what man seip heyl to siche antecristis shall hauede part of heere werks for assent payt he 3iuep and meche more lif a man norissh he wip heise goodis, or defende hem in worde and dede, for penne he defendip crisitis enmyes;

when payt noon of hem kan proue payt his sentence payt men seyen is fals bi goddis lawe, but trewe and sewynge of bileue, peye shewen ferrere hou pei ben disciplis of fals pharisees, pe whiche hauiden his maner when pei my3ten not denye crisitis dedis, pei pei ne weren goode in hem self and ful of myrachs and grace of god,
pei depraueden þe maner of doyng, and þus crist in hise dedis. 
<L 03><T MT22><P 312>

and ofte we erren in entent and desyren veniaunce in rancour, but we ben war þat we seyn sop and profitable to cristis chirche; 
<L 25><T MT22><P 312>

whi shulden not we do so, sîp we graunten vs cristis disciplis? 
<L 01><T MT22><P 313>

whi may not men do so to freris, 3if þei trespassen more openliche and to more harm of cristis chirche. 
<L 08><T MT22><P 313>

Men þat wolten aboue cristis lore not setwe hym but go before ben sathanas, as petre was, but crist reprouede ðis in petre. 
<L 12><T MT22><P 313>

3if freris shewen bi here dedis þat þei ben siche fals prophetis, and cristis chirche be hamed by hem, whi shulden not men teche here gylis? 
<L 20><T MT22><P 313>

and noo drede þe firste secte is cristis lore, and þe oper þe fendis; 
<L 24><T MT22><P 314>

Sip pilat my3te haue be dampened al 3if þe hadde dyed in cristis clopis. 
<L 16><T MT22><P 316>

and so þis ordis holden not cristis rewele neyer in tymne ne in stide, for crist precyde wipoute siche criyenge, lyk to þe state of innocence, bi hym self vnþir þe cope of heuene. 
<L 03><T MT22><P 318>

It is seyd ofte hou þat þe couent of cristis apostis passede alle operis couentis boþe in patron and in rewele, and 3it oon of hem was scarrioth; 
<L 34><T MT22><P 318>

god wolde þat men quiken þis erpe, and ben sprede aboute in vertu of god, and þis tauþen cristis apostis fro þat þei weren quikid of crist heere maistre; 
<L 33><T MT22><P 319>

and þus þei moten neede he euer punyshid us disciplis of antecrist, but 3if þei lernen som tymne to go out of þise newe ordis, sîp þei letten cristis lawe to renne and double profyt of hooly chirche. 
<L 01><T MT22><P 320>

for 3if we loken to cristis lif, he forsok sich bildyng, and lokyng on þe citee, þat he seyd was ðat the apostis, he wepte þer upon for greet synne þat it hoordede. 
<L 34><T MT22><P 321>

and þus þenken somme þat it were a medeful dede and good preyere to god to a3enstonde þise new sectis, and eleneose cristis ordinaunce fro sich errours þat ben brou3t inne. 
<L 33><T MT22><P 323>

and also petre and alle oper sectes, and also alle oper popis faileden þat weren til Innocens cam, whenne þe fende was loused, and 3itt men weren clenased of her synne bicker and bettur þenne þei weren aftur, for I rede in þe boke þat luk wrote of apostles dedis, hou þe þousand turned in oon daye fro Ieves fables to cristis lawe, and aeon of hem was þus confessid to prestis. 
<L 25><T MT22><P 328>

3itt it were to wite þe reson of goddis lawe whi men shulden hoolde hem in here bondes, and not make lawe fro cristis ordre. 
<L 17><T MT23><P 329>

but þis lawe 3yuep occasioum to do synne as it falliþ of, Also þus may lordus and laidis be neidid to trouw sic men, and lettid to holde goddis lawe, and to stonde for riþt on cristis syde. lord, if þe lord of ynglond and his wiife haden two scarriothis to lede hem and her meyne and her werkis to þe puple, hou liþily my3t antecrist conqwered þe churche and distruy3e cristis rewme? 
<L 28, 31><T MT23><P 330>

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

and cristis secte is made pore, and þis foure ben enhaunshed his;e; 
<L 23><T MT23><P 334>

for siche preaching by cristis lawe made many men to leue her synne, but I rede not in goddis lawe þat þis rownyng made euer man iust; 
<L 33><T MT23><P 337>

but by autorite of god to preche and to teche cristis weie, and to repreu wickud men boþe in word and in dede; 
<L 17><T MT23><P 342>

and þus men shruen in cristis tymne, whenne Ion baptist washed hem. 
<L 08><T MT23><P 344>

if þou be a prest of cristis secte, holde þe payde of his lawe to teche his puple cristis gospel, al if þou feyne þee no more power; 
<L 23, 24><T MT23><P 345>
O what charite haþ he to suffre worngre for cristis loue þat wol not suffre a liþt word, but 3ield a worse aþen?

<1L 22><T MT24><P 353>

and þus fiþting of þes cristis knyȝtis stondþip in pacience and passioun.

<1L 12><T MT27><P 408>

þes men reueren crist bi his godhed and his manhed þat han power of cristis godhed to do a þing ypon resoun, and 3it þey letten to do it, doyng þe contrarye herof.

<1L 10><T MT27><P 410>

and þus crist lyued e a comyn lir þat ech cristeman mye sue, and noon of hem may be euene wiþ crist, for nedis cristis godhed mut he bifoere.

<1L 25><T MT27><P 410>

and so hem fallþip to þer offys to haue lordchip and worldly riches, and bi þis shulde þey shewe cristis power in his godhed. and cristis preistis shulde þey seuen wiþ crist, for nedis cristis godhed mut he bifoere.

<1L 16, 17, 18><T MT27><P 412>

but þey shulden not bi þis offys leue ay to preche cristis gospel.

<1L 09><T MT27><P 413>

and þus apostlis leften þer godis whanne þey weren chosun to cristis disciplis.

<1L 05><T MT27><P 414>

and sipen crist tauȝte in þis dede not to plete for his dette, why shulden not preistis sue crist heere, sipen cristis dedis ben myrour to hem?

<1L 01><T MT27><P 416>

and þus þey ben goostly disseyued, boþe for þem wantþip teching to wende to euene bi cristis weye, and for þey ben led to helle bi errour of þe fendiþ weye.

<1L 30><T MT27><P 420>

and þus men moten nedis assente to þe fend aþenus crist þat assenten to siche prorping of chichris bisyde cristis leueue, for crist seipþ þat who so is not wiþ hym he mut nedis be aþenus hym.

<1L 21><T MT27><P 421>

siche sultilee of priue resouns þat ben hind in goddis lawe shulden moue men on goddis syde to holde cristis ordenauns in his boundis;

<1L 07><T MT27><P 422>

but oon article of bileue next aftir þe hooly goost is to trowe hooly chiche þat is cristis spouse and oun modir. and þis is a foul errour to take þe spouse of þe fend and worchipe here as cristis spouse boþe in word and in dede. we may not 3it wite for certeyn which persone is of cristis spouse of alle þe men þat wandren heere, but we may gesse and þat is ynow. As we gessen þat þis man þat holdþ þel cristis laue is a leme of hooly chiche, þe which chiche is oure modir, So we gessen of anþer man þat reuersip cristis laue, þat he is a leme of þe fend and no part of hooly chiche;

<1L 25, 27, 28, 30, 32><T MT27><P 422>

and herfore crist and his apostlis weren not gredy of worldly godis, but helden hem payed of fode and hiling, and so don preistis of cristis chiche, and þus sif crist is cheuf lord, men moten dispense cristis godis on þat maner þat crist hþp lymyted, and not hou euere a man wole, and it is not ynow to do good but 3if a man do it wel.

<1L 05, 06><T MT27><P 423>

but men shulden trowe to cristis laue ouer þis as bileue.

<1L 22><T MT27><P 423>

and of þis it wolde sue þat þe pope and hise ben opyn heretikis, but where were þis fiþtinge chiche 3if þis were soþ of þe pope, 3if þe pope and alle his clerksis weren dyuydid fro cristis chiche. for holding of cristis religioun shulde stonde moost in þe cleryge, and algatis in þes newe ordris as ben freinis, munkis and chanouns.

<1L 01, 02><T MT27><P 426>

and þerfore it were good þat þes studies and colleges þat ben in hem stooeden in as myche as þei acorden to goddis lawe and lyuen wel, and as myche as þei discordan fro cristis lawe þat þey weren mendlid.

<1L 30><T MT27><P 427>

and þat semþþ no good menne to passe ouer cristis ordenauns and his lawe for good þat god sendip herof, for þanne men shulden not drede to synne.

<1L 26><T MT27><P 428>

and in making of þes maystris ben pore manne godis ofte wasted, and þe kyng of pride is hied and cristis mekenesse is put bihynde.

<1L 32><T MT27><P 428>

but for crist and hise apostlis weren fewe and lyueden on litil almes, y cannot se bi goddis lawe þat ne dye may be partid among cristis pore men, þe whiche crist telip in þe gospel, as pore feble and pore lame and pore blynde.

<1L 36><T MT27><P 431>

for men ben nou more insufficient þan þei weren in cristis tyme.

<1L 31><T MT27><P 432>
for *cristis* prestis shulden haue no custom to occupie hem wip siche stryues, but gedere al per bisynesse to serue god and his chirche. Capitulum 18m: it were to telle ouer his hou *pe* herdis shulden kepe per sheep in hoolynesse of per oune lif and in preching of goddis word.

<L 16><T MT27><P 433>

studie *pe* *cristis* paciense and make *pe* per chayer in *cristis* eros, and loke *pe* wip *crist* or his apostlis tau3ten *hus* to plete for worldly pingis.

<L 19><T MT27><P 437>

and *hus* who so wolde overconquer *pe* fende, leewe he *pe* fendis lawe and *pe* world, and lede he his lif bi *cristis* lawe, and *hus* he shal best vencu3she hym and 3yue ensample to *opere* men, bope to his pari3shens and *opere*, hou *pe* shulden vencu3she *pe* fende.

<L 29><T MT27><P 437>

and *pe* loue of *cristis* is loue so nedeful to cristenmen, *pa* *her* loue is but hate but 3if it be ensaumplid of *cristis* loue.

<L 08><T MT27><P 440>

and *hus* seip *pe* crist in lukis gospel to a womman *pat* *blissis* modir and sayde, “blissid be *pe* woumbe *pa* bare *pee* and *te* *teis* *pa* hou hast sokun,” and crist sayde: “3e but blissid ben *pe* *pa* heren goddis word and kepyn it”.

<L 18><T MT27><P 441>

and herfore *penkip* seynt austyn wel *pa* *cristis* dide more myracle bi his apostlis to turne so manye hepen men in so short while fro so wickid lif for to be *hus* *cristis* children, *pa* weren *opere* myracris of *cristis*;

<L 01><T MT27><P 442>

for in *pis* a prest coloph hym in *cristis* persone and getip *cristis* brother, his sister and his modir.

<L 10><T MT27><P 440>

and *pe* shulden preche for *cristis* worship on his maner not for mue.

<L 33><T MT27><P 442>

lord, *si* *pe* *pe* men shulen be damnyd *pa* at prechen goddis word in *cristis* name and casten out fendis and don vertues, what meede shulen *pe* beggeris haue, *pa* flaylen in *pis* and ly3en on crist and seyn *pa* crist beggide *hus* to holde vp *pe* newe ordris, crist wise ful wel *pa* shulden come whanne he bad hem not go fro hou to hou, but dwelle in oon and wende not pennis, and here not vpon *pe* backis baggis ne sachels to begge *hus*.

<L 18><T MT27><P 443>

but nou hah *pe* fend turnyd *cristis* chirche bi his prestis, *pa* he *pa* wolde treuly preche *pe* word of *pe* gospel wipouten hire, he shal be put abac, and contrarie prechour shal be takun, and *hus* wickid haywards of *pe* fend letten *his* seed *pa* Crist shulde sowe.

<L 32><T MT27><P 444>

o cause is dowyn of *pe* chirche and riching *pe* of our *cristis* wille, for *pa* *his* prestis slepen in synne and ben to fatte to preche *pe* puple, and *hus* per bisynesse is stoppid to getem mome of worldly mue.

<L 05><T MT27><P 445>

and *pis* mouch many men to speke *a3enus* *pe* foure sectis, for no man kan grounde hem in *pe* ordenaunse of *cristis* lawe, and no man seip *pa* crist for3at hem 3if *crist* wolde *pa* *pey* were of his chirche;

<L 16><T MT27><P 447>

*cristis* ordenaunse is put bihynde and his lore, and *opere* brou3t in, and *pis* turnep *pe* chirche vpsedoun, and lettip men to serue crist.

<L 20><T MT27><P 447>

as god ordeynede no man to synne al 3if he ordeynede good to come of synne, and *pis* foure ordris smaechen synne, *si* *pe* tellen not first *cristis* ordenaunse, but bringing yn of *pe* feod to reuerse *pe* ordenaunse of crist.

<L 33><T MT27><P 447>

and *pis* lordis of *his* world *pa* mayntenen lumpis of *pe* ordris and *pe* housis and possessions, wip *opere* pingis *pa* *pe* han foundun, moten nedis synne, in as myche as *pa* *pe* reuersen cristis ordenaunse, and in *pa* *pe* letten pore prexis to preche *pe* gospel to *pe* puple, al 3if *pe* ben not of *pei* newe ordris *pa* ben closid in cayms castels. y rede not of *cristis* apostlis *pa* *pey* kepyn *pa* maner of preching, whanne *pis* hooly goost hadde tau3t hem to gete to crist al *pa* world.

<L 01, 04><T MT27><P 448>

and *pis* *pe* *pe* ordris neewe brou3t in bringen wip hem a neewe bilee, *pa* noon of *cristis* sect wipouten hem lyueb so hoolyly as *pee*, *pa* lordis han a passinge merit to grounde *pe* ordris and 3yue hem godis, but *pey* wolen not do *pe* charite, be *pey* neuere wowen so ryche, but *pey* wolen ra3ere destrie *opere* neewe ordris *pa* ben brou3t in;

<L 11><T MT27><P 448>

Capitulum 28m: men may se bi li of ordris hou *cristis* ordenaunse is lettid.

<L 18><T MT27><P 448>

costly chirchis of *pe* ordris and *opere* housis *pa* *pey* han destrien olde pari3s chirchis *pa* waren
ordyned bi cristis apostlis.

Lordis and men pat mi3ten helpe heere shulden make men turne to cristis ordre.

for sijen ordenanuis and lyues gon togidere of men heere, as cristis ordenaunce is chaungid, so lyues of pes lumpis ben chaungid, and no drede to þe worse, as mannis ordenanis is worse þan cristis.

and þus 3if þis principle of bileue were wel practisid of þe chirche, goddis lawe shulde turne a3en and mannus lawe shulde be dispisid, for no dedis shulden be acceptid but 3if þey ben groundid in cristis lawe, and so alle maner of men shulden stonde in ground of crist and his pis power. Capitulum 31

for saracenys wip opere sectis holden myche of cristis lawe, but opere lawis þat þey meddlen maken þis sect disples to god; L 04

hou he presentip cristis persone and passip alle cristis apostlis in graunting of priuylegies and pardoun, it passip many mennis wit for greetes of his power. L 12

cristen: men take ouer þat pat petre was cristis viker, and suyde hym in maner of lif and tau3te þe chirche bi his lore. L 16

as many seyen þat þe pope shulde bi vertue of cristis lif be secular lord of al þis world, and bi his leeue kyngis ben lordis. L 25

for þe fend coueypiþ myche to quenche bileue in þe chirche, for þis is þe firste vertu and ground of cristis religiou. L 08

men seyen þat þe pope leeuep þis, but he wole gladly make a lawe and make þis lawe in more worship and more drede þan cristis lawe. L 26

and if þis þing and many siche ben soþe of þe pope of rome, he is very anticrist and not cristis viker heere. L 12

for 3if þei gabben of þer staat and seyen þat þei ben cristis vikeris, and þey ben contrarye to hym bope in lif and in lore, þo men þat ben led bi þes wolues moten go þe brode weye to helle; L 18

and þus what þe pope bade do, but 3if þe tau3te þat crist bade it, men shulden not do þis aþîr hym in þat þat he were cristis viker, for it may falle þat þe fend disseyue men bi anticrist, and chalenge more þan crist dike and þus bringe strif in cristendom. L 26

and herfore seip poul, cristis vikere, þut he skëip þes grekis soulis and he skëip not her godis, but wye to brynghe hem to blis. L 15

For wel we witen þat he kan heere no skile but of cristis word; L 20

and so þe mooste inconuenient þat anticrist kan bringe of þis is þat cristis lawe were holdun clene wipouten anticristis; L 02

and þus 3if anticristis lawe were good, it cristis lawe mut nedis be betere and sufficient in hym sylf; and þus þe toper is to myche and doip harm in cristis chirche, and letip cristis lawe to be suyd. L 13

but it is not so of cristis sect ne of prestis þat crist ordeynecl. L 23

and þus cristennmen shulden not lette for þe drede of þe fend and for power of his clerkis to sue and holde cristis lawe. but wel y woote þat þis chirche haþ be many day in growing, and summe clepen it not cristis chirche, but þe chirche of wickid spiritis. L 29

and 3if þe pope be an heed to mayntene þis chirche a3enaus crist, he is opyn anticrist and no part of cristis chirche. L 36

and if he and his secte be voyde fro cristis lawe, and clensid wip besummes, and mad fair wip sensible signes, hanne þe fend haþ a token to dwelle homely wip þes men; L 01

so aþîr cristis steying, 3if prestis leeuuen cristis lawe and bicomem reuleris of þis world by newe lawis þat þey han shapun, þis is nou þe worste
and holde we þus cristís lawe wipouten nouclries of anticrist, and seye we hou cristinen men shulen do in þys fendis blast. and þus men seyen bi cristís lore þat anticrist failip first whanne he seip þat it is nedeful þat þe pope and cardenals reule cristís chirche. for whanne cristís chirche þroff, weren no siche pope and cardenals; and sijen þes pralatis weren comun yn regnedhe anticrist wip synne.

We bileuhen on cristís lawe þat 3if man synnede neuere so longe, & were neuere asoylid of pope ne of his prest vndir hym, 3if he wolde forsake his synne & be contrit for formere synne & ende þis lif on þis maner, god wolde for3yue hym his synne.

And alhou3 it so be þat þe prophetis and Crist and his apostlis spoken ri3t derkis of anticrist, 3it þe open malice schewid in stopping and peruernting and contrariousing of Cristís lawe, þe weche he tau3t in word and dede, 3eucþ euydens inow: to feifful men þat studien and musen to knowe anticrist, what he schuld be.

For wete 3e wel þat þe fende knowiþ his wel inow: þat it were vnpossible him to do ony ri3t notable or grete scheme to Cristís chirche in peruernting þerof, and þe clergi stode truli and stifi in her owne office, ri3t in a maner as it were vnpossible ony grete dedi sickenesse to growe in mannes bodi, 3if þe stokam þerof were hole.

And alle þes disceiuers and fals cristís, our trewe lesu scip, is an alion þut comeþ not in þe Fadris name of euoune but in his owne name.

And of þis processe, and many ouer euyedencis þat mi3t he brou3t a place here if a man had leiser, me mai suppose feiffulli þat anticrist schal be a grete gredrid persone, of many grete and poworous priuat or singuler personys, þe wiche mowen most passingly and most perilousli disceyue Cristís chirche, and lede it bi a blinde weie to helle, as comynli alle þe prelatis, þat schuld bi worde and bi ensample lede þe peple bi þe clere weie of þe gospel, þei leden hemself and þe peple bi þe contrarie weie, as we seen opinli at I3e.

Crist suffrid meche wrong wilfulli don to hymself, and þis persone wol not her þankis suffre þat men don hir ri3t in lawfull discharging or widrawing of þes wordli lordschipis and possessionus, þe wiche þei holdyn and occupiën
euyn a3enst Cristis lyuyng and his teching;
<L 130><T OBL><P 160>

And, for more hi3e enhaunsing of himsilf and his lawis aboue Crist and his lawis, he susteinpe in him and in his, and writhip, red3ep and defende3ep opinli and preueli in scotis and elliswhere pat Cristis lawe is pe falsist lawe pat euer was or mai be, and pat it is eresie and blasfemie and contrarie to itsilf.
<L 160><T OBL><P 161>

But I prai mai be, and lat of Cristis? And contrarie to itsilf. and charging perofaboue Cristis lawe, makip tace us open enhaunsing of euydens hou3 and any lordschip or wordli possession haue, as we perfeccioun God in kinde, or ellis seide a God bi office.
<L 192><T OBL><P 161>

For Crist techip pis conclusion in word and dede, pat whosouer wol kepe pe souerrente of perfeccioun of pe gospel, as dede nameli pe men in pe biginnynge of Cristis chirche, pei schuld noo lordschip or wordli possession haue, as we mai perceyue in dyuerse placis of pe gospel.
<L 208><T OBL><P 162>

3e, sir, rapur panor i schuld faile in his poyntr or in any ophr poyntr of Cristis lawe, pei wiche is a3enst her lust, pei wil glose Goddis lawe euyn bi his contradictorie, or eliis deny3e it utturli and seie pat it is eresie.
<L 213><T OBL><P 162>

And, for as meche as pei obstinatli auctorisen pus per owne proude wille, pei setten Cristis wille and his teching at risti litil or nou3t;
<L 215><T OBL><P 162>

pe braid poyntr of beleue in wiche his man of synne, ful of pe fende and sone of perdiccuon contrarieb Crist, is in pe beleue of pe sacrament of pe auter, pei wiche sacrament sfulful men most nedes beleue to be Cristis bodi and brede, as it is pleynli tau3t in pe gospel of God, as I schal wip Goddis help schewe hereafter, bi writing of olde scintis and confferyng of pe gospel, pei wiche auctorizip alle oþur trew writing and se33ing of cleris.
<L 228><T OBL><P 162>

For as his damnable bodi of antecrist before seide mai, as pei presumep, peruerte and contrarie Cristis beleue in his poyntr, so pei mai in many oþur or eliis in alle poynntis or articlis of beleue.
<L 267><T OBL><P 163>

But, for as meche as pis proude antecrist, contraring God and enhaunsing himsilf in auctorite aboue lesu Crist, magnifi3ing his wifful determinacions aboue pe gospel, bi pat mene chifi he distroiep pe seip and pe auctorite of Cristis lawe as pou3t it were of none auctorite. Men most muce and studi3e besili, to perceyue pat ucnym and so to do her besinnesse wip Goddis help to purge Cristis chirche herof.
<L 278,280><T OBL><P 164>

But, for as meche as seint Austen scip in /De ulerbis Domini/ pat antecrist wol pat Cristis chirche be needles, I take pe chirche after pe commune understonディング pat nou3t is ryue and nameli among antecristis disciplis, pat is to seie from pe state of pe prelacie, pe pope and his conperis bisi de his, pei wiche nou3, hou3soeuer pis witt came in, ben specialy callild holi chirche so ferforh pat eche bishopp likip to be callild holi chirche, colouring his witt bi pe gospel wher Crist techip every man pat, after tweym preueic vnurnemenyis of his fau3ti broþur, pei schuld telli his fau3te to pe chirche if he hede not.
<L 290><T OBL><P 164>

And so pis argument failip bope in forme and in matir, as dede pe argument of pe clerge of lewis meued in Cristis time, pe wiche was pus: we bispocipis and prelacie haue 3eue a deere, and determined pat whosouer confesse pis lesu as Crist, pei schal be do out of the synagoge and so be akursid, perfo eche seche on is akursid.
<L 311><T OBL><P 165>

For pei moost suppose pat whosouer effectuouli knowlihpi pis lesu for to be Crist, and so ende, abidep not onli in Cristis chirche here alhu3 antecrist kurs hym, but also regnep for euer wip pe same lesu in blisse.
<L 317><T OBL><P 165>

eche pan pat dojpe pe contrarie is an erctike, woorpi to he brent, and alle pei pat heren seche a prest to preche pe gospel in pe same dede ben akursid, and pe parson or pe prest pat amittip hym is akursid and woorpi to be depruied of his benefice, and pe place, be it neuer so holi before, in pat preching of Cristis gospel bi seche a prest is enturdit.
<L 331><T OBL><P 165>

And whan pat pe prelacie declarid her constitution and determynacioun to pe apostlis, as touching pe fre preching of pe gospel sei3ing on pis wise 'Comaunding to 3ow, we han commaundid pat 3e schul teche no more in Cristis name (hat is to seie pe gospel).
<L 342><T OBL><P 165>

For pei deuyl of helle, wip help of his bodi pat sittip vpon pe bereschrewe pat I spak of before, haþ knyt a nett so soitlii in his matir pat no man
But antecrist seip here euyn þe contradictorie, þat þis is neiþur Cristis bodi, ne brede but accidentis wipout soget.

For þe grettist enmy þat Crist hāp in Ynglond, þat is þe archebishop of Caunterberi, Arundel, kowlechid þe same nou3 wipin a fewe daiis in presens of þe worhipist audiens in þi reme, þat is to seie þat, if it so were þat Crist were nou3 here on erße present in his owne persone, whom he beleued faiþfulli to be urri God and man, and if þis Crist wold aferne any þing þat holi chirche, þat is to seie after his witt þe pope wip his clerge, wolde variþ fro, he wold leue Cristis seþing and aferning and beleue þis holi chirche.

And ellis, as we known wel, her determinacioun were of no auctorite and nameli in þis mater of þe sacrid oste, but if her determinacion, þat not onli wæþ þrom Crist but also contrariþ him, sourmounted in auctorite, of þe lest in her owne iugement, þe auctorite of Cristis determinacioun in his matir.

And bi þis feipful men schuld be meued to stond stiþi in Cristis words and his apostlis, alþou3 þe grete ipocratie and renegat, þe angel of Sathanas transfigurrid into an angel of light, besiþ himself to dampne Cristis lawe.

And alþou3 seint Austen had conflict wip diuerse heretikis, 3it I am not asvid þat he was uexid wip any heritespace þat durst dampe scripture, or ellis seie þat it was fals or eresie, or þat durst determene euyn þe contrarie of Cristis logic and his words, as dar þis renagat þat sittip in þe chirche, and contrariþ Crist nou3, and enhausip himself aboue Jesu.

He it is þat aschameþ Crist and his words þat takþ any wordis or lawe in more reuerens and auctorite þan he dop Cristis, as þis renegat and his disciplis don.

Sipþen þan þat alle cristen men ben weddid to Crist and his lawe, he þat leueþ Cristis lawe and takþ him þat alion sede, þat the wickid man hāp sowen among Cristis sede, dop auou3rie a3enst Crist and his lawe.

Loo! so clerli in Jesu Crist seint Poule techip þe beleue of þis oste wipout any uariacion of þe gospel, so þat bi þe wordis of seint Poule we most beleue þat þe pure brede bi þe consecracioun is not after þe consecracioun onli brede but oþo verri Cristis bodi, and þe wyne is blode.

And I merucile þat sum ipocratie, pretending tendurnes of conscienis, mai not here asent wip olde seanitis and þe gospel to cal þis sacrid oste 'Cristis bodi and brede', and han conscienes inowe to revere alle þat Crist and his apostlis, and seint Austen, and seint Denyse and oþur olde seanitis han and wretan in þis mater.

For þat we known bi obedient beleue þat we honoren to Cristis words, for þe wiche beleue we hope to be rewardid. For whosoeuer rewardip þis sacrament chifiþ as brede and not more extentli as Cristis bodi, he etþ vnworipli þis sacrament.

And lo, furfurmore, hou3 seint Austen, confermyng him to Cristis words and logic and þe apostlis, he agrisip not as folis don nou3 to cal le þis sacrament brede and wyne'.

And, lo nou3, hou3 þe prophecie of Crist is fulfid and ureffid opiniþ at i3e, for umche is þer any man þat stondeþ stubulli in Cristis feip and lawe wipout any waururyng or vsnstablenes.

Þis symplenþ þat þe apostle speþip of is chastite of feip wipout menging of alien sede, þat þe wickid renegat þat I spake of hāp sowen among
Naples, as every bing is in his owne kinde
when it is vnmeniged, so mai Cristis beteue vnmeniged wiþ alien tradicions and
determinacions be callid symple and so pure and
chast. But certis nou3 seint Poule, where heu
know or none, I wote we hy maist as heu wilt:
\[L 727\] heu drede hat heu dreddist is come, for he olde
serpent hat disceuzy Eue haþ transfigurid
hylmself into an angel of li3t, inhabiting speciali
his renegat antecrist, and haþ disceuzyd po hat
shuld be Cristis chirche, and put it fro po simple, pure, clene and clere beleue hat our
blessid Iesu ta3t.
<\L 731, 737><T 761, 762><T 731, 737><T 727><T 178>

And so alle hat Jeeuefectuell entent to
doctrine hat is not of Cristis doctrine ben leide
aweie from Criste wiþ straunge doctrine and
wauerring from Cristis, and seche most nedis
erre.
<\L 761, 762><T 176>

For whosoeuer do so obstinatli, be his
determinaciuon or wil neuer so contrarious to
Cristis lawe, he wil deme him for an heretik and
kille him.
<\L 818><T OBL><P 175>

And herefor, wlynnyg hat his grete power and
autorite schuld be fulli knowe and magneifi,
he sende þo out into eueri kost of cristendom
professours of his lawe in dyuers degreis, þe
wiche open her moupe into blasfemie a3en God
of heuene and lacken Cristis lawe to the peple,
and seien hat it is not onli insufficiente to
gouerna Cristis chirche, but also þat it is fals and hersie,
and hat hit killip þe peple, for þei seien
aftur her owne fals menying þat þe letter schleþ,
and hat Cristis law is not of none autorite but in
as meche as it is amittid bi þe chirche, þe wiche
ys most famouli told or seide of his grete
ipocrate þat sitiþ in þe chirche, as it is seide
before. And ful many of þei professours of his
lawe seien and holden, open and preuei, þat þe
popis lawe, þe wiche is nou3 most famouli
callid þe lawe of holi chirche’, is grete or ellis
gretter of autorite þan Cristis law.
<\L 831, 832, 834, 839><T OBL><P 178>

And þus, what for sufficienc þat professours
of þis renegatis tradicions supposen in hem to þe
gouernaunce of þe chirche, and what for
wlynnyng þat þei felen to come bi her decries and
determinacions, and stablishing of her owne
wille, and oppressing of Cristis wille and his
lore, what also for selaunder þat is put upon
Cristis lawe of falsenesse and insufficiente to þe
gouernaunce of his chirche, and also for as
meche as nou3 Cristis lawe is ralphur matir of
persecucion þan of promocion to þo þat studien
it and labouren it to make it knowen,fewe or
weorny none of þe clergie þat ben my3ti men and
frendid besien hem in þe studie þerof, but
abouþ þat oþur lawe þat is now callid canoun,
þe wiche aþur þe power of antecrist nou3
regnyn is ful of wordi wynnyng and glorie.
<\L 848, 849, 851><T OBL><P 178>

And þis word seint Gregor upon þe same
understandeþ of Crist, and of þo þat schul be
Cristis chirche and so his wiif. Cristis breþe is
his lawe þat comeþ out of his mouthe, þe wiche
moupe most specialli and passingli is his
manheed, bi þe wiche he spak his lawe. And not
only þis manheede is Cristis moupe, but also alle
trew preistis and prophetics of þe olde lawe and
newe lawe, and oþur trewe feipful men þat
spoken Goddis law to his glorie and edificacioun
of his chosoun.
<\L 864, 867><T OBL><P 179>

And, as a manmys spirit or breþe quenkenþ his
bodi, so out of þis moupe of God, and chifli
of Cristis manheede, comeþ a breþe þat quenkenþ
for euer al þe bodi of þe chosen.
<\L 873><T OBL><P 179>

His gospel is Cristis breþe, his testament and his
last wille, of þe wiche testement he ordeyneþ his
prckid þem to þe executourþ to dele
ofþer hem to þe peþe, but þe lawe to the peþe,
and ofþer law, and ofþer prclacie, and proudþ prcþtis
of antecrist nou3

And if alle ben akusid, as bishops
seien, þat letten men to make testemntis, þat ful
ofte erren in her last wille and testemntis, or
elis letten þe executioun of dedli meynns
testamentis, hou3 meche ræþur be þei akusid of
al holi chirche foure tymys bi þe þere þat letten
exexcucioun of Cristis testement and his last
wille, nameli siþ þat Crist my3ti not erre? But,
þat, certis, I am sure þere þat if þe truþe and besiþe
execioun of Cristis testement soundern no
more a3en þe wordi wynnyng and glorie of þe
prclacie, and proude prestis þat nou3 rengyn, þan
þe executeþ of þe testement of an erjeli
mannis good, þei wolde not lett þe executeþi
of þe ton no more þan of þe oþur!
<\L 883, 890, 892><T OBL><P 179>

Naples, sum tyne þis breþe was blowe ful
besiþi upon Cristis spousse, and it was ful swete
and ful saueri to hir into þe tyne þat sche wax so
frike and lusti pour grete plente of prouendur þat
prekiþ hir;
<\L 899><T OBL><P 180>

First þei turnen hem from Crist, but neuer more
notablþ þan when þei turned auecie from Cristis
wilful pouertie and became wordli lordis.
<\L 911><T OBL><P 180>

And þerfor, as Austen scip ‘Þei wolde, and þei
had my3ti, haue do þat womde of þe gospel out of
Cristis lawe’. So oure iolie and frike clerge þat
schuld be Cristis special spouse is so sore atenyd wip seche blazias of Crist as I haue rehersid pat pei wold ful fayn be delyuerid from hem for ever.

And herefore pei forsaken to su3e Crist and his brethe pat pei lopen so meche, and so pei turnen hem auou3tou3li to anopur spouse—or rapur auou3ttrer, of anopur brepe pat hap a smacche of wordli lordschip, Pompe and pride and wordli wynynge and glorie as ben comynli her statutis, determynacions and constitucions, pe wiche pe spirit of leying pat euer desirid to do auou3trie wip Cristis spouse, hab blowen upon hem.

And pis malice, pat is nou3 ryue among oure clerge, was ensamplid in Cristis tyme and his apostlis bi pe fals clerge pat was pat tyme.

And whepur our princips of prestis do not so nou3 or none to fei3ful prestis, pat blowen or wold blow pe swete brepe of Cristis vpon hem and the peple, deme 3e of pe dede pat is open ino3!

And our pis hau maist se hau3 pis vnkinde calot and auou3tresse, pat schuld be chiffl Cristis owne spouse and loue, lojip and agrisith his brethe, and hau3 sche beith Crist abou3te pe mouthue to stop pe brepe of his gospel pat it breke not out upon hir on any side. Also hau maist see in pis processe hau3 Cristis wordis of pe wickid servaunt pat he spekip of (Mt 24) ben fulfillid, where Crist seip pis: 'Forsob, if he wickid servaunt schal schel seie in his hert "Mi lord makip tariyng to come": and if he schal begyn to smyte his felowis, and if he ete and drynke with drunken men, pe lord of pat servaunt schal come in pe dai pat he hopep not and in pe oure pat he knowip not;

Napeles, alhau3 it so pe bat euer my man ou3t to be Goddis servaunt, and whosoeuer wipdrawe his dewe scryuce from God is a wickid servaunt, 3i, sip al Cristis wordis ben most notable, his wordis of pis wickid servaunt most be vndurstond of pe most wickid and harmeful servaunt pat is or ellis mai be in Cristis house. And Cristis servauntis ben deparid in pre statis, as kny3thood and presthod and laborers; and pe clerge, fei3fulli besie in his owne office, most proftip and mai most profite in Cristis house pat is his chirche.

For, ri3t as a wiif in a wordli mannys house, rebel a3enst hir lord or housbonde, most teneb and toubli3 pe lord and his meyne, so hit is of pe rebel clerge pat schuld be the most obedient and servuable parte in Cristis spouse, pat is his chirche. And pis imened Crist, when he vndername Petur pat, as olde seintis seien and nameli seint Austen, /De uerbis Domini et apostoli sermone 13} signefi3 Cristis chirche and so his wiif. For, when Peter reuersid Cristis wille, Crist seide to him ‘Go aftur me, Sathanas!’.

And ouer pis, pat is wers wiout mesure pan any bodili dise or smyting, he smiti3 Crist pele gostli in widrawing of her heuenli uytailus pat schuld be her euerlasting liiflode, as is good ensample and trewe teching of Goddis lawe.

And pis is pe sorist beting pat Cristis mene mai suffere here.

As anempst God and uertuous maner tau3t in Goddes lawe, pis wickid servaunt is drunken and out of mesure of Goddis lawe in his poyn speciall and openli: pat he, a3enst Cristis ensample and teching and a3enst his open forbeding, occupi3 wordli lordschippis and possessions on wordli wise.

Napeles, alhau3 it so pe bat euer man ou3t to be Goddis servaunt, and whosoeuer wipdrawe his dewe scryuce from God is a wickid servaunt, 3i, sip al Cristis wordis ben most notable, his wordis of pis wickid servaunt most be vndurstond of pe most wickid and harmeful servaunt pat is or ellis mai be in Cristis house. And Cristis servauntis ben deparid in pre statis, as kny3thood and presthod and laborers; and pe clerge, fei3fulli besie in his owne office, most proftip and mai most profite in Cristis house pat is his chirche.

For, ri3t as a wiif in a wordli mannys house, rebel a3enst hir lord or housbonde, most teneb and toubli3 pe lord and his meyne, so hit is of pe rebel clerge pat schuld be the most obedient and servuable parte in Cristis spouse, pat is his chirche. And pis imened Crist, when he vndername Petur pat, as olde seintis seien and nameli seint Austen, /De uerbis Domini et apostoli sermone 13} signefi3 Cristis chirche and so his wiif. For, when Peter reuersid Cristis wille, Crist seide to him ‘Go aftur me, Sathanas!’.

So it is noo dou3te pe wickid spouse and servaunt, pe clerge, pe grete renegat pat I spake of before, is Sathanas transfigurid into an angel of li3t, for he is Cristis aduersarie under pe name of most holynees, and most offendepe Crist and harmep his chirche, and is cause whi pe glorious name of God is sclaundrid and blasfemed among heuen folk, and grettis occasion bi his wickiddest ensample whi pe peple stumbli3 and falli3 into synne and aftur into helle. For his myddai deuyl wol not su3e Cristis steppis in wilful pouerete and mekenes, and so ensample pe peple pe weie to Crist;

And ouer pis, pat is wers wiout mesure pan any bodili dise or smyting, he smiti3 Crist pele gostli in widrawing of her heuenli uytailus pat schuld be her euerlasting liiflode, as is good ensample and trewe teching of Goddis lawe.

And pis is pe sorist beting pat Cristis mene mai suffere here.

As anempst God and uertuous maner tau3t in Goddes lawe, pis wickid servaunt is drunken and out of mesure of Goddis lawe in his poyn speciall and openli: pat he, a3enst Cristis ensample and teching and a3enst his open forbeding, occupi3 wordli lordschippis and possessions on wordli wise.

Napeles, alhau3 it so pe bat euer man ou3t to be Goddis servaunt, and whosoeuer wipdrawe his dewe scryuce from God is a wickid servaunt, 3i, sip al Cristis wordis ben most notable, his wordis of pis wickid servaunt most be vndurstond of pe most wickid and harmeful servaunt pat is or ellis mai be in Cristis house. And Cristis servauntis ben deparid in pre statis, as kny3thood and presthod and laborers; and pe clerge, fei3fulli besie in his owne office, most proftip and mai most profite in Cristis house pat is his chirche.

For, ri3t as a wiif in a wordli mannys house, rebel a3enst hir lord or housbonde, most teneb and toubli3 pe lord and his meyne, so hit is of pe rebel clerge pat schuld be the most obedient and servuable parte in Cristis spouse, pat is his chirche. And pis imened Crist, when he vndername Petur pat, as olde seintis seien and nameli seint Austen, /De uerbis Domini et apostoli sermone 13} signefi3 Cristis chirche and so his wiif. For, when Peter reuersid Cristis wille, Crist seide to him ‘Go aftur me, Sathanas!’.

So it is noo dou3te pe wickid spouse and servaunt, pe clerge, pe grete renegat pat I spake of before, is Sathanas transfigurid into an angel of li3t, for he is Cristis aduersarie under pe name of most holynees, and most offendepe Crist and harmep his chirche, and is cause whi pe glorious name of God is sclaundrid and blasfemed among heuen folk, and grettis occasion bi his wickiddest ensample whi pe peple stumbli3 and falli3 into synne and aftur into helle. For his myddai deuyl wol not su3e Cristis steppis in wilful pouerete and mekenes, and so ensample pe peple pe weie to Crist;
wyne þat Crist made of watur, þe wiche wyne gladiþ mannyss hert for euer, sche sche hir a newe wyne wiche swelowiþ in stede of Cristis wyne, and is to hir as wyne;
<1314> <T OBL> <P 190>

But, certis, þe grounde of refusing of Cristis wyne þat mereuellisli confortiþ and kepeth men in sobiennesse, and chesing of his wyne þat makiþ men horneswoode, is þe grete habubandue of temperal possessions, þe wiche þis vnclene woman occupiþ a3enst þe lawe of God, for bi þis sche felle into apostasie a3enst his lawe. If sche wold lyue vnndur any lawe, siþ sche pouþt neuer to turne to Cristis sobre lawe, sche most nedes forsake Cristis breþe and his purid wyne, and take to anopur brethe and drasti wyne of her owne traditions.

<1317, 1322, 1323> <T OBL> <P 190>

But nou3, certis, þe fende þat inhabitiþ þis man of synne after his olde craft medliþ or mengiþ lesing wip trouthe in þe proeydisproetis mouhe, and medliþ uenym and wyne, and apoiseneþ þerþiþ Cristis chirche.

<1336> <T OBL> <P 191>

For bi þis is þe wickid seruant þat shuld lede Cristis peple the riþt weie to heuene put out of mesure and rul of Goddis lawe, and so, as Crist scïþ, casting no perel of soule þat is to come, etiþ and drinkiþ wip folk drunken þat ben not vnndur þe mesure of Gods lawe, neipur in manerys, neipur in beleue.

<1376> <T OBL> <P 192>

I seide furpurmore þat among ful many poynntis þat longen to þe beleue þis wickid and drunken seruant erriþ notabil in oon, and þat is in þe beleue of þe sacrif ooste, in wiche he is as contarious to Cristis lawe and as fer out of þe mesure pere of he as mai be, as I haue in part declarid before. For þeþ Cristis lawe techiþ þis sacrif ooste to be brede and wyne and Cristis bodi and his blode, þis drunken dremer scÞ þat þis oost is neipur brede ne wyne, ne Cristis bodi ne his blode, but accidentis without subject.

<1378, 1379, 1380, 1381> <T OBL> <P 192>

Þis besie sacrifce was and schuld be Cristis sacrifce or sacrament þat is þe prince of strengthe, for he ordeyned þis and was þe first auctor perof.

<1456> <T OBL> <P 194>

For þis renegat þat renocþ openli Gods lawe wol not þat any man take þe beleue of þis sacrament bi þe auctorite of Crist and his lawe, but þat eueri man wip him reuerse and renicie alle þat Cristis lawe techiþ in þis poynht, and þat he take þe beleue of þe sacrif oost bi þe auctorite of his ful holi and most autenik demyniaciouþ, þe wiche is euyn contrarie to alle þat Cristis lawe techiþ of þe beleue of þis sacrament, as it is seide before.

<1462, 1465> <T OBL> <P 194>

For þei taken þe sacrif oost, þe wiche is Cristis mystik bodi figurali anduereli, þe wiche þe peple is þe same bodi reali and uereli. And þis as seint Austen seþ þer to Cristis chirche '3iþ 3e be þe bodi of Crist and þe membri, 3our mysterie is putt in þe Lordis borde'. And 3e han take 3our mysterie to þat þing þat 3e ben,' for seche peple is uerri Cristis bodi, of wiche þe sacrif oost is mysterie, figure and sacrament and truthe.

<1524, 1526, 1528> <T OBL> <P 196>

but it wol not acorde wip Cristis chosen bodi, þat is simple and as trewe or trewer þan it semep.

<1565> <T OBL> <P 197>

and whoso wol, þat þe grete ipocrisite antecrist nou3 and long her afore regnyng wip þis ipocrisie, þat is as it were an accident without soiect, and is as effectif and speciþ in þe bodi of Cristis chirche, and as wel echip it and norischip it as dede Crist and his apostlis, and so wortþ to haue þe same name wip Crist and his apostlis, þat ben uerrc1i þe brede þat Poule spekip of!

<1577> <T OBL> <P 197>

But 3iþ grettist uiolens as me semep doþe he a3enst God and his lawe when he damnep it as he ofte dop for heresie, or drawiþ þat to his cruisd word and lyuyng, as contrari to Cristis witt, worde and williþ as he mai deuise. I prai þe, what uiolence is þis a3enst Crist and his lawe þat þis grete antecrist wip alle his special lemys, vnndur colour of Cristis lawe and his name, þe wiche þei taken falseh upon hcmsclf, wherfor Crist callip þis peplc in worde and dede and þertip in þe membris, and þerþiþ þe principe of Gods borde'. And ðe han doctouris pat Crist callip his specialcmys, and þe wordly lordschip, þe wordly lawis, iugementis, office and custumable beggiþ, damnep expresseli bi Crist and his apostlis and opur feipful prestis and peple in þe begynning of Cristis chirche, and þat in worde and dede and writing left in holi scripture into perpetual memorie to alle þe world.

<1642, 1644, 1650> <T OBL> <P 199>

And it is open inou3 of ping wretten before þat Cristis law and antecristis determynacioun ben not onli contradactorie in uoic or worde, but also in witt and in þe þinggis þat þe wordis betoken.

<1672> <T OBL> <P 199>

And whoso wol loke antecristis tradicioun in þis mater, he schal se hou3 þis uoloun is do wipout auctorite of Gods reson and olde determynacioun of Cristis chirche, 3he, and wipout experienc or olde use of þe chirche or olde doctouris
But as touching the beleue of the lawe techip in his article, pat is to seie pat he sacrid oost is brede and Goddis bodi, experience dop he first, and he beleue of the lawe dop he first and he secunde, as seint Austen seip in his sermon (De pascha), as I rehearsed long before, and holi scripture reherisid before confirmep Austens wordis.

Siphen pan God in his law had put in certeyn and fulli wipout faute determinid he seip in his article, and he seiful peple was fulli quietid in Cristis determynacioun, what rede was it to pope Innocent wip his new sectis to attempte or to make a new determynacion in his poiyn?—and naneli so contrarious to Cristis lawe, stablischid as beleue, and euer continued for urcri seip among seiful peple.

For he seip in worde and dede pat whatever Goddis lawe seip in article of the sacramid oost, alpou3 it be or schuld be pat principal sentens, 3it his fuli holii determynacioun is to be holde in his poiyn or parte, alpou3 Cristis sentence contrarie or wipstonde it.

And as stricli takip he chiche now he seim wordis of Crist as tou3ching he nede fulnes of he sacrament of baptym, so pat pei meuen wip he gospel and seint Austen and opur doctouris pat, al if he frendis of he childe do alle here besynesse in keping of he childe, and in hasting of he childe to he sacrament, and alpou3 hei kun asigne no faute3e in he childe whi it is not cristened, 3it hei holden Cristis wordis so striclii here pat pei kun not seic but pat seche a child most nedes be dumped;

For siph pan pat he consal of God abidep euer and pe pou3 of his hert, and he Some of he Fader abidep from generacion to generacion, and he trupe of he Lord, pat is Crist as he gospel seip, dwellip for euer, and whan heuene and erpe schal passe Cristis wordis schul not passe as he himself seip in the gospel, and manmys wittis and wordis ben ri3t variant and contrarious in his poiyn of beleue and in many opur, man au3t to be neded to stablisch he himself in God and his lawe, seying what perell it is to be stel in unstabile wittis and wordis of men. And pis a man schuld gronde hymself in alle bynggis pat longgen to good maneres or trewe beleue onli upon pe stone Iesu Crist, pe wiche alone mai be grounde of pe seiful chiche pat schal he saued, figurid bi Petur pat figurip Cristis chiche, whos name pat is Petrus is formyd of Cristis name pat is Petra,

in tokenyng pat alle Cristis chiche schuld be enformed and ensamplid in Iesu, as seint Austen seip (De urbis Domini sermone 13) and he apostle acordel he rehewip (Cor:1).

And nameli in he article of he beleue of he sacred oost, pat I speke of chifil here, pei han framed hem a fundemente not of stones vnhewe, pat is to mene of Cristis playn wordis as hei come out of he precious quarrre and grete stone, Iesu, ne of he grete and precious stones foure square pat meuen al oon, as I seide ri3t nou3, but pei han hewe and ipwete, ipublishid and istirid pe mater of her fundemente of her beleue in his poiyn or article, pe wiche is her fuli holii determynacioun, pe wiche pei supposen as grounde of her beleue and refusen pe opur stable fundemente pat I spak of ri3t nou3.

And so pei fooleis meuen pat Cristis chiche haip alweie lackid pe forme of Cristis consecratacion at pat tyne;—and,

Sum seien pat when Crist seide pei tube pat he hilde in his hondes ‘Pis ys my bodi’, this wordes pis pan answerip to his Laten worde (hoc) and sechewip not Cristis bodi or any opur ping, for pei worde wip alle he clause is stak he here bi maner of rehersing, betokenyng onli pei same worde; and pei raung is like to be first. Sum seien pat hei word of Crist in Laten (hoc est corpus meum) betokenip pis pat pei accident wipout soiect or substauence signifiip sacramentali Cristis bodi, so pei woi wol not graunt pat her sacrament is Cristis bodi in forme of brede, but an accident wipout soiect or substauence pat betokenip Cristis bodi.

And pis unedigfulinesse and heresiis regnyng in he chiche, because of mystrist to Crist and his wordis, was ensamplid in Cristis tyme, as we mai reide (1o 6) where Crist enforcep his chiche in pe seip of he sacrid oost in itself and in he pinggis pat it betokenep, as wel tou3ching his personal bodi as al his mystik bodi, pe wiche, as Austen seip, is al Crist, pat is to seie Crist and his chosen peple of pe wiche he is heed, as Poule seip oof.
And pis is sop of alle his choysen, pe wiche ben his mystik bode, for alle pe eten effectualli 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 alpou3 pis beleue were dede in Cristis disciplis as for pe time of her maistris deep and sumwhat aftur, sit it was aluye in pe bessed urgyne Marie, pat neuer fautid in feip but euer kept it sadli in hert and, as men supposid, enforded ouf vnsable disciplis in pe same, aftur pat pei had fled bope from Crist and fro pe beleue pat he had tau3t;

And in pis sacrament Cristis disciplis bof of beleue and ofifice wip pe bessed Virgine commennon wondur besili aftur Cristis deep, and nameli aftur his ascencioun and sending of pe Holi Goost.

And pis logic, as we mote nedis suppose, is ful truli reportid bi pe bessed man and maipe Luke, pat bi pe witt of pe Holi Gost perf3lti pe wordis and pe dedis of pe apostris reportid and ouf perf3lt men in his time, as serfurp as it was spedi and nedeful for Cristis chirche.

And so of his we have open evidence pat seint Ion and al pe feiful peple for his time toke pe beleue of pe sacrid oost aftur Cristis logic reportid bi peoure gospellers.

But Poule dede pu3, pat pe apostlis and ouf feiful peple schuld wel knowe pat Poulis teching and his felowiis among pe helpen men acorded wip Cristis teching and pe apostlis among pe lewis.

And seip seint Poule tau3t and wrote al oon, for he was not in him '3e' and 'mai' and so doublenesse, as he seip himself, we mai vnduration bi Poulus writing (Cor 10 et 11) pat pe beleue of al pe apostlis, and of alle pe feiful peple and wel enforded at pe time, was pat pe sacrid oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist tau3t his apostlis in his last soper.

And pis consideracioun pis grounded upon scripture maki3 me to suppos wiout any do3te pat pis grete renegat wip his special lemys, pat dampa3 Cristis law in his article and also his lore a3enst his wordli lordeches and custumberly beggeng wip ful many ouf poynttis of trew beleue, is pe kinde of antecrist pat mai be.

And pis is seip acording wip seint Austen vnduration bi pe power of alle Cristis chirche, and not as power singlerli 3eue to Petur.

And, as tou3ching pe power of byndding and vnbindding pat antecrist presumep, and his special membris magnefien in hym, bi occasion of Cristis wordis seide to Petur, seint Austen seip pat pis is not a power at any tyme singlerli 3euen to Petur, but hit is the power of al Cristis chirche figurid bi Petur, and so pis power was not 3eue to Petur as for himself; but to him as figurring al Cristis chirche.

Lo, hou3 pis seint acording wip seint Austen vnduration bi pe power of alle Cristis chirche, and not as power singlerli 3eue to Petur.
vile presumpcioun of this antecrist be þe more open in þis mater, and þat men mai se hou3 olde seinttis confirmed hem to þe logic of scripture, and to scheaw þat þe conclusion þat I hold in his point is no new doctrine but þe first and so þe eldest þat euer was tau3 of þis sacrament, and 3it incontined 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 þing þat was brede before þe consecracioun is nou3 Cristis bodi aftur þe consecracioun'.

< L 2590, 2593 > < T OBL > < P 223 >

And Ignacius þat was in þe time of þe apostlis seip, as Lincoln rehersip /Super ecclesiastica ircheriai/, þat þe sacrament is Cristis bodi.  

< L 2599 > < T OBL > < P 223 >

Loo, hou3 þis clerk acording wiþ scripture and olde seinttis techip what our sacrament is in kinde, and what it is bi gracios waching of Goddis worde, and hou3 Cristis bodi and þis sensible sacrament ben ooned togedre, and what maner being Crist or his han in þis sacrid oost, and what maner of being of Cristis bodi feipful men schullen seke in oure sacrifice.  

< L 2686, 2688 > < T OBL > < P 225 >

But, for as meche as Goddis lawe in þis poyn to and in al oþur þat perteyn to good maneres and true beleue fulli quietiþ feipful men, wherfor it nedeþ not to labour þus, saf for to scheew þe beleue of olde seinttis acording to Goddis lawe, and hou3 þei hadden scripture in soueren auctorite and reuerence, and also for to make þe deuhlisch presumpcioun of antecrist þe more open, so pleyñi determinyng a3enst Goddis law and writing of olde seinttis þat confirmed her beleue, writing and logic to blessid logic of holi scripture, and in þat þei schewid þat þei were Cristis disciplis.  

< L 2752 > < T OBL > < P 227 >

and þei han knowne verreli þat I haue gon out of þe; for þei han take first Cristis wordsi bi beleue and knowne hem aftur bi vndurstanding, as I seide before.  

< L 2761 > < T OBL > < P 227 >

For þou schalt vndurstanding here þat al Cristis wordsi ben ooor word, as Crist menep here and (Io 14), of þe wiche word Crist spekip þus here: 'Fadur, þi word is truhte'.  

< L 2767 > < T OBL > < P 227 >

Sipiben þen al Cristis wordis ben ooor worde þat is truhte and þe boke of liif, and þis renegat wip his retnew demep Cristis wordsi for he determene þe contrarie, it is open inou3 þat þis renegat is of þe fadur þe femde.  

< L 2775, 2776 > < T OBL > < P 228 >

And so þe tung of Cristis chiche, þe wiche was alle oon in al poyntis longging to good maneres and trú3 beleue in þe time of þe apostlis and long aftur, is nou3 diuided into diuers and contrarious opinouns aboute þe sacrid oost, þe wordli lordship of þe clerigi and full many oþur, þe wiche diuision began in þe secunde Babilon, þat is Rome, for faute of beleue of Cristis wordis.  

< L 2803, 2808 > < T OBL > < P 228 >

And so þou maist se of seint Poulis wordis þat distroying of idolatrie was Cristis chef erand hedur, and þe chif cause whi God þe Fadur sent his Sone leau into þis world þe wiche is a grace.  

< L 2888 > < T OBL > < P 230 >

as offering and sacrifice to stokkis and stones and wormeeten bony, to þe swordis poyn and water, to olde raggis and many oþur þinggis þat ben callid imagis, reliquiis, þe wiche in comparson of God or of man ben but urri trifelis, don getre wrong a3enst God, for þei harmen his maieste and bereuen him of his prerogatif, and a3enst man also, for þei maken man þat is þe beest creature bope bi kinde and bi grace, to be soeit bi þe hí3est and worpiest seruage to þingis of litle price, þe wiche wischips of seruage ou3t to be don to no creature, 3e, not to Cristis manhede þat is þe best creature, as seint lerom seip in a epistle.  

< L 2912 > < T OBL > < P 231 >

And it is a3en þe chef cause of Cristis incarnacion, as I wrote riþt now.  

< L 2932 > < T OBL > < P 232 >

And for his rest of Cristis chosen in þis place Crist praieþ þus to his Fadur (Io 17): 'Fadur, I pri þat my chosen be oon as we ben, I in hem and þei in me, þat þei be ended into oon'.  

< L 3061 > < T OBL > < P 235 >

And on þe same wise he farip wip many pointtis tou3ching Cristis incarnacion, for he seip þat Crist mai leue þe kinde of man, þe wiche he haþ take into his owne persone, and become an asse or a toode, or whateuer aþiected þing þat a man wol nome.  

< L 3092 > < T OBL > < P 236 >

I seeþ þe sureli þat þe sacred oost is brede and wyne, and Cristis bodi and his blode, whi—for God and his lawe seip so.  

< L 3178 > < T OBL > < P 238 >

And bi þe same skelle þer is no man þat demep or dowip not þe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon þat beleue not to Crist and his lawe þat techip so.  

< L 3276 > < T OBL > < P 240 >
And so a faithful, if antecrist wold suffre, my3t boldli seie þat oure sacrif oost is brede and wyne, and Cristis flesche and his blode, for þe auctorite of scripture rehearsed before is more þan al þe world mai comprehende.

Also þis seint writip þus /in prefaciione Libri retractacionum/: 'Forsþ, I trowe mony mastris to be made aænen Cristis commandementis, whan þei felen duerse þinggis and contrarie betweene himself.

Also, þei offend not when þei seien many of Cristis wordis, but whan þei adden his owne;

What wondur þan is it þou3 antecrist be fals and a grete lier þat is so contrarie in himself, and also not onli addep to Cristis wordis but also contraripi hem in werde and dede?

Also, in a meeche as þei seien Crist mai leue his manhed, þei meuen þat Cristis manhed was neuer ne schal be blessid, for it lackip surete of his wille, as Austen blissc, Napeles, I wondur seien, mai lese his blisse;

And þou ou3test to know wel þat it was declared bi pope Nichol and his conseillong before þe new determinacioun, and þat bi auctorite of þe gospel and þe apostis, þat þo þinggis þat ben put on Cristis horde ben after, for it is percrying of þe custummable beleue continued generali in Cristis chirche into þe vnbindding of Sathanas— and þat continuë 3it in feipful men and schal into domys dai.

Here 3e mai se þat his newe determinacioun abowe þe sacred oost is nou3t, for it reuersip and greech þe feip and þe tradicioun of þe gretist and þe best men þat euer were, and also it is perurring of þe custummable beleue of olde seinttis schold be more open in þis mater to alle þo þar reden it, I rehers hire more acording to her writing reportid before, in entent þat men now clerli se þat it is not a new opinion contrarie to scripture, and olde seinttis lawis or seiyngis, and þe beleue of þe chirche to seie þat our sacred oost is urri Cristis bodi.

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 when þan wyne lackip, and þat opur newe vngrounded tradicioun seip eu þe contrarie, for it seip þat þer is neiþur brede ne wyne in þe sacred oost!

And antecrist most nedis li3e, if þe seie þat Ciprian and Austen callen þe accident without soiect wyne, for Cristis blode is as þei seien þat wyne. And antecrist mai not for schame, as I suppose, seie þat Cristis blood is an accident.

Loo, þis seint seip þat 'We receyue þat þing þat is itake of þe frute of þe erpe and ihalowid into Cristis bodi', but antecrist seip 'Naice', for no þing, as he seip, leueu aftur þe consecracioun þat was made bi mannes hondes into a visible kinde and ihalowid to be a grete 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, halowid and iblessid into nou3t!

For it is impossible, as þat woodnesse seip, þat brede be made Cristis bodi, siþ þe brede is clene anullid and dop neuer good aftur þe consecracioun.

Here 3e mai se þat his newe determinacioun abowe þe sacred oost is nou3t, for it reuersip and greech þe feip and þe tradicioun of þe gretist and þe best men þat euer were, and also it is perurring of þe custummable beleue of olde seinttis schold be more open in þis mater to alle þo þar reden it, I rehers hire more acording to her writing reportid before, in entent þat men now clerli se þat it is not a new opinion contrarie to scripture, and olde seinttis lawis or seiyngis, and þe beleue of þe chirche to seie þat our sacred oost is urri Cristis bodi.

Loo, here 3e mai se hou3 it mai be tuo3t bi þe most auctorite þat þing þat is put upon þe au3ter to be Cristis bodi and his blode aftur þe consecracioun. 3e mai also here hou3 þe sacred oost is al opurwise Cristis bodi þan was þe bodi þat lyued here and died.
For if it shal be seide a sacrament before he consecration, and at a sacrament of Christis bodi, hau it swep ha brede is of he substance of he sacrament of Christis bodi and pat per leuep brede in he sacrament of Christis bodi.

<1 L 3761, 3762, 3763><T OBL><P 253>

And he service of he chiche irad in the dai of Christis bodi makib no pinge for antecrist parte in his poynt.

<1 L 3785><T OBL><P 253>

Nou3 his worde in Englishe same, pat answeric to his word in Latyn (eodem), is a relatif, and referred to Christis bodi or to Crist or ellis to he sacrament. Pan silyph per is noon opur pinge nemned or named here pat it my3t congrul he referred to saue to hese, and if it be referred to Christis bodi, pat it mene pat accidents ben without souex in Cristis bodi, pat is to seie ne soicetid in Christis bodi;

<1 L 3791, 3794, 3795><T OBL><P 254>

And on he same wise we mote graunt and seie if he relatif be referred to Crist, for we seen Crist and Christis bodi in he sacrament bi feip and not wip bodili i3e.

<1 L 3799><T OBL><P 254>

And sip per ben here in his world but two chichis, pat is to seie Christis and anticristis, and two heedis of hem, pat is to seie God and he deuel, it is li3t to vndirstonde who plauntide he chirche were foundid upon him

<1 L 68><T OPE-ES><P 06>

‘Nile 3e calle 3ou a fadir upon erpe’, or upon heese wordis, ‘Be 3e not called maistris, forsob, oon is 3oure maistir, Crist’, or ellis (Mr 24) where Crist seip (Surgent pseudoprophete, et pseudoChristi, et dabant signa et prodigia, ita ut in errore ducantur et, si fieri potest, electifis, ‘False prophetes or false Christis or false cristen men shall arise, and hei shall 3uye signes and wondris so pat, if it mai be, he chosun of God be brou3t into erroour’.

<1 L 156><T OPE-ES><P 09>

Alle cristen men in eueri staat in he bigynnynge of Christis chirche were foundid upon him wipouty ony mene.

<1 L 174><T OPE-ES><P 10>

and hee it ben pat folowen oipir hau Crist and biconem sutes or sectis a3ens Christis heeste.

<1 L 177><T OPE-ES><P 10>

Anobir greet lesynge hee maistir liers and her sectis makon vpon he sacrament of he auter, seiynge pat he sacrif oost is not Christis bodi, notwipstondinge pat Crist techip opunli, and alle feipful men before hee sectis han take as trewe bileuue, it to be Christis bodi.

<1 L 261, 263><T OPE-ES><P 13>

And so seynt Poul passip not in his mater he gospel, but callip it ‘breed’ and ‘Christis bodi’.

<1 L 271><T OPE-ES><P 13>

And, certis, I haue no tyme ne wheron to write he grete lesynge and fautis pat hee sects opunli or derkli putten upon Christis lawe and his lyuyng.

<1 L 276><T OPE-ES><P 13>

He seiep not ‘oo sect’, but ‘sectis of perdiccioun’, or damnacioun, he whiche I am ful feerd ben ful many— for I can not noumbre he sectis he whiche, alpou3 hei ben dyuerse among hemself and fro Christis pure sect bi fundacioun, abite and rule, 3it alle hei assenten, and so in oo manere or in anoher mainten hee greouse lesyngeis, and eipir heresses and erreours of he whiche I wol sumwhat speke soone if God wolde.

<1 L 287><T OPE-ES><P 13>

And sip pat hee sects in word and dede denyen so opunli Christis gospel, it wole su as seynt Petir seip pat hei denyen him pat bou3te hem.

<1 L 301><T OPE-ES><P 14>

But he is ano3hir maner goostli lecherie heit is wondir harmful in Christis chirche, hei whiche lecherie seynt Poul callip ayotrie 3ens he word of God. For, ri3t as a womman hei doip ayotrie 3ens his husbande leuep he seed of his husbande, bi he which he shulde bringe for3 lawful fleschly children, and takip to hir alien seed, wherof she bryngip for3 bastard is vnlawful and mysborun children, so hee maistir liers and her newe sectis leuen he seed of he spouse of he chirche Isu Crist, he which seed is his word as he seip, bi he which hei shulden grete in Christis chirche lawful goostli children, gotun of his seed to heuenward, and taken alien seed as trillis, flatterynge and vngroundid talis and lesyngeis, wherwip hei brygen for3 manye children of he fadir of lesyngeis.

<1 L 323, 330><T OPE-ES><P 15>

But hee sectis, menynge pat Crist shulde haue be vnerfit in his looure and his lyuyng, han cloutid up a rule he which conteynep al he perfeciioun of Christis rule and sumwhat of perfeciioun ouer as hei seien. And so, as her rule passip in perfeciioun Christis rule he which he keppe, so hei pat kepen his rule passen Crist in perfet lyuyng.

<1 L 407, 409><T OPE-ES><P 18>

And in his, as wel as in oipir blasphemyes pat hei blasten out wip her stynkinge breep, he which stynkip, fouler in Goddis si3t han dide he spotil pat Lewis spitten upon Christis face, shewip
For he saie wel in his spirit what harm suche maistir liers and her sectis shulden do in Cristis chiurche. And we shall not doute here but pät, if seynt Petir hadd seyn in his spirit ony goode sectis or statis pe whiche Crist hadd seyt and conferred in his chiurche, he wolde sumwhat haue spoken of hem and maad men haue discrecioin bitwene pe goode sectis and pe yuele.

But alle pe fourde ordris of beggers reinsen pis and seyen pät, for as moche as Crist and hise apostlis, in whom as men mote nedis suppose was pe soverynteynt of perfeccioun, forsook suche lordships and possessiouns, as dide also pe perfyt peple in pe bigynynge of Cristis chiurche and so puttide hemsilfwilfully to streyt pouert, it mut nedis sue pät pe lyuynge of suche pore beggers is more perfyt, and more acordinge to Cristis liif pät is pe lyuynge of suche religiouse possessiouns.

His ensaumple I write here pät men haue pe more opyn knouleche hou verta is a mene bitwene tven viics, pat men leue pe viciouse extremytees or endis and holde hem in pe vertuous mene, for püs dide Crist and hise apostlis and disciplys here in erpe, and also ophir perfyt and vertuous men pät weren in Cristis chiurche, pe whlis it stood vndir pe pure lawe of Crist, and was not infect wi.pe pären liers and her sectis and her dritti tradiciouns.

And Salomon in pe persoone of Cristis manhed preiep to God pat pis vertuous mene be 3oue to him and to hise perfyt folowers, and pät pei avoide pe viciouse extremytees in pe staat of presthod or of clergie, pat is to see lordship and beggerie pät oure newe sectis han take hem to. And firste in Cristis tyme and pe apostlis, and in tyme of ophir perfyt peple pat suede her pabys, pe cristen peple was gouerned aftir pe pure lawe of pe gospel and bi pis pät tau3te it, as it were bi iugis.

And as kyngis and lordis gouernede biforn suche lordships bi worldli lawis grounly brou3t yn bi pe heuen folk, so pe cleris now gouernen suche lordships bi pe same lawis and ben lordis herupon, liik as pe lordis and kyngis weren— and so euene a3ens Cristis wordis, pei ben lordis, where he seip püs (Luc’ 22): L 1070<>T OP-ES<>P 44>

For pe cursen pe prest pe pre chirch, and him pät resecuyng hem, and alle pät fauren hem, and alle pät heeren him, and ouer pis enterditen he place here Cristis gospel is prechid freli. And wel shewen pei in pis malice what pei wolde do to Cristis owne persoone, and he apperide here bodili, and lyued and tau3te as he dide 3e, alpou3 he tau3te but pis oo word ‘pe kyngis of pe hepen han lordship upon hem, but 3e not so’.
And þei wolde bigynne at þis heresie of þis lordship in þe staat of þe clercie, þe which I now enpunge, þat makip þe clercie bi damnable apostasie ouere foul straie awei from Cristis blessid ordre.

< L 1172>< T OP-ES>< P 50>

Ne þei bisien hem to distrue þe foul heresie of þe sacrament of þe autter, where þei and her confederacie seien, euene a3ens þe gospel and seynt Poul, þat þe sacrif oost is neþer breed ne Cristis bodi.

< L 1200>< T OP-ES>< P 51>

Suche ful many heresies þat ben orrible to heere, and errsours þat ben ful harmeful in Cristis chirche, I my3te reherce here and I hadde leiser.

< L 1205>< T OP-ES>< P 54>

And þese two swerdis weren also ynow to figure þe two swerdis of Cristis chirche, þat is to seie þe material swerd, of þe which seynt Poul spekiþ (ad Ro' 13), and þe spiritual swerd, of þe which he spekiþ.

< L 1306>< T OP-ES>< P 56>

And if Crist wolde not f3ste in sauciaciou of his owne liif, ne wolde suffice hise apostis to f3ste for sauciaciou of her maistris liif þat was an innocent man, hou dar he þat cleympþ to be Cristis viker in erpe and þe successor of seynt Petir, drawe þe material swerd þat was forfendid him in Petir, and kille þerþip giltes cristen peple for to conquere to him so worldli lordship, þe which Crist hāp so expresli in word and in deede forfendid him?

< L 1315>< T OP-ES>< P 56>

But þou shalt vndistonde here þat Petir in manye þingis þat he dide and seide, and in many þingis þat weren seid to him of Crist, figuride Cristis chirche, as seinta Austyn seip <De verbis Domini 13/> and in many oþir placis. And into euyndencis of þis, as Cristis chirche hāp a name fowrmed of Crist in þat þat þei ben callid cristen, so Crist formede a name to Petir of his owne name and callide him bi þis name <Petrus>, þe which name is fowrmed of þis name <petra>, þe which is a name of Crist. Panne Cristis chirche, þus figurid bi Petir, hāp þo þo two swerdis þat I spak of r3þ now; and in good gouernaunce of þese swerdis stondþ þe prosperite of Cristis chirche.

< L 1323, 1324, 1328, 1330>< T OP-ES>< P 56>

And of þis þou maist wel se þat it was not seynt Poulis will, no more þan it was Cristis, þat presitis shulde be securel iugis.

< L 1407>< T OP-ES>< P 60>

Siþ þanne þat þis lordship of þe clercis is so opunli a3ens þe will of God shewid in boþe hise lawis, and so offendþ God deedli, and euer shal whilis it durþþ, it were tymne þat Cristis chirche took heed to Cristis wordis, þe which he spak to Petir figuride þis chirche, and seide 'Turne þi swerd into his place';

< L 1486>< T OP-ES>< P 64>

And it were nede þat Cristis chirche took tent to þis word bi tymes.

< L 1525>< T OP-ES>< P 66>

And if þou bileue effectuali þis gloos, þou shalt not oonli forsake þe lordship þat þou ocupied, but also, ræfer þan þou shuldist be ocupied perwiþþ, þou shalt renne awei þerþro, and hide þee, as Cristis gloos seip þat he dide (fo' 6) And if þou wolt not bileue effectuali Cristis wordis neþer his gloos, þanne þou wiþulli and obstyantli forskast Crist vtirili, and so þou bicomest a lyme of anticrist.

< L 1653, 1655>< T OP-ES>< P 76>

And so þe fleshi gloos þat þe clercis 3yuen here upon Cristis wordis, þe which gloos is rehersid a litil aboue, is no good worp.

< L 1663>< T OP-ES>< P 76>

And it is no douте þat ne þis ensample was a comaudement to Cristis prestis to slege vtirili þis lordship.

< L 1673>< T OP-ES>< P 78>

Ipsa enim facta eius precepta sunt, quia dum alius tacitus facit, quid agere debeamus innotescit}, 'Cristis dedis or ensamples ben comaudingings what we shulde do'.

< L 1676>< T OP-ES>< P 78>

For as a man mai conseyuc in partie of þat þat is seid bifoere, and of euyndencis þat wip Goddis help shal sue herafrî, þis wicked dode was peruertyng of Cristis ordynaunce in his chirche, and harmful and disturccioun to every astuat þerof, and wolde be fynal confusioun þerof but if it be remedied.

< L 1756>< T OP-ES>< P 82>

And in þis wrytynge I blaspheme no more Siluestir, alþou I reherce and blame his synne, þan I do Petir and hise felowis whanne I seie þat þei synfulli forsook Crist, or Poul whanne I seie þat he wickili pursuede Cristis chirche.

< L 1829>< T OP-ES>< P 86>

And seynt Poul, mekeli knoulechinge his synne, seip þat he was not worþi to be callid apostle of Crist, and þat because þat he pursuede Cristis chirche.

< L 1835>< T OP-ES>< P 86>

And so most oure clercis argue whanne þei aleggen for her lordship þe lyuyn of her patrouns and seyntis, and seie þus: Seynt Thomas, Seynt Huwe and seynt Swithyn weren
but his lordis, and in his he sue Cristis loore or his luyyng;
<L 1878><T OP-ES><P 90>

And of his fou maist se hat suche nakid argumentis, hat ben not clolid wip Cristis luyyng or his teching, ben ri3t nou3t worp, alhau3 ypocrisit ablynden wip hem moche folk 3he, suche men pat ben callid wise men in his world.
<L 1883><T OP-ES><P 90>

But here I woot weI world.

seculer lordis doen but in comoun, liik as apostlis (Act'4) and aUe bigynnyng of reliisseur ypocritis, pe which wapen now. And so as Cristis werkis, as he seide, bar witnesse of him and shewide what he was, and wipoute religiouse han now.
<L 1998><T OP-ES><P 92>

and not oonli a3ens lay men, but also pei, pat seien hemself for to be pus perfitt, stryuen pus for to seche lordship among hemself, as a bishop or a colege a3ens an abbot or a priour or ellis a couent, where, and pei hadden left al maner ciuillite and proprote, liik as diden pe apostlis wip pe perfitt men in he bigynnyng of Cristis chirche, pei shulden haue alle his goodis in comoun wipoute any striif as pei hadden.
<L 1998><T OP-ES><P 92>

For wel we mai se hou suche sectis cleymen in his goodis a maner of propro possessiou, contrarie to pe comunyng of pe comoun goodis in tyme of pe perfitt men in pe bigynnyng of Cristis chirche. And so, whateuere pe clergie seie, pe dede shewip wel pat pei han not her goodis in comoun, liik as Crist wip his apostlis and perfitt men hadden in his bigynnyng of Cristis chirche.
<L 2040, 2043><T OP-ES><P 98>

For pe clerksis wener sufficientli purueid for liiflood bi Cristis ordynaunce in pe gospel, for he is so perfitt in al his worching pat he mai ordeyne noon aastaat in his chirche, but if he ordyne sufficient liiflood to be same aastaat.
<L 2087><T OP-ES><P 100>

Sip panne pis ordynaunce of God was sufficient, as wel for pe clergie as for o3ir men, it seme a blasphemous presumcioun to bryngye ym a newe and a contrarie ordynaunce of liiflood for pe clerks upon pe ordynaunce pat Crist hadde maad for hem biore, of pe which ordynaunce pe clergie ful manye 3eer after pe bigynnyng of Cristis chirche, whanne it was best, heculden hem apaid; for pis meenep pat Cristis ordynaunce was insufficient and wor3ti to be vndo.
<L 2132, 2133><T OP-ES><P 104>

and moche raper it is noon almesse to make hem riche pat shulde not be riche, and hat wip temporal possessiouons, pe which e ben forfendid to such peple, and nameli if such almesse3yuyng be distriyng or apering of ony aastaat appreued of God in his chirche, it wole sue pe endowing of pe clergie wip worldli lordship ou3te not to be callid almesse but raper alamyss, or waasting of Gods goodis, or distriyng of Goddis ordynaunce, for as moche as pe clergie wesen suficientli ordeynef forn bi Cristis owne ordynaunce.
<L 2159><T OP-ES><P 104>

And so his almesse3yuyng ha3 maad al oure rewme, 3he, and as I suppose, ful ny3 al cristendom ful pore and nedi and mescheuous, ouer pat it shulde haue be, if pe clergie hadde holde hem apaid wip Cristis ordynaunce.
<L 2169><T OP-ES><P 106>

and so as al Cristis chirche, so every particulcr chirche was ensaumplid in pe Triynte.
<L 2174><T OP-ES><P 106>

And so she ypocrisit, and nameli pe religiouse endowid, as mounkis and chaounus and suche ope sectis, han fould robbe and maad pure Cristis chirche, and pat wip a suot and a dampnable manere of pefte pat is ypocrisie, for pei han robbe pe lordis of her temporaltes and pe curatis of her sustynaunce.
<L 2203><T OP-ES><P 106>

And his shee heueus ypocrisit han robbe Cristis chirche of goodis of fortune, of goodis of kynde, and of goodis of grace as ben vertues.
<L 2214><T OP-ES><P 108>

And hou pei han robbe pe chirche of goodis of kynde it is opun at 3e, for pei han vndo ful ny3 pe staat of lordis, pe whiche as lymes of a mannes bo de shulde susteyne, socoure and defende pe hooli bo di Cristis chirche.
<L 2220><T OP-ES><P 108>

And so pei han almoost distried pe Triyte of Cristis chirche here on erhe, pat shulde answere to pe Triynte of God in heuene pei were propirtees, power, wisdom and will.
<L 2225><T OP-ES><P 108>

And of his fou maist se also hou harmful a peple in Cristis chirche ben shee ypocrisit, pat callen
pis robberie perpetuel almesse.
<L 2243><T OP-ES><P 110>

For men doen hem greet grace if þei sufferem hem aluye because of þe robbynge and greet harm þat þei han don to al Cristis chirche. And, þou3 þei feelen it not 3it moost to hemself, ne þer mai ony oþ or avow bynde ony man to maintene þis þefte and distriyng of Goddis ordynaunce, and þis greet harmynge of Cristis chirche, as þe avow of lepite shulde not haue boundun him to kille and sacrifice his owne dou3tir, ne þe oþ of Heroude shulde not haue boundun him to kille innocent Iohn.
<L 2252, 2255><T OP-ES><P 110>
as seynt Austyn seip (Libro sue de questionibus veteris et noue legis) upon þe same storie, so Herode shulde haue brokun his oþ and saued innocent blood and sore repentin him for his vnauysi swering, and so shulde oure lordis now breke her oþis if þei han vnauysil and wipoute council of Goddis scripture sworon to maintene þis þefte— 3he, and heresie and symoony, as it is proved bifoire, þe which oure clerks falsi called perpetuel almesse,— and not þus, as þei, doon, seue her preecessours or progenitours in her foly dysi and oþis þat þei han maad to maintene þis mescheuous peruyrting of Cristis ordynaunce. And as þe stae of þe clerige haþ no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Goddis ordynaunce aboute his chirche, or ellis to maintene þe breking and þe vndoing of þat ordynaunce, so þei han no leue or power to councele or constryne in ony caas þe lordis or þe peple to swere to maintene þis endowynge of þe cleriks and religious folk, þe which is full greet þefte, heresie and symoony, and wundra harmeful to Cristis chirche, as it is shewid in þis processe and in oþir writun bifoire.
<L 2269><T OP-ES><P 110> <L 2276><T OP-ES><P 112>

For þou shalt vndirstonde here þat þo ypocrisit þat robben Cristis chirche as it is seid bifoire, and maken his peple to be in mysese and ouer greet nede ben mansleers.
<L 2307><T OP-ES><P 112>

And so, sîp þe ypocrisit han defraudid Cristis chirche in ech atstaat of þe hiilfood þat God hadde assignd to his peple, and þat was needful to hem, þei ben mansleers.
<L 2311><T OP-ES><P 114>

For as a man þat hadde sleyn a lordis sone, and bâpid hise hondis in his blood, obstynat in þe same malice, is vnable to be herd of his boone at þe same lord, so in a manner is it of þese mansleers þat, bi defrauding of Cristis chirche, sleep Cristis sones, and hice briperen, and han her handis bâpid þus in þe pore and nedi peplis blood, ben ri3t vnable to be herd at God þe Fadir, for þei stiren not God to merci but ræjer to veniaunce.
<L 2322><T OP-ES><P 114>

For sîp þis endowynge is heresie and symonwy, peruyrting of Cristis ordynaunce, and robberie and in a manere manshau3tir, and perpetuel apostasie fro Cristis pouert þat was verri and not feyned, as it is declaird aboue, it mai not be callid truli almesse;
<L 2375, 2376><T OP-ES><P 116>

And þis entail was neuere interrupt or ybrokun into Cristis tyme and hise apostlis, and janne þei conephyrmde þis entail bi lawe so stronge þat no man saue antierist and hise disciplis mai enpunge þis entail, as it is shewd bifoire.
<L 2412><T OP-ES><P 118>

Ferþer mor now I wole telle 3ou hou falsi and weivardly þese couetouse ypocrisit glosen anoter text of Cristis gospel, þe which goip euen a3ens her worldli lordship;
<L 2492><T OP-ES><P 122>

And wundre þou not here, alþou3 I speke sumwhat vnpatienti þeis cursed glosers þat, as open enmyes of Crist, as moche as þei mai, perueren Cristis liif and his loore.
<L 2541><T OP-ES><P 125>

And wel seide Crist to þo þat figuride þese þeeues þat þei hadden maad his temple, þe which figuride Cristis chirche, a denne of þeeues.
<L 2552><T OP-ES><P 125>

Sire! as for þese euydencis þat þee semep goen a3en me, þou shalt vndirstonde here þat þe memounks of þe oold lawe, of þe which scynt lerom spekip, hadden neper founder ne rule saue oulni God and his rule, and among oþer pingis of perfeccioun þei hadden vttiri forsake worldli lordship. And in tokenyng þat seynt Iohn Baptist wolde not brynge yn a sect of religioun as moche as þei kep in himsilf and in al, and þei saue antierist and hise disciplis may confermyde þis as tertell to þe;(L 2588)<T OP-ES><P 126>

And in witnesse þat it was Cristis will þat þis fair lawe of God as touchinge beggers, þe which is writun (Deut: 15), shulde not ceese in þe newe lawe, Crist as for his tymee here kep it hool in himsilf and hise apostlis and disciplis, and þe apostolis kep it same as for her tymee.
<L 2726><T OP-ES><P 131>

Pese false liers shulde vndirstonde þat Poul, hatinge begging bope in himsilf and in al oþir cristen peple, made a puruyaunce bi þese
And if he ha't bryngip not þe doctryne of þe gospel wiþ him, as seynt Iohan techip, shal not be frenndi salued, hou moche raper shulde he haue no good cheer among Cristis friendis þat seip þat þe gospel is þe falsest lawe and heresie; 

<L 2804><T OP-ES><P 133>

Nepeles for al þe haast I councele þee þat þou marke þis of Cristis wordis and of þis blesid seynt: to 3yue no credence of hoolynesse to pe Crie. 

<L 2977><T OP-ES><P 65>

þe which foure aungels mai weI bitokene anticristis schulcn while it he haue, but þou haue a ri3t redi euydence þat he lyue aftir þe hool lawe of God. 

<L 2850><T OP-ES><P 135>

And in Cristis chirche toke hede to Cristis wordis, þe whiche he spak to Petir figurynge þis chirche, and saide 'Turne þe swerde into his place'; 

<L 297, 298><T OP-LT><P 67>

And it wer nedere þat Cristis chirche toke tente to þis word by tymys. 

<L 322><T OP-LT><P 67>

And if þu bileue effectually þis glose, þu shal not oonly forsake þe lordeship þat þu occupiested, but also, raper þan þu schuldist be ocupied þerwih, þu schalt renne awai perfrro, and hyde þe, as Cristis glose saip þat he did. And if þu wilt not bileue effectually Cristis wordis neber his glose, þan þu willfully and obstynatly forsakist Crist vttirly, and so þu bycummyst a lymme of anticriste. 

<L 446, 447><T OP-LT><P 77>

For as a man may conceyue in purtye of þe lordis, and in þis lordeschip on hem, but 3e will of God schewid in þis offe. 

<L 531><T OP-LT><P 83>

And in þis writynge blasfemce no more Siluestre, and þes holy men and sayntis þat han ben siþ þis endowynge of þe chirche cam in, allþou þe rechers and blame her synne, þan I do Petir and his felowis whan I say þat þe synfully forsoken Criste, or Poule whan I say þat he wickidly pursuyd Cristis chirche. 

<L 583><T OP-LT><P 87>

And saynt Poule, mekely knowlechynge his synne, saide þat he was not worjbi to be callid apostle of Criste, and þat bicause þat he pursuyd Cristis chirche. 

<L 589><T OP-LT><P 87>

And so musten oure clerkis argue whan þai alegen for her lordeschip þe lyuynge of her patronis and sayntis, and sayyen þus: Seynt Thomas, and seynt Hwe and seynt Swithune wer þus lordis, and in þis þai suyd Cristis lyuynge and his lore; 

<L 631><T OP-LT><P 91>
And of his 3e may se 
that siche nakid argumentis, 
that ben not clojsid wip Cristis lyounge or his 
techyng, ben ri3t nou3t worpe, allpous pe 
clerkis ablynden wi3 hem myche folke in his 
worlde. 
<L 636><T OP-LT><P 91>

Whepir he 3aue lordechip, here what he sa1p: 
"Be 3e not lordis in þe clergi, but be 3e made 
fourme or ensaumple of Cristis flokke". 
<L 655><T OP-LT><P 91>

Capitulum viii But 3it I wote well þat, and 
clerkis and religious folke þat louen vnyndely 
þes lordyynes willen gluse here, and say þat þai 
occupien not siche lordechipis in propir as 
seculer lordis done but in comoun, like as þe 
apostles and þe perfite pepe diden in þe egynnynge of Cristis chirche, þe whiche 
h hadde alle þinge in comoun, like as suche 
clerkis and religious saicn þai han nowe. 
<L 674><T OP-LT><P 93>

And so as Cristis werkis beren witnes of hym, as 
he hymsiifte saip, and schwedwn what he was, 
and how he lyued, so þe dedis and þe maner of 
lyuynge or þe þinge in itsiilfe beriþ witnesse 
wijoute fayle how it stondip amongst hem in þis 
poynte. 
<L 687><T OP-LT><P 93>

And þerfore we may se how þat claymen in her 
goods a maner of propre possession, contrary to 
þe comounyne of þe comon goods in tym of 
þe perfyte men in þe begynnynge of Cristis 
chirche. And whatsoeuer þe clergye sayen, þair 
dedis schwewn well þat þai han not her goodis in 
comoun, lyke as Criste wip his apostles and 
perfyte men hadden in þe begynnynge of Cristis 
chirche. For in holdynge or havynge of her 
goods is propir of possessyon and seculer 
lordechipynge, þe whiche stondip not wiþ þe 
plente of Cristis perfection in prestis, as it su3p 
of his processe and of þat þai is declarid before. 
<L 713, 716, 718><T OP-LT><P 99>

Sip þen þis ordainance of God was sufficent, als 
well for þe clergi þaþ no power ne leve to 
maken þe pelle or þe lordis to synne dederly, 
or to distroye Goddis ordainance in his chirche, so 
þai have no leve or power of God to cowncell or 
to constreyne in eny case þe lordis or þe pelle to 
swere to mayntene þis endowynge of þe clercis 
and religious folke, þe whiche is full grete þebe, 
heresy and symony, and wondir harmfull to 
Cristis chirche, as it is schewyd in þis processe 
and in oþer writen bصرف. 
<L 866><T OP-LT><P 113>

And þis entaine was neuer interrupte or ybroken 
into Cristis tyme and his apostles, and þen þai 
confernmyd þis entayle bi lawe so streng to þe 
seculer party þat no man safe anticriste and his 
disciples may openly enpuge þis entaile, as it is 
schewid bصرف. 
<L 907><T OP-LT><P 119>

Netheles sithen Crist was maad man, and 
ordainyd lawe of mercy and of charite, and wole 
not the deth of a sinful man, but repentauce and 
saluciuon, cristen men ben not bounden to kepe 
the judicials of Moyseyes lawe, that was endid in 
the tyme of Cristis passioun. 
<L 11><T Pro><P 3>
and these cerimonials ceessiden outirly, as to obligacioun, in the tyme of Crist is deth, and ben noyful and dampnable to men that kepeth tho, and for that the gospel is prechid and knowen generally;

See, 3e lordis and prelatis, that maken vnable curatis, for fleschly affeccioun and 3iftis, and specially for pleyinge at the bere, and othere vnleeful iapis, what tresoun 3e doon to God, and what harm to Cristis chirche and

and trete the holy sacrament of Cristis flesch and his blood ful vnworthily, and as Parisience seith, doun of the Holy Gost, and preching of the
gospel, and the coming of Antecrist, and the

The Sautir comprehendith al the elde and newe testament, and teechith pleylynly the mysteries of the Trinite, and of Cristis incarnacoun, passion, rising a3en, stying in to heuene, and scnding

The Songis of Songis touchen derkly the staat of the synagoge, fro the gooing out of Egipt til to Cristis incarnacoun and passioni, and thanne tho Songis touchen the staat of Cristis chirche, and of the synagoge in the ende of the world, and treetyn hi3ly of loue to God and nci3cbore also;

The book of Wijsedom, thou3 it be not a book of bileeue, teechith myche ri3fifulnesse, and preisith

For cristen men schulden beleue þat þe sacrament on þe auter is yerely Cristis body sacramentli and spirituuli, and mo oþer mancreþ þan any erþely man can telle amonge vs.

And þerfore seip Ierom in his epistle to Elbedic, ‘Here we, þe brede þat Crist brack and 3af to his discipulis to efe was his ouene bodi, for he seide “Pis is my bodi”, and so be ouere beleue it is boþe Cristis bodi and bred of liþ’. 

But we seyn þat it is boþe brede and Cristis body, ri3f as Crist is boþe God and man, as seint Austin seip. And seint Hilluri seip, ‘Pe bodi of Crist þat is taken of þe auter is figure sib bred and wyne ben seen wiþou33førpe, and it is verri treweþ þat Cristis body and his blood is beleued wiþinforþe’. (Hece ibi)

and Agar, the hand mayde, with hir sone Ismael, signeþeth bi allegorie the elde testament, and fleschly men that schulen not be ressyued in to the eritage of God with the sones of biheeste, that holde the treuche and fredom of Cristis gospel with endeles charite.

This speche semith to commaunde wickidnesse either cruelte, therfore it is a figuratif speche, and commaundith men to come to Cristis passioun, and to kepe in mynde sweetly and profitably, that Cristis flesch was woundid and crucified for vs.

Bi this kynde of speche, bi which kinde al is signeþed by a part, thilk questiou3n of Cristis rising a3en is asoiled;

This orriblc and deuclis cursednesse is purposid of Cristis enernyes and traytouris of alle cristen puple, that no man schal lerne dyuynite, neither hooly writ, no but he that hath doon his fourme in art, that is, that hath comensis in art, and hath ben regent tweyne 3eer aftir;

for Marie, Cristis modir, was euere clene virgyne.

For this storie and proces of Macabeis schulde stire cristen men to holde Goddis lawe to liþ and deth, and if kni3tis schulden vse the swerd a3ens any curside men, thei schulden vse it a3cns
And if he make any lawes contrarie to Cristis lawe, men ben as grettly boundon to a3enstande hoo wicked lawes as he ben bounden to kepe hoo good lawes.

L 133<SEWW02>P 22

His conclusiun is opiniy prouid be ex ample of Cristis preaching here in erthe, hee qwiche most taute for to loue and to haue mercy on his enemies, and nout for to slen hem.

L 139<SEWW03>P 28

And I seide, 'Ser, herfor ful many men and wyommen also wondron vpon him, and speken him myche schame and holden him Cristis enemye'.

L 169<SEWW04>P 33

Pat is to say: Fyrst he sacrament of baptem doon in watir in forme customed in he churche is but a trutle and not to be pondred, for aile puple is sufficiently baptized in Crist.

L 20<SEWW05>P 34

Also he prest hath poar to make Cristis veri body at messe in forme of bred, but pat, aftir he sacramental wordis said at messe of he prest, he remayneth oonly material bred.

L 32<SEWW05>P 34

Also pat no man is bounde to faste in Lenton, ymbren days, Fridays ne vi giles of seyntes, but puple to ete tlessh and all maner metis sacramental wordis said at messe of he prest, he remayneth oonly material bred.

L 52<SEWW05>P 35

Eper he lord comandip a ryng to be 3ouun to hym pat is a signet of he sauyour, eper more a noble tukene of Cristis incarnacioni, and ernes of weddyingis bi whence Crist spousip holy churche, whanne a soule rising vp fro synne is ioyned to Crist bi he ring of feip.

L 71<SEWW05>P 51

God kisip hanne his man whanne he 3uye hime grace of sone, and makip him oon wi Crist his sone and partener of Cristis meryt, and hanne pis sone makip eft his schrif.

L 98<SEWW10>P 55

Bis fatt ealh he prest men schulden ete is Cristis bodi he prest men offen, and so it is he sacrid oost he pat is in figure Cristis bodi.

L 116, 117<SEWW10>P 55

Scheppardis owen to 3uye first her catel for Cristis scheep and, if it is nede, her liyf for he same scheep.

L 14<SEWW12>P 60

And for hei tellen not Cristis gospel bi word and holy luyng and for feruent loue of soulis, hey hen ded in hemself and sleeris of soulis bitakun to her cure;

L 109<SEWW12>P 62

And more mede my3te no man haue than to helpe his sory widewe, for prins of prestis and phariseyes pat calldin Crist a gilour han crochid to hem he chesyng of manye heerdis in helhe churche, and hei ben taut bi antecrist to chese hishe heerdis and not Cristis. And pat failip Cristis churche. Lord, si pherdis schulden passe her scheep as men passen betlyng scheep, hou schulde Cristis churche fare if hehe heerdis weren turnd to wolues?

L 40, 42<SEWW13>P 65

And pis mouede Poul to founde noon orde, for Cristis orde is ynow, and hanne schulden alle cristen men be more surely in oo floc.

L 53<SEWW13>P 65

Lord, if cowardise of suche hymen be hus dampped of Crist, hou moche moor schulden wolues be dampped pat ben putt to kepe Cristis scheep?

L 56<SEWW13>P 66

and so voluptees and richesse of he world maken hei to be loued and Cristis lifj dispisid.

L 27<SEWW15>P 75

And where many children bi Cristis ordre schulden be saaf, hei schulden now be dampped bi taking of he false ordris.

L 52<SEWW15>P 76

pe ferpe woo is seid hus bi sohnesse of Cristis word: Wo worhe 3ou, bynde leoders, pat seien it is not to swere bi he temple of God, but he he sweri bi he god of he temple he owip to perfoorme his oof.

L 64<SEWW15>P 76

and herfore Crist eleipip hem seuenne sibis ypopcritis, and not wihoute cause, sihe my3ten do as moche good to profit of hooli churche if alle hese signes weren awei, and hei kepten pure Cristis ordre.

L 190<SEWW15>P 79

And hus hese newe ypopcritis drawn to his eende, for hei quenchen trufe and Cristis religioun, and so hei gil Crist in many of his membiris. And 3it hei seien falsli pat phariseees biore hem diden vntru to trufe, but hei wolen helpe trufe and maken Cristis religioun to renne among he peple, but as moche as hei taken of her owne ypopcrisie, as moche hei drawn frohe
ord of Crist. Lord! if Cristis ordre were cleny holdun hool, and men loueden it so moche as þei doen þe newe ordris, banne schulde Cristis ordre be stifer defendid bi as moche as men trauclen aboute þe newe ordris.

And herfore seip Ambrose þat þat þing þat bifoer was breed is now maad Goddis bodi bi vertu of Cristis words.

Ground a3en þese errors were stablyng in Cristis lawe, to wite what is his chirche and what is bileuee perof.

And if þou wole examine feih, wher it be truþe of Cristis chirche, loke where Cristis lawe, to wite what is his chirche and what is bileuee perof.

And þus cristen men schulden trowe þat hooli chirche moost nede stonde, but þis pope or þese prelatis we schulden not bileue to be of Cristis chirche; but if þei sue Crist in his lijf, we schulden suppose þat þei bcn of Cristis membris, and, if þei lyuen contrarie to Crist, take hem as þe feipendis synagoge.

And þis cristen men erren foul in þis crucifixe makyn, for þei peytyn it wiþ greet cost, and hangen myche siluer and gold and precious clopis and stones beronne and aboute it, and suifren pore men, bou3te wiþ Cristis precious blode, to be by hem nakyd, hungry, thursty and in strong preson boundun, þat shulden be holypn by Cristis lawe wiþ þis ilke tresour wiþ þis venomlly wastid on þes dede ymagis. And siþ þes ymagis ben boxis of lewid men to sture þem on þe mynde of Cristis passion, and techen by her peyntur, veynn glorie þat is hangid on þem is an opyn errour a3enus Cristis gospel.

And by þis falsnesse slaunderen þei Crist and his seyntis, and bryngen þe sypme puule in erroor of Cristis lif and his apostlis and oþer seyntis, and in erroor of bileue, and to waste tempeial godis and leuje dedis of charite to her pore neyeboris þat ben nedy and myse, made to þe ymage and lickenesse of God, and so make þe puule to breke þe heisitis of God for her owne wynnygis.

Certs it semes þat siche ymagis ben meenes cast of antichtig cleriks to robbe pore men bope of feybey and hope, of charite and of worldly godis, and to mayntene anticichtig cleriks furþe in her pride, coueytise and lustis a3enus Cristis lif and bise apostelis. And, for men wil not trist to þe treuþe of Cristis gospel, to do her almes to hore pore neyeboris, þerfore God sendis to hem spiritis of erroor, to waste her godis in syche riche ymagis, for, where is most richessis aboute a stok, þere wil þe blynþ puule most offirr.
And, for to come he bettur to our purpose, when we had asped pat Constantyn he emperour was healdy of his leper thorow grace of our enmy we had aspied for his health, knowing not how he myst bettur do it than, aftur our entysement, to gyf his health with the cite of our, and ye accuse suche men to byschopis of his leps, and ye accuse suche men to byschop to hys cite, and ye accuse suche men to byschop to hys cite. And for to have beene at in, he made a puruaynce bi pese quilagis to exclude begging fro Cristis peple. And perfore it is pate seynsis myche noten: pat of Cristis lawyynge we reden neuer in holy writ, but of his myche penaence, teris and schedynge of blod, doyng vs to witen perby pat alle oore doyng heere shulde ben in penaence, in disciplineyng of oore flyesh and in penaence of aduersite. And perfore alle pe werkis pat we don pat ben out of alle pes pre, vtterly reuersen Cristis werkis.

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THE EUCHARIST I Cristen mennes bileuce tau3t of Jesu Crist, God and man, and hise apostles and seyn Austyn, seyn Ierome and seyn Ambrose, and of pe court of Rome and alle treue men is pis: pat pe sacrament of pe auter, pe which men seen betwene pe prestis handis, is verre Cristis body and his blode, pe whiche Crist tok of pe virgyne Mary, and pe which body di3ed vpon pe crosse and laye in pe sepulcre, and stie into heuen and shal come at pe daye of dome for to dome alle men aftur her weriks. Pe ground of his beleue is Cristis owne werde in pe gospel of seyn Matthew, where he seip pus, 'Pe whiles Cristis disciples soupeden, Crist toke bred and blessid it and 3aue it vnto his disciples and seyd pus, "Take 3e and etp, pis is my body";

But his sacrament is bohe brede and Cristis body togedere, as Crist is verre God and verre man; And perfore it is pate seynsis myche noten: pat of Cristis lawyynge we reden neuer in holy writ, but of his myche penaence, teris and schedynge of blod, doyng vs to witen perby pat alle oore doyng heere shulde ben in penaence, in disciplineyng of oore flyesh and in penaence of aduersite. And perfore alle pe werkis pat we don pat ben out of alle pes pre, vtterly reuersen Cristis werkis.

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For, syben Crist hymself reprouyde pe wymmen pat wepiten vpon hym in his passioun, myche more pei ben reprouable pat wepen for pe pley of Cristis passioun, leuyngye to wepen for pe synnes of hemself and of peire chyldeyn, as Crist bad pe wymmen pat wepiten on hym.

O! si3 a craft of gret sotilte is myche preised of worldly men, myche more schulde pe glorius lawe of God be loved and preised of Cristis children, for alle ping pat man nedi, bohe bodily and gostlyy, is conteyned in hyss blissed lawe, and specially in pe gospel.

And, for to come he bettur to our purpose, when we had asped pat Constantyn he emperour was healdy of his leper thorow grace of our enmy we had aspied for his health, knowing not how he myst bettur do it than, aftur our entysement, to gyf his health with the cite of our, and ye accuse suche men to byschopis of his leps, and ye accuse suche men to byschop to hys cite, and ye accuse suche men to byschop to hys cite. And for to have beene at in, he made a puruaynce bi pese quilagis to exclude begging fro Cristis peple. And perfore it is pate seynsis myche noten: pat of Cristis lawyynge we reden neuer in holy writ, but of his myche penaence, teris and schedynge of blod, doyng vs to witen perby pat alle oore doyng heere shulde ben in penaence, in disciplineyng of oore flyesh and in penaence of aduersite. And perfore alle pe werkis pat we don pat ben out of alle pes pre, vtterly reuersen Cristis werkis.

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But his sacrament is bohe brede and Cristis body togedere, as Crist is verre God and verre man; And perfore it is pate seynsis myche noten: pat of Cristis lawyynge we reden neuer in holy writ, but of his myche penaence, teris and schedynge of blod, doyng vs to witen perby pat alle oore doyng heere shulde ben in penaence, in disciplineyng of oore flyesh and in penaence of aduersite. And perfore alle pe werkis pat we don pat ben out of alle pes pre, vtterly reuersen Cristis werkis.

And perfore it is pate seynsis myche noten: pat of Cristis lawyynge we reden neuer in holy writ, but of his myche penaence, teris and schedynge of blod, doyng vs to witen perby pat alle oore doyng heere shulde ben in penaence, in disciplineyng of oore flyesh and in penaence of aduersite. And perfore alle pe werkis pat we don pat ben out of alle pes pre, vtterly reuersen Cristis werkis.

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body in trupe.

Also a grete clerke, autor of dyuyne office, seip 'As oure bishop Iesu Crist is of two kyndes bope togidre, verre God and verre man, so pis sacrament is of two kyndes, of kynd of bred and of kynd of Cristis body', and tellep many feire treuipes in pis mater.

For 3isturdaye heritikis seiden wipouten subiecte or nou3t; is no wise or no maner

And whanne pei scie pis sacrament is in no maner Cristis body, but pervndur Cristis body is hidde, for pat is never scid of Crist ne hize apostlies in alle pei gesopes pat euer God made.

For in al pis tyme Crist tau3t neuer pat pe sacrament of pei anuer was an accident wipoute subiecte and in no maner Cristis body, as pis newe ypocrates seyne.

Lord! Whoer men shul forsake Cristis owne wordis and take straunge wordis vnkownen in hooly writt and a3ens resoun of pe moost witti and pe best seyntis, for, as men seyne, many hypocritis han hyred by many hundred poundes bishops vnkunynge in hooly writt and Cristis owne wordis, for enemtye to oon singular persone pat tau3t pe gospel of Crist and his pouert, and dampned couteis and worldly pride of clerksis. Lord! Whoer pei be grete deynte pat many capped monkes or opær pharisseeis shulde profer hem redy to pe fyre for to mayntene pis hereseie, pat pe sacrament of pei anuer is an accident wipoute subiecte, and in no maner Cristis body, a3eyne Cristis owne techyng and hize apostolis and pe best seyntis and pe wiset in Goddis lawe and resoun, and traueilen not spedily to distrui3e heresie of symonye pat regnezip onylly and is fully dampned in Goddis lawe and mannes also, and to distrui3e worldly pride and couetisise of prestis a3eyn Cristis menkesse and wilful pouer? Hit semep wele bi here dedis pat pei consipren a3ens Cristis gospel and his pore lyyung for to maynten here owne pride, couteisise and worldlynesse and wombeioye and ydulnesse and many moo grete synnes.

And so, al if prestis han power to relieve synne as Cristis vikers, nepele pis pei han pis power in as moche as pei acorden wip Crist; so pat, if peir keies and Cristis will be discordinge atwynne, pei feynen hem falsli to assoile and háne pei nepe loosen ne bynden, so pat in ech such worching pe godhed of Crist moost first worche.

and, if pei spoken en Cristis persoone wordis of his lawe, loke pat pei declare hem for dreed of pryue erour.

And alle Cristis disciplis traueliden to brynge to oon men of pei chiche, so pat pei schuld be oon heerd and oo floc. Pis nombrue of Cristis disciplis sente he two and two before bis face into ech place pat be was to come to for to preche and to teche, as wren critees and comoun placis. And here mai cristene men se pei falshed of ëse fressis, hoo pei letten symple prestis to preche pe gospel to pe folc, for, as pei feynen falsly, noon of Cristis disciplis hadle leue for to preche til pat Petir hadde 3ouen him leue;

But Ierom forbedip pei ping to be don, and damnep it vttirli for greete syncne now in his tyme of Cristis gospel (lerom xir' quest· ii) 'Manye bilden wowis and pilars of pei chiche;

Prechars pat ben in Cristis chiche comeen freeli among pei peple, as Crist cam fro pei touor of heuene and 3awe pei charge to hize disciplis (Mat· x), 'Freeli 3e han taken 3oure wisdam, freeli 3yuep it 3e a3en'.

Redars in Cristis chiche reeden hooli lessouns and tenten to her reding wiþ myndeful deuocioun, as Ierom seip, 'So reede ou hooli witt þat ouere ou hauue myndle þat hoo wordis þat hou redist ben Goddis blesid lawe, þat comandid it nou to uoni to be radde but alþat þat þe reedars schulde kepe it in her werks. And as Petir schulde not graunte þi leue in Cristis presence, so prestis in Cristis presence han leue of Crist whanne þei ben prestis to preche truli þe gospel.

Also Poul, Cristis apostle, techip in bookis of oure bileeue hoo God wolde þat he prechide to pe peple wipouten such axyng, for, fro þe tyme þat he was conuertid, þre 3eer aftir he prechide fast and axide no leue herto of Petir for he hadde leue of Iesu Crist.
schapen to quenche Cristis lawe.

And here Crist techiþ opunli þat men schulden not bie þis office, ne take no meede of þe peple to traueile þus in Cristis name, for þanne þe þutitden vpon Crist þat he sillede preching of Goddis word, and 3af leue to do symonye and boþe þese ben blasfemyes.

But gredynesse and auarice letten here þese two partis and, al if boþe þese synnes letten moche fro Cristis werk, neþeles couetise of preistis is moche more perilous in þis caas.

ne take þei not of Cristis liijd to traueile not as Crist didde not, for neþer þei can ne þei may be ocupied ellis as Crist was, but ræper þei schulden take of Poule and oþir apostlis for to traueile, and leue þei newe tradiucions, as Petir dide with oþir apostlis and profitide more þan þese men doen.

Perfore it semþep to feipful men þat Poule after Crist passeþ alle apostlis in glorie, as he passed in werk and techeinge aboute þe edifisynge of holy chirche, Cristis spousesse.

Forwþy, if alle apostlis chosen of Crist, 3he wipoute men persone, failiden in feip for drede of deep in tyme of Cristis passiou and banne feip of holy chirche duellide in þe blessud virgyne as doctours heuldun comonly, how muche more may al þe chirche of Rome, as þo þe fleisly comany of cardynals and of wordly preists wip proude and auerous religious ful of envie and malice, faille in feip and charite, and 3it þe feip of holy chirche may rest in symple lewde men, and meke preists and deoute, þat louen and traueilen feruently to magnifie holy scripture, and þe trþe and fredom of þe gospel of Ihesu Crist.

A, what wodnesse is þis to graunte þat þe wordly clerks of Rome moun li3ly faille and also faile openly in feip formed wip charite, which is proprely cristen mensen feiþ, and þat þei moun not faile in deed feip and feip of fendis, sþen Crist seip in þe fourre and twenti capitile of Mathew and in ober placis, False Cristis and false profetis shulen ryse and disseyue many men and 3ue grete signes and wondres so þat, if it may be don, 3he chosen men shulen be disseyuþe'.

And, ryþ as Petir was loued and made hede of apostlis for kepyng of þis office next Criste his myaster, so if þo pope by false name seis he is Cristis vicar, and reseruþ hym in þese þre, he is anticrist...

þe secunde is breed of Cristis body, and þe pridd is breed of almes.

Neþeles for þis temporal lordship þat Crist, in ensample of þo þat shulden be his foloweris, fully refuside, sum men, pretenderinge or shewinge hemself to occupie Cristis side and his apostlis, goen ful lowe not onli to men, leyynge þe fredom of þe gospel wherbi a spiritual man deemeþ alle þingis, but also fallþ on hu symonye to þe deuel bi vsuir, flateringe and lesyng and oþere hidouuse synnes.

And Petir, conformynghe his speche to Cristis wordis, seip in his firste epistle þe secunde chapitir 'Seraunantius, be 3e sugetis to lordis in al drede, not onli to goodle and mesurable but also to trewauntries'.

And of þis blynd ypoocrisie, in þe which restiþ þe chirche boþe of leirid and of lewde, sorfully pleyenþ seint Bernard (super Cantica omelia xxix) where he techiþ þat on þre maners þe deuel antecrist pursueþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of doctouris and now bi ypoocrisie.

Ceretyn, so haue we greet muter of weeping, if we biholden þe nobletee, glorie and elenceness of þe raþere chirche in Cristis tyme and his apostlis and þo þat sueden hem vnto þe tyme þat þe serpent (as I seide bifor) had cast þe greet flood aftir þis womanman.

And summe of þese we han seyn bitidde: closing of heuenes is no p Ing ellis þan hlyng of þe lawe of God and of Cristis lyuyng fro þe puple, as Crisostom seip upon þat word of þe gospel ‘Woo to 3ow scrinis and farisees þat closen þe kingdom of heuenes bifore men’. Wel woot þe deuel antecrist, wip þo þat cleuen to him, þat he shal be kilid wip þe spiriþ of Cristis mouþ, as seint Poule techiþ in þe secunde pistle to Tassalonyencies ii e, and þe spiriþ of Goddis mouþ is Cristis lawe, as seip himself ‘þe wordis þat I haue spoke to 3ow ben spiriþ and liijd’.

And also þei ben acursid of Crist and of seint Petir and of al Cristis chirche, and ben brouþ yt þat þe deuel her patroun, and his desiris þei wolen fullfille.

And so we han seyn bitidde: closing of heuenes is no p Ing ellis þan hlyng of þe lawe of God and of Cristis lyuyng fro þe puple, as Crisostom seip upon þat word of þe gospel ‘Woo to 3ow scrinis and farisees þat closen þe kingdom of heuenes bifore men’. Wel woot þe deuel antecrist, wip þo þat cleuen to him, þat he shal be kilid wip þe spiriþ of Cristis mouþ, as seint Poule techiþ in þe secunde pistle to Tassalonyencies ii e, and þe spiriþ of Goddis mouþ is Cristis lawe, as seip himself ‘þe wordis þat I haue spoke to 3ow ben spiriþ and liijd’.

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And also after Crist's edde doun Cristis aduersaries seyen, he shulde haue beggid, from dore to dore and crye and begge. carpenteris sone, but also that fullici, for greet ofperfeccioun to lyue by customable lesu wexide in wiisdom, age and grace bifore namely begging as summe ypocritis boosten now, yf Pope oru3eers and delyuer cristis crosse from his enmys, And which fred om Crist bicam man and schedde oute perseuerynge boidli in her malice, enforsen hem for to wipstonde his hert blood. office ony oper godhede of Cristis ownw, and Cristis sect, neil>ir to cristen man; 3e wolden enfeffen me now herewip his hert blood in forme of breed and wyne'. And Crist is bodi is an accident was brau3t in newe testament aftir Cristis fleisch and his blood in forme of breed and wyne'. And he Archebishop seide to me, It is sop pat pis sacrament is Cristis bodi in fourme of breed, but not in substantive of breed; And, sir, seynt Austyn seib "patิง hat is seen is breed, but hatิง hat manners seip axiп or desiriп to be enformed of is verri Cristis bodi". And I seide, Ser, as I vndirstonde, it is al oon to graunete, ejber bilee, pat here dwelliп no substantive of breed and to graunte, or to bilee, pat pis moost worpi sacrament of Cristis owne bodi is an accident wipbouten soget. But, ser, he determinaciouн of his muter which was brou3i in siп he fend was losid bi frere Tomas Alquyne, specialli clepinge he moost worshipful sacrament of Cristis bodi an accident wipbouten soget, which terme, siп I knowe not pat Goddis lawe apprecip it, in pis mater I dar not graunte. But this yemage of this blessed virgyne Marie, Cristis modir, and oper ymagis of seyntis owen to ben worschipid. For, no doule, drede to offen de God and loue to plezen him, in al hing and ouer al hing, quycken and scharpeп so alle 3e wittis of Cristis chosen peple, and ablen hem so to grace hat пfor gretli to withdrawen her 13en, her eeren and alle her oper wittis and membris from al worldli delite and fro al fleischli solace. But after Cristis ascencious and whanne he apostils hadden rescuyed пe Holi Goost, пe trauelwdiп with her hondis for to geten her lyfidence, whanne пat пei my3ten пus done for her bisie prechinge. But after пus, sere, manye men now touche and seen, written and reden пe scripture of Cristis lawe, whiche neiп touchen, ne seen, ne reden effectuallп пe gospel. For, as пe godhede of Crist 3at is пe vertue of God is known пору3 bilee,
so is the gospel that is the vertue of Christ word'.

And I seide, Sere, bi autorite of Crist himselfe he effectual understanding of Christis word is taken awei from alle hem cheffly whiche ben grete lettrid men, and presunum to vnvrstondon hi3e thingis and wolen ben holde wise men, and desiren maistirschipe and hi3e staate and lettrid men, and presumen to vndirstonden hi3e peynes, which no tyme of her lyuynge wolden endurid custumable synners to euerlastinge apostles.'

But bi autorite of Christis wordis preestis bounden endurid custumable synners to euerlasting peynes, which no tyme of her lyuynge wolen bisyen hem feilfully for to knowe he heestis of God, neijer kepen hem. And, sere, flu acordingly to God, Meredoun, preche at Canterbury at mydlenten Sundai two 3ere wipinne Cristis chirche abbeye, seyynge pride, to pefte, to lecherie and to confessioun: as, thow3e his apostis or of his techynge speciali, lyuynge and techinge ofhisc apostis or ofhise lyuynge and techinge was trewe in piyimagyne and fynde meenys inowe to cume to hymself, manye men and wemen also cunne ymagyne and fynde meenys inowe to cume to pride, to pestle, to lecherie and to oper dyuerse visic, in he contrarie wyse, his monke seide, siph he lord God is more redy to for3eue, synne, han he fende is or may be of power to moue any lyf to synne, hanne whoseere wolen schamen and sorwone herti for her synnes, knowlechynge hem feilfully to God, amendynge hem aftir her kunnynge and her power,

And I seide, Sere, owen we to bileue pat al Cristis lyuynge and his techynge was trewe in evrey poyn't?

And I seide, Sere, owi3 he doctrine, he heestis eiphe counsel of any liif to accept eiphe obeied vnto, no but pis doctrine, ishe heestis and pis counsel moun ben groundid in Christis lyuynge and techinge speciali, eiphe in he lyuynge and techinge of hise apostis or of his prophethis?

And I purpose wip he helpe of God in al he tyme of my liif according to my cunnynge to go techinge and counseilinge whomouere I may for to late and excshewe he wei pat hei haue chosen to goon inne, which wol ledde hem into he worst ende, if in couenable tyme pei repenten hem not, verili forsakinge and reuokinge opinii he sclaundre pat hei haue put and evrey dai 3it putten to Cristis chirche.

and a waite 3e hem pat walken so: for many walken pat ben enim eatys to Cristis Cros/ whos eend is deep and her wombe is her god.

For alle if pai synne oft, as it is wel knowen, 3it he grounde pat pai haue is playnly Cristis religion, And thow3e pai straye oft þerfor 3it mowe pai com to grace.

For si3e he pore Lordes, he sai3, halowed his pore chirche, Take we Cristis crosse, he sai3, & counte we delices claye.

For to our sect pat is Cristis we drawen bot fewe puple, For òou & oper pseudo han marrid hem in þe way, pat bot if God of his grace sende his honde of help, þe chirche þat shuld folowe Crist is lykly to synke.

Be secte þat pa3e seggist of, I wot is lesu Cristis, Tellen litil by clojihing, but now oon now oper.

Daw, hi wordes bo3e man & euer molled with venym, For a3enes gode men streche i no malice, Ne no of þilk Cristis secte þat pat myn callist, bot a3enes heretikes, sosteres, & lieres, Whiche han chosen hem a reule with blaberes of Baal. And 3it shal tyde he tyme when losie shal regne, & make an ende of suche fendes & Cristis reule shal renue.

Bot as to paiyng of tribut as Crist hym self did, òou lyknesz 3ou to Pharoes, & also 3e ben & worse, a3enes Cristis paiyng & alle oper mckenes: òou autorisest 3our pride a3ens his holi werkes.

Lefi, foli, hi losengerie & studie Cristis lyf.

I wot þai ben defectif, but 3it stondip Cristis religion, Of whos default I dout not, Dawe, 3e ben he chef cause.

Þou saist, Dawe, as þou felis, þat þere is Cristis body, Bot I auferme faifully þat þis is Cristis body.

And I bileue þat sacred whiche is bo3he whit & rounde, Is verrei Cristis body, as men shuld bileue, & did to þe tyme þat Sathanas was.
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 & nouȝt þat sacred host.

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for riȝt as in þe Trinite þre persoones ben in o kynde, so in þe incarnacioun two kyndis ben o persone, And herfore techiȝp oure bileeve, /Est ergo fides recta ut credamus et confiteamur, quia Dominus noster Jesus Cristus Dei filius, Deus et homo est.

(Qui licet Deus sit et homo, non duo tamen, sed unus est Cristus;) But if Crist be God and man, and so two kyndis, and bope of hem, hajeleeæe Crist is not two persoones, but oon, þat is bope God and man, and þis persoone is godheed, and perto it is manheead.

Bis nyȝt of synnes letteþ men, þat þei moun not take þe liȝt of Cristus liȝf and of his lawe.

Riȝt so, þese same mescheues goostli han þei þat been in nyȝt of dedli synnes, and wantÞ þe sonne of Cristus liȝfe and of his lawe.

Riȝt so, 3ef a man be goostli sike in synne, al þe while þat he hæp liȝt of þis goostli sunne (hut is, cleere cnewyng of Cristus liȝf and his lawe), he is 3et myche confortid and reluced of his sikenesse þoru hope þat he hæp of mercy, whiche he fyndþ ensmplid ofte tyrne to synful men in Cristus liȝf and his lawe;

When prestis ande cleriks weren bisye in studyynge of holy writte, and forsoken worldly pompe and vanite, and lyveden in mekenes, symplynes, charite, and gostil travaille aftur Cristis techyng, hit was grete evydence þat God schewid to hem who was saved.

Pre-latis, here deme 3ee ande wrastulis 3ee who schal be mysteyr, for trewly 3ee have mony resouns to aggrege 3oure synne, whiche has not Lucifer 3oure page, in touremenyng of Cristus children.

POINT XVII: Also prelatis ande freurs putten to pore men þat pai schulde say, þat þat ilke þinge þat was brede before þo consecracione in þo sacrament of þo auter, after þo consecracione or halowing is not Cristus body, but a signe of þat þinge, and not þo ilke þinge.

þen hit semys þat grete churchis where symonye is done, false ephis, fals covetise, takynge wrongly oþer godis by extorsion of feyned correctione, selleynge of sacramentus, and nomely of Cristus body, when men seyne mare þo masse for money and wolulfy favoure þen for devocione, alle suche chirschis bene gretel y polutid and cursud of God, nomely for selleynge of leccherie, and fals swering upon bokus.

þe þride þe alþe oþer hooli men of alle þre partis of Cristus chirche, þat wiȝp opene lounyng of horte and mauȝ worshippeþ God for synful men þat been concertid and abild to grace.

But oure bileve tech is us
When prestis ande cleriks weren bisye in studyynge of holy writte, and forsoken worldly sympulnes, charite, and gostily travaile aftur God schewid to hem who was saved.

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whanne þe sune of riȝtwisnesse wipdraweþ bodili out of þis world and goon to reste, þanne was þe moone first changid, for þere newe presthode after Cristus order was browȝt in.

Cristus preisinge of John was þis: What wente ȝe into deserte for to see?

And riȝt as þer werten þe syche sectis in Cristus tyme, so þer ben now monysks, chanouns and frerus;

For, as Seint Poule proweþ in his pistole to þe Galathis, after Cristus dep and general publicacion of þe Newe Lawe, þe riȝtes of þe Olde Lawe weren dede, and specially circumcision voide bi þe comynge in of baptem, for baptem 3euȝ al þat circumcision 3af and miche more, for it 3euȝ more plenteuosli grace and entree anon into þe blisse of heuene.

Þat Heroudes made þe prestis and kunynge men of lawe to telle þe prophecie of Cristus birþe, whiche drownen not afterward þerto but þe seculer kynges, bitokeneþ þat þe deuule stainþ onþerwhile prestis and kunynge clerkis to seie þe trupe of Goddes lawe to hire owne dampanacion whan þei folwen not perafter in hire lyuinge, and oper seculer mennes saucacion þat leueþ and doþ perafter.

Þatþer fore seie þe Seynt Poule: {Non enim aud eo aliquid eorum loqui que per me non efficit Cristus},

and so many þyngys of þis world weren turnde vpysodoun, siþ every part of þis world was bethurn by Cristus manhed.

Ouer þis we schal/vndurstande þat þe apostles weren clepyd of Crist in manye degrees: furst þei weren clepyd and acceptyd to be Cristus disciples, and 3et þei turnden aȝeyn, as Crist hynsylm orderyd, to lyuyn in þe world.

Cristus net is knyt wiþ riȝtwisnesse to God abouþe men, to creaturus bynche men, to men and to aungeles on oper syde of men.

And þis telde Cristus wendynge into þe temple aﬅur þese wordys, as 3iþe he wolde seyn in his worchynge þe cause of synne þat I haue teld is wycyndnesse of prestys and clerkys, and herfore I bygynne at þe temple not to destreyȝen hem in her personys, but to take fro hem cause of her synne, and ordeyne þe chyrche in temporal goodys as I haue ordeynyd hem to lyue'.

And on of hem, whanne he saw þat he was þus helud by miracle, turnyde aȝen to Iesu, wiþ a greet voys preysyng God, and he fel down in his face before Cristus feet and þanked hym.

Cristus wendynge into þe castele bytoknyþ his lytyl chyrche þat ys armed wiþ vertewys as þe castel is kept fro enemies.

Þei stoden furst for fro Goddis folc, and siþ þei wenten to Cristus prestis;

Þe 3ate of þis eyce is entre to religioun of Cristus chyrche, in whyche 3ate ben marye 3onge men blynded and dede gostly, for þei known not Cristus religioun, how hit passyþ alle oþre.

Þese yporctys seyn þat her sectis, and alle þe dedys þat þei doon, is grownyd vpon Crist as is Cristus religioun, and so þei han none newe ordres bute newe customys þat þei mow lye.

And so schulde þei seye by resoun þat þeþe not manye ordres of freris, ne acceptiones of persones, to helpen or to punysche men, siþ eche man of Cristus religioun is of alle maner ordre.

but þei weren clepyd specially when Cristus birþe was schewyd hem for, as hit was seid byfore, þanne alle pingys waren maad redye.

And þis dede, doon in Ierusaleem þe two and fowtyþe þeer aﬅur þe dep of Crist, bytokneþ þe venience of God for sleyn of Cristus membrys.

And þus þese newe religious fallen in hereys of lewys, for neiþur þei maken Baptist ne Jesu Crist þer patroyn, but choosen hem a newe patroyn and a new religioun, and seyn þat Bapti3st was to hard, and Cristus liȝf was to large, but þei han founden a good mene and vertewous to lyuon inne.

And riȝt as þer werten þe syche sectis in Cristus tyme, so þer ben now monysks, chanouns and frerus;

And, riȝt as þer werten þe syche sectis in Cristus tyme, so þer ben now monysks, chanouns and frerus;
Cristus syttyng in Iyf, and Cristes lookyng on Cristes lore.

And Cristus discipulus seydon to hym ‘Loo!

Cristus lying in EWSI-28<P 338>
Cristus discipulus seydon to hym ‘Loo!'
And herfore to he day of doom schal not al Cristus chyrche be in ful helpe, ne slepe in blisse wip hyre spouse.

And þus in his heuene gendure schulde we wandren in day of grace and flee derkesse of synne, for ellis we kepe not Cristus orde.

and vices þat ben contrayre to vertues may be declarde to fæle hem, as men þat takon pryuate sectis, or putte not Cristus secte aboue, (sip þis clop by hitself wolde suffise) faylon of þis clop of charite.

And þis is turned amys vupsedoun in Cristus secte, for is sectei pryuate for his pruyde.

and þat Cristus ben contrarye to vertues may be declarde to fæle hem, as mens þat takon pryuate sect, for ellis we kepe not Cristus orde.

So þat, 3if men takon heed to seerus of þe chyrche þat Crist hæf mynyt, it is al turned vpsedoun, and ypocritis ben maade rehetouris, so þat vnnebus is left ony seerus of Cristus chyrche.

And it semþ to monye men þat þe seuryse of Cristus hows is turned amys vpsedoun in chaungynge into false mynystris, and for suche dispensours ben ofte iuged of þe hows for þei wolden fare more lykyngly.

And þip popus and cardynalis white not wher þis man be able to be prelat of Cristus chyrche, þei takon ofte fool iugememis, and algatis 3if lordschipe and wynnyng be cause herof.

And suche lawis and iugememis þat anticrist hæp browt in, and put byhynde Godis lawe, marren to muche Cristus chyrche.

And 3et þis kynrede þat is Cristus chyrche is lord of alle hingis of þis world, for Crist, Godus sone and Lord of alle, puttude þis child ouer alle his goodis.

And of þese wordis þat God seþ here, by Poul whom God hæf maad his whistle, it semþ to monye trewe men þat þer schulde be no secte but on, þat schulde be Cristus religiuon, wip oon abbot and oo reule.

For abowte tymne of Cristus burche þre kyngis camen owt of þe eest, and boþe þei and monye ofpre sawon þe liyt of þis sterre.

But alle men schulden assente to mcke statis and mcke lyues, and hoolde hem payede on þo statis þat ben growndude in Cristus lawe.

He is not on Cristus syde, þat puttude his soule for his schep, but on anticeristis syde, þat putþiþ monye soulis for his pruyde. Þis man fedup not Cristus schep as Crist bad þriþ to Petre, but spyuþuþ hem, and sleþ hem, and ledþuþ hem in monye wronge weyses. 3if he louyde Cristus schep, he schulde lede hem by Cristus lawe, and wature hem and make hem reste by þe lesewis, and by þe watres þat Crist hæt ordeyned for hys schep.

Sermo 12· Induite vos sicut electi Dei· Dolocenses 3· For chariti is þe must vertu, and moste nedful to cristene men, þerfore Poul and oþre apostulus lerened of Crist to sture þis most, and teche þis most to Cristus schep, for it contenyþ al good.

And þip we schulden be Cristus children, and Cristus charmypounys to fiste for hym, we schulden furst clopen us in his suyt, and taken his armure for to fýste.

Rednesse of þis see figurede þe blood of Cristus body; þe stable stondyng of þis see figurede þe stablenes of Cristus godhede;

as Cristus body and his blood was mete and drynk to hem in figure, as þet þei be oure mete and dryng to fede oure soule in bylue of hem.

And so it is of þes newe ordis þat rennon bysyde Cristus orde: þei letton in lif and bylue
Cristus sect to come to blis.

For he was in monye trauelis to teche Cristus lawe to þe puple, not for his owne wynnyng, but to preche Crist to men.

And so, 3iffris kepton hem clene, and taken þis perle for Cristus sake, þei ben in þe moste perle, boþe for prison and sleyn of freris.

And þus by lore þat Iohn 3yueþ trewe men schulde not dele wiþ hem, but 3if þei hadden hope to turne hem to Cristus secte fro parformyng of his lawe, and spuylon þus.

And siþ þei putton obac Cristus ordenaunce and porfomyng of his lawe, and wiþ þis falschede spuylon þe puple, boþe of vertuuis and worldly goodis, monye þenken þei ben heretikes and foulon men þat mayntene hem.

And þus men mown wante enuye, and repree men in Cristus name for loue þat þei haue to God, and for profiþt to his chirche;

And here it semþ þat þes foure sectis han ioye of her owne ping, and seyon þat God forbede þat Cristus ordenaunce were fulfilled;

Lord! why wolþ not þes foure sectis suffre þat Godus word renne and þat Cristus ordenaunce stode hooþ?

But certis þenne alle þes foure sectis schulden leue her patronis and her rewis, and come clenely to Cristus secte;

But how faylup he not heere þat lettup þus Cristus ordenaunce, and dop harm to monye men, boþe to her body and to her soule?

DOMINICA IJ QUADRAGESIMA- Epistola- Sermo 17: Rogamus uos et obsecramus: Prima ad Tessalonicenses 4/ Poul techup in þis epistle how cristone men schulden lyue togydere, and holde hem euene in Cristus lawe þat is tauþt by his apostlis.

And blynde men stondon here aþeyn whon men aleggen Cristus dedis and his lif and his wordis, and seyn lo!

And now þei clowton her schon wiþ censuris, as who schulde chulle a football, But certis Baptist was not worpi to loows þe þuoon of Cristus scho, and more anticrist haþ noo power to lette fredom þat Crist haþ browt.

þe toþpur excellence of Crist is þat his tabernacle is bettoure þan weron alle þes tabernaclis þat weron in þe oolde lawe, for Cristus tabernacle is þe wordle.

And here þenkon monye men þat monye popis after Petre presumen falsely of hemself þat þei ben euene wiþ Petre, and algatis 3if þei feynon þat þei ben euene wiþ Cristus manhed.

And so monye popis feynon hem þat þei ben Cristus vikeries in erþe;

(In die Pasche- Epistola- Sermo 22- Expurgate utus fermentum: Prime Corinthios 5/) Poul biddup in þis epistle þat men schulen clene forsake synne, and algatis in þe feeste of PasÆ wonne þei han mynde of Cristus qwikyng.

And such a fruytous muynde of Crist is gostly mete to þe soule, and gostly etyng of Cristus body þat þe gospel of Iohn speþuþ of.

For alle þes customys ben disposyngis to synne aþenys Cristus wille;

and no decrede þei ben contrarie to Cristus weye þat he tawte, for þe þat is not wiþ Crist mot nedis ben aþenys hym. And þis crokyng by luytul and luytul is now cropon fer from Cristus lawe, so þat men may knowe it oþonly;

And þus God 3yue grace to hem to knowe þe fredom of Godus lawe, and turne freschly to Cristus ordre, for panne weron monye synnes qwenchys.

bus owre byleue of Cristus lif is nedful to alle cristene men.

and þes þre ben alle oon, fur þei maken Cristus manhed:

þe priddle men þat camen aþur ben þo þat trowon þat Crist suffred, and addydon loue to
And this is how to do deeds that men do without being here. For Christ steppis make that Christ suffered not for them, for they take not of Christ mercy.

Be the greatness of Christ suffring is tawed by Petre on this manner: Christ, he seip, dude no synne, ne gyle was fowndon in his mouth. For here for his church is a woman, a virgin, and his Christ spouse, and a passing creature among his life, with medley of many laws.

And so by seruseye goostly and bodily schulde he serue not only to good lordis and resonable to her seruanstis, but also unto tyrantis he destroys Christ scule, as duden bope Erowde and Pilate.

And thus men may knowe well Christ religiuon fro his newe. For Christ religiuon desiru5 heavenly ping and help of soule; and for his chyrche is a woman, a virgin, and Christ spouse, and a passing creature among all he that God have mad.

And thus seip fames of Christ religiuon that he that lokhe in Godus lawe, pat is lawe of parfit3t freedom, and dwellup parfit3tly in his lawe by his life, wippowton medelyng of many laws he is dark, and is not mad for3tful here, but makere of pe dede he ha3p herd, his man schal be blessed in his deeds.

And thus schulden men be wyse here, and do good after Christ lawe; for after Christ resurrection, and byfore his death also, Lewis were scattered in many londis and lernedon langagis of his londis.

Bope Christ chyrchis han seune laumpis pat ben breennyge before God. As Mark tellup of Christ rysyng, so her be now wyse men pat tellow of pe laste rysynge.

Somme ben braunches of his vyne, pat dwellon in hooly chyrche, and 3et pei ben not pereof, al 3if pei lyeuen of his vyne, and ben suche pat gaderon gredely Christ patrimonye, as dymes and offryngus and rentys, pat pei seyn weron 3yue to Christ.

So schulden preestis in his world schape her lif to Christ chyrche, not to be eneryted here, ne to be ryche, ne to fî33e, but to teche Christ lore bope in her lyf and in her word.

This gospel teche Christ apostles, and in hem al Christ chyrche, how pei schulden holde charyte, eche man to oþur.

And by his equiuocacion may men ly3tly acorden Christ lawe;

And his is sop, siþ Christ apostles knewon commonly be book of lyf, and weron in lernynge of his book tyl pat pei knewon aboue angelus; And, as it seimp, only these men weron saucde by Christ deþ, and only for these men Crist putte his lif and bowte hem; and al was Christus.

3if how grossest he pat sugetus wolte not 3yue he goodis, þenk how Cristus sugetis wolden neþur 3yue hym mete ne herborw; but 3if how hastes by Christus lawe men of his world for his synne, and withdrawest hem fro þe world, þanne how louest þese men in God.

But þe blyndnesse of þe world þat tormenteth Crist, wip his lymes, is vknowerwyng in byleue, þat þei knowen not Christus fadur; for 3if þei knewen wel Christus fadur, þanne aþur þei schulden knowon his sone, and þat þese two ben o God; And alle Christus disciples trauyeledon to brynge to one men of þe chyrche, so þat þer schulde ben
on herde and o floc. his noumbrue of Cristus disciples seinte he two and two before his face, into etche place pat he was to come to, for to preche and to teche, as weron citees and comun plasis.

"L 06, 08"<T EWS2-58><P 16>

and as Petre schulde not grawnte his leue in Cristus presence, so preestis in Cristus presence han leue of Crist, whon phi ben preestis, to preche trewly he gospel.

"L 19"<T EWS2-58><P 17>

Also Poule, Cristus apostle, tichep in bookys of owre byleue, how God wolde pat he prechede to pepule wipowte such aysxing:

"L 32"<T EWS2-58><P 17>

Pus schulden preestis preche pepule frely Cristus gospel, and leue frerys fables and per beggyng, for hanne phi prechen wip Cristus leue; and herof schulden be faynest — sip phi synne myche on opre sydes — but 3if phi ben anticristus preestis and schape to qwenche Cristus lawe.

"L 39, 40, 43"<T EWS2-58><P 17>

And here Crist tichep oponly phi men schulde not buye phi offys, ne take no meede of he pepule to trauche pus in Cristus name, for hanne phi putted vpun Crist pat he syllede he prechyng of hise word, and 3af leue to do symonye.

"L 52"<T EWS2-58><P 18>

and al 3if bohe phi synnes letton myche fro Cristus werk, nepesles coueytise of preestis is more perelows in his caas;

"L 81"<T EWS2-58><P 19>

Ne take phi not of Cristus lyf to trauely not, as Crist dude not, for nepur phi can, ne phi may, be ocupyed ellys as Crist was;

"L 94"<T EWS2-58><P 19>

and pus it is of Cristus lyf3, phi lykney hym to whete corn.

"L 05"<T EWS2-59><P 21>

And for phi was doon in he kynde of Cristus body, perfore he cleup hym here Sone of a man:

"L 73"<T EWS2-60><P 29>

And pus whoso trawep wel byleue of he gospel, he schal trowe to Cristus lore and lyue peraftur. Ne drede we pepule sophistes pat Crist seyde here false, whon he seyde pat he cam here in hys rewme, for as part of he chyrche is trewly cleuped he chirche, so part of Cristus rewme is trewly cleuped his rewme.

"L 82, 85"<T EWS2-60><P 29>

For men here phi schal be sauyd as weron Cristus apostles, ben cleuped his rewme in he Pater Noster;

"L 89"<T EWS2-60><P 29>

And pus 3if prechowres holde hem prechyng in Cristus name, phi han ful auctorite more than prelatis may 3yuuon hem; and 3if a man preche a3enys Cristus bydding, as in falschede or for beggyng, or for worldly wynnyng, he auctorite pat he ha3 comep of he feend;

"L 14, 15"<T EWS2-61><P 30>

And pus tellup Luc pat aftur his auctoryte 3yuuon to Cristus disciples, two and seounty turned a3en, and hadden wnskyulf ioye, and seydon to Crist: 'Lord, 3e, he fendis ben suget to vs in he name of he'.

"L 22"<T EWS2-61><P 31>

How myche schulde men drede pruyde, pat God wolde pus pynyseche, and haue no veynglorie pat phi ben Cristus angels, and don wondres in his name in castyng owt of fendys!

"L 53"<T EWS2-61><P 32>

And phi was greet payne to he prowde fendis and such maner of power hadden Cristus disciplis vpon fendis, for phi casteden hem owt of plasis pat phi wolden dwell on ynne, and maden hem dwelle in plasis pat phi wolde not dwellon inne;

"L 76"<T EWS2-61><P 33>

for be he kny3t, be he clerk, but 3if he he Cristus disciple jenke he not to come to heuene;

"L 03"<T EWS2-62><P 36>

Crist scip at he byngynnyng, 3if ony man come to hym and hate not pepse seuene pinges, he may not be Cristus disciple, and so he may not be sauyd. And pus knyts in Cristus tyme in hys prie disciplis, as Joseph of Aramathie and Centurio also, and Nychoode and opre mo, as he gospel tellup us.

"L 06, 07"<T EWS2-62><P 36>

And phi is ly3t for to proue, for man schulde hate his owne ly3f, and so suffer for Cristus sake, and ellys he brekip Cristus ordre.

"L 45"<T EWS2-62><P 38>

And blyeule tichep us phi he state of Cristus secte is moste certeyn and meeful to men pat wolun arere his towr, for no man may arere it, but 3if he be of Cristus ordre. And pus bohe angelsis goode and yuele scornen men pat kepon his grownd, and aftur wende fro Cristus ordre to newe ordres pat ben worse;

"L 70, 71, 73"<T EWS2-62><P 39>

Trauyele pat men han in vertews ben dispensus to make his towr, and suwynyg aftur Cristus lyf, as monye gospclus techen byfore, ys he hy3yng
Cristus ordre, for ellys good and yuel wolen
And of is
But rewle of Cristus lawe woldc
schul de renownce to hem obedience or
seruyse but as
loue Cristus lawe.
And kepe, but algate preestis;
This gospel
And profi3te to Cristus chyrche, and how he may
frely, and li3ton on
And ho
Cristus seruawntis on monye manerys ben
departede here.
And, as Crist tellup, pese pat stonden in Cristus
cause han per names caste owt as cursude man
and heretykes, for per enemies ben so blynde,
and so depe in per synne, pat pei clepon good
yuel, and yuel good.
and on seip pat he ha3 pe iuste part and pe holy,
and pe tophur reuersup hym, and seip pat he ha3
Cristus part. And as anemptis Cristus lawe pei
men schuldon growndon hem inne, anticrist ha3
fownde pei cautel, to seye pei it is muche false;
But be war wip ypocrisy, for pei bygylup
monye men to trewe pei men ben Cristus
children, al 3if pei ben pei feendys lymes.
But algatis be we war pat pei we confesswe not
falshed, and denye not Cristus lawe, for no caas
pat may falle.
But 3et men my3te replyon here pat Cristus lore
were not ynow;
A floc of trewe men is pe cite of Israel, for pei
men seen God and ben redy to helpe hise lymes,
whon pei ben pei purswyde, and suffre Cristus
disciplis to trauele, and lette anticristis by pei
power;
and suche flockus schal not fayle, bothe
to worche and to helpe, and in pe day of doom it
schal be no rede to axen helpe, for janne schul
Cristus baner be reyrd, and alle hise enemies
schal lurke.
In pe jing, and by pei weye, schulden Cristus
seruauntis kepe mekenesse, and hope in God,
and wyte wel by pei byleue pei pei may not do
wijpowton hym.
And perfore Cristus armure is good to eche
cristene man to haue, for it noyep not heuuly,
neipur in pes ne in werre, and it makep Cristus
men hardye a3enus pei feend and alle hise lymes.
For hei ha3 turned hise clerkys to coueytise and
worldly loue, and so blynid pe puple, and
derkyd pe lawe of Crist, pat hise seruauntis ben
pice, and fewe ben on Cristus syde; and algai pei
dispuysen pat men schulde know Cristus
lyf;
And pei purswyde anopur preest by pei help of
pharisees, for pei prechede Cristus gospel frety
wijpowte fables. O men pat ben on Cristus half,
help 3e now a3enus anticrist;
And pei pursweane anopur preest for the help of
pharisees, for pei prechede Cristus gospel frety
wijpowte fables. O men pat ben on Cristus half,
helpe 3e now a3enus anticrist;
But o coumfort is of kny3tus, pat pei sauoron
myche pe gospel, and han wylle to redon in
Englishe pe gospel of Cristus ly3f.

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And as Cristus lawe seith pat seene hingus schulden be hatide for Crist, as fadir and modur, wyues and children, brethren and sustren, and mennys owly3f, so feynede seeler men for muc ben to and alle loue of anticrist. As it is seyd byfore, God was 30w, and blessud schal he be won world; hangen by 30w, and whonne Crist, and casten owt 3owre name as yuel, for 3e holden wip Cristus lawe, al 3if it displease to he world;

and blessud schal 3e be won pat men schal hate 3ow, and whonne pei departe 3ow from Cristene men pat pei louen, and whenne pei schal reproue 3ow, and casten owt 3owe name as yuel, for 3e holden wip Cristus lawe, al 3if it displease to he world;

As anemptis per massys, a man 3at hadde Cristus herte schulde seyn hem soply, pat he wolde not triste herinne, but 3if pei purgedon hem of heresye, of whiche pei ben suspect. 30w per Crist, and casten owt 3owre name as yuel, for 3e holden wip Cristus lawe, al 3if it displease to he world;

ordre, and cuntreyes pat pei dwellon inne, as monkys and chanonwnys, wip 3er degrees, and oprye possessioneris;

And it is on to do þus, and to cursen Cristone men, for pei holden on Cristus syde aþenys pei feend and his help;

and þus officerus of Cristus hows ben so turnede in þer seruyse, þat 3if Petre were now alyue, and sawe how preestis weron ocupyede, he wolde seye þei were not preestis of Crist, but proketoures of anticrist. But, for pei feend dreedþ hym þat cristene men schulde knowe þis wyle, and fordo þis feendis fals hadde, and turnen aþen to Cristus lawe, and algaþis þat Cristus preestis schulden lyue in pouerte as he dyde, he hap cast anopur weye to preyse preying of suche preestis, and telle þat it is more worþ þan þe lordschip of þis world, boþe to lorde and to þer eldris, and especially at mydny3t, as þese religious preyon.

But here men spekon aþen pei feend, and seyn he blyndþþþ here but foolus, for men wyton þat God loueþ more iust liþ þan such preyer, and it is a feendis foly to chaungen offys of Cristus seruauntsis.

The secownde harm þat schal come to Cristus chirche for synne of men is þat o rewe schal ryse aþen anopur, for wanting of charyte; and cause herof schal be defawte of kepyng of Cristus ordenanunce.

The furþe and þe fyuþþþþ þere schal be pestileniþe and hungors, for as distempre of þe eyr schal sic men and vnable þe eþe, so distempre of wynus of prude schal lette prechyng of Cristus word, and þanne comeþ pestileniþe of sowle, worse þan þe pestileniþe of body, as hongur of Gods lawe is worse þan bodlyþþþ hangur.

and so oþþþþþ Cristus byleue fayþþþþ, or prelatis ben vndispose now to take wydysam of Crist to reulon his chirche wel. And siþ þa prelat may not do, but 3if he hauue keyes of þe chirche, þe whiche ben power and science to dispence Gods tresour, it semeþ þat prelatus now faylen in boþe.
These, for by many's travel ye be have not passingly gete his wy, si vs be han ben ocupyede in this world, and ben symple of letetre of Cristus lawe, and of inspyryng by Godys grace.

Certis, such an ypocryte adduȝ furst a lesyng, and by his Feyned traytorye he leduȝ amys Cristus schep;

And so as lordis weron before tormentours of pe feend, so pe prestitis and pharisees ben tormentours of anticrist, and more falsely disseyue pe puple, and more tormentre Cristus seruanus.

And so riȝt trewpus of disseyue turmentourus of anticyrist, and more falsely seyden hem payed on this world, and ben symple of lettrure of Cristus lawe, but auaunson and louon men do un to Cristus lawe, but non oþur as pe pope.

But newe tumyng of anticrist to newe officis in ye chyrche motede brynge in newe lawys, and more ypoerite in Cristus, so pe pope is more ypoerite, for he haue not seyn hem for by mannys trauele pe world, and ben symple of lettrure of Cristus lawe, but auaunson and louon men do un to Cristus lawe, but non oþur as pe pope.

And pe pope errour and pruyde suwon oftetymes were so greete blasfemyes, and of his ypocrisyse ben monye oþre falsshedus colowrede.

But Crist seip þat suche Cristus schal disseyue monye men;

Wel I wot þat monye preestis han comen in Cristus name, and yche seyd þat I am Crist, but non oþur as pe pope.

And howeuer anticrist speke here, it is opon by Cristus lawe þat men schulde not fiȝte þus, ne for such a cause;

And pe pope sytton in Godys temple and seyn þei ben Cristus vikerus, and han more power þan euere Crist hadde.

For men þat ben chosone vnto blisse of heuene oþer men þat han tymre to expoune þis capitele and ben twyte of God and meuyde for to tellon it, and specially 3if þei seen þe dede acorde wiþ þe speche may tellc more of Cristus wordis heere.

(PLURIMORUM MARTIRUM: Sermo 18· Nolite arbitrarii· Mathe 10): This gospel techeþ men how þei schal riȝtfullwy loue God, and makeþ martiris hardye to suffre for Cristus sake; and, for manye ben cowardus to suffre in Cristus cause, and seyen þat it is wisdam to lyuen here in pees, and entermate men not of þingus þat wolen greue men, perfore bidduþ Crist his children not to iughge þat he cam to seende such þes here in herpe.

It ys seyd ofetymes byfore, þat þis croþ þat Crist speketh of, is redynesse of manys wylle to suffre for Cristus sake, bope to dispuyse alle erpel þingus þat strecheþ down to þe erpe þat is þe stok of þis croþ and to dispuyse alle frencchipus bope of kyn and of þe world and þese ben clepude two armys of þis croþ.

And seyche schendon Cristus orde. 
And what man that hath his cros, and seeth Christus lawe reuersed, schulde putton hym forp for loye of Crist, and fy3e wip swerd of wyse wordis, and telle to men as John Baptist, hat it is not leueful to lyue pus;
<L 91><T EWS2-72><P 97>

or to slee such a man hat meuch pus a3enys his wylle, or ellis to amendy hes li3f, as it is tawt by Cristus lawe.
<L 97><T EWS2-72><P 98>

And pis vertew of Cristus wordys schilde meue men to helpe goode preestis, and 3yue hem of worldly pingus to do þer offys pat Crist byddup;
<L 117><T EWS2-72><P 104>

And howeuere þat men feynon, þer offys is teld in Cristus lawe, how þei schulden ben ocupyede in þre offisy of shepherdis;
<L 113><T EWS2-73><P 104>

And þis þis kyndese ys now moste among preestis, as it was in Cristus tymne, trewe me schuldon speke to hem scharply as Crist dude;
<L 101><T EWS2-74><P 110>

And aftur seib Crist how þese lawyers aspyelon how þei my3ton take owt of Cristus mowb þor to acuson hym, and so to do hym to dep.
<L 108><T EWS2-74><P 110>

For 3if þei leuon Cristus li3f, and 3yuo hem þus to lordschipe, þei ben þe feendus chyldron and opon anticrist; for þei may not be Cristus chyldren, but 3if þei suwon hym, and holden hem in his bowndis, and go not owt by newe lawys;
<L 116, 118><T EWS2-74><P 110>

for þei schuldon teche men bylyue þe whiche is grownd of Cristus ordre;
<L 147><T EWS2-75><P 116>

and so bylyue is of heryng and heryng is by Cristus word.
<L 71><T EWS2-76><P 119>

for þat man þat doþ þus schal come to heuene, and þere schal he be Cristus eyr, and ful lord of Cristus heritage; and þis lordschipe schal serue to alle Cristus children.
<L 135, 136><T EWS2-76><P 122>

for his was straunge pylgrynage to Cristus godhede;
<L 27><T EWS2-77><P 124>

And sib Cristus godhede is everwhere, he may wel clepe þes seruauntis, and 3yue hem hiss

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And nobleye of owre prelatus schulde not letton hem to be pore, sib þei ben synful wip þer eldris, and may not come to Cristus nobley.
<L 19><T EWS2-78><P 130>

and false glossus 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 rewleþ fully hys ly3f, and 3et he gabbup vpon Crist, and by blasfemye bygylup þe puple.
<L 23><T EWS2-78><P 130>

and cause of his rebellyoun was þe lore of Cristus lawe, for he taw3te pouer and mckenesse, and lore to brynge men to heuene;
<L 41><T EWS2-78><P 130>

and þus telluþ Cristus iugement to men, þat Crist wole not bygyle: Forsope I seyþe to 3ow, to eche þat hat schal þe be 3ouen, and by þis 3iþte schal he haue plente;
<L 92><T EWS2-78><P 132>

and sib Cristus chyrche is men þat schal aftur be sauyd in heuene, and þese men han here al þis world and myche more þes grete prelatus, þes schulen kepe alle Godus werkus, and algatus wake in charyte;
<L 101><T EWS2-79><P 139>

Þus Petre and oþre apostlus token cure of Cristus chyrche, and not by chesyng of man and iurisdiccion þat now is vsud.
<L 115><T EWS2-79><P 139>

And not al only suche preestus han kepyng of Cristus chyrche, but kyngus and princes of his world, as Ysidir beruþ wytnesse; and so eche man þat God 3yuþ power and wyt for to knowe his wille, schulde, aftur power and wyt, profi3te to Cristus Chirche;
<L 127, 130><T EWS2-79><P 140>

for sib lordus schulden rewle Cristus chyrche, and þese don so myche harm þerto, a greet charyte were it in lordus to putte down þese Godus enimyses, and by forme of Godus lawe to make hem serue in þer offys.
<L 56><T EWS2-80><P 144>

þe secounde word of þis gospel seib to þese Cristus discipulus, '3e ben li3t of þe world'.
<L 70><T EWS2-80><P 144>

þe candulstyk þat þei ben yyne schulde be Cristus lawe.
<L 120><T EWS2-80><P 146>
And so as preestus in the oolde lawe weren bussey abowe the beestus, so prestus in Cristus lawe schulde be more spiritual, and ly3e the folc by the gospel and bycome prophets;
<L 136><T EWS2-80><P 147>

And, as monye men benkon, alle thes newe religious ben hyd by mennys ordenaunc to bere li3t to Cristus chyrche; for 3if a man be closud in cloistre, what profi3t he by Cristus ordenaunc to make li3t to his brojur, pat felup not of his profi3t? And bus closyng of his cloystres, or hy3e howsus, pat men han fowndon, is bysyde Cristus lawe, fowndon of prynce of his erpe.
<L 29, 30><T EWS2-81><P 150>

But he hal a byldyn y3e, turned awayward fro God, pat sekup more his owne wynnyng, bus profi3t of Cristus chyrche;
<L 48><T EWS2-81><P 151>

And bus the charyte of Crist strechip ri3tly wipowton angle to profi3t of Cristus chyrche, and not to profi3t of hysmelf.
<L 57><T EWS2-81><P 151>

But it is a3enys byleue to trowe bus of Cristus wordus;
<L 70><T EWS2-81><P 152>

And, for thes derke wordus of Crist makon monye men to muse, men sekon dyucerse wey3es to vnnderstonde Cristus wordus;
<L 116><T EWS2-81><P 153>

Bus seruyse is li3t to Crist, for it is but Cristus schewyng of his Godhede, and of his manhede, in whiche seyntus schal be fed.
<L 56><T EWS2-82><P 156>

For wordus secyde to Cristus discipulis schulden techen us preestus how we schulden do, si3 we schulden be vykerus of hem;
<L 03><T EWS2-83><P 161>

And alle thes weron in poynyt to perisiche byfor Cristus trewe was told to hem. To thes folc schilde men preche, for Cristus word wole florische in hem, and mede and worschipe is in heuen to men pat prechen to his puple.
<L 31, 32><T EWS2-83><P 162>

For loue of his gooode Lord, and drede of his punyschyng, schulden be two sporus to cristene men for to drawe in Cristus 3oc;
<L 41><T EWS2-83><P 162>

Bope thes hadden Cristus apostlus, but we han vncche the ton;
<L 45><T EWS2-83><P 162>

and we faylon in his craft when we boston of oure power, and leuon Cristus lore, or to lyue or to preche.
<L 48><T EWS2-83><P 162>

Muche the schulde men knowen here pat ys hyd by the schect, and lette scheruyse of Cristus chyrche pat he ordeyned to do be.
<L 140><T EWS2-83><P 166>

For God spac ofte in parablis, as Davuid profecyede of hym, and schip, in Cristus persone: 'I schal opone my mouth in parablus and schul be ofry3t entent, and aIle schelde men knowen here that ys hyd by the schect, and lett scheruyse of Cristus chyrche pat he ordeyned to do be.
<L 05><T EWS2-84><P 167>

and bus he buggehp thes fecll for erbley subsaunce, as preestus pat wolon be pore for to be Cristus discipulis, and ocupye her wytus in wordus of the gospel.
<L 33><T EWS2-84><P 168>

And ophere worldly profi3tes ben nowt to his profi3t, and bus schelden byschopus and preratus chaffare and studye in holy wryt, and leue worldly richessus, and hanne the my3te be doctourus and Cristus discipulus.
<L 43><T EWS2-84><P 168>

for Cristus godhede my3te not ben holud, but his manhede was holud, as schewon his fyue wondus.
<L 66><T EWS2-84><P 169>

And so alle maner of men ben gederude into Cristus chyrche.
<L 93><T EWS2-84><P 170>

furst before Cristus dep, and hanne his net was broken; and et aftur Cristus dep, and took monye greete fysches;
<L 97, 98><T EWS2-84><P 170>

And summe men ben in Cristus chyrche iuste for a tyne, pat fallen fro Cristus chyrche for her owne foly, si3 thei brekon Godus hestus, and lasten euere bus vnynde.
<L 106><T EWS2-84><P 171>

Alle thes hingus vnnderstoden Cristus discipulus, for oure gooode mayster tau3te hem more specially.
<L 123><T EWS2-84><P 171>

for thei schal hanne be certeyn pat her dowble payne in helle mut neden be by Cristus iugement
for her wicked lyuyng here;
<L 125><EWS2-85><P 177>
Soply John Baptist hadde disciplus to make hem redy to Cristus ordre.
<L 20><EWS2-86><P 179>
Janne pei schuldon preyse Crist and his ordre, and be mekely hise disciplis, and make pei disciplus redy to come to Cristus ordre, and gruchche not for pei wenten owt fre from hem to Cristus ordre.
<L 26, 27><EWS2-86><P 179>
And so schuldon alle pei pryuate patrones be fayn of her disciplus whonne pei wenten fro pei ordre, and cam frely to Cristus ordre; for Cristus ordre is betture byleue.
<L 31><EWS2-86><P 190>
And 3if pei ordre dwelle aftur, mychel more schulde Cristus ordre, sih Crist is euere wip hise disciplus opur weye pei pes patrownes may. And where how seist pat pei ordres gederon disciplus vnto Cristus ordre, certus panne pei erron lowly to cloyte pusse to Cristus rewle; as, 3if men variedon pus fro pei rewle, pei woldon sey3e pei broken per ordre, sih pei ordres acordon more togydere, panne ofpe pei and Cristus ordre, pat is commun to cristene men, and was byfore pei ordres bygan. Lord, sih pei ordres wolden beron heuy3e pei pei wenton to anopur ordre, how schulde not Crist and hise beron heuye pei men wenton owt of Cristus ordre?
<L 42, 44, 45, 47, 51><EWS2-86><P 180>
His prysonyng in pes ordres, pat letton men to go frely out of hem to Cristus ordre, is worse pan any opur secte, and ly3k to pe feensus ordre, pat lettup men to go from hym.
<L 56><EWS2-86><P 180>
Ouer his men dowton comunly, whi Crist ches not Nathanael, sih he was wytty and good to be Cristus apostle.
<L 145><EWS2-86><P 184>
for euere Cristus ordre schal laste and telle here obre per defaultus. But his Nathanael was to wys to be choson Cristus apostle, for Crist wold schewe by myracle, by rude men to turne pe world.
<L 151, 153><EWS2-86><P 184>
But God forbode pat we schuldon Rowe, for men wolde not bowe to vs, pat we schulden clepe hem worldliy, contrarye to Cristus clepyng, or ellys growndon a newe ordre as we wolden passe Crist. For 3if we wolen holde Cristus ordre, we moten nece suwe Crist.
<L 27, 28><EWS2-87><P 187>
be secounde ping pat sewh here is fowl inconuenient, pat pe pope, Cristus viker, pat hap his chyrche for to kepe, schulde lete pe chyrche persych for defau3te of such chesyng.
<L 56><EWS2-87><P 188>
but he schulde sew Crist here, as dydon Cristus apostlus before.
<L 85><EWS2-87><P 189>
And püs it seme to monye men, 3if pe pope wolde be Cristus disciplse, he schulde leue pes elecciones, or vse hem as Pete dude.
<L 115><EWS2-87><P 190>
And püs is his reson assolyud pat was forst maad for pe pope, pat he mot nede for Cristus loue, and for loue of his chyrche, be püs occupyd for prelacey pat holly chyrche mut nedus haue.
<L 127><EWS2-87><P 191>
But bope his chesyng of pe pope, and oehr ping pat bryngup herto, is browt in by pe feend, and not by Cristus auctorite.
<L 136><EWS2-87><P 191>
And püs alle pes popus lawys, bysyde pe lawys pat Crist maade, and alle pe dedus pat he dop, pat be not grouwndde in Cristus lif, ben ful venym to pe chyrche 3if a man dursite seye püs and popus lawes beron no strenkhe a3enys men pat holden püs.
<L 141><EWS2-87><P 191>
IN OCTAUIIS SANCTI ANDREE: Sermo 34· Postquam autem traditus est Iohannes Marci primor This gospel tellup as opure byfore, of chesyng of Cristus apostlus.
<L 01><EWS2-88><P 193>
And herfore Crist, oure furste fadur in spirytual gendrure, tau3te us for to damaunce contrarye to Adamys lore, and Baptist pat was Cristus spouse taw3tc byfore pe same lessoun.
<L 16><EWS2-88><P 193>
It is knowan ping ynow pat somtyyme weron preestus pores, and panne pei schuldon by Cristus lawe profi3te to pe chyrche aftur her power;
<L 75><EWS2-88><P 196>
And so folly on bope partys bryngup in harm on yche syde, for no mon dop a3enys God, but 3if he haue harm anoon and it is knowon by Godus lawe pat trauyde by Cristus ordnance disposu3 a man to haue grace, and to be more loued of Crist.
<L 96><EWS2-88><P 196>
And ouer his, it is knowon pat he pat loue3 his God more schulde more profi3te to Cristus
chyrche, and bettoure loue his ney3ebore.

Heere cristene men schuldon wyte<br />
doing makulp lore þat doþ harm to<br />
cristus chyrche, boþe lore of vanye, and þerto<br />
lore of mennys lawys.<br />

3if Cristene men wolden be payede<br />
sclerkyes, and 3yuen hem dymes and offryngus to<br />
to Cristus chyrche.<br />

And þus wijdrawe we kyngus clerkyes, and<br />
clerkyes þat ben in lordus hows, and algatis<br />
þese religiowsis þat ben to charge of cristus<br />
chyrche;<br />

IN VIGILIA NATIUITATIS DOMINI Sermo<br />
35: Cum esset despansator Mathiei primo This<br />
gospel tellup of Cristus burpe, how his modyr<br />
was pore woman, and seip: Whon Joseph as<br />
weddyd to Marie, þe whiche Marie was lesu<br />
modyr, byfore þat þei schulden come togyderye,<br />
sche was founden of hyre hosbonde, hauyne of<br />
þe Holy Goost;<br />

for Cristus fastyng was bettoure þan ony opur<br />
fastyn my3te be, and his passioun was more, as<br />
his charite was gretture.<br />

IN DIE SANCTI STEPHANI: Sermo 37: Ecce<br />
ego mitto ad uos· Mathiei 23: This gospel is<br />
songon in worschiphe of Steuene, þat was þe furst<br />
martir aftur Cristus ascencion;<br />

how Iohn restude on Scher Puresday, in þe<br />
soper, on Cristus brest.<br />

And al þis sowneþ to Cristus worschiphe, and to<br />
wysdam of Crist.<br />

IN DIE CIRCUMSCISIONIS: Sermo 41: Postquam<br />
consummati sunt: Luce 2: This gospel<br />
tellup of Cristus circumsicion, þat was don on þe<br />
eythe day fro þat Crist was bore.<br />

þe brydde tymne and moste, whan þe blod of<br />
cristus body was drawn owt in monye<br />
manerus, by violence of turmentoures. þe blod in<br />
hys flesch was drawon owt by scourgyng, þe<br />
blod in his veynes was drawn owt wip naylus,<br />
and þe blod of his hertz, where Cristus lif was<br />
tresowrud, was drawn out by persyng of spere<br />
of a knyt.<br />

For in þe tymne þat Crist was þere, þat is no neude<br />
us to knowe, was þe furste Eroute deed, þat
slow he chyldren for Cristus sake.

And bus pei sowston Cristus lyf, for his spryit hei my3te not dere;

but wel we wyton, 3if men haton us, and pursuen us for Cristus cause, þanne pei pursuwon Crist in his membris, and haton he cause of Crist. 

Somtyme knyts ben cheueteynus, as it felde of þe emperouris, and somtyme preestus ben lordschipe of Crist, as it was in Cristus tyme.

And þat þree kyngus camen so fer to brynge þes goodus vnto Crist, bytokne Cristus lordschipe he hadde wip his pouert.

in gold ys Cristus regalye, in incence his presthede, and in myrre his sepulture. 

And þus men seyen comunly þat þre maner of men schal come to Cristus jugement somme, passyng seyntis, þat suwedon ny3 Crist, as patriarkis and Baptist, and oþre Cristus discipus. 

And þus men seyen comunly þat þre maner of men schal come to Cristus jugement somme, passyng seyntis, þat suwedon ny3 Crist, as patriarkis and Baptist, and oþre Cristus discipus. 

And þus men seyen comunly þat þre maner of men schal come to Cristus jugement somme, passyng seyntis, þat suwedon ny3 Crist, as patriarkis and Baptist, and oþre Cristus discipus.

Scorne we þes foolus þat seyn by þes Cristus wordis þat eche seynt schal haue here an hundred wyues at þe leeste, and so of oþre seuen þingus þat þe gospel rehersuþe here.

And herfore seydon Cristus apostus by on wyt, how dyuere men hadden here dyuere oponsynus; 

þe þride men seydon by Cristus werkus þat he was lereyme þe prophete, or an þopur greet prophete;

In þat þat Petre seyde aftur þat Crist was þe sone of God lyuynge, he knowledge Cristus godhede fro þe false goddis.

Here we trowon by Cristus wordus þat Petre mot nedis be blessid;

Cristus chirche may here be troblud by þe feendus lymes, and þe lymes may be clepude 3atus of helle, for by þe monye feendus comen in and owt;

And þes 3atus in þis turventynng don harm to hemself and profiþt to Cristus chirche, which þei wenon to destryuen.

And here may we see how God is Cristus radur wipowton ende, wipinne, byfore þat he be Lord;

And of þis may men gedere how men schulde trowe heere Cristus wordus, siþ he is God þat may not lye, ne fayle to man in his lore.

Also, siþ eche hyþ pinge muþ haue a good and stable grownd (and 3if how wolt come to heuene how must make a towr hídre) and so 3if how wolt come to heuene, stable þe in Cristus mekenesse;

for as þer ben in eche man dyuere degrees of byluece, so þer ben in Cristus apostus dyuere degrees of meritis.

And þis schal be verifiyd at Cristus comyng at þe day of doom, þat where Crist is euermore, boþe in stude and in blisse, þei be þere wip hym aftur þis day wipowton ende.

for, whoso knoweþ Cristus godhehe, he wolþ how God seyp alle pinge.

And þis men han destroyed fredom and perueriþt Cristus chirche.

þe seçownde trewe þe Cristus wordis is nedo to 3uye þis blisse;

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Here may we gederon opyn reson pat Cristus children schulde not dreedon;
<L 53><T EWS2-108><P 275>

And wip bis feyf was Baptist armed, and oþre apostlis wip Cristus martiris, for þei wisten wel þei myȝte not faȝle of victorey to dye þus.
<L 78><T EWS2-108><P 275>

But as preestis waxen worse tyl þei weron at lowest degre, as preestis of þe oolde lawe þat were fordoone in Cristus tyme, so may þis cwert drede for þif contrarye vnto Crist, leste þei be þe worste men þat lyuen here in þis chyrche;
<L 27><T EWS2-109><P 278>

And þis wyt appliþ þe pope wip his cardynals to hem and seyen þat þei ben Cristus chyrche, þat floterþ þus in þis boot and þei may never be drenchide, al 3if þei fallen in manye perelis.
<L 37><T EWS2-109><P 278>

And neþer kynrade ne place maken men Cristus vikerus, but swyng in wey of vertuwyis, what maner men euere þei ben.
<L 57><T EWS2-109><P 279>

SANCTORUM SEPTEM FRATUM: Sermo 56: Loquente Iesus ad turbas: Mathei 12: This gospel tellþ a story þat towcheþ myche wyt, and tellþ how Cristus children ben knyttude here in charyte.
<L 02><T EWS2-110><P 280>

And somme men seyn þat Cristus breþren weren men of his kynrade.
<L 04><T EWS2-110><P 280>

Furst he is Cristus broþur by his soule, þat is his spyrty; sþip he is Cristus suster by his flesch, þat is worse; and aftur he is Cristus modyr.
<L 26, 27, 28><T EWS2-110><P 281>

But Cristus word in no place techþ þat men schulden haue þes lettris;
<L 44><T EWS2-112><P 286>

For as ful and sufficient is Cristus lawe as his manhede;
<L 46><T EWS2-112><P 286>

but 3if þei browton a man to heuene, þei mauden þat man Cristus broþur and sistur and his modyr, as þe gospel beruþ witnesse. For Crist seþ, whoeure dop þe wille of his Fadur þat is in heuene, he is Cristus broþur, and his sustur, and his modyr.
<L 57, 59><T EWS2-112><P 287>

And in þis monye apis wenon to suwe Crist here, and þei slippon into þe fendis weyþe for defauþte of Cristus lore.
<L 68><T EWS2-113><P 291>

Martha enforsude hire bussily to serue Crist and his discipus, but Marie sat stille at Cristus feet to here þe wordis þat he spac.
<L 21><T EWS2-113><P 290>

for þus it was in Cristus tyme and in tyme of his apostlis.
<L 93><T EWS2-113><P 292>

Men seyn þat Cristus apostlis stryuen for a good cause;
<L 02><T EWS2-114><P 293>

But now among oure prelatis we moue not which schulde be holde more, but which is more vytturly, boþe to God and to þe world and here we synnen doubuly, demyn þat we knowe not, and reuersynge Cristus sentence of morenesse þat he spac of.
<L 13><T EWS2-114><P 293>

Cristus disciplis schulde not couey3te gretnesse of knytis;
<L 17><T EWS2-114><P 293>

And þanne schal þei ete and drynke vpon Cristus bord in his reume;
<L 39><T EWS2-114><P 294>

And reuersynge of his lore now, by dowynge of his chyrche, þap maad alle newe preestis and ouþr orde fro Cristus chyrche; for more worldly lordschipe axiþ þe more seruyse to preestus, and lettuþ hem to be more seuaunts and more hyȝe in Cristus reume.
<L 47, 49><T EWS2-114><P 295>

Mathue compe downdown in rykenynge of Cristus elders and Luc goþ wpward, rykenynge of more fadris, for it suffysude to Mathue to tollon how Crist bycam man by þese fourtenys, bygynnynge at Abraham.
<L 44><T EWS2-116><P 300>

þat spiritual gendrure is fygrurd by Cristus comyng and God telluþ more þerof þan of kyndly gendrure.
<L 62><T EWS2-116><P 301>

Here men endurstonde þe world, þo men þat lyuon worldlyly and mesuron hem not by Cristus lawe for to go þe weyþe to heuene.
<L 05><T EWS2-117><P 302>

For no man may excuse þis, sþip God and man lyuede þus to teche þen þe wey to heuene, and þe þe falsenesse of þe feend (and 3et man leueþ Cristus lore, and goþ þe weye þat þe feend techþ þat ne þei ledon a lif here to makon hem dampane æt furward;
<L 11><T EWS2-117><P 302>

746
Here may men see in bylyue how feyth is nedful for to haue, and how fleschly lyf here is contrarye to Cristus cross, and how pat worldly lif is dyrk and makup men go from God.

But Pharisees of Cristus tyme hadneden dedeyn of his dede and saydon to Cristus discipulus in reprof of hym and hise; "<L 69><T EWS2-117><P 304/>

For alle these ordris be cloutude to Cristus religion, wipowton his auctorite, and departude among heiself.

And it semet to monye men pat he ben to charge of his chyrche and enpeyron Cristus ordre, his lawe, and his ordenaunce. And his penkon monye men pat he schulden be suspekte before pat hei hadden groundud her lif in Cristus lawe.

And so alle these nouclryes pat he be not grouwndude in Cristus lawe men supponos as hereseyes, til pat hei ben tau3te he contrarye;

But leue we his matere, and trowe we Cristus word, pat whose mexpuk hym as his Jonge man, he is he more in he reume of heuens; "<L 48><L 50><T EWS2-120><P 312/>

Lord! sih Scaryot was ordeyned to be in Cristus religion, pe whiche is he beste pat may be, and Crist suffrede hym to go owt perof, whi schulde not these newe ordris suﬀere men to go from hem, and specially whanne hei synnon and men wolden go owt for vertuius.

And these dedis of Cristus lif weren maade ensaumle to his discipulus, pat hei schulden sadly do Godus werkis and take herto ensaumle of Crist.

And so, by stablenesse of Cristus membris, pat he world trowe pat God sente hym. And now prelatis trauelaylon to luytul to make men trowe his bylue, for pei go not in Cristus wey3e, nepur in word ne by deede.

for 3if pei penkon on Godys lawe, and specially of preestus how pei defoulon Cristus ordenaunce, turnyng a3en to synne of flesch, feend and pe world, a iust man schulde hongron and purste pei ri3twiseynesse of suche men. And more desyre pat man schulde haue to parforme pei ri3twiseynesse can I not see here, han wille pat Cristus ordenaunce were fullyd in mesure and noumble and wey3te, pat Crist haip ordeyned for his chyrche, and algatis in pouert of spyrit pat hyse preestus schulde haue.

For Cristus ordenaunce was ry3twys, and specially of preestus pouert, al 3if newe sectis sey3e now pat Cristus ordenaunce were now ful venym.

And his Crist applihe his wordus specially to hise apostis, and teche hem how pursuuyng pat men dreet here moste, schulde be comfortable to hem pat stondon for Cristus lawe.

Dei schulden be moste pore men and moste meke men in spirit, and moste profi3te to Cristus chyrche; for so dude Petre in Cristus name.

sih Crist wolde not haue as muche as a luytul hows to resont ymne his heed as propre to hymself, how schulde Cristus viker be so gret lord in his world?

And sih Crist was so acordynge wiþ lordschipe of pe empyre pat he chargedo hyt not in beggyng, ne almys takyn but taw3e how it schulde stonde bope in word and dede, how is he Cristus vyker pat receuys Cristus, for by cautel of pe feend he hap geton hym halfe pe empyre and alle pe rewmys in Cristondom felon his pruye spulyn.

and 3if he parte benefices and ordeyne ow3t by his lawe, it smacchep aflur symonye and pruyde meuon hym to suche werkis.

Furst he stondep in hooly place, for he seih pat he is Cristus viker and Petrus felow and passup muche ophre apostus of Crist;

For 3if we penkon how pat Crist helpede his chyrche goostly and putte his lif for his Chyrche to brynge hit into fredom, it were a gret discounfort to see a feend sitt in Cristus stude and lyue and do contrarioues to pei dedit pat Crist dude;

And men conne not disproue pat ne such wyt hud for a tyme profi3tpe to Cristus chyrche as dampnyng of men profi3tpe.

747
And ifpen Danyel tolde of Crist how ēat he schulden be deed, whi myȝe not he make prophëcie of þingus ēat he scholde fallon to Cristus chirche?

<1 L 165><T EWS2-MC><P 334>

But ifet we vndurstonde þus: stonding oure protestacion þat þese men ben in Iude ēat ben prestus of Cristus chirche, for ludea ys confession and þes prestus schulden principally confesse Iesu Crist in word and in lif.

<1 L 178><T EWS2-MC><P 335>

But com heȝe not down to takon owȝt of þer hows, for þei schulde not falle fro þe hyȝnesse of Cristus lawe for noo worldly good þat anticrist bychetūp hem.

<1 L 188><T EWS2-MC><P 335>

but God wolde þat lordes woldon do her deuer heere and assente not wip þe þeend ne come doun from Cristus lawe for noo worldly wynnynge;

<1 L 193><T EWS2-MC><P 335>

And ifþe þyrche were wel enformed of his sentence wip hishe labelus men schulde not dreede feynede cursyngus, ne lette for hem to suwe Cristus lawe.

<1 L 203><T EWS2-MC><P 336>

And vertuwis schal be þunne sowon or vsud in Cristus name.

<1 L 255><T EWS2-MC><P 337>

And þyse wordis þenkon trewe men sib Crist tellūp heere grownd of his harm and þat men schal holde, somme þat þere is Crist and opre men þat þere is Crist in hem þat feynon hem Cristus vikerus schal al þis discenscion aysye.

<1 L 290><T EWS2-MC><P 339>

But now þe moste falshede and synne of þe world is in þe pope þat feynop þat he is Cristus viker and moste hooly mon þat lyueþ.

<1 L 299><T EWS2-MC><P 339>

And þe þyue pardon and leue to fìȝtōn and fyȝton hemself and feynon þis by Cristus lawe;

<1 L 327><T EWS2-MC><P 340>

one þat weþpur pope þen nemyn, þei blyue not þat he is Cristus viker;

<1 L 365><T EWS2-MC><P 341>

for þis were a féccendus cause to fyȝtē and proue þis to be Cristus viker, sib Crist wolde not þat men fowȝtē for hym;

<1 L 369><T EWS2-MC><P 341>

and þei schal gedere Cristus chosone fro foure wyndus of heuene fro þe hyerste plasis of heuens vnto þe endis of hem.

<1 L 398><T EWS2-MC><P 343>

And so kynerede þat schal be sauyd schal laste wip hem þat schal be dampede, tyl þat al þis þing be fullfulled, for Cristus word may not passe awaye. Heuene and erpe may be chawmhgede, but Cristus sentence mot nedis stonde;

<1 L 473, 474><T EWS2-MC><P 345>

And it stondūp wip his wyȝt þat Cristus manhede and anguelus boȝe, knownon þis day but by Godus grace.

<1 L 480><T EWS2-MC><P 346>

Here it is perele for to addle, or to bregqhe from Cristus wordis and þerfore men schulden be full war þat expounen Cristus lawe;

<1 L 486, 487><T EWS2-MC><P 346>

And þus þe newe ordis ben growndid in ypcorisye, for alle þer signes seruon of nowȝt þat þei han ouer Cristus rewle but to crye þer holynesse ouer opre worldly men;

<1 L 590><T EWS2-MC><P 350>

But þey supenson as blyueþ þat bowyng from Cristus lawe, and brekyng of his ordenaunce, dop harm to þe þyrche. And þus þer entent and wyll þe were þat þe þyrche stode by Cristus ordenaunce; and þey weron owte of blyueþ and blashfemedon aȝenus Cristus wyȝt þat dissentudo herfro or seyde þat it is nou bettre. And herfore pore prestus sceyn þat turnyng from Cristus lawe dop harm to þe þyrche more þan ony oþpur þing and þus þer entent were to suwe Crist as þei may.

<1 L 615, 617, 618, 620><T EWS2-MC><P 351>

And in tokne of þis þing, in Cristus tyme and longe aftur, prof þe þyrche, and growyde brode;

<1 L 633><T EWS2-MC><P 351>

But þes blynde bosardus moton knowe furst what is Cristus þyrche. þer ben þre Cristus þyrches;

<1 L 673><T EWS2-MC><P 353>

To þe fourhe resoun men onsweron and sceyn þat þese men wyte not weþpur ony man of Cristus þyrche wolde assente to þis court, and 3if ony wole assente, grownde he hym and answere heere how he wout þat God wole þis, or þe contrarye þat he dop.

<1 L 709><T EWS2-MC><P 354>

And howeuer þat men sceyn, Cristus lawe and resoun wolen not fuylon.

<1 L 724><T EWS2-MC><P 354>

3if Crist ches Petre and succedouris of hym to lyue aftur Cristus lawe, þenne þe cardynalis schullen cheson whomeuere hem lykup to lyue
And after, in Christ's passion, Peter bostede falsely, and after smot of Malcus ere.

And so men byglyon hym that seyon that he is moste blessid fadar, for pryude and coueytise meuen hym to blasfeme in Iesu Crist, and foresake Cristus lawe, and take anopur as anticrist, and to dreede not pe day of doom, as men pat ben owte of bylue;

for he wole graunte for a preyer pat hymself makep, two howsynde 3eer, and for Cristus Pater Noster wole he not graunton half a day.

and crokyng from Cristus lif vnto pe world techep men pat peis words ben feynede for pryude and for coueytise. And such false feynyg on God durste pe feend neuer takon on hym, ne seye that he my3te not synne, ne varye fro Cristus wylle;

And 3et peis heretykus stryuen that pis lawe is bettue pon Cristus. For pe pope ordyneb discretly more punyschyng for hem pat brekon pis lawe, and bus Cristus lawe is put obac, and anticristus lawe magnyfyed.

In pis fourpe is myche errour and turnyng from Cristus lawe.

but al pis is bro3t in by pe feend and fredom of Cristus ordre is left.

And bus such lymtyng of cloopus, of fastyng and of prey3ing, doth harm to Cristus chyrche, for it destryue Cristus fredom, and bostepe of nede of pe pope, and puttup men owte of bylue.

For 3if pis were nedful to Cristus ordre, pe schulde not pis ben myne ordres, sipe alle pe freris, moniks and chanonyes haue o grondw in hoo ly wryt.

Prestus and deknes weren ynowe 3if pei wolden meklely do her office, and holden hem payed wip Cristus pouert; but Cristus lawe is al reuersud.

for where Crist tellup in his gospel that pe hoost, wenn it is sacrud, is Cristus body in figure and verey breed in his kynde, freris seyn now that it is nowt, or accident wibowte suget.

And 3if pei grachen a3enus pis, telle that beture wit of Cristus wordis, and grounde hem by som resoun and we wolen meklely leue pis, and trowon to wit that pei tellon 3if pei don bus as pei byheton. But that man is cursyd of God that wole dampe men in pis wille, sijen Cristus lawe biddup men to seke pis wyt and defende it.

and so uoluptees and richessus of pe world maken pei to be louede and Cristus lif dispuyysyd.

The ferpe woo ys seyd bus by sophnesse of Cristus word: 'Woo wo3e 3ow, blynde lederys, that seyn hit is not to swere by temple of God;

and herfore Crist eleuph hem seuene sythes ypoeritis, and not wipowte cause, sij pei my3te do as muche good to profi3t of holy chirche 3if alle peis signes weron awy3e, and pei kepton pure Cristus ordre.

Lord! 3if Cristus ordre where cleynely hoolden hool, and men louedon hit so myche as pei don peis newe ordres, tanne schulde Cristus ordre be steflyer defendut by as myche as men trauelyn abowte peis newe ordres.

And herfore seij Ambrose that pat ping that byfore was bred is now maad Godus body by vertue of Cristus wordis.

Grownd a3enus peis errourere were stablyng in Cristus lawe, to wyte what is his chirche, and what is bylue befor.

And 3if how wole exameyne seij, where hit be trewpe of Cristus chirche, loke where pat it ys growndyt in any article of pe crede;

And that cristens men, schulden trowe that pat holy chirche mot nede stonde, but his pope or peis prelats we schulde not bylue to be of Cristus
chirche; but 3if ðei sewen Crist in li3f we schulden suppose ðat ðei ben of Cristus membris, and, 3if ðei lyoun contrayre to Crist, tak hem as ðe feendys synthagone.

and ðus bringing in of pese lawis, ðat lettij ðe vse of cristus lawe, is ðe mooste priuey synne ðat ðe fend ðap foundun æ3enus be chirche.

< L 317, 318 >< T EWS2-VO >< P 377 >

Nec vocemini magistri: quia magister vester

For as seynyt Gregor seĩ /Dominus Iesus Cristus, aliaquando nos sermounibus, aliaquando vero operibus ammonet.

< L 152 >< T OP-ES >< P 09 >

also in his sermoun /Dominus noster Jhesus Cristus/, he writeth thus to the pope, "he that bitakith the cure of souls to a man vnny3ri, vnknynge, either not "willful to kepe dule the souls, is gilty of allle the soules, thou3 eny ascapith, and is sauid "bi Goddis grace, and he that bitakith the cure of souls to him that is opjny vnable "herto, techith to sette more pris bi vnreasonable beestis than by men, and for to loute "more erthly thingis, that passyn schortly, than everlastinge thingis, and more than the "deeth and blood of Goddis sone;

< L 16 >< T Pro >< P 32 >

Wele I wrote ðat po pope is nojinge sibbe to Petur but if he lif a pore lyfe.ande a meke, as Petur dide, and passe in fedynge of Cristus schepe, wip techynge of þo gospel.

< L 65 >< T SEWW25 >< P 129 >

CRISTYS........19
þei ben bisy aboute hou þei mowne distruye it/ & magnifi3e þe popis lawe more þenne lhu Cristys lawe.

< L 05 >< T AM >< P 137 >

Byfor we goo to spiritual vndurstondying of þis gospel, we schal wyte þat þe same Cristys discipile þat was furst clepyd Symon was clepyd Petur aftur of Crist, for sadnesse of byleue þat he took of Crist, whyche Crist ys a cornerstone and growndeth al trewe.

< L 21 >< T EWS1-05 >< P 241 >

Two fyschyngus þat Petur fyschude bytokene
two takyngus of men vnto Cristys religioun and fro þe fend to God. In þis furste fyschyng was þe net broken to tokken þat manen men ben concuyted, and aftyr breeken Cristys religioun.

< L 44, 46 >< T EWS1-05 >< P 242 >

þese fyscherys of God schulden waschen þer nettyis in þis ryuer, for Cristys prechowres schulden clencely tellen Godys lawe and not medle wip mannys lawe þat is trobly watur;

< L 59 >< T EWS1-05 >< P 242 >

Triste we to Cristys religioun for þat is better þan þis newe;

< L 45 >< T EWS1-06 >< P 246 >

Pharises ben seyde as departye from oþer peple, and weren religious in Cristys tyme, as saduces and essces.

< L 20 >< T EWS1-11 >< P 265 >

And þus enemies to Cristys religioun chalanghen to ben of his ordre, al 3if þei doon euene þe reuerse to name þat þei beren, as þe pope schulde be mooste meke man, mooste scrusuable and mooste poore, as we ben tawte in seyn Petre þat was pope next aýt Crist.

< L 66 >< T EWS1-16 >< P 286 >

And, for þese þat offredon þis man ben o persone wip hym, perfere bydlij þe gospel wel þat Cristys sone schulde tristen in hym.

< L 35 >< T EWS1-19 >< P 297 >

And þer lyen manye disseytus in such absolucion for, 3if þis assoylyng be trewe, hit mut acorde wip Cristys assoylyng;

< L 68 >< T EWS1-19 >< P 299 >

And so Cristys wordis myȝte no man disproue.

< L 28 >< T EWS1-23 >< P 314 >

Summe men seyn þese disciples þat weren sente to Jerusalem been herty prestis and worldly lordis þat schulden be bope Cristys discipiles, and brynge to Crist þis asse and her fole to ryȝde to heuenly Jerusalem.

< L 54 >< T EWS1-26 >< P 328 >

But þese sectis of newe ordis helpe not þus þer breþren, for þe þei old, be þei 3onge, be þei neuere at sych meschef, þe wole not helpen hem wip goodys for to lyuen in Cristys orde, but rahur enprizonne hem or punyschen hem æ3en Godis lawe.

< L 73 >< T EWS1-26 >< P 329 >

We schulden þenken freschly on þe day of doom, and how no þing may þanne lette Cristys iugement, for trewe and resoun schullen fully go forþ panne.

< L 86 >< T EWS1-27 >< P 333 >

And, cerys, alle suche ben sathanas, for þei wolen reurerse Crist, opur addyng to Cristys lawe or ellys wiþdrawyng þat he bad.

< L 96 >< T EWS1-28 >< P 339 >

As anemptys obedience, hit is knowen þat Cristys obedience kept clene were sufficient to
alle men here on lyue.

And after that heij holpid Cristys brehe that is he gospel, he wiche he blewe upon hem when he preachid it in worde and dede.

Sip pan Cristys mystik bodi, heed and lymys, schulde be his sacrif oost of brede and wyne and asehenward, as Poule and Austen wip ohur olde seinitis techen, and seche a sacrament is propurli a visible forme or kynde of an vnvisable grace, and in antecristis sacrament is no uisible forme or kynde, wiche forme or kynde visioble my3 be his mystik bodi of Crist, but if antecrist wold seie that his bodi schulde be th3 accidentis wipoub sorect that he spekepe (of pe wiche a uiserid fende my3t not seie for schame).

And bicause that it wold be a labour wipoub mesure to rehearse here in special his lemys han sowen in blasfemous sedes of doctrine but ping pat eDen a sermon, and is writen in pe brede is whiche blood pat is cristene men on precious herte blood pat he schedde out;

and afterward I stood a litel and wente oute of this world, andoure lord 3af me seif feip in chiris that at I schulde preie pe3 sympli and seie: we worschipen pe, lord ihu crist, at alhe bechiris pe wiche ben in al be world, and we blissen to pe for byn holy crois pe hast a3en bou3te pe world.

neib3er to cristene lordis, for pei ben breheren in kynde, and ihu crist bou3te cristene men on pe crois and made hem fre;

and so that treuilen to exile crist and his lawe out of his heritage, that is cristene souls, pat he bou3te not wip rotten gold ne silver but wip his precious herte blood pat he schedde on pe crois

bi most brennynge charite.

And Seynt Austyn seip, Pat Cristene men trespassen, and don more dispit to God, whanne pei dispisen him bi pride, covetisit, and fals swerynge, th3 pe3e Jews pat naileden him on pe croos, and leden him in a cold stone.

And Seynt Austyn seip, Pat Cristene men trespassen, and don more dispit to God, whanne pei dispisen him bi pride, covetisit, and fals swerynge, th3 pe3e Jews pat naileden him on pe croos; and Jesus Crist blisssed his enemys, and hertely preide for hem, pe while he was nailed on pe croos of hem.

and hit fallith not to God to maken a new lawe and newe myracyls for yche man pat schal be damnep, as Crist wolde not come doun on pe croos to conferme pe false lewes.

whanne that ben reynd at be barre of iugement/ & Crist hap rerid vp his croos;

Capitulum 26m: Also pe3e euele prestis pursuen crist in his membris and nairen hym on pe croos of lesynges and vnkynedesse;
hethen men, that bitraieden Crist, and nailiden him on the cros".  
<L 24><T 37C><P 116>

Therefore if oni man have doute of conscience, that this evil man makith not the sacrament, as for he douith, whether this man is a preest, or whether he hath nedeful mater thereto, and seith dulii the words of the sacrament, othir for unablute knowe to God, lat him worship the sacrament with a stille condicioun, and in as moche as it were dulii maad, and lat him reste bi verri feith and charite in the verri bodi of Crist, that hangide on the cros, and now is glorified in hevenis, and he is sikir fro alle discisits of oni wicked man in erthe or dampnid fend in helle.  
<L 11><T 37C><P 125>

And such a preest doth more dispite to Crist than Jewes and hethen men diden that nayled hym on the cros, as Parisienne preveth in his tres of vices in the capitle, Of them that make the sacrament unworthily.  
<L 19><T 37C><P 127>

for he which distruccioun Crist dyede on the cros.  
<L 12><T A01><P 25>

There, is, in mekenes of the cros, was hid in manheede he strenkkhe of his Godheed;  
<L 15><T A01><P 25>

And so he was don on the cros, and aftyr ded and beryyd.  
<L 01><T A06><P 116>

and his pei seien is mortified, and patrimonie of Crist that was done on the cros.  
<L 15><T A23><P 347>

And so ypocritis clepen he worldly lordischip the prelatis han, a3enst Goddis lawe, bope old and newe, and a3enst Cristia lif and his apostlis, pe patrimonye of Jesus Crist don on the cros, for to fere seculer lordis to taken a3en here Owen goodis, and governe hem ri3tfully, and to bryngye clerkis to Cristis owene ordynauce.  
<L 05><T A28><P 451>

that Cristen seip and Cristene religioun ben encreesed, meynented, and made stable, sip oure Lord Jesus Crist, verrey God and verray man, is heed and prelat of his religioun, and shedde his precious herte blood and water out of his side on the cros, to make his religioun perfitt and stable and clene, wiboute errore.  
<L 03><T A33><P 509>

pat he kirk performe it solemnly, candel sleckeniid, bell rogun, and the cros truudid vp so doun.  
<L 30><T APO><P 19>

and fode and heling hauing, wip hem I schal be content, and nakid I schol folowe the nakid cros.  
<L 29><T APO><P 43>

But now wan he Lord hab halowid the pouert of his hows, bere we the cros, and kownt we gold as cley.  
<L 25><T APO><P 48>

that in figeris was depeynid in the walle, and the swyn and the wolf and opher bests berun the cros and the sergis, and ryngun the bellis;  
<L 20><T APO><P 58>

But and sin Crist seip, Non may be his disciple but if he renoule alle pingis pat he hab, and tak his cros and folow Crist, it folowip pleynly, pat how a man be his disciple in sum degre, neuerpeles in sum degre he is not his disciple, but ij he kepe his counseyl, and lef al ping.  
<L 10><T APO><P 82>

A3enst he secounde worschipe hat hei diden wip branches pat hei hewiden of trees, pei maden after a cros of tree to hange vpon his blessed bodi. A3enst he pridde worschipe of hire mouh, wip whiche hei knoulechiden hym bope God and man, pei crieden after wip hei same mouh: Doo hym on cros!  
<L 395, 398><T CG01><P 10>

Nou God for his endoles mercy, that diede on a cros for al mankynde, 3eue vs grace, hat been bounden as assis wip longe liynge in oure synnes, to be losid hire word of God and true confession of oure mouh, and faire sudcild wip hooli vertues truuc tuut of oure prelatis, so hat oure souls moun be likynge hors he Kysg of heuen to ride onne toward his gostli Jerusalem hat is, the glorious blisse of heuene in which is he si3t of pees hat euere schal laste wipouten end, and hat it mai be seid pei to vs: Blessid is he hat comeb in pe name of he  
<L 448><T CG01><P 11>

Pe fifhe payment of his blessid raunsum was maad whanne pe blesside hondes and armes of oure Lord Jesus Crist weren streyttli streyned vpon the cros and grete bustus nailes dryuen poru oute hem into the tree, and oute of he wounds, as oute of grete goteris, largeli he blood ran oute on eueri side.  
<L 225><T CG06><P 71>

Panne, ri3t as his gospel seip Crist sufferde scorunnyge, scourgynge, and spitynge vpon, and selhe deep vpon a cros, ri3t so it bihoue treue Cristen men to suffire and bi pat we ti foloue
oure blessid Duke and oure Maister, Jesus Crist, to he blisse of heuenli Jerusalem.

After thane pat pou hast denied pes pisf bi willful and meke suffrynge of tribulacions, pou moste take pes cros and sune him, as Crist seip. An esier cros mai no man take thane pes cros of loue, of whiche cros spekhe he doctur Lyncoln, expowynge his text of he apsotle (ad Gal. 5: 24): (Qui Christi sunt, camem suam crucifixerunt cum vitijs et concupiscencijs).

In his cros of loue, he flesch is crucified whanne al pe werkis whiche pat ben pei meembris of pe bodi ben dresside after summe of pe foure forseid loues.

So schalt pou also pe firste daie (hat is: daie of pe lyuyng) suffire mekel tribulacions, as is before seid, and deep on pes cros of loue; 

Pete lernede bi reuelacyon pat Crist was pe Son of God, but sohelj the mysterie of pe cros and of he ri3synghe a3en of Crist was not schewid to him in his place. 

Petre lernede bi reuelacyon pat Crist was pe Son of God, but sohelj the mysterie of pe cros and of he ri3synghe a3en of Crist was not schewid to him in his place. 

Petre lernede bi reuelacyon pat Crist was pe Son of God, but sohelj the mysterie of pe cros and of he ri3synghe a3en of Crist was not schewid to him in his place. 

But many men ben like to a cros pat stondip in pe weye, whiche schewijh to oper men pe weye and gope himself neuer pierinne.

After, he wes sene to pe mylle (hat is, on pe cros) and here, bitwix to harde mylle stony of heuen men and of pe Jewis, he wes grounded in pe crosse into pe tyme pat pe cleenest floure of his blode came oute.

Therefore not withstondynghe thise lewde obieccions, as Crist streechid forth hise armes and hise hondes to be nailid on the cros, and hise leggis and hise feet also, and bowide downe the heed to schewe what lowe he hadde to mankynde, so alle cristene peple schulde strecyn forth here armes and hondis and alle here membris to enbrase to hem silt the lawe of God thourg veri bileue and trewe obedience thereto, and trewe mayntenaunce therof to here lyues ende.

and cours of his mone meuep worldly men, and wyndes of pruyde waven pes floodes, so pat hyt is perclows to schippes for to wandre, al 3if pei ben boren vp wiþ pes cros of Crist.

but Crist, hat was wihowe wem and of 3er in manmys elde, was offred in pe cros for pe synne of al his world.

and siþ pei putten hym on pe cros to chastisen his flesch, as Powle diue, and siþ to dye to his world, and siþ to ryse spiritually, for þus men schulden sten here flesch and rise to God in þer goost.

And so seuene wordis þat Crist spak on þe cros answeren wonderfully to alle synnes of men. 

But to telle þe priddhe persone in poynys of byleue telluþ Crist to NyhodeMe As Moyses hy3ede þe addyr in desert, to bele þe puple in lokynge on hym, soo mot manmys sone ben hy3ed on þe cros, þat echene þat troweþ in hym perishe not in helle but hauþ lyf wihowten ende'.

And siþ þat Crist seip þat no mon haþ more loue þan for to putten his lyf for hise frendis, þis blessude hying of Crist in þe cros is þat hy3e charite þat God louede man inne, and þis charite is þe Hooly Goost.

Crist mekedhe hymself, maad obedient to þe deþ, and not to eche peyneful deþ but to deþ of þe cros, and þat ys moste abhomynable deþ and

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moste peyneful of alle oþre.

"L 69"<T EWS1E-21><P 567>

So Crist bar owre synne on þe cros, for hyȝ passion was prys herof. And þus, as Crist was deed in þe cros, so schulden we be deed fro synne, þe whiche sprong of þe tre þat Adam synnde furst inne.
"L 65, 66"<T EWS1E-24><P 579>

And þes men tempten Crist þat loken as beestis to his cros, and wrappen hemself in lustfullyf, and suen hym not in his peyne.
"L 30"<T EWS1E-39><P 640>

And þes þat ben on Cristis side haue don on cros þer fleshs wip synnes; þanne is mannus fleshs don on cros, wip what vycis euere þe bi, whan his fleshs is so punyshid þat it may not wandre in hem.
"L 114, 115"<T EWS1E-44><P 664>

And Poul telliþ more speciali aftir of siche false prelatis: many goon, whom Y haue ofte teld 3ou, but now wepyng Y seye þat þe bi enemys of Cristis cros:
"L 41"<T EWS1E-53><P 693>

No dout Crist spekþ here of his passion of þe cros for þanne Crist is hyȝed from þe erþe to monye vnndurstondyngeþus.
"L 30"<T EWS2-117><P 303>

It semeþ þat þis puple wiste how Crist tolde þat he schulde dye vpon þe cros for mankynde, and þerþy drawe his children to hym, but it semeþ þeþ wiston not now þat Crist was boþe God and man.
"L 52"<T EWS2-117><P 304>

Here may men see in byleue how feþþ is nedful for to haue, and how fleschylyf lyþe here is contrarye to Cristus cros, and how þat worldlyl lif is derk and makþ men go from God.
"L 69"<T EWS2-117><P 304>

First seip Crist þat whoeure wole komen aftur hym, he mut denyon hymself and take his cros and suwe Crist.
"L 03"<T EWS2-60><P 26>

Þe secownde word þat Crist seip, þat men schulden take þer cros, byddeþ þat men schulde maken hem redy to suffe for Godis loue; for þe cros bytokneþ passion in Godis lawe, and þis purpos is nedful cristen men to haue.
"L 20, 21"<T EWS2-60><P 27>

Þe cros bytokneþ þe persone of Crist, for he was don on þe cros for loue of mankynde, and schapte hym euermore to suffe by comun cowseyl.
"L 32, 33"<T EWS2-60><P 27>
But whanne bishops and mynystris hadden seyn Crist, þey crieden and seyden Pieche on þe cros! Pieche he hym on þe cros! Pilat seyd to hem Take 3ee hym 3ouis, and do 3e hym on þe cros;
<L 195, 196, 197><T EWS3-179><P 179>

Woost þou not þat Y haue power to picche þee on cros, and to leue þee?'
<L 204><T EWS3-179><P 179>

Piehe eros; on eros, and to leeue
<L 251, 252><T EWS3-179><P 251

Woost Y pieche
<L 254><T EWS3-179><P 254

And Crist, berynge to hym a hyme on þe cros; and putte it on þe cros;
<L 260, 262, 263><T EWS3-179><P 260

And þis title reddyn many of þe lewis, for þe plase where Iesu was do on þe cros was nye þe cite;
<L 265><T EWS3-179><P 265

And þe kny3tis, whanne þey hadden picchid hym on þe cros, token his cloþis and maden foure partis, to eche knyt3 a part;
<L 271><T EWS3-179><P 271

And þer stooeden aboute þe cros of Iesu his modir, and his modris sistir, Mary Cleopehe, and Mary Mandelen.
<L 282><T EWS3-179><P 282

But, as Austyn notiþ heere, þis maystir made his cros a chayer, and tau3t3e hangyng on þe cros, for he hatiþ ydnessee.
<L 295><T EWS3-179><P 295

And so men þat marken þe gospel seyen þat Crist spae seuen wordis þe while he hyng in þe cros, to greet wit and mannus profit.
<L 305><T EWS3-179><P 305

And lewis, for it was vigile of þe sabot (þat we cleepen Good Friday), þat he bodies shudlen not dwelle upon þe sabot in þe cros, for þat day of sabot was a greet day, preyeden Pilat þat þer hipis shulden be broken, and þer bodies taken aweyey. And so þe kny3tis camen and braken þe hipis of þe firste, and of þe toper þat was picchid on þe cros wip hym.
<L 344, 347><T EWS3-179><P 344

þe cros, þe plase and þe tymne aggreggiden þe peyne of Crist, and vnkyndenesse of his kynde, and moost synne of hem þat slowen hym.
<L 364><T EWS3-179><P 364

þer was in þe plase where Crist was don on cros a gardeyn.
<L 385><T EWS3-179><P 385

But þe angel answereide anti seyde to þes wymmen Nyle 3e drede, for Y woost þat 3ee seken lesu þat was picchid upon þe cros.
<L 20><T EWS3-180><P 20

And hou þe hyerste prestis and oure pryncis bitrayeden hym, and dampened hym to þe dcp, and picchiden hym on þe cros.
<L 33><T EWS3-181><P 33

þenke 3ee hou he spae wip 3ou 3it whanne he was in Galile, and seyde þat manns Sone mut be trayed into synful mennus hondis, and be picchid upon þe cros, and rise on þe bridde day'.
<L 19><T EWS3-189><P 19

Certis, if 3e dispisen þe cros & þe kyngis heed, 3e ben worbi to be dispisid of God & of þe kyngye, & so of alle her trewe seruauntis;
<L 324><T JU><P 324

but Lord þi mi3tþ word þat heeliþ alle þingis/ For Lord whanne hou diegid vpon þe cros;
<L 22><T LL><P 22

he suffrid vndir Pilat of Pounce' don vpon þe cros deed & biried ||
<L 08><T LL><P 08

hþ halowid þe hous or þe chirche of oure pouerte/ Bere we þe cros of Crist;
<L 02><T LL><P 02

glorifie þe cros of God/ But þis word of Cristis cros/  
<L 37, 38><T LL><P 37

hangid his bodi vpon þe cros ||
<L 13><T LL><P 13

to make ony glory/ but in þe cros/
<L 27><T LL><P 27

Ioyne we þanne þe cros of God:
<L 17><T LL><P 17

axe of him þat offrid him silf/ vpon a cros wip wifull cheere;
<L 16><T LL><P 16

and seen more ypocrisyse of hem: þei wolen telle gold and money and touche it wip a sticke or wip gloues and a grete cuppe of gold or pece of siluer worp many markis to drynke noble wyn of, but þei wilen not touche an halpeny or serping wip þe coyn and armes of þe cros and of
the kyng, and ibis semeb for dispit of pe cros or of pe kyng, for a weeg of siluer or a cuppe of gold pei wolen handil faste, and pe money pat pei robben of pore men bi fals beggyngye pei wolen leyn it vndir here beddis hod at ny3t.

And pus peis wickede prelatis sillen cristene mennu souls to sathanas for money, for whiche souls crist schedde his precious herte blod vpon pe cros.

Capitulum 18m: Prelatis also ben worse pei iewis iwis pei naileden crist on pe cros, for pei pursuen crist in his membris for pei seyn pe treuepe a3enst here cursed lif, and scハウdren hem wip lesingis, and cursen hem and prizon en hem and slen hem, alqatis in wille.

Capitulum 41m: 3it worldly prelatis gostly don crist on pe cros and slean his prophetis and his apostlis; for pei don cristis holy lif and techynge, and so in a manere crism hym self, on pe cros of lesingys and bitraen him to hej bene men whanne pei 3euen cure of souls to worldly foolis, were pei ben hejpe houndis. And so pei don crist on pe cros of vnkyndenesse and dispit, And hereby dispisn hym more pei diden iewis nailynge crist on bodili cros.

and bernard seip pat a man pat synnepe opnly an3enst goddis hestis and suspendid for pore men bi fals begyngye, and tewe temporaltes to c1erkis was most fool ben hepene houndis. And so pei

Here trewe men seyn pei pei schullen loue more god and cristene souls pei here owene temporal lif. And perfore techib goddis lawe to here enemies and preie for hem hertly til pei weeren dede, as crist dide on pe cros and his apostlis to hare deph and namely seint steune.

And perfore seint ierom criede and wrot to his deph pei cleriks schullen lyue on dymes and offrynges pei is goddis part and not hauve secular lordschips ne worldly richesses, but in pouert sue cristis cros: and seint bede wrot to pe erchebishop of Jork pei 3ife of kynges whanne pei 3aue temporaltes to cleriks was most fool 3eueyng, and tellib many harmes comyne porof;

Certis pei schullen be damnyd for mansleeris bope of body and soule, and for slercis of crist wip pe wickid iewis pei nayleden him on pe cros.

Capitulum 19m: And ope leyn pei here beddis hod at ny3t, for a weeg of siluer or a cuppe of gold pei robben of pore men bi fals begyngye pei wolen leyn it vndir here beddis hod al at ny3t.

And pus peis wickede prelatis sillen cristene mennu souls to sathanas for money, for whiche souls crist schedde his precious herte blod vpon pe cros.

For, as our beleue techip us, he was made obedient to pe deep of pe cros.

And we mai marke here acordingli to seint Poule pat fonned Eue, teching or supposing ouer pe beleue whanne sche added his words Anauntir we die to pe open and playn beleue, pe wiche almy3ti God hab tau3t, sche was made anathena, pat is to mene diuided from God, wip alle hir issue into pe tymne pat our blessid lesu had made aseph for her misbelue apen pe cros.

And pei dide of every creature, if he be streitli examened, whether it be personali God or not Nepales Crist seip (1o10) pat pe scripture, pat pe Fader hab halowid and sent into pe world, mai noit be vndo, pei wiche scripture is Crist, God and man, pe boke of liif, as pe cros, in wiche Poule alone wold haue his glorie, is lesu Crist, in whom Poule was icrossid to pe world to him, for pe reuelacion in bope pei text ou3te not to he

And Polue was noon idolater, haung pe glorie pat he spekiw of in pe material gebut pat Crist died on, ne in pei assioun of Crist pat passid wip his owne time and schal neuer be aftur his, but in lesu Crist pat is urer cros pat doph aweie alle synne and 3euep euerlasting liif.

And Polue was noon idolater, haung pe glorie pat he spekiw of in pe material gebut pat Crist died on, ne in pei assioun of Crist pat passid wip his owne time and schal neuer be aftur his, but in Polue Crist pat is urer cros pat doph aweie alle synne and 3euep euerlasting liif.

Sum of antecristis disciplis seien also pat Crist 3ede not to helle, ne he was beried, ne deede upon pe cros or in pe sepucre.

Dei seien pat his text ou3te not to he

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so Crist þere hadde not where to leene or reste his heed.

And so þese maistir liers and heretikis shulden vnristonde here þat Crist, whos wordis ben ful of heueni fruyt, menþ more perfeccion in hise blessid wordis þan faute of reste of a þeeues heed upon þe gibat or þe cros.

For, certis, and þe loue þat Crist shewide to us upon þe cros were sunkun to þe rote of oure herte, and if we heelede wiþ Crist for þe seunesse of his Fadris chirche, it were no wundir alþou3 we dide outrarously or more sternli a3ens þese emnyes of Crist and his lawe þan dide Crist whanne he made him a scourge, and chaside out biers and siillers of his Fadris temple, þe which figuride þese false bibrours and viserd deuels þat ben now, þora3 sle3t of þe feend, cropyen in þe chirche, and marchaundise of þe þeþe wiþ feyned wordis and ypocritis signes, and so robben þe peple as it is seid before.

PERES THE PLOUGHMANS CREED: CROS & curteis Christ this begynnyng speede, for the faders frendshipe, & fourmed heauen, & through þe special spirit þat sprong of hem twyneye And al in one godhed dwelleth: A, and all myn , b, c, after haue I lerned, And patres I my pater noster, iche poynt after other, And after al, myne Aue marie, almost to the end, But al my nynesse of his Fadris chirche, it were no ile, Ile for, certis, and þereafter Crist suffride þe felle lewes for to drawen him out vpon þe cros, and for to naile him þervpon hoond and foot. 

He seyde of swich folke that so aboute wente, Wepyng, I warne you of walkers aboute, It both emenyes of the cros that Christ vpon the lede Swiche slomrers in slepe slaughte in her end, And glotonye is her God, with gloppynge of drynk And glatnesse in gliues, and grete ioye ymaked In the shendyng of swiche shal mychel folk lawghye.

Orcheayrdes, and erberes euesed wel clene, And a curious cros, craftly entailed, With tabernaclyes yght to tonen al abouten. 

With thorh yerowned, crucified, and on the cros dyede.

Now forsoþe Crist, oure pore Lord, hap halowid þe hous, or þe chirche, of oure pouerete: here we þe cros of Crist, and richesse aconute we as cley'.

And in þat þat in hem is þei haue enuencymed al þe chirche of God, for þe scaluandres reuokinge at þe cros of Pouliis, of Hertforde, Purueye and of Bowland.

Crist is wel seide fatt, for his flysch was so ful of gostly vertu þat it suffice for þe helpe of al þe world into odour of sweetnesse, þat is, to sende þe odour of offerynge in þe cros to God, and to preie for alle.

Wel we witen þat sbrits and farises and princis of prestis in Crist tyne weren more contrarius to his techynge þan þe comun pepel, for þora3 entsynghe of hem þe pepel criden do him on þe cros'.

þus Crist, þat was wijcrount wem and of oo 3eer in mannes eeld was offrid in þe cros for þe synne of al þis world.

And se, whanne he wolde and as he wolde, Crist diede wilfulli for mannes sake vpon þe cros. And þereafter Crist suffride þe felle lewes for to drawen him out vpon þe cros, and for to naile him þervpon hoond and foot. 

And so, whanne he wolde and as he wolde, Crist diede wilfulli for mannes sake vpon þe cros. 

And in þat þat in hem is þei haue enuencymed al þe chirche of God, for þe scaluandres reuokinge at þe cros of Pouliis, of Hertforde, Purueye and of Bowland.

And, sere, flu acordingly to his sentence, vpon myldenten Sundae two 3ere I gesse now ago I herde a monke of Feuersam, And muhten alþou3 iche poynt after other, And after al, myne Aue marie, almost to the end, But al my care is to comen, for I can nought my Crede: When I shall shewen my shrift, shent mote I leue, After that Estur is ycome, And þereafter Icrned, And patres I my Aue marie, almost to the end, But al my

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And, certis, si Crist Iesu diede vpon pe cros wilfully to make man fre, men in pe chirche now ben to bolde and to bise to make men pralle, byndinge hem vp peyne of endeles curs, as sei en pei moune, to manye obseruaunces and ordynaunces whiche nijper pei hyuynge ne pe techinge of Crist ne of hise apostis appreuen'.

CROSSE............4
To pe decoun it pertep to stond ni3e pe prest, and minister to him all pangs pat are don in pe sacraments of Crist, to bere pe crosse, to preche pe gospel, and pe pistil;
<L 16><T APO><P 31>
to lerne vs mekeli suffre temptation/ & tooke pe deep vpon a crosse:
<L 19><T LL><P 34>
Vnde 4: Sentenciarium, di24: habetur), "To a deken it pertne for to stande ner to prestez and mynistre in al pings pat ar donne in pe sacraments of Criste," /et paulo post/, for to bere pe crosse and preche pe gospel & pe Apostle.
<L 38><T Ros><P 88>
pe fyfte conclusiun is pis: pat exorcismis and halwinge made in pe chirche of wyn, bred and wax, water, salt and oyle and encens, pe ston of pe ater, upon uesitement, mitre, crosse and pilgrimes stauis be pe uerray practys of nigrmancie rathere thanne of pe holi theologie.  
<L 53><T SEWW03><P 26>
CROSS.............2
For, as Seynt Austin seib on pe Sauter, pes wickid men dispisen God more thane pei Jewis pat naileden him on pe crosse, and in here wille pei crucifien Crist, whanne pei wolen not forsake here synne for his love ne drede.
<L 19><T A22><P 321>
And pis prestis feynen falsly pat pis lordchip and glorye of pis world lonpi be pei patrymonye of Crist pat was done upon crosse: 
<L 68><T EWS3-165><P 130>
CROSSE.............42

5- Also bishopis ande freris putten to pore men pat pei seyne, pat ymages of Cristis crosse, of pe crucifixe, of pei blessid Vergyne Mary, ande of oper seintis, in no manere bene worbi to be worschipid, but pat alle men worschipynge in ony manere po ymages, or ony pemytngus, synnen and done ydolatrie;
<L 18><T A29><P 455>
POINT V: Also bishopis ande freris putten to pore Cristen men pat pei seyne, pat ymages of Cristis crosse, of po crucifie, of poi blessid Vergyne Mary, and of oper seintus, in no maner bene worbi to be worschipid, but alle men worschipynge in ony manere po ymages or ony pemytngus, synnen ande done ydolatry, and pat God dose not ony myracle by hem, and pat alle men doynghe pilgrimage to hem, or ony manere hem worschipynge, or puttyng lighttis or ony devocations before po ymages, bene cursid.
<L 23><T A29><P 462>
Also po pope pursues more cruelly Jesus Crist in his membris pei kynge Herode and Jewis, pat diden nayle hym on po crosse.
<L 05><T A29><P 470>
hat is, as holy doctours sayne, he is gyty as he pat betrayed Crist, and as he pat naylud hym on po crosse.
<L 02><T A29><P 486>
Martyres han suffrid many dyuers kyndis of peynes/ as sword/ crosse & sawe/ wild beestis/ drenchyng/ brentynge/ & many oper.
<L 16><T AM><P 119>
Crist was crowned wip horns/ beten bake & side/ his crosse was borne for dispite/ & then he hangd; he toke pe crosse of penance/ & so he bad his discyples; pei taken pe crosse of pride 
<L 09, 11, 12><T AM><P 135>
Crist made his vois hi3e vpon pe crosse hangynge;  
<L 17><T AM><P 142>
After, he was sente to pe mylle (hat is, on pe cros) and here, bitwix two harde mylle stonys (of heben men and of pe Jewis), he was grounden in pe crosse into he tympe pat pei cleanest floure of his blode came oue.
<L 370><T CG15><P 193>
The helpe and pe grace of oure Lorde Jesus Crist, hat for pe lijf of mankynde sprad abrede his body on pe crosse and suffred peynful dpe heron to pay ful raunson and so to make ful redempcon of pei synnes of mankynde, be wip vs here in al oure lyuing, hat is: in al oure wolful pilgrimage, pat we mowen go ri4fully in vertuis wipout ony errynge in vicis, so hat pat he laste,
at oure deep day, we may come to þe ende of oure blessid pilgrimage desirid, þat is: to þe blis of heuen.
<L 03><T CGDM><P 207>

Also, as summe doctouris seyne, he aperid at þe passion of Crist vpon þe crosse, to aspie if he myȝt ony bing cacche holde in hym of synne.
<L 311><T CGDM><P 216>

And þis shewid wel in dede þe mercifull Lorde in comforth of alle synful men, hanging on þe crosse, to þe þefe þat henge bisidis hym, þat in þe last houre of his deep, seing his grete sorow porow meke taking of his peyne, þat he grauntid him not oonly þat he askide him, but wijouten ony oþer peyne to be wij him þat day in blisse.
<L 466><T CGDM><P 218>

And þus seip Poul þat oure oolde man is don on crosse on a manere wij Crist, to distrye þe bodi of synne, but we serue not aftir to synne.
<L 32><T EWS1SE-36><P 631>

Frere, whi wol not summe of 3oure ordre touche siluer wiþ þe crosse & þe kyngis heed, as 3e wolen touche a siluere spone & ðerpe siluer?
<L 323><T JU><P 68>

as þat þeef tolde in þe crosse to crist hise fordone synne;
<L 01><T MT23><P 336>

And þis was openli ensamplid in þe lewis, þat seiden of Crist hanging on þe crosse 3if he is þe Sone of God, go he nouȝt dawn frome on þe crosse and we blecuen to him', so þat þei wold first haue a pref and so knowing, and aftur þat beleue, and þei failiden of þof as antecristis lemys, þat enforce hem bi her hiȝe resons to grounde hem a beleue, and so wold haue a sìȝt of þe beleue first and þan beleue aftur, and perfor þei failen nouȝt in both.
<L 2189, 2190><T OBL><P 213>

The same people / I say / were so blynded & jugled with hem / that the syxt day after they cryed: hangæ him on the crosse: hange him on the crosse.
<L 26><T PCPM><P 01>

But it must nedes be that Christ and all his discyples were heretyques / scysmatyques and discyewrs of the people / and well worthy to be put to some shamefull deth for it / to the example of all other / as they were in dede afterwarde, But yet for al this / even vpon the crosse / christ overcame his enemies, And when they thought that they had layde him to slepe for euere / he arose agayne. And his discyeples haue euere had the victory vpon the crosse / & testiyed vnto the world the wysdom of god in these pore ydotes / and very folysshnesse and wysdome of the flesshe in these great lerned auncyent fathers.
<L 17, 211><T PCPM><P 02>

For Christ ws ende of sacrificye yofferd vp on the crosse to the fader of heuen to bringe man out of synne / & become himself a prest of Melchisedekes ordre For he ws both kyng and prest with out begynnynge & ende / and both the presthode of Aaron and also the law of that presthode ben ychaunged in the comynge of Christ.
<L 09><T PCPM><P 29>

And lorde whan thou henge on the crosse/ thou praydest to thy father to haue mercy on thyn enemies.
<L 23><T PCPM><P 44>

and for as myche as Crist is bothe God and man, we graunten that God is dcedly, but bi the manhed of Crist, that was ioyned in oonhed of persone with the godheed, and we graunte, as the gospel doith, that man, while he was dcedly on erthe, was in heuene, for his godheed was there, and he also bi resoun therof.
<L 05><T Pro><P 56>

Now, forsoþ, sith our pouer Lorde has halowed þe pouer of his house, bere we þe crosse & deme we delitez clay".
<L 25><T Ros><P 70>

Þe 7r, considere he þat he preche noȝt subtyle þings: Ysa' 19', "Be jai confounded, knyttyng or foldynyg and wewed subtyle þings," & I· Cor' 1', "Crist forsoþ sent me noȝt for to baptize bot for to preche, noȝt in wisdome of worde þat þe crosse of Criste be noȝt avoided," /ct infra in eodem capitulo et similiter 2f/, Perfore if I know noȝt þe vertue of þe voice bot I schal be straunge to hym þat I speike vnto, and he straunge þat speike to me".
<L 04><T Ros><P 90>

Neþerlesse it is [op]erwise þer þan it was in þe wombe of þe Virgynr or in þe crosse, for in þe crosse it was fleschely & mesureably, bot in þe Oste sacramental & multiplynge.
<L 09><T Ros><P 96>

Þe tulieþe: þat nehþer crosse ne ymages peyned or grauen in þe worship of God or any oþer seytinis in þe chirc he schuld be worshipid, and, þous a man sauȝe before him þe same crosse wereon Crist suffered deþ, he schulde not worschip it, for, as it is seid, al þat worschipen þe crosse or ymages ben cursed and done mawmentri.
<L 29, 31, 33><T SEWW02><P 19>

759
In witenesesse of which ping Y subscribe here
with myn owen hand a crose and to pis partie
indentede to remayne in your registre Y sette my
signet;
<L 119><T SEWW05><P 37>

For first men eren in makynge of ymagis whanne
pei maken ymagis of pe Godhed, as of pe
Trinite, peynytng pe Fadir as an olde man, and
pe Son as a 3ong man on a crosse, and pe Holy
Gost comyng furpe of pe Fadur mowpe to
pe Son as white dowfe.
<L 07><T SEWW16><P 83>

pei ben worp to be brent or exilid, as bokis
shulden be 3if pei maden mencion and taud3ten
hat Crist was naylid on pe crosse wip pis myche
gold and siluer and precious clopis, as a breeche
of gold endentid wip perry, and schoon of siluer
and a croune frettid ful of precious ieweis;
<L 25><T SEWW16><P 84>

(12): Also we beleuen hat neijer pe crosse hat
Crist was don vpon, neijer any oper roode or
ymage maad of manys hand schulde be worshipid as God, ne as resonabel creaturis, for
wosoeuer worshiphem so dep mawmentrie and is cursed.
<L 164><T SEWW2-23><P 19>

THE EUCHARIST I Cristen mennes bileueu
tau3ten of Jesu Crist, God and man, and hise
apostles and seyn Austyn, seyn Jerome and
seyn Ambrose, and of pe court of Rome and alle
treue men is hys: hat pei sacrament of pe auer, pe
which men seen betwene pe prestis handis, is
verre Cristis body and his blode, pe whiche Crist
tok of pe virgyn Mary, and pe body paid3en
vpon pe crosse and laye in pe seculpe, and stie
into heuen and shal come at pe daye of dome for
to deme alle men aftur her werkis.
<L 06><T SEWW21A><P 110>

Also in pe 3er of grace MI C xlv, Conrad pe
Empourer, king lowis of fraunce, the Efl of
flaudris, and mony mo were markid with pe
crosse and wenten to pe holy lond.
<L 421><T Tal><P 189>

yf he dide his, he schuld regne honorabili bi vij
3eers and deluyer crisitis crosse from his enmys,
ellis in pe iiij 3er he schuld dye schenfully.
<L 466><T Tal><P 190>

And affir his I bileue hat Crist was taken doun
from pe crosse and bired.
<L 266><T Thp><P 32>

For as a tree leycle vpon anoper tree ouerhwert
on crosse wyse, so weren pe Archebisghop and
hise tre clerkis alwei contrarie to me and I to
hem.
<L 2246><T Thp><P 93>

For sib pe pore Lorde, he sai, halowed his pore
chirche, Take we Cristis crosse, he sai, &
counte we delices claye.
<L 70><T UR><P 104>

CROSSIS......1
Also in pe 3er of grace MI CC lxxxxij for
raunsom of kyng Rechard hat was an C MI libra,
and pe white wolfe of white monkis and
Chanouns was takun and ryngis of prelatis,
vessellis, crosis, chalis with gold, and schrynys
of seintes wer rasid ofe and wellid to gedir, for
pe bischopis of Rotemage and bape weren in
plege for part of money not 3it paled.
<L 485><T Tal><P 190>

CROSUS......1
And pis it is of alle prytyleges of byschopis and
of abbotis hat pei sygon wip mytres, or crosus
glitering wip gold;
<L 990><T EWS2-MC><P 364>

CROY'S......3
For his was pe cause hat Jesus Crist bycam man,
and sufredde deh on pe croy's so hat by kopyng
of his lore pe peple my3te ryse fro deh, and
to come to pe lyf hat hab none ende.
<L 33><T A04><P 106>

On pe pryde manere, by his eche dayes breed is
understonde pe sacrament, verray Godes body in
forme of breed, pe whiche was ybore of pe
mayde Marye, and sufredde harde payne and deh
upon pe croy's, to deluyere man fro payne and
deh wipouten ende.
<L 19><T A04><P 106>

he was nayled to pe croy's wip charpe nayles
purge honden and feet, and ystonge to pe herte
wip a sparce spere, pat alle lyne fyve wyttes
scholde be yreuled after him, havynge mynde on
pe fyve precious woundes pat he sufredde for man.
<L 15><T A04><P 107>

croncle31
CRONECLE.......1
Also pope Novatius was an heretik, for as pe
croncle tellith he clyued to heresye of Arrius,
hat is to say hat he profith not vn to symfulle
man.
<L 50><T Tal><P 176>

CRONICLE.......2
and it is not declarid bi ony cronicle, which I
huve seien, that the clerk auauansid by king Jon
was vnsufficient, neithir vnable;
<L 24><T 37C><P 81>

31 9 variants; 36 occurrences.
and if he hadde be vnable, lightli the cronicle favorable to this Innocent hadde not holde this stille.

CRONICLES.....5
ION In his pat pou axist saylen me two hings, witnesses of hooly writ, felyng and resoun, & þefore take þat I sei of noon autorite but leesse þane beleue, as cronicles or fabellis þat tellen a3enes al goode of kynde or vertues in freres.

Comune cronicles seyn þat afur þe fende was losed come inne þe frere prechours & some afur þe monoure.

ION We schulden trowe more be gospel þane alle þese saintis & more Cristis liif þan þe court of Rome, for þe first is beleue & þe toper naked cronicles.

But techinge of freres faileþ many weyes, for þei preche many tyme lesings or troufulinges or cronicles of þe worlde to plesse more þe puple, so þat wat þei trowe be more to plesse þe pupul & wynne more monie;

For, as cronicles telleþ, and also as hit haþ be schewed in oure tyme, and many dyuurse cuntrees, many merueiles han be schewid in hem, and 3et is not come þat dai.

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And 3if we trowen to cronicles here, hou þat Clement left his office and procuride oþir to helpe him, as Poul helpide Petir, and Petre sulfride mekel þat Poul snybbide him whanne he errside, we mai see oupuli how þes popis fallen fro Petir, and myche more þei fallen fro Crist þat my3te not erre in onyping.

But þe contrarie is opin in cronicles.

for if worldli clerkis loken wel here cronicles and bokis, thei shulden fynde, that Bede translatisde the bible, and expounide myche in Saxon, that was English, either comoun languaghe of þis lond, in his tyme;

For if worldli clerkis loken wel here cronicles and bookis, þei shulden fynde þat Bede translatisde þe Bible and expounide myche in Saxon, þat was English eþer comoun languaghe of þis lond in his tyme.

Comune cronicles seyn þat afur þe fende was losed come inne þe frere prechours & some afur þe monoure.

ION We schulden trowe more be gospel þane alle þese saintis & more Cristis liif þan þe court of Rome, for þe first is beleue & þe toper naked cronicles.

But techinge of freres faileþ many weyes, for þei preche many tyme lesings or troufulinges or cronicles of þe worlde to plesse more þe puple, so þat wat þei trowe be more to plesse þe pupul & wynne more monie;

For, as cronicles telleþ, and also as hit haþ be schewed in oure tyme, and many dyuurse cuntrees, many merueiles han be schewid in hem, and 3et is not come þat dai.

For, as cronicles telleþ, and also as hit haþ be schewed in oure tyme, and many dyuurse cuntrees, many merueiles han be schewid in hem, and 3et is not come þat dai.

And 3if we trowen to cronicles here, hou þat Clement left his office and procuride oþir to helpe him, as Poul helpide Petir, and Petre sulfride mekel þat Poul snybbide him whanne he errside, we mai see oupuli how þes popis fallen fro Petir, and myche more þei fallen fro Crist þat my3te not erre in onyping.

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colour of ypocrisie.

CAP. XIII. Also capped fyriris, þat ben maystres of dyuynite, have hor chamber and servise as lordis or kynges, and senden oute ydiotis ful of covetise to preche, not þo gospel, but cronyclys, fablis, and lesingsis, to plesse þose þre pople and to robbe hom.

as cronyclys schewe þat þat one pope canonyises, anoþer dampeynis, and aþeynward;

of euerlasting rewarde/ & þei prechen cronyclys;

And þit þei tellen not schortly ne plenerly þe gospel, and vices and vertues, and peynes and aþeualte lest þe worldely frendishipe.

but banne þei senden ðeþe, þat telleþ lesyngis, fableþ, and cronyclys, and robbe þe þe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þeþe þ
place here he was for to come (Lu'10:1).

But 3et þer been oþer þat ben in worse plite þat haten þe crowyng of þe cok, as þeues whiche, whan þe heren þe cok crowe, be þær leð þe list of dai schulde come sodeynli vpon hem and þei be taken in here euele and known for suche as þei been.

Alle suche haten þe crowyng of þe cok, if he crowe truëll and in tymen (þat is, hate þe true prechynge of Goddes lawe, for dreb of comynge of list of trupe), for þei wite wel, and it be known, hire malice schal be maad open and þei known suche as þei ben.

For Matheu seip þat bifoð þe koc crowe, Petre schal denye hym pries. Mark seip þe þe koc crowe twyes, Petre is pries to denye Crist. Luk seip þe cok schal not crowe today til Petre pries denye for to knowe Crist.

also he is a crowe, either a rauen, for the blacknesse of synnes, as the lawe wittnesst there, in c' /non omnis/;

also is a crowen, 36 CROWITH.......2

also he is seid a capoun, for he hath the manere of an hen, for as a capoun crawith not, so an yuel prelat crawith not in preching;

crowen 36 CROWITH........2

And þan suen þe wordis of þe seint:
‘Vndurstonde 3e spiritualli þat þing þat I haue spoke: 3e ben not to ete þat bodi þat 3e seen, or to drinke þat blode þat þei ben to schede out þe wiche schul crucifie me.

CRUCIFIE.......1

For as Gregor and Grosted seyn, to make vnable curtis is the higeste wikkidnesse and tresun agens God, and is like synne as to crucifie Crist.

CRUCIFIE.......1

Here Cristen men seyne, þof ymagys my3tten be sufferid for lewed men, in defaute of prechynge þat prestis schulden do, nopoles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucifyd wiþ golden clopis ande golden schone, and as his pore apostilis

hade lyved in worldly glory, and oþer seintes also, and herinne haden plisid God,bene false ymagys and boks of heresye worþi to be destroyed, nomely when þo lewed peulp honouris hem for God and seynis, and done more honour to hem þen to God and Cristis body.

Here Cristen men supposen þat þese prelatis menyn of þis þinge, where a þinge is payntud as if þo Fadir of heven were an olde hore man, þo secunde persoun a man crucified, þo þrid persone a white culvyr.

Als oft of men are seid singing for menis fauor, 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 wip foul hands, and polutid conciens, Crist is trayd and crucified.

Pat is: þei þat ben of Crist, or Cristis childeren, han crucified hire flesch wip vicis and desiris’: þe flesch here mai be vnristonde þe bodili substaunce of a man, wip þ þedis of his membris.

In his crois of loue, þe flesch is crucified whanne al þe werkis whiche þat ben don bi þe membris of þe bodi ben dresside after summe of þese foure forseid loues.

of oure Lord lesu Crist/ bi whom þis world is crucified to me: & I am crucified to þe world ||

be dispised þe world/ Summe be no crucified to þe world: but þe world is crucified to hem/ for þei dispisen þis world:

but þis world dispiseð not hem/ Summ ben crucified to þe world:

Summe ben nobir crucified to þe world:
Where Poul he crucified for 30u?

With thorn ycrowned, crucified, and on the cross dyede.

This speche semith to commaunde wickidnesse either cruelte, therfore it is a figuratif speche, and commaundeth men to comune with Cristis passioun, and to kepe in mynde sweetly and profitably, that Cristis flesch was woundid and crucified for vs.

A recheles curat, and that sleeth sogettis bi yuel ensaumple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wrse than the crucifieris of Crist, for he crucifieth him in his membris.

A recheles schepparde and by yuel ensaumple slyenge his sugetis is worse than wnyse beestis and he crucifieris of Crist.

CRUCIFIERIS...1
This speche semith to commaunde wickidnesse either cruelte, therfore it is a figuratif speche, and commaundeth men to comune with Cristis passioun, and to kepe in mynde sweetly and profitably, that Cristis flesch was woundid and crucified for vs.

A recheles curat, and that sleeth sogettis bi yuel ensaumple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wrse than the crucifieris of Crist, for he crucifieth him in his membris.

CRUCIFIERIS...2
A recheles curat, and that sleeth sogettis bi yuel ensaumple, and withdrawing of Goddis word, is worse than vnresonable beestis, and he is wrse than the crucifieris of Crist, for he crucifieth him in his membris.

CRUCIFIERIS...3
Also bischopis ande frcris putten to pore men pat he seyne, pat ymagez of Cristis crosse, of ho...
crucifix, of that blessid Vergyne Mary, ande of
oper seintis, in no manere bene worpi to be
worschipid, but that alle men worschypynge in
ony manere tho ymages, or ony peyntyngus,
synnen and done ydolatrye;

POINT V: Also bischopis ande freris putten to
pore Cristen men that they seyne, that ymagis of
Cristis crosse, of tho crucifix, of tho blessid
Vergyne Mary, and of oper seintus, in no maner
bene worpi to be worschipid, but that alle men
worschypynge in ony manere tho ymagis or any
payntyngus, synnen ande done ydolatry, and that
God dose not ony myracle by hem, and that alle
men doynge pilgrimage to hem, or ony manere
hem worschypynge, or puttyng lighttis or ony
devocions before tho ymagis, bene cursid.

Vnde Epiphany Ciprinus ad Iohannem
Constantinopolitanum in epistola quam beatus
Jeronymus transtulip & ponitur inter epistolae
suas, epistola 15', sic scritur', 'I fande,' seib yhe
bischoppe, a vaile hyngyng in yhe dorez of yhe
chirche, died & peynted wip yhe ymage of yhe
crucifix.

And 3it men erren foul in yhis crucifix makyng,
for thei peynten it wip greet cost, and hangen
cyberne siluer and gold and precious clopis and
stones yheronne and aboute it, and suifren pore
men, buote wip Cristis precious blode, to be by
hem nakyd, hungry, thursty and in strong preson
boundun, that shulden be holpyn by Cristis lawe
wip yhis ilke tresour that is yhus veynely wastid
ony yhis dede ymagis.
DAI THEEUF ......1
This sentence is prejud bi Cristis word in the x:
c' of Jon, He that entrieth not bi the dore, but
sieth bi a nother weie is a nyght theef and a dai
theef.
<L 18><T 37C><P 07>

DAI THEUES.....2
pei ben ni3t-beues & dai-beues/ ſhat entren in bi a
broken wowe:
<L 19><T LLA><P 92>

men ſhat at ſei beggen of, ſat hauen greet neede
for hem and heoris to ſyng ſat freris tillen of
hem, and certis ſis spoſlyng is falsere ſen open
raeyyn of dai beues.
<L 30><T MT22><P 300>

DAI EEFE........1
And herfore seip Lincoln "ſhat preſt ſat prechiſh
not ſe word of God, ſou3 he be seen to haue
noon ſiper defaute, he is antecrist and sathanas, a
ni3t ſeef and a dai ſeef, a Sleeer of souls and an
augel of li3t turned into darknesse".
<L 879><T Thp><P 50>

DAILAUNCE.....1
And so curatis of ſe Chirche stelen ſe goodis of
God, ſat comen in bi ſe door, and not bi ſe dore,
ſat is Crist, ben ny3t ſeves and dai beues of
simonie of benefices, and syllyng of
sacramentis.
<L 33><T A02><P 88

DAILAUNCE.....1
And of hem ſat geten faile eiris of mennus
wifes, bi privy schryvyng and opere homly
dailaunce, avyse ech man who ben siche.
<L 4><T A22><P 304>

If ſei lyuen ſen in leccherie, priue or aperte,
ľorow ſer ydel lij, and her lusty fare of hye
wynis and hote spici, and nyce dailaunce, and
spenden ſus her tyne in ſe seuen dedly synnis,
harde veniaunce wole come to suche at ſe day of
her acountis, for mys spending of her hye degre,
and her yuel ensaumule.
<L 594><T CGDM><P 224

And 3if Eue hadde do so, sche hadde
vencusched ſe feend, and not had dailaunce ſip
hym tyl ſat sche hadde be disseyued.
<L 15><T EWS2-96><P 233

For ſei taken preſhood for to lyuen esely and fare
wel, and take no reward to here hei3e hoot
complexon, but norischen it in welfare of mete
and drynk of ſe beste and riche eloquis and sofle
beddis, and trauelien not, and ben 3onge and idel
and li3t chered and wordid and han dailaunce
ſip nyce wommen;
<L 22><T MT08><P 170

and ſip seynt pouł chastised his fleſch ſip so
gret trauell and peyne and abſtynence, and 3it
vnnchis ſy3te he overcome lustis of leccherie,
hou may ſes 3onge foolis cleene he kep fro 3i ſynne
ſip ſip lusty lif and idel and dailaunce of
wommen.
<L 27><T MT08><P 170

And 3if freris after ſip feyned pouere wandren
in reumes aftir here lustis, and chesen to eſe ſip
riche men where ſei may fare lustfulliche, and
haue heere dailaunce ſip ſip wymmen for here
leccherose luyes;
<L 2><T MT22><P 309

ſip ſiche dailaunce wol gregge his ire, and
vnable hym to haue ou3t of god.
<L 5><T MT22><P 319

DAILAUNSE.....1
and siche wondris newe brou3t in moten nedis
marre men of ſe world, for dailaunce ſip newe
deuels bringip in newe giles to lette cristenmcn.
<L 32><T MT27><P 449

DAILAUNCE.....2
but his weiard dailaunce ſip wymmen is so
comyn ſat vnepe can ony men kepe hym clene,
or sengle or weddil or men of ordre of religion.
<L 16><T MT13><P 218

DAILAUNCE.....2
For sathanas caste to purchase worldly honour
and plente of worldly goodis and welfare and
ydelnesse to ſonge prestis, and dailaunce ſip
wymmen and priue rownyng;
<L 25><T MT04><P 100

DALSAYAUNCE.....1
pei schulden fle dailaunce ſip wymmen, and
dwellyn in privye placis, for hit is hard to
touche þo piche and not be foulid þerwip.

< L 12 > < T A09 > < P 167 >

daliinge 4
dame 5
DAME ............ 3
He that had a mayd to dame, The lamb that slayn for sinners was, Shall sheld me from gostly blame;

< L 1361 > < T PT > < P 190 >

If þou seie on þe first inaner, pannne if God hadde moued pis man to leue pis vow and 3yue to pore men as moche he as he schul de 3yue hem, pis man hadde algatis do beter saue 00 i'ing ofmoche charge: pat he hadde left for to offre to Dame Symonye in pis prelat, for he hadde do as resonable þing, and as it seemep on beter maner.

< L 89 > < T SEWW15 > < P 77 >

But there is a fyft called dame auaryce, wyth as greadye a gut, as meltynge a marne as wyd a throte, as gappyng a mouth, and wyth as reauenyng teeth as the best which the more she eateth the hungryer she is An vanquet euyil neuer at rest a blynde monster and a surmysyng beest, fearynge at the fal of euery leafe Quid not immortalia, pectora corgis, antifactafa meso

< L 18 > < TWW-TWT > < P 35 >

DAMME ............ 1
and therefore the pleyinge of Ismael, that was the sone of the servant, with Isaac, that was the sone of the fre womman, was justly reprovyd, and bothe the damme and the sone put out of his eumpanye;

< L 42 > < T Hal > < P 52 >

damisse 6
DAMISSELLE ...... 1
Whan king lowis, turnyng a3en fro þe holy lond, felle in to gret sikness, leehes seiden for long contynnaunce and lak of women, and pay conseilden him to vse a damisselle for euer grete feemess of pe queen, he answerid, I had leuer to dye hast pann to Iyfe in awoutre'.

< L 423 > < T Pro > < P 25 >

Of scarlet and grene gay gownes, That mot be shapl for the newe, To c1ippen and kissen counten in townes The damoseles that to the daunce sewe;

< L 49 > < T A23 > < P 360 >

Of scarlet and grene gay gowns, That mot be shap for the newe, To clippen and kissen counten in towns The damoseles that to the daunce sewe;

< L 928 > < T PT > < P 176 >

dauncen 8
DAUNSEN ...... 1
I gesse weI þat 3onge wynnern may sumtyme daunsen in mesure to haue recreacion and li3messe, so þat þei haue þe more þou3t on myrbe in heuene and drede more and loue more god perby, and syng heonest songs of crisits incarnation, passion, resurexion and ascension, and of þe ioeis of oure ladi, and to dispise synne and preise vertue in alle here doynge;

< L 1 > < T MT12 > < P 206 >

71 variant; 2 occurrences.
82 variants; 2 occurrences.
And, as seynis seyen, sib Ion shewyde
gladesse wiboute, he stride in his modir
woume as he hadde daunsid.
<L 17><T EWS3-127><P 13>

dauncing

And for þæs ordris of hordom wip flateryng þat
is maad to hem in false signes of hordom, and
kneling as daunsing, hei holden wip þæs false
ordris and harmen Cristis lawe and þe pule
But þe gospel tellih after hou Crist and hise cam to
Bethsayda.
<L 32><T EWS3-130><P 20>

DAUNSING

wherpe þis songe dispose men for to
understonde þe sentence of holy wrte, and for to
mournne for þer synus, or eliis to pride, vanite,
daunsing and lecchery, wip vayne spendygynge of
tyme.
<L 3><T A29><P 480>

for Iohn made þanne ioye in maner of daunsing
in presence of Crist, as þe gospel seip.
<L 34><T EWS3-207><P 271>

DAUNSING

3ifpei studien on þe holy day aboute
expemynts or wiche craft or veyn songis and
knackyngye and harpyngye, gytemynyge and
daunsyng and opere veyn triftis to geten þe
stynkyng loue of damyselis, and stere hem to
worldely vanyte and synnes;
<L 2><T MT01><P 09>

But lordis and ladies here mosten ben wel war,
for 3ifpei 3euen benefis to clerkis fore here
wordly seruyces, princypali as for kechene
clerkis and countreyngge or daunsyng, for
palfreis or keuercheris, gold or
seyntis techen.
<L 4><T MT04><P 65>

and as austyn and gregory techen wel, preiye is
betre herd of god bi compunccion and wepyng
and stille devocion, as moyyse and ihu crist
diden, þan bi gret criyngye and ioly chauntynge
þat stiriþ and women to daunsyng and
lettih men fro þe sentence of holy writt, as
Magnarifycat, sanctus and agnus dei, þat is so
broken bi newe knackyngye.
<L 23><T MT08><P 169>

deschaunt, countre note and organ and smale
brekyngye, þat stiriþ veyn men to daunsyng
more þan to mornyngye;
<L 27><T MT10><P 191>

or in hate and enuye or glotonye and
drakenesse and boldnesse in synne, and
coloure and meyntenen it and lyuen in riyt,
daunsynge and lepyngye in ny3tis and sloopen out
of reson on þe morwe, and for3eten god and his
drede and devocion of preieris;
<L 26><T MT12><P 204>

and whanne summe lordis wolden presente a
goode man and able for loute of god and cristene
soulis, þan summe ladies hen mens ye have a
daunsere, a trippere on tapitis, or huntere or
haukere, or a wilde pleiere of someres gamenes
for flateryngye and 3iftis goyngye bitwixe, and 3if
it he for daunsyng in bedde so moche þe worse.
<L 25><T MT16><P 246>

Perfore cristen men schulden stonde to þe deþ
for meyntenynge of cristis gospel, and trewe
vnderstondynge þerof geten bi holy lif and gret
studie, and not sette here felþ ne triste in synful
prelatis and here cursed clerkis, ne in here
vnderstondynge of holy writt, for þei ben vnable
wip þis worldily lif full of pride, couetisse,
glotonye and ydelnesse, as haukynge and
huntyngye, and pleyngynge at þe ches and tablis,
and riot and daunsyng, and festis mukyngy,
дрakenesse and lecherie, to perceyue þe tresphe
of holy wrett and heis preuytees of god.
<L 7><T MT17><P 259>

decre

This is the decre put on Austyn.
<L 19><T 37C><P 21>

This, seith in the decre opinli.
<L 7><T 37C><P 41>

And in the decretain, (Omnis utriusque sex us, de
penitenciis et remissionibus), he makith a
perlous statute agen the old decre made of
Austyn, and agens kyndeli reesoun and profyt of cristene
soulis.
<L 9><T 37C><P 80>

And so þis envyous mon moste nede stonde to
þis decre:
<L 19><T A09><P 129>

And hoevere lettiþ þis decre, and holdþ on
Cristis side, he is deplyche cursid and pursued
wip Antecristis clerkis. Ffor þei seis, hosio lettiþ
decre of he pope to pursue his adversarie, he is
þus cursid;
<L 9, 11><T A21><P 246>

Ande þis poyst comys ofte by hir newe
decretalis, æJeye þo olde decre made of Seint

9 variants; 10 occurrences.
Austenn, and grounde of holy writte and resoun.

Werfor he decre seih, We are not damndid wip out dom, wan we are cursid vniustly.

And pis is notable to wite, in he decre vndre autorite of he sen3e and of seint Jerome, were after pat he schewih pat vnleful curse hirtip not him pat is notid.

And eft he decre seih, If ani bischop, or ani of prestis, or dekunis, consent to fomieacoun, or to crime of incest in his parisehe, for price or crime of incest in his parisehe, for price or

Also I rehersid he decre of he kirk, bidding pat no man here he messe of he prest pat he wot
dowtles ha a concubyn, or a womanne suspect preueyli browt vndre.

And eft he decre biddip, Receyuihp no wey he office of him pat 3ee wot liep in synce of fornicacoun, and of symonye, and als mikil as 3ee mai, forbedip swilk fro holi ministres;

And he decre, and ojer doctors mani, a corde.

Also he decre seih, I Beringary concent to he holi kirk of Rome, and as he apostil seih, I
cowleh of mowph and hert, me to hold he same
feih of he sacrament of he Lordis bord, he
worshipful sir Nicol pope in heys holi seyne3, he
hah be tane me of autorite of he gospel, and
of he apostil, and hah fermid to me bred and wyne, pat are putt in he auter, to be after he
consecracion not onli sacrament, but verrey
body and blod of our Lord Ihu Crist sencibly,
not onli in sacrament, but in trowph to be

And als after he decre, in an ojer place: No man
presume to 3eue for ani custom, noijer to he
taking of symonyently, pat is to sey, for
coueytise, for his labour tak ani 3ing, for who

pat sellip eijer of his 3ings wip will 3o comip
not forhp, he leuihp noijer vsnold.

as he decre Saluator winitissip.

for wo pat sellip ani of his 3ings wip will he
toper com not, he leuihp noijer vsnold, as he
decre seih;

pis he decre.

Now he decre seih pus;

And after seih he decre, how he apostil addid
sum byngis counseyling, pat were not found in
bidding of he gospel diffinid, hefor neiher hey are put a wey of he topher apostols as foly or
superflu;

And after he decre seih, how he apostil addid
sum byngis counseyling, pat were not found in
bidding of he gospel diffinid, hefor neiher hey are put a wey of he topher apostols as foly or
superflu;

But in his he decre seih, heis pat are found
weddid in heis degrees, and wip in schort tyme
done, be hei departid; 3et he decre leciup not a
man to wed an oper, nor he woman noijer, wil
heuy two luyen.

For he decre seih, Cristun men callen not
worshipful ymagis goddis, ne scuren not to hcm
as to goddis, ne put not hope of help in hem, ne
abidip not in hem he dome of help to cum, but
heii worship hem to he memory and record of
rapeb men, but hei serue not hem wip Goddis
worship, ne any creature;

hus seih he decre. Forsop he decre seih wel,
according holi writ, pat cristun men serue not to
hem, ne to ani creature, bi Goddis worship pat
is heii how not to serue to hem;

as he decre seih, pat pow no bing of iuel be
schewid to be in swilk byngis, neverbeles 3et hei
are defendid of he kirk to seifful men, pat heii go
not a3en vnder he spice of diuining to he wold
worschipping of idols.

As he decre declairip wel: And if hei sey it be
seimip bi holly writ pat enchantments are good,
for he Salm seih hus, Synnars are alienid fro he
wombe, hei haue errid fro he wombe, hei spek fals byngis;

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And in ped decree is his notit, pat bi ped samample of ped apostle, clerkis may lefully labor honestly wiþ ped handis, wil pe lefe not Goddis pat is more profitable.

And weI wote, forþermore, *pat bi seint Jerom and in Decrees the xij.* and bi ped decree of seint Isodore*·* XXIII·* quest· V· Principes:

And so this argument faillip boþe in forme and in matir, as dede this argument of *pe clerge of lesu meued in Cristis time,* pe wiche was bus: we bispohips and prelacie hauve 3eue a decree, and determyned pat whosoeuer confesse bis Jesu as Crist, he schal be do out of the synagoge and so be akursid, perfor ech ech seche on is akursid.

For of his worde pe pope and al cristendom, and nameli the clergi, presumen pe pope to be hedo of, and grounde of alle holi chirche, and alle bings pat he afferme, and nameli bi writing, to be ferme and stable and to be inpugned of no man, as it is speciali schewid in his point of pe sacrid oost, in pe wiche pe pope wiþ his compersis hauve a decree and determynacioun even asenst Crist and his law, and killip men *pat inpungen it or ellis beleuen it not.*

For, if it was vnequite, as pe apostlis seiden in her comoun decree, *hen for to leue pe preching of Goddis word and mynesstre to pe bordsis of widues,* wherfore *peis ordyneede oþir men in pat bisynesse,* and seiden *peis wiþen take hecede bisili to preching of Goddis word and prayer, hou moche more, 3e wiþoute mesure more, vnequite and wrong to God and to man is it to oure prestis to leue contemplacioun, studie, prayer and preching of Goddis word and mynystringe to bordsis of widues, and go to pe court of a seculer lord and ocupie hem in a seculers office?

And weI woot, forþermor, *pat his chefe Lord hau 3eue a decree upon his clerge, boþe in pe oold lawe and in pe newe, pe which he mai not reuoke, pat noo of his clerge, pe which is boundun bi his staat and office to sue Crist in pe perfeccion of pe gospel, shulde ony such lord be, as it is shewid ouphul before bi autorite of boþe pe lawis and bi pe liij of Crist and hisse apostlis.

And if it was vnequite, as pe apostles sayden in her common decree, *hen for to leue pe prechynge of Goddis worde and ministe to pe bordsis of pore men, hou myche more vnequite and wronge to God and man is it prestis to leve contemplacioun, studie, prayer and prechinge of Goddis worde and mynystryne to pore folke for pe service of a seculere lord.*

But weI *excusin us be pe Bible for pe suspecte decree *pat seyth we schulde not nemen it.*

And to alle presti he bitoke his office when, as Luk telliþ in pe X chapitre, he ordynemed oþir seuenete and two disciplis, and sent hem tofore him to pe same office (in whiche chapitre is treted and tolde to hem pe office and pe ordre of a prechoure) and in two degres: *pat is, apostlis and disciplis ben figuriþ bishopis and prestis, as this decree seiehe.*

To lede a sobre liij/ perfore Gregor in his decree:

And openi bi seynt Jerom and in Decrees the xij.
The sentence of this article is opinli taught bi the rule of apostlis set in Decrees in the lxxxvij.

and bi seynt Jerom in hise pistils, as Decrees witnessen;
< L 3> < T 37 C > < P 04 >

This is the lawe of Decrees.
< L 2> < T 37 C > < P 10 >

Petir, and Poul, Marie Maudelyn, and othere synneris conuertid in the gospel, weren sauid bi this confessioun maad to God, as the processe of the gospel sheweth, and seynt Jerom on this salm, (Bonum est confiteri Domino), and Ambrose on Luk, and Crisostom in the pistil to Ebreis, and Decrees, De' pe' di' prima in the ende, witnessen opinli with greet ground of holi writ and opin resoun, that verri confessioun maad to God suffisith to saluacioun.

< L 12> < T 37 C > < P 20 >

This sentence is opin bi the seiynge of Decrees put on Austyn, De' pe' di' vj' co, {Qui vult}, where it is write thus; ..
< L II> < T 37 C > < P 21 >

And whether in (Decrees) or in {Decretals with Sext} and {Clementynis} ben ony suche blaspheme constituciouns, kingis and seculer lordis shulden make it to be enquerid diligentli 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 15> < T 37 C > < P 28 >

Wherfore Austyn, in his sermoun and in (Decrees De consecratione), ij. {Non enim}, "It is not euer euile to obeie not to comaundement, for whanne the lord comaundith tho thingis that ben contrarie to God, thanne it is not to obeie to him".
< L 16> < T 37 C > < P 48 >

Isidre in (Decrees) seith al this.
< L 9> < T 37 C > < P 50 >

For this Innocent the thridde {De majoritate et obediencia}, {Solite}, determyneth opinli agens holi scripture and olde decrees and olde holi doctouris, that the king hath not power on clerks.
< L 12> < T 37 C > < P 80 >

The xxviij: Article: If a newe couetous bisshop of Rome risith up, which for pride or temporal lucre wole geue at his likinge alle beneficiis in the hond of clergie, and make voide fre elecciouns and ordeuancis of the clergie of oure rewme bi title of patronage, bisidis and agens entent of foundouris and seculer lordis, which elecciouns and ordeuancis of patronagis camen forth of seculer lordis, this proude bisshop of Rome is a disturblere of bisshopis and of othere prelatis, and of al oure rewme, for he doth opinli agens elde decrees of the chirche that geuen the chesinge of the erchebisshop to alle his suf frags to chose the beste among hem, and the erchedekene, with clerks and puple of the cite, shulen purueie lowere curatis.
< L 20> < T 37 C > < P 84 >

Al this is groundid in the Decrees in the lxiij: dist: c' {Metropolitano}, and c' {Sequenti}.
< L 4> < T 37 C > < P 85 >

Herfore the chirche hath ordeined {De celebracioue missarum}, j' co. , and in Decrees in oon and nyntithe distinccioun thorugh, that preestis and clerkis laboure with here hondis for liffode in nede.
< L 9> < T 37 C > < P 90 >

And of the preisable condicions of bisshopis, prestitis, and dekenis, it is seid opinli in the j' pistil to Tymothe, the iij' co. and to Tite j' co', and in xxxvj' di' c' /Siquis vult/, and xxxviij' di' c' /Omnis pallentes/, with manie othere decrees of seyntis and of bisshopis of Rome.
< L 18> < T 37 C > < P 134 >

most sith Austin and Decrees in ij' cause, vij' q' , c' /Qui nec/, spoken thus harde, "He that hath not in himsilf the resoun of governaunce, neithir hath wipt awei his synnis, neithir hath amendid the cryme eithir greet synne of sonis, owith to be seid more an unchast dogge than a bisshop".
< L 26> < T 37 C > < P 136 >

Al this is set opinli in Decrees, the j' cause, the vij' q' thorough out.
< L 14> < T 37 C > < P 144 >

Therfore seynt Jerom in Decrees in the xij' cause, j' q' , c' /Duoi sunt/, writith thus, "O kynde of cristen men is which is bounden to Goddis office and goue to contempacioun and to preiere;
< L 22> < T 37 C > < P 148 >
This seith Jerom there and Decrees.
<L 19><T 37C><P 150>
and glose of decrees declarip opiniþ þat þis manner of schriftre cam not into þe chirche before pope Innocent.
<L 599><T 4LD><P 262>
Bot I drede me þat þow will be wroþe, for it es þe manner of clerkes o decrees als þou art for to be riþt unþpacient when þai bene answered be resoune oþerwise þan þai wold be.
<L 43><T 4LD-I><P 178>
& 3t napeles, 3ef þe kinge were wele enforceþ, he schuld wele writ þat he miþt no more help holi chirch þan to wipstonde þe clergie when þai take þpon him worldliche doynges & worldlich lordþchip, for þat es forbidden hem he Crist himself in þe gospell in dyuers places, & be Saint Peter & bi Saint Soule in dyuers phases, and in þe bibel & bi þe popes lawes in decrees & decretales in moni places.
<L 232><T 4LD-I><P 186>
after þat he schall 3eue straite reknynge how he hþ kepþ & defendid Cristes chirche þat he hþpe take in his bonde to defende & kepe, as it es writen in þe boke of decrees.
<L 246><T 4LD-I><P 186>
Sir Clerke,' said þe at our beginnynge þat þe clerkes of þe decrees & of þe popes lawe wolden sone be wroþe when þai had made all þair skilles.
<L 281><T 4LD-I><P 188>
And perþor Ser, be wele war þat þou ne speke no more aþaines holi chirch, for in gode faþ þat es neuer meri siþen þat a borell clerk þat had lerned a littel to vnderstond þe Latyn schuld mell him of holi writ & of þe decrees & decretales & þe popes lawe & his power.
<L 339><T 4LD-I><P 190>
For all be it þat þou ne can, or elles fewe of þi degree conne bot litel of þe gospell wherbi all holi chirch schuld be skille be reulid and gouernid, 3t þou art a doctore of decrees and of þe popes lawes, and I ne haue bot litil said þat I ne haue schewid als wele be þe þe popes lawe as be Goddes lawe.
<L 381><T 4LD-I><P 192>
For what gode euer þat es 3euen to holi chirche it es holi & longeþ riþtfulliche to presteþ, as þe popes lawe bereþ witnes in þe decrees.
<L 401><T 4LD-I><P 193>
þo comyne lawe of decrees wittenessis, when prelatis wren sumwhat gostly, þat þo bred and wyne þat bene put in þo auter, aþer þo consecracione ben not onely þo sacrament, but þo verrey body and blode of oure Lord Jesus Criste.
<L 26><T A29><P 484>
and of þe decrees of seyntis, if þu haue foundun anþ þing and not restorid it, þu hast reft it.
<L 22><T APO><P 77>
And þis same seip Seint Ysidor, as it is put in þe decrees.
<L 18><T APO><P 31>
Notably is Sichem callid þe son of Emor, þat is interpretid an asse, for men hard as assis, þat miþt not profit oþer sciens, were wont to heer decrees and decretales.
<L 14><T APO><P 74>
holy writ is mikil dispieid for þe sciens of decrees.
<L 22><T APO><P 74>
þe wench of holy writ is sciens of decrees, þat hþp holy writ to despit, for þe frut of wynying þat folowil þer of;
<L 25><T APO><P 74>
þeis two kalfis are lawis and decrees, bi wilk clerkis are haldun doun, þat þey sacrify not to God in þe siþt of holi writ;
<L 14><T APO><P 75>
werof it folowili þat þei lif contrari to holy writ, and to þe decrees of hold fadres;
<L 12><T APO><P 77>
And after þe decrees of senctis, as is opun in canoun, as it schal be 3euen to him þat is callid and forsakip, so it schal be naytíd him þat ofreþ himselif.
<L 16><T APO><P 77>
and wordis of doctors and decrees acordyn þat prespis how not to vse þe bodily swerd wþ þer oune hand, and mani peynis are enioinid in new lawis for breking of þis.
<L 29><T APO><P 77>
and after þe decrees of seyntis, and of þe kirk, he þat correctip not, schal be gilty as he þat ded þe dede.
<L 7><T APO><P 78>
Also þus wriþt Austeyn, and is put in decrees. Feipful presteþ amnonest þe peple, þat þei wit þer wichecraftis and enchantings to may do no þing of remedy to ani sekenes of man, ne of best, nobber to best lingering, halting, or sare, or doing to lech anþ þing, but þat þei are panteris of þe wold enemeye, bi wilk þe fals fend enforscip to decyeþwe mankynd.
<L 5><T APO><P 93>
Here me hynkþ þat Latynes synnedon somewhat in his poynt, for manye oþre poyntes were now more nedful to þe chirche, as hit were more nedful to wyte wer al þis chirche hange in power of þe pope, as hit is seyd comonly, and wher men þat schal be sauede ben nedide here to schryuon hem to preestis, and þus of monye decrees þat þe pope hæf líðtly ordeynot.

But certus, as tradiciones maade bysyde Godis lawe, of prestis and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispusysud, so it is now of Godis lawe by newe menny lawes, as decretallys and decrees.

Cursid be he þat wolde ordeyne þat þe pistolis and þe gospel weren turnyd into decrees and decretals of þe pope!

And þerfore in þe popis lawe decrees and decretals synamy is generally clepid heresie, and orible peyneys ordeyned a3enst men þat don synomyne on ony manere bi þem self or ðepert mene persone, bi here wille and consent, and in sum cas hem wnyttyngye.

for as Jerom there, and Decrees, in xxij' cause, j' questione, c' /si quis per capillum/, and c'.

For þe chirche of Rome determyned oft a3en holy scrypture, and o conseil a3en anoþer, and o pope a3ensip þe sentence of anoþer as it plesþ hym wythout nedful resoun, as it is open in þe fiftyp distinccioun, in many chapiters and in many mo places of Decreces and of Decretals, and of Sixte and of Clementyns.

For all be it þat þou ne can, or elles fewe of þi degre conne, bot hitel of þe gospel wherbi all holi chirche schuld be skill reuiled and governed, 3it þou art a doctor of decrees and of þe popes lawes;

For what gode euer þat es 3euen to holi chirche it es holi, and longeþ ri3fulliche to prestes, as þe popes lawe bereþ witnes in þe decrees.

In þe 3er of grace Mt C Maister Gracian of Tuscañi borun, monke of seint perculis in boleyne, cowplid decrees.

Þus seint ambrosie tellþi in his bokis ofifice and in his decrees þat vessellis of holly chirch and chalis owen to be sold for raunsom of prisoners and sustynaunce of pore men.

And, ser, þe lawe of holi chirche techþ in decrees þat no seruanth to his lord, neipir childe to his fadir ne to modir, neiþer wif to hys housebonde, ne monke to his abbot owþþ to obeie, no but in leeful þingis and lawful'.

Decreez.......

þe popeis it were wele worbi þat men clepid hem tyrauntes when þai desire & be maistri bene about to aberge or to sopplaunt þe kinge of ony poynte of his reale power, which es 3euen to him bi God himself, as it es writen in þe first boke of Kingses, & as it es writen in þe decreez.

Luffe", he seþ, "of þe lawe of God and þe conduciouns of þe science of de-creez schulde lette or refreyne men fro þis office.

Sequitur:} "Holy scripture is mich despisep for þe science or konnyng of decreez, werfor it may say þat Sara seid to Abraham, Gen' 16', þou doep wickedly agens me;

It is seid, for oft it is seid, for oft it is seid for þe science or konnyng of decreez, and about to abrege or to sopplaunt þe kinge of ony poynte of his reale power, which es 3euen to him bi God himself, as it es writen in þe first boke of Kingses, & as it es writen in þe decreez.

þe maiden of holy scripture is þe konnyng of decreez, wich haph holi scripture at despite for þe fruyte of lucre or wynnyng þat it getþ of it, & Gen' 21', þe oppression wiche lucretive science dop to holy scripture is figurate be þe play in with Ismael oppresed Ysaac.

I am a doctor of decrees & haue dwelld longe tyrne in þe courte of Rome & bene in office wip þe pope'.

And þis is put after in decreis. Weper þe priuilege of dignite is not to be tan awey from hem to wham Austeyn, Jerom, and Gregor tak a wipþ ofþer hemþalme, þat þe may be correctid of wudlowtis.

and, as I suppose, cordandli wip holi writ, and felþiful doctors, and autentik decreis.

But þus it is seid, for oft þei felow hemself to gidir and for þei how to felow hemsif to gidir, os it semþ þei decreis and sentence of doctors cording to gidir, is, þat þei keyes erring noþer
bindun ne lowsoun as to God.

for þus is writen in þe decreis, þe prest or dekun þat is tan in fornicacion, þe þeft, or mansleyng, or forswering, be he deposid.

And þus is hadde in decreis:

To his sendens acordis Seynt Ambrose, as is put in decreis, wer he seip þus;

To his acorden mani oher seingis of doctors and decreis of þe kirk;

To his acorden mani oher seingis of doctors and decreis of þe kirk;

To his acorden mani oher seingis of doctors and decreis of þe kirk;

And þus, what for sufficiency þat professourris of his renegatis tradicions supponen in hem to þe gouernance of þe chirche, and what for wynnyng þat þei felen to come bi her decreis and determinacions, and stabilishing of her owne wille, and oppressing of Cristis wille and his lore, what also for selandur þat is put upon Cristis lawe of falsnesse and insusception to þe gouernance of his chirche, and also for as meche as nou3 Cristis lawe is raþur matir of persecution þan of promocion to þo þat studien it and laboren it to make it known, fewe or welly none of þe clergie þat ben my3ti men and frendid besien hem in þe studie perof, but abou3te þat opur lawe þat is now callid canoun, þe wiche aftur þe power of

But Parisiensis seip þat þe loue of Goddis lawe and contradiccioun of decreis schuld refreyne men from þe studie of hem.

Naples I wote wel þat it is croncilid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlecid aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe concecracion not onli a sacrament, but also þe urri body and blode of our lord Jesu Crist.

And to his acordiþ mani decres of þe kirk, and doctors, wiþ mani peynys. And to hem þat seien þat þe Gospel on Engliche wolde make men to erre, wyte wele þat we fynden in Latyne mo heretikes þan of all oher langagis, ffor þe decres rehersip sixti Latyn eretikes.

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DECRES...5 ðe loue of Goddis lawe, and he condicouns of sciens of decres schuld streyn men fro þis office.

And doctors cordyn, and hold decres.

And to hem þat seien þat þe Gospel on Engliche wolde make men to erre, wyte wele þat we fynden in Latyne mo heretikes þan of all oher langagis, ffor þe decres rehersip sixti Latyn eretikes.

(8) Also we graunten þat popis mown medefuly make lawes and decres, and bishoppis constitouions, and kyngs statutis, so þat þilke lawes and ordinance furper men to kepe þe lawe of God, and þan men ben holden to kepe hem.

DECRES.......1

DECRES.......8

DECREZ.......

DECRES.......8

DECRETAL11

DECRETAL11

DECRET.......

DECRETAL/DE symonia, c· Tanta/, seith thus, "The filthe of this synne is so gret, that seruauntis or bonde men agens lordis, and alle greete synneris ben admittid or resceyuid to accusinge.

If the bisshop of Rome, or ony othir antecrist make a decretal othir constituouion contrarie to this part in endullynge the regalie and power of scueller lordis foundid in holi scripture, holi doctouris, and quiq reccoun, alle cristene men and souereyni alle faithful lige men to oure king, owen to despise it as venyn disturblinge holi chirche.

Bi this decretal the king mai neithir streyne neithir condemyne ony clerk, though he gilte

11 10 variants; 36 occurrences.
And in the decretal, Omnis utriusque sexus, de penitenciis et remissionibus, he makith a perlous statute agen the old decre put on Austyn, and agents kyndeli reesoun and profyt of cristine soulis. For where Austyn techith with kyndeli reesoun, that a syk man in soule and repentaunt, vsurpe a prestez dewly amitted of prelatis or curatis, and bened cursede, bot prestez preche frely and trewly and ellis he schal dwel cursid decretal epistlis, and generaly aile clergie when in manie mo placis of Decrees and ofpe decretalis, where pope agenseith the sentence of a nothir, as it pleesith him without nedeful reesoun, as it is opin in the 1. distinctioun in manie chapitris, and in manie mo placis of Decrees and ofpe decretalis and of Sext and of Clementynis.

DECRETALE ......2
Hec ibi/ Bot note þou for þe vnderstanding of þis decretale pat some bene sent of God only, as Moisez, som of God and man, as Josue ande sithen þe bidding of God, and in þis cas he schal not be cursid bi her dome, or ells he schal dwel cursid þe daies of his lif, efter þe process of þe new decretal wip Jon Andrewe. And if he do it, he brekith þe bidding of God, and in þis cas he schal not be cursid bi her dome, or ells he schal dwel cursid þe daies of his lif, efter þe process of þe new decretal wip Jon Andrewe.

DECRETEALZ.....1
Herde men forsoþ & assinezh wiche may no3t profite in oþer science, ar wont for to here decrez and decretelez. For the chirche of Rome determyneth ofte agens holi scripture, and oo counsel agens a nothir, and oo pope agenseth the sentence of a nothir, as it pleisith him without nedeful reesoun, as it is open in the 1. distinctioun in manie chapitris, and in manie mo placis of Decrees and ofpe decretalis and of Sext and of Clementynis.

DECRETALIS .....8
For the chirche of Rome determyneth ofte agens holi scripture, and oo counsel agens a nothir, and oo pope agenseth the sentence of a nothir, as it pleisith him without nedeful reesoun, as it is open in the 1. distinctioun in manie chapitris, and in manie mo placis of Decrees and ofpe decretalis and of Sext and of Clementynis. Perfore scieþ þe Chirche luwe in decretalk, þat every synful prest may seie a masse, out taken a symonyent, whom eche synful man may lefully acuse, 3e, an hore may acuse him, þat he be remeyvd from þe ordre þat he mystakiþ. And þis semep wel bi her newe lawe in decretal, where þe proude cleriks have ordeyned þis, þat oure clergie schal paie no subsidie ne taxe, ne helping of oure kyng and oure reewe, wipbute leve and assent of þe worldly prest of Rome;
statutis and customys, be magnified into destructione of Cristis religione.
<\L 29>\<\T A29>\<\P 460>

Ande his poynct comys ofte by her newe decretales, a3eyne bo olde decre made of Seint Aустен, and grounde of holy writte and resoun.
<\L 7>\<\T A29>\<\P 462>

The nyne and prittiphe, pat bei studien bilisy holy writt and techen it more than veyn sophisticre and astronomye and more han pe popis decretales and fablis and cromyfis;
<\L 4>\<\T MT14>\<\P 225>

DECRETALLES....1
And perfor Ser, be wele war pat pou ne speke no more a3aines holi chirch, for in gode faij it ne was never meri sifen pat a borel clerk pat had lernet a littell to vnderstonde Latyn schuldl mellem him of holi writt & of pe decrees & decretales & pe popes lawe & his power.
<\L 339>\<\T 4LD-1>\<\P 190>

DECRETALLES....3
Also pope Bonefas pe vij mad pe sixte book of decretales and gillyfull he brou3t in Celestyn, predecessour, to Reyne pe popehede and mak law pat a pope my3t resyngne his popehede, which law Bonefas, hym silfe made pope, revokid.
<\L 212>\<\T Tal>\<\P 182>

Also in pe 3er of grace after suynge pope boneface pe vij, pat bi disseit gate pe popehede and entrid as a fox and regned as a lyon died as a dogge, made pe vj book of decretales.
<\L 532>\<\T Tal>\<\P 192>

Also in pe 3er of grace Mi ijr vij, pope Clement pe v pat travelid for to gader tresours and bildid castelis, dampeed pe ordour of Templers, ordeyned pe vij book of decretales, pat is Clemencins, but soon after he resuyked pe same book in a conseil which he made at vyncens.
<\L 542>\<\T Tal>\<\P 192>

DECRETALLES....1
But certus, as tradiciones maade byslyde Godis lawe, of prestis and of scribys and of pharisees, blyndedon hem in Godys lawe, and made it dispysyd, so it is now of Godis lawe by newe mennyss lawes, as decretales and decrees.
<\L 117>\<\T EWS2-65>\<\P 58>

DECRETALLES......10
And whether in /Decrees/ or in /Decretals with Sext/ and /Clementynis/ ben ony suche blasfeme constituciouns, kingis and seculer lordis shulden make it to be enquerd diligentli bi here faithfyl clerks, 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 fautors of tho. Summe constituciouns in the decretales ben opinilli false and contrarie to the kingis regalie.
<\L 15, 23>\<\T 37C>\<\P 28>

wolde God pat alle decretales were suspendid for his word, pat prestis knew it elcereely & kepit it in her li';
<\L 236>\<\T 4LD-2>\<\P 208>

In his lawe schuld prelatis studio, & not in decretales of pe pope, but if pe techen bettur Goddis lawe, for ellis it were a foolish chaunge.
<\L 256>\<\T 4LD-2>\<\P 209>

And as pe decretales declarun, in pe maneris is his callid notory;
<\L 8>\<\T APO>\<\P 39>

Notably is Sichem callid pe son of Emor, pat is interpretid an asse, for men hard as assis, pat mi3t not profit opey scientis, were wont to heer decrees and decretales.
<\L 14>\<\T APO>\<\P 74>

Cursid be he pat wolde ordeyne pat be pistelis and pe gospel weren turndy into decrees and decretales of pe pope!
<\L 15>\<\T EWS3-123>\<\P 02>

And perfore in pe popis lawe decrees and decretales symony is generaly clcpid heresic, and orible Peynes ordeyned a3enst men pat don symonye on ony manere bi hem self or other mene persone, bi here wille and consent, and in sum cas hem vnwyttyng.
<\L 12>\<\T MT04>\<\P 68>

next bифore, and Decretals {de jure jurando}, et si Christus!, witnessen pleynly, to swere bi a popehede and mak.
<\L 19>\<\T Pro>\<\P 33>

For pe chirche of Rome determyned oft a3en holy scrypture, and o conseil a3en anoper, and o pope a3en, pe sentence of anoper as it pledih hym without nedful resoun, as it is open in pe fiflyf distinctioun, in many chapters and in many mo places of Decrees and of Decretals, and of Sixte and of Clementyn.
<\L 170>\<\T SEWW24>\<\P 126>

degre12
DEGR...........2
And turnen mekenesse into pryde, And lownesse into by degre And goddes wordes tureme and hyde;
<\L 1185>\<\T PT>\<\P 184>

Wythe the Pellican, and not me, For herof I nil not avowe, In hy ne in low, ne in no degre. But,

12 6 variants; 172 occurrences.
as a fable take it ye mowe.

DEGRE

Forwili woot not what othir thing I shal gesse, no but that the secunde dege of gouernance was gove to me, that coude not holde a nothir".

For though prelatis and othere bishopis geuen beneficis to vnable men and vnworthi as the straungeris, and the rewme bi beringe out of the tresore to beneficis to vnable men and vnworthi as the socle cardenalis, that ben hiere in degre and gouernaile ordained of God to teche me in soule of connyng to teche me in

He ledde him aboute fro yvele mennys Ii if, and herof it schulld be so'.

If any bishop, or prest, or dekene, fro hennys he come to satisfaccion, and dwelle he not in hys i3en fro hirtynge, for of quere of men he shulde love him, kepinge him in aile anoies.

A man to be a prest.

ffor perby in ilke dege my3t iche man be saved.

And herof it sueip openly þat men may lawefully forsake privat religioun, and kepe Cristis religioun in his c1cnnesse, siþ it is most perfit, moost esy, and li3t for to kepe, and most siker to bringe men to hevene, and to heiest dege of blisse.

whan he fillip not in dede, but doþ contrarily to his behest in dege, he smip not to be þe vicar of Crist in dede. And so, powe he be his vicar vp dege and dignite, and oþer tyne in dede, wan he dop þe dedis of þe office, perfor þe pope ioi not, or ani prelat, or oþer in þe nam of dignite or of state, wan it is not to perpetual blis to þe soule.
for þi þat in swelk þe synne aggregip bi resoun of þe degre:
<L 19><T APO><P 04>

for þe þe heiar degre, þe sarrar is þe falle, but
prestshed is heiar degre þan bodili matrimoyn,
and þus þe prest in doing fonicacoun dòp
sacrilë, and brekip his wow; for bi þe vertu of his
degre, he made þe vow of chastite.
<L 14, 15, 16><T APO><P 38

more alle oþer mi3t for taking hede to his kynd
and degre þat he is of, and to trauyel þat he toke,
and þe seruice þat he dede, and to þe sorow þat
he poild.
<L 29><T APO><P 41

An noþer is þis þat mariage mad in þrid and ferd
degre, aþen þe ordainance of þe kirk, is rate and
stable.
<L 16><T APO><P 70

for hei mai not þeeue leue to breke þe bidding of
God, nor leue a man to lyue in ani degre aþen
þe bidding of God, nor charge him þer to.
<L 29><T APO><P 70

þe wedding of prestis, or of cosynis in þe þrid or
ferd degre, is not forsendid bi þe autorite of þe
goðe lawe, nor bi þe autorite of þe gospel, nor
of þe epistil, but it is only defendid bi law of þe
kirk.
<L 31><T APO><P 70

And so I graunt þat it is good to kep fro hem, but
neverheles me semip þat he mai not be departid,
wen þei are maad, nor but in swilk degre os God
leeuip not to bide to gidre, and þat is no
matrimoyn.
<L 13><T APO><P 71

bis is a noþer, þat þe kirk solemnþiþing
matrimoyn in degre forbiþen erriþ, consenting to
synne, as it semip, and autorising synne. Þis
semip sòþ bi þis: Matrimoyn of cosyns in þrid and
ferd degre is not forbiþen, but not bi þe kirk;
<L 26, 29><T APO><P 71

And þus schuld men be warnid in wat degre þai
mai riþt cum to gidre, and how þei schuld be
feiþful, and liþ feiþful and holly to gidre, in
on entent to bring forþ barne.
<L 24><T APO><P 72

and þus sum are his disciplis in a degre þat are
ordeynid and chosun to folow him in lyuing, and
holing, and teching; and sum in oþer degre þat
are ordeynid to be taut.
<L 4, 6><T APO><P 82

But and sin Crist seþ, Non mai be his disciple
but if he renounce alle þingis þat he hæ, and tak
his cros and folow Crist, it folowip pleynyþ, þat
þow a man be his disciple in sum degre,
neverheles in sum degre he is not his disciple,
but ij he kepe his counseyl, and lef al þing.
<L 11><T APO><P 82

Also þoo þat bydun hem to kepe ani staat or
degre, or rewle more for cause of hi3nes of þe
world, or worldly riches, or lust of flesch, or to
do ani þing, oþer bi her causis, or ellis wan he is
lettid bi þe vow to do þe ded þat God wold him
to do, as þus his vowse is aþen þe gospel.
<L 11><T APO><P 102

And oþure lowere men also, in her degre, in þe
same manere.
<L 442><T CG02><P 23

and þe þre forside werkmen so idel also in hire
labour, eche in his degre, þat it is al awyldid.
<L 414><T CG08><P 92

þe greet clerk Groosshed, in a sermon þat he
makip þat bigynneþ þus: /Pauper et inops
laudabant nomen tui, seþ þus: Man is
disposed to loute of temperal richesess in foure
degrees', of which he first degre is sett in helle,
þe seconde is sett in purgatorie and fynalli in
heuene, þe þridde and þe foureþe degre ben sett
anon in heuene. 'Þe first degre is whan a man
louep so myche þese rychessis þat he wolde breke
a commandement of God to gete oþer hoolde
þese temperal þyngis.
<L 219, 222><T CG09><P 99

þe þridde degre is whanne a man is so disposid
to temperal þyngis þat he mai lese hem alle
wijpute sorwe, and welde wiþpute gladnesse.
<L 234><T CG09><P 99

And he þat is in þis degre mai sce riþtfulli
temperal goodis, and no man mai fille þe riþtfulli
vynge in þese temperal goodis biore þat he
come to þis degre. 'þe foureþe degre is whanne a
man desipis þo temperal þyngis þat he hadde
leuer to welde hem no3t, and is sorif he be
chargid wiþ hem, and iotþe þanne he is
dischargid', and þis degre is of apostliss and of
perfeþe þat schal sitte in seetis bísde God
and deme al þe world.
<L 245, 247, 248, 251><T CG09><P 100

Now be war, þou þat sittest vpon þe pynnacle of
þe temple (þat is, in hiþe veruous liyf, what
degree euer þou be), of þis solit sleþe of þe fend
þat is so ful of wilis, for he wolde make þe falle
to veyneglorie to lese ai þi my3t.
<L 171><T CG11><P 125

Ferpermore, in þe gospel, þere as Crist askid of
Philip wherþ þei shulden bye breed to fede wiþ
þal þat peple, here may men lerne in what state
euer þei be, be þei neuer so witty or kunnynge of
science, to aske operwhile counsel of oper þat ben in lower degre and of lasse wit and of symple lecture, for peraunterture it may be so þat þei ben of hy3er charite.

< L 106> < T CG14 > < P 178 >

For oft þo þat ben in hy3e statis and in greet degre of scolis ben oft ful presumptuous and proude of her kunnyng, herfore God wiþdrawiþ fro hem gostli vnderstanding and 3yuþ it to meke men þat ben of litel lecturing, seyng Saint Jame of suche in þis wise: {Superbis resistit; < L 113> < T CG14 > < P 179 >

Herto acordiþ Seint Poule, 3yuing a rule of prestis and prechouris to Tite and Thimothie, his disciplis, þat stoden in þat degre, seying þus: {Oportet episcopum sine erimine esse} (ad Tit 1:7).

< L 31> < T CG16 > < P 196 >

If þei lyuen þen in leccherie, priue or aperte, þorow her ydel liþ, and her lusty fare of hye wynis and hote spiscis, and nyce dalaunce, and spenden þus her tyme in þe seuen dedly synnis, harde vniuance wole come to suche at þe day of her acountis, for mys spending of her hye degre, and her yuel ensaumple.

< L 596> < T CGDM > < P 224 >

If any of þe comyn peple (hat is, þe prid degre) haue not loued God in her liþ, ne kepte his hooily heestis, but wastid her wittis aboute worldly goodness, and not spende hem vpon pore, but here as wes no nede, and lyued oute of charite to her ny3e neiðoris, and mayntenyd her children to harde veniaunce wale come to suehe at þe day of her acountis, for mys spending of her hye degre, and her yuel ensaumple.

< L 596> < T CGDM > < P 224 >

þere is no willing aftur worship, ne desire after degre, but yche man holdip him apayed of þe state þat he is inne.

< L 1117> < T CGDM > < P 239 >

þe lewidest knaue of þe kychyn here shall be þere clerke, and take dignite of degre in dyuinite at þe first lesson þat he lokip in þis boke, when alle deymous doctouris shullen drawe þere abacke, þat now letten suche lewid men to lerne here Lordis lawe.

< L 1146> < T CGDM > < P 240 >

The secunde degre of his ire is whan a man hath conceuyed wrathte, and brekith owht in scornful words of his fyrrste conceuyed ire.

< L 60> < T EWS1-06 > < P 246 >

þe þridde degre of his ire is whan a man spekith folily, as he þat sclawndriþ a man.

< L 67> < T EWS1-06 > < P 247 >

and werkis of þe Trinnyte ben vndepartede wiþoutforþ And wiþ his cam Crist to be baptised in wayre of Iohn as he schulde for manye enchesouen, first to tche þis moste degre of mekenesse, sif for to halwe þe wayr of baptem, for vertew of touchyng of Crist strechchede ful fer;

< L 40> < T EWS1-31 > < P 352 >

And so þes men þat 3yuon almys in symplesenesse, knowyng þat al is Godis 3ipte 3iouon to hem to dele forþ, ben in þe fyuepe degre;

< L 23> < T EWS1SE-09 > < P 514 >

Crist axuþ here mekenesse and pouerte wip verrye pees, and algatus in his prestus þat ben hiere in þer degre;

< L 124> < T EWS2-89 > < P 204 >

þe þridde degre is beste of alle, þat men clepon hooly dreede.

< L 29> < T EWS2-108 > < P 274 >

But as prestis waxen worse tyl þei weron at lowest degre, as prestis of þe oould lawe þat were fordoone in Cristus tyme, so may þis cowrt drede for lif contrarye vnto Crist, este þei be þe worste men þat lyuen here in þis chyrche;

< L 26> < T EWS2-109 > < P 278 >

But þes foolis my3ten betttere seyþ þat neipur iamys ne Iohn ben betttere blessude for Crist seip þat hym falliuþ not to graunte hem any3 degre of blis.

< L 63> < T EWS2-111 > < P 284 >

Alle men of þe rewme of heuene drawon to þis centre to make þis reume and þis centre holdeþ yppe alle þinge and putþuþ it in his degre.

< L 32> < T EWS2-120 > < P 311 >

And þis foorme is charite þat was euercmore in þe chirche, but it tok parfit degre by charite þat Crist tauþte.

< L 37> < T EWS3-207 > < P 250 >

And þis shulde eche man knowe, as Goddis lawe shulde be al knowne of eche man in his degre, of sum more and sum lesse, aftþ þat God haþ oblishid hym;

< L 64> < T EWS3-229 > < P 295 >

for þei maken lordis to enprisone men whanne þei dwellen fourti daies in sentence of curs, and hero owene lawe techip opynyþ þat men schullen dwelle in curs bi al here lif vp peyne of dampnacion, has whanne a man haþ weddid a woman sibbe to him in degree of
consanguinity or kyn wiche degre is forbidden in holy writ, and haþ not witnesse ynowe to prone þis in manus dom, pou3 he knowe it neuere so certeynly, he schal be cursed in constorie and consanguinity or kyn wiche degre is forboden in against goddis comaundements and his ri3t may not ryse out of his conscience, and holy writt, and pis enprisoned bi god himself and conscience. and god only knowip whanne his synne is in perto techynge; unworpily, and bi harmful to him. 

and god only knowip whanne his synne is in gostIy dignite and hi3e degre of ennemys; and degre takun in scole men and wasteris, and hopip to haue more bank of god perby þan to do it aftyr cristis owne techynge; but aboute gostIy dignite and hi3e degre of heavenly blisse þei wolen not stryue a3enst gostly dignite and hi3e degre takun in scole. but aboute gostIy dignite and hi3e degre of heavenly blisse þei wolen not stryue a3enst gostly dignite and hi3e degre takun in scole.

Also this book techith men to absteyne fro wedlock of ny3 kyn and affynyte, with yyme the iþ degre, and ordeyneth peyne of deeth for ydolatrie, and wcddyng with ynne the gospel; and as preching of apostlis token no siche degre to haue more forsaken spoushod that thou ordcyncst and crist my3te ordeyne no such fa ute, as it is declarid bifoire, for he is wipoute faute, and made an ordynaunce for his chircye, þe which ordynaunce kept, as men ben boundun to kepe it, his chircye in every degre and staat shulde have be wipoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haf robbid it now. And wondre 3e but litil, me comith to degre of knygnyng, for whi ech fructuous man of holy scripturis exercisith himself in this thing, and he bigynneth to be in the fourthe degre, where he

and continuue þey in good lif and in boundis of goddis lawe, and þis shal make þe folc more trowe þan doib degre takun in scole. nyne partis ben of creaturis and god is in þe tende degre: And wondre 3e but litil, alþou3 þis grete ipocrite and renegat, þat is so for falle wip þe first apostata Lucifer from his owne astate and degre, holt himself not in oo pli3te a3en God, but nou3 enhaušip himself and is enhaušid bi ðopur aboue God, and nou3 schewip hymself as he were God. <L 777><T OBL><P 177>

for, as lawe is comparrisound to lawe, so in þe same degre is auctour commasoned to auctour. <L 1034><T OBL><P 183>

þe which customable beggerie Crist my3te not ordeyne in his chircye, for it is a vicious faute, and Crist my3te ordeyne no such faute, as it is declarid bifoire, for he is wipoute faute, and made an ordynaunce for his chircye, þe which ordynaunce kept, as men ben boundun to kepe it, his chircye in every degre and staat shulde have be wipoute faute of goodis of fortune, kynde and grace, of þe whiche goodis þe apostasie of þe clergie haf robbid it now. <L 2822><T OP-ES><P 134>

For, as saiþ þe prophete Malachie, Prestis lippis kepyn kunynge, and þe pepill schal axe þe lawe of God of his mouhe, for he is þe awngell of God if he kepe well þe ordre and þe degre of presthode*.

Leue lorde syth thou madest woman in helpe of man and in a more freyle degre than man is to be governed by mans reason / what perfaction of charite is in these prestes and in men of religion that haue forsaken spoushod that thou ordeynest in paradice bytwyxt man & woman / for perfaction to forsaken trauyle & / lyuen in ease by other mens trauyle.

Also this book techith men to absteyne fro wedlock of ny3 kyn and affynyte, with yyme the iþ degre, and ordeyneth peyne of deeth for ydolatrie, and weddying with yyme the iþ degre of consanguynyte and affynyte. Be the 3ifte of dredc and of pi tee, me comith to degre of knygnyng, for whi ech fructuous man of holy scripturis exercisith himself in this thing, and to fynde noon other thing in tho, than for to loue God for God himself, and for to loue his nei3ebore for God. and he bigynneth to be in the fourthe degre of goostly strengthe, in whiche he hungrith and thirstith ri3tfulnesse; and bi this he sti3ith to the iþ degre, where he purgith the i3e of soule, bi which i3e God may be seyn, as myche as he may be seyn of hem that di3en to this world, as myche as they mowen; and in this degre, wherinne a man di3eth to the world, he neither preferrith, neither makith euene himself, neither his nei3ebore, with the treuthe of holy writ;
Iterum Ieronymus ad Paulinum, epistola 35/6, “Pat monke is loued be law or ri3t wiche hap prestez to worchep & bakbitep no3t to be degree be wich he is made a Cristen man”.

To make vnable prelatis or curatis in þe chirche is þe hiȝste degree of greet trespas.

For all be it þat þou ne can, or elles fewe of þi degree conne bot litel of þe gospel wherbì all holi chirch schuld be skil be reulid and gouverned, 3i þou art a doctore of decrees and of þe popes lawes, and I ne haue bot little said þat I ne haue schewid als wele be þe popes lawe as be Goddes lawe.

As no man may be excusid þat ne he mot nedis kunne Goddis lawe & hou þat he schal serue God, but summe more & summe lesse, so no man may be excusid þat ne he sculd know þe body of hooly churche, to do hir worship & hoold hir hele, iche of þise þrei sistris in her degree aftur þe ordynanuse of God.

And þus bi restorynge of lordischips to secular men, as þei duwe bi holi writ, and bi brynyngge of clerkis to mckenesse and willful povert and bisy gostly traveile, as lyveden Crist and his apostlis, schulden synne be distried in ech degree of þe Chirche, and holy lif brou3t in, and secular lordis muche strenpid, and þe pore comys relevyd, and good governaile, bope gostly and worldly, com3en, and ri3twisnesse and treube, and reste and pees and charite.

This Sergiůs he had a generall counsell gaderid to gedere, damped alle þe dedis of theodre and of John his predecessour, And degratid alle þat hade take degree bi þe same predecessour and commaundide þe boði of formosus foundun to be clopidge with pontifical cloth and afterward the heed to be girde off and to be cast into Tibre, at which body, trewey after foundun bi a fischer and born in to þe chirch, imagis bowid hym.

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He seide his also to schewe that he is not acceptor of persone, but that acceptable may be a pore scheperde, euer another poore man of any lefful craft euer occupacion, 3ef he loue God and kepe his heestes, as pe hieste man of degree in his world, temperal euer spiritual.

bope of his lyf and of his lawe) to hem that beh diligent and wel ocuppéd in her degree, weber it be spiritual euer temperal, and specialli to hem that beh wakeris in keepinge of her cure whiche hei han vpon Christis scheep.

And his mai be he roote, for his was that first degree that longep to alle men;

And bi heses moun be vnderstondhe that bridded degree of that churche, whichhe bepe: prelates and prestes, to wham it longe, if any wantunnesse or wildenesse of synne that growe of mennes herte spredhe to fer into dede whiche letthe ri3twisnesse to beare his frute, in himselfe or ellis in his brepren bi euele ensembl 3euen, wiþ scarphe bitynge sentencis of Holi Writt or, if nede axij, wiþ censures of holi churche (bat is: wiþ scarphe punischynghis), to kutte hem awecie, and sephhe after to ledhe hem forþ bi vine of ri3twis werkes in hire sugetis bi ensample of hir amendments.

The greet clerk Groothed, in a sermoun seconde degree is whanne a man behemo in heuen, anon in heuen.

And prestes and maistris and not be fals ne ide! ne kyrwof degree, of whiche god happe in her degree.

ne þe world hem/ In he firste degree: weren that apostlis/ and in he seconde degree: But in he pridele & he fourthe degree:

for hei maken lordis to enprisone men whanne dei dwelhen fourti daies in sentence of curs, and hero owene lawe techip opynyly pat men schullen dwelle in curs bi al here lif vp ypne of damnacion, has whanne a man haþ weddi a woman sibbe to him in degree of consanguyne and wyn wiche degree is forbidden in holy writ, and haþ not witnesse ynowe to proue his in munnis dom, bou3 he knowe it neuere so certeynyly, he schal be cursed in consorcie and may not ryse out of his curs, for hanne he schulde do wynnyngly a3enst goddis hestis and his conscience, and þus his man schal euer in his lyf be cursed for hei wol not wynnyngly do a3enst goddis comamundements and his ri3t conscience.

Capitulum 15m: 3it þes worldly prestis ben lik to helle, neuere ful of couteise in no degree;

and deleyt hem in lecherie in ony degree;

OF SERVANTS AND LORDS: Of servautis & lordis hou ech schal keephe his degree: First, servautis schullen trewely and gladly serv to here lordis or maistris and not be fals ne idel ne gruchynge ne heuey in here seruyce doynge, but holde hem paied of þat staat of servautis, in whiche god haþ ordered hem for here beste to holde hem in mekenesse a3enst pride, and best trauete a3enst ydelnesse and slouhe.
be laboureris of cristis chirche han leffully rentis and worldly possessiouns opere þan cleriks han, sfor þei ben hi3ere in degree and neer to crist in poueret;
<LS 22><T MT21><P 289>

And we ben proued the prits of Popes at rome And of gretest degree, as godspelics telleth.
<LS 6><T PPC><P 10>

and Grostede seith in his sermoun /Premonitus a venerabili patre/, that to make wable prelatis eithir curatis in the chirche of God, is to haue come to the hi3est degree of trespasis;
<LS 16><T Pro><P 32>

thanne in the v degree, that is, in the councyeil of mercy, he purgith the soule, that makith noise and unrestfulnesse of coueitise of erthly thingis;
<LS 22><T HTp><P 50>

Preestes, Peters successours, Beth lowlich and of low degree. And usen non erthly honours, Neyerth crown, ne curious covertours, Ne pelure, ne other proude pall;
<LS 103><T PT><P 150>

Ne to no batail shuld men lede For inhaunsing of pouerte;
<LS 112><T PT><P 150>

In erthe they have so high degree, God, for his mercy, it amend!
<LS 691><T PT><P 169>

vpon þis tixte seip Lire þus, þe chirche is not in men bi weye of powere or dignite, spiritual or tempearal, for manye princis and hi3e bishopis and oher of lowere degree, state or dignite are founden to be apostataas, or haue gon abak from þe bilee;
<LS 7><T SEWW22><P 116>

And I seide, Sere, wip my forseid protestacioun, I clepe hem trewe pilgrymes trauelyng toward þe blis of heuene whiche, in þe staat, degree or ordre þat God cleipþ hem to, bisien hem feipfulli for to occuype alle her wittis, bodili and goostli, to knowe treweli and to kepe feipfulli þe heestis of God, hatynge euere and fleynge aile þe workeis of mercy, bodili and goostli, aife her kunynge and her power, ablyng hem to be 3ifis of þe Holi Goost, dispoysyng hem to rescueyue into her soule and to holde jerimne be ei3te blessings of Crist, bisynghe hem
<LS 1239><T Thp><P 62>

DEGREES.......34

And neet, þat is, goostli travelours, schulen not be in cribbis, þat is, in þe degrees of ri3t liif;
<LS 17><T A01><P 31>

Here seien cleriks þat dyverse bodies ben maad sad in dyverse degrees, and summe bodiys may be dissolved and summe not, as manye stooenes.
<LS 29><T A01><P 68>

and herefore þei fallen into lecherie in dyverse degrees, and in synne a3enst kynde.
<LS 12><T A13><P 190>

And mony degrees of þe Chirche ben bleckid wip his heresie;
<LS 2><T A16><P 212>

Also þei seyen þat seculer lordships asken degrees;
<LS 24><T A26><P 434>

as seculer lorshipis asken worldliche degrees, and so heynesse in worldliche goodis, but Cristis lorship askip goostliche degrees, and heynesse in vertues, þat God oonliche 3iveþ.
<LS 20, 21><T A26><P 436>

and þanne it sewip þat we shal graunte, þat alle degrees of emperor cleriks, alle þise religions of monkis, chanouns, and freris, shal slepe as þei diden in tyme of þe apostlis.
<LS 7><T A26><P 437>

and ilk on of hem in syndry degrees and maners.
<LS 18><T APO><P 41>

But in bis þe decre seip, þeis þat are found weddid in þeis degrees, and wip in schort tymne done, þeis departid;
<LS 15><T APO><P 71>

But neuerþeles ouer þeis we shal vnderstonde þat disciplis of Crist are seid in syndry maneris and degrees, as sum in general, sum in special.
<LS 30><T APO><P 81>

þe greet clerk Groostheid, in a sermoun þat he makip þat bigyneþ þus: /Pauper et inops laudabant nomen tuum/, seip þus: Man is disposed to loue of temporal richcssis in foure degrees, of whiche þe first degree is sett in helle, þe seconde is sett in purgatorie and fynalli in heuene, þe þride and þe fourþe degree ben sett anon in heuenn.
<LS 218><T CG09><P 99>

þese þe degrees of vertues, figurid bi pritti, sixi, and an hundred, moun be vndirstonde in every spice of vertues.
<LS 375><T CG09><P 103>

Couetise is a maister redenyng in scole, and so grete scole he holdeþ þat of alle generacions of
As it is seyd byfore, God hath monye enemies that feynon by her profession that he ben pore as was Crist, and 3et he ben worldly goodis, bope meblis and vnmeblis, and pei distorblen Cristus orde, and cuntreyes that pey dwellon inne, as monkys and chanownys, wiþ her degrees, and opre possessioneris;
< L 39> < T EWS2-68> < P 73 >

And so forus in her statis wanton ri3t deuocion, for he take not her degrees, nepur in scolus ne in offys, for ri3t deuocion to renne he wey3e that Crist hap taw3t;
< L 59> < T EWS2-85> < P 175 >

Ouer pis we schal vn durability that he apostles weren clepyd of Crist in manye degrees: furst pei weren clepyd and acceptud to be Cristus disciples, and 3et pei turneden a3eyn, as Crist hymself ordeyned, to lyuen in pe world.
< L 25> < T EWS1-05> < P 241 >

And so pre degrees ben in pe lawe of scribes.
< L 22> < T EWS1-06> < P 245 >

as her ben in eche man dyuere degrees of byleue, so her ben in Cristus apostlus dyuere degrees of meritis.
< L 26, 27> < T EWS2-103> < P 260 >

For as Salamon seyth fowre degrees ben in his chrisme: summe ben qwenes, and summe ben lemmans, and somme damyselys, but oon is spowse pat conteneþ alle þese þere and þat is al hooly chrisme.
< L 28> < T EWS1-20> < P 301 >

and in his sî3t ben monye degrees, somme hyere and somme lowere.
< L 6> < T EWS1-30> < P 602 >

Pe firste sectt holdip Cristis lawe wihoute contrariynge bi oþir lawe, and in his ben many degrees, as preestis, lordis and laboreris.
< L 5> < T EWS1-32> < P 614 >

for his o God mot haue seruauntis aftir þe grace þat he 3eueþ, sib þis Lord loueþ degrees in his seruauntis as it fallip.
< L 61> < T EWS1-40> < P 645 >

And þus Poul delciþ aftir nyne degrees of mennus worchyngis þat God hap ordeyned in þe chrisme, as her ben þer iaraches, for eche member of hooli chrisme hap sum shewing of þis spiri3t, bope to profy3t of it and to profy3t of þe chirche.
< L 70> < T EWS1SE-40> < P 645 >

And Poule tellيث of sixe degrees bi whiche Crist was seyen on lyue, aftir tyme þat he was deed;
< L 48> < T EWS1SE-41> < P 649 >

And þus shulden cristen men kepe þes þre degrees of mckenese, and speciali þip men weten not what wit þat God hap 3ouen her brepren to telle hem and to counsele hem to þyng þat is Goddis wilne.
< L 31> < T EWS1SE-47> < P 673 >

þes þre degrees of his growing tellen þre profitis of men: summe ben chast to her spouse Crist as uergyns, and oher gode mens, and þes holden þe ten commaundements for louse of þe Trinite.
< L 39> < T EWS3-142> < P 52 >

in þise þre degrees/ In maidens it keepip virginite:
< L 22> < T LL> < P 64 >

and knowlegchynge is seid here fore verrei knowlegchynge of crist, bope in herte bi sand feip þat he is verrey god and verrey man with outen synne, and alle degrees, in þou3t and speche and dce and alle circumstauncis þer of, and witnessynge in word þe treuþe of þe gospel, hou crist lyuedo most mekely and most porely and most vertuously biforn alle oþere mens as þe gospel tetchþ;
< L 34> < T MT01> < P 21 >

and so her ben þre degrees of plente of grace.
< L 1> < T MT12> < P 208 >

but in his presentynge of euy l curatis and holdynge of curatis in worldly office, lottyng he fro here gostly cure, þat þre degrees of traitere a3enst god and his peple.
< L 2> < T MT16> < P 247 >

(7): Also we graunten þat þe state of prestis schulden be oon in very vnite, and þe order is al oon as anempte þe substance bope in þe pope and bispochis and symple prestis, but þe degrees in hem ben diuerse, bope heier and lower.
< L 121> < T SEWW02> < P 22 >

Certis, þis lore contrarich pleylni þe ordynance of holi fadris, whiche haue ordeyned, grauntid and licenicide prestis to ben in dyuere degrees and statis to lyue bi tiþis and offryngis of þe peple and bi oher dewteeþ'.
< L 1474> < T Thp> < P 69 >

DEGREIS.......5
And if ani sey matrimoyn to be leful in þeis degrees, spekiþ a3en þe Fadre and Sone and Holy Goost, be þu ware;
< L 23> < T APO> < P 71 >
And, for to counfort his houndis in his werke, he blowip his home wp a blast of pride, when he seiphe þus to hem: 'Art not þou of as hyȝe kyn, and as riche, and as good or better þen he in alle degrees?'

And to alle presti he bitokey þis office when, as Luk tellyp in þe X chapitre, he ordeyned oþer seuenete and two disciplis, and sent hem tofore him to þe same office (in whiche chapitre is tretid and tolde to hem þe office and þe ordre of a prechoure) and in two degrees: þat is, apostlis and disciplis ben figurid bishopis and prestis, as þe decreed seiphe.

And herefor, wylnyng þat his grete power and auctorite schuld be fulli knowe and magnifi, he sendeþ out into every kost of cristendom profoures of his lawe in dyuers degrees, þe wiche opyn his lawe into blasphemie: Þen God of heuen and þe cristis law is not of none auctorite but in seuen and two disciplis and sent hem tofore his home.

But þre degrees ben in symonyentis: summe ben symonyentis in holy ordre ben þre degrees.

And, for to counfort his lordschipis men comen to grete prelacies and oþere degrees of þe churcye bi money and worldly fauour and pleyngye and fiȝtyngye, where þei schulden come to hem bi mekenesse and holy lif and bisy traueile in studyinge and techyngye of goddis lawe;

De seconde, þat þe ordynance of ihu crist be stedfastly kep in alle degrees, so þat alle clerkis lyue clyntly on spirituallte, as crist and his apostlis deden, and þeundye ensaumple of mekenesse, paciencye and heuenly lif and charite;

And boldly, so þat whils he lyvyed hymself he wip drew many folk from our lordschipe, but after his deeth, when we supposyd to haue bene most sure, than had we more harme by preachyng of his disciplis pan euer we had before, so ferfurth that þe way of our lordschipe of hell (þat was, before he became man, greatly vsyd by great concouurse and comyng of men to us of yche degree) was waxen all togrowun, as a way þat is not vsyd, and all come in by þe leyving and preachyng of preastis in all degrees, for þei lyvaid in pouerte, as wrechys in lowlynes of hart, schewyng to þe pepil examples of Cristis lyvyng, þat is comon.

Denteuous

DENTEUSOUS.......I

Wher weren pooy kny3tis and squieris to brynge seruice to þis Ladi, of noble metes, costely arays, wip hoote spices and dentsiuous drynkes of diuerse swete wynes?

Denteuousliche

DEYNTEOUSLY....I

And somme men denteuousefuly norischen hor body, as spendyng Gods gode to costily in glotorye.

Delectable

DELECTABLE......I

But leue we alle thise cursidenessis biforeseced, and comforthe we cristine peple to take truistili and deytoutly the text of hooly writ and the trewe vndirstondyng therof.

Delectacloun

13 1 variant; 1 occurrence.
14 2 variants; 2 occurrences.
15 1 variant; 1 occurrence.
16 3 variants; 4 occurrences.

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DELECTACIION.... 1
be first arow þat he drawij vp and smytib wip is
delecaciou or liking þat he makij him to haue in
synee whiche he tempitih hym to.
<L 63><T CG12><P 151>

DELECTACIONS.... 1
Whanne we seyn, and ne lede vs not into
temptacions, we preien þat god suffre vs not bi
wipdjawynge of his grace and helpe be
ouercomen in temptacions of pise deuyl, of pise
world, and of þe fleschly lustis or foule
delecations.
<L 29><T MT11><P 200>

DELECTACIOUN.... 2
wip lust & lykgyn & delectacioun/ in þou3t/ in
worde & in werke
<L 4><T LL1><P 115>
þis serpent is wroop for he knowiþ þat þe tyme
bi þe which he shall tempte man is but short, in
þe which tyme he haþ a delectaciou in
tempitinge of men, and woot weel þat aþer þat
tyme he shall haue ful peyne wipouten any liking.
<L 72><T SWT><P 05>
delicat17
DELCICAT.......9
CAP. V: But þou3 husbandis han þus power
over his wifis bodi, nepeles þe owen to use þis
doyynge in mesure and reson, and sumwhat
refreynge here foule lustis, and not take
superfluyte of hot wynes, and spised alle, and
delicat metis, to delite hem in þis ocupacion,
þat þenk þat þei ben gestis and pilgrimes in þe
world, and han not here a dwellyngeplace for
ever.
<L 28><T A13><P 197>
3iþ þei wisten delicat metis and drynkis and
3euen nou3t to pore men of here owene secte ne
opere þat ben in grete nodde, but drawen pore
mennus almes and hailode to here owne couent
þat hæþ to moche of worldly goodis, to make
festis huge to lوردis and ladis and riche men of
contres;
<L 22><T MT01><P 13>
And I moneste and stire þes freris þat þei dispise
not and deme not þo þem whom þei seen clopid
wip softe clophis and colourid, and sce delicat
metis and drynkis, but more eche of hem deme
and dispise him sel.
<L 11><T MT03><P 41>
for þei leuen not as pore prestis aþir crist and his
apostlis, but as llordis, þee kyngis or emperours,
in shynynge vessel and delicat metis and wynes,
in fatte hors and precious peillure and ryche
clophis and proude and lecherous squerys and
meyne, and þes vanytes wisten pore mennus
goodis and suffren hem goo dailes whanne þei
han nedis to pursue.
<L 5><T MT04><P 92>
and þis wheren grete peyne for proude men and
delicat;
<L 25><T MT06><P 120>
But in desirynge and holdynge seculer
lordischipis and worldly honour and delicat mete
and drynk and gaye clophis þei schewen in dede
þat þei ben ri3t freisch in bodely lif, but I
suppose þat þei ben dode to holynesse and
penaunce and profitynge to opere men;
<L 12><T MT06><P 123>
for þei ben groundid in abstynence after crist and
his apostlis, and namely þes newe religious, and
þei turnen hem into goltonye and delicat hailode
more comynly þan opere men;
<L 17><T MT06><P 136>
And þerfor he hæþ araþd hym a soft heed of þe
most delicat and esse rulis contened in ciule, and
isprad þerop on tendur tradiciones þat he callij
canoun.
<L 3145><T OBL><P 237>
Acordinge þanue wip þes I calle antecrist al þe
confederacie of hem þat aþens Crist and aboue
his gospel magnyfien mennys tradiciouns and
lawis for wynnyng and dclicat liif, and bisily
doen execucioun of her owne wille and
comaunding, not reckinge of þe hecestis of God
and his lawe.
<L 264><T SWT><P 10>
DELICATE.......2
25: Also bishohipis and freris putten to pore men
þat þei seyne, þat þem of þo Chirche schulden
not ride on so strange horses, ne use so mony
jewelis, ne precious clophis, ne delicat metus,
but renounce alle pingus and 3yve hem to pore
men, goynge on fete, and takynge stavys in
hondes, receyvyng þo state of pore men, in
3yvyng ensaumple of holynes by þeire
coversacione.
<L 3><T A29><P 457>
POINT XXV: Also bishohipis and freris putten to
pore men þat þai sayne, þat þem of þo Chirche
schulden not ride on so strange horsys, ne use so
mony jewelis, ne precius clophis, or delicat
metys, but renounce alle pingus and 3yve hem to
pore men, goynge on fete, and takynge staves in
hondes, receyvyng þo state of pore men, in
3yvyng ensaumple of holynes by þer
coversacion.
<L 32><T A29><P 494>

17 2 variants; 11 occurrences.
defailyng, be wele ycladde
DELICATELY
be meke
Nepeles summe now as in
and fare ful harde.
outwarde as a schepe,
owne soule
delicatli 18
glotoun,
Item Bernardus super
Ri3t so,
But
thei han passynly the cunnynge of hooli writ,
And bicause
to som enuious, to som bacbityng, bityng as
wolfes.
wrecchid Lazar ligginge at his 3atis;
himsilfwip his owne goodis, not reckynge
what bitidde of an vnmerciful man, ric he and
not vnmerciful,
not be herd among
wepen;
religion gadren propre good is to hem seluen and
3e, men
3efou art drunke and art in deliches, þou art not
idel, but þou art ded, as þe apostle seip;
< L 14> < T Ros> < P 103>
DELICATLY......1
RIS7 so, þe more partie of þe peple now ben
fayre wipouette forþ anentis þe flesche, for þei
bęp norisched now so tenderli and delicatli fro
her birpe, al her 3ouhe, al òpür wyse, þan weren
her elders tofore hem.
< L 422> < T CG03> < P 41>
DELICATLY......4
3e, men þat feynen hem ful of charite and
religion gadren propre goodis to hem seluen and
fesiten delicatly lords and ladies and riche men
and so lowe at mete as
longe at mete as
whatsoeuer
pow pei
treasorie
&
riquelous housis,
&
precious clopynge, delicious & lusiti fedynge, in
tresorie & iewels & riche ouemnetnis, freis
pasen lordis & ðeere riche wordli men; &
< L 369> < T Ju> < P 70>
For delicious metis and drinkis of men of holi
chirche weilen ban nedful purgaciun or werse.
< L 29> < T SEWW03> < P 25>
DELICIS......2
for þat my3t is but schame and sorowe to 3ou, if
3e coveiten hem, joynge in richessis þoru pride
in 3oure delicis and leccherye.
< L 18> < T A01> < P 14>
3ef þou art drunke and art in delichis, þou art not
idel, but þou art ded, as þe apostle seip;
< L 74> < T CG08 82> < P 82>
for thei feynen to studie kunne and preche hooli
writ for pride of the word, for couetisse of ertheli
goodis, and for wombe ioe, to leve in delices,
bodeli ese and ydilnesse.
< L 3> < T D3a> < P 449>
and þus þei lyuen in delices of þe world and here
flech, and þerfore þei ben dede to god as poul
seip, and so þei lyuen anticristis lif and
meyntene þat to here dep a3enst cristis lif and
lawe and techenis þerof.
< L 6> < T MT06> < P 124>
and in the xxviiij' c' of Ezechiel, where the
scripture spekith of the prince of Tire, it passith
to speke of the douil, whanne it is addid, “þhou, a
singnet, either a prente, “of the licenesse of God,
were ful of wisdom, and parfit in faireness, in
the delices of “paradys of God”.
< L 41> < T Pr0> < P 55>
For siþ þe pore Lorde, he seip, halowed his pore
chirche, Take we Cristis crosse, he seip, &
counte we delices claye.
< L 70> < T UR> < P 104>
DELICIOUS......4
For suche gloutonis waesten cursideli hire goodis
in goode morsellis and delicious drynkis til þi
come to beggaris estaat, and þenne lyuen upon
þe pore peple and ben chargeus to hem æsen þe
wille of God and ensample of þe apostle.
< L 97> < T CG11A> < P 134>
If þei 3iuен hem to glotomy to fede fat her fleische
wip costious metis and delicious drinkis of
diverse wynis, whatsoeuer þei coste, sittyng as
longe at mete as bow þei were kyngis, wip
myrþis of mynstralsis and many oþer iapis, and
þe sely pore men abiden at þe 3ate to be fed wip
her trenchouris þat come from her borde;
< L 581> < T CGDM> < P 223>
& 3it in curious & costlew housis, & ﬁyne &
precious cloþinge, delicious & lusiti fedynge, in
tresorie & iewels & riche ouemnetnis, freis
pasen lordis & ðeere riche wordli men; &
< L 369> < T Ju> < P 70>
For delicious metis and drinkis of men of holi
chirche weilen ban nedful purgaciun or werse.
< L 29> < T SEWW03> < P 25>
DELICIS......2
for þat my3t is but schame and sorowe to 3ou, if
3e coveiten hem, joynge in richessis þoru pride
in 3oure delis and leccherye.
< L 18> < T A01> < P 14>
3ef þou art drunke and art in delicis, þou art not
idel, but þou art ded, as þe apostle seip;
< L 74> < T CG08 82> < P 82>
DELICYS ........ 1
þes men þat ben in a precious clopb and in deliciys ben in kyngis housis.
<L 25><T EWS3-129><P 18>

DILICIOUS ....... 1
3if þei feynen hem to be men of abstynence and grete penaunce, and þer wiþ drynkyn diliciouis ale and spisid and hei3e wynes, and beggen of þe comune peple to holden vp þis realte, and 3eeuen lordis and ladles þes swete drynkys for to magnyfie þes sectis, and suffren here owene breperen boþe wiþ inne and oute to perische for þrist and myschef;
<L 30><T MT01><P 13>
deliciousli 20
DEELICIALICHE ....... 1
Þe {correlary} is þat widuis, and qwiche as han takin þe mantil and þe ryng delicioulichic fed, we wolde þei were weddfid, for we can nout excusin hem fro priue synnis.
<L 161><T SEW20><P 28>
demen 21
DEEME ........... 12
Perfor trisully I schal worche, dreyndyne no man, seiyng boldly þat he schal come to deeme, 3elndyne to ech man aﬅer his deede.
<L 24><T A01><P 05>
And if þei wolven not now dreede wiþ her wille, þei schulen be maad to drede him a3ein her wille, whanne he schal deeme:
<L 15><T A01><P 17>

/Dominus judicabit fines terre, et dabit imperium regi suo, et sublimabit cornu Cristi sui:/ Oure Lord schal deeme þe eendis of þe erpe, and he schal 3eve empire to his kyng, and he schal hi3 þe horn of his Crist. Oure Lord schal deeme þe eendis of erpe, not þe bigynnyngis ne þe mydward;
<L 20, 22><T A01><P 17>
And þan3e, /Jubicabich Dominus populum suum, et in servis suis misereibur:/ Oure Lord schal deeme his folk, and in servauntis he schal have mercy.
<L 14><T A01><P 44>
inde venturus est judicare vivos et mortuos;/ And þus Crist stiede to hevenes, sittith on þe ri3t side of þe fadir almy3ti, and fro þens he is to come to deeme wiȝke men and dede.
<L 15><T A01><P 81>
From þenns he is to come to deeme þe quik & þe deed ||
<L 12><T LL><P 30>
þei folowen rewardingis/ þei deeme not ri3t doome:
<L 25><T LL><P 105>
and Crist biddip his children deeme aﬅer þe wirkis.
<L 31><T SEW20><P 107>
Neþes what bitidde aﬅir of siche men bilongip not us to deeme.
<L 447><T SWT><P 15>
And up hap, as Crist boord not vnto þe eende of þe sixe þousand for to bigge man, but bou3e man in þe eende of þe secunde hundrid of þe sixe þousand, so l3tly shal he not abide into þe eende of þe sevenpe þousand for to deeme þe world.
<L 724><T SWT><P 22>
And in þe same damnacioun I deeme alle þo prestis, which of good purpos and wille ensforn hem not bisili to do þus, and also alle hem þat haue purpos or wille to lette any preest of þis bisinesse'.
<L 884><T Thp><P 51>
DEEMED ........... 1
Bi God, þe king doip not his deuer but if he suffre þee to be deemed!'
<L 1826><T Thp><P 80>
DEEMEN ........... 3
Also men deemen it gret synne to 3yue lond entailid bi mannes lawe fro þe persone or kynred þat it is entailid to, 3he, alþou3 it be not so 3oue for euere but for a liti3l tyme, and þou3 it so be þat þe persone or kynred þat such lond is 3oue to be ncdi, and haue lue bi Godis lawe to occupie such manere lond or lordship.
<L 2379><T OP-ES><P 116>
And þe Archebischop seide to me, It sufþ of þese þi wordis þat þou and suche oþer deemen þat 3e doon ri3t wel for to preche and to teche as þe doon wipouten authorite of any bishop.
<L 708><T Thp><P 45>
But, ser, as I seide to 3ou biforchonde, we deemen þis bi autorite cheeffi of Goddis word þat it is þe cheef dette of eueru prest to bisiþn him feipfuli to make þe lawe of God knoen to his peple, and so to commounhe heesiss of God charitabili, how þat we mowen best, where and whanne and to whomewe þat we schulen mow.
<L 730><T Thp><P 46>
DEEMYD ........... 2
for echa man schal be deemyd of God, sici as he is founden in þe eende of his lif.
<L 23><T A01><P 17>
And panne þe Archebishop seide to me, þou þat schuldist be deemyd and rulid bi holi chirche, presumpteouesly þou demist holi chirch to haue errid in ordynynce of tijis and of oþer dewtees to be paide to preestis.

DEEMYDE..........2
and Joathas his sone gouernede the paleys, and deemyde the peple of the lond, and euere the kingis of Israel diden yuele, and 3eden in the synnes of Jeroboam.

And Joathan his sone gouernede the kingis hous, and deemyde the puple of the lond.

DEMD..........1
Als þus seye we, o maruelous marchandies, þe maker of man kynd takyng a soulid body of pe virgyn, demd to be borne, and forpgoing man wiþ out seed, may gif vs his godhed, swilk is ai mad in hope trust and charite.

and in the j' pistil to Corinthis, the vj' c†, If ye han seculer domis among you, ordeyne ye the contemptible men, othir of litiJ reputacioun, that ben among you for to deme; that is, ordeyne ye seculer men that han litiJ of gostli knowinge to deme seculer domis, and that clerkis be ocupied aboute gostly officis in helpe of mennis souls.

Wher it be so now, ye cristene men, bileue ye to the werkis of him, And deme ye a verri doom of him, as Crist biddith in the X' co. and in the vii, Co' of Jon.

Thei moun not deme worthili of sogetis, that suen here owne natredis eithir loue in the cause of sogetis”.

ye knights of Crist, deme ye a veri doom bi siche frutis, whethir siche ben bullis of eresie, and the fautouris of hen ben blasfemis in bringinge the puple into so greet error and cruelte agens here nedi neiboiris.

and in the x' c† of Jon Crist seith, Bileue ye to the werkis, and in the vij' c† of Jon, Nile ye deme bi the face, but deme ye a just doom, and in the vij' c† of Mt, Bi here frutis ye shulen knowe him.

For in the j' pistil to Tymothe, the vij' c† in the bigynninge, Poul setith thus, What evere servauntis ben undir yok, deme thei here lordis worthi of al honour, that the name and the techinge of the Lord be not blasfemid.

DEME..........114
and in the j' pistil to Tymothe, the vj' co, of Jon Crist seith, Bileue ye to the werkis, and in the vii, Co' of Jon, Nile ye deme bi the face, but deme ye a just doom, and in the vij' co. of Mt, Bi here frutis ye shulen knowe him.

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 repcntyng 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 damped ned without ende.

For why such blinde prelatis wolen deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.

And thoug 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 repenting 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 damped ned without ende.

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The xxxiiij: Article: Iugis and mynistris of the king othir of oðere lordis owsen to be rype men othir sad in vertuis arid kunnunge of Goddis lawe and mannis, and to demg iustli without acceptinge of persoonis in havyngne pure and symple entent to God, and in puttinge ak haterede and love, and ertheli wynynge, and worldli drede.

and ordeyne thou of hem tribunis, that is sovereigntys of a thousand, and centurities, that is, sovereigntys of an hundrid, and sovereigntys of fifti, and sovereigntys of ten, that shulen deme the puple in ech tyme.

And I comaundide to hem, and seide, Here ye hem and deme ye that that is lust.

and what evere thing ye shulen deme, it shal turne into you.

For sith thei taken large soudis of the king and of lordis to deme iustli the puple in the name of the king and of oðere lordis, if thei deme falsli the puple, and nameli for eovetise, thei ben traitouris to the king, lordis, and comouns. And sith thei take the office to deme the doom of God, not of men, as the scrip ture seith bifore in manic placi, if thei deme a fals doom and nameli for covetise, thei putten blasfemis on God, sith thei putten fals doom on him.

For why such blinde prelatis wolen deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.

And thoug 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 repenting 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 damped ned without ende.

and Crist bydde}l his children deme after þe werkes.
And so, hof we se not nowe ṭo hardnesses of oure judgment, Gods lawe techis us how God wil harde deme us.

Ne men schulle suffre no more pennaunce ṭan ṭe prest enjouyc hēm, for God ṭap 3eve ṭe prest power to deme aftir his owne wille, for ellis it were a needles ṭing to schryve men ṭus to prestis.

And ech prest deme wisly himself, whi ṭe seip his masse, and in what life;

And seyn ṭat men of hor ordir schul nevere cum to helle, bot schul deme 갼er men wiȝ Crist at domesday.

And ṭus we demen foliliche more bi signes ṭat men han maade, who ben men of holy Chirche, ṭan bi goode lif and endeles lastynge in charite, bi whiche God biddip us deme wisly and riȝtfully.

Avyse hem wele how hidously God by his prophet cursis wayward curatis, and how playnely Jerome, Gregore, and Austyne, and namely Seint Bernarde and Grosthede, crien out on ṭer open heresies, and deme ṭai ṭen hemselfe wheþer ṭai bene cursid or nay.

Prelatis, here deme 3ee and wrastulis 3ee who schal be mayster, for trewyly 3ee have mony resouns to agregge 3oure syne, whiche has not Lucifer 3oure page, in tourementynge of Cristus children.

Let al ṭo worlde deme wisely by ṭer open dedis, ande tirany on retenaunis, ande sittyng in parlement above grete lordsis, seyynge ṭat no parlyment may be holden wiȝtouen hem, wheþer pis be feyned ypocrisie or treuthe.

Now deme pis flȝying kirke, if ṭe pope be moost mek, reseyuing wrongis don til hēm;

Ilk man deme pe sikil iar pinge ṭat semit to hēm.

And I deme not but ṭat ilk curse is to be deede, for ṭat he is cursed vniustly, howiþ to examin him diligently after holi writte, ṭat he be not gilty in ani pinge.

Neþeles it is not to deme ṭat ne it is leful to curse accessorily;

syn ṭat execucoun of his curse sauereiþ seculer cause, and ṭe Apostil biddip, If 3e hau seculer nedis, ordeyn ṭoo ṭat are contemplable, ṭat are in ṭe kirk, to deme.

And sum demen to be letful, for ṭei deme not ṭe lawe of ṭe dede for to harme by cause of long custom, not takyng heed ṭat synnis are so milkil gruowasare, euþer euþ lengar ṭei hold bound ṭe vniest wolue;

And Crist himself biddip ṭus, Wel 3e not deme, and ṭe schal not he demed;

And 3e deme it schal turne a3en to 3owr mede, if 3e deme lustly:

And ṭus schuld al domis be led bi him, and ṭus is it 3euen to him how God ordeynd him not seculerly to execut seculer domis, as be seip, ṭat he is not ordeind juge ne departar vp on men, ne cum not to deme hem, ne to he cause of ṭer harme ne strif to be maad a mung hēm.

And ṭus Dauid, led bi ṭe priuete of prophycye, dede ṭe dome of God to him, schewing to vs how God demiþ vs after our hartis, and schal deme ilk man after ṭe wordis of his mowþ.

Bod biddip ṭu shalit not sey fals witnes a3en bi ney3bor, noþ lye, nor forsucre lie, nor deme vniustly, nor a3en sey ṭe trowþ in no maner;

ḥey schal not deme dome, ne liuer ṭe regiou fro wrong, for ṭe may no þing;

And ṭus ṭey may not deme but ṭat ṭei lede ṭis world in mirknes.
And þan we be cloþed þe habarioun of riþtwisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyen and suget, and þat we deme non man, but as God biddip;

< L 27><T APO><P 99>

But if þe sei may we not vndirstond, appily þe wot not, for God may 3eue vndirstonding to perfor may of God, so may God delen it til an 4e fourpe pan general Dai of Jugemente, whan he schal come men wipouten acceptynge of per sones' after whanne he schal come in han deserued: rialli in gret power and mageste to deme aile 

1>is peyne.

comynge of oure Lord, Jesus Crist, 

mageste, in schal in parte be hid, for he schal de me eueri of per sones' deserued.

I>e fourpe degre is whanne a man despisip so pekechene.

For þat day riþtwisnesse schal appere and merci pekechene.

And oft, 3it riþtwisnesse shal come into þe world at þe dreadful Day of Dome for to deme al mankynde, and not to rett it to þe fende þe vertu of Goddis gracious worching, as false frowarde shrewis done, þat han 3it þe odle enuy of Jewis þat turneden in Jesus Crist þe vertu of þe Holy Goost to þe worching of þe deuel þat þei clepiden 'Belzebub'.

< L 270><T CG14><P 182>

Ne þe miȝt not sey þat for veynglorie he did suche þingis, for þei þat sechen worshipis of þe worlde, examine þei þe werkis of Crist and deme þei if þei sownen into þe worship of þe worlde as þe Jewes seiden.

< L 353><T CG16><P 204>

ffor Crist in the gospel seith to sich a rebel man, The word wich I haue spoke schal deme hym, that is dampe hym, in the laste day, Also God seith: I schal sle false men and rebel agens my lawe and I schal make to lywe faithful men that kepyn my lawe.

< L 6><T Dea><P 453>

For anticristus ben rewlis to þe styward of þe chyrche, to make officiess perynyne and to deme lewed men, anticerist chalangep here to be fully Godis fellow;

< L 92><T EWS1SE-03><P 489>

Crist seip whanne manus Sone shal come in his maieste, þat is at þe day of dom to deme al mankynde and alle blissd angelis shal come from heuene to bere cumpeny to þei comyng, þanne Crist shal sitte on þe sete of his maieste as kyng;

< L 5><T EWS3-147><P 67>

Pe second doue is more liȝt: for þis iuge is Jesu Crist, þat shal shal com at þe day of dom and deme alle men by þis lawe, and aftir 3yue hem to his mynystris.

< L 18><T EWS3-209><P 253>

þat we deme not falsi/o of oure nei3bore biside var

< L 2><T LL><P 64>

deme þe world wheþer þis dyuysion belong on worldely prelatis vnkunnynge and cursed of lif, or on pore prestis and trewe men þat fayn desiren nyȝt and day to knowe goddis will and worshiphe and do it bforo alle opere þingis.

< L 14><T MT02><P 34>

And I moneste and stire þis freris þat þe dispise not and deme not þo men whom þei see cloþid wip softe cloþis and colourid, and vse delicat metis and drynkis, but more eche of hem deme and dispise him self.

< L 10, 12><T MT03><P 41>
As to chastity deme men of here bodily chastite, but of gostly chastite it senech þat þei ben alle avouteris, for þei halde religioun þat is maad of synful men bettre þan religion mend of crist hym self, and þei chargen more tradicions or customs maad of here owen errorris þan þe just lawis and heste mend of almy3ty god, and þus is gostely matimonye bitwixe crist and cristen mennsoulis broken, siþ it stondij in ri3tffulnessse and mercy and feip.<L 16><T MT03><P 49>

Also crist seip to þe iewis of him self þat þei schullen deme a ri3tful doom and not after þe face.<L 21><T MT04><P 84>

But oure prelatis þat don euyle bope in dede, speche and þou3t, crien kelynely þat sugetis schullen not deme hem, þou3 þei don opnuly a3enst charite.<L 26><T MT04><P 84>

but oure prelatis wolien not þat we deme here seiyngye, þou3 þeit be contrarie to goddis lawe opnuly, and certis þis is þe deuyl cast of helle to distroie þe treuþe of holy writ and þe lif of ihu crist and his apostis, and to coloure pride and courteisit and symonye and extorsions as moche as eure þei wolien, for bi here cost men schullen not reproue hom berof, what synne euere þei don.<L 29><T MT04><P 84>

But oure lord ihu crist comaundid his enemies to deme of hym a ri3tful dom and not aftir po face.<L 19><T MT07><P 158>

Also crist bad to his enemies þat þei schulde bere winnesse of euyl 3if þe had euyly speken, and seynt poul biddip his hereris deme þat þat þe be seide, where þeis worldlyd follyis wolien he anticristis more maistris þan crist god and man, Siþ þei wolien not be demyd and amendid bi cristis peple vnder hem of hero opyn wyrkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel.<L 25><T MT07><P 158>

but a3enst þis heresie poul wriþip þus in goddis lawe: “what kynne seruauntis ben vnder 3ook of seruage deme þeis here lordis worpi alle manere honour or worships, þat þe name and techynghe of þe lord be not blashemyd,” þat þis, holden wrongful and dispised;<L 3><T MT15><P 228>

for þe gospel of ioon tellip þat crist seip of summe follyis þat þei shulen deme to obesche to god in pursuyng of his apostis;<L 9><T MT27><P 423>

For þei answerid þus to þe prelacie þat had made seche constitucions a3enst þe fre preching of þe gospel, as we mai rede (Act· 4 and 5) Whether it be ri3t in þe si3t of God to here 3ow rahþ þan God, deme 3e!<L 337><T OBL><P 165>

For whosoeuer do so obstinati, be his determynacioun or wil neuer so contrarious to Cristis lawe, he wil deme him for an heretik and kille him.<L 819><T OBL><P 178>

And wheþur our princes of prestis do not so nou3 or none to feipful prestis, þat blowen or wold blow þe swete brehe of Cristis gospel vpon hem and the peple, deme 3e of þe dede þat is open inou3!<L 978><T OBL><P 182>

And herfor Crist þat is heed of þis bodi wold þat alle seche men schuld deme of þe dedes of his rhymes and þe lymes, and be wel war of pseudo þat schul 3eue signes and merueillis to bring alle most þe chosen to error.<L 1567><T OBL><P 197>

but I wote wel þat antecrist schal finde þis a ful bittur blessing, whan Crist schal deme wiche partie in þis mater is heresie, bi his owun blessid lawe and not bi antecristis new determynacioun, þe wiche is so contrarious to Crist þat it schal not be avoide at þe dreadful daþ of dome!<L 2611><T OBL><P 223>

For uturli I deme not þat þou will þat þi bokis be rad so as þe bokis of prophetis and apostis, of whos writing it is a kursid þing to dou3te þat þei wanten al error.<L 3440><T OBL><P 245>

And if þei were indifferent in her iugemensis, as þei demen þat it is wrong and dampnable a seculer man to take upon him a prestis office, in preching or mynystringe of sacramentis, and in disposyng of tibis þat were lymytid to þe staat of clergie, so þei shulde deme it ful dampnable a prest to occupie his temporal sword wiþ þe puryntaunis þat longen perto specified before.<L 1355><T OP-ES><P 58>

and upon þis he comaundip þe peple þat, if þei haue ony seculer iugemensis among hem, þat þei shulde ordeyne upone suche domes þe more vnworpi of þe peple for to deme suche worldli causis.<L 1406><T OP-ES><P 60>
clergy, so þai schulden deme it full damnable a
prest to occupie þe temporal swerde wib þe
purtenance þat longip perti specified tofore.
< L 270 > < T OP-LT > < P 59 >

O lorde/ thou sayest in thy lawe/ ne deme ye nat/
and ye ne shullen nat ben demed/ For the same
measure that ye meten to other men/ men shall
meten to you ayenward.
< L 29 > < T PCPM > < P 42 >

Proue hem in process, and pynch at her ordre,
And deme hem after that the don, and dredles
yleue Thei wih wexon pure wrotch wonderliche
sone, And shewen the a sharp wil, in a short
tyme.
< L 17 > < T Pro > < P 5 >

and first it techitli, that wise men and my3ty
shulen be maad iugis, and deme justly the pore
and the ric he aftirward hou the Jewis ouercamen
Seon, the kyng of Hesebon, and token his lond
and aile the goodis therynne in to her owne
possessioun, and dedyn in Iyk maner to
Og the
kyng of Basan, and to his lond and goodis.
< L 32 > < T Pro > < P 23 >

and he comaundide thus to the iugis, "See 3e,
what 3e owen to do, for 3e vsen the dom not of
man" but of the Lord, and what euer thing that
3e schal deme, schal turne into 3ou;
< L 23 > < T Pro > < P 23 >

And in Jerusalem Josaphat ordeynede deckeries
and prestis, and princis of meynes of Israel, that
thei schulde deme to the dwellers therof the
doom and cause of God;
< L 27 > < T Pro > < P 23 >

whether Oxunforde drinke blood and birlith
blood, bi sleeinge of quyke men, and bi doinge
of sodomye, in leesinge a part of mannis blood,
THE EUCHARIST

I Cristen mennes bileue tau3t of Iesu Crist, God and man, and his apostles and seyn Austyn, seyn Jerome and seyn Ambrose, and of pe court of Rome and alle treue men is his: hat he sacrament of pe auter, pe which men seen betwene pe prestis handis, is verre Cristis body and his blode, pe which Crist tok of pe virgin Mary, and pe which body di3ed ypon pe crosse and laye in pe sepulcre, and stie into heuen and shal come at pe daye of dome for to deme alle men aftur her werkes. <L 7><T SEW21A><P 110>

And I bileue hat Crist is to come for to deme al mankynde, summe into euerlastynge blis and summe into euerlastynge peynes. <L 272><T

Forhi, ser, if I consentid to 3ou to do hereinne 3oure wille, eijer for boncheef or mysccheef hat mai falle to me in his lyf; I deme in my conscience hat I were wolth to be curst of God and so of alle seynists whiche inceunenent kepe me and alle cristin peple now and euer almi3ti God for his moost hi3e and holi name!' <L 397><T Thp><P 36>

And I seide, Ser, bi autorite of Goddis lawe, and also of seynists and docutors, I am lerned to deme hat it is euery prestis office and cheef dette for to preche bisili, frely and treuli pat considerid, Wherfore, ser, eijer seynistees and eijer wel considir, I deme myself damnable if I, eijer for pleasaunce or for displesaunce of ony creature, bisie me not to preche pe worde of God. <L 881><T Thp><P 50>

By God, I deme hym to be more meke hat goip euer daie in a scarlet gowne pan pee in hat predeadare blew gowne! <L 1591><T Thp><P 73>

And he Archebischop seide to me, Pou3 thou knowe a preest to haue alle eles vicis, 3he, thou3 thou se a preest lye now bi a womman knowyng hir fleischli, weldist thou herfore deme his preest damnable? <L 1603><T Thp><P 73>

But siþ alle eles seyninges ben now excusacions in synne, me jinkip ser, hat his sentence of Crisostom mai be aleggid skifilii a3ens alle sich swerers, witnesseginge hat alle eles synnen greuouli, pou3 hei deme hemsilf to sweren in his forside wyse wele. <L 1728><T Thp><P 77>

And þanne he Archebischop seide, Wel, wel, thou woll deme þi souereynys! <L 1824><T Thp><P 80>

Dawe, þou has li3t conscience þus fynaly to deme. For here þou damnest men to helle with out any condicion. Whe haue leue of scripture to deme after mennes werkes, Bot for to deme as þou dost, is to robbe God of his power; <L 105, 107, 108><T UR><P 105>

Bot how stondih þis to gedir: 3e sle men in 3our prison, 3e haue 3our conspiracies when 3ou gode likip, 3e damne pe trwe, 3e hyen þe false, deme Dawe wher þis be gode. <L 270><T UR><P 110>

And he is worshypped ouer all thynes as God and sheweth hym selfe as he were god, where our charge be gyly 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 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 lefe no breade, but it is the bodye of the Lorde, but truelye there is nothynge but an heepe of accydentes as whytynes, ruggednes, roundnes, saueru, touchynge, and tastynge and suche other accidentes. <L 5><T WW><P 11>

And so we muste bileue that he was very god and man toghter and that he flyed vp very god and man to heauen, and that he shalbe there tyl he come to deme the world. <L 20><T WW><P 17>

DEMED...........22

Also for he that sayith truth by his conscicne and supposing and discretioun goven him of God, though he errith, and is redy to amend it and to say the contrarie of his own sentence, now if God shew it to him, yhe, by a full abiect if hit be justly demed lawefulle. <L 13><T 37C><P 133>

makynge þis protestacione, þat if þei eren in ony poynt of þeire onswerynge, þei submytten hem to be correctid openly to þo kyng and his chivalrye and þo clergye and comyns, 3e, by deþe, if hit be justly demed lawefulle. <L 13><T A29><P 457>

If þai done not wele her offices þat God ordeyned, but lyven viciously, þai ben Jewis and manquellers, and not prestus of God, þow þai bene demed of þo worlde bohe wise and holy; <L 2><T A29><P 493>

And such, but if þei haue þe more special grace, ben now demed, for Crist seip in Jones gospel: /Hoc est judicium: quia lux venit in mundum, et
dilexerunt homines magis tenebras quam lucem; <L 189><T CG02><P 17>

Also God seith generally to the peple of Israel, Exodi xij that the laue of God be euere in here man, AI thi tellyng be in the comaundementis of God, and oure lord Jhesu seith to hise apostlis, comaundith in Moises lawe that tho bestis that schal come, schal passen on the earth without harm. And so Godys children, whon are made of earth, shal come, synne. Eche man mut nedis stonde at helle. For in here wille of Goddis rewme/ neipir 3e demed bi hole sentens or text of Goddis lawe, but onli her owne tradicions and determynacions, Goddis lawe, but onli her owne tradicions and determinations. And certis whoso wol nede Austens and Ieromes hole processe or ellis hole sentens or text of seche antecristis lemys koude aleie for hem any contrarie to holi scripture obstinatli defendid'.

For 1 haue wist many men examnyd in our londe in dyuers materis of God, but be lettid bi goddis my3t. And certis whoso wol nede Austens and Ieromes hole processe or ellis hole sentens or text of seche antecristis lemys koude aleie for hem any contrarie to holi scripture obstinatli defendid'.

And he forsope is Antecriste, & he is raised aboue al chirche, as it is more trewly, our kynred & trcwe religion of men, and tretid most heretik, most aduersarie of ihu Crist, and principal anticrist. This is demed by old dates; <L 67><T PT><P 149> Who sayth, that some of hem may sinne, He shal be demed to be deed; <L 198><T PT><P 153> He forsope is the perdicion of al men, for he is aduersary to Criste and perfore he is calde Antecriste, & he is raised above al pings hat is seide god' hat he defoule or trede wiip his fotte he goddez of al Gentilez or folke, ouer proud & trewe religion of men, & sytte in pe temple of God', as in Jerusalem, as som trewe, or in holi chirche, as it is more trewly demed, schewyng hym for to be as if he be Criste & pe Sone of God.

Our maneres forsope bene wont to be demed no3t in hat pat iche man knowe for hat pat iche man luffep. <L 17><T ROS><P 81> And I heerynge these wordis pou3te in myn herte hat pis was an vnleeuf askythe, and I demed
myself cursed of God if I consentid herto;
<L 366><T Thp><P 35>

And, in how short tyme þat euere 3e seie suche
a synnere may be repentant, him owip not of
hem þat knowen his synnyng to be demed verrili
repentant wipouent opin euydence of greet
scheme for his synne and herteli sorowe.
<L 1612><T Thp><P 73>

DEMEDE...........
But þe publican feelide so mekeli of himself þat
he demede himsilfe wipour þat he demede
vnworpi of office of Auter, and monye
And whanne þei saien þat Crist wolde not for þis
cursyng ceese of his preching, and nameli a3ens
hem was first ordeyned and whom

Demeden cristen men to abstene hem
agenc
epe such prestis to the weylyng of verie
Cristen chirche.

Butte whil bohe went to þe doom of theodre,
king of Raveyn, þe kyng demede þat which of
hem was first ordeyned and whom þe more part
of men chesing fauorid to gider and
damped and reprevid alle þe dedis of
formosus and demede formosus to be draw out
of his sepulture and to be clothid with lewid
menis clopping and þe finges konit offe with
which he sacride and to be cast into Tibre.
<L 63><T Tał><P 177>

Botte whil bohe went to þe doom of theodre,
king of Raveyn, þe kyng demede þat which of
hem was first ordeyned and whom þe more part
of men chesing fauorid to gider and
damped and reprevid alle þe dedis of
formosus and demede formosus to be draw out
of his sepulture and to be clothid with lewid
menis clopping and þe finges konit offe with
which he sacride and to be cast into Tibre.
<L 63><T Tał><P 177>

And þer for þe pope was clepid manqueller,
vnworpi of office of Auter, and monye
Cardinalis demede him vnworthi to be buriede
in Cristen chirche.
<L 292><T Tał><P 184>

DEMEDEN.......4
Verum/, in the ende, where it is writen thus,
“Oure predecessouris, Pope Nicol and Pope
Gregort, demeden cristen men to abstene hem
fro masses of prestis which it was known verely
to be such vicious men, that þei shulden take
away fro other men lycence to doe sin, and
genclepe such prestis to the weylung of verie
penceance”:
<L 13><T 37C><P 126>

But men of þe furste howr demeden þat þei
shulden haue moore þan men of þe elleuonhe
hour, for þei traucyleden furst and lengore.
<L 93><T EWS1-39><P 382>

Also god him self seijh bi ieromye þat he schal
take vengannce on hem þat demeden not
ri3hfully þe cause of widwe, þe cause of fadirles
and modirles, and þe cause of pore men.
<L 20><T MT15><P 231>

And it pleside the king and al the multitude, and
þe demeden to sende messangers into al Israel,
fro Bersabee til to Dan, that þei schulden come
and make pask to the Lord God of Israel in
Jerusalem.
<L 37><T Pro><P 26>

DEMEN.............50
This sentence is opin bi the seiyngis of God in
the olde and the newe Testament, and speciali in
the ij' Salm, “And now, kingis, undirstonde ye,
be ye lernid that demen the erthe;
<L 2><T 37C><P 27

1· Corollary If iugis othir mynistris of the king
or of othere lordis bowen to covetise, and demen
unisti for favour or hatrede, lucre or dreed, þei
enemies and traitouris of the king, and of the
lordis, and of the comoun puple, and don
blasfemie agens God.
<L 4><T 37C><P 110>

Perfore it may not be þat a man be in synne
raþere þanne he synyn, as God may not demen
him in synne raþere þanne he synyn.
<L 152><T 4LD-3><P 224>

And þus we demen foliliche more bi signes þat
men han maade, who ben men of holy Chirche,
þan bi goode lif and endele pople, which
þe Lord God biddip us deme wisly and
eri3fully.
<L 5><T A28><P 448>

& þei demen wronge.
<L 12><T AM><P 134>

And sum demen to be letful, for þei deme not þe
lawe of þe dede for to harme by cause of long
custom, not takyng heed þat synnis are so milkil
GREUOWSARE, euer þe lenger þei hold bound þe
vncey sowe;
<L 1><T APO><P 51

And þerfor soþ Crist, þat þe Hooli Goost schul
argu þis world of dome, boþ þei mak and
demen and causen;
<L 21><T APO><P 62

Thise heretikis mys vnþirstonden hooli writ and
they clepin her owene erroar hooli writ, and
thus the desyl blyndith hem an disseywyth hem
and bcapith hem: as a drunke man demeth of a
candele to be tweyne or thre, so these fools
demen that hooly writ hath many false
vnþirstonyngis where it hath oonli trewe

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And after all the schal men see Crist owre lord come from heuene, and his angeli to demen men pat dwellen here, for he vertewys of heuene pat ben liydes schullen be changed here, and al he gournyale of heuene schil be varied bus to men.

Miche peple demen it a medeful heuene and al demen men

I hold it but a scorne whan men demen of heuene; and his aungelis and al demen men

Also men demen it a grete charite to seue a mannuus bodi fro deþ or drynchnyng;

also poule bigdiþ pat his sugetis demen pat þing þat he seib after þat he was rauescito into þe priddhe heuene;

but certis þe prelatis demen heresie alle þat is a3enst he a lykyng and lustis of here flech;

wherefore þe holy gost techiþ hem not oh sohe, but he spirit at lesyngis steriþ hem to lette knownyng of goddis lawe and saunyng of souls vnder colour of holynesse, for þei demen before þat men wolen teche heresie;

and so þei leden þe symple peple in error and synne whanne þe peple weneb for to do wel, and maken þe peple to demen good euyl and euyl good, and to wende þe weie to helle whanne þe wenen to goo to heuene.

and so þeif prestitis seyn here matynes, masse and euensong aftar salisbury vsse, þei hem self and opere men demen it is ynow3, pou3 þei neipere preche ne teche þe hestis of god and þe gospel.

and þe demen it dedly synne, a prest to fulfille þe ordynance of god in his fredom wihout nouelie of synful men, þat leþiþ prestitis fro þe betre occupacion, as 3if þei demen it dedly synne to leue þe worse þing and take þe betre whanne þe may not do boþe toigide.

be 3e lerid þat demen þe erpe;

but þei demen þat siche sadde reprouyngis of synne is enuye, slaudrynge of prelatis, and
distrolynge of holy chirche.

But here seye folys, þat demen in effect þat Crist and his apostlis failidden foule in her logice, and nameli in þe mater of þe sacrif ost, þat alle þat scripture spekiþ of þe ost or olde doctours, calling it brede and wyne, schal be vntrustonde of þe accidentis wihout sogett or substauence þat þei maken so mene of.

and þei demen hem for heretikis þat piteoulsy hopen seche a child bi grace of þe Holi Gost to come to eueringlasti blisse.

But seche an evidence is of litil price at þe grete renogat antecrist and his special membris, þat so openly reuersen and demen ful many medeful þinggis expressid in Goddis lawe.

For, in as moche as þei ensuren þe peple bi word, lettre and seel þat þei ben parteners wip hem for þe good þat þei 3yuen of alle þe suffragis þat þei specifiþ in her lettris, þei presumen and proudiþ demen wihouten ony condicion þat þei and her praieris wip ohir suffragis ben worþi or acceptable in þe si3t of God.

And if þei were indifferent in her iugements, as þei demen þat it is wrong and dampnable a seculer man to take uppon him a prestis office, in prechynge or mynystringe of sacramentis, and in disposynge of þiþ þat were limyted to þe staat of clerige, so þei schulde deme it ful dampnable a prest to occupie þis temperal swerd wip þe purtynauncis þat longen þerto specified before.

And if þai wer indifferent, as þai demen þat it is wronge and damnable a secular man to take upon him a prestis office, in preching or ministryng of sacramentis, and in disposing of this this was limyted to the state of the clergy, so these schuld be fait full damnable a prest to occupy this temporal sword with the purtunance that longed thereof specified tofore.
Capitulum x And þerfore men demen it a grete synne to 3eue lande entaylid by manyns lawe fro þe persone or þe kyndred þat it is entaylid to, 3he, allþou3 it he not so 3eue for eeru but for a litill tyme, and þou3 it be so þat þe persone or kyndred þat siche londe is 3eue to be nedy, and haue leue by Goddis lawe to occupie siche maner londe or lordeschip.

After he steyed vp to heuen to his fader and tho he sent the holighost amonges his discyples / and wordes he spake vpon erth / some to blysse both mankynde after her werkes / and after the and in soule. And after tyme commynge he woll come and demen all man is an heretyke & cursed for brekyng of mans law/ & demen him for a good man that ne weren nat ayenst thy lawes. Some to payne withouten ende / both in bodye and in soule / euer withouten ende / and Lordel it was neuer thy dome to sayen that a man to the dethl for brekyng of her lawes! other assenten to command vs to demen mennes thoughtes! for they caren Iytell for hem! but of him what we thynke/ nat of the lorde ne of thy vyker aecursen vs/ for our accusers mowen we nat and of hisl whilk they setten aboue thyne/ and They wolden ben agast to de-men men as they do. And yet they sayen lorde that they ne de men no man to the deth/ for they seyen they ne mowen by her lawe demen any nab to deth. And yet they sayen lorde that they ne de men no man to the deth/ for they seyen they ne mowen by her lawe demen any nab to deth. O lorde/ howe moche trewer dome was there in Pilate that was an hethen iustyce/ than in oure kynges & iustyces that wolen demen to the dethe & berne in the fyre him that the prestes deleyueren vnto hem withouten witness or profe?

For Pylate ne wolde þat demen the for that the pharyses sayden/ that yef thou ne haddest nat ben a mysdoer/ we ne wolde nat deleyure him vnto the/ for to they broughten in her false wynes aynst the. But lorde/ as thou saydest somytyme that it shulde ben lighter at domes day to Tyre & to Sydon and gomorra/ that to the cyties where thou wrought wonders and miracles/ so I drede it shalben more lighter to Pylat in the dome/ than to our kynges & domes men that so demen withoute wynesesse and profe. For lord/ to demen thy folke for heretykes is to holden the an heretyke/ & to brennen hem is to brennen the/ for thou seydest to Paul whan he persecuted thy people/ Saul/ Saul wherfore persecusteth thou me/ & in the name thou shalt sey/ that ye haue done to the lest of myne/ ye haue done to me. And is herafter to commen, Christ all him scluen To demen the quyke and the dode, with outen any doute. They nolde nat demen after the face, But norishe hir sheep, and hem nat byte; But now þei ben wise men þou3 þou and sich oher demen hem wynwise. Miche peple demen it a medeful werke to iape mennes i3en wip curiouse bilding and manye veyn staring si3tis in her chirchis. And I scide to þe Archebischop, Sir, siþ 3e demen me an enerike out of bileeue, wolde 3e 3eue me audience to telle to 3ou here my bileeue? But now þei ben wise men þou3 þou and sich oher demen hem wynwise. Wherfore, ser, siþ þis forseide witnessynge of God and of dyuerse seynitis and doctouris and of alle þe peple, good and yule, sufﬁsip to alle trewe precchours, we demen þat we doon not þe office of presthod if we leeuene oure prechinge, forþi þat we haue not ne moun not haue deweli bischopis letters to witnessen þat we ben sent of hem to preche. But now þei ben wise men þou3 þou and sich oher demen hem wynwise.
Thanne ia de I certeine syr, thou demest ful trewe.

And be Archebishops seide to me, dou demest every preest to be pride ha wol not go arayed as thou goist.

DEMEB. .......... 19

for God is so good in ech goodnesse he is before and in eche yuel he compe afer in effecte, demyng he in pat synne pat synne beinne, perfore, al be it pat wipouten our desertis God sende vs his grace of for3ueenesse of oure synnes, 3it he demeb vs nou3t in no synne but after pat we haue synned hereinne.

For many tymes a man demeb pat his synne is venyal, and God demeb pat for his synne his man schal be dempynd, and also a3enward.

In pis blyndnesse ben prelatis and curatis of pe chiche pat demeb a gretter synne and more sharclerp chastise hire peple for faylinge of hire tipes panne man sehal be damnyd, and also a3enward.

Or ellis it may be expouned pat Crist for his tyme sechip not his owne glorie, but God pe Fader sechip his worship after his passion, and demeb synners in hym, punnysshing hem.

And first me semep here pat it were spedi and nedeful to examine besili pe argument pat antecrist demeb an insolible in any mater pat he wol haue preuced.

Loo ha, hou3 seint Poule demeb hem worbi eurolasting dampanlcion, pat techen pe peple ouer pat ping pat he hap taut3 hem, pat is to seie ping pat is not contenid in pe beleue pat he taut3t.

he is or hap beyng pat sechip and demeb'.

And herefore, sip he hap al pis of himself and sou3t gracioslly to eche creature his owne beyng, for he nedeb none of hem, worbeli and ri3fuli he sechip his owne glorie in creaturis, not for his owne nede but for ned of his creaturis, and just seruice pat pei Owen to her maker pan of pis it suel pat, for as meche as pis antecrist sechip his owne glorie and demeb himself, as pe dede schem, so worbi and glorious pat him nedeb no ping to founde himself or his lawe vpon saue his owne grete auctorite, power and wille, he schem himself, as seint Poule seip, as if he were God.

for he demeb an emperour unnepe worbi to kisse his fete, alpo3 he were sumtyme his lord and his maister.

Sippen he al Cristis wordis ben oo worde pat is truwe and pe boke of lif, and pis renegat wil his retinew demeb Cristis wordis for he determenep pe contrarie, it is open inou3t his renegat is of pe fadur pe fende.

And acording to his seint Austen writip bus (De ciuitate Dei li-20 ca: 30): No man demeb or dou3tib pe last dome to be comynge, pe wiche is before seide bi lesu Crist in holi scripturis, saue seche oon pat bi an vnleeful boldnes or blindnesse beleue not to pe same lettris, pe wiche han now schewid her trupe to alle pe world'. And bi pe same skelpe her is no man pat demeb or dou3tib not pe sacred oost to be brede and wyne, and Cristis bodi and his blode, saue seche oon pat beleue not to Crist and his lawe pat techip so.

And bus pe pat ben vnri3twise men demen ri3twise God, and vnwise men demen pe crafti man, and corruptible men demen God pat is vnncorputible, and pe creature demeb pe Maker'.

And pis is demed ful green synne among pe peple, not onoli to pe 3yuer, but also to pe taker, for bope pei doen damnable wrong to hem pat it is entailed, as pe peple demeb 3he, alpo3 it be 30ue for good and trewe seruyce pat pe rescueyer hap don to pe 3yuer biore, or ellis bi wie weie of almesse, or releuyng of pe persone or kynred pat it is 30ue to.

Leuiitico 13,j, leprosi ben comanded for to schewen pat to prestis, wome pei made no3t leprose or clene, but pei discerne or demeb wiche ben clene or vnciene.

Here it is openly schewed", seip pei Maister of Sentence, li-4, di:19 in fine, "pat God folowe not pe dome of holi chirche wiche somtyme demeb be surrepcion and ignorance, God forsohp euermore demeb after sou3tastnes.

Wom pat hou demeb euermore or ofte tyme spekyng to of peynez or monye, out take almos, wich is opone, to al men indifferently haue pou
hym rāber a chapman or a marchande ðan a monk". "
<L 22><T Ros><P 78>

DEMID.........6
And herbi prestis ben demid to do not profyt but rathere to perishe.
<L 3><T 37C><P 114>

Aftir that ech man gesside hem, whiche he cristenede to ben hise and not of Crist, it was demid in al the world, that oon of the prestis shulde be maad souereyn aboue othere, and that the sedis of dissencions shulden be take awer".
<L 9><T 37C><P 150>

And þerfor he was reproofid of Petre, for he demid to posseide þe 3eft of God bi money, and þerfor he had no part in þat þing.
<L 20><T APO><P 51>

And Crist himsylf biddip þus, Wel 3e not deme, and þe schal not he demid;
<L 17><T APO><P 61>

sin þe prince of þis world is demid and founden þat he is vniust, and þerfor is he put vnder, and man maad fre to serue god if be wil, and þan mai no man blam him iustly, nor he schal not be temptid ouer þat he mai, but God schal make periuance wiþ þe temptacoun þat man may susteyn.
<L 22><T APO><P 62>

for his wil be at þe day wen al þing schal be demid after trowp.
<L 6><T APO><P 66>

DEMIN.........1
Lordly lyf ayenst lowlinesse, And demin all without mercy And covetyse ayenst largesse, Agyaynst trewthe, trechery And ayyaynst almesse, envy;
<L 510><T PT><P 163>

DEMIST.........2
for Poul seip, Wat art þu þat demist an oþer mannis seruanct?
<L 17><T APO><P 62>

And þanne þe Archebishop seide to me, þou þat schuldist be demyd and rulid bi holi chirche, presumpteousli þou demist holi chirche to haue errid in ordaynaunce of tþis and of oþer dewtees to be paide to preestis.
<L 1515><T Thp><P 70>

DEMİb.........9
Crist demih ri3i³;
<L 11><T AM><P 134>

I spok to 3ow as to wyse men, demih þis þing þat I sey;
<L 13><T APO><P 46>

for oþer wis demih not Crist þe sone, bi cause to ani man to be vndur syn, bondage, nor damping nor desese, nor doþ wrong in ani dome, somon or priuat, nor supprisip nor enip nor demih not after þe face, but demih just dome.
<L 19, 21, 22><T APO><P 61>

demih not wickidnes, þat is to sey, selhip it not yp, nor takip not þe face of synnars, helpip þe nedy and þe faderles, and makip þe mcke and þe pore to haue ri3t, and pullip out and deliuer þe pore fro þe hand of þe synnar;
<L 3><T APO><P 62>

Nor þis excuisip not to sey, þat he demih after þe lawe, and doþ no þing after þis oone arbitracoun, but obeyschhip to þe lawe, as seynt Ambrose seip, and so he doþ to his knowing as far as man may knowe, he may not know as God.
<L 8><T APO><P 63>

And þus Daudi, led bi þe priuete of prophecye, dede þe dome of God to him, schewing to vs how God demih vs after our hartis, and schal deme ilk man after þe wordis of his mowp.
<L 32><T APO><P 65>

And þis demyd full grete synne amonge þe peple, not only to þe 3euer, but also to þe takere, for bohe þai done damnable wronge to hem þat it is entaylid to, as þe peple demih, 3he, allþou3 it be 3oue for goode and true seruycþe þat þe resseyuour hap done to þe 3euer biforn, or ellis bi way of almes, of relevynge of þe persone or kynred þat is 3eue to.
<L 880><T OP-LT><P 117>

DEMON.........2
for as Crist seip to þis kyn, þei demon in þis to obesche to God.
<L 32><T EWS2-74><P 107>

þei demon of o mono or candel to be two, for þei ben vndisposid to dome and knowe þe treuþe because of here dronkenesse, so þes foolis, bi here pride, courteisise and ðe synyns, ben vnable to conseyne þe heici treuþis of goddis word;
<L 33><T MT18><P 267>

DEMUN.........1
noijer þat swilk writing bi hem silf drif a wey fendis, or seknes, or kep fro harmis, as sum not vnþristonding wel gosly þingis demon;
<L 14><T APO><P 91>

DEMYD.........7
Ny3ly drede was whanne alle þat slown leyntis demyd hem silf do seruyse to God/ & þis was þe
for if thou haddest hadde a fadir that hadde
suffered a dispitouse deth to geten thee thyn
heritage, and thou therafter wildest so li3ly
berrn it to make therof a pley to the and to alle
the puple, no dowte but that alle gode men
wolden demynd the unkynde, miche more God
and alle his seynis demynd alle tho cristen men
unkynde that pleyen or favouren the pley of
the deth or of the myracles of the most kynde fadir
Crist, that dyede and wur3te myracles to
brygen men to the everelastande heretage of
hevene.
> L 20, 21> <T Hal> <P 51>

DEMYST.............1
And a clerk seide to me, From whom demyst
pou pat his vndirstondynge is taken awy?
> L 1816> <T Thp> <P 80>

demmyng12
DEEMYNGE.........4
for God of sciencis pat al woot and al may is
Lord, streitly deemvyng 3oure oolde errorrs, and
to him ben hou3tis redyed, for he konwip wel al
pat pe jinken, and whereinne 3oure deliti is
moost.
> L 30> <T A01> <P 14>

Pat is, pat he be wi3 meede and reste of pe
apostlis, and in pe day of doom holde pe trone
and pe pouste of dempyngy.
> L 22> <T A01> <P 16>

he pat wole not erre leede him in alle pingis, in
trewre doom of discreetiun, kepinge him fro foly
dempyngy.
> L 8> <T A01> <P 33>

For alle creaturis ben undir my my3t, and to me
fallip be dempyngy of alle.
> L 21> <T A01> <P 46>

DEMING.............4
Therfore ceese the blaspheme deming of
simonient prelatis and unkunnyng in Gods law to
condemne a sovereyn doctour, whose bokis thei
konne not undirstonde, neithir rede with
worshiphe without greet stumblinge and defaute.
> L 22> <T 37C> <P 133>

Perfor man proue him selue, and so ete he of
bred, and drink of cuppe, for wo pat etip and
drinkip unworply, etip and drinkip dome to
hymself, not deming wisi3ly pe body of pe Lord.
> L 30> <T APO> <P 46>

And it semip pat lewid men hiring prestis, in pat
entent, deming to by pe goostly pingis so, or pat
pei eke riches to hem, or per oper pingis befor
seyd, are greuid in pe same synne.
> L 25> <T APO> <P 51>

12 4 variants; 29 occurrences.
DEMYNG. 9
Here Cristen men committen his to Goddis dome and to her owne conscienc, and to wise demynge of pop pelul, wheder hai bene cursid for her symonye, pride, covetise, ravayne of pore demynge, for a litle to plete for a little of and to lecherye, glotony, and cursid lesyngus, and manquellyng, hope of mannus bodies and souls.  <L 28><T APO><P 144>

For ri3tyness of lawe in demynge of blasfemye asken first accusing tofore he iuge, depoising of witnes, and her sentence of he domesan, and al his he feyld.  <L 411><T CG16><P 205>

And so his demynge and gruceyng bat his gospel spekip of is woundryng in sowle, and pankynge of Godis grace bat he 3af so myche ioye to men for so luytel traucyle, for more ioye spckip of is wondryng in sowle, and pankyng of soulis.  <L 104><T EWS1-39><P 382>

But now among oure prelatis we moue not which schulde be holde more, but which is more vtturly, bope to God and to he world and here we synnen doubly, demynge bat we knowe not, and reuersynge Cristus sentence of morennesse bat he spac of.  <L 12><T EWS2-114><P 293>

And his men maken hem ouerwyse in iugement of hooly churche, and in demynge of mennus lif, bat his gop to heuene, and his to helle, for God hap kept to hym he knowynge of an eende, bat makep al.  <L 87><T EWS2-55><P 04>

Forsop, whoso etip and drinkip vnowhili, he etip and drinkip dome to hysmslif, not demynge (or rewarding) he bodi of he Lord''.  <L 578><T OBL><P 171>

And considre we ri3t be sili he werke of Goddis purueaunce, for bcause bat philesophris had brou3t in sum solit wordis and hard, so bat he names of he word is my3t not be know to alle men and able to vsnderstonde, God hap schewid to hem demynge himself to be crafti of wordis to bee utturli vnowhili anempst he knowing of truthe.  <L 3350><T OBL><P 242>

And he Maister of Sentence, li:4, di: 18, c:2: schewep wiche ben he keies, seying ham for to be "konnynge of demynge or discernyng and pouer folowynge wip, be he wiche a iuge of holy chirche owe for to receyue worthy men into he kyngdom and to sper ou3t vnworthy fro he kyngdome".  <L 27><T Ros><P 56>

DEMYNG. 12
And the secunde part of this article is opin bi this, that a preest vnfaithful and vnkunnyng shal withdrawing comounli a man fro verri contricioun and eschewynge of synne, and demynge good euil and euil good.  <L 6><T 37c><P 22>

The xxxvj. Article. Prelatis and securer lordis shuldun wake diligentli to ordeyne able prelatis and curatis and symple prestis, that haven not cure bi cours and demynge of the chirche to dai.  <L 6><T 37c><P 134>

perfore bat cursynge was nou3t cursynge of demynge but cursynge of prophecye, he whiche schewip he comyng of gooslyche synne aftar he comyng of bodilyche synne. & for God is so good bat in ech goodnesse he is before and in ech yuel he comeip aftar in effecte, demynge him in bat synne bat synnepe herinne, perfore, al be it whaten our desertis God sendijp vs his grace of for3euenesse of oure synnes, 3it he demep vs nou3t in no synne but aftar bat we haue synned bereinne.  <L 144, 147><T 4LD-3><P 224>

And whanne a prest scip he masse out of good lif and charite, and makijp he sacrament, he etip and drynkip his own damnaciot, not demynge wisly he body of oure Lord, as Seynt Poul techip in holy writt.  <L 11><T A18><P 223>

and blyndeness in demynge.  <L 234><T CG10><P 112>

And of his blyndeness comeip he friddle blyndennes: he is, of demynge.  <L 351><T CG10><P 115>

In his also (blyndeness of demynge) bep alle opere ypocratis bat kunne see a mote in anocher mannes 13e, but he kunne not see a beem in hire owne, bat is: he kunne see a defaute in hire breperen deedis, but setep at no3t wel gretere in hire owne.  <L 364><T CG10><P 115>

if ony thingis in hap ben gessid to discorde fro treuthe, for thei ben undirstundun as ben seid:
netheles the reder or herer hath there fre
demyngye bi whiche ether he approue that that
plestith, or reprove that that offfendeth, and
therefore alle siche thingis, no but they be
defendid or mayntened by serteyn resoun, or by
the ilke auttorite of holy writy, that he be schewid
either on alle maner to be so, or that it mygte be
don so: that thing that is disputid or told there, if
it displesith to ony man, or he wole not bileue:
he is not reproued.

< L 22 > < T Dea 2 > < P 459 >

After þat/ vndir þe lettir/ Crist delyuered his
Chyrche fro þe awre fleyngye in day/ þat was þe
secounde tribulacioun of þe Chyrche/ & þat was
demyngye by Joachim & òpere þat vndir þe lettre
schewed þe multitude of heretikis contrayryngye
þe bire of Crist his pascioun & his assencioun/ in
þat þe m. letter most figured Crist.

< L 15 > < T LAC > < P 27 >

and so þere is ful gret peril of euyl spendyngye of
þos goodis, bolþe a3emt he1e praletis, anemtis
riche men of contre, as patrones, persones and
òpere gettyours of contre, and here owene kyn
for fame of þe world and for schame and euyl
demyngye of men.

< L 1 > < T MT 16 > < P 251 >

And wondre þou nat, alþou3 couetous clerkis
encumbird in þis synne, þat ben redi to damnye
hooli scripture as for fals and heresyie, dampne þe
sentence of seynt Petir demyngye Symon Magus
worbi to be damnyd for þis deede.

< L 1778 > < T OP-ES > < P 82 >

desier

DESIER......4
And siben he þat was so holy, for drede of peyne
afir þis liif, and for greet desier to be wip þis
love, Crist, coveitide here to rote quyk if God
wolde suffire it, what schulen we, þat hoten grete
awosis to voiden angus and siiknessis of þis liif?

< L 15 > < T A 01 > < P 30 >

Gree of lombis and of weperis is þe brennyng
desier þat holy tachers wip þer folowers han to
hevene.
< L 17 > < T A 01 > < P 36 >

þe hungrynge Oure Lady cleþip hem þat greethi
coveiten riȝtwisnesse, wisdom of God, grace and
cumfort of þe Holy Goost, þat evere striþ þiþ
desier to coveiten moore and moore, and
contynuþ þerinne;

< L 34 > < T A 01 > < P 50 >

and figureþ desier þat Cristen men schulden
have in hour of her deeph.
< L 2 > < T A 01 > < P 61 >

23 13 variants; 209 occurrences.
before wiþ alle 3oure desir and reverence and devotion do youre office and sacraments.

And as feip is forspfillid of þe werkis, so is also desir. And ellis desir sleþ þe soule;

Crist seid to þe Jewis, 3e ben of þe fader þe fend, and wel do þe desir of 3or fader, for he was mainsclare fro þe beginning.

for þus seip Poulæ, forsoþ I am constreynd of two þings, hauing desir to be dissoluid, and be wiþ Crist, mikil better, certis to dwell in flesche is profit necessary for 3ow.

In swilk men schuld idolatre be fled, for þei schuld desir no worschip, obediens, ne seruice, but as God biddip hem; And suche takeþ non hede, neþer of true prechynge of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helpe, but han myche leure to heere obeþer to speke vanities, þat litel profiten, or nouþt; þan prechynge of þe word of God.

And suche takeþ non hede, neþer of true prechynge of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helpe, but han myche leure to heere obeþer to speke vanities, þat litel profiten, or nouþt; þan prechynge of þe word of God.

But oþure whil þer comeþ vnkyndely fodies of foul lust and desir þat suche men han to passe in aray here astat; And suche seþ non hede, neþer of true prechynge of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helpe, but han myche leure to heere obeþer to speke vanities, þat litel profiten, or nouþt; þan prechynge of þe word of God.

So, miche peple of þis world, þe more harm is, are geten of her elders, noþt in þe drede of God desiringe to haue virtues childeþ to þe seruice of God, but in ful mirþ of lusti desir to fulfull her lust;

Pe fyuepte tymne biddip Poul þat we grucche not æþenus God, for worldly desir, ne fleshesti, ne for peyne þat we sufferen;

Also preiere stondip in holy desir to do goddis wille, and of þis speþip goddis lawe and seynsis ful myche.

and þus where þei schulden lede here parischenys to heuene bi trewe teychyng and holy ensaumple and gret desir of heuene þyngeþ, þei leden hem to helpe ward bi cursede ensaumple of pride, coueite and euyl teychyng to sette here lykyngne endles in ioie and worschipre of þis wrecchid world.

for now heþene mennus lawis and worldly clerkis statutis ben red in vnyuersitees, and curatis leeren hem faste wiþ grete desir, studie and cost, but þe lawe of god is litel studied, litel costid þer aboute, and lesse kept and tauþt;

lord, whi schuldle worldly prestis forbide seculer men to speke of þe gospel and goddis hestis, siþ god 3eueþ hem gret witt of kyndle and gret desir to knowen god and leuen him.

Also preiere stondip in holy desir to do goddis wille, and of þe drede of God desiringe to haue virtues childeþ to þe seruice of God, but in ful mirþ of lusti desir to fulfull her lust;

And so oure lif owip to be in heueneys be holy desir and lastynge.

Whanne we seyn, þe wille be don in erþi ri3t as it is in heuene, we precien þat we don þe wille of god wiþouten any error and wiþouten any censyng, as blisshed angeliis don eucre in heuene, and þat we don þis wille of god wiþ ri3t fulle understondynge, and wiþ grete desir and ioie and likynge, and not wiþ heuennesse and grucchynge.

Also kyngis and lordis sehulde axe of god, bi þe prechyng of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helpe, but han myche leure to heere obeþer to speke vanities, þat litel profiten, or nouþt; þan prechynge of þe word of God.

And soouer stondip in holy desir to do goddis wille, and of þis speþip goddis lawe and seynsis ful myche.

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And for there fiuent desire and he greet loue pat these men and wymmen han to stonden hemsilf in trupe and to witnesen it, þou þei ben sodeynli and vnwarned broȝt for to ben apposid of aduersaries, þat Holi Goost, þat ruliþ hem and moueþ hem þoru3 his charite, wole in þe our of her answeringe speke in hem and schewe sich wisdam, whiche alle her enemies schulen neiper aȝensei neiper aȝenstonde lawfulli.

For, as her wordes sownen and her werkis schewen to mannès doom, dredynge and louyng feiȝfulli God, her wille, her desir, her loue, her bisinesse ben moost sett for to dreden to offenden God and to loue for to plesen him in true wyowwyng and in feiȝful kepyng of his heestis.

And for, as me þou3te, he seide þese wordis and many oþer of so good wille and of hiȝe desire for to haue knowe and done þe plesyng wille of God, I seide þanne to him, as wip my forseide protestacion I seie to 3ou aȝow now here, “Ser, I counciule 3ou for to absente 3ou fro al yuel companye, and to drawe 3ou to hem þat louen and bisien hem to knowe and to kepe þe heestis of God. And þanne þe good spirit of God wol moue 3ou for to ocupie bisili alle 3oure wittis in gederynge togeder of alle 3oure synnes, as feroþ þe þe unne biþinke 3ou, schamyngge greelyt of hem, and sorowynge ofte herli for hem3e, ser, þe Holi Goost wol þanne putte into 3oure herte a good wille and a fiuent desire for to take and holde a good purpos, to hate euere and to ñe aþir 3oure cumynge and 3oure power euery occasioun of synne.

And if witte of rich men þat dwellen in þis worlde weren liȝt tud be feip and led be resoun, þei schulde not þus desire for to be bireid amonge synche freres.

nþeþ it were wele worþi þat men ceplid hem tyraunte when þai desire & be maistri bene about to abrege or to sopplauþ þe kinge of ony poynte of his reale power, which es 3euen to him bi God himself, as it es writen in þe first boke of Kings, & as it es writen in þe decreez.

And alle þese þingis techen men boþe of virtues, and of vicis, and of hevene, and of helle, to desire þat oon and drede þe toþir. <L 6><T A01><P 66>

ne þou schalt not desire no godis of him unskilfulli, to have in harmyng of þi neȝeþbore, prye ne aþeert. <L 17><T A02><P 88>

þou schalt not desire þe wiȝf of þi neȝeþbore, ne his servaunt, ne his maide, ne his oxe, ne his ass, ne no þing þat is his. And so in þis maundement is desire forbidden, for ofte it fallþ þat þe synne is moore groundid in yvel wille þan þe dede wiȝouteforþ. And herfore Crist oure heveni teche forendiþ suche desire. <L 12, 14, 16><T A02><P 90>

And al 3if þese askyngis moten needli be fulfulli, nþeþe manys soule, lift up wip charite, is wiþ desire hiȝed wip God, and pat is a þraier. <L 34><T A03><P 94>

Ciprián on þe Pater Noster seip, whatevere oþir wordis þe desire of him þat þraieþ fourmep in biforegoynge, þat it be cleer, oþir addip afterwardes, þat it encresse, we seeie noon oþir þinge þan þat is conteyned in þe þraier of his Lord, 3if we þraien riȝtiþ and covenabli. <L 23><T A03><P 96>

And desire, wiþ bisynce, may juge men in þis, þfor what a mon desires he travels more aboute hit, and sorowis more of losse of hit, þon of a þing lesse loved. <L 28><T A09><P 148>

And 3if þe partie desire to be chast, suffre he wiþowten his owene luste þe toþer part in dedis of matrimoyne, and he getip him þank of God, boþe for suffrynge of his make, and for þe wille þat he hþ þat he þaþ to chastite; <L 12><T A13><P 192>

and aske not principalli worldly mede, but in all þin herte desire þe blisse of hevene, up merci of God and þin owne godnessse of liȝf. <L 19><T A15><P 205>

Almyȝty God, stire oure clerkis, oure lordis, and oure comyns, to meynte ne þis desire þe bi þe kinge of þis curs of God, and not curs of Anticrist, and to desire speiþ þy honour of God and blisse of hevene, more þan þere owne honour and worldly joie. <L 6><T A17><P 218>

and he distroiþ þe feip of holy Chirche, mekenesse, patience, and charite, and desire of hevenely blisse. <L 16><T A22><P 278>
And who wolde desire sicch dignyte of þe Chirche, in whiche he muste forsake his owene profit, and be servaunt of alle men, and bounden in tyme to take wilful deþ for ober mensys helpe, and answere for so many soulis to Crist, rytyful domesman?

< L 2 > < T A 2 2 > < P 2 9 0 >

for Seynt Gregory seib in þe lawe, whanne a man côme to siche a staat as bringih wip hym worchiphe and ese, 3if he come þerto of his owene desire, he fordoib to himselfe þe vertue of obedience.

< L 2 7 > < T A 2 2 > < P 2 9 0 >

And wanne bodely traveile and disese is putt bi sovereign on þe suget, 3if he take þanne of his owene desire, it is not plesaunt to God.

< L 2 > < T A 2 2 > < P 2 9 0 >

what ensaumple of pacience seïven þes worldly prestis and religiouþ, þat schulen seïve alle here goodis and here bodely lif to kepe obere men in pees and in charite, as Crist and his lawe tetchen, and now pursuen men so cruely for a litel trespas or no3t, bi landis lawe, bi Cristen court, clepid in name, but in dede Sathanas trone, and bi open tirauntrie, þat a man my3tte soonere gete grace and ri3twisnesse at þe kyg or emperour pan at hem, for Gods drede is not in hem, ne love of God and desire of hevene, but þe world and joie þeþ and pride of Lucifer and crueltie of Sathanas.

< L 1 4 > < T A 2 2 > < P 2 9 6 >

sib þei cumen not telle pingis to come, touching þer state and þer desire:

< L 3 3 > < T A 2 3 > < P 3 5 6 >

Ande nouþer God ne alle his seintus willen heren men for no rabul of wordis, ne curiousse florischynge in ryme, ne but aftur þer holy desire and charite andre gode lyve, for þer aftur God lokys.

< L 2 4 > < T A 2 9 > < P 4 6 6 >

But Cristen men seyne, þat a man ofrynge at þo masse schal not purpose for to beye hit, ne desire more part þerof to hymselfe þen to anober pore man, more worþi anyeþis God, for he were out of charite and a symonyen and an heretik.

< L 7 > < T A 2 9 > < P 4 7 3 >

Þerfore synghe we in hert by holy desire, seýnyng psalms by clene werkis and herynysgus and ympnus to God for his large 3iþus of mercy, wip Brenynge charite in studyyngge understondynge and techyngge holy write, ande receyve we resounable customs made of men in als miche as pai helpen us to his grete gode, and encresen oure love to God and oure breþerin.

< L 2 8 > < T A 2 9 > < P 4 8 2 >

þat is, þat þo hert by clen desire, and al þo man, be kepynge of Gods heste, worschiphe God trewly;

< L 3 2 > < T A 2 9 > < P 4 8 6 >

þat he schwe to us, þat he þat may ageynsey his wonbe, and despice þe goodis of þis world, and desire not veynglorie, he howib to be maad Cristis vicar, and preche Cristis ri3twisnes, and for þoo þree chrimnes ich low of þe fendis blowing is sett in fire.

< L 1 3 > < T A P O > < P 0 3 >

And wan we are yaw3t gostly of alle storis of þe wold testament how it is to do in tyme of grace, it semib þat half of þe linage blessing betokyn hem þat charitabli purli for desire of hiets of Crist comyn to þe hille;

< L 5 > < T A P O > < P 2 3 >

þus we prayen iuil and cursing to our neybor iustli, wan we desire þat disese and oþer enuyes be to hem to lettre hem of iuil and to mak hem to drede synne and to do better.

< L 9 > < T A P O > < P 2 6 >

And Jeremy þat man þat callid his fadre þat a son was born to þim, and as bi ioy gladid him, for þey desirid þat þis schuld lette men fro doing of iuil and be in a maner to steere men to be heuy of þer myss and to desire to be heyne;

< L 1 5 > < T A P O > < P 2 6 >

And we schuld luf him þe bettar and desire þus to be cursid wip þim, as Poule dode, and Møyses, and odir, as Holli Writt seib of hem;

< L 3 2 > < T A P O > < P 2 6 >

þof þu desire to be prest, or be befor to hem þat þu coueist not to profi3t to, ouer proudly in coueiting subieccon of hem, of þe wilk þu hernist not þere 3ele.

< L 3 0 > < T A P O > < P 5 9 >

I desire to wit to wat þing þey tent?

< L 2 6 > < T A P O > < P 1 0 6 >

Wip þese bondes þei bëp bonden þe fect (þat is, hire affectheþ), þat þei moun not desire to do wel;

< L 2 0 9 > < T C G 0 1 > < P 0 6 >

A sike man in bodi þat li3t in ni3t gretli tormentid in his disese, and he desire gretli his helpe, he herkenep and desirep euer more after þe crownyng of þe cok and, as tyme as he herep hym, he is gretli confortid, for þanne he hopeþ þe dai be nyh.

< L 1 3 7 > < T C G 0 2 > < P 1 6 >

Heere mi3tten alle men þat han ani gouvernaunce of pepe, as lords of tenauntis, faderes of childeres, householders of here maynee, but
speciali gostly curatis of here peple, lerne at his gloriuous seynt to desire pat here sugetis weren fully enformed in Godes lauwe ar pei die fro hem.

In his gospel, oure Lord Jesus Crist, bi an ensemle of seed pat was sowen, of whiche pe 4 parte made frute, techehp pretelis and prestis of pe cherche to be besy euere and not be idel fro sowynge of gostli seed of pe word of God, pou3 it profite not alweie tepe auditorie after hire desire.

But for as myche as blyndenesse in soulle leetep man ofte pat he mai not knowe pe weie, ne see to gō peynne to heuenli Jerusalem, perfore as pe gospel tellehp syngli oure Lord Jesus helide a man of his bodili blyndenesse pat criede bisilii after his si3t, and made him for to see, to teche vs to desire fully in harte, and to crie bisilii to God wip mouche after goscilii si3t, which is pe grettiest helpe pat mai beo to knowe his weie and redili wipoune ennyge to gō peynne.

Perfore pe apostle tehcbep: I biseche 3ou, breperen, to haue studie of reste, and of 3oure owne nedes, and of wirchynge wip 3oure hondis, and pat 3e desire no mannes good of hem pat behp wipoune forb'.

Perfore whanpe any desire of euene stiehp vpon hym herte and meuehp be to any kinde of synne, penne pe goode angele is not aboute pe, but pe dœwel spekyngpe in hym herte tempeth pe and compellehp pe.

And whanne pat pe desire gōp aweie, and hym herte bigynnehpe for to ioie pat pou hast ascapid pat wickid assu3t and, as a manere of a spirith3t of lyif, gladehp and dop ponkynges to God, knowe pou hanne pat pe fend gōp aweie fro pe and, after pe victorie of pe temptacion, pe angel commehp ner and mynystrehp to pe, and he spekehp in pe and worchep ioie'.

And as it is impossible to haue pe gras and pe seed to springe bope at ones, so it is impossible to desire here wordelhi presyngpe for ou3t pat men doon in his lyf, and also after his life to haue perfore mede in heuene.

Here pou shalt vnderstonde pat it was not for no dedignacion pat he had of his hepen womman, as pe eend prouep wel whil pe presyid hir so myche of hir grete feippe, but it wes to make hir to contenype in her preier, and to eche her desire to pe encrece of her merite.

Pís, me ŕinkip, may biteken hant po pat shulden be feders of Cristis peple gostly shulden ouerpas pe see of his worlde, pat is: fully forsaken, as vnelful, desire of hauing of temporal goodis of his worlde.

Pese ben like to físshis whiche, as clerksi pat treten of kyndis seyne, pat pei han a kyndly desire myche for to slepe, and when pei slepen pei houen in pe watter stille as 3ow pei weren deed, no řing mouyng but oulype pe tayle.

Perfore take it in pe honde and suffir him neuer come wipinne pe poynte, for al his desire wole be for to come wipinne pis swerdepat is, wip solet argumentis and sly to deceuyce pe symple soule to misvnderstonde pe worde of God, and so to bringe him into dispeyre, and řen he řap pe victorie.

Pat is: Penke whatever pou wil, and whateuer pou maiste, and řat blesiendes ouerpæsehp al pou3t, and ouercomehp al desir'.

Here no cousteis of good brenywp mannyse herte, for pei han more ioy pat pei kan desire, for loue is her lawe and ledp pei euerychone. Pese is no willing aftur worship, ne desire after degre, but yche man holdip him apayed of pe state pat he is inne.

Bis boke makip man pat lokip řerinne so kunnyng of pe first day pat he knowip al clergy and kunnyng of craftis, and al wit hape at his wille of what he wole desire.

And so agenward of a knygt, though he here aldai words of his declaryng he mai no thing vndirstonde or take, for he hath no desire to his lore: ffor where is mannes desire, there his witt is dressid: this is the sentense of Crisostomo.

And for God dispicith not the priacer of meke men and he herith the desire of pore men that knowen veril that the haue no good but of God.

for this is the grete desire of this pore scribeler.

And thus grete soper ys the grete mangery řat seynes in heuene schullen ete of Godes bord, and this schal euurmore laste howeunch werynes

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or noye, for þere schal nothynge fayle þat seyntes wolle desire.

for bope Adam and Eue synneden bi þis coueitise, for bi þer vnskilful desire þei coueiteden to eute of þe appul, and wenden þat þis hadde be good for hem, but þei erreden in þis coueitise.

And þus alle þes newe ordris coueiten bi wrong desire strangue patrounes, or oþir þyngis þat bryngen hem in wrong bileue.

And þus 3if we þenkyn wele of þe worldis þat weren bifoire, hou strong and faire men weren þanne, and hou þe frawþis weren þanne goode, and now is al turned vpseidoun, and 3it we haue helpe of Crist bi his lyf and his lymes, we shulden herfore leewe þis world and desire more þe blisse of heuene.

For þis fleshes coueitip downward, and þis spiriþ aftir þis desire, and þe spiriþ coueitip aþen to drawe þis fleshes aftir his desire.

He moeuep aftir to elene desire when he biddip vs be þus gird, and aftirward to ryþentent when he biddip vs stonde in treupe.

And þus seip Crist to his disciplis for hem and opere cristen men Dayes shal come whanne þee ben weddid til mekenesse to Ierne his hertis from his vnordinat appetite of mannus desire! namli in vnskilful desire or wille/ nameli in þo þyngis:

He schal entre in to þe rewe of heuene/ þat is to seiþe aftir þe desire þat a man hæp in worde & dede to d0 þe pleising will of God:

whanne he hæp leccheroþeu3i touchid hir/ for he þat is a voutrer/ for þe foule nodi desire of his herte:

of hem þat ben weddiþ til þei desire to be depaertid:

and recke not þat þei ben vnkunnynge to lerne letteris, but vndirstonde þat þat aboue alle thingis þei owen to desire to haue þe spirit of þe lord and his holy werchynge, and euere preie to god wip clene herte, and haue mekenesse and paciencie in pursuyt and in infirmyte, and to loue hem þat pursuen vs and reprouen and dispisen vs.

Frere, whi axe 3e ne lettris of bireped of oþer pore mennes preieris, good & cristen leuers, ne of preestis, ne of monkis, ne of bischopis, as 3e desire þat oþer riche men axen 3ou letteris for a certeyne summer bi 3eer?

bis 3oure axing & 3oure desire:

he enresiþ & growþ in to þe desire of euerlasting & heuensi þyngis ||

þe vnordinat appetite of mannus desire/ nameli in þo þyngis:

þou schal not desire þi neiþbores wijf ne his seruaunt ne þis handmayde ne his oxe ne his asse ne no þyngis þat ben hise:

al vnleful desire or wille/ nameli in þo þyngis:

to remewe fro oo place to anoþir/ for desire & wille þat restiþ in þe inward man:

he schal entre in to þe rewe of heuene/ þat is to seiþe aftir þe desire þat a man hæp in worde & dede to d0 þe pleising will of God:

whanne he hæp leccheroþeu3i touchid hir/ for he þat is a voutrer/ for þe foule nodi desire of his herte:

of hem þat ben weddiþ til þe desire to be departid:

and recke not þat þei ben vnkunnynge to lerne letteris, but vndirstonde þat þat aboue alle thingis þei owen to desire to haue þe spirit of þe lord and his holy werchynge, and euere preie to god wip clene herte, and haue mekenesse and paciencie in pursuyt and in infirmyte, and to loue hem þat pursuen vs and reprouen and dispisen vs.

and we ben tauþt to lyuen in mckenese ech to oþer, and to desire heuensi þyngis, as vertues and holy lif, and don alle oure dedis prouly and apert for þe honour of god and þe blisse of heuene;

Also whanne men seen lordischipis of þis world and precious iuelis and gold and siluer, faire hors and scheep and oþere goodis, þe fend stireþ hem to desire hem vnskilfully and sette more here herte on hem þan on vertues and blisse of heuene;
And for as meche as hereticis ben proude of pe schynynge of her feire speche, pat pei be not sadded in none auctorite of holi bokis (pe wiche holi bokis ben to us as it were uynys of syluur in speking, for of holi holi bokis we drawyn pe begynnynge of our speche), Jop callip a3en hereticis to pe writingis of holi auctorite, and pe to pis ende pat, if pei desire for to speke truli, pei pei take of scripture what pei speke.  
<L 641><T OBL><P 173>

And soone after seint Petur spekib þus If any man desire for to lerne, seche he þe urrri prophete.  
<L 3341><T OP-ES><P 66>

Nepeles of oþing I preie 3ou here þat 3e greue 3ou not, alpoú3 I for3ete not li3tli þis material swerd wip his purtynauncis, and þat I desire bissili þat it were turned a3en into his kyndli place where God himsylf hadde put it.  
<L 1520><T OP-ES><P 66>

Capitulum iii· Nepelesse of oþing I pray 3ou here þat 3e greue 3ou not, alpoú3 I for3ete not li3tli þis material swerd wip his purtynauncis, and þat I desire herlyþ pat it wer turnd a3en into his kyndely place where God hymsylf hadde put it.  
<L 317><T OPLT><P 67>

But Christ made and ende of this lawe/ that oþ brother shuld nat desire wrake of an other/ but nat that he wolde that syn shulde ben vupunynshed/ for therto hath he yordey ned nat that he wolde that syn shulde ben kynges and dukes and other lewde officers vnder hem/ whylike as s.  
<L 14><T PCPM><P 40>

Vnde Augustinus, De Verbis Domini, sermone 66·/ "A man is n3t putte or compelled to come bi body to Criste, but he is bounden bi desire.  
<L 5><T Ros><P 81>

And þat is ful híþ menueyle to penke on þo þat in þe bigynnyng of þe chríche at þe ensaumle of Crist and his apostlis dreeden worldly lordship, and leften hous and feeldis, londis and rentis, as a þing wijdrawing men fro plente of perfeccioun of þe gospel and fro þe maner of luyng in þe staat of innocence, þe which luyng parfit men aftir her power shuldel desire, ben so fer fallum þat vneþþ þe more part of temporaleis and fatte benefices may fulfille her appetiþ.  
<L 109><T SWT><P 06>

And so þanne I, ymagynynge þe greet desire of þese sondir and diuere frendis of sondri placis and cuntrees, acooderings alle in oon, I occupiede me herwip diuere tymes so bissili in my wittis þat þoro3 Goddis grace I persueyed, bi her good mouyng and of her cheritable desir, sum profit þat my3t come of þi writing.  
<L 41><T Thp><P 25>

as Isaic seip/ Doom is turned backward for trúpe is fallun in þe street: and equate mai not go yn/ and he þat cessip fro synne be able to be dispisid/ þe Nynpe and þe Tenpe Comandementis ben þeþe/ Thou shalt not couete þe hous of þi nei3borne neper þou shal desire his wyf.  
<L 131><T TK10C><P 376>

Some wyll haphye saye, howe shulde I desire another to pray for me, and not trust to his praire Veerly eeu as I desire my neyghbur to helpe me at my nede, and yet trust not to hym, Christ hath commanded vs to loue echother.  
<L 34><T WW-TWT><P 30>

DESQUIRES ......9  And desire, wip biyneyes, may juge men in þis, for what a mon desires he travels more aboute hit, and sorowis more of losse of hit, þen of a þing lesse loved.  
<L 29><T AO9><P 148>

and do not fulli desires of þe fleshe.  
<L 6><T EWS1SE-44><P 660>

And Poul seip heere wisely þat men shulden not do fully þe desires of þer flesche;  
<L 9><T EWS1SE-44><P 660>

For he þat soweb in his fleshs, lyuynge bi fleschli desires, of þis flesha shal he repe peyneful corrupcioun.  
<L 70><T EWS1SE-45><P 667>

but certes þei shulde be us bissy aboute studyinge of goddys lawe and holy preyer, not of famulorum but of holy desires and cleene meditacioun of god, and trewe techinge of þe gospel, as ben laboreris aboute worldly labour for here sustenaunce;  
<L 32><T MT10><P 195>

but þeiken non hedde of þe mesure ne hou falsy þei lyuen aþen goddis lawe, and hou crist and his seyntis tau3ten and vsehen abstyuence and pennaunce, and hou cristene men schulden conquere heuene bi brekyng of fleschly lustis, as crist techip in þe gospel, and hou crist and pou and petir commaunden vs þat we schullen not fille þe desiris of oure flesch, but as gestis or comelyngis and pilgrimes abstyuencen hem fro fleschly desires þat þi3ten aþen þe soule.  
<L 30><T MT13><P 217>

To The Reader- To read strange news, desires manye, Which at my hande they can not haue: For here is but antiquite Expressede only, as tholde booke gaue, Take in good part, and not deprei The Ploughmans Crede, icentyl reader;
Loo, this is all that I requyre.

Gode pilgrimage is diuided into bodily and gostyle Bodily pilgrimage is a peyneful passyng in pe worlde for to do werkes of charite, and it ow to be done for a ri3twisse and a profitable cause in gret abstinence, as Helyas flying he malice of Iesabel in strength of ane aschen or p6rof lofe 3ede 40- dayez and 40- ni3tes, 3- Reg' 19- Vnde I- Pe' 2- J', I pray 3ow as comelyngs & pilgrimes for to abstyne 3ow fro fleschely desires wicj fei3tep agayns pe soule etc.

< L 8 >< T Ros >< P 80 >

Idem patet Marc' 10', & Lu 22- Item I- Pe' 5', "Fede 3e pat is in 3ow, he flokke of God, puruaying no3t coacte or constreyned bot willfully after God, ne no3t for grace or cause of foule lucre or wynnyng bot willfully, ne not as hauyng lordeschepe in pe clergy bot made forme of pe flok of will or soule etc"< Item I- Thim 6'>, "We hauyng forsoche norischings or fedynngs and wip wieche we be covered, be we content of hise, forwy bai pat will be made riche falle3 into temptacion, and snare of pe deuel. --

FOR pe desiris also of pe flesch in pis cros contynuli be3 maad lasse, and so be3 be3 alweie in dyinge, til to goyng oute of pe li3f.'

< L 161 >< T CG10 >< P 110 >

And whan he fele3 pat bi pou3tis ben longe tyme sette a3i3re in pe desiris of pe same godes, hanne pe pridde tyme he putte3 to pe such causes: pat if pou wolt gete hem, pou must worschiphe pe fend, leuynge pe feip of God, and serue to him, forskynge pe r3tiswinesse of God, and do pefe, and raueyne, and deceite, and suche o3her.

< L 238 >< T CG11 >< P 127 >

Poul biddip at pe firste pat cristen men coueite not yuel pyngis bi euel desiris, for pis is rote of opir synnes;

< L 3 >< T EWS1SE-39 >< P 639 >

And heere is risun a newe ordre to close men quyne in stones, to sle pe desiris to pe world and to pe fleshs.

< L 39 >< T EWS3-149 >< P 75 >

And perfo3re seip Crist aftir 3ee ben of pe deuel, 3oure fadir, and 3ee wolen do pe desiris of 3oure fadir' pe deuel.

< L 44 >< T EWS3-150 >< P 78 >

aftir pe desiris of his fleische/ overcomen wip pe tende.

< L 3 >< T LL >< P 08 >

vncelenes of foule desiris/ wip corrupt lyking of fleischeli lustis.

< L 27 >< T LL >< P 38 >

pe fleische mut nede be mortified/ and whanne pou leeuest foule desiris:

< L 34 >< T LL >< P 47 >
in heuenli desiris/ hou3 his tung be stille:
<L 7,T LL,P 57>
to worschip of her God/ & not in foule brennyng desiris/
<L 1,T LL,P 103>

ben sones of 3oure fadir he deuel/ & 3e wil do
he desiris of 3oure fadir/ He was a mansleer fro
he bigynnyng:
<L 9,T LL,P 111>

in þenyng of he lijf of oure Lord Iesu Crist:
Forsoþe þis is a special remedie: to wiholde
wickid þou3is desiris & willis/ þat þei flowe not
to deelpli wihynneforþe:
<L 10,T LL,P 125>

aftir hir owene desiris/ walkyng in he large
weye:
<L 25,T LL,P 126>

but þei taken non hede of þe mesure ne hou
falsly þei lyuen a3enst goddis lawe, and hou crist
and his seynitis tau3ten and vseden abstyuence
and pennaunce, and hou cristene men schulden
conquerue heuene bi brekynge of fleschly lustis,
as crist techip in þe gospel, and hou crist and
poul and petir comuende vs þat we schullen not
fiþe þe desiris of oure flesch, but as gestis or
comelyngis and pilgrimes absteynen hem fro
fleschly desires þat f33ten a3enst þe soule.
<L 29,T MT13,P 217>

And so nou3, Poule, þi prophecie is fullfilled þat
þou spake of wip ful grete sorow and mornyng,
hou3 þer schal be a tyme when men schal not
susteyne holsum doctrine, but at her owne
desiris þei schal hepe to hemself maistris,
tekeling hem in þe eris; 
<L 741,T OBL,P 176>

And seint Poule seip þe same (Tit· 2) wheþ he
writip jus: þe grace of God our sauþour heþ apiperid to alle men, enformyng vs þat we,
forsaking idolatrie and wordli desiris, lyue
soþiri, ri3twiseli and in trew wirschipping of
uerri God'.
<L 2879,T OBL,P 230>

And seynt Poulis prophecie, þe which is verified of
Þe same peple is Þis (2 ad Thi' 4) Ærit tempus
cum sanam doctrinam non sustinebunt, sed sa
desideria coeorsuabent si Þei magistros,
pruientes aurius, et a veritate quidam auditum
auertent, ad fabulas autem convuertentur./ A
tyme', seip seynt Poul, skal we beþanne þe peple
shal not susteyne hoolsum doctrine, but at her
desiris þei skal hepe to hemself maistris
tickelinge hem in her eris (or makinge hem to
ioche in her eris), and forsoþe þei skal turne her
heering fro trufe, and þei skal be turned to
fablis'.
<L 381,T OP-ES,P 17>

and also þei ben accusid of Crist and of seint
Petir and of al Cristis chirche, and ben brouþyn
bi þe deuel her patroun, and his desiris þei wolen
fulfile.
<L 339,T SWT,P 12>

and to schame euere greteli perof, and to loue
alle vertues and to drawe to hem, ymagynynge
how mekeli Crist and his sueris bi enaumple
suffryden scornes and sclaudris, and how
pacienti þei aboden and token þe wraþful
manassynge of tirauntis, how homely þei weren
and seruysable to pore men for to releue hem
and conforte hem bodili and gostli aþer her
kunynge and her power, and how deuoute þei
weren in preiers, how fervent in heuenli desiris,
and how þei absenid hem fro spectacleis and fro
veyn si3tis and heeringe, and how stable of
cotenaunce þei weren, how herteli þei weileden
and sorewiden for synne, how bisi þei weren
to lette and to distroie alle vicis, and how laborouþe
and ioefil þei weren to sowe and to plante
vertues.
<L 1272,T Thp,P 63>

DESYR...........18
And if the forseid lordis and comouns suffren
that disciplis of antecrist quenche the gospel of
Crist and purse at here desyr the verri
prechouris therof, and holde hem in prisoun
withouten due proces of the gospel, oþir
prechouris therof, and holde hem in prisoun
and pursun in preiers, and pursun in prisoun
of doom, men of lordis, and eomouns of oure rewme.
<L 19,T 37C,P 156>

and herfore he seip at his soper Heere wijh desyr
haue I coueytud to ete þis Pasch wijh 3ow', for
desyr of his godhede and desyr of his manhede
meuede hym to ete þus and to suffren aftur.
<L 63,64,T EWSI-45,P 426>

And þus men schulden by charite be brennyng in
þer spirit, hauynge hophe desyr and ioye to
kyndle loye by mekenesse;
<L 63,T EWSI-69,P 515>

And þanne men kepon þis vessel in honour, and
not in passion offleschly desyr, as heþene men
þat knowe not God, ne how he wolde be scured in
clenesse.
<L 43,T EWSI-17,P 550>

For no mon hadde more desyr to dye þus þan
Crist hadde, ne Adam hadde no more desyr to
synne þan Crist hadde to suffre. And þus he
speþuk in þe gospel by hys godhede and his
manhede By desyr haue I desyrud to ete þus þis
Pus wip 3oww;
<L 52, 53, 55><P 579>
And pus it cam of god desyer, and Adam my3t not wylye to synne by so greet desyer or lust.
<L 57, 58><P 579>
And pus þei axse not Crist help, as duche Petre whanne he sanc, but al þer hope and desyer is in þingus þat ben byneþe.
<L 34><P 279>
for 3if a man haue no desyer ne no lust reynyng in hym, þat ne he tellþ þe same tale how he loueþ moste his God, alle hise enemies ben discownfytyde by þe furste þowsynde of his host.
<L 123><P 41>
and he disseyyueþ not men in multitude of couentiis, but lokeþ how fewe prestis may profite to Cristus chyrche, and how he may holde þe offys þat Crist habbed in his lawe, for his desyer stondþep in þe kyngdam of heuene.
<L 47><P 56>
for he hadde greet desyer to suffre peyne for manmys kynde.
<L 39><P 174>
and þis desyer he lefte, and so alle suche þingus.
<L 21><P 241>
Petre hadde general desyer to alle maner of syche þingus, and so general forsakyng axsup som mede.
<L 24><P 241>
And síþen men tellon þes wordis byneþe byleue to wyte þe soþe, he is vnskifull þat dampeþ men for desyer to knowe þis gospel.
<L 1016><P 365>*

DESCRE.........25
Sir', said þe clerk, 'bicause þat I se þou has desyer to lere, I am ri3lt glad to tell þat þou askité me, all be I wnuourhi.
<L 30><P 178>
and so here it may ryþlyche be take for þe ryþynyng Churche, þe whiche wolde desyer to regne in blyssé wip Jesu Crist her spouse, as sone as it is his wille. For upon þis condicion we scholde desyer, as Seynt Poule tchepe ouus, to passe out of þis wrecchede lyf and come to þe blyssé everelasting, for þat is muche betere.
<L 31, 33><P 103>
and pus wip goode wille and largenesse of herte we scholde desyer oure ney3ebores profy3t, as we wolde þat hy desyerd oure.
<L 28><P 105>

/DOMINICA SECUNDA POST FESTUM
TRINITATIS* Euangeliwm* Sermo 2* Homo quidam fecit cenam magnum* Luce 14* This gospel meueþ men by wyt of a parable to desyer spedly to come to hefne.
<L 1><P 227>
wherfor men schulle moste gruchche syþ þei myton lîþly haue come to blyssé, and aftyr þis þei schal haue no wylye, neþbur to desyer ne worche wel.
<L 85><P 304>
And so þei wyton how þei han al þe ioye þat þei wolen, siþ hem wantþep no kyn þing þat þei schulden desyer for to haue.
<L 96><P 447>
But as men þat ben in feuerus desyer not þat were beste for hem, so men heere in synne coueyte not beste þing for hem.
<L 76><P 457>
And, for we schulden kyndely desyer for to knowe þe sowles state, before þe Hooþ Goost þat techþp vs to knowe þese signes is clepud a Cowntfortour of man, passynge ofre cownfourtoures.
<L 11><P 549>
ehche man schulde desyer þe furste, but no cristene man þe seconde.
<L 19><P 552>
And more desyer þat man schulde haue to perfore þis riþtwisnesse can I not see here, þan wille þat Cristus ordenaunce were fullyd in mesure and noumber and weyþe, þat Crist hab ordeyned for his chyrche, and algatis in pouert of spryþ þat hyse preestus schulde haue.
<L 105><P 324>
I desyer the to rede it with discrepancy and ernestly or euer thou judge / and if thou fynde any thinge in it when thou hast conrefred it with the scripture to thy edification or lernynge / gyue god thankes, And if here after there shall chaunce to come into my handes any more suche holy relyques / partrycone þis to be accepted / I shall spare nother labour nor cost to distribute it in as many partes as I haue done this / by the helpe of god / to whom be all honour / glorye and praysie for euer.
<L 23><P 04>
Be thou ne ordeynedest that a man shulde desyer the companye of a woman & maken her his wife/ to lyuen with her in his lustes/ as a swyne doth or a horse.
<L 25><P 79>
And so lorde/ yef a man desyer his wife in couetyse of such lustes/ & nat to flye from

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hordome his weddyngye is lecherye/ ne thou ne ioynest hem nat togethe.
<L 13><T PCPM><P 80>

Wherefore, ser, bi ensaumple of þe doctryne of þese men and speciali for þe goodlich and innocent werks whiche I perseyuede þanne of hem and in hem, after my kunnynge and my power I haue bisied me þan, and tanne into þis tyme to knowe in parte Goddis lawe, haungye a willye and a desire to lyue peraftir, willnyngye þat alle men and wymmen bisiden hem feipfulli heraboute.
<L 32><T SEWW04><P 30>

Wherefore, ser, bi ensaumple of þe doctryne of þese men and speciali for þe goodlich and innocent werks whiche I perseyuede þanne of hem and in hem, after my kunnynge and my power I haue bisied me þan and tanne into þis tyme to knowe in parte Goddis lawe, haungye a willye and a desire to lyue peraftir, willnyngye þat alle men and wymmen bisiden hem feipfulli heraboute.
<L 469><T Thp><P 38>

And certis bi his wordis I gessid þat his man cam þan to me of ful feruent and charitable desire, but now I knowe þat he cam to temple and to acuse me God for3eue him if it be his wille þis treesoun, and I do wip al myn herte!
<L 1834><T Thp><P 80>

for ye saye thyts in my hande, and yf it be not a haude then am I a lyer, therfore seke it busely f ye can fynde iirwordes of blessyng or of gyyung of thanks the whyche Chrystie dyd, & that the clerkes of the earthe knowethe not, for yf ye myghte fynde or knowe it those wordes, then should you be greate maysters aboute Christe, and then ye myghte be gyuers of hyts substance, and as father and maker of hym and that he shoulde worshippe you, as it is wrytten: Thou shaltte worshippe thy father & mother, of suche: as desire suche worshippe agaynst goddes lawe, speaketh saynte Paule of the man of synne that enhaunsethe hym selfe as he were God.
<L 35><T WW><P 10>

Another coollution whych he myght ma-ke in the seconde parte, where he admirteth no nother mediatour but Christ only, nor wyl geue of his goodes, to bynd any man to any fained observance for the healp of his soule when he were hole in the kyngdome of Christ cleane deluyuered both body and soule from the dominion of Satan (as scripture testifieth all that dye in Christe to be) is this, they wyll say, that he helde that none shoulde pray for him saue Christ, and that we be not boudne to pray one for another, ner ought to desire the prayers of another man, that he excludeth, in that he saith all other be but petitioners. By which wordes he plainly confesseth that other may and oughte for to praye, and that we may and oughte to desire other to praye, for vs: but meaneth that we may not put oure trust and confidence in theyr prayer, as though they gaue of them selues that whiche they desire for vs in theyr peticions, and to geue them the thankes and ascribe to their mercyes that which is geuen vs in the name of our master Christ, at the deseruynes of his bloud.
<L 14, 18, 22><T WW-TWT><P 30>

And all other desire for me: that is desyred in Christes name geuen at the merytes of hys bloude.
<L 28><T WW-TWT><P 30>

Some wyll haplye saye, howe shulde I desire another to praye for me, and not trust to his praire Veerly euens as I desire my neyghbur to helpe me at my nede, and yet trust not to hym, Christ hath commanded vs to loue eche other.
<L 32><T WW-TWT><P 30>

Nowe when I wyll go to desire helpe I put my trust in god and complayne to god fyrst, and say, Loo father, I go to my brother, to axe helpe in thy name, prepare the harte of hym ageynst I come that he may pitie me and helpe me for thy sake &c Now yf my brother remembre his dutye and helpe me, I receyue hit of god and gyue god the thankes which moucd the herto of my brother and gaue my brother a corage to helpe me and wherwith to do it, and so hath holf me by my brother.
<L 1><T WW-TWT><P 31>

But here wyll I make an ende desyryng the reader to loke on thys thynge wyth indyferent eyes, and iuge whether I haue expounded the wordes of thys Testament as they should seame to signify, or not luge also whether that maker therof seame not by hys worke bothe vertuous in the worsse bycause that Deede body was burnt to asshes, but rather Ierne to know the great desyre that hypecytes haue to fynde one craft or other to dase the trueth wyth, and cause hit to be counted for heresye of the simple and vulerned people which ar so ignoraunt that they can not spye their solttery.
<L 17><T WW-TWT><P 37>

DESYRES.......
4 pe wheche be ledd wip diuerse desyres/ euer lernyng & neuer comynge to knowynge of truehe;
<L 8><T AM><P 123>

Fleschly desyres mounen men to fil3te and striue wip per brepren.
<L 5><T EWSISE-25><P 581>

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And in such comun desire may not a man synnon;
<1L 17><T EWS2-71><P 88>
and wel may he be foolus pat pan han syche desire.
<1L 107><T EWS2-85><P 177>

**DESYRIS**........3
He desirede ful of pleynt, wandringe of his here desire, and here mouph speketh pride, makinge persones wonderfull bi cause of here wynnynge:.
<1L 28><T MT22><P 308>

And iude mouth cristen men afir to be war and reproxe siche men: “But 3ee, ful dere brocheren, haue mynde of he wordis pat weren seyd byfore of he apostlis of oure lord ihesu crist, pat han seyd to 3ou, pat in he laste tymes shal come giblows wundring afir heere desire, not in good religion.
<1L 13><T MT22><P 309>

If pise freris hen gylours bope of men and of children, bi þe holynesse þat þei biheeten to robbe men of heere goode, and wandren in cuntaeres afir heere desire, to placis and persones where þei hopen to fare afir lustis of heere flesh, henne god spak heere of freris.
<1L 20><T MT22><P 309>

**DISYRE**.........1
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 ignoranuce of Goddis lawe, for ye myghten kunne it if ye wolden seke it of godly desire, and good lyuynge after kyndely resoun writun of God in youre soules;
<1L 11><T Dea2><P 461>

desiren
**DESYRIS**.........4
and þus wip gode wilde and largenesse of herte we scholdle desyreoure ney3bores profy3t, as we wolde þat by desirede oure.
<1L 29><T A04><P 105>

Weter is not ri3ly understonden what is to be coveteid or desirede, or what is to be fled.
<1L 7><T AM><P 116>

And as touching þe lemys of þis heed antecrist, Gregor spekith þus: Be not þei þe lemys of him þat desiren to be seen þat þei be not bi a lickenesse or colour of holinesse desired?
<1L 1611><T OBL><P 198

art excluded from his satisfaction, and muste satisfye for thy selfe alone, and that with

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sufferinge payne onylye or ellys taryenge the satisfienghe of them that shall ueler satisfiye ynoyghue for selues or gapinge for the popes pardons, which haue to great dowers and dangers, whan in the mynde & entent of the gaunter, and what in the purchases, yet they can be trely obeyed with al due ryrisstances, and moch les certitude that they haue any autoryte at all Paule trusted to be dissolved and to be wyth Christ: Steuen desyreph Chryst to take his spirite the prophets desired god to take their loules from them and al the sayynttes wyth wyth a luste correage to deeth neither fearynge or teaching vs to feare any such crudelyte.
<1L 6><T WWTWT><P 35>

**DESYREDEN**......3
He desirede lyuynge to see ful scip of his disciplines and wijpoute ani doute to see hem fulli leceu in Crist.
<1L 26><T CG03><P 31>

Oure Lord Jesus axide not his for he wiste nt wijpoute his schewynge what he desirede in herte, but for he schulde schewe his nede and his wille wijp his mouph as wel as wijp his herte.
<1L 477><T CG10><P 118>

for God muste nede saue mankynde, sih he ordeyne summe to blis and mouyde hem to disserue for his ende þat he desirede.
<1L 17><T EWS3-200><P 235>

**DESYREDEN**.....4
þat it perteyne to her glorie þat fynden it, for þei desireden it, and sou3ten and founden it; into he damaunac þat fynden it not, for þei neþer desireden it, ne sou3ten, ne founden.
<1L 66, 68><T CG09><P 95>

And þes two prophetis desireden mych to se þe manhed of Crist, and so þei weren gladid in his more þan þei weren biforn.
<1L 22><T EWS3-152><P 85>

And wee desireden hym dispisid and þe last of men;
<1L 5><T SEWW06A><P 40>

**DESYREN**....22
Eft Gregori in his registre and in the viij' cause, i: q: c: In scripturis/, spekith thus, “As the palace of gouemaile shal be denied to hem that desiren it, so it shal be proferid to hem that fleen, as it is writen, Neithir oni man take to himsilf onour, but he that is clepid of God, as Aaron was".
<1L 5><T 37C><P 142>

as þo þat desiren he pompe and he pride of his liif, and covetise of riches, and harmynge of her neiþbore.
<1L 6><T A01><P 51>

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24 19 variants; 107 occurrances.
and þei, under colour of hem, desieren to be gretteste lordis of þe world bi ypocrisie, to get moche drit of þe world by pleing cursing and faþtyng, to sclaundre of God and alle his servauntis.

For þei casten and ymagynen þo deth of trew men þat desieren and travelen to delyver hom fro þo fendis mouth and everlasting deeth, and to bringe hom to þat staite in whiche Crist ordeyned prestis to lyve inne.

And not onli men desieren now to be softe cloþed, but costiouslyli, proulti, and niseli, alwey newe contrueyd.

þis siþt of God in his godhed and manhed togider þe angels desieren euer to biholde þerin, as þe apostil Peter witnesþ þis in his pistil.

puple: and worldly pralatis and feyned reliquous
grounden hom on synful mennis statutis, that
sooneyn pride and coueitise, and letten the
truethe and fredom of Goddis lawe to be knowen
and kept, and bringen cristen puple in nedee
thraldam and greet cost.

And, for hy wille and bisinesse pat we haue of
dewe dette to do iustli oure office poru3 pe
mouyng, as we tristen, and pe special helpe of
God, hopinge stidefasti in his mercy, we desiren
to be feifful disciplis of Crist, And we praien his
gracious Lord for his moost holi name, pat he
make vs able so to plesen hym wi}w deuout praiers
and charitable presti werkis pat we moun
descruen of him for to sueen hymankanfulli'.

And I seide, Sere, bi authorite of Crist himsylf pe
effectual vndistroandynge of Cristis word is taken
awei from alle hem chefly whiche ben grete
letrid men, and presumen to vndistroanden hi3e
bingis and wolten bolde wise men, and
desiren maistirschipe and hi3e staate and
dignyte, but pei wolten not conforme hem to pe
lyuyngne and techyngne of Crist and of hise
apostis'.

DESIREST.......
wherofore the wise man seith: Sone thou that
desirest wisdam, kepe rigtwisnesse and God
schal gyue it to the.

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 disposicion of pin
owne witt or of anye pynannes moue pe from
pe simplenesse, clerenes or chast felip pat is in
Crist Iesu, vndistroanden pat Crist is pe feip of
alle pe pat schul be saued, and antecrist is pe fals
beuue of alle pe pat schul be dampped, and
namei in pe mater of pe sacred oost.

DESIREP.......
Certis it is ful sop pat Seynt Jon wip pe gilden
moup seip, wip lawe canoun, pat what clerk
sekip or desirep prelacie or primacie in erpe,
schal fynde confusion in hevene.

Be tymes of antecrist ben signifiled to be ni3e
by pe pride of oo boop pat wole pe clepid
vnueryals bispoh/ as seynete Gregore seip/ in pe
fyuepe boke of his registre/ pe 32 'c'/ and etfe
he seip in pe seuenh boke of his registre/ pe
29 'c'/ yt who euer clepih himself vnueryals
prest/ eiper desirep to be cleipd/ renneb be fore
antecrist in his hi3e pride/ for he settip hym
before opher in being proud.

After Crist seide to his disciplis pe wordes pat
suen after in his gospel: and if ani man seie ani
byng to 3ou, seiep pat pe Lord ha3 werk to pese'
(oper ellis, as Luke seip: pe Lord desirep pe
werk of hem') and anon he schal leue hem to
3ou', pis Lord Jesus Crist, soucreynst of alle
epere, vnderstond in pese wordis it semep pe
tyme pat now is, in whiche he knew wel men
wolten axe questionys like to pese wordes of
prestis whiche traueloun faste in prechynge for to
vyynbde synful peple, seyinge: Wherto preche
3e so faste now, more tan men weren wonte to
do, seiphe as holi men as 3e haue beo heretofore
of longe tyme, as Thomas of Canterbury and
oper moo whiche prechide seelde, as we reden,
and 3et pei ben holi

Or ellis men mai answere as Crist techeb bi pe
wordes of pe texte, seiynghe pis: 'pe Lord ha3
werk to pese, ' or ellis: pe Lord desireh her
werke'.

Here men moun touche, 3if pei wole, of wilful
beggyngpe pat is myche vued, where hit mai be
groundit schilfulli in pese lordli wordes of Crist:
pe Lord ha3 werk to pese beestis', or ellis: pe
Lord desireh her werke'.

But, for as myche as we schulden not bec
neglignet and slepe in synne, but awake in
vertuous life and make vs redi
to doo, seiphe as holi men as 3e haue heretofore
in being proud.

A sike man in bodi pat l3t in ni3t gretli
tormentid in his disese, and he desire gretli his
helpe, he herkenep and desirep euer more after
pe crowyng of pe kok and, as tymne as he hereh
hym, he is gretli confortid, for pannes he hopep
pe dai be nyh. So a gostli sike man in dedli
synne pat desireh gretli helpe of his soule,
desirep gretli after crowyng of pe kok pat is,
after true prechynge of pe word of God and,
whanne he hecrehp pe prechour, he is gretli
reioised for he hopep pat grace be ni3.

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For in this deed he sheweth to us at for all his
benefits. That ever he did to man, and for his
great travail and payne in his blesse passion,
he desireth none other reward but he holy love of
oure herte, and perfyrse he shew that: /Fili, prebe
mihi cor tuum./
\[L 253\] <T CG06> <P 72>

Not for his ende God desireth his continuance,
but bi manie urchous and piteous wordes he
wolde be he rabor bowid to graunten;
\[L 148\] <T CG07> <P 77>

But he desireth to see he encrecyng of oure good
wille, which was wel schewid bi he woman of
Chanan that preiede lastyngly for he helpe of hire
dou3tere, and sparid no3t for no schame ne
reprof, and perfyrse at he laste sche hadde fulli
hire wille.
\[L 151\] <T CG07> <P 77>

Perfore, if a man desireth or loue3b no hyng pat
mai be taken awei from him venwillyngye, no
hynges is whereof he mai be sorful.
\[L 243\] <T CG09> <P 100>

So, if a synful man desireth me renci and be
grace of God in his herte, God wolde pat he axe
hit also as wel wip his mouhe.
\[L 479\] <T CG10> <P 118>

And wel penance mai be clepid to be flesch a
deserte, for deserte is as myche for to seie as
forsaken', and he flesch euermore forsaki3b all
maner of penance, as fastynge, labour, and
chasite, but euere desireth goltenye, swelpe,
and lecherie, and alle maner of lustis.
\[L 52\] <T CG11> <P 122>

This same processe he hap 3ct ali da to men pat he
seph disposition to coueteis, and desireth to be hi3e
and gret in this world.
\[L 226\] <T CG11> <P 127>

This is myche to mene: when a man desireth to
be maad gretie and hi3 in the world, hanne he
stieb into he hil att he deuellis ledynge.
\[L 231\] <T CG11> <P 127>

First it robbeb God of pat pat is apropriod to him,
pat is: worshippe and glorie, whiche a
veynnglorious man desireth to himself in as
myche as he is in.
\[L 147\] <T CG11-A> <P 135>

So he couetous mannes herte pat firste3b after he
richessis of his world, hou3 he felle wip hem his
wichisis vp to he breddes, his herte perfyrse is
neuer he more fillid, but more desireth.
\[L 494\] <T CG11-A> <P 145>

but here he any symple man pat desireth to lyue
welle and teche treuely goddis lawe and dispise
pride and opere synnysh, bope of prelatis and
o3re men, he schal ben holden an ypowrite, a
newe tehure, an heretic, and not suffred to
come to any benefice.
\[L 30\] <T MT16> <P 245>

And her he dueul, pat euer desireth Goddis
wirschip to be don to him, make to and
receiveb pat offering pat is don to creaturis.
\[L 2942\] <T OBL> <P 232>

DESIRID......12
Also hai bene lower of kynde hen he, and in
myssese pat he was, and hai wil be aboven God,
where he desireth to be even to God.
\[L 19\] <T A29> <P 471>

And Jeremy hat man pat callid his fader hat a
son was born to him, and as bi toy glidid him,
for hey desireth hat heis schuld lette men fro
doing of iul and be in a maner to stere men to be
heuy of her myssse and to desire to be heyne;
\[L 14\] <T APO> <P 26>

For Poule seib he desireth to be cursid of Crist for
his brether, to make hem saue.
\[L 2\] <T APO> <P 27>

nut pat bei desireth to do synne and be cursid
worhly;
\[L 4\] <T APO> <P 27>

Pat is: "Whateyer hyng bifulli3b to a iustce man, it
schal nut make him sorri", for non aduersitee
takep awei fro him any of bo hyngis pat ben
desirid of him.
\[L 241\] <T CG09> <P 100>

Good mesure she had a3cyn pe synne of golteny,
when she desireid none other dcynteis but
crummys pat fallen fro he boorde to houndis.
\[L 528\] <T CG12> <P 164>

First, he brew hym oute of heuen for his hi3e
stinking pride, sijhen he pat wes made so feirc
aboue his felawis helde him not a3pised wip pat
state, but desireid to stie hi3er and hi3er and be
made to God hymselfe, perfure it wese
resona3le pat he were bro1n oute of pat woripi
plase and feirc felawish.
\[L 14\] <T CG13> <P 165>

The helpe and pe grace of oure Lorde Jesus
Crist, pat for pe lyf of mankyynde sprad abrode
his body on pe crosse and suffrid peynful depe
peron to pay ful rauson and so to make ful
redempcion of pe synnes of mankyynde, be wip
vs here in al oure lyuing, pat is: in al oure woful
pilgrimage, pat we mowen go ri3fully in vertuis
wipbnten ony errynge in vicis, so pat he laste,
at oure deef day, we may come to pe ende of
oure blessid pilgrimage desirid, þat is: to þe blis of heuenn.<L 90><T CGDM><P 207>

And afterward spekiþ Poul to his breþren wordis of cumfort, and moeueþ hem to hoolde þe lore þat God hap teeld to hem bi Poule And so my mooste deere breþren, seþ Poul, and most desirid of þyngis heere, my ioye in heuene and my coroune, stoonde 3ee þus, moost dereworþe in þe Lord.<L 76><T EWS1E-53><P 695>
of Nabathis wyn3erde/ þat he desirid for to haue hadr:
<L 40><T LL><P 117>

for þanne haungyng of þes godis is more desirid þan blessing of her sheeþ;
<L 28><T MT27><P 453>

And herefore þei forsaken to suþe Crist and his breþhe þat þei lohen so meche, and so þei teurn hem auou3trous to anopur spouse or raþur auou3ter, of anopur breþe þat þaþ haþ a smacche of wordli lordschip, pompe and pride and wordli wynnyng and glorie as ben comynli her statutis, had~
<br>

besides a man, but he desiride to haue blys, and he euer desirid to do avou3trie of anopur spouse or auou3trer, of anopur spouse fur Pc seed of Cristis spouse, haþ blowen upon hem.<L 946><T OBL><P 181>

DESIURIDE........2
Heere men seyen comunely þat þis was an auou3trous man, but he desiride to haue blys, and he was in a maner iust'.
<L 20><T EWS3-212><P 259>

And Crist þat tyme hadde aboute hym a greet noumbr of puple, as þe gospel seþ, and echo of hem desiride þe presence of Crist as Zachee did;
<L 652><T SWT><P 20>

DESIURIDEN......1
And we desiriden him, dipisid and þe laste of men;
<L 30><T SEWW06-B><P 41>

DESIURIIP........16
Also Austeyn seþ, He þat desirih bischophed, he desirh a good werk;
<L 26><T APO><P 02>

And Crisostom seþ, He þat desirh primaciy in 3erþ schal fynd confusion in heuenn, and he schal not be countid among þe seruants of Crist þat tretiþ of primaciy;
<L 27><T APO><P 03>

And desirh no jing of no man.
<L 50><T APO><P 109>

And so man coueytip to be fillid wip peschullis whanne he desirh for to kunne mannus science oper þan Goddis science;
<L 66><T EWS3-158><P 103>

of al þat he desirih/ but him wantiþ grace & powere:
<L 16><T LL><P 48>

þat he fende desirih in þe si3t of þe world:
<L 15><T LL><P 52>

as his heerte desirih/ and þerfore he renneþ forþer:
<L 25><T LL><P 123>

But God woot þis is not soþe, for 3it knewe I neuere prest þat goþþ aboute and freli prechih þe gospel, as doen many of þese þat ben calld Lollardis, but þat he desirih wip al his herte for to come into opun and indifferent audience, þere to declare al þat he holdiþ or techiþ opun or priue; and if he erre he is glad to be amendid, and if he seie wel desirih to be alowid.
<L 1164, 1167><T OP-ES><P 50>

For, as a man desirih kyndli þat my3ti men shulden haue reward to his pouerte, and make a puruyau3nce a3ens his meschift þat he were not nedid to begge, so shulde he bi weie of kynde do anopir, and so þis is lawe of kynde þe which mai not he dissolved.
<L 2720><T OP-ES><P 131>

For Helye, þat is lohun, booudli empungnep þe aoutriu of þe greet strumpeþ þat sitiþ upon many wattris, þe which vncen womane bitokeneþ þe endowd clerige þat restiþ upon wordli possessiouns and lordships þat ben vnirstondun bi many wattris, And also þese wattris bitokenen moche peple þat anticrist desirih to regne upon, þe which strumpeþ or hoore doþ auou3trie a3ens him þat shulde be hir spouse, þese Crist, leuynge his liif and his loore, and so þe seed of his spouse for þe seed of þe alien þat Crist spekiþ of (1or 5), þe which alien, as seynþ Austin seþ upon þe same word, is anticrist.
<L 3010><T OP-ES><P 141>

And so man coueþtiþ to be fild wip pechsholis, whan he desirih for to kunne mannes science oþir þan Goddis science;
<L 61><T SEWW10><P 54>

Whatever prelat loueþ not Crist frely or for himself seþip not God for hisself, but serueþ God for temeþral þings, and desirih onour of men.
<L 37><T SEWW12><P 61>

For, as a man desirih kyndli þat my3ti men shulden haue reward to his poerþe and make a
puryance a3ens his meschif pat he were not
nedid to begge, so shulde he bi weie of kynde
do to anoher;
<L 62><T SEWW18><P 95>

And it shulde be seid ypocrisie, pat now hidis
him not, and for aboludence may not, and for
defaute of shame it desiri not to be hid.
<L 165><T SWT><P 07>

And, sir, seyn Austyn seih "bat ping bat is seen
is breed, but bat ping bat mannes feip axip or
desiri to be enformed of is verri Cristis bodi".
<L 1009><T Thp><P 54>

DESYRUD........2
The bridde dower is clerte pat mut nedis be
medelud wiip li3t, so pat seynys schynen in
heune as cler as bei wolon coueyte, and no mon
pat is here in blis desiruh more clerte of his
body.
<L 107><T EWS1SE-04><P 495>

For Cristus religioun desiriuh heencly ping and
help of soule;
<L 18><T EWS1SE-26><P 585>

DESYRED........2
And all other desyre for me: that is desyred in
Christes name geuen at the merytes of hys
bloude.
<L 29><T WW-TWT><P 30>

after he hath brought the thither, but art excluded
from his satisfaction, and muste satisfye for thy
seif alone, and that with sufferinge payne onlye
or ellys taryenge the satisfyenge of them that
shall uercer satisfactory ynowge for them selues or
gapinge for the popes pardsons, which haue to
great dowers and dangers, whan in the mynde &
entent of the granter, and what in the purchases,
and of hero merilys, nnnmre
and moch Ics certitude that they have any autoryte at
all Paule trusted to be
dissolved and to be wyth Christ: Steuen desyred
Chryst to take his sprente the prophets desired
god to take their soules from them and al the
saynt-tes went wyth a lustye corage to deeth
nether fearynge or teaching vs to feare any such
cruellyte.
<L 5><T WW-TWT><P 35>

DESYREDEN......1
And allle the kingis of the erthe desyreden to see
the face of Salomon, for to here the wisdom of
God, which he hadde 3oue in his herte.
<L 41><T Pro><P 21>

DESYREN....6
For men desyren not pus money, but to
myetynge her body in lust;
<L 6><T EWS1SE-25><P 581>

and ofte we eren in entent and desyren
veniaunce in ranour, but we ben war pat we
seynt soj and profitable to cristis chirehe;
<L 24><T MT22><P 312>

And if we take goode heede, pat hadden no more
nede to plene hem of his ordenance han hadden
he oter two statis of his chirehe, he whiche into
his day holden hem apayde wip his ordenance of
Criste, and desyren in grete party pat his fayre
and sufficient ordenaunce of Criste were fully
kepte.
<L 808><T OP-LT><P 105>

But lorde/ these glosers seggeth that they ne
desyren nat the state of maistrye to ben
worshipped therby/ but to profyte the more to
thy people when they prechen thy worde.
<L 11><T PCPM><P 57>

And lorde/ a man shal leue more a mans werkes
then his worde/ & the dede sheweth wel of
these maisters that they desyren more maistrye for
her owne worship than for profyte of the peple.
<L 27><T PCPM><P 58>

and whanne these fleschly apis and worldly
moldewerpis han neither the bigynnyng of
wijdom, neither desyren it, what doon thei at
hooly scripture, to schenschipe of hemself and of
othre men?
<L 42><T Pro><P 50>

DESYRED......2
Wherefore we alle schulde be meke, and
specialyche prestes, and nou3t boste of here
holynesse and goode dedys but pey supposch pat
pey have ydo, but wylne for to have of gode
dedys of here broheryne, as here broheryne
desycb to have part of herys, and so suile pey
nou3t to opere part of here merities, namпре pat
pey wille bye part of oter mennen.
<L 23><T A04><P 101>

First it fy3t here in erpe, and restch nou3t
erlyche fro synye, but 3it by travaile and sorwe
of herte desyren to come to blyssse;
<L 4><T A04><P 102>

DESYRIDE......1
Thanne king Salomon was magnified ouer alle
kyngis of erthe in richessis and wisdom, and al
erthe desyride to see his face, and to heere his
wisdom, which his God hadde 3oue in his herte.
<L 42><T Pro><P 12>

DESYRON......2
And þus men schulde not folyly sleen hemself, neyhu
in fastynge ne etynge, ne in cause
defending, but stonde for trewe 3if her dep
suwe, wyllynge to myetynge treqwe, and meklely to
suffre dep, but not folylyche desyron.
<L 114><T EWS2-59><P 25>
For hanne þei schal haue noon honour of þing Þat þei desyron, for þei schal be fullynde in body and soule;
< L 69> <T EWS2-65> <P 57>

DESYRUD......1
And þus he spekeþ in þe gospel by hys godhede and his manhede By desyr haue I desyrud to ete þus pis Pasch wip 3ow; < L 55> <T EWS1SE-24> <P 579>

DISIREN......2
and to the wery of the weye of God, for the grette penaunce and suffraunce of the trybluacioun that men moten have therinne, thes brou3ten in love of brynnynge charite, to the whiche alle thing is li3t, and he to suffere dethe, the whiche men most drenen, for the everlastynge lyf and joye that men moste loven and desire, of the whiche thing verry hope putith away alle werinesse heere in the weye of God.
<L 19> <T Hal> <P 42>

and to þe wery of þe weye of God, for þe grette penaunce and suffraunce of þe trybluacioun þat men moten haue þerinne, þei brou3ten in loue of brynnynge charite to þe whiche alle þing is li3t, 3he to suffere depe, þe whiche men most drenen, for þe euerlastynge lyf and joye þat men most lounen and disiren, of þe whiche þing verry hope putith away alle werinesse heere in þe weye of God.

<L 16> <T SEW19> <P 97>

desyringe25
DESRING......1
Of þe wiche Crist spekþ þus to þe fende, desiring his omage and seruage: þe lord þi God þou schalt wirschip and to him alone þou schalt serue!'
<L 2872> <T OBL> <P 230>

DESRINGE......2
So, miche peple of þis world, þe more harm is, am geten of þer eldes, no3t in þe drede of God desiringe to haue vertues children to þe seruice of God, but in ful mir of lusti desir to fullfule her lust;
< L 410> <T CG03> <P 41>

for whanne it is seid, "kisse "he me" etc; it is the word of þe spoussesse desiringe to haue the spouse;
<L 29> <T Pro> <P 53>

DESYRNG......3
and perfore he mote nedis resigne his benefice willfully and frely, wipouten desyringe to have it

a3en, as Seync Richard of Armaw3 techip.
< L 13> <T A22> <P 281>

And heere spekþ Poul bi prophecie, or ellis desyringe þat it be so.
< L 34> <T EWS1SE-48> <P 677>

Forsope þe roote of alle yuelis is couctise/ þe whiche summe desyringe;
< L 17> <T LL> <P 127>

DESYRINGE......7
and so þe hungry, þat is, desyringe ri3twisnes and þe word of liif, ben fillid in swetnes or eendelees joie.
<L 20> <T A01> <P 15>

and desyringe of Goddis blissynge, and pees, and prosperite of rewmes.
<L 15> <T A17> <P 213>

Lete prestis lif wel, þat þai be ly3t of worldly men by holy ensample, and sithen þai bene Goddis anguelis, do þei þeire message, techynge þo gospel, and be þai devoute in prayermes, desyringe and sekynge grace þat þei mowe be po followers of Crist, and God will not faile hem in rede.
<L 33> <T A29> <P 492>

þe blessid Lord, secyng many assþ harde bounden in þe castel of þis world and many folis synge hem, of his endeles merci þap ruhe and pitee of hem and, also desyringe to haue hem to his roode, comandende to his disciplis, seyng: Vnbyndeþ and bryngeþ to me.'
<L 222> <T CG01> <P 06>

But in desyringe and holdynge seculer lordischips and worldly honour and delicat mete and drynk and gaye clopis þei schewen in dede þat þei ben ri3t freisch in budely lyf, but I suppose þat þei ben dede to holynesse and penaunce and profityng to oþere men;
<L 11> <T MT06> <P 123>

Also coucitise and worldly bisynesse of clericis and occasion of coucitise and worldlynesse of þe peple schulden be don awye, and crisst pouert and his apostlis bi ensample of pure liif of clericis and triste in god and desyringe of heunely blisse schulde regne in cristene peple.
<L 2> <T MT16> <P 253>

But þe vois of þe wepers, takynge heedle to her owne wrecchinesse bodily and gostly, desyringe for to be releued fro bodily myseesse and to be li3ted in soule bi þe word of God, weilen her owne mysees and oþeris bohe.
<L 206> <T SWT> <P 08>

DESYRNG......2

25 6 variants; 16 occurrences.
But his gospel seyth that many ben clepude and fewe ben chosen, for alle men that God 3yeuth desyrynge to blys ben clepud, but al only yse ben chosen pat lasten in loue of God to her ende day, for to alle suche and only suche hap God ordeyned blys.

<Page 232-293>

But here wyll I make an ende desyrynge the reader to leke on this thyng wyth indyferent eyes, and iuge where I have expounded the wordes of this Testament as they should seeme to signify, or not lyge also whether that maker theroof seame not by hys worke both vertuous in glory: which if is so be thynke not that he was the worsse bycause that dece body was burnt to asshes, but rather lerne to know the great desyre that hpcytres have to synde one craft or other to dase the truthe wyth, and cause hit to be counted for heresye of the

<Page 307-373>

DESERYNGE......1
But scint Poul in his tyme, whos trass or ensaumle alle þe prestis of God enforsiden hem bisili to suen, seyngge þe auirice þat was among þe peple, deserynge to distroie þis foul synne þorù3 þe grace of God and bi vertuous ensaumle of himselfl, Poul wroot and tau3te alle preestis for to suen him as he suede Crist patienti, wifulli and gladli in hit3e pouerte.

<Page 68-144>

determinacion26
DETERMINACION......2
and his determinacion and ful sentence was 3ouen of alle þe apostlis togidre wanane þei hadden rescyued þe plentious 3iflis of þe holy gost.

<Page 195-404>

þe said þinges þat Y so held, beleved and affermed, Y shewed mesel corrupt and vnfaithful, þat from hensforth Y shewe me vncorrupt and faithful, þe feith and doctrine of holy churche truly to kepe Y promitie, and all manner of erour and heresie, doctrine and opinion ageyn þe feith of holy churche and determinacion of þe churche of Roome, and namely þe opinions before rehered, Y abyure and forsware, and swere be þese holy gospels be me bodly touched þat from hensforth Y shal never holde erour ne heresie, ne fals doctrine ageyn þe feith of holy churche and determinacion of þe churche of Roome, ne no suche pingis Y shal obstinatly defende.

<Page 36-104>

DETERMYNAcIONS......1
But, for as meche as þis proude antecrist, contraried God and enhaunsing himself in auctorite aboue Iesu Crist, magnifiþing his wilful determinaciones aboue þe gospel, bi þat mene chulfl he distroie þe feith and þe auctorite of Cristis lawe as þou3 it were of none auctorite.

<Page 164-276>

DETERMYNAcIONS......1
But þis antecrist hap onli reward to his owne wille, writingis and determinaciones.

<Page 163-238>

DETERMYNAcION......2
But, certis, I menuecle meche here of þe presupccion of þis newe determinacyoun in a poynyt so fulli determined before bi God and his lawe, in þe wiche þe chirche was quieted into þe vnbinding of Sathanas, transfigurid into diverse sectis þat biengelen þe peple wip he menuelle signys of kunnyng and holynesse, For þe determinacyoun was wibout any nede, alþou3 it had be as wel acording wip scripture as it is euen contrarie perso.

<Page 201-1747>

wip wiche determinacyoun of God alle Goddis churche held hemself fulli asipde and weren quieted peryn and stabischid fro þe tyme of þe apostlis.

<Page 205-1881>

DETERMYNAcIONU......7
But he most seie þis sentens in his protestacion: þat it is not his entent to seie or obstinatli defende any þing contrarie to þe ful holii determinacyoun of þe churche of Rome vndurstonde chulfl bi þis churche þe grete agregat persone from þe hi3ist unto þe lowist þat sittþ in þe temple, þat is to seie in þe churche, as I seide before.

<Page 183-1020>

And ouur þis, siþ a man mai not, as olde sciittis scien and supposen, be concoit of heresie bi lasse auctoriþe þan holi writþ, þis aputstas, concoitng men of heresie bi þis tradiciouns, sciþ in þe same dede þat þis owne wille and determinacyoun is as meche of auctorite or more þan Goddis lawe;

<Page 183-1031>

Dis renegat usiþ his owne determinacyoun as a stumbling stole while þe candil is out, and besiþ himself to make men fal þer that gruchen aþen his wordli lordschip and vngrounded beggyn.

<Page 201-1736>

And, certis, grete wondring upon þis newe presumptuous determinacyoun, so euem contrarie aþen alle Goddis lawe, made me astonyed here.

<Page 219-2456>

26 5 variants; 13 occurrences.
seker, no more ān he wrote in case when he seeh two postis, wiche is halowid and wiche is vnhalowid and so wheþr ān ben boke substauncis, or accidentis wipout soiect, or ān oon a substaunce and ān opur an accident aftur his new drunken dremyng, ēhe wiche he calliþ a determinacyon!
<L 3100><T OBL><P 236>

Wost þou not wel, blinde fende, þat þe world hāþ be cristen, and 3it is wipout þe newe determinacyon?
<L 3625><T OBL><P 249>

Sixe and twentip article Cristen men ben not holden for to belieue þat eche determinacyon of þe chirche of Rome is trewe on eche side eþer to be taken of holy chirche for an article of belieue.
<L 124><T SEWW 24><P 125>
determinen27
DETERMENE.........1
And so, þof þo pope and alle his cardynaƚs detemn as gospel, þat þo sacrament of þo auter is accident wipout sub gente, neverholes, for þei con not gronde hem an Gods lawe ne resoun, holy Chirche shulde not nrowe hem, bot have hom suspect.
<L 35><T A25><P 407>

DETERMENE...........5
And so, siþ þei mai faile so ferforþe þat þei mai detemn on her maner a3enst Crist and alle his chosyn chirche, þis argument þat I hast recersid is no better þan þis in forme or in matir: þis holi chirche hāþ detemnedþ þis poynþ or article a3enst Crist and his apostlis, þan eueri man ouþt to belieue þus.
<L 305><T OBL><P 164>

And alþouþ seint Austen had conflict wþp duerse heretikis, 3it I am not avisid þat he was uexid wþp any heretike þat durst dampe scripture, or ellis seie þat it was fals or eresie, or þat durst detemn euyn þe contrarie of Cristis logic and his wordis, as dar þis renagat þat sittþ in þe chirche, and contrariþ Crist nouþ, and enhauþp himself abouþ lesu.
<L 466><T OBL><P 169>

And certis, hauyno no reward to his grete yprocite and renegat þat we speken of and of his condicions, houþ he is weel ny sett al in signys of perfeccioun and holinesse wipout þe truþe answering to þise signys, no wonder alþouþ he detemnþ þat þis sacrament be no brede, ne substance, ne accidente in soget or substauance, but an accident or many accidentis wipout substauance.
<L 690><T OBL><P 174>

But up hap þes lemys wip þe heed schal drawe himself togedur and detemne þis douþte whan þei seen her tyme, and multepi3e inconueniencís mony and newe!
<L 2023><T OBL><P 208>

For as Austen se unthinkable [Epistola 87 ad Optatum]:
Where a þing is kindlie derk, and ouercomeþ and passiþ our mesure, and open Gods lawe helpeþ not, mannes conceycting presumþ not to diffine or detemnþ any þing herof".
<L 3772><T OBL><P 253>

DETERMENED.....8
And so þis argument faileþ boþe in forme and in matir, as dede þe argument of þe clerge of lewis meued in Cristis tym, þe wiche was þus: we bishopisia and prelace haue 3ece a decre, and detemned þat whomoeuer conflses þis lesu as Crist, he schul be do out of the synagoge and so be akerusid, forþe eche seche on is akerusid.
<L 312><T OBL><P 165>

It stondþ so of an argument of þe deuyl, antecrist, þat is nouþ late put in excexciouþ, þe wiche is þis in sentence: we have detemned and made a constitucícþ þat no prest schul preche þe gospel, but bi special leue of alle or of sum of þo þat sitten in þe temple, as it is told before;
<L 324><T OBL><P 165>

But, certis, I merucile meche here of þe presupccion of þis newe determinacyon in a poynþ so fulli determined before bi God and his lawe, in þe wiche þe chirche was quietid into þe vnbinding of Sathanas, transfirid into duerse sectis þat biogelen þe peple wip þe merucilus signys of kunynge and holynees, For þe determinacyon was wipout any nede, alþouþ it had þe as wel acorY ing wþp scripture as it is euþ contrarie þereto.
<L 1744><T OBL><P 201>

For seint Austen seþ in [De icycleo subhati] In þo þinggis, in þe wiche scripture hāþ no þing odered or determined of certeyn, þe custum of þe peple or þe ouerdunce of þe greter men ben to be holden for lawe". Sýþhen þan God in his law had putt in certeyn and fulli wipout faute determined þe feþþ in þis article, and þe feþþ peple was fulli quietid in Cristis determinacyon, what nede was it to pope Innocent wip his new sectis to attempte or to make a new determinacyon in þis poynþ?
<L 1751, 1753><T OBL><P 201>

But certis I dar not calle þis act of þe foresaid seen a determinacyon, for as meche as Gods lawe had fulli determined þis bileeþe before;
<L 1881><T OBL><P 205>

27 14 variants; 45 occurrences.
and, if it be a quality, in what special kinde his sacrament schuld be; he being not 3it fulli determined, pat is to seie, wherur it be whitenesse, roundenesse, heuynes or luynesse, sauour or odourre, or any seche pat ben to mannys witt without number.

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

And no wonder, alhou3 seint Poule limite and determined his obedience, for he knewe bi spirit of prophecie what deuelich and tyrantlich obedience antecrist schuld bi weie of extorcioun chirche, we mai sone se accidentis.

And, if it be a qualite, in what special kinde determined, whitenesse, roundenesse, heuynes or luynesse, sauour or odourre, or any seche pat ben to mannys witt without number.

For men be not 3it determined in Oxeford houses an accident shall be discovered or defined, in houses many most general kinds being of accidents.

For men be not three determined in Oxford houses an accident shall be discovered or defined, in houses many most general kinds being of accidents.

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And so, if he may fail so far for the hate he may determined on her manner against Christ and all his chosyn chirche, his argument that I hast rehearsed is no better than his in form or in matter: his holie chirche hah determined his powynt or article against Christ and his apostles, than every man ought to beleue this.

Loo, here thou maist see that his argument is unpreuend bi scripture: his prelacie or holie chirche, taking the chirche after hee withe aboue signyd, hath this determined:

and for as more as he was an ypoocrisie, pretending for to su3e Crist, and reuersing him openli, he most be meuyd of pat spirit to speke against Crist that is trouthe, and so to conforme his wordis to his ypoocrisie, And so as ypoocrisie hath outward schewing of substance of uestuus lyuyng without they hang in himself, so as he han determined her sacrament after her with hath al outward signs of substance without trew he answering herto.

And so, isip he may fail so far for the hate he may determined on her manner against Christ and all his chosyn chirche, his argument that I hast rehearsed is no better than his in form or in matter: his holie chirche hath determined his point or article against Christ and his apostles, than everybody ought to believe this.

For whatever Crist and his apostles and all his chirche that is callid cristen than tao3t, beleuyd or determined. 3e schal take noon hede herto, but to my wise and holi determinacion.

For whatsoever Christ and his apostles and all his church hath determined that is called christen than to accept, believed or determined. 3e shall take none heed thereof, but to my wise and holy determination.

And so, if he may fail so far for the hate he may determined on her manner against Christ and all his chosyn chirche, his argument that I hast rehearsed is no better than his in form or in matter: his holie chirche hath determined his point or article against Christ and his apostles, than everybody ought to believe this.

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For whatever Christ and his apostles and all his church hath determined that is called christen than to accept, believed or determined. 3e shall take none heed thereof, but to my wise and holy determination.
And this scheme we of his venym 3if his pope
determine this, thane it is comun byleue pat
eche man owe to trowe;
<L 322><T EWS2-VO><P 377>

And this scheme we of his venym: if his pope
determine this, thane it is comoun bileue pat
ech man owe to trowe, for two popis schulden
make two credis, and crede of he chyrche shalde
hange on he pope, and he most nedeli be saued,
for he were God here in erfe.
<L 287><T SEWW015><P 82>

DETERMYNED......5
And 3itte affir, when his course was for fro po
trewthe, hit determine not his feyned sentence
pat men holden nowe, al po wode glosatoures
had wrytten in his mater more than he knew of,
or elles couthen grounde.
<L 10><T A25><P 408>

but as he chyrche hab determine in her
determinacion ||
<L 27><T LL><P 30>

Sip he chyrche hab now determine that here
dwellip no substance of breid after he
consecracioun of he sacrament of he auter,
bileuest he not to his ordaineance of holi
chyrche?'
<L 987><T Thp><P 54>

And the chosen shalbe together, and shalbe
made whyte tyll a tyme determine.
<L 6><T WW><P 04>

And against the god of goddes shall speake
grete thynges and he shalbe rased tyll the
wrathfulness before determine is perfecty lye
made, and he shall not inheraye the god of his
fathers, and he shalbe in the companyes of
wemen and he shall not chaunge anye thyng of
godes for he shall rayle agayne all thynges.
<L 11><T WW><P 04>

DETERMYNEDE.....3
And herfor, when stryf of his was in mong he
apostlis, Crist determine he cause bi word and
bi dede.
<L 23><T A26><P 436>

But oure goode maystur, Crist determine his
discensione, and seip he is double gretenesse
among men here in erfe;
<L 14><T EWS2-114><P 293>

And here may we se hou Crist determine
hou summe men pat lyuen in he world ben dede
to Godward.
<L 25><T EWS3-137><P 37>

DETERMYNEB.......2

And cause of his errours is vuknowyng of
byleue, and trowyng of falsenesse, or takyng of
strange trowthe as byleue of al he chyrche, for
antecrist determine pat his schulden alle men
trowe.
<L 305><T EWS2-VO><P 376>

Bus criyng of freres blendepe he puple, and seyn
pat holy chyrche seip his and determine it as
trowthe, for false preestis and disseynde seyn
pat by God it is jus, and bus eche man owe to
byleue.
<L 326><T EWS2-VO><P 377>

DETERMYNETII.....2
For the chyrche of Rome determineth of he
agents holi scripture, and oo couisel agents a nothir,
and oo pope agenceth the sentence of a nothir,
as it pleeth him without needes recson, as it
is opin in the 1. distincsioun in manie chapitris,
and in manie mo placis of Decrees and of
Decretalis and of Sext and of Clementynis.
<L 4><T 37C><P 76>

And (De restitucione spoliatorum), ce /Leteras/,
he determineth, that a man or a woman shal
ben acursid alle the duries of his lif, for he nyle
wityngli do agens Goddis lawe and his
conscience.
<L 3><T 37C><P 80>

DETERMYNID.....1
Therfore it semeth that verri resigninge, as seynt
Gregor and othere popises and the chyrche hath
determine, and holde almost a thousand yere, is
sikerere and spedfulloure for present mulcie.
<L 16><T 37C><P 146>

DETERMYNITII.....1
Forwhi, (De fora competenti), ce 'ij'' , the
general couisel of worldi clerks is determine
thus, That no iuge presume hi himself to districe
or con demne without suffringle of the bishopp,
nither prest nether dekene, nither ony clerk
nither the lasse men of the chyrche, that is the
seruunt of cleriks.
<L 3><T 37C><P 29>

determine28
DETERMENYNG.....1
But, for as meche as Goddis lawe in his paynt
and in al opur pat petyuem to good maneers
and true beleue fulli quietieth feithful men, wherofer
it nedep not to labour buse, saf for to schewe be
beleue of olde scintis according to Goddis lawe,
and hou hei hadden scripture in souerens
autorsite and ruerence, and also for to make he
dcyllisich presumpioun of antecrist he more
open, so pleynli determine against Goddis law
and writing of olde scintis pat confermed her
beleue, writing and logic to blessid logic of holi

28 3 variants; 3 occurrences.
scripture, and in that he schewid that he were Crisit disciplis.

DETERMINING.....1

How much more the fleshly and worldly bishope of Rome, ful of simonie, auerise, and pride, and a worste manqueller in caas, with a multitude of like bishops and prestis, may erre in making ether determining newe articles of feith, that were not knownen, neyther spoken of by a thousand winter and many mo.

DETERMYNYNG.....1

Natheles such maner of speche hath noo place, but in profecie of predestynacoun, either ful determynyng of God;

DETYME ............ 2

Item Augustinus in Sermone de Decimis, & est 16'q'I', Decyyme, "If you gifte," quod he, "this dyme, you schal not alonely take abundance of fruytes but you schal gete hele of soule and of body, for in gifting dymes you may deserue bope erplyly medes and heuene.

DYMES.............104

That schulden be payed by Gods part, as with dymes and offerandes, and gif hom al to hevenly lif, as angels that were sende fro God, and drawe men fro this world by virtu of hor mayster.

CAP VI: But here mut men moeve sumdel of speche of these freres, that in Londone, at that cownseul of trembulynge of pe erpe, seyde, for to plese prelatis and persones, that it is an erroure to susteyne these dymes ben pure almes, and that men that 3yven hem may wihholde and 3yve hem to opere pure men, for synne of her curat, and faylynge of hors service. But many men wondren here why these freres seyd his siper that those dymes were 3yven unto hem, and these persones were destried, and no prest were but bei.

And to some speche of dymes, siper that ben almes, that ben pure almes, and not ellus but almes.

And so, if freres ben mooved here to seye that dymes of persones ben not pure almes, for that ben here wip dett, that mut seye that these persones lyven on pure almes, that han dymes, and serven not ne ministren to her parischesen, for hem wantis titul of dett be the lawe of God.

Leve we leesings of these freres, and seye we that dymes ben bope almes of God, and almes of these parischesen;

But to the doute of dymes that is tochid after, whether parischesen may leffully holde dymes fro persones for synne of these persones, and freres seyn that his is herew.

And certis me that parischesen may in certyne cases wihholde dymes fro hym that is calde pe persone, as that may medefuly holde goles fro these freres, or fro Jewes or Sarracenes, that ben lesse evil than that But not for the person schulde, whan ever he wold, holde fro his person be his owne juggement. But marke we well that we have not titel to these dymes be mannis resoun of dett, as ower worldly men pleten her dettoures in forme of mannis luwe.

and ellus, as me peke, us failis ri3t to dymes.

And whanne care of souls and dymes and ofryngys, and gode the pleple in techyng and prechynge and sacramentis, as curatis, and han richessis and tresollr more than eny worldly man, and traveilen not perfour as marchauntis and laboreris.

that is to scie, that ofryngys and dymes that beh Goddis rentis schulde be 3eye unto prestis for seryse that pei sevep God.

For that bei procutouris and tresurisers of pure men in takyng dymes and ofryngys, and as wel that my3tten take it out of here purses openly and devoure it, as hys to geite it bi extorsion, wrong customs, and Anticristis censuris, more than that schulden paye bi Goddis lawe and good conscience.

Here men wondren of his sentence, for comyny alle prestis beren holy ping out of pe chirche, as dymes and ofryngys, that pei clepen holy, and spenden hem sumtyrne ful evele;
And herfore Cristis apostlis, and opere disciplis
longe aftir hem, were not bisie aboute dymes, but helden hem pained on a litil, þat þe puple 3af hem redily.

but þe puple shulde not be artid to 3yve hem
dymes ne oper almes;

Ffor men seyn þei wil gete a grete þing of þo pope, or of cardinals, in Englond better cheep þen oper procuratores, and þei ben more wily, and more pleasantly con flater þo pope in his court, and most prively make lordis to mauntene þo pope and his in robbinge oure lond of treasure by his pardouns, privileges, and þo firste fruytis of beneficis, in oure lond, and dymes and subsidiis, to werre on Cristen men for stinkynge worldly lordschip, þat God haves forbeden to hym and aile prestis.

And þen þo puple schulde better paye hor rentis
to lordis, and dymes and offringis to curatiss;

and so at þo laste make discencioun bytwene hom and hor childre, for dymes and offringes þat we wil gete prively to us by ypocrisie, and make discencioun betwene lordis and hor comyns.

POINT IX: Also prelatis ande freris putten to Cristen men þat þai seyne, hit ys not to gife dymes to a person byeng in dedely syrne, ne offrynys, ne devociouns of money owen to be made in purfyyingis of wymmen, ne in halowyne, ne in syngynge of massis for dede men.

þiþ summe of receyven dymes and dotacions, as þes possessiones, but som forsaken alle siche tybes and possessiouns, as freres mendinaunts.

Whatervæ þou takist to þe of þin outraged þat is, dymes and offringis, besides simple liflode and streit clopinge, it is not þyn, it is þefle, raveyne, and sacrilege.

but Iesu schilde be þer rente, as he seib ofte in þe olde lawe, and hor bodily sustynaunce schulde þei haue of Gods part, as of dymes and offrynys and opre almes taken in mesure, þe whyche by þer hooley ly3f þei ableden hem to take þus.

Somme ben braunches of þis vyne, þat dwellon in hooly chirche, and 3et þei ben not perof, al 3if þei lyuen of þis vyne, and ben suche þat gaderon greedly Cristus patrimonye, as dymes and offrynys and rentys, þat þei seyn weron 3yue to Crist;

For it were ynow to vs to haue offrynys and dymes, sibl Crist and hise apostles helden hem payed on lesse.

And herfore seyn many preestus þat no men þat han cure schuldon lyue but on Gods part, as on dymes and on offrynys;

And to alle þese preestus and deknes God lymytede but dymes and offrynys. Lord! 3if Cristene men wolden be payede of þe mesure of Gods ordenaunce, and haue þe twelpe part of clerkys, and 3yuen hem dymes and offrynys to hem, and herus to lyue by, 3et it were nou ynow, sib aprostlus wip lesse goode profite and more to Cristus chrhyce.

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3if þow wolt assaye þis now, preche openly to þe peple þat God telluþ more by werks of mercy, þe whiche ben in a manmys soule, þan by offrynys or by dymes, or opre goode 3oune to frerus, and bow schalt haue enemies anoon to bere hereyes on þe;

And þese men þat after þis entre robben þe peple þat þei schulden kepe bope of dymes and offringis and failen in þer herdis office ben clepid of Crist day þeues for þei robben more openly.

þei make reseruaciounsþe whiche ben clepid dymes/ þirst fruytis/ oper pencomys/ aftir þe oplonyoun of hem þat trete þis matir.

But Joachur/ in his book of þe seedis of profetiis & of þe seyingis of popes & of þe chargis of profetiis/ tretyng þis matir & spekyng of þe rente of dymes/ seip þus/ foure tribulaciouns Dauiþ þe profete halþ before seid/ þe seuunti & nyne chapitre/ to entre into þe Chirche of God/ & Bernard acordiþ þere wip/ vpon canicaþ þe þær & þrty sermon/ þat ben/ a ny3ly drede/ an arwe fleynge in day/ chaflare walynge in darkenessis/ & myddais deuytrie/ þat is to seye/
antecrist.

and for his skille trewe men seyn þat prelatis ben
more bounden to preche trewely þe gospel þan
þes sugetis ben holden to paie here dymes, for
god chargip þat more, and þat is more profitable
to boole parties and more easy.

þanne siþ prelatis ben not worþi to haue dymes
and offrynges 3if þei don not matynes, masse
and oþer mannes ordelyngis, moche more 3if
þei don not his heþe ordynaunce of god;

3e to spende atrome many 3eris and daies, to
paie for seculer orbullis, to plede for beneﬁces,
offryngyus, dymes, and many mo causes, to paie
þe pope þe ﬁrst froytys, and cardynos and
bribourys to spede here nedis, and for pardons,
quyenals, priuylegies, for assoyngyis of cowwes,
and many feyned iapis, þat men supposen alle
þes passen þre ﬁftene;
not here costly office, but harmen here sugetis in fals techyng and euyl ensaumle of lif, but 
þou3 þei deden wele here office and men wolden 
not paie dymes, þei schulden suffren mekely and 
not curse, as ihu crist dide. 
<LT10, 13><MT15><P230>

for prelatis techen hem not treuely goddis lawe, 
neither in word ne ensaumle of holy lif, and 3it 
þei cursen faste for here dymes and offrynigs 
of pore men, whanne þei schulden raþere 3eue hem 
worldly goodis þan take of hem; 
<LT22><MT15><P233>

and þis lif þei holden vp bi fals beggyng of pore 
men, þat may not wel paie here rentis to lordis 
and here dymes and offrynigs to curatis and 
meyatene here wif and children and leve out of 
dette, trauiele þet neuere so besily ny3t and day. 
<LT8><MT15><P236>

so þat þei schulden not spende þe dymes and 
offrynigs after good conscience and goddis lawe 
but waste hem on suche my3tty and riche men 
ydel, and ellis, for trauiele, cost and enemyte 
and dispisyng þat þei schulven suffre and on þe 
þe toþer side for drede of conscience, hem is betre 
to forsake al þan to holde it forþ. 
<LT31><MT16><P249>

Also now þei suen crist and his apostlis neer, in 
þus takynge almes wilfully and frely of þe peple 
þat þei techen, banne in takynge dymes and 
offrynigs bi customes þat synful men ordeynen 
and vsen now in þe tyme of grace. 
<LT11><MT16><P252>

Also þus schulde stryuyng, pledynge and 
cursynge for dymes and offrynigs and hate and 
discord among prestis and lewید men be endid, 
and vnyte, peas and charite meyntened and kept. 
<LT26><MT16><P252>

þat is to seie, on dymes and offeryngys, and haue 
noon oþer heritage among here briþeren. 
<LT5><MT21><P284>

moreouer men may so þat slyph þe same lawis 
ben scharlyly holden in þing þat toucþip 
wynnyngye, as in dymes and offeryngys, by þe 
same skile þei schulden be kept in lordschipe; 
<LT12><MT21><P285>

but lore and preyour of prestis may not be taxid 
bi mannus wit, and þerfore god wolde not þat 
it were seld bi dymes ne offerynys. 
<LT2><MT27><P415>

and in tokene hereof god telde in his newe lawe 
litiil or nou3t of 3yuyng of dymes, and it symyþ 
trewe men þat god wolde þat dymes weren 
partid bitwixe prestis and oþere pore men þat 
weren feble, lame or bylynd. 
<LT16, 17><MT27><P415>

no drede crist hadde more ri3t to þes dymes þan 
ony cristenman may haue to dymes or to 
offeringys or to any good by mannus lawe; 
<LT30, 31><MT27><P415>

and 3if þeyy taken of þe olde lawe þat dymes ben 
due vnto prestis, myche more in þe newe lawe 
whanne prestis ben more worþy bi crist. sop it is 
þat dymes weren due to prestis in þe olde lawe, 
but þey weren holdon to do 3een sleyng of 
beestis and hard seruyss. 
<LT3, 5><MT27><P416>

and 3if þou seyst þat charite moue þee to plete 
þus for dymes, for 3yue þou hem as crist dide; 
<LT14><MT27><P416>

Capitulum 8m: cristenmen of þis ground þeken 
þat pari3schens shulden drouwe fro perso3ns 
offeringys and dymes and opere godis whanne 
þey yafyn openlyn in þer offiss, for siche assent 
is to blame þat nurship perso3ns in siche synne. 
<LT4><MT27><P418>

but where shulden þey do þer almes but to 3yue 
þer dymes and þer offeringys, and to siche curatis 
þat þe pope and bishops lymiten hem, for ellis 
my3te a man be damnyd wipouen any defaute 
of hym; 
<LT18><MT27><P422>

and we shulden not 3yue dymes ne offeringys to 
siche men as to hooly chirche, as we shulden not 
loute þe fend al 3if þe shewide hym in ymage of 
crist. 
<LT1><MT27><P423>

god moue lordis and bishops to stonde for 
knowing of his lawe, Capitulum 16m: it were to 
speke ouer þis of dymes and of offeringis þat 
ben hire to prestis þat don trewely þer seruyss; 
and dymes ben clepid goddis part in goddis lawe 
for greet wit. 
<LT30, 31><MT27><P430>

many causis men tellen comynly why dymes ben 
clepíd goddis part. 
<LT33><MT27><P430>

and þis cause is synow to moue men to paye 
dymes, but it were forto wite whiche men 
shulden rescuy dymes. 
<LT18, 19><MT27><P431>

but god lymytyde in moyseys lawe þat prestis 
and dekenes shulden lyue on dymes, and 
semcilí þis maner lastide vnto þe comyng of 
crist. but non in þe priide tyme of grace prestis 
and prelatis chalengen to hem dymes and 
menyns offeringis bi autorite of þe olde lawe,
and his semyp skilful, so pat men traucele wel wiþ hem for men shulden paye pe dymes 3it as pey diden in pe olde lawe, but pey shulden not brenne hem nou, for pe ben many pore goddis seruanantis. and þus lawe and skile chacchip men to 3yue to trewe prestis þes dymes, for þis were moost li3t and resonable 3if þat prestis lyuen wel.

but for crist and hise apostlis weren fewe and lyueden on litil almes, y cannot se bi goddis lawe þat ne dymes may be partid among cristis pore men, þe whiche crist tellip in þe gospel, as pore feble and pore laine and pore bynde.

Capitulum 17m it were to shewe aftir þis þat þe lawe þat god 3yueþ bi seynt poul his apostile in his writing to tymothe shulde not ceesse for oure taking of offeringes and dymes bi þe olde lawe.

specialy siþ þes two lawis acorden boþe in wordis and resoun þat prestis shulden lyue on dymes and be payed of fode and hiling.

and of þis may men se ouer þat prestis shulden not gedere to hem dymes and offeringis of many chirchis, þat weren ouer þer fode and hilinge, for þus it were not leecufull to a prest for to do in þe olde lawe;

and þus þey ben maad slowe to preche and stronge to gedere dymes to hem.

for it is nou3t to bigle god and make an vnhaible man personan þat cannot on herdis cure but his sheep kunnen gouerne hym, al 3if he gedere bi a proctour þe fruytis, as offeringis and dymes.

and it is skilful þat þer pari3s fynde hem þese bi title of almes, and take þey no more hede to dymes.

DYMES Dymes or tipes bene alnous or godes of pore men trewly for to be offred.

Vnde Exe' 22, "þou schal not tary for to offer to our Lorde þi dymes and þi first frutes;

and seuen dayes lat it be wip þe moder, þe ei3t day schalt þou giffe hym to me," & [Leuit· vltimo], "Al þe dymes of þe erthe ouer of cornes or of aples of trees bene our Lordes & ar halowed vnto hym".

but for crist and hise apostlis weren fewe and lyueden on litil almes, and take for it is nou3t to bigle god and make an vnhable

Item Augustinus, 16', q 1·1, "Dymes bene tributes of nedy soules þat if þou giffe dyme þou schalt receyue abundance & helpe.

Off knyttchode, of mer柴ndishes, of craftes þou schalt giffe dymes". Also Crisostomus super isto, Mathr 23', "Qui decimatis mentam", "Our Lord," he seip, "comanded for his glori ri3twesnes, merci & feip, but dymes for prestes. But prestes þat blameþ þe puple for dymes, and seyng gretter synnes ari3telle, þei teche for to clense a gnetate and swelowe a camel, þat is for to abstone fro 3tel & do gretter," & [sequitur], "If any man of þe puple offered no3t his dymes þe prestes ful of suarice blamed hym so as if he had done a grete crime;

Note þou þat Gregor þe Tent in þe pred 3ere of his popehed in /Consilio Lugduni/, þat is þe 3ere of our Lorde 1272 (a thousand, to hunderþ,
seuenty & to, ordeyned þe dyvynge for to be paid
to þe parisiche chirches, wiche war paid before at
cille of þam þat paid þam.
</L 27><T Ros><P 63>

To þe childer or sones forsob of Leui I haue
giffen al þe tipez or dyvynes of Israel in
possesion, for þe mynystreng in wich þei serue
to me in tabernacle federis, of þe bond of laue'.
</L 15><T Ros><P 83>

Pai schal haue no noper þing in possession,
content of þe offrynge of dyvynes or tipes, wic I
haue seperate or parted into þe vse and
necessariz of þam".
</L 20><T Ros><P 83>

DYMYS.........3
Therefore sith auricce, which is seruage of idolis,
as Poul seith, and symonie and withdrawinge of
Goddis word, and of holli ensaumple of the prelat
or curat, ben greuouere synnis in him, thanne is
bodili fornicaicioun in the same curat, it sueth
moche strongliere, that siche dyvynis and offryngis
shulen be withdrawe for these greuouere synnis
for such a curat trespassing openli and
customabil.
</L 25><T 37C><P 14>

religious men, that owe to be wilfulli pore and
lyue in labour of here handis, waste openli
temporal godis and the almese dedis of lordis
and here foundouris in pride, glutonie, and
lecherie, and othere synnis, temporal lordis
moun medefulli, and ben holden to, withdrawe
fro hem secular lordships and possessions
whiche thei maysus so comouifi, and to turne
þo into due and iust vsis- This sentence is open
bi this, that in the xviiij· c's· of Numeri and Deut-
preestis and dekenis ben forbidden of God to take
possessiou nameli into eritage in the lond of
Israel outake dyvynis and sacrificis and offrings
assignid in the lawe of God, and in the xliij· c's·
of Ezechiel, in the ende, secular lordis ben
forboden of God to geue possessiou to preestis
or to dekenis in Israel.
</L 5><T 37C><P 16>

bi hou greet priys and errour lordis and comunis
bien bi manie secular lordships and dyvynis and
offrings is the cursid and the blasfeme preteris of
symoniet prelatis and curatis and reliquise
men that ben ipocrizes.
</L 3><T 37C><P 17>

DYMUS.........1
And in tokyen of doynge away alle temperaleites,
cleriks bene schaven þo hede, and schul have no
þinge but dyvynis and offryngeus, as dekenys in þo
olde lawe.
</L 35><T A29><P 476>

DYMYNG.........1

Also it is seid of Toby, Tob·1·, "Al his first
frutes and his dyymes truly he offered, so þat in
þe þrid 3ore he ministerid al his dyyming to
prosleitiis & comelyngys."
</L 22><T Ros><P 62>

DYMYS...........1
as dyvynis and offeryngeus, and defendynge of þis
persone þat dop a3enis Gods lawe, seomen by
lawe of conscience to be a3enis Gods wille.
</L 5><T EWS2·120><P 312>

discois30
DISCOLIS........2
Serui subdite estate in omni timore dominis· non
tantum bonis & modesties· sed etiam discolis'j
þat is to seie: Seruantis be 3e suget in al drede
to 3oure temporal lordis/ & not onli to good &
to esy lordis' þat is to seie in loue but also to
tyrantis· þat is to seie in paciencie/ But fendi
lymes fyemen hem:
</L 1><T TL1><P 83>

Vnde 1·Pe· 2·j, "Seruantis, bëp subjectes in al
drede to 3our lordes, no3t only to gode &
mesurabile, but also to discolis etc".
</L 12><T Ros><P 64>

doctor31
DOCTOR.........18
I am a doctor of decreese & haue dwellid longe
tyme in þe courte of Rome & bene in office wip
þe pope'.
</L 32><T 4LD·1><P 178>

Neuerþes I haue hopid þat þou haddest bene a
maistere o diuinite, connynge of Gods lawe,
for þan þou woldist haue said þe sope & bene
no3t so fauorabil to þe pope as I suppose þou
wolt be now, for þou art a doctor of his lawe.
</L 39><T 4LD·1><P 178>

And(frere Austyns founden hom on Austyn þo
grete doctor;
</L 18><T A24><P 375>

I rehersid a doctor þat seid þus;
</L 5><T APO><P 07>

þus scip þe doctor. Also a doctor in þe lawe,
Barthelmew in casis, scip þat dais or 3eris of
indulgens are not daires ne 3eris of heuen ne of
purgytory but þei are daires of þis world.
</L 6><T APO><P 09>

And it semip be a noþer doctor to bring forþ a
noþer curse, he wilk i is leful to curse þe iust
man, wip outun his demerit, of forbeding him
comyng of men, and taking of sacraments, þat he
giet mede of his obedience, and þe sinnar be

30 1 variant; 2 occurrences.
31 14 variants; 282 occurrences.
mad redy, or for summe oþer swilk cause.

And as þe doctor seip, þis schal be heuen wiþ depoising.

forsøp, as þe doctor seip, In ilk bodily manage is vnderstood a goostly mariage, wilk þe bodily copling performip.

Werfor þe doctor Parisiens seip, Aducatis in þer office getyn hem ay lastynge dep;

And for þi þus seip a doctor, Who þat euer he be, þat in þe last our of his dep kastip not al his bisynes 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.

And on þis seip þe doctor Lire: if þe puple vnderstooed þe preyour of þe prest, it schal þe better be lade into God & þe more deuouteli answere amen.

wiche Euaungelie of Jon & oþer Gospels ben 3et in many placis of so ooldle Englische þat vnneþe can any Englyshe man rede hem, ffor þis Bede regnede an hoowy doctor after þe Incarnacion seuene hundered 3eer and xxxiij.

For þe doctor Crisostom seibe: Ri3t as a piler in an hous, if it stonde vrí3t after þat it takiþ birpen vpon it, þe more it is made stedfast;

For as þe doctor Januensis rehersip vpon þe gospelsis: þat aboue men in þat day shal apere þe iuge þat is offendid, shewing hymself ful wraþful to hem þat shullen be damnep.

Hec Doctor Euangelicus super 3- mandato/. 

Vnde Doctor Parisiens, Tractatu de Viciis & Vertutibus, titulo, De Auaria Aducatorum, sic dicit, Aducatez;’ he seip, “in þar office getþ þam aiastryng deþe, wiche is sene to be figured, Gen 34’, wer Sichem, þat is interpreted foli, luffeded Dinam, þat is interpreted cause, be occasion of wiche he is slayne at þe laste.

Hec Doctor Euangelicus, liMandatorum, c15- Item Augustinus, 8’, De Civitate Dei, parte 10/, “Y'dolez,” he seip, "ar, as seip holy scripture, þat hþ cap ei3en & seip no3t’, & all sich oþer of materiez, þof all þai be made of a myth, neþerlesse wantyng life & witte it was to be seid.

DOCTORE......2 
For all be it þat þou ne can, or elles fewe of þi degree conne bot hitel of þe gospel wherbi all holi churc chuld be skill be reulid and governed, 3it þou art a doctor of decrees and of þe popes lawes, and I ne haue bot little said þat I ne haue schewid als wele be þe popes lawe as be Goddes lawe.

And syn God hþ forfendid þe þingis, and holi doctors bþ and þe kirk, as is of declariid, it is veyn and supersticioun, and þe kind of idolatric to vse such þingis a3en þus mani biddings, autoritees, wittnes and counseilis, be for þat man may proue bi holy writ, and wittnes of seynits, for þis is sop, þat is not contrari to himself, ne holy writ contrary to itsilf, ne feipful doctoris contrary her to, þat seyn to us how þe þingis are iuel.

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Ne þat we schuld know it, ne lif þer after, seying þat we may not understand it, ne þe holy doctoris þat han expound it, wilk þe kirk hþ canomi3d, but wil led us after oþer dremis, and her ymagnacoun, blouing veynly wiþ fleschi wit, tul þeih hold not Crist þe hed, ne go after him, ne sett in him þer ground;

Wylful begging of stalworp men is forfendid to ilk cristun man of þe apostil of Crist, and of God himself, of Salomon it is vggid, and many fold
reproid of holy doctoris:

Also seuenti doctoris without mo before þe Incarnacioun a translatiden þe Biblie into Greek ou3t of Ebrew, and after þe Ascencion many translatiden al þe Bybbe, summe into Greek & summe into Lateyne.

Also þe bishope of Caunturbiri, Thomas Arrundel þat newe 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 comendygnes of hir, he seide: it was more joie of hir þan of any woman þat euere he knewe ffor, notwipstanding þat sche was an alien borne, sche hadde on Engliche al þe foure Gospeleris whi þe doctoris vpon hem.

thanne sithen this dekene Oza was slayn of God for he touchide the arke whanne he hadde leyn with his howne wif in the nygt before, as diuerse doctors seyn, moche more lewid men schulden han more weniuncie of God if þei touchyn the arke, that is hooli wriit, thanne his newt ben in gretere synnes thanne this dekene was inne.

DOCTORS...........34

Bot sij Seynt Austyn forbedes þat ony man trowe hym, þat if he grounde hym in resoun, or elles in Gods lawe, myche more of alle þese doctors, wipen þo fend.

and, as I suppose, cordandli whi holi writ, and feiful doctors, and autentik decreis.

And þus as doctors seyn, a sentence of cursyng is seid to be þeual justli, on two maners.

and also be doctors and laws of þe kirk: for bi lawe canou no man howiþ to curse in his owne proper cause;

But þus it is seid, for oft þei felow hemsiif to gider and for þei how to felow hemsiif to gider, os it semip þi þe decreis and sentence of doctors cording to gider, is, þat þei keyes erring noþer bindun ne lowson unde to God.

And þus seip Crisostum, it semip þat God eniominþ to doctors and dekunis þe ministri of prested, and of dekunhed, þat are riþiful, and it semip þat men haue ordynyd hem þat are vniust, and not curatis.

Alas þat oþer throwiþ his lesions a3en þe bidding of God, wer to bring þei forþ suche bings, siþ Crist ledde his bodili lyfe in most heyst pouert, as diuers doctors declaren, And he was riche, he was mad nedy for vs, pore and helplles, as þe psalm seip on him, þat we bi his pouert shuld be mad riche.

for þei shuld folow Crist as holi doctors declaren, boþ Jerom, Ambrose, and oþer.

And for seip doctors, þat to defend þe contrary pertinaty is heresy, contrary to þe feip.

And þus doctors declaren þe apostols so loud Crist in heyst pouert;

And in mater I remembre þat I haue spokyn and rehersid þe wordis of þe apostil, and oþer doctors, þat þei speke on his mater;

And þe decre, and oþer doctors mani, a corde.

And mani oþer seingsis of doctors a corden to þis.

but in þe quek gostly kirk, þat is þe congregacoun of cristun men, auþte honestly to be honored, first in vertuis, and vertuis dedis, good maneris, and ritful warks, clensid of aile crimi and dedis forbeden hem in holi writ, and feiful doctors, and ordinaunce of þe kirk;

Of þis mater þus seyn feiful doctors of diuinite, and doctors in lawe of þe kirk, þus: A prest weher he be beneficiid or not, he howiþ not to sett to hire his gostly warks;

I wot what I haue rehersid þe wordis of doctors þat spekin on his mater.

And to þis acorden mani oþer seingsis of doctors and decreis of þe kirk;

and doctors a cordon, as is put in þe law.

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and wordis of doctors and decrees acordyn þat prestis how not to use þe bodily swerd wiþ þer onue hand, and mani peynis are enioinid in new lawis for breking of his.  
< L 29> < T APO > < P 77 >

and to þis acordij mani decrees of þe kirk, and doctors, wiþ mani peynis.  
< L 12 > < T APO > < P 78 >

and doctors cordyn, and hold decrees.  
< L 19 > < T APO > < P 78 >

and mani lawis of þe kirk and sawis of doctors declaryn þis, and enioyen mani peynis for þe trespassors her of.  
< L 6 > < T APO > < P 79 >

and mani doctors and lawis and resoun acordyn to þis.  
< L 17 > < T APO > < P 96 >

And to þis I seid þus, bi sentens of doctors, þat Crist is more excellent and vertuosar than oper creatoris;  
< L 27 > < T APO > < P 91 >

And spices are content vnder þeþs maney, as doctors declarun wel;  
< L 3 > < T APO > < P 96 >

for as doctors declarun wel, sum tyme men wen to see a þing wan þeþ see it not, os is schewid bi jogulers, dreamers, and rafars.  
< L 26 > < T APO > < P 96 >

But God for his endles mercy kepe fro þe malice of þer charmis, and charmers, and coniurars, wíchis, sortiegeris, and oper þat are put in þe general sentens and cursing of þe kirk, fro all þat wírkun bi fendi curst, or yevni wiþ out God, and to wíckid ende, and namly fro hem þat enforcen to charme in to iuel dedis, or not to obey to Cristis gospel, ne to þe teching of þe apostlis, and prophetis, and feipful doctors.  
< L 28 > < T APO > < P 97 >

And þus þe keping of Cristis lawe is callid religiou, bi holy writ, and holy doctors.  
< L 22 > < T APO > < P 100 >

And to swilk wit, as doctors seyn, is þis verifiied of Crist, þat þe Salm seip, I am beggar and pore, and nedly, and helples, and swilk oper;  
< L 21 > < T APO > < P 108 >

declarid of doctors/ schal teche 3ou of þis greet faust:  
< L 23 > < T LL > < P 37 >

neipir among oure doctors ||  
< L 8 > < T LL > < P 58 >

Manye feipful doctors:  
< L 27 > < T LL > < P 59 >

DOCTOUR.........51

Innocent, the sutil doctour of canoun, /De restituione spoliatorwn/, c·· In litteris/, in j column, in the ende, acordith herewith, where he seith that a man shal rathere suffre curs, than paie to him that bath no right, either hath possessioun with euil conscience.  
< L 3 > < T 37C > < P 15 >

But for seint Austyn, in his pistles and other bokes, witnessith openly that S· Cyprian the martyr, whom he loved specially, erred in the matter of bapteme goven of heretikes, it behoveth not vs to excuse S· Cypryan in errour, thou he was a famous doctour of the churche and a glorious martyr.  
< L 22 > < T 37C > < P 129 >

how openly the glorious martir, S· Cipryan, and the solemnpe doctour of the church, and eyghtie bishops with him, erreden agens cristian feith.  
< L 23 > < T 37C > < P 130 >

Therfore blind prelatis and avarous and unkunning of Gods law cease to geve blaspheme sentence of the damnation of any doctour, for this that he wrote strongly agens the heresies of them and ther blasfeme lordship, with other raunes and tresouns of our rewme.  
< L 23 > < T 37C > < P 132 >

Therfore ceese the blaspheme deming of simonient prelatis and unkunning in Gods law to condemne a sovereign doctour, whose bokis thei kunne not undirstonde, neithir rede with worshippe without greet stumblinge and defaute.  
< L 24 > < T 37C > < P 133 >

þer be þre credys in þe Chirche, crede of þe Apostelys, and crede of þe Chyrche, and crede of Attanasy, þat was a gret doctour.  
< L 4 > < T A06 > < P 114 >

and certis þis holy doctour koude more of holy wryt þanne alle þes popis, or freris, or ony Antecristis clerkis.  
< L 27 > < T A21 > < P 260 >

And also, in anoper place, seip þe same doctour þus: /Sacerdos ingrediens vel egrediens moritur, si de eo sonitus predicacionis non audiatur}.  
< L 28 > < T CG01 > < P 08 >

Hereto acordeþ þe doctour Crisostom in his Omelie þere he seyþ: Wanne derkenesse is in þe valeyes, it is tokene þat it is ny nyht;  
< L 282 > < T CG02 > < P 24 >

þou schalt vndirstonde, as þe doctour Crisostom siþ vpon þis same gospel, þat þer ben alweie
twei angels ducellynge wiþ men: a good, and an euele.
< L 316>< T CGI1>< P 129>

And þis doctour Lyonel seip: Drunkeschippe is
wodnesse, for "fornycacion, wyn, and
drunkenesse taken aweie þe herte".
< L 41>< T CGI1A>< P 132>

And þis mossel most be broken into þre parties, as þe doctour Lincolne seip, in his dictis.
< L 185>< T CGI5>< P 188>

þis apering of þe fend at þat tyme shal be to man
ful dreðful, for þer is a doctour þat seiphe: Sola
visio demumon exsuperat omne genus
tormentorum).
< L 317>< T CGDM>< P 216>

þe story of þe gospel seyþ þat, when þe
pharissee hadden herd þat Crist hadde stemmed
saduces, on of þe pharissee þat was a doctour of
lawe tempitide Crist on þis wyse, and axede hym
þis questioun 'Mayster, which is a great
maundement in þe lawe?'
< L 4>< T EWS1-18>< P 291>

Summe men þenken licly þat þis doctour þat
here temptyte Crist dредde hym of his secte þat
Crist schulde destruyen hit, or ellis enfelden hyt as
he destruye þe myddul secte; and þis is more
licly þan þat þis doctour dide þis for veyn
glorye, or to ben hoolden wys, or to lerne Godis
lawe.
< L 21, 24>< T EWS1-18>< P 292>

Poul as a good doctour feynþe no fable by
mannys wit, but he seip þat it is writon in þe
lawe of oure byleue.
< L 30>< T EWS1SE-19>< P 557>

And defau3te of vndyrstondyng, þat schulde be
of Godus lawe, and of þis doctour Ambrose,
bylyndþ eþe heretykys.
< L 65>< T EWS2-111>< P 284>

Sittyn of Crist in þe hul bytynþe stabulnesse
in þis lesson and herfore seynits wryton myche
of þis sermoun of oure Lord in þe hul, for
auctorite of þe doctour, wip mony
circumstaunsis of hym, makþ þis lore notable
to alle cristene men aftur.
< L 15>< T EWS2-122>< P 320>

Vpon þis seip þis doctour /Quí cibum vel
vestem pauperibus largitur & anime vel corporis
iniquitate pollutur quod magis est contulit culpe
quod minus est contulit iusticie/ sua dedit deor:
< L 15>< T LL>< P 08>

in mete in clooþe in curiouse biling/ But þis
forebedþ þe doctour Bernard:
< L 19>< T LL>< P 40>

þis doctour makþ twoo special causis:
< L 1>< T LL>< P 51>

as þis doctour proueþ not accepting purgacioun:
< L 30>< T LL>< P 87>

selling of her sacramentis/as doctour Odo seip:
< L 27>< T LL>< P 91>

and þe grete doctour lyncole robert groseted
groundþ þis pleynly þat siche prelatis þat lenen
to preche þus crisris gospel ben more
abominable and enemys of god and his peple
þan weren þe cursed men of sodom and gomor.
< L 28>< T MT04>< P 56>

and sþ austyn was and is so gret a doctour of
holy chirche, no man schulde bileue to þe gospel
but 3if þe chirche of þes prelatis confirmen þat
þis is þe gospel of crist.
< L 12>< T MT17>< P 258>

Berfore it is cursed lesyne to sclaundre seynt
austin wiþ þis cursed error, to coloure here
owene false vnderstondyng and heresie bi þis
holy doctour.
< L 23>< T MT17>< P 258>

Augustinus: Argum to nescis: þe a holy doctour
seynt austyn spekyng in þe persone of crist vnto
synful men seip in þis wise: I schal repreue þe,
and in what manere and whanne þou wesen not
I schal repreue þe.
< L 1>< T MT20>< P 281>

and it is certeyne þat þis newe shrift be began
by ordynaunce of þe pope, for no man can telle ellis
hou and whenne þis shrift beganne, and þis
witnessþ her propur doctour of þes popes lawe
opynly;
< L 11>< T MT23>< P 337>

And so þis argument is nou3t: pure mannes
reson, or vse of þe chirche, manmys
determinacioun, or doctour sentence determeneþ
or damente þis, þan þis au3t to be take as beleue
or auoided as heresie.
< L 1692>< T OBL>< P 200>

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 myngge old
senticis of seinttis wiþ holi scripture, þat þe
vile presumpcioun of þis antecrist be þe more
open in þis mater, and þat men mai se hou3 olde
seinttis confirmed hem to þe logic of scripture,
and to schew þat þe conclusion þat I hold in þis
point is no new doctrine but þe first and so þe
eldest þat euer was tau3t of þis sacrament, and
3it icontinued in Cristris chirche, alþou3 antecrist
And I seide, Sir, seynt C'l5). doctour of holi chirche, spekinge to doctour, he acomptip himsilfnot among pe hierarchies but among pe ojer peple;

And also Fulgens an autetike doctour seyth in his (Trialoge, But wolde God pat pei question bi his disciples: not for he was a greet doctour and hiest lerned saue Ciprian, was a greet man, so it is, pis doctour seip, an errour to seie 

man, so it is, pis doctour seip, an errour to seie 

pat pei sbacrament of pe auter is no but oo substauence".

And, ser, her is a doctour, as I vndirstonde it is seynt Ierom, pat seik pus “Poo prestitis pat calengen now in pe newe lawe tisip seyen in effect pat Crist is not bicomen man, neiher he ha] suffrid 3it dep for mannes saluacium". Wherfore his doctour seip his sentence: “Sip tisip were pe hyris and wagis lymytid to Leuytis, and to prestitis of pe olde lawe for pe beringe aboute of pe tabernacle, and for pe sleeynge and fleyynge of bestis, and for pe brennyng of sacrifices, and for clen synge of pe temple, and for trumpinge to bateile before pe oost of Israel and for ojer dyuere obseruances pat patyneyden to her office, pe prestitis pat wolen now calengen or take tisip, denye pei pat Crist is comen in fleischis, and do pei prestitis office of pe olde lawe for whiche tisip weren grauntid. 

So dide Ciprian, the sweetest doctour and mosto blessed martir, so diden Lactancius, Victorinus, and Marie, and Greekis withoute noumbr. 

Thou3 this doctour of the popis lawe be pleyn and scharp, he seith trueth thesable, for the chirche now acordith with hooly writ, and resoun, and comun doctouris of holy scripture; 

So forpe salt vanych, in wat schal it be salted, pat is if a doctour erre, of wat doctour eflesone schal he be amended?

And, ser, seyne Poul, pat was a greet doctour of holi chirche, spekinge to pe pepel and teechinge to hem pe ri3t bileeue of pis moost worpi sacrament, clepip it “breed pat we weken".

And also Fulgens an autetike doctour seip “As it were an errour to seie pat Crist was veri God and not veri man, so it is, pis doctour seip, an errour to seie 

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pat pei sbacrament of pe auter is no but oo substauence".
Herto acordep pe doctoure Crisostom (Omelie 45), seynge of hem þat maken suche bildenyes: 3ef alle lytter deedes acorden vertuouully herto, þanne it semep þat her byldynys ben maad to þe worschepe of God;

$L 444$ <T CG03> <P 42>

þat is: "Whanne þou lyest bicause of ani mekenesse, 3if þou were no synner bifoire þat þou lyedest, þou art maad þat þou escheuedest' for, as þe same doctoure seiph afturward, hou3 may þer be mekenesse where þat regneþ falsenesse?" Also, þe same doctoure seiph, vpon John: /Non ita caueatur arroganica, vt operi seyp pis ibii doctoure, it semep alle lesinge to be synne' and assigneþ manifold resoun.

$L 116, 118$ <T CG04> <P 48>

Also, þe same doctoure seiph in another book þat he made, þat is Encheridion, in þe 18 chapetre:

/Michi autem videtur peccatum esse omne mendacium, et rationes assignat multiplicem, et cetera/. To me, 'seyþ þis doctoure, it seemep alle lesingi to be synne' and assigneþ manifold resoun.

$L 139, 142$ <T CG04> <P 48>

And þe hooly doctoure Seint Ambrose seiph in his sentence þat is writen in þe Lawe, II'q'c'28: /Magnum quidem est documentum et speciale quo Christiani viri sublimioribus potestatibus docentur debere esse subject, ne quis terreni regis constitutionem putet esse solvendam. 

$L 110$ <T CG05> <P 56>

And perfore þe hooly doctoure /Origene/ writip þus of goode prestis and yuel: Wolt þu wite what difference is bitwix þe prestis of God and þe prestis of pharao?

$L 360$ <T OP-LT> <P 73>

And perfore þe hooly doctoure Odo in a sermon saip þat bigynneþ þus /Ecce nos reliquimus omnia/: Abel is dede;

$L 382$ <T OP-LT> <P 73>

the houre of death haue fallen flat of the bloute of Christ, and geuen no rowme to other mennes either prayers or preachinges: but haue as stronglye trusted in Christes blode, as euer did Peter or Paule, and haue therto preached it to other, and exorted other so myghthelye that an angell of heuen coude not minde them, who then shulde resiste God that he myghte not geue the same grace to master Tracey, which was alerned man, & better sene in the works of Saïcette Justen &c: yere before he dyd that euer I knew doctoure in England, but that he must than faint and shrincke , when the most neade is to be strong, and feare the popes purgatoire and trust to the prayer of prestis derely payed for, I dare saye that he prayed for the prestis 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, and yf he had known of any lacke of Prestes he wold haue geeu to mayntayne moo:

$L 2$ <T WW-TWT> <P 33>

DOCTOURES......19

and they that ben baptiside in suche errour and holden therinne, be not helide but devouriere eyther dampidm, as these doctoure seyn, if they dien therein not amendide;

$L 9$ <T 37C> <P 129>

and þe same seiph Seynt Austyn and Crisostom, wip oþere doctoures.

$L 11$ <T A22> <P 289>

And oþer witenes in þis mater is multitude of doctoures.

$L 11$ <T A25> <P 410>

Hereto men moun answere bi diuerse doctoures sentencis, þat spaken of þis mater.

$L 119$ <T CG03> <P 34>

And þus, bi þese autorites of Scripture þat ben heere alleleged, and of Seint Austyn in manie diuerse places, and manie oþere hooli doctoures þat men miþe allege in þis mater in tyme wolde suffice, it seemep þat in no caas men mai lye withoute synne.

$L 175$ <T CG04> <P 49>

Pou3 þese pore prestis alleleg hem Hooli Scripture of diuerse prophetes of þe Olde Lawe, and Cristes own word in þe gospel, and his hooly apostles, and manie hooly auctories of þe foure doctoures, how eche prest is bounde to þe office of preacherne, þei leien to þe deef ere, and setten þeri ri3t no3t, and seien þei wyten not what þei menen for þei vnderstonde nou3t þe Scripture.

$L 244$ <T CG04> <P 51>

Þanne doctoures vnderstonden, bi þis formere texte, þat John seide he was not worbi þe kunnyngye ynow to declare þe incarnacioun, þe weche is so h3y3. 

$L 284$ <T CG04> <P 52>

Aftyr þis mete weren gedrife twelue cophynes, for hooly doctoures aftyr þese materis wheren moore autyl in wytt of hooly wryt, þan aftyrward been doctoures in wytt of Gods lawe. For, siþ men stoonden in sophismys and craft of worldly wynnyng, and loore of dowre doctoures is myche leyd

asleepe, nerþeles þis relie schulde feede folc now;

$L 68, 69, 71$ <T EWS1-25> <P 325>

and algatus in þis pylgrynage clepude Crist his sheruants, and 33f hem his goodus to profite

836
This sentence is opin in the xvij' c·' of Deut'r·', in the ende, where the office of a king is discrised, and in other wordis of profetis, of Crist, and his apostlis and of manie holie doctouris.

And that the king hath power and owth to amenamende men that trespasen opinli, it is opin bi Gregori in his registre and in the xxiij' cause, iiiij' questioun, c·' {Si quos}, and bi Austyn there in the v' questioun, c·' /Rex debet/, and bi manie doctouris there in othere chapitris.

The foure greete doctouris with other, lattere holden this part withouten ony doute, as it is opin in here bokis, and in the xxijij' cause in the r·' and iiij' and iv' and v' questioun bi greet processe.

If newe doctouris seyn, that it is leful to swere bi creaturis, for Joseph swoor bi the helthe of Farao, leie hem to oure king, owen to despise it as venyrn disturblinge holie chirche.

Daw, pou leggist Salomon for 3our hic houses, Bot olde holy doctouris ben a3en þie here, And specially lerom, þat saip in þe lawe: Who wil allege þe temple for glorie of our chirche, Forsake he to be cristen & be he newe a leve.

þe witnessse of þis reson is Crist & his apostles, With many holie doctouris of þe thousande 3ere; Deursto, and by manie other doctouris.

The greet clerk Grosted preuith at this sentence in the forseid sermons bi holie scripture, auctoritees of holie doctouris, and bi open reesoun and strong.

This feilh is opin in the xxvj' c·' of Mt; xiiij' c·' of Mc; and the xxij' c·' of Luk; and j' pistil to Cor x c·', and xj· c·; and bi seynt Austyn, seynt

The x· Article: Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and other seyntis ben leful, and the bokis of lewed men, bi Gregori and other doctouris, netheles false ymagis that representen worldly glorie and pride of the world as if Crist and other seyntis hadden lyuid thus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be brent, as bokis of opin errore or of opin eresi agents cristene feith.

This sentence is opin in the xvij' c·' of Deut'r·', in the ende, where the office of a king is discrised, and in other wordis of profetis, of Crist, and his apostlis and of manie holie doctouris.

And that the king hath power and owth to amenamende men that trespasen opinli, it is opin bi Gregori in his registre and in the xxiij' cause, iiiij' questioun, c·' {Si quos}, and bi Austyn there in the v' questioun, c·' /Rex debet/, and bi manie doctouris there in othere chapitris.

The foure greete doctouris with other, lattere holden this part withouten ony doute, as it is opin in here bokis, and in the xxijij' cause in the r·' and iiij' and iv' and v' questioun bi greet processe.

If newe doctouris seyn, that it is leful to swere bi creaturis, for Joseph swoor bi the helthe of Farao, leie hem to oure king, owen to despise it as venyrn disturblinge holie chirche.

Daw, pou leggist Salomon for 3our hic houses, Bot olde holy doctouris ben a3en þie here, And specially lerom, þat saip in þe lawe: Who wil allege þe temple for glorie of our chirche, Forsake he to be cristen & be he newe a leve.

þe witnessse of þis reson is Crist & his apostles, With many holie doctouris of þe thousande 3ere; Deursto, and by manie other doctouris.

The greet clerk Grosted preuith at this sentence in the forseid sermons bi holie scripture, auctoritees of holie doctouris, and bi open reesoun and strong.

This feilh is opin in the xxvj' c·' of Mt; xiiij' c·' of Mc; and the xxij' c·' of Luk; and j' pistil to Cor x c·', and xj· c·; and bi seynt Austyn, seynt

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Jerom, and seynt Ambrose, and alle holi
doctouris bi a thousand yer and more fro the
tyme of Cristis incarnacioun.

Forwhi holi writ affermith not in ony place that
this worshipful sacrament is an accident
without suget, neithir kindeli reesoung techith
this, neithir experience, neithir mannis wit,
neithir holi doctouris of the chiche bi a
thousand yer and more taunght this, but opinli
the contrarie.

Also greete doctouris of scole affermen generali,
that mannis ununderstondinge mai not
comprehende an accident withouten suget.

For whi if alle apostolis chosen of Crist, yea,
withouten meene persoone, faileid in feith for
drede of deth in the tyme of Cristis passioun, and
thane the feith of holi chirche dwellide in the
blessid virgine, as doctouris bolden comounli,
how moche more mai al the chirche of Rome as
to the fleshi cumpani of cardinalis and of
worldli prestis with proude and auarous
religious, ful of enuye and malice, faile in feith
and in charite.

Also holi doctouris bi a thousand yer and more
taunght not this opinli, but expresli the
contrarie, as it is opin of seynt Austyn, Jerom,
and Crisostom.

If this feith suffiside not to helthe, thanne alle
holi doctouris and cristene men bi a thousand
yer and more weren disseyuid in feith nedeful
to saluacioun.

For this Innocent the thridde {De majoritate et
obediencia}, c. {Solite}, determyneth opinli
agens holi scripture and olde decrees and olde
contrarie, as it is opin of seynt Austyn, Jerom,
and seynt Gregori and other doctouris,
that the king hath not power on
clercis.

hou abominable is the feynid preiere othir
hidyse yellinge of siche prelatis othir religious in
the conventilis 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 othcre
doctouris.

Porro), in the ende, holdith stidefastli that evele
men, yea, eretikis moun make verrili the
sacramentis, and mynistre tho profitablit to
the puple, and manie martiris and doctouris, bothe
Greks and Latyns, and the greete Gregori, and
al holi chirche holdith this sentence in the
forseid paraf.

weie aegynes seynt Gregori and comoun lawis of
the chiche, whi shulden not thei be compellid to
holde agens the determinacioun of the bishop of
Rome that cam in yistirdai withouten ground of
scripture and of resoun, most sith we han ful gret
evidence bi holi scripturis, holi doctouris, and
opin resoun, that this late pope erride, and we
knownen wel that he was an opin vicious lyuere,
and coude ful litil of Goddislawe, and louide
lesse the meke and the pore life of Crist and his
apostlis.

but doctouris seien that hie pope hab power
grautid of God of alle meritis in hevene, more
panne nede was;

And his sentence is wisely taken of Goddis word
bi þe prophetis, as Robert Grosted and opere
doctouris declaren pleylny, and certis þe
weiward heretikis stiren God raper to
vengace þan mercy, as Seynt Gregory provep;

berfore me penke truely, þat hio evere comen
wel to ony benefice in þe Chiche, he skip not
dignyte ne honour of men undir him, but travile
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.

Also þo two ande seventy disciplis hadden
powere for to preche, and perto Cristen sende
hem, in whom alle prestis bene understonden, as
holy doctouris ande comyne lawe witnesseen.

But here Cristen men sayne, þat hit is not leeful
to swere by creaturis, ne by Goddis bonys,
sydus, naylus, ne arm us, or by ony membre of
Cristis body, as þo moste dele of men usen, ffor
þis is aþeynus Goddis word, holy doctouris, and
comyn lawe, and grete peyne sette peruppon.

and hie aþeynus Seint Austyne, namely wysest of alle
doctouris holden aþeyn þo apostolis weren, þat
seis in mony bokis þat none accident may be
wibouten sogett, wheter schullen men be
constrayned by Anticristis powere to forsake
holy writte and resone and beste seyntis, for an
unknown hing þat plesus to a multitude of
worldly moldywarpis, ful of pride, covetise,
symonye, heresie, and blaspheme?
And he displeis God ful muche and deceyvus þo pepul of gostly helpe and teris God to vengeauce þen to mercy, as holy writt, Seint Gregoire, and oþer doctouris tellen.

What have alle þo foure doctouris of holy Chrice trespassid, at þei alle havens not one haliday amonge lewid men, as wele as mony confessouris of syngle bishoperices?

þat Crist þat is heed of holi chrice is þe housbonde, and perfite prechouris and doctouris, þat is þe wiffe, clepen þe puple to þe weyes of heuene and iche man þat herip clepe oþer.

Þe secounde bþc confessourus and doctouris þat hewen out of Holi Scripture many faire and grene trupes, as out of þe tre of lyfe, and prechened hem tofore synful peple when þei weren here in þe weite.

whi taken suche waterles clouds (þat is, doumbe presstis) non hede of þe scharpe sentencis of Holi Scripture and hooli doctouris, þat so dredfulli spoken aþen suche men?

And þus it semþep, bi alle þese doctouris sentencis and manye moo þat men miþte alegge in þis mater 3yt time wolde suffice, at in þis time bodilii miracles ben not necessarie, but vertuous lyf of holi prestis and trewe prechynge of þe word of God, for þei doon gostli miraculus, whichen be more worþ þan worchynge of bodilii miracles.

And þeþor, as doctouris seyn, þei miþten gete hem non oþere herboru but an hous stoundynge in þe strete, keuerid aboue and opene on every yde, and serucede for þei citesens to stounde vnder and haue her committacions togedere in reynes and oþere scharpe wederis.

Of þis maner of casting oute of feendis spekþ þe gospel of Luke, þere he seipþ þat Crist þrew oute of Madaleyn seuen feendis þat is, þe seuen dedly synnis, as diuerse holy doctouris in þis mater acorden.

may bitoken vnfeiful counselouris þat sumwhat 3it gone nere þe trupe, suche þat seyen þat þo þat lyuen innocently as a childe, and þerto ben wel grounded in her kunnyng of þe Olde Lawe, þat is bitokenid as doctouris seyne by þese fuey barly louis.

þis grete reliefe of smal mete broken þat wes borne vp þer þe feest of þe apostlis of Crist, after þat alle men weren fulfildid, bitokenþ þat þiþe sotleþis of Holy Writ whiche þe comun peple may not take is reserued to þe doctouris and greet clerks of þyþe witt.

Seint Gregorius and oþer doctouris vnderstonden by þis bries feding: first, wip þis temporal goedis whiche þei han vnder her gournauncse of tibis and offerinis, taking þeþor oflyne to hem a strete lyuing, as Poule wyritþ þo Thimophe: /Habentes alimenta et quibus tegamur, hijs contenti simus;/ /L 291/<T CG15><P 191>

Also, as summe doctouris seyne, he aperid at þe passion of Crist vpon þe crosse, to aspiþ if he myþt ony þing cacche holde in hym of synne.

For, as doctouris seyne, þow al þe se ran þorow it, it myþt not quenche it, neiþer abate.

For, as doctouris seyne, if it myþt be possible þat men in þe peynes of helle myþt see þe siþt of God in his blisse, alle þe peynys in helle shulden not greue hem for joy of þat siþt.

Þe lewidest knaue þe kychyn here shall be þere clerke, and take dignite of degre in dyuinite at þe first lesson þat he lokip in þe boke, when alle deynous doctouris shullen drawe þere abacke, þat now letten suche lewid men to lerne here Lordis lawe.

and hidurto, blessid be God of his grete gyfte and graceiouþ, þis pore scribler is not gilti in any causes.

If ony lermed man in holy writ se þis glos: dispise he not it without good examinacoun of olde orygonalys of doctouris:

We geuen greet credence to these olde holy doctouris, namely Austyn, Crisostom, Ierom, Gregore, Ambrose and suche olde seyntis, namely marterid for holy writ, and þat for thre causes.

839
Frere, while hate ye gospel schulde be prechid to ye trewe vnndristondinge of holy doctouris, & ye clepen it ye newe doctrine in sclaunderinge of Crist?

< L 238 >< T JU >< P 64 >

to his acordive he oold doctouris & comoun bileue bifor pat freris camen in ouer he walle a thousande 33er & more.

< L 399 >< T JU >< P 71 >

he seuentenpe pat he drawen not noble bokis of holy writ and holy doctouris and opere nedeful seieneis fro curatis and clerkeris into here owene closistris, pat ben as castellis or paleiscis of kyngis and emperouris, and suffre hem be closed here and waxe rotyn, and neiher 3eue hem ne lene hem ne seile hom to curatis and clerkeris, pat my3ten, couden and wolde lerne holy writt and teche it frely for loue of men ne soul is, my3tten, couden and wolden Ierne holy writt and holy doctouris and seieneis fro curatis and clerkis into here owene of Cristis chirche, 3he, and ei3tenpe, ayse and welfare.

< L 26 >< MT 14 >< P 221 >

And whoso wol loke antecristis tradicions in his mater, he schal se hou3 his yoolens is do wihtout auctorite of Gods resoun and olde determynacion of Cristis chirche, 3he, and wihtout experience or olde use of he chirche or olde doctouris sentence.

< L 1678 >< T OBL >< P 200 >

And as streitli takip he chirche now he same wordis of Crist as tou3ching he nedefulnes of he sacrament of baptym, so pat he meuen wiip he gospel and seint Austen and ojor doctouris pat, al if he frendis of he childe do alle here besynesse in keping of he childe, and in hasting of he childe to he sacrament, and alpou3 hei kun asigne no faucte in he childe whi it is not cristened, 3ti hei founden Cristis wordis so streitli here pat hei kun not seie but pat seche a child most nedes be dampedden;

< L 1826 >< T OBL >< P 203 >

Noo book in the eld testament is hardere to vnndristonding to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel heede to the lettre, but al to the goostly vnndristonding.

< L 5 >< T Pro >< P 31 >

Thou3 this doctour of the popis lawe be pleyen and scharp, he seith trueth the seonable, for the chirche now acordith with holy writ, and resoun, and comun doctouris of holy scripture;

< L 6 >< T Pro >< P 32 >

Noo book in the eld testament is hardere to vnndristonding to vs Latyns, for oure lettre discordith myche fro the Ebreu, and many doctouris taken litel heede to the lettre, but al to the goostly vnndristonding.

< L 5 >< T Pro >< P 38 >

and literal vnndristonding is ground and fundament of thre goostly vnndristondings, in so myche as Austyn, in his pistle to Vincent, and othere doctouris seyn, onely bi the literal vnndristonding a man may argue a3ens an aduersarie.

< L 25 >< T Pro >< P 43 >

and therefore no gret charge, thou3 neuer man of good wil be poisen with heten mennis errorius ix' heer either ten, but eucre lyue wel and stodie hoole wriit, bi elde doctouris and newe, and preche treuly and freely a3ens opin synnes, to his deth.

< L 11 >< T Pro >< P 52 >

Thus the gospel seith, that at the biheeding of Joon Baptist, Eroude was soory, and 3it, as doctouris seyn, he was ful glad therof;

< L 17 >< T Pro >< P 56 >

First, this symple creature hadde myche travaile, with diuere felawis and heleris, to gedere manie elde bibles, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe; and thanne to studie it of the newe, the text with the glose, and othere doctouris, as he mi3te gete, and speciali Lire on the elde testament, that helpide ful myche in this werk;

< L 8, 10 >< T Pro >< P 57 >

And no doute to a symple man, with Goddis grace and greet travaul, men mi3ten expoune myche openliere and shortliere the bible in English, than the elde greete doctouris han expoundid it in Latyn, and myche sharplicere and groundlicere than manie late postillatouris, eithir expositouris, han don.

< L 18 >< T Pro >< P 58 >

3it worldli clerkeris axen gretel what spyrut maketh idiotis hardi to translate now the bible into English, sithen the foure greete doctouris dursten
neure do this?

for these greele doctouris were noon English men, neither thei were conversaunt among English men, neither in caes thei kouden the langage of English, but thei cassiden neuree til thei hadden holte write in here modir tunge, of here owne puple.

First bis simpe creature hadde myche trauaille wip duere felawis and helperes to geder manie elde biblis, and opere doctouris and commone glossis, and to make coo Latyn bible sumdel trewe, and panne to studie it of he newe, pe text wip pe close, and opere doctouris as he mi3te gete, and specialy Lire on pe elde testament pat helpede ful myche in his werk.

And no doute to a simpe man wip Goddis grace and greeet trauail, men mi3te expoune myche openeri and shorthere pe Bible in English pan pe elde greele doctouris han expoundid in Latyn, and myche sharpire and groundliere pan manie late postillatouris eipir expositouris han don.

3it worldli clerkis axen gretti what spryit makip idiotis hardi to translate now pe Bible into English, sifn pe foure greele doctouris dursten neure do his.

And of bis blindy ypocrisie, in pe which resti3 pe chibre bope of lerid and of lewde, sorwfully pleynely seint Bernard (super Cantica omelia xxix) where he techi3 pat on pe maners pe deuel antecrist pursuep Cristis chirche, first bi tirauntrie in tyme of martsis, aifir bi heresi in tyme of doctouris and now bi ypocrisie.

And also aifir po pe deayes bi pe whiche, as Cristis aduersaries seyen, he shulde hauve beggid, Crist 3ede doun wip Marie and Ioseph into Nazareth and was sogete to hem, and vside, as summe doctouris seien, Iosephis craft and pis is ful li3ly, for pe Iewis calliden him not oonly carpenteris sone, but also pei calliden hym Iesus pe carpenter, as it is writen in Markis gospel and pat shulde not Crist haue doun if it hadde be so greeet of perfeccioni to lyue bi customeable begging as summe ypocrisie boosten now, namely sif pe gospel seib pat fros his tyme forp Iesu wexide in wisdom, age and grace biore

God and al pe puple'.

But, sir, his ping I seie to 3ou biore pes 3oure cleriks wip my forseid protestacioun pat how, where and whanne, and to whom we owij for to swere, eijir to obieie, in ony wise as Goddis lawe and seintis, and trewe doctouris acordinpe wip Goddis ordynaunce or word communid of God, I woled por3 Goddis grace be euree redi to do wip al my kunynge and power.

Wherfore, ser, seib pis forseide witnessynge of God and of dyuerse seyntis and doctouris and of alle pe peple, good and yule, suffisij to alle trewe prechours, we demen pat we doun not pe office of preintosh if we leueuen oure prechinge, forpi pat we haue not ne moun not haue deweli bispolis letters to witessen pat we ben sent of hem to preche.

And I seide, Sere, pis is not myn opynyoun but it is pe opynyoun of Crist oure sauoyoure, and of seynt lame and of Crissostom and of opere dyuerse seyntis and doctouris'.

DOCTOURRIS......1
And alhous3 he had for his parte olde doctourris sentence and newe, and pe auritorie and determinacioun of pe chirche, and reson as fer as pure mannys witt mai streche, or pe use of pe chirche, 3it alle pis were not worthe a pi3e hele in a poyn of beleue wipout expresse aurctorite of Goddis lawe.

DOCTOURS......54
The first Corlarie: Though seint Cypryan, Ambrose, Jerom, and Crissostom, in the first cause, the first quesion, the capitile Sic populus, and the capitile Non licet porro, and in the foure and twentith cause, the first quesion, the capitile Si autem, and Crissostom, on the seventh capitile of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynte of holy chirche, for they seyn in wordes that the sacramentis of heretikes ben veyn, voide, or false, eyther helen not, but ben defouled, and devouren men, netheless these gret doctours moun be accordide favourably in sentence anenitis simple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ciprian and his suers be vnderstonde to speken of such heretikes as sacren not, neither baptisen not, in the forme of holy chirche neyther of trewe feith,
but in open errour agen holy scripture;

And multitude of martires and doctours, Grekis and Latine, and generally holy church in erth, refusith Cipryan in this point of erroure.

And herfore men seyn pat doctours han passyng corwen in heven.

and none of these grete holy doctours knewen pis feyned solite of wordis til pis fend was unbounden.

pat is, as holy doctours sayne, he is gilty as he pat betrayed Crist, and as he pat naylyd hym on þo crosse.

Preying also ilke man to reduce me in to þe ri3t wey aftar þe gospel of our lord Jhu Crist, and wey of þe apostlis, prophetis, and doctours, if I haue gon bisside þe wey, in ani þing in þeis pontis, or in ani oþer, to be put forþ herafer;

þis semib þe þe sawis of feithful doctours, put in þe canon, so and þei þat wemen to bye indulgens for þer temporal goods, and wenun to be assoiild or for 3eeuam be hem, þof þei ab3i3d in per synnes, nor mak not satisfaccoun dewly of þer synnis on oþer syde, but also eft turnun a3en þe þat;

his sentence is cler of manifold witnes of þe feithful opunning of holi writt, and publischid expressly and ypmlı3echly, and of þe sawis of feithful doctours, witnessing and expounding;

To þis acordiþ Rabanus and oþer doctours mani;

Doctours vnderstoned þe gostly meselrie is herisie, and specially herisie of symonie.

3he schul vndistonde þat, as Matheu and Luke telliþ bope, þis leyndye into desert of a spirite þat þeþo was Hooli Gost, as alle doctours acorden, was anon suynge þat Jesus was bapti3ed of John in Jordan, tofore þat þe prechide þe kyngdom of God.

The sixte tym, thei schuldren see and studie the trewe and opyn exposition of hooli doctours and othere wise men as thei may eseli and goodli come thereto.

The writer of this glos purposide to Goddis onour and helpe of cristens soulis, for to telle treuly holy writ, and schortly and pleynly the most profitable sentence of these byforeseid doctours;

And after þe priddle day þei fownden hym in þe temple, syttyng among doctours, heryng and aynge hem.

Doctours seyn comunly pat þis nobleman is Crist, þat wente owt of þe godhede, and bycam man here in erze, for to gete hym a rewme of þe chrýche of trewe men;

But whanne he was of twelve 3eer, he cam a3en þis nobleman wip his eldrus, and enformeþ þe doctours of þe temple, as þe gospel of Luc seip, and in menewhile, þe child wexude and was cournfotud, ful of wyt, and þe grace of God was wip hym.

þe doctours of þis lawe ben auausunde to grete benefices, al 3i þe come nowt on Godus lawe more þen somme leywyde men.

þe secondd fruyt of þe sixtiþe greyn telliþ trewe doctours of þe chrisc, for þei holde Goddis heeþis in hemself, and doublýn hem in her populace.

scribis ben doctours of lewys and writen þe sentense þat þei 3yuen and lyuen more secuerly þanne lyuen þes phariscees;

And algatis þei wolen be gret among comuncetes of men, and be clepid maystris and doctours for þe hyennes of þer name.

And þer weren phariscees and doctours of lawe, þat camen of eche castel of Galile, of Iude and of Jerusalem.

for þei grunden hem in þis, þat holy wryt is fals but here owen doctours and gloses ben trewe.

For as þe synne of sodom was moost a3enst kynde and so most synne in þo olde lawe, so is symonye as doctours seyn most a3enst grace and most synne in þe lawe of grace.
coeurteise and pride, and bi mansas and drede of prisonynge and breynynge, and suffren not men
to resten in holy writt and in bingis þat þei may
understonde, but constryne hem to assente to
newtrelis of newe doctours, þat leuen holy writt
and reason and feynen dremes and myrralis to
please A:Aacoueitise clerksis and to greet veyn
glorie for here witt, and þus þei bilenen bllyndly
in many poynytis a3enst goddis dosim.
<LL 8><TT MT04><PP 94>

and newe doctours, 3e of mannis lawe, seyn þat
prechynge passeþ þe masse in nyne profites.
<LL 22><TT MT05><PP 112>

for who lyueþ best preieþ best, and no man preieþ
wel but 3if he leue wel, as austyn and opere
doctours techen pleynly þanne is here a greit
disceit of euyl prestis.
<LL 10><TT MT08><PP 169>

and herfore seyn wise doctours þat þe lif of his
here is a bok to lewyd men, and a marke þat þei
shulden sue aftir.
<LL 21><TT MT27><PP 408>

Also þe worly reume of fraunse, notwipstondinge alle lettingsis, hap translatis þe
bible and þe gospels wip oure trewe sentensis
of doctours out of lateyn into freynsch;
<LL 25><TT MT27><PP 429>

and herfore seyn wise doctours þat it is more to
prechel wel þan to do any oþer craft, as phisik or
alkemonye;
<LL 6><TT MT27><PP 442>

Herfor seint Austen in þe first parte of þe
cræfter, arguyng a3enst eretikis, seip hou3 þei
leren her doctours for himself, Seijyng þat “He
seip so, and he seip so wel!”’, seip seint Austen,
and I seie þat “Pat man seip so”, and “þis man
seip so.”
<LL 453><TT OBL><PP 168>

But here sêe folis, þat demen in effect þat Crist
and hys apostlis failliden foule in her logic, and
nameli in þe mater of þe sacrid oste, þat alle þat
scripture speik þis of oste or oldo doctours,
calling it brede and wynge, schal be vnndurstone of
þe accidentis wipout sogette or substauence þat
þei makien so meche of.
<LL 672><TT OBL><PP 174>

But now sib, þorü3 þe grace of God and
declaring of trewe clerksis, þe fundacin of bohe
þese maner of sectis is knownen cursed and rotun
in þe roote, and woorbi to be drawun up and
neure to growe asli, liik as Crist and hise
apostlis, trewest doctours þat euere were, diiden
to þe pharseises, þese contrarious sectis, liik as
Heroudis and Pilat þat waren ennemes togidir,
þere Crist shulde be dampned in maintenauce
of þer bohe astaat, assentide toigidir.
<LL 699><TT OP-ES><PP 27>

And that Christ and his discyples were men
neyther of auctoritye nor reputacyon / but laye
men / ydotes / fyshers / carpenters and other of
the rascall sort / So that it was nat possyble that
eruer God wolde open that vnto suche a rude
sorte / whiche the relygyouse pharyses / the holy
byszshoppes / the vertuouse preestes / the
auencyt doctours / the great lerned lawyers /
and the wyse and sage elders knewe nat.
<LL 9><TT PCPM><PP 02>

And recyeue the people in errore with their
fathers olde face of relygyouse pharyses, freers /
I wolde saye / and monkes, of holy byszshoppes /
of vertuouse preestes / of auencyt doctours / of
the great lerned lawyers / and of the wise and
sage elders.
<LL 3><TT PCPM><PP 03>

But 3it cristen lords that han the swerd, and ben
Goddis vikers, in xiij c--- to Romayns, moun
punishe men, that trespassen openly, in catal and
bodily prisoun, and sumtyme bi bodily deth,
whanne the synne may not ellis be distried,
neither the comynte may ellis be stabilshid in
pees, as the foure doctours and other latter
preuen opynly by holy writ and resoun;
<LL 15><TT Pro><PP 3>

Also þis prechours schall renne be al þe parties
of þe worlde, & þei schul destroye after þar
pouer þe lawe of Criste, & þei schal lete þat
holy wriete be not expovned of holy or comyne
doctours after sopefastenes or þat it be herde of
trewe men.
<LL 19><TT Ros><PP 60>

Þai will be uges or domesmen wipouten
autorite, witnes wipout si3t, doctours wipout
processe, atte þe lasts false accusatours &
wantyng al vertue”.
<LL 18><TT Ros><PP 103>

For þis synne þei magnyfien þe witt of her owne
men, and seien þat þei passen Goddis lawe and
alle þat waren before hem, siþ þat Goddis lawe is
fals but þese men glosen it and tellen hou it shal
be koud and eelde doctours vnndirstondun.
<LL 221><TT SEWW15><PP 80>

But þe feend, siþ he was loosid, haf moued
freris to reuere þis and, as þei seien, her newe
seynis and newe doctours þat þei han, techen
þat þis sacrament is an accident wipouten suget,
or ellis nou3t, for it it quantite and qualite.
<LL 235><TT SEWW15><PP 81>

Forwhy, if alle apostles chosen of Crist, 3he
wipoute mene persones, failliden in feib for drede
of deep in tymre of Cristis passioun and þanne
feip of holy chirche duellide in þe blessud virgyn as doctours heuldun commonly, how muche more may al þe chirche of Rome, as to þe fle3sly cumpany of cardynals and of wordly prestis wip proude and aurores religious ful of envie and malicie, faile in feip and charite, and 3it þe feip of holy chirche may rest in symple lewde men, and meke prestis and deuoute, þat loun and trauelen ferently to manifie holy scripture, and þe truþe and fredom of þe gospel of Ihesu Crist.

Here bigynne a sermoun of maistir Wiliam Taylour /Unde ememus panes ut manducent hi). J ohannis vi e 0) Pou3 þat dyuerse doctours moralizen on dyuerse wise þese fyue louys of þe which is maad mencion in þe gospel of þis day, I purpose now for shortnesse of tyme to speke to 3ow of þre maner breed of þe which spekþe scripture.

3he, ser, and ouer al þis bileeue, 3it I admittte alþe sentencis and þe autoritees and þe resouns of alle þe seintis and doctours, acordinge to holi writt and declaringe it trulþ, submyttynge me wilfully and mekeli to be euer obedient and meke prestis aftir her kunnynge and her power ben stidefastli to þe office of prechynge, to whiche prechynge aile men, as 3e done a3ens preestis, to þe gospel and fredom of maner breed of þe which spekþe scripture.

And þe Archebishops seide to þe þere clerks þat stoden bifoame him, Lo, seres, þis is þe bisinesse and þe maner of þis losel and siche oþer: to pikey out scharpe sentencis of holy writt and of doctours for to maynteynye her sect and her loore a3ens þe ordenaunce of holi chirche.

And I seide, Ser, I doute not þat if þese peyntours þat 3e speken of or ony oþer peyntours vncheckte truli þe textis of Moines, of Dawiþ, and of þe Wise Man, and of þe profete Baruk, and of oþer seintis and doctours, þese peyntours schulen be moued for to schryve hem to God wip ful entere sorowe of hert, takynge wpon hem to do ri3t scharpe penaunce for þe synful and veyn craft of keruynge, 3etyng of peyntynge þat þei haden vsid, bihootinge to God and holdynge couenant neuer to do so after, knowelechynge opinly bifoare alle men her repreuable errynge.

Forþi, ser, if men taken good hede to þe wrytynge and to þe loore of seint Austyn, and of seint Gregor, and of Ioon Crisistem, and of oþere seintis and doctours, how þei speken and written of myraclis þat schulen be done now in þe laste ende of his world, it is to drede lest for þe vnfeipfulnesse of men and of wymmen þe fond hap power for to worche manye of þese miraclis þat now be done in siche placis; And I seide, Ser, bi þe sentence of dyuerse doctours expownynge þe salmes of Dawiþ þe musyk and þe mynstralcke þat Dawiþ and oþer seintis of þe olde lawe spoken of owen not now to be taken neipher vsid after þe letter.

And þe Archebishops seide to me, Whi, losel, wolt pou not and oþer þat ben confedrid wip þee sechen out of holy writt and of þe sentence of doctours as scharpe auctoritees a3ens lordis and kny3tis and squyeris and a3ens oper secular men, as 3e done a3ens preestis?

And þe Archebishops seide: Whi, losel, wolt pou not and oþer þat ben confedrid wip þee sechen out of holy writt and of þe sentence of doctours as scharpe auctoritees a3ens lordis and kny3tis and squyeris and a3ens oper secular men, as 3e done a3ens preestis?

But, ser, as I prechid in Schrouesbirie, wip my protestacion I seie to 3ou now here pat, bi autorite of þe gospel and of seint Iame, and bi观摩tis of dyuerse seynitis and doctours, I haue prechid opinli and tau3i in oo place and in oþir þat it is not leeful in ony caas for to swere bi ony creature.

And I seide, Ser, bi good resoun and sentence of doctours þe rewne of heuene is clepid þe vncheckte truli of Goddis word.'
For no doute if þe lyuynge and techinge of Crist cheuely and of his apostlis be trewe, no liif þat lounþ God and his lawe wolte blame ony sentence þat þe clerk prechide þan þere, siþ bi þe autorite of Goddis word and bi apprewed seynitis and doctours and bi opin resoun þis clerk prouede clerelie alle þingis þat he þere prechide'.

<L 1976><T Thp><P 85>

Thou shalt vnderstand moost dere reder that after Wylyam Tyndall was so Judaslic betrayed by and Englyseman, a scoler of Louaine, whose name is Philips there were certayne thynges of his doying found whiche he had entered 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 bysshops in every dioces in so much that in every cathedral church the deane chaunceller & archdeken at commenlye doctours or bachelors of lawe) do endeuer them selues justly to judge and spirituallye to gyue sentence according to chari tee uppon all the actes and deeds done of theys diosessants, after the ensample of the chan celer of Worcester, whiche after master Tracie was buryed (of pure zeale and loue hardelye) toke vp the deed carcas and burnt it wherfore he dyd it, it shall euidently appere to the reder in this litle treatyse, rede it our spiritualte, and pray that the spiryte of him that raised vp Chryst, 

<L 15><T WW-TWT><P 21>

DOCTOURUS......2
And obre worldly profi3tes ben nowt to þis profi3t, and þus schiden byschopus and prelatus chaffare and studye in holy wryt, and leue worldly richessus, and þanne þei my3te be doctours and Cristis discipuls.

<L 42><T EWS-84><P 168>

But 3et anticrist gruccep here and seip þis wyt is not conforned by hoole doctouris of Gods lawe.

<L 147><T EWS-MC><P 333>

DOCTUR........4
An esier cros mai no man take þanne þe cros of loue, of whiche cros spekeþ þe doctur Lincoln, expownynge þis text of þe apostle (ad Gal 5: 24): {Qui Christi sunt, carnem suam crucifixerunt cum vitijis et concupiscencijs}. 

<L 132><T CG10><P 109>

Ffor no text of Gods lawe nethir ony doctur of auctorite tellith this cause of lyynge bi his wif, as seynit Jerom and Lire seyn on the same lettere; 

<L 32><T Dea2><P 455>

Wondre not, lernide men, though Rabanes be myche alleggid in this glos, for he was an old doctur almost of sixe hundrid yeeris agon, and hadde plente of olde docturs whiche he rehersith in his book thoroughout, and in it seith of himself;

<L 2><T Dea2><P 458>

Where fraunceys or Dominek, other Justyn ordeyne And of this dotardes doctur to worthe, Maysters of di-unite her matynes to leue.

<L 9><T PPC><P 20>

DOCTURIS......3
And sijpen Siluester tymne were many poussande sentis pat spake neuer of þis sentence but worschippid þe popes, as þise foure docturis, and oon of hem was pope.

<L 281><T 4LD><P 247>

Epilogue: Blessed be almygti God in trynyte: here endith a schort glose on Matheu, whiche is takun of holy docturis, Jerome, Austyn, Ambrose, Gregori, Crisostom, Bernard, Grosthed, Rabanes, and othere mo, as is teld in the first prologue.

<L 2><T Dea2><P 457>

Wherfore seyny Austyn, souereyneste of oure Latyn docturis, seith on the lxvi salm, in the firste vers: IF Y seye, no man bylueye it;

<L 24><T Dea2><P 458>

DOCTURRS......1
Wondre not, lernide men, though Rabanes be myche alleggid in this glos, for he was an old doctur almost of sixe hundrid yeeris agon, and hadde plente of olde docturs whiche he rehersith in his book thoroughout, and in it seith of himself;

<L 3><T Dea2><P 458>

dogge 32

DOG............1
Bot þou as blynde Bayarde berkest at þe mone, As an olde mylne dog when he bygynnip to dote;

<L 89><T UR><P 104>

DOGGE............13
most sith Austin and Decrees in ij' cause, vij' q', c' /Qui nec/, spoken thus harde, "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 seid more an unchast dogge than a bishopp".

<L 4><T 37C><P 137>

Therfore a bisshop that amendith not the synnis of siche men, is worthi to be seid more an unchast dogge than a bishopp".

<L 7><T 37C><P 138>

32 3 variants; 27 occurrences.
Men of holy Church shall be said in a manner of carenye/pei schal be cast out as dogge in myddis placis.

and it semele þat þei schullen most esily fulfille þis bi general cure of charite, as dide crist and his apostlis, pou þei bybden hem not to o synguler place as a tey dogge, and bi þis þei may most sikirly saue hem self and helpe here breperen;

For such oon is lik þe dogge þat seynt Petir spekip of /Canis reuersus ad vomitum suum/, þe dogge turnep a3en to his vomyt’. And wite þou wel þat such a foule dede of a dogge mai not he so lóþeli, ne so abhominable in þe si3t of a deedli man, as þe doyng of suche houndlish ypocrite þat turnep a3en to worldli lordship aftir tyme þat þe dieþ þus and renouncip to þe world.

also for defaute of gournaile he is seid a vnaechth dogge, as Austyn wissenthis in ij’ cause vi7’ questionu, c: /qui nec/;

He mot on hunting with dogge and bicche, And blowen his horn, and cryen hey!

Wherfor propheced celestyn of hem, sayng þus, þu hast entride a fox, þu schalt regne as a lion, bute þu schalt die as a dogge’.

Also in þe 3er of grace after suyng pope boneface þe vi7, þat bi disseit gate þe popehede and entrid as a fox and regned as a lyon died as a dogge, made þe vi7 book of decretallis.

DOGGIS........13

And for the last part of the article, Crist seith in the vi7 c- of Mt: Nîle ye geve holi thing to doggis, neithir sende youre perlis bifore hoggis.

doumb doggis, prelatss corrupt, þat may not bark, and onclen suyn, fyling oþer, lyfing bestly, are sett in þe kirk.
DRAGONNESSE......1

Pe wyne of hem is pe galle of dragonnesse and
vncurable yennym of adress'.
<L 1342><T OBL><P 191>

DRAGOUN......4

and pou schalt defoule pe lyon and pe dragoun", whiche
is vndertond as Crist, and of pe.
<L 201><T CG11><P 126>

And so it were more discounfort to haue such an
hed in pe chyrche pe a man to haue an hed of a
dragoun or an heddyr.
<L 134><T EWS2-MC><P 333>

DREEMS...........1

sanpouct us to dreem, as Margarete, hadden power
of God to defowlcn pe feendys, pat weron in
forme of dragownes, and sette her feet vpon
hem, and holde hem a3eynes pe wylye.
<L 73><T EWS2-61><P 33>

DRAGUN......1

dercyn, me leceu5 pat pe shal be remedies, for
pe text of pe Apocalips seip pus suyng pe pat pe
erpe halep pe womman, and openede his mouhp
and swolewide pe flood hale pe dragun sente out
of his mouhp, and pus delyuerede pe womman fro
pe flood pat she my3te freely flee into desert'.
<L 219><T SWT><P 09>

drem
DREAM.............3

Here his dreem takun amys turnep up so doun pe
Chirche.
<L 25><T A23><P 343>

For feris prechiden now late a dreem, but pe
kouden not redc weI, and pey lesten treupe of pe
gospel.
<L 3><T EWS3-221><P 277>

DREEMES...........1

ischal dryue away vnleeul dreemes Certis pe
pou3t of pe forknowyng,
<L 32><T LL><P 51>

DREM...........3

And dremridars we calle pou pat tentun to
dreemis, os if pey dreem bi original and principal
cause of God; or iuil or good bi led bi pe dreem
do veynly, or vnistiout, or to be chongid.
<L 22, 23><T APO><P 95>

pan as miche woden dreem 7e chyrche schychnep
in wowis;
<L 11><T LL><P 37>

DREME...........8

Bot mon schulde not dreme pat puple haves so
synned pat God wil punysche hom pus, bot if
God telle hit hym.
<L 33><T A99><P 139>

Which of pe is more hi3 now is but soli us to
dreeme.
<L 35><T A23><P 343>

It is no nede here to dreem, how holli eende pe
men maden, for men mai rowe it whoso wole,
and many ben seintis wipouten þis troue.

þe prophet seip, þat þat hæf a dreme, telle it as a dreme, and þat þat hæf my wordis, telle he my wordis verylil;

hold we us payed on þe mesure þat God hath 3yuen vs and dreme we noht aboute newe poynitis þat þe gospel leuuth, for þis is synne of curiousote þat harmeth more þan þan profi3teth.

For 3if þer weren two popis, þe ton aþeynes þe toþur, and þe ton lowesede al þat þe toþur bond, hyt were not for to dreme wheþur of hem dide sobly, but wheþur þat more sewyde Godis doyng and resoun.

And þes þre þingis maken hem dreme til þe tyme þat þey ben deed, and þenne shulen þey fynde nou3t of þe richeis in þe hondis, and þer hertis ben so heuy þat þey plumben doun to helle.

DREMES...........16
He fyneþe false dremes of power of Cristis vikir, þat Crist myȝte neve graunte to such a false cause.

But whanne dremes come aftir, þei maken a fals fyneþe tale.

and but þis grounding be in dede, dremes and conferyngnis ben nou3t.

þe false feþi tuȝeþte of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wþþ bodely eȝeþe bitwene þe prestis hondis is neþþer bred ne þris Cristis body, but accidentis wipouten suget, and is neþþer groundid in holy writt ne reson ne wt, ne tuȝeþte bi þe moste wiseste olde seynitis, but only by newe yprocritis and cursed heretikis, þat magunfyen here owen fantasies and dremes, and fyneþe power and myraulis, more þan Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerm and Seynt Ambrose, and many moo, wþþ þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.

3if men seyn þe briddle tyme, þat dremes mouen to mayntene þes ordis, certis men schulde not trowe þes dremes, for þei han brouȝt in myche synne; and perfore þe wyse man byydþu þat men schulde not rekke of dremes.

þis siȝt of lohn and þis voys weron ordeyneode of þe Trinnyte, and so lohn dremynote noþþe dremes as doon dronkone men and lecherouse.

And þis is a beture syȝt þan ben comun dremes of men.

And so fyris shulden drynk to þe puple þe gospel and treuȝe of Goddis lawe, and leeeu siche blasfemes and dremes bi which þe puple is enpoysound.

as wo is to hem þat leeeu þis and prechen dremes, fablis and gabbyngis.

And þus þey prechen not þe gospel as Crist biddip in þis plase, but by dremes and opere fablis þey mouen men for to fiȝte;

þey 3yuen leeeu to þes fyreris for to preche but on oþer maner, for þey prechen fablis and dremes and leseyngis, and beggen aftir.

But marke we hecre how sikir it is to preche þe gospel and leeeu dremes.

coueteis and pride, and bi mansas and dedre of prisomyng and brennyng, and suffren not men to resten in holy writt and in þingis þat þei may understoþe, but constreyne hem to assente to newelries of newe doctours, þat leuen holy writt and reason and feynen dremes and myraulis to please coueteous cleris and to greet veyn glorie for here witt, and þus þei bilene blyndly in many poynitis aȝenst goddis doom.

He schal forþoþe preche his one lawe, and he schal ordene prechours vnder hym þat schal preche erroors and herisies, despisyng holy writte and þei schal preche fabeles, dremes, poeses, & þei schul sey þat þat is nouȝt leefu to a lewed man for to entreme of holy scripture, notwithstanding þat eueru man is holde vnder pynne of aylastynge dampronacion for to life rewlily after it.

He schal forþoþe preche his one lawe, and he schal ordene prechours vnder hym þat schal preche erroors and herisies, despisyng holy writte and þei schal preche fabeles, dremes, poeses, & þei schul sey þat þat is nouȝt leefu to a lewed man for to entreme of holy scripture, notwithstanding þat eueru man is holde vnder pynne of aylastynge dampronacion for to life rewlily after it.

DREMIS...........6
In þe law of God is þus writun, Wan þu cumyst in to þe lond þat þi Lord God schal 3eue þe, be war þat þu wil not folowe ðe abominacoun of þe folk þat þer be, ne þe peer not found in þe þat comapise þis sone or dowter, drawing bi þe fire, ne þat askþip ariolers, nor dremis, ne chithering of
briddis, ne þat þer be wiche, ne enchaunter, þat is chernar in our spech, ne þat axe counseil of hem þat han iuel spirits, noijer at diuinar, ne seek of dead þingis þe trovp;
<L 22><T APO><P 92>
3e schal not a wat dremis, ne diuyn bi criing of briddis, ne clip þe hed in to round, ne schaf þe hed, ne calle wp on þe dead;
<L 29><T APO><P 92>
and figer of nigramauncy, þe lif or deþ of þe seek, or welp or disess to cum, or þei þat tentun to dremis writun, and falsly tytlid in Daniel's name, or canelis þat are callid of þe holy apostolis, or chitering of bridduis, or sich ðer, for hous to be maad, or weddingis to be coupJid, or in geder of herbis, seip ani charme but þe pater noster, or þe crede, or þe ðroom þe ðroom wip figeris writun on men for any infirmite, or wp on bestis, or tenden to wiche falsnes in hailes or tempestis, þey þat trwon to swilk þingis, or gon to þe hous of hem, wite þei hem to haue brokyn þe cristun feip, and þe baptism,
<L 21><T APO><P 93>
And dremridars we calle þoo þat tentun to dremis, os if þey drem bi original and principal cause of God,
<L 22><T APO><P 95>
Ne þat we schuld know it, ne lif þer after, seying þat we may not understond it, ne þe holy doctoris þat han expound it, wik þe kirk hap canoni3id, but wil led us after ðer dremis, and her ymagmacouns, blouing veynly wip fleschli wit, tul þei hold not Crist þe hed, ne go after him, ne sett in him þer ground;
<L 31><T APO><P 97>
Also Jerom translatide the first book of Esdre and Neenye, and biddith that no man delite in the dremis of the ij: And iij: book of Esdre that ben apocrifa, that is, not of autorite of bileeue;
<L 14><T Pro><P 2>
DREMYS........7
And so þei ben nedut to seye þat þei ben growndude by þe þe popis autorite, or by rewils of charyte, or by dremys of men or fablis.
<L 72><T EWS1SE-28><P 596>
And mo feynode wondris of dremys and of false talis herde neuree man sown þan freris tellon here.
<L 328><T EWS2-MC><P 340>
and vnneþis dremys may meynete it.
<L 978><T EWS2-MC><P 364>
and þes ypocritis wenen þat here dremys and fantasies of hemself ben contemplacion, and þat prechynge of þe gospel be actif lif and so þei
menen þat crist tok þe verse lif for þis world, and nedid alle prestis to leue þe betre and take the worse lif.
<L 2><T MT10><P 190>
And wel we se, and alle to ofte, þat, þer as Crist seip and doþ ða þing, þei wol beleue and do þe contrarie for þe drunken dremys þat þis foned striumpet blaberp.
<L 1275><T OBL><P 189>
Also a prophete, either a feyuer of dremys, that wol feyre men to do yolatrye shal be slayn, and so shal a frend either citee that doth idolatrye, eithir styrrith other men therto.
<L 11><T Pro><P 6>
Ferthermore God forbedith idolatrye, and to enquire coniourers, and to kepe dremys and chitering of briddis;
<L 34><T Pro><P 6>
dremen35
DREMED........4
And so þis foned fantasye of spiritual tresour in hevene, þat ech pope is maad dispensour of his tresour at his owne will, þis is a li3t word, dremen wihouten ground.
<L 14><T A21><P 262>
3it ech preeest of any apostle shulde have power to do good to þe Chirche, but not so myche as here is dremed.
<L 15><T A23><P 355>
But þe kyng seid in frenche to þat kny3t þat held his briddle, Engwere of þis chorle wherhe hath dremen þis þing. And he Expowned þis in englisch, he seid þus, Wherhe I haue dremen þus or nay, se what day is to day;
<L 455, 456><T Tal><P 190>
DREMEDE........2
Wel Y woot þat þese popis may erre and synne, as Petre dide, and 3it Petre dremede not þus, to shewe þat men ben scintis in hevene.
<L 11><T A23><P 344>
for suche dremede toknes schal disseyue monye men and suche feynede wondris;
<L 345><T EWS2-MC><P 341>
DREMEDEN........1
but noon of þes servauntis dremeden þat he was heed of hooi Chirche, or þat he lovede Crist more þan any of his brçren dide.
<L 27><T A23><P 343>
DREMEN........4
And so þei dremen þat seien þat Anastase, wip creuen hoondes, was Oure Ladi midowyf, and at

35 8 variants; 16 occurrences.
DREMERIS........ 1
neipur blode, but accidentis blode, be brede and wyne and Cristis bodi and his

DREMYDEN ........ 1
hadde fowte how dremyden

DREMON............ 2
that men pat now dremon an accident wipoute sughef may falre on borde wip the
deu, and axe his as possible.

DREMYDE......... 1
bysis of John and his voys weron ordeynede of the Trinnyte, and so John dremen
don suche dremes as don dronkone men and lecherouse.

DREMYDENEN..... 1
how dremyden thes foolys ranne pat, 3if Petur
hadden fowte forp ranne, Crist schulde not haue
suffred def ne haue howt mansys kynde?

dremer36
DREMERER........ 1
For thes Cristis lawe teichip thes sacrid ooste to
be brede and wyne and Cristis bodi and his
blode, his drunken dremer seih thes oost is
neipur brede ne wyne, ne Cristis bodi ne his
blode, but accidentis wipout subject.

DREMERIS....... 1
for in pat thei seyn pat an hepeene philosofre or a
newe synful caitiif is wittere and trewere pat
almyst god, 3e pat god is fals and a fole and thes
hepeene blasphemes and newe dremeris ben
trewe and witti.

DREMERUS....... 1
for as doctors declarun wel, sum tyme men wen
to see a bing wan thei see it not, os is schewid bi
jogulars, dremers, andAware.

DREMREUS........ 1
Errour in syche wytis makup monye dremerus
to fayle, for thei take noon heede to good lyf, but
to false opynyonys here.

DREMREUS........ 1
And dremridars we calle that pat tentun to
dremis, os if thei drem bi original and principal
cause of God;

DREMREUS........ 1
And dremridars we calle that pat tentun to
dremis, os if thei drem bi original and principal
cause of God;

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

D REMRILDA S....... 1
And dremeris wery fowte of

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
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DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
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doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
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DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
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DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
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DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.

DREMREYS.37
DREMRYNG...... 5
CAP: III: Here men taken sumwhat soip, and
doon dremyng to his treuehe.
and þe drunken dreynynge of þe deuyllus chirche!

**dulia**\(^{38}\)

DULIA ..........3

actiuly be hym þat doth honour dew to God alon
to a creature, honouryng þe creature principale
ouþer wip latria or wip **dulia**;

and yuel þat be occasion of ymagez it be erred
fro þe soþefastenes of feiþ, þat þat ymage be
worshipid ouþer wip latria or wip **dulia**, or elles
þat he be delited noþt dewly in fayrenes, in
preciousste or in aſſeccion off vnpreferent
circumstances.

**For þe heye worchipæ þat clerkis clepin /latria/
longith to þe godhed alone, and þe lowere
worchipæ þat is clepid /**dulia**/ longith to man and
to angæl and to lowere creatures.**

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\(^{38}\) 1 variant; 3 occurrences.
pauylegies comen a lond, wherbi oure coligiens, opunli forfendip hem such lordship.

And notwilstondinge þat kyng Dauyd, purposynge to encresse þe worship of God in his peple, ordeynede syngers and pleiers in dyuerse musical instrumentis to serue bisili before God in þe temple, 3it presumeþe he not to take ony pinge þat God had assigned to þe temperall parte of his peple, and endoww wip suche goodis þes mynystriis of þe temple;

ENDOWE......2

And notwilstondinge þat kynges Dauyd, purposyng ðe to encresse þe worship of God in his peple, ordend syngers and players in dyuers musical instrumentis to serue byfore God in þe temple, 3it presumeþe he not to take ony pinge þat God had assigned to þe temperall parte of his peple, and endoww wip suche goodis þes mynystres of þe temple;

<L 839><T OP-ES><P 34>

ENDOWID.......18

First, men shull en be endowid in her bodies wipoure maner of ioyes: þat is, wip clerete, agilite, sotilte, and immortalite.

And bus, alþou3 ber were no pope as oft haf betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wip al his endowid praelacie þat ben temperal lordis was an antecrist and heretik in þe mater of her wordli lordship and office and symonye, and in þe feip of þe sacrid oost, and in þe sacrament of penance, and in many oþur poynitis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a litil flok.

<L 2434><T OBL><P 219>

For þe possessioners, as mounkis, chanouns and oþir endowid sectis, seïn þat it is more hooli and perfitt to lyue bi lordships amorteisid, and bi chirchis aproprid þan to lyue custumabli bi clamorous beggynge.

<L 673><T OP-ES><P 26>

And siþ Crist and his college my3te not be dispensis wip or exempt fro þe boondis of þe oold lawe in þis mater, I merucile where þe prauylegies comen a lond, werbi oure coligianiis, mounkis or chanouns, or ony oþir periti endowid prestis þat dwellen in suche conuenticis, claymen to be exempt fro þis boond of þe oold lawe þat in so many placis so opunli forfendid hem such lordship.

<L 896><T OP-ES><P 36>

But here þe endowid clerkis and reliouge seien þat Crist forfendid hem not such worldli lordship saue þat þei shulde not be lordis after þe pompe and þe pride of þis world.

<L 1629><T OP-ES><P 74>

But up hap þou a clerk, or a religious endowid wip many worldli lordships, and art wo þat euere Crist was so yuel avisiad to seie, or þe euangelist to write, þese wordis þe kyngis of þe heçen han lordship upon hem, but 3e not so!',

<L 1635><T OP-ES><P 74>

And so þese ypocrisie, and nameli þe reliouge endowid, as mounkis and chanouns and suche oper sectis, han foul robbid and maad pore Cristis chirche, and þat wip a solitt and a damnable manere of þeþe þat is ypocrisie, for þei han robbid þe lordis of her temperatæes and þe curatis of her sustynaunce.

<L 2201><T OP-ES><P 106>

Now haue I toold 3ou hou þe endowid clerkis, and monkis and chanouns, wip oþur endowid sectis, ben fallie awi fro þe vertuous mene þat Crist chees to himsilþ and to hise apostlis and oþir perfitt men into þe viciousse extreemtye of to grete worldli habundauence.

<L 2654, 2655><T OP-ES><P 129>

Loke þanne here bisili I preie þee hou fer þese viciousse extreemtyes of vnkyndIi worldIi lordship in þe endowid clerkis and reliouge, and þese vngrundid and damnable synnes of beggerie, ben fro Crist and þe vertuous mene þat he and hise apostlis chosen for her lyuyng here upon erþe and so long and so fer fro God in effect ben her priaers!

<L 2910><T OP-ES><P 137>

þe which foure angels mai wel bitokene þese foure bastard braunchis þat grown not up in Cristis chirche of þe seed, þat is his word, þat is to sceie endowid clerkis, monkis and chanouns and freirs.

<L 2978><T OP-ES><P 139>

For Helye, þat is Iohun, booldli þat saipouch of þe greet strumpt þat sittip upon mani waturis, þe which vncleane womman bitokene þe endowid clergie þat restip upon worldli possessions and lordships þat ben vndirstondun bi many waturis, And also þese watris bitokenen moche peple þat antecrist desiriþ to regne upon, þe which strumpt or hoore doþ auoutrie a3ens him þat shulde be his spouse, Iessa Crist, leuynghe his liif and his loore, and so þe seed of þis spouse for þe seed of þe alien þat Crist spekip of (10o-5), þe which alien, as seynt Austin seip upon þe same word, is antecrist.

<L 3008><T OP-ES><P 140>

1 8 variants; 21 occurrences.
I merucyle wher þe pyrulegis commen a londe, 
wherby owre colagis of monkis, chanons, or any 
oper endowid prestis þat dwellen in siche 
conventyclayes, claymen to be exempt fro þis 
bonde of þe olde lawe in þis poynte þat in so 
many placiis so opynly forfendip hem siche 
lordschip.

<1 L 137><T OP-LT><P 37>

For þe same day þat þe chirche was endowid bi 
Constantyne, þer was herde a voys in þe eyre 
"Today is venym sched into þe chirche".

<1 L 390><T OP-LT><P 73>

But vp hap þu art a clerk, or a religious man 
endowid wip many worldly lordschips, and art 
wo þat euer Crist was so yuel avised to say, or 
þe evangelist to write, þes wordis þe kyngis of 
helpen han lordschips vpon hem, but 3e not so! 

<1 L 428><T OP-LT><P 75>

MEDICANCY Now haue I toldd 3ou hou þe 
edowid clerkis, and monkis and chanouns, wip 
þopr endowid sectis, ben falle awei from þe 
vertuous mene þat Crist chees to himsilf and to 
hise apostlis and opir perfitt men into þe viciouse 
extrimeytes of to grete worldli habundaunce.

<1 L, 2><T SEWW18><P 93>

And if þei seyen þat it is bettore to gyue al þat 
men may spare resonably to pore men, as Crist 
teches and commaundis, and 3it stiren þe symple 
puple to offur here titil catel to þese deade 
yngis, þei ben opynly out of charite, and 
byrnyng þe puple out of gode lif and pite agaynus 
þeere nedy neþeboris, sythen þei stiren þe puple 
to 3if þer godis to rych endeowid clerkis and to 
anticrosis housis, which is nouer reseous ny 
nede to, and to wiþdraue almes fro pore bedrad 
and blynde men where men ben ben bounden to do 
hore almes vp peyne of dampancoun and vp 
wynynng of huenealy blis, as Crist teches pleynly 
in þe gospel.

<1 L 68><T SEWW16><P 85>

ENDUWID.......1

But we preye þe, pyrgium, us to telle qwan þu 
offrist to seynis bonis ensrichid in ony place, 
qeþir releuis þu þe seynt þat is in blisse, or þe 
pore almes hou þat is so wel endowid?

<1 L 110><T SEWW03><P 27>

endowing2

ENDOWING.......3

and moche raper it is noon almesse to make hem 
riche þat shulde not be riche, and þat wip 
temperal possessiouns, þe whiche ben forfendid 
to such peple, and nameli if such almesse3yuyng 
bete distrayng or aepering of any austaa appreued 
of God in his chirche, it wolue sue þat þe 
endowyng of þe clergeri wip worldly lordship

ouþte not to be callid almesse but raper alamyts, 
or wausting of Godis goodis, or distrayng of 
Goddis ordynaunce, for as moche as þe clergeri 
was sufficientli ordeyned fore bi Cristis owne 
ordynaunce.

<1 L 2156><T OP-ES><P 104>

And as þe staat of þe clergeri hap no power or 
leue te make þe peple or þe lordis to synne 
deedli, or to distrie Goddis ordynaunce aboute 
his chirche, or ellis to maintene þe bracking and 
þe vndoing of þat ordynaunce, so þe han no leue 
or power to councele or constreyne in ony caas 
þe lordis or þe peple to swere to maintene þis 
endowyng of þe clerkis and religious folk, þe 
which is full grete þehte, heresie and symony, and 
wundir harmeful to Cristis chirche, as it is 
shewid in þis processe and in opir writen before.

<1 L 2274><T OP-ES><P 112>

For þip þis endowyng is heresie and symony, 
perreyng of Cristis ordynaunce, and robberie 
and in a manere manslau3tir, and perpetuel 
apostasie fro Cristis pouert 
and in a manere manslau3tir, and perpetuel 

<1 L 600><T OP-ES><P 78>

ENDOWYNGE.......5

For wite þou wel, as for þis processe, þou getist 
þe þat no hank of any clerk or religiouse or ony of 
her retenu þat loueþ þis endowynge!

<1 L 3090><T OP-ES><P 143>

And sip þe endowynge of þe clergeri is groundid 
upon þis dede, we may se by þis processe how 
þe clergeri is wondurfull enfect wip symonye 
and heresie.

<1 L 543><T OP-LT><P 85>

And in þis wriytynge blasfeme no more Siluestre, 
and þes holy men and seynis þat han ben sip þis 
endowynge of þe chirche cam in, allþou3 I 
rehers and blame her synne, þan I do Petir and 
his felowis when I say þat þai synfully forsoken 
Criste, or Poule when I say þat he wickidly 
pursuyd Cristis chirche.

<1 L 580><T OP-LT><P 87>

Sip þan, as it is sayde biforn, it is noon almes 
to releue owre wrecche and make anoþer or mo, and to

853
make hem riche wip temperall lordeschip, þe whiche ben forfendit to siche peple, and namety if siche almes3evynge be distroyynge or aperyynge of eny state apleyvd of God in his chirche, it will sue þat þe endowynge of þe clergy wip worldly lordeschippe ow3t not to be callid almes, but raper allamyss, or wastyng of Goddis goodes, or distroyynge of his ordinance, for as myche as þe clergi was sufficiently ordeynyd by Criste.  
<L 823><T OP-LT><P 105>
For as þe state of þe clergi haþ no power ne leve to make þe peple or þe lordis to synne deedly, or to distroye Goddis ordinance in his chirche, so þai have no leve or power of God to counwyly or to constraye in eny case þe lordis or þe peple to swere to maytene þis endowyng of þe clerkis and religious folke, þe whiche is full grete þeþte, heresy and symony, and wondir harmfull to Cristis chirche, as it is schewyd in þis processe and in oþer written.  
<L 864><T OP-LT><P 113>
Engelond1
ENGLOND......12  
FRIAR þat þre prechouris haueþ no possessioun in Engelond.  
<L 27><T 4LD-3><P 218>
CLERK þat in dom place in Engelond þes prechoure, receywyng hir lyf odei þe by beggyngye ne þe þere traauyle wip þe þere hondis, but bi annuel rente, ben in manere of hauynge & spendyngye alle one wip oþere seculeris þat haueþ possessiouns, as here dedis preueþ, al be it þat þei blesser many men þat seem hem riche & possessiouns hauynge and 3it leuen it nou3t to whom is contrarious.  
<L 28><T 4LD-3><P 218>
First, bischopis maad of þe court of Rome, who sweren to go and converte heþene men in placis of here bischoprichis, don not in dede þis office, but dwel len in Engelond, and bicomen riche bischopis suffragans, and pillen and robbenoure peple for halowynge of chirches, chirche3erdís, auteris, and ornamentis of þe chirche.  
<L 16><T A22><P 300>
as who wolde under þe baner of þe kyng of Engelond disseyve bi treson his lege men, and brynge hem into his ennemys power.  
<L 9><T A22><P 303>
OF POOR PREACHING PRIESTS- Of poor preaching Priestes- þe first general poynt of pore prestis þat prechen in engelond is þis;  
<L 1><T MT19><P 276>
Þe þride þat verrey pees, prosperite and brennyynge charite be encreased in cristendom, and namety in þe rewme of engelond, for to brynge men redily to þe blisse of heuene.  
<L 7><T MT19><P 276>
For þus stondiþ it of þis swerd in ful many londis, where clerksis han fulli þe seculor lordships in her power, and is ful liyk for to stonde in þe same wise wipyn a fewe daies in Engelond, but if þe lay parte of þe English chirche sette þe sunner hond upon þis swerd to brynge it into his kyndli place.  
<L 1530><T OP-ES><P 66>
But now þorþus þis perpetuel alamyss þat þe clerksis and religious folk calleþ almes, þis gouernaunce is vndoon in summe londis hooli, and in Engelond for þe more part, and it is licli to be al vndoon in processe of tym.  
<L 2185><T OP-ES><P 106>
Now in Engelond it is a comyn proteccioun a3ens persecucyion ofprelatis and of summe lordis, if a man is customable to swcre nedeles, and fals, and vnauisid, bi the boonys, nailes, and sideis, and other membris of Crist, and to be proud and leccherous, and spakne not of Goddis lawe, and repreeue not synne aboute him;  
<L 36><T Pro><P 33>
Myche more late the chirche of Engelond appreue the trewe and hool translatioun of sumple men, that wolden for no good in erthe, bi here witing and power, putte awei the leste truthe, 3ea, the leste lettre, eiper title, of holi writ, that berith substaunce, eiper charge.  
<L 36><T Pro><P 58>
Myche more late þe chirche of Engelond appreue þe trewe and hool translatioun of sumple men þat wolden for no good in erbe, bi here witing and power, putte awei þe leste trupe, 3ea þe leste lettre, eiper title, of holi writ þat berip substaunce eiper charge.  
<L 115><T SEWW14><P 70>
and on þis wise releue þe chirche of Engelond and peese it and specialy þe comynte, at þe ensampl of Crist and his apostlis þat releue þe nedye puple as þe gospel of þis day tellip.  
<L 239><T SWT><P 09>
ENGLAND......5  
These han more might in England here Than hath the king and all his lawe, They han purchased hem such powere To taken hem whom they list nat knawe;  
<L 637><T PT><P 167>
Neuerpelesse afterward England felid þe troupe of þis prophecye when it was bore doon and alle

3 13 variants; 107 occurrences.
telfretoun by Alyens.

<|L 314|T Tal|T 185>

And after in þe 3er of grace a MiC:xxxv þis ordre was brou3t in to england bi oon water Espo to doblewaley.

<|L 364|T Tal|T 187>

Also in þe 3er of grace 1286, pope Nychoyl iiiij of þe arourd of freiris menouris sat after Onerye vj 3er, and in þe iiij 3er after, pope Nychoyl commandid þat þe chircbis of england were taxed vp þe veray valwe, and þe taxyng of Norwich biore made by pope Innocent was void þan.

<|L 528|T Tal|T 192>

ye and I haue kno-wen of symple vnlerned persones and that of some that were grete synners whiche at the houre of death haue fallen flat of the bloude of Christ, and geuen no rowme to other mennes either prayers or preachinges: but haue as strongely trusted in Christes blode, as euer did Peter or Paule, and haue thereto preached it to other, and exerted other so myghtelye that an angell of heuen coude not minde them, who then shulde resiste God that he myghte not geue the same grace to master Tracye, which was alerned man, & better sene in the workes of Saicte Justen &c: yere before he dyd that euer I knew doctoure in England, but that he must than fainth and shrincke , when the most neade is to be strong, and feare the popes purgatorye and trust to the prayer of pristes derely payed for, I dare saye that he prayed for the pristes when he dyed, that god wolde convert a great meny of them, and if he had knowen of any good man among them that had neded, he wolde haue geuen, and yf he had knowen of any lacke of Pristes he wold haue geuen to mayntyayne moo:

<|L 2|T WW-TWT|T 33>

ENGLOND..........46

If we taken hede to rauishing of temporal goodis þat þei takien of tenauntes wipouten auctorite and resoun; it comep to many thound pounde in þe reme of England, & sifen þei medelen ypocricye & deseyuyng of þe soule, it is opon þat þis þefte is wors of al oþer.

<|L 1079|T 4LD-4|T 284>

So if þo reme of England were reuiled wil by resoun, þing þat comes forth in þo lond wolde suffis hit to meete and drinke.

<|L 16|T A09|T 159>

SIMONISTS AND APOSTATES- PER ben two maner of heretikis of whiche England schuld be purgid, and symonieris ben þe first.

<|L 1|T A16|T 211>

Certis it were grete synne to sclaudre þe Quene of England, or Empresse, wip synne of avowtrie, where siche were ful trewe and clene and chast to here lawefull husbonde;

<|L 24|T A22|T 294>

and leeven þis gostly offis, and ben suffragins in England, and robbten men by extorciouns, as in punysching of synnne for money, and suffren men to lye in synne fro 3eer to 3eer for an annuel rente.

<|L 31|T A24|T 381>

bot freiris wil resseveye money, geten by as grete synnys or more, to make grete housis and grete festis to lordis, and not bye a felde to birie inne pilgrimes, as þo Jews dien, but raper leyen hit up in hor tresoure, to mayntyne wronges ageyns hor curatis and oþer pore men, by fals plece at Rome, and marchaundise in England.

<|L 4|T A24|T 391>

ffor where Crist had not to reste inne his heved, freiris, feyned beggers, have lordly plasis, but almoste þowr England þei may iche nyght lye on hor owne.

<|L 13|T A24|T 397>

Ffor men seyn þei wil gete a grete ping of þo pope, or of cardinalis, in England better cheep þen oþer procuratures, and þei ben more wily, and more plesauntly con flater þo pope in his court, and most prively make lordis to mayntyne þo pope and his in robbinge oure lond of tresoure by his pardouns, privilegies, and þo firste fruytis of beneficis, in ooure lond, and dymes and subsidiis, to werre on Cristen men for stinkynge worldly lordschip, þat God haves forboden to hym and alle prestis.

<|L 11|T A24|T 400>

And now ben mony thousande of freiris in England, and þo olde curatis stonden stille un amended.

<|L 31|T A24|T 400>

CAP-IV: Bi þis may we see how þikke groweyn eretikis in þe reme of England, and in oþer lordis, þat men clepen Cristen men.

<|L 19|T A26|T 438>

A PETITION TO THE KING AND PARLIAMENT: PLESE it to oure most noble and most worji King Richard, kyng bope of England and of Fravunce, and to þe noble Duk of Lancastre, and to oþer grete men of þe reme, bope to seculers and men of holi Chirche, þat ben gaderid in þe Parlement, to here, assent, and mayntyne þe fewe articlis or poynsis þat ben seet wipinne þis writing, and proved bope by auctorite and resoun;

<|L 2|T A33|T 508>
And so in England ben many men afer aquenntid wip he fend, for alle þes þat ben false menes wolen haue witnesse of ðöre men, and þis fallip ofte bi coueytise and ðöre synnes þat men don. 

Also venerabile Bede lede be þe spirit of God translatid þe Bible or a grete parte of þe Bible into Englyshe, wos originals ben in many abbeyes in England. 

Also Sire Wiliam Thorisby, Erchebischop of Jorck, did do to drawe a treyts in Englisce be a worschipful clerk wos name was Gaytrik in þe wiche weren conteynyed þe articulis of þe feip, seuene dedli synnes, þe werkes of mercy & þe ten comandementes, and sente hem in smale pagynes to þe comyn puple to lerne þis & to knowe þis, of wiche ben 3it manye a componye in England. 

And þus þey spyliden þe reume of England of men and money and of feip; 

And 3it, þat is worse, þei benen gold out of england, and sumtynte it comiht to our enemys and perbi þei ben strengyed a3enst vs, and bi takynge of prisoneris of oure nacion, and sumtynte oure enemys killen many of oure lond þoroup siche trauclie for benefices to gret reprof of oure reume. 

And, 3ifwe marke aUe syche eerberys in knowe in Englond. 

Ffor ellis he were not kyng of alle England, but of a litel part perof. 

Also venerabile Bede lede be þe spirit of God translatid þe Bible or a grete parte of þe Bible into Englyshe, wos originals ben in many abbeyes in England. 

And so in England ben many men afer aquenntid wip he fend, for alle þes þat ben false menes wolen haue witnesse of ðöre men, and þis fallip ofte bi coueytise and ðöre synnes þat men don. 

and þus þei encrens annuel rentis, as þei diden wip þe reume of England, and obblischiden it in nyne hundrid mark to 3yue þe pope 3ecr bi 3ecr. 

And þus þey spyliden þe reume of England of men and money and of feip; 

And 3it, þat is worse, þei benen gold out of england, and sumtynte it comiht to our enemys and perbi þei ben strengyed a3enst vs, and bi takynge of prisoneris of oure nacion, and sumtynte oure enemys killen many of oure lond þoroup siche trauclie for benefices to gret reprof of oure reume. 

And 3if þe p resalese of oure synnes þe pope and ðöre felle sensuris bondured ouere til england schulde fere ouere reume to do siche pingis; 

for bi þis fallas my3te a fend or a souterbe be an herde ouer a ousynsd men in england and excuse resideute bi a fool. 

for 3if philosofie and dyuynite wantiden in þe reume of england, where were þanne bilyce of men or goddis lawe in england? for collegies in oxneford and caumbirge ben foundid on siche appropringis, and collegians wenden out and prechen and quykenen many partis of england; for bi þis fallas my3te a fend or a souterbe be an herde ouer a ousynsd men in england and excuse resideute bi a fool. 

for 3if philosofie and dyuynite wantiden in þe reume of england, where were þanne bilyce of men or goddis lawe in england? for collegies in oxneford and caumbirge ben foundid on siche appropringis, and collegians wenden out and prechen and quykenen many partis of england; for bi þis fallas my3te a fend or a souterbe be an herde ouer a ousynsd men in england and excuse resideute bi a fool. 

But 3tet þes þre kyngis my3ton wel haue monye names by monye resonys, as þe kyng of England is kyng of England and of more Bretayne. 

And so, 3if his epistle of Poul were fully executed as it schulde, þe reume of England schulde be discharged of þes foure sectis þat ben spokon of. 

And herfore o greet buschop of England, as men seyn, is yuel payed þat Gods lawe is wryton in Englissh to lewede men; 

Fole schal ryse a3enus folc, as Sarazenus a3enus Latynus, and reume a3enus reume, as England a3enus Fransce; 

But þis puple is wyde scatured, somme in England and somme wiþowte. 

For 3if a man were eyr apparaunt of England or of Fransce, monye men woldon do hym worschiphe for bis worldly tyle; 

And so in England ben many men afer aquenntid wip he fend, for alle þes þat ben false menes 

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but nou in þe reume of englonde stryuen manye of þe sacried cost.

< L 7 > < T MT28 > < P 465 >

Capitulum 6um: 3it anticrist argueþ þat 3if þis sentence wente forth, þe pope were as pore a man as ony bishop of englonde;

< L 14 > < T MT28 > < P 468 >

and þus alle prestis of englonde shulden be pore men, as þe pope, for þey moten forsake þer richees 3if þey wolren be criostis prestis.

< L 24 > < T MT28 > < P 468 >

Also king alrede was king of west Saxan, þat is west englonde.

< L 136 > < T Tal > < P 179 >

for þe former leders of englonde, bischopis and abotis, beyn not goddis seruantis but þe devils, god hath bitak þis reme, after þi deth þe 3eer and oon day, yn to þe hand of þi emnye, and feendis schulen walk bi þis lond.

< L 307 > < T Tal > < P 185 >

Neuerþelesse after-ward englonde felid of þe troupe of þis prophesye when it was bore doon and alle toetreton by Alyens. Also in þe 3eer of grace Ml kixs, willium conquerour, led by conseil of sum men, made alle þe abbessis of englonde to be sauæt and þe money founde to be born home to þis tressory.

< L 314, 316 > < T Tal > < P 185 >

In þe 3er of grace Mi C: lvj pope Adrian þe iiij of nacioun engliche and as comen fame seith, a bonde man of þe abbotis of seint albon in englonde;

< L 438 > < T Tal > < P 189 >

He sent a bille to pope Innocent þe iiij poundryng scherlyþ þynþ þat bigwynyth þus: Our lord thesus cristi, for þis pope semed to greue chirchis of englonde with vn dewe and not wonned exacchioun, or maistirful tributis, and also for he badde 3euun to a litille child, his Cosyn, a chanonry with þe next benefice to voidynge in þe chirch of lycoln, whom neuerþelesse þis Robert wolde not resceve such to a cure of souls which couþ not gouerne him siſte.

< L 509 > < T Tal > < P 191 >

Also pope Clement þe vj was a noble man of lettour but of largist wasting, in so mych þat he 3afe alle dignmite of chirchis voiding in englonde to his cardinals and estorid to sett new titles for hym. For what cause king Edward þe iiij of englonde ofenlid, In þe 3er of grace 1304 made voide or distroide such prouysyouns by þe pope and for bade vnadir peyne of presyonynge and lesyng of heed þat no man from hence forth schuld bryng such provisions.

< L 556, 557 > < T Tal > < P 193 >

ENGLONDE.....4

OWþer Gods lawe is fals, or þe reume of Englonde schal scharpely be punyschid for prinonyng of pore prestis.

< L 19 > < T A19 > < P 231 >

O sith oure blyve teches us, kynge of Englonde haves ofte in his honde, and oute of þe deede honde, þo lordschipphe of Anticrist, what moves hym so folily to 3if hit aȝyñe?

< L 24 > < T A20 > < P 240 >

And if tonnes of wyne were sacrid by3onde þo see, nowþer vynyners of Englonde couthe taaste þis likoure, ne prestis my3t sych wip soche accidentis.

< L 32 > < T A25 > < P 405 >

And so men seyen in Englonde þat, whanne prestis ben lordis and gon to batele as prinsis or kyngis, panne shal chyualry fayle þere.

< L 11 > < T EWS3-172 > < P 149 >

ENGLONDE.....1

In þe 3er of grace Mi C: xxiiiij: John Romayn Cardinalle Comyng to englonge, most feersly tretide a3en strumppetis of preestis to be Chastisyde, seynyng to be most huge trespace þat is to ryse fro an hoods syde for to halow crisits bodi.

< L 386 > < T Tal > < P 188 >

INGELOND.....6

And the thridde tyme he entirditide the reume of Ingelond, which entirditinge shulde dure bi seuen yeer, for king Jon nolde accepte Steuene erchebisshop of Cantirberi.

< L 5 > < T 37C > < P 81 >

In so moche that it is opin at the ighe to kunnyngge men, that though oø greet hil of gold were in Ingelond, and no man outake siche Rome renneris toke of it, yea, a ferthing, al the gold shulde be borun out of the rewme bi hem to straungeris withynne a certeyn tyme.

< L 8 > < T 37C > < P 88 >

The xxix: Article: Freris departed in foure ordris that ben clepid in Ingelond religiouse mendyeauntsis or beggeris, oowen to lyve sympfye and streitiere than othere religiouse, and furthere fro the world in wilful and excellent povert, so that thei 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 hevenli conversacioun, meke and symyle.

< L 5 > < T 37C > < P 94 >

faithful dukis of Ingelond, se ye diligentli whethir the eresie of symone regnith generali in youre bisshopis, prelatis, religiouse and othere
curatis, and hurle ye this out of the coostis of your reume, lest the venaunce of God come down on al the reume.

and hit wer as unsenmelyche man to for3eve pe wrepe of God, as 3if pe werst boy in his rewe for3af pe kyngis wrepe, and specially sib God is more overe pe pope and echec prelat har, panne pe kynge of Ingelond is more panne a boy;

Pe seunthe conclusion pat de we mythily afferme is pat special preyers for dede men souls mad in oure chirche preferryng on be name more pan anothir, his is pe false ground of almesse dede, on pe qwiche alle almes houses of Ingelond ben wikkidly igroundid.

The moost abynomacyoun that euer was herd amonst cristen clerks is now posisid in Ingeland, bi worldly clerks and Feyned religouse, and in the cheef univercitee of oure reume, as manye trewe men tellen with greet weylynge.

TREWTE CONCLUSIONS OF THE LOLLARDS We pore men, tresoreris of Crist and his apostlis, denuncyn to pe an pe comunys o pe parlement certeyn conclusionis and treuthis for pe reformaciun of holi chirche of Ingeland, pe qwiche hab ben blynde and leprouse manye trewe men tellen of his apostlis. denuncyn to

The moost abynomacyoun that euer was herd amonst cristen clerks is now posisid in Ingeland, bi worldly clerks and Feyned religouse, and in the cheef univercitee of oure reume, as manye trewe men tellen with greet weylynge.
pat hast so troublde pe worchiseful comounte of Schrouesbire, pat se bailles & pe comouns of pat tuun haue wruton to me, praynyge me pat am Archebishop of Cauntirbirie, primate of al Yngelonde & chaunceler, pe I wolde vouchesaaf to grannte to hem pat, if pou schalt be deed, as pou art worpi, & suffre openli pe iewise for pean eressies, pat pou maist haue pe iewise openli pere among hem, so pat alle pei, whom pou & ober suche losels haue pere peruerit, moun þoru3 drede of þi deek ben reconsciised a3en to þe vnyte of holi chirche, and also þei pat stooended in trewe feip of holi chirche moun þoru3 þi deþ þe þe moore stablisched perinne'.

But I sent þe neuerre to preche, for þi venymous doctrine is so knowne þoru3out at Yngelonde þat no bishop wol admiute or graunte þee for to preche bi witnesse of her lettris.

And þe Archebishop seide, þere is no maistir of deuynyte in Yngelonde so greete þat, if he holde þis opynyoun before me þat ne I schal ponsyche him as I schal do þee, but if þou swere as I schal charge þee'.

And, losel, I schal assaye if I can make þee here as sowerful as it was told to me þat þou were glad of my goute of my laste out of Yngelonde.

And þan þe Archebishop seide to me, Wherfore þat I wente out of Yngelonde is vnknowe to þee. (L 2180) (T Thp) (P 91)

YNGLOND.......2

DIALOGUE BETWEEN A KNIGHT AND A CLERK A kniþ of þe kinges of Yngeland & a clerk of Yngeland pat was late comen fro þe courte wenen togerider in a place, þat þat þe clerk bigan to speke of þe pope, & in maner reprewed þe kniþ & said, I haue grete wonder, thorowful as it was tolde to me þat þou were glad of my goote of my laste out of Yngelonde.

YNGLOND.......8

Lord, wherþe þe lawe of yngeland schal be now distried bi fables of heretikis contrarie to goddis lawe? Wel I woot þat men were wont bi iugement of Yngeland to dampe prestis and clerkis for robbere and þeþte, and also for trayerie and ober smale trespas;

lord, if iche lord of yngeland and his wiif hadden two scariofis to lode hem and her meyne and her werks to þe puple, hou li3ty my3t antecrist conqwere þe chirche and distrui3e cristis rewme?

For þe grettis emy þat Crist haþ in Yngeland, þat is þe archebishop of Cauntirberi, Arundel, knowleched þe same nou3 wipin a fewe daís in presens of þe worpiast audisins in his reme, þat is to seie þat, if þis were þat Crist were nou3 here on erþe present in his owne persone, whom he beleued feipfulli to be werri God and man, and if þis Crist wold aferme any þing þat holi chirche, þat is to seie after his witt þe pope wip his erger, wolde uarie fro, he wold leue Cristis sei3ing and afferning and beleue þis holi chirche.

Naþeles of þis liitl processe too3ching þe abdominacioun of idolatrie hou maist se hou3 ful of þe deuyl waren þo visered fendas þat nou3 late in Yngeland made a constitucioun and artid men to kepe it, þat no man schuld enpugne þe wirschip þat peple doþ to imagis and relikis.

As nou3 late in Yngeland sum ri3t my3t men besied hem to haue distreide þe idolatrie late begun at Jork, and 3it þeþ himself continued forp þe most abominable idolatrie don at Caunturberi and in opur diuere placeis, and wonen not suffre opur trew men to inpugne it.

Pe I questioun Knowen be it to aile men þat reden or heeren þis writinge byncelfor þat on þe Sonday next aftir þe feste of seint Petir þat we clepen Lammasse, in þe 3eer of oure Lord a thousand foure hunrid and sewer, I, William of Thorp, beynge in þe prisoun in þe castel of Saltwode, was brou3t bifore Tomas of panne Archebishop of Cauntirbirie and chaunceler þanne of Yngeland.

parde pan schuld he haue no power ne no

soget to þe emperouere, bot euþ it hau3 bene led
bi himself & vsed his own lawes, & no man
hauþe bene abouen him in temperatle.

YL 163<(T 4LD-1)<(P 183)

YNGLOND

Lord, wherþe þe lawe of yngeland schal be now distried bi fables of heretikis contrarie to goddis lawe? Wel I woot þat men were wont bi iugement of Yngeland to dampe prestis and clerkis for robbere and þeþte, and also for trayerie and ober smale trespas;
And anon an Archebischop seide to me, William, I knowe wel pat pou hast pis twenti wyntir and more trauelid aboute bisili in pe norpb lond and in opir diuerse contrees of Ynglond, sowyng aboute fals doctrine, havyngy greet bisynesse and schrewid wille for to enfecte and pойsoune al pis lond if pou my3tist wip pis vntwe techynge.

<MT17><L 182><T Thp><P 29>

YNGLONDE......3
Pan take hede what myraclis ben magnesied nou3 in Ynglond and in opir placis bi antecrist and his lemys of pe pat han died in his wordli causis, and what sigmys of hi3e kunyng and holiness pe pis transfigurid fende schewip wherbi he disceuwp almost pe chosen!

<MT17><L 327><T OP-LT><P 107>

and it is ful like for to stonde in pe same wise wipin a few 3eris in Ynglond, but if pe kny3thode of pis rewme sett pe sonner honde upon pis swerde to bryngye it into his kyndely place.

<MT17><L 327><T OP-LT><P 107>

But now porou pis perpetual almysse pat pe cleris and religious folke callen almes, Cristis ordenaunce is vndon in sum Londis hooly, and in Ynglond for pe more party, and it is likly to be all vndon in processe of tyme.

<MT17><L 836><T OP-LT><P 107>

English

ENGLISCHE.....7
as lordis of englond han pe bible in freynsch, so it were not a3ens resoun pat pey haden pe same sentence in engli3sch;

<MT17><L 26><T OP-LT><P 429>

and herfore fersis han tan3t in englond pe paternoster in engli3sch tunge, as men seyen in pe ple of 3ork, and in many opere cuntreys.

<MT17><L 31><T MT27><P 429>

sihen pe paternoster is part of matheus gospel, as cleris knoen, why may not al be turnyd to engli3sch trewely, as is pis part?

<MT17><L 1><T MT27><P 430>

and pus it were al oon to lette siche knowing of pe gospel and to lette engli3sch men to sue crist and come to heuene.

<MT17><L 6><T MT27><P 430>

alle pey newe ordis drenen hem pat per synne shulde be knoun, and hau pei ben not groundid in god to come into pe chirche, and pus pey wolden not for drede pat goddis lawe were knoun in engli3sch, but pey my3ten putte heresye on men 3if engli3sch toolede not what pey seyden.

<MT17><L 27, 28><T MT27><P 430>

for pey ben smyttid wip symonye and don men harm ouer pe see, as a iust man of ynde profitip to engli3sch men;

<MT17><L 18><T MT27><P 436>

ENGLISCHSCHE.....1
why shulden not engli3sch men do so?

<MT17><L 26><T MT27><P 429>

ENGLICE......1
Also a nobil hooly man Richerde Ereymyte drewe oon Englice pe Sauter with a glose of longe proce & lessouns of dirigge & many ojer tretis, by wiche many Engli3lenge men han ben gretli ediffed, and he were cursed of God, pat wolde pe puple schulde be lewder eiphe wors pei ben.

<MT17><L 183><T Buh><P 175>

ENGLICHSCHE......15
A LOLLARD TRACT A3ens hem pat seym pat Hooli Wryt schulde not or may not be drawen into Engli3lenge, we maken pese resouns.

<MT17><L 3><T Buh><P 170>

Worshipful Bede, in his fiske boke de gestis angulorum 2 c°, tellip pe Seint Oswold, kyng of Northcumberlond, axeide of pe Scottys an holi bishop Aydan to preche his puple, and pe kyngge of hysmyll intepreted it on Engli3lenge to pe puple. If pis blesis dede be aloued to pe kyngge of al hooli chirche, how not now as wel au3te it to be aloued a man to rede pe Gospel on Engli3lenge and do perafter.

<MT17><L 121, 124><T Buh><P 173>

And Sistrence in his fifte booke, he 24 c°, seip: pe Euaungelie of Jon was drawen into Engli3lenge be pe forceide Bede;

<MT17><L 135><T Buh><P 174>

Also he seip pat Bede drew into Engli3lenge pe liberal artis lestz Engli3lenge men schulden be holden barbarus.

<MT17><L 162><T Buh><P 174>

Also a nobil hooly man Richerde Ereymyte drewe oon Engli3lenge pe Sauter with a glose of longe proce & lessouns of dirigge & many ojer tretis, by wiche many Engli3lenge men han ben gretli ediffed, and he were cursed of God, pat wolde pe puple schulde be lewder eiphe wors pei ben.

<MT17><L 185><T Buh><P 175>
And he terech techen þe tene newe ordris a newe caste of þe fend, þat Englis men moten fiȝt before wip enemies of ðepere londis, for eilis þei wolden firste fiȝt wip us, and synne on boþe sydis shulde be more.

Also Sire Wiliam Thorisby, Erchebischop of York, did do to drawe a tretyys in Englisce be a worshipful clerke wos name was Gaytrik in þe wiche weren conteyned þe articulis of þe feiȝp, seucne dedli synnes, þe werkes of mercy & þe ten comandementes, and sente hem in smale payynes to þe comyn puple to lerne þis & to knowe þis, of wiche ben 3it manye a compoyne in England.

ENGLISCH.....19
And 3it to us falliȝ, Englisch to telle þat litil þat we bileven;

Also þe questions ben hard to telle hem trelouly in Englisch, but 3it charite dryveþ men to telle hem sumwhat in Englishe, so þat men may beste white bi þis Englisch what is Goddis wilde.

And raby 'is as muche as mayster' in Englisch.

And þis meueȝ somme men to tellon in Englisch Poulis pistelis, for somme men may bettree wyte herby what God meyen þat Poul.

But, howeuer a man speke in dyuerse tongis of men, opur Englisch or Frensch, Latyn or opur langage, his voys is liȝk a sound of bras þat destroyþ hymself, but 3if he haue charite by which he disserue þis blisse;

And herfore a greet buschop of Englond, as men seyn, is yuel payed þat Godis lawe is wryton in Englisch what is Goddis wille.

In þe 3er of grace MI C- lyȝ pope Adrian þe iij of nacioun englische and as comen fame seith, a bonde man of þe abbotts of seint albon in england;

Sum seien þat þis /uerbe est/ in Laten is not as meche to seeie as þis worde is aftur þe comen vnnderstonding of Englisch men, but þat /uerbe est/ þer most haue anopur queynt Englische þat answereþ to þis /uerbe transsubstanciatur/ in Laten;

In Englisch as in Latyn, ben wordis synonemus, þat is to seie, manie wordis bitokenyge ȝoo þing, as kirke & chirche, accessy & nyȝcomyge, clepe & calle, ȝyue & gyue, ȝit & gift, bigyle & discyeȝ & defraude.
As is of the English word which his Latyn word heres signyficeth, which term the summe writen wiþ h, pus: here, & summe pus: eir wipouten h. <L 54><T P15CC><P 272>

In English also as in Latyn, ben wordis equiouse, pat is, whanne oon word haþ manye signyficaciouns or bitokenyngis. <L 63><T P15CC><P 272>

Sipen þat þe troupe of God stondiþ not in oo langage more þan in anoþer, but who so lyeþ best and techþ best þleþiþ most God, of what langage þat euere it be, þerfore þe lawe of God writen and tauþte in English may edifie þe commen pepel, as it doþ clerkis in Latyn, sipen it is þe sustynance to soulis þat schulden be saued. <L 6><T SEWW20><P 107>

And here is a rule to cristyne folke of what langage so euere þei be: it is an hiþe sacriflce to God to knowe holy writ and to do þeþalter, wher it be tauþte or writen to hem in Latyn or in English, in Fresche or in Duche, or in ony oþer langage after þe þeþel vnderstondynge. <L 41><T SEWW20><P 108>

Also in þe þeer of grace viþ xxþ þing Oswald askide and gate of þe þeþel of Scottis, Adan bishope for to enforme his þeþel and þafe to him a place þi þe þeþel of Lindisfarne, þere wondyrfulle biholdsing, þe þeþel þeþech þe þeþel of þe þeþel of þe þeþel. <L 102, 103><T Tal><P 178>

Also in þeer of grace viiiþ liviþ þone englisþ, nacioun of magontyn, after þope leo sæte in popehode ij þeer and viþ þeþel of þeþel. <L 127><T Tal><P 179>

He turnid þe best lawis in to englisþ tunge. <L 142><T Tal><P 179>

And he Expowned þis in englisþ, he seid þus, Wþere I haue dreed þus or nay, se what day is to day; <L 455><T Tal><P 190>

ENGLISCHETE:23

Alle þes questiouns ben hard to telle hem trewly in Enlish, but 3it charite dryeþen men to telle hem sumwhat in Enlishes, so þat men may beste white bi þis Enlishes what is Goddis wille. <L 9><T T A11><P 183>

And so everiche Enlishes mon þat helpes not soche persouns is reproved of Crist as a fals servaun. <L 15><T T A19><P 232>

Ffor sith pore prestis have tauþte, bothe in Enlishes and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfenden alle prestis and dekenes to have seculer lordschip, and þes lawes ben conferred by Cristis lif and his apostils, and freris seyn þat þis is heresie, þei dampen openly holy writt. <L 9><T T A24><P 391>

And þus þei pursuen prestis, for þei reproven hor synnes as God biddes, bothe to brenne hom, and þo gospells of Crist written in Enlishes, to moost lernyn of oure nacioun. <L 24><T T A24><P 393>

wiche Euaungelie of Jon & oþer Gospellis ben 3et in many placis of so oolde Enlishes þat vaneþe can any Englyshe man rede hem, ffor þis Be de regneþe an hooly doctor after þe Incarnation seuene hundered þeer and xxxij. <L 137><T Buh><P 174>

Also a man of Lonndon, his name was Wyring, hadde a Bible in Enlishes of norþeþen speche, wiche was seen of many men and it semed too houndred þeer olde. <L 142><T Buh><P 174>

Also he seþ þat Bede drew into Enlishes þe liberal artis leste Enlishes men schulden be holden barbarus. <L 161><T Buh><P 174>

But we coueteyten not þat þat þeþel anticrist þat we moten haue oure bilee in Enlishes. <L 220><T Buh><P 176>

prieþ or apert/ Goddis lawe in enlishese: <L 3><T T LL><P 99>

reding of enlishese/ & algatis he schal forswere: <L 6><T T LL><P 99>

and so it is of Ebru, Gru, Enlishes and al oþer langage þat answerþ to þis Latyn word /est/. <L 792><T OBL><P 177>

And þus, as þei þat wiþdrawen bodili mete from hem þat þei schuld fede ben seide in Enlishes prouerbe to bte hem upon þe wome, so þis schrewid and wickid servaunt þe þerige, þat schuld be stewnard in Goddis hous to dcle þe brede of his lawe to his mene, betiþ hem to everlasting deepi wiþdrawing of þis liiflode. <L 1148><T OBL><P 186>

And þou schalt wndernstonde here þat þis worde /ebruþ/ in Latyn is as meche to seine in Enlishes after þe þeþel comprisioun of the worde as out of mesure. <L 1166><T OBL><P 186>
but, as bei seien, so dop not be secunde worde pis, for pat answerip to pis aduerbe (hic) in Laten, hat is as meche to seie as here" in Englische. So pat affer pis wit Cristis wordis in Laten ben bus meche to seie in Englische Take 3e and eete 3e alle of pis;
<L 1993, 1994><T OBL><P 208>

Sum seien hat pis /uerbe est/ in Laten is not as meche to seie as pis wordes is affer pe comen vndurstonding of Englische men, but hat /uerbe est/ þer most haue anouther queynt Englische hat answerip to pis /uerbe transsubstanciatur/ in Laten; and so þe wordis of Crist in Laten /hoc est corpus meum/ ben not þus meche to seie in Englische pis is my bodi'.
<L 2002, 2004><T OBL><P 208>

For siþ /pietas/ in Laten is in Englische true wirschip of urri God', as I seide before bi witnesse of Austen, it wol nedes sue þat / Simpsonias/ in Laten hat contrariþ þis word pietas is idalatrye in Englische.
<L 2881, 2883><T OBL><P 230>

Nou3 þis worde in Englische same, þat answerip to þis word in Laten /codem/, is a relatif, and referred to Cristis bodi or to Crist or ellis to þe sacrament.
<L 3790><T OBL><P 254>

And we Englische men ben comen of hethen men, thervore we ben vndirstonden bi thes stonis, that schulden crie hooly writ, and as Jewis, interpretid knowlechinge, singneien clerkis, that schulden knouleche to God, bi repentaunce of synnes, and bi vois of Goddis heriyng, so oure lewde men, suynge the corner ston Crist, mowen be singnefried bi stonis, that ben harde and abydinge in the foundement;
<L 43><T Pro><P 56>

Whi may we not hanne writ in Englische þe gospel and al holy scripture to edificacioun of cristen soulis, as þe prechour schewip it truly to þe pepel?
<L 9><T SEWW20><P 107>

So, if writynge of þe gospel in Englische and of good doctrine jerto, be a solitice and a mene to þe comoun pepel to knowe þe ri3t and rede wye to þe blisse of heuene, who loueþ lasse Crist, who is more cursed of God þan he þat letþ þis oon knowynge?
<L 19><T SEWW20><P 107>

ENGLISH....51

A SERMON AGAINST MIRACLEPLAYS: Here bigynnys a tretise of miraclis pleyinge: From a MS volume of English Sermons, written at the latter end of the fourteenth century, and now preserved in the library of St Martin's-in-the-Fields, London: Here bigynnys a tretise of miraclis pleyinge: Here bigynnys a tretise of miraclis pleyinge.
<L 1><T Hal><P 42>

Capitulum 15m' ant heere þer freris wiþ þer fautours seyn þat it is heresy to write þus goddis lawe in english, and make it knownu to lewid men.
<L 2><T MT27><P 429>

For þus stondip þit of þis swerd in ful many londis, where clerkis han fulli þe seculer lordships in her power, and is ful liik for to stonde in þe same wise wipyn a fewe daies in Engelond, but if þe lay parte of þe English chirche sette þe sunner hond uppon þis swerd to brynge it into his kyndli place.
<L 1530><T OP-ES><P 66>

For these resons and other, with comune charite to saue alle men in oure rewme, whiche God wolde haue sauid, a symple creature hath translad the bible out of Latyn into English.
<L 7><T Pro><P 57>

First it is to knowe, that the best translating is out of Latyn into English, to translate affir the sentence, and not oneli the wordis, so that the sentence be as opin, either openere, in English as in Latyn, and go not fer fro the lettre; 
<L 16, 17><T Pro><P 57>

In translating into English, manie resolucions moun make the sentence open, as in ablatif case absolute may be resoluid into these thre wordes, with couenable verbe, the while, for, if, as gramariens seyn;
<L 20><T Pro><P 57>

and sumtyme it mai wel be resoluid into a verbe of the same tens, as othere ben in the same resoun, and into this word et, that is, and in English, as thus, /arescentibus hominibus praetimore/, that is, and men shulen weke for drede. 
<L 27><T Pro><P 57>

At the bigynnynge I purposide, with Goddis helpe, to make the sentence as trewe and open in English as it is in Latyn, either more trewe and more open than it is in Latyn;
<L 42><T Pro><P 57>

and the comune Latyn biblis han more nede to be correctid, as manie as I have seen in my lif, than hath the English bible late translad;
<L 3><T Pro><P 58>

And where I haue translad as opinli or opinliere in English as in Latyn, late wise men deme, that knowen wel bothe langagis, and knowen wel the sentence of holi scripture. And wher I haue do thus, or nay, ne doute, thei that kunne wel the
sentence of holi writ and English togidere, and wolen travaile, with Goddis grace, theraboute, moun make the bible as trewe and as opin, 3ea, and opiniere in English than it is in Latyn. And no doute to a symple man, with Goddis grace and greet travaile, men mi3ten expoune myche openiere and shortliere the bible in English, than the elde greete doctouris han expound it in Latyn, and myche sharpliere and groundliere than manie late postillatouris, eithor expositouris, han don.

But summe, that semen wise and holi, seyn thus, if men now weren as holi as Jerom was, thei mi3ten translate out of Latyn into English, as he dide out of Ebru and out of Greek into Latyn, and ellis thei shulden not translate now, as hem thinkith, for defaute of holynesse and of kunnyng. Thou3 this replicacioun seme colourable, it hath no good ground, neither resoun, neithir charite, for whi this replicacioun is more a3ens seynt Jerom, and a3ens the firste lax' translatouris, and a3ens holi chirche, than a3ens symple men, that translaten now into English:

3it worldli clerkis axen gretli what spiryt makith idiotis hardi to translate now the bible into English, sithen the foure greete doctouris dursten dide out of Ebru and out of Greek into, and into this wordet et, pat is and in English, as þus /arescentibus hominibus pre timore/, pat is and men shulen weite for drede.

At þe bigynnyng I purposide wip Goddis helpe to make þe sentence as trewe and open in English as it is in Latyn, eithor more trewe and more open þan it is in Latyn. And we English men ben comen to make the bible out of Latyn into English. And wher I haue do þis sentence as trewe and open, as an ablatif case absolute may be resoluid into þese þre wordis, wip couenable verbe, þe while, for, if, as lawm, no doute to a symple man wip

Here endeth the first part of this tale, and herafter foloweth the seconde part PART II' To accorde with this worde "fal" No more English can I find;

And we English men ben comen of heben men, þerfore we ben vndurstonde bi þese stoonis þat shulden crie holi writ.

For þese resons and opere, wip comune charite to saue alle men in oure rewe whiche God wolde haue sauid, a symple creature haþ translatis þe Bible out of Latyn into English.

First it is to knowe þat þe beste translating is, out of Latyn into English, to translate aftir þe sentence and not oneli aftir þe wordis, so þat þe sentence be as opin eijper openere in English as in Latyn, and go not fer fro þe lettre;

In translating into English, manie resolucionis moun make þe sentence open, as an ablatif case absolute may be resoluid into þese þre wordis, wip couenable verbe, þe while, for, if, as lawm, no doute to a symple man wip
Goddis grace and greet travaile, men miȝten expoune myche openliere and shorterlie þe Bible in English þan þe elde greete doctouris han expoundid in Latyn, and myche sharplier and groundliere þan manie late postillatouris eijpir expoitouris han don.

But summe þat semen wise and holi seyn þus: if men now weren as holi as Þeron was, þei miȝten translate out of Latyn into English as he dide out of Ebru, and out of Greek into Latyn, and ellis þei shulden not translate now, as hem þinkþ, for deufate of holynessse and of kunnyng.

Forwhi þis replicacioun is more aȝens seyn Þeron and aȝens þe firste seuenti translatouris, and aȝens holi chirche þan aȝens sympyle men þat translaten now into English.

Also whanne riȝtful construccioun is lettid bi lykëse þe Bible and expouniden into English, for manie partis, in Latyn, to Latyn men, among whiche Þei dweliden, and Latyn was a comoun langage to here puple aboute Rome, and biȝondis, and on this half, as English is 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;

And Latyn was a comoun langage to here puple aboute Rome and biȝondis and on þis half, as English is comoun langage to oure puple.

ENGLISSE......2 and this wole, in manie placis, make the sentence open, where to Englishse it aftir the word, wolde be derk and douteful.

And þis wole in manie placis make þe sentence open, where to Englishse it aftir þe word wolde be derk and douteful.

ENGLYSCH......2 and he pursuwe þe preest for he wrytþ to men þis Englysch, and somen þem hym, and trayuelþ hym, þat it is hard to hym to rowte.

And þis moo frerus wipowte seyen þat men schulden moste kyallon Englysch;

ENGLYSSE......4 Also venerabile Bede lede be þe spirit of God translatid þe Bibel or a grete parte of þe Bible into Englishse, was originals ben in many abbeis in England.

ENGLYSSE......4 Also whanne riȝtful construccioun is lettid bi relacio, I resolue it openli, thus, where this resoun, /Dominum formidabant adversarj ejus/, shulde be Englishshid but þis bi lettre, the Lord bise adversaries shulen drede, I Englishse it thus bi resoluciuon, the adversaries of the Lord shulen drede him;

and Austyn, and manie mo Latyns expouniden the bible, for manie partis, in Latyn, to Latyn men, among whiche Þei dweliden, and Latyn was a comoun langage to here puple aboute Rome, and biȝondis, and on this half, as English is 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;

Also whanne riȝtful construccioun is lettid bi relacio, I resolue it openli, thus, where this resoun, /Dominum formidabant adversarj ejus/ shulde be Englishshid þus bi þe lettre þe Lord hise adversaries shulen drede, I Englishse it þus bi resoluciuon þe adversaries of þe Lord shulen drede him, and so of opere resons þat ben like.

ENGLISSE......2 and this wole, in manie placis, make the sentence open, where to Englishse it aftir the word, wolde be derk and douteful.

And þis wole in manie placis make þe sentence open, where to Englishse it aftir þe word wolde be derk and douteful.

ENGLYSCH......2 and he pursuwe þe preest for he wrytþ to men þis Englysch, and somen þem hym, and trayuelþ hym, þat it is hard to hym to rowte.
And he sheweth every where that all men should do penance, and herof the clerkes of the lawe haue greate rede whych he haue ben euer agaynste God the Lorde bothe in the olde lawe and in the newe, to sley the Prophets that spake to them the worde of God, ye see that they spared not the same of God when that the temporall iudge woulde haue deluuered hym and so forthe of the Apostels and martirs that hatte spoken truely the worde of God to them and they say hereby to speake of the holy scripture in Englyshe, and so they woulde condomnpe the holye ghoste that gau it in tonges to the apostles of the Christe as it is wrytten to speake the worde of God in al languages that were ordayned of God under heauen as it is wrytten. 

Furthermore yr thay saye that Christe made his bodye of breake, wyth what wordes he made it, not wyth these wordes (Hoc est cor pus meum) that is to saye in Englyshe, thys is my booye, for they be the wordes gyuynge and not of makynge whych he sayd after that he brake the breake then departynge it amonc hys disciples and apostles.

ENGLYSS......1

And sythpe the treupe of God stondyb nou3t in one language more pan in another, bot whomevere lyvep best, techep best, plesep most Good, of what langage euer he be, perfore his prayere, declared en Englyssche, may edifye the lewede peple, as it dop clerkes in Latyn. And sythpe it is pe gospel of Crist, and Crist bad it be preched to pe peple, for pe peple scholde lerne and kunne it and worche perafter, why may we nou3t wryte in Englyssche pe gospel, and opepe pynge declaryng pe gospel, to edification of Cristen mennus soules, as pe precheour telleth it trewelyche an Englyssche to pe peple?

And soo wrytyng of pe gospel in Englyssche, and of goode lore accordyng perto, is a soylife and a menne to pe commune peple, to kunne it pe betere.

And here is a reule to Cristen men, of what langague euer pey be, pat it is an heye sacrefice to God to kunne here Pater Noster, pe gospel, and opepe pynetes of holy wryt nedeful to here soules, and pey to do perafter, wheter it be ytolde to him or wryten in Latyn, or in Englyssche, or in Frensche, or in Duchysche, opep in eny opep langage, after pat pe peple hap understandyng.

English-man

ENGLISCHMEN......2

first pey wolden be seun so nedeful to be englischemen of oare reume pat singularly in her wit lay3 pe wit of goddis lawe, to telle pe puple goddis lawe on what maner euere pey wolden.

ENGLISCHMEN......1

for as scottis token pe skochen of armes of seynt george and herbei traieden englischemen, so pe anticristis prelatis taken name and staat of cristis apostlis, as 3if pey wolden helpe and lede cristene men pe ri3tte weie to heuence as pei diden, but herbei pei betraien cristene men into synne by ayynge of here techynge and cursed lif, and leden han faste pe weie to helle.

Englishen

ENGLISCHID......2

And hou3 pei La3ten schal be openli englischid aftur pei witt feue men kan openli teche!

And si'hen an aduerbe is worpe a proposicioun wip a casuel, pei aduerbe pie is as pei wordes (in piete), and so seint Poulus wordis ben taken ri3t as I haue nou3 englischid hem.

ENGLISHEN......1

And after soche errours in kyndcly wittes pei make men to erre in science and vertues, as pei mot curse gramaryens pat Englishen goospel, pat pe apostlis kwenen Crist in brekyng of bred, for pei myght make hor scolers to trowe pat pei sacrament of pei auter were bodily bred;

ENGLISSHID......2

5 3 variants; 5 occurrences.
6 3 variants; 5 occurrences.
Also whanne riȝtful construccioun is lettid bi relacion, I resolue it openli, thus, where this reesoun, (Dominum formidabant adversarij ejus), shulde be Englishshed thus bi the lettre, the Lord hise aduersaries shulen drede, I Englishe it thus bi resoluciuon, the aduersaries of the Lord shulen drede him;

Also whanne riȝtful construccioun is lettid bi relacion, I resolue openli þus: where þis reesoun (Dominum formidabant adversarij ejus) shulde be englissheid þus bi þe lettre þe Lord hise aduersaries shulen drede, I Englishe it þus bi resolucioun þe aduersaries of þe Lord shulen drede him, and so of opere resons þat ben like.

estat7
ASTAAT........27
And in þis þei seyn þat it is betre to lyve in siche worldly astaat, þan in clene povert of Crist and his apostillis;

Pride þanne schal be ful hiȝ3 in prelatis, for hir pride schal passe alle temperalle lordes in alle þyngis longhe to lordes astaat, as in stronge castellis and ryalle maneris, proude þe aaparaylit wipinne, in halles, chaumbres, and alle opure houses of office.

Also, her astaat axeþ in sum maner to be more þan prophetis, whanne þei ben at her masse, and handeleþ bitwexe her handes þe sacrament of his bode þat þei prechened bifo;

Þe pore to be glad in her pouerete and bere mekely hire astaat, seynge hire Lord and hire Makere wyþfully to 3eue hem suche ensaumple.

So hic it is stied nouȝ þat non astaat of holi cherche (þat is, neþer presthode, ne kynȝ3thode, ne comyn peple) holdeþ hem aþaied wip hire estaat, but bisþep hem euer wip aþe hire power, wþerþ wip riȝt or wþip wronge, to stie euermore hire and hire.

And þus eche man schulde be war þat he be in such astaat þat is aproyed by Iesus Crist, and trauetly trewil in þis staat.

after men þat ben vnable, for þei ben of þer patronys blood comen to siche astaat in þe chircþ;

But, for many men clymen vp by symonye to siche astaat, þerfor we schulen vndirstoonde by þe loore þat Gregory techiþ þat a þan falliþ in symonye in þre maneres to siche a prelat.

þou art blessid & wel schal be to þee/ & þis is þe lowest astaat;

See we now hou lordis schulden lyue in here astaat.

Pat þe kyng and lordis gouerne hem self in here astaat as god oordeyned it, in gret wisdom, myȝt of men and sufficient riches to aȝienstoned wrong and myndoeris, and helpe pore men, fadiris and modiris and widewes and aliens in here lordischip and worschiphee, and reward trewe men, to reule clericis in mekenesse, wilful pouert and bisynesse of gostly treuile for helpe of manmys soole, as crist and his apostlis diden, and sufure hem not to haunten and tirauntis ypporissie and tiaruuntie of þe comones bi eyned censures, iurisdiction and power of prisonynge.

For, as it is more maiystrie to me to beren at oonys two byuyssheþ of corn þan on bi himself, for it trauelij, fautij or pynneþe me more, and so it were more maiystrie to me to wþþconde or ouerlede þe baiþi or þe mair of þis toun þan anopþir symple man of myn astaat.

his chirehe aȝien þis blessid loore of seynt Poul, and ful will of Crist lerned in heuene, seyntig þus, liþ as diþe þe Corinthis whom Poul blamedee, I am of Benet', 'I am of Bernard', I of Frauncies', I of Domynyk', and I of Austyn', or elles, as þe frere Carme seiþ þat woot neuere redili of whom he is, I am of Helye, or of Helize, or elles of seynt Marie but a man mai suppose resonabli here þat þese freris ben of Nabal of Carmeli, þat was so drunk þat he knewe not redili himself or his owne astaat.

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But now siþ, þorouȝ þe grace of God and declaring of trewe clerkis, þe fundacioun of bôþe þese maner of sectis is knowyn cursid and roton in þe roote, and worþi to be drawun up and neuere to growe aftir, liþ as Crist and his apostlis, trewest doctors þat euer were, diden to þe pharisës, þese contrariouse sectis, liþ as Heroudis and Pilat þat were enmyes to godir, þere Crist shulde be dampped in maintenaunce of þer bôþe astaat, assentilde to godir.

And seculer lordis han no grace to se þis malice of þe prestis, neþer for to se hou a litil and a litil

7 10 variants; 553 occurrences.

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For what that euer that were bi sugestiouen and disseit of pese ypcritis, herto that ben boundun bi vertu of her affection upon pynge of dampaunoue, and that mai no man dispence wip hem of pat bound stondinge her astat.

And so, sif pese ypocris was deffrauid Cristis chirche in ech astat of pe lifield pat God hadde assigned to his peple, and that was needful to hem, that ben mansleers.

And if an abbot or his couent mai not 3yue or aliene ony of her possessions, haue that neiure so grete superfliue, to her pore brieren that cleymen to be oon in that perfecio of pe gospel wip hem, and that for pe lawes and ordynauncis that that hemself han maad, how moche more shulde not a secular lord 3yue awei fro that astat worldli lordships a3ens pe lawis and ordynauncis that God haf maad aboute suche possessions, as it is tau3t before.

where now, for that wipdrawing of that ordynaunc and that policie of Crist and his apostlis, we ben fallun into so greet a defaute and into a maner wrecchidnesse that etry astat pleyen of pouerte and defaute.

Off pis panne pou aske in that God in alle hise lawis haf sufficientli oderneyd for alle that statis that he foundide and approued, and how it were a3ens that goodnesse and wisdom of God to oderney ony astat, but if he oderneyde sufficient lifield to that same astat.

And moche raper it is noon almesse to make hem riche pat shulde not be riche, and pat wip temperal possessiouns, that whiche ben forfendid to such pelle, and nameli if such almesse3uyng be distryng or apering of ony astat appreued of God in his chirche, it wolue sue pat that endowing of that clerigne wip worldli lordship ou3te not to be called almesse but raper alamsy, or waisting of Godis goodis, or distryng of Godis ordynaunc, for as moche as that clerigne was sufficientli oderneyd fore bi Cristis owne ordynaunc.

For pis almesse that that cleris spoken of here made many wrecchis, and it was 3oun to that hadden no neste, and it made hem riche worldli that shulde not haue be so riche, and it is districcioun or empeirting, not onli of oon astat of pe chirche, but also of alle that he astatis, of pe whiche spak in pe bigynnyng.

For as a man mai consente in dyui of pat pat is seid bifo, and of euydenscis that wip Goddis helpe shal shue haffr, his wickid dede was perueryng of Cristis ordynaunc in his chirche, and harmful and districcioun to every astat that erof, and wolde be fynal confusioun thereof but if it be remedied.

And hou that it haddenn no neste, and it made hem riche worldli of pe chirche, not onli of empeiring, not onli of oon astaatiow of pe chirche, but also of alle pat he astatis, of pe whiche spak in pe bigynnyng.

that han vndyrmed hem, and to bydno her astat.

For what that euer that were bi sugestiouen and disseit of pese ypcritis, herto that ben boundun bi vertu of her affection upon pynge of dampaunoue, and that mai no man dispence wip hem of pat bound stondinge her astat.

And so, sif pese ypocris was deffrauid Cristis chirche in ech astat of pe lifield pat God hadde assigned to his peple, and that was needful to hem, that ben mansleers.

And if an abbot or his couent mai not 3yue or aliene ony of her possessions, haue that neiure so grete superfliue, to her pore brieren that cleymen to be oon in that perfecio of pe gospel wip hem, and that for pe lawes and ordynauncis that that hemself han maad, how moche more shulde not a secular lord 3yue awei fro that astat worldli lordships a3ens pe lawis and ordynauncis that God haf maad aboute suche possessions, as it is tau3t before.

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For what that euer that were bi sugestiouen and disseit of pese ypcritis, herto that ben boundun bi vertu of her affection upon pynge of dampaunoue, and that mai no man dispence wip hem of pat bound stondinge her astat.
But of pure while þor comeü vnkyndely flodes of foul lust and desir þat suche men han to passe in aray here astate;  
<L 550><T CG02><P 26>

as monye men in greet astate and in richessys of þis world penken þat þei schulden þus in heuene be byforn oþur men for, as þei supposen now þey lyuen to God after þer astate and so þei profi3ten more in þis world þan doon men vndir hem, and aftyr þat þei profi3ten more, þei schullen ben hey3ere in heuene.  
<L 58, 61><T EWS1-17><P 289>

But yche prowde men and presumptuouse of here astate schulden traueylen in vertewys þat þei bygyle not hemself.  
<L 65><T EWS1-17><P 290>

ASTATE...........14  
and many fat horse in stable, and gay gilte sadlis, and myche oþer nyce aparayle þat longip not to her astate; If þei ben also wurseful men and enyous boþe—and specialy to þo men þat vndernynnmen hem of her synne, and tellen hem her office þat longip to her astate, and prechen truly to her sogethis as þei Schulden doand if þei in her wraple curse suche men, and in her foule emy falsely clauslunde hem, and pursuen hem, and prisonen hem, and perauntur to þe delþ;  
<L 567, 570><T CGDM><P 223>

If lordis also, and kny3tis, spenden her goods in costly aray passing her astate, and perfore waxen extorcioneris on þe pore peple, and maytenen þe enemys of Cristis holy gospel, and haten true prechouris þat wolten telle hem þe sope, and suffren her children and her meyne to despise God wip proud boostynge and Iyes, and al torende him wip obis, alle suche my3ty men at þe grete acontue my3tily shullen be penyde, as witnessij Holy Writ: /Potentes potenter, etc/.  
<L 601><T CGDM><P 224>

it parteyneh to þe ordir of kny3thod: to defende Goddis lawe: to mayten good lyuars & to iustifie or soore punysehe mysdoars/ And þis is clepid þe secounde astate in hooli chirche #  
<L 5><T LL><P 33>

& ben made mynestris of Cristis manhede/ and þise han witt & wisdam: to open to þe peple þe weye of trouple: & þis astate representiþ: þe secounde persoone in trinite þat is þe wisdam of þe fadird:  
<L 10><T LL><P 33>

to þe former astate/ and lyue 3e on Cristis part:  
<L 25><T LL><P 96>

sauyng of þe rewme/ In pees: in welþe: in eueri astate:  
<L 1><T LL><P 114>

And for þe vndurstoning of þis 3e schal mark here þat alle þe astate of þe prelacie, from þe pope vnto þe lest bishop, haþ a se in þe temple, þat is in þe chirche.  
<L 94><T OBL><P 159>

And wondre 3e but litle, alþou3 þis grete ipocrizite and renegat, þat is so fer falle wip þe first apostata Lucifer from his owne astate and degre, holt himself not in oo pl3te æ fen God, but nou3 enhaunsit himself and is enhaunsid bi oþur aboue God, and nou3 scweiuþ hymself as he were God.  
<L 776><T OBL><P 176>

For, alþou3 þei se well, or mai if þei be not danmpnable recheles, þat þis lordschip in the clerge is openi damned in holi wriþ, boþ in þe olde lawe and in þe newe, as euers was manscleyng, auou3tie, tresoun or þeft, and notwipstoning þat þe clerge in immesurables numbre is purued of liiflode and heling in ful grete habanndaunce bi tïpis, offerings and oþur devucions of þe peple, and notwipstoning into mentenancen of her owne astate þei ben nedid to pele and spoile þe pore commyns bi dyuerse menys, 3it þe astate of þe secker lordis, from the king vnto þe lowst squyar, as for þe more partie is so bedotid upon þis strong ladi þat þei ben reði to swere to menteyne hir in þis coustous lust þat sche haþ to þis lordschip, and also to diþe in þat cause, and to sce ole oþur sobre folk þat kepþ hem vnder þe mesure of Goddis law, and grucchen ænent þe vnu3l ryung of þis drunken hore þat þristip aftar innocent bloode, and, as scint lon seiþ, is drunken þerof.  
<L 1283, 1284><T OBL><P 189>

And we I wote, forþermore, þat þis chefe Lorde haþ 3eue a decre vpon his clergi, boþe in þe olde lawe and in þe newe, þe whiche may not be reuk/1d ri3tfulþy, þat none of þe clergye, þe whiche is ybonden by his astate and office to sue Criste in þe perfeccion of þe gysell, schulde eny siche lorde be, as it is schewilJ openli before Criste in þe temple, schulde þis man to passe in þis astate of þe pope vnto þe apostates.  
<L 356><T OP-LT><P 73>

And for woryphes of þis astate saynt Poule techip to pray, first of alle for kyngys and kny3tys, þat God 3eue hem grace to gouem hemselfe and her peple þat þai han in gouemance to þe plesance of God and to helpe of her owne sowisus.  
<L 413><T OP-LT><P 75>

Us thinkyth þat hermosfordita or ambidexter were a god name to sich manere of men of dube astate.  
<L 69><T SEWW03><P 26>

ASTATEs........1
For in þe taknyng or acceptynge of suche astatis, þei professiden to perfore alle þoo þynges þat perteynen to þoo astatis, to whiche most principalli longē to preche þe word of God, and þis perfore þei nóȝt.

ASTATIS......14

And þus falseness is mayntened, and fals men ben raysid to grete astatis, and treute is putt on bac, and trew men ben pursued, 3he, to prisonyng, to lasse of alle hor godis, and to scharpe jugement, for als myche as þe saȝhe nunȝe to preche seharpli and miȝtti, and smale of here synfullyf.

For in þe taknyng or acceptynge of suche astatis, þei professiden to perfore alle þoo þynges þat perteynen to þoo astatis, to whiche most principalli longē to preche þe word of God, and þis perfore þei nóȝt.

þe vertues of þese heuenes ben hardi, and miȝtti knyȝtes of God, þat ben true prechouris of his lawe, seynge suche wrecchednesse of synnes regninge in alle astatis, knownynge þerbi in her soules þat þe Dooum is nyȝthour, schullen þanne be meued to preche scharpeli aȝens hem, and boldeli, wiȝ Baptyst and Heli, reproue boþe grete and smale of here synfullyf lyf.

þus pride stiep in alle astatis, as 3e haue herd hered reherced bifore, þat ful greuousli greuep God and harmep boþe bodi and soule.

In þat day, to alle astatis þe domesman shal sey þese wordis: /Redde raccionem villacionis tue, etc./

If þei ben also couetous men to gide worldly goodis to hepe hem togodire and helpe ful liȝt þe pore, but to bye hem beneficis and provencers and ðerhe hye astatis, and make grete her kyng wiȝ þe goodis of þe chichre, þorow purchase or mariage or summe grete office;

Vpon þise þre astatis:

Vpon þise þre astatis/ þat vnmeþ ony man: takýþ ony hede:

but luciferis pride and coueitise of worldly muk and of heïȝ astatis and worldly worschipe may not suffre þis mekenes, as men dreden ful sore, for old enuye of sathanas and hard rotynge in synne.
He ledde him aboute fro yvele mennys liif, ðe nexte wey to hevene, and he tau3t him in what degre or staat þat he ordeynede hym þanne, how he schulde love him, kepinge him in alle anoies, as tendirly as a man in derke wody placis kepþ hise iþen fro hirtyngse, for of þat þing ben men moost tendir.

And al þis was schewid in þe liif of Joon Baptist, for he forsook þe world and chasti side his flesch, and wente not to scoole to bigile his neiþe bore, but helde þe staat of innocense in desert placis.

And sithen Crist, nobulest man þat may be in erþep, was porest man of alle when he chese to be bishope, oper shulde þis lordis kyn be pore as Crist was, or ellis holde hem in staat of lordis of þis worlde.

And on þis resoun schulde men þenke boþe lordes and þer kyn, and oper take mekely þe staat þat Crist coees, eller holde hem in þe worlde as her kyn does, and defend Goddis lawe, or ellis be þei false.

And so þe staat of monkes schulde alle be pore men and so alle opur clerkes þat han possessious.

Þe fiþe tyme he axþip, in what staat of þis liif a man may best love his God, and more medefuly to come to hevene.

state of preisstis, and state of knyþtis, and þe þridd is staat of comynys.

Of þe secunde matrimonyne, þat is bodily, spekiþ God in þe firste bok of holy writt, whanne he maade matrimoyne biþene Adam and Eve in Paradis in staat of innocense, bifoer þat þei

synneden.

He þridde is strenghinge of rewnmes, and distroiynge of synnes in eche staat, and þe Chirche.

Be þes worldly clerksis war, þat þei conseilen not oure lordis to renne inne to Goddis curse, to meynene heiþe prelatis and religious, and þat þei taken of Anticristis clerkis.

For all þes þat traveyllen to lette Cristis ordeynaunce in staat of his firste prestis, reversen his lawe, and in þat þei haten God and sveren þe fend.

And as sort may faille 3if Crist reule it noþt, so may chesynge of false men, aþür þat þe Chirche is dowid, and as myche more periloulyche, as man þat is perverted is a quik fend, worse þanne þeper oþere sortis, And so men schulde putte in þe ordeynaunce of God suche eleccioun of prestis, and wedde hem noþt wip þis staat, and tromw more to her weriks þan to chesyng of men; 

And 3if her dowynge or her staat nedþiþ hem to do þus, woo be to þis dowynge and such staat of þe world, sijþe it nedþiþ to forsake God and his lawe.

As anentis þe þridd poynþ, þat is, ende of Cristis clerkis, bileve techeb us þat Crist wolde drawe his children to heveneward, by holy lyyynge of his prestis aþür þe staat of innocence; 

Also, sijþe in þe Chirche above is no meryt in his kynde, sijþe seynith beþ passid þe state of merrit and come to staat of blisse, þe tresour þat þe pope dispensþ þe þis in his kynde, and he is yvel tresourer, but 3if he take him sum þeroþ, and yvel mymysterþ to his God, sijþ God takþ fro him all, 3eþ, every part of his blisse þat he myþte kepe in his soule. 

and so he is confirmed in his liif more þan Petir or Poul, ffor certis þei hadde her a staat þat stood noþt wip her blisse.

and no man wot hou soone he schal die, and in what staat.

Be þes worldly clerksis, and conseilen not oure lordis to renne inne to Goddis curse, to meynente heiþe prelatis and religious, and þat þei taken of Anticristis clerkis.
But summe of Anticristis clerkis seyn aperyly, 
þat þe lond shal be enterdited, and alle men 
þerinne cursed, raper þan þei wolten be broou3t to 
þe meke staat þat Crist putte hem inne.

þerfore to magnyfic here staat in pride and 
chargynge of Cristene men, þei reseruen þis newe 
confermyng to himself, and putten þe more 
travaile, and more worþi and nedful sacramentis, 
on pore prestis.

Alle þo þat ben maade prestis, more to lyve in 
worschipe of þe world, at gentlemennys staat, 
and for worldly myrpe and bodily welfare and 
es, þan to lyve in devocion and profite to 
Cristene soulis, to sue Crist in mekenesse and 
gostly travayle, in prierie and studyynge and 
technyng of Cristis gospel, and to be ensaumple 
and myrour of pacience, chastite, and opere 
vertues, ben smyttid wip symonye, and on sum 
maner sellen þis worþi sacrament, whanne þei 
seyn masse for money, or name of holynesse, or 
bodily nede, more þan for devocion of Crist, of 
helping of soulis in purgatorie, and of gostly 
love to make men vertuouse in lif, and namely in 
unyte in charite.

þerfore Seynt Gregory and Seynt Austyn fledden 
at al here power to be bishopis, but sou3ten 
to lyve in devocion and studie of holy writt and in 
lowe degre, and coveitiden not þe heynesse of 
þe stutis, but wip sorowe and grete drede of God, 
and for grete nede of Cristene soulis, token þis 
staat, not of honour, but of travayle and 
byssynesse, as Austyn and Jerom witnessen.

But what was þe good reulynge of þis staat he 
lernde nevere fro childhod ne ful age of man.

And þerfore Seynt Austyn criep in þe story of 
his lif, þat he feide nevere God so moche wroop 
a3enus hym, as whanne, in peyne of his synnes, 
he suffride him take þe grete charge of bishopis 
staat.

for Seynt Gregory seip in þe lawe, whanne a 
man comep to siche a staat as bringip wip hym 
worschipe and ese, 3if he come þerto of his 
owene desire, he fordoip to himself þe vertue of 
obedience.

and 3it comynly in þat tyme popis weren 
poysond, for coveitise of þe staat þat opere men 
hadden þerto.

And hereby þes worldly clerkis ben traitours to 
God and here lege lord þe kying, whos lawe 
and regaliþe 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 meytinent bi hym.

And of þis falsyng is noon ende in manniss wit, 
for it encresche euer more, in newe fyndyngys 
of blaspheyme, and robbynge of Cristendom boþe 
of gostly goodis and worldly, and namely 
whanne þei bryngen þe sel or baner of Crist on 
þe croos, þat is tokene of pees, mercy, and 
charite, for to slec alle Cristene men for love of 
tweie false prestis þat ben opyn Anticristis, for to 
meytintene here worldly staat, to oppresse 
Cristendom worse þan þe Jews weren, a3enst 
holy writt and lif of Crist and his postlis.

But chesyng of cardinalis, and parting of 
benefices, and takyng of newe names, ben ful fer 
fró þis staat.

þe reule of Jesus Crist 3oven to apostlis, and 
kept of hem aþir Cristis ascencioun, is most 
perfit to be kept for staat of lyvinge in þis world; 

And so it semep þat þe pope is more holden to 
Crist þan was Petre, bi as myche as he hþþ more 
of staat and worldly goodis.

þe reule of Jesus Crist 3oven to apostlis, and 
kept of hem aþir Cristis ascencioun, is most 
perfit to be kept for staat of lyvinge in þis world; 

Perfore Crist boþe mi3te, and coude, and wode 
ordyne sich a reule most perfit, þat owte to be 
kept for staat of his lif.

Of ech sich privat secte, by licence of þe pope, 
ben maad, some chapeleyns of houshold, summe 
chapeleyns of honour, summe bishopis among 
bischopis, and costy, perfore to magnifie here staat in 
proud and coveitise, and worldly lif, pompe and pride and coveitise, and 
perfit staat of poverte and mekenesse and 
penaunce, is able to be saved þifhe tyme aþen to 
hoþer, but 
perfore to magnifie here staat in pride and 
chargynge of Cristene men, þei reseruen þis newe 
confermyng to himself, and putten þe more 
travaile, and more worþi and nedful sacramentis, 
on pore prestis.

<L 9><T A22><P 276>

<L 10><T A22><P 286>

<L 12><T A22><P 290>

<L 16><T A22><P 290>

<L 25><T A22><P 290>

<L 19><T A22><P 291>

<L 5><T A22><P 307>

<L 1><T A22><P 309>

<L 15><T A23><P 342>

<L 38><T A23><P 347>

<L 9><T A33><P 510>

<L 4, 7><T A33><P 512>
Also God seith generali to the people of Israel, Exodi xij: that the lawe of God be euere in here mouth, and the wiseman seith, Eccl' vj: to ech man, Al thi tellyng be in the comandements of God, and oure lord Jhesu seith to hise apostlis, Marc': vltimo: Preche ye the gospel to euery creature, that is to euery staat of men, and God comauindith in Moises lawe that tho bestis that chewe not code be demed vnclene;
<L 9><T Dea1><P 454>

And for the staat that thei standyn ynne, and for this werk, thei han the bissyng of God, as he seith in the gospel, Luc': xiv: Blessed ben thei that beryn the word of God and kepin it;
<L 30><T Dea1><P 446>

I shall send hungyr on the herthe: not hungir of breed neither thourst of wair, 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 bodeli deeth of the same men, so it is a moche greter cruelte to with holde goosti mete, that is Goddis word, fro cristene men that hungryn 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 31><T Dea1><P 454>

and be ben feble, for thei han neede of sustenauce pat thei schulde not haue had in the staat of innocens.
<L 45><T EWS1-25><P 324>

And thes pat were sente to lohn weren of the pharises, for thei weren lesse of staat and semendon of more religiou.
<L 6><T EWS1-29><P 340>

Penk what staat were good to be, and what hung thei wilde coueyton, and pat hing han seyntis in heuene in the beste maner for hem.
<L 84><T EWS1SE-04><P 494>

for thei camer of gentilite, and per staat schulde pus senue to God to defende Cristis lawe and his ordenaunce, and late it not persyche for ydulnesse.
<L 15><T EWS1SE-08><P 509>

And pus schulde per seruyse to God be resonable, and kepe per staat.
<L 17><T EWS1SE-08><P 509>

Per is no lord of this world, nebir in more staat ne in lasse, pat ne he schulde take his lore of Poul, 3if he wole senue God;
<L 21><T EWS1SE-08><P 510>

And pus eche man schulde be war pat he be in such astate pat is aprouyd by Jesu Crist, and trauyle trewly in his staat.
<L 76><T EWS1SE-08><P 512>

and so men schulde not take his staat, but 3if thei passedon ophre in grace, and able thei hem in goode werkis;
<L 8><T EWS1SE-09><P 513>

and whonne thei doon strangue werkis thei passon to anopur staat.
<L 19><T EWS1SE-09><P 513>
And here þenken monye men þat, fro þis staat was turnyd to pryude, þei ben clepud prelatis and borun aboue by wynd of pryude;

< L 28><T EWS1SE-09><P 514>

He þat is hyere in staat schulde be more meke þan þe lowere, and so in mekenese of his herte go byefore þe topur in worschipyng.

< L 54><T EWS1SE-09><P 515>

3if ony man hy3e his staat ouer þat Crist hyede hise apostlis;

< L 9><T EWS1SE-14><P 533>

Poul wolde not þat men gessedon þat he were hooly ouer þe softe, for þis ys maner of ypocrisit þat hy3en falsly þer owne staat.

< L 100><T EWS1SE-14><P 537>

but Poul spekþ of coueȝtyse þat is contrarious to þis ende, as manye men languischen for pryude to haue a staat þat God wole not.

< L 61><T EWS1SE-15><P 541>

but how þat Godus lawe is brokon þei recchen to luytul, so þat her staat stonde.

< L 94><T EWS1SE-15><P 543>

We supposon of bileue þat vche good þat we han, be it staat, be it konnyng, eche suche þing is Godus grace, for God 3uyeþ it graciousely, for man schulde serue to hym by hit.

< L 3><T EWS1SE-16><P 546>

Þer ben ful monye here on lyue þat be not payed wip þer staat, but gon by pryude aboue þer breþren;

< L 48><T EWS1SE-17><P 551>

and, siþ þei ben prowde blasfemys, no mon is furbere fro þis staat.

< L 49><T EWS1SE-21><P 567>

and þus it were a greet almes to gete hem goodis to meynetyn hem, and to kepe hem in fayr staat, and make hem stronge to þus serue God’.

< L 73><T EWS1SE-22><P 570>

But 3eet men schulen kepe maner in þis subsection aftar manmys staat, as men schulen be suget to kyng as passyng byfore ouþre men, for þus biddup Petre by rede of Crist;

< L 44><T EWS1SE-25><P 582>

for þe hy3nesse of þer staat was 3ouen of God for þis ende.

< L 49><T EWS1SE-25><P 583>

And siþ charite techeþ men to not comune þus wip tryauantus, but to fle hem in word and foode, rewlus of charite teche not here for to mayntene þus þes men, whos staat is not grouwndud by God.

< L 77><T EWS1SE-28><P 596>

þe done in heuene þat was opon bytœnþ þe staat of hooly chirche. For ou staat þat comþe before bryngþu hym in anogur staat, as rest of man in þe ny3tif dispusoþ hym to trauycle o morwe. And so þe furste staat of hooly chirche dispusoþ it to þe topur, and so þe laste rest in blis mot nedis come of oþre byfore; as prechyng þat apostlis prechedon broþte in aftyr martirdam, and staat of martiris whonne it was opon was an opon done in heuene.

< L 15, 16, 17, 20><T EWS1SE-30><P 602>

siþ men trauelen bisili to be confermed of þe pope of Rome in staat or beneficis heere þat don ofte harne to hem, hou myche shulden men bisie hemsilf to be confermed in grace of God?

< L 65><T EWS1SE-33><P 622>

Weel we wetyn þat man was maad in staat þat he myte euere fiue ynte, and wiboute deþ and oþir mescheues be translaid into blisse of heuene.

< L 61><T EWS1SE-34><P 625>

But Crist hap bou3t hym a3en to staat þat he shulde first haue had.

< L 64><T EWS1SE-34><P 625>

And, as God rewardip man bi grace ouer þat he disserueþ, so staat þat man han now in heuene is betere þan was staat of innocense.

< L 67><T EWS1SE-34><P 625>

As whos scip siþ þis hid figure, þat brou3te men but fer fro blis, was in so myche glori and worschip to men þat hadden but litle bileue, myche more þe lawe of Crist and seruyse þat his prestis don shulde be in more worschip and ioye, siþ it is neer þe staat of blis.

< L 97><T EWS1SE-42><P 654>

for bi his godhed he is kyng of al þis world, as bileue tecþip, and by his manhed he is kyng bi title of staat of innocense when it is ioyned wip his godhed.

< L 36><T EWS1SE-55><P 700>

And so at þe day of doom God schal not sey3e ‘Wel be þe’, but God schal sey3e austernely, ‘Of þi mowþ I iuge þe, for þow schuldist haue þis konnyng, and loue þeraffur by þi staat.’

< L 133><T EWS2-77><P 128>

And 3if we þenkon on þat staat, and how we schilden euere serue God, and how excesse and defawe in þe fedyng of owre flesch, whan it passuþ good resoun, smachþep synne a3enus God, it is ful hard in þis ly3f to kepe us fro synne of taast;

< L 77><T EWS2-79><P 138>
and by pis may we wyte wher men pat come as apostlus don pe offys of pe staat, or ellus pei faylon of pe offys.
<L 15><T EWS2-80><P 142>

But 3eet men seyn here pat fysching is pei porere craft, and more acordyng to men, and neere pe staat of innocense;
<L 41><T EWS2-88><P 194>

But si p Crist dyde alle þinge so þat he my3te not be amendyd, he my3te not take worldly lordschip to worshippe of his chyrche for, 3if he hadde, he hadde fylud his staat, and fordon hym and his chyrche.
<L 79><T EWS2-89><P 203>

And þus pore staat of men is lykere to staat of innocense þan is riche worldly staat, seme it neuere so glorious.
<L 81, 82><T EWS2-89><P 203>

But opure apostlus, by oure byleue, passen in heuene such staat;
<L 89><T EWS2-89><P 203>

for his burpe was glorious, ner þe staat of innocense.
<L 72><T EWS2-90><P 209>

afur of þes herdemen, þat lyuedon symple and hooly lif, and þes weron icyly moo þan two, and nye þe staat of innocense;
<L 95><T EWS2-90><P 209>

And Crist ordeynede by his lawe þat he schulde not þus begge, but lyue in an onest pouert, ly3k þe staat of innocense,
<L 69><T EWS2-97><P 238>

but alle þese weron worldly namys, and þese men to gete þer name lastynge here, but not in heuene, lefmon suche deedus here in erþe, ouer þe staat of innocense.
<L 12><T EWS2-100><P 247>

Lyue þe cheserus a meke lif, and leue þei to chese a worldly staat, and kepe þei þe forme of þis chesyn, and þei schal chese wel;
<L 36><T EWS2-101><P 252>

Here may men dowte and trete of þe staat and lif of preestis, how þei ben dowdyre and wifles aßen Godis auctorite;
<L 38><T EWS2-104><P 264>

And in no persone ne ony staat ben þese furste lyues for to preyse, but 3if þei ben qwikenede by þis pridle, þat schal laste euere parfytly.
<L 81><T EWS2-113><P 292>

It semep þat by Godus lawe men schulden purge furst þe popes staat, and algatis þat he were pore and wytty and willy for to profi3te to þe chyrche aftur Godis lawe;
<L 19><T EWS2-118><P 305>

But þes scribis and pharisees magnifiédon þer owne staat þat nou man schulde take from hem, but encresse in worldly goodies.
<L 44><T EWS2-118><P 306>

For staat þat Crist 3af to hise apostlis is now to generally dispuyysd, þat men schulden ben apayud wiþ foode and wiþ huyllyng to þer body.
<L 48><T EWS2-118><P 307>

For 3if þe staat of prestus be more worldly þan knytus staat, who dreddþ þat ne pruyde wole suwe, wiþ auarise and lechery, and leuyng of þe offys þat Crist bad his prestis do.
<L 109, 110><T EWS2-122><P 324>

So þe staat þat he stondep inne schulde ben hooly 3if it were wel;
<L 116><T EWS2-MC><P 332>

Somme men ben ordeynowrs of mennys staat here in erþe.
<L 501><T EWS2-MC><P 346>

And alle þes dronkone prelatis seyn in þer hertis þat Crist dwellup longe before he come to þe doom, and perfere in þe menetyme þey schal lyue as þe world aþsuþ, and take gladnesse of þe world aftur þer staat.
<L 554><T EWS2-MC><P 348>

for all 3if alle dampanyde ben ypcoritus, 3et ypcorisyse is more in preestus þat feynon per staat hyþe, þan it ys in worldly men and herfore of þer owne mouþ þei schal be dampanyde deppore þan oþre.
<L 581><T EWS2-MC><P 349>

And so, 3if men wole not be apus, but speke by ful similitude, þei moton make pore staat of þe chyrche as it was in Petrus tymne, and in þat forme þat Crist chees Petre, cheson an able man as was Petre.
<L 660><T EWS2-MC><P 352>

But þis staat of þe pope may not be growndut in resoun.
<L 755><T EWS2-MC><P 355>

For 3if we takon heed to þingus þat touchen þis staat, we may fynde fully vnskyle in vche of hem;
<L 757><T EWS2-MC><P 355>

Bote þes takup þis vnfoundad staat and perfere Crist ordeynede it neuere.
<L 783><T EWS2-MC><P 356>
And so no filē of mannis body shal be shamefull in blis, and so shal clophis be more vnneedful thane thane were in staet of innocense;

And, as þe pope seip nou þat he is Cristis viker in erpe, so þes seyden þat þe hadden Moyes power and weren proude of þat staet þat þei weren.

And in chiris þei han þer plasis biffer alle òpere men, so þat þei may not be more nye to worldly staet þan þei ben.

Þe lewis trowiden not of hym þat he was þus bynd and saw til þat þey clypiden his fadir and modir þat saven his staet from his birpe.

For it is known by Cristis lif hou he was þe mooste pore man þat myȝte be, for pouer in þe staet of Crist is tokun of perfeccion;

And, aftir þe staet of innocense, Crist hadde no þing worldilily.

And so take þou good heed to Crist, and þou shalt fynde in opyn resoun þat no man myȝte be porere þan was Crist for his chorche, For he myȝte haue no more wantynge, ne more wilt to take þis staet, and so Crist passide alle òpere in takynge of his pouer.

but òpere creaturis ben beterid and noone ben wrstid by þis ȝifte, for by þe manhed of Crist, and þe merit þat he dide, alle maner creaturis scuen God in betere staet.

for Ion bar opyn witnesse of Crist þat he is God and þe grete prophete, and al þe bissyndes of Ion was to preyse þe staet of Crist. And 3if we seyen þat Ionss staet was of men, we dreden þe comunete of puple, " for alle hadden Ion as a prophet.

And freris seyen heere þat þer staet is more parfit þan opere mennus, for þey hau no possessioun, and þat falliþ to perfeccion by Crist. But þes foolis shulden lerne heere two poiynitis and holde hem: first þey shulden not hau in comune þat were not nedeful to þer staet, for þis haung more a3enus kynde is more hatid of Crist and seyntis.

And by þe same skile possessioneres, and alle þat wedden hem wip a newe ordre ben foolis in þe same caas, for þey ben weddid wip staet vngroundid, and chargen hem wiþoute cause wip more þing þan þey may do.

And so it semeþ þat Crist wolde seye þat echþ man shulde go nyþ þe staet of kynde and serue God, and leue superfli þat man hauþ foundid by error of his wille.

for men shulden in þe staet of innocens hauþ lyuþd wiþoute siche godis, and many men lyuen betere þat han here nouþt of þes, as Baptist and òpere men, as þes lewis moten nedis graunte.

FERIA Iij XVII SEPTIMANE POST TRINITATEM· Sermo 104· Dixit Iesu discipulis· Mathei 13· Crist telliþ heere two parablis þat tellen þe staet of his chorche.

But þus dide Crist in doygne myraclis as he shulde do upon sabot, for in staet of innocense men myȝten traule boþe bodily and spiritualy to serue God in nedeful þingis.

DE SALUS POPULI· Sermo 116· Sedens Iesu contra Gazophilacium· Marci 12· Þis gospel telliþ in what staet þe puple of Crist is more sikir.

And on his sentense shulden pretatis þenke whanne þey seyen þis messe in þe chorche, and spuyle not þe pore puple for to make þer staet greet.

And Crist seip in þe same place þat he himself is þe dore, for, as no man may come streiþt into þe
hous but bi þe dore, so noon cometh justly into þe chichre to þis staat but bi Crist.

First whanne a man bieþ his staat by worldly 3ift 3ouen by hond, as whanne a man 3eueþ monye to him or by mene personne for to bie þe staat of bishop, of persone or of prouendre.

On þe þridde maner don men symonye þat biþ not þus þis staat, but in hope of þis auacement þei sueruen longe to þer patrouns so þat þei be rewardid þus.

Þe seconde staat þat þe fend þap brouȝt in is þe sect of many munkis. þe þridde is þe staat of manye chanoons. þe fouȝte is þe staat of manye freris.

But now þe fend þap cast a roote to disturblyme þe þe chichre, and his synne is so rootid and runnen togiȝde in manye staatis þat, wilpoute greet grace of God and peynful trauel of his seruauntes, it is hard for þe chichre to come to þat staat þat Crist 3af. 

for alle cristis apostlis and disciplis were chargid to preche þe gospel, and alle prestis ordeyned of god comen oper in staat of apostlis or disciplis of crist, as bede and þe popis lawe seip;

Þat is, seip gregory, it spedib to eyul prelatis þat 3euen ensampele of synne to here sugetis þat þei weren in lowere staat of worldly labour and þerwig wer damptyd to depe helde; for þan þei schulden haue lesse peyne þan to lyue euel in þe he3o staat and teche ðopere men do synne, for þei ben wørpi as many depes as þei 3euen eyule ensampele of synne to here sugetis.

alle here preue spekynge and prechynge and techynge in scolis is for coueitise and magnifeyynge of here worldly staat: who is more idel in goddis seruyce, more in glotoyne and wastynge of pore mennus goddis in schynynge vessels and opere coatis?

and wip alle þis þei seyn þat þei lyuen in þe staat of cristis apostlis and ben here vikeris and successouris, and maken þe comune peple bilee þat crist and his apostlis lyuuden þus; 

þei seyn, siþ þe peple schulden worshipe gregorii, petir and poule, and ðopere trewe 
apostlis of crist, and þei comen in þe staat of apostlis, þanne þe peple schulden worschipe hem þus moche, but þei taken no rewardþ hou þes apostlis comen to þis staat, bi ordeynynge and chesynge of god and for holy lif and trewe seruyce þat þei diden to cristene peple, in trewe techynge of þe holy gospel bope in word and de; and hou þei comen to here staat by symonye, bi chesynge of worldly clerkis, and in cas quyte deuelis in flech and blood, and don not here office but lyuuen in pride, coueitise, robberie of þe peple, and in fleschly lustis þat cristis apostelis dened not.

Also þei arguen þus, siþ petir and poule and ðopere apostlis of crist hadden keicis of heuene and power to bynde and vnynde synnes, whiche doynge was conwered in heuene, and we ben in þe staat and successouris of hem, þan we hau þe same power;

for as scotis token þen scokhen of armes of seynt george and herebi traieden englischemen, so þes anticristis prelatis taken name and staat of cristis apostlis, as 3if þei wolden helpe and lede cristene men þe riȝte weie to heuene as þei diden, but herebi þei betrained cristene men into synne by suynge of here techynge and cursed lif, and leden ham faste þe weie to helle.

and þus þei 3euen leue to sathonas preschours for to preche fablis and flaternye and lesyngys, and to discye ne þe peple in feip and good lif and robbie hem of here worldly goddis, and to putten blasphemye vpon crist bi here opyn beggynge and letten cristis prechours to preche frely þe gospel þat wolde not flatern but seyn þe sop to eche man and eche staat afetr goddis lawe.

and feyned religious possessioners come to þes ordis far sikernesse of worldly welfare and pride and eise of body, where þe schulden come to hem to be dede to þe world and to lyuuen in penaunce and streit pouert as cristis apostlis, and þus þei suen þis holy staat of pouert and penaunce for worldly richesse and wombe ioie.

and 3it þes prelatis and newe religious comen in staat of cristis pouert and his apostlis, and techen and crien þat what euere þei han is pare mennus
and certis he lesse pat a man spende bope of mete and drynk and clope and alle opere necessaries, so pat he be strong to serue god and do his labour aftir he staat pat god setip him inne, so moche he betre bope for body and soule and alle opere men.

OF SERVANTS AND LORDS: Of seruauntis & lordis hou ech echal kepe his degree. First, seruauntis schullen treweyly and gladly serue to here lordis or maistris and not be fals ne idel ne grucchyneye ne heuey in here seruye doyng, but holde hem paied of pe staat of seruauntis, in whiche god haph ordeyne hem for here beste to holde hem in mekenesse a3enst pride, and besi traeule a3enst ydnesse and sloupe.

Also whanne pore prestis first holy of lif and deuout in bore preieris ben benefis, but 3if pei ben worldy and bisy aboute pe world to make grete festis to riche personys and vikeris and riche men and costy and gaily arraied, as bore staat axip bi fals dom of pe world, pei schullen be hatid and haynod doune as houndis, and eche man redi to povere hem in name and worldly goodis.

for prelatis comen in pe staat of cristis apostlis to lyue in pouert, mekenesse and traueyle of goodis. Also whanne hou

And þus schulle kyngis bi worshipe of here staat, constreyne here lyge freiris and here opere clerkis, vp pey of here leggeaunce, to telle trewpe of þes bullis and of þes opere nouerlisses, wheteþ þei ben of billeue, and gronde hem in resoun or in goddis lawe, and examyne here proues wheteþ þei ben trewe men.

and þus þei desieren more worldly worship þan worship of heune in staat of blis bi þe holding of goddis reule.

prestis shulden be in þe hierste staat, and sue crist in sure pouert.

aureus gedoring of tresour is to blame in ech staat.

and þus ben many in englond maad riche fro ful sypmple staat.

for þus men shulden haue lyued in staat of innocense and staat of blis, and þis is best for þe soule þe which men shulden moost loue.

but litil errour and ydinesse in þe bigynnyng of a staat bringip in more aftir, as it fallip heere and in opere stats.

þe puple shulde not trowe to þe prechour what euere he seye in þis staat, but 3if his word be groundid in god as goddis lawe or suynge þerof.

for þis staat is not couseable to telle iapis ne bourdis to men, but þat pat wole treweyly fede þer soule, as is þe gospel and oþer goddis lawe.

and sib a man in no staat shulde do ou3t þat he shamede to do bifo god, it semþ þat no man shulde holde þis offiss and be absent in his body.

for þe fend haph mouyd men bi pride and bi coueytise forto bihete þat þey wolen do more
crist was moste pore man fro his birpe to his deþ, and lefte worldly riches and beggynge, aftir þe staat of innocense;
<L 6><T MT28><P 462>

men seyen þe pope goip al bi contrarye weye þis, þis life is not ensaumple to oþere men hou þey shulden lyue, for no man shulde lyue lik to hym, as he feynē þis his hye staat.
<L 7><T MT28><P 463>

for 3if þei gabben of þer staat and seyen þat þei ben cristis vikeris, and þey ben contrarye to hym bope in lif and in lore, þo men þat ben led bi þes wolues moten go þe brode weye to helle;
<L 17><T MT28><P 463>

and 3if þou seyst þe pope mut haue godis of reumes to saue his staat, he shulde be pore, as crist was, and charre not men, as crist dide not.
<L 23><T MT28><P 464>

Capitulum 4m: sijen ech seculer cristenman shulde willefullye cheze his prelat, and loue hym bi goddis lawe as men lounyden in þe firste staat, þat was þis staat of innocense, as alle men shulden haue lound þanne, and men shulden loue in staat of blis, for þere shulde loue be ut þe fulle;
<L 29, 30><T MT28><P 464>

and þis makip þe pope and bishops to axe richessi to þer staat; for, as þei seyen, þer staat wolde perische but 3if siche richesse shewid it out.
<L 27><T MT28><P 470>

and þis we marke þis staat of innocense and þis staat þat angels han in heuene, þey shulden not be þis oppressid wip erslye drit as riche men ben, but þey han more clene lif and more likinge to mannus soule.
<L 24, 25><T MT28><P 472>

and þis crist ordeynede to prestis moost hye staat and moost perfit of alle þre partis of þe chyrche, 3if þat prestis wolden lyue þeraftur;
<L 4><T MT28><P 473>

We graunchen þat prestis ben of mannus kynde, as ben lordis and weddid men, but 3it þey shulden not haue þis lordchip ne kyndely gendrure of children, but 3if þey wolden leewe þis staat and become weddid men, for we bileuen þat maydnychot and goostily gendrure is betere þan þis.
<L 12><T MT28><P 474>

for crist ordeynede amys, but worldly lordis amendiden hym, as þe emperour of rome whanne he made his prestis lordis he amendide þe apostlis staat ouer þe ordenaunse of crist. but al þis smacchip blastemeye and wole bringe þes lordis doun, as þe emperours staat is lesse for þis dede ægens crist.
<L 29, 31><T MT28><P 474>

but it is licly to many men þat siluestre synnede in his hiyng, and petre ne poule ne opere apostle wolde neuer haue takun þis staat;
<L 31><T MT28><P 475>

and 3if þou seye þat on þis maner my3te ech man feyne hym sylf a staat, and seye þat he is hierste man 3at dwellip in erpe vndir crist;
<L 22><T MT28><P 479>

trowe þou to vertuous dedis of prestis, and algatis to þer mekenesne, þat þey coueyton noon hye staat þat is not groundid in goddis lawe. and so proute prestis and coueyton ben suspicent of prestis staat.
<L 33, 34><T MT28><P 479>

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 alle weren brest cristendom shulde stonde wel.
<L 8><T MT28><P 480>

So þat þe Fadir in Trynyte to whom is aproprid power answerip þe staat of seculer lordis, fro þe hi3est kny3t þat is or shulde be emperour to þe lowest squier þat bi weie of office or of þis staat berip þe swerd. For þis staat in hooly chyrche seynt Poul (ad Ro. 13) callip powers,
<L 5, 6, 7><T OP-ES><P 02>

And also þis staat or power is þe vicar of þe godhede, as it mai be groundid here, and as seynt Austyn seip in þe Book of þe questionis of þe oold lawe and þe newe and oþer dyuere placis.
<L 11><T OP-ES><P 02>

So it bilongip here upon erþe to þe staat of seculer lordis as vicaries of þe godhede to do in
But first I wole shewe here hou God hatip worldly lordship or lordshipping in pe staat of his clergie, and in alle pe hat shulde perfourme pe perfeccioun of pe gospel. For in pe oold lawe, where God made an ordynance for al his peple hou and wherwip pe shulde lyue in evey staat, he assignede pe worldli possessiouns to pe seculer peple, and bade pe hat prestis shulden bi no weie haue ony possessiouns wip hat oper partie of pe peple, saue pe peple was charged of God to ordeyne pe prestis and dekenes housis, not to be lordis perof, but to dwelle perinne, and on pe same wise pei hadden suburbiis, to feede peere pe beestis pat shulde be offrid sacrifice to God in pe temple.

And herfore Crist, supposinge pei pis heuenli kunnyng shulde be in pe staat of prestoth, commaundide hem alle in his assencioun in bo words pat he seide to hise apostlis, and in hem to alle oither prestis, as seynt Austyn seip in a sermon pei bigynnep bus Si diligenter attenditis etc/ hat pei shulde teche and preche pe gospel to his peple, pe which gospel is heuenli kunnyng, For pis staat in pe chirche is pe vicar of pe manhed of Crist, as seynt Austyn seip in pe book pei is aleggid bifore; and, so as Crist cam in his manhed to teche and preche pe gospel and to suffre mckeki perseccucioun perfore, so shulde pe staat of prestis, pat is pe vicar of his manhed, do as he commaundide hem in his ascencioun and ofte tymes biforhond. To pe pridde persoone, to whom is aproprid trewe loue or good will to pe Fadir and Sone, answeri pe staat of pe comute pei which owiip trewe loue and obedient will to pe statis of lordis and prestis, as seynt Poul techip /ad Eph: 6 et ad Heb• viltilmo Serui obedite dominis vestris carnaliibus cum omni timore et tremore etc ad Heb• viltilmo Obedite prepos牛市 vestris;

Alle cristen men in eueri staat in pe bigynynge of Cristis chirche weren foundid upon him wipout ony mene.

And Salomon in pe persone of Cristis manhed preich to God pei pis vertuous mene be 3oue to him and to hise perfit followers, and pat pei avoide pei viciouse extremytees in pe staat of prestoth or of clergie, pat is to seie lordship and beggerie pei oure newe sectis han take hem to.

And his mene accordip moost wip pe staat of innocence, pe which was moost perfet lyuyng of mankynde.

But first I wole shewe here hou God hatip worldly lordship or lordshipping in pe staat of his clergie, and to be enmyes and to pe seruaunis of God.

To pe secunde persoone in Trinyte, to whom is aproprid wisdom or kunnyng, answeri pe staat of clergie or of prestoth, pei which bi bisy studie and contemplacioun shulde gete hem heuenli kunnyng, wherbi pei shulde teche pei peple pe weie to heuene and lede hem perinne.

And so pei shulde drawe more to pe staat of innocence and to heuenli lyuyng, in pe which staat of innocence or of blis is, ne was no such worldly lordship but oonli kyndli lordship, wherbi God, pat is in kynde above alle creaturis, hadde and hap lordship upon alle creaturis, and man in pe staat of innocence hadde such manere lordship upon alle creaturis pei were sugetis to him in kynde;

In winnesse wherof in pe staat of innocence was no such lordship, as it is seid bifore, ne shulde haue be at ony time duringe hat perfeccioun of man.

but he chees pei men of pe tribe or kynred of Leuy, and leet hem lyue on her owne part, and so kephe his regali and pe staat of pe temperale hool wipout ony apering or amenusyng perof.

and wip his, notwipstonding pat kyng David was so ful of vertuous kyngli condiciouns pei he is set in scripture as a patroun and ensaumple of alle goode kyngis, hou dar oure kyngis, pat han not pese 5iftis of God, so expresli a3ens Goddis lawe, pe oold and pe newe, presume to ouertume al pe glorius ordynaunce of God aboute suche temperaltaes and make pe staat of prestoth lords and riches, expresli a3ens pe liif and pe loore of Crist and pe apostlis, and a3ens pe processe of pe oold lawe in pis poynct confirmed by pe newe;

And for as moche as he hadde take of his Fadir a comauimement for to teche and lyue as he dide, and so for to teche expresli in word and in ensaumple pat pe staat of prestoth of pe newe lawe shulde not occupie secularli lordships, as pe comauimement of his Fadir boond him and his college to his perfeccioun, so diden also alle pe lawis pei pe same Fadir commaundide bi Moyes, and bade pei staat of prestoth shulde haue no worldly possessiouns.

And so pei shulde drawe more to pe staat of innocence and to heuenli lyuyng, in pe which staat of innocence or of blis is, ne was no such worldly lordship but oonli kyndli lordship, wherbi God, pat is in kynde above alle creaturis, hadde and hap lordship upon alle creaturis, and man in pe staat of innocence hadde such manere lordship upon alle creaturis pei were sugetis to him in kynde;
And as he preestis weren panne out of he pure staat of prestshod after Moyses lawe, and out of he governaunce pat God hadde sett hem yn bi Moyses, so hee moste and done make ordynaucis and lawis acordinge to he governaunce pat hee were and wolden be of. <L 1008><T OP-ES><P 42>

Afterward, whanne hepen kyngis and lordis turneden to he bileeue of Crist and maden her peple to do he same, pe peple were wel governed/vndir goode kyngis but raper beter, for more perfilti, for after a more pure and perfitt lawe, and more acordinge wir he staat of innocence. <L 1053><T OP-ES><P 43>

And also a3ens his ensaumple he, whanne he was sou3t to haue be a kyng, and so to haue take upon him he lordship of he peple, he which was brou3t yn bi he hepen, pat he clerkis han now in hond, he fledde into he hill and preicid, in tokenying pat such lordship was contrarie to he staat of clergie, pat shulde lyue in contemplacioun. <L 1077><T OP-ES><P 44>

And bicause pat he ben not of he pure soort of prestshod of he gospel, as were Crist and hise apostlis, and ne of he pure soort of kyngis, as were kyng Dauid and he kyngis pat folowiden hise maners, but mengen bope hee staattis togidir for he worldli profit, prosperite and welhe pat he han herbi, herefore hee han maad hem a lawe lik to he staat pat hei stonden yn, he which is gederin of he emperours lawe and of her owne tradiciouns. <L 1086><T OP-ES><P 44>

And panne I askide of him, in caas pat he clergie hadde alle he temporal possesions, as hei han now he more part, hou shal he secular lordis and kyngis lyue, and wherwip, se God hap in bohe hise lawis alowid her staat and her liiflood. <L 1108><T OP-ES><P 46>

And herefore hei pursuen wirhoute merci pore prestis, pat in lyuyng and word techen he pouert of pore Crist and hise apostlis to be kept in al he staat of he clergie. <L 1123><T OP-ES><P 46>

And hei wolde bigynne at his heresie of his lordship in he staat of he clergie, he which I now enpunngle, pat makhe he clergie bi damnable apostasie ouere foule straie awei from Cristis blessid ordre. <L 1170><T OP-ES><P 50>

And hei distrien not but maintenen he foul heresie wherbi a3ens seynt Poul hei encumbren and entriken hemsif in worldli bisynesse and office, as in he chaunserie, in tresorie and in ophir ful manye worldli office, a3ens he pure staat of prestshod and into greet wrong a3ens God and he peple, to he which hei shulde do duli a prestis office. <L 1186><T OP-ES><P 50>

And if hei were indifferent in her iugemintis, as hei demen pat it is wrong and damnable a secular man to take upon him a prestis office, in preching or mynystringe of sacraments, and in disposinge of his pat were lymyted to he staat of clergie, so hei shulde deme it ful damnable a prest to occupie his temporal sword wir he purtynauncis pat longen perti specified before. And in full witnesse pat his is ful damnable in he staat of prestshod, Crist, in whom is ful ensaumple and loore of perfeccioun of prestshod, fledde alle hee pingis and tau3te hise apostlis and alle prestis to do he same. <L 1355, 1358><T OP-ES><P 58>

And worldli office or bisynesse seynt Poul forfendih al he staat of prestshod, he which speciali wir he sword of he word of God shulde conquere he peple out of he power of he deuel. <L 1385><T OP-ES><P 60>

And so no man, pat is verilli of his staat and f3iti thi truli to Godward, entrikhi hisif for secular lordship, for pat is moost secular office or bisynesse pat is in his world. <L 1391><T OP-ES><P 60>

3he, alpou3 hei liggen lame in her bed and doen her office bi her mynystris, 3it ben hei not exempt fro such worldynesse as long as hei ocupiien pat staat. <L 1400><T OP-ES><P 60>

Bus panne, bi witnesse of God and of he kyng Saul and al he peple, ful opunli his propheute excuside him pat he was no ping gilli of such lordship upon he peple, as hei brou2ten yn upon hemsif, in pat hei chosen hem a kyng, pe which maner of lordship hap he staat of clergie takun upon hem now. <L 1454><T OP-ES><P 63>

for hei ben of more perfilt staat, and his lordship is now forfendid ouere clerkis bi a lawe and a mynystre of pe lawe, pat is to seie Crist and his gospel, he which ben wirhoute mesure more perfilt han Moyses and pe oold lawe. <L 1470><T OP-ES><P 63>

And here I merueile in my wittis, and he more I misuse here he more I merueile hou he staat of he clergie, pat is boundun to perfeccioun of he gospel, and nameli he religious folk, pat boosten hou hei perfourmen pat perfeccioun, moun for shame take upon hem to be bus lordis, pe which manere of lyuyng, alpou3 God suffre
it, is so vnperfit and so fer fro perfeccioun of kynde pat God my3te not ordyne it in his chirche, oold ne newe, or eliss pat he take upon hem pat oprimir vicious extremey pat I spak of, pat is to scie beggerie, a3ens pe which God made ful ordynaunce in bope his lawis pat it shulde not be in his chirche.

<L 1475><T OP-ES><P 64>

3he turne pou pis sword wip hise purtynauncis, as secular lordships, secular office and secular iugement, into pe staat of secular lordis or of lay men, as I ordeyneyde'.

<L 1492><T OP-ES><P 64>

And, for to lope pe more pis sword wip hise purtynauncis in pe staat of pe clergie or of pe religiose folk, pou shalt vndisrondse here pat pis secular lordship includip so moche of imperfeccioun pat every man, er he come to blis, 3he, er he die, mut reney to pat lordship.

<L 1548><T OP-ES><P 68>

In pe staat of innocence it was no nede to do pis, for pat manere of lordship or possessioun pat mankynde hadde upon Goddis goodis includide noon imperfeccioun, for pat lordship was kyndli to man aftir his first makyng.

<L 1553><T OP-ES><P 68>

And so pis lordship includip imperfeccioun, contrarie to pe ful perfeccioun of mankynde in pe staat of innocence or of blis, in pe which no such violent lordship was, shulde haue be, or shal or mai be.

<L 1567><T OP-ES><P 69>

And wel I woot, ferpermor, pat pis cheef Lord hap 3oue a decre upon his clergie, bope in pe oold lawe and in pe newe, pe which he mai not reuoke, pat noon of his clergie, pe which is boundun bi his staat and office to sue Crist in pe perfeccioun of pe gospel, shulde any such lord be, as it is shewid opunli before bi autorite of bope pe lawis and bi pe liii of Crist and hise apostis.

<L 1625><T OP-ES><P 72>

And pat Crist fledde his temptacioun of pe peple and hidde hiself shulde teche pe prestis to fle not oonli his synful and damnable lordship in pe staat of presthod, but also pat pei flee pe occasioun or pe temptacioun herof.

<L 1680><T OP-ES><P 78>

and whanne he was callid to pe staat of empire or of secular lordship and worldli dignyte, he in a manere profride hiself, in as moche as he manly wipstood not his hidous and synful purpos of pe emperour but cowardli consentide to his foly.

<L 1748><T OP-ES><P 82>

And ouere pis, if a man take po goodis, pe whiche God in pe beste wise euene and wipout erreurs hap assigned to pe staat of secular lordis, pe whiche he hap appeured in his chirche, and 3yue po goodis to anope peple pat hap no nede to hem,— 3he, to pe which peple suche goodis ben forfendid,— pis shulde be callid noon almesse, but peruerring of Goddis ordynaunce or distruecion of a staat pe which God hap appeured in his chirche.

<L 2063, 2068><T OP-ES><P 98>

and in pis nede a man shal haue reward to pe staat of him pat doij almesse and to pe charge of his owne hous. What almesse panne, I preie pe, was it to vndo pe staat of pe empire, and make pe clerks riche wip hise lordships?

<L 2074, 2076><T OP-ES><P 100>

In pe tyme of pe staat of innocence we knowen wel bi bileue pat God hadde so ordeyned for mankynde pat it shulde haue had liiflood ynow, 3he, wipoute any teeful labour;

<L 2093><T OP-ES><P 100>

And hou pei han robbid pe chirche of goodis of kynde it is open at 3e, for pei han vndo ful ny3 pe staat of lordis, pe whiche as lymes of a mannes bodi shulde susteyne, socoure and defende pe hooli bodi of Cristis chirche.

<L 2218><T OP-ES><P 108>

For pei han bireued pe chirche of pe power, in as moche as pei han bireued it of pe staat of lordis by amortaisyng of her liifloods. And pei han robbid pe chirche of wisdom, as ferforbi as pei han wrou3t to vndoyng of pe staat of curatis, pat shulde be resident upon pe peple, and pat bi apropriacion of her chirchis.

<L 2228, 2230><T OP-ES><P 108>

And as pe staat of pe clergie hap no power or leue to make pe peple or pe lordis to synte deedly, or to distrue Goddis ordynaunce aboute his chirche, or eliss to maintene pe breking and pe vndoing of pat ordynaunce, so pei han no leue or power to councele or constrayne in any caas pe lordis or pe peple to swore to maintene pis endowing of pe clerks and religious folk, pe which is ful greet pele, herie and symony, and wundir harmeful to Cristis chirche, as it is shewid in pis processe and in ojhir writun before.

<L 2269><T OP-ES><P 110>

Hou moche raper panne, I preie pe, wipoute comparision is it greet synte, as wel to pe rescueyers as to pe 3yuers, to take worldli lordship, pe which God, pat hap ful lordship upon al pe world, hap 3oue bi perpetuel lawe or ri3t to pe staat of secular peple or lordis, and 3yue pis fro pe staat, to pe which God hap entailid pis lordship, to anopir straunge peple of anopir liyn, pe which hap neper nede ne leue of
God for to occupie it?
<L 2392, 2393><T OP-ES><P 116>

And if oure prestit cleymen tиpis as goodis in a
manere entailid to hem, for as moche as God in
щe oold lawe hadde 3oue and entailid suche tиpis
tо щe kynred of prestitis bi everlastung ri3t,
notwithstanding щis entail was interrupted in
Crist, and in hise apostlis and ojir pore prestitis
щat sueden hem in щe perfection of щe gospel
long after, and was not, as men supposen,
expressi confermed bi Crist and hise apostlis,
and so forforply щe cleymen ri3t in щese tиpis щat
no man mai lawfulli wiопholde hem or mynystre
hem, saue щei, ne щei mai be turned or щoue to
ony ojir щaat or kynred, saue оонli to щe,
alпou 3 men wolde do щat wnidr colour or bi titil
of perpetuel almesse, for щis shulde be demed of
щe clergie damnable synne, and distriyng of
hooli chriсhe and sacrilege. Hou moche raроer
пanne is it an hiduos and damnable synne to
3uye or to take awei щe secular lordships and
possessions fro щe щaat of secular lordis, щe
whiche God hadde 3oue and entailid to hem bi
щe same lawe and ri3t bi щe which hadde 3oue
ще tиpis to щe prestitis in щe oold lawe?
<L 2404, 2409><T OP-ES><P 118>

And so, as no man shulde presume to wiжdrawe,
wiжholde or turne щe tиpis fro щe лay or kynred
or щaat of presthod, as щei seien, so moche raроer
shulde щe no man presume bi 3uye or taking
ще colour or bi titil of secular lordships fro щe щaat
of secular lordis. And щus clerks han not so moche
colour to seeј щe щe lordis and lay peple robben
hooli chriсhe, if щe wiжdrawe ще tиpis from
hem, or turne hem to щe possession or vѕs and
mynystriung of ony ojir щaat of щe chriсhe, as
щe lay peple haп to seeј щe щe clergie haп robbed
hem, for as moche as щei han take her
temperaltees from hem.
<L 2416, 2422><T OP-ES><P 118>

hou moче raроer shulde not a secular lord or a
lay man alienе from him and his issu or fro щe
щaat of temporal lordis щe secular lordships, щe
whiche God haп лymyttid to щe щaat?—ѕip щe is
boundun bi щe lawe of kynde to orderе for hise
children, and ouer щis is ѕbouund bi Goddis
lawe to susteyne щe щaat of secular lordis щat
ben autorisid now in щe chriсhe bi Crist and hise
apostlis, where щese religious уросoritis ben not
so expressi grounded.
<L 2444, 2446, 2448><T OP-ES><P 120>

And nar щese уросoritis shamles, щei my3ten be
foul ashamed to seeј щat щei mai in no caas
delyuе щe lordships щat щei occupie into
temporal mennes hondis, boundun oonli bi her
tradiciouns и lawis, and wiж щis seeј щat щe
lordis mai 3uye into her deede handis alle her
temperaltees, 3he, into ful vndoing of щat щaat,
notwithstanding щat God haп expressi autorisid
ще щaat in щe oold lawe, and conformyд it and
her liiflood to hem in щe newe lawe.
<L 2470, 2471><T OP-ES><P 120>

For, certis, ѕір щe tиpis and offryngis (щe whiche
as І suppose counterenaien ще secular lordis
rents of щe rewme, or ellis passen as it is ful
liсli, for if щe ben lesse in щo chriсhe, щei passen
ще secular rent in anојir), ben sufficient for alle
щe prestitis in cristendom, and щe ben euene
delid, it were no rede to amorteise secular
lordships to щe щaat of clergie, щe whiche
amortising is vndoing of щe lordis and apostasie
of щe clergie;
<L 2481><T OP-ES><P 122>

and so щe leften not pouert и bicaмe riche, ne
щe lefe her owne possessions и took оjir
mennes, ne щe lefe щe щaat of laborers и
bicaм lordis, as oure doen now, ne щese mounkis
bidden patron or rule saue oonli іesu Crist
and his purid rule. And in tokenyng щat seynt Denys
was of щe same feip as was his maistir Poul, щat
wiпstood щe sectis щat wolde haue growe into щe
chriсhe ouer щe purid sect of іesu Crist, as it is
seid bifoгre, и in ful euydence щat seynt Denys
knewe щat it was Goddis will ѕt ѕhulde be
no mo astatis in щe chriсhe, saue ѕt ѕt і
haue spokun of bifoгhond, he acountip щese
mounkis in щe щaat of ѕeіounte or labouroг, notwiпstandinge ѕtat, as ѕh e seіh, ѕтese mounkis
weren moost perfit of ѕt ѕt ben maad perfіl.
<L 2596, 2604><T OP-ES><P 127>

And so ѕтese mounkis ben acountіd ѕtere not
among ѕте ierachies ѕt лі3ten, purgen и
maken perfіl, but among ѕте ѕпе ѕт і
haue спokun of bifoгhond, he acountip ѕтese
mounkis in ѕтe щaat of ѕeіounte or laborers,
notwiпstandinge ѕtat, as ѕh e seіh, ѕтese mounkis
weren moost perfіl of ѕт ѕt бen maad perfіl.
<L 2596, 2604><T OP-ES><P 127>

щe which customizable beggeric Crist my3te not
ordeyne in ѕt chriсhe, for it is a vicious faute,
and Crist my3te ordeyne no such faute, as it is
declare bifoгre, for he is wiжpouе faute, and
made an ordynaunce for his chriсhe, ѕhе which
ordynaunce kept, as men ben boundun to kepe it,
his chriсhe in euyer degre и ѕt ѕt ѕhulde haue
be wiжpouе faute of goodis of fortune, kynde и
grace, of ѕте which goodis ѕте apostasie of ѕте
clergie haп robbed it now.
<L 2822><T OP-ES><P 134>

And me ѕнeіkі Ёhе mai no man reasonabl blame
me moче for оny піnt Ёhе haue seid here at
щіs tyme, for І hope Ёhе God haп rulid my tунге,
so Ёhе Ёhе depreaued no mannes persоnе ne
щaat approued и grounded of God и his
lawe;
<L 2959><T OP-ES><P 139>

Bi ѕте trees ѕт grown to heuenward mai wel
be vnдirstоndun ѕт ѕt of ѕт clergie ѕt whіch,
aliened fro ѕt world bi contemplаcioun, shулde
in a manere lyue in heuen, as seynt Poul seip.

The Songis of Songis touchen derkly the staat of the synagoge, fro the going out of Egypt til to Cristis incarnacnou and passioun; and thanne tho Songis touchen the staat of Cristis chirche, and of the synagoge in the ende of the world, and treetyn hi3ly of loue to God and nei3ebore also;

Al kynde of men haþ sum trauel and sum likings, but clerksis taken of ech staat þat þat likiþ and fleen þe trauel.

as, if þe feend ledde þe pope to kille many þousynd men to holde his worldli staat, he suede antecristis maners.

þei bihoten lustis of fleisch and worldli welfare, and neþer þei may perfoorme þis ne it acordiþ wiþ þer staat.

And me þenkiþ per mai no manresonabli blame me moche for ony þing þat I haue seid here at þis tyme, for I hope þat God haþ rulid my tunge, so þat I haue depraude no mannes persoane ne staat approoved and groundid of God and his lawe;

And þat is ful hi3 merueyle to þenke on þo þat in þe bigynnyng of þe chirche at þe enseample of Crist and his apostlis dredden worldly lordship, and leften hous and feeldis, londis and rentis, as a þing wiþdrawen men fro plente of perfeccioun of þe gospel and fro þe maner of luyynge in þe staat of innocence, þe which lyuyng þarft men aftir her power shulden desire, ben so fer fallun þat vnneþe þe more part of temporaltes and fatte beneficis may fulfille her appetit.

And certis, if we taken bisily heede of þe staat of þe chirche, resonoably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Irael, as it is writun in þe firste book of Edras þe iiii c- where þe book seip þat ful many of þe precestis and dekenes and eldre men, þat siþen þe temple of God first whanne it was foundid and þe secunde temple, in her iiþen þanne wepten wiþ a greet vois, haunyng mynde of þe noblete and glorie of þe ræpere temple, in reward of which þe secunde was nou3t.

But now is þer a tribulaciounwas þer neuer noon sich for þe þat pretendiþ himsilf mooost þarftiþ cristen man, boþe bicaus of staat and of ordre, pursueþ anþip cristen man þat to þis ende comyneþ in þe lawe of God for to lerne it and enformeþ, as he is holdun, his sogetis and for to be saued bi it.

3he, ser, and ouer al þis bileue, 3it I admitte alle þe sentencis and þe autoritees and þe resouns of alle þe sceintis and doctours, acordinge to holli writ and declaringe it truli, submyttinge me wiþfuli and mekeli to be euer obedient and buxum after my kunnyng and my power to alle þese sceintis and doctours, as þei ben obedient and buxum in work or in word to God and to his laweand firþer not to my knowynge, neiþer for ony erpel power, dignite or staat þoru3 þe helpe of God!

And I scide, Sere, wiþ my forseid protestacioun, I clepe hem trewe pilgrymes trauelynge toward þe blis of heuene whiche, in þe staat, degree or ordre þat God cleipþ hem to, bisten hem heipfuli for to occupie alle her wittis, bodili and goostli, to knowe treweli and to kepe heipfuli þe heestis of God, hatynge euere and fleynge alle þe seuen dedli synnes and euery braunch of hem, reulynge vertuousli, as it is seide biafore, alle her wittis, doynge discrertli, wiþfuli and gladi alle þe þarftis of mercy, bodili and goostli, aftir her kunynge and her power, ablynyng hem to be 3iþis of þe Holi Goost, dispoysynge hem to rescueue into her soule and to holde þerinne be eiþe blessingis of Crist, bisiynge

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and in as moche as the state is hierie, bi so moche thei falle in synnis the deppere.

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al 3iþiþe greucced aþens þis worldily lijf napeles to litel, and wordelynesse was lesse, but 3iþiþe lyued today & see þe state of þe chirche, þe schulde repreue it, bodily for to suffer deþ.

And þo was þe kinge & þe lordeþ & þe comone pepil in prosperite, for eueri man held hem payed wiþ his state. þo þat þai did to holi chirche all þat þai aþt to done, and þe clerghi held hem payed wiþ her state and diden to þe pepel þat þai aþt to done.

And certis, if we taken bisily heede of þe staat of þe chirche, resonoably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Irael, as it is writun in þe firste book of Edras þe iiii c- where þe book seip þat ful many of þe precestis and dekenes andelder men, þat siþen þe temple of God first whanne it was foundid and þe secunde temple, in her iiþen þanne wepten wiþ a greet vois, haunyng mynde of þe noblete and glorie of þe ræpere temple, in reward of which þe secunde was nou3t.

And certis, if we taken bisily heede of þe staat of þe chirche, resonoably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Irael, as it is writun in þe firste book of Edras þe iiii c- where þe book seip þat ful many of þe precestis and dekenes andelder men, þat siþen þe temple of God first whanne it was foundid and þe secunde temple, in her iiþen þanne wepten wiþ a greet vois, haunyng mynde of þe noblete and glorie of þe ræpere temple, in reward of which þe secunde was nou3t.

And certis, if we taken bisily heede of þe staat of þe chirche, resonoably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Irael, as it is writun in þe firste book of Edras þe iiii c- where þe book seip þat ful many of þe precestis and dekenes andelder men, þat siþen þe temple of God first whanne it was foundid and þe secunde temple, in her iiþen þanne wepten wiþ a greet vois, haunyng mynde of þe noblete and glorie of þe ræpere temple, in reward of which þe secunde was nou3t.

So þat in þat maner þai schuld torne agayne to þe firste state of pouerete & meke liuyng þat Crist taht his discipills to liue.

And certis, if we taken bisily heede of þe staat of þe chirche, resonoably shulde it stonde wiþ us as sumtyme it stood wiþ þe children of Irael, as it is writun in þe firste book of Edras þe iiii c- where þe book seip þat ful many of þe precestis and dekenes andelder men, þat siþen þe temple of God first whanne it was foundid and þe secunde temple, in her iiþen þanne wepten wiþ a greet vois, haunyng mynde of þe noblete and glorie of þe ræpere temple, in reward of which þe secunde was nou3t.
her state.

And so if possessioneris weren brought to pat state Crist ordeyned to his clerkes, þen schulden men have charite, bothe wip secular clerkes, and also wip religiouose.

sith in po state of innocense alle men schulden comynly wante suche lordschipp.

But who schulde have autorite to deflende þo popis lordschipp, his state, or elles his lif, by such maner of feghting?

Mon in state of innocense schulde be kept fro ydelnesse, ffor, as Gods lawe seis, he schulde have kept Paradis; and myche more in state of synne schulde mon wake in Gods servise.

Lord, if monkynde in þo stat of innocense, when he had in hym strenght, and was not bysett wip enmyes, schulde not be ydel bot serve his God bisisly, ffor elles he schulde by ydelnesse have fallen fro þo state of innocense,— how schulde he be ydel now when peril is myche more? And here schulde a mon witte to what state a mon is calde of God, and aftir þo office of þis state serve his God treuly, as dyverse membres of mon serven þo body in hor kynde.

And herfore is iche mon nedid to witte what state he stondis inne, and kepe þo servise of þat state, for elles he synnes in ydelnesse.

And þis byleue of holy writte schulde teche men of hor state, hon þei schulden serve hor God, lest þei synned in ydelnesse;
Bot þei may passe reson by pride of hor state. <L 24><T A09><P 158>

ffor herfore þei leeven prestis state, and taken lif of lordis. <L 33><T A09><P 159>

Lord, sith hit is schameful to be in state of a beeste, myche more schulde hit be to passe beeste in foly; <L 21><T A09><P 160>

Bot Gods lawe techis us to lyve evere in þat state þat we be redy to hym, what tyme þat he calles us. <L 15><T A09><P 161>

And by þis skile wil we witte, þat 3oukthe of hom, and state of complexioun, and hor fode and ydclnesse, wil drywe hom to þis synne. <L 10><T A09><P 163>

And þus þo prest brekes his vow, ouþer prive or apert, sith he vowed to serve God at tyme þat he toke þis state, to lif þo lyve þat fel to a prest, and clerly do his ofis. <L 10><T A09><P 164>

And so, sith place areggis synne, as comynate of men schulde wil knowe, so holy state areggis synne in prestis þat þynne þus. <L 18><T A09><P 164>

And sith þei ben by þis ofis in þis hye state of þo Chirche, no drede by leyvyn of þis dede þei ben vikeres of þo fende. <L 15><T A09><P 165>

And þis may we see by ten lawes, þre of þe old lawe and seven of þe newe, þat tellen opunly how prestis shulde lyfne a pore lif, as men did in state of innocence, wiþouten superfluyte, as Crist him sylf lyved; <L 5><T A10><P 171>

And siþen God biddiþ a man to wirche in þe state of innocence, and þis abundance of richesse makis men to be ydul, men may se hou þis dowynge contraries þes two lawes, and þe state of innocence, and comawndement of God. <L 10, 12><T A10><P 172>

And herfore ech Cristen man is holden to þes seven, but more is prelatis, as þei ben heyer in state. <L 11><T A10><P 178>

and state of prestis, and state of kny3tis, and þe pridd is staat of comunya. And to þes þree ben þre ofere, comyn and leeful bi Goddis lawe, state of virgyns, and state of wedloke, and þe state of widewis. State of virgyns is þe hiest, bi witnesse of Crist and seyntis in hevene. Sum state is here good for o man, and sum is good for anoþer; and God moveþ a man to his best state 3if he lette not bi his synne. <L 8, 10, 11, 12, 14><T A11><P 184>

Also God in state of innocence putte mon in Paradise for to werke þerinne, and also for to kepe hit; <L 7><T A20><P 235>

Bot hit semes to mony men þat freris passen þis state, and þat þo fadir of leesynynges haves putte hom in rewmes to be ydul, and to begge, and to waste rewmes. O Lord! siþ God putte mon to wirke in state of innocence, why schulde he not so nowe? <L 12, 14><T A20><P 235>

Also in iche lawe is ydclnesse forfendid, and no state of monnis lif, ungroundid in reson, schulde be taken of ony mon, for drede of þo fende, but if hit be fully groundid in servise of God. <L 18><T A20><P 235>

Bot so done þese hye prestes, and oþer þat have þis state. <L 30><T A20><P 236>

if seculer lordes wolden þenke hou God haves putte hem to grete worschip þis þorldre, in state of his Chirche, to stan de for his ordynaunce ageyne Anticrist clerkes, and aske of þese freris grounde of hor ordires, siþ þei connot se þat ne prestes schulde be lordes, and myche more þat ne þei schulden f奇特 and haf sumtyme wyfes, for so hadden prestis in þo Olde Testament! <L 24><T A20><P 239>

Also, siþe in þe Chirche above is no meryt in his kynde, siþe seyntis ben passid þe state of merit and come to staat of blisse, þe tresour þat þe pope dispensiþ schulde be lisse in his kynde, and he is yvel tresourer, but 3if he take þim sum þerof, and yvel mynysteþ to his God, siþ God takip fro him all; see, every part of þis blisse þat he my3te kepe in his soule. <L 19><T A21><P 263>

Wel we witen þat Crist wolde taken, of what state þat him likip, a man, aftir þat he worpiþ, to more blis or more joie; <L 1><T A23><P 344>

for hyenes of þis state makip not bi himself man bessed, for ells ech pope were blissen, al 3if he were faisyly chosen of fendis; <L 34><T A23><P 344>

But sum men seien, þat state in helle, and punisching for þis þefte moten maken aseþ herfore, siþ good service failip here. And so þe
pope seme wood, and blyndid by þe send, whanne he takip more charge upon him þan he nedif for to have, or here or in þe toper world, for ony state þat God hap ordeyned.

And siþ þes popis ben not assoild þus of peyne and trespas, for þanne þis popis weren alle seintis, and confermed by þer state, it were to seke oþer signes, bi which þis popis shulden be blysid, for þei fallen in charite, bi principis þat hemself seien.

And þus þise folis seyn, þat men þat ben aboute to brynge Cristis Chirche to þe state þat Crist ordeynede, ben aboute to distrye holy Chirche.

Herfore schal we trowe, as holy men tua3t of two thousande 3ere byfore þat Sathanas was bounden, þat holy Chirche is of þoo þat God has ordeyned to dwelle wiþ hym in blisse, of what state so þai be, prestes or seculeres, lordis or comyners, ladies or pore wymmen.

25: Also byschopis and freris putten to pore men þat þei seyne, þat men of þo Chirche schulden not ride on so stronge horses, ne use so mony jewells, ne precious elopes, ne delicate metus, and oppressen Cristen rewmes by newe lawes, moste contrarie agayn Crist and his apostlis. Where Crist mekely travelid wiþ grete penaunce upon his fete for to preche þo gospel, þese popes, more þen emperoures, resten in palacys chargid ful myche, Cristen lordis schulden not in under coloure of holynes, lest suppressing of kynges state and destroyynge of holy Chirche, for to have, or here or in þe worlde, and worldly pompe, and worldly occupacioun of his
proude prestis, and robbynge of comyns by fals statutis and customys, be magnified into destrucicon of Cristis religion.

*Certis, his court wil enforce hit to dampe by cursyngye or privately murther trewe men þat tellyn þo treuth of presthode, groundyne hem upon Criste andis his lawis, schewaynþe þo state of kyngis ande lordis, how falsely hit is borne dounne by ypocrisy and blaspheme power of Anticristis clerkis.*

Also þai synnen of malicy wittyngly, as he did, ande bene in state of medeful penuaine if þai wil accept hit, þat he was not, ne never schal be.

*If þo prest be a devoute man and clene of lyfe, 3yve hym frely what hym nedis upon þi state, and if pou se þat hym nedis not, or be a cursid schrew, dele þi peny to a pore man þat has nede, and occupie þe in forbinkyngye of þi wickyd lyf, havyngne mynde of þo stronge pynus of helle, wiþ þo gretenes of Goddis mercy and þo hy3e blis of heven.*

*sithen Petur and his felawis myȝten not be apostilis of Criste til þai haden forsaken netis and botys, 3he, and þer kyndely fader, how may oure hy3e prestis take þo state of apostilis, and be grettur worldly lordis þen erlis ande dukis, kyngus unklis ande kyngus sonys, in þo riches londes of Yngelonde.*

*Ceris as seculere schullen not, whilsis þai bene lordis, take presthode ande riȝtis annexid to þo state of pore apostilis, as bischopis faynen hem to be, schullen not take seculere lordschip and powere annexid to þo state by Gods ordynaunce;*<br>**<br>*siþen God has 3yven 3owe þo swerde for to mayntene his lawe, and hitken his Chirche to 3oure powere, and grete kyndenes schewid to 3owe in groundyng, worship ping, and conferming 3oure state, and made alle men, prestis ande oper, sogget þerto.*<br>**<br>*þerfore, as 3e wil be saved before God, distroyes Antiþristis tirauntry in his ypocrisy, and mayntene 3oure state in þat fouynne þat God madis, ande bringis prestus to þo meke ordynaunce of Jesus Crist, and helpe 3oure selfe and 3oure pore tenaunts wiþ þo waste godis to whechee heretikis, havyng bo nome of prelatis and prestis, makyn sacrifiþe to Belial, by pride, covetise, glotomy, leccherie, symonye, and alle cursidnessis.*

*þen þo same state and payne schuld be in oþer chirchis as pere, siþen þis statute has grounde in holy writte and resoun;*<br>**<br>*POINT XXV· Also bishopis and freris putten to pore men þat þai sye, þat men of þis Chirche schulden not ride on so stronge horsys, ne use so mony jwelis, ne precius clopis, or delicate metys, but renounce alle þingus and 3yve hem to pore men, goyngne on fete, and takynge stavys in hondis, recevyng þo state of pore men, in 3yngys ensaumple of holynes by þer conversacion.*

*And so, howe he be his vicar vp degree and dignite, and oþer tymne in dede, wan he doþ þe dedis of þe office, þefor þe pope ioi not, or ani pretat, or oþer in þe nam of dignite or of state, wan it is not to perpetual bliss to þe soule.*

*And bi þe state of innocence he is verray Lord, for man was maid to lord in alle creaturis, and forsetid not þat wyche synnþ not; and Crist kepaid ai þat state, so he had tilte þe Lord;*<br>**<br>*þe clopping honeste of soule; þe state purte;*<br>**<br>*And sum tym for þe act and þe state procedyng of þis religiou.*

*In þe state of innocens God sett man in paradis of delite, leking þat he schuld wrik and kep it.*

*Jericho is as myche for to seie as þe mone', bi whiche is vndirstonde oure fleschli kynde which is vnstabul and neuer dwellc any while in þe same state, as Job scip, but wexep and wanyeþ as þe moone doop: nou3 sike, nou3 hol;*<br>**<br>*First, he þrew hym oute of heuen for his hiȝe stinking pride, siþen he þat wes made so feire aboue his felawis helde him not apaid wiþ þat state, but desirid to stie hiȝer and hiȝer and be made like to God hymself, þefor it wes resonable þat he were provyn oute of þat worþi plase and feire felawis.*

*As he þat takip vp wrongfully þe kingis state in his rewme (and þe kyng lyuing) is worbi to be deed or dampped to perpetual prison, so þe feend*
wes worji þe same iugement for þe same cause.
<L 33><T CG13><P 166>

Þis secound deceymes is of men þat ben greet men in lordship, or men of lawe, to whos state it longip to here benignly þe pleynis of hem þat ben wrongfully disseid or oppressid by false tyrantriue and wolen not here hem, but turne þe deef eere, but if þei bring hem presaunts, or þyue hem grete 3ifis, or at þe leaste way to behete hem at a certeyn day.
<L 263><T CG13><P 171>

So, in his worlde, þe whele of Fortune settip men now in hy3er state and nowe in lower, as it turnip aboute.
<L 39><T CG14><P 177>

Ferpermore, in þe gospel, þere as Crist askid of Philip whereþ þei shulden bye breed to fede wip al þat peple, here may men lerne in what state euer þei be, be þei neuer so witty or kunnyng of science, to aske oþerwhile counsel of oþer þat ben in lower degree and of lasse wit and of simpyle letture, for perauenture it may be so þat þei ben of hy3er charite.
<L 104><T CG14><P 178>

þere is no willing aftur worship, ne desire after decre, but yche man holdip him apayed of þe state þat he is inne.
<L 1118><T CGDM><P 239>

by þis schulde þey mekely known þat heynesse of state maketh not euermore a man bettur to God.
<L 22><T EWS1-03><P 233>

And so statis here and state in heuene late or neuer acorden togydre, for fewe men here or noone seruep God euene to religiows among hemself, abowten heynesse of her state.
<L 71><T EWS1-17><P 290>

þe lessoun of þis gospel is hyetel known þe chyrche, for lordys stryuen wip hemself, and reliquys among hemself, abowten heynesse of her state.
<L 78><T EWS1-17><P 290>

and 3if þe partis muten euere lasten, and on wyte anoþere state, þat rewme mot nede be desolate, at 3if þese partes schullen lasten ay.
<L 24><T EWS1-42><P 408>

þis angel conforteb men and ri3tuk þer purpos, and telluþ hem how now Crist is syttynge in heuene, for his state here in erfe is fully performed.
<L 52><T EWS1-46><P 431>

as, 3if þe feend ladde þe pope to kytle manye þowsande men to hoolden his worldly state, he sewede anticristus maner.
<L 21><T EWS1-48><P 439>

And whan we comen to his state we þenkon not of owre formere sorwe to owre any3e or owre mornyng, for ioye of þe ende þat sewep.
<L 37><T EWS1-49><P 444>

And, for we schulden kyndely desyre for to nowe þe sowles state, before þe Holly Goost þat techup ws to knowe þese signes is cleudp a Cownfortour of man, passyng oþre cownfortourues.
<L 12><T EWS1-52><P 459>

and þus þese wordis þat Crist seyþ schulde meue men to lyeue wel, and be meke, and leue pruyde of hynesse of her state.
<L 98><T EWS2-55><P 05>

And þus Crist leet Petre falle ofte, aftur þat he was apostle, and þat to teche prelatis aftur to ioye not to myche of her state;
<L 98><T EWS2-61><P 34>

And byleue teclep us þat þe state of Cristus secte is moste certeyn and medful to men þat wolon are re þis towr, for no man may are it, but 3if he be of Cristus ordre.
<L 69><T EWS2-62><P 39>

And þus schulde echane man chese his state, and do þe trauyle þat fallup to vertewys, and algatis rewle his wal aftur Crist and his lawe;
<L 84><T EWS2-62><P 39>

And 3if þei ben in state or werkys vngrowned in Cristis lyf, it is licly to men þat þei ben anticristis disciplis;
<L 17><T EWS2-65><P 55>

And so 3if state of þese freyys be not grownid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggyng and assowyng, and þoure feyned leysyngus, þanne it is a tokne þat þei be not of holy chyrche, but Sathanas children whos dedys þei don.
<L 20><T EWS2-65><P 55>

And þus schuldon alle men, but algatis prelatis, ouerse þer state and her liþf, wher it be acordyng to Gods lawe, or aftur costomyss of þe feend, and contyue þing wel doon, and mende þat is amys.
<L 101><T EWS2-73><P 104>

and so þis tyme is wastad to hem, in whiche þei trauylon, for þer hy3e state or for coueytise of richessus, or ony þing oþur þan Goddis worschipse, or oþur þan profit of þer schep, by þe rewlus of Gods lawe.
<L 123><T EWS2-73><P 104>
and no man schulde take his state but in vertew of Crist, lest he be a smoky hul, wyndy and of yuele wedrus.

and so his candelstye may be state pat God approuep to his ende, as seueue candelstykes of gold ben seueene status of bishopus.

And blunynnesse of these newe ordes makup monye men to be dammpned, siip pe state of preestus pat Crist ordynede was ly3t, and esy for to knowe.

And it telup pe state of pe chyrche bope now and at pe day of doom;

It were for to tellon here how deuocion wantup in cleriks, as popus takon pe state here for a foul deuocion to be worchyped in his world, and haue myche of worldly lorde.

and monye frerus takon per state to lyue lustly in his world, for ellus pei shuldon be laboreris and lyue hard lyf in lewyd stat.

What whot pe pope pe state of cuntryes monye hundred mylyus from hym?

And so it semyb to many men pat Ion hadde neper cote ne breech, for he wente aftir his power nye pe state of innocens;

And so pe state of innocens is more sikir, and pe state nye it.

For God pat is almy3ti, alwittii, algooldi, & alwilful, as he hape made man in Soule to his ymage, as in mynde, resoun & wille, & to his likenesse bi werkis of blyue, tristi hope, & lastinge charite, so he sette mannes state: in lوردis to represente pe power of pe Fadir;

where Crist scip: Mat•xvi•• /Porte inferi non preuealebunt aduersus eam•• 3atis of helle schullen not mow haue mi3t a3en holi chirche/ vpon his tixte seip Litte pus /'Ecclesia non consistit in hominibus ratione potestatis vel dignitatis ecclesiastice uel secularis: quia multi principes & summi pontifices inventi sunt apostatasse a fide/ propertea quod ecclesia consistit in illis personis in quibus est noticia & vera confessio fedei & veritatis/' Pe chirche is not in men bi weye of powere or dignite spiritual or temperal/ for manye princis & hi3e bishopis & oipr of lowere degree: state or dignite;

and þus it fallip gostliche bi men þat shulden preche goddis lawe, and letten to teche þis lawe, and occupien siche pralatis state bi gabbyng and fagyngis, and not bi reyn of goddis word;

and so þise ordis holden not cristis rewele neper in tymne ne in stide, for crist preyede wipoute siche criynge, lyk to þe state of innocence, bi hym self vndir þe cope of heuene.

Pre þyngis shulden moue men to be glad of sich byldyng: On, for it turnch away fro þe state of innocence;

But, for as meche as seint Austen seip in /De urbis Domini/ þat antecrist wol þat Cristis chirche he beedles, I take þe chirche after þe commune vnderstanding pat nou3 is ryue and nameli among antecristis disciplis, þat is to sce from þe state of þe pralacie, þe pope and his comperis bisi de þis, þe wiche nou3, hou3souer þis Witt came in, ben specially callid holli chirche so ferfor þat ech hich school likh to be callid holli chirche, colouring þis Witt bi þe gospel wher Crist techip evry man þat, after tweyn preuie vnndurnemyngis of his faut3i broþur, he schuld telle his faut3te to þe chirche if he hede not.

For he is so woodli proude, and so ful of Luciferis pride þat inhabeþ þis grete dampnyd man, þat he rauep and knowip not his owne state:

I wote wel þat sum ben redi to vndurstonde bi þis place of God þe temple of Jerusalem, sum þe feire biling of material chirchis in þe newe lawe, and sum and most famouly, as þe world gop now, wolen vndurnonde þis þe state of þe pralicie, and nameli of þe pralacie þat wolen be cald moost famouly holi chirche.

So þat to þe Fadir in Trinyte to whom is aproperd power awnsweri þe state of seculer lordis, fro þe hi3est kny3te þat is or schuld be þe emperoure to be lowest squywer þat by wai of office of his þe state berip þe swerde. For þis state in holy chirche saynþ Poule callip powers, and
saith that his power berip he swerde not wipowte cause but to avenge he wrap of God into hym that misled, and to supporte and mayntene hym that wel dope;

And his state or power is that vicar of that godheede, as it may be gowndid here, and, as saynt Austyn saith in he Booke of questyons of that olde lawe and he newe, and in oher dyuers placis.

So it bylongith here wpon erpe to his state of seculere lordis as vicars of that godheede to do in ponsyshyng and rewardyng as to ennemyes and serveris of God. To be secunde persone in Trinyte, to whom is apropryd wisdom or knowledge, whan he was sowote to be made a kyng, and so openly in his ascencyon in his manhede of Godhede, as it may be growndid here, and, as expresly a3ens Goddis lawe, he olde and he newe, in proces of to overture all that glorieus ordynance of God abowe siche temperates and maketh his state of presthode, a3ens his lyfe and lore of Criste and his apostles, and a3ens his proces of that olde lawe in his poynyte conferynd bi he newe, in whiche he hathe so openly in worde, dede and in ensaumple taw3te and commandid hem that hathe schuld not be lordis so?

And also a3ens his ensaumple hai ben lordis, for when he was sow3te to be made a kyng, and so to take on hym worldly lordschips, he fledde into he hill and prayde, in toknyng his state, how dar oure clergy, so expresly in his manhede of lordis, to fede and to supporte and mayntene hym in euery state, he assigned that olde lawe, wher God made an ordynance how and wherwip hathe schulde lyue in every state, he assigned here worldly possesscions to his secular party, and bad that prestis schulde by no way have eny possessions wip hathe oher partye of he peple, saue he peple was chargid of God to oderyn his prestis and deckns housis, not to be lordis of hem, but to dwelle in hem, and on he same wise hai hidden subarbis, to fede he be bestis hathe schuld be offerd sacrifice to God in he temple.

And he gospell. For in he olde lawe, wher God made an ordynance how and wherwip hathe schulde lyue in every state, he assigned here worldly possesscions to his secular party, and bad that prestis schulde by no way have eny possessions wip hathe oher partye of he peple, saue he peple was chargid of God to oderyn his prestis and deckns housis, not to be lordis of hem, but to dwelle in hem, and on he same wise hai hidden subarbis, to fede he be bestis hathe schuld be offerd sacrifice to God in he temple.

By hes soureyns is undirstonde his state of presthode, that whiche schulde bislyk wake in studiynge and prechynge of Goddis lawe to alle cristen peple and to 3eeu goodo ensaumple in her luyngue.

Capitulum ii Here it schal be schewid how God hathe worldly lordschips in his clergye hathe schulde performe he perfecceyon of

and wip his, notwipstondyng he kynge Davyd was so full of vertuous and kyngly conducys that he is set in scripture as a patrone and ensaumple of alle goode kyngis, how dar oure kyngis, hathe han not hes 3iftis of God, so expressly a3ens Goddis lawe, he olde and he newe, presumeth to overture all that glorieus ordynance of God abowe siche temperates and make his state of presthode, a3ens his lyfe and lore of Criste and his apostles, and a3ens his proces of he olde lawe in his poynyte confermynd bi he newe, in whiche he hathe so openly in worde, dede and in ensaumple taw3te and commandid hem that hathe schuld not be lordis so?

AHe drede and hidde hymself schuld teche prestis to fle not that olde lawe, wher God made an ordynance how and wherwip hathe schulde lyue in every state, he assigned here worldly possesscions to his secular party, and bad that prestis schulde by no way have eny possessions wip hathe oher partye of he peple, saue he peple was chargid of God to oderyn his prestis and deckns housis, not to be lordis of hem, but to dwelle in hem, and on he same wise hai hidden subarbis, to fede he be bestis hathe schuld be offerd sacrifice to God in he temple.
and when he was callid to be state of he emperoure or worldly dignite, he in a maner proferid himself, in als myche as he manly wibstode not he hidous and synfull purpose of he emperoure but cowardly consentid to his foly.

For as a man may conceyue in partye of that pat is saide before, and of eyudence pat wip Goddis help schal see heraftir, bis wickid dede was peruerntyng of Cristis ordenances in his chirche, and harmfull and destruccion to every state perof, and will be fynal confusion perof but 3if it be remedied.

And ouer his, if a man take ho good is, he whiche God in his best wise euen and wibowte erroorys hap assigned to he state of secular lordis, and 3eue ho goodis to eny peple hap noone nede of hem, 3he, to whiche peple siche goodis ben forfendit, bis schuld be callid noone almesse, but peruerntyng of Goddis ordynance and he destruccion of he state of secular lordis, he whiche God hap aprouyd in his chirche.

What almes pan, I pray pe, was it to vndo he state of he emperoure, and make he cleris riche wip his lordechips? namely, sip Crist conferyed to he emperoure his state wip ho pingis pat longdy perto, nowtiperstondye pat he emperoure pat tymne was hepen, and he hap forfendit expressly his clergy in worde and in ensample siche lordeschips.

And hou3 it had be so pat he cleris my3te haue occupied his worldlylordships, and also hou3 it had be no destruccion ne aperynyng of eny oher state, 3it it hadde he no almes for to 3eue to hem siche goodis.

For God is so perfyte in all his worchynge pat he may ordeyn no state in his chirche, but if he ordeyn sufficient lislede to he same state.

In he tyme of he state of innocençe we know wel by bitleue pat God had so ordeynd for mankynde pat it schulde haue had lyflode inow, 3he, wibowte eny tene full labourne.

Of his pan ju mayst se hou3 God in alle his lawis hap sufficiently ordeynd for alle he state pat he foundit and aproved, and hou3 it wer a3ens pe goodnes and his wisdome of God to orden eny state, but if he ordeyn sufficiently lislede perto.

Sip pan, as it is sayde bifoire, it is none almes to releue oo wreche and make anothor or mo, and to make hem riche wip temperall lordeschip, he whiche ben forfendit to siche peple, and namely if siche almes3eveynghe be distroyynge or aperynyng of eny state aprevyd of God in his chirche, it will sue pat he endowynge of he clergy wip worldly lordechips ow3t not to be callid almes, but raper allammynse, or wastynghe of Goddis goodes, or distroyynge of his ordenance, for as myche as he cleris was sufficiently ordeynyd by Criste.

For as he state of he cleris hap no power ne leve to make he peple or he lordis to synne deedly, or to distroye Goddis ordenance in his chirche, so hap he have no leve or power of God to cowncell or to constreyne in eny oher state lordis or he peple to swere to mayntene his endowynge of he cleris and religious folke, he whiche is full grette pele, heresy and symony, and wondir harmfull to Cristis chirche, as it is schewyd in pis processe and in oher written bifoire.

For herto hap be bounden by vertu of her office vp payne of damnymacion, and he may no man dispence wip hem of pat boonde stondynge her state.

Hou3 myche raper pan, I pray pe, wibowte comparyson is it a grette synne, as wel to he ressaucris as to he 3eucri, to take he lordechips, he whiche God, hap full lordechips vpon all he worlde, hap 3oue bi perpetuall lawe or ri3te to he state of secular lordis, and 3eue pis fro pat state, to he whiche God entaylid his lordechips, to anothor straunge peple of anothir lyne, he whiche inap neper nede ne leue of God for to occupie it?

And 3itt hap claymen so ferforpli he3 tibis hap no man lawfully may wiholdhe hem or minystre hem, save hau, ne hap may be tumyd or 3ouen to eny oher state or knyred, saue oonly to hem, allhou3 men wolden do pat vndir coloure or bi titill of perpetuall almes, for pis schulde he demyu of he clergy a damnable synne, and distroyynge of holy chirche and sacrilege. Hou myche raper pan is it a hidous and a damnable synne to 3eue or to take awa he secular lordeschips fro he state of secular lordis, he whiche God had 3eue and entaylid to hem bi he same lawe and ri3te by he whiche he had 3ouen he tibis to he prestis in he olde lawe?

And so, as no man schuld presume to wihdrowe, wihholde or turne he tibis fro he state of presthode, as hap sayne, so myche raper schuld
no man presume bi 3euyngen or takynge to aliene þe temperal lordeships fro þe state of seculer lordis.
<BL 912, 914><T OP-LT><P 119>
hou myche mare þan schuld not a seculere lorde or a lay man alicene fro hym and his issue or fro þe state of seculer lordis þe seculer lordeships, þe whiche God haþ lymyted to þat state?— sip he is bounden by þe lawe of kynde for to ordyne for his children, and ouer þis he is bounden by Goddis lawe to susteyne þe state of seculer lordis, þe whiche is autorised in þe chyrche bi Criste and his apostolus.
<BL 937, 938, 940><T OP-LT><P 121>
For, certis, sip þes tibis and þis offringis (þe whiche as I suppose cowntirvaylen þe seculer lordis rentis of þe rewe, or ellis passen as it is full likely, for hou3 þai he lesse in oo chyrche, þai passen in anoler), ben sufficient for alle þe prestis in cristendome, and þai wer euyn deleyd, þen it wer no nede to amortisse seculer lordeships to þe state of þe clergi, þe whiche amortysynge is yndoynge of lordis and apostasie of þe clergi;
<BL 950><T OP-LT><P 123>
But lordis/ these glosers segghet that they ne desyren nat the state of mastrye to ben worshipped therby/ but to profyte the more to lordis rentis of whiche as I suppose eowntirvaylen he is bounden by Goddis lawe to susteyne seculer lordis, schuld not a seculere lorde
<BL 968><T OBL><P 172>
EUKARISTIA.....2
EUKARISTIA Euukaristia is þe sacrament of þe body of Criste giffen in þe mynde of his glorious passion, & it is a sacrament of charite als wele of Goddez as of mannez, werfor euukaristia on Greke is vndone on Latyne gode grace.
<BL 16, 18><T ROS><P 71>
EUKARISTIE.....5
"Off þe substance of þis sacrament bene 4- þingz: Þe 1- is þat he hat consecrat þe euukaristie be ane prest.
<BL 21><T ROS><P 71>
Witte þan þat þe prest is no3t holden ich day for to receyue bodily þe euukaristie. Werfor seip Augustinus, lye/De Ecclesiasticis Dogmatibus/, "Ich day for to receyue þe comonyng of euukaristie noþer I loue it ne I blame it.
<BL 32><T WW-TWT><P 28>
Eukarist88
EUARKISTA.....1
And þat þis be þe witt of seint Poule a feipful man mai vnderstonde bi þe tretice of þis mater þat seint Denysse wrote, þe wiche he lemyd of Poule his maister, and is cald /De euukarista uel de collacione/.
<BL 608><T OBL><P 172>
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eukaristic han purged.

And þerfor þof al a man be biten be synne & nêþerlesse haue noþ fro now forth wil of synnyng & make his satisfaccion be terez & praiers & tristing of þe mercy of God þat is wont mekely for to forgiffe synnez be confession of synne, come he to þe eukaristie for to comon vnderdeful & siker.

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