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

being a Thesis submitted for the Degree of PhD

in the University of Hull

by

Laurie Ringer, BA, MA, MA

August 2007

Volume III
as a fable take it ye mowe. In hy ne in low, ne in no degre, But, as a fable take it ye mowe.

Wyteth the Pellican, and not me, For herof I nil not awove, In hy ne in low, ne in no degre, But, as a fable take it ye mowe.

---

1 8 variants; 89 occurrences.
and also petre and alle ojer apostles, and also 
alle ojer popis faileden pat weren til Innocens 
cam, whenne pe fende was loued, and 30t men 
weren clensed of her symne bicker and bettur 
penne pei weren aftur, for I rede in pe boke 
at luk wrote of apostles dedis, hou bre thousand 
turned in oon daye fro Iewes fables to cristis 
lawe, and aen of hem was þus confessid to 
prestis. <L 25><T MT23><P 328>

I And angerich I wandrede the ustyns to proue 
And mette with a maistre of tho men, and 
meichli I seyde: Maistre, for the moder loue, 
that Marie men calleth, Knowest thou ought 
there thou comest, a creature on erthe That 
coude me my Crede tetch, and trewelich 
encourme Withouten flateryng fare, and nothing 
other fables Withouten gabynge of glose, as the 
gospel, and by somme lawes, founden to wynne hom 
hereto hadde wagis ynowe, and wolde not do 
nyse fablis be monnis lawes, founden to wynne hom 
hereto hadde wagis ynowe, and wolde not do 

And herefore pei fallen into Goddis curs and alle 
his seyntis, þat for þis sclaundor lordis 
and comynoris doren not here þe gospel and Goddis 
heis prichid of pore prestis in Goddis name, 
but ben constreyned to here fables and lesyngis 
prichid, and flateryng, in stede of Goddis word. 
<L 16><T A22><P 293>

And sijen discencions wipinforþ, and open 
werris wipouenforþ, comen most for synne and 
norischyng of synful men in here myslvying, 
þes weividade and covetous confessouris 
disturblen most þe pees of þe kyng and his 
rewme, sijen þei norischen moste synne bi fals 
prechyn of lesyngis, fables, and veyn cronyc1is, 
bi sikernesse of letteris of fraternyte and 
synguler preieris, and disceyven men of þe 
troupe of Goddis word, and perverte almesdede 
þo pore bedrede and feble men to himself, bi 
colour of ypocrisie. 
<L 31><T A22><P 299>

and in fables of his power þei blasfemen and 
harme þe Chirche. 
<L 10><T A23><P 354>

and sij Cristis lawe is more opyn, slepe þe 
fables, and rengne his lawe. 
<L 25><T A23><P 360>

CAP· XIII· Also capped feres, þat ben 
maystres of dyvynite, have hor chambeer and servisce as 
lordis or kynges, and senden oute ydiotis ful of 
covetise to preche, not þo gospel, bot cronycles, 
fables, and lesyingis, to plesee þo puple and to 
robbem hom. 
<L 14><T A24><P 376>

Þanne men schulden here Godis word gladly, 
and dispuyse fables, and erre not in þis sacrud 
oost but graunte þat it is two þingis, bope bred 
and Godus body. 
<L 71><T EWS1SE-17><P 551>

And so þei ben nedut to seye þat þei ben 
grownudde by þe popis autorite, or by rewlis of 
charyte, or by dremys of men or fables. 
<L 72><T EWS1SE-28><P 596>

for it is ynow to men to trowe Godus lawe, and 
þyre þingis þat þei perseyuen wip þer wittis, al 
3tif þei be not gylude wip fables. 
<L 86><T EWS1SE-28><P 596>
and in þes shulden we studie, and leeue fablis and newe reulis, for þei helpen not but to flee hem.

<811><T EWS1SE-39><P 641>

and þis shulde mueue trewe men to take þis gosspell and leeue fablis.

<812><T EWS1SE-41><P 649>

But þis swerd falsip now in preychynge of Goddis lawe, for prelatis han scaberkis wipoute swerdis, and opere hau se wierdis of leed, bi whiche þei tellen wordis wip fablis and gabbyngis on God.

<813><T EWS1SE-51><P 689>

Lord, what resown schulde dryuen herto, to lette trewe preestis to preche þe gospel freely wipowe euylet, or onye fablis or flatteryng, and 3yue leue to pese frerys to preche fables and heresyes, and afterward to spuyle þe puple, and sullen hem þo false sermons.

<821><T EWS2-58><P 17>

Crist prechide not fablis but þe gospel of God, þat was goode tyngius of þe kyngdom of heuene.

<822><T EWS2-64><P 49>

God techeþ here man for to fle fablis þat ben in comun puple, and take heed to hym.

<823><T EWS2-76><P 120>

and soo he taw3te apostlus to feede his schep in pasturis of holy wryt, and not in rotone pasturis, as ben fablis and leysungus and lawis of men.

<831><T EWS2-106><P 268>

He biddip not stable hem in worldly wordis, as ben fablis and feynede leysungus, but in trewe of Iesu Crist, whiche þei shulden trove and teche.

<832><T EWS2-121><P 317>

Ion prechide not for worldly wynnyng, and so he fledde fablis and leysingus, but telde opynly profitable treueþ þat God puttide in his mouþ, for þus diden prophetis biforn, and þis Baptyst was ende of hem.

<833><T EWS2-128><P 16>

And heere foolis arguen comunely þat it is leueful to telle fablis, for þus diden þes two discipulis aftir þat Crist was risyn to lif. But graunte we first to þes foolis þat whanne men speken fablis þey fablen in her speche, and whanne þey fablen þey speken fablis.

<841><T EWS3-181><P 190>

or fable is to speke fablis ydily, as many don, and þis is algitis yuel, siþ Crist scip in þe gospel þat of eche ydil word þat men speken shulen þey rikene at þe day of dom.

<842><T EWS3-181><P 190>

And þus shulden þes foolis shame to 3yue hem to siche fablis, for þes discipulis fabliden in þing þat þey shulden bilee.

<843><T EWS3-181><P 192>

as wo is to hem þat leeuen þis and prechen dremes, fablis and gabbyngis.

<844><T EWS3-197><P 229>

And þus þey prechen not þe gospel as Crist biddip in þis plase, but by dremes and opere fablis þey mouen men for to fi3te;

<845><T EWS3-203><P 242>

þey 3yuen leeue to þes freris for to preche but on oþer maner, for þey prechen fablis and dremes and leysungis, and beggen aftir.

<846><T EWS3-208><P 252>

þes men docken Goddis word þat taken a word of þe gospel and afterward redusen þer fablis by rymes or oþer fals witt.

<847><T EWS3-239><P 318>

Frere, whi preche 3e fals fablis of freris & feined myraclys, and leuen þe gospel þat Crist bade preche & is moost holsum lore to bodi & to soule, & so also oure bileue bi whiche oonli we mosste be saved?

<848><T JU><P 64>

3if þei maken hem besi on þe holy day to preche fablis and leysungis to þe peple and not þe gospel, and gon fro place to place and fro man to man to begge of pore men for here false leysungis, and letten men fro here deuoeioun;

<849><T MT01><P 80>

but certis it is fould ypocrisie þus to suffre synne regne, siþ lordis and men of grete statis, as maires, ben so mucche biholden to destroie it, and mowne welle don it in dede, and to lette trewe prechoris of þe gospel, and meyntene prechours of leysungis, fablis and cronelys for monye and worldly frendschipe.

<850><T MT01><P 26>

for whanne þei han discayued cristendom þis hundrid 3eer and more bi ypocrisie and false preychynge of fablis and erroriris and heresies, magnifyenge synful mens ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mens almes and liflode to proude beggeris to make grete wast houses, and deseeyue men bi fals assoilyng, bi fals pardon, bi veyne preiers and synguler or specyal, and letteris of fratemite, puttyne open beggynge and clamours on ihu crist, banne þei crien fast þat poore prestis treuli and frely preychyne þe gospel as crist biddip, techenye men to do verray penaunce for here synnes and not trusten ouermoch to fals pardon and cursed preieris of ypocrisie, and to do
here almes to pore
<L 31><T MT01><P 26>

And ðat ðe tellen not shorthly ne plenerly ðe gospel, and vices and vertues, and peynes and iote, but maken longe talls of fablis, or cronyclis, or comenden here owen noveltries.
<L 33><T MT03><P 50>

but panne ðei senden ðepere, ðat tellen lesyngis, fablis, and cronyclis, and robbe þe peple bi fals beggyngis, and dare not telle hem here grete synnes and auotrie lest þei lesen wynnynge or frendischipe.
<L 11><T MT04><P 59>

nepeles men supposen þat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robb þe pore peple bi beggyng, vpon þis condicion, þat þei preche not spedily aþenst symonye, extorsions and opele orbile synnes of false prelatis, and þat þei 3eue þes worldly prelati gold in grete quantite, þat þei robben of pore men.
<L 33><T MT04><P 59>

þip þei suffren not þe peple to here goddis word frely, but lesyngis, fablis, and perto to be robbid, and þus þes prelati ben procuratours of þe fend, enemies of crist, and traitours to his peple.
<L 6><T MT04><P 60>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe anticristis bullis to maken cristene men to werre echþe wip ðopere in hope to wynne heune bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but þei senden newe ypcoristis to preche fablis and lesyngis and to flateren men in synne, and to robb þe pore peple bi fals beggyngge damnyd of goddis lawe, and 3it þei maken þe peple to erre in billeue and to trowe þat crist beggyd þus als þei don;
<L 33><T MT04><P 73>

as men gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronyclis, and lesyngis for to robb þe pore peple affir-ward bi clamouse beggyngge, damnyd bi goddis lawe; and þus þei 3euen leue to sathanas preschours for to preche fablis and flaterynge and lesyngis, and to discyney þe peple in feip and good lif and robbe hem of here worldly goodis, and to putten blasphemye vpon crist bi here opyn beggyngge and letten cristis preschours to preche frely þe gospel þat wolde not flatere but seyn þe solp to eche man and eche staat aftir goddis lawe.
<L 29, 32><T MT04><P 105>

þei ben fals prophetis, techinge fals cronyclis and fablis to colour here worldly lif þerby, and leuen þe trewew gospel of ihu crist;
<L 15><T MT07><P 153>

and þei techen also hou for curs of a synful man þe creature of god, us a loof, þat trespasid not, was mowlid and fordon, and make þe peple bileeue þat þat a goode cristene man kepynge welle goddis hestis schal be damnyd for a wrongful curs of a worldly prest, þat in caas is a damnyd fend, and þus þei bryngen þe peple out of cristene feip þi here false cronyclis and here sotele fablis.
<L 2><T MT07><P 154>

And þe peple bileeue þe contrarie of his teychyng of crist bi þis fablis and seyntis dedis or lesyngis putt on sevntis.
<L 6><T MT07><P 154>

for þei consenle here maistris faste þat þei tristen not to pore prestis and witty clerkis trewely teychyng þe gospel and comaundementis of god and where men owë to do here almes, but lyuen forþ after olde errouris and lesyngis and anticristis prechouris þat prechen for here wynnynge and fablis and newe soteltes for veyn name of clergie, and bidde hem do as here fadris diden, þat many tyme lyuede in falsnesse to gete goodis of þis world and myspendeden hem in pride and glotonye, and þei witne neuere where þei diden out of charite and han damnyd in helle;
<L 5><T MT08><P 175>

þe nyne and þrittipe, þat þei studien bisily holy writt and techen it more þan veyn sophistrie and astronomye and more þan þe popis decretalis and fablis and cronyclis;
<L 5><T MT14><P 225>

Lord, wheper þe lawe of ynglond schal be now distriied bi fablis of heretikis contrarie to goddis lawe?
<L 4><T MT21><P 292>

and þus freris, for heere metis þat þei hauen of lordis and bishopis, feeden heere soulis aþen bi fablis, and ben a-boute to hyde heere synnes, but certis largenesse of heere abitis hydþ not synnes fro god.
<L 26><T MT22><P 306>

and certis þat prest is to blame þat shulde so frely haue þe gospel, and leeueþ þe preching þer-of and turnyth hym to mannu fasblis.
<L 18><T MT27><P 438>

and for sop þei schal turse hér hering from truthe, and schul be turnyd to fablis'.
<L 743><T OBL><P 176>
And þo þat sette so litil bi þe auctorite of Goddis lawe ben many antecritis þat maken oo grete antecrist, of whom þe prophete pleineþ and seþ þat Wickid men han tolde to me fablis or talis, but not as þi lawe'.

And seyt Poulis prophecie, þe which is verified of þe same peple is (2 ad Thii· 4) 'Erit tempus cum sanam doctrinam non sustinebunt, sed ad sua desideria coaseruabunt sibi magistros, prurientes auriis, et a veritate quidam auditum auertent, ad fabulas autem conuertentur', 'A tymne', seþ seyt Poul, 'þal be whanne þe peple shal not susteyne hoolsum doctrine, but at her desiris þe shal hepe to hensilf maistris tickelinge hem in her eeros (or makinge hem to icche in her eesis), and forsoþe þe shal turne her heering fro trupe, and þe shal be turned to fablis'.

For experience techiþ us hou þe peple, and nameli þe grete bohe among lordis and clerkis, ben falle awei fro Goddis lawe bohe in loue, and in lernyng and lyyngne, and deliten hensilf in flaternge and fablis and poisses, þe whiche ben harmful, veyn and vnfruytful, and stiren þe peple raper to game or to wondring þan to leue her synne and to do good, and so to perfoure þe too parties of riþtwise– and þis shulde be þe eende of al preching.

and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide awaye idolis, and bente the boonis of prestis, that diden idolatrie, summe cristen lordis in name not in dode, preisen and magnifien freris letrris, ful of disciteit and lessingis, and make hire tennaunts and meyne to swere bi herte, boon is, nayles, and of disceit and lessingis, and make hire tenauntis awey idolis, and brente the boonis of prestis, that where king Josie prechide opinly Goddis gospel, and leue freris fablis and þeir begging, for banne þe prechen wiþ Cristis leue;

And ouer þis, þe more socrine is, þe growiþ up a newe vnfoundid sect of beggers, walkinge in grete noumbre in habiite of secular preestis, þat prechen for wynnyng, and meruelously wiþ her fablis bimadden þe puple, and so sclaudren Crist and his chirche, and specially opere honest preestis of good luyynge and competent letrure þat freeliche at þe ensaumple of Crist and his apostles prechen to þe puple þe trupe of þe gospel.

And þe Archebischop seide to me, Wherto tariest þou me wiþ sich fablis?

And þe Archebischop seide to me, Wherto tariest þou me wiþ sich fablis?

And þe Archebischop seide to me, Wherto tariest þou me wiþ sich fablis?

And þe Archebischop seide to me, Wherto tariest þou me wiþ sich fablis?

And þe Archebischop seide to me, Wherto tariest þou me wiþ sich fablis?

Faculte2 FACULTE......1 Wy pulliþ he not a wey, in þe mekist wey þat he may, faculte of styelynge, þat miþt not bow þe wille?

Facultees......1 And Bernard seþ, It is just þat he þat seruiþ þe auster liþ þer of, noiter to do lechery ne prid, nor be richid, noiter in clerked of pore to be maid riche, ne glorsouse of þe vnoble, big not to him of þe goodis of þe kirk large palayce, nor gedre not baggis to gidre, nor wast not þe goodis in vanite, nor in superfliute, bere him not hi3e of þe facultees of þe kirk, nor gif not to wenddings

2 3 variants; 3 occurrences.
his coseynis nor his childre.

<1 L 26><T APO><P 44>

FACULTEES........1
Alien sonis han li3ed to me, alien sonis han 3eldid and crokid fro hi pathis, arret þu tier lifing dampnacoun, þat lufun þe maner of þe world for þe cloystor, and dispice for Crist a fewe faculutes, and couetun moo a3en Crist, and inword coueuytes restîp or lurkîp under dispicyng of temporal þîngis.

<1 L 26><T APO><P 104>

fagen3
FAGED...........1
I were cursed of God if I faged freres, ofer aﬁed me in þer helpe to bere vp my name, siþen þei ben grounded in lesings & turnen as þe weder koc.

<1 L 861><T 4LD-4><P 273>

FAGEN...........2
And forpermore freres fagen þese ladies, þat wat man or woman dieþ in þer abite schal neuer be dampped þe vertu perof.

<1 L 671><T 4LD-4><P 265>

And þat þe schewep in his lif, howeuer men fagen þat han vncte hym.

<1 L 779><T EWS2-MC><P 356>

FAGIST.........1
RICHED vt semþ þu seist scharpeli as þu wonþ to do, ne fagist not þese freres for wynnyng of þi name.

<1 L 848><T 4LD-4><P 273>

FAGON.........1
But here þes ordres fagon and seyn, we knowe not þes entres, for þes ordres wiþ possessiones by þis cause takon men wiþ goodus, þat þe world schulde knowe þat þei take not beggerus, but ryche men, as þei schal euere be.

<1 L 110><T EWS2-86><P 182>

PHAGHEN.......1
He clepyd Crist reuerently maister’, for hit is maner of yrocites and of souphrism to phagen, and to speke plesauntly to men but for an euyl entent.

<1 L 27><T EWS1-18><P 292>

faging4
FAGYNG.......4
RICHED þis semþ scharpily seid wipou3ten faying, but þer semþ perel in inpungnyng of þe pope.

<1 L 207><T 4LD-4><P 244>

and fyrst þei spoken faying wordys, as yrocites don, but þeet þei senten here disciples and come not himself, leste þei weron conucyte by wisdom of Crist.

<1 L 4><T EWS1-23><P 313>

And here he ben we tau3te to preyse men but in mesure, and passe not þe boundis of sope for faying of men þat we spoken of, as men seyen þat freris don in her preching of dede men.

<1 L 18><T EWS3-125><P 07>

And here Crist tau3te to fle faying, and tau3te an article of bîleue.

<1 L 6><T EWS3-212><P 259>

FAGYNGE.......2
Her workes schewes þis wel, howeever þei spoke by syde, And it so seems to sum men, þat þis was a fayinge of þe fendus childur, by lore of þer fadar;

<1 L 31><T A10><P 175>

Pes ben cockers in couentis and coueitous in marketts, marrers of matrymonye & Caymes castel-makers, Pharesies fayinge þe folk & profetis fals, vnsikir soudiouris sette al bifore, vayne men & voide in Antecristis vovarde God scheeld vs from þis capteyne and his oost.

<1 L 86><T JU><P 58>

FAGYNGIS.......1
and þus it fallip gostliche bi men þat shulden preche gordis lawe, and letten to teche þis lawe, and occupien siche prelatis state bi gabbyng and faryngis, and not bi reyn of gordis word;

<1 L 8><T MT22><P 307>

fals5
FAL...........20
Also Gregori in his registre, and in the xij’ cause, iij’ ‘q’ e’ /Mos est/, writith thus, “It is custum of the chirche of apostole to geue comaudements to a bishopp ordermaid, that fals the soud othir profyt that bifallith, iij’ porciouns oon to the bisshop and his meyne, and inword þis childur, by lore of þer fadar;

<1 L 3><T 37C><P 151>

If þei fals vn to þe 3erp, þey schal not rise of hem sille; if an shet hem vp, þei schal not stand.

<1 L 4><T APO><P 86>

Or if þe carpenter hew doun of þe wode a tre, and graue it diligently, and forg it, and mak a dwelling for it, setting it in a wal, festining it wiþ irne þat it fals not, loking to it, witing þat it may

5 6 variants; 1,363 occurrences.
not help it self, it is an ymage.
<25>\<APO>P 86>

As if he sey þus, Sufferiþ not in 3our defaut ani to fal in to so gret defaut þat he be nedid to beg.\<21>\<APO>P 109>

þat is to sey, poliþ not in 3our defaut ani fal in to so gret nede, þat he be nedid to beg.\<11>\<APO>P 112>

And þus þe deuel ofte tyrne, as I haue schewid, stircþ a man to hooli lyf to make him after falle into vyenglory, for þat is þeworste fal, for þe híere þat a man fallip, þe worse is his fal.\<169>\<CGI>P 125>

and þis fal of þe feend sy Crist by his godhede;\<49>\<EWS2-61>P 32>

his lyuyng & his fal/ markiþ fyue hideous sau3tis:
<17>\<LL>P 16>

Certis þe fal poymtel of þe scribes:
<1>\<LL>P 56>

may not se her fal/ þei hang on Cristis left si3de:
<18>\<LL>P 107>

dryuen it doun/ & þe fal of hir was greet/ for sche fel from grace & glorie:
<3>\<LL>P 129>

And so þis poymt, as I seide, among ful many opur þat ben longjng to good manerys is ful grete, and a notable euylendence in þe wiche þis vnmesurable apostata is fal out of þe mesure of Goddis lawe.
<1373>\<OBL>P 192>

Þis renegat usip by his owne determynacioun as a stumbyng stole while þe candil is out, and besiþ himself to make men fal þer that gruchcen a3enst his wordli lordschip and vngrounded begging.
<1738>\<OBL>P 201>

And so it wol su3e of þis processe þat, as Saul felle se, for he wirschipt þe fende when he had went to haue wirschipt Samuel, as Austen seip in {De questionibus veteri et nove legis}, and þat fal betide him because he wirschipt anoþir Jan God, so it stonþe of folis þat don offringis to angellis, scintis or to opur imagis or relikis, for onli þe fende and his retinew mowen delite himsel in seche offring.
<2977>\<OBL>P 233>

But he it so get, from it shall shede, And make such falsþe right foul fal!
<276>\<PT>P 155>

PART II: To accorde with this worde "fal" No more English can I find;
<477>\<PT>P 162>

þus in þe newe testament aftir þe chargeous noumber of sectis brou3t yn bside þe lawe or esamnple of Crist þat as farisees by ypocrisie, flateringe and fals suggestioun approppre to hem þe goodis of hooly chirche, swhelwinge up þe substance of almes due bi Cristis wille to poore men þat I haue specified before, and aftir þe fal of þe clergie into þis wonderful worldylennesse, ben wreechid cristen men as we seen for to gete hem goodis constreyned for to grope aboute from dore to dore and crye and begge.
<597>\<SWT>P 19>

Also Christe saythe in the gospell, verely verely I saye vnto you, Excepte the white corre fal into the grounde and dye it bydeth alone but ye it dye, it bryngethe forthe muche frute.
<2>\<WW>P 09>

But there is a fyft callede aua-ryce, wyth as greadye a gut, as melynge a mawe as wyd a throte, as gappynge a mouth, and wyth as reaunynyng teeth as the best which the more she eateth the hungryer she is An vanquyet euyil that is out, and dye it bydeth alone but ye it dye, it bryngethe forthe muche frute.
<24>\<WW-TWT>P 35>

FALCE...........21

FRIAR þat þe hestitis of God beþ neþir soþe ne falce, for eche hest is a resoun indicatife is soþe ne false, as tellip children sommes.
<9>\<4LD-3>P 217>

Wherefore we seyen þat ech resoun, be it inparatif or optatif, is soþe or false aftir his resoun indicatif is soþe or falce to whom he schulde be resjud, or aftir þat he hþ trewþ in dede answerynge to hym.
<25>\<4LD-3>P 218>

Ffor by spiritual power, þat men may no3t se, ne grunide it in bileve, ne prove it bi resoun, þe fend may ly3teste bigyle þe peple, and make hem trowe falce bi his sotel lesyngis;
<14>\<TA21>P 244>

and aftir sendiþ freris and oher falce clerkis, to make þe peple to trowe, and meveþ hem to þis sentence.
<28>\<TA21>P 246>

But here schulde þe fendis children lerne here logyk and her philosophs, þat þei ben no3t heretikis in falce undirstondinge of þe lawe of Crist.
<25>\<TA21>P 250>
And herfore ðe apostlis, whanne ðei were ful of God, chosen Mathy by sort, and no3t bi false cardinaries.

and so of privylege ðat Crist hap grauntid unto Petir bi ðei no3t worji to have part by such a false title.

And God forbeede ðat it wer bileeve to trowe of eche man, þat ðis man is assyollyd or cursid as ðe pope seip, ffor ðanne bileeve, ðat schulde be oon, were false and diverse in many men;

þis false lere lemede nevere þes martirs as Antecrist hap now brou3t in;

ffor ðe compenye of freiris my3te ðanne conquer many londis, and seie ðat ðei have ri3t of God to alle ðe goodis ðat be þerinne, but God 3efe ðat ðei dide no worse, in false consence and false counsel.

þis castel ðat he bad hem goo intoo, whiche he seip is euere ðannes hem, bitokene þat false wordeli men of whiche John spekeþ in his gospel, seyinge þus: /Et mundus eum non cognouit/ (Jo:1:10).

þis world mai wel be likenyd to a castel, for rith as a castel is a stronge hoold maad of stones ioyned wip lym to kepe oute men wipoute forþ, so wickide men conferedid togidre wip false loue and euele wille ben strengbid in her malice, and kepeþ euere Gods word ouere of hire soules, and hateþ þe true prechoures perof.

And in þis he 3af to vs ensmample to naile fast oure hondes wip þe drede of God fro al maner of slyenge and wrongful smytynge, extorcions, robberie, and lecherous handelynge, false deceytes in wi3tes and mesures, and alle oþer wrongful doynge in displeysyne of God and harmyne of oure breþeren;

OF DOMINION: Of Dominion: Capitolium primum: Sip many false gloreros makyn goddis lawe derk and letten seculere men to susteyne it and kepen it; of siche false gloreros schulde ech man be war. 

Capitulum 2m: The seuene lawis of ðe newe testament ben so open, and þereto confirmed wip ðe liif of crist and of his apostlis, þat it is no nede to reusere þes glosess þat feynen to þes lawis a false vnderstandinge, and techen cleris to lyue on worldly manere, but þes religious and seculere prestis, and so many cleris, bi brekynge of þis lawe, ben cursid of god and venemyn cristendome. 

þis false wynnesse þat gone on a quest gabben in here witnessis, þei maken þe iuge erre and pupplisch a sentence contrarie to treweþ.

þus schulde þe rewe be reuled bi ri3t, and false men distroyed þat venemen þe rewe; 

Lord, wheþer þes cleris ben more hi3e ouere seculeris þan was our lord ihesu crist ouere þes false iewis? 

FALS...........603 

For 3eue a lorde bayle had hyred men wip his lorde tresore to for to wirch in his lorde werk to make a castell or anoper grete werk, & þan toke þe same werkmen fro his lorde werk & putt hem in his own werk to grete harme of his lord, were no3t siche a baile a fals seruaunte?

More skifulli were a worldlich lord a fals seruaunte to God pat had auausid prestes wip Goddes tresore, þat es to sai, þe godes of holi chircue, & putt him in Goddes werk to wirchue and trauaile in kepinge of Goddes pepel out of þe deueles moueþ, & þan toke sich one fro Goddes seruysþ & putte him in his own temperall seruice.

Saynte Mari', said þe Kni3t, it is litel wonder þof 3e ouerlede þe comone lewde pepil wip sich fals exposiciones of holi write Parde, pou wost wele þat when þat Crist schuld be take, Peter drowe his swerde for to fi3t, & smote of Malkus here. 

A DIALOGUE BETWEEN ION AND RICHERD Sipen Crist biddip vs bewar wip fals
prophetis, and techen vs be be wat signes þat we schulden knowe hem, Cristen men schulden stodie to lerne þis love of Crist and publiche þis love for profi3t of ho holy chyrche.

Þe grette clerke Groschedel discriced hym þus: a fals frere þat wendeþ ouþt of þe cloyster of his sole is a dede caren cropon ouþt of his seculur, wlappid in clopes of deel and ὡþer fals signes, and dryuen ouþt of þe deuel for to drecchen men.

Þese wit gode angelis ben more in multitud & holynes of winnetse þan alle fals winnetse þat reuerse þis sentence.

Þe pope schulde helo þes errores þat were in þe curatis & not charge þe chyrche wip mo fals men & þis myþt be helid wip a schort medicyne: to chess good curatis & 3eef hem no goodes but þei perfore þe service þat fallip to þer office. But pride & couaitise letþ þis riþt, and so comynge in of freres to þe chyrche is cursedli gronded on to fals rotis, þat is to sene, neiglence of curatis & foli of þe pope. But wo to him þat makeþ suche a fals change & doþ yuel for good, þat he miþt better do.

Þis schulde heþe þese freres, or Goddis lawe is fals.

And as þei glosen Goddis lawe be many fals castes, so þei don Seint Austenes reule, & impreson hem togedere, as wane Seint Austin biddeþ þat men þat contrarien þis reule be put ouþt of his hous;

And þus þese fals freres deceyyuen þe puple.

for þei wolde not do sacrifice to his fals goddis.

And therfor sith such appropringe is maad comouni bi fals suggestion and gifte or biheest of moche monei, it is theefþ, fals, and symonient, and harmul on eþch side, and disturblþ al the chyrche.

The x Article: Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and oþere seyntis ben leful, and the bokis of lewid men, bi Gregori and oþere doctouris, netheles false ymagis that representen worldly glorie and pride of the world as if Crist and oþere seyntis hadden lyuid þus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worth to be amendid or to be bren, as bokis of opin errour or of opin eresie agens cristen feith.

Therefore alle cristene men crieth out on this fals lawe and on the makersis and mytenouris therof.

The xiv Article: Though it be leful to swere bi God almyghti in a nedeful cause with þre circumstanccis, in truthe, doom and rightfulnesse, in the ij' c' of Jeremie, netheles it is not leful to swere fals, neithir trewe superfuli other in veyn, neithir for an euil ende, neithir bi a creature.

Therfore lat þis blasfeme sweringe ceesse, and no man swere needeles neithir fals, ne but oonli bi God for a nedeful truthe and with greet ausement.

But oon þing þei telle, al if it be fals, þat abite of freres wolde make an aþe seint.

And therfor, as Crist is verri man, not feynid, and verri God tidigere, so þis sacrament is verri breed, not feynid neithir fals, and the verri bodi of Crist tidigere, as holi writ aftermicht opinil.

If he that is souereyn seith, oþir comaundith, ony thing outake the wil of God, oþir outake that is comaundid opinli in holi seripturis, be he had as a fals winnetse of God, or a sacrilegeer, that is, a theef of holi thingis".

Therfore it semith ful fals, that the pope and ony bi the eresies ben leful, and the pope and oþere bishoþes han power to graunte siehe indulgensies at here likinge in ony manere than Crist and his apostilis diden.

Certis it semith ful bi opin reesoun and werks, at the ighe, that as religiouse possessioneris distrien knightis and squieris bi amortiseinge of secular lordships, so freris distrien the comouns by sotil and nedeles beggynge, and bi fals fluteringe and letters of fraternite, which Crist and his apostilis usiden nevere.

And sith thei take the office to deme the doom of God, not of men, as the scrip ture seith: before in manie placis, if thei deme a fals doom and nameli for covetise, thei putten blasfemie on
God, sith he putten fals doom on him. For thei seyn in dede and office, that here doom is the doom of God, and thus bi here fals doom thei blasfemen God, and bitraien the king, and lordis, and here comouns.

In the makinge and useinge of this worthi sacrament, we shulden haue seent mynde of Cristis passion, as it were don bifoare oure ighen, and ben al turnid into sorwe for our synnis and fals unkynsyndesse and ither mensis also, and be al enflaumid in charite to this blessed Lord, that suffrize so greet peyne for fals world fro lover to hevene and erthe and water.

And so preestis pat prechen moore to have a loos, ojir for wynynge of worldli goodis, ojir lustis of hire beli, makyn fals leeknesse in hevene and erthe and water.

Pe VIII Comaundement. In pe ei3te comaundement Crist forbedip alle men to speke fals witnesse a3ens here nei3eboris.

and falshed of witnesse maka3 fals jugement, and so errore in witnesse streccip ful fer. For many been diseritid and many been hangid by suche fals witnesse; and of pis spryngip man fals eyres. Whoso witnesseip fals, he witnesseeip a3ens treue;

And so dam of watreis, pat is, he abundaunce of goostly loore, passip wondirfulli þoru þis fals world fro lover to lover of Crist.

and I schal be glad in God my Jesus, þat is, my savour, not in þe fals world þat is leser of alle þat it loven.

Soukynge ben þei þat ben so bylyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvyng in virtues.

But heretikis seyn here þat auctor of Goddis lawe was rude in his logiik, and ofte spak fals, and so þei wolen neipir holde hym ne sue him.

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holyynesse for a fals ende, to disseyve þe peple and to souke her blood for feynynge of her heelep.

Lord deleyvere his folk for siche perels of fals frreris, for if þis laste be pressid out, þe sevene bifoare ben li3ir.

Þere ben summe þat trowen to oon article, and of anoter article þei trowen þat it is fals, as Jewsis and Payynys trowen to o bileeve, and trowen not to anopir, and þerfore þei failen in hool bileeve.

and algatis ech man schulde kepe him fro fals bileeve, þat he trowe not contrayre to oure feip.

And so pe dam of watreis, þat is, þe abundaunce of goostly loore, passip wondirfulli þoru þis fals world fro lover to lover of Crist.

and I schal be glad in God my Jesus, þat is, my savour, not in þe fals world þat is leser of alle þat it loven.

Soukynge ben þei þat ben so bylyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvyng in virtues.

But heretikis seyn here þat auctor of Goddis lawe was rude in his logiik, and ofte spak fals, and so þei wolen neipir holde hym ne sue him.

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holyynesse for a fals ende, to disseyve þe peple and to souke her blood for feynynge of her heelep.

Lord deleyvere his folk for siche perels of fals frreris, for if þis laste be pressid out, þe sevene bifoare ben li3ir.

Þere ben summe þat trowen to oon article, and of anoter article þei trowen þat it is fals, as Jewsis and Payynys trowen to o bileeve, and trowen not to anopir, and þerfore þei failen in hool bileeve.

and algatis ech man schulde kepe him fro fals bileeve, þat he trowe not contrayre to oure feip.

And so pe dam of watreis, þat is, þe abundaunce of goostly loore, passip wondirfulli þoru þis fals world fro lover to lover of Crist.

and I schal be glad in God my Jesus, þat is, my savour, not in þe fals world þat is leser of alle þat it loven.

Soukynge ben þei þat ben so bylyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvyng in virtues.

But heretikis seyn here þat auctor of Goddis lawe was rude in his logiik, and ofte spak fals, and so þei wolen neipir holde hym ne sue him.

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holyynesse for a fals ende, to disseyve þe peple and to souke her blood for feynynge of her heelep.

Lord deleyvere his folk for siche perels of fals frreris, for if þis laste be pressid out, þe sevene bifoare ben li3ir.

Þere ben summe þat trowen to oon article, and of anoter article þei trowen þat it is fals, as Jewsis and Payynys trowen to o bileeve, and trowen not to anopir, and þerfore þei failen in hool bileeve.

and algatis ech man schulde kepe him fro fals bileeve, þat he trowe not contrayre to oure feip.

And so pe dam of watreis, þat is, þe abundaunce of goostly loore, passip wondirfulli þoru þis fals world fro lover to lover of Crist.

and I schal be glad in God my Jesus, þat is, my savour, not in þe fals world þat is leser of alle þat it loven.

Soukynge ben þei þat ben so bylyndid in lustis and bisynes of þis fals world, þat þei han no witt to do Goddis wile lyvyng in virtues.

But heretikis seyn here þat auctor of Goddis lawe was rude in his logiik, and ofte spak fals, and so þei wolen neipir holde hym ne sue him.

But as in conjurisouns ben teeld manye goddis names, to disseyve þe peple and robbe of her goodis, so in þese ordris ben feyned manye holyynesse for a fals ende, to disseyve þe peple and to souke her blood for feynynge of her heelep.
Bot we schal undirstonde þat þis fals gyler fayles in iche resoun þat he makes to mon;  
<L 21><T A09><P 127>

If þo fende move men to pride of hor connyng, he makes hom foolish by þis fals pride;  
<L 31><T A09><P 127>

And þis þis fals faytour fayles in richessis when he moves men to be proude of hom, as he lyed to Crist when he heght hym to gif hym alle rewme of þo world for to worship him;  
<L 9><T A09><P 128>

Bot fals men stiren now to batel;  
<L 28><T A09><P 136>

Here me þenkes þat þo fende disseyves mony men by falsenes of his resouns, and by his fals principis.  
<L 27><T A09><P 137>

And disseyt of love is wip men þat feghten, as wip fendes of helle is feyned fals luf.  
<L 24><T A09><P 138>

He is Anticrist, þat by ypocrsie reversis Jesus Crist in his fals lyvnyng.  
<L 22><T A09><P 140>

Anticrist gedris hit wip mony a fals titil.  
<L 24><T A09><P 140>

Mekenesse and servise and povert to þo worlde schewis þo fals feynyng of such an ypocrite. And in þis fals gabbyng is groundid mony ojer, as assoyling of synne, and mony ojer privylegies, bi whoche he bigyles þo folk.  
<L 28, 29><T A09><P 140>

And in þat mon is fals ageyne þo firste commaundement, and þen þo fende sees his tyme to move mon to serve hym.  
<L 29><T A09><P 142>

Covetise is in fressis, in sellying of hor prechyng, in schryvyng, in birying, and in hor fals counseyling;  
<L 37><T A09><P 151>

Suche fals traytorye dos no gode to rewmes.  
<L 24><T A09><P 152>

Bot þis name is ofte fals, and named by þo contrarye, when þis is before ojer Anticristis court.  
<L 26><T A09><P 153>

and by resoun herof maken fals suggestiouns, and seyn þat þei have nede of so myche rent.  
<L 28><T A09><P 157>

Ffor he þat worships fals goddes mote nede have mony.  
<L 32><T A09><P 157>

And herfore men þat knowen hor dedis seyn þat þei synnen here mony gatis, sith more grevos avoutrie þei chargen to litel, and he þat is untrew in more reckes litel to be fals in lesse.  
<L 14><T A09><P 163>

Ouer Gods lawe is fals and þo popes lawe bothe, or þese men schulden be prived of almes of þo populace.  
<L 25><T A09><P 163>

And sith þat gostly sacrilegie is fals takyng of holy gode, hym semes to synne in sacrilegie when he withdrawes his holy service, and so he serves in myche more to be hangid þen a theff.  
<L 12><T A09><P 164>

ffor by þis ben fals traytoures bothe to God and to mon. And he met nede be fals to iche mon þat he delis wip, þat on þis wyse is traytou to his God. And þus ben fals eyres geten in rewmes, and mariage of cosyns, and dis honour of faderes.  
<L 29, 30, 32><T A09><P 164>

and men bi þis fals luf ben made pure hardy to assayle hor enmyes, by foly þat ledes hom;  
<L 2><T A09><P 165>

Gods lawe is wihouten wem, as þo holy psalme seis, bot monnis lawe is comynly unstable, and eke fals.  
<L 24><T A09><P 165>

and by so myche as hit is fals is þis robrye worse.  
<L 21><T A09><P 166>

And þus Crist ordeyned hou hys prestis schulde serve hym be gode lif and good dede, and not by fals wordes.  
<L 22><T A10><P 170>

And þus schulde riche men of þis worlde do suche almes to pore mon þat þe gospel lymites to helpe, and be not desseyved be fals novelries, ne þei schulde axe prof þat may no wey faile, ne to lihly 3ye þer godes, but be discrete in almes and founde hem in Goddis lawe, for þat may no weie fayle.  
<L 30><T A10><P 170>

And if þei reverse þe sentence of þis worde, þei ben dowble and fals, and so hatid of Crist, and most cursed men þat ever God suffred.  
<L 23><T A10><P 171>
And so, as it is seide, ofere Goddis lawe is fals, or it is unefull prestis to lyve þus.
<L 9><T A10><P 172>

and so miȝt freres be fulli fals, and aske þe puple þer almes be titil of custome, al ȝif þei were unworþi and traytours to rewmes. But trist we not to fals freris, ne fayle not in treuþe, for þei beren venym in þer tayle, speke þei never so faire.
<L 1, 3><T A11><P 176>

Þis schulde be þe werk of prechours, or Goddis lawe is fals:
<L 34><T A10><P 180>

But now, bi ypocrisie of fendiþ and fals men, manye bynden hem to presthod and chastitie, and forsaken wifis bi Goddis lawe, and schenden maydenes and wifis, and fallen foulest of alle.
<L 4><T A13><P 190>

And be ech man war þat he procure no fals devours, for money, ne frendischip, ne enemye;
<L 25><T A13><P 192>

And þat olde wymmen schullen be in holy abite, not puttyng fals cryme or synne to þere, ne suynge to moche wyn, and to be wþel teche prudence.
<L 3><T A13><P 194>

But summe tychen here children jeestis of bataillis, and fals cronyclys not nedful to here soulis.
<L 18><T A13><P 196>

And ȝif wifis favouren and meyneten siche ypocrisie, and stiren here hubondis þerto, for prive lecherie biþen himself, and for fals sykermesse þat þe ypocrisie maken to hem, þouȝ þei dwellen stille as swyn in synne, it is so mocel þe worse.
<L 27><T A13><P 199>

And warn þe pepul of here grete synes, and of fals prestis and ypocrisie þat disceyyn Cristen men, in feip and virtuous lif, and worldli goodes also.
<L 1><T A15><P 207>

and þus schulde good lif, rest, pees, and charite be among Cristen men, and þei be savyd, and heþen men sone convertid, and God magnified gretly in alle nacionys and sectis, þat now dispisen hym and his lawe, for þe wikkid lyvyng of fals Cristen men.
<L 23><T A15><P 207>

AND DISCRETE PENAUNCE AND GOSTLY TRAVEILE: OPYN techynge and Goddis lawe, old and newe, opyn ensample of Cristis lif and his glorius apostlis, and love of God, drede of peynes and Goddis curs, and hope of grete reward in þe blisse of hevene schulde stire alle prestis and religious to lyve in gret mekenesse and wilful povert of þe gospel and discrete penaunce, and tranvelle to stoppe pride, coveitise, and fleshily lustis, and ydilnesse of worldly men, and renne faste to hevene be riȝȝt weie of Goddis coountememtis, and to forsake trist in welpe of þis fals world, and alle manere falsenesse perof;
<L 9><T A17><P 213>

And for drede of losse of þes temporale lites, þei doren not reprove synne of lordis and myȝtþy men, ne frely dampne coveitise in worldly men, ne in meynetenynge of fals pleþ;
<L 23><T A17><P 215>

And þis approprine is geten bi fals suggestion maad to Anticrist, be lesynge maad to lordis, and coveitise and symone, and wastynge of pore mennis goodis.
<L 1><T A17><P 216>

For pride makip men forsake God, kyng of mekenesse, and take Lucifer to here fals kyng, as God selþ in Holy Writt;
<L 32><T A18><P 225>

Oþþe Gods lawe is fals, or þe reume of Englynde schal scarpely be pynschyd for prisiónynge of pore prestis.
<L 19><T A19><P 231>

And so everiche Englishe mon þat helpes not soche persouns is reproved of Crist as a fals servaunt.
<L 16><T A19><P 232>

Suppose we þeþe sophistris desseyven not þo puple by hor fals wordes, bot speke we to þo purpose.
<L 2><T A20><P 234>

Here may we se how þese fals freris loken ofer Gods lawe, as scribes and Pharisees.
<L 5><T A20><P 235>

þip Crist seis þat men of þo worlde may not be his disciplis, wheþer þis be nowe fals?
<L 33><T A20><P 235>

counseils þese bishops þat þei trowed not to þes fals Anticrist clerkes, for þei desseyve himself, and oþþe þat delen wiþ hom.
<L 2><T A20><P 237>

Bot ȝiȝte þese fals freris replyen for hor partye, and seyn þat clerkes done almes better þen hor
patrons wolde evere have done, or couthe, or myght;
<L 27><T A20><P 238>
First þei take fals, and þerof þei grounde hom, 
för almes askes ordir þat Jesus Crist ordeyneð. 
<L 1><T A20><P 239>
Ffor as hom fayles groundyng of hor fals sectis, 
solde þei reverse þo ordynance of Crist. 
<L 7><T A20><P 239>
and owþer Gods lawe is fals, or þis is Gods 
wille. 
<L 30><T A20><P 240>
Also, oure worldly clerkis lyven not only a3enst 
holy writ in word and dede, but also meyntenen 
þer worldly lif bi ypocrisie, fals excusacions 
and false expounyng of holy writ, and hard 
persecucion of pore prestis þat prechen Cristis 
mekenesse, his wilful povert, and gostly 
bysynesse, and witnysyen þat prelath schulden 
sue Crist in þes þre specially. 
<L 25><T A22><P 272>
for whanne þei kunnen not preche þe gospel, or 
may not, or wolen not, or letten opere pore 
prestis to helpe Cristene soulis bi techyngh of 
Goddis word, þei graunten leve to false 
prehouris þat sowen lesyngis, and bi flateryng 
and opere veyn preiers norischen men in synne, 
and robben þe peple bi fals beggynge þat þei 
putten on Crist, seiyng þat he beggde as þei 
don. 
<L 16><T A22><P 274>
And Seynt Austyn seiy, þat Cristene men 
trespassen, and don more dispit to God, whanne 
þei dispisen him bi pride, coveitise, and fals 
weryng, pan þe Jewis þat naileden him on þe 
croos; 
<L 23><T A22><P 287>
for ellis his lif lawe and techyngh is fals, and alle 
his disciplis gone in þe same sclaundre. 
<L 13><T A22><P 292>
Certos in þe olde lawe a blasphemye þat despisyd 
God, puttyng fals errour on him, schuld be 
stoned to deþ of alle þe peple; 
<L 21><T A22><P 292>
But certis Crist cam in to þis world to distroie 
þis fals pees, as he selp hym self, and to make 
pees biytweixe God and Cristene men bi feþ and 
holly lif, and forsaking of worldly muk and joie, 
and bi suffyring of penyis in body for trewe 
techynge, and holding of mekenesse and charite. 
But whomever wol be about to meynten þis pees 
of God, and distroie fals pees of þe fend, of þe 
worldly and fleschly temptacions, he schal be 
cursed pursued and slayn wipouþen pite or open 
answere. 
<L 24, 29><T A22><P 296>
First þe wise kyng Salamon put doun an heie 
bishop pat was fals to hym and his rewme, and 
exilide him, and ordeyned a good prest for him, as 
þrude bok of Kyngis telliþ. 
<L 10><T A22><P 297>
For in þei techen lewid men and comyns of 
þe lond, hope in wordis and lawis and opyn 
dede, to be fals and rebel a3enis þe kyng and 
opere lords. 
<L 14><T A22><P 298>
And herefore of fals purchas, ofwickid 
extortion and robberie, comeþ neve re restituccion 
for siche privey schriftis and penaunce of masse 
pens; 
<L 23><T A22><P 299>
And sipeþ discencions wipinforþ, and open 
werris wipoutenforþ, comen most for synne and 
norischiug of synful men in here myslyvyng, 
þes weïward and coveitise confessours 
disturblen most þe pees of þe kyng and his 
rewme, siþhen þei norischen moste synne bi fals 
prechyngh of lesyngis, fablis, and veyn cronyclis, 
bi sikernese of letteris of fraternyte and 
synguler preiers, and disceyven men of þe 
trupe of Goddis word, and perverte almesdede 
fro pore bedrede and feble men to hemself, bi 
colour of ypocrisie. 
<L 31><T A22><P 299>
Also þes feyned religious, and opere worldly 
clerkis, amorsiten many grete lordischips bi fals 
title and gret ypocrisie. 
<L 22><T A22><P 302>
And alle þis is doun bi fals suggestion, symonye, 
and peiryngh of governance of holy Chirche, for 
þei ben riche at þe fulle, and do not þe office of a 
curat neiþer in techynge ne releuyng of 
parischenys and helpyngþe þe Chirche as þei 
schulden, but alle gol to no3t and to Anticristis 
covent. 
<L 24><T A22><P 303>
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 24><T A22><P 308>
Certos, whanne worldly prelath and clerkis bi 
here false gloses and fals lif distroien þe treuee 
of Cristis lif and his postlis as moche as þei may, 
þanne þei sleen Crist and his postlis, as Seynt 
Jon Crisostom wittnesseþ. 
<L 30><T A22><P 321>
Also lordischip holdynge grete lovedaiex, and bi here 
lordischip meyntenenge þe fals pert, for money
And it is no nede to argue here for to disprove men shulen bringe herof. And so whanne pis feyned tale. fals for a wommans voiz, he erride in fals as bileve. fals mainteynyng makip heretikes, and to assente wip suche falsheed bringip in ofte heresies; And ios title of Crist oure God were ynow3 to Cristene men, as it was in Petris tyme, al3if pe pope shewide not jus his power bi fals bullis of Petre and Poule, pat semen to be a@ens Cristis lordschip. And error in weiyng of his love makip many fals weddingis; And jus to magnyfic and mayntene hor roten sectis, pei neden men by ypocrisie, fals techinge, and stronge peynes to breke Gods heestis and leese charite. Oute on his fals heresie and tirauntrye of Anticrist, pat men ben nedid strongly to kepe more his lawes, and obeeche more to hom, pen to Cristis commaundements evere rightfull! And jus pei sleen pore men with hor fals beggyngye; Bot pof he trespas ageyns charite by impace and fals leesings, or pride or cotetise, hit is litil or no3t charged, bot raper preysed, if hit bringe hom worldly mukke. And who can beste robbe jo pore puple by fals beggyng and oper disseytis, shal have jus Judas offis.
For by flatryng and fals byheestis, pei leten men lyve in hor lustis and counforten hom þerinne.

and þus myghti men hire by grete costis a fals trytour to lede hom to hellic.

Wip ypocrisie, for þerinne ben tolde wipouten ende mony gode dedis, and sumtyme ben fals, and more to schewe hom holy, to gete worldly godis, þen to save mennis soulis.

And þus þei disseyven þo puple in byleve, and robben hom of temporal godis, and maken to recke lesse of hor owne gode lyvynge, for trist of þese fals letris.

And so þei beren oute first þo golde of oure lond to aliens, and sumtyme to oure enemyes, to gete of Anticrist þis fals exemptcioun, and evere after lyven in robbynge of pore men, and mayntenyn myche syne, cursinge, and symonye, þat is passing heresie.

And þus þei ben trytoures to God, and his riche puple, whom þei disseyven in hor almes, and monguelleres of pore men, whose lyvelode þei awey taken fro hom by fals leesinges, and herfore þei ben irreguler biform God, and despisen hym, and haren þo puple when þei seyn masse or mateynes in þis cursid lif, as holy wrytting techis, and Austyn and Gregor declaren fully.

And þat semes evil, for þei robben þo kynges lege men by fals beggyng of sixty thousande mark by 3eere, as men douten resonably, and 3itte þei ben not punisched herfore. And þus lawelesse freris, by hor fals reulynge, maken oure lond laweles, for þei leten clerkes, lordis, and comyns to knowe þo treuth of holy wryt, and maken hom to pursue trew men to þo doth, for þei techen þo comandementis of God, and erien to þo puple þo foule synnes of fals freis. And þus falsenesse is maytنتهned, and fals men ben raysid to grete astatis, and treuth is putt on bac, and trew men ben pursued, 3he, to prysongyn, to lasse of alle hor godis, and to scharpe jugement, for als myche as þei wolde destrive synne þat was openly and cursidly done, and in poynyt for to fordo oure lond.

And so þei weren þen above þo kyng, lordis, and trew prestis, and robbiden þo knygis lege men by fals leesinges of many thousande poundis, þat þof þo kyng schulde now be taken, and oure lond conquerid or destried, þo kyng myght not reyse so myche to helpe hymself and his lond.

and for defaute of charite þei senden soulis to hellic, when men by hor coundisle taken fals werris and enden in hom, wenyng þat þei done wil, and perfore dyn wipouten sorwe of hom.

And, as trewe men tellen, freris seyn aperitely, if þo kyng and lordis and oþer men stonden þus ageyns hor fals beggyng, and wil not suffer freris to robbe hor tenauntis, but gif hor almes to hor pore neightboris, freris wil go out of þo lond and cum ageyns wip bright hedis. And loke wheþer þis be tresoun or noon. CAP: XXVIII: Also freris techen and mayntenen þat holy writt is fals, and so þei putten falsenes upon oure Lord Jesus Crist, and on þo Holy Gost, and on al þo blesssid Trinetyte. Ffor sith God Almyghty taul3te, confermes, and maytentes holy writt, if þis wryting be fals þen God is fals, and maytentre of error and falsenesse;

3itte knewen we nevere þat any sect wold sey þat lawes of hor God were fals, and þerwip byleve on þo same God, bot þis despit done þese blasphemes to þo holy Trinetyte.

ffor I am mayster of vanye, and of heresie mysundirstond þo wordis of God, þerfore þei ben fals.

And herfore þei seyn þat hit is fals, to colour by hor falsenesse.

And þus myght iche Paynymere or Sarazen make oure God fals as hym likes. Bot why seyn þat holy writt is fals?

and þerfore þei seyn þat hit is fals, to colour by hor falsenesse.

And herfore þei seyn, as Sathanas clerkis, þat holy writt is fals.

And herfore iche partye drawes oþer to helle, þo freris, for hor fals takyng of almes when no rede is, ne þei have levee of Gods lawe þerto, þo blynde puple, for þei drawen hor almes fro hor pore and nedy neightboris, where þei schulden do hit by þo heest of God, and maytntenen freris in hor fals beggyng, ypocrisie.

bot freris wil resseyve money, geten by as grete synnes or more, to make grete housis and grete festis to lordis, and not bey a felde to birie inne
pilgrimes, as þo Jewis diden, bot raþer leyen hit up in hor trosoure, to mayntene wronges ageyns hor curatis and oper pore men, by fals plee at Rome, and marchaundise in England.

For þei han name of holynesse and of grete clerkis in reputacioun of þo puple, þat þo puple tristis not to few trew men, preching ageyns hor covetise, ypocrisie, and fals desseyt.

Bot þo cursidnesse of synne is hid, and þo puple is made siker by fals pardouns and lettris of fratermitie, þof þei alle breken þo heestis of God and kepen not charite.

And Jon Evaungelist seis of fals techers, þat þei wenten out of us, bot þei were not of us.

And God wot wher matrimonye be þus departid for money by soche freris, makynge fals suggestioun, and fals poursuyte after.

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis, þof þo freris perinne 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 þei lyven in mekenesse, povert, and penaunce, and myche holynesse.

Bot þus þese freris maken sacrifice to fals gods, for hor covetise, and forsaken God Almyghty;

And in fals confession þei stiren lordis myche herto, and neden to distrie þo lond, when þei mayntenen þo pope in þis fals robbynge.

Ffor we wil mayntene lordis to lyve in hor lustis, extorciouns, and oper synnes, and þo comyns in covetise, lecchorie, and oper disseytis, wip fals sweringe in mony giles; and everiche Cristen mon is fully certeyn þat alle blasphemyes in þo world may not fals Crist. Bot here þo fals blasphemes gropen after weyes, and seyn þat bi þis þei schewe Gods body and not þat bred.

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

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 elles uncraftily cloute to wordes of Crist.

And so þese fals men mot algatis dowte wheþer alle soche men faylen in hor jugements.

And here may we se hou falsely þo fend bigiles þo Chirche wip his fals principle, þat if þo more part of soche men assenten to a sentence, þat al holy Chirche shulde trowe hit as gospel.

what wodenesse þen were hit, any Cristen mon to leve þo wordis of Crist, þo gospel, and trowe to fals wordis!

Bot, as Seynt Hildegar seis in hir prophesye, þis beggyng abode þis perilouse tyme, when fals ypocrisit disseyven þo puple.

Bot ouþer Seynt Poule seide fals of propurtees of charite, þat hit sekes not his owne gode, but gode of comynes, or elles þese freris reversen þo rewles of charite.

how ben oure bishops and freris now knyttid togedir, bot as Horowde and Pilate were made fals frendes?

Here may we se þat þei take fals, for þus þo Chirche schulde be saved and Crist more worshippid, þo fendes host owvercomen, and Cristendome confortid.

And so hor bulles ben not gospel, bot aþe tyme fals, þat fayles nevere of Cristen blyeve. And herfore triste we to þo rightwysenes of oure owne werkes, and laste we in þo faythe of þo lawe of Crist, for al suche fals feynynge moste nedely perishe.

bot herfore thorow defaute of right blyeve þo fend deceyves þo Chirche by soche fals procurators We schulde understonde, þat whoso lifes better, he preyes more profitably to
liche Cristen mon.
<L 18><T A25><P 425>

Who wolde not sey þat he were fals to his erthly lord, þat herde him se be sclaudred and openly despised, and 3itte wolde nowher reverse hit, ne have sorowe in his herþ?  
<L 28><T A25><P 428>

ские fals power feynþ Antecrist;  
<L 2><T A26><P 434>

To assoyle þise dowtis, men moten arme hem and pacientliche dispose hem to deye for Crist, and fals not þe gospel for favor of men, but seye fulliche þe sope, for Crist is ever present.  
<L 31><T A26><P 439>

And it semþ þat 3if Crist com in his owne persone, and tauþe and commaundede þis stat to be holden, he shulde be holden a fool and fals heretik;  
<L 14><T A26><P 441>

and so in byndyng and lowsyng ben many fals gabbgyngis.  
<L 17><T A26><P 443>

But defaute of bileve lettiþ þis profyt, and specialliche pert for Antecrist, and sowen þikke lesyngys wþþ her ypocrisie, and maken Cristis lawe fade bi her fals signes.  
<L 26><T A26><P 447>

SEVEN HERESIES· /SEPTEM HERESES CONTRA SEPTEM PETICIONES/: For fals men multiplien mony bokes of þe Chirche, nowe reendynge bylyve, and nowe cloworthyng heresies, þerfore men schulden be ware of þese two perilles, þat fals men pynchyn in þe Pater noster.  
<L 1, 3><T A27><P 456>

and so þai myþt come to bileve, and knowe þese fals heretikis.  
<L 33><T A27><P 461>

God kep his Chirche fro fals ypocrites and ungroundid newe statis, not foundid in Crystes lawe.  
<L 32><T A27><P 465>

3it þese indulgencis bene fals, for so mony þowsand of þeþris as þai spoken of schul never be before þo day of dome, and after þai serven of nouþt.  
<L 31><T A29><P 470>

pops lawis semen ful but contrary to hem self, and elde lawes made of holy men contrary to newe decretalís, made of synful men for worldly powere and godis, in suppressing of kynges state and destroyynge of obediens of prestis to lordis,  
<L 27><T A29><P 488>

and where symony regnus openly, wþ fals opus, ravyn, pride, and mayntenynge of leccherie and oper synnus for money, þai will ffey þennus, leste þai consent to open mawmetry and oper cursidnes.  
<L 21, 26><T A29><P 488>

Mony Cristen men wonderyn whi prelatis chargen more bodily werk done on a lyþt haliday, þen cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wþ glotony, leccherie, drunkennes, open
fals covetise, chydyngye and mennyngye, ande wronge schedyngye of mennyng biode, wip sure ye and false extorsiouns.

The commandement is ever in strengle, ande if prestis suffercyn and counforten þo peple for to worship fals ymagis for wynnyngge of offerynge, þai bene cursid heretikis.  

but it is cursid heresie for to mayntene hem in cursid lyfe, for to robbe þo peple of gostly fode and office of curate, and 3it to waste þer godis in lechery, glotonye, and fals pride, ande vanite of þo worlde.  

but is opinli fals.  

Nothing owe to be dampped as erreour and fals, but 3if it savour errour or unri3twisnesse a3enis Goddis lawe.  

Also comunly, whanne parische chirchis ben aproprid to men of singuler religioun, such apropricioun is mad by fals suggestioun, þat siche religious men han not ynow3.  

Also fourpe article is þis, þat Cristen techinge and bilee of þe sacrament of his owne body, þat is pleynly tau3t by Crist and his apostelis in gospellis and pistillis, may be tau3t opinly in chapellis by þe same skil typis and offringis shulde be wiþdrawn from hem by Goddis lawe, and be 30ven to poeure nedy men, at ensaumple of riteflu Tobie.  

And þis is þat we sey, þat we may of rite3t so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to 3end and effect is now3t.  

And it folowip not þer of þat simple prestis are excusid bi þis, for he spak to curats, and þe þei were þat þei knitt not falsly a wey þe wit fro þe lecture, and bere fals witnes vpon seynts, and disyeue simple prestis bi þer fraudis, wening þus to be excusid;  

A nober poynt putt is þis: þat þe curispi þan man, or denounciþ þim cristis, wan he is not cursid, he brekiþ Goddis binding, beriþ fals witnes a3en his ne3bore.  

pe fœrœ article is þis, þat Cristen techinge and bilee of þe sa quamement of his owne body, þat is pleynly tau3t by Crist and his apostelis in gospellis and pistillis, may be tau3t opinly in chirchis to Cristen puple, and þe contraire techinge and fals bileve, brou3t up by cursed ypocrisie and heretikis and worldly prestis, unkunynge in Goddis lawe, distried.  

Cristen men shulden marke suche/ & fle away fro hem/ for siche seruen not to Crist/ but seruen to her wombe/ & þei ben fals her wipal/ as seynt Poul witnessip/ þei disceyuen þe hertis of innocentis be swet wordis/ & plesyngis/ & oþer fœyned signes.  

Þe 3yuen her 3yftes to have a name & worshippe of his fals word;  

justices & marchaundes þat falsly geten goodis & oþer false men of craft/ & myche common puple/ manquellers & reues/ & mysse beleuynge folk þei blyennd wip þat ypocrisie & by her shredeuse ensaumple/ bi her fals flateryng/ bi her feyned preyres/ & by her vngrounded schriftes & fals absolutiouns bou3t as þe court of Roome/ þat makip his land ful feble.

but raþer adversari, fals trespasor, and traytor.  

Nowe ilk man discuse wedir swilk marchaundis be synful, and ai be war of þer perel, and see þat we sey no fals witnes a geyn ani man, but loi we euer to gidir in troþy.

And þis is þat we sey, þat we may of rite3t so, if þer be ani vsing of power, or callid power, þat is not bi Crist, þat is no power, but fals pride, and presumid, and onli in name, and as to 3end and effect is now3t.

and it folowip not þer of þat simple prestis are excusid bi þis, for he spak to curats, and þe þei ware þat þei knitt not falsly a wey þe wit fro þe lecture, and bere fals witnes vpon seynts, and disyeue simple prestis bi þer fraudis, wening þus to be excusid;  

A nober poynt putt is þis: þat þe curispi þan man, or denounciþ þim cristis, wan he is not cursid, he brekiþ Goddis binding, beriþ fals witnes a3en his ne3bore.  

for þe toper is fals presumpcoun. And þus wan he affermip him to wite þing þat he wot not, be affermip a3en his mynd, and namly wan þe þing is nowt, for he mai not wet but þing þat is, for if he wene to wit þing þat is not, þat is but fals presumpcoun;  

forbad hem to fle prid, and al fals coueyteis, and þey corre, and to be mec and suget, and serucioule, obedient and buxum to ilk man, and to hold hem paied of fode and helyng, and bisily to labor her fore;  

for if it were witnessid a3enis me, þof it wer fals, if I deneyed, I schuld be condemnpid as gilty.
to have tane þing to be 3euen to þe pore and mani hungry, and to rescue it, is vile or fals drede, or of opynyst felony;
<L 28><T APO><P 48>

And if þei go not after þe tromþ going bifor, but þer a3en, þan þer witnessing is fals, and 3ifip no ri3.
<L 13><T APO><P 60>

3e schal not tak þe vois of lesing, nor tak to hond to see fals witnesses for þe vnpituous, þu schal not folow þe rowt to do iuel, nor þu schalt not in dome folowe þe sentence of vile money, þat þu go a wey fro þe soþe: but iustly dome þi neibor, help him þat is suprisid, helpþip in 3or dome to þe faderles and moderles, and defendþip þe widow;
<L 30><T APO><P 61>

also he seip, law is not but to þe iust man, þat is to sey to punischhe him, but raper to susteyn him, and rewle him in ri3fulnes, and to punish misdoars, and to swilk lauis and to swilk maneris schuld ilk iuge obey, and do þerby, and no þing beside of his cune wille, nor no þing falslu, nor be fals lauis, nor be error, is not he excusable; sin Daniel seip þus: Sey 3e sonis of Israel folis, noþer knowing nor deming þing þat is verrey, turnþip a3en to þe dome, and I schal deme hem wisely, for þei han seid fals witnesses a3enis her. In wilk is to he notid wel, þat fals dome may be reuokit, and þo ljuþ not excusid, bi þer witnes, but more gilty for wickid consent;
<L 18, 21, 22><T APO><P 63>

And in his default is be gilid, and þe prest berip fals witnesses, and seip him to wit and do þing þat he noþer wot nor doþ, and refip God his regaly, and makþip þe man to tryst in lesing, and so do sacrifice to þe fend.
<L 32><T APO><P 66>

By bis man is understondyn feynar þat is fals, and luþip his synne, and seip he wel forsak it and lliþ, and cumþip to þe prest to be asoylid, and to ask mercy.
<L 13><T APO><P 69>

Werfor it folowþip, þat oþer þeis seynitis bar fals witnes, or þat swilk lauis, bi wilþ þis maner of hauing is defendir, ar contrari to hem, and to holy writ; or ellis þat clerkis now are fals witnesses a3en þer lauis, and þefis, and refars, and fals intrewars.
<L 4, 6, 7><T APO><P 77>

God biddip þu shal not sey fals witnesses a3en þi neþ3bor, nor lye, nor forsueere lie, nor deme vniustly, nor a3en sey þe tromþ in no maner;
<L 4><T APO><P 79>

But now clerkis practisyn bi þer new lawis þat a iuge schal witnes þi his dome, þat an oþer mannis þing is myn, and a3enword myn a oþer mannis, for þe fals witnesses of two or of þre a3en þe tromþ, and 3if þe sentens to sle þe innocent and curse þe gilis, 3a how he wit þat it is fals.
<L 10, 12><T APO><P 79>

And eft, þe trees polist of forgars, and engilt, and siluerid, is fals, and may not speke;
<L 1><T APO><P 86>

þeu schal lefe fals þingis, and repreue þo þat are to cum after;
<L 13><T APO><P 86>

for wil þe joyen, oþer þei wax wode, or prophecyen fals þingis, or lyuen vniustly, or for sweren hem sone.
<L 18><T APO><P 87>

þat we schul mak now no dead ymagis, ne idolis of our self, þat we do wan we are wip out þe spirit of Crist, and lif in pride, lechery, and fals couetis, and swilk oþer synnis;
<L 19><T APO><P 89>

þerfor he þat doþ an vnprofitable signe is a fals profit, for he doþ not to edifie oþer in þe feip, but þat he boost him self in his dede.
<L 10><T APO><P 92>

Also þus writþip Austeyn, and is put in decrees, Feipful prestis ammonest þat þei wit þer wichecraftis and enchantingis to may do no þing of remedy to ani seknes of man, ne of best, noþer to best lingering, halting, or sare, or doing to lech ani þing, but þat þei are panteris of þe wold enemye, bi þil þe fals fend enforsip to decewe mankynd.
<L 9><T APO><P 93>

As þe decre declarip weł: And if þei sey it be semip bi holy wright þat enchantments are good, for þe Salm seip þus, Synners are alienid fro þe wombe, þei haue errid fro þe wombe, þei spek fals þingis;
<L 7><T APO><P 97>

wemen to worschipe God wip here bodies in fastyng Fridai oþer Satirdai doþ him as myche vileny on þe tober side wip gloteny vpon þe Sundai and alle þe woken, and summe þat worschep him wip almesdede to pore men þat ben bisidis don him more vileny wip extortions and robberie of hire breþerent, and summe þat þe Sundai tofore noon, wip multitude of preiers in here cherche, wemen to worschipe God ful hie and to be rewardid of him in heuene þei doþ him myche more vileny after noon wip þe same mouþ, in lyinge, sweryng, and cursyng, and fals disclaundrynge of hire breþerent.
<L 409><T CGO1><P 11>
And his, with his fals opynyon, thei stoppen the lyth of Cristus lawe that it may not schyne in the souls of him commune peple and so, for defaute of knowynge preоф, thei ben in manie darkenesses of synnes.

For thei seyn that Goddis lawe is fals, and is the foulest eclipse that mythe be put on his synne, for a fouler blasfemye mythe be put on his synne, and if Goddes lawe, as thei seyn, be fals, thanne haue thei professid hem for to kepe a fals lawe; and if thei kepem his lawe, as thei wolen presume and graunte, thanne kepen thei a fals lawe, and thei mai no man kepe a fals lawe but 3ef he be fals himself.

So faren men of his world: for as miche as thei ben sette in so fals a grounde (that is, in the mirpe of lustis of flesche and welpe of the world, and no3t in the stoon, Jesus Crist), Iperfore at the lest puf of the fendas blast thei ben dreuen ly3tly into what synne thei feend lykep.

That is to seie: 'Pou schall not seie fals wyntnesse.'

For if it were so that her weren men whiche hadden lost her heritage bi a fals tiraunte and so bi hym holden out preоф, 3ef ani tyume thei my3ten heere of he birte of he eyr bi whiche thei hopiden to be restored a3en to her rewme, alle suche wolden make ful greet ioye. Ryt so, mankynde hadde lost the rewme of heuene bi the fals tyrante, the fynde, and pis blesside chylde as ri3t eyr was born to restore hem a3en to here rewme.

With hym, bitokeneф that whan he feend hereф that Crist is born þoru feipful wirchynge of a true sole which was conceeded tofore þoru grace, which Crist is, Kyng of Jewes (that is, regneф in hem þat trueli knoulechep him), penne he feend is disturbid greteli, and al þo also þat beप in reste and pees and delite in synne in which beп principalli cite in which hertis is his restyngge palice, for þat feend is aferd to lese his lordechip in suche þoru conquest of swerd of þe word of God whiche Crist bryngeф wip hym to destrie such fals pees.

That Heroudes cleped priueli þe kynes, and lerned of hem þe tyne of þe sterre, and after sende hem into Bedlicem to asipe of þis child vnder colour and fals feynynge, bitokeneф þat þe deuele wip his priue and sutei wirchynge aspreþ, þoro contynance in word eþer dede, þe disposition of mannes sole eþer wheþer he be saddid eþer vnstable.

And so he brekkeф þe firste commandement, makynge him a fals god.

Pat is: 'Wo to þou þat ioyeþ houz to houz bi fals courtise, and coupleþ felde to felde'.

And þus I can not see but that þe ende of alle þat þou art aboute is not ellis but to make me to hate and despise my Lord God of heuene and helle and of al þe world, and chase þe to my Lord God, fals beþ, whiche, for þi stynkynge pride and foule courtise þat wilned to haue be euens and like to God, my worschipful Lord and þyn þrew þe doun into þe depe putt of helle, þere to wone, world wijpout ende.

And þus, wip his fals opynyon, þe halfe feynynge, þe soules of þe same peple and so, for defaute of knowynge þe, þeï ben in manie darkenesses of synnes.

For thei seyn that Goddis lawe is fals, and is the foulest eclipse that mythe be put on his synne, and if Goddes lawe, as thei seyn, be fals, thanne haue thei professid hem for to kepe a fals lawe; and if thei kepem his lawe, as thei wolen presume and graunte, thanne kepen thei a fals lawe, and thei mai no man kepe a fals lawe but 3ef he be fals himself.

So faren men of his world: for as miche as thei ben sette in so fals a grounde (that is, in the mirpe of lustis of flesche and welpe of the world, and no3t in the stoon, Jesus Crist), Iperfore at the lest puf of the fendas blast thei ben dreuen ly3tly into what synne thei feend lykep.

That is to seie: 'Pou schalt not seie fals wyntnesse.'

For if it were so that her weren men whiche hadden lost her heritage bi a fals tiraunte and so bi hym holden out preоф, 3ef ani tyume thei my3ten heere of he birte of he eyr bi whiche thei hopiden to be restored a3en to her rewme, alle suche wolden make ful greet ioye. Ryt so, mankynde hadde lost the rewme of heuene bi the fals tyrante, the fynde, and pis blesside chylde as ri3t eyr was born to restore hem a3en to here rewme.

With hym, bitokeneф that whan he feend hereф that Crist is born þoru feipful wirchynge of a true sole which was conceeded tofore þoru grace, which Crist is, Kyng of Jewes (that is, regneф in hem þat trueli knoulechep him), penne he feend is disturbid greteli, and al þo also þat beп in reste and pees and delite in synne in which beп principalli cite in which hertis is his restyngge palice, for þe feend is aferd to lese his lordschip in suche þoru conquest of swerd of þe word of God whiche Crist bryngeф wip hym to destrie such fals pees.

That Heroudes cleped priueli þe kynes, and lerned of hem þe tyne of þe sterre, and after sende hem into Bedlicem to asipe of þis child vnder colour and fals feynynge, bitokeneф þat þe deuele wip his priue and sutei wirchynge aspreþ, þoro contynance in word eþer dede, þe disposition of mannes sole eþer wheþer he be saddid eþer vnstable.

And thei seyn that Goddis lawe is fals, and is the foulest eclipse that mythe be put on his synne, and if Goddes lawe, as thei seyn, be fals, thanne haue thei professid hem for to kepe a fals lawe; and if thei kepem his lawe, as thei wolen presume and graunte, thanne kepen thei a fals lawe, and thei mai no man kepe a fals lawe but 3ef he be fals himself.

So faren men of his world: for as miche as thei ben sette in so false a grounde (that is, in the mirpe of lustis of flesche and welpe of the world, and no3t in the stoon, Jesus Crist), Iperfore at the lest puf of the fendas blast thei ben dreuen ly3tly into what synne thei feend lykep.

That is to seie: 'Pou schalt not seie fals wyntnesse.'

For if it were so that her weren men whiche hadden lost her heritage bi a fals tiraunte and so bi hym holden out preоф, 3ef ani tyume thei my3ten heere of he birte of he eyr bi whiche thei hopiden to be restored a3en to her rewme, alle suche wolden make ful greet ioye. Ryt so, mankynde hadde lost the rewme of heuene bi the fals tyrante, the fynde, and pis blesside chylde as ri3t eyr was born to restore hem a3en to here rewme.

With hym, bitokeneф that whan he feend hereф that Crist is born þoru feipful wirchynge of a true sole which was conceeded tofore þoru grace, which Crist is, Kyng of Jewes (that is, regneф in hem þat trueli knoulechep him), penne he feend is disturbld greteli, and al þo also þat beп in reste and pees and delite in synne in which beп principalli cite in which hertis is his restyngge palice, for þe feend is aferd to lese his lordschip in suche þoru conquest of swerd of þe word of God whiche Crist bryngeф wip hym to destrie such fals pees.

That Heroudes cleped priueli þe kynes, and lerned of hem þe tyne of þe sterre, and after sende hem into Bedlicem to asipe of þis child vnder colour and fals feynynge, bitokeneф þat þe deuele wip his priue and sutei wirchynge aspreþ, þoro contynance in word eþer dede, þe disposition of mannes sole eþer wheþer he be saddid eþer vnstable.

And thei seyn that Goddis lawe is fals, and is the foulest eclipse that mythe be put on his synne, and if Goddes lawe, as thei seyn, be fals, thanne haue thei professid hem for to kepe a fals lawe; and if thei kepem his lawe, as thei wolen presume and graunte, thanne kepen thei a fals lawe, and thei mai no man kepe a fals lawe but 3ef he be fals himself.

So faren men of his world: for as miche as thei ben sette in so fals a grounde (that is, in the mirpe of lustis of flesche and welpe of the world, and no3t in the stoon, Jesus Crist), Iperfore at the lest puf of the fendas blast thei ben dreuen ly3tly into what synne thei feend lykep.

That is to seie: 'Pou schalt not seie fals wyntnesse.'

For if it were so that her weren men whiche hadden lost her heritage bi a fals tiraunte and so bi hym holden out preоф, 3ef ani tyume thei my3ten heere of he birte of he eyr bi whiche thei hopiden to be restored a3en to her rewme, alle suche wolden make ful greet ioye. Ryt so, mankynde hadde lost the rewme of heuene bi the fals tyrante, the fynde, and pis blesside chylde as ri3t eyr was born to restore hem a3en to here rewme.

(False text continues.)
But of all fools blyndid of the deuel thise ben most folis, that seyn and mayntenen opynly that holt writ is fals.

But thise heretikes seyn cursidly that God is fals and his lawe ys fals, for if the lawe of God is fals, as thei seyn opynly, thanne God is fals sithen he is auctour of this lawe;

and yit these folis seyn agens hem self, whanne thei seyn that hooli writ is fals: ffor yf it is holy, it is nat fals in ony maner, and agenward if it is fals, it is not hooli.

The bok is fals, or interpretour or translatour sentence acordynge with holy writ and resoun.

Thanne thoug the letere sleeth in maner beforseid, it sueth not therfore that the lettere is fals and harmful to men, as it suith not that God and hooly writ.

Thise enemies menyen thus: that the lettere of hooli writ is harmful to men, and fals and repreuable, sithen that it sleeth men by deeth of synne;

And somme men han muche confort in his trewe lawe, and an aurerous mon loue more worldly goodis han he loue God, sib he leeue ri3twisnesse for loue of suche worldly goodis, it is knowon pat he is fals and owt of ri3t byleue of God;

And thise heretikes seyn cursidli that God is fals, as thei seyn opynly, thanne God is fals and owt of ri3t byleue by thee mon preue this fals pat I haue seyd here now, or a3enys Godis lawe, I wolde reuokon hit mekely.

And þus men þat dispuyson þis lore of þis hooly sacrament dispuyson God, and seyn he is fals, and þis is a foul blasfemye.

Sib eche mon makup þat his god þat he loueþ mooste of alle, and an aurerous mon loueþ more worldly goodis þan he loue God, sib þe he looed ri3twisnesse for loue of suche worldly goodis, it is knowon þat he is fals and owt of ri3t byleue of God;

And þes two sectis ben myche medlid wib fals feynyng of ypocritis.

for hanne þer beggyng were not þus fals biforn Crist þat is treuþe.

And siþ manus God shulde be a pylng þat were þe fairest and þe beste, in whiche shulde lye þe helpele of men, and make mennus soulé like to hym, þe foulest pylng þat fallip to man, and most perelus to his soule, is to haue a fals god, as hauen men þat worshipen maumetis;

for this scribeler hadde trauelid with fals bookis, to see many and chese the beste and clereste sentence acordyng with holy writ and resoun.

for þe secounde seyng of cursidnesse þat false men puttyng vnto Crist is to seye wib herte and word þat Crist was a fals prophete, and curse hym bi vnilbeue, as diden lewis long tyme.

but þis is knowen fals bi byleue, and so þis firste word is sooþ pat God J3f Abraham þis bieste.

3if we spekyn of fadirhede, þat is trewe and not fals feyned, þat mot haue o bygynnyng þat is
fadirhede of þe firste persone.

And errour in witt of holy writ haþ broȝt in þis heresye: þei seyen þat holi writt is fals, and þeuen it witt aftir hemsilf;

And alle þe sophistris of anticrist kunne not þrowe þat þis word is of Crist as trewe men

And such a wytnesse vnspuncte schulde be trowyd of trewe men, and not be holden for fals, siþ it is oure blyeule.

for ellis hadde Gabriel seyd fals þat he myȝte not speke tyl þanne.

For þe seynt þat falsehede is no defauȝte in a þing, why seyen þei not þat God is fals for perfeccion of God, siþ God mouȝe false men for þer formere falsehede to vndyrstonde falsely;

Her grucchen anticristus disciplis and seyn þat Crist seip here fals;

And al ȝif þei wyton wel þat þis text is of blyeule, neþpe þe expouynge is supposud bymeþþ blyeule, and þei ben redy to take mekely betur wyþ þat it be tawȝt hem, and to forsake her owne wyþ ȝif any teche þat it is fals.

And þus, siþ blyeule techeþ men þat þes wordis may not be fals, and Crist hymself biddup men þat redon hem to vndurstonde hem, what man of riȝt blyeule schulde not vndurstonde þis gospel?

for 'pseudo' is as fals one, ordeynet to peyne.

But euermore we ben redy to aȝeyncalle þis gloos whoso prouȝ þat it is fals or ellis techeþ a bettur.

And þis power is muche of blisse as þis feend feynþ and growndwþ hym nakdyly of fals vndurstonedyng of wordis of Crist as trewe men may wel wyte.

But we wyton þat þis bost is fals and comþ of þe feend;

And so suche grauntus maken men to trowen a fals as blyeule and to trowen in such falshed, and to leue þe lore þat Crist haþ ȝoun.

And we wolden fayn knowe þe ryȝt wyþ, and leue þis wyþ ȝif it were fals.

And so he shulde not seke to Crist for þis worldly ende, for Crist myȝte not change þis stat for comynge of siche a fals man And heere may we se hou oure newe religious uarien fro Crist, for þei han propre housing and godis in her housing, as hadde not Crist and his apostelis.

And þei seyen to hyme þat þe first, for he dide in dede his fadris wille, and þe toþer as a fals sone bihiȝte wel but dide falsly.

A principle is a out cause, as Crist was cause of alle þingis, and as he seyde he was of aboue and telle þis godhed in a maner Y haue many þingis to speke of ȝou, and to iuge but, wite ȝee wel, Y shal not speke fals ne iuge amys for hate.

And so ech trewe man shulde haue witnesse of his werkis, for trewe lif telijþ trewe man, and fals lif a fals man.

but þo þat comen of þe mouȝ comen out of þe herte, and þo þat foulen man, for of þe herte comen out yuel þouȝtis and yuel wordis, mansleyngis, auoutryes, leccheryes, þepþis and fals witnesseis, blasfemyes.

And iugementis of mannis lawis ben comunely fals nou, for Crist wolde for þe tyme of grace þat men shulden turne men by prechinge and good lif and clene of prestis, wiþoute siche feyned lawis.

And so þer feestis and opere dedis ben fals fruyt of Cristis lif.

And þis word may þe Sone seye to his Fadir of fals prestis, for þey feynen þat it is loue þat þey han to Goddis hous;

FERIA IIII IIII SEPTIMANE QUADRAGESIME· Sermo 46· Preteriens Jesus· Ioannis 9· Þis gospel tellijþ hou þe fals lewis pursuyden Crist for a myracle.
And so each man by his werkis beriþ witnesse of hymself, but boostynge stondilþ in fals witnesse for pride þat man hap of hymself And so take heede to cause of witnesse, why and what maner it is don.

For many gettyn heresie on opere by malys and fals maner.

And sib þes prelatis ben of erpe, þey speken of þe erpe, and ofte fals.

But Goddis lawe biddiþ þat we shulden not speke fals of oure neyebore, and it is myche more synne to speke fals of Crist, þope God and man.

Do þou no leccherie, and sle þou not, and stel þou not, and seye þou not fals witnesse, and do þou no fraude;

But þis is fals and uanyte, as þes ordris ben vngroundid.

And so þis is a fals principle þat worldly men usen today: euere þe more þat a man hap, euere þe more wþi he is.

Þes men docken Goddis word þat taken a word of þe gospel and afterward redusen per fablis by rymes or other fals witt.

And þus if men þat ben vnable by fals flatringe of words comen to siche benefycis þei synnen on þis secounde manere.

Therefore riþt as the weypyn that men wepen ofte in siche pley comunely is fals, witnesse that thei loyn more the lykynge of theire body and of prosperite of the world than lykynge in God and prosperite of vertu in the soule, and therfore havyng more compassion of peyne than of synne, thei falsly weypyn for lakkyng of bodily prosperite more than for lakkyng of gostly, as don dampnyd men in helle;

and herby we answeren to the fift resone, seyinge, that verry recreation is leevful and herby we answer to the fift resone, occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraculis pleyinge ne þe s3te of hem is no verrey recreation, but fals and wordly, as provyn the dedis of the fauors of siche pleyis, that 3it nevere tastiden verely swetnesse in God, traveylynge so myche therinne that their body wolde not sofisen to beren siche a traveyle of the spirite;

but as man goith fro lust into lust, that thei more stedefastly dwellen in hem, and therefore as þis feynyd recreacioun of pleyinge of myraculis is fals conceite, so it is double shrewdnesse, worse than thouth thei pleyiden pure vaniteis.

And so ech man by his werkis hyrnsilf, but boostyng stondip in fals witnesse, why and what maner of hyrnsilf And so take heede to cause of witnesse, why and what maner it is don.

For many putten heresie on fals maner.

And siþ þes prelatis ben of erpe, þey speken of þe erpe, and ofte fals.

But Goddis lawe biddiþ þat we shulden not speke fals of oure neyebore, and it is myche more synne to speke fals of Crist, þope God and man.

Do þou no leccherie, and sle þou not, and stel þou not, and seye þou not fals witnesse, and do þou no fraude;

But þis is fals and uanyte, as þes ordris ben vngroundid.

And so þis is a fals principle þat worldly men usen today: euere þe more þat a man hap, euere þe more wþi he is.

Þes men docken Goddis word þat taken a word of þe gospel and afterward redusen per fablis by rymes or other fals witt.

And þus if men þat ben vnable by fals flatringe of words comen to siche benefycis þei synnen on þis secounde manere.

Therefore riþt as the weypyn that men wepen ofte in siche pley comunely is fals, witnesse that thei loyn more the lykynge of theire body and of prosperite of the world than lykynge in God and prosperite of vertu in the soule, and therfore havyng more compassion of peyne than of synne, thei falsly weypyn for lakkyng of bodily prosperite more than for lakkyng of gostly, as don dampnyd men in helle;

and herby we answeren to the fift resone, seyinge, that verry recreation is leevful and herby we answer to the fift resone, occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraculis pleyinge ne þe s3te of hem is no verrey recreation, but fals and wordly, as provyn the dedis of the fauors of siche pleyis, that 3it nevere tastiden verely swetnesse in God, traveylynge so myche therinne that their body wolde not sofisen to beren siche a traveyle of the spirite;

but as man goith fro lust into lust, that thei more stedefastly dwellen in hem, and therefore as þis feynyd recreacioun of pleyinge of myraculis is fals conceite, so it is double shrewdnesse, worse than thouth thei pleyiden pure vaniteis.
for in hem he sittit & regeneb ouer oib peple in 
he drknes of his heresie & in his pei deliten 
hem magnifying wis her tungis her fals 
ordinancia;

\[L 24\] <TTL> <P 14>

pise ben fals possessioners;

\[L 19\] <TTL> <P 15>

he schal be browen douen hedlingis / so pat alle 
peple schal take a weiling vpon him wip greet 
lamentacioun warying him & dumptnyng him; 
wip alle hise fals ordinancia #

\[L 11\] <TTL> <P 16>

Anticrist usep fals lucratif or wynnyng lawis as 
ben absolucious indulgences pardouns 
pruuelis & alle oib heuneli tresour pat is 
brou3t in to sale for to spoile pe peple of her 
worldli goodis & principali pise newe 
constituciouns bi whos strengpe anticrist 
enterditip chirchis' soumnep prechours' 

\[L 23\] <TTL> <P 16>

pat is the bodi of anticrist & out of the moupe of 
pe pseudo-prophete or fals precheour:

\[L 21\] <TTL> <P 18>

wip many fals signes #.

\[L 22\] <TTL> <P 37>

worpili for his fals trayne/ But hise children don 
myche warre;

\[L 8\] <TTL> <P 61>

confidren hem togidir in fals pees/ aftir maner of 
his world:

\[L 2\] <TTL> <P 66>

to profre fals medicyn/ & vndirtake greet curis:

\[L 28\] <TTL> <P 66>

He is a fals coward knyi3t:

\[L 28\] <TTL> <P 77>

wherto schulde hei swere/ & if hei suppose hei 
wole seie fals:

\[L 28\] <TTL> <P 87>

pat sweryng leeful oones for he swerip/ anopir 
tyme for he makip him a fals god/ for what euer 
it be pat a man swerip bi;

\[L 7\] <TTL> <P 89>

Lord hou manye men & wymmen: maken hem 
fals goddis/

\[L 9\] <TTL> <P 89>

A trecherous: pat is a fals balaunce:

\[L 1\] <TTL> <P 107>

\[L 25\] <TTL> <P 110>

twoo men of Belial sones/ pat my3t seie fals 
winter:

\[L 5\] <TTL> <P 112>

& fals questmongars he may slee & he may 
sauer: pise fals were neuer hei lewis #

\[L 9\] <TTL> <P 112>

of her fals winyes/ wherbi sche was iugid:

\[L 13\] <TTL> <P 112>

bi a fals sclaudinf/ & pise brou3ten him to an 
eende:

\[L 8\] <TTL> <P 117>

ypocrisie is a fals feynynge of holynes when it is 
not in trewe before god, and so ypocrisie is 
fully contrarie to christ, pat is trewepe as 
gospel techep, and it is comunly pe mest perylous 
synne of alle.

\[L 30\] <TTL> <P 03>

3if hei maken prelatis and lordsi, bi here fals 
flatering and lesingys in confessions and preuei 
conscis, to lette prestis to preche goddis lawe 
and to lette pe peple to knowe and to kepe pe 
comanudaemnts of god, lest freris ypocrisie and 
wynnyng be stoppid and pe peple almes betere 
spendid, pannhe bei cursed ypocrisit.

\[L 12\] <TTL> <P 05>

3if hei ordeynen ydiotis to ben ly3mours 
that best kunnyn begge, and holde goode men and 
kunynyn in holy writ fro prechynge, and 
discueyuen men bi pardouns, letteris of fraternite 
and priuat preieris for to geten worldlyy muk 
more pan soule helphe, pannhe bei fals ypocrisit 
and worschepen false maummetis.

\[L 36\] <TTL> <P 05>

ceris his ilke fals religious is gilty of 
peftie and manquellyng also, sip he is cause of 
pe old pore manmus dep.

\[L 22\] <TTL> <P 09>

for in pei seyn pat an hepene philosofre or a 
newe synful caufit is wittiere and trewere pan 
alm3ti god, 3e pat god is fals and a folde and hes 
hepene blasphemes and newe dremersi ben 
trewye and witti.

\[L 16\] <TTL> <P 10>

For poi3 children ben brou3t in to fals feyned ordre 
bfore tyme of discrecion and ben not able pede 
to, 3it hei schulle be nedid bi peyne of
dampnyng in helte, as the seyn, and bi drede of bodely deþ to holde forþ þis feyned religion aȝenst here conscience and freedom of þe gospel.

3if þei disceyuen men in feip bi fals pardons, bi manuus preiere, bi letteris of fraternyte and bi here feyned roten abite;

þis men myȝten scewe bi seuene ȝifis of þe holy gost, bi myspendynge of fynye wittis, bi sixe consentis of synne, and colouryng and meyntenyng of alle synnes preue and apert, and namely bi fals procurynge of matrymonyne bi sotelles and quyntesse, and fals dyuors makynge, hou þese newe feyned religioune ben anticristis, sent preuyly of ȝerewes.

for whanne þei han disceyued cristendom þis hundrid ȝeer and more bi ypocrisie and false preychynge of fableis and errorris and heresies, magnifyynge synful mensuus ordenance abouen goddis lawe and ordenance, and drawen pore mensuus almes and lifoode to proude beggeris to make gret wast houses, and desceyue men bi fals assoyling, bi fals pardon, bi veyne preiers and synnyng or special, and letteris of fraternite, puttyngye open beggyngye and clamours on ihu crist, þanne þei crien fast þat poore prestis treuli and frely preychynge þe gospel as crist biddip, techynge men to do verray penance for here synnes and not trusten ouermoche to false pardon and cursed preieris of ypocrisit, and to do here almes to poore feble men crokid and bluye, as crist seip him self;
And here-wiþ prelatis disceyuen pore men of here almes, for bi fals pardon þei maken men to Þeue here nedi liiflode to here cathedral chirches þat han no rede, and make þe pore men to hope of more bank of goddis mercy to don here almes to riche houses and riche men more þan to don it to here pore neiþepoþeris þat ben bedrede, febil, and crokid and blynd, and þer-wiþ han nou3t of here owen.

Also þei prechen not cassage gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forþe antimaris bullshit to maken cristene men to werre eche wiþ opere in hope to wynne heuene bi siche werris, and 3it þei letten trewe men to teche treuli and frely cassis gospel and his commaundementis, but þei senden newe ypocrisy to preche fablis and leseynis and to flateren men in synne, and to robbe þe pore peple bi fals beggynges damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileue and to trowe þat crist beggyed þus als þei don;

Capitulum 10m: Ouere þis prelatis chargen here owen cursyng, þat is many tymys fals, þan þe moste ri3tfull curse of god almy3tty.

And siþ prelatis hondis ben ful of blood, boþe of quellynge of men wiþ here owen hondis sumtyne, and bi wille and fals conseilyng to wrongful werris, and ful of synne, as symonye, extorsions and robery, and of meytynynge in synne for 3er to 3er for money, hou schal god here hem?

And þis þat can not þes worldly statutis maad for singuler wille and couetise is hoolden but a fool and vnable to teche and reule cristene peple, þou3t þat kunne and kepe and teche neuere so wel cristis gospel and goddis commaundementis, and to þis ende þes worldly moldwerpis taken keeis of helle in stede of keeis of þe kyngdom of heuene, for þei taken ypocrisie and worldly tirauntrie and bostful worldly lif, and meytynynge of synne bi fals pardon and fals absolution and cursed preiers, and leuen kunnynge and techeynge of holy writt and edefynge of cristene soules to heuene by good ensample of here holy lif.

Lord god, hou schullen anticrisis mynystris of ri3twissesese be excused at þe day of dom, siþ þei emprisone falsy trewe men bi fals disceit of worldly heretikys;

and is redy ny3t and day to stere boþe partis to leccerie, and sumtyne to hyden here synne bi fals opis and morperryng of children, and sumtyne haunter it opinly and schamen not þer-of;

þe prelichen his prophethis and apostulis, whanne þei do cursedly a3enst here techynge and maken it fals as moche as þei kunne: þis sentence witnessip ion crisostom vpon þe gospel of seynt matheu;

þes prelatis schulden preche þis contricion and mercy of god and ioeis of heuene, and þe peril of schrifte wiþ-outen repentauce, and founlesse of synnes, and grete pynes of helle, and ri3twissenesse of god to make þe peple to flee synne and kepe trewly goddis commaundementis, and not disceyuen hem bi here owene powere of assoyllynge, ne bi fals pardon no fals preiers and oper noueltries bi aide goddis lawe.

þus cristene men schulde make verrey pees bitwene god and cristene soulis bi trewe kepynge of his hestis, and distroie þes pees of cursed men and don þere trauelte to amende hem for ellis þei faullden in charite.

also þei taken benefices wiþ cure bi appropriacon, þat is maad bi fals suggestion and symonye, and techen not þe parischenes goddis lawe no mynystre hem sacramentis ne releuen pore men wiþ residue of típes and offfyrnges.

þus þei ben dede to profitynge of ópere men and here temporalete ben mortesid, þat is confermyd in þis deþ, for þei comen neuere to seculer men 3if þei may, pou3 þei ben getyn bi neuere so fals title and a3enst conscience;

and certis 3if seculer lordis may not take tempereal goddis fro cleriks, þanne pou3 cleriks trespassen neuere so mache, 3e in traittere, conspiryinge þe kyngis deþ and quenys and alle þe lordis and ladys and comunes of oure land, þe kyng may not ponysche hem bi a ferping worp, and þanne is goddis lawe fals þat 3euep power to kyngis and seculer lordes to ponysche generaly, outukip no man;

and siþ þes þeþe ben geten to hem bi fals suggestion and meny tymes by symonye, and 3it ben superfirle to hem, alle þes típes ben pore menus liiflode, and þei ben maquelleris in defraudynge it and manyfold cursed and
And herby þei magnifyen mere here owene assoylinge þan assoylinge of god for verrey contricion, whanne god him self seſp in what kyne hour a synnere hæp inwardly sorowe for his synns he schal be saue, þei wolen make þis word fals, scyenge þat schal not be sa be he neuere so contrit wipouten schrifte of moup maad to hem, þat ben in cas þe fendis procuratours to discyeuen men in here soulis helpe for here vnkunnyng and pride and cousitice.

But norisken pledynge and debate among men for to haue a veyn name and wynnen hem a litil worldly styknyng wynep goddis curs, and wittynge meyntenen þe fals partie bi caucelacions, and forbariæ pore men of ri3t, þat þou3 a pore man han neuere so muche ri3t 3it þe wole make many doseyns to forsweren hem on þe book to gete hem self pamph and wynnyng. 

And þiþ here be ony good bishop þat wole chace þe fendis of lecherie or vsurie and siche moo, anoon coueitous laweieris þere han gnakis and iapis, delays, excusacions and fals appelis, letten þe bishop to poneshy þe synne.

And þe mooste of here wynnyng stondip in fals vsure, so moche þat þe he han enuemyned almost alle clerkis, alle lordis, and alle opere men wiþ þis cured vsure; 

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if þat he bad spoken euyl, and seynt pou3 biddip his heris deme þat þat be seide, where þeþ worldlyl foolis wolen he anticristis more maistris þan crist god and man, Sip þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel. certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disceit in techynge, and to lede blyndly cristene soulis to helle. 

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if þat he bad spoken euyl, and seynt pou3 biddip his heris deme þat þat be seide, where þeþ worldlyl foolis wolen he anticristis more maistris þan crist god and man, Sip þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel. certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disceit in techynge, and to lede blyndly cristene soulis to helle. 

And herby þei magnifyen mere here owene assoylinge þan assoylinge of god for verrey contricion, whanne god him self seſp in what kyne hour a synnere hæp inwardly sorowe for his synns he schal be saue, þei wolen make þis word fals, scyenge þat schal not be sa be he neuere so contrit wipouten schrifte of moup maad to hem, þat ben in cas þe fendis procuratours to discyeuen men in here soulis helpe for here vnkunnyng and pride and cousitice.

But norisken pledynge and debate among men for to haue a veyn name and wynnen hem a litil worldly styknyng wynep goddis curs, and wittynge meyntenen þe fals partie bi caucelacions, and forbariæ pore men of ri3t, þat þou3 a pore man han neuere so muche ri3t 3it þe wole make many doseyns to forsweren hem on þe book to gete hem self pamph and wynnyng. 

And þe mooste of here wynnyng stondip in fals vsure, so moche þat þe he han enuemyned almost alle clerkis, alle lordis, and alle opere men wiþ þis cured vsure; 

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if þat he bad spoken euyl, and seynt pou3 biddip his heris deme þat þat be seide, where þeþ worldlyl foolis wolen he anticristis more maistris þan crist god and man, Sip þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel. certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disceit in techynge, and to lede blyndly cristene soulis to helle. 

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if þat he bad spoken euyl, and seynt pou3 biddip his heris deme þat þat be seide, where þeþ worldlyl foolis wolen he anticristis more maistris þan crist god and man, Sip þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel. certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disceit in techynge, and to lede blyndly cristene soulis to helle. 

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if þat he bad spoken euyl, and seynt pou3 biddip his heris deme þat þat be seide, where þeþ worldlyl foolis wolen he anticristis more maistris þan crist god and man, Sip þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel. certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disceit in techynge, and to lede blyndly cristene soulis to helle. 

Also crist bad to his enemys þat þei schulde bere witnesse of euyl 3if þat he bad spoken euyl, and seynt pou3 biddip his heris deme þat þat be seide, where þeþ worldlyl foolis wolen he anticristis more maistris þan crist god and man, Sip þei wolen not be demyd and amendid bi cristis peple vnder hem of hero opyn werkis a3enst goddis hestis ne of here fals lesyngis þat þei techen in stede of cristis gospel. certis a more blasphemye ground castid neuere sathanas to norische synne of clerkis and fals disceit in techynge, and to lede blyndly cristene soulis to helle.
Whanne men schulden here goddis commandements and povnitis of charite and ri3twisnesse and treuhe, þe fend striþ hem to heren foul speche of lecherie, of bacybyng of neþ3eboris and lesynsia for to haue mynde and likynge of synne and to strike men to hate and enuye and pledynghe and fi3ttynghe, so þat mekenesse and pacience and charite schullen be lost and cursedyness of synne regnegþ, þat vnneþe can ony man kepe his tonge fro fals and veyn swerynghe and schrewid speynghe boþe of lecherie and false speyngyns.

<L 24><T MT13><P 216>

þe seuene and prittijhe, þat þei norischen not men and wommen in lecherie, in wrong disiect of fals chaffarynghe and extorcion doynghe, lettynghe verrey restitution of euyl goten goddis and þe schame of grete synneris 3iþ þei were schryue at here owene curatis, for to haue part of þis robberie, and make worldly festis and wast houses aþenst here pouert and profession, bi colour of rentalis talis and longe preieris in si3tte of men.

<L 26><T MT14><P 224>

OF SERVANTS AND LORDS: Of seruaunts & lordis how eche schal kepe his degree: First, seruaunts schullen trewely and gladly servue to here lordis or maistris and not be fals ne idel ne grucchynghe ne heuey in here servuye doynghe, but holde hem paied of þe staat of seruaunts, in whiche god haph oedyneyd hem for here beste to holde hem in mekenesse aþenst pride, and besi trauile aþenst youde and sloupe.

<L 2><T MT15><P 227>

and catel in resonable manner, and temperale swerd and worldly power bi goddis lawe to compelle men to do here servuye and paie rentis, but bi þe gospel and crisstis lif and his apostlis, prestis han not siche power to constreyne men to paie hem dymes, and principali whanne þei don not here gostly office, but harmen here sugetis in fals techynge and euhl ensaumple 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.

<L 11><T MT15><P 230>

and clerkis striuon for holy wrryt and seyn þat it is most trewe and best to reule cristene mennes souls bi, but ypocrisit seyn þat holy wrryt is fals, and newe lawis maad of worldly clerkis ben betre for cristene men þan holy wrryt, and perføre þei studien mannus lawis and techen hem to colouri bi here pride and couetisse;

<L 8><T MT15><P 235>

Trewe clerkis seyn also þat crisstis lyuynghe and his apostlis in wilful pouert, wipouen fals and nedees beggyng and whip-outen worldly lordschipis, is most perfet in itself and best for alle clerkis, siþ crist god and man chese þis lif for þe beste;

<L 33><T MT15><P 235>

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 ofryngis to curatis and meyntenene here wif and children and leue out of dette, trauile þei neuere so besily nyþt and day, and þei neuere so pore and in grete dette þes ypocrisit ceessen not to robbie hem bi fals beggyng, dampened of goddis lawe.

<L 7, 11><T MT15><P 236>

and whanne trewe clerkis meyntenene here trewe part bi holy wrryt and reson and esaumple of crisstis lif and his apostlis, and newe ypocrisit meyntenene here fals part bi ground of synful men and bi ypocrisie and worldly power and 3iftis of money and censures, as suspande, cursynghe and prisounynghe, and þanne is debat and striþ reised at þe full.

<L 28><T MT15><P 236>

but most traiterie of god and his peple is in fals confessouris þat schulden telle lordis þe grete peril of þis is synne and opere, and wolden not for drede of los of worldly frendschipe and lordischipe and worldly worschipe and wynnynghe;

<L 20><T MT15><P 242>

3e, pou3 he be a market betere, a marchaunt, a meyntenoun of wrongis at louedaies, a fals suerere, a manquellere and inreguler.

<L 32><T MT15><P 242>

namely 3iþ he reproue hem of here wickid lif and teche hem þe beste weie to heuene bope in word and dide, and so be hurlid and pursed priuely or aperty, and so hatid amonoge hem þat he schal be feyn to sette his chirche to ferme to suche a gettere nerehonde for nouþt, or ellis for fals sclaundre putt on him lese his chirche, or for scheame or anoy flee þe contre, and bi þis wrong ben many men lettid fro goddis servuye and trewe techynge.

<L 10><T MT15><P 243>

but þe most traiterie is in fals confessouris, þat schulden bi here office warne prelatis and lordis of þis grete peril, and clerkis also, þat þei holden none sicche curatis in here worldly offices;

<L 28><T MT16><P 247>

Also whanne pore prestis first holy of lif and deouout in bore preieris ben benefited, but 3iþ þei ben worldly and bisy aboute þe world to make grete festis to riche personys and vikeris and
riche men and costy and gaily arrayed, as borne staet axi or fals dom of pe world, pei schullen be hatid and hayned doune as houndis, and eche man redi to pieere hem in name and worldly goodis.

\[\text{L 16}\] <T MT16> <P 250>

**ANTICRIST AND HIS CLERKS TRAVAIL TO DESTROY HOLY WRIT**: Hou anticrist and his clerks trauclen to distroie holy writ and to make cristen men vnstable in pe flei and to sette here ground in deuelis of helpe. Citation: "As houre lord ihu crist ordeynede to make his gospel sadly knowen and meyntened a3enst heretikis and men out of bileue bi writtyng of his foure euangelistis, so durchen strie and perfore pei seyn pat holy writt is fals; for pei ben worschipen fals goddis and dweluen in ydolatrie, hou schulde god teche hem pei precious treubes of his lawe?" (L 31) <T MT18> <P 266>

and pe holy gost dwellipp not in siche proude and coueitouse clerks, for pei ben templis of pei fend and pei worschipen fals goddis and dweluen in worldly occupacion, and dispisynge ofpe trewe men to loken on.

\[\text{L 7}, 8\] <T MT18> <P 267>

first 3if holy writt be fals, certis god autor per-of is fals, and si pei graunten pei friste errore, pei moten graunte al pat suep per-of.

\[\text{L 30}\] <T MT18> <P 267>

Also newe religious ben brou3t in-to trewe vnderstonden pei lawis and logik of pe world to reise up cristis mekenesse, pouert and penaunce, and to ben a bok of trewe vnderstonden pei lawis. (L 3) <T MT18> <P 268>

Also newe religious ben brou3t in-to pe chirche to reise up crisris mekenesse, pouert and penaunce, and to ben a bok of pe world to loken on, and pei ben turned to ypocrisie, pride, coueitise, and to sette olde lawis and logik of pe world more pe opere worldly men, and pe fals bokis ful of pei synne and heresie;

\[\text{L 19}\] <T MT18> <P 268>

and now pei hen nedid to rob pei pore peples bi fals beggynge, and schaundren crist wip pei chamose beggynge dampped of goddis lawe, and 3it pei open felle is stilly meyntenen a3enst goddis lawe, reson and charite bi sotel ypocrisie, and no chasistyng don per-onne.

\[\text{L 33}\] <T MT18> <P 269>
but among all he helpis of he fend a wickid prelat or a fals religious is he moste.

moche more 3if prestis knowen pat mennis soulis ben in myschief of fals bilee brou3t in bi anticrisis clerkis, pei ben out of charite but 3if pei helpen hem out of his myschief, sipl his is most myschief in his world.

and a symple pater noster of a plou3man pat his in charite is betre 3an a joussand massis of coueitouse prelatis and veyn religious ful of coueitise and pride and fals flaterynge and norischynge of synne.

and pat fals confessoures pat norisken men in synne for worldlyd worschippe, worldlyd wynnyngge, walfare and ese, be hurled ont of office and courtis for drede of schedyngge of worldlyd vennyme.

pat 3e grete blasphemye of goddis name in veyn and fals sweryngge and winfullye creaturis, as bi crisis woundes, dayles and ophere membris, be refreynd bi drede of peynes sett hi kynge, lordsis and comounte of cristene peple, lest god take grete vengance on oure peple, bope in his world and in 3e tojer.

and herfore many men speken generalliche of here synne, and leuen to descend to persones lest 3ei medden fals wip sop.

and as anentis fals freris, resouin techip pat 3ise ben fals, and poul spekip pat perile is in fals freris.

dampne pou 3is holi writ, and lette pou men to rede it, and releese here oblishyng comune vse pat god approue, and penne 3er is som colour to blame men pat vseen his word, but freris ben oblishid of god and bi here rewele to seye his word, and as 3ei seyen freris weren penne and longe bifoire, and somme false, what shulde lette 3e holi goost to speke of fals freris bi poul.

And 3us seip petre in his book, pat is aboue alle 3ise patrouns, Sopeliche 3er weren fals prophetis in pe peple, as shal he in Jou mastris of lesyngis, pat shal bryngge in sectis of loss, bope of religious and soul, as men mai openliche see now, and 3ei denyen pat lord pat hap bou3t hem, thesu crist.

pe apostlis weren so tretable, pat 3if men tau3ten hem a betere ordre or pat ou3t of here bileeue were fals, pei wolden some assente to treupe;

but pei seken mannes help and fals dilayes to lettre knowynge of treupe, and pei 3ei consenten not to good, but bi here power striuen a3en it.

and 3is a-cordip to fals prestis, for philosophis seyn bi resoun pat it is eir of pestilence when it semep to renye and reyne not, as it fallip bi siche cloudis, for pei letten pe li3t of heuene and temperen not pe erpe hi reyn.

And 3if alle heere clogis tellen to men pat pei ben needi beggis, and pei wolen take of pore and riche al maner of godis pat pei mai gete, penne pei ben fals and ful of playnt of pe pouertie pat pei han chosen.

when pat noon of hem kan proue pat his sentence pat men seyen is fals bi goddis lawe, but trewe and sewynge of billeue, hey shewen ferrere hou pei ben disciples of fals pharisisees, pei whiche haueden his maner when pei my3ten not denye cristis deris, pat pei ne weren goode in hem self and ful of myraclis and grace of god, pei depraueden pe maner of dyng, and pus crist in hise deris.

also crist tellip pat “men shulden fle fro fals prophetis,” and tellip two condicions bi whiche men shulden knowe hem;

3if freris shewen bi here dedis pat pei ben siche fals prophetis, and cristis chircbe be harmed by hem, whi shulden not men teche here gylys?

Examine pou wel pe grounde an pe resoun of newe men, pat seyen pey holden pe lawe and pe ordinance of crist, and we travelen to destrye hem, for certis 3if we erreden here in wit or wille bi fals fore, we donner mekeliche a-noon turne to treupe when it were tau3t.

and whoso fayliip in feip he is fals to god, and tristiip not to his treupe, as hepen men don not.

for if pou trowe myche of it, and trowist pat sum is fals, by his hoole of 3i schelde art pou deed to god;
and pus euerche man haþ a maner of feip, syn eche man trowip þat god and alle þingis ben, but hitþ feip is rente in particulir erroures þat trowip fals of þe feip, by any part of it.  
"L 23"<T MT24><P 349>

for who myȝt more contrarie feip þan sey þat crist seip fals whan he seip þat "his brede is myn owne bodye," for his may neþer be brede ne þe bodi of crist, but it is accident or nouȝt, as freeres feynen falsly.  
"L 24"<T MT24><P 352>

Heere is myche for to seye, for þe feud takip fals þat foolish 3yuen not þer almes to robert þat is a leme of þe feud.  
"L 26"<T MT27><P 423>

neþer pope ne oþer man haþ power but to helpe þe chirche bi goddis lawe, and pus feynynge of antecristis powere, þat is fals aþenus his treupe, comeþ of þe fadir of lesingsis and disseyueþ many men.  
"L 36"<T MT27><P 426>

and þus goddis wit is hooþy writ, þat may on no maner be fals  
"L 11"<T MT27><P 429>

and freris procuren cmonly boþe lordis and bishops to lette his preching, so þat heu fals preching be sprad and her wynnyng aþenus crist, and þus is þe puple robbid of goostly help and bodily.  
"L 28"<T MT27><P 444>

þis hangyng vp vsid non is not so fel but fals ynow;  
"L 34"<T MT27><P 456>

And echo of þise fals antecristis, asoure trewe Crist seip, schal disseyue many men; and alle þes disceuers and fals cristis, our trewe Iesu seip, is an alion þat cometh not in þe Fadrís name of heuene but in his owne name.  
"L 73, 74"<T OBL><P 158>

For houȝt a man wold worre aþenus antecrist bi þe textis of God is lawe, he and his disciplis han so depraued þe auctorite þerof bi suspeccon of falsheide, and peruerudit so scripture bi his fals glosis, þat welyn al men, lerned and lewde, taken þat lawe as of litil aucturite.  
"L 168"<T OBL><P 161>

And for þis contrariyng of Crist and olde feiþful men and exalting himself aboue alle þat is or mai be seide God, he seip in dede, þat is þe most effectual speche, and in word preueli, Haue 3e no reward to Crist or to his aþopis in þis poynyt of beleue of þe sacrïd oste of þe aþer, ne beleue 3e her wordis, for þei ben fals and disseyueable.  
"L 243"<T OBL><P 163>

Houȝt, I prai the, haþ antecrist peruertid þe gospel bi his proude, presumptuous, fals and contrarie glosis to þe gospel in þe matir of þe wordli lורדship of þe clergie?  
"L 269"<T OBL><P 163>

And alþouȝt seint Austen had conflict wip diuerse heretikis, 3it I am not avisid þat he was uexid wip any heretike þat durst dampe scripture, or elles seie þat it was fals or eresi, or þat durst determynacions euyvn þe contrarie of Cristis logic and his wordis, as dar þis renegatt þat sittip in þe chirche, and contrariip Crist nouȝt, and enhauþis himself aboue Iesu.  
"L 466"<T OBL><P 169>

And herefor, wynynge þat his grete power and auctorite schuld be fulli knowe and magnefid, he sendeþ out into every kost of cristenandom professours of his lawe in dyuers degris, þe wiche opyn her mouþe into blasfemie aþenus God of heuene and lacken Cristis lawe to the peple, and seien þat it is not onli insufficien to gourne Cristis chirche, but also þat it is fals and heresie, and þat hit killip þe peple, for þei seien after oure owne fals menyng þat pe letter sceþep, and þat Cristis law is not of none auctorite but in as meche as it is amitid bi þe chirche, þe wiche ys most famouþly told or seide of þis grete ipocrity þat sittip in þe chirche, as it is seide before.  
"L 832, 833"<T OBL><P 178>

For as þei seien it is heresie and blasfemye, fals and contrarious to himself and so litteralli þat it killip men;  
"L 939"<T OBL><P 181>

And þis malice, þat is nouȝt ryue among oure clerge, was ensamplid in Cristis tyme and his aþopis bi þe fals clerge þat was þat tyme.  
"L 962"<T OBL><P 181>

For I haue wist many men examyned in our londe in dyuers materis þat haue be demed bi scripture, and sum haue ben conuyet of heresie bi þe chifff lymys of þis renegat, but I neuer koude wete þat seche antecristis lemys koude aleie for hem any hole processe or ellis hole sentens or text of Goddis lawe, but onli her owne tradicions and determynacions, norwipstonding þat þe olde descripcion of heresie is þis Heresie is fals lore contrarie to holi scripture obstinatly defendid'.  
"L 1009"<T OBL><P 182>

So, and þis renegatti lawe were alle fals wijout colour of trupe, it schuld begile no man;  
"L 1351"<T OBL><P 191>

And so þei most nedis graunt þat þe comun peple doþe maumetris in wirschipping þat sacrament in bodili siȝt, or elles þat þe beleue of þese newe
for he hadden pen questions and euydenчись
a3enst Cristis wordis, to pe wiche he 3auen more credence pean to Cristis wordis, for he supposid Cristis wordis to be fals and vnpossible.

And pus and meche wors it stondep of pe grete bodi of antecrist, pat supposip Cristis wordis to be fals and heresie and impossible.

For alle seche ben gilt of alle pe synne pat pei causen bi wiþdrawing of Goddis worde, yuel ensample or fals teching, as seint Poule seip (Roi’ 1) And a man mai neuer fructfully repent him viþo þe time he do his deuour to vndo þis synne, as meche as he mai while he haþ time and leiser.

And so, as Ion Baptist meueþ in his wordis, ðis fende seip pat God is fals, and his witnes þat is his lawe also, and nameli in þe beleue of þe sacrid oost, wher he refusiþ alle þe witnesse of Goddis lawe and betakip him to þe contrarie, as it is in partiþe schewed heretofore.

And þus, alþou3 þer were no pope as oft haþ biþetid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wiþ al his endowid prelacie þat ben temperal lordis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feip of þe sacrid oost, and in þe sacrament of penance, and in many opur poynttis þe wiche I suppose few of hem to be clene, 3it neuer þe laþ þis power abideþ in þe chosen chirche of Crist, alþou3 þeþ ben here but a litel flok.

And also, þou fals renegat, þi wordli lordschip is akursid, for God haþe dampped þat in word and dede in boþe his lawis.  

And þus, as seint Austen writeþ þus a3enst þat þat seyen þat þis sentence of damnicipious schal be trewe upon angellus but not upon men wher þe sentence of God Jeuen a3enst yuel angellus schal be trewe, and fals a3enst men?

Forþop, on þat wise þei fallen fro meche speche into fals speche.  

What wondur þan is it þou3 antecrist be fals and a grete lier þat is so contrarie in himself, and also not onli addþ to Cristis wordis but also contrariþ hem euen in words and dede?

Furþomore seint Austen writeþ þus (libro De mendacio) how þer were sum men in his time þat wold ræþur supposse þat Poule wrote fals, þan þat Petur synned whan Poule vndurname him (Gal’ 2): And, as Austen seip þere, While þes men wolen defende Petur from errour, and from þe schrewid weie into wiche he was fallen, þei enforcen hem to outurne þe weie of þe religion of cristendome, þe auctorite of scripturis ibroke and amenusid in þe wiche helpe is to al men’.

But I consail here þat þes folis be riþt wel war lest þei exclude hemself from everlastung blisse bi seiche fals opinions aboute þe articlis of beleue, for þes þat þus deuiden Crist ben antecrist!

And whi, fals antecrist and renegat, not onli after foure hundrid 3ere but after a þousand 3ere after the losing of Sathanas, pou enforceþ þe to teche Cristis chirche an article of beleue vnknowen before?

And on þe same wise I conseil þe þat desirest to be a childe of Abrahames, whom God came to seche and to make saft, þat no disputicion of þin owne witt or of any opur marres moue þe from þe simplenesse, c1erenes or chast feip þat is in Crist Jesus, vnudsongand þat Crist is þe feip of alle þo þat schul be saued, and antecrist is þe fals beleue of alle þo þat schul be dampped, and nameli in þe mater of þe sacred oost.

Anóþer opun lesyng þese maistir liers wiþ her sectis affermen obstynatli on Crist, seiyng þat his lawe is moost fals and heresie, blasphemye and contrarious to itself, notwiþstanding þe þat þis propheþe seip (Lex domini immaculata) þat þe lawe of God is vndefoulid or wiþoute wem.

And so diden oþer seyntis þat supposen scripture to be trewe, and tooken as ground of her feip, and durste not seie, as þese maistir liers and blasphemous sectis doen now, þat hooli scripture is fals.

But I woot wel here þat oure worldli prelatis seien here þat þei maken alle þese newe
And wondre thou not, alou3 couetouse clerkis encumbrid in his synne, pat ben redi to dampe hooi scripture as for fals and heresies, dampe he sentence of seynt Petir demyng Symon Magus worbi to be damnep for his dede.

For, and Petir hadde do and tau3t as hee anticristis meyne and retenu meuen in word and dede, seynt Petir hadde he fals and contrarious to his maistir Iesu.

And as Lucifer dide his harm to Adam and Eue vndir colour of loue and frendship and helping of hem, so doen now hise aungles, eure ypocrisit pat I speke of, pat transfiguren hemself into aungles of li3t, and disseyuen pe peple bi fals biheest of heuenli help pat pei wolde procure to hem for her goodis.

And I wolde wundre here of pe blundnesse of he lordis and ouij peple, pat pei persayue not pe fals coutoise of pepe ypocrisit, saue pat Crist, pat mai not lye, propheecie of his blundnesse, seiynge pus, as it is rehersid bifore, pat sotili fals peple, pehe which he callip pseudo, shah arise;

But God for his greet mercy sende hee grace to haue cleer knowleche of pe pseudo pat, wipouten autorite of pe Fadir of heuene, ben plauntid in pe chiche, leste peou be disceyued bi her fals signes.

For ri3t as Lucifere dide his harme to Adam and Eue vndir colour of loue and frendship and helping of hem, so done now3 his awngellis, pe ypocrisit pat transfiguren hemself into awngellis of li3te, and disseyuen pe pepil by fals byheest of heuenli help pat paie willen procure to hem for her goodis as paie sayen.

Therfore frend for thy feith fond 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 yfaiel, Now is my comfort a cast, canstou no bote?

God wold her wonyngye were in wildernesse And fals freres forboden, the fayre ladis chaumbers.

God of his grete might and his good grace Saue alle freres, that feithfulli lybben And alle tho that ben fals fayre hem amende And gyue hem wit, and good wil swiche dedes to werch That thei may wynnen the liif, that euer shal lestenn.
wysdom, and repreuth fleschly men for hire false bileuee and yuel lyuyng, and comendith myche just men, sad in bileuee and vertuouse lyuyng, and touchith myche of Cristis incamacoun, his manheed and godheed togidere, and damneth grethly idolatrie, and fals worshipping of idolis, and false goddis.

as in that place of the Salme, the feet of hem ben swithe to shede out blood, the Greek word is eiquiuok to sharp and swift, and he that translatide sharpe feet, erride, and a book that hath sharpe feet, is fals, and mut be amendid;

Unnethes amongst hem all any That he ne hath glosed the gospel fals!

For there they dressen hem to dwell, And with fals Lucifer there to fall.

Such preestes ben Christes fals traytours!

Who sayth the sothe, he shal be shent, speketh ayenst hir fals living;

Pope, bishoppes, and cardinals, Chanons, persons, and vicaire, In goddes service, ben fals, That sacramente sellen here.

All other maysters ben wicked and fals. That taketh maystry in his name, Gostly, and for earthly good;

Hier wickednesse is knowe so wyde, They servē god in fals habyt;

His conclusion is proud þus: for be siche exorcismis creaturis been chargid to ben of hey3ere uerti þan here owne kynde, and we sen no ping of chaunge in no siche creature þat is so charmid but be fals beleue, þe whiche is þe principal of þe decelis craft.

and, as I seide, ser, to 3oue before, for myn vntrulpe and fals cowardise many oon schulde be put into ful greeet reprefe.

But wo worp fals couetisse and yuel counseile and tirauntrix bi whiche þei and manye oþer men and wymmen ben lad byndelyngis into an yuel eendel!'

And þe Archebishop seide, þou3 Purueie be now a fals harlot, I quited me to him.

Also þat þe pope of Roome is fadir antecrist, and fals in all hys werkyng, and hath no poar of God more þan ony oþer lewed man, but if he be more holy in lyuyng:

And he þat þe puple callen pope of Roome is no pope, but a fals extorsioner and a deseyuer of þe puple.

And þese singemesses þat be cleped presstes ben no presstes, but þay be lecherous and couetouse men, and fals deceyvours of þe puple;

And, for as muche as be þe said þinges þat Y so held, beloved and affermed, Y sherewed meself corrupt and vnfaithful, þat from hensforth Y shewe me vnconvert and faithful, þe feith and doctrine of holy churche truly to kepe Y promitte, and all maner of errour and heresie, doctrine and opinion ayeyn þe feith of holy churche and determinacion of þe churche of Roome, and namely þe opinions before rehersed, Y abuire and forswere, and swere be þese holy gospels be me bodely touched þat from hensforth Y shal never holde errour ne heresie, ne fals doctrine ayeyn þe feith of holy churche and determinacion of þe churche of Roome, ne no suche þingis Y shal obstinatly defende.

and he þat translatide sharpe feet erride, and a book þat hāp sharpe feet is fals and mut be amendid.

Þe pridee tyrne scip Crist vnto þese fals folc: Wo worp 3ou, scribis and pharisees, ypocrisit, þat goen aboute bope watir and lond to make a child of 3oure ordre, and whanne he is maad 3e maken him a child of helle, double more þan 3ou.

Þe menes bi whiche þei stelen suche children ben ful of venym: þei feesten hem and 3yuen hem 3ifis as applis, purdis and eþir iapis, and þat is moost yuel of alle, þei bigilen hem wip fals wordis;

And so fals ypocrisie is biried wipinne hem and stynkynges pride wip many eþir vices, but her ground þat þei couetien is boones of deede men, for þe substance of her goodis couetien þei moost, and þei sleen þese men bi falsnesse of
wysdom and kunnynge and tau3t
and oure soules ben in Icue oure synnes bi preehynge of his lawe, sowen to
And vaniteis. pleyinge of myracle is fals equite, so it is double shrewidnesse, worse more stedefastly dwell en in hem.
And perfore siehe myracle pleyinge ne "pse of synne, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter bohe in word and werk.
Almy3ty God kepe his churche fro such false prophets and here sotile ypocrisi3e and fals heresye! Amen!
And such strij in wordis is of no profit, ne proue not pat Goddis word is ony weie fals.
Pere lurken togiddir manye rauiesching wolues þat spoilen þe peple wip many fals signes...
Certs þe fals poynetal of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.
what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipoute cuylet or ony falsis or flatryng, and 3yue leue to þese freris to preche falsis and heresies and afterward to spuyle þe peple and sille hem þeir fals sermons?
Also fals prophets weren in þe peple as and in 3u schulen be maistris liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem silfe hasti perdicion.
Also fals prophitis weren in þe peple as and in 3u schulen brou3t hem up in word and werk.
And many schullen sew bi whom þe weie of al trupe, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter bohe in word and werk.
Almy3ty God kepe his churche fro such false prophets and here sotile ypocrisi3e and fals heresye! Amen!
And such strij in wordis is of no profit, ne proue not pat Goddis word is ony weie fals.
Pere lurken togiddir manye rauiesching wolues þat spoilen þe peple wip many fals signes...
Certs þe fals poynetal of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.
what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipoute cuylet or ony falsis or flatryng, and 3yue leue to þese freris to preche falsis and heresies and afterward to spuyle þe peple and sille hem þeir fals sermons?
Also fals prophets weren in þe peple as and in 3u schulen be maistris liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem silfe hasti perdicion.
And many schullen sew bi whom þe weie of al trupe, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter bohe in word and werk.
Almy3ty God kepe his churche fro such false prophets and here sotile ypocrisi3e and fals heresye! Amen!
And such strij in wordis is of no profit, ne proue not pat Goddis word is ony weie fals.
Pere lurken togiddir manye rauiesching wolues þat spoilen þe peple wip many fals signes...
Certs þe fals poynetal of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.
what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipoute cuylet or ony falsis or flatryng, and 3yue leue to þese freris to preche falsis and heresies and afterward to spuyle þe peple and sille hem þeir fals sermons?
Also fals prophets weren in þe peple as and in 3u schulen be maistris liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem silfe hasti perdicion.
And many schullen sew bi whom þe weie of al trupe, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter bohe in word and werk.
Almy3ty God kepe his churche fro such false prophets and here sotile ypocrisi3e and fals heresye! Amen!
And such strij in wordis is of no profit, ne proue not pat Goddis word is ony weie fals.
Pere lurken togiddir manye rauiesching wolues þat spoilen þe peple wip many fals signes...
Certs þe fals poynetal of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.
what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipoute cuylet or ony falsis or flatryng, and 3yue leue to þese freris to preche falsis and heresies and afterward to spuyle þe peple and sille hem þeir fals sermons?
Also fals prophets weren in þe peple as and in 3u schulen be maistris liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem silfe hasti perdicion.
And many schullen sew bi whom þe weie of al trupe, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter bohe in word and werk.
Almy3ty God kepe his churche fro such false prophets and here sotile ypocrisi3e and fals heresye! Amen!
And such strij in wordis is of no profit, ne proue not pat Goddis word is ony weie fals.
Pere lurken togiddir manye rauiesching wolues þat spoilen þe peple wip many fals signes...
Certs þe fals poynetal of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.
what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipoute cuylet or ony falsis or flatryng, and 3yue leue to þese freris to preche falsis and heresies and afterward to spuyle þe peple and sille hem þeir fals sermons?
Also fals prophets weren in þe peple as and in 3u schulen be maistris liers, which schulen bring 3u setis of perdicion, and denye hym god þat brou3t hem aboue, leding to hem silfe hasti perdicion.
And many schullen sew bi whom þe weie of al trupe, so ly3tne he oure hertis wip vnderstondyng of his lore and graunte vs gras to lyue þerafter bohe in word and werk.
Almy3ty God kepe his churche fro such false prophets and here sotile ypocrisi3e and fals heresye! Amen!
And such strij in wordis is of no profit, ne proue not pat Goddis word is ony weie fals.
Pere lurken togiddir manye rauiesching wolues þat spoilen þe peple wip many fals signes...
Certs þe fals poynetal of þe scribis hap wrou3t open lesyng and 3oure wijse men ben confoundid, afeerde and cau3t in her owene snare.
And anoon þanne Archebischop seide to me, William, I knowe wele þat hou hast þis twenti wyntir and more trauelid aboute bisili in þe norþ lond and in oþer diuere centreis of Ynglelond, sowynge aboute fals doctrine, havyng me gret businesse and schrewid wille for to enfecte and poysouno al þis lond if þou myȝtist wip þin vntrew techynge.

<LI 1992><T THP><P 29>

and, as I seide, ser, to 3ou biforn, for myn vntrew and fals cowardise many oon schulde be putt into ful gret repreef.

<L 479><T THP><P 38>

But wo worp fals coueteis and yuel counseile and tirauntrie bi whiche þei and manye oþer men and wymmen ben lad byndelynysi into an yuel ende!'

<L 535><T THP><P 40>

And þe Archebischop seide, 'þou3 Purueie be now a fals harlot, I quitid me to him.'

<L 552><T THP><P 40>

And perfore, ser, howeuere myn enemyes haue certified to 3ou of me, I tolde at Schrouesbrite of two manere pilgrimagis, seinghe þat þer ben trewe pilgrimes and fals pilgrimes'.

<L 1234><T THP><P 61>

Þis sentence witnessip Ierom and Crisostom pleyni, blamynge him gretli þat þryngþe forb a book for to swere vpon, amonestyng clerkit þat in no wyse þei compellen ony lyf to swere wheuer þei gessen a man to swere trewe or fals'.

<L 1690><T THP><P 76>

For þei seien now þei mowen bi her swerynge, þou3 it be fals, voyde blame or temporal harme whiche þei schulden haue if þei sworn not þus.

<L 1717><T THP><P 77>

3he, and þe same daie aftir noone þou, metynge þat worþi doctour in Watylende strete, celpidist him fals flatere and ypocritye'.

<L 1966><T THP><P 84>

And a clerk of þe Archebischopis seide to me, His sermoun was fals as he is fals, and þat he schewip opiniu sicþe he dare not stonde forþ and defende his prechinge þat he prechid þan þere'.

<L 1979><T THP><P 85>

For no man but he and þou and siche oþere fals harlotis preisen ony siche prechynge'.

<L 1992><T THP><P 85>

And for þi fals counsilinge of him and of many oþer þou hast grete cauise to be riȝt sory, for longe tyme þou hast bisied þee for to peruerre whomeuere þou myȝtist.

<L 2163><T THP><P 91>

þat God, as I woot wele, háþ clepid me aȝen and brouȝt me into þis londe, for to districe þee and þe fals seeþ þat þou art of.

<L 2182><T THP><P 91>

And I seide to þe Archebischop, 'Sere, þe holi profete Jeremye seide to þe fals prophecye Anayye "Whanne þe word, þat is þe prophecye of a profet, is knownen or fulfullid, þanne it schal be knownen þat þe Lord sente þat prophecye in treuþe"'.

<L 2186><T THP><P 91>

Þe þe Eiȝþe Comaundement of God is Þis/ Thou shalt not speke fals witnesse aȝens þi neiȝbore.

<L 121<><T TK10C><P 375>

so þat we mourn not vnirdirstonde þe sliȝnesse of her tunge in which is no wisdom Whi fals questmongers: for þei sileen þe truþe.

<L 127<><T TK10C><P 376>

3it, Dawe, þou3 þou accusseþe pardoneres þat ben fals, þou louest lesse a trwe prest þan þou dost hem alle, For þai gon neere 3ou apostatis in gilyng of þe puple.

<L 230><T UR><P 108>

Bot þat 3e ferme to limitoure it may not be denied, Lyþe þou neuer so lowde & þerto sette a sele, Bot þus with many fals meneese oppresse þe cuntrees.

<L 235><T UR><P 109>

þou sadist þou were no letted man, þou preuest þi self fals, For þou spekist of jerarchies, of herisies also þou art gilty in alle þes poynetes, & þi breser boþe, þat I would preue aperyf if þat þe tyme suffrid.

<L 313<><T UR><P 111>

3it, Dawe, þou drawist in many fals prompynges, For to hirt symple men, bot me neuer a del;

<L 330<><T UR><P 111>

FALSE...........720

Suche fals wordis wolon not excuse hem before resoun at domysday.

<L 124<><T 4LD-2><P 203>

But Goddis lawe forbediþ man to consent to eny synne & þise apostate of þe irreligiose of antircist, þorou3 her fals obedience done to here souereyns, ben made þorou3 vnable to drawe vnþur þe 3oc of Ihesu Crist.

<L 136<><T 4LD-2><P 204>
on þe tohur syde, þat siche men seyne þat men
owen to obeise to tyrauntis þe whiche ben
wickid men, we graunte wel þat þis is soope,
but þis bindiy no Cristen man, þe whiche is
made free bi þe reule of Crist from daye to daye,
to stonde wifullwy vndur þe obediens of a false
prelat.
< L 151> < T 4 LD-2 > < P 204 >

Summe wordis men denyen for þei witen þat þei
ben false, as ben wordis contrarie to trupe þat we
han grauntid for þe first trupe. Per ben on þe prid
maner somme wordis þat we douten wheþer þei
ben soþe or false, for contrarie euydens þat we
han. But þere ben on þe fowrt maner summe
wordis þat we supposen to be soþe or ellis false,
aftur þe euydens þat we han.
< L 392, 395, 397 > < T 4 LD-2 > < P 215 >

FRIAR þat þe hestis of God beþ neþir soþe ne
falce, for eche hest is a resoun imparatif þat is
neþir soþe ne false, as teliþ children sommes.
< L 10 > < T 4 LD-3 > < P 217 >

Wherefore we seyen þat ech resoun, be it
imparatif or optative, is soþe or false aftir his
resoun indicatif is soþe or falce to whom he
schulde be redussid, or aftir þat he haþ twepe in
dede answerynge to hym.
< L 24 > < T 4 LD-3 > < P 218 >

ION Sipen þe most perel of hooly chirche
standeþ in false freres, it were to bigynne atte
hem & make hem more knowen.
< L 6 > < T 4 LD-4 > < P 235 >

God saue his chirche wipouþten harme of
anticristis clerkes, for of eiþte perelles, þe moste
is in false freres.
< L 70 > < T 4 LD-4 > < P 238 >

And sipen þe money þat þei disspenden comeþ
not from heuene for Criste toke of þe erpe þeise
temporal goodis and sciens of alkemie
disperses, for þas was Crist martired be procuryng
of false prestes.
< L 275 > < T 4 LD > < P 247 >

I trowe þat he þat seip þis sentence, & stundik
þerby, schal be don to dep wipare or wip oper
peyne, for þus was Crist martird be procyng
of false prestes.
< L 275 > < T 4 LD > < P 247 >

sipen alle seyntis in heuene affermen þis gospell,
he were ouer gret a foole þat wolde falce her fro,
for alle antecriste clerkes or fendes in helle and
false glosis þat ben feyned to þe gospell of Crist
schulde not be trowed, for þei ben not groundid.
< L 343 > < T 4 LD > < P 250 >

And here Richerd, may þu see þat þu takest
false, for freres kepen not mekenesse as seculers
done.
< L 440 > < T 4 LD > < P 255 >

& so siþen foure cardenal vertues schulden be
foure wallis to holde þese freres in cloyster of
þer soule, & þei breke alle þese & turnen to
VICES, IT is oþon þat þei ben false in bodily
cloysters.
< L 454 > < T 4 LD > < P 255 >

And so Goddes awe of riþt obedience wolde
dissolue erroris in þese false orderis.
< L 1034 > < T 4 LD-4 > < P 281 >

The x· Article· Though ymagis maad truli that
representen verili the pouer and the passioun of
Jhesu Crist and other seyntis ben lefol, and the
bokis of wiedem men, bi Gregori and othere
doctouris, netheles false ymagis that representen
worldi 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 error or of opin eresie
agens cristene feith.
< L 5 > < T 37 C > < P 23 >

Summe constitucions in the decretals ben opini
false and contrarie to the kingis regalie.
< L 23 > < T 37 C > < P 28 >

Thus woridli bishopis with here false
confessouris moun condempe the king and ech
seculer lord in poymis of hight eresie bi here
lawe, whanne no man neþir creature accusith
neþir witnesseth agens hem. But hou mai
antecrist for shame make so opini false lawis,
and unwise lordis suffre hemself and hero
tenauntis lesen here godis, and be maad thrallis
to antecrist and his clerkes!
< L 4, 10 > < T 37 C > < P 31 >

And in the xiij· c· of Ezechiel God seith to false
profetis, Thei quikene soulis that lyuen not, and
sle soulis that die not.
< L 17 > < T 37 C > < P 55 >

Truli it semeth that the greete pride and auarice
of worldii pralatis and of false freres founden out
these feynid indulgencis in stering of the deuil
to spoile the puple bothe pore and riche, fro verri
feith and greete meritis of trewe almes.
< L 10 > < T 37 C > < P 59 >

Sith Crist seith in the xxiiij· c· of Mt· and in
other placis, False Cristis and false profetis
skulen rise, and deceyue manie men, and geue
greete signis and wondris, so that if it mai not be
don, yea the choisene men shulen be disceyyd;
< L 5 > < T 37 C > < P 75 >
so where two or thre men, proude or couetous, ben gaderid togidere with multitude of lik prestis to magnifie hemsilf and to charge cristene men nedelesli or superfluli with noucliries vnherd, not groundid in holi scripture, but aen reesoun and mannis wit, there is the sprynt of leesing in the mouth of siche false profetis to disseyue lordis and cristene puple, as it is opin in the thridd book of Kingis, the laste c·, of Achust and his false profetis. And the profecie of Crist in the xxiiiij· c· of Mt·, False Cristis and false profetis shulen rise, etc·, is verified of siche proude prestis.

<L 12, 15, 17><T 37C><P 83>

2 Corollary If freris mendicauntis and speciali menouris bilde ouir costlew housis bi false meenis and blasfemse begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, the ben false profetis and disciplis of antecrist, and disseyven the puple under the colour of pite.

<L 15, 20><T 37C><P 95>

And thanne Petir in the secunde pistil in the ij· c·, and Judas in the ij· c·, and Poul in the j· pistil to Tymothe the iiij· c·, and in the ij· pistil to Tymothe the iiij· c· profecceden of these false profetis, and so dide Crist in the viij· c· and xxiiiij· c· of Mt·. Whethir freris todai don thus, lat Crist disseyue lordis and othere cristene men lode wel, and if such errour be founden among hem, lat lordis and othere cristene men withdrawe prudence here bodili almes from suche freris in gevinge thei almes dedis to pore men, and in agen bringinge suche freris to the truehe and fredom of the gospel. Forwhi it is not oo mannis werk neithir o yeris writinge, to declare sufficiently alle the leesings and blissfemis of false freris of the feynid excellence of here privat ordre above the ordre of apostlis and above the ordre of preest with the perfyt reule of the gospellis with his fredom, wheryne Crist lyvide, and confermide it for most perfyt.

<L 5, 16><T 37C><P 96>

Also siche false iugis bitraien and sellen Jhesu Crist for monei, as Judas Scarriet soold hym.

<L 24><T 37C><P 110>

The first Corlarie: Though seint Cypryan, Ambrose, Jerom, and Crisostum, in the first cause, the first qustion, the capitile Sic populus, and the capitile Non licet porro, and in the foure and twenties cause, the first qustion, the capitile Si autem, and Crisostum, on the seventh capitile of Mathew, the nyntenth omelie, semen to be contrarie in wordes to Austyn and Gregor, and to the comynte of holy church, for they scyn in wordes that the sacramentis of heretikes ben veyn, voide, or false, eyther helen not, but ben defouled, and devouren men, nethelesse these gret doctours moun be accordide favourably in sentence anenis symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ciprian and his suers be vnderstonden to speke of such heretikes as sacren not, nother baptisen not, in the forme of holy churche neyther of trewe feith, but in open errour agen holy scripture;

<L 19><T 37C><P 128>

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 clotthing.

<L 24><T 37C><P 131>

A nofer gyelful persececioun is don bi eritykis and false brepere.

<L 15><T AM><P 116>

No but pis pat Crist seij himself in pe gospel/ false cristis & false prophetis shulen rise & shulen gyue grete syngnes & grete wondris/ so pat if it may be don/ also pe chosen ben sent into errours.

<L 5><T AM><P 120>

For it is hard for to knowe among pe comyn peple antecrist & his meynee/ for Her false ypocrisye/ by the whiche pe false prophetis/ & peple antecrist shal disceyue mych peple of pe world. Crist warnip vs pefore to be war of false prophetis/ & pe wheche shal come by fore hym at pe worldis eende/ in cloppinge of sheep/ & wolues of raueyn vndur colour of hooyenes;

<L 8, 10><T AM><P 121>

for whi/ seij Poul/ suche false apostlis ben wicked wirchers/ transfigurid slyly into Cristis apostlis.

<L 9><T AM><P 122>

he vnwisdom of hem sojelye to false shal be knownen.

<L 12><T AM><P 123>

Crist was naked/ beten/ & shourged/ & false borne vpon;

<L 12><T AM><P 133>

bei weren riche perles wip croesses in here handsis/ or ellis borne before hem wip siluer wel i giltid/ to haue þerby a worship of his false worlde.

<L 7><T AM><P 135>

to lowed ly3ers/ & flaterers/ & to false freris þat blynden myche puple bi colour of her clopes/ þe wheche were neuer grounded of God/ ne be noon of his apostles.
If Cristis lawe teche not me/ it is false mannes fyndynges/ summe bi þe purs/ al if þe trespasse not.

justices & marchaunþes þat falsly geten goodis & oper false men of craft/ & myche common puple/ manqwellers & reues/ & mysse beleeuving folk þei blynden wip þat ypocrisie & by her shreude ensaumple/ bi her fals flateryng/ bi her feyned preyers/ & by her vngrounded schriftes & false absoluciouns boulþ þat þe court of Roome/ þat makþ þis land ful feble.

and I schal not dreede to seyn it, þou3 I be dispisid þoru suggeuþion of my false þriþeren for my sofþastnes.

Olde þingis ben lesyngis, false oþis, cursingis, sclaunderis, backbityngis, and grucchingis æens Goddis wille and his soude, whiche schewen þat þe dwellen in 3oure oold liif;

And here moun men seen how prelatis hiþe and Cristis worschip, and so lowe loven moore her owne excellence for my sopfastnes.

And þus gostly lecchorie comes to men by false lawe.

al þis is uneful or Goddis lawe is false.

And on þis resoun schulde men penke bope lordses and þer kyn, and oper take mekely þe staþ þat Crist chees, or ellus holde hem in þe worlde as her kyn does, and defend Goddis lawe, or ellis be þe false.

And herefore God selþ oft bi his prophetis, þat his peple dide forniciacion and avoutrie, for þei worschipen false goddis; And siche fadris and modris, þat meyntenen wityngli here children in synne, and techen hem schrewdnesse, ben warse þan þe cursed fadris þat kileden here children, and ofþ hem up to stockis, worschipyne false maunmetis.

Þe secunde defaute is, þat wifis 3even here husbondis goodis to stronge beggeris and riche, and oper curlyers, to geten hem swete morsel is, or Goddis lawe is false. And þus yeles makinþen of here falsnesse, to robbe þe pore peple, and to lette trewe men to teche Goddis lawe, and to favoure false sclaunderis of here breþren.

þÞe ende of þis false worldly lif is bitter deþ and stronge peynes of helle in body and soule wipouten ende.

Coveiteþ and usure maken men forsake God of treþe and aþiþwisnesse, and worschipen false goddis, as Seynt Poul selþ. Glotonie and dronkenesse makþ men to worschipen false goddis, and forsake Almy3tty God in Trinyte,
hat is God of mesure and reson.

And siȝt prestisþis consenten to false werris, and many thousand despis, þei ben cursed manquelleris and irreguler, bi Goddis lawe and mannis, and reson perto.

But bileve teche us, þat what þing is grauntide her is a false feynyng, but Crist graunte it.

And so it semêþ to sum men, þat monkis or false cardinals may bygile þe litil flook now lêft of Cristen men, ffor so þei dide whanne Cristendome was more and more of myȝte. And Antecristis sect is more bi many ordris, so þat aftir Cristis speche, Goddis choise schal be disceyeved her 3iȝt it may be, in reversynge of false Cristis.

He feyneþ false dremes of power of Cristis vikir, þat Crist myȝte nevèr graunte to such a false cause.

Ffor, as þei seide, no Pharise ne prince of þe prestis trowid to þis false man, but þei þat knewe noȝt þe lawe.

And as sort may fallë 3iȝt Crist reule it noȝt, so may chesynge of false men, aftir þat þe Chirche is dowid, and as myche more perilouslyche, as man þat is perverted is a quik fend, worse þan þe oþere sortis. And so men schulde putte in þe ordeynance of God suche eleccioun of prestis, and wedde hem noȝt wip þis staȝt, and trowe more to her werkis þan to chesynge of men;

But suppose þei weyr vikirs of Petir, 3iȝt þer is another þing þat þei schulde fulfille, þat in byndynge and losyne þe þeþ eier conformed to Crist, ffor ellis þei makip a false knotte, and falselyche semêþ to loose.

But her þes false freris florischen þis falsehed, and seyen þat Crist baad his apostis celle here cootis and bie hem swardis, and so it is keulf, in defense of Cristis riȝt, to Cristene men for to fiȝt, bope prestis and oþir men.

ffir þe compeyne of freris myȝte þanne conquer many londis, and seie þat þei have riȝt of God to alle þe goodis þat þe þerinne, but God 3eþe þat þei dide no worse, in false consence and false counsile.

And God axiȝþ trewe liff aftir his lawe, and trewe prochynge of þe gospel, wip clene entent, not for worldly name, ne coveitise of worldly muk, ne babchytynge of pore prestis and hyndryng of Cristis ordeynance, and meytényng of worldly lif of cleris, as false prophētis prechen now, but trewly to dispise synne and teche vertues, for honour of God and helpyng of Cristene souls to heveneward. Also, oure worldly cleris lyven not only aȝst holy writt in word and dede, but also meytnten þer worldly lif bi yppocrisie, bi fals excusacion and false expounyng of holy writt, and hard persecucion of pore prestis þat prechen Cristis mekenesse, his willful povert, and gostly hyssynesse, and witnyssen þat prelatis schulden se Crist in þes þre speciali.

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten opere pore prestis to helpe Cristene souls bi techyng of Goddis word, þei graunte leve to false prechouris þat sowen lesyngis, and bi flateryng and oþere vyny preiers norisken men in synne, and robþen þe peple bi fals beggyng þat þei putten on Crist, seiyng þat þe he beggede as þei don.

Also men of lawe and jurours han non conscience to forswere hem for twel pens and her dyner, and make many false eires;

CAP· XIII· Alle þo þat maken false eiris ben cursed grevously of God and man.

for þei holden hem out bi ple, bi cavyllacions and false questis, hird for money and frindschips, and dryven to forswere hem for drede of here lordischip and tirautrie.

For þei may no lordischip have of hem, for here heife perfitt povert, and of þis false makynge of lord and eier þei han bullis as privlegís. Wi ben not þes cursed traitours? Also religious and grete colegies and cathedral chirchis maken many false eiris;

And of hem þat geten false eiris of mennus wifes, bi privy schryvyng and oþere homly dalaiunce, avyse ech man who ben siche.

And hereby þes worldly clerkis ben traitours to God and here lege lord þe kyng, whos lawe and regalie þei distroien bi here power, and false traitours to þe pope, whom þei norisken in Anticristis werkis, for to have here worldly staat
in richessis and lustis meyntened bi hym.

and to pursue his false bulle pei costen and
travelen and setten many tymes; and for geten
of his false bulle pei 3yven myche gold out of
oure rewme to alyens and enemies, and many
persones ben dede herefore in oure enemys
hondis, to comforth of hem and oure confusion.

And so, in as moche as he may, he makeþ his
bulle þat is fals to be Petris and Poulis and
Cristis, and in þat makeþ hem false.

And of þis falsyng is noon ende in mannis witt,
for it encresep evere more, in newe fyndyngs of
blasphemye, and robbynge of Cristendom boþe
of gostly goodis and worldly, and namely
whanne þei byrngen þe seel or baner of Crist on
þe cross, þat is tokene of peeces, mercy, and
charite, for to selle alle Cristene men for love of
twee false prestis þat ben ope Anticristis, for to
meyntenene here worldlye staþ, to oppresse
Cristendom worse þan Jewis weren, aþenst holy
writt and lif of Crist and his postlis.

Nowe it semþ þat Jones prophecie and
Apocalips is fulfilled, þat no man schal be hardy
to bye and sille wipouten token of þe cursed
beste, for no man schal now do ouþt in þe
chirche wipouten false bullis of Anticrist, not
takyng reward to worchynge of Crist and Holy
Gost in mennus soulis, but alle to his dede bullis,
bouþt and seld for gold as men byen or sille
oxen or bestis.

But men wondren more whi þe i curtis þe kyng
and his treue officers, þat for feloyne or drette or
eschet taken his owene goodis, aþenst þe willie
of a false prest traitour, out of þe graunges, and
taken noon hede wheþere þei don þis bi processe
of lawe or ellis bi extorsion and tirauentrue.

3þ alle þe þat disseyven here neiþeroris in ony
chaffare or servyce, bi false opis, false cautelis,
and false weþtis or mesureis, ben stronge pevys,
for alle þat þe getten þus þe geten falsly, aþen
Godsis comandement, bi colour of holynesse
and equite;

Also somenors bailies and servauntes, and oþere
men of lawe, kitten perelously mennus purses,
for þei somenent and aresten men wrongfully to
gete þe money out of his purse, and sumtyrne
suffren hem to meyntenene hem in wrongis for
money, to robbe oþere men bi false mesureis and
weþtis, and in þis þat kitten boþe partis purses.

But of alle purs-kitteris false confessours ben þe
werste;

Men leyn here hondis, þat is, here werkis, in
violence on God and holy Chirche, here gostly
fadir and moder, whanne þei scauldren God
and holy Chirche wþþ here worldly weïward lif,
and dispisen him bi grete opis and false
and nedeles, and opere grete synnes.

Certis, whanne worldly prelatis and cleriks bi
here false gloses and false lif distroien þe treuje
of Cristis lif and his postlis as moche as þe may,
þanne þei aþen Crist and his postlis, as Seynt
Jon Crisostom witnessep.

Also in þat þat þei faveren false prechouris and
wrickid men, þei leyn hond in violence on Crist
and his prophetis, and fyþtten cursedly agenus
hys lif distroien. Also aþe þat þek and
meyntenene false causes ben cursed grievously, as
þe ben worþi, boþe of God and man.

Also lordis holdynge grete lovedaiæs, and bi here
lordischip meyntenenge þe fals pert, for money
friedischip or favour, fallen opynly in his curs,
and so don men of lawe, wþþ alle false witnesses
þat meyntenene falsenesse aþenst treuje,
witrynly or unwittynly.

Certis I wolde þat lordis wolden wisely prisone
hem þat ben cursed of God, for brekyng of his
hestis, but 3þiþ þe wolen leve here false sweryng
and nedeles, and fraudes þat þei usen ech to
opere;

boþe bi his worldly lif, and false expounyng of
Cristis lif, for to coloure his lif and his felowis,
þat suen his world and likyng herof.

Many men of lawe ben comyn mysdoeris, for
comynly þei meyntenyn þe false pert, for
money or favour or drede of men, and letten þe
treuje bi alle here wit and power, and bi here
sultettes turnen þe cat in þe panne, and tarien
pore men in here riþþ, þat it is betre to hem for to
leve here owene good, þan to calenge it bi worldly dom.
<L 6><T A22><P 332>

Also alle comyn swerereis bi Goddis herte, bonys, nails, and sidis, and ðeere membris, and false and veyn swerereis, wiþ leechours, and alle ðeere þat comynly don a3enst ony of Goddis hestis, for þei ben comyn mysdoeiris, rennen fully in his sentence. CAP- XXVIII: Alle false conspiratours ben cursed of God and man.
<L 19, 23><T A22><P 333>

And whanne þei comen to þe purpos of here false ypocrisie, and stoppen trewe men fro prechynge of þe gospel, þei maken moche joie and gladnesse;
<L 5><T A22><P 333>

For þei conspiren many false erreurs a3enst þe comyn fraternyte of Crist, þat alle Cristene men token in here cristendom, and a3enst comyn charite and comyn profit of Cristene men.
<L 10><T A22><P 333>

þerfore an holsum counselis is þis, þat prelatis and curatis leve þeþ poyntyts of sentence, for many of hem be as false as Sathanas, and teche Goddis hestis and Goddis curs, and paynes of helle dewe to men but so be led in to fendifus and curatis leve, and so be as false as Sathanas, and teche Goddis hestis and Goddis curs, and peynes of helle dewe to men but so be led in to fendifus and curatis leve.
<L 6><T A22><P 463>

ande holy writte wittenessis þat Anticrist schal deceife by false myraclis hem þat hadde no charite andre trewe.
<L 12><T A22><P 468>

But no drede Anticrist and his proude clerk is never commaundement to make silen nouper counseile, ne his apostilis in al holy writte.
<L 6><T A22><P 463>

As hepen men skorned þo sabbatis of Jerusalem in þer conquestis, for synnes of prestis and lordis and comyns, as Jeromy weyleþ, myche more oure enemies, fenders of helle, seynge oure enemyes, fendus of helle, and aile false mynystris;
<L 31><T A22><P 472>

and not in false pardons, ne vanytees, þat men graunten aftir mennys deþ, for love of money.
<L 13><T A28><P 453>

Here Cristen men seyne, þof ymagis my3ten be sufferid for lewid men, in deuante of prechynge þat prestis schulden do, noþoles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucified wiþ golden cloths ande golden schone, and as hys pores aþepilis hade lyved in worldly glory, and oþer seintes also, and herinne hade plesid God,bene false ymagis and bokis of heresye worþi to be destroyed, namely when þo lewid peþul honouris hem for God and seynis, and done more honour to hem þen to God and Cristis body.
<L 36><T A29><P 462>

And as þo nobul kyng Ezechye distroyed þo neddur of bras when þo peþle did ydalatrie þerby, nouwþipstondyngye þat þat same serpent was made by Móyes aL Gods biddyng, myche more þese false ymagis made of synnefull men, sipen noupur God, ne Crist by his monhede, gafe never commandement to make þese ne counselt, ne þis apostilis in al holy writte.
<L 6><T A29><P 463>

And whanne þei comen to þe purpos of here false ypocrisie, and stoppen trewe men fro prechynge of þe gospel, þei maken moche joie and gladnesse;
<L 5><T A22><P 333>

and his techip wel ynow3 þat alle þes ben false goddis.
<L 1><T A23><P 365>

And certis here was tresoun to God and þo kyng, and false disseyte of alle men, bothe of catel and of soule, and lettinge and destrieyng of pees and of charite.
<L 9><T A24><P 386>

weþer God hym selfe wolde gladlier here þe preyere þat a false man hade controved to hym, þen þat generale preyere þat he hym selfe made?
<L 11><T A27><P 441>

Ande so, sithen þese religiouse dyen in his false triste, and have lyved in ypocrisie for þe more parte of hore lyve, hit semes þat suche gone prively til helle, and so be led in to fendus temptacioun, for þai ben hardid in errour of hor private ordris.
<L 30><T A27><P 444>

And summe ben discyeved in Jongs bi Jefitis and false bihestis, and grucchen evere afterward;
<L 13><T A28><P 452>

and not in false pardons, ne vanytees, þat men graunten aftir mennys deþ, for love of money.
<L 13><T A28><P 453>

Here Cristen men seyne, þof ymagis my3ten be sufferid for lewid men, in deuante of prechynge þat prestis schulden do, noþoles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucified wiþ golden cloths ande golden schone, and as hys pores aþepilis hade lyved in worldly glory, and oþer seintes also, and herinne hade plesid God,bene false ymagis and bokis of heresye worþi to be destroyed, namely when þo lewid peþul honouris hem for God and seynis, and done more honour to hem þen to God and Cristis body.
<L 36><T A29><P 462>

And as þo nobul kyng Ezechye distroyed þo neddur of bras when þo peþle did ydalatrie þerby, nouwþipstondyngye þat þat same serpent was made by Móyes aL Gods biddyng, myche more þese false ymagis made of synnefull men, sipen noupur God, ne Crist by his monhede, gafe never commandement to make þese ne counselt, ne þis apostilis in al holy writte.
den hit semys þat grete churchis where symonye is done, false opis, fals covetisse, takynge wrongly oper godis by extorsion of feyned correctione, sellynge of sacramentis, and nomely of Cristus body, when men seyne mare þo masse for money and worldly favoure þen for devocione, alle suche chiroche bene gretyly polutid and cursyd of God, nomely for sellynge of leccherie, and fals swering upon bokus. Siben þo churchis ben denuus of thefis and habitationis of fendis, hit is gode þat Cristen men bere no false wittenessynge, saying in dede þat suche chirochs ben holier þen oper placis where is lesse synne, ande þat þat mowne in þes serve God in hem þerfore, sithen Criste sais in þo gospel, þo rewe of God is wipinne 3owe, ande Seint Poule seis, þat Cristen men ben þo temple of þo Holy Goste, consent 3ee not þerfore to þo symony of byschopis, ne covetisse of oper prestis, for þo feyned blessynge of heretikis to whos blessyng God cursus, as þo prophete wittenessis;

<L 21, 28><T A29><P 487>

Mony Cristen men wonderyn whi prelatis changen more bodily werk done on a ly3t haliday, þen cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wip glotony, leccherie, drunkennes, open marchaundyse, fals covetisse, chydynge and fey3ntyng, ande wronge schedynge of mannyes blode, wip usure and false extorsiouns.

<L 28><T A29><P 490>

And if þai enfourmen not þo peple, þat þai offer not to þer pore neygeheburis made to þo ymage and likenes of þo holy Trinite, but by blinde devocion drawen þer lyvelode away for þer wynnyngge, þai ben curaud monquellers, and worschipen false godis.

<L 34><T A29><P 491>

Ceris in þo popis courte regnys þo same cause and more, ledyngge of gold out of oure rewe, wip maytenynge of false plees and debatis amongst Cristen men.

<L 23><T A29><P 493>

And muche more þei may and owen to wipdrawe here typis for grete synnis and opin, as for symonie, þat is heresie, as þe popes lawe saip, and for covetisse, þat is wurshipinge of false godis, as holy wryt seip;

<L 2><T A33><P 519>

Þe false feip tau3te of Anticrist and of his false cursede disciplis is þis, þat þe sacrament þat men seen wip bodelye ei3e bitwene þe prestis hondis is neper bred ne Cristis body, but accidentis wipoute suget, and is neper groundid in holy wrrt ne reson ne wit, ne tau3te bi þe moste wisseste olde seynis, but only by newe ypocritis and cursed heretikis, þat magnyfyn here owen fantasies and dremes, and feyned power and myracliis, more þan Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wip þe determinacion of þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.

<L 19><T A33><P 520>

Wel I wot, he seide sum tyme, þat Holy Writ was false after þe letter;

<L 253><T Buh><P 177>

And so, fro þe firste to þe laste, þei bep false euerichon;

<L 341><T CG02><P 21>

And ri3t as þe see bereþ vp schippes, so schulde also lorde and knyþtis bere vp hooly cherche, and stifly maynteyne trewe techeres to whos gospel, and helpe to chastise false prechoures or errorris and eresie, and hem þat prechon in þat entent to spoyle þe peple of her temperal godes.

<L 528><T CG02><P 25>

Þat is to seie: 'Smyteþ no man togedere, neþur makeþ any false chalenge, but holdþ 3ou apayid wip 3oure sondes' þat is, wip 3oure londes and rentes wip whiche God hâp sonuld 3ou wip hym for þis ende.

<L 546><T CG02><P 26>

And at þat si3te alle kynredes schullen weyle þat is, Jewes, heþen men, false cristen men, heretikes, and so alle kynredes, and so Crisostom telleþ þere þe cause whi.

<L 635><T CG02><P 28>

napcles, whanne þeþi see þis impugned of false worldly clerikes, to whos lyþ Goddes word is aduersarie and wip þer feyned disputacions and false expositions scleen it in hemself and in opere of miché as þei may, as þouþ it were gret herisie or elles but as anþþþ þeþe secular word, and pursuen men þat speken it and holden þerwiþ, as Crisostom scieþ in þe same Omelie, þanne suche vnstable men ben declaunders in it and fallen awry þerþro, as Crist scieþ in þe gospel. But þeþi fuli bileueþ þe true word of God and styliþ stondeþ þeþi to his lyues ende, no3t wipstonynge þeþe suche false defamyng and scharp percuion, he is blessed of God heere in þis sentence.

<L 322, 323, 332><T CG03><P 39>

And no3t onely þei lyuen þe lyf of tame beesteis, but of rauenous beestis þat þauþþ false extorsiciouns and wronges destroyþ her þreþþ as lyouns and wolues doon sheep.

<L 401><T CG03><P 41>

For Seynt Austyn scieþ, and þe Maister of Stories rereceþ it, þat a lesinge is a false signification of voice wip intencioun of deceuyunge, and þis
hadde not John in þe answerwenge to þe messingeris, for he was not þe gret prophet bihi3t in þe lawe, and perfyr he seide he was not a prophet (for þei menede soo), and so he deceyued hem not, for boþe hadde oon intencion.

<LG 104>:<TC CG04>:<P 47>

pardiners also, þat wip er false wordes deceyuym þe peple;

<LG 127>:<TC CG04>:<P 48>

But, for Crist seip: /Nemo potest duobus dominis seruire/ no man ma: serue two loordes at oones' (þat is: God and false riches), perfyr riches ofte tymne han þe rule aboue.

<LG 159>:<TC CG09>:<P 97>

And þis makep þat manye men, for þei hauen no ful bileeue to þe truþe of þe euangelie of Cristis wordis, perfyr in peyne of þat synne, God sufþre him to falle into erroure of mysbileue of many false byngys.

<LG 244>:<TC CG10>:<P 112>

And þis blesside breþerhede schal abiden foreure in blisse (whanne alle false faïtouris schullen fare) wip hire Fadir.

<LG 283>:<TC CG10>:<P 113>

Þe secound deefnes is of men þat ben greet men in lordship, or men of lawe, to whos state it longit to here benignly þe pleynys of hem þat ben wrongfully disesid or oppressid by false tyrantrie and wolen not here hem, but turne þe deef eere, but if þe bring hem presauntis, or 3yue hem grete 3iftis, or at þe leest wey to behete hem at a certeyn day.

<LG 265>:<TC CG13>:<P 171>

Suche ben like to false servauntis þat wolen take her ful hire, but to slow her maystere servise haue þei no conscience, for þei seyen þei ben vnable to suche a werke.

<LG 159>:<TC CG14>:<P 180>

þus shulden men do noweadais: when þei seen and heren þat many men wip her litel kunnyng prechen more bissle and turne þe peple fro her vicis for to lyue vertuously þen many oþer grete cleriks þat ben letrid hilte, hauen greet joy þerof, and arrest it al to Jesus Crist, whiche is þe veerre prophete þat sherall come into þe wordes at þe dreful Day of Dome for to deme al mankynge, and not to rett it to þe fende þe vertu of Goddis gracious worching, as false frowarde shrewdis done, þat han 3it þe ooldi enuy of Jewis þat turneden in Jesus Crist þe vertu of þe Holy Goost to þe worching of þe deuel þat þei clepiden 'Belzebub'.

<LG 272}:<TC CG14>:<P 182>

Þe secound is þis: þat a3eyns false words and wordis of sclaudre men shulden excuse hemself mckely wip perfyr paicence and afterwarde cleerely declare þe contrary trufe.

<LG 9>:<TC CG16>:<P 193>

And reyn descendid' of false preching.

<LG 191>:<TC CG16>:<P 200>

I seide also at þe bygynnyn þat þe secound parte of þis gospel techip vs þat a3eyns false wordis of sclaudris men shulden excuse himself mckely wip perfyr paicence, and afterward cleerely declare þe contrarie trufe. Pus did oure Lorde Jesus Crist, when þe Jewis putidpon vpon him false repreef to her entent, and wordis of displaunder, seyng þus: 'buo art a Samaritan and hast a feend'.

<LG 270, 273>:<TC CG16>:<P 202>

Here also men may lerne þat if þe enemyes of God and of his lawe put vpon true prechouris of þe euangelie dyuerse reprouable pingis, of whiche summe ben true to a good understoonding and summe ben false and vnworshiping to God, þei may holde her pees to þe first but alwey deny3e þe secound. As if a man seide to suche on: 'þou arte false, and þei teching, boþe!'

<LG 334, 336>:<TC CG16>:<P 203>

And þese ben suche men þat euermore conrnyouly lyuen in hyþe and orrible cursed pride, aþer her fader Lucifer, in ouer costious apparayle, boþe of hemself and of her housholde, like þe riche man þat wes bired in helle, and incurary extorcions and wrongis to her neiþboris bisside hem, wip vsure, symonye, and false purchais, to mayntene wip her lustis and likings in sloupe, glotony and leecherie, and þer wil þei make none eende al þe while þei mowen lyue þus.

<LG 220>:<TC CGDM>:<P 213>

Sey to him in þis maner: 'false feend!

<LG 442>:<TC CGDM>:<P 219>

Perfore I wonder not, how wip þei lesynys þou woldist deceyue me. False feend!

<LG 448>:<TC CGDM>:<P 219>

First, how þei came into her prelacye or ordre: wherby þe symone and true title of God, wherby þe þore as a true heerde, or by þe rofe as a false þe;,

<LG 530>:<TC CGDM>:<P 222>

hou þei han chastisid false prechouris and antecristis disciplis þat disseyuen þe peple in her bileeue and in her temporal goodis;

<LG 543>:<TC CGDM>:<P 222>

This hearethikis mys vndistrofened hooli writ and they clepin her owuene errour hooli writ, and
Thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a candele to be tewyne or thre, so these foolis demen that hooly writh hath many false vnadirstondyngis where it hath oonli trewe vnadirstondyng aftir the extent of the Hooli Gost.  

For Crist in the gospel seith to sich a rebel man, The word wiche I haue spoke schal deme hym, that is dampte 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.  

And hit fullith not to God to maken a newe lawe and newe miraclys for yche man pat schal be dampped, as Crist wolde not come doun of the cros to conferme pe false lawe. In this gospel may prestes telle of false pruyde of ryche men, and of lustfyl lyf of myhty men of his world, and of longe peynes of helle and of joyful blisse in heuene, and pes lenkhe her sarmoun as pe tyme askith.  

We schal vnadirstande pat yche word of Godes lawe ys sosoth algatys, al 3if somme men vnadirstanden btyt falsely, for so pei vnderstonden God and 3et pei makyn hym not false.  

Here may men touche of al maner of sunne and specially of false prestis, traytors to God pat schulden trewly c1epe men to blys, and telle hem the weye of pe lawe of Crist, and make knowne to pe peple pe cawtesis of antecrist.  

for hanne wolde pey telle pis lawe and putte perto false vnadirstondyang as pey my3ten hafe more wynnyng of pe peple.  

/DOMINICA QUARTA POST FESTUM TRINITATIS: Evangeliwm Sermo 4: Estate misericordes: Luc 6:7: This gospel meueth men to mercy a3en pe yporcisye of pese false pharisees.  

and 3et pei excusen his false lawe and seyn hat hit mut nede iuge fals, for ellis hit faylede in his cours and ri3te of pe world were fordon.  

And his false ri3te is more feynud in consistorie lawe and chapitre lawe, for algaatis pei supposen pat witnesse may not faylen, or ellis pe iuge may not faiet pat iuget aftur false witnesse; and of his rotone blasfemye komen manye false iugements.  

And so pe false pharisees tau3ten men pat Godes lawe forfendith not but manslawte or opur sensible wrong, and not opur priue wrong pat is worse rote herof;  

/DOMINICA OCTUA POST FESTUM TRINITATIS: Evangeliwm Sermo 8: Attendite a falsis prophetis: Mathiei 7: This gospel byddith cristen men to be war wip false prophets pat come in clopyng of schep. And these wordys mowen ben aplied vnto false ervus, for soply his lore of Crist wolde he not 3yuen in tyme of grace but 3if syche men weren for to comen whyche pei schulde fie.  

Pei ben prophetes in pat tat pei speken afer of pe day of doonm, of blisse and of peyneyes, And 3us seip Crist pat he sendip prophetes to men pat ben of false feyth and pei schullen turmenten hem; and hit is no dowte pat ne syche men ben prophethys. And pei ben false prophethys 3if pei lyuen peu pey schapep her lyf and her wordys bothe more for yporcysye and wynnyng of pe peple han for worschipe of God or helpe of her sowle;  

3if pey fynden nouelrye in her false habites, and 3et lyuen as euyle as false prophetys. And pei ben false prophethys 3if pei lyuen peu pat pey schapep her lyf and her wordys bothe more for yporcysye and wynnyng of pepeple han for worschipe of God or helpe of her sowle;  

Wel I wot pat pe chirche profy3ted byfor pe freys comen in, and syen han ben sowen manye false loorus, bope in her religioun and presyngys of scribes, as we seen of pe he sa sudde hoost, of begynng of Crist, of lettres of her brehurhede, and opur worldly lyuyng. Pe knowyng of suche signes schewep wel per fruyt, how pey bep charghows to pe peple and false in her entent;  

Ne pis lore is not only constreynut vnto false freys, but generally to prestys pat seyn pat pei han cure of mannys sowle, for worschypng by ri3t lyf endid aftur Godus willke makuth a man Godus child and to come to pe blisse of heuene.  

And ych we graunten pat ech ping pat Petur boond or soylide in eurpe, or any viker of Petre, in pat pat pey acordeyd wip God is bownden or lowysyd in heuene and ellys not, for ellys pei ben false.
Eche man schal hope for to come to blysse and, 3if he lyue feblelye and make his hope false, hymself is cause why his hoope is such; for his false hope pat summe men calle dispeyr schulde haue anochir qualite, and hit schulde not be such whanne we witen pat we schulden hope to come to heuene.
<L 38, 39><T EWSI-17><P 288>

And pus such false presumpcion of heynesse of stat, and after his presumpcion of heynesse in heuene, makip a man to comen at pe laste to pe lowest place in pe world, pat is to seyn to depe helle, pat is pe mydyl of pe world.
<L 47><T EWSI-17><P 289>

And so knynte Crist wel pe helyng of pis ydroupysye, for as ydroupysye is an euyl of false greetnesse of mannyys lyms and come of vnkyndly watur bytowys whyche chaffare, for a worldly man wole not selle but to gabbe and to take mennys goodis by such a false religiows. Ierusaleem by sych false religiows.

And bothe is and hit hadde ben superflu to dyuerse places, for tale.
<L 33><T EWSI-26><P 328>

We schul suppose of his myracle pat hit is dyuere fro pe topur, for elliss Mark wolde not hafe teeld peyse myracles so dyuereleye and axede wharto pey temptydion hym;
<L 19><T EWSI-23><P 314>

Heere may men towche pe malis of ypopcrisy for pe is no worse synne, ne more general, ne more venemous, for hit is more euyl pat hit is false not contrarie to trewe, sip an ypopcrite feynep hym hooely, and he is a false fend.
<L 33><T EWSI-23><P 314>

Thyn esu knew pe wickednesse of pes false men, he clepud hem ypocrytes and axede wharto pey temptydion hym;
<L 19><T EWSI-23><P 314>

And resouns of pe fend wher Crist was bohe God and man marride hym, so pat he wyste neuere wer his were sop or false;
<L 8><T EWSI-40><P 395>

But Crist, whanne he knew her powtes, pat heis weren turnede pus from trewe, by manye resownes proue hem pat heis weren false in bowt and word.
<L 15><T EWSI-42><P 407>

And such strif in wordis is of no profi3t, ne approue pat Goddis word is ony wey false.
<L 94><T EWSI-30><P 349>

And 3if peyse signes ben false, pei maaken men false pat von hem. And so algaatis, sip vertewis my3te be kepte wipowten syche signes moore pryuely and sicurly, pei ben brow3te in by pe feend, and specially to chargen hem more pat counsellus or maundements of God.
<L 98><T EWSI-32><P 359>

And herfore haywardis schulden be war, and do her offis in pe chyrche, for ellys pei ben traytowers to God in false kepynge of his feeld.
<L 83><T EWSI-38><P 387>

And resouns of pe fend wher Crist was bohe God and man marride hym, so pat he wyste neuere wer his were sop or false;
<L 8><T EWSI-40><P 395>

But Crist, whanne he knew her powtes, pat heis weren turnede pus from trewe, by manye resownes proue hem pat heis weren false in bowt and word.
<L 15><T EWSI-42><P 407>

And such strif in wordis is of no profi3t, ne approue pat Goddis word is ony wey false.
<L 94><T EWSI-30><P 349>

And 3if peyse signes ben false, pei maaken men false pat von hem. And so algaatis, sip vertewis my3te be kepte wipowten syche signes moore pryuely and sicurly, pei ben brow3te in by pe feend, and specially to chargen hem more pat counsellus or maundements of God.
<L 98><T EWSI-32><P 359>

And herfore haywardis schulden be war, and do her offis in pe chyrche, for ellys pei ben traytowers to God in false kepynge of his feeld.
<L 83><T EWSI-38><P 387>

And such strif in wordis is of no profi3t, ne approue pat Goddis word is ony wey false.
<L 94><T EWSI-30><P 349>

And 3if peyse signes ben false, pei maaken men false pat von hem. And so algaatis, sip vertewis my3te be kepte wipowten syche signes moore pryuely and sicurly, pei ben brow3te in by pe feend, and specially to chargen hem more pat counsellus or maundements of God.
<L 98><T EWSI-32><P 359>

And herfore haywardis schulden be war, and do her offis in pe chyrche, for ellys pei ben traytowers to God in false kepynge of his feeld.
<L 83><T EWSI-38><P 387>

And such strif in wordis is of no profi3t, ne approue pat Goddis word is ony wey false.
<L 94><T EWSI-30><P 349>

And 3if peyse signes ben false, pei maaken men false pat von hem. And so algaatis, sip vertewis my3te be kepte wipowten syche signes moore pryuely and sicurly, pei ben brow3te in by pe feend, and specially to chargen hem more pat counsellus or maundements of God.
<L 98><T EWSI-32><P 359>

And herfore haywardis schulden be war, and do her offis in pe chyrche, for ellys pei ben traytowers to God in false kepynge of his feeld.
<L 83><T EWSI-38><P 387>
holy religioun, and þei casten to destroye lordschipes and rewmes, and þerfore comande hum to be deed or lette hum to speke.

And by such execucion of false prelatis and frerus is Gods lawe qwenchid and anticristes arerud.

And þus þese Greekys may not proye þat we trowen false in þis blyeue, or þat Crist lefte þis trewe wpowte cause to tellon hit þus, for by þis þat Crist seip þe Hooly Gost cam of his Fadur, and leueþ þus þe comyng of hym, he stoppeþ þe prydle of þe chirche and tychep men to worschipe God.

Þe furste pursewe a3enus Crist schal ben of false preestis, not al only lettyng þe membris of Crist to trowe þe pule in chirches, as curatus schulden doo, but putte hem owht of chirches as cursede men or eretykes.

Alle men schulden be war of cautelys of þe feend, for he sleepup not, castynge false wey3es, And al þis doon feendis lymes for þei knowe not þe Fadur and his Sone by propurtes of hym.

And þus Crist louede Powle þat seip he was a pharisee, but þe more part of pharisees weron false and heretikes.

For, as þe gospel of lohn telliþ, Baptisht held hym in trewe and preysude hym not in false name, as monye prelatis don today.

And it semeþ to monye men þat þe seruys of Cristus hows is turned amyys vpsoedoun in chaungying into false mynystris, and for suche dispensours ben ofte tugged of þe hows for þei wolden fure more lykyngly.

And it fallijþ ofte tymes þat preestis and freris, þat schulden here teche, ben bohe false and vnkonyngye, and tellon but luytly by Gods lore.

and in þis faylon flatereris, þat waschen mennys heedis wip false oyle.

þe fourþ maundement þat biddþ þat pow schalt not seye false witnesse;

(DOMINICA IN SEXAGESIMA· Epistola· Sermo 14· Libenter suffertis insipientes· Secunda Corinthieos 11 et 12· Poul tepoch in his epistle, som tymse by maner of scornful speche, how þat somme false apostlus disseyuon þe pule þat þei spekon to, and he medelþ þe grace of God and condicion of trewe apostlis. He blampeþ futþ þis pule of Greece, for þei norishedon suche false apostlis, and seip by a witty scorn 3e berun vp willefully vnwise men whon þat 3e ben wise men, as who seip in þis 3e ben foolis'.

He was ofte in perels of weyes, in perelis of floscis, in perelis of þeþys, in perelis of hyys owne kyndrede, in perelis of þeþene men, in perelis in cite, in perelis in wildernes, in perelis in þe see, in perelis in false freris and þis perelis of alle þes eyþte is þe noste, as Austyn seip.

for he makeþ suche goodis his mawmete whiche moten nedis be false goddis.

For, 3if we taken heed to yre of God, oþur in þe oolde lawe or in þe newe, it cam by synne þat was browt in by suche false and gylynge wordis. And þerfore schulden 3e not wille to be maad parteners of hym, neþur spekyng þus ne trowyng, ne norschynge such false speche.

And so putte pow awaye false mekenesse, as is in yporcritis, and constreyned mekenesse, as is in þeþys and prysoneris, and take þe vertu of mekenesse þat hþp ground in Icsu Crist.

þe furste angel Lucifer feynede by false arbitracion þat he was lich to God;

And þus þes sophistres þat gabbon þat þei han nowt, neþir in propur, ne in comyne,— and 3eet men seen þat þei han bohe plasis and howsus and oþre goodis, myche more plenteously þan oþre poore men þat þei robben,— þese false men mote nedis be dampneded of Crist þat þis þe furste trewþe, for þei dyuere not fro þeþys, but þat þei robben more synfully to þis gret man of hem þat is more strong in his malys.

þe fourþ maundement þat biddþ þat pow schalt not seye false witnesse;

For eche man, seip Petre here, as he hþb taken grace of God for to profiþte to his broþpur, so schulde he mynystre þis lënt þing or ellis he is
false trayment to God.

L 60>< T EWSISE-28>< P 595>

For Crist loue algaits treuhe and goode werkis, and hatip false wordis, for he is Goddis word and treuhe;

L 134>< T EWSISE-32>< P 619>

Poul biddij afterward þat a man shal not be maad a worshipere of false goddis bi siche wickid coueitise, as sum men in þe oolde lawe maden a calf þer god.

L 8>< T EWSISE-39>< P 639>

for alle suche ben false goddis. And þus seip Poul affir þat noon þat spekip in Goddis spiry3t puttij cursidnesse to Crist, sij al þe Trynyte approued hym, and bope his dedis and his wordis weren hooly and ful of resoun and loue, And þus men seien comynli þat false men on þre maneris putten cursidnesse to Crist, and alle þes ben damnable.

L 16, 20>< T EWSISE-40>< P 643>

þe secounde seyyng of cursidnesse þat false men puttyn vnto Crist is to seye wiþ herte and word þat Crist was a fals prophete, and curse hym bi vnblue, as diden lewis long tyme. þe þride cursyng and þe wersete þat false men putten to Crist is þat þei feynen þe name of Crist, and his goodnesse wiþ his lawe;

L 24, 27>< T EWSISE-40>< P 644>

and ellis we kepten as false lewis a newe comynyng of Crist herafter.

L 50>< T EWSISE-43>< P 658>

þe fysele synne þat seip of þes is seruyse of maumetis, for wommen drawen ofte men to worshiphe here false goddis, and bi þis synne was Salomon drawen vnsto maumetrye.

L 38>< T EWSISE-44>< P 661>

sij o seccþ haþ o feip, and anþir haþ heere þe contrarie, but eche of þes false sectis aþeenseip bileeue of Crist.

L 85>< T EWSISE-47>< P 675>

/DOMINICA XVIII POST TRINITATEM-

Epistola- Sermo 48- Gracias ago Deo meor Prima Corinthios primo-/ In Þis epistle preysip Poul his disciplis, þat 3it ben trewe and stonden wel in Poulis lore, æenus þe wordis of false apostelis.

L 2>< T EWSISE-48>< P 676>

And Poul tellij more speciali affir of siche false prelatis: many goon, whom Y haue ofte teld 3ou, but now wepyngþ Y seye þat þei ben enemies of Cristis cros;

L 40>< T EWSISE-53>< P 693>

Poul profecieþ þe þyngis of siche false prelatis in his tyme: first þat þer eende is goostli deep, for þei moten nedis be depepest damned.

L 49>< T EWSISE-53>< P 694>

And þus may prestis of Cristis sect seche þe puple on Sundayes boþe bi þe goospel and þe pistele, al 3if false prophitis biglyen hem not; for false men of þes newe sectis, and speciali þe laste sect, robbyn þe puple of þer goddis, and biglyen hem fro trewe lore.

L 60, 61>< T EWSISE-55>< P 701>

Lord, what resown schulde dryuen herto, to lette trewe preestis to preche þe gospel freely wipowte cuylct, or onye fablis or flateryng, and 3yue leue to pese freys to preche fables and heresyse, and afturward to spuyle þe puple, and sullen hem þer false sermones.

L 30>< T EWS2-58>< P 17

as, 3if a man be temptyd to loow a erly þing more þan his God, for false undyrstandyng by whiche he can not weye þe ry3t wey3te of loue, þanne he forsakeþ his God for loue of þis erly þing.

L 15>< T EWS2-60>< P 26

Ne drede we þese sophistres þat Crist seyde here false, whom he seyde þat he cam here in his rewme, for as part of þe chyrche is trewly c1epud his rewme. as part of Cristus rewme is trewly c1epud his rewme.

L 83>< T EWS2-60>< P 29

And Crist tellup not þis to men as he dyde to þese discipul, but 3if he kepe hem in vertewys and brynge hem to heuene, for ellys Crist tawte hem to ioye of þis erly þing.

L 94>< T EWS2-61>< P 33

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

L 143>< T EWS2-62>< P 41

And certys a man confessup not Crist þat he is bope God and man, but 3if he confesses of Crist þat he may no weye synne, ne gabbe, ne bere false wytnesse of no word þat Crist haþ seyd.

L 77>< T EWS2-63>< P 46

And suche errowrys þat men han in logic and in kyndely science, brynge men in, as heretikys, to grawnton aftur monye false bingus.

L 107>< T EWS2-63>< P 47

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

L 10>< T EWS2-66>< P 60

942
But Crist telluþ to hise discipulus þat byfore alle þese seuen, þat þe host etneuye to Crist schal caste hondys upon hem, and pursue hem, and 3yne hem into hoondis of false preestis;

And so men seyn þat ypocrisy is false feynyng of holynes, and fallup whoneuere a man feynþ þat he hþ spiritual good of God, and he hþ not þis good, but synne for his false feynyng.

And siþ Crist is holly trewe, and ypocrisy is false feynyng, it semþ þat þis ypocrisy ys moste synne aþenus Crist.

And he bydþ attende fro false prophetis;

Alle false castis and þer ententis schal be knowane panne to þe world; but as comun þing is ofte sop, þan þe sgynuler is false, so it fallup ofte-tyme of comun wyt and comun wylle.

And þis semþ to monye men to be scyd of false frerus;

But greture tribulacion is in dampnyng of sowius whiche ben in false byleue of þes ypocrisis;

for Crist seþ to false men þat he is lord, 3e of tyme.

Whan Crist seyde þese trewhus vnto þes hyþe preestis, pharisæes and men of lawe stodcn gretly aþenus hym, and stoppedon his mowþ wip monye false wordis, and letudon Crist to speke more, as a man þat spac blasfemye.

And for alle þes ben false, and monye oþre þat suwon, enforse we aþenus yuel, and preyþe we for good, al 3if God haue ordyneþ þat þe mote nedus come.

And þis is o defauþte þat men han in heryng, þat þei wolon gladly here fablus and falsheuds, and sclaundres of þe neþeþebors, al 3if þei knowan hem false.

þe furste is þe pope and cardynalys, by false lawes þat þei han mad;

And monye wytnesssus beþ aþenus þis, and seyn þat it is false; but, as þei seyn, we han þe false part, and þei han þe goodo religioun.

And þis is more perelows for þer false feynyng, for þei seyn þat þer chirche may no weye fayle þat hap lasted so longe in trewe and in holynes.

And siþ þese false freris cam last into þe chirche, it semþ þat at hem schulden men bygynne to practise, for þei semon lest geownded or roteþe in malice, al 3if þer malice be scharpeste, as feure of o day.

Comune not wip hem, ne 3yue hem noon almes, byfore þei han declarede þese gabbagegus aþenus byleue, and liþly schulde an ende be of þese false prophetis. Per preyþer, and þer massus, and ðerere false signes, ben signes þat þe chaffaren wip disseuynge þe puple.

And herfore byddþ Crist fle fro false prophetis, þat comen in cloþing of scheþ, but þei ben wolues wipinne, and þer comynig is moste to rausyche by ypocrisy.

Frerys seyn þat þis is false, but it is an accident wipowton any suget; and þus þei gylon þe puple. 3if a man charge Godis lawe more þan false name of suche lyers in þe world þat dop muche harm, comune not he wip hem, ne 3yue hem no goodis, before he haue assayed wher þei ben here heretykes;

For, as seyn Iohn seþ, whoeuere gretþþ an heretyke schal haue of his synne, what man euere he be, and þus 3if a trew man loue more Crist þan þe worldus fame, he may liþly wip worshiphe aowyde suche false frerus.

For 3if þei han a ryþþ byleue, þei schulden tellon it for charyte, and 3if þer byleue were false, þei schulden wylle þat it were destroyed.

and þus schulde owre byleue be scewed, and roton heresy, hyd now, schulde come to proof wip false lesynngus.

And monye wytnesssus beþ aþenus þis, and seyn þat it is false; but, as þei seyn, we han þe false part, and þei han þe goodo religioun.
Here men seyen sohly, þat þer ben two peesus, verrey pees and false pees, and þei ben ful dyuurse.

False pees is growndud in rest wip oure enemyes, when we assente to hem wijpowte a3enstondyng.

Pis false pees is cowardise and enemyte of God;

Lord! siþ þese wordus of Crist may be wel þus vndurstonden, what schulde meue ony man to take false wyt by hem?

But al oure craft were for to knowe what we schulden take as byleue, and what þangi we schulden suppose, and what þangi forsake as false.

But al oure craft were for to knowe what we schulden take as byleue, and what þangi we schulden suppose, and what þangi forsake as false.

And so comunes weron excludid offalse syyuyng to alyenus, as to popis and cardynalus, and syche anticristus disciplus.

And so slowpe and cowardise ben cause of þis false pees;

How approue Crist þes false wordus of Petre?

Kepe we wordus of þe gospel, and þe wit of it þerwij, and alle þe feendus or false men may not disproue a word þerof.

In þat þat Petre seyen aftur þat Crist was þe sone of God iuynghe, he knewlchede Cristus godhede fro þes false goddis.

O how myche ben þei to blame þat seyen þat Godis lawe is false for mysvndurstondyng of a fool or of an heretyke! Certis, by þe same skyle, þei my3ten seyen þat God is false, siþ God syngneferþ to hem false vndurstonding, in peyne of þer formere synne, by whiche þei ben blyndude;

For þey seyen þat falsehede is no defau3te in a þing, why seyen þei not þat God is fals for perfeccion of God, siþ God mouþ false men for þer formere falsheede to vnvnurste falsely; and þanne þei seyen þat God is false. And þus God schulde moue man falsely whanne euer he
synneb and þus he were a false God in punyshyng of synful men;
<L 54, 55, 57>—<T EWS2-107>—<P 272>

Blessud be trewe þat made vs passe alle suche false fantasies, and wyte þat alle creatureus ben trewe in þat þei ben of God.
<L 60>—<T EWS2-107>—<P 272>

For to rykene þe furste trewe, and alle þe angelus þat ben wip hym, þe part of a iust man is bettue þan false part of a howsyynde.
<L 12>—<T EWS2-108>—<P 273>

Errour in syche wyttis makulþ mony dremerus to fayle, for þei take noon heed to good lyf, but to false opynyonys here.
<L 59>—<T EWS2-109>—<P 279>

Gramarienys and philosofrus seyen þat Crist knew not his gendris, and bastard dyuynes seyn to fayle, for false opynyonys here.
<L 51, 52>—<T EWS2-MC>—<P 301>

and, as men supposon, al þis cast cam fyrst of þis false womman.
<L 22>—<T EWS2-115>—<P 297>

What man wolde not suppose þat ne al þis þing was doon by fraude of þis false womman for trewe of John displesude hyre?
<L 42>—<T EWS2-115>—<P 297>

But vnknowyng of Gods lawe excusuþ hem not here, for þat sculden lordis trewe, and not þes false menys.
<L 70>—<T EWS2-115>—<P 298>

And þis text moton preestus knowe to vndurstonde Godus lawe, and to defendon it fro false men þat arguon a3enys it;
<L 51>—<T EWS2-116>—<P 301>

And monye false prophetis schullon arsyse and disseyue mony men;
<L 25>—<T EWS2-MC>—<P 329>

and, by oure protestacion byfore, we wolun mekely amende þís, or a3eyncalla þís, 3ef we ben tawte þat it is false.
<L 137>—<T EWS2-VO>—<P 333>

For as Grekis han seyd byfore þat þey han þe riþt blyue and in þe Chirche of Rome is error for synne þat reigneþ in þe pope, so seyn þese Sarazenys þat cristene men þat þei beh false, and lewis seyn also of cristene men þat þei beh false;
<L 293, 294>—<T EWS2-MC>—<P 339>

And mo feyned wonderis of dremys and of false talis herde neureu man sown þan freris tellow here.
<L 329>—<T EWS2-MC>—<P 340>

For whoso seip þat þis lord is false, he synneþ hugely a3enys hym, s þiþ he faylyþ þus in blyue.
<L 489>—<T EWS2-MC>—<P 346>

who may be deppere damnyd þan schal be þese false popis?
<L 583>—<T EWS2-MC>—<P 349>

and siþ þey my3te be as hooly wipowte suche feynede signes, oþre þei moton in holynesse passe disciplis of Crist, or ellis þer signes ben false, and hemself ben ypopcrisis. And herfore Crist cleþuþ so ofte þes pharisees ypopcrisis and seip heere þat false prelatis schal haue þer part wip ypopcrisis.
<L 594, 595>—<T EWS2-MC>—<P 350>

for monnys schrewyde customys and false mennys opynyonys preue not þer entent but tellon more error, as, 3if Yndes, or Saracenys, Grekis or Iewys han þis opynyoun it is not þe þerefore sôp.
<L 738>—<T EWS2-MC>—<P 355>

But dunponsse of þes signes tellop us þat þes wordis ben false;
<L 852>—<T EWS2-MC>—<P 359>

And such false feynyng on God durste þe feend neuere taken on hym, ne seye þat he my3te not synne, ne varye fro Cristus wylie;
<L 854>—<T EWS2-MC>—<P 359>

And þus seip Robard Grosted, þat þese bullis ben heresyes, for þei ben false lores, contrarie to hooly wryt, and steyfely defendud, for þei ben cursude þat letton hem.
<L 888>—<T EWS2-MC>—<P 360>

And þus false 3ifte of pore monnys almes makeþ þe pope to gete mony wyses;
<L 892>—<T EWS2-MC>—<P 360>

VAE OCTUPLEX: Exposicio textus mathei xxiii capitulo de ue octuplici scribis phariseis et ipocrisis inprecato Crist byddup us be war

The þridde tymse seip Crist vnto þes false folc: 'Woo warþe 3ow, scribes and pharisies, ypopcrisses, þat gon abowte bope watur and londe to make a child of 30vre ordre, and when he is maad 3e makon hym a chyld of helte, doweble more þan 3ow'.
<L 48>—<T EWS2-VO>—<P 368>

And where mony children by Cristes ordre schuldon be saþ, þei schal now be damnyde by takyn of þis false ordres;
<L 59>—<T EWS2-VO>—<P 368>
And so false hypocrisyse is beryed wip monye, and stynkynge pruyde, and fals wordys.

And so Cristis reule in worldly lordis, and fals wordys, and maken false pees to more werre. And so in England ben many men afer aquenntid taken more heed to haue witnesse of mysilf, it is not sop, for al synful ping is fals al 3if it haue beyneg of treuype.

And wole3 God that we diden pus!—for 3anne we shulden not serue to fendis for worldly pingis that 3e in worldly godis, but we shulden take clene witnessis in a clene cause of treuype.

And so Cristis mene is more li3t, more short and more sikir, for fendis men contynuen werre and maken false pees to more werre.

3if Y bere 3hus witnesse of mysilf, it is not sop, for al synful ping is fals al 3if it haue beyneg of treuype.

And wole3 God that we diden pus!—for 3anne we shulden not serue to fendis for worldly pingis that 3e in worldly godis, but we shulden not take false witnesses that ben herid for worldly godis, but we shulden take clene witnessis in a clene cause of treuype.

And so Cristis mene is more li3t, more short and more sikir, for fendis men contynuen werre and maken false pees to more werre.

And wole3 God that we diden pus!—for 3anne we shulden not serue to fendis for worldly pingis that 3e in worldly godis, but we shulden not take false witnesses that ben herid for worldly godis, but we shulden take clene witnessis in a clene cause of treuype.

And wole3 God that we diden pus!—for 3anne we shulden not serue to fendis for worldly pingis that 3e in worldly godis, but we shulden not take false witnesses that ben herid for worldly godis, but we shulden take clene witnessis in a clene cause of treuype.
for treuje mut algbatis be knowen houeuere false men hiden it.

And heere may we se pat men pat gon to chirche and kyssen pileres, and heren aftir many massis, and han wiþ pis an vnclene hert, eten not or yuule Goddis body, as þei taken yuule þis sacrament, for þer wordis and þer lif ben false comonly.

And 3if þin hond schaundere þee, kitte it awey', as 3if werkis of siche fritis þat þey wchen for þer couentiis don hem harm to þer soulis, caste þey awey siche frefreth, for it is betere be heere feble and pore as laboreris ben, þan to haue here false lustis and to go into euerelastynge fier.

Heere ben many obiciouuþ þat þes wordis of Crist ben false, sïp many men may axe þingis, and trowe to hem, and 3it may fayle. But proue þou þat þis man douþt not but spekiþ rïþly, and þanne þou makist an argument þat Crist and his gospel ben false, but þou prouest not þat þou takist;

and herby we answeren to the fift resone, seyng, that verry recreation is leeful occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyinge ne þe síîte of hem is no verreý recreation, but fals and wordly, as provyn custumes~ schullen exclude custum~ and whanne resoun & troube~ excluden þise fermours~ & alle her false custumes:

and byrde is aile my3ti wilful mendineris' & aile her false witnes! so aile my3ti wilful mendineris' & aile her false witnes! for to cacche a vauntage:

and byrde is aile my3ti wilful mendineris' & aile her false witnes! so aile my3ti wilful mendineris' & aile her false witnes! for to cacche a vauntage:

Heere ben many obiciouuþ þat þes wordis of Crist ben false, sïp many men may axe þingis, and trowe to hem, and 3it may fayle. But proue þou þat þis man douþt not but spekiþ rïþly, and þanne þou makist an argument þat Crist and his gospel ben false, but þou prouest not þat þou takist;

and herby we answeren to the fift resone, seyng, that verry recreation is leeful occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyinge ne þe síîte of hem is no verreý recreation, but fals and wordly, as provyn custumes~ schullen exclude custum~ and whanne resoun & troube~ excluden þise fermours~ & alle her false custumes:

and byrde is aile my3ti wilful mendineris' & aile her false witnes! so aile my3ti wilful mendineris' & aile her false witnes! for to cacche a vauntage:

Heere ben many obiciouuþ þat þes wordis of Crist ben false, sïp many men may axe þingis, and trowe to hem, and 3it may fayle. But proue þou þat þis man douþt not but spekiþ rïþly, and þanne þou makist an argument þat Crist and his gospel ben false, but þou prouest not þat þou takist;

and herby we answeren to the fift resone, seyng, that verry recreation is leeful occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyinge ne þe síîte of hem is no verreý recreation, but fals and wordly, as provyn custumes~ schullen exclude custum~ and whanne resoun & troube~ excluden þise fermours~ & alle her false custumes:

and byrde is aile my3ti wilful mendineris' & aile her false witnes! so aile my3ti wilful mendineris' & aile her false witnes! for to cacche a vauntage:

Heere ben many obiciouuþ þat þes wordis of Crist ben false, sïp many men may axe þingis, and trowe to hem, and 3it may fayle. But proue þou þat þis man douþt not but spekiþ rïþly, and þanne þou makist an argument þat Crist and his gospel ben false, but þou prouest not þat þou takist;

and herby we answeren to the fift resone, seyng, that verry recreation is leeful occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyinge ne þe síîte of hem is no verreý recreation, but fals and wordly, as provyn custumes~ schullen exclude custum~ and whanne resoun & troube~ excluden þise fermours~ & alle her false custumes:

and byrde is aile my3ti wilful mendineris' & aile her false witnes! so aile my3ti wilful mendineris' & aile her false witnes! for to cacche a vauntage:

Heere ben many obiciouuþ þat þes wordis of Crist ben false, sïp many men may axe þingis, and trowe to hem, and 3it may fayle. But proue þou þat þis man douþt not but spekiþ rïþly, and þanne þou makist an argument þat Crist and his gospel ben false, but þou prouest not þat þou takist;

and herby we answeren to the fift resone, seyng, that verry recreation is leeful occupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyinge ne þe síîte of hem is no verreý recreation, but fals and wordly, as provyn custumes~ schullen exclude custum~ and whanne resoun & troube~ excluden þise fermours~ & alle her false custumes:

and byrde is aile my3ti wilful mendineris' & aile her false witnes! so aile my3ti wilful mendineris' & aile her false witnes! for to cacche a vauntage:
but it is worse 3if pei be ypocrisie and false beggyngye reuuen fro pore prisoneris pe almes pat pei schuiled ellis haue.
<L 21><T MT01><P 15>
3if pei ben foste aboute to haue riche men biried in here housis for wynnyng and offfynge and worldly meyntenaunce and forsaken pore men to be biried here, pei ben false ypocrisie, trauelynge in coueteise and pride and peyte, for pei drawen riche men fro her gostly fadris and here owne parischens, and so departen in tyme
of deb curatis and here gostly children.

if he pursen pore prestis to prison and bodily deb, as hangynge, drawynge or breynnynge, for he techen trewely and frely pe gospel of ihu cristi and techen men wiche ben false prophetis and ypocrisit, sib holy writ Spekip of siche and biddip cristen men knowe hem bi here opyn werkis and flee fro hem;

failen foule in werkis of charite and ben false ypocrisit, and 3if he chastisen not here bre hern for opyn sveringy venlynly and pride and impacionce and false coueitynge of her ne3eboris goodis, but for litil trespanyge a3enst here owne statutis or customys;

and 3it he comunen togidre bope partis as cristen men, and so he seyn o ping and don he contrarie as ful false men.

he ben false prophetis hauynge pe lickenesse of holy religion and distroyn cristis religion, as poul seip.

men my3ten schewe bi seuene 3iftis and 3it ben so bisi in hou3t and speche in goynge and rydyng abouten pe unk pait vnnepe may he onys henke on god and han mynde of here false robberie pat he vsen bi false nettes and mesures to amende hem.

and here-fere riche men owen to drede of treson and trairie a3enst god and his lawe whanne hei meynitene not pe treufe of pe gospel, but ben aboute to stoppe it and techeris per-of bi sotil cautelis and false lesynes for fleschli loue or coueitise.

for whanne hei han disceyued cristendom bis hundrid 3eer and more bi ypocrisie and false prechynge of fablis and errorius and heresies, magnifyynge synful mennus ordanovaunce abouen goddis lawe and ordanovaunce, and drawen pore menus almes and liilde to prode beggeris to make grete wast houses, and desceyue men bi fals assoiling, bi fals pardon, bi veyne preiers and synguler or speyal, and letteris of fraternite, puttyge open beggyngye and clamours on ihu cristi, panne hei crien fast pat poore prestis treuli and frely prechynge pe gospel as cristi biddip, techyngye men to do verry penaunce for here synnes and not trusten ouermoche to false pardon and cursed preiers of ypocrisits, and to do here almes to pore feble men crokid and blynde, as cristi seip him self;

and hei pat meynitene synne bi false confessionys and veyn special preiers and pardons ben most cause of discencion and werris. but here hei auen pat fadir of lesyngis pat stiredhe hei3e prestis and pharisees in cristis tyme to pute on hym and his disciplis disturbeden pe lond of iude and wolden distroie it, for crist and his disciplis reproueden hei coueitise, ypocrisie and falsenesse of hei3e prestis and false pharisee, so he deyul sterip now false newe pharisees of synguler religion wip-oute cristis ordynaunce, pat ben more rotel in malice and lesyngis and ypocrisie pan he firste, to stoppe pore prestis fro prechynge of pe gospel and reprouynge of synne, for bi his offis of crist don treuly here synnes of lesyngis end ypocrisie schulde be knowne and distroied and goddis lawe knowne and kept and synne chasid out of lond. but false ypocrisits struyen a3enst his profet of cristen men, and clepen techyngye of pe gospel and goddis hestis newe techyngye, and techyngye of verry penaunce doynge and of ri3ful 3euynge and of almes and open prechynge a3enst synne errour a3enst charite. God kepe cristen men fro ypocrisie and false lesynigs of pharisees and here meyniteneris. Amen.
constreyne a prest to wittenesse a falshed a3enst his broder and a3enst his conscience but 3if it be anticristis obedience, for certis god wole not constreyne a man to his false obedience.

pu is to seie pu no man adde false sentence ne false close to holy writ, for pu, as iserom scrip, he is an heretik;

and 3it seyntis in pe popis lawe reprouen euyle lawis vngroundid in holy writ and reson, and hem pu maketh men also, and seyn pu we owen to take hede what crist scrip, and to no man ellis but in alsye myche as he acordip wip crist, and he his false pu scrip ne techep ony hing pu is not euydently groundid in goddis lawe, and perfore seynt petyr comandip 3if ony speke, loke he speke as goddis wordis, pu pes worldly prelatis drawen cristen men fro holy writ pu is pe beste lawe and constreyne men to here owne lawis ful of error, maad to coloure here cursed pride and coueitise;

3if it be goddis wille pe pope may not do a3enst it, 3if fraunseis be false in his seyng his doyng cam of pe fend of helle pu is fadir of lesyngis.

and so as myche as is in hem pei maketh a synful idiot and in cas a damnynd deuyl in helle more than almym3ti god in trinyte, for pei don more aftir his false comandement pei aftir comandement of almym3ti god.

and his tresour is kept proprely to idel men or fendis, sippin he is geten by false lesyngis, false beggynge, and fals meyntenynge of foule synnes.

pu euyl children putten in-to here fadir pe pope pe venym of worldly lordschipe si3 pei may not haue it for distroyenge of here perfecioun, and yit pei seyn pu pe pope mot be most holy and perfyty and nexte sue crist in alle manere vertues, and pu pei putten a venym born in his feet, As to here kyng pei ben vnyndye and vntrewe, for wip ouiten his leeve or is conseil pei alien in-to strange rewmes, and in caases to oure enemyes, at pu pei may gete bi robberie of pore men and flaternye and opere false menes in pu load pu pei dwellid inne;

Also bisiden romfe frere menours bi false name pursuen trewe pore freris to dep, for as myche as pei wolden kepe fraunseis reule to pe lettere in pouert and mekenesse and in grete penance, and her-for, hou3 pei haue name of franseis freris, pei ben enimys of crist and fraunseis and cruel man-sleeris.

nepeles men supposen pu newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe pe pore peple bi beggyng, ypon this condicion, pu pei preche not speditly a3enst symonyne, extorsions and opere orible synnes of false prelatis, and pat pei 3eue pes worldly prelatis gold in gret quantite, pat pei robben of pore men.

Capitulum 3m: Also comunly prelatis ben false prophetis and heretikis, for pei indeed seyn heresie and techen a3enst ihu crist and his apostlis;

a prelat as an abort or a priour, pat is ded to pe world and pride and vanyte her-clo, to ride wip fure score hors, wip harnes of siluer and gold, and many raggid and fitrid squeryis and opere men swerynge herte and bony and nails and opere membrias of crist, and to spende wip erlis and barons and here pore tenuantis bope thousand markis and poundes to meynten a false plice of pe world, and forbare men of here ri3t.

and whanne pei schulden be principal dukis in crist oost to f3tte and toech opere men bi here ensample to f3tte a3enst synnes, as false traitouris pei turnen pe bak and techene cristene men to offfe hem redy to pe deuelys sacrifice.

and 3if pe wol do so, banne he is an holy sone, and hap 3ffis and worldly frendischipe and fauour and anticristis false blissyng and goddis trewe curs.

and in here endyng hei hau not comunly ful contricion for here synnes, as for mypsypnyngge of pore menus goods, for false extorsions, for silyng of sacraments, for norishyngge and meyntenynge of opere men in synne, as pride, coueitise, and glotonye and alle opere: for 3if pei hadden banne contricion pei schulden restore pe wickid extorsions vp here my3t, and warne opere men of pe synnes in whiche pei hadden norischeden hem;

but the moost tratourie of alle stondip in fals confessouris, pei schulden telle pe treu of goddis lawe and don not for lesyng of worldly lordschipe, frendenschipe, fauour or worldly wynnyng, bope of pe lord and his meyne and of

950
false curat þer-to;

first, whanne he wicked kyng ieroboam made false maunmetis and stockis and worschipide hem for almy3tty god, bi-cause þat he selle þe prest-hode of þis false goddiss for worldly 3ifitis god almy3tty distroyed hym and alle his seed.

for bischopis, munkis and chanons silden þe perfeccion of cristis pouert and his apostlis, and also trewe prechyng for a litel stynkyng muk or þre; and þis false men seye in here doyney þat crist was lafully don to þe dep, and susanne also, for bi sich witnessis þei weren damnyd, but cristene men brinse techip þe contrarie, and bi þis false lawe þei may proue heretikis whom euere þei wolen;

but certis god techip in his lawe þat a trewe man, as danyel deo, schal conuyete two false prestis; and þe prophete hely conuyete eiþte hundrid and mo of false prestis and prophetis of baal. and þes prelatis wolen distroie al goddis lawe þat techip hon false witnesse schullen be ponyschid, for þei wolen not haue hem conuycted of here falsnesse bi mo trewe men;

Also whanne þei cursen a man þat meyntenep goddis lawe paciently and stably god blissyp a3enst here cursyng, but þei blynden so þe peple þat goddis blissyng is sett at non3t, but here false curs is drede more þan god almy3tty.

Also whanne þei blissen a man þat meyntenep hem in here cured lif god him self cursþþ þat man, as god seip bi þe prophete, but þei blyndyn so þe peple þat here false blissyng is magnyfied and goddess riþful curs is not dred, and þus þei putten goddess dom and blissyng and cursyng blynde and setten hem at non3t, and magnyfien here owen false dom and blissyng and cursyng above god almy3tty: but in opere placis is more of þis mateere.

but þe fend blyndip þen siyche false colour to tristen in ypocrisis preieris, and sumtyme in preieris of fendis, and not to amende hem of here synne but reþere to meyntenep hem þerinne;

Capitulum 12m: Prelatis also feren cristene men bi here false censures, as suspenderye, cursyng and enterdityng, þat þei kepe not goddis lawe and his ordynaunce;

Also 3if þe day of doom come bi-þere þes pou3and 3eer of pardon come out, þanne þes pardons ben false, for affir þe dom schal be no purgatorie;

And it semþ þat þei techen here sugetis heresie bi here false open lif, for here lif schulde be bokis of opere sugetis vnder hem, and as bokes ben false þat techen heresie, so ben þes prelatis heretikis þat techen and meyntenen synne bi here
cursed ensaunple 3euynge.

< L 29, 31 > < T MT04 > < P 86 >

Capitulum 9m: Pes seculer lordischipis in clerkis bryngen in symonie, coueitise and glotonye and ydolatrie, pat is worschipynge of false goddis;
< L 14 > < T MT06 > < P 122 >

and sb coueitise and glotonye ben seruage of maunnetum, as poul seip, pes possessioners honoure false goddis;
< L 32 > < T MT06 > < P 122 >

And 3if pes preche selde whanne pes prechen croyclin and poisies and newe fyndynges of hem self, and maken false comendaciones of done men for to geten a name of veyn solite and worldly bank, and leuen to preche cristis gospel and his lywynge;
< L 17 > < T MT06 > < P 124 >

3it seynt ierom and anseilm seyn pat pe crowne of clerkis crie pouert, and here clejnges crie honeste, holynesse and forsakyng of pe world, and helles here signes ben false and pe ben leynymongeris and lesyng in it-self.
< L 15 > < T MT06 > < P 125 >

Capitulum 22m: Also pes possessioners, wiþ helpe of false freiris, solit ypocrisie, and cursed heretikis, damnnen holy writyt, pe kynge regalie and wise men of oure loud, for to meyntene here false geten possessions and worldly lit;
< L 17, 19 > < T MT06 > < P 130 >

sib peo owen to wyten pat pe here preieris ben cursed and abhominable to god, for pe broken cristis hestis in holdynge þus seculer lordischipis, and lynen in pride, coueitise, ypocrisie, glotonye and ydelnesse, pat drawen hem to synne of sodom and maken hem worschipers of false goddis.
< L 27 > < T MT06 > < P 134 >

and þei suffen, helpen and meyntenen false prechouris, gloseris, to robbe þe peple bi fals beggunye, bi symonye and ypocrisie and blasphemynye putt vpon crist;
< L 3 > < T MT06 > < P 135 >

and as crist seip þis false slaundrynge and pursyngue of cristis disciplis for þis ende is pursyngue of crist and of þe holy trynyte.
< L 9 > < T MT06 > < P 135 >

Capitulum 36m: 3it þis possessioners bryngen lordis out of bileue, and maken hem bi blynde swerynge meyntene þe coueitise and worldly lif of anticristis cleriks, whanne þi vertue of here þic þei schulden distroie þe false coueitise and pride of worldly cleriks: for þis lordis sweren to meyntenen þi priuylegyes and fredomes and ri3tis of holy chirche;
< L 11 > < T MT06 > < P 137 >
but anticristis clerkis challengen bi þis ðat lordis Owen to meyntene here false lordischipis, pride and coueitise, and wrong customes of prescription æsten goddis lawe and good conscience;
<L 17><T MT06><P 137>

but as þe iwis diden crist to dop for drede of lesyn of here lordischip and worldly name and honour, so þe possessioners don here power to do alle trewe men to dop þat techen cristis gospel and mekenesse and pouert æsten here false newe lawis and pride and coueitise, and hou þe emenynyn cristenstom bi word and dede.
<L 16><T MT06><P 139>

and whanne þe kyng hæp nede of a taxe, þei wolent not paie for pore men, not wipstandingyne þat þei ben procuratoris of pore men, and al þat þei han ouer here owsample liflode is pore mennus good, as goddess lawe and mannus techen openly, but for to plede and meyntene wrongs and putten men out of here lond and meyntenyn false praeugleges æsten charite and good conscience þei han housand markis and poundis;
<L 26><T MT06><P 139>

and certis here þei schewen in dede þat þei ben foule blend with coueitise, and worschipen false goddess, as seint poul seip, sib þei louen so moche worldly richesses and so moche trauileþ þe þerefore ny3t and day in þou3t and dede, and so litel trauileþ for goddess worschiphe and sauyeþ of cristene souls.
<L 6><T MT07><P 144>

and 3if þei han moche worldy catel geten wip false opis, false weigis, and opere discisiti, þei preisen hem and blissen hem and seyn god is wip hem and blisseþ hem.
<L 1><T MT07><P 148>

for þei shitten holy writt, as þe gospel and comauendementis and condiciounes of charite þat ben clepid þe kyngdom of heuene, bi here false newe lawis and euyl glasynghe and euyl techynge;
<L 8><T MT07><P 148>

For þou3 a man breke openly þe hestis of god, lyuynge in pride, in false swerynge, in opyn brekynge of þe holy day, he schal not be sommed ne ponuschd ne cursed bi hem.
<L 1><T MT07><P 151>

and þes þei worschipen false goddis for here false coueitise.
<L 9><T MT07><P 151>

and þei techen also hou for curs of a synful man þe creature of god, us a loof, þat trespasid not, was mowlid and fordon, and make þe peple blyeþ þat þat a gode cristene man kepynge welle goddis hestis schal be dampynd for a wrongful curs of a worldly prest, þat in caas is a dampynd fend, and þus þei bryngen þe peple out of cristene feip bi here false cronycelis and here sotele fables.
<L 1><T MT07><P 154>

for whanne þere comeþ a pardoner wip stolen bullis and false releiks, grauntynge mo 3eris of pardon þan comen biforn domes day for 3euynge of worldly catel to riche placis where is no nede, he schal be sped and rescuyed of curatis for to haue part of þat he getil;
<L 11><T MT07><P 154>

þe more kunnyng men of hem mys Spenden here wit and kunnyng in meyntenynance of syne, ns of pride and coueitise of clerkis and oppressynge of pore parischenys bi wrongy custymes for drede of plee and censuris, and meyntenynge false causis in constories for gold;
<L 18><T MT07><P 156>

þei maken lordis and comunes bi blynd deuocion and ypoctisise to meyntenen worldly clerkis in pride, coueitise and ydelnesse and false techynge of anticristis errours vndir colour of fredom and worschipynge of holy chirche and goddis lawe.
<L 3><T MT07><P 162>

3e reuener god and worschipen false goddis many weies and ben hugely cursed of þe holy trinity and alle his anguells.
<L 10><T MT08><P 171>

for þei techen þat men schullen haue more þank of god to do here almes to riche fressis and false pardoneries and to make grete waste housynge, þanne helpe here pore neþeboris in clopynge and housynge and out of dette and prison, and parisiche chirchis vplond;
<L 27><T MT08><P 175>

for þei conforten hem to fi3tte æsten kristene men in false werris for pride and coueitise bi sikernesse of here veyn preiers þat ben cursed of god;
<L 8><T MT08><P 176>

and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuorsis and holden false causes and dispisen opere symple prestis þat lyuen in mekenesse and deuocion and medlen not of syche pledynge, but þei stiren not riche men to fynde a good deucut prest able of witt and wille to lerne holy writt and preche it freely to þe peple to seue here souls;
<L 23><T MT08><P 176>

False confessouris ben cause of alle þe synne þat regneþ among clerkis, among lordis, among comunes;
<L 1><T MT09><P 181>
But it semeth whanne lordis heren a false confessour pei hiren an anticrist to leden hem to helo. And þus false confessours ben þe fendis norisses to norisse mennus soulis in synne and to bryngen hem to sathanas;

Also false men of lawe discyeuen moche þis world, for þei tellen not sadly and trewely hou þe lawe stondip.

but þes ben false procuratouris of sathanas to dryue mennus soulis to helo;

and þes laweieris þanken and flateryn and meyntenen false men and helpen hem what þei may; and þus þei ben special procurators and knyþtis or champions of þe deuyl to meyntenen falsenesse, and distroien treuþe and knyþtis of treuþe, equyte and charite;

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.

Also false men of lawe disceyuen moche þis world, for þes falsenesse to tell en not sadly and trewely hou þe lawe stondip.
kyng of alle heuene and alle erpe and helle, whanne pei heren sicch dispit don to his maieste and refreyne not here seruanctis per-of.

3it ypcrisis of feyned religion visiten not failliries and modiries and widewis in here tribulacion and kepe not hem self vnbleckid fro his world, as seynt same techip: but visete oft riche men and wymmen, and namely riche widewis, for to gete worldly muk by false discetics and carien it home to caynes castellis and anticristis couent and sathanas children and marteris of glotonye.

<MT><P 211>

pe deuyll and his seyn peit is ri3tful to hate oure enemies and don heuyl and harm to hem pat haten vs and falsly pursuen vs, and axe venganuce of oure enemies and false pursueris, for ellis we schullen norishe oure enemies in here synne and ouerrenne vs and distroie vs, oure wills and children and goods, and perfere we willen defende vs pe while pat we may.

<MT><P 215>

Whanne men schulden here goddis comauandementis and poynitis of charite and ri3twisnesse and treupe, pei fend striph hem to heren foul speche of lecherie, of bacbyntyng of ne3eboris and lesyngis for to haue mynde and likyntyng of synne and to stire men to hate and enuye and pledynge and fi3ttynge, so pat menekeene and pacience and charite schullen be lost and cursednesse of synne regnep, pat vnehepe can ony man kepe his tonge fro fals and veyn swerynyg and schrewid spekyngy bope of lecherie and false spekyngis.

<MT><P 216>

pe fite, pei pei loue mare pouert of pe gospel, to whiche pei pei ben bounden bi here owene reule and profession, pan richesse of pe world, pat ben clepid drit bi seynt poul in holy writt, for which richessis pei make ofe sacrifiice to fendis and honouren false goddis as seynt poul seip.

<MT><P 220>

pe on and twentipe, pei pei conforten not riche men in here false lif, and stoppe not restitucion to be maad to pore men bi sikyynesse of here perpetual preiere, whanne pei witten not where here preiere he worp o ferhing.

<MT><P 222>

pe foure and twentipe, pei pei hiren not grete men bi gold fees and robes and false gostly helpe to be goddis traitouris, holdynge a3enst his lawe and his ordynaunce to magnifiye anticristis clerkis and synful mensus ordynaunce.

<MT><P 222>
to residence and save hero soulis, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly office, woo is to þo lordis þat ben leed wiþ suche cursed heretikis and anticristis, traitours of god and his peple, and namely traitours to lordis hem self. where lordis myȝten not fynde in alle here lordischipe trewe worldly men to reule here household and worldly offices, but 3if þei taken þer-to curatis þat hen opynly false traitours to god and his peple? where lordis ben so blyndid þat þei perceyuen not þat siche traitours, þat opynly ben false to god, þat þei wolien moche more hen false to hem?

< L 14, 25, 27, 28 > < T MT 16 > < P 247 >

and so aȝenst þe hire þat lordis ȝeuen here confessouris þei dyscyuehen hem in here soulis help, and meyntenen hem in cursed traiterie of god and his peple, and þus almost al þe world goþ to helle for þis cursed symonye and false confessours.

< L 5 > < T MT 16 > < P 248 >

and also þei schullen not be suffridd to teche treuily goddis lawe to here owene sugetis and warne hem of false prophets, and dyscyuehen hem bope in bileeue and techyne and good lif and erpely goodis, as crist dophe in þe gospel, and comaundip curatis to do þe same vp payne of here dampnacion;

< L 8 > < T MT 16 > < P 249 >

neþelþ þei dampren not curatis þat don wel here office, so þat þei kepened liberte of þe gospel, and dwellen where þei schullen most profite, and þat þei techen treuily and stabely goddis lawe aȝenst false prophets and cursed fendis lymes.

< L 31 > < T MT 16 > < P 253 >

HOW ANTICRIST AND HIS CLERKS

TRAVAIL TO DESTROY HOLY WRIÐ: Hou anticrist and his cleriks traveilen to distroie holy writt and to make cristen men vnable in þe feþ and to sette here ground in deuulis of helle: Capitulum primum: As hourе lord ihu crist ordyneð to make his gospel sadly knownen and meyntenen aȝenst heretikis and men out of bileeue bi writtynghe of his foure euangelisistis, so þe deuel sathanas castib þi anticrist and his worldly false cleriks to distroie holy writt and cristene menne bileeue bi foure cursed weyes or fals resons.

< L 4 > < T MT 17 > < P 255 >

but where ben more cursed traitouris to god and his lawe and more perilous and false prophethis to cristene peple?

< L 20 > < T MT 17 > < P 257 >

siche weiward heretikis ben ful vnable to reule prelatis and lordis and comyns in schrift, in prechynge and preynge and oþere poynitis of here soule helpe, for þei disceyuen hem in feþ and good lif, for to haue here owene pride and couertise and lustis born vp, and so drawnen alle men to helle þat ben reulid bi suche false confessours, false prechours and false consilours.

< L 33 > < T MT 17 > < P 257 >

þer-fore it is cursed lesynghe to sclaundre seynt austın wiþ þis cursed errour, to colour here owene false vnderstondynge and heresie bi þis holy doctour.

< L 22 > < T MT 17 > < P 258 >

and þanne þei wolde haue of þis cause alle here false purpos, þat what euere þes prelatis techen opynly and meyntenen stedfastly, were of as gret autorite or more þan is cristis gospel;

< L 28 > < T MT 17 > < P 260 >

and here-bi and bi many moo discetiss schulden cristene men knowe how þeis newe religioun false prophethis and cursed sectis, of whiche crist and his apostlis prophecieden bifore, and tauȝten men to knowe hem bi here werks, þat ben ypocrisie, coueißitse and meytynge of synne bi fals prechynge, flateryyng, fals conseilynge and sclaunderynge of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternite and many opere nouchries brouȝt vp bi ypocrisie and couetise, and as ion þe euangelisstis comaundip, cristene men schulden not rescueyhe hem in-to here houses ne scete to hem, heil.

< L 30 > < T MT 17 > < P 261 >

and poul biddib þat men schulden not comune wip hem, þet þei ben confoundid and schamed of here false heresie and turne to cristis clene religion wiþ-outen errore of synful mennus tradicions.

< L 6 > < T MT 17 > < P 262 >

but certis bi þis skille hepene men and fendis maken god most false of alle þinges, for þei vnderstonden þat god is most fals and wrongful and dampaþ hem most for here synnys.

< L 29 > < T MT 18 > < P 267 >

so no þing plesib comynly to a false man but falsnesse;

< L 8 > < T MT 18 > < P 268 >

and as ion þe euangelisst seip, þei schulden wiþfully putte hem to deþ for to distroie lesyngis, siþ lesyngis stondip more in false eddis þin in wordis, as hoyl writ, ambrose and opere seynis wimessen pleynly.

< L 6 > < T MT 18 > < P 269 >

but it is a cursedere lesyng to stele 30nge children fro here frendis and bi false discetiss
Capitulum 3m: But a3ens his blaber antecristis cleriks, and aleggen goddis lawe, but to false sentence, pat seculer men schulde no3t iuge of cleriks, how eueri þei don;

Also crist seip in þe gospel þat false prophetics and false cristis schullen rysse and discyeue manye, and biddip vs bewar of hem and fle hém and knowe hém bi hère weriks, and tellip what condicions and weriks þat þei schullen haue. Panne 3if prestis knowne þes false anticristis and false prophetics bi tokens of goddis lawe and warne not þe peple of hem, þei ben gilf If of looses of cristene souls.

Also crist seip in þe gospel þat false prophetics and false cristis schullen rysse and discyeue manye, and biddip vs bewar of hem and fle hém and knowe hém bi hère weriks, and tellip what condicions and weriks þat þei schullen haue. Panne 3if prestis knowne þes false anticristis and false prophetics bi tokens of goddis lawe and warne not þe peple of hem, þei ben gilf If of looses of cristene souls.

Also crist seip in þe gospel þat false prophetics and false cristis schullen rysse and discyeue manye, and biddip vs bewar of hem and fle hém and knowe hém bi hère weriks, and tellip what condicions and weriks þat þei schullen haue. Panne 3if prestis knowne þes false anticristis and false prophetics bi tokens of goddis lawe and warne not þe peple of hem, þei ben gilf If of looses of cristene souls.

Also crist seip in þe gospel þat false prophetics and false cristis schullen rysse and discyeue manye, and biddip vs bewar of hem and fle hém and knowe hém bi hère weriks, and tellip what condicions and weriks þat þei schullen haue. Panne 3if prestis knowne þes false anticristis and false prophetics bi tokens of goddis lawe and warne not þe peple of hem, þei ben gilf If of looses of cristene souls.

Also crist seip in þe gospel þat false prophetics and false cristis schullen rysse and discyeue manye, and biddip vs bewar of hem and fle hém and knowe hém bi hère weriks, and tellip what condicions and weriks þat þei schullen haue. Panne 3if prestis knowne þes false anticristis and false prophetics bi tokens of goddis lawe and warne not þe peple of hem, þei ben gilf If of looses of cristene souls.

Also crist seip in þe gospel þat false prophetics and false cristis schullen rysse and discyeue manye, and biddip vs bewar of hem and fle hém and knowe hém bi hère weriks, and tellip what condicions and weriks þat þei schullen haue. Panne 3if prestis knowne þes false anticristis and false prophetics bi tokens of goddis lawe and warne not þe peple of hem, þei ben gilf If of looses of cristene souls.
and if remes holde bis reule, þanne þey may be dischagird of blasfemyes of indulgensis, and of ðære false feynynysg
<1 L 7>..<1 MT 28>..<1 P 644>
Nile 3e calle 3ou a fadir upon erpè, or upon þese words, Be 3e not calleid maistris, forsoþ, oon is 3oure maistir, Crist*, or ellis (Mt· 24) where Crist sejp [Surgent pseudoprophe, et pseudoChristi, et dabunt signa et prodigia, ita ut in errorem ducantur et, si fieri potest, electi/], *False prophetis or false Cristis or false cristen men shal arise, and þei shal 3uye signes and wondris so pat, if it mai be, þe chosun of God be brou3t into errore'.
<1 L 156>..<1 OP-ES>..<1 P 09>
et in auaricia fictis verbis de vobis negociabuntur/, Forsoþe, false prophetis han be in þe peple, as also in 3ou shal be maister liers þat shulen brynge yn sectis of perdicion ou dampancioun, and him þat hou3te hem þei þal denye, brynginge into hensilf haasti perdicion ou dampancioun.
<1 L 190>..<1 OP-ES>..<1 P 10>
Auferte a me viam, declinate a me semitam, cesseu a facie nostra sanctus Israel'/, Forsoþe þe peple striþp me to wraþ, and þe sones ou children ben false ou liers, and wole not heere þe lawe of God, þe whiche seien to prechours "Nyle 3e preche to vs þo þingis þat ben ri3twise;"<1 L 363>..<1 OP-ES>..<1 P 16>
And wel sejp seynt Petir þat þe wordis of þese ypocrisi ben feyned, for þei ben false and wiþout ground.
<1 L 477>..<1 OP-ES>..<1 P 20>
For, certis, and þe loue þat Crist shewede to us upon þe cros were sunkun to þe roote of oure herte, and if we heeldi wiþ Crist for þe clesnesse of his Fadris chyrche, it were no wundir alþou3 we dide outrarously ou more steerlil a3ens þese enmyes of Crist and his lawe ðan dide Crist whanne he made him a scourge, and chasid out biers and stilers of his Fadris temple, þe which figuride þese false bibrours and viserd deuels þat ben nou, þou3 slei3t of þe feend, cropyen into þe chyrche, and marchaundise of þe peple wiþ feyned words and ypocrisite signes, and so robben þe peple as it is seid biore.
<1 L 2547>..<1 OP-ES>..<1 P 125>
þese false liers shulde vnndistonde þat Poul, hatinge begging boþe in himsillf and in al other cristen peple, made a puruyance bi þese quilagis for to exclud begging fro Cristis peple.
<1 L 2756>..<1 OP-ES>..<1 P 132>
Than the deuyl that was fallen out of heuen for his pride had enuy to man / & by a false suggestyon he made man to eate of this tree / & breke the commandemences of god / & tho was man overcomen of the deuyll / & so he lost his hertagyge and was yput out theroof into ye world that was a lande of trauell & of sorewe vnder the fendes thraldome to ben punysshed for his trespasse.
<1 L 19>..<1 PCPM>..<1 P 08>
Also he bad that they shuldenn kephe his commandementes / & yf they dydden so alle her enmyges aboue hem shulden dree hem & ben her servantes / & yef they worshippeden false goddes and so forsaken their lawes / he behyght hem that he wolde bringe hem out of that lande and maken hem serue her enmyges / but yet he sayde / he nolde nat bynemen her mercy away fro hem / if they wolde crye mercye and amende her defautes / and al this was ydone on goddes syde.
<1 L 22>..<1 PCPM>..<1 P 11>
And who so loketh the Byble / he shall fynde that man schewed him lytle loue agayne warde for when they weren ycomen to her herytagis / they foryetten her goddys / and yoþ they worschippeden false goddes and so forsaken their lawes / he behyght hem that he wolde bringe hem out of that lande and maken hem serue her enmyges / but yet he sayde / he nolde nat bynemen her mercy away fro hem / if they wolde crye mercye and amende her defautes / and al this was ydone on goddes syde.
<1 L 6>..<1 PCPM>..<1 P 12>
And many false prophetes shulden arysen & begylen moche folke.
<1 L 22>..<1 PCPM>..<1 P 16>
And saynt Paule speketh of one that sytteth in the temple of god / & hyghen him about god / & yef any suche be / he is false Christ.
<1 L 14>..<1 PCPM>..<1 P 19>
Here is much mater of sorowe to se the people thus far ylad away from god and worshippen a false god in erth / that by might & by strength had ydon away the gret sacrifye of god out of his temple / of whiche myschefe & dyscomforte Danyeell maketh mention / christe bereth therof
wytnesse in the gospell.

But lorde/ there cometh hyred men and they ne fedden nat thy shepe in thy plenteous lesse / but feden thy shepe is sweuenes & false myracles & talyss.

Lo/ I to these prophetes metynge sweuentes of lesyne/ that haue tolde her sweuenes that haue begyled my people in her lesyne and in her false myracles/ when I neither sent ne bede hem.

And than shall no shepherde/ ner no false hyryd man begyle thy people no more.

O leue lorde/ euen so saydest her fornfaders the pharyses/ that it ne was nat letful for hem to killen any man and yet they biddeth Pilat to done the to the deth ayenst his owne consciens / for he wold gladly haue yquytte the/ but for that they threten him with the emperour/ & broughten ayenst the false wytnes also. For Pilate ne wolden nat demen the for that the pharyses sayden/ that yet thou ne haddest nat ben a mysoeder/ we ne wolde nat delurye him vnto the/ for to they broughten in her false wytnes ayenst the.

And thou seydest by Samuell thy prophet to Saul kyngl that it is a maner heryenge of false goddess to breke thyne hestes.

O lorde/ if brekyng of thyne hestes be herieng of false goddess. I trow that he that maketh the people breke thyne hestes & cmmaundeth that his hestes ben kepte of the people/ maketh him selfe a false god on erthe/ as Nabugodonosor somtyme that was kyng of Babilon. But lorde/ we forsaken such false goddes/ & beleuen that there ne ben no mo goddess than thou.

Trulych lorde so these maysters seggeth nowe/ for they haue ywritten many bokes ayenst thy technyge that is truthe/ & so the prophesy of Dietemie is fulfilled whan he sayth: Trulyche the false pointes of the masters of the law hath ywrought lesyne.

so by her workes we maye sene that they ben false glossers

And who that is false in a lytell thynge/ Who wole taken him toward thynge of a gretter value?

And so he maked him selfe a false Christ & a false god in erthe.

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

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

For Christ seyde himself, of fwichhe I you warne And false profetes in the feith, he fulliche hem calde, In vestimentis ouium, but only with inne They ben wilde werwolues, that wiln the folke robben.

Alass that lordes of the londe leueth swiche wrechen And leueth swych lorels, for her lowe wordes, They shulden maken Abbots her owen bretheren children Other of some gentil blod, and so yt best semed And foster none faytoures, ne swith false freres To maken fat and fulle and her flesh combren.

and forbiddith strongly ydolatrye and wicche craftis and false conjouryngis;

and comaundith that no wicche neithir enchaunter be, and that men take not councele at hem that han spiritis in c1oos, neithir at false dyuynours, neithir axe of deede men the trouthe.

And there God forbiddith false wei3tis and mesures, a more and a lesse.

And for king Acab dide false mersy and killide not this blasfemere Benadab, whom God bitook into his hondis, God sente a prophete to Acab, and telde thus, "For thou suffredist a man wrthi the deth to go fro thin hond, thi lijf schal be for his lijf, and thi peple schal be for his peple". Affirward Jesabel the qwene made Nabath to be stoneyd to deth bi false witnesse, and assent of Acab, for he noolde chaunge neither sille his vyner to the king;

And for king Acab dide false mersy and killide not this blasfemere Benadab, whom God bitook into his hondis, God sente a prophete to Acab, and telde thus, "For thou suffredist a man wrthi the deth to go fro thin hond, thi lijf schal be for his lijf, and thi peple schal be for his peple". Affirward Jesabel the qwene made Nabath to be stoneyd to deth bi false witnesse, and assent of Acab, for he noolde chaunge neither sille his vyner to the king;

But Mychee, oo prophete of God, telde to Acab in Goddis name, that the spirit of leessingis disceyuede him bi his false prophethis, and that Acab schulde be slayn in that batell; and so it bifeilde in deede, but Mychee was dispisid and
beten of the false prophetis, and was prisonyd,
purposid to be slayn of the king, whanne he cam

to pees;

This prosces of the iiij' book of Kingis schul de

stire kingis and lordis, to be mersyful and

pytouse on her sugetis that trespasen a3ens hem,

and in al1e thingis eschewe ydilnesse, leccherie,
tresoun, ydolatrye, and false councellouris and

vywyse, and eure distrio synne, and take
councel at holy scripture and trewe prophetis,
and triste not to false prophetis, be thi neuer so

manye, and crie faste a3ens oon either fewe
trewe men.

And he dide awey spiritis spekinge in mennis

womb is, and false dyuynouris, and figuris of

ydols, and ucn
ewnnessis, and abomynacyouns,

that weren in the lond of Juda and of Jerusalem.

But wite these vnwyse lordis, that Elye the

prophete, oon aloone hadde the treuthe of God,

and king Acab with viij' prestis and

prophetis of Baal hadde the false part;

First thei setten in her herte that schulde be the
temple and specialy chaumbre of God, the idole

couveitise, either of glotonie, either of pride,
either of other greet synnes, for seint

Poul seith,

that oure bodies ben the temple of the Hooly

Goost, and eft he seith, that auarice is the seruise
of idol is and eft he seith, that glotouns maken
her bely her God and God seith bi Job, that the
deuil is king ouer aile the sones of pride, and
Jhesu Crist seith, that the deuil is prince of this
world, that is, as Austin seith, of false men that
dwel1en

in this world.

How myche blood lordis scheden in werris, for
pride and coueitise, by counceil of false prelatis,
confessouris, and prechouris, it passith mannis
wit to
telle fully in this lijf;

and if these tweyne, that 3euen not Iyflode, and
that robben pore men, schulen be dampned so
depe in helle, where schulen false techeris,
confessouris, and prechouris bicome, that stiren
lordis and riche men to robbe thus pore men, and
to do this vndir the colour of excellent almes and
holynesse?

The book of Job is ful sotil in vndirstonding, for
Job argueth a3ens hise enemys, that wolden
bringe hym out of cristen feith, and concludith
many errorris that suen of hire false bileue and
opynyon;

The book of Wijsedom, thou3 it be not a book of
bileeue, techith myche ri3fulnesse, and preisith
wysdom, and repreuei fleschly men for hire
false bileue and yuel lyuynge, and comendid
myche just men, sad in bileue and vertuouose
lyuynge, and touchith myche of Cristis
incarnacoun, his manheed and godheed togidere,
and dampneth greatly idolatrye, and fals
worshiping of idolis, and false goddis.

Also it preisith myche almes and good preier,
and repreuei greatly extorcouns, and wrong, and
false oothis, and false mesuris, and false
wey3tis, and al fraude, preuy and apert;

Suntyme children and 3unge men arsistris
weren deuout and clene as aungels, in
comparisoun of othere, now men seyn thei ben
ful of pride and leccherie, with dispitouse oothis,
neddles and false, and dispising of Goddis
heestis;

and if the lettre mai not be suid in the translating,
let the sentence euere be hool and open, for the
words oven to serue to the entent and sentence,
and ellis the words ben superflu either false.

and I preie, for charite and for comoun profyt of
cristene soulis, that if ony wiys man fynde ony
defaute of the truthe of translatioun, let him sette
in the trewe sentence and opin of holi writ, but
loke that he examyne truli his Latyn bible, for no
doute he shal fynde ful manye biblis in Latyn ful
false, if he loke manie, nameli newe;

Such falsi! falsi! foul hem fall!

Such falsi! falsi! foul hem fall!

Such falsi! falsi! shull fall.

But he it so get, from it shall shede, And make
such falsi! right foul fal!

Such falsi! shull foul fall.

The por people they al to-pull, Such falsi!
faytours, foul hem fall!

The por people they al to-pull, Such falsi!
faytours, foul hem fall!

For al such falsi will foul fall!

For al such falsi will foul fall!

But he it so get, from it shall shede, And make
such falsi! right foul fall!

For all such falsi shall foul fall.
To pardoners and false faytours Sell hir seles, I dar well saye:
<L 327><T PT><P 157>
And all to holden greet array, To multiply hem more metall, They drede full litell domes day When all such falsë shall foule fall.
<L 332><T PT><P 157>
Suche herdes shall well yvell the, And all such falsë shall foule fall!
<L 340><T PT><P 157>
But all such falsë shall foule fall!
<L 348><T PT><P 158>
All such falsë shall foule fall!
<L 356><T PT><P 158>
And all such falsë, foule hem fall!
<L 396><T PT><P 159>
For worldes thank, such worch and wake, And all such falsë shall foule fall!
<L 412><T PT><P 160>
Such bere the keyes of hell-yates, And all such falsë shall foule fall.
<L 420><T PT><P 160>
Hyred men all suche I holde, And all such falsë, foule him fall!
<L 428><T PT><P 160>
All falsë faytours, foule hem fall!
<L 444><T PT><P 161>
And all such falsë, foule hem fall!
<L 452><T PT><P 161>
But such false faytours, foule hem fall!
<L 460><T PT><P 161>
And all such falsë, foul hem fall!
<L 476><T PT><P 162>
They ben false, they ben vengeable, And begylen men in Christes name;
<L 805><T PT><P 173>
be 2: manner of subuertyng schal be bi false miracles, for he schal do þam bi magike or wichecrift.
<L 22><T Ros><P 60>
be tober persecution is deceuyng, wich is now done bi siche heretikes & false breper.
<L 5><T Ros><P 61>
Mannez lawe ouer is trew & gode, or it is false & wicked.
<L 1><T Ros><P 77>

Plygremage of place and yuel is ane vnordinate visitacion of places or of ymagez wip a false triste in þe same, and Asa, Kyng of luda, destroied sich pilgrigme, /de quo 2· Paral: 14/., "Asa did þat was gode in þe si3t of our Lorde;
<L 2><T Ros><P 82>
Pilgrigme to ymagez is reproved manyfoldely: /Sap: 13· & 14·, vnde ibi 14· dicitur/, þer it is seid þat sich þat secke ydolez or mawmenstes "ouer forsope wexep wode wilez þai ar gladed, or certaynly þei pefecpy falsë þings or þai lufe vnr13twisly, or some þai foreswere".
<L 35><T Ros><P 82>

in þe tong forsope is known wisdome, and witte or felnyng in science or konnyng and doctrine in worde of a witty man and stedefastenes in werkez of ri3twisnes, /et Ysa: 58/, "Cry þou ne cesse no3t, as a trompe raise vp þi voice and schew to my puple þe wickednez of þam, and to þe house of facob þe synnes of þam," /et Tren: 2/, "þi propheteþ þap seen to þe false þings and fonde þings, and þai opned no3t þi wickednes þat þei schulde prouoke or stirre þe to penance".
<L 19><T Ros><P 90>
False prechours Antecriste chesep, wiche bene wily and double, werfor seþ /Gregorius in Moralibus/, "As soþfastenez incarnate or flesched in his prechyng chesep pore symple men and ydiotez, so agaynward Antecriste is for to chese wily men and double men and þam þat hlep wisdome of þis worlde to preche his falsenes".
<L 27><T Ros><P 91>
Item Parisiensis in li'abreuiato, to, De Pseudo Predicatoribus, c'50', dicit}, "Som forsope ben marchandez or hirede men sekyng giffiez be liez and false reliquiez, sealez, lettrez and by false falsi!, And all to holden greet array, To multiply hem more metal, They drede full litell domes day When all such falsë shall foule fall.
<L 33, 34><T Ros><P 91>
Sich false prophetis vsurnep to þam þe office of prechynge, for þai ar no3t sente of God, /iuxta illud, lere: 23/., "I sent no3t þe propheteþ, and þai ranne; /Sap: 13·, vnde ibi 14· dicitur/, "Cry þou ne cesse no3t, as a trompe raise vp þi voice and schew to my puple þe wickednez of þam, and to þe house of facob þe synnes of þam," /et Tren: 2/, "þi propheteþ þap seen to þe false þings and fonde þings, and þai opned no3t þi wickednes þat þei schulde prouoke or stirre þe to penance".
<L 19><T Ros><P 90>
False prechours Antecriste chesep, wiche bene wily and double, werfor seþ /Gregorius in Moralibus/, "As soþfastenez incarnate or flesched in his prechyng chesep pore symple men and ydiotez, so agaynward Antecriste is for to chese wily men and double men and þam þat hlep wisdome of þis worlde to preche his falsenes".
<L 27><T Ros><P 91>
Item Parisiensis in li'abreuiato, to, De Pseudo Predicatoribus, c'50', dicit}, "Som forsope ben marchandez or hirede men sekyng giffiez be liez and false falsi!, And all to holden greet array, To multiply hem more metal, They drede full litell domes day When all such falsë shall foule fall.
<L 33, 34><T Ros><P 91>
Sich false prophetis vsurnep to þam þe office of prechynge, for þai ar no3t sente of God, /iuxta illud, lere: 23/., "I sent no3t þe propheteþ, and þai ranne; /Sap: 13·, vnde ibi 14· dicitur/, "Cry þou ne cesse no3t, as a trompe raise vp þi voice and schew to my puple þe wickednez of þam, and to þe house of facob þe synnes of þam," /et Tren: 2/, "þi propheteþ þap seen to þe false þings and fonde þings, and þai opned no3t þi wickednes þat þei schulde prouoke or stirre þe to penance".
<L 19><T Ros><P 90>
If forsoth he be no3t as criste comanded, he is false.
\(<L 24><T Ros><P 93>

\(\text{pat} \) certanly is false.
\(<L 12><T Ros><P 99>

\(\text{pai} \) will be iuges or domesmen wipouten autorite, wites wipout si3t, doctours wipout processe, atte he laste false accusatours & wantyng al vertue". (Hec ille).
\(<L 19><T Ros><P 103>

\(\text{pe} \) correleri of his conclusion is \(\text{pat} \) if Crystis body be dewid with euerelasting ioye, he seruise of Corpus Christi imad be frere Thomas is vntrewe and peyntid ful of false miraclis.
\(<L 47><T SEWW03><P 25>

\(\text{pe} \) seuenthe conclusion \(\text{pat} \) we mythily afferme is \(\text{pat} \) special preyeris for dede men souls mad in oure chirche prefferyng on be name more \(\text{pan} \) anothir, \(\text{pis} \) is \(\text{false} \) ground of aimesse dede, on \(\text{pe} \) qwiche alte aimes houses of Ingelond ben wikkidly igroundid.
\(<L 75><T SEWW03><P 26>

\(\text{pe} \) postle to schewe him a very maystre a3enus false apostlis brou3te yn resoun of perels and dephis.
\(<L 151><T SEWW12><P 64>

and if \(\text{pe} \) lettre mai not be suid in \(\text{pe} \) translating, let \(\text{pe} \) sentence euere be hool and open, for \(\text{pe} \) wordis owen to serue to \(\text{pe} \) entent and sentence, and ellis \(\text{pe} \) wordis ben superflu eijer false.
\(<L 41><T SEWW14><P 68>

But loke \(\text{pat} \) he examyne truli his Latyn bible, for no doute he shal fynde ful manye bibliis in Latyn ful false, if he loke manie, nameli newe.
\(<L 73><T SEWW14><P 69>

THE ECCLESIASTICAL HIERARCHY (Ve vobis scribe et pharisei ipocritye Mathei xxiii)/ Crist biddip vs be war wip \(\text{pes} \) false profetis \(\text{pat} \) comen in eloqying of scheepe and ben wolues of rauyeyne.
\(<L 1><T SEWW15><P 75>

And where many children bi Cristis ordre schulden be saaf, \(\text{pe} \) schulen now be dampned bi taking of \(\text{pes} \) false ordris.
\(<L 53><T SEWW15><P 76>

Pus criyng of freris blyndip \(\text{pe} \) peple, and seien \(\text{pat} \) hooly chyrche seip \(\text{pus} \) and determyned it as trufe, for false prestis and disseyued seien \(\text{pat} \) bi God it is \(\text{hus} \), and ech man owi3p to bileuce.
\(<L 291><T SEWW15><P 82>

But \(\text{hus} \) don false men \(\text{pat} \) lyuen now in per lustis to colour wip \(\text{her} \) owne cursid lif by \(\text{his} \) false peyntyngis ;
\(<L 33, 34><T SEWW16><P 84>

And so \(\text{pe} \) techen in dede and word \(\text{pat} \) \(\text{pe} \) puple shal be dampnyd if \(\text{pe} \) leuee \(\text{her} \) owne foly and lesse goode, and don her almes wisely aftur \(\text{pe} \) gospel and bettore to Goddis plesaunce, and more help of pore men, \(\text{pat} \) is more good \(\text{pan} \) to offur to siche false stockis and to riche worldly clerks \(\text{pat} \) han no nede ne resoun \(\text{petto} \).
\(<L 114><T SEWW16><P 86>

\(\text{Pese} \) false liers shulde vnndersto3nde \(\text{pat} \) Poul, hatinge begging bo3pe in himself and in al o3pr cristen peple.
\(<L 76><T SEWW18><P 95>

Almy3ty God kephe his churche fro such false prophets and here sotile ypocristi3e and fals heresyse! Amen.
\(<L 107><T SEWW21A><P 112>

But if ypocritis worchen here, al if \(\text{pe} \) seien suche wordis, \(\text{pe} \) hous and \(\text{pe} \) peple ben worse \(\text{pat} \) \(\text{pe} \)se false men comen among;
\(<L 59><T SEWW23><P 121>

A, what wodnesse is \(\text{pis} \) to graunte \(\text{pat} \) \(\text{pe} \) wordly clerkis of Rome moun li3t1y faile and also failen openly in feip formed wip charite, which is properly cristen mennus feip, and \(\text{pat} \) \(\text{pe} \) moun not faile in deed feip and feip of fendis, sijen Crist seij in \(\text{pe} \) foure and twenti capitile of Mathew and in oper placis, False Cristis and false profetis shulen ryse and disseyue many men and 3eue grete signes and wondres so \(\text{pat} \), if it may be don, \(\text{the} \) chosen men shulcn be disseyuede'.
\(<L 151><T SEWW24><P 126>

And men han write to \(\text{pe} \) clerkis, bo3pe hy3er and low3ere, sentence of Gods lawe, but hit is dyspsyd: summe seyne hit is heresie, summe seyne hit is foly, and somme dedeynen to loke whether hit be sothe or false.
\(<L 18><T SEWW25><P 128>

And, ry3t as Petur was loued and made hede of apostilis for kepynge of \(\text{his} \) office next Criste his mayster, so if \(\text{pe} \) pope by false name seis he is Cristis vicar, and reseruyt hym in \(\text{pe} \)se \(\text{ere} \), he is anticrist...
\(<L 68><T SEWW25><P 129>

Certyyn, I doute me not, manye men ben in pe caas of \(\text{his} \) riche man or ellis in worse, \(\text{pat} \) laboren to encreece her possesscious and richessis, and to fullfille bernes and shoppis and

962
and false questmongers Whi liers: for þe haten true.

Dawe, pou blaberest blasfemies & reson hast þou non, pou leggist oft Goddis lawe bot to a false entent— 3ee, falselier þan þe fende whan he saide to Crist (Quia angelis suis mandauit de te).

If þou callist, Dawe, 3our Dominikis reules, With determinacion of many false prestes, Holichirche—as I wene as oft þou has done— I forsake þe for euer, with þis cursid chirche.  

and thou haue no nede of anye man but teache thou in all thynges whych is hys blessed worde. 

And yf thou mayste make the bod-ye of the lorde in those wordes, Thys is my body thou thy selfe must be the person of Christ or els there is a false God, for yf it is thy body as thou sayeste, then it is the bodye of a false knaue, or of a drunken man, or of a thefe, or of a lecheroure or full of other synnes, and then there is an unclene bodye for any man to wor-shype for god, For and Christe had made there hiss bodye of materiall bread in the sayte wor-des, as I knowe they be not the wordes of ma-kynge, what earthly man had power to do as he byd, for in all holy scripture from the beginnyng of Genesis to the ende of the Apocalips There be no words wrytten of the makynge of Christes bodye.

And yet that wor-des of the makynge of these things by me writ-ten in the beginnyng of gene. euen as god spake then and yf ye can not make the worke that he made and haue the wordes by whiche he made it, how shal he make hym that made the worke and you haue no wordes of aurorite either power lefte you on earthe by whiche ye shulde do thyts, but as ye haue fayned thyts crafe of youre false er-rours, whiche some of you understand not, for it is prophesyed Esaye, vii and xiii: chapter of Matt· xiii: And Luke viii: Marke iii: ye shall haue eyes and se not, and ears and hear not.

But nowe I shall aske you a worde, answere you me, whether is the body of the lorde made at once or at twise, is bothe the fleshe and the bloode in the hoost of the brede or elles is the fleshe made at one tyme and the bloode made at other tyme, that is to saye the wyne in the chalyce: if thou wylt say it is ful and hole manhode of Christe in the hooste of brede both fleshe and bloode, skynne, heere, and bones, then maketh thou vs to worshyppe a false god in the chalyce, which is vncouired when ye worshyp the brede, and yf ye saye the fleshe is in the brede, and the bloode is in the wy-ne, then thou must graunte, yf thy crafe be true as it is not in dede, that the manhode of christ is departed and that it is made twoe tymes: for fyrste thou takst the hooste of bread other a pece of bread and make it as ye saye, and the innocent people worshyp yt.

And then thou ta-kest to the, the chalyce and lykewyse, marrest, makest I wolde haue sayd, the bloode in it, and then worshyppen it also, and yf it be so as I am sure, that the fleshe and bloode of Christe ascended, then be ye false harlottes to god and vs, for when we shalbe hou sholde ye bryng to vs the drye fleshe and let the bloode be away for ye gyue vs after the brede wynne and wa-ter, and sometymes clene water vnblesed ra-ther conjured by the vertue of your craft, and yet ye saye under the hoost of brede is the full manhode of Christe, then by your owne con-fession muste it nedes be that we worshyppen a false god in the chalyce whichy is vncouired when we worshyppe the brede, and
worshype the one as the other, but where fynde ye that, that euer Christ or any of his disciples taught any man to worshyp thys bread or wyne. <L 2, 11><T WW><P 14>

visible and vnvisible whych lorde took fleshe and bloode beyng in the virgyn the same god But ye have many falswy ways to begyle the innocent people and sleights of the fende. <L 26><T WW><P 14>

Riyghte nowe a dayes they accusen falseyle a-gaynste Chryste and sayte that Chryste spake of the brede that he brake amoghes his a-postles, for in that Chryste sayde thys, they ben decyued take it flesshly and turne it to the materiall brede as the Jewes dyd to the term-pIe, and on this falswy vnderstandynge they make abomination of dyscomforth that is sayde of Daniel the prophet xi: and Math xxiii: standynge in the holy place, he that readeth let him vnderstande. <L 17><T WW><P 20>

FALSSEE........1
But 3if ypocrityte worchen worhen here, al 3if hei seyn siche wordis, he hows and he pulep ben worse pat pese falswy men comen among. <L 67><T EWS2-58><P 18>

FALSHE........1
But they with her falshe faith, mychel folk shendeth Christ calde hem himself kind Ypocrites: How often he cursed hem, wel can I tellen. <L 13><T PPC><P 17>

falsli6
FALSSEE.......16
If hei seyen pat hei bileuuen not pat her is any vertu perynne, but oneli in God (pat louep more and worshipchep more in oo place pan anoþer), it wolde seme, if it be prouyd, pat hei liien falsli; <L 321><T CG10><P 114>

Ri3t so þou farest in þis same place in þe visig  þou allegest for Poule boostynge, for þou hidest þe eende whiche is a3ens þe, þat seþ not: "I trauellede þus but bi þe grace of God in me", where hit semep þat he fel not douþ bi pride, as þou falsli feinest, but "bi þe grace of mokens", as þe eende preuþ. <L 206><T CG11><P 126>

And if he non suche knoweþ, þanne he wol lie on him, and discandre him, and falsli swore þerto. <L 60><T CG11-A><P 133>

3et also þis synne ou3te to be hatid for þe manyfold cursis þat God 3euþ in Holf Writte to þes riche men þat geten worldli godeis falseli, or holdþ hem to streiteli, or louþe hem to hertili. <L 445><T CG11-A><P 143>

And þus alle þes foure sectis, þat forsaken Cristis reule, and maken hem a newe reule to loke wher þat reule were better, tempten Crist ful falseli; <L 33><T EWS1SE-39><P 640>

þat dob þe work of God fraudelentiþ þat is to seeþ falseli or disseyuabiliþ and here seþ Gregor/ {Solus in dei corporal is rei premia nec ad laudis verba nec ad corporalis rei premia nec ad laudis verba nec ad humani iudicii gratiam anhelat' / Oonli in Goddis seruice: <L 7><T LL><P 56>

and falseli steelen oþir mennes? <L 15><T LL><P 106>

or falseli vsep hem/ he is a þeef & worþi peyne <L 21><T LL><P 106>

I prai þe, what violence is þis a3enst Crist and his lawe þat þis grete antecrist wiþ alle his special lemrys, vndur colour of Cristis lawe and his name, þe wiche þei taken falseli upon hymself, wherfor Crist cullþe hem pseudoprophetis? <L 1645><T OBL><P 199>

For no douste drede of lesing of wordi possessions is chiff cause of antecristis persecucioun, alþou3 falseli he feyne þe contrarie, not articling a3enst any man þis lordship as cause of his persecucioun. <L 1741><T OBL><P 201>

And seche evidencis of scripture my3t he obstiniat heretike fynde in Goddis lawe 3if he had grace, bi wiche he my3t procute many feire poyntis of beleue þe wiche he falseli denyeþ nou3. <L 3130><T OBL><P 237>

But and he be verreli Petris successoure in maneres and beleue, as he falseli presumeþ, he wold not do so. <L 3313><T OBL><P 241>

Werher siþ antecristis is falseli and openli forsowre, goynig aweie from þe vowe and oþe þat he made to God and to his lawe in his baptym, he hþ vnablid himself to be witnesse
in any cause that is of charge.

CAP. VII. Of his may men se, how falsely
freres fynyn 3itte of his tresore to ech pope of
Rome.

CAP. XVIII. Also freres falsely enhansen homself
above Crist.

CAP. XLI. Freres 3itte hyen, 3itt falsely, homself
...

965
And here may we se hou falsely þo fend bigiles þo Chriche wiph his fals principle, þat if ðo more part of soche men assenten to a sentence, þat al holy Chriche shulde trowe hit as gospel.

And if we close Austyn, þat þis may not be by kynde, by þo same skil shulde we put on Austyn þat he shulde denye al holy faythe, for none of þes articles may be wipouten myracle, And so þo first and þo laste ben falsely feyned, for al þof þei be partid fro God, nepoles God fyndes hom, and puttes hom to payne.

As anentis þis cursid blessynge falsely feyned, hit is knnown þat Crist curside þo fige tre more mekely þen hese men feyuen þat þei blesse þis bred.

And siþe noght þat was before in bred tournes into Gods body, or any oþer creature, as þei mot nedely sey, how falsly þen feyuned þei þat þo bred of al auter tournes into better!

II PARS BLASPHEMIAE: þo secounde blaspheme grounden þes freris, for þei feynen falsely beggyng in Crist; 

And, for freris may not feyne oþer drinke bot water of þo welle þat Crist shulde aske, þei feyne falsely þat Crist asked watir to drinke.

And in þis þei suen not Crist, as þei falsely feyuen, for he grauntid nevyr soche lettres of þing þat he gaf; 

Certis, þis court wil enforce hit to dampe by cursynge or pryvly murthur trewe men þat tellen þo treuth of prestehode, groundyng hem upon Criste ande his lawis, schewynge þo state of kyngis ande lordis, how falsely hit is borne downe by ypopcrisy and blaspheme power of Anticristis clericis.

þei sclaundren falsely, þei ly3en falsely. 

þe þrid is þis: þat malicious hertis and froward willis ben neuer correctid wip meke excusacion and true declaracion, ne wip charitable doctrine, but raper contynuen and encresen in her malice, falsely reporting þe wordis of her techers or vndernymmumers, pynynge at her wordis and putting on hem lesyngis.

and after þat falsely reporting his wordis menyng of bodile deep' þere Crist mente of deep without end;

If þei ben also wrathful men and enuyous bopeand specialy to þo men þat vndernymmen hem of her synne, and tellen hem her ofifice þat longib to her astate, and prechen truly to her sogettis as þei shulden doand if þei in her wræþ pe curse suche men, and in her foule enuy falsely disclaundren hem, and pursuen hem, and prisonen hem, and perauntur to þe deþ; 

We schal vndirstande þat yche word of Godes lawe ys soth algatys, al 3if somme men vndurstanden hit falsely, for so þei vnderstoneden God and 3et þei makyn hym not false. 

And many men wenen to iuge þer brychen, and 3et þei iugen falsely and cruelly of many. 

and feynud falsely ri3twysnesse of ypopcrites cleup Crist no ri3twysnesse, al 3if ypopcrites clepon hit so, but of scribus and pharisisees, þat is to seyne vntwi3wesse, feynud, as hit were, ri3twysnesse of scribus and pharisisees. 

þe þridde degr of þis ire is whan a man spekith solity, as he þat sclawndrip a man, or repreueþ hym falsely and þat man, as Crist seith, is copable of þe fuyr of helle, for his ire is turnyd to hate; 

þe sclaundren men kepe charite, bope in wille and in word, and not only spare strokys as pharisisees falsely seyden. 

And so schulden men kepe charite, bope in wille and in word, and not only spare strokys as pharisisees falsely seyden. 

And so, be þei freris, be þei oþur þat speken falsely in her prechyn, oure goode maistur Crist bad þat we schulden be war wip hem. 

And a3eynes þis heresye schulden trewe preestes cryþe faste for by þis synne is synne hyd, and assoylyng bow3t and sold as whoso wolde byn an oxe or a cowh and myche more falsely. 

And so knitteþ Crist wel þe helynge of þis ydropisy, for as ydropisy is an euyl of false greenesse of manyns lymys and comcep of vnkynlyd watur bytwyxe þe flesch and þe skyn,
And so men han tawt comunly þat men schulde not holden al gold þat schynop as gold, for monye þingus ben forbuschude ful falsely.

And so in monye poynus þese popis feynon falsely þat þei passen in power owre lord Iesu Crist.

but al 3if þese wordis weron soþ, 3et þis ypocrite seyde hem falsely:

And 3if þei toknon falsely he is a false prelat and an horned deuel, to be damned in helte.

Panne Eroude made pruyuely clepe þes þre kyngus, and lernede of hem þe tyme of þis sterre þat apperude to hem, and sente hem into Bedleem, and seyde to hem (but falsely);

And, as it is seyd byfore, þis chesynge were 3et betture, for manmys affectioun is falsely variud, and specially whan worldus wynnyng is knyttud to þe chesynge.

For þey seyen þat falsehood is no defau3te in a þing, why seyen þei not þat God is fals for perfeccion of God, siþ God moueþ false men for þer formere falsehood to vndyrstonde falsely: And þus God schulde moue man falsely whanne euere he synneþ and þus he were a false God in pynyschyng of synful men;

And þere þei reston more falsely and more synfully a3enys Godus lawe þan 3if þei weron in a symple persone.

And aftur, in Cristus passion, Petre bostede falsely, and aftur smot of Malcus ere.

And þus þei dampe monye men by þer falsely feynede menes.

And 3et þei seyn falsely þat pharises byforn hem duon yntrewly to trewhe, but þei wolent helpe trewhe and make Cristus religioun to renne among þe puple;
And pus fremad, pat crist gaf to hise children, he Wolfe turne falsely in to praldam.

Of hem they taken the woll untrend, And falsely glose the gospel-book;

But falsely goddes good they fongeth, And therwith maynteyn wo and werre.

Bot pis 3e falsely forsake, with alle 3our sect or many, & bylden þe puple with heresie, & leuen Goddis lawe, For 3e sayen þer is Cristis body & nou3t pat sacred host.

And hereof they accused hym at his passyon ful falsely Matt.xxvi. for he spake of the temple of Jerusalem.

Luke xxiv which was geuen to death, and into rysynge agayn to blesse for all that shal be saued by hym.

Moreouer to exclude the blynde imagination falsely called fayth, of them that gyue them selues to vice with out resistance, affirminge, that they haue no power to do otherwise, but that God hath so made them, and therfore must saue them, they not entendynge or purposyng to mende their lyuynge, but synnynge with hole falsi applied to the lattere pope reuersinge the formere pope.

For whi the wil of God, that mai not erre, owith to be set bifoire in alle thingis, and the wil of whatere deadli prince owith to be taken of faithfull men, oonli in as moche as it is conformid or acordid with Goddis wil The ij principle, A peere hath not power on his peere, is falsi founden in oure lordis londis and godis that holden truli Goddis wil.

and 3it þei feynen falsi sumwhat of Crist and sumwhat of Baptist to disseyve þe peple.

and so þou makist falsi þi beli þi god.

Falselye.....1

But suppose þat þei wer vikers of Petir, 3it þer is anoþer bing þei schulde fulfiþe, þat in byndynge and losynge þei bþe conformed to Crist, for Þeis þei makþþ a false knotte, and falselye semeþ to loose.

Falselye.....1

Ryghte nowe a dayes they accusen falselvye a-gaynste Chryste and saye that Chryste spake of the brede that he brake amonges his a-postles, for in that Chryste sayde thys, they ben decayued take it fleshyly and turne it to the material brede as the Jewes dyd to the tem-ple, and on this false vnderstandyngye they make abominacion of dyscomfort that is sayde of Daniel the prophet 'xi' and Math 'xxiii' stan-dynge in the holy place, he that readeth let him vnderstande.

Falslye.....39

Also in the vj book /De hereticis/, c. In fidei and c. /Accusatus/ and in the lastic c. , the pope and his wordi clerkis ordynen thus, that in cause of heresie vicious perfoosins shulen ben admittid to here witnessynge agens him that is accusid of heresie, and yit in sum caas he shal not knowe here namis hou falsi euere thei accuse him.

But who herde euere so light a conquest of alle oure lordis londis and godis that holden truli Goddis wil, for twene hooris lië falsi on hem?

For whi the wil of God, that mai not erre, owith to be set bifoire in alle thingis, and the wil of whatere deadli prince owith to be taken of faithfull men, oonli in as moche as it is conformid or acordid with Goddis wil The ij principle, A peere hath not power on his peere, is falsi applied to the lattere pope reuersinge the formere pope.

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 othere lordis, if thei deme falsi the puple, and nameli for covertise, thei ben traitouris to the king, lordis, and comouns.

And 3it þei feynen falsi sumwhat of Crist and sumwhat of Baptist to disseyve þe peple.

and so þou makist falsi þi beli þi god.

Falsi, whose falsi sclaundreþ his broþer and so aperireþ his name, he spitteþ and døfoulþe his face;

And þus it semeþ þat many men of þes sectis ben heretikis, for þei worshepen falsi þyngis æenus Goddis wille;

Thes ben þe flateringe freريس of al þe fyue ordris, falsi founden in oure feþ & first schulen be distried.

Frere, siþ 3e wolen opinli preche æcen þe defautis of prestis, of prestis, lordis, lawiers & marchaunts & comouns, whi be 3e so wode þat prestis prechen of 3oure defautis in amendment of 3oure liþ in charite, & 3e falsi sclaundren hem of erise?

Falsli......
Frere, who sclaundre 3e falsli Crist lord of alle creature, pat he beggid his owne good as 3e don ojer menes good, sip he had no nede herto on pat wise?

pat we deme not falsli/ of oure nei3bore beside vs:

him pat bei falsli sclaundren #

falsli gon perfr3o/ and also dryuen beestli men:

pis strumpet is pe auou3tresse, pat I spak of before, pat agrisip be breche of irer housborne pat schuld be Iesu Crist, and falsli hap sou3t a deuors and dop be worst auou3tr3e a3enst Crist and his sede pys vrnuli woman pat sittip upon many warris, pat is to seie upon meche folk or ellis upon many temperaliteis.

And, as is heed of hooli chirche, as he and noon

Napeles pis newe besynes is in grete parti brou3t into pe chirche, as I seide ri3t nou3, bi occasioun of pe drunkenness of pis yuel seruant and drunken strumpet, taking falsli, and even a3enst Goddis lawe, wordli lordship wip many opur wordli besynesses upon hir, pe wiche ben not leeful to hir.

And on what wise pis idol harmep Goddis flok, as pe prophetis wordis sownen, men mai on diuere wise conicete of pe wickid doing and suffring of pis grete ipocrisie pat is his irer and idol, pat falsli bi fauor of pe peple and nameli of his special lemys presumep to be pe stone upn whom Crist bildep his chirche, and so to be funde and pe heed of holi chirche.

For I brou3t not in pe text of Crist as tou3ching for pis, but for to schew hou falsli pe pope wip folis of his assent presumep to be grounde and heed of pe chirche of Crist, and alle to be ferme and stable as beleue pat he determinep.

And, as bei falsli callen hemislf hooli chirche, notwithstanding pat bei ben of noon of pe tre statis of Goddis chirche, pe which ben specified before, so as falsli bei callen pis mengid lawe pe lawe of hooli chirche', sip pe pured lawe of Iesu Crist is pe lawe of hooli chirche, as he and noon ojer is heed perof.

neque oppressisti, neque tulisti de manu alienius quippiam '. Speke 3e to me biforme pe Lord and biforme pe Crist of him (or pe anointid of him), wher I took an oxe of any man, or an asse, if I falsli chalengide any man, if I oppresside any man;

and pat is wundir falsli don.

But as lepte shulde haue brokun his oop or avow and offrid ano3hr ping pat hadde be plesyng to God and acordinge wip his lawe, as seynt Austyn seip /Libro sue de questionibus veteris et noue legis/ upon pe same storie, so Herode shulde haue brokun his oop and saued innocent blood and sore repentid him for his vnauysi swering, and so shulde oure lordis now breke her oopis if bei han vnauysli and wipoute counsel of hooli scripture sworn to maintene his pehe 3he, and heresie and symoony, as it is proued biforme, pe which oure clerkis falsli callen perpetuel almesse, and not pis, as bei done, see her predecessours or progenitours in her foly dedis and oopis pat bei han maad to maintene his meschewus peruryng of Cristis ordynance.

Janne, alpou3t it so were pat these ypocrisis diden many sacrificis and almesse of these goodis, pe whiche bei callen so falsli perpetuel almesse, 3it her dedis ben not acceptable in pe si3t of God.

And of pis hou maist se hou falsli oure clerkis and religious folk speken, whanne bei scien pat bei holden these goodis bi titul of perpetuel almesse.

And of these maist se how falsli oure clerkis and religious folk speken, whanne bei scien pat bei holden these goodis bi titul of perpetuel almesse.

And pat lessoun tau3te Crist to pis scribe in these blessid wordis, and so moste oure drasti sectis do, er he attrayne to pe perfecctioun pat bei so falsli boosten of.

And he mai se also hou falsli bei Iyen upon Crist in maintenyng of her vngroundid beggerie, seiynge pat he beggide watir, an hous and an asse.

And as falsli and wipoute ground of scripture or of resoun, bei scien pat Crist beggide lompis of breed fro dure to dure.

And as falsli as bei lien upon Crist and Helye, bei Iyen upon seynt Poul, whanne bei beren him on hand pat he beggide liik as her lymyours.
doen, whanne he made and ordeynede quilagis
for pe hooIi folk in Jerusalem.
<L 2747><T OP-ES><P 131>

þe eiþþe wo is seid of Crist in foorme of þese
words: Wo be to 3ou, scribis and pharisseeis,
ypocrisit, pat edifiuen sepulcris of prophethis and
maken fair birtels of riþtwise men and seien ouer
falsli. “If we hadde been in tyme of oure fadris, we
wolden not haue don to deep suche hooIi
prophetis, and þus ben 3e witenesse þat 3e ben
sones to þese men þat slowen sone prophetis,
and 3e wolen do wel worse for 3e casten to sée
Crist, heed and eend of alle prophetis.
<L 193><T SEWW15><P 79>
And 3it þei seien falsli þat pharisseeis before hem
diden vntroui to truþe, but þei wolen helpe truþe
and maken Cristis religioun to renne among þe
peple, but as moche as þei taken of her owne
ypocrisie, as moche þei drawen fro þe ordir of
Crist.
<L 2017><T SEWW15><P 80>
and he mai se also hou falsli þei liyen upon Crist
in maintenynge of her vngroundid beggerie,
seynge þat he beggide watir, an hous and an
asse. And as falsli þei liyen upon þe hooIi
prophetes Helye, whanne þei seien þat he beggide
breed and watir of a womman, of whom it is
writun þus (3 Regum 17), þe word of þe Lord is
maad to Helye seynge, “Aris, and go into
Sarapta and þou shait dwelle þere;
<L 12, 14><T SEWW18><P 93>
And as falsli and wipoute grounde of scripture or
of resoun, þei seien þat Crist beggide lompis of
breed fro dore to dore.
<L 477><T SEWW18><P 94>
And as falsli as þei liyen upon Crist and Helye,
þei liyen upon seynit Poul, whanne þei beren him
on hand þat he beggide lijk as her lymytours
doen, whanne he made and ordeynede quilagis
for hooIi folk in Jerusalem.
<L 687><T SEWW18><P 95
so þat, if þei keies and Cristis will be
discordinge atwynne, þei feynen hem falsli to
assoile and þanne þei neþer loosen ne bynden, so
þat in ech such worching þe godhed of Crist
moit first worche.
<L 197><T SEWW21B><P 113
For if 3us schulde do, ful manye men and
wymmen wolden, as þei miþten trulii, seyen þat I
hadde falsli and cowardli forsaken þe truþe and
scleundrid schamefuli þe word of God.
<L 3947><T Thp><P 36
Whi extorconners: for þei spuylen men of her
goodis falsli.
<L 1167><T TK10C><P 375
FALSLICHE......4
as her lijþf shewþf, summre men may trowe þat
hem falsliþ power, and þat þei feynen falsliþ
þat þei ben vikiris of Crist;
<L 57><T A267><P 434
and þus men may leuefulliche, but of hard, fyþte,
plette and scorni, but þe craft of liying is
dampeyn generalliche, and þus cristen men
shulden be war to putte falsliþ blame on freris;
<L 137><T MT227><P 297
þe fiþfe decetty of þise pseudes stondip falsliþ
in þis feynyng, þat þei maken a newe craft to
preye and to loue god, and so þis newe craft is
betere þen al þe ordre þat crist hþ makyd;
<L 37><T MT227><P 320
Right so tareth freres, with folk opon erthe: They
freten vp þe firste froyt, and falsliþ lybeth.
<L 30><T PPC7><P 24
FALSLY......117
And þus þei fend Sathanas transfigurerþ or turneþ
hem falsly into an angel of li3t, to disceyve men
bi colour of holynesse.
<L 47><T A137><P 191
and if þei done þus, hor holynesse fleses fro hom,
and so þei hyen hom falsly of þing þat þei have
not.
<L 287><T A097><P 127
And seculer lordschipis, þat clerkis han ful
falsly a3enst Goddis lawe, and spende hem so
wickedly, schulden be 3oven wisly bi þe kying
and witti loidis to pore gentilmen, þat wolden
justli governe þe peple, and meyntene þe lond
a3enst enemies;
<L 307><T A177><P 216
But þei techen loris and maundements of men,
worschipen me wipouten cause," þat is, siche
men as techen and chargen mennis lawis and
tradicions and comauandements, more þan holy
writt and Goddis hestis, veynly and falsly
worschipen God.
<L 17><T A187><P 223
Whi schulde God here graciosely sikh a cursed
mannis prieree, for he dispisip God in his holy
serveye, and falsly disceyveþ Cristene men, and
eyv1 takip þe honour of presthed, a3enste Goddis
heste?
<L 157><T A187><P 227
But as þei fend byhiþte to Crist falsly al rewnes,
so myþte falseshede walken in purchas of þis
lordschipe.
<L 187><T A217><P 244
Chirche overmoche and falsly, and ri3t of virtues and grace and virtuous lif is not set bi, as 3if "
And Judas knowlachid his trespass, and restorid bo money falsly taken;

justices & marchaundes "falsly geten goodis & o3er false men of craft/ & myche common pulpe/ manquellers & reues/ & myssy beneuyng folk bi hlyndon wip "falsly ypcrisie & by her shrede ensaumple/ bi her fals flateryng/ bi her fynned preyers/ & by her vngrounded schrittes & false absolucions bou3t as "

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

Also "he law seih, Pardoncris ow not to graunt indulgens of "her wil of dede, ne dispens vp on wowis, as a30i of swereng, mansclyng, or of o3er synnis "pei "schriuised to hem, ne for3eue "fingis ilu tan awes and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue "fri3dise or "fri3t part of penance enioid, ne to draw sum tyme a soule fro purgarorie, as "feynun falsly, ne graunt pleyn remissioun of synnis, (ne a30i a pena et a culpa), for "alle priuilegis up on "pei or a3i of hem are a3en callid in.

And when ony suche men asken "fesacrid ooste, "pei 3yuen horn worse "pei stones, as "pei falsly feyuen.

And Judas knowlachid his trespass, and restorid bo money falsly taken;

justices & marchaundes "falsly geten goodis & o3er false men of craft/ & myche common pulpe/ manquellers & reues/ & myssy beneuyng folk bi hlyndon wip "falsly ypcrisie & by her shrede ensaumple/ bi her fals flateryng/ bi her fynned preyers/ & by her vngrounded schrittes & false absolucions bou3t as "he court of Roome/ "pat makih his land ful feble.

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

Also "he law seih, Pardoncris ow not to graunt indulgens of "her wil of dede, ne dispens vp on wowis, as a30i of swereng, mansclyng, or of o3er synnis "pei "schriuised to hem, ne for3eue "fingis ilu tan awes and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne for3eue "fri3dise or "fri3t part of penance enioid, ne to draw sum tyme a soule fro purgarorie, as "feynun falsly, ne graunt pleyn remissioun of synnis, (ne a30i a pena et a culpa), for "alle priuilegis up on "pei or a3i of hem are a3en callid in.

And when ony suche men asken "fesacrid ooste, "pei 3yuen horn worse "pei stones, as "pei falsly feyuen.

And Judas knowlachid his trespass, and restorid bo money falsly taken;

justices & marchaundes "falsly geten goodis & o3er false men of craft/ & myche common pulpe/ manquellers & reues/ & myssy beneuyng folk bi hlyndon wip "falsly ypcrisie & by her shrede ensaumple/ bi her fals flateryng/ bi her fynned preyers/ & by her vngrounded schrittes & false absolucions bou3t as "he court of Roome/ "pat makih his land ful feble.

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

And when ony suche men asken "fesacrid ooste, "pei 3yuen horn worse "pei stones, as "pei falsly feyuen.

And Judas knowlachid his trespass, and restorid bo money falsly taken;

justices & marchaundes "falsly geten goodis & o3er false men of craft/ & myche common pulpe/ manquellers & reues/ & myssy beneuyng folk bi hlyndon wip "falsly ypcrisie & by her shrede ensaumple/ bi her fals flateryng/ bi her fynned preyers/ & by her vngrounded schrittes & false absolucions bou3t as "he court of Roome/ "pat makih his land ful feble.

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

Also, a3en swilk feynid and on groundid indulgens, howi "falsly prest to multiply quck resouns, weil he hungri and pristih ri3twinnes of "he law of God, for by suelk sofomysis of anticrist, "he lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in "his world is falsly iapid.

And when ony suche men asken "fesacrid ooste, "pei 3yuen horn worse "pei stones, as "pei falsly feyuen.

And Judas knowlachid his trespass, and restorid bo money falsly taken;

justices & marchaundes "falsly geten goodis & o3er false men of craft/ & myche common pulpe/ manquellers & reues/ & myssy beneuyng folk bi hlyndon wip "falsly ypcrisie & by her shrede ensaumple/ bi her fals flateryng/ bi her fynned preyers/ & by her vngrounded schrittes & false absolucions bou3t as "he court of Roome/ "pat makih his land ful feble.
Also if a man be falsly accusid bi two witnessis, if he deney it hat he is accusid of, and graunt pe sop, pan he schal be condempn Id per as gilty. <L 12><T APO><P 79>

and figer of nigramauncy, pe lif or dep of pe seeke, or welp or disess to eum, or pe pat tentun to dremis writun, and falsly tyrdid in Daniel's name, or canellis pat are callid of pe holy apostolis, or chitering of bridius, or sich opher, for houz to be maad, or weddingis to be couplid, or in gedering of herbis, seip ani charme but pe pater noster, or pe crede, or puttjôn an strowijs wip figneris writun on men for any infrininte, or vp on bestis, or tenden to wiche falsnes in hailes or tempestis, opened he neuer his puted to wiche falsnes in hailes. <L 361><T CG12><P 93>

I seide also pat pe brid parte of pe gospel techip vs pat malicous hertis and froward willis ben not correctid neiper wip meke excussacion, true declaracion, ne charitable doctryne, but raper contenyuen and encresen in her malice, falsly reporting pe wordis of her techers, pynching at her wordis, and putting on hem lesyngis. <L 361><T CG16><P 204>

Poul wolde not pat men gesseden pat he were hooly ouer pe sope, for his ys maner of ypocrisit pat hy3en falsly per owne staat. <L 100><T EWS1SE-14><P 537>

And, for God haþ not cledip us to vnclennesse but hooly,nes, men haþ seruun hym þus falsly moton nedis be punyschede for þer falsenesse. <L 60><T EWS1SE-17><P 551>

Heere is disseit of mennis soulis, in feip, in hope and charite pat ben falsly feyned heere. <L 53><T EWS1SE-31><P 610>

And þus þes freris and oþre ordris þat seien þat þei gendren charitte, and maken men to largent þer almes, feynen falsly aftir þer farid. <L 57><T EWS1SE-31><P 610>

And þus seip loon aftirward þe þat been my litil children, loue we not falsly bi word or tunge, but loue we bi werk and treupe. <L 131><T EWS1SE-32><P 618>

But feynen fadirhed of þe pope and newe fadirhede of þes abobitis, 3if þat it be falsly feyned, is groundid in þe fadir of lesyngis. <L 22><T EWS1SE-46><P 670>

And, 3if þei takun worþili þis name of þis Lord, þanne þei moten holde his lawe and teche it and diffende it, for he is trauour to þis Lord þat foulip falsly þis name. <L 23><T EWS1SE-47><P 673>

Ymagis and mawmetis ben falsly clepude goddis, but þer is but one lyuynge God, as þer is but on þis Goddis only sone. <L 43><T EWS2-100><P 248>

But þis curs ys falsly feyned as monye oþre ben for money. <L 889><T EWS2-MC><P 360>

And so þe ys poyntis of þe pope ben medelude wip ypoysyse, so þat somme may be wel don, and al may be falsly don. <L 1006><T EWS2-MC><P 365>

And so þes poyntis of þe pope ben medelude wip ypoysyse, so þat somme may be wel don, and al may be falsly don. <L 1026><T EWS2-MC><P 365>

And so he tok not falsly þis offys forwynnyng, ne of þes two bispochis, but specialty of God; <L 20><T EWS3-128><P 16>

And ouer þis we may se hou falsly oure newe religious mouen men bi þis gospel to come to þer religioun, for þe shulden purge hemsilf bfoire, and make hem pore as Crist was. <L 31><T EWS3-137><P 37>

And þei seyen to hym þat þe first, for he dide in dede his fadrís wille, and þe teþer as a fals sone bihi3te wel but dide falsly. <L 9><T EWS3-139><P 41>
But, certis, Y seye to 3ou, loue 3ee 3oure enemies, do 3ee good to hem pat haten 3ou, and preye 3ee for hem pat pursuen and chalengen 3ou falsly.
<L 63><T EWS3-145><P 60>

for popis ben ferhere fro Crist þes folc wenen fro Moyses, and mych more falsly ben Cristis vikeres bope in synne of word and dede.
<L 23><T EWS3-154><P 89>

And þus þey eten falsly Crist bi þer feyned ipocrisie.
<L 44><T EWS3-165><P 129>

And so þey habiten Crist and eten falsly godis feynyd of hym.
<L 48><T EWS3-165><P 130>

And þus prestis feynen falsly þat þis lordchip and glorie of þis world longþþ to þe patrymonye of Crist þat was don upon cross;
<L 67><T EWS3-165><P 130>

And þes men þat ðiþen þus, and mouen men for to ðiþ, þey don as þey hemsilf weren goddis, and spoken falsly as blasfemes.
<L 46><T EWS3-179><P 174>

Wite we wel þat Petre synnyd ful greuously in þis tyme, sij he falsly denyede his maystir, and cowardly to þes seruauntis.Þ
<L 107><T EWS3-179><P 176>

It is seyd comunely þat þe emperour of Rome ordeynyd þat lewis shulden be no iugis for to sle men by þer lawe, for þey mystvndirstoden þer lawe and slowen men ofte falsly.
<L 141><T EWS3-179><P 177>

And herby it seme þat þeris gabben falsly upon Crist þat þis clopis weren so pore, and so cloutide on ech syde, for þanne knyþþis wolden not haue partyde þes clopis, ne haue lettid to kerue his cote;
<L 277><T EWS3-179><P 182>

And þes blasfemes oute of bileue, þat seyen þat Crist spekiþ heere falsly or vncompleety to teche men to whom þey shulden do þer almes, ben comunely stronge beggers and tryuauantis in Cristis chiroce.
<L 177><T EWS3-225><P 285>

Þe lewis seyden þat þey wolden do, and faylyden falsly in þer dedis;
<L 83><T EWS3-229><P 293>

For þanne þey auouretn falsly Goddis word, as Poul spekiþ.
<L 43><T EWS3-239><P 318>

Therfore riþ as the wepyng that men wepen ofte in siche pley comunely is fals, witnessenge that þei lovyn more the lykyng of theiþ body and of prosperite of the world than lykyng in God and prosperite of vertu in the soule, and therfore havyng more compassion of peyne than of synne, þei falsly wepyn for lakkyng of bodily prosperite more than for lakkyng of gosly, as don damnyd men in helle;
<L 23><T Hal><P 49>

3if þei pursuen trewe men for techyng of þe gospel, and seyn þere wip þat þei pursuen hem for errours þat þei seyn openly to þe peple when þei liþ and falsly sclaundren trewe men, but þe pursuyt is maad for prestes techyng men where þei schullen do here almes to here moste nedye neþþoþes after þe gospel;
<L 8><T MT01><P 05>

Capitulum 3m: See now where þei breaken falsly alle þe comandementis of god.
<L 10><T MT01><P 07>

3if þei taken þe charge to ben trewe vikeris or seruauntis of crist and per-wip taken upon hem falsly þat þinge þat is reserued to god only, as to make men partyners of her medeful dedis, and to graunte hem þe blisse of heuene and pardon to slee cristen menus soulis;
<L 5><T MT01><P 08>

3if þei haten and sclaundren with falsly encynges trewe men to techen frely holy writt and reprouen synne, and namly ypocrisie, and falsly pursuen hem to þe dep, þei men hem, and ioon þe euauangelist seiþ as to here damnacuon.
<L 28><T MT01><P 09>

3if þei pursuen trewe lige men of þe kyang to endityng falsly and wyttyngly for þei reprouen here open synnes, hou visiten þei men in prison?
<L 12><T MT01><P 16>

hou suen þei charite of crist þat biddip men to loue here enemies, and don good to men þat haten vs, and to preie for hem þat falsly chalengen vs and falsly and wickidly pursuen
<L 28, 29><T MT01><P 18>

but þei lyen falsly and openly to eche trewe man, for spiu synne is cause of perturbacion, and þes prestis vpon here kunynge þat god 3eueþ hem of holy writt and þer-wip bissen hem nyþþ and day to dostroye synne, þei ben aboute to make pees betwixte god and man.
<L 11><T MT01><P 27>
for þes worldly prelatis chargen men to speke not æsten here pride and couetise ne brynge hem to þe ordynaunce of crist, but raþer to lyue hem self in pride and falsenesse of þis world þan to tune to þe mekenesse and trewe lif and to þenke on here ðeþ day, for bi þis goode lif of secularis þe lif of worldly prelatis schulde be known for ypcrisie and cursednesse, and þus bi þis feyned power of somonyne and cursyng þe worldly prelatis ben maad cruþ turmontours of cristis seruauntis, and schewen hem self and make, but falsly, lordsis of mennus bodies and catel and soulis also, to stoppe and lette good lif of cristene men, þat þe holy trynyte may not do for his riþtrisnesse and charite;

and god biddip vs loue oure enemies and don good to hem þat haten vs, and to preie for men þat falsly pursuen vs.

for oure lord seþ loue 3e 3oure enemies, and preien for hem þat pursuen 3ou, and for men þat falsly chalengen 3ow. And here-bi þei menen and schewen in dede but falsly þat þei ben more þan almy3ty god in trynyte.

and 3if whanne a man is falsly cursed of a prelat, 3e þou3 þe prelat be a deuyl of helle, 

and þus þei ben fully contrarie to goddis dom and riþtisnesse, for 3iþ a man haue terespassid neuer so aðenst god he wole assoile him for worldly heretikys; for whanne þes riche marchauntis and tirauntis dien and mowen no lengere meyntene synne in þis world bi here owen persone, þan þei fynden many worldly and synful prestis, bi goodis falsly geten þat schulden be restorid to pore men, not to lerne and teche holy writt as crist comaundip but dwelle at o place and crie on hey wiþ newe song þat lettip deuocion and þe sentence to be vnderstoned;

Lord god, hou schullen anticristis mynystris of riþtisnesse be excused at þe day of dom, siþ þei emprisone falsly trewe men bi fals disceit of worldly heretikys;

but certis þes anticristis clerkis lihen falsly æsten cristis lore and profite of cristene men.

for as þei feynen falsly þe masse may not be peirid.

for þei slaundren, cursed and pursuen falsly to ðeþ trewe techeris of criþtis lif and goddis hestis þat wolde saue mennys soulis bi trewe and fire prechynge of þe gospel wiþ-outen glosyngye and beggyngye;

for crist seþ þat men schullen be bliszed of god whanne men schullen curse hem and pursue hem and seie alle euyl æsten hem falsly for þe loye of crist and his trewe;

for 3if þei failen in manere of here song and ouere newe synges founeden of synful men þei chargen þat as a greuous synme for to be damnyd in helle perfore, but þou3 þei failen foule in prechynge of cristis gospel and holdynge of goddis hestis þei chargen not a straw, but raþere letten, dispisen and pursuen falsly þo þre þat bisien hem to do þis grete poynt of charite;

and so þei sifen crist þat is trouþe, as iudas dide, for a litel money, and þei ben so esely assoiled, but falsly of false confessouris for a litel part here wicked catel, þat þei maken no conscience for þis cursed periuerie but ben endurid or hardid þere-inne as fendis of hello.

for 3iþ a trewe man be falsly slaundride and come among hem it is liȝtere to make a fyn for moche money þan to purge hym, be it neuere so opyn known;

for þei lyuen comynly bi falsnesse as bi false sweryngye, false mesure and false weitis, and techen þis falsnesse to 3onge prestis, and preisen hym most þat foulest raymep alle þe membris of crist falsly, and most sotilly can bigilen þe peple, and 3if ony seruaunt of here wole do treuþe and drede synne þe is holeyn but a fool and vnprifty and schal neuer be man;

Also þes hynde ypocritis alleggen þat crist biddip vs preie evermore, and poul biddip þat we preie wiþ-outen lettyngye, and þan we prestis may not preche as þei feynen falsly.

god comaundip vs to loue oure enemies of oure herte and don good to men þat hatip vs and preie
for men that pursue vs wrongfully and falsely; the devil and his seyn that it is rifiiful to hate our enemies and don heuyl and harm to hem that hates vs and falsely pursue vs, and axe vengance of our enemies and false pursuers, for ells we schullen norische our enemies in here symne and ouerrenne vs and distroie vs, oure wills and children and goodis, and perfere we willen defende vs þe while þat we may. <L 12, 14><T MT13><P 215>

but þei taken non hed of þe mesure ne hou falsly þei lyuen a3enst goddis lawe, and hou crist and his seynis tau3ten and vseiden abstuyence and penaunce, and hou cristene men schulden conquer heuene bi brekyngue of fleschly lustis, as crist techip in þe gospel, and hou crist and poul and petir comaunden vs þat we schullen not ﬁlle þe desiris of oure flesch, but as gestis or comelyngis and pilgrymes abstuyen hem fro fleschly desirs þat ﬁl3ten a3enst þe soule. <L 24><T MT13><P 217>

And perfere techip petir þat cristene men schullen haue so good conscience and so good lyf þat enemies of oure feip þat bakbiten or myspaken of vs ben confounded, and also þei þat falsly chalengen oure goode lyf, most bigilep men may proue profitable, to bigile prentis and bi aile mytty goal in trinity þei in marchauntis regnep gile in ful grete plente, for þe women falsly be a grete membris of crist and bi alle my3ty goal in trinity þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche þonge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and colouren it bi so tilit caulcsions of þe fend þat fewe men may proue þis vsure and amende hem þer- of bi-fore þe day of dom. <L 30><T MT15><P 228>

In marchauntis regneþ gile in ful grete plente, for þei sweren falsly be alle grete membrys of crist and bi alle my3ty goal in trinity þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche þonge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and colouren it bi so tilit caulcsions of þe fend þat fewe men may proue þis vsure and amende hem þer-of bi-fore þe day of dom. <L 30><T MT15><P 228>

And þei taken non hed of þe mesure ne hou falsly þei lyuen a3enst goddis lawe, and hou crist and his seynis tau3ten and vseiden abstuyence and penaunce, and hou cristene men schulden conquer heuene bi brekyngue of fleschly lustis, as crist techip in þe gospel, and hou crist and poul and petir comaunden vs þat we schullen not ﬁlle þe desiris of oure flesch, but as gestis or comelyngis and pilgrymes abstuyen hem fro fleschly desirs þat ﬁl3ten a3enst þe soule. <L 24><T MT13><P 217>

And perfere techip petir þat cristene men schullen haue so good conscience and so good lyf þat enemies of oure feip þat bakbiten or myspaken of vs ben confounded, and also þei þat falsly chalengen oure goode lyf in crist be stoppid; <L 30><T MT15><P 228>

In marchauntis regneþ gile in ful grete plente, for þei sweren falsly be alle grete membrys of crist and bi alle my3ty goal in trinity þat here chaffere cost so moche and is so trewe and profitable, to bigile þe peple and to teche þonge prentis þis cursed craft, and preisen hym aost þat most bigileþ þe peple, and hiden here vsure and colouren it bi so tilit caulcsions of þe fend þat fewe men may proue þis vsure and amende hem þer-of bi-fore þe day of dom. <L 30><T MT15><P 228>

for whanne þei ben falsly amendid bi officialis and denes no man be hardy to waken hem out of here lustis of synne, for þat schulde distroie iurisdictioun and wynynge and þis cursed extorsion is clepid bi ypocrisie þe grete almes of anticristis clerks; <L 20><T MT16><P 249>

for often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god louver more þis clotbinge þan clotbinge of þer soule wiþ þis cloþe of charite; <L 10, 11><T MT24><P 352>

for whome my3t more contrarie feip þan sey þat crist seip fals when he seip þat "þis brede is myn owne bodye, " for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3t, as freres feynen falsly. <L 26><T MT24><P 352>

and heri schulde men hope to sitt bye in heuen, for, as þei liþe falsly, crist beggid þus. þe þridde of þes vertues is contraried bi freres, sîpen it is no charite to falsly passe crist. <L 3, 4><T MT24><P 353>

Capitulum 11m: but heere moue þe fend men to feyne falsly a3enus treuie. <L 14><T MT27><P 422>

3iþ þou feynest þee an ordre þat þou preyst and penkit on god, and þerþiþ þou hast cure bi þy viker þat kepþ þe chirche, loke þat þou here not falsly þe name, but lyue in pouert as baptism didde, not in hye castels of caym and lustful fode as boris in sty; <L 24><T MT27><P 425>

for bodily and goostly þis curat do þe harm to his sheep more falsly þan koude þe fend, for he is more homely enemey, and þis wiþ-drawing of godis for þis synne smybþ to streche for opere synnes, for 3iþ þan herde be doup at home and 3yue hym to worldly ocupacioun, and wiþ-drawe his goostly help fro his sheep þat he shulde fede, or 3iþ þe stonde in lordis courtis or in ofﬁcis of þe king or of opere, and leeue þe seruys þat god axip þe kepe his sheep in goddis lawe; <L 29><T MT27><P 435>

and as þes wordis ben nedis false, so is þis iurisdictioun: for he hap no ri3t to seye þes wordis, but þei ben falsly feyned of þe fend. <L 27><T MT27><P 444>

for ells men my3ten feyne falsly as many herdis as þey wolden, and echo in to pile þe puple where oon sufﬁcide for hem alle. <L 12><T MT27><P 455>

and þei ponderen wiþ þis suspending þat þei don it for ri3twinseyne to teche curatis obedience and mekenesse bi godis lawe, and al þis is falsly feyned bi anticristis iopcrisie. <L 13><T MT27><P 457>

And þe peple bar witnesse wiþ him and seiden: "þou hast not falsly chalengid us, neþer oppressid, neþer þou hast take ony þing of þe hond of ony man". <L 1446><T OP-ES><P 63>

And al þat is seid in scripture in comendacioun of wiþful pouert for Crist, þei falsly glosen to maintene wiþ þis vngroundid beggerie. <L 2817><T OP-ES><P 134>

And worth to a wriiter, and with a lorde dwelle Other falsly to a frere the fend for to serven sof that beggares broil, and Abbot shal worthen
Among the Peres of the land prese to sytten And lordses sones lowly to tho losels aloute Knighthes crouketh hem to, and cruccheth ful lowe And his syre a soutere, ysueld in grees.  

<1L 16><T PPC><P 25>

And if a man be falsly famed, And woldë make purgacioun, Than woll the officers be agramed, And assigne him fro town to town;  

<1L 341><T PT><P 158>

To servë god they ben full lame, Goddes theves, and falsly stle; And falsly goddes word defame;  

<1L 810, 811><T PT><P 173>

They servin him in riche array, To servë Christ such falsly fayn;  

<1L 818><T PT><P 173>

Antichristes they ben clene, And goddes goddes falsly deuouren.  

<1L 924><T PT><P 176>

Such preestes of Lucifer ben sent, Lyk conquourers they ben arayd, Proud e pendaunts at hir ars y-pent, Falsly the truthe they han betrayd.  

<1L 940><T PT><P 177>

And all the seven sacraments Ye spake ayenst, as ye were sly, Ayenst tythings with your contester they ben arayd, Falsly the truthe they han betrayd.  

<1L 1160><T PT><P 184>

Who giveth you levë for to preche, Or speke agaynõs goddes lawe, And the people thus falsly tech?  

<1L 1240><T PT><P 186>

And þus þei dampnen many men bi her falsly feyned menes.  

<1L 63><T SEWW15><P 76>

And so, for pride and indignacioun and foule hate þat þei han to herre pore neyeberis, þei may not fynde at herre herto to gif þere almes to quicke ymagis of God, þat ben pore folc, but to spende myche at siche noulcreis, falsly foundun upon yuel men for pride and couecyte.  

<1L 100><T SEWW16><P 85>

But men þat don extorcionis and falsly geten catel ben liítly assyoild herof, and charged in confession to do siche pilgymagis and offrynge.  

<1L 143><T SEWW16><P 86>

Þerfore rìt as þe wepyng þat men wepen ofte in siche pleye comunel is fals witnesse, þat þei louyn more þe lykyng of þeire body and of prosperite of þe world þan lykyng in God and prosperite more þan for lakkyng of gostly, as don dampynd men in helle.  

<1L 222><T SEWW19><P 102>

And here mai cristene men se þe falshed of þese frisers, hou þei letten symple prestis to preche þe gospel to þe folc, for, as þei feynen falsly, noon of Cristis disciplis hadde leue for to preche til þat Petir hadde 3ouen him leue;  

<1L 11><T SEWW23><P 119>

And lete us not paciently heere so greete a blasfemye falsly put upon Crist, þat is to seie þat he, as þe bigylid puple weenç, hadde beggide, for þat my3te not he do for þre causis.  

<1L 699><T SWT><P 21>

FALSLYCHE.....2  

and how þei schulde no3t to myche gabbe on Goddis power, and take upon hem falslyche more power þan God hâp granted hem.  

<1L 19><T A21><P 261>

Thisse toknes hauen freres taken, but I trowe that a fewe Folwen fully that cloth, but falslyche that vseth.  

<1L 26><T PPC><P 23>

famulorum7  

FAMULORUM.....3  

As, one Famulorum saide of a frere is better þen a Pater noster, with ðat þinges even; ðor þo Pater noster is moste generale, and þe Famulorum moste special, of alle þe prayers þat God heris.  

<1L 5, 7><T A27><P 441>

but certes þei shulde be us bysy aboute studyinge of godys lawe and holy preyer, not of famulorum but of holy desires and clene meditacioun of god, and trewe techinge of þe gospel, as ben laboreris aboute worldly labour for here sustenaunce;  

<1L 32><T MT10><P 195>

FAMULORUMA.....1  

for þei maken lordis to bilee þat here special preiere, as famulorum and benefactorum, schal tume to lordis aftir grauntynge and harrynyng and lymyntyng of synful foolls, and more principaly to hem for here worldly godys 3eunye þan to ohere men þat ben in more charite;  

<1L 9><T MT06><P 134>

fantasie8  

FANTASIES.....6  

þe false feip tau3te of Anticrist and of his false cursede disciplis is þis, þat þei sacrament þat men seen wiþ bodely ei3e bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis

7 2 variants; 4 occurrences.  
8 3 variants; 11 occurrences.
wijpoute suget, and is nei̇per groundid in holy
writ ne reson ne wit, ne tau̇ste bi ṣe moste
wiseste olde seynis, but only by newe ypocritis
and cursed heretikis, pat magnifyen here oewn
fantasies and dremes, and feyned power and
mynachis, more ṣan Cristis techynge and his
apostlis, and Seynt Austyn and Seynt Jerom and
Seynt Ambrose, and many moo, wij pe
determination of ṣe trewe court of Rome, ṣat is
sett in ṣe beste part of ṣe popis lawe.  
<L 25><MT A33><P 520>

wij veyn fantasies/ & ṣi touunge in minstralsie:  
<L 1><TT LL><P 50>

and ṣe ypocritis wenien ṣat here dremys and
fantasies of hem-sc1fben contemplacion, and ṣat
prechynge of ṣe gospel be actif lif and so ṣei
menen ṣat crist tok ṣe worse for ṣis world,
and nedid alle prestis to leue ṣe betre and take
the worse lif;  
<L 2><MT MT10><P 190>

And so doen ṣese sectis, in as moche as ṣe
leuen ṣe pure sect of Iesu Crist and his gospel
and hynden hem to newe fantasies of mannes
ordinancc, in abite, in rule and obir vngroundid
ritis wijpoute nombrum, And in ṣis ṣei speciali
forsaken him ṣat bou3te hem, for as moche as
ṣei spoken so moche velony of his lawe, as it is
seid in partie bifȯre.  
<L 294><MT OP-ES><P 14>

And ṣan Maluerne seide to me, William, knele
doun and preie my lord of grace, and leue alle ṣi
fantasies and become a chyld of holi chirche’.  
<L 2011><MT Tsp><P 86>

I meruel ṣat pou a clerk blaberst pus blyndely,
็บου takest comynly no grounde of Crist ne of his
lawe, Bot epher of ṣe pope as if ṣe were ṣi God,
Or of ṣe oper fantasies ṣat han no grounde hem
self.  
<L 248><MT UR><P 109>

FANTASYE.......3
And so ṣis founed fantasye of spiritual tresour in
hevene, ṣat ṡehe pope is maand dispensour of his
tresour at his owne will, ṣis is a li3t word,
dremed wijpou̇ten ground.  
<L 12><MT A21><P 262>

and comėtis ṣis fantasye, ṣat if ṣei maken men
to denye hor wittes and Cristis worlds bope, ṣat
ṻis sacrament is not verely bred, but ṣing ṣat ṣei
knoven not, he schuld make hem lightly to
denye aifir ṣat ṣis were Gods body, or ṣhat he
wolde.  
<L 16><MT A25><P 408>

And 3if al ṣe good were weyed ṣat comėp of
such costly þing, it were but pure fantasye, and
worldly pruyde ṣat comėp herof.  
<L 43><MT EWS2-68><P 72>

FANTASYES......2
Blessed be trewe ṣat made vs passe alle suche
false fantasies, and wyte ṣat alle creaturis ben
treve in ṣat ʹpei ben of God.  
<L 60><MT EWS3-107><P 272>

For alle ṣes ordris ben leuees of wordis and
fantasies of feyned colours, and so ṣes pǡth̓̊es
ben not ri3t, for ṣe leden men to ypocritis placis.  
<L 58><MT EWS3-123><P 03>

fantom"  
FANTOM.........2
And disciplis seyng hym walkyng vpon ṣe watir,
weren troblid among hemself and seydon it was
a fantom;  
<L 10><MT EWS2-109><P 277>

where-force ṣe lordis and operc men ben drawn
fro pinkynge of god and heueneily þingis, and
setten here wittis and likyngis in ṣes newe
vanitees and fantom of worldly glorie.  
<L 5><MT MT09><P 186>

FANTUMS........1
Be enemy ṣe devel seide, I schal folowe wij
yvel eggyng Cristen men ṣat turnen out of Egypt
and hasten into ṣe lord of hevene, and I schal
pursue hem wij snaris of dyverse temptaciouns
and manyfoold errours and fantums.  
<L 23><MT A01><P 20>

FANTY'M.......1
And ṣus 3if lif of ṣis newe ordris be more
medeful ben mannes lif was woned, it mot neede
be grauntid of god, for newe ordinancc is but
fantym here;  
<L 7><MT MT22><P 321>

fautour  
FAUTORIS.......1
for si̇p ṣei may distroie ṣis wrong and don not,
ʹpei ben fautoris and meyntenors of ṣis wrong,
and schulle be ponyschid as ṣe doeris, as seynt
pou̇l seip, and in many cas more scharply, for
here meyntenynge dòp more harm and wrong
ṣan ṣe wickid stiwardis bi hem-self;  
<L 15><MT MT15><P 239>

FAUTORIS......11
And whether in /Decrees/ or in /Decretals with
Sext/ and /Clementynis/ ben ony suche
blaseme constituciouns, kingis and seculer
lordis shulden make it to be enquered diligenti
bi here feithful clerkis, and if ony suche
constituciouns be founde, kingis and seculer
lordis shulden make tho to be don awei, and

---
9 3 variants; 4 occurrences.
10 6 variants; 46 occurrences.
prison other exile the auctouris and fautouris of tho.

If the pope of Rome or his fautouris seyn, that he grauntith these indulgencies not to sree hethen men, but to defende cristendom agens hem, wite thei that bi mannis weie this shulde liit helpe, for the hethene men ben manie thousandis than cristene, and ben richere, and betere men of werre, and kunnen lyue hardere than we.

ye knightis of Crist, deme ye a veri doom bi siche frutis, wheither siche ben bullis of eresie, and the fautouris of hem ben blasfemis in bringinge the puple into so greet errour and cruelte agens hem.

And hou greet blyndenesse and abhominacioun is this, that antecrist, with hise fautouris directli contrarie to Crist, takith boldeli for his part that that Crist grauntide to his feithful sueris and verri membris, that is, this sentence, Where two or thre ben gaderid in my name, there I am in the midstis of hem.

Also worchynge of miraclis stondith with deadli synne, yea, in antecrist and his fautouris, as it is opin in the viij' c- of Exodi, in the viij' and xxiiij' chapitris of Mt., and in the j' pistil to Cor- xiiij' and in the ij- pistil to Tess' iir c-.

Also prechinge of Goddis word stondith with envyouse men and ful reprevable, in the j.

And though thei gete a thousand dispensaciouns of the pope, as longe as thei ben vnable othir don not dul the gostli office, thei rennen faste to helleward with here fautouris and consentouris.

Worldly prelatis and here fautouris that letten this feithful prechinge agens synonie and other synnis in the rewme, ben cause of such synonie, if it cometh, and of tresoun and distrynge of the rewme and of perdiccion of soulis without noumbre.

And blynd entent, or blynd devocion, excusij' not pes worldly clerkis, wip here fautouris, no more pat Petir was excused fro Sathanas, and Poul of blaspemeye notwipstondynge here blynd entent, a3enst Goddis wille, for goodnesse and ri3twisnesse, as hem pou3te.

Certis hit semes, Sathanas, for pride and covetise, and maytenynge of her cursid heresies, blyndis hem in payne of her synne, til God take vengeaunce at onys upon hem and alle her fautouris.

ffor, porow Goddis grace, nouper for lyfe ne dethe pa3 wille no ferper, but crien oute on po open synnus ande heresies of Anticrist and his fautouris.

And sib he kyng and lordis ben chargid of god to distroie his synne and ojere, and mowen don it and don it not, pei ben consenteris and fautouris her-of.

FAUTOURS ......16

Moche more worldly clerkis and here fautour schullen not be excused a3enst he opyn maken and pore and travelouse lif of Crist and his apostlis, for no sotel ypocrisie of Anticrist, and blynde devocion of goltenouse manquelleris, for pride and covetise.

Here it sempe pat pe proude worldly prest of Rome, and alle his fautours, ben most cursed of god and pore and traveilouse lif of Christ and his seyntes.

And bus it sempe to many men, pat pes newe ordris and her fautours laken over myche in charite, for in love of Crist and his chirche, sib Cristis religion were algatis beter, perfitere, sekere, and ли3tere.

Bot geder we pes pre partyes of his synne of blaspHEME, and make we pes fautours of his grett synne, and make hom as blaspemhes in Crist and his seyntes.

And hit semes to sum men, pat clerkis pat dwellen lastandly in his errour ageyns Gods lawe, and flees to sue Crist in his ben open heretikes, and hor fautours ben partyneris.

Þerfore pe men þat bysyen hem to take awey þys lordshipe fro þe kyng, as don feres and her fautours, in þis poynþ ben sharper enemys and traitours þan Frenshe men and alle oþere.
naciones.

<Page 7><T A33><P 516>

goe spouse of cristen soulis, Jhesu Crist; whi
forsakest thou so myche thi puple, that sinful
mennes ordenaunce ben openly taught and
maytened by worldly prestis and her fautours:
and thy ordenaunce, of wilful pouerte and greet
mekenesse of cleriks, and continu ocupacioun
of hem in studynge and techynge holy wurit, is
dispidis and holdun erroour, and they holde
cursid and foreprisoned that wolden brynge azen
thi beeste ordenaunce?
<Page 36><T Dea2><P 460>

Lords iugen ofte tymes þat ojer men don amys,
whan þey displesem hem in þer wrong wulle, as
we dampnen Clement with his fautours and þei
dampnen vs, and o kyng dampnyth his adversary
and he dampnyth hym a3en, and comunes
dampnon proude men and opur men to ben
ypocritys.
<Page 49><T EWS1-04><P 238>

and herby we answeren to the fift resone, 
seyinge, that veryy recreation is leevelul
occupiung in false werkis to more ardenly
worschen grettere werkis, and therefore siche
myraclis pleyinge ne þe s3te of hem is no
verrey recreasion, but fals and worldly, as þryvyn
myraclis pleyinge ne þe si3te of hem is no
worschen grettere werkis, and therefore seyinge, that verry recreation is leeveful
and herby we answeren to the fifte resone,
ocupiynge in false werkis to more ardently
ypocrites.

þei putten Crist out of her synagogis, and
curside him and hise fautours;
<Page 1269><T OP-ES><P 53>

YF Y knowe ony heretikis, or of heresie ony
persones suspect, or of þaym fautours,
confortours, consellours or defensours or of ony
persones makynge priue wontencutes or
assembles, or holding ony diuers or singuler
opinions from þe commune doctrine of þe
churche, Y shal late you, worshipful fadir, or
your vicar general in your absence, or þe
diocesans of suche persones have sone and redy
knowynge, so help me God atte holy doom and
þese holy gospels!
<Page 112><T SEWW05><P 36>

And perfore siche myraclis pleyinge ne þe si3te
of hem is no verrey recreasion but fals and
worldly, as þryvyn
siche pleyis
ne þe si3te
of hem
is no
verrey
creacion,
but fals
and
worldly,
as þryvyn

FAWTOURS......1

for ri3t as thes han bodily avauntage at more pris
than the word of God, as thei maken the word of
God but a mene to ther averse, so these
myraclis pleyeris and the fautours of hem ben
verre aposstaas, bothe for thei putten God
biynde and ther owne lustis biforn, as thei han
mynde of God onely for sake of thor play, and
also for thei deliten hem more in the play than in
the myraclis siif, as an aposstata more delith
hym in his bodily wynyngh than in the trowthe
of God, and more preysith seemingely thing is
withoute forth than any fayrynesse withinne forth
to God-ward.
<Page 39><T Hal><P 53>

FAYTOUR......3

& ri3t as a seruannte þat hap trespassed
geuoslyche to his lord, in wy1 to contynuen his
trespase, werse in biddynge his lord mercy, nys
but a traytoure saytour, gregynge his olde
trespass or a verse; so a man in deedly synne,
biddinge God merci wipouten good wille to
leuen al deedly synne, is but a traytoure
saytour of God, and so in þat biddynge of mercy
synneþ geuouselokere pann he dide biforn.
<Page 194, 197><T 4LD-3><P 226>

And þus his fals saytoure fayles in richessis when
he moves men to be proude of hom, as he lyed to
Crist when he heght hym to gif hym al rewme
of þo world for to worschip him;
<Page 9><T A09><P 128>
FAYTOURS......13
Such false faytours, foul hem fall!
<L 148><T PT><P 151>

Such false faytours, foul hem fall!
<L 156><T PT><P 152>

All suche faytours, foul hem fall!
<L 164><T PT><P 152>

The por people they al to-pull, Such false faytours, foul hem fall!
<L 180><T PT><P 152>

All suche faytours, foul hem fall!
<L 196><T PT><P 153>

And all such faytours, foule him fall!
<L 300><T PT><P 156>

All such faytours, foul hem fall!
<L 308><T PT><P 156>

To pardoners and false faytours Sell hir seles, I dar well say;
<L 327><T PT><P 157>

And all such faytours shul foul fall!
<L 364><T PT><P 158>

And all such faytours shull foul fall!
<L 436><T PT><P 160>

All false faytours, foule hem fall!
<L 444><T PT><P 161>

But such false faytours, foule hem fall!
<L 460><T PT><P 161>

feinen

FAYNED......4
And þei it ben þat in couetise sullen and bien of 3ou in fayned wordis, for þei sullen her suffrages or meritis, and bien þerwip 3oure worldlygood;
<L 474><T OP-ES><P 20>

We knowen þat farisees braken þe lawe þat God 3af to hem and to þe pepel for here fayned reule þat þei himsel messad þe ordeinance of God.
<L 88><T SEWW20><P 109>

And as þe prestes of Bel stale vndir þe awter, To bigile þe kyng to thefly cache here lyflode, So 3e forge 3ouer falsed, vndir ydil ypocrisie, To bigile þe puple, boþe pore & riche, & as þe prestes fayned þat Bel ete þe kynges sacrifi ce, So 3our wikkid wynnyng, 3e saye, wirchipip God.
<L 128><T UR><P 105>

And yet the wor-des of the makynge of these things by me writ-ten in the beginnyng of gene. even as god spake then and yf ye can not make the work that he made and haue that wordes by whiche he made it, how shal he make hym that made the workes and you haue no wordes of auctorite either power left you on earthe by whiche ye shulde do thys, but as ye haue fayned thys crafte of youre false errors, which come of you understand not, for it is prophctyed Esaye, vii and xiii: chapter of Matt· xiii: and Luke· viii: Mark·xi:
<L 36><T WW><P 12>

FEINED......1
Frere, whi preche 3e fals falsblis of freris & fain ed myraclys, and leuen þe gospel þat Crist bade preche & is moost holsum lore to bodi & to soule, & so also oure bileue bi whiche oonli we moste be saued?
<L 233><T JU><P 64>

FEINID......1
Sith the most good pretendid othir feinid in siche indulgences is releesinge of peyne enjoynid of the chirche that errith manifold, othir delyuerance fro peyne of purgatorie to him that ben verrili contryt and shryuen, as it is bifore seid opinli in suche bullis, and the propre good that Jhesu Crist grauntith to hem that geuen almes to the hungri, thirsti, nakid, and suche pore, is remissoun of aile synnis and grauntinge of euere lastinge blis.
<L 9><T 37C><P 66>

FEYN...........4
And se hem religious, þat þei feyn not falsly pouert, nor mak þei not heycet voyd, þat þei purchas hem not peyn but meed.
<L 8><T APO><P 41>

In opun þei feyn hem to be displicid of þingis þat þei don in hid;
<L 15><T APO><P 104>

And þese þe deuel vncouplip oft vpon good men þat wolden feyn lyue in pees, to cacche hem in unpa cience, for so he ho þip to sle her soulsis, for Crist seile þe men þat ben pacient, 'in her pacience þei kepen her soulsis'.
<L 135><T CG12><P 153>

for þei feyn þat Crist assoylyp and 3et þe synne leuep worse þen it was.
<L 835><T EWS2-MC><P 358>

FEYND...........1
Also þis feyn pardon disceyeuþ many men, for riche men tristen to flee to heuene þer-bi wiþ-

11 25 variants; 576 occurrences.
FEYNE.......43
RESON We may not feyne in his mater, but speke trupe þat may be groundid.
<L 297><T 4LD-2><P 211>

and þanne mannis curs harneþ nopþing, ne enterdityng, ne ony sensuris þat Sathanas may feyne.
<L 2><T A17><P 218>

And as Crist seip wip Poule his apostle, þe synne of ypocrisie schulde regne wip suche men, sib þei feyne holynesse by sensible sygnes, and coveytsise wip òhere synnes beþ hipe in her souls.
<L 19><T A21><P 245>

For in her absoluciouns faylyþ comunly Petris keyes, and þei feyne ofte to assoylle, and þei assoyle noþt.
<L 11><T A21><P 255>

for it were no wisdom to bie þus þingis þat men schulde noþt use, but be combred þerwip, and it is noþt semely to feyne ðis use of swerdis but for to fì3te wip hem, as Petir dide aþer.
<L 7><T A21><P 264>

sib Crist assoïlïde not þus ne Petre, ne ony òher apostle, and þis pope seep not in God þat he Wolfe þat it be so, what spirit shulde move his pope to feyne sicch assoïlïne boþe fro feyne and fro synne, and aþir chaffaire þus þerwip?
<L 7><T A23><P 356>

And so it is a greet peril to feyne siche power, but if it be groundid.
<L 28><T A23><P 356>

Wel I woot þe fend mai feyne more pardone þan God wolde grace to egh man þat wolde slee his broþir, but God forbode þat we trouwen his, þe þe pope may grace to day, and to morowe persaywe his folye, and revoke þe formere error.
<L 13><T A23><P 363>

And, for freris may not feyne ðer drinke bot water of þo welle þat Crist shulde aske, þei feyne falsely þat Crist asked watir to drinke.
<L 27, 28><T A25><P 413>

ffirst to feyne hor holynesse, makynge trompe bifoire hem, as ypocriztes done, and spoyleþ pore mennes godeþ by maner of rentis, and to be confedrid with hem as wþ thor owne breþeren.
<L 34><T A25><P 420>

for masse and þo ooste ben dyverse þinges, ellis freris myght not feyne of hor massis þat þei ben better þen masse of a fende.
<L 22><T A25><P 425>

Wolues þey ben 3if þei louen more catel þan mennyþ sowles, and oponen þer mowþus to heuwenerward to feyne prestys power, þat neþþur þei can grownden in þe lawe of God, ne hit may not falle to God in hymself.
<L 36><T EWS1-08><P 253>

But þe fend dreedþ not to feyne absoluciouns and indulgenses, wip òpré 3ifþis þat God grauntide neuere, to spuylen men of here mone, and not for sowleþ heþre for þanne wolde þei 3yue feantry þese 3ifþis, as Crist 3af hymself and bad òpré do.
<L 75><T EWS1-23><P 316>

þes ypocrisys may for a tymel holde men in þe feendys þraldam and feyne þat þei 3youn lecce to synne, or gabbe on God þat is worse þat it is meedful to obesche þus.
<L 104><T EWS1E-19><P 560>

and certis þei louen to luytel òpure, but feyne, to spuylen hem of here goodys.
<L 50><T EWS2-57><P 13>

And þus dursthe not þe fend feyne for þe tymel þat Crist was here;
<L 14><T EWS2-67><P 65>

and mude more 3if a prelat feyne by ypocrisyþ þat he hæp power and wyt, 3youn of God to rewele his chyrche, and dop al amys in þis, and sewþþ not God ne his lawe.
<L 97><T EWS2-69><P 80>

and so schulde his hed be stoppud to feyne censurus a3enus God, and fere foolis by cursyngus for þei fulffyllon Godis lawe;
<L 94><T EWS2-75><P 114>

Defaute of oyle in opre beggerþ þat ben walkynþ in þis world may men see þat takon heede, and of opre pore men boþe, as truyauþus can feyne hem synke, and deforme hem in body;
<L 70><T EWS2-85><P 175>

and betturer myþte he not do þis þan to feyne such a power þat is vknwon in deceþ and in resoun.
<L 334><T EWS2-MC><P 340>

And herfore þe fadyr of þe freris techþ hem to wexe ryche and to feyne þer pouer in echþ personne, but to grownde rychesse in þe grete persone;
<L 571><T EWS2-MC><P 349>

And betere cause of mannus fì3tyng can no man feyne today.
<L 49><T EWS3-179><P 174>
And he lewis bihi3ten hem greet money to feyne his lesyng of Cristis disciplis, þat þei camen upon þe ny3t and stalen his body þe while key slepeth.

And no drede Clementis freris wolen as faste feyne æsenus us: for, come þey in anþer lond, þey wolen soone assente to Clement and so þey wolden now heere 3if þey hopiden worldly wynynyn.

and he my3tte not erre neijer in þou3t ne in word ne dede, but summe ypitocris seyn æsenst þis in worde or dede or bope, þat it his best to feyne holy pouert aftir crist and his apostlis, and þer-wip lyuen in lustis of worldly gaynesse, of costy housynge and grete more þan lordis don, and in costy cloping for any lord, and in cost of mete or drynke and makynge of grete festis of riche men.

and 3if antecrist seie here þat eche man may feyne þat he ril3t feip and goode vnderstondynge of holy writh 3ouyn of god whanne he is in errour, late a man seke in alle þingis trewelþe þe honour of god and lyue justly to god and man, and þanne god wolde not faile to him in any þing þat is nedful to hym, neijer in feip ne vnderstondynge ne in answere æsenst his enemies.

Wel I wott þe fend may feyne sich goodnesse of his pe preyersis and heyn3sese of his power, for men mai not see it; and algatis if he feyne hym power to assoyle more þenne he haj;

men shulden merke hou lames biddip þat þen men shulden shrine iche to oþur þe synnes þat þei fallen inne, and þus þei shulden knoweleche mekle þei freele þat þei weren inne, and not oon feyne as an ypitocris þat he were more hooly before a-nopur, and had vertu to for3yue synne.

if þou be a prest of cristis secte, holde þe payde of his lawe to teche his puple cristis gospel, al if þou feyne þe no more power;

Capitulum 11m: but heere moue þe fend men to feyne falsly æsenus treufe.

and 3if þe pope feyne heere þat he 3yueþ lawis and weye to hem to defende a manuus wrongis in his court;

for ellis men my3tte feyne falsly as many herdis as þey wolden, and echoon to pile þe puple where oon sufficde for hem alle.

men seyen þat þe pope louseþ so myche worship of þe world, þat he wolde feyne asoyling to men to go strey3t to heuene, so þat þey do a trauel þat soumneþ to his worldly worship.

and here-yinne shulde he not feyne but teche bi þe gospel or bi resoun what men shulden bileue heere, or ellis he were no witty pope.

for crist, þat is bope god and man and heed and ground of hooly chirche, put tide þis ordre pleynly and 3if lawis to conntynue it, and a man may no more shewe þat he is antecrist hym silf þan to revers þis ordre, and feyne a newe wip-oute ground.

Wel I wott þe pund may feyne sich goodnesse of his pe preyersis and heyn3sese of his power, for men mai not see it; and algatis if he feyne hym power to assoyle more þenne he haj;

and here-yinne shulde he not feyne but teche bi þe gospel or bi resoun what men shulden bileue heere, or ellis he were no witty pope.

For no dou3te drede oflesing of word Ii possessions is chifff cause of antecristis persecucioun, alþou3 falseli he feyne þe contraire, not articling æsenst any man þis lordschip as cause of his persecucioun.

I And angerich I wandrede the ustyns to proue And mette with a maistre of tho men, and meilik I seye: Maistre, for the moder loue, that Marie men calleth, Knowest thou ought there thou comest, a creature on erthe That coude me my Crede teche, and trewelich encouerne Withouten flaterynyn fare, and nothing feyne. That folweth fulliche þe feith, and non other fables Withouten gabyngne of glose, as the godspelles tellith, I Mounour hath me holiy behyght, to hele my soule. For he seith, that her secte is sykerest on erthe, And ben keepers of the kepe that Christendom helpeþ And purniche in pouerte, the Apostles they suweth.

Thanne Eleasarus ches to di3e a scharp deeth, ratherhe that he wolde breke Goddis lawe in a
But as to obedience the freres han feyned, it is known by beleue thet it is not worpe, but in as miche as it techip obesche to Crist.  

& oo þing I knowe, pat suche feyned obedience doþ myche harme to countes & contres, for be þer neuer so miche a foole priour in a place, 3if þat he bidde þey yuge no synne, þe seyen þat þei schulde do þat be vertu of obedience.  

But furperate, feyned confessiones of freres semeþ to do al þe harmes in þe chiche, for þei lede lorde, bischopis & ladies, & errore of þes þere don miche harme.  

Suche folies of freres ben feyned in þe worlde & discyuen blynde men because of her synne. &  

Pat is, hiþe kyngis & prestis schulen faile fro mersy, oppressynge her sogetis by her statutis, & her feyned sensuris, more for her displesing þan for breking of Goddis biddyngis, and so þe liet to God, for þe doon not as þe hiþten.  

But as in conjurisouns ben teeld manye goddis names, to dissevye þe peple & robbre of her goodis, so in þese ordris ben feyned manye holynessis for a fals eende, to disseyve þan to souke her blood for fcynyng of her heele.  

And bi þer feyned ipocrisie & cautdis of þe fend þei bigilen mo men þan doon opere feendis.  

As comunes, bi false oðis in chaffarynge and in questis, up trust of absolucioun, or on feyned pardoun, þat dewe restitucioun þenkeþ nevere to 3elde;  

And disseyt of love is wip men þat feghten, as wip fendes of helle is feyned fals luf.  

and by hor feyned sommenyng þei drawen horn fro hor laboure, to tymte þei þei have grauntid what silver þei schal paye; & þen by feyned cursyiung þeu maken hom paye þis robbynge.  

and none of þese grete holy doctours knewen þis feyned sotilte of wordis til þe fend was unbounden.  

Certis, siþ þe world was maad þe fend feyned nevere more lesyngis to spoyle rewmes of tresore and peple þat makip hem stronge, þanne
to scie þat ho-so lettiþ to take folke or tresore at
wil of þe pope, to distreye his menyne, he is
cursed of God and schulde be deede by man;
< L 24 > < T A 21 > < P 246 >

And more falsenesse of þe fend here we never feyned.
< L 7 > < T A 21 > < P 247 >

ffor many prestis, boþe more and lasse, blasfemþ in here power, and fallip in þe keye of
kunynge in þis feyned absoluiciun, and fallip in
herecie, prestis and her sogettis, but 3if prestis
purge þe keye of here kunynge, and stondip in
boundis of bileve.
< L 5 > < T A 25 > < P 256 >

And so þis mede þat is feyned is founde of þe
fend her fadir, and is noþt groundid on charite ne
profyt of Cristis Chirche.
< L 24 > < T A 21 > < P 259 >

And feyned excusacion, þat þei taken þis not for
ordris 3eyng but for cost of wrytyng and ðeþere
officeris businesse, accuseþ hem more þan
excusæh.
< L 25 > < T A 22 > < P 282 >

Of þes few wordis may worldly foolis see here
perseles and sclaundris, and do no symonye for
holy ordris ne benefices ne sacramentis, bi
feyned colour of dispensyng and privilegie, and
customes of Anteristis weyard collegie and
synagoge of Sathanas.
< L 25 > < T A 22 > < P 291 >

CAP: XI: 3it worldly clerkis and feyned
religious breken and disturblen moche þe kyngis
pees and his rewmes.
< L 1 > < T A 22 > < P 297 >

for þorou3 privei confession þei norischen
moche synne, namely lecherie, avoutrie, and
ynne ænnis kynde, extorsions and robberie
and use, for to have pert þerof, and tellen not
þe treuþe in confession, for drede of lesyng boþe
trendischipe and wynning, and meyntening of
here feyned ordre.
< L 10 > < T A 22 > < P 299 >

Also þes feyned religious, and ðeþere worldly
clerkis, amortisen many grete lordingis bi fals
title and gryciun.
< L 21 > < T A 22 > < P 302 >

And þei meyntenen þis cursed þefle boþe bi
seculer power and spiritual swerd and colour of
holynesse, bi feyned privylegies of holy Chirche,
mooche more þan don ðeþere comyn þeþes and
outlawis, and perfore þei ben cursed heretikis,
worþi to have more peyne þan ðeþere strong
outlawis.
< L 28 > < T A 22 > < P 305 >

Here men wounden moche whi worldly prelatis
and feyned clerkis cursen not for deafeute of
werchis of mercy dow to pore neddy men, as
Crist techiþ;
< L 16 > < T A 22 > < P 309 >

And in þis poynþ þes worldly clerkis and feyned
religious fallen into Luciferis pride, and into
heresie a3enst þe crede of Cristene men.
< L 17 > < T A 22 > < P 315 >

And þes feyned clerkis crien faste, þat þe kynyng
and alle þe lordis ben bounden bi vertu of here
op, in whiche þei sweren to meynten holy
Chirche and ri3tis þerof, for to meynten þis
open þefte a3enst Goddis heste and here owene
op, in whiche þei sweren to doo ri3twisnesse to
eche man and meynten eche man þerinne.
< L 7 > < T A 22 > < P 317 >

But whanne dremes come aftir, þei maken a fals
feyned tale.
< L 21 > < T A 23 > < P 343 >

And of þis comen many heresies, as of
assoilingis and indulgencis, and cursingis, wiþ
feyned pardons, þat make many men have
conscience and trowe more to þe pope in siche
a cause þan þei trowe to þe Gospel.
< L 20 > < T A 22 > < P 345 >

But first Cristene men shulde byleve, þat alle
suche feyned censures don noon harm a Cristene
man, but 3if he do harm first to hiself.
< L 14 > < T A 23 > < P 361 >

As anentis suspendinge and enterdityng þat ben
feyned, we trowen þat þei doon myche good,
and noon harm but to foolish.
< L 12 > < T A 23 > < P 362 >

And so freris schulden be nedid to leewe þis
lyvynge of cloyster, and feyned obedience by
singuler profeesioun, and to dwelle amonge þo
puple, to whom þei may moste profite gostly.
< L 28 > < T A 24 > < P 368 >

And þus þei leeven obedience þat Crist tau3te
and ensaumpid, as unperfite and not sufficient,
and pryseþ more feyned obedience to synful
foolis, þat þei taken of hor owene presumpioun,
as if soche foolish habe founden perfitter
obedience þen evere did Crist, God and mon.
< L 22 > < T A 24 > < P 381 >

bot he schal no leewe have to go generally aboute
in þo worlde, and preche treuly þo gospel
wiþouten beggyng, and lyve an open pore and
just lif, as Crist and his apostils diden, ffor þis
were destroyng of hor feyned ordir.
< L 24 > < T A 24 > < P 382 >
Bot freris kepen now lawes feyned of erreoures of men, moo þen God oderneyd in þo olde lawe, and more uncertyne.

But wolde God þei lyed not þus upon Crist, and feyned hym to do myracles of hor accidentis þat he nevere did, ne profiten to men, ne no mon may se hom, ne where þei ben goundid.

Bot if þese freris with hor preyers deecyven þo Chirche, and maken þo puple to trowe þat one masse of hor is better to God þen oþer of comyne prestis, and herof serven hor synges, and hor feyned waryanuce, to schewe hor ypopcrisyce to þo lewid folke;

þat þou3 men bynden hemself nevere so stronge to þis povert and perfeccion, and 3it may vel don it in dede, þei ben not holden to fulfille it, whanne Crist 3eveþ hem þerto my3t, witt, wille, and grace, for Anticrist hæp feyned to dispense, aþenest Goddis wille, and aþenest here owen avowe and profession.

And as to pardons, and haly watur, and blysseyngs of bishopis, it is a feyned þing, for pride of statis and covetise of worldly muk, and to blynde þe peple, and to make hem over Iitel to drede synne.

Certis, as holy prestis of lyyynge, and unfynynge of holy writte, han keyes of heven, and bene vicaris of Iyvynge, and cunnynge of holy writte, han keyes of helle and bene vicaris of Sathanas, deceife mannes soules by feyned jurisdiccion of Anticrist.

Seculere men may have worldly godis ynowe wipouten hem bynden hemself nevere so stronge to þis mekyly þen haly watir, and blynde þe peple, and consenten to make hem over Iitel to drede synne.

Let al þo worlde deme wisely by per open dedis, ande tirauntry on retenauntis, ande sittynge in parlement above grete lordis, seyynge þat ho parlyment may be holden wipouten hem, wheper þis be feyned ypopcrisyce or treuth.

Sikerly here is feyned þinge putte on pore men, wipouten evyndence of per seyynge, But Cristen men sayne, þat a preste beyng in dedely synne may make and ywyve sacramentis to salvation of hem þat worþily receyven hem, and consenten not to þo prestus synne;

þen hit semys þat grete churchis where symonye is done, false oþis, fals covetise, takynge wrongly oþer godis by extorsioun of feyned
worldly clerics, to whose life God's word is adversarial and false expostulates screen it in himself and in operation. When all their life, which is dark yet, ignorance of God's law, spoiling God's people but simony of priests, and curates, and prelates, Christ, the vow of their feigned pilgrimages; some by feigned religion; some by lewdness.

This meek and gentle Pope, he is harmed in his soul by them. But for to 3eue entent al to such outward signs and leave charity, that God so much and wise, whiche no man may be saved, is but feigned hypocrisy of his fader of lies and lies. <L 443><CG02><P 42>

And all feigned religious I sette ful lytyly bi. <L 250><CG04><P P 51>

Feigned letters of fraternite wolen þei 3yue to symple men; <L 81><EWS1-26><P P 329>

And þis meude Powle and other apostles to holden hem to Cristis ordre, þi þe abbot is bettirse, þe rewe and þe knytsis, and algatis hit is more free to holde Godes comandements, for þis feigned obedience lette þe ofte to serve Crist. <L 95><EWS1-31><P P 354>

Croserie ne assouylyng feyned now of prelatis schal not at þe day of doom reverse Cristis sentence. <L 110><EWS1-41><P P 405>

And suche ben þe fendus seruauntis and dispensers of his tresor, þis is feyned falschede, as þe kynge of pryude hab tawt hem. <L 29><EWS1SE-03><P P 487>

And on falschede of suche blasphemyes is hoolynesse of þes ordris feyned: <L 113><EWS1SE-14><P P 537>

And so seruauntis of Crist schulden be now in angwischis, in woundis and in prysonys, in stryuyngus, in traueylis and in wakyngus, in fastyngus and in chastite, in science and in longe angwisches, in woundis and in prysonys, in hoolynges of fader of lesynges. <L 42><EWS1SE-16><P P 547>

Here he is disseit of mennus soulis, in feip, in hope and charite þat ben falsy feyned herehe. And whoesuer trowip to his power þat is þus feyned of þe pope, he is harme in his soule more þan is bodili harm. <L 53, 54><EWS1SE-31><P P 610>

3if we spekyn of fadirhede, þat is trewe and not fals feyned, þat mot haue o bygynnynge þat is fadirhede of þe firste persone. <L 14><EWS1SE-46><P P 669>
But feyned fadirhed of þe pope and newe fadirhede of þes abbatis, 3if þat it be falsly feyned, is groundid in þe fadir of lesyngis.

And indulgensis þat now ben feyned weren not in Poulis tyme;  
< L 47> <T EWS1SE-53> <P 693>

and hit is maad in feyned power to loose men and bynden hem.  
< L 100> <T EWS2-61> <P 34>

And Crist was not lettud Crist was not lettud Crist was not lettud Crist was not lettud Crist was not lettud  
< L 17> <T EWS2-69> <P 81>

and more perelows heresye was neuer feyned of þe feend.  
< L 129> <T EWS2-69> <P 81>

and, for þis ping may not be seen, and power of God is feyned to prelatis, þerfore þis synne is more hyd, and more prieuily disseyuep þe puple.  
< L 14> <T EWS2-70> <P 82>

þat is, to perceyue Godis lawe, and fle fro falshede feyned herof. For we supposon þat in Godus lawe is al trewe þat ys nedful, and 3if þis feyned ping of ypocritis were nedful to cristene men, he wolde telle þat, as he doþ opre;  
< L 26, 28> <T EWS2-70> <P 83>

And water of wisdom þat is feyned, stabled to hem by long tyme, conferme þis synne to men, and makup hem bylue amys;  
< L 34> <T EWS2-70> <P 83>

And for þer message is false, and saylup of grownd of trouþe, þerfore seip God þat pei senton a message byhyndon hym, for þis is feyned vanye, for to putte trewe byhynde.  
< L 48> <T EWS2-78> <P 131>

and panne owre title my3te be groundyd, and opur is feyned of þe feend.  
< L 102> <T EWS2-83> <P 165>

And 3if pow sey3e þat þis skyle wente forþ, 3if Crist were dwellyng here in erþe, and gederude to hym discipulus as he dude in Baptist tyme, but now Crist is went to heuene, and men gedcron to hym discipulus, certus þis feyned skyle wolde destroyen alle þes ordres.  
< L 39> <T EWS2-86> <P 179>

And þis lore is tawt by frecrus by myche mer3t feyned perto.  
< L 55> <T EWS2-88> <P 195>

Here God techeþ trewe men to grawnte þat dowyng and feyned beggyng makip to multiplye prelatus more þan God hymself haþ ordeyned, for God cowde ordeyne no kynne þing but in mesure, nowmbre and wey3te.  
< L 135> <T EWS2-88> <P 198>

And prelatus, boþe more and lesse, may assente to his sentence, and frerus may falle wip hem, and chyde by wordus þat it is solþ, as it fallup in þis tyme, þat preestus fyt3yng is prey3ud, 3e, for a feyned cause, þat noon in þis world can grownde.  
< L 110> <T EWS2-89> <P 204>

And þus þis help is newe feyned to injurye of God, sif þit is propte to God to graunte such help to whom he wolte.  
< L 75> <T EWS2-112> <P 288>

Sche axsude his heed in a dysch by feyned addision, for so sche my3te more li3tly brynge help is newe feyned to iniurye of God, sif þit is propte to God to graunte such help to whom he wolte.  
< L 46> <T EWS2-115> <P 297>

And feyned trewe þe kyng semeþ to foolus to excuse þis deede, and so it semede no bote to venge þe deede þat was doon.  
< L 52> <T EWS2-115> <P 298>

But þis curs ys falsly feyned as monye opre ben for money.  
< L 889> <T EWS2-Mc> <P 360>

for boþe he getup money and loue, and oblishyng wip feyned lordschipe;  
< L 894> <T EWS2-Mc> <P 361>

The fourþe good feyned of þis viker is gouernaye of al þis chirche.  
< L 919> <T EWS2-Mc> <P 361>

Wel I wot þat bost is feyned and money 3yuon for to dispense and assoyle men of synnys þat ben entrikede wip suche rytes;  
< L 955> <T EWS2-Mc> <P 363>

And þus bytweyne þe pope and freris foip of þe gospel is put obac and a new þing is feyned, boþe aþen resoun and feip and monnys wyt wip
Cristis lawe and caste aweye þes feyned ordris.

For alle þes ordis ben leuces of wordis and fantasyes of feyned colours, and so þes pappes ben not ri3t, for þei leden men to ipocrisys placis.

But 3it Eroude hæp suteres, as seculeris þat nou lyuen: for, as he feyned holynes in sleyng of Ion Baptyst, so þei feynen holynes in pursuyng of trewe men.

And þus alle þes newe ordris, þat leeuuen fredum of Cristis ordre for goodis þat ipocrisys han getun to þes newe feyned statis, don heere æ3enus Crist, and vnhablen hemsilfto come to heuene.

And iugementis of manns lawis ben comunely fals nou, for Crist wolde for þe tym of grace þat men shulden turne men by prechinge and good lif and clene of prestis, wipoute siche feyned lawis.

And þus þey eten falsly Crist bi þer feyned ipocrisie.

And wolde God þes heretikis in mater of þe sacrid oost conseuyeden þis speche, and vndirstoonden wel Ambrose þat þis oost is not bred aftir þat it is sacrid, for it is not aftir principaly bred but þe body of Crist by uertu of his wordis, and þanne shulden þey shame of þer feyned accidentis.

Sobely, but 3if God assoyle first, þer assoylyng is feyned falsed;

And þus þey ben ny3t þeusys in þer entre, and day þeys in þer open spuylyng, for by feyned ri3t of þes ipocrisys þey seyen þat þey may wel do þus But þes sheep þat Crist hæp ordeyned to blys heren not þe voys of hem, for þey obeschen not to þer maners ne suen hem, al 3if þey gôn bifore;

as in a passage laate to Flaundris þe feris prechiden a ladyes dreem, and by a feyned soylyng þey spuylyden þe puple but feris hadden part.

For siche men damnyd in helle han a worm of conscience, and þis worm diþ not but gnawþ hem to greet peyne, sîþ þey my3ten lîlîty holde

Late hem lyue on þer werris, and on þer marrtis þat þey han geten, or sille þer þey feyned indulgense;

and disseyue þey no more oure rewme, for feyned gabblyngis þat þey hepen shulden make no treupe to man of witt.

And þus bope prestis and þer sugetis synnen many gatis in þis poynt And þus men erren in bileue, bope prestis and þe puple, for an hundríd poynitis ben feyned of assoylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.

And þus men shulden triste in God, and leue opere wordis þat now ben feyned.

To the comoun peple hâp Anticrist 3ouun leue to leue her trewe labourue and bicome idil men ful of discetics to bigle echce opere, as summe bicome men of crafe & marchauntis professid to falsnes, and summe men of lawe to distroye Goddis lawe & loue amonoge nei3boris, and summe crepen into feyned ordris and clepen hem religious, to lyue idilli bi ipocrisie and disceiu alle þe statis ordeyned bi God, and þus bi Anticrist and his clerkis ben uerutes transposid to vicis: as mckenes to cowardise, felnes and pride to wisdome and talnes, wrât3e to manhode, enuye to iustificacioun of wrong, sloupe to lordlynes, coueytis to wisdom manhode, enuye to iustificacioun of wrong,

Frere, may 3e make only man more perfi3te bi 3oure feyned lettris eþer 3oure soold priers þan God hâp bi bileue of baptem & his owne grante?

For hou schulde 3e endure vndampned to helle to leue Crist & his lawe for 3oure rotun ritis, & sce þat Goddis lawe is fals to fourme or to lerne, til 3e hadden founden a glos feyned of 3oure wittis?

to write her names in þe erpe/ þei maken a feyned schrifte to a prest & taken part of sacramentis/ þei bilden chirches wip oþer ourmntis:

988
in feyned wordis / & wijh her sweet likerouse speech:  
<L 8><T LL><P 13>

wijh be tong of flatering & feyned ypocrisie/ And of pe comunes abouten hem; pei whil3len in to her handis:  
<L 29><T LL><P 18>

Butoure newe feyned sectis:  
<L 15><T LL><P 37>

aboute suche feyned syngyng/ wherporou3 schulde be tarried:  
<L 13><T LL><P 58>

but is feyned hoolines/ what wijh blynd piter:  
<L 11><T LL><P 94>

wijh her feyned holines/ in cleping her sory chirche hol chirche:  
<L 9><T LL><P 119>

For comunly an ypocrite doh neuere verrey penaunce, for trist pat he has in his own holy feyned lif and for likeyng of veyne glorie and for wynnyng of worldly goodis;  
<L 1><T MT01><P 04>

how worschipen pei god and techen children to leue pe maundement of god and to suffere fadire and modir to perische for feyned oberyence to synful mannis tradiciouns?  
<L 21><T MT01><P 09>

For jou3 children ben brou3t be lesyngis, synomye and fals bheestis in-to pis feyned ordre before tyne of discrecion and ben not able peto, 3it pei schulle be nedid bi peyne of vampynge in helle, as pei seyn, and bi dred of bodely dep to holde for pbi feyned religion a3enst here conscience and freedom of pe gospel.  
<L 5, 8><T MT01><P 11>

If pei gederen to hem self many wast and precious clohes bi feyned beggerie and solit ypocrisie, and partip not with pore nedy men pei han nakid sidis and torne sleues and her children steruen for cold, neiher here owen breperen, be pei is neuere so gret myschef & cheueren for cold, hou clohe pei nakid men, whanne bi ypocrisie pei drawen fro hem pis bodily almes bi whiche pis porals schulden be cloipd and kept fro dep.  
<L 9><T MT01><P 14>

If pei wolten not for3eue litel trespace don a3enst hem self or feyned seyntis of here singular secte but moste cruelly pursuen men perfore;  
<L 4><T MT01><P 18>

for jou3 a man speke a3enst a lord, clerk or prelat he schal sonere be reconcilid be weie of mekenesse han to newe feyned religious;  
<L 12><T MT01><P 18>

3if pei disceyuen men in feip bi fals pardons, bi mannis preiere, bi letteris of fraternyte and bi here feyned roten abite;  
<L 22><T MT01><P 19>

pis men my3ten schewe bi seuene 3ifis of pe holy gost, bi myspyndenge of fyue wittis, bi sixe consents of synne, and colouryngre and meyntenenge of alle synnes preue and apert, and namely bi false procurynge of matrymony bi soteltees and queyntes and false bihetynges, and fals dyuors makynge, hou pis newe feyned religious ben anticristis, sent preuly of pe feud to disceyue men in gostly goodis and worldly, and norischen hem esily in synne, and dryuen hem to helle to euerlastynge dep.  
<L 11><T MT01><P 20>

for pis worldly prelatis chargen men to speke not a3enst here pride and coueitise ne brynge hem to pe ordynance of crist, but raper to lyue hem self in pride and falsnesse of pis world pan to tune to pe mekenese and trewe lif and to genke on here dep day, for bi pis goode lif of seculeris pe lif of worldly prelatis schulde be knownen for ypocrisie and curesednesse, and hou bi pis feyned power of somonyngre and cursonge worldly prelatis ben maad cruel turmentours of crissis servauntis, and scheuen hem self and make, but falsly, lordis of mennus bodies and catel and soulis also, to stoppe and lette good lif of cristene men, pat he holy trynyte may not do for his ri3twisnesse and charie;  
<L 29><T MT02><P 31>

It sempehe pat syche prelatis and newe religious ben a-ferd of crissis gospel, for it approue not but distroieiJ worldly lordschipe of prelatis and feyned holynesse of newe religious;  
<L 25><T MT04><P 59>

3e to spende at rome many 3eris and daies, to paiue for selis or bullis, to plede for benefices, ofyrnygus, dymes, and many mo causes, to paiue pe pope he first froytys, and cardynals and bribouris to speke here nedis, and for pardons, quyensal, priuylegies, for assoilyngis of wowes, and many feyned onips, pat men suppon alle pes passen he fiftynpes;  
<L 21><T MT04><P 66>

for bishopis, munkis and chanons silleyn pe perfection of crissis pouert and his apostlis, and also trewe prechynge for a lityl stynkyng muk or drit, and worldly lordschipe, and wombe ioie and idelnesse, and freirs forsaken pe perfyt pouert of criss and his apostlis for pride of pe worldly staatis and flaterynge pe-to and ypocrisie and
begynge to geten esclwy and plenteouwsely catel
of lordis and ladies and comunes, and to geten
3onge childe to here feyned ordre by symonye,
as aplis, purses and opere iapes and false
biiestis, and bi false stelynge a3enst here fendis
wille, and a3enst goddis comauende ment.
<L 25><T MT04><P 68>
and pus in alle here dedis of gostly offices beï
cursen hem self and pe peple also, for beï don
not pat pat longip to here office for stynkynge
symonye, and maken pe peple to conceente and
meynteyne here synne of symonye and heresie,
for beï don many solit meny, as graunten
pardon and here feyned blisseyng to halwynge of
chirchis, to make pe peple wilful to here hem vp
in here synne.
<L 28><T MT04><P 69>
and 3it it semep bat oure gode god kepþ es
veyn offices and feyned sacraments fro his pore
prestis bat pei gon not þe brode weie to belle for
mysusynghe of hem.
<L 12><T MT04><P 70>
And 3if lordis wolen helpe pore prestis in ri3t of
goddis lawe, and bryngge proude worldly clerkis
to mekenesse and pouert, as commaundip hem
in his lawe, beï schullen be suspind from alle
goddis seruyce and here londis entirdit and beï
cursed and taken to prison 3if beï stonden sadde
in goddis cause, and þes feyned þues seruen of
þis, to forbede men to do goddis seruyce and his
commaundement and profit of here soulis for
feyned drede of anticrist and so maken men
more to drenen anticrist and his peynes, and in
cas synfyil foolis and deuelys of helhe, þan
almy3tty god in trinyte and his offene, and to
lese þe blisse of heuene;
<L 25, 27><T MT04><P 79>
but a3enst þes feyned censures men schulden
ben armed wip fep of þe gospel, þat þe more þat
þei forbeden men do goddis wille, þe more
strong schulden þei be to do it;
<L 34><T MT04><P 79>
and pus alle þes feyned censures ben anticristis
panter and armes, to lette trewe men fro þe
seruyce of god almy3tty and to make men to
forsake god in his lawe for drede of anticrist and
fendis of helhe. Capitulum 13m: Also prelatis
discuyeen foule cristene men by feyned
indulgences or pardons and robben hem cursedly
of here money;
<L 21, 25><T MT04><P 80>
Þane it semep for many skillis þat þis feyned
pardon is a solit marchaundise of anticristis
clerkis, to magnyfie her feyned power and to
geten worldly goodis, and to make men drede
not synne, but sikirly to walwe þer-inne as
hogges;
<L 8, 9><T MT04><P 83>
and þes feyned pardons maken men to tristen
more in grauntinge of a synful man, and in cas
of a deuyl of helhe, þan in þe ri3tfulse graunt of
houre lord ihu crist. almy3tty god for his endeles
mercy distrioþ þis pride, coueitise, ypcocrisie
and heresie of þis feyned pardon, and make men
bisi to kepe his hestis and sette fully here triste
in ihu crist.
<L 20, 25><T MT04><P 83>
and bisien hem ny3t and day hou þei may bi
anticristis jurdiccion and feyned censures stoppe
prestis, þat þei prechen not þe gospel to delyuere
soulis out of þe deuelis bondis.
<L 16><T MT04><P 87>
but certis þis is foule heresie and blasphemye,
for herby cristene men ben suget to anticrist and
his symonye and feyned censuris and to sathanas
more þan to ihu crist and his lawe.
<L 27><T MT04><P 90>
Capitulum 31m: Prelates also spoilen lordis of
here rentis bi dowynge of þe chirche, and owe
curatis bi appropynge of parische chirchis and
bi pencionis and cost of here officeris, and þei
rubben þe pore peple bi veyn pruiylegies and
feyned halwynge of chirches, autris and
chirche3erdsi, and opere sacramentis seld for
money and by annuel rentis for lecherie and
opere synnes;
<L 26><T MT04><P 97>
and god only knowþ whanne his synne is in þat
degre and whanne in lesse, but euere it is
harmful to him þat makeþ þe sacrament
wauworhily, and bi þes feyned pardons þe peple
leueþ to do here almesse to pore nedey men
enprisoned bi god himself and dop þe to ryche
men and wasteris, and hopip to havue more þank
of god per-by þan to do it aftyr cristis owne
techynge;
<L 28><T MT04><P 102>
for þei han maad a preue coucnaunt wip sathanas
here maister, þat he schal haue soulis of here
feyned jurdiccion so þat þei haue here worldly
pride and coueitise and ydlesesse and fleshly
lustis at here wille: but woo to suche traitours of
christs peple.
<L 19><T MT04><P 104>
and bi þis feyned obedience is strif and enuye
brouþt in and pride and worldly lordischipe
meyntened in dede men;
<L 7><T MT06><P 122>
and feyned religious possessioners comen to þes
ordris 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 lyuen in penance and streit pouert as cristis apostlis, and þus þei suen þis holy staat of pouert and penance for worldly richesse and wome boie.  

For prestis þus dowid ben so occupied aboute þe world and newe servyce and song and feyned obedience to worldly fools þat þei may not studie and preche goddis lawe incontre to cristis peple.  

For 3if a prest of her feyned ordre wole lyue poreli and justly and goo freli aboute and teche frely goddis lawes, þei holden him apostata and prisonen hym, and holden hym cursid for þis prestis lif commaundid, ensaumplid of crist and his apostlis;  

and in þis ypocrisie þes mendynautis beren þe baner for svttilte and feyned pouert.  

First whanne trewe men techen bi goddis lawe wit and reson þat þei ech þe prest owip to do his my3t, his wit and his wille to preche cristis gospel, þe fend blynþip ypocrisie to excuse hem by feyned contemplatif lif, and to seie þat it is þe beste and þei may not do bope to-gidre, þei ben nedid for charite of god to leue þe prechynge of þe gospel and lyuen in contemplacion.  

and þe fende blynþip hem so moche þat þei seyn in dede þat þei moten neuere preie to plesyng of god, sþe þei vnable hem self to do þe office of prestis bi goddis lawe and purposen to ende in here feyned deuocion þat is blashemye to god.  

by feyned contemplacion, by song, by salisbury vse, and by worldly bysynes of prestis.  

3it ypocrisie of feyned religion visiten not fadirles children and modirles and widewis in here tribulation and kepe not hem self vnablekid fro þis world, as seynþ iame techip: but visete oft riche men and wymmen, and namely riche 

widwis, for to gete worldly muk by false disceitis and carien it home to caymes castelis and anticristis couent and sathanas children and marteris of glotonye.  

3it feyned religious men pursuen pore prestis to prison and to brennyng bi many cursed lesyngis and sclaundryng prirce and apert, for as mochel as þei prechen trewly and frely cristis gospel and goddis hestis and reprouen here ypocrisie, symonoye, couetitise and opere disceitis;  

and þis is a feyned word of anticristis clcrkis þat, 3if sugetis may leffully a synful caitif;  

for þanne þei mosten crie to þe peple þe grete synnyss of prelatis and opere newe feyned religious, as god biddeþ;  

and so many cursed disceitis hþ anti-crist brou3t vp bi his worldly clerkis to make curatis to myspende pore menne goodis and not don trewely here office, eller for forsaken al and late anticristis clrkis, as lordis of þis world, 3e more cruely þan opere tirauntis, robbhe þe pore peple bi feyned sensures and teche þe fendis lore bope bi open prechynge and ensample of here cursid lif Also 3if sithe curatis ben stired to gone lerne goddis lawe and teche hero parischenys þe gospel, comynly þei schullen gete no leue of bischopis but for gold;  

Also mochil blasphemye of prelatis and opere men of feyned obedience and nedles sweryngis maad to worldly prelatis schulen þan cassen, and souereyn obedience to god and his lawe and eschewynge of nedles oþes and forsweryng schulde regne among cristene men.  

and þis disceit in bileue is maad and concocted of þes cursed pharisees for to magnyfie here newe feyned ordres, founden of synful men, not only wip cristis elene religion but more þan it or ony
part of holy writ;
<L 27><T MT17><P 255>
to dispise ant criedist bost and feyned power;
<L 12><T MT17><P 262>

Capitulum primum: As almy3tty god in trinity ordeyneþ men to come to þe blisse of hecune bi þe groundis, bi knowynge of þe trinity bi sad feip, bi treue kepynge of goddis hostis; and bi perfit charite and endeles, so sathanas and his worldly clerkis and his feyned religious ful of soitil ypreiscie casten to distroie alle vertuous lif and iustise, and meyntenene alle manere of synne bi þes þe cursed groundes.
<L 4><T MT18><P 264>

and certis wiphinne þis seuenne 3eer worldly coueitouse clerkis and feyned religious meyntenened in scolis of dyuynite two þe firste heresies, and 3it holden it a noble dede to susteyne hem; and þe priddhe hereis regnyd þan and 3it dop more and more among prelatis, feyned religious and lordis and comyns for þe more part.
<L 4, 8><T MT18><P 265>

Þat, as ierome and anseml witnesseen, here crowne, here tonsure, here abitis ben ful of lesyngis and þei ben but feyned and peyntid men of religion, and not only lesynmgneris but pure lesyngis.
<L 22><T MT18><P 268>

þan sib þe fend is fadir of lesyngis, as crist seip, þes worldly clerkis, and namely feyned religions, comenden lesyngis, for to witnesse in word and dede þat þei ben þe fendis children.
<L 30><T MT18><P 268>

Also it is a cursed lesyng to drawe children, þat han but litil discreicion, to þes newe feyned religions bi 3efis and bi behestis of worldly lوردischipe, honnor and sikernece of bodily welfare, more þan to holde wilful pouert and pennaunce and dispit and forsakynge of alle worldly ping, for al þis is symonye and heresie 3if it be wel sou3t;
<L 20><T MT18><P 269>

and certis þanne schulde lordis knowe ypreiscie, heresie and deceit of worldly prelatis and feyned religious;
<L 5><T MT18><P 274>

Þat meyntenours of false causes bi strenghe or lوردischipe or bi sotel cauillacions feyned on þe lawe be wisly refreyned and scharply ponyschid in oure lond;
<L 12><T MT19><P 278>

Þat þe open þeþe of mennus children þat feyned religions vsen vnder colour of holynesse be scharply ponyschid and forbidden, for bi þis many children ben deppere dammed þan þei schulden ellis;
<L 19><T MT19><P 278>

Þat pore tenauntis of oure lond be not robbid bi þe gredy and nedles beggeris of sotel yprecritis hauynge þe name of religiuose men, and þat iu crist be notuelaund her by affermyng þat he beggede nedely fro hous to hous, as feyned religiuose vsen nowe;
<L 32><T MT19><P 278>

Þat non of þe clergie be lettid to kepe trewely and frely he gospel of iu crist in good lyuyng and trewe techynge, for no feyned priuelegie or tradicions founden vp of synful wrecchis.
<L 26><T MT19><P 279>

for ellis worldly prestis and feyned religious may stoppe trewe men from prechynge of holy writt and mag nyfyng of þe kyngis regalie, and murther þe kyngis lege men wiph-ou ten answere. Þat þe obedience of children to fader and to modir and of seruauntis and tenauntis to here lordis and maistris, þe whiche obedience crist vsed and tau3te and comandid it be mag nyfied and prechid more þan ony newe feyned obedience founden of synful men, þe whiche obedience neiper crist ne his apostlis deden ne tau3ten ne comanaund ne conscieden opynly þer-to.
<L 30><T MT19><P 279>

Þat worldly clerkis and feyned religious vsurpen not þe kyngis regalie, ne stelle fro hym his holy power graunted of god for no criynge or yprocrisie;
<L 14><T MT19><P 280>

Þat þe kyng and lordis gouerne hem self in here astaat as god ordeyneþ it, in gret wisdom, my3t of men and sufficient riches to a3enstoned wrong and mysoderis, and helpe pore men, fadirles and modirles and widewes and aliens in here lordischiphe and worschipe, and rewarde trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of costly traueile for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis yprocrisie and tirauntrie of þe comones bi feyned censures, iurisdiction and power of prisonyngye.
<L 26><T MT19><P 280>

as 3if a man iuge of þing þat he knowiþ no3t, as many men presumen to iuge a man to heuene, or ellis iuge him to helle bi here feyned cersynge, and so prelatis ofte tymes blasfemen in god, and taken on hem iugement and knowynge of god;
<L 40><T MT21><P 290>
In couetys se wip feyned wordis pei shal chaffare of 3ou. 
<1 45<T MT22><P 303>

and in alle pise wordis ben feyned of gostliche suffrage wip-outen groun de. 
<1 10<T MT22><P 306>

Pei mai blynde men for a tyme bi here feyned absolucions, but whene men shal rekene bifiore crist in day of his last iugement, here pise habitis shal be a weye, pise rewelis and pise religiouns, and religion of cristis lawe shal shyne peyn-ne for kepyng pe-of; 
<1 29<T MT22><P 306>

And 3if freris after his feyned pouerte wandren in reumes aftir here lustis, and chesen to ete wip riche men where pei may fare lustfulliche, and haue heere daiaunce wip wymmen for here leccherose lyues; 
<1 36<T MT22><P 308>

and so it is a feyned power, a feyned wit, and feyned good, al peat is not shewid in dede, in trewe sewyng of crist. 
<1 15<T MT22><P 320>

Shewe men bi goddis lawe or resoun pe goodnesse of siche preyeris, and peat pei plesen so meche to god as pei ben feyned of pis nouelrie; 
<1 23<T MT22><P 320>

and close hemself in a chaumbre bi lok in-sted of feyned assosylaung; for I suppose as knowne peung, peat when ne a lawe is feyned wipheonten god, and of his lawe comep myche synne, pis lawe 3yue occasion to al peat synne; 
<1 17, 18<T MT23><P 330>

but bi pis feyned assosylaung he hapec occasion to synne in pe churche, and pus peat power is not of crist, wherby his assosylaung is feyned; 
<1 3, 5<T MT23><P 331>

but we shulden beleue peat grace of god is so gret and plenteouse, peat if a man synne neuer so miche ne so longe in his lyue, if he wole aske of god mercye and be contrite for his synne, god wole for3yue him his synne wipbouten siche iapes feyned of prestis. 
<1 29<T MT23><P 339>

and pise miracles peat ben feyned peat no man may see ne knowe, as pei waxen without profit, so pei han no grounde in god. 
<1 31<T MT23><P 345>

and so men peat schulen be dampened han but feyned charite. 
<1 1<T MT24><P 352>

for al treupe is in goddis lawe, and detti feyned wip-outen it ben pure robbery of pe puple; 
<1 2<T MT27><P 417>

Who wolde not fle fro siche spuylung for siche feyned censuris of prelatis? 
<1 9<T MT27><P 417>

for pis is worse han comyn robberye, sihen ipocrisie is feyned over wrong-taking of pes godis. 
<1 28<T MT27><P 417>

and siche false names peat ben pus feyned excusen not bifiore crist, sib crist is pe firste treupe and pe firste resoun of alle pingsis. 
<1 11<T MT27><P 425>

to his riching of persouns kyn mouch pe fend pees ipocrisie bi feyned mersy and bi kynde; 
<1 25<T MT27><P 439>

for pe fend hab no iurisdiiccioun ne feyned power as pey han, and pus peat he may not do hym-silf he doip bi siche seruaunts to hym. 
<1 9<T MT27><P 444>

and as pes wordis ben nedis false, so is his iurisdiiccioun: for he hab no ri3t to seye pes wordis, but pei ben falsly feyned of pe fend. 
<1 27<T MT27><P 444>

as senage and procurasies, and opere tributis peat ben feyned, ben not groundid in. 
<1 22<T MT27><P 456>

and pei ponderen wip his suspending peat pei don it for ri3twisenesse to teche curatis obedience and mkenesse bi godis lawe, and al pes is falsly feyned bi anticristis ipocrisie. 
<1 1<T MT27><P 457>

and so sib peat anticist is he peat is a3enus crist, it semyp bi his feyned lif peat he is opyn anticist. 
<1 27<T MT27><P 457>

And herfore pise feyned discipulis became heretikis diuided from Cristis bodi. 
<1 2061<T OBL><P 209>

and in couetys wip feyned wordis pei shal marchaundise of 3ou'. 
<1 195<T OP-ES><P 10>

For seynt Petir seip peat these maistir liers and her sectis in couetys shal marchaundise, peat is to seie, sille or bie of 3ou wip feyned wordis. 
<1 468<T OP-ES><P 20>

Sip hanne peat pe dede expownep best derk profecies as it is seid, loke 3e who ben po peat 3yuen 3ou moust custumabl feyned wordis and veyn biheestis, peat 3e shal be parteners of her
suffragiis or meedful werkis for 30ure worldly good, as of her fastynge, wakynge, priyers, prechyng and many mo hongis pat þei boosten of.

and þus doen marchaundise with 3ou or of 3ou in feyned wordis. And wel seip seynt Petir þat þe wordis of þe yporcticis ben feyned, for þei ben false and wipout ground.

But we shulen not forþeþe here þat seip Petir seip in his text þat þe maister lieus and her sectis shulen marchaundise, or sille and bie of men, wip feyned wordis, for þei bien meennes goodis wip þer suffragiis, and also silen her suffragiis for mennes worldly goodis. And þus þei bien and silen, and so doen her marchaundise wip feyned wordis, as it is seid biforn, and þat in couetise, as seip Petir seip—3he certyn, in ful greet couetise for, haue þei neuere so moche of corn, bacoun, chese, money or ony oþer bieggid good, 3it euer þe beggers crouen aftir more, and ben reði to take al þat þei mai gete, and þei delen neuere— and þis þe soctelis mene a man to be worldly rich.

For, certis, and þe loue þat Crist shewed to us upon þe cros were sunkun to þe roote of oure herte, and if we heedde wip Crist for þe clesynesse of his Fadris chirche, it were no wundir alþouþe wipouted or more sternli aþens þeþe enmen of Crist and his lawe þan dide Crist whanne he made him a scourge, and chasid out biers and sillers of his Fadris temple, þe which figuride þeþe false biiours and visedd deuels þat ben now, þou þe þeþe feind, crouen into þe chirche, and marchaundise of þe þepel wip feyned wordis and yporcticis signes, and so robben þe þepel as it is seid biforn.

Of the kynted of Caym, he cast þe freres, And founded hem on Sarysene, feyned for God.

so now a fewe pore men and idiotis, in comparisson of clerks of scole, mown have the trute of holy scripture aþens many thousande prelatis and reliquiyse, that ben 3ouen to worldly pride and couetise, symonie, yporcrisy and other flechy synnes, moost sithen these pore men desiren oonly the trute and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelatis and feyned religious grounden hem on synful mennis statutis, that sounnen pride and couetise, and letten the treuthe and fredom of Goddis lawe to be knowen and kept, and bringen cristen puple in nedclcs tharldam and greet cost.

But of scheding of blod and sleeg of pore men, bi withdrawing of almes, and in Jeuynge it to dode stockis, eithir stoonis, eithir to riche clerkis and feyned reliquyse, were to speke now, if a man hadde the spirit of goostly strengthe.

Also he whos herte is ful of charite comprehendid, withouten eny errore, the manyfoold abundance and largest teching of Goddis scripturis, for whi Poul seith, "the fulnesse of "lawe is charitie," and in another place, "the ende of lawe," that is, the perfeccioun, either filling, of the lawe, is charitie of clene herte, and of good conscience, and of feith not "feyned." And Jesus Crist seith, "thou schalt loue thi Lord God of al thin herte, and of al "thi soule, and of al thi mynde, and thi neibebore as thi self, for in these tewe comaunde"mentis hangith al the lawe and prophetis".

The secun de reule, as Ticonye seith, is of the bodi of Crist, which bodi is deparid into twyne, but certis this bodi of Crist ouþe ne be clepid so, for treuly it is not the bodi of Crist, which schal not be with him withouten ende, but it schal be seid of the veri bodi and of the medlid body of Crist, either of the veri bodi and feyned body of Crist;

the moost abymacoun that euer was herd among cristen clerkis is now purpoid in Yngelond, bi worldly clerkis and feyned reliquyse, and in the cheef vniuersitee of oure reume, as manye trewe men tellen with greet welyng.

for it seemith that worldly clerkis and feyned reliquyse don þis, that symple men of wit and of fynding knowe not Goddis lawe, to proche it generaly aþens synnes in the reume. But wite 3e, worldly clerkis and feyned reliquyse, that God bothe can and may, if it lykith hym, speede symple men out of the vniuersitee, as myche to kunne hooly wrat, as maistris in the vniuersite;
The ij' reule is of the very body and of the feyned body of our Lord Ihesu Crist, for whi hooly chirche, which is the goostly body of Crist, is a nett which in not drawn 3it to the brink.

But for pat it is to wite pat som byndyng or assoylving is trewe, and som is pretended or feyned. Trew absolucion est denoncyng or schewing like to Gods absolucion, but absolucion feyned or pretended is denoncyng contrari to Gods wille.

< L 79> <T SEWW22> <P 117>

It semip a wonderful wodnesse and open blasfemie to sett more stidfastnesse of cristen felp in wordly prestis and feyned religous of pe chirche of Rome panne in alle pe apostisis chosen of Ihesu Crist and 3it alle pei faileden in felp at a tyme, but pese wordly prestis and religious moun not faile in felp as pei feynen.

< L 139> <T SEWW24> <P 126>

But as men were wont after feyned turnyng in lente turne a3en to her synne, so shal pei hereaftir, and pat for defaute of pe breed of Goddis lawe munya stried to hem in ensausable and word.

< L 288> <T SWT> <P 10>

FEYNEDE......36

And Crist axede hem, why pey breke Godes hestes for here feynede lawes.

< L 8> <T A04> <P 110>

And yf pey seye pat God is here fader, and his lawe pey kepe and here reule bope, understande pat Phariseus breke pe lawe pe God 3af to hem and to pe peple, for here feynede reule pat hy himself ordeynede.

< L 15> <T A04> <P 110>

And he were traytory to rewmes 3if he spoylyde here peple and tresore of pe rewmes bi suche feynede lesyngis;

< L 22> <T A21> <P 246>

And in his faylon cardynalis pat geton graces to monye men, and absulcionys wip opre feynede praulegylies. Al 3if loue wibowte feynyng schulde be in alle cristene men, 3eet pey preest neer Crist schulde haue elene loue in God, and not loue more mennys goodis han pey profi3t of her soule, for jonne he feynede to loue hem, and hatup hem and lousep her goodys.

< L 37, 40> <T EWSISE-09> <P 514>

And jus alle pese foure sectis semen to fayle in charite, for pei leuon Godis lawe and worchen by here feynede fyndyngis;

< L 53> <T EWSISE-15> <P 541>

And so Crist feynede not by arbitracion of raueyne pat he was euene wip God, sip he was pe same God.

< L 20> <T EWSISE-21> <P 565>

Pe furste ungel Lucifer feynede by false arbitracion pat he was lich to God;

< L 21> <T EWSISE-21> <P 566>

but, sip pei smacchen wynnyng of money, and pat is heuy and drawip doun, and pei sownen not to charite and opur resoun pat is in God, it semep
pat þes ben falsely feynede of þe prynce of derknesse;
< L 13> <T EWS1SE-26> <P 585>

And so 3if state of þese freys be not gromindid in Crist, and þei gabbon monye manerys vp þe lyf of Crist, as in beggynge and assoylyng, and opure feynede lesyngus, þanne it is a tokne þat þei be not of holy birche, but Sathanas children whos dedys þei don.
< L 22> <T EWS2-65> <P 55>

And as Cristus lawe seib þat seuene hingus schulden be hatide for Crist, as fadr and modur, wyues and children, brefren and sustren, and mennys owne ly3f, so feynede þe feend þat þese fowre fendrys schal be hatyde of man, for þe loue of anticrist.
< L 43> <T EWS2-67> <P 66>

and þei schal putte hem into feynede holdis, and punysche hem monye weyes, and after þei schal drawe hem to kyngus and to iustises, þat ben my3ty in þis world.
< L 70> <T EWS2-69> <P 79>

Suche ben monye blasfeme lesyngus feynede of popis and opre prelatis;
< L 121> <T EWS2-69> <P 81>

And al 3if monye spiritual goodis ben feynede of ypopcrusyt, npeles holynesse and wyt ben feynede more comunly;
< L 11, 12> <T EWS2-70> <P 82>

Þes feynede powerus may not be prouede ne perseuyde in dede; and þorfor þei þe feynede, and by cauteelus of ypopcrus is þe folic bygylud.
< L 71, 73> <T EWS2-74> <P 103>

And so þes feynede key3es ben key3es of helle, 3if þei opponen helle 3aatwis to children of pruyde;
< L 83> <T EWS2-74> <P 109>

And for þei my3te not by þer lawe, þei feynede monye gabbyngus.
< L 38> <T EWS2-78> <P 130>

But here þe feend tychep hise clerkus to seke aftur feynede anserwus.
< L 113> <T EWS2-88> <P 197>

IN DIE SANCTI MATHIE APOSTOLI- Sermo 47- Confessor tibi Pater Domine- Mathel 11- This gospel tellup how Crist answerude to feynede wordus of þe puple, and telde manye hy3e trewpus to lore of his chyrche.
< L 1> <T EWS2-101> <P 251>

He biddup not stable hem in worldly wordis, as ben fabilis and feynede lesyngus, but in trewhe of Iesu Crist, whiche þei schuldon trowe and tche.  
< L 68> <T EWS2-121> <P 317>

And 3if þe chyrche were wel enformed of þis sentence wip hise labelus men schulde not dreede feynede cursyngus, ne fortune for hem to suwe Cristus lawe.
< L 203> <T EWS2-MC> <P 336>

for suche dremede toknes schal disseyue monye men and suche feynede wondris;
< L 346> <T EWS2-MC> <P 341>

and siþ þe my3te be as holy wipowte suche feynede signes, opur þei moton in holynesse passe disciplis of Crist, or ellis þer signes ben false, and hemself ben ypopcrisit.  
< L 592> <T EWS2-MC> <P 350>

3if we takeon heed to opre werkis þat ben feynede of þe pope, we may see ly3tly how þei cроkon from Godus lawe to þe feend.  
< L 828> <T EWS2-MC> <P 358>

and croyng from Cristus lif vnto þe world tychep men þat þese wordis ben feynede for pruyde and for coueytise.  
< L 854> <T EWS2-MC> <P 359>

But certis among opre deedis þat þe popis lawe dop to men, it makup hem perple, and byndup here conscience wip feynede bondis;
< L 983> <T EWS2-MC> <P 364>

And by keyes of helle, þat ben her feynede censures, þei closon þe wey3e of heuene from hem and from opre men.
< L 30> <T EWS2-VO> <P 367>

And þus þei dampne monye men by þer falsely feynede menes  
< L 71> <T EWS2-VO> <P 368>

For God hal ordeynyd such holynesse to stonden in sowle and þese men seyn þat such hoolyynesse stonded in þer colours and bodily habites wip opre feynede signes.  
< L 201> <T EWS2-VO> <P 373>

And Crist feynede hym to go forphere, and þis was soþ þat Crist wente forphere.  
< L 53> <T EWS3-181> <P 192>

To any worthwhile wyght, that wissene me couthe, Whew I shulde come my Crede, Christ for to folwe, That lenede lelliche hym selfe, and Iyuede therafter, That feynede no falshe, but fully Christ suwedee For such a certeyn man syker wold I trosten That he wolde telle me the trewthe, and turne to non other.  
< L 17> <T PPC> <P 09>

Aftir this the propheete Ahia, that was bynyd for eelde, knew the wijf of Joroboam, that feynede hire to be anothir womman, and he biforn seide
to hire, that hire syk sone schulde di3e in hir entryng in to hir hous, and that the hous of Jeroboam schulde be distroyed outterly for his synnes;

< L 26 > < T Pro > < P 13 >

and aftir this doinge Hieu feynede hym to worschipe Baal more than Acab dide, and bi this feyning he gaderid to gidere aile the prophetis, and prestis, and seruantings of Baal in the temple of Baal, and killide hem alle, and castide out of the temple of Baal his ymage, and brent it, and drof it al to dust;

< L 10 > < T Pro > < P 17 >

but he feynede him sory for the puple, and the puple gessid him sory.

FEYNEDEN ...... 3

and ypocrisye of Iewys, whan þei feyneden vnleueful to hem for to sle Iesu Crist, tell upat þei schulden ben endured.

< L 18 > < T Pro > < P 17 >

but he feynede him sory for the puple, and the puple gessid him sory.

FEYNEDEN ...... 3

and ypocrisye of Iewys, whan þei feyneden vnleueful to hem for to sle Iesu Crist, tell upat þei schulden ben endured.

< L 18 > < T Pro > < P 17 >

but he feynede him sory for the puple, and the puple gessid him sory.

FEYNEN ...... 113

þese men felen malis of freris, for it is knowne to þe worlde how freres han pursued hem and ne helpe hadde be of seculer men, þei wolde haue brent hem or don hem to defe & 3it þei feyven falsely þat þei don þus be charite.

< L 430 > < T 4LD > < P 254 >

But these worldli prestis and religiouse moun not faile in feith, as thei feyen.

< L 16 > < T 37T > < P 74 >

and 3it þei feyven falsli sumwhat of Crist and sumwhat of Baptist to disseyve þe peple.

< L 33 > < T A01 > < P 59 >

Somme men þer ben, professoures of divinitye, þat feyven lesyngis by lawes of men, and whan þei schulden preche Gods lawe to þo puple, þei tellen lesynges, or oper fablis, þat ben unpertynent to þo lawe of God.

< L 13 > < T A09 > < P 123 >

Also summe my3tty men marien here children, where þat here herte consentip not wilfully, but feyven for drede.

< L 35 > < T A13 > < P 191 >

And ofte he tau3te his clerk is to feynen hem a power þat þei may assoyyle men, howevere þei haue synned, and 3eve hem hevenly 3iftis, howevere God ordeynep of hem.

< L 25 > < T A21 > < P 244 >

Ffor þei grounde n03t her speche in resoun ne in Goddis lawe, and feyven þat Jesselyn seiph so, and neiper Jerom ne Austyn.

< L 17 > < T A21 > < P 248 >

and 3if ony man wipstonde hem in þis, þei feyven him acursed, and enemye of God and holy Chirche.

< L 26 > < T A22 > < P 293 >

þei feyven hem pore to acontue for alle þe goodis, and þan for aquitaunce taken moche gold of þe dede mensis goodis;

< L 14 > < T A22 > < P 305 >

and so whanne þese men failen resoun, þei tristen to mannis helpe, and feyven bi ipocrisie how myche good þei don a3en.

< L 23 > < T A22 > < P 302 >

þei feyven hem pore to acontue for alle þe goodis, and þan for aquitaunce taken moche gold of þe dede mensis goodis;

< L 14 > < T A22 > < P 305 >

and so whanne þese men failen resoun, þei tristen to mannis helpe, and feyven bi ipocrisie how myche good þei don a3en.

< L 11 > < T A23 > < P 343 >

For þei feyven to lordis þat Crist is maad eir of alle here goodis, and he forbedip clerkis to have siche lordischipis, and in his owne persone wolde noon have, ne his apostlis, but fledden it as venym, as al his lawe and here liff schewen.

< L 23 > < T A22 > < P 302 >

þei feyven hem pore to acontue for alle þe goodis, and þan for aquitaunce taken moche gold of þe dede mensis goodis;

< L 14 > < T A22 > < P 305 >

and so whanne þese men failen resoun, þei tristen to mannis helpe, and feyven bi ipocrisie how myche good þei don a3en.

< L 11 > < T A23 > < P 343 >

For ri3t as þe popis clerkis feyven þat þei done miraclis whanne evere þei syngen, moo and more woundirful þan ever dide Crist or his apostlis, so in asoiling and cursing þei feyven hem unknowun power;

< L 7, 9 > < T A23 > < P 354 >

And þus drede we hem not for censures þat þei feyven, but drede we ever oure God, lest we synnen a3ens him.

< L 33 > < T A23 > < P 361 >

CAP' VI' Also freris seyn in dede, þat hit is medeful to levee þo comandement of Crist, of gyvynge of almes to pore feble men, to pore croked men, to pore blynde men, and to bedraden men, and giff þis almes to ypocritis, þat feyven hom holy and nedy when þei ben strong
in body and haven over myche riches, bothe in
grete waste housis, in preciouse clothis, in grete
feestis, and mony jewels and resouere.

< L 11 > < T A 24 > < P 372 >

Cap·VIII· Also freris feynen hom, as ypocrisit, to
kepe straityly þo gospel and povert of Crist and
his apostlis;

< L 8 > < T A 24 > < P 373 >

Bot þei feynen his to drawe 3onge childre into
hor roten habite, and ðero foolis, þat knowen not
þe perfeccioun of Cristis ordir.

< L 25 > < T A 24 > < P 392 >

And þus at þo bygynynge þei feynen hom
moste pore of alle clerkis, bot at þo last þei
passen alle ðero in grete housis, and costly
libraries, in grete feestis, and mony ðero prides
and covetis.

< L 8 > < T A 24 > < P 397 >

Ffor hit semes þat þei maken homself wiser þen
Crist, more witty and more ful of charite, þip þei
techen better wey to heven þen did Crist, as þei
feynen.

< L 28 > < T A 24 > < P 398 >

Ffor as La3ar and ðero weren verely deede, and
verely reysid by Crist to lyve of kynde and
grace, so þese freris feynen hom deede to pride of
þo world and ðero synnes, bot þei ben reysid by
Anticristis doyng to pride of staatis, covetise,
and sotil mayntenynge or colouringe of synne.

< L 16 > < T A 24 > < P 399 >

þus þei done in deede, howeuer þei feynen in
ypocrisie of pleesing of wordis.

< L 23 > < T A 24 > < P 401 >

as we shulden scorne þes heretikes, þat leven
Cristis wordis, and feynen wordis or sentence
wijpouen auctoris.

< L 4 > < T A 25 > < P 404 >

As anentis þis cursid blessyngel falsely feyned,
hit is knowen þat Crist curside þo fige tre more
mekely þen hese men feynen þat þei blesse þis
bred.

< L 19 > < T A 25 > < P 409 >

II PARS BLASPHEMIÆ· þo secounde
blaspheme grounden þes freris, for þei feynen
falsely beggynge in Crist;

< L 20 > < T A 25 > < P 410 >

And so, þof Crist tokhe bodilly almes, neverpoles
he gat better augeyn gostily almes, and beggid
never on þis maner þat þo freris feynen.

< L 21 > < T A 25 > < P 415 >

þei feynen first, þat Crist beggid as þei and
herby þei lyve by leesynge upon lees ynge; and
for to spoyle more þo puple, þei feynen hom a
powere to graunt men gostily helpe more þen þei
have of Gods lawe, or elles may þei helpe
himself.

< L 2, 4 > < T A 25 > < P 420 >

And if þei feynen þat þei graunten al þis upon
condicioun, þen þei siker not hor breþeren of
partynge of hor merytes, more þen þei my3t
siker Sathanas of þo blis of heven.

< L 2 > < T A 25 > < P 422 >

Ffor comynly þese blasphemes, when hom
wantes answers, and wil wynde þo puple, þei
feynen on God miracles þat he neve did.

< L 29 > < T A 25 > < P 422 >

Bot ageyne þis arguen þese Anticrist clerkes,
and feynen þat þei have verey lordship of noi
medeful dedes, as for theþe as ony mon haves
lordship of temporale godes.

< L 3 > < T A 25 > < P 423 >

ffor ofte tymne þei feynen hom to do by hor
powere, and nouþer þei wot wheþer hit be so, ar
Cristen men shulden trowe hit.

< L 22 > < T A 25 > < P 424 >

as her lijf shewip, summe men may trowe þat
hem failip power, and þat þei feynen falsliche
þat þei ben vikeris of Crist;

< L 5 > < T A 26 > < P 434 >

And when ony suche men asken þe sacrif ooste,
þai 3yven hom worse þen stones, as þai falsly
feynen.

< L 27 > < T A 27 > < P 443 >

Also whanne men speken a3enst synne, anoon
þei seyn, þou3 þis be synne, 3it it is venyal, and
not dedly, and venyals ben waschen awey wiþ
preieris of a Pater-noster, wiþ hali watir, wiþ
pardon, wiþ bispbhys blessyng, and maný
þeþe l3tte weies, as men feynen.

< L 25 > < T A 28 > < P 452 >

And it was non nede þat Ffranceis, Dominik, or
eny sich ðero newe man bysiede him aboute
makyng of þis reule of apostelis, þat freris
feynen to be hem;

< L 6 > < T A 33 > < P 514 >

Also, 3if þis be errour as freris feynen, þat þou3
an abbot and al his covent ben open traitours,
conspiringe into deþe of þe king and quene and of
þephe lordis, and enforce hem to distroie al þe
reame, þe kynge may not take fro hem an
halfpeny ne ferping worp, siþ alle þes ben
temporal goodis.

< L 11 > < T A 33 > < P 515 >

Cristene men wondren moche on the
weirwanses of diuers clerkis that bosten that
Ah dere God, lord of treute, my little wit suffisith not for to wondre on the blyndenesse and pride of sum prestis, whiche constreynen cristen men for to byleue to her lawes, statitis and customes by pepes of dampnacioun, as they feynen, and by bodily pepes, thorou blyndeness of cristen kyngis and lordis, whanne cristen men knowen not the ground of these lawis, nether in holy writ, nether in resoun;

In þis mater we schulde be war of perel of ypocrisye, for monye feynen hem in statys and doon þe reurse in her lyf.

And 3if þei discorde fro þe keyes þei feynen hem falsely to assoylen.  

so þat, 3if þeir keyes and Cristes wille be discordynghe atwyne, þei feynen hem falsely to assoylen and þanne þei neipur lowen ne bynden, so þat in eche sich worchyng þe godhede of Crist mut furst worche.

And 3if we feynen falschede in þese two þingus, bøpe God and owre bussynesse schulle be iuges aþeymus vs.

And þerfore comande his sepulchre to be kept til þe þride daye, leste hise disciples comen and stelon his body, and feynen to þe puple þat he is rison fro dep;  

And þus þeþ freris and opre ordris þat seien þat þei gendren charite, and maken men to largen þer almes, feynen falsy aftir þer fadir.

þe þride cursyng and þe werste þat false men putten to Crist is þat þei feynen þe name of Crist, and his goodnesse wip his lawe;  

þe stelenn his goostli witt aftir shrewed wille þat þei haue.  

But þes ypocrisie þat feynen þat þei suen Crist and þer patrounes, and 3it þei suen þer goostli enemys and goon contrariouly to Crist, men shulden not helpe þes so myche as trewe men in Goddis cause.

And al 3if þrely schulden examynye preestis þat prechen þus, nepelees, it were more nede to examyne þese freerus, þat feynen hem to be preestis, for þei comen in of worse ground, and ben more suspecte of hereysye.

And maistres of þis pursewyng ben preestis, more and lasse, and moste pruye freys, wip lesynus þat þei feynen, as Crist was pursewyd wip Cyphas and opre preestis, but pruyely wip pharisees, þat weren hise falsuste enemys.

And þus þes newe religious bisyde Cristis lawe ben bipapheis, but to crokid and to foul to ony man to go to heuene, for hem wantip rìthnesse þat key feynen in þeir sygnes, for þeis signes semen of nou3t but to crie þer holynesse, þat þei ben before ofere chosun of God to his seruys.

Ipocrisie of pharisees and of Eroude lastip 3it, for newe ordris bigilen þe puple, bøpe beggeres and possessioneris, in þat þaþ feynen þeþ hoþynesse, þat þei ben bifo þere chosun of God to his seruys.

But 3it Eroude hap suateres, as secularis þat nou lyuen: for, as he feyned holynesse in slyeng of Ion Baptist, so þei feynen holynesse in pursuyng of trewe men.

And þus þei feynen þat þei ben martris but þe reumes ben riche to God for martirdoms þat þei han geten!  

And so it semeþ to many men þat neþer freris ne shrewid preestis, ne knowne riche beggeres or men þat feynen hem, or ellis men þat shal be damnymd shulden take of men þes werkis of mersy.

And discipulis of Crist wenten into þe citee to bye hem mete for þei snokiden not from hous to hous and beggeden hem mete as freris don, ne þesi, sittinge on þe welle and spekyn al one wip þe womman, begged watir of þis womman, as heretikis feynen heere, for þei meuen þat Criste was drunken ouer ny3t þat wolde þes fastyng drynke coold watir.

þes preestis sillen sheep þat in þe chirche feynen symple liþ þat þe puple shulde offere to hem
more than for his love of God.

And discipulis of Christ who three oone how it was written in the Salm he zele of Ipocriitis in Goddis hous hap etyn Crist in her lyuing, for he prevenings alle her desis that he ben Cristis workis.

And his word may there Sone seye to his Fadir of fals prestis, for he prevenings that it is loue that he han to Goddis hous;

And his prestis prevenings falsily that his lordship and glorye of his world longip to be patrymonye of Crist that was done upon cross;

as freris that ben wiþ Clement seyen that it is her bileeue that Clement is hed of holy chyrche, as oure freris preve us that for to preye for us;

Scruu subtide estote in omni timore dominis: non tantum bonus & modesties: sed etiam discolis: / that is to seie: Seruauntes be in al drede to 3ouere temporal lordis: & not oonli to good & to esy lordis: that is to seie: in loue: but also to tyrantise: that is to seie: in pacience: But fendis fynes fynes hem:

3if he fynes hem solit of fisk and knowynge of wynnynge complexion and preuye, seynge that siche siknesse or deþ schal corn to hem in absence of here houssbondis but 3if he haue mansnes helpe, and þus defoulent on and ojer;

3if he fynes hem nedy and pore whanne he ben rychye and proude, and beggen of he pore peple, and maken men to wene that schulden haue more banke of god to 3eue here almes to riche possessioners er ojer rychye parissees þan to 3euen it to here pore neþ3bores as crist biddih;

3if he fynes hem to be men of abstynence and grete penance, and þer wiþ drynkyn dilicious ale and spisid and heþe wynes, and beggen of þe comune peple to holden vd þis reale, and 3euen lordis and ladles þes swete drynysks for to magnyfie þeþ sectis, and suffren here owene breþeren boþe wiþ inne and oute to persiche for þrist and myschev;

But owre prelatis han not þis power, þerfore he prevenings þat þei sleen þe soule bi þer cursyng wanne þe boði is neuer þe were, and þanne þei techen lordis to enprisone þe boði aftur fouerti daces a cursyng, þon þe man be cursed for holdynge goddis hestis;

moche more þes prelatis ben sathanas, þat þus myche contrarien cristis wilde and suynge of mennu soulis þor3 prechynge of þe gospel, and þei ben turned in-to an angel of lid3, for þei prevenings nem in þe stede of apostlis and worche wip þe fend to suffre mensouls go to helle;

for þei wolent seie þat siche a man techip heresie and bryng many false witnesses and notaries in his absence, and in presence speke no word, and þe prevenings þis false lawe, 3if þeþ or four false witnesses hirel bi money seye sich a þing a3enst a trewe man, þan he schal not be herd, þou3 he wolde prone þat contrarie bi two hundrid or þre;

but nowe anticristis clerkis cursen þat soule in-to helle as þe fynes, but þe body is neuer þe more trauuelid.

And 3it anticristis clerkis fynes þat þon3 synful prelatis and cursed ben not herd in here preiere for here owen holynesse, 3it preiere of seie is herd in vertu of holy chyrche;

but þis forbedyng is colourid by holynesse, for, as prelatis fynes, pore prestis wolden techen lordis to enprisone wanne þat þe soule bi helle, þerfore þei may be no bischop no pre; but þei may be no bischop no pre;

for ellis, as he fynes, þer may be no bishop no pre ne cristendom ne sacramentis;

for siþ crist maade not the beste lawe for holy chyrche, as he fynes, and telde not whanne and of whom it schulde be made, him lackid witt and charite, but certis þis his foule heresie putt on crist priuely for to meytene here owen couenite and pride.

couenite and pride, and bi mansas and drede of prisynge and brenynge, and suffren not men to resten in holy writt and in þinges þat þei may
understond, but constreyne hem to assente to newelesi of newe doctours, þat leuen holy wrytt and reason and feynen dremes and myracleis to please couteous clerkis and to greeve wyn glorye for here witt, and þus þei bilyen blyndly in many poyntis a3enst goddis doom.

for as þei feynen falsly þe masse may not be peirid.

and as þei feynen þei ben exempt from prechynge, þat crist comandeþ to prestis, bi profession maad to synful foolish and in cas to sathanas þat techþ hem þe contrarie of goddis comandementis;

Þerfore it semþe to summe men þat þei feynen hem daed to gete pray of worldly lوردischipis and richesse;

Capitulum 23m Possessioners also constreyne prestis to leue studynyng of holy wrytt and deuociyon and prechynyng, and neden hem bi vertue of obedience and peyne of prisone hem and brenne hem; for as þei feynen hem ful holy in si3te and customes maad of mort us errour, and fere ful harde.

Also þes bynye ypocritis alleggen þat crist biddþ vs preie euermore, and pouli biddþ þat we preie wip-oute lettynghe, and þan we prestis may not preche as þei feynen falsly.

3e, men þat feynen hem ful of charite and religion gadren propre goodis to hem seluen and festen delicatly lordis and ladies and riche men and suffre here pore brefþen begge for meschef and fare ful harde.

and þei trauele not for here liflode, as god envoyned adamen for his penance, and pouli traueleð wiþ his honlis in nede for his sustenaunce, but þei lyuen comynly in ydclenesse and glotonye and enuye and many oþer synyngis, and feynen holynesse in synngynge, in preynge of mouþ and customs maad of manuus errore, more þan in lyuynge after cristis gospel.

And whanne bischeþ and here officeris comen and feynen to visite, þou3 þei norischen men in open synne for annuel rente, and don not here office but sullen souls to sathanas for money, wrecchid curatis ben nedid to festen hem richely and 3eue procuracie and synage;

for elles as prelatis feynen þei bi here relebe schulden soone distroie prelatis iurisdiction, power and wynnynge.

for in steed of keies of heuene, þat ben kunynge of holy wrytt and power to distroie synne and saue cristene souls bi trewe techynge and good ensaumple, þei han ignorance of goddis lawe, and no wil to studie and lyue þer-þuþ, but kunynge and practisynge in here owene wickedes lawis for pride and coueitise, and feynen hem power of tirantrarie to stoppe treue men fro prechynge of þe gospel, and 3iþ þei prechen a3enst here wille to curse hem and prisone hem and brene hem;

and algatis feynen hem self wisere and trenere þan god almy3itty.

also þei feynen þat a fool and a cursed deuyl is wittiere and trewere þan ihu crist god and man, siþ hero speche is wittiere and trewere þan ihu crist god & man, siþ here speche is wittiere & trewere þan þe speche of god in holw wriþ, & þis reson is pleyyn. suppose þat þis clerk writynghe or techynge contrarie speche to holy wrytt schal be damnyd, for þan he is a deuyl as crist scip of indas, and as þei feynen his writynghe and techynge is wittiere and trewere þan techynge and writynghe of god almy3itty þan it sueþ opnyly þat a fool and a cursed deuyl is wittiere and trewere þan ihu crist, kyng of wisdom and treufe.

Capitulum 2m: The seuen lawys of þe newe testament ben so open, and pereto confirmed wip be liif of crist and of his apostlis, þat it is no nede to reuerse þes glosess þat feynen to þes
laidis a falce understondinge, and techen clerks to lyue on worldly manere, but þes religious and seculere prestis, and so many clerks, bi brekenge of þis lawe, ben cursid of god and venemyn cristendome.

<L 21><T MT21><P 286>


<L 18><T MT22><P 313>

and 3if þis outlawis passen þis rewele, it is for þei robben men priueliche, and herfore þey feynen opere causis whereby heere preyere is so good.

<L 19><T MT22><P 318>

and he þat trusteth to popis bulles or assoylinge fro peyne and synne, or ðer wordis of confessours, þat þei feynen bisyde goddis lawe, is foli disceyued in hise bilee and in hope, and þus he dispereþ.

<L 24><T MT23><P 339>

fer often þei lese charite in presens of man, but if þei losten þis habite þus, as þei falsly feynen, þei were opyn apostates and losten þe luf of god, for as þei feynen falsly god loueþ more þis cloþinge þan cloþinge of þer soule wip þis cloþe of charite;

<L 10, 11><T MT24><P 352>

ffor who myþt more contrarie feþþ þan sëy þat crist seþ fals whan he seþ þat "þis brede is myn owne bodye," for þis may neþer be brede ne þe bodi of crist, but it is accident or nou3þt, as freres feynen falsly.

<L 26><T MT24><P 352>

þes men gon biþore crist þat feynen hem an hid power fer pride or for couetysise, alþif þis power be not groundid in crist, and þus don prelatis nou-a-days in asoyling and priueliges.

<L 1><T MT27><P 410>

and 3if siche collegies feynen þat þey preyen and opere weyes proftiten to þer pariþschis, men shulden not þus chaffere wip preyere;

<L 5><T MT27><P 420>

and þes fendis clerks feynen almes whanne it is noon almes but synne.

<L 17><T MT27><P 423>

and 3if þey gabben or feynen heere men shulden not trowe hem in þis, but haue hem suspect of error, sip þey suen not crist in þis.

<L 6><T MT27><P 452>

and also it is no bileue þat what tyrne þat þes prelatis feynen hem to asoyle, þey acorden wip crist above;

<L 27><T MT28><P 481>

But aftir her werkis þat þei now schewen I wol not do wip Goddis help, for þei feynen, hiden and contrarien þe trupe which biforehonde þei tau3ten out pleynil and trewili.

<L 148><T SEWW04><P 33>

summe docken hooli writt and summe feynen lesyngis;

<L 17><T SEWW15><P 75>

And to blynde þen þe peple more þei feynen long preiers þat þei seven ben moche beter þan þe Pater Noster;

<L 36><T SEWW15><P 76>

And whanne þei feynen to men þat þei oonli han power, so þat, but if þei dispensen þus, þes men schulen neuere be saued, þis is as moche blasfeme as to seeþ þat þei ben God.

<L 108><T SEWW15><P 77>

so þat, if þeir keis and Cristis will be discordinge atwynne, þei feynen hem falsli to asoile and þanne þe neþer loosen ne bynden, so þat in ech such worching þe godhed of Crist moost first worche.

<L 19><T SEWW21B><P 113>

And here mai cristene men se þe falshed of þese freris, hou þei letten symple prestis to preche þe gospel þe folc, for, as þei feynen falsly, noon of Cristis disciplis hadde leue for to preche til þat Petir hadde 3ouen him leue;

<L 11><T SEWW23><P 119>

And, al if prelatis schulden examyne prestis þat prechen þus, neþeles it were more nede to examyne þese freris þat feynen hem to be prestis, for þei comen yn of worse ground and ben more suspect of heresie.

<L 22><T SEWW23><P 120>

It semij a wondurful wodnesse and open blasfemie to set more stidfastnesse of cristen feip in wordly prestis and feynen religious of þe chirche of Rome þanne in alle þe apostlis chosen of Ihesu Crist and 3it alle þei faileden in feip at a tyne, but þese wordly prestis and religious moun not fail in feip as þei feynen.

<L 142><T SEWW24><P 126>

But aftir her werkis þat þei now schewen I wol not do wip Goddis help, for þei feynen, hiden and contrarien þe trupe which biforehonde þei tau3ten out pleynil and trewili.

<L 589><T Thp><P 41>

FEYNES.....3
But now he dos þo contrarie, for he feynes hym holy by mony fals synges;
< L 8>< T A09>< P 122>

and þei schulden trowe þat he seies, as he falsely feynes, as blaspheme falsched, þat he makes medeful to sle Cristen men, and mayntene his lordschip, 3e more medeful, as he seis, þen to defende Cristis lif.
< L 32>< T A09>< P 140>

Bot, as he feynes, when þat Gods body bygynnes to be þere, þen bred turns to no3t, and accident leaves.
< L 19>< T A25>< P 404>

FEYNEST.......1
3if þou feynes þee an ordre þat þou prayest and þenkit on god, and þerwip þou hast cure bi þy viker þat kepþ 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 þor in sty;
< L 22>< T MT27>< P 425>

FEYNET.......1
þe ri3te of þe pharisisees burionþ to harm of þe chirche, not only among hymself, þat holden alle þing wel doon þat is doon by þer ordre al 3if hit be a folly feynet by manmys wit;
< L 43>< T EWS1-06>< P 246>

FEYNep.......35
He feyneþ false dremes of power of Cristis vikir, þat Crist myȝte nevère graunte to such a false cause.
< L 9>< T A21>< P 247>

And so it may be ofte tymes, þat prefates feyneþ hem power, al 3if þei have no such power, ðfor þei beþ unablæ.
< L 5>< T A21>< P 254>

And so þes prestis of Antecrist, þat feyneþ þat Crist asosoynþ þe men, more þanne evere he dide biffore for servyce þat þei servede him, ðfor manytenyne of þes prestis dedis, and seþ þat it is Cristis bateylle and no3t mennes cause, putþp heresie on Crist;
< L 35>< T A21>< P 258>

CAP· VIII· Off þis may men se, how falsely freris feyneþ 3iþe of þis tresore to ech pope of Rome.
< L 13>< T A21>< P 263>

and algiatan for he feyneþ power, and newe lawes þat God made never.
< L 23>< T A23>< P 347>

And þus grounding of Goddis lawe faillþ shamefulli here, þat 3if Crist seide to Petre, whatever he bonde above þe erpe is bounden in hevene, þanne it suþ þis pope, what þing he feyneþ him for to binden, it is so bounden of God.
< L 29>< T A23>< P 355>

Ferthermore, 3if we 3yven þis pope siche power as he feyneþ, 3if men taken hede to hise dedis, he shulde shame of siche power.
< L 32>< T A23>< P 355>

And 3if þou seist þat neipþ Crist ne Petir dide þus to alle men, certis þei hadde not siche power as þis pope feyneþ in him;
< L 3>< T A23>< P 356>

but þe pope, as he blasphemþ, and seþ þis dowynþ is þe patrymonie of Crist, so he feyneþ newe lawes to teche to parte þes benefices.
< L 7>< T A23>< P 357>

siche fals power feyneþ Antecrist;
< L 2>< T A26>< P 434>

And, as þe pope feyneþ, he byndþ þo-day and louþþ tomorwe;
< L 16>< T A26>< P 437>

or ellis þe lecherous man comþe in cumpanye of wymmen þat beþ feire fetured and feyneþ hem feire chere, anon as þis hette of temptacion towchip mannes soule, þe word of God driþ vr, for it was not rooted faas for defau3te of moisture.
< L 131>< T CG09>< P 97>

Heere may men towche þe malis of ypocrisye for þer is no worse synty, ne more general, ne more venemow, for hit is more euyl þat hit bus contrarie to trewe, sib an ypocrite feyneþ hym holy, and he is a false fend.
< L 32>< T EWS1-23>< P 314>

3if he sue his patroun as he feyneþ he suweþ Crist, he suweþ more þe emporour þan opur Crist or seyne Petre;
< L 70>< T EWS1SE-11>< P 523>

Poul as a good doctour feyneþ no fable by manmys wit, but he seþ þat it is writyn in þe lawe of oure bylyue.
< L 30>< T EWS1SE-19>< P 557>

In þis last pursewing of owre modyr, þat is greet and perelows, þap anticrist muche part aþenys Iesu Crist, and feyneþ by ypocrisye þat he hþ þe ryht part.
< L 125>< T EWS2-65>< P 59>

For þei seyn þis is bylyue, þat þis is heed of holy chirche, and what þing þat he feyneþ is perforened of Crist;
< L 128>< T EWS2-69>< P 81>
And so men seyn that ypcrissyse is false feynynge of holynes, and fallow whonewere a man feynych that he hae spiritual good of God, and he hup not pis good, but synne for his false feynynge.

And herfore he feynych that these keyes ben powerus, bope vpon clerks and eke vpon seculuris;

And no man of blyeue that trowe that Crist is alwitt schule schulrowe that ne Crist telleth here of these diuisions and that he pope, that feynych hym viker of Crist, is a greet cause of all these diuisions.

For certus, God my3te not grawnte punyche men of anticrist.

And no man of blyeue wity schulde vntrowe these.

And therfor, as Crist is verri man, not dissaites till gode knowynge of pe chirche, and that he pope, that feynych hym hyme to be God, and feynych hym more han Crist;

And so men seyn that pope of rome wole be vengid on alle maners, bope bi sleyng and bi cursing and opere peynes that he feynych.

men seyen that pope goip al bi contrarye weye to his, for his lif is not ensample to opere men hou why shulden lyue, for no man shulde lyue lik to hym, as he feynych bi his whye staat.

And þus he feynych many vngroundid gabbingis.

And siche prestes schewynge or denouncing contrarious to Godis dome assoule no3t trewylyse or byndeþ, but þei pretend þam or feynych for to asoyle or byndeþ, & so þei sliþ as þe þe epitcoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendþ þam to quickene, soules þat lifþþ no3t.

And siche prestes schewynge or denouncing contrarious to Godis dome assoule no3t trewylyse or byndeþ, but þei pretend þam or feynych for to asoyle or byndeþ, & so þei sliþ as þe þe epitcoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendþ þam to quickene, soules þat lifþþ no3t.

For þat disceyuer þam feynych holynes, þat he drawe men to wickidnesse.

And siche prestes schewynge or denouncing contrarious to Godis dome assoule no3t trewylyse or byndeþ, but þei pretend þam or feynych for to asoyle or byndeþ, & so þei sliþ as þe þe epitcoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendþ þam to quickene, soules þat lifþþ no3t.

And siche prestes schewynge or denouncing contrarious to Godis dome assoule no3t trewylyse or byndeþ, but þei pretend þam or feynych for to asoyle or byndeþ, & so þei sliþ as þe þe epitcoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendþ þam to quickene, soules þat lifþþ no3t.

And siche prestes schewynge or denouncing contrarious to Godis dome assoule no3t trewylyse or byndeþ, but þei pretend þam or feynych for to asoyle or byndeþ, & so þei sliþ as þe þe epitcoun of þe worlde soules þat dieþ no3t and þei quickene, þat is pretendþ þam to quickene, soules þat lifþþ no3t.
Mt.

<LT 6><T 37C><P 58>

In partie for bi these feynid indulgencis the puple bileuth not stidefastli the comunynge of seyntis, and that who euer is in charite, hath part of alle meritis of holi chirche, as moche as he is worthy to haue part, bi the grace and just delinge of Jhesu Crist.

<LT 14><T 37C><P 58>

Truli it semeth that the greete pride and auarice of worldly prelatis and of false freers founden out these feynid indulgencis in steringe of the deul to spoile the puple bothe pore and riche, fio verri feith and greete meritis of trewe almes.

<LT 10><T 37C><P 59>

greet abominacioun it is to se almost the grettest lord of the world, that is, the priour of Roodis, with his suppriouris as the grettore lords of greete rewnis, to axe with greete indulgencis of the pope the almes dedit of cristene puple that ben assignid to pore nedi men bi commandement of Crist, and to pretende and crie opinth in oure rewnme, that so greet a lord and riche of the world hath power grauntid of the bishop of Rome, or of othere bishopis or of here mynistris, to forbede massis and the prechinge of Goddis word, til here feynid priviileies be pronouncid to the puple in what part of aile meritis of holi chirche, as moche as it is feynid now that symple prestis wolen poisone men with bodili venym, as it is feynid that now simpe prestes wolen poisone men with gosli venym, that is, errour of the eeres.

<LT 22, 24><T 37C><P 99>

hou abhominable is the feynid preiere othir hidous yellinge of siche prelatis othir religious in the conventis of glotons, or in the houis of idolatrie ful of avarice, which is idolatrie, as Poul seith, sith thei stere not God to merci but more to veniaunce, bi seynt Gregori and othere doctouris.

<LT 11><T 37C><P 112>

Also, a3en swilk feynid and on groundid indulgens, howip a felipul prest to multiply quck resouns, wel he hungripi and pristi pi3twisnes of pe law of God, for by suelk sophymis of anticrist, pe lawe of God is despicid, and ri3tful is put in veyn hope, and vpon ilk side a liuar in his world is falsly iapid.

<LT 21><T APO><P 08>

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

<LT 27><T APO><P 08>

But now lawis 3euen leefto tak money for gret powere in the conventis of glotons, or in the housis of the conventiclis of glotons, or in the housis of idolatrie ful of avarice, which is idolatrie, as moche as it is feynid now that simpe prestes wolen poisone men with bodili venym, that is, errour of the eeres.

<LT 29><T APO><P 85>

Oure usual presthod, pe qwich began in Rome, feynid of a power heyere peis angelis, is nout pe presthod pe qwich Cryst ordeynede to his apostlis.

<LT 14><T SEWW03><P 25>

Pe ferthe conclusion pat most harmith pe innocent puple is his: pat pe feynid miracle of pe sacrament of bred inducith alle men but a fewe to y dolatrie, for peis we ne Godis bodi, pe neuer schal out of heuene, be urynto pe preste words schulde ben closid essenciali in a litil bred pei schewe to pe puple.

<LT 37><T SEWW03><P 25>

Pe ix conclusion pat holith pe puple lowe is pat pe articlis of confession pat is sayd necessari to saluacion of man, with a feynid power of absolution enhauiseth presteis pride, and 3euith hem opertunite of priui calling othir han we wele now say.

<LT 115><T SEWW03><P 27>
Correlarium; the pope of Rome that feynith him hey tresor of holi chirche, hauande that worthi iuwel of Cristis passiun in his keping, with that delisert of alle halwen of heuene, be qwiche he 3euip that feynid pardoun /a pena et a culpa/ he is a tresorour most banischid out of charite, seyn he may deliueren that presoneris that ben in peyne at his owne wil, and make himselfe so that he schal neuer come here.

And heere beenkon monye men that monye popis aftar Petre presupen falsely of himself that be ben euene wip Petre, and algatis 3if that feynon that be ben euene wip Cristus manheede. Crist my3te not by his manheede feynon that he were euene wip he godheede. And so monye popis feynon hem that be ben Cristus vikeris in erpe; <L 45, 46, 47><T EWS1SE-21><P 566>

For as that feynon falsely, none of Cristis disciples hadde leue for to preche til that Petre hadde 3yen hym leue, and by his same skyle, no preest schulde prechee til hye puple, but 3if he hadde leue of hye byschop, or leue of that pope. <L 12><T EWS2-58><P 16>

<for that for pryde feynon falsely, and coueytise of worldly godys, to do thing that may not do. <L 107><T EWS2-61><P 34>

And bus that feynon ofte-tyme to stonde wip lawe of het gospel, and 3if men axen why that don so, that seyn that ellys that ordre were lost; <L 48><T EWS2-62><P 38>

And so, by alle opre sygnes that feynon in religioun, aspye how these freres cam in, and by whois auctorite; <L 138><T EWS2-67><P 70>

As it is seyd byfore, God halp monye enemyes that feynon by her profession that be ben pore as was Crist, and 3et that be han worldly goddis, bope meblis and ymneblis, and that distorben Cristus ordre, and cuntryes that be dwellon inne, as monks and chanownys, wip her degrees, and opre possessioners; <L 55><T EWS2-68><P 73>

But, as that feynon, that han prelatis, and that hyerst is that pope, and but 3if men han leue of her no man schulde take these goddis away. <L 71><T EWS2-68><P 73>

And 3if Baal preestis feynon that hanne God may heere wel, and panne lordis of het world lyuen in lustis in her beddis, and good it is that God be serued in yche howr of somme men, wyte that wel that God lokep bettur to goode deedic than to suche prey3eris. <L 117><T EWS2-68><P 75>

And dedis of these men, wip fruytys of her ly3f, schewon that be not ful kunnynghe in wysdam of Godis lawe, and so that ben vntrewe dispenderus of tresour that he3 feynon of God. <L 94><T EWS2-69><P 80>

And so in monye poyntus these popis feynon falsely that be3 passen in power owre lord Jesu Crist. <L 122><T EWS2-71><P 92>
And howeueur þat men feyvnon, þer offys is teld in Cristus lawe, how þei schulden ben occupyde in þre offisys of schepherdis;
<L 113><T EWS2-73><P 104>

And such a cautel of þe feend is in monye grete synys, for men feyvnon by ypocrisy þe þis þing muste nedis be don, and goodnes wip þreþe of hem excusþ hem of þe dede.
<L 55><T EWS2-115><P 298

And þis word wolde be li3ly syd now of men þat we feyvnon cursude, for we holden a more synne to ete and drynke wip suche men þan us to do a cursud dede þat were a3enys Godis worchip;
<L 18><T EWS2-119><P 308

Somme men ben prowde for holynesse þat þei feyvnon, and þes men ben ypocrisist moiste pereulous of alle opre;
<L 44><T EWS2-122><P 321

And he þat ys wiþ þe ton hatup þe toþur wiþ alle hise, and 3et ypocrisit feyvnon þat al þis is for charite.
<L 269><T EWS2-2-MC><P 338

And by þese wordys þenkon trewe men siþ Crist tellup þe here grownd of þis harm and þat men schal holde, somme þat here is Crist and opre men þat þere is Crist in hem þat feyvnon hem Cristus vikerus schal al þis discencion arye.
<L 289><T EWS2-2-MC><P 339

And þei 3yuon pardon and leue to ﬁ3ton and fy3ton himself and feyvnon bis by Cristus lawe;
<L 327><T EWS2-2-MC><P 340

for al 3if alle damnyde ben ypocrisius, 3et ypocrisyse is more in preestus þat feyvnon þer staat hy3e, þan it ys in worldly men and herfere of þer owne mouþ þat schal be damnyde deppore þan opre.
<L 581><T EWS2-2-MC><P 349

Poul seip þat Patre and opre 3auen hym good felowschiphe but hyt passuþ felowschiphe o pope to destruye anoþur and alle men þat holdon wip hym, and perto feyvnon a croyserye.
<L 810><T EWS2-2-MC><P 357

Somme prechen fables and somme veyne stories, somme dockon hooly wryt and somme feyvnon leysyngus;
<L 18><T EWS2-VO><P 366

And to bleende þe puple more þei feyvnon longe preyeryþ þat þei seyn ben myche bettiræ þan þe Pater Noster;
<L 40><T EWS2-VO><P 367

And where þei feyvnon to men þat þei only han power so þat, but 3if þei dispense þus, þese men schal neuere be sauede, þis is a muche blasfemye as to seye þat þei ben God.
<L 120><T EWS2-VO><P 370

FEYNOT........1
Men may li3ly passon awaye fro perele þat is feyvnot.
<L 133><T EWS2-VO><P 370

FEYNT........2
And here sculde men arunt feyvnt penytaungers, confessours & opur prestis þat assoylen for mony, for boþe þe partis aftur þe sentence in Goddis lawe is fouler aftur fy3ielid in synne, which mater we han openly declared in opur placis.
<L 207><T 4LD-2><P 207

For þei lewis sawen Ion deed for reprouynge of Eroudis synne, and 3if þei lewis hadden no sorowe for feyvnt leeuyn to þus stonde for treupe in Goddis cause.
<L 16><T EWS3-139><P 41

FEYNTNE.........1
He asseyed freiItee of þe womman, and whenne he fonde hir feyvnte in felp he made to hir an open gabbyng, & þus he discyued mankynde.
<L 387><T 4LD-2><P 215

FEYNUD.........4
and feyvnd falsely ri3twysnesse of ypocrites cleup Crist no ri3twysnesse, al 3if ypocrites clepon hit so, but of scribes and pharisseyes, þat is to seyne vni3twysnesse, feyvnd, as hit were, ri3twysnesse of scribes and pharisseyes. And as Crist seith But 3if 3our ri3twysnesse passe a poynþ þei feyvnd ri3twysnesse of scribes and of pharisseyes, 3e schal neuer come to heuene'.
<L 7, 9, 11><T EWS1-06><P 244

And þis false ri3te is more feyvnd in consistorie lawe and chapitre lawe, for algatis þei supposen þat witnesse may not faylen, or ellys þei iuge may not failen þat iuget aftur false witnesse;
<L 34><T EWS1-06><P 245

FEYNUN........2
Also þe law seip, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoïl of swering, mansleyng, or of òper synnis þe þat schrius to hem, ne for3eue þingis iuil tan awey and vnctervyn to womne to restore for a quantite of money 3yuon to hem, ne for3eue þe þridde or þe fourt part of penaunce enioind, ne to draw sum tymne a soule fro purgatorie, as þei feyvun falsly, ne graunt pleyn remissioun of synnis, þe soiÆe a pena et a culpa/, for alle priuellge up on þeis or an of hem are a3en calld in.
<L 14><T APO><P 09

1007
And other goostly pungis of schrewdnes in heuencly pungis, pat are pei pat feynyn in ypopcrisy and color pungis pat pei tak and understand misser, as boh holy mennis lif, and over vertuous werkis, pat men mis vndirstonden now, and turnen al in to pride and couetyes, and vndir lustis.

 FEYNYD........13
 but howevere pei may gehe good, by colour of his feynyd ordre, pei clepon hit hi3 ri3twisnesse for pe grewnd is good and holy.
 <L 44><T EWS1-06><P 246>

And so pei bachi ten Crist and eten falsy godis feynyd of hym.
 <L 48><T EWS3-165><P 130>

bes men of pe pule pat holden heere atenus Crist ben summe seculeris, hirid of hem or disseyued wip feynyd gabbyngis.
 <L 65><T EWS3-172><P 151>

Ri3t therfore as men by feynyd tokens bygilen and in dede dispisen per ney3boris, so by siche feynyd myraclis men byglyen hemyssif and dispisen God, as the tormentours that bobbiden disseyuyng for pei grown feynyd holinesse, worse þan is ohere synne beforehande.
 <L 15><T APO><P 99>

 FEYNARS ........I
 but as man goith fro vertue in virtue, so thei gon fro lust into lust, that thei more stedefastly dwellen in hem, and therefore as this feynyd recreacioun of pleyinge of myraclis is fals concete, so it is double shrewdnesse, worse than thouth thei pleyiden pure vaniteis.
 <L 35><T Hal><P 47>

How shul þese provde and couetyous clerkis, and oþer religious of anticrist scole, aþere to oure dere lord Iesu at dome day, þat nowe leuen in pompe and gloterie and in vanite of his fals world, wastyng þes pore menus godis, and disseyuyng þe lewde pule of here almes by feynyd pardounys to gyfe siche richis clerkis, where no nede is, and by leesyngis of myraclis þat siche ymagis don?
 <L 82><T SEWW16><P 85>

and so þis nouelrie of ymagis, and offryng to hem, semes feynyd now for couetyse and for pride atenus charite.
 <L 117><T SEWW16><P 86>

Ri3t þerfore as men by feynyd tokens bygilen and in dede dispisen per ney3boris, so by siche feynyd myraclis men byglyen hemyssif and dispisen God, as þe tormentours þat bobbiden Crist.
 <L 166, 167><T SEWW19><P 101>

FEYNER...........12
 By þis man is undersetondyn feynar þat is fals, and luþf þe his synne, and seþ þe wel forsak it and lyeþ, and cump þe þat prow to asoyle and to ask mercy.
 <L 13><T APO><P 69>

for his feynar hæþ hopid in his feynid þingis, þat he schuld mak doumb simulacre.
 <L 28><T APO><P 85>

FEYNARS...........1
 þerfor be þei ware asoylun feynars þat God forbediþ to asoyle for harms þat folowen;
 <L 25><T APO><P 68>

FEYNYNG.............2
 asoiling a feynar synniþ deadly.
 <L 17><T APO><P 66>

for Scharieth made opir apostlis to erre in companye of Crist, and it were to fals a feynyn, to seie þat holi Chyrche hangip on þes for þis feynar can not teche þat ony of þes is of þe Chyrche.
 <L 18><T A23><P 345>

FEYNERS...........2
 And sith everiche mon þat wiþouten auctorite of Crist puttes witte to Cristis wordes þat God askes not, is an heretike, hit is open feyner l2 can not teche a feynar can not teche þat ony of þes is of þe Chyrche.
 <L 17><T A25><P 404>

And þat þese feyners seyne þat God is her fader, and his lowe þei kepen and here owne reule boþe;
 <L 84><T SEWW20><P 109>

FEYNERS...........2

FAINYNG.............1
 But anemste þe fainynge, we schul vndurstande þat man, in þat he synneþ, defameþ himself;
 <L 882><T 4LD-4><P 274>

12 4 variants; 7 occurrences.
13 6 variants; 57 occurrences.
FEYNING........3
envy, and vowvrad, or doing a vowtri, drying, and al oer mengid to gldre, blud, mansleyng, peft, feynyng, corrupcoun, vnfeipfulnes, trouby, peritry, noys, wasting of pe goodis of God, fyling of souls, chaunging of berpe, vnstedfastnes of wedding, vnkynd lechery, and venchastite.

< L 13 > < T APO > < P 87 >

a pues a frere hat is a confessour to kyng or to a duke is ympe or pore to a bishop, by pe feynyng of his confessioun, for he seien he ledip his soule euuen to heuen by goddis lawe.

< L 29 > < T MT23 > < P 334 >

and aftir this doinge Hieu feynede hym to worshipe Baal more than Acab didde, and bi this feynyng he gaderid to gidere aile the prophetis, and to souke her blood for feynyng of her good is, so in heuwen.

< L 11 > < T Pro > < P 17 >

FEYNYNG........33
For by suche feynyng hei deseyuen children and seyn hat hei schal sitte wip Crist at he daie of dome, and iuge men of pe worlde after pat hem likip, as hei proucn be Cristes worde seide vnto Peter.

< L 754 > < T 4LD > < P 269 >

But as in conjurisouns ben teeld manye goddis names, to disseyve he peple and robbie of her goodis, so in these ordris ben feyned manye holynessis for a fals eende, to disseyve he peple and to souke her blood for feynyng of her heedle.

< L 2 > < T A01 > < P 60 >

Mekenesse and servise and povert to po worlde schewis hoo fals feynyng of such an ypocrite.

< L 29 > < T A09 > < P 140 >

and aftirward camen oper names bi feynyng of ypocrisit;

< L 13 > < T A23 > < P 341 >

for Scarioth made ehir apostis to erre in companye of Crist, and it were to fals a feynyng, to sele pat hol Cristhe hangip on pes for his feyner can not teche pat ony of pes is of pe Chirche.

< L 17 > < T A23 > < P 345 >

And so it semes hat feynyng of freris expownes his gospel as heretikes done.

< L 2 > < T A25 > < P 414 >

Also, 3if his feynyng be sop, it semep hat it is as perfit and medeful to kep Cristis reule as he reule of Ffraunceis or Dominik, or eny sich ohere man.

< L 26 > < T A33 > < P 513 >

wheper also hei han bisile, trule, and freli, prechid Goddis lawe to pe peple, wioute feynyng, faging, flatering, or favoure of pleasance of pe peple, or profiit of pe purpe.

< L 536 > < T CGDM > < P 222 >

And lordus for here profiit mut nedus helpe herto, and antecritis feynyng mut nedys be known.

< L 102 > < T EWS1-02 > < P 231 >

Al 3if loue wiowte feynyng schulde be in alle cristene men, 3eet pei preest neer Crist schulde haue clene loue in God, and not loue more menny goodis pan pei profiit of per soule, for borne he feynede to loue hem, and hatup hem and louch eur goodys.

< L 38 > < T EWS1SE-09 > < P 514 >

And pes two sectis ben myche medlid wip fals feynyng of ypocrisit.

< L 9 > < T EWS1SE-32 > < P 614 >

And pus his is a perelows tyme, for monye men ben dryuon to helle, and pat is more perelows pan any dep pat body hap here, and pe perele is pus more for feynyng of ypocrisye;

< L 18 > < T EWS2-67 > < P 65 >

And his is more perelows for per false feynyng, for hei seyn pat periirch may no weye fayle pat hap lasted so longe in trewe and in holynesse.

< L 51 > < T EWS2-67 > < P 67 >

And so men seyn pat ypocrisye is false feynyng of holynesse, and fallup whoneuere a man feynep pat he hap spiritual good of God, and he hap not hoo good, but synne for his false feynyng.

< L 8, 11 > < T EWS2-70 > < P 82 >

and sih Cristis is holly trewe, and ypocrisye is false feynyng, it semep pat his ypocrisye ys moste synne a3enus Crist.

< L 18 > < T EWS2-70 > < P 83 >

And such false feynyng on God durste pe feend neuere taken on hym, ne seye pat he my3te not synne, ne varye fro Cristus wylle;

< L 854 > < T EWS2-MC > < P 359 >

IN DIE CYNERUM: Sermo 22· Cum ieiunatis· Mathei 6· This gospel tellip hou men shuldun faste and fle algatis ipocrisie, for alle gode werkis of men shuldun be don to plese God, for God pat is ful of treuehe hatip ipocrisit feynyng.

< L 3 > < T EWS3-144 > < P 56 >
for, siū God is spirit and treuþe, wiþoute feynynge wole be wrchipt.

Pe fourþe þat he suffriþ nede: wiþouten any feynynge #

ypocrisie is a fals feynynge of holyynes when it is not in treuþe biore god, and so ypocrisie is fully contrarie to þrist, þat is treuþe as þe gospel techeþ, and it is comunly þe moste perlyous synne of alle.

assentyng to goode þingis, þer-wþþ ful of mercy, ful of goode fruytis, and iugþ wiþ-oute feynynge*.

fiaterialyng þat þise men vseen tellî þat þei jugen not wiþ-outen feynynge.

pe þifþe deceyt of þise pseudoes stondiþ falsliche in þis feynynge, þat þei maken a newe craft to preye and to loue god, and so þis newe craft is betere þen al þe ordre þat crist haph makyd;

it is al oon to seye þis feynynge and to lette men to fle fro fendas and blesse hem fro þer wicked werkus, but teche men to assente to hem.

neþer pope ne ober man hþ power but to helpe þe chirche bi goddis lawe, and þus feynynge of anticristis powere, þat is fals æenus þis treuþe, comeþ of þe fadir of lesingis and disseyueþ many men.

and herfore it semyþ not but to be a feynynge of þe fend.

and 3it þis man bi ypocrisie seip þat he sueþ next crist of alle þe men heere in erþe, and hþ moost power of crist and of feynynge of þis powere;

"Antecrist forsoþe schal be armed in 4: maneres, þat is to sey in qweynt or wily persuasion, in miracles feynynge, in giftis giffyng, and turmentis scheywung.

And how Filip of Repintoun pursuþ now cristen peple, and þe feynynge þat þese dissimylen now þorþr worldli prudence, kepyng so couerþli in her prechinge, and comowynge wipinne þe boondis and þe teermes whiche wiþouten blame mowen be spoken, and schewid out to þe moste worldeli louers, wolen not ben vnponyshid of God, for to þe poynþ of truþ þat þese men schewiden out sumtyne, þese wolden not now streche forþ her lyues, but bi ensaumple ech of hem of ober, as her wordis and her werkus schewen, þei bissen hem þorþr her feynynge for to scelaudre and to pursue Crist in his membris raper þan þei wolde be pursued'.
Here may we see Þat prelatis, feynynge for staates wheþip Þei beþ Petris successouris or suers of Crist, han more ping for to preven þei cânne come awaye wiþ.

But trowe noþt þis feynynge of freris, siþe it wantþe groundinge;

And he is a cursid man þat leeveþ to do þat God biðdþ, and for sich feynynge of censuris, þei, 3if deþ sue aftir.

And herofre triste we to þo rightwyseþenes of oure owne werkes, and laste we in þo fayþe of þo lawe of Crist, for al suche fals feynynge moste nedely perische.

And to suche peneunce he chees a couenelþe place þat was deserte, and not houses of kynges, as mynstralles wiþ þer iapynge, and flateris wiþ her liþynge, and folled religius men wiþ her feynynge.

Þat Heroudes cleped priueli þe kynges, and lerneðe of hem þe tyme of þe sêre, and after sende hem into Bedleem to aspie of þe ir child vnder colour and fals feynynge, bitokenèþ þat þe deuæ wiþ þis priue and sust wiþ þe ir speþ, þoro contynance in word eþer dede, þe disposition of mannþe soule wheþer he be saddid eþer vnstable.

þænne bi vertue of þis cheef domesman he owþiþ to be excused fro þis somonyge of worldly prelat but þe þe suget ware of feynynge here, þat he waste not ne mysþse þei 3ifþis of god vnder colour of þis fredom;

Capitolum 30m: 3it þes possessioner disceyuen lordis bi feynynge of special preieris;

And how Filip of Repintoun pursueþ now cristen peþele, and þe feynynge þat þese dissimylen now þoro3 worldly prudence, keþynge so couerþli in her prechinge, and comownynge wiþinne þe boondis and þe teermes whiche wiþouten blame mowen be spoken, and schewid out to moost worldeli lyuers, wolen not ben vnponyschid of God, for to þe poynþ of trúþ þat þese men schewiden out sumtyne, þese wolen not noþt strecþe forþ þer lyues, but bi ensaþle eþeþ of þem of þeper, as her wordþis and her werkþis schewen, þei bisien hem þoro3 her feynynge for to sclauþre and to pursue Crist in his membris raþer þan þei wolde be pursued'.

Forþi, William, if þou wolt now mekilþ and of good herte wiþouten any feynynge knele doun and leiþ þin hond upon a book and kisse it, biþotinge feþiþullþ, as I schal here charge þee, þat þou wolt submyte þee to my correcciþon and stonde to myn ordinaunce, and fulþille it dewþi bi alle þi kunynge and þi power, þou schalt fynde me gracious and frendþi to þee'.

And how Filip of Repintoun pursueþ now cristen peþele, and þe feynynge þat þese dissimylen now þoro3 worldly prudence, keþynge so couerþli in her prechinge, and comownynge wiþinne þe boondis and þe teermes whiche wiþouten blame mowen be spoken, and schewid out to moost worldeli lyuers, wolen not ben vnponyschid of God, for to þe poynþ of trúþ þat þese men schewiden out sumtyne, þese wolen not noþt strecþe forþ þer lyues, but bi ensaþle eþeþ of þem of þeper, as her wordþis and her werkþis schewen, þei bisien hem þoro3 her feynynge for to sclauþre and to pursue Crist in his membris raþer þan þei wolde be pursued'.

And herfore triste we to þo rightwyseþenes of oure owne werkes, and laste we in þo fayþe of þo lawe of Crist, for al suche fals feynynge moste nedely perische.

FEYNYNGIS......2
3if he hadde a lumpæ of feþiþ, and witt of Goddis lawe, he schulde schune suche feynynge as open hereþey.

and if reumes holde þis reule, þanne þey may be dischargid of blasfeþiþes of indulgenþis, and of opere false feynynge;

FEYNYNGIS......5
And 3if men looke to resoun þei may wel see þat manþe syche feynyngeus ben of þe feendþys schole.

þei seyn þei grauntþ prauylegies and indulgenþis wiþ opere feynyngeus;

and 3if cowardise lette hem by feynynge of anticrist, þanne þei ben to vnstable for deuaþte of byleyue;

And here trewe men þenkon þat Crist 3yueþ a good reule to auoyde suche feynyngeus whonne þat þei schal come.

and þus is byleyue of God put abac, and newe feynyngeus foundone wiþhowton ground is
And so he proud man maketh he feend his god.

And among alle synnes bi whiche he feend bigileth men, noon is moore sutil tan such consent.

But her seyn wise men, bi witnesse of seintis, at he craft of liynge is evere moore unleeftul, for it comep but of he feend, bat first made lesynge.

So faren men of his world: for as miche as he ben sette in so fals a grounde (bat is, in he mirhe of lustis of flesche and welpe of he world, and no3t in he stoon, Jesus Crist), perfore at he reste pul of he fendes blast he ben dreuen ly3tly into what synne he feend lykep.

Pat Kyng Heroude, whan he hadde herd of he childes berpe, he was distorbelid, and al Jerusalem wi3 hym, bitokeneb bat whan he feend herhe bat Crist is born poru feipful wircynge of a true soule whiche was conceyued tofore poru grace, which Crist is, Kyng of Jewes (bat is, regnep in hem bat tredi knoulechep him), penne he feend is distorblid greteli, and al jo also bat bep in reste and pees and delite in synne in whiche bep principali cite in whiche hertis is his restynge palice, for he feend is aferd to lese his lordschipe in suche poru conquest of swerd of he word of God whiche Crist bryngep wi hym to destrie such fals pees.

But here men mosten vnderstone he fat fro he tyme of he blessed passion of oure Lorde Jesus Crist and his glorious resurrectio and wonderful ascension into heuen a3eyn, by whiche his strong hunter, he feend, wes ouercomen and bounden as Matheu seiphe, he lay bus bounden forpe for a thousand 3ere, as Jon witnesip in he Apocalips: hat is, his power wes made lisse to hunte mannys soule pen it wes before.

And, ri3t as hunteris hunten dyuerse maner of preyes in dyuerse maner to assay hou he may most spedile cacche hem, sum me

And here schul men arunte he feend bat stirep men to last in his errore, for he wold stire men to his synne til he be endurid as he is.

14 13 variants; 1,748 occurrences.
worlde'.

<1 L58><T CG12><P 150>

In þis bowe þe feend shetip þre arowis, or þre fire dartsis, and whomsouer he woundip wiþ hem, he sleep hym.

<1 L60><T CG12><P 150>

Hou many also now shetip þe feend wiþ þe fire dartsis of foule glotony, luste leccherie, and horrible spousbreking?

<1 L85><T CG12><P 151>

Therfore euery true crislen man, and specialy þe Pope, and alle prelatis and prestis, seing þis grete slaughter þat þe feend hape sleyne of crislen men wiþ þese þre dartsis, shulden now sey wiþ sore hertis þe words of Jeremye þe prophete, seying: 'Who shal 3yue water to my heed, and to myn i3en þe welle of teiris, þat I may wayle þe sleyne folke of my peple?'

<1 L91><T CG12><P 151>

To be war of þis sotil feend, and of þe best remedy a3eyn his arowis, techip vs Seint Petre in his first pistle (v chapitre 8-9) here he sciphe þus: 'Vigilate: quia aduersarius vester diabolus, et cetera'. 'Wakip! for remedy aþeyns his arowis, To be war in his first pistle (v chapitre 8-9)

<1 L96, 101><T CG12><P 152>

In alle þugis taking þe sheelde of feibe, in whiche þee mouone alle þe fire dartsis quenche of þe winkid emmyþ þat is, þe feend. For ðe defaute of þe defence of þis sheelde þat þe feend fyndip men nakid, and not keuerid berwiþ, þerfore it is þat he sleip so many wiþ his arowis.

<1 L107, 108><T CG12><P 152>

for if men bieleued fully þe byheestis of everlastong joyþ þat God bihotip to men þat sueruen hym truly, and my3tiþ wiþstonden his enemy þe feend, and also þe bretinis of everlastong payne to hem þat ben slayne of þis emmy, I am ful sikere þat þere is now many oon þat seeldem hem to his emmy and is cowardly slayne, wolde he my3tiþ turnes a3eyn wiþ þe help of God and wiþ þis sheelde tofore hym, and a litel or nou3t sette by þe crueltie of þe emmye and alle his solit sliþis, ðen euery suche man in suche case my3t seie þe words of Dinie, þe prophetes, seying: 'Arcus forti urn superatus est; et infirmi accincti sunt robore'. Pat is: 'Þe bowe of þe strong (þat is, of þe feend) is ouercomen;

<1 L113, 121><T CG12><P 152>

þen, when þe feend seep þat þe may no ping auȝyle wiþ þis bowe and þis arowis a3eyn a man (þat is, þat þe seep þat þe may not bring a man to haue any liking, or consenting, ne in ful dede doing none of þese forside synnis: þat is, pride, glotony, and leccherie) þen anon he hunteþ in anoþer maner.

<1 L124><T CG12><P 152>

When synful man seep þat þe cause of þe comynge of oure Lorde Jesus Crist into þis worlde wes for to detyuer hym oute of þis cursid hunters honde (þe feend of helle), þen he wexiþ þeþ more bolde to go oute of his cuntre wiþ þis woman of Chaname, to aske mercy for his synful soule as she did for hire seke dou3ter.

<1 L261><T CG12><P 156>

But þouþ 3it be so þat a man go oute in þe maner þat is seide, 3it neþeles he must open his moupe and crie fast after Crist as þis woman did, þat is: wiþ deuoute preyer and open shrift of moupe, seying wiþ þis woman: Haue mercy vpon me, Lorde, þe son of David, for my soule is trauclilid yuel wiþ a feend'.

<1 L295><T CG12><P 157>

þe þride is þat a man haue charite, being sory and preying for þe3er mennys synnis as for his owne, whiche is notid in þis worde haue mercy on me, for my dou3ter is yuel trauclilid of a feend'.

<1 L321><T CG12><P 158>

Anoþer condicion is þis: þat a man bileeþ þat euery synne comeþ prinsaly of þe feend, and none of God, as þei þat seyne in excussacion of himself: it wes my desteny, or þe sterre of my birþ;

<1 L350><T CG12><P 159>

And þat euery synne deedly prinsepaly coph of þe feend prueur wed þe Wyse Man þat seiphe: 'Linuida diaboli mori intruit in orbeem'. 'Porow þe enuy of þe feend, deep (þat is, deedly synne) entred into þe worlde'. In þis þat þe woman seide (þat hir dou3ter was traucliled wiþ a feend), euery synful man shulde knowe hou þat synne trauclilip mannsou soule and putþ him oute of pees, and what harme it doeþ to hym, whiche is notid in þis worde vexatur þat is: trauclild'.

<1 L354, 356, 359><T CG12><P 159>

By þese condicions whiche þis lunatike man hade ben vnderstoned þe seuen dedly synnis wiþ whiche þe deuel traucliliþ mannsou soule: By þat þat þe feend þrew hym doun is vnderstoned pride, whiche þrew þe feend doun oute of heuen to helle, and oure former fader Adam oute of paradise into erþe, and oute of erþe into helle.

<1 L374, 375><T CG12><P 160>

'Jesus wes prowong oute a feend, and it wes doumbe', (yet cetera).

<1 L2><T CG13><P 165>

First, in a myracile whiche Crist did in prowong oute of a feend of a man, whiche made him doumbe, deef, and byldye. The secounde parte tellþ how perilous it is, after þat a man hæpe put
As for he first, se se shullen vnderstonde pat God drew oute he feend of heuen, and of he worlde, and drew him into helle.

As he pat takip vp wrongfully he kingis state in his ryme (and pe kyng luying) is worji to be deed or dampped to perpetual prison, so he feend wes worji he same igument for he same cause.

But here my3t a man seie pat his is no verrey knowleching herin, for he spekiip is myche in whom he feend is as he in whom he feend is not, and of tyme more. Herto may be answerid pat by he maner of speche pou maist know hym oute of whom he feend is cast fro him in whom he feend is abyding: for he spekiip effectuely ansen himself;

He seeip not how he hafe forsaken his Fader, God, and bytaken him to he feend.

Here is also, as I seide, doumvenes pat is vicious, whiche is vnderstonde by his man here whiche, as his gospel makip mention here, pat he feend made doumbe.

And summe han kunnyng to preche, and he ben lettid wip he feend of sloype and negligence. And summe he feend of coueitise implich so wip seculer nedis and worldly occupacions pat to preche haue pei no wille, and so ben doumbe pefro.

I seide at he biginning pat he secound parte of his gospel makip mension how perilous it is, after pat a man hafe put oute he feend of his soule lorow leuing of his synne, to turne a3eyn after to his synne, as prouej pleynely he wordis of he text, whiche seien pat ater pat a man hafe so done he last pingis of suche a man ben made worse pei first. Suche a man, falling a3eyn to his synne, is a watrie place to pe feend, in whiche he delip for to dwelle, for as water flowip in his lustis and is made vnstable by synne.

Now God, for his endles mercy, 3yue vs grace so clenly to put oute he feend of oure souls pat we moun after vertuously bope se and here and speke suche ping and none ojer ping but as we may plese God wip, and neuer after turne a3eyn to oure synne, but here and kepe so he worde of God, bope in herde and in dade, pat we moun euer haue his blessing, bope here and in heuen.

Bus did oure Lorde Jesus Crist, when he Jewis puttid upon him false refreip to her entent, and wordis of dislaunder, seying: pou art a Samaritan and hast a feend'.

After his stille graunting pat he wes a Samaritan, he denied expressly to he toper ful myldely nepeles, seying: I haue no feend'.

For pou3 he wolde haue answerid to he same personas pat seiden to him pes wordis: 3ee han feendis' or pe deuel is wiijn 3ow' (for wel he my3t haue seide rus, but for if pei hadden be fullfillid wip he feend pei my3t not so shrewidly haue seide by pat Lorde), but he wolde not after his wrong pat he toke sey pe3 trupe pat he my3t, lest men my3t haue supposid pat he had do so more to venge his injuri pei for pe loue of trupe.

For Crist, in alle his myraclis worching, he preferrid he honoure of God tofore he honour of his manhood, whiche is not possible of any deecyuer pat worshiphe by he feend. But he Jewes vnhonoured Crist when hei put vpon hym pat in Bel3ebub, prince of feendis, he drew feendis out of wood men, as pou3 he feend and he haden
For after that he had meekly excusid him that he had no feend and clerly declarid it, as it is seide tofor, 3it ferpermore after that he 3aue hem charitable doctrine, winyngh ful hiȝly be profite of her soulis, and seide in his wise as be gospel tellip: 'For soepe, I sey to 3oua, whoso kepþ my worde shall not taste deep wiþouten eend'. And not wiþstanding al his excusacion, declaracion, and charitable doctrine, þe wyrne not correctid perby, but raper continued and encresid in her malice, seying þus: Now we knowen wel þat þou hast a feend;

< L 365, 373> < T CG16 > < P 204 >

and if he be overcomen wip þe feend, he shal be browne into helle, þere to wone forever.

< L 352 > < T CGDM > < P 217 >

Here be war of þis sotil feend, and suﬀur him nouþ wip þis sleþt to come wiþynne þi swerdis poynye.

< L 397 > < T CGDM > < P 218 >

3it holde hym oute at þe poynye, and answere him in þis wise: Cursid feend! Be synne þat þou didest, þou didest it of þin owne malice, and þe synne þat I did, I did it at þe stiring of þee, enuous feend, þat lyyst in wayte nyþt and day ypon me, for grete enuy þat þou hast þat I shulde restore þe place þat þou fel fro;

< L 423, 425 > < T CGDM > < P 219 >

Sey to him in þis maner: False feend!

< L 442 > < T CGDM > < P 219 >

Perfore I wonder not, how wip þi lesyngis þou woldist deceyve me. False feend!

< L 448 > < T CGDM > < P 219 >

For, as þese trees han not of kynde to bryng to men suche fruytes, so suche children of þe feend feden not men goostly, neypur wip fygus of byleue, ne wip grapus of deuocioun.

< L 46 > < T EWS1-08 > < P 254 >

For, ryþt as Gods child may not do but good þing, so children of þe feend may not do but harmefull yning;

< L 52 > < T EWS1-08 > < P 254 >

And no conquerour myhte ateyne to lordschipe of al þis eurpe, for Alisawndre and Julius lefden myche for to conquere, and God wolde not þat þer lordschype were more here in eurpe, techyngh vs þat þe feend, prynce of þis world, hap not but luytel lordschype of chyldren of pryude, al 3if he be now partener wiþ Crist of mo seruauntys of þe feend þan schal come to heuene. But Crist is cheir lord of þe feend and alle his lymes, and þey mote nede seruen hym, oþpur wel or euel, doynge wel þat þei schuldon do, or elles sufferynge payne.

< L 33, 34 > < T EWS1-09 > < P 257 >

And þis is o pryue synne wip whyche þe feend blendyþ men, þat þey sorwe not more for synne þan þei doon for oþpur harm, for þus wille is mysturnyd and men faylen to serue God.

< L 22 > < T EWS1-10 > < P 261 >

And þis may by charyte be wijdrawn by þe 3yuerys þerof, syþ no man may do eucle to men and not do good to þe same men, but 3if he be a qwyc feend, þat we schulde not putte to seculeris. And to þis ende schulde clerkys trauelyen and procure þat þis myng were doon, boþe for loue of Gods lawe, for loue of clerkys and of comunys.

< L 65 > < T EWS1-10 > < P 263 >

and boþe þei knewen þat þei myȝte not help neypur opur men ne hemself fro þe synne þat þei fallen ynyne by temptyng of þe feend.

< L 59 > < T EWS1-13 > < P 273 >

In alle þese resones we schal suppose þat þe gospel spekyþ of suche lordys þat neypur is wel seruaunt to oþpur, as ben God and þe feend;

< L 10 > < T EWS1-15 > < P 279 >

for, as we may not serue þe feend wip seruys of God, so we may not serue þe world þat is þe feendis seruaunt. But in al þis speche we schal speke of riȝt seruys and of vnpropere seruys þat þe feend mystakip, and þanne may we see how sy þed seruys may not acorde to God and to þe world.

< L 22, 25 > < T EWS1-15 > < P 280 >

and þe chirche of þe feend, þat for a tyme is good and lasteþ not, and þis was neure holy chirche ne part þerof.

< L 68 > < T EWS1-20 > < P 303 >

and membris of þe feend ben drye fro grace, and ben adrede for Crist and sentence of his chirche.

< L 55 > < T EWS1-27 > < P 332 >

and so þe world and his ﬂesch ouercam he parfitly, and hit is noo drede to vs þe feend hadde þan noon hold in hym.

< L 57 > < T EWS1-28 > < P 337 >

And þus, as þe guyple seip, þei putten on Iohn þat he hadde a feend and was lad in desert by þis spyriȝt þat susteyned hym, and he lyued not mannyþ lif, ne 3aȝ enсаmple to sewe hym.

< L 69 > < T EWS1-28 > < P 338 >

And þus boþe clerkys seculerys, and þese newe religious forsake þes two weyȝes and taken weyȝe of þe feend; for þere is noon oþpur weyȝe
but Christus weye and he feendys, syf no man may lyue in vertewes but 3if pat he sewe Crist, and noo man may lyue in synne but 3if he sewe in pat he feend. Bopethese cendys been to blame, but more pese newe religious, for pese ypocris3tes leuen Christ and John Baptist his prophette, and chesun hem a newe weye pat mut ofte tymes be clowditud, and be dispensud wip by antecrast, as he feend techup hem.

For per is n00n ophur weye3e, but owpur wenden upward aftyr Crist, or elys to wende down aftyr he feend into he deppuste lake of alle.

How myhte he feend for schame cumber men wip sic clownyng?

And as anemptis pese newe habites, certeynyly p069 ben of he feend, but 3if per be som nedful cause byndyng men jus p69 to hem; for ells per were superflu3, and not of God but of he feend, s69 p69 taryn menyts wittis and her kepyng from Godis werkis.

And 3if pese signes ben false, p69 maaken men false pat vs69 hem, And so algatis, sip vertewis my3te be kep69 wiwhuten sych signes moore pryuely and sicurly, p69 ben brow3te in by pe feend, and specially to chargen hem more fan counselis or maundementis of God.

Furst pis seed growide clene and browte for69 good fruyt, but he feend hadde emuye pat pis seed growide jus;  

And pis is p69 cautel of he feend: to wi69drawen his malice, and schewe signes as myarcys when he hap sowen eyyl seed, as 3if God were wel payed wip sowyng of sych seed;  

And jus 3if sowyng of he feend tariep here Cristis chirche, and makip Cristis corn here ful pinne, and makip hicke p69 feendis lymes, nerpeles pis good corn growe69p more medily to pe chirche for he69 han moore lettyng.

And jus trewe men schillen euere haue matere for to fi3te goostly bohe wip he feend and his membris pat ben wickeden men of pis world.  

but algatis looke pat we ben armed wip pacience and charite, and p069 he feendyn of he feend may no wey69 don vs harm.

And herfore worche we wisly, and fi3te we a3eynes he feend, sip his stonde69 wip Godis lawe and wip fullynge of Godis wylle.

Pis furste seed is Godis word pat fel in somme bysysde pe wey3e, for somme ben comberd wi69 he feend, and so defowlwyd wip he world pat per curie is not able to take his seed and hulon hit. And herfore come69 he feend and takip Godis word fro per heritis, for he putep in her powt straunge p03te fro his sed, and so he takip fro per wyt pe vertew of Godis seed. And herfore hit is perilows to dwelle p69 bysysde pe wey3e, and be defowlwyd wip pe feend and wi69 sentence pat he wole teche. Pe feend takip fro men Godis word pat pei trome not in hit; and, for by sych trome69 men may sonneste be sa69, he feend purposep to taken awey Godis word lest69 pei men trownen hit and so be saaf.

And j69 pis lord is vndisposyd by pe enemies of a man, pe whiche ben pe feend, pe world and pe flesch wantowhney of a man;  

But bestis and lymes of pe feend ben myche to blame for pis fruyt, for pey letten hit to growe manye wey3es by feendys cautelys;  

And pe69 pis men sett69n by pe wey3e pat ben tempytde of pe feend, pat takip of hem Godis word, and make69 hem pore in byleue.

/DOMINICA I QUADRAGESIME/  
Euangelium: Sermo 40: Ductus est Iesus in desertum: Mathei 4/ This gospel tellup how Crist was temptyd pre tymes of pe feend, and how he ouercam he feend to techen vs how we schulden doo.

And, for he feend temptip men when he supposep pat pei be moste feble, he feend suppose69e pis of Crist when he hadde fastyd fowrty day3es.

Hit was not pleyn to pe feend pat Crist was God for his fastynge, for Moyses and Hely bohe fastyden fully fowrty dayes, and 3eet neipur of hem was God, as pe feend wyse wel.

Pe feend bygan to tempte Crist furst at pruyde and glotrye, for hym po3te pat by pese two he schulde sonest ouercome Crist.
and seyde to be feend þat hit was wryton þat noon schulde tempte þe Lord his God but hit were al oon to lepe down þus and to tempte God. <L 70, 73>–<T EWS1-40>–<P 398>

And þis man mut putten away þe world, be feend and his flesh, þat þei disseyoun hym not in chesynge of sych stat. þe pride temptynge of be feend maad to Crist is þus teed: be feend tok Crist into an hul þat was ful hy3, and schewyde hym alle þe rewmes of his world and þe ioye of hem, and seyde to Crist Alle þese schal I 3yue þe, 3if þow falle and lowte me'. Þe pride temptynge of þe feend maad to Crist is þus teed: be feend tok Crist into an hul þat was ful hy3, and schewyde hym alle þe rewmes of his world and þe ioye of hem, and seyde to Crist Alle þese schal I 3yue þe, 3if þow falle and lowte me'. And þanne seyde Iesus to þe feend Go awaye, Sathanas!

And here men marken how þat Crist was pacient in two temptyngus byfore, but in þe pride he my3te not suffre þat ne he spak skarply to þe feend.

And þus in þe temptationes owre lord Iesu ouercam þe feend þe ywsed of God and auctorite of hooly wryt.

And aftyr þese þe victoríes þes grete feend lefte Crist, and goode aungelis come to hym and scrapyden to hym as to þer God. And somme men seyn þat þis feend was Sathanas, þe moсте of alle, þat þep was bownden in helle a þowsynde 3eer, as seynþ Iohn seip. For, as men seyn comunly, þan þe feend is þus vincuscyd, he haþ no power to tempte þat man, and specially of þat synne. And þus deyuerede Crist þis world of þe feend and hise felowe, þat þei anoy3edon lasse his cherche aftyr by a þowsande 3eer.

And so þis paynym woman is þe substauce of mannyes sowle, þat þys meued of God to prey3e for hire dowturn hecle, for þobe vertewe of þis sowle and werkiþ þerof ben drecchyd of þe feend, and lyuen vnmedfully.

my dowter is yuel trauelyut of a feend'.

And þe story tellup how Iesus was castyng owt a feend of a man, and þis feend was dowmp, for he made þis man dowmp. And when þat he hadde cast owht þis feend, þis man dowmp byforn spak, and þe peple wondrede herof for gretnesse of þe myracle.

Hær þe my dowter is yuel trauelyut of a feend'.
And so God is word, for ouercom hem.

And by peruerten hit more.

And wolde gon a3en to generacion of Crist and yyne.

And here heere knewe not he maner of Cristes speche, and replyedon a3en hym and seyden Now we wyton wel pat bow hast a feend pat ledup pe in pe deedes.

But hee was yeid to haue a feend whom he feend disseyuep, as he is yeid to haue an heed pat is heidd by pis heed, and so of opre relatyues as cleriks knownen in maner of speche.

But here he lewes knewe not he maner of Cristes speche, and replyedon a3en hym and seyden Now we wyton wel pat bow hast a feend pat ledup pe in pe deedes.

And by feend techup his children to ben hardye heere, and f3e wipowten heenly cause;

And so hee was yeid to haue a feend whom he feend disseyuep, as he is yeid to haue an heed pat is heidd by pis heed, and so of opre relatyues as cleriks knownen in maner of speche.

for by pis cautel of he feend ben manye trewe men wquenchede, for pei wolen iuge for heretykes alle pat spkon a3en hym and seyden. Now we wyton wel pat bow hast a feend pat ledup pe in pe deedes.

And so hee was yeid to haue a feend whom he feend disseyuep, as he is yeid to haue an heed pat is heidd by pis heed, and so of opre relatyues as cleriks knownen in maner of speche.

And hit was not trowed byfore he feend was loosyd pat his worpi sacrament was accident wipowten suget;

as, 3if he feend ladde pe pope to kyelle manye powsande men to hoolden his worldly state, he sewede anticeristus maner.

And so hee was yeid to haue a feend whom he feend disseyuep, as he is yeid to haue an heed pat is heidd by pis heed, and so of opre relatyues as cleriks knownen in maner of speche.

And, al 3if hee dwellyng be wipowten parishes of pese schep, and pei ben straunge and newe browt in by pe feend, 3et pei forleton not to komen and visite pese schep;

And his dower knew he feend, whan he alegghe to Crist pat he schulde not hurten his foot, 3if he lepte down fro pe temple;

And his dower knew he feend, whan he alegghe to Crist pat he schulde not hurten his foot, 3if he lepte down fro pe temple;

pe briddye tyme schal pis Goost repreue men of pis world for pei judgedon folily pat Crist was lad by a feend, and 3et pei moste hy3e feend, prince of pis world, is now iughed to helle for he temptede pis Crist and dude hym vwworshiphe.
And, as Gregory scip, as a bole þat schal be kyld
gop in corn at his wylle, and is not pyndut, ne
trauetyt wip ohure bestis, so a lyme of þe feend
is left fro þe grace of God to figuren his
damnacion, and suffered to do myche harm here
to largen his pyne afterward.
\(<L 97> <T EWS1-51> <P 458>

but his venym furst was luytely and hyd by
cautelus of þe feend, but now hit is growen to
myche and to hard to amende.
\(<L 61> <T EWS1-52> <P 461>

Alle men schulden be war of cautelys of þe
feend, for he sleeppuht not, castynge false wey3es.
And al þis doon feendis lymes for þei knowe not
þe Fadur and his Sone by propurtes of hym. Þe
feend blendup hem so in worldly purpos þat þei
knowe not strenkþe of God, ne wysdam of his byddynge,
for feip faylep vnto hem þat þei loke
not afer but þing þat is ny3 per y3e as bestis
wipowte resoun. And þus in þis ouercomyn
schulde þei not drede þe feend.
\(<L 103, 105, 106> <T EWS1-52> <P 463>

And þe feend was þe furste addre þat euere
noyede man;
\(<L 11> <T EWS1-54> <P 473>

And no drede þe feend hap castud þis dyuersite
in sectis for, 3if hyt were good, it hadde grownd
of þe scripture of God;
\(<L 107> <T EWS1-52> <P 484>

And so alle seruysis of þe chyrche þat Crist hap
lymytud to his preestis ben turnede to þe
contraire syde, and so to seruys of þe feend.
\(<L 20> <T EWS1-52> <P 487>

And, of alle synnes þat now ben, þis is moste
perelows and greevous þat leesup þe fredam þat
Crist hap purchasid, and makaþ men pral to
synne and to feend.
\(<L 80> <T EWS1-56> <P 503>

It is seyd comunly þat per ben þre lawis heere:
lawe of God, lawe of þe world, and lawe of þe
feend of helle.
\(<L 8> <T EWS1-10> <P 517>

Þe þridde lawe of þe feend is to do yuel for
good, as God seyde 3e', and Eue doutide, but þe
feend seyde openly nay'.
\(<L 9, 11> <T EWS1-51> <P 517>

And þis lawe of þe world brynguþ in lawe of þe
feend.
\(<L 16> <T EWS1-51> <P 517>

And, lest þat gretnesse of Godus tellyng hy3e
Poul aboue hymself, God 3af hym a pricke of his
flesch, an angel of þe feend to tempite hym.
\(<L 102> <T EWS1-51> <P 537>

Monye men may konne mucche, and lyue yuelle
not þerafter, as a man may worche wondris by
þe worchynge of a feend.
\(<L 23> <T EWS1-15> <P 540>

and such byleue profuþ not, siþ þe feend hap
such byleue.
\(<L 25> <T EWS1-15> <P 540>

Oþre men seyn wel ynow þat Poul tellþ þes þre
synnes fleschly synne, and synne of þe feend,
and synne of þe world, as alle synnes. For, al 3if
alle synnes ben vnclene, 3eet þes þre synnes of
þe feend, prudyde, enuye and yre, per sustir,
maken men more lik to þe feend; and by þis
prente of þe feend þei ben more foule byfore
God.
\(<L 65, 67, 68> <T EWS1-18> <P 554>

but þes emperour bychopis now seruoyn and
figuron anticrist, and þer auctorite is takon of þe
moste feend a3enys Crist. And þus þei seyn þat
þe pope is heed viker of þis feend;
\(<L 40, 41> <T EWS1-20> <P 562>

þe furste synne of þe feend is prudyde;
\(<L 61> <T EWS1-22> <P 570>

þe feend arguþ þus to hem: 'þis is a feyr
multitude, þat serueþ God wel in is ordre;
\(<L 70> <T EWS1-22> <P 570>

Also þe feend mouch by þer howsus and by
opure goodis þat þei han to sture hem to
coueytise a3enys þe ordenaunce of Crist. As 3if
þe feend arguþ þus: O þis were a fayr chyrche, a
fayr hows and an honeste, to men to serve God
ynne;
\(<L 74, 76> <T EWS1-22> <P 570>

But certis byleue techþe us þat boþe Crist and
his apostlus were not moue de by þe sofﬁmyþ þat
þe feend hap now browt yn.
\(<L 80> <T EWS1-22> <P 571>

And 3et þe feend disseyueþ þes ordris by
fleschly synnes monye maneris.
\(<L 85> <T EWS1-22> <P 571>

And, for þe feend may moue a man to þe fowle
synne of Sodom, he may brynge in by luytul and
lyytul þe synne of Sodom among þes hepis.
\(<L 88> <T EWS1-22> <P 571>

so þat noon ouuercomþ þe world, ne þe feend, ne
his flesch, but 3if byleue be þat armour, by
whiche he ouercomþ þus.
\(<L 14> <T EWS1-23> <P 573>

And þus it semeþ to monye men þat þes fowre
sectis þat ofte ben spokone, siþ Godus lawe
grownduþ hem not, ben not þus fro abouen, but
of God, and waken not in vertues to hym, but lyuen in lustis of 

And no drede siche men pat ben not in kepyng of God, and waken not in vertues to hym, but lyuen in lustis of his world, pes ben bo men pat pe feend swolwepe to hym;  

And herfore biddip Petre heere þat men shulden a3enstonde þe feend, stronge in bileue þat Petre tellip heere and in hope of Cristis help. And þis shulden holi men wite: þat þe same passiou of þe feend, bi whiche he temptip worldli men, is maad to holi men in God; for þe feend temptide Crist, and assayede wher he my3te ouercome hym. And þus þe feend pinkip hym sure of synful men þat he haf gliured, and temptip sharpli hooli men to lette hym of þer goode purpos.  

It is knowan to trewe men þat þei may not ouercome þe feend but 3if God 3eue hem grace, þat is firste flowyng and litil;  

And perfore Petre biddip Cristen men be not turbild bi þer manaas, for þe feend moecue þes deblotis to feere cristen men fro treuje.  

And so þe synne of a feend, þat is not Goddis creature, differmep hym and contrariep hym fro þe firste ordynaunce of God;  

And þus, whan þei maken freris, þei faylen in charite of God, for þei fallen of Goddis reule in multipliyng of felowis þus as þe feend þat temptip men coueteþ to haue felouship in peyne, and a lecchour seip to a womman þat he loueþ hire, and wile brynge forþ mo creaturis of God to profyþ of holi chirche, and so a þeef þat getþ hym felowis to robbe trewe men of þer goodis.  

And þe seconde spiryþ is flesheli, and so it mot be erhel, and come binepe fro þe feend;  

It is knowan to trewe men þat, bbefore þat men weren cristen, þei serued in drede of soule to þe feend and many synnes.  

And þa man, þat loueþ a womman to synne wip hire, doþ hire harm, as a feend þat temptip a man to haue hym euere his felauþ in helle doþ hym harm a3enus charite, for hym failip ri3t purpos.  

And þus it is a fould þyng to be led as a beere to a stake bi vntrewpe of a feend, to loue ouþt as it were god, þe whiche þyng is not god;  

And þus, whan þei maken freris, þei faylen in charite of God, for þei fallen of Goddis reule in multipliyng of felowis þus as þe feend þat temptip men coueteþ to haue felouship in peyne, and a lecchour seip to a womman þat he loueþ hire, and wile brynge forþ mo creaturis of God to profyþ of holi chirche, and so a þeef þat getþ hym felowis to robbe trewe men of þer goodis.  

Sum is teemyng of man, and sum is teemyng of þe feend.  

And andere þat þat pat temptip is a feend, as ben þei þat he goop to.  

Who wolde trowe heere to a feend, and leeeu þe lore þat Crist techiþ?  

And, for þe feend tillip men bi many willis fro siþt of God, þerfore seip Petre aftar be 3eek overes and wakke 33e;  

And perfore Petre biddip Cristen men be not turbild bi þer manaas, for þe feend moecue þes deblotis to feere cristen men fro treuje.  

What men trowen we may þus seye Lord Iesu is oure lord, and oure sauyour þe feend', but 3if þe Holi Goost teche hym?  

Pe sixenteþe werk þat comeþ aftir ben drunkenesis bi felouships, for þe feend stiriþ men to make hem glade þus out of mesure.  

1020
And herfore haue men spoke so myche of þes foure sectis of þe feend.
<L 78><T EWSISE-44><P 663>

But as þe feend hap brouȝt in sectis, so he hap brouȝt iyn synyue;
<L 89><T EWSISE-44><P 663>

þe firste cauel of þe feend bi whiche he disseyuȝ pe men is to stire hem to ueyn glory, for in þis he hymself was disseyewed, and þus he castip many menes to coueyle siche heyn3nesse.
<L 7><T EWSISE-45><P 665>

And þus oon shulde helpe anopir bi mekenesse and paciencie, whan he is temptid of þe feend to pride or ire o þi oþir synne;
<L 33><T EWSISE-45><P 666>

þe þridde tyme þeȝue Poul þai þei go wiþ paciencie to God and suffre wrong of þer neyȝ3heore, for bi siche paciencie may o man supporte anopir and overcome his pride and ire, bi whiche þe feend temptip hym: and þis is a greet werk of gostli merci to þi þroþir. And bi siche paciencie ben þe feend and man ouercomen.
<L 43, 44><T EWSISE-47><P 673>

And herfore hap þe feend brouȝt in dyuersite of þes newe ordis.
<L 58><T EWSISE-47><P 674>

And, as myche as a man hap loue quenchid in his soule, þe feend comeþ in in stede of loue and bryngyn in synne wiþ hym; þerfore seip Poul afler nele þee þrie stede to þe deuel, but hoold þooure loue euere hool, and þat shal hoochio þe feend out.
<L 62, 64><T EWSISE-49><P 680>

For men ben trauelouris heere fro therusalem into Iericho, and herfore it were nede to see first aspyes þat þe feend hap leyd;
<L 5><T EWSISE-50><P 681>

And among alle synnes of þe feend bi þis synne he blyndip þis capeteynes: þat þei vseen not Cristis lawe, but mannus to gete hem worldli goodis; and bi þis blyndnesse of þes capeteynes þe feend getip to helle many men.
<L 13, 15><T EWSISE-50><P 681>

For certis þes dayes ben ful euclie bi asaylyng of þe feend.
<L 36><T EWSISE-50><P 682>

And þus þe feend bi worldli lordshipis makaþ prestis today so heuy þat he dryuȝ hem doun to helle, as his sones þat swepten his weye;
<L 61><T EWSISE-50><P 683>

And þis is uoys maad of þe feend bi whiche he cacchip on his cart.
<L 65><T EWSISE-50><P 683>

And, siþ he ouercam þe feend þat is heed of contrarie bataylle, he hap ueru þi his manhed to ouercome alle enemies of his knyȝtis;
<L 10><T EWSISE-51><P 685>

But 3it þes knyȝtis haue cumfort þat Crist ouercam he mooste feend:
<L 52><T EWSISE-51><P 687>

And see we þat Poul stireþ ofte heere to stonde in þis goostli batayle, for, 3iþ þe feend haue onces man doun, he stirþ hym lyȝtli to fouler synne, and herfore mannus affeccioun, þat is þe foot of his soule, shulde stonde staleworli lest þe soule snaperide afler;
<L 67><T EWSISE-51><P 687>

þe fourþe armere algatis to take is þe sheld of bileue, for in þis may trewe men quenehe alle þe brennyng dartis of þe feend.
<L 87><T EWSISE-51><P 688>

Mannus fleshs is an euel enemy, but þe world is þe worse, and þe worste of alle þes þrie þat þe felleste is þe feend; and, for temptyng of þe feend is hoot and moeþþ to many synnes, þerfore cleþþ Poul heere þes temptaciones brennyng dartis'. But þe þe þoratichs of þis sheeld wel stabilid in þe Trynyte, and oþir articlis of bileue sadli þe þoft wip, and wiþ senewes of charite wipouten holis wei bounden, alle þe dartis of þe feend may not perishe siche a shield.
<L 89, 94><T EWSISE-51><P 688>

And þus ech synne of þe feend is contrarie to hymself.
<L 35><T EWSISE-53><P 693>

But, for þis lust mot nederi haue habundaunce of worldli goodis to mayntene it among þe puple, þe feend hap tauȝt a newe raueyne, more þan it was in Pouilis tyme, for sensuriþ to spyle þe puple.
<L 45><T EWSISE-53><P 693>

Heere Jeremye wolde mene þat boȝe þes two presounyngis, þat lewis weren flemed out of þer lond in Myses tyme and Ieremyes, boȝe þes figureden þe flemynþ þat þe feend presoned mankynde in þe lond of synne;
<L 53><T EWSISE-55><P 701>

For monye þenkon þat somme men ben fully lymes of þe feend and 3eþ þey endon hooþy men, and comen to heuene for þer good liȝf;
<L 78><T EWSISE-55><P 04>
And sio aftur hat he is man of hoo y chyrche, or a lyne of pe feend, it is wel seyd how mayst not see pis poynct of byleue, whiche ben lymes of holy chyrche, but how schalt trowe pe general.

And jus it is no kynne woundur 3if lymes of pe feend haten lymes of Crist, for pei ben so myche contrarye here, and aftur pe day of doon;

and 3if a man preche a3eny Cristus byddyng, as in falschede or for beggyng, or for worldly wynynge, pe auctorite hat he hap comeb of pe feend; for pe feend is his maystur, in whose name he precheth, and pis is pe auctour pat lettup prechynge to profyte.

and pis fal of pe feend sy Crist by his godhede;

for his may falle to dampnyde men, as monye men may resepe feend, and maken hym worche woundris, and 3et in alle dese dedis pei may be feendis as he is; for by vertew of Crist pefendes ben jus suget, and pese namys han vertew to make pe feend dreede kyndely.

as, 3if a man putte on God falschede hat he my3te not haue, he dispusysede in pis his God more ban pe feend durste euer do.

Pe tobur kynge wip twenty powsynde, is comunly seyd pe feend, for loob seiph hat he is kyng ypon alle children of pryude;

And 3if pe3e ten powsynde ben alle po3h pat helpen Godus part, and pese twenty powsynde alle po3h pat louen dowbulnesse to helpe pe feend, it semep not a3enys Godys wyt, sih wordys ben plenteuous. 3if pis furste kynge wexe coward and tryatow to his God, and louty rychesse of pe world, and worldly frenshiphe of men, and lustys of his body, and pees fro pur-sewerys here, he sendeth message to pe feend, and moneys toknys of cowardise, and preyep hym of his pees; and he Wolfe seruon vnto hym.

And sib pe feend haue comen monye wip pe darte of ypocrisye, whon he makep hise seruannitis, pat ben oblischede to seruon hym, to semon hooly in pe puple, and same hoo y to lyue so.

but pe feend by his cawtel hab browt in now othere, as monys and chanownys and frerys, and monye brawncnes of hem.

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

And so pe feend ledup hem;

And by pe cautel of pe feend hese ben maade myhyto pe world, and by 3iftus hat pei 3yow to seculer men, and to somme cleryks, pei han monye comunes wip hem, and of alle maner of men;

And perfore Cristus armure is good to eche cristene man to haue, for it noyep not heuyly, neiupur in pes ne in werre, and it makep Cristus men hardye a3cnsus pe feend and alle hise lymes.

//PLURIMORUM MARTIRUM: Sermo 13: Ponite in cordibus uestrjs' Luce 21/ This gospel tellup, as opre byfore, how Crist helpip hise martris when pe feend and hise lymes pursen hem for Cristus lawe.

And jus durste not pe feend feyne for pe tyme hat Crist was here;

And as Cristus lawe seiph hat seuone pinus schulden be hatide for Crist, as fadir and modur, wyues and children, brepren and sustren, and mennys owne ly3f, so feynede pe feend hat pe3e fowre fremys schal be hatyde of man, for pe loue of anticrist.

For sib pe feend hab but pe partis for his syde, cristen men my3te sone meue to sice hese pe partis;

And it is on to do jus, and to curson Cristone men, for pei holden on Cristus syde a3enys pe feend and his help;

And heronnes ben lawys ordeyned, and cursyngus wipowe nowmbre, and lordis ben vndurmynde
But Crist wole þat þis fool wyte not wheþur he be a ðe feend or not;  
<LS8<T EWS2-71><P 89>

But sib God seþ by his lawe, þat his preestis schulde not þus be lordis, þe pope and hise holden þis lordshipþ Cristus þe lawe and wyll of God, and more openly my3te no feend aȝenstonde God in his ordenaunce.  
<LS74<T EWS2-71><P 90>

And herfore hþe þe feend ordeyned to scende currowres of his lesyngus to dyuerse rewmys and men, and moue hem by hise tyngingus;  
<LS80<T EWS2-71><P 91>

and cause of his fi3tyng is a fendus cause, for no man of erþe wolþ þeþur þeþe popys be a ðe feend to be dæmpned in helpe, or ellus þei boþe.  
<LS104<T EWS2-71><P 91>

þe seconde is acord bytwixe man and his enemy, as 3if þe feend and þi fleþ sixe and þe world acorde togydere;  
<LS16<T EWS2-72><P 94>

And þus synnedon owre furste fadris, by byheste þat þe feend byhiþte hem, þat þei schulde not dyþe to ete þus, but be as godus knowyng good and yuel;  
<LS78<T EWS2-73><P 103>

And so we synnen comunly here by þe furste synde of þe feend, and aȝenus þe wyt of God, as 3if we woldeen be al kunnyng.  
<LS84<T EWS2-73><P 103>

And þus schuldon alle men, but algatis prelatis, ouerse þe state and þer li3f, wher it be acordeyng to Godis lawe, or aftur costomys of þe feend, and continue ping wel doon, and mende þat is amyys.  
<LS102<T EWS2-73><P 104>

for by vertew of Crist, þat is bygynnyng and endyng, schal man þikke turne to hym, and leue þe ðe feend wip his weþris.  
<LS24<T EWS2-74><P 107>

for it is now among Jewys, and now among þepene men, and now comeþ aȝen as þe ðe feend hopþ victorie, and faylyng of Godus lawe, and growyng of manns lawe; for noþing is bettur poþ to lyukyng of þe ðe feend.  
<LS98,100<T EWS2-74><P 110>

þe þe feend hþþem moste helpþus in his cause, and makeris of martiris by purþeþynge and sleþynge.  
<LS102<T EWS2-74><P 110>

þei schulden haue schame how þei ben hardy in cause of þe world and of þe ðe feend, but in þe
cause of God be ben bope cowardis and foolis. And nepcles his lord dop worchiphe and profis to knyttus pat seruon hym, and be may not denye pis, pat ne for ber blyndnesse and cowardyse holdep pe feend, a3enus God, his lordschipe pat be schuldon haue. 

But here men seyn, sih his wrong is brode sped in Criisendam, and Goddus hooz schulde be myhyty to do his deede a3enus he feend, in monye ploices schulden men worche on his weye to helpe ber modyr. 

And his were Godis word sop whanne he spekup to pe feend, and seip a womman schal desgwatte his hed. 

but it were to mychte to passe pis, for hanne men obeschedon to be feend, sih Godis lawe schulde be rewe, and teche how God wole pat men obesche. 

his pef is he feend, ioyed to man to tempte hym, and to harse hym al pat he can, and specially in tyyme pat his man schulde dy3e. 

But here we schal wyte pat alle bo pat schal be sauede, wakon in owh of per deph, and overcomer pe feend, and suffire hym not hanne to vndarmyne ber hows. 

and herfore pe feend temptup man algatus by pis 3ridde wyt, as he temptede Adam and Eue to ete of jing pat God forbeed. 

but as his instrument is everywhere, as a net in mannys body, so pe feend hap monye whiles to make men spee by his wyt; 

And so pe feend, by his wyt, bryngup deph of opre wyttus, and makep a man falle fro God in dedly synne, and fele no3t, al 3if his wyttus semon open to tiguement of opre men. 

but pe feend hap turned his werk al to worldly ly3f, as 3if disciple of his world schulden haue heere ber blisse. 

But pe feend marrup monye wip newe statis pat he bro3te in, and he mene hem to speke a3enus pe lore pat Crist hap tawt. 

It is towched byfore how his heef is pe feend, pat dop al his diligense to tempte man whan he schal dy3e; for eche man and a feend ben couplede togedere in a lyste, and fy3te bope ny3t and day; and algatus whan pe feend wenep to overcome. And so, whan pe ny3t of synne blyndup men to knove himself, panne is tyme to pe feend to fy3te fastust wip his make; 

furst, whan pe feend supposub pat a man schal dy3e heere, he gederup togydre mannyys spiryture and temptup hym to monye synnes, as to yre and lecherye, and algatus to dispesy. 

and a3enus pe furste synne peenke we mckely on Godus power, how God is strengr han pe feend, and wipowton hym may we no3t do. And such pow3t of pe Fadur of heuene schilde overcomer pe feend in howr of deph. A3enus pe secounde synne of pe feend we schuldon penkon on God pe Sone, how kyndeliche he is spouce to us, and bowte us wip his precipius blood, and how he may not parte from vs, but 3if owre vnkynndenesse be in cause, how fayr and good a spouce is Crist, and how fowl ys pe feend. 

A3enus pe secounde synne of pe feend we schuldon penkon on God pe Sone, how kyndeliche he is spouce to us, and bowte us wip his precipius blood, and how he may not parte from vs, but 3if owre vnkynndenesse be in cause, how fayr and good a spouce is Crist, and how fowl ys pe feend. 

And no jing is more in mannys power han is bow3t of his sowle, but we moton haue a louedeerde to owre God in his hour, sih we wyton pat oold synne may be so hard hanne in owre sowle, pat we schal not be hanne in power to a3enstonde temptyng of pe feend; 

Pe deerd of God schulde we haue and algatis in howr of owre deph, and pis is a good defense a3enus pe feend and dispeyr. But pis mot be a loue-dreedre, and hope in pe loue of God, how pat God haip more loue han pe feend hap enuye; 


1024
Lord, sip goode God 3yueh us strengte to loue hym, and to hope in hym, and pe feend may not lette to benke on his 3ifie of God, what man schulde dispyere of God, in howr pe God departup be sowle. God suffre pe feend to have power to haste a man to his dep, but goode God wolue neuree sufre pe ne man may freely benke on hym; and 3if pis power be forbarrud, synne of man is pe cause, and resounus of pe feend ben blyndude in pis mater. Pe feend puttip to vs greete synnes pe hat we han doon in werk and powt, and for greeteynesse of pe synnes Godus ry3wysnesse hap hardned us.

<LE 129, 131, 134> <TEWS2-82> <P 159>

And pis pe feend knowep not. But 3et pe feend arguep tus: algiats som man mot be damnunged; <LE 142> <TEWS2-82> <P 159>

Heere we answere to pe fool pat he takup a ping pat is sop, but how can pis feend proue pat Godus ri3te wole haue me damnunged, sip I haue hope in my sowle, pat is hyd to pe feend. And weI wot pe feend knowep not pis priue ordenance of God, as he knew not his owne damnungyng, how God schop it to blisse of seyntus. But 3eet pe feend arguep pat alle pingus pat schal come mote nesus come by pe ordenance of God, and tus pe feend mot haue of me a glorious victorie. But we answere to his feend, and graunton hym pat he takup;

<LE 147, 149, 151, 152> <TEWS2-82> <P 159>

And so pe feend, concludede in insolible, schal euere forpinke and lyke togyderye. What man pat knowep foolus castus schulde be ouercome wip pis feend, sip owre goode God is so ny3 and his mercy is so gret, and foly of pis prowde feend, in bostyng of pingus pat he knowep not, is so stynkyng byfore God and so knowon to Godus children?

<LE 160, 162> <TEWS2-82> <P 160>

And pis we doon on betturer maner 3if we casten owt synnes fro men, for eche synne hap a feend, pat g0p whan pis synne g0p. But pe feend on two manerus is in dyuerse men.

<LE 63, 64> <TEWS2-83> <P 163>

And in pis sowles pe feend dwellup, as who schulde dwellon in his hows.

<LE 66> <TEWS2-83> <P 163>

but pis is Godus lawe, howeuerpe pe feend termyne, and pis curatus schulde not sulle no kynne synereus pe pat pei don, but do frely and take a3en almes pat men wolun 3youn hem, and neuree more curse ne plete, for such almes of pe puple, but fle syche lawes pat techon pis, as pei worn lawys of anterist.

<LE 115> <TEWS2-83> <P 165>

Muche ping schulde men knowon here pat ys hyd by pe feend, and letup serusye of Cristus chyrche pat he ordeyned to do.

<LE 139> <TEWS2-83> <P 166>

For as pe feend is a kyng, so hee hap a rewme;

<LE 140> <TEWS2-84> <P 172>

For fro Crist may men go frely vnto pe feend; but his condicion of pe feend, foundon in pis newe ordres, ys sprongon to popus and to kyngus bope, pat consenton and helpon herto.

<LE 58, 59> <TEWS2-86> <P 180>

But pes men ly3cly ben oblishede vnto feendus, to pe feend pat is Mammon, and to pe fadar of lesyngus.

<LE 108> <TEWS2-86> <P 182>

But bohe pis chesyng of pe pope, and qijur ping pat bryngup herto, is browt in by pe feend, and not by Cristus auctorite.

<LE 136> <TEWS2-87> <P 191>

It hap fallen ofte-tymes, and so may yt fallen herautur, pat two men han grace at a tyme of o collacion, and pe more vnable man, pat louep more worldly good, presentup furst his grace to patronues (for Scaryot sleuph not) and panne by vertew of his lawe schal pis feend be put byfore, and pis goode man put byhynede.

<LE 150> <TEWS2-87> <P 191>

But here pe feend techeh his clerkus to seke aftur feynede answerus.

<LE 113> <TEWS2-88> <P 197>

Heere cristene men schuldon wyte pat pe feend medclde sop wip falshe to bygylc pe folc, and turnen hem from Cristus lore.

<LE 118> <TEWS2-88> <P 197>

and auctour of pis pees is pe feend of helle.

<LE 173> <TEWS2-90> <P 212>

Pus schulde it be, but pe feend reuersup pis.

<LE 183> <TEWS2-90> <P 213>

Also monye syche signes pat ben holdone myraclis may be don by pe feend, and monye moo pat pei;

<LE 61> <TEWS2-93> <P 223>

And 3if Eue hadde do so, sche hadde vencusched pe feend, and not had daliaunce wip hym tyl pat sche hadde been disseyued.

<LE 15> <TEWS2-96> <P 233>

for 3if men pinkon Godus lawe scharp, and to lette pe auuantage of his world, men of his world, by pe feend, wolun haton hem pat publischen it.

<LE 59> <TEWS2-96> <P 235>
And as Gregory techep, we schulden wende fro he feend, al by anchoyr wey3e þan we camen into þis world.  
<L 81><T EWS2-97><P 239>

Pe furste lesyng was of he feend, whanne he reuersude God, and seyde to Adam and Eue þat þey schulde not dye.  
<L 90><T EWS2-100><P 250>

But Crist tau3te anopur good lore how þat þe feend, and þis is þe cast of he feend to kyndely fuyre in herdis;  
<L 42><T EWS2-104><P 264>

but þis is lore of anticrist, þat he feend hâp now broot in;  
<L 40><T EWS2-106><P 268>

for ellys þei maden hemself auocatis a3enys trewpe wip he feend.  
<L 30><T EWS2-113><P 290>

and þis pruyde of he feend destruyep muche of þe chyrche and I can see no more mede þan to destroy þis prestis pruyde.  
<L 52><T EWS2-114><P 295>

And such a cautel of he feend is in monye grete synnys, for men feynon by ypocrisye þat þis þing muste nedis be don, and goodnes wip trewpe of hem excusuþ hem of þe dede.  
<L 54><T EWS2-115><P 298>

For no man may excuse þis, sib God and man lyuende þus to teche men þe weye to heuene, and þe falsenesse of þe feend (and 3et man leue þe Cristus lore, and gøþ þe weye þat þe feend techep) þat ne þei ledon a lifhere to makon hem dampnede afterward;  
<L 10, 11><T EWS2-117><P 302>

þis world þat þus schal be dampned hâp a captyyn, þat is þe feend, þe which is cleup kyng and prince;  
<L 15><T EWS2-117><P 302>

But Crist seip here þat þis prince schal be cast  
owt by hym, for Crist ouercam þis feend, and tau3te anchoyr good lore how þat þe men schulden come to heuene, and leue þe feendus wey3e þat he tau3te. For al 3if þe feend hauue children þe which he blyngyluþ þus, neples þe ground is Goddis, sip þei han þer kynde of God;  
<L 19, 21><T EWS2-117><P 302>

and so þe feend in alle his weriks is a tyrant and a beeft. But here schal we vndurstonde þat al þat God hâp ordeyned to peyne motne nedis be dampnede in helle, but monye blyngylude by þe feend weron ordeyned of God to turne to Crist, and þes weron euere ordeynede to blisse, and

neuere to be dampnysde in helle.  
<L 23, 26><T EWS2-117><P 303>

for þanne he drow by his vertu alle men þat he schop to blisse, and so he drow fro þe feend monye þat he wenede to haue.  
<L 34><T EWS2-117><P 303>

And wiþ þis word he 3aþ hym vertu and here þe feend blynduþ men whanne þei prouen by Godus lawe þat þei schulden make such chesying for Crist clepude hise apostlus.  
<L 15><T EWS2-118><P 305>

For wel I wol þat þele þese cheserus whyte not wher þei cheson a feend, as þei wyte not wher þer lawe be euene a3enys Gods wille;  
<L 23><T EWS2-118><P 306>

For we supposon þat Crist pricusuþ not þe feend in þis Jonge man;  
<L 63><T EWS2-120><P 312>

Crist seip of hise apostlus, whanne he dweltete wiþ hem, he keppe hem in his Fadur name, and noon of hem perischede but þe child of lesynge (þat moste nedis be lost, for he was a qwic feend) to fulfulle holy wryt.  
<L 25><T EWS2-121><P 316>

for 3if we þenkon on Godys lawe, and specially of preestus how þei defoulon Cristus ordenaunce, turnyng a3en to synne of flesch, feend and þe world, a iust man schulde hongron and þurste þe riþtwisnesse of suche men.  
<L 103><T EWS2-122><P 324>

And here þe feend blynduþ men and telluþ hem þat mercy asþuþ 3uyng of richessus, and of worldly þingus þat moue men to do a3enys God.  
<L 126><T EWS2-122><P 325>

For monye ben traytours to God and procatorous  
to þe feend, or pryue or apert, þat wolde not stonde for Godus lawe.  
<L 180><T EWS2-122><P 327>

And siþen Crist was so acordynge wiþ lordschipe of þe empreye þat he chargede hyt not in beggyng, ne almys takynþ but tawþte how it schulde stonde boþe in word and deye, how is he Cristus vyker cauteI of þe empoure and þe feend he hâp geton hym half þe empreye and alle þe rewyns in Cristondom felon his pryue spulyng.  
<L 69><T EWS2-122><P 330>

For siþen þat Bernard seip we þat an vnwis ws kyng in his rewme is an ape in rof of þe halle for propretes þat fallon to hym, muche more such a poope, maad as heed of hooly chirche is a feend in monnys body and distorleþ al þe chirche.  
<L 122><T EWS2-MC><P 333>
For 3if we þenkon how þat Crist helpede his chyrche goostly and putte his lif for his Chyrche to brynge hit into fredom, it were a gret
discounte to se a feend sitte in Cristus stude
and lyue and do contrarioues to þe dedis þat
Crist dide;
< L 130> < T EWS2-MC > < P 333 >
but God wolde þat lordes woldon do her deuer
heere and assente not wip þe feend ne come
doun from Cristus lawe for noo worldly
wynnyng;
< L 192> < T EWS2-MC > < P 335 >
But for þis tyme is perclows and monye assenton
to þe feend, Crist seip a maner of prophecie:
‘Woo is to hem þat beron children and to hem
þat norschyn childeryn in þe dayes of gret
erede.
< L 207> < T EWS2-MC > < P 336 >
Wel I wot such a feend mot algatis haue help
þat by ypocrisie schal disseyue
þe puple; sye, and, ouer
whepur þei is on
< L 333> < T EWS2-MC > < P 340 >
And þis power is muche of blisse as þis feend
feynop and growndup hym nakydy of fals
vndurstandyng of wordis of Crist as trewe men
may wel wyte. Lord, who
knowþ not þe fallas of
þis feend þat þis pseudo hap
datauyn to poer to do suche
wondris?
< L 336, 338> < T EWS2-MC > < P 340 >
and who wot wher þis be a feend?
< L 371> < T EWS2-MC > < P 342 >
But al þe world wole scorne þis skyle, þat 3if
Crist, bope God and man, chees Petre by pure
Godis lawe, panne þe cardynalis aftur schulden
chese a feend by pure manneys lawe.
< L 664> < T EWS2-MC > < P 352 >
And þis for alle þese wanton grownd, cristene
men schulden dispusyon hem, sijen alle þese
cheserus con not telle whþur þei han choson a
feend, or whþur þei ben partyes of hooly
chyrche, or þe pope þat þei cheson.
< L 683> < T EWS2-MC > < P 353 >
But wele we wyton þat þis bost is fals and comeþ
of þe feend;
< L 801> < T EWS2-MC > < P 357 >
and it were al on to men to trunste in hym and
leue Godus lawe, and oblischen hem to a feend,
and sene þis feend and forsake Crist.
< L 822, 823> < T EWS2-MC > < P 358 >
And 3if he reuerse Godus lawe, truste to hyt and
leþ þis feend. 3if we takon heed to oþre werkis
þat ben feynede of þe pope, we may see ly3tly
how þei crokon from Godus lawe to þe feend.
< L 827, 829> < T EWS2-MC > < P 358 >
And such false feynynge on God durste þe feend
neuer takon on hym, ne seye þat he my3te ne
syne, ne varye fro Cristus wyllyc; for þe feend
wole seyʒe 3o þing but 3if he haue som colour
perlo and suppose þat som mon wolde bylueþe þat
by his colour.
< L 855, 856> < T EWS2-MC > < P 359 >
But o good such speche dop, as vche feend mot
nedis do good;
< L 865> < T EWS2-MC > < P 359 >
but þe good is groundid of God, bot þe yuel of
þe feend.
< L 872> < T EWS2-MC > < P 360 >
For þe pope knowþ þe 3epl se þis þe aduanþer 3epl
to hym, and takup part of his spuyling, and nedþ
þe peple don here almes to a feend þat harmþe
hem.
< L 886> < T EWS2-MC > < P 360 >
but al þis is broʒt in by þe feend and fredom of
Cristus ordre is left.
< L 928> < T EWS2-MC > < P 362 >
for in suche pryylages þe feend 3yeþ þem
power to do more aʒenys Crist, and aʒenys his
symple puple, and robbe hem more gredyly of
goodus þat þei schuldon lyue by.
< L 992> < T EWS2-MC > < P 364 >
And þese ben specially men of þese newe ordres,
and moste þese scryys þat laste comen in, for þe
feend sustelp euere aʒenes holy chyrche.
< L 4> < T EWS2-VO > < P 366 >
þei robbon per neyʒebores by cautelys of þey feend,
and ouer þis, þei priyyoun hem fro þer ryʒt
bylueþe.
< L 44> < T EWS2-VO > < P 367 >
and þis is on þe moste cautelous þat þe feend
ysop.
< L 164> < T EWS2-VO > < P 372 >
But þe feend, siþ he was lowsud, haþ mouyd
frerus to reuere þis, and as þei scyn, þer newe
seynytus and newe doctures þat þei han, techen
þat þis sacrament is an accident wipowte suget,
or ellis noʒt; 3if we takon heed to þis sacrament
þat þei han, techen └a net salement is an accident
wipowte suget, or ellis noʒt.
< L 263> < T EWS2-VO > < P 375 >
And as bylueþe is grownd of alle oþre vertewys,
so þe feend casteþ to marre men in trowþe: and
þe entreþ þis þat whateuer his pretat seip is
bylueþe of hooly chyrche þat men schulden
bylueþe, as whateuer þe pope seip, þat is trewe
and stable;
<LS 295><T EWS2-VO><P 376>

But 3it pe feend feynep here a lesyngye to excuse prestis hys seraunntis;
<LS 14><T MT23><P 334>

for now it is a lordly ping to have sych a proper cenfessour, and god wot, but pe lord wot not, wher he be a feend of helle;
<LS 21><T MT23><P 335>

Loo, shameles heretik, antecrist, feend!
<LS 3177><T OBL><P 238>

For, certis, and pe loue pat Crist shewide to us upon pe cros were sunkun to be roote of oure herte, and if we heeldel wip Crist for pe clemensse of his Fadris chirche, it were no wundir albout 3e we dide outrarously or more fals Киемп yeusyes of Crist and his lawe. And he 3itt pe feend ledde pe pope to kille many bousynd men to holde his worldli staat, he sued antecristis maner.
<LS 18><T SEWW13><P 65>

And so pese newe religious pat pe feend hap tolld ym, bi colour to helpe pe former heersis, harning hem manye gatis, and letten peis office in pe chirche, for trewe preching and worldli goodis ben spoild bi suche religious.
<LS 30><T SEWW13><P 65>

And al if pe yer dwelling be wipouete parishiis of pe scheep, and pei ben straunge and newe brou3t ym bi pe feend. 3it pei for3eten not to come and visitte pese scheepe;
<LS 65><T SEWW13><P 66>

And pese ben speciali men of pese newe ordis, and moost pese fresa pat last comen ym, for pe feend sutilip euer a3ens hooli chirche.
<LS 40><T SEWW15><P 75>

Pei robben her nei3bors bi cautels of pe feend, and ouer peis pei priuen hem fro her ri3t bileeue, and bi her ypocrisie pei disseyuen hemislf and ophir.
<LS 40><T SEWW15><P 76>

And peis is oon of pe moost cautels pat pe feend vsip.
<LS 147><T SEWW15><P 78>

And pe priddle cautel of pe feend in which he trauclip moost is to vari pe bileeue pat God himself haph ordyned.
<LS 229><T SEWW15><P 80>

But pe feend, si pe was loosid, hap mowed freris to reuser peis and, as pei seien, her newe seynits and newe doctours pat pei han, techen pat peis sacrament is an accident wipouete suget, or ellis nou3t, for it it quantite and qualite.
<LS 234><T SEWW15><P 81>

And, as bileeue is ground of alle ophir vertues, so pe feend castip to marre men in trupe;
<LS 263><T SEWW15><P 81>

And, sere, flu acordingly to his sentence, vpou myldenten Sundae 2e I gesse now aga I herde a monke of Feuersam, pat men clepiden Meredoun, preche at Cauntirbirie at pe cros wipinne Cristis chirche abbeye, seynge pese of confessioun: as, poru3 pe sugestioun of pe feend wipouete counseile of any ophir hiif han of hemislf, manye men and wymmen also cunne ymagyne and fynde meenys in owe to cume to pride, to pette, to lecherie and to ope dyuerse vics, in pe contrarie wyse, pe monke seide, si pe lord God is more redy to for3eue, synne, pe fende is or may be of power to moue ony liif to synne, hanne whoeuer wolen schamen and sorowen herteli for her synnes, knowlechynge hem feipfully to God, amendynge hem aflir her kunnynghe and her power, wipouete counseile of any ophir hiif han of God and hemislf, poru3
<LS 1929><T Thp><P 83>

and trupe is not in hym/ and as God seip pe feend is gadir of alle lesyngis/ perfore lest we bicomen pe feendis children poru3 lesyngis: nowe we sadli Goddis ten heestis.
<LS 7><T TK10C><P 371>

FEENDE......8
And noo close excusep nowe prestis pat ne pei schulden holde nowe pise hestis, but if God be not nowe possessiouen of hem but pe feende.
<LS 120><T 4LD-2><P 203>

And if he feele it harmep himself & profitep not to him pat takip it, what foly obligacioun schulde bynde a man to sicht a fleschely feende? And he pat were a kny3t of God & durst telle sicht a feende his defaute, he schuld knowe truly obedience done to tyrants.
<LS 155, 156><T 4LD-2><P 205>
O Ihesu, what may amende his erreoure pat so longe hap growyn, wher we ben so fer fro grace þorou3 þe batyling of þe feende & oure wiful assent in binding us to sich observeruane?

<1L 163><T 4LD-2><P 205>

And if þei wolde be lordis among clerkes & coueiten herfore such dignitees, þe feende hap venymyd furst þe roote & siþ þe frute þat schulde cumme þeroft.

<1L 251><T 4LD-2><P 209>

Crist was in þe hilles wip wepyng & preiers/ walkynge & tempted of feenides, and so feendis eeten hem fallen sodeynli, and taken in treueIid of feenides which casten on hym moost prowe such a brennyng flammes in comparisone of which flamour fir is half; Crist was in the man schulde furst be seuen to wip he worde of God'. for feenides, and oute of menny soulis þat pransply loun þis worlde, in whom þei deuel regniþ as a prince in his rewme.

<1L 353><T CG12><P 159>

First, synne makij of Goddis Son þe feenides childê, as Crist witnesip himself: {Vos estis de patre diabolo}.

<1L 393><T CG12><P 160>

For feenides and dampened men known God and han bileue, but for þei han no charite, her bileue is litel worpe.

<1L 503><T CG12><P 163>

Pat is: Now þe prince of þis worlde shal be broune oute' þat is, boþe oute of menny bodies þat ben trauellid wip feenides, and oute of menny soulis þat pransply loun þis worlde, in whom þe deuel regniþ as a prince in his rewme.

<1L 30><T CG13><P 166>

For þese fourefolde peynes ben feenides punysshyd. And riþt as þat tyme Crist casted oute feenides of menny bodies and of her soulis boþe, riþt so 3it alweij þe worde of God is so precious þat, if it be truly prechid, it castip oute feenides oute of menny soulis when it makij men to forsake þe seuen dedly synnys and taken in þe seuen vertuis whiche þat ben her contraries. Of þis maner of casting oute of feenides spekij þe gospel of Luke, þere he seijþ þat Crist þrew out of Madaleyn seuen feenides þat is, þe seuen dedly synnys, as diuurse holy doctouris in þis mater acorden.

<1L 47, 49, 51, 55, 57><T CG13><P 166>

riþt so, every man þat hape in hym ony of þese feenides Þat ben rehersid tofore þorow ony dedly synne hape þese same goostly myscheuys in his soule, þat is: blyndnes, doumbnes, and deefnes. And hero acordij (Luk 9 chapitre 1-2): þat Jesus cœpid togedir his apostJis and asue hem vertu and power vpon alle feenides, and for to hele sekenessis, and sent hem to preche þe worde of God'.

<1L 67><T CG15><P 185>
Pat is: Feendis bilcuene'.
\<L 860\>\<T CG16\>\<P 197\>

For þou3 he wolde haue anwerid to þe same
persones þat seiden to him þese wordsis: 'See han
feendis' or þe deuel is wiþin 3ow' (for wel he
my3t haue seide pus, for but if þei hadden be
fulfïllid wiþ þe feend þat my3t not so shrewidly
haue seide by þat Lorde), but he wolde not after
pis wrong þat he toke sce þe trúpe þat he my3t,
lest men my3t haue supposid þat he had do so
more to venge his minur þen for þe loue of
trúpe.
\<L 321\>\<T CG16\>\<P 203\>

But þe Jewes unhonoureden Crist when þei put
upon hym þat in Bel3eub, prince of feendis, he
brew feendis out of wood men, as þou3 þe feend
and he hadde ben sworne breþren.
\<L 349, 350\>\<T CG16\>\<P 204\>

Li3fte vp 3oure hertis þen, wiþ one herte and
one soule knyttit so fast wiþ þe bondis of charite
þat alle þe feendis of helle shullen neuer mow
disseuer hem, seying wiþ þe holy apostle Poule:
{Quis nos separabit a caritate Christi?}
\<L 86\>\<T CGDM\>\<P 209\>

Pe sixte is þe swerde of þe worde of God, of
which þe feendis sore aferde, for wiþ þat he
wes overcomen in alle his þre batels þat he toke
a3eynoure Lord Jesus Crist.
\<L 384\>\<T CGDM\>\<P 218\>

On þe lif side, feendis wipou3t noeoumbre, redy
to drawe him to his peyne.
\<L 646\>\<T CGDM\>\<P 225\>

Neyþer to þe lif side, for þere shullen be feendis
accusing, for as Saint Austria seibé: Þen þe
feendis shal be rey, rehering what we hau
done, and in what day and in what place we hau
esynned, and al þat euer we shulden hauen done'.
\<L 661, 662\>\<T CGDM\>\<P 225\>

Pe seuent knot is euerelastig felouship of
feendis, whiche is notid in þis worde wiþ þe
deuel and his angulis'.
\<L 701\>\<T CGDM\>\<P 227\>

Oute of þis fire into þis colde, and oute of þis
colde into þis fire a3e3yν þei shullen be possid
wiþ foule feendis, hider and hider wiþoute
cesynge, of whiche spekid Job in his boke
(24-19): {Ab aquis niuum in calorem niuum
transibuηt}.  
\<L 871\>\<T CGDM\>\<P 231\>

Pe seuent peyne of þis prisoun shal be drede and
quaking whiche shal be þere, boþe for þe ferdulf
s33t and þe hydous nysce of feendis, and drede
of her dyuerse peynis in þo derkenessis, and
horroure or hydounes, of whiche spekid Davuid
in þe Sauter, seying: {Timor et tremor venerunt
super me}, etc.
\<L 909\>\<T CGDM\>\<P 233\>

Pe ei3t peyne of þat prisoun shal be discorde and
discomfortune of felouship, for þere shal be none
oper felouship but feendis and damned men. Of
feendis shal þei no comfort hauæ, for þei
shullen be bisy and glad euerslasting to turment
hem;
\<L 919\>\<T CGDM\>\<P 233\>

What may be blesadier þen þis cite, where shal
be no drede of pouerete, ne of sikenes, ne no
folbenes, ne drede of þe deuel, ne none aspies of
feendis, ne no drede of helle?
\<L 1012\>\<T CGDM\>\<P 236\>

And þis seruyse is vnpropre as is þe feendis
lorgchipé, siþ he seruiþ not to God to his owene
mede but a3eynys his wille he profi3teþ to
Cristes cherche.
\<L 17\>\<T EWS1-15\>\<P 279\>

for, as we may not serue þe feend wiþ seruyse of
God, so we may not serue þe world þat is þe
feendis seruautu3t.
\<L 23\>\<T EWS1-15\>\<P 280\>

For vertewes of heune schullen meue cristen
men to vencuse þe feendis lymes, and to feren
hem, al 3iþ þei for a tyme make greet sownd, and
stynken wiþ synne, and froþen wiþ lechere, and
þe more fysshes swolwen þe lesse;
\<L 58\>\<T EWS1-27\>\<P 332\>

And huyteþ errour in þis blyshe greweþ to more
in long tyme, and þis feendis blasfemye in God
disturbë þe chyrche more and more.
\<L 70\>\<T EWS1-32\>\<P 358\>

But hit is knowen þing to men þat þese habitis
profi3te not to werkus of vertewys, but hyuden
þese ypo3ci3tes, siþ þei may wiþ suche habitis be
wike feendis in þis world.
\<L 95\>\<T EWS1-32\>\<P 359\>

And þus 3iþ sowyng of þe feend tari3þ here
Cristis chyrche, and makþ Cristis corne here ful
phinne, and makþ bice þe feendis lymes,
nerpeles þis good corne greweþ more medly to
þe chyrche for þei han moare lettyng.
\<L 42\>\<T EWS1-36\>\<P 375\>

And herby may we anserwe to þe feendis
argument: suppose þat anticrist schal
vencusche trewe men for a tyme, but þis is in
bodily victorie, and not in vencuschyng of
trewþe, for þus he vencuscheþ no man but euere
is overcomen hymself.
\<L 85\>\<T EWS1-36\>\<P 376\>
And þus men owte of byleue, þat ben hardid in þer vntrewþe, make a comun wey3e and plený where feendis and beestis may freely goo;

<Page 37><Paragraph 38><Page 385>

And so, 3if Sathanas prince of feendis be þus diuyded in hymself, how schulde his rewme be strenkþed by dedis þat Crist doph?
<Page 32><Paragraph 408>

And he gederyde to hym alle maner of feendis and dwelte wip þis puple, and made hem worste men, for þei growedon euere in malice tyl þei hadden kyllud Crist.
<Page 97><Paragraph 540>

And þus, as owre Lord forsoke to be loued of þe feendis, so he forsok now to take þis rewme þus of þis puple.
<Page 81><Paragraph 415>

But men wolden holden hem eretykys, as þe feendis lymes dydon Crist, and so picke ben hise membris þat whose hooldeþ wip Cristus lawys, he schal be schend manye weyes and algatis wip lesyngus.
<Page 71><Paragraph 463>

Alle men schulden be war of cautelys of þe feend, for he sleeþuþ not, castynge false wey3es, And al þis doon feendis lymes for þei knowe not þe Fadur and his Sone by propurtes of hem.
<Page 104><Paragraph 546>

But as riþt lokyng on þis addre of bras sauede þe puple fro venym of serpentis, so riþt lokyng by ful byleue in Crist saueþ his puple fro synne of þe feendis.
<Page 111><Paragraph 473>

And certis þei han monye moþbis þat ben amys set vpon, and suche feendis wip þer vyseris maken men to ﬂee pees.
<Page 50><Paragraph 482>

þei schewon in takyng of þis name þat þei ben on þe feendis syde, children of þe feendis fur claritie of þe feendis.
<Page 14><Paragraph 486>

God bryng e douþ þis feendis pruyde, and helpe þat Godis word renne!
<Page 100><Paragraph 489>

And þis, holden comun lawe of men, is turned into feendis lawe, for no lawe reuersþ Godis lawe, but 3if it be þe feendis lawe.
<Page 25><Paragraph 518>

And þus seþ Crist in þe gospel Syre, prophectedon we not in þi name, and castedon owt feendis fro men?
<Page 29><Paragraph 540>

but alle þe feendis and alle þe byschopis moten haue þer beynþ of Crist, and moton serue to hym, øjer wel, or yucle æþen þer wylle;
<Page 41><Paragraph 562>

and þus þe feendis champion is strengore.
<Page 48><Paragraph 574>

For, 3if þei suwon a new fadyr, and leuen þe maner þat Crist tawþte, þei leeuon Crist and suwon anticrist, as false men doon þat schulen be feendis.
<Page 66><Paragraph 575>

now of blisse of seyntis in heuene, and now of peyne of feendis in helle;
<Page 118><Paragraph 606>

and þus þis is a feendis maner þat anticrist quenchiþ loue, and for his owene hey3nesse haþ enuye þat opere ben goode.
<Page 32><Paragraph 609>

And þus werkis of þes popis shewen þat þei ben feendis children, for o pope harmeþ anoþer for to gete hym propre good;
<Page 48><Paragraph 609>

And þus þynken many men þat þis was a feendis dede for to slee so many men, for a synful and a rotun of þis þat þe pope chalengþ so folili, for þei bope shuld be fayn to wante siche a synful offys.
<Page 130><Paragraph 612>

3if þat Goddis lawe be trewe, þis was an open feendis turne!
<Page 85><Paragraph 617>

But what loue may be colourid to robbe pore men in a feendis cause, for to slee cristen men þat trespasid not to be þus deed?
<Page 88><Paragraph 617>

And þus we shulden not 3eele þelde yuel for euel, for þus doon feendis children;
<Page 41><Paragraph 627>

and þis ledip þe feendis sones cuene to þe peyne of helle;
<Page 40><Paragraph 637>

Pe feendis temptyng is þanne when it is so hardid in man, þat it leueþ hym neuere til þat he be brouþt to helle.
<Page 82><Paragraph 642>

And man shulde trowe bi bliþue þat noon may haue þis þe feendis temptyng, but 3if his synne or his folye bryngþ hym into þis temptyng.
<Page 86><Paragraph 642>
and so whos fellip into þe feendis temptyng his owene foli mot be in cause.
<L 92><T EWS1SE-39><P 642>

for þat were feendis obediense and vnbodiyense to God.
<L 39><T EWS1SE-47><P 673>

and siche syung of apostelis, sib it is pursuyng of Crist, axiþ no mede of God but peyne, sib feendis children ben þerbi dampeed.
<L 18><T EWS1SE-48><P 676>

And þes men moten nedis be takun and putt in he feendis presoun.
<L 41><T EWS1SE-50><P 682>

And bi þes same wordis of Poule it suþ þat he is of more power þan alle þe feendis þat ben in helle, or ouþ þat may reuere hym.
<L 9><T EWS1SE-51><P 685

Clope 3ou, seip Poule, wip Goddis armer þat 3ee may stonde aþenus þe feendis sautis.
<L 15><T EWS1SE-51><P 685

And þus Cristis kny3tis fy3ten not oneli aþenes þe leeste feendis, ne oneli aþenus myddil feendis, but aþenes þe hey3este feendis and Poule clepiþ þes spiritual þyngis bi kynde þat þei hadden of God.
<L 18, 19><T EWS1SE-51><P 685

but þis fy3tyng is liiþ vtuo þe fy3tyng wip feendis, for þey ben quyk enemies and of myche power and sutil;
<L 25><T EWS1SE-51><P 686

And for as myche as feendis fillyn wip Lucifer of many ordris, Poule clepiþ hem pryncis and potestatis' þat ben of þe myddil ordre. And feendis of þe loweste ordre ben clepiþ gouernours of his world', and þei worchen in denkersse þat heuene makip of þe ny3t. And summe dremen of þes feendis þat summe ben elus and summe gobelynys, and haue not but liiþ power to tempte men in harne of soule;
<L 30, 32, 34><T EWS1SE-51><P 686

But it is liiþ þat þes feendis haue power to make bope wynd and reyn, þundir and ly3ttyng and oþir wedrus;
<L 38><T EWS1SE-51><P 686

Pe bridde part of þes feendis is most hey3 of alle oþre, as Lucifer and his nexte spiritis þat assenteden most vtuo hym; and þes ben þe elleseste feendis þat cristen men fy3ten wijal. And þes feendis haue witt and power to moque mennus hertis and oþere lymes, aftir þat þei gessen men be tempte to goostli synne.
<L 42, 44, 45><T EWS1SE-51><P 686

Fy3tyng wip þes þre feendis is moost hard of alle oþre, siþ lob seip þer is no power upon erþe so myche as is þis.
<L 49><T EWS1SE-51><P 687

and þis Lord wole not suffre feendis for to tempte his kny3tis þat ne þei may ouercome hem, but 3if þer folye be first in cause.
<L 52><T EWS1SE-51><P 687

and þis habirionu is þe beste to kepe þe soule fro þe feenidis sautis.
<L 79><T EWS1SE-51><P 688

Mennus owen cowardyse is cause þat þei holden not þus Goddis lawe, but ben oppressid þus bi feendis and drawen bi þe brode wey to helle.
<L 24><T EWS1SE-53><P 693

3e, 3et þei han som feendis manner, þat þei haten þer owne brefren, and turmenton hem for þei holden wip Godis lawe aþenus hern;
<L 47><T EWS2-57><P 13

Generally to speke, þat man is a martyr þat is kyld in charite and þus gop to heuene, be þe kyld of iuste men, or ellys of þe feendis lymes.
<L 97><T EWS2-59 P24><P 23

for þis may falle to damnyde men, as monye men may reyse þe feend, and maken hym worche wondris, and 3et in aile þese dedis þei may be feendis as he is;
<L 87><T EWS2-61><P 33

for such bost is feendis synne, þat stynkup fowle byfore God;
<L 99><T EWS2-61><P 34

And þus faylen monye men from hardynesse in Godys cause, and bycomen þe feendis seruaunits, for þei scyn þe world aþsyp þis.
<L 112><T EWS2-62><P 40

Hem nedip neþpur to fiþte, ne dispende, ne to trauele, but consente not wip þeþe feendis, ne defende hem aþenus Crist, and þei schal some be destryued among hemself.
<L 95><T EWS2-67><P 68

and 3et bope pralatis and lordys and oþre folc ben so blyndude, þat þei holden vpe þis feendis cause and curson trewe men þat letton it.
<L 64><T EWS2-68><P 73

But, for þe feend dreedup hym þat cristene men schulde knowe þis wyle, and fordo þis feendis falshede, and turnen aþen to Cristus lawe, and algatis þat Cristus preestis schulden lyuon in pouerute as he dyde, he hup cast anchur weye to preysy preying of suche preestis, and telle þat it is more worþ þan al þe lordschipe of þis world, bope to lordis and to þer eldris, and specially at
By hynde God, and trewpus of Godus lawe
schulde be take in worschipe.
For feendis and
pei
For as wymmen wher
schal onwyle to hemself or to
sip
pat
comunte of Iewys.
Crist
martiris, and
pe
feendis lawe by whiche
henes and trewly over Godus lawe to ordeyne lawe in
himsilf a-bouen god, to make
bamburye, and ahep for
pe
feendis Iymes, or
pe
feendis preyer for
feendis preyere for
chyrche, and kynrede of
kynrede of God is children, and kynrede of
76

feldis
feendis foly to chaungen offys of
mydny3t, as
blyndup here but fool us, for men wyton
loep
lepde of Mammon.

But here men spekon a3en
mydny3t, as
blyndup here but fool us, for men wyton
loep
lepde of Mammon.

But here we axen
seruauntis.
feendis foly to chaungen offys of
mydny3t, as
blyndup here but fool us, for men wyton
loep
lepde of Mammon.

But here we axen
seruauntis.
feendis foly to chaungen offys of
mydny3t, as
blyndup here but fool us, for men wyton
loep
lepde of Mammon.

But here we axen
seruauntis.
God: and he is follow to ascend, as Saint Austin know we sadli Goddi ten heestis.

but if pei silen peis ping, pei ben pe feendis disciplis, sip Crist biddip to 3yue freli as pei tooken freli of him.

And pei pe chiche here is fouly defoormyd fro other children of God to be feendis lymes, and hereto vertues ben transposid to vices, as mekenesse to cowardise, and felnese of pride is clepid ri3twiseynesse for to maintene Goddis ri3t, and wra3p is clepid manhed, and myldenesse is schepischnesse, and enuye is condicioun of Goddis child to venge him, and lordlynesse (as God ben resti to eueremor); but if pei sue Crist in his lijf, we schulden suppose pat pei ben of Cristis membris, and, if pei lyuen contrarie to Crist, take hem as pe feendis synagoge.

But axe pese freris where it is groundid in comoun bileue of pe chiche, and if pei failen in his poynt, haue hem suspect as feendis children.

for Crist doip pese vertues in whos name pe se prechours spoken, and if pei ben pe feendis lemes comunly pei mouen to synne.

And he gate also of pe Emperour pat pe chich pat sumtyne was haliewid to Cyvile and Neptune, pat was clepid Pantheon, where cristen men were slayn of feendis, my3t now be haliewid in pe honour of alle haliewid.

for pe former leders of englond, bishopis and abots, beyn not goddis seruantis but pe devils, god hath bitak his reme, after pei deth oon 3eer and oon day, ym to pe hand of pei enmye, and feendis schulen walk bi pis lond.

and tru3p is not in hym/ and as God seipp pe feend is gadir of alle lesyngis/ before lest we bicomem pe feendis children poru3 lesyngis: knowe we sadli Goddis ten heestis.

as Scint Austyn seipp a wra3ful man is hateful to God: and he is felowe to feendis.
And goodis put in preestus possessioun is roote of alle his synne, for ellis pei wolden be stable as salt, and sauere þer word and stondeþ wyly, and suffre for Godus lawe dæp, and destreue þe feendus lawe.

And þis a prest dampeñ hymself þat seip þat Crist spekþe not here to hym, for þe seip in a maner þat he is þe feendus chylde.

And þis schulde meue preestus alle to fulle þe wordus þat Crist bad, for, 3if þei dispusen þese wordus, þei may dispreye as feendus chyrden.

And fouþe werk þat preestus schulde do, schulde þat þei schulden casten 3wþt feendus.

Certus þis were a feendus lawe, to 3yue Godus part to suche men.

And it is a feendus enuye on þis maner to harme þer brehren, and alactus for a pruyde byfore, to hyþe æþen Crist þer roton ordre.

And myche more 3if feendus lettoned to come æþen frely to Crist.

Þis prysonyng in þes ordes, þat letton men to go frely out of hem to Cristus ordre, is worse þan ony oþur secte, and lyþk to þe feendus ordre, þat lettuþ men to go from hym.

But þes men lyþcly ben obliþched vnto feendus, to þe feend þat is Mammon, and þo þe feadur of lesyngeþ. And boþe þes ben feendus as ben alle þat schal be damnede.

for þyþ moþen trauyeþon by symonye, for monyþ þe feendus cast louen to þe hæþ prelatis, for lordschipe and rycheþus, more þan to qwykene þe chrýche aþuþ þe pouerte of Crist.

Wel I wot þat feendus lymes wolon arguwen æþenys þis sentence, and disproue oure wordus here, but iugement of þe furste trewþe, and his lyf, wip his rewle, teþep vs somwhat here how þis is Godus trewþe.

and þus alle þe feendus in helle ben betured, æþenys per wyþe, for þer company is mad þasse, and þei han harm of monyþ felows.

And so eche part of þis world schulde ioye for þis natuite, but þe feendus maken sorne for oþel enuye þat þei han.

And so þis word lesu, seyd of trewe men, is of greet vertu æþenys þe feendus.

Kepe we wordus of þe gospel, and þe wifiþ of it þerwiþ, and alle þe feendus or false men may not disproue a word þerof.

Cristus chyrche may here be troblud by þe feendus lymes, and þes lymes may be clecþe 3atus of helle, for by þes monyþ feendus comen in and owþ;

and þus feendus wylys of fyreris aþweynton hem wiþ ladys and þei ben mens to lordus to haue þat þes fendis axson.

But Crist seip here þat þis prince schal be cast owþ by hym, for Crist ouercam þis feend, and tauþþe anopþur good lore how þat men schulden come to heuene, and leue þe feendus weyþe þat he tauþþe.

And þus monyþ men suppon þat þes ben blysnde feendus children, for monyþ men han moldywerþus eyþen þat þenkþ euere on worldly goodis.

But somme men aþuþ þes þre han good wiþle or yuel, as men þat delyþon hem in ryþþvisnesse of God or ellis in þe feendus synne þat þep kalendys to þe toþur lyf.

For ellis he haþ a feendus lyf and occupþþ aþym in þeþe fowre, in pruyde, enuye and yre, and coueþþþ þat neuere is fullþud.

and more abhominacion was neuere þen an ypcrite to stonde þus and lyþþ þus contrariely to Crist, for he is worse þan oþre feendus.

But þe þe feendus procastour schewþþ openly his folþe, for Crist þat may neuere erre ne synne lymyþþ þis word to þe newe lawe.
feendys cause to fy3te and proue þis to be Cristus vikar, siþ Crist wolde not þat men fow3te for hym;
<LO 369><TEWS2-MC><P 341>
FEENDYS......27
for riht as feendys semen to do good, and hit turnep at þe ende to harm, so Godis children semen to don euyt but God turnep hit to þer good.
<LO 53><TEWS1-08><P 254>
And herfoode goodys of fortune ben clepyd by a feendys name þingus of wykykyndesse’, for þei ben ofte tymne vniustly delt.
<LO 79><TEWS1-09><P 259>
We schulde byleue þat mankynde fel fro þe stat of innocence for Adams synne and Eue, and Iesu, God and man, bo3te mankynde fro þe feendys prisoun, as þis gospel tellup.
<LO 29><TEWS1-12><P 269>
And þuse men enseghede þus ben alle þes cytees, and mankynde þus enseghed brynguþ to Iesu here Kynde þat was weef and domp by þe synne of Adam, for þei lefent to here God and herdon þe fend, and trouweden to þe feendys loere and lefent þe lore of God, and so weren þey deef to heren of God what þei schulden do.
<LO 44><TEWS1-12><P 270>
for þere is noon opur wey3þe but Cristus weye and þe feendys, syp no man may lyue in vertewes but 3if þat he sewe Crist, and noo man may lyue in synne but 3if he sewe in þat þe feend.
<LO 80><TEWS1-28><P 338>
But bestis and lymes of þe feend ben myche to blame for þis fruyt, for þey letten hit to growe manye wey3es by feendys cautelys; <LO 80><TEWS1-38><P 387>
And so schulde hit be of þe feendys, 3if o pryncye contrarlyede anopur.
<LO 31><TEWS1-42><P 408>
And 3if men looke to resoun þei may wel see þat manye syche feynyngeus ben of þe feendys schole.
<LO 62><TEWS1-47><P 435>
þes ypocrisys may for a tymne holde men in þe feendys praldam and feyne þat þei 3yuon leewe to synne, or gabbe on God þat is worse þat it is meedful to obesche þus.
<LO 104><TEWS1SE-19><P 560>
For feendys of helle schal gadren hym bope in body and sowle, and wytnesse a3enys hym, how he seyruode hem a3enus God.
<LO 71><TEWS2-55><P 04>
And wolde God þat men lernedon þis lessown þat clepon hem men of hooły chrche, and by colour of þis feendys syne spyle men þat ben vnvyır hem;
<LO 99><TEWS2-55><P 05>
for it is more hard to feendys to pursewe þe persone of Crist þan to pursewe hise membris, and þus þe li3tere wolen þei doo.
<LO 75><TEWS2-57><P 14>
for monye seynitis, as Margarete, hadden power of God to defowlen þe feendys, þat weron in forme of dragownes, and sette her feet vpon hem, and holde hem a3eynes þer wylle.
<LO 73><TEWS2-61><P 33>
And þus, to speke gostly, þis power to defowlen heddres, and to defowle scorpoywnes, is power to ouercome þe feendys whon þei tempte men to synne by stynyng of þer venym;
<LO 81><TEWS2-61><P 33>
The fowrþe and þe laste deede þat Crist bad hise apostlis doo was to caste owt feendys þat dwellyden in men.
<LO 74><TEWS2-64><P 51>
and where Crist byddeþ hem be scheþ, dwellyng among wolys, owre prelatis, by þe feendys loere, ben turned to þe contrarive þon þei stranglon and kyly men, and spuylem hem of þer goodyys. And ocuppyenge þat Crist bad hie preestis trauyel inne is put al bybynde, and feendys seruyse is put before; <LO 115, 117><TEWS2-64><P 52>
and þanne feendys of helle dредen hem to swyype at hem, leste þei harmon hemself at þe ston of hurtynyng.
<LO 134><TEWS2-64><P 53>
But þis lore ys for3ete, and þe feendys lore take. <LO 137><TEWS2-64><P 53>
But be war wiþ ypocrisye, for þat bygylyþ monye men to trowe þat men ben Cristus childron, al 3if þei ben þe feendys lymes.
<LO 30><TEWS2-66><P 61>
Crist helpe his chirche from þese feendys, for þei fy3te perelously.
<LO 117><TEWS2-66><P 64>
But dwelle we in þis byleue, and telle hem boldely þat þei wyte neure wer þei ben feendys;
<LO 103><TEWS2-67><P 68>
schrewednesse hat is richesse, and so beggynge
is seruyce to pe fend & so myche worse hat it is
coloured wip pe seruyce of God.

< L 355 > < T 4LD-3 > < P 233 >

conscience, that this evil man makith not the
sacrament, as for he douthe, whethir this man is
a preest, or whethir he hath redeful mater therto,
and seith duli the wordis of the sacrament, othir
for unablete knowe to God, lat him worshiphe
the sacrament with a stille condicione, and in as
moche as it were duli 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 disseitie of oni
wickid man in erthe or dampned fend in helle.

< L 14 > < T 37C > < P 125 >

And so man forsakip God, and takihe him to pe
fend.

< L 11 > < T A01 > < P 59 >

and bi pei feyned ipocrisie and cautelis of pe
fend pei bigilen mo men han doon opere feendis.

< L 28 > < T A01 > < P 60 >

And ceertis heise religiouse pei bounden to pe
fend passen wickide wommen, whos traci pei
folowen, for Iiknes of holy men disseyvep
myche folk.

< L 31 > < T A01 > < P 60 >

And so pe fend haves cast a boon, and made
heise honndes to feght;

< L 22 > < T A09 > < P 133 >

And so pe fend aspyes tyme when mon leves to
serve God, and pei he moves to serve hym,
in lustful servise of pe flesche, or in servise of pe
world, and putt byhynde Gods servise.

< L 26 > < T A09 > < P 142 >

Bot bothe pe fend and peo world tempten mon to
bis synne, when pei supposen victorie;

< L 16 > < T A09 > < P 155 >

But here we seyn pat iche man schulde be war in
wirchyng he is norische not ymles of pe fend;
for if he do bis wytyngly, he werres a3ens Crist,
and myntens ymles of pe fend to wyrche a3ens
Crist, and pei is opyn traytoric, as iche man may
see.

< L 32 , 33 > < T A10 > < P 169 >

And so man do bis almes to him hat lyveb yyvl
3ens lewe of hys God, and stondis wip pe
fend, it is al on to norische hym, wytyngly or
lickly, and holde wip pe fend agayn Jesus Crist.

< L 4 , 5 > < T A10 > < P 170 >

As, if pei sceie hat all peo gode ben don to
Cristis worshiphe, and afterward ben despendid
to honoure of God, sothe it is, but pei is not ynow
to bee, for the fending may not do but if that it turne to the worshippe of God, mawgthe his wille. As, when he fending temptid Crist, his deeds were wicked, and it turned to worshippe of Crist and profite of his Chirche.

<170>And, for his is selden seen, herfore his synne is great, and wraps hem in grariss of his fending, of whom thei kno not delver hem.

<175>But he fending, bi pride and covetise of the worlde, lettis frut of his sede by bryngynge in of Anticrist.

<179>suche on is a mydday fending, opun a3ens Crist.

<179>ON THE SUFFICIENCY OF HOLY SCRIPTURE: THE fending sekip many weyes to marre men in bileeve, and to stoppe bodily his pat no bookis ben bileeve.

<186>And his is a gret disciet of the fending under colour of perfeccion and chastite.

<190>And pus he fending Sathanas transfigurep or turnip heem falsly into an angel of li3t, to discyve mens bi colour of holyness.

<191>For the angel Raphael warned Tobie, that he fending hap maistrie upon siche mens pat ben weddip, to have pus lustis of flesch as bestis wipoute resoun and drede of God.

<191>and jugement of prelatis makip not siche heretikis, but he fending and synful lif, pat partis hem from Goddis lawe, And behis in pe Chirche, moost heretikis of alle, wolen clepe trewe mens heretikis, and unable her witnesse;

<212>But to lyve in pride and lustis of fleisch, as ydelnesse, glotonye, dronkenesse, and lecherie, comen not in bi Crist, but bi the fending:

<226>CAP-IV: But a3ens pat lawes, bohe Goddis and mannis, and resoun, and seytis, he fending techip his disciplis a newe close, to seie pat pou3 men ben not warphi to be herd in preiynge for here owene good lif, 3it here preiere is herd in merit of holy Chirche, for pei ben procuratours of pe Chirche.

<227>and none of these grete holy doctours knewen his feyned soitle of wordis til he fending was unbounden.

<227>And that pele geppsiopp to fynde a trewe serveuant of God, and clene of lif, and devout, to helpe hem a3enshere synnis and combranue of the fending:

<240>Hit is no drede, whoovere teches his lore of the fending, he is an opun heretike and Anticrist clere.

<243>Ffor alle pes pat travayllen to lette Cristis ordynaunee in staat of his firste prestis, reversen his lawe, and in pat pei haten God and serven the fending.

<243>And of his may trewe men se, pat ri3t as he fending bi o castynge in of a venemed boon, pat is, dowinge of clerkis a3enes Cristis ordynaunee, hap venymed Cristene men, bohe seculeris and clerkis, and mevep mens of armes to batayls and stryves, so by on openynge of tresour of his leyngis, pat he may asoylle mens bohe of peyne and synne 3if pei weie holde on his side a3enes Cristis ordynaunee, he hap hight his clerkis alle rewmes of his world. Ffor by spiritual power, pat mens may no3t se, ne grounde it in bileeve, ne prove it bi resoun, the fending may ly3teste bigyle the peple, and make hem trewe falce bi his solt leyngis;

<244>But as the fending byhi3te to Crist falsly al rewmes, so my3te falsehede walken in purchas of his lordschipe.

<244>And the fending hap many clerkis to meve the peple to trowe his;

<244>CAP-II: Sip he fending is kyng of children of pruyde, he covetip in bateylle to have be victorye, and herfore he temptip hardest pes men in our of her dech, in hope to overcome hem at the laste ende.

<244>And as Scynt Poul seip, the tym is more perillous, and herfore schulde ech man make him sif stonge, and kepe pat the fending cast him no3t doun;

<245>1038
And herfore, sib ne man is procuratour to the fend, for to tempie hire broder, as we may se by Eve, perfore he castip to have many sectis pat bisyen hem faste aboute newe jingis, bope in newe lawnis and sensiblle sygnes, ffor bi bope the schal Cristis ordre be best shent;

<Page 245>

Leve, wer he no3t traytour to God and to man, pat in absense of God reversid his ordynaunce, pat God him silf hap hald for savynge and tenpernessse, ffor love of his spouse, and gabbet her on God, pat God hap 3eve him leve to graunte her in erpe bob pardoun and bylisse to breke Goddis firste ordynaunce, and confrme the ordynaunce pat the fend tau3te the emperour?  <Page 246>

Certis, sib the world was maad the fend feyned neve more lesynys to spoyle rewmes of tresore and peple pat makib hem stronge, hanne to seie pat ho-so lettib to take folke or tresore at will of the pope, to distrye his mennye, he is cursid of God and schulde be deyd by man;  <Page 246>

And jus is heresye of the fend puppischid in londis, pat he hap maistrye over Crist, and his servants over trewe men. And more falsenesse of the fend here we never feyned. Stonde we stabylische in feib pat Cristis lawe techep, ffor it was nevere more nede for cautels of the fend.  <Page 247>

and in a fend, Belzabuh, pei seide he dide his dedis, ffor servyce pat he dude to his prince of fendis.  <Page 247>

And certis it is no love of God to maynteyne such prelatis, ffor wantyng of her charite seib pat bei beb fendis, sibpe for lasse avarice Crist elepid Judas a fend;  <Page 248>

Ffor thes pat traveylen wel for pees beb children on Goddis half, and the pat traveille by werris to have richesse and worldly glorie beb children of the fend and enemys to Crist. And herfore is Crist elepid pveysible kyng, and the fend kying of alle the children of pride. A! 3if a man my3te chase to holde Cristis biddinge, and forsake welpe of the world and al worldlyche glorie, ffor to make pees bywitixe him and opere men, 3if he lefte his Cristis biddinge, and takib lore of the fend, who wolde no3t seye pat ne he wer the fendis child?  <Page 249>

And 3if the fend lette hem by love of worldlyche jingis, ho drediib pat ne hanne thei beb the fendis owne children?  <Page 249>

Ffor no resoun ne no lawe nedib us to sue the fend, ne forsake oure God, ne the lawe pat he ha3 7even us.  <Page 250>

And as sort may faille 3if Crist reule it no3t, so may chesynge of false men, affir pat the Chirche is dowid, and as myche more perilouslyche, as men pat is perverted is a quiq fend, worse hanne opere sortis, And so men schulde putte in the ordynaunce of God suche elecciovyn of prestis, and wedde hem no3t wip his staat, and trowe more to her werks than to chesynge of men;  <Page 251>

But at the priddle tym, sib the fend was lost, ordeyned pope Innocent a lawe of confessioun, pat ech man of discrecioun schulde ones in the 3eere pryvly be confessid of his propre prest, and addede myche to his lawe pat he kowde no3t grounde.  <Page 255>

But certis her wordis and her dedis tchep pat the fend is her fa3ir;  <Page 259>

And so his mede pat is feyned is founde of the fend her fa3ir, and is no3t groundid on charite ne profyt of Cristis Chirche.  <Page 259>

Ffor hanne ech pope schulde be lord of his hevenly tresour, and so he schulde be lord of Crist and opere seynits in hevene, 3e, 3if he were a fend, as was Judas Schariot. whi schulde God of hevene make his fend suche a lord?  <Page 262>

Certis 3if ony of thes men be dampped in this tympe, hit seme3p him failib charite, and hanne he is a fend.  <Page 262>

pat seien pat bei beb mediatours bytwixe God and man, and telle alle men Goddis wille, and gabben on the wille of God, and make men to serve the fend.  <Page 266>

For if here understandynghe such his open errour, pat an angel of God schal not do Goddis massesis to save Cristene soulis, for a worldly prest, Anticrist and cursed heretik, and in case a dammpnyd fend, as Judas was, lettip Goddis biddyn mercy and charite, perfore pat understonden thes thes sendyng ben in open hereisie.  <Page 272>

For certis a prest may be sent of his worldly prelatis wip here lettris and selis, and 3it be an
heretik, bi symonye, bi lesyngis put on God to meyntene his yprocristie, and robbering of pe corwyn, bi flaterying and beggyng and opere discrinnis, and not sent of God but bi pe fend, whois werkis he prechip and dop, and perfure cursed of God and alle his trewe servaunitis.  

For pes komen not to pes benefices bi Crist, pe is dare of hoile Chirche, but bi pe fend, to whom pei make sacrifice for love of worldly heinesse and erpely mk, pa pei seken more pan Goddis honour, or profit of Cristene soulis.  

And 3if pei men foolilwy aovwen to go to Rome, or Jerusalem, Caunterbury,or opere pilgrimagis, pa we chargen more pan pei grete avowe maad of oure Cristendom, to kepe Goddis hestis, and forsake fend and alle his werkis.  

But worldly clerkis breken foule his worpy testament of Crist, for pei seken pees and prosperite of his world, and pees wip pe fend and here flesch, and wolnen suffre no travel in kepynge and techynge of Goddis lawe, but ra appliances pursen pore men pa sete in his servyce, and so maken were a3enst Crist and his peples for havyng of worldly mk, pa Crist forbedip to alle his clerkis.  

for pei stelen Goddis goodis from his servyce and worschipe, as moche as in hem is, and bi hem maken sacrifice to pe fend, in whos servyce pei spenden hem.  

But in alle his fals meyntening pei holden wip pe fend a3enst God, and as moche as is in hem, pei fordoun pei ri3twisnesse of God, and so God himself, and magnyfien Sathanas more pan God.  

For thou3 a just man be wrongfully cursted, pe fend dar not noyse in his soule no weie ne in his body, for dred of God; but whanne pe fend dare not dere a just man, hanne worldly clerkis maken pe kyng and lordsis, for bylnd pite, to turmente his body as he were a strong pef, and caste him in a depe prisone, to make opere men aferd to stonde wip Goddis part a3enst here heresie.  

for ellis pes lawieris moten sette more priss bi a wrongful curs of a worldly prest, sumtyme cursed of God, and in cas a damned fend, pa pei moste ri3ful curs pa God can 3eve; but pises were al on and to drede a worldly cursed wrocche, and in cas a fend of helie, more pan God Almy3tly and alle his sugetis, and magnyfie siche a fend more pan grete God of hevene and erpe, and alle creaturis.  

and here pei schewen opynly pa pei serven to pe fend, fadir of falsnesse, and haten Jesus Crist, lord of troupe and sofastesnesse.  

And fer be it fro Cristene men to graunte pat Crist hap wyeddi pe fend;  

And here we takun as bileve pa ech member of holi Churche shal be saved wip Crist, as ech member of pe fend is damned;  

For no pope pa now lyvep woot where he be of pe Chirche, or where he be a lym of the fend, to be damned wip Lucifier.  

And so God wolde suffre no longer; as cronicles seien, pa fend hadde envie herto;  

For, as the fend tauge pei kyng, pei dede carn of greet almes;  

And so God wolde sufrre no longer pe fend to regne oonli in oo siche preest, but, for synne pa pei hadden do, made devisioun amongis two, so pa pat men my3ten li3tlier in Cristis name overcame pes bope.  

And here jenken trewe men pat pe fend faillip here, and goip unstable bi two weies, and reversip Goddis lawe. First shulde pe fend gronde pat pa pope is Petris viker, and so viker of Crist, in pat pa he suip Crist.  

And 3if thou see pe Crist mut nedis have sich a viker here in erpe, denye thou Cristis power, and make his fend above Crist.  

And si3 Petre hadde not his power, ne Poul, ne ony ohir apostle, his stiward of Anticrist mut
And so þe pope seneþ wood, and bylyndid by þe fend, whanne he takip more charge upon him þan he nedip for to have, or here or in þe þoter world, for ony state þat God hAP oordeyned.

Sum men shulden helpe bi resoun þat is taken of Goddis lawe, and summe by worldli power, as erpeylly lordis þat God hAP oordeyned, and alle men bi good liif and good preieris to God, for in him liggiþ þe helpe here a3ens þe cautelis of þe fend.

And þus ofte, for preiynge and moncie, he avausiþ lymes of þe fend;

And þus, bi vertue of mannis lawe, man shul go to be conferred of a fend, þat techip men how þei shulen worche a3ens Crist. For þis worschippen þo fend as hor God.

Wel I woot þe fend mai feyne more pardone þan God wolte graunte to ech man þat wolte slee his broþir, but God forbode þat we trouwn þis, as þe pope may graunte to day, and to morowe perseyve his folye, and revoke þe formere errore.

For þis.ListBoxA fend mai not opinier telle þat he is Anticrist or a fend, þan for to putte many mennis lyves for þis office þat he presumeþ.

þe pope mai not opinier telle þat he is Anticrist or a fend, þan for to putte many mennis lyves for þis office þat he presumeþ.

How shulde men fi3te for a persone, þat þei witen not where he be a fend, or tau3t of God to do þus?

But here men dreden blasphemye, and oþir cautelis of þe fend;

And sip þe fend hab þe strengor part her þan þe part of treuþe þat is wip Crist, Crist wolte suffre, for formere synne, þe fendis side have maistrie 3it.

for þus dide Machamete in his lawe, and þe fend doip þus comunly;

And þus for his synykynge covetise þei worschippen þo fend as hor God.

And þus þei seyn hit is not leveful to a Cristen mon to do Gods oordeynement, bot if a fend gif hym leee þerto, as if þo leee and oordeynement of God be not ynowh herto.

þen hit is pleyne, sith þis þest may not kepe þo gospel in his fredome wiþouten his leee, and he is in þis caas a devel, þen a þest may not kepe þo oordeynements of God wiþouten leee of a fend.

And here may we se hou falsely þo fend bigiles þo Chirche wiþ his fals principle, þat if þo more part of soche men assenten to a sentence, þat al holy Chirche shulde trowe hit as gospel.

FFirst, when þei sey þat þei ben pore as Crist, þo fend haps clothid hom in a cope to bringe in more deceyte.

For þei stonden bihynde, and fy3ten not wiþ þe fend, ne sip þe world, ne wiþ her flesh, as Poul seyb;

And 3if fewe trewe men wolden worche or speke a3en þis traterie þat is in Goddis enmyes, þey quenchem hem as heretiks, bi cautel of þe fend;

On þis wyse þe fend hab ben many day abowte to vencusche Cristen men bi Antecristis clerkis;

And þis newe ordynauncis, ungroundid in þe gospel helpen þe fend, and letten þe lawe of Crist.

Crist spake to þe fend in his þe temptaciouns/ & he blamed hym not for he legged Goddis lawe;

Crist sent about seuynty & two disciples to preche/ & þei senden aboute foure sectis of beggars/ wheche men wenen þat brouþ in þe feip sip þe fend was loosed/ to 3yue pardon & to
selle hou euer hem likip;
<1 L 16><T AM><P 150>

\[\text{And wan he deseyud ani tyme, worship not God and he fend to gider, ne ani tyme he fend in he sted of Crist, and he wrath of God com bo} \]

\[\text{p on he peple and on he prestis.} \]
<1 L 29, 30><T APO><P 06>

\[\text{Mischel was not hardi to seeue dome of blasfemy to he fend, most worhi curse, as he Apostil seip, howe mykil more howe we to be elene of al cursyng. he fend seruid curse; }\]
<1 L 27, 29><T APO><P 22>

\[\text{Petre be tok Anani bi dece going be for to he fend to be tormentid perpetuali.} \]
<1 L 6><T APO><P 24>

\[\text{And Sent Jerom ei, Sum tyme he prest was hat ilk hat he bishop, And bi for hat bats were made in religion bi stinging of he fend, and was seid in he peple, I am of Petre, I of Poule, I of Apollo, I of Cephas, he kirkis were gourmi bi he comyn of prestis counsil.} \]
<1 L 17><T APO><P 29>

\[\text{and jefer for ey semen werrar pan he fend, hat askid stonis to be turnid in to bred.} \]
<1 L 9><T APO><P 49>

\[\text{Crist seid to he Jewis, 3e ben of he fader he fend, and wel do he desir of 3or fader, for he was menslear fro he beginning. }\]
<1 L 19><T APO><P 54>

\[\text{And in pis defaut is be gilid, and he prest berip fals witnes, and seip him to wit and do bing hat he noiper wet nor dop, and refip God his regaly, and makip pe man to tryst in lesing, and so do sacrifice to he fend.} \]
<1 L 21><T APO><P 67>

\[\text{Pus seip Cristosom, Sum miraclis are of God, and sum of he fend, for it is to kum power to be 3euen to he fend to do signis not of good part, peer for we howe to seek if it be necessary after he tyme or not.} \]
<1 L 6><T APO><P 92>

\[\text{Also pus writip Austeyn, and is put in decrees, Feipful prestis amnonest he peple, hat bei wit per wichecraftis and enchantungis to may do no ping of remedy to ani sekenes of ne, of best, noiper to best lingering, halting, or sare, or doing to lech ani ping, but hat bei are panteris of he wold enemye, bi wilk he fals fend enforcip to decewey mankynd.} \]
<1 L 9><T APO><P 93>

\[\text{And wan he fend hap men in daunger, sum tyme he deesiuip hem tul pey do him sacrifice, and pan he cessip to harme hem, or fendip hem ouer wyl.} \]
<1 L 31><T APO><P 96>

\[\text{and clop be vs in his armor, hat we may a3enstond he sautiis of he fend; }\]
<1 L 9><T APO><P 98>

\[\text{And Lincoln seip bus, A cloyster of priuat ordre, and specialy a frere wandering voyd in the world, is a ded careyn, gon out of he graue, woundun in dedly clophis, schaken of he fend a mong men: hei are tokunid bi he wie of Loth, hat, after he going out of Sodom, loking a3en, was turnid in to an image of salt.} \]
<1 L 8><T APO><P 105>

\[\text{But his pouit is sterid to him bi sleyt of he fend, for if a man gef al hat he took, pis is not to be wened almis, if pis be 3euen or despandid to he pore hat is getun of leful pingis.} \]
<1 L 32><T APO><P 111>

\[\text{hat is, in esse daies specifici, in he ende of he world, whan he deluelt hat is prince of he world is vnbounden and most power hap among peple, in whiche tyme Heroudes, he fend intruser and not trewe eire, regnepe in he land of bihesthe hat is, in cristen mennes soules, to whom is bihote he kyngdom of heuene, whiche ben coldid poru enuee fro he heete of charite.} \]
<1 L 18><T CG07><P 74>

\[\text{hat Kyng Heroude, whan he hadde herd of he childe berpe, he was distorbelid, and al Jerusalem wi3 hym, bitokeneh hat whan he fend hereh hat Crist is born poru feipful wirchynge of a true soule whiche was conceyued tofore poru grace, whiche Crist is, Kyng of Jewes (hat is, regnepe in hem hat trueli knoulechep him), penahe fend is distorblid greteli, and al po also hat bep in reste and pees and delite in synne in whiche bep principali cite in whiche hertis is his restynge palice, for he fend is aferd to lese his lordechip in suche poru conquest of swerd of he word of God whiche Crist bryngip wi3 hym to destrie such fals pees.} \]
<1 L 55, 58><T CG07><P 75>

\[\text{hat he kynges, after hei hadden herd he kyng, wenten fro hym, and he sterre, whiche aperd to hem in he eeste, wente tofore heere and ladde em ri3tli to he si3t of he child, bitokeneh hat whan a man hap herd he besynges of he fend and boweip no3t to hem and, pou3h he hauie bowed to hem, after forsakep hym and al his werkes, he ri3t bileeue hat he first took in baptim wol go tofore him and redeli led him to he grace of oure Lord God, which makep him to hauie wi3 gostili si3t of he manhed of oure Lord Jesus Crist, and of al his werkes and tech ynges, and suen herafter.} \]
<1 L 79><T CG07><P 76>
That pei opende hire tresoures tofore his child, and not tofore Kyng Heroudes, bitokeneb pat pei schuldest neuere schewe his gode dedes tofore wordeli men, for noo pompe, ne pride, ne wordeli wynnynge which plesch pe fend, but oncli to pe worshiphe of God and edification of pei breperen.

That after pe offyrng of pese kynges pe angel of God warnee hem in her slepe pei schulden not turne a3en to Heroudes, but bi ano5er wei pei schulden turne a3en into her cuntre, bitokeneb pei eueri cristen man pei ofbre pese pre costly offyrnges, as I haue bifoire schewid, his gode angel pei is bitaken to hym fro his birpe wole ensperi he and warne him gracyou5e whanne he restep him in vertues byuynge fro werkis of vices, as men dop in sleep fro werkis of boi, pei he turne not a3en to pe fend, whiche he ha5 forsake in baptem and seepe bi sorwe of herte and schrifice of moupe, but bi ano5er wei turne into his cuntre. Pat is: 3ef he came bi Heroudes (pat is, pe fend) bi pride, turne ano5er wei bi mekenesse.

And 3ef pei goo pese weyes, peu schalt neuer drede his curseda5e tiraunte, Heroudes, peou fend of helle;  

That pei mytili ouercam his brilde enemy of his vine3ard is pe singuler wilde best, pat is: pe fend.  

Figure we han herof in pe Olde Testamente, whanne pei children of Israel (whiche bitokenen Cristis peple, for pei seen God bi foi5) weren lad oute of Egipte fro pe braldom of Kyng Pharaoh (pat is, oute of pe dkenesse of synne fro pe braldom of pe fend), and hadden passid pe ede See (pat is, oure baptym, whiche hap his vertu of pe reed blood pei spronge oute of Cristis side).

And summe ben lad bi pe Hooli Goo5t: as p5o pei fasten principalli to plese God, to folowe him in penaunce for his loue as he dide for oure loue, to do also satisfaccioun for hire synnes, to make pe flech suget to pe soule to wipstone pe my3tliere pe temptacion of pe fend (as Seynt Poule seeip): lCum infrim5us sum, et cetera), to lesse hire peyes in purgatory to encerse hire blisse in heuen.  

And ri3t as pe fend temptide oure firste flechli fader, Adam, prynicipalli in pre synnes (pat was: glotenye to ete pe forbeden appel, veynglorie whanne he seide pei schulden be as goddis, and couetise whanne he bihi3te hem to haue kunynge as God to knowe good and euele, and in all pei fend ouercame him), ri3t in pe same wise he temptid oure first goostli fadir, Jesus Crist: First, in glotenye, whanne he hadde fastide and hungride, and bad him make loues of stones.

That is: hap maad vs clerli to see wi5 pese goostli i3en) pei schulde us openli see in what staat we stonden ynne while we were blynde: hou we haddin loste oure blesside spouse, Jesus Crist, and bitake vs to pe spousebrecker, pe oule fend of helle;  

That is: anon as a man hap geten his goostli si5te of discresioun of knowyng good fro euele, he schal leue pe weies of pride, wraphe, and enuye, in whiche pe fend hap lad him;  

In his gospel, cristen men moun lerne to be hardi a3ens alle temptacions of pe fend.  

His gospel telleb pei Jesus Crist was lad into desert of a spiri3t, to be temptid of a fend.  

And summe ben lad bi pe Hooli Goo5t: as p5o pei fasten principalli to plese God, to folowe him in penaunce for his loue as he dide for oure loue, to do also satisfaccioun for hire synnes, to make pe flech suget to pe soule to wipstone pe my3tliere pe temptacion of pe fend (as Seynt Poule seeip): lCum infrim5us sum, et cetera), to lesse hire peyes in purgatory to encerse hire blisse in heuen.
to synne; for he more hire purpus hath a man is aboute, he more enuye he fend hap to him and is he more bisier aboute to lette him, and principalli in pese same he synnes. First, if a man be lad bi he Holi Gost into he desert of penance as into fastynge, anon he fend come not to him and tempteth him into glotynge, and bidde him make of stones loues, and seip jus: For to 3eue he to so grete fastynge, I holde hit a gret folie;

And bus alle pese words of he fend is no more to seie penne as he seide bi Crist: Make of pese stones loues' pat is, changynge j bet fast pat is hard as stones into tender loues of glotynge.

But now bep wel wara of he fend, pat art jus sili and vndir coolour temptid to glotynge, and answere to him bi he same auctorite of Scripture pat oure Lord Jesus dide in he same caas, for he is he beste maister, and whoso doh after him he mai not faile, for he seip: I have 3eue 3ow ensample, pat ri3t as I haue doo, so do 3e'.

And whoseewere stili wiipstondenb to he fend, as Crist hap 3uon vs ensample in his gospel and as I haue expowned tofore, wipoute any doute he schal anon cowardli flee aweie fro him;

Strongel wiipstondenb he fend and he schal fle aweie fro 3ow', and penne Goddes hooli angels schul come ner to suche a man, and mynystre to him.

But ojuerwhile, after he disposition of God, he hideh himself (pat is, makeh himself ynuysible tofore he fend); for, but he goode angele wolde, he is not seie of he fend. Perfore he wiipdraweth himself pat he 3eue leue to he fend to temple, and stondeph and bidep he conynghe of he temptation.

Now be war, heu pat sittest vpon he pynynacle of he temple (pat is, in hi3e vertuous lyf, what degree euer heu be), of his solt sleipe of he fend pat is so ful of willis, for he wolde make he faile into veynglorie to lese al he my3t.

And perfore seie to him: heu fals fend!

And bus in his manere answerynge 'horu he help of God, pou maist answere he fend and disconfite him in his firste temptation—pat is, in he synne of glotynge. He seconde temptation pat he fend temptide wiip oure Lord Jesus was to he synne of veynglorie, vpon he pynynacle of he temple, as I seide biforn.

Now be war, pou pat sittest vpon he pynynacle of he temple (pat is, in hi3e vertuous lyf, what degree euer pou be), of his solit sleipe of he fend pou pat is so ful of willis, for he wolde make he faile into veynglorie to lese al he my3t.

And perfore seie to him: heu fals fend!

And bus in his maister, answerynge 'horu he help of God, pou maist answere he fend, and disconfite he fend in his seconde temptation—pat is, veynglorie. He bridde temptation pat he fend temptide oure Lord Jesus Crist was to he synne of couetise vpon he hi3e hil, as I seide biforn.

And whanne pat he desire goe aweie, and hyrn herte bigynnep for to ioie pat heu hast ascapid pat wickid asau3t and, as a manere of a spiri3t of lyf, gladeb and doh honkynges to God, knowe pou pat heu pat he fend goe aweie fro he and, after he victorie of he temptation, he angel comeh ner and mynystre to he, and he spcchk in he and worschep ioie'.

And in he laste howre, in pat perelous bataile bitwixe he fend and he, he schal my3tli helpe he to haue of him gloriously he victorie, and after be he leder horu he pynes of purgatorie to euerlastynge blisse.

Veynglorie is he peny pat he fend hap euer redi to eche mannes harme in he feire of his world, to bie wiip al hire dedis.

Perfore he hadde a foule falle fro he heipe of heuen into he deepest pit of helle and bicam a lodli fend, and alle pat to him assentide.

So, if he fend mai reshe he afferccion of a man bi pride, anon he prowep him into euerlastynge
And no conquerour myhte at eyne to lordschype and myche reprofe of alle men, and suche proude men ben not able to be no tymber in Goddis hous, but pei ben able to mete of geett pei is, to be foule stynkyng fend of helle.

L 380>T CGM1-A<P 142>

This apereing of pe fend at pat tymel shall be to man ful dreedful, for pei is a doctour pei seyf: 'Sola visio demonum exsuperat omne genus tormentorvm.'

L 316>T CGDM<P 216>

Sreeche oute pei swerde in pei maner, and put it boldly into his face: Cursid fend!

L 400>T CGDM1-A<P 218>

and, for suche worldly men ben 3okyd togydcre with pe fend and pei world, perfore pei gospel clepeth hem 3ockys.

L 54<T EWS1-02>P 229

And comunly fool iugement ys a ping pei men known not, for pei ledon not per wit aftyr Godes lawe, for pei presumen as pei fend to connen pat pei knowen not.

L 53<T EWS1-04>P 238

for pei is a beem by pei whyche pei fend byndep his hows, and pei schulden knowe pei, as pei schulden fele pei lore herof.

L 88<T EWS1-04>P 239

Two fyschungus pat Petur fyschude bytoknen two takynghus of men vnto Cristys religioun and fro pe fend to God.

L 44<T EWS1-05>P 242

But pei penke not how Crist forsook to iuge by manmys lawe, techyngh pat ilke iugement whiche is not don by Godis lawe is iugement of pe fend, and we witen not wer hit be ri3t. And pat man is a fool pat ilget aftur any lawe, and what not whepur he iuge by God or ellys by iugement of pe fend;

L 30, 32<T EWS1-06>P 245

And no conquereur myhte ateyne to lordschipe of al bis eurpe, for Alisaweandre iulius lefte myche for to conquere, and God wolde not pei pat lordschype were more here in eurpe, techyngh vs pei pe fend, prynce of his world, hap not but luytel lordschype of children of pruyde, al 3i3f he be now partener with Crist of mo seruauntys of pe fend pat schal come to heuene.

L 31<T EWS1-09>P 257

And 3i3f pe fend by enuye, pat is enemye to charyte seyf his ping may not be don by pei lawe pat now is set, he seyth pat anticeristes lawe fownden a3en Godys lawe is strengore than charite, and anticer strengor than Crist.

L 68<T EWS1-10>P 263

Crist cam hower pe cunte pat had ten cytees, for he cam by alle men pat wren seghed wip pe fend.

L 41<T EWS1-12>P 269

And pues men enseghe pei ben alle pei cytees, and mankynde pei enseghe bryngup to Jesu here kynde pat was deef and domp by pe synne of Adam, for pei lefen to here God and herdon pe fend, and trowedden to pei feendys lore and lefen pei lore of God, and so weren pei deef to heren of God what pei schulden do.

L 44<T EWS1-12>P 270

And to reprofe of Crist pei clempe hym a Samarytan, pat hegrauntyd in a maner and denyede pat he was lad by pe fend.

L 25<T EWS1-14>P 276

for al 3ef pe fend haue no propre lordchype necpeles he chalanghep to haue greet lordchype, and so magrey his he seruyp to God.

L 15<T EWS1-15>P 279

And so manye men trowen not ne supposon pat pei be men of holy chyrche, but supposen pat pei ben lymes of pe fend.

L 32<T EWS1-18>P 292

pe Crist, mekyst of alle, suffryde his owne iniurye in two temptacionys of pe fend, but in pe bruide he seyde Go, Sathan!'.

L 69<T EWS1-22>P 312

Heere may men towche pei malis of ypocrisye for pei is no worse synne, ne more general, ne more venemows, for hit is more euyl pat hit bus contrarie to trewpe, sijn ypocritye feynepy hym hooly, and he is a false fend.

L 33<T EWS1-23>P 314

But pei fend dredi3t not to feyne absolucionys and indulgenses, wip opre 3i3ys pat God grauntyd neuree, to spuye men of here mone, and not for solew helpe for panne wolde pei 3yue frecly these 3i3is, as Crist 3i3f hymself and bad opre do.

L 75<T EWS1-23>P 316

But pei cleypon day3es before day3es of men', for pei fend and hise membris han now her purpos, al 3i3f pei schulle panne bye pat ful deere.

L 92<T EWS1-27>P 334

And pei fend wente awaye and cesude somwhat to tempte men, for he was syker of his tare pat hit schulde myche lette pe chirche.

L 18<T EWS1-36>P 374
And resouns of he fend wher Crist was bohe God and man mariindle hym, so he fend was seyne wer his were sob or false;

Hit was not pleyn to he fend pat Crist was God for his fastynge, for Mosees and Hely bohe fastyned fully fowtry dayes, and 3eet neipur of hem was God, as he fend wiste wel.

And here we wyten pat owre philarghes ben more foolys pat is he fend, for he fend wolde to ben a fend to make a nest of God, to dwelle with Crist and his apostlys.

And resouns of he fend wher Crist was bohe God and man mariindle hym, so he fend was seyne wer his were sob or false;

But certus, 3if Crist caste owt pus he fend is in special werk of God, he reweyne of God, pat is his chirche, is comen among hem.

And sip pis is don to fendis, as 3e may se by her dedis, 3e mute graunte pat o prynce more strong

And two pingus he putten on hym, furst pat he was a Samaritan, sip pat he hadde a fend pat was felow and help to hym.

But he fend schulden haue mote enemy3te here of he heed fend, pat Crist hab ouercomen;

Certis a fend of helle schulde schame to disseyue men by such a skyle.

And offringis to he fend.

for it is foul to bere drit by he seruyse maad to fend, but euere he ypocris dreodon pat Godis lawe schulde be schewyd, and hei conuycte of falschede, for God and his lawe ben more strong.

And pus he falschede of he fend disseyuehe men of suche ordis, pat hei han he world in comyn, but noon of hem to hymself.

3if we holden his grond in feyb, pat Crist is verrey God and man, and ouer hei trowe wel his li3f, and alle his wordus pat hei seyb, we schal overcome his world and alle hei helperus of he fend.

And neipur he world ne he fend may in his harmen a man;

for he fend and ohere enemies may not meue a3eynum pis grond.

And as God 3af hem power to casten hem owt bodily, so he 3af hem power to caste hem owt of he sowle, whon he 3af vertew to his wordys to convete he puple, and of a sowle pat furst was nest of a fend, to make a nest of God, to dwelle by grace and by vertewys.

And pus his nest of Mammon gendreh monye stryues, and 3et he fend techep hem to seye pat hei han nowt, but ben more pore in spiryt han weron Crist and his apostlys.

for 3if he pope schal be damned, as God wot wher hei bohe schal, hanne men fi3ton for falshede in cause of a fend:

\[ \text{\textcopyright 1997, 2001, 2005, 2009 by the Trustees of Columbia University in the City of New York. All rights reserved.} \]
IN EXALTACIONE SANCTI CRUCIS: Sermo 63· Nunc iudicium est mundi Johannis 12· This gospel tellup how pat Crist in al his lif was a3en pe fend, and specially in his passion pat he suffrede of so great loue.

For pe fend pat is kyng aboue alle children of pryude, ha tau3t his vike by a prowd noumbr to bygyle men lyuynge here;

But pe fend may dampe men but not rauysche her hope in Crist et cetera.

And pe byrdde cawtel of pe fend, in whiche he traueluyt most, is to uarye pe byleue pat God hymself hap ordeyned, as we may see oponly of pe sacred hoost, pat is, pe whyte ping and rownd pat pe preest hap sacred, and is parveyed monye wyes wip bodily wyttis, pat Cristen men seyn is Gods body in forme of brc, as trewe clerkes and lewede men han byleued sip God wente to heuene.

But Crist, pat is esynde his flesch, a3enus his flisc, a3enus pe world and pe fend; pat pei synagoge was a man which hadde aile prophctis and a3enus pe fend, for more hye stciyng is noon, and noon more medeful violense And pe fend may dampe men but not rauysche her hope in Crist et cetera.

And alle per garnememis pat pei han ben aiter takun of pe fend to pleye per pagyn among men, and to disseyue men as beestis.

And wes bigilip nexo enemye.

Bus pe fend swarneb his couent, and bigilip many lordis.

But Crist, pat is esynde his flesch, a3enus his fliscs, a3enus his world and pe fend; pat pei synagoge was a man which hadde aile prophctis and a3enus pe fend, for more hye stciyng is noon, and noon more medeful violense And pe fend may dampe men but not rauysche her hope in Crist et cetera.

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?

And in pat synagoge was a man pei which hadde a foul fend. And pe fend criede bi pei man wip a greet ouys, and seyde Suffere nou, what is to us and to pe, Jesu of Nazareth?
And pis fend was nedid to confesse Cristis holyness. But Iesu blameide pis fend, and seyde Be thou dounb, and wende out fro pis man! And, whanne Crist hadde cast out pis fend, he wente fro pe man and noyede hym not. <L 13, 14, 15><T EWS3-134><P 30>

And so in England ben many men afer aqwenntid wp be fend, for alle pes bat ben false menes wolen baue witnesse of ophere men, and pis fallip ofte bi cousetyse and ophere synnes pat men don. <L 27><T EWS3-134><P 31>

And so, as Crist aurguep, 3if Cristis werkis weren of pe fend, God wolde not wurch pe so graciously in Crist. <L 20><T EWS3-135><P 32>

Lunatikis ben siche men pat han cours of peir siknesse bi mouyng of pe mone, and panne pe fend wrouste in hem; <L 19><T EWS3-136><P 35>

For certis 3if pei ben a3enus Crist, bei hen seruaunts of pe fend; <L 16><T EWS3-141><P 47>

And so who gederipe not wp Crist scaterip algatis wp pe fend. Crist gederipe men in loue in acord and vnite, but pe fend doip pe contrarye, for he wolde parte men fro God. <L 19, 20><T EWS3-141><P 47>

And pes God louepe pees, and pe fend louepe strif. <L 22><T EWS3-141><P 48>

And heere techen pes newe ordris a newe caste of pe fend, pat Englihs men moten f3t biffore wp enemies of ophere londis, for ellis bei wolden firste f3t3e wp us, and synne on bope sydis shulde be more. <L 30><T EWS3-145><P 61>

but pe fend shapip pe contrarye. <L 48><T EWS3-145><P 69>

And so men shulden many weyes be wys in pes werkis of meres, for it is no wisdom to norsche a fend bat semech siche, ne to norsche a newe stat bat haip no ground in Goddis lawe. <L 66><T EWS3-147><P 69>

But pe seruaunt delliwip not euermore,— but pe Sone delliwip in pe hous euermore for synne haip bat proprote, bat synne makip his sone pral, and putip hym ym out of Goddis hous, and to serue pe fend euere in peyne. <L 22><T EWS3-150><P 78>

Ceritis, God and al pe Trinaye wolde pat Crist were deed, and so wolde pe fend wip Iewis; <L 46><T EWS3-150><P 78>

One of pe citeseys is pe fend, as al pes world is Goddis cuntre; <L 59><T EWS3-158><P 103>

And Crist aansweryng seyde Ech plauntyng pat my Fadir of heuene haip not plauntid shal be drawun up by pe rote', as who seip siip pey camen ynne by pe fend and ben not groundid in Goddis lawe, he shulde not spare for tendirnesse of hem to seye pe sope, for pei moten fayle. <L 34><T EWS3-161><P 114>

And pes pe fend wolde stoppe ech weye by whiche men shulden sue Crist. <L 11><T EWS3-170><P 145>

and whoso suep not Crist he suep pe fend to helle. And pes seyen clerikis pat pes men pat shulen be sauyd, whanne pey synnen pey suen not pe fend to helle, but stonden stille or suen Crist to softe, siip ech man pat shal be sauyd mut do sum good pat Crist haj ordeneyd. <L 15, 17><T EWS3-170><P 145>

Heere Crist spekip greet prophesie, hou pes world shal be iugid, and hou pes fend shal go to helle, for merit pat Crist doip. <L 70><T EWS3-177><P 166>

And whanne pe soper was don, whanne pe fend hadde sent into ludas a hert pat pes ludas Scariothis sone shuld bitraye Crist for money, Crist, wityng pat pe Fadir 3af aile his sone shuld bitraye Crist for money, and heere Crist to softe, siip ech man pat shal be sauyd mut do sum good pat Crist haj ordeneyd. 

For oure bilceu techip us pat who pat chargip not pes wordis is cursid of God as a fend to be damnyd euere in helle. <L 341><T EWS3-179><P 185>

And so, siip feucers is a siknesse mad of distemperour of vmours, and blood is moost kyndely vmu aanswerynge to pe loue of God, pe ophere vmours in man aanswern to pe ophere loues: summe men louen to myehe pe body, and
summe men to myche þe world, and summe men
douen to myche sloupe and opere biddings of þe
fend.
<L 23><T EWS3-205><P 246>

And þus, sij many anticristis prelatis ben fendis,
as was ludas, he hap ordened þat siche curatis
shulen be confrermyd of þe fend.
<L 34><T EWS3-208><P 252>

But what trewe man wolde not haue orrour þat
prestis shulden not serue þer God, but 3if þe
fend 3af hem leeue in þe hierste werk þat God
hàp bidun.
<L 37><T EWS3-208><P 252>

for ellis þey shewen wiþ whom þey ben, and hou
þe fend is þer fadir.
<L 47><T EWS3-208><P 252>

And Iesu blameþe þis spirit, and þe fend wente
fro hym, and þe child was helid fro þat our.
<L 29><T EWS3-210><P 257>

Heere oure Lord supposip weI
fend is
done ofþe brou3t in, to lette trewe prestis to tee he,
and kepe þe puple to haue bodily lemes, wit and
and to lette a good aungel to do good on
Goddis syde, or to holde not
defaute a3enus God.
<L 16><T EWS3-213><P 261>

And heere may we se þe synne þat þe fend haþ
newe brou3t in, to lette trewe prestis to teche,
kepe þe puple to þes freris— not to profit of
þis puple, but to spuyle hem more pruyelu.
<L 60><T EWS3-214><P 263>

And it is al oon to lette a trewe prest to preche þis,
and to lette a good aungel to do good on
Goddis syde, or to holde not wip Goddis part but
wit þe fend a3enus God.
<L 13><T EWS3-214><P 263>

3ee semen to haue bodily lemes, wit and þere
godis of kynde, but alle þes ben not 3ouris, for
3ee ben selde to þe fend.
<L 17><T EWS3-215><P 266>

for Cristis spotele hadde greet uertu and was
contrarye to uneym of þe fend, as philosoferis
seyen, it is of spotele of a fastynge man.
<L 24><T EWS3-222><P 280>

But we shulen first vndurstonde þat o þing by
þis witt may signifie dyurese þingis by dyurese
propretees, as a leoun by Iones speche is Crist of
þe kynrede of Iuda, and a leoun signifieþe
Petre þe fend, as he tempiti men.
<L 40><T EWS3-223><P 282>

And whanne Crist hadde entried into þe hous, his
disciplis axiden hym pryuecly Whi myþten we
not caste out þis fend?”
<L 28><T EWS3-230><P 297>

And herfore seþ Crist heere þat þis fend is
castun out in prayyr and fastynge, for as fendis
han dyurese poweris, so dyurese uertuues
cntrarien hem.
<L 34><T EWS3-230><P 297>

And fro þe tymne þat þe fend was vnboundun, þe
pridde pope Innocensse brou3t þis yn;
<L 40><T EWS3-231><P 299>

And herfore þey shulden kepe her lippis fro
bloody seruyss of þe fend.
<L 30><T EWS3-237><P 313>

Pese þat comen in pryuly bi sutil cautelis of þe
fend ben clepid here of Iesu Crist ny3t þeeues in
her incomyngye.
<L 12><T EWS3-App><P 319>

And by þis cautel þe fend of helle haþ take
lordschips fro worldly lords, and amoristis
hem, and 3eeuh hem to bischopis and many
opere clerksis so þat pese lordsis ben afirward
nedid to sille beneficis for seruyse.
<L 53><T EWS3-App><P 321>

And þus bi cautelis of þe fend he haþ brou3t in
foure statis þat enuencemen holy chirche, for þei
camen not in bi þis dore.
<L 59><T EWS3-App><P 321>

and þis is roote of myche synne, for þis
norischip opere synneis bi cursingis and cautelis
of þe fend. þe secounde staat þat þe fend haþ
brou3t in is þe sect of many munkis.
<L 64><T EWS3-App><P 321>

And aspie wher ony of þese þre camen in bi þe
wille of Crist, and tcl where and hou þei camen in—
þou schalt wite þat þe fend brou3te
hem in.
<L 68><T EWS3-App><P 321>

But now þe fend haþ cast a roote to disturblyng
of þe chirche, and þis synne is so rootid and
runnen togidre in many staatis þat, wiboute
greet grace of God and peynful trauel of his
serauantis, it is hard for þe chirche to come to
þat staat þat Crist 3af.
<L 74><T EWS3-App><P 321>

han chosen an hoore Maister/ þe fend þat is a
spouse-breker & ligip in avowtrier:
<L 22><T T11><P 129>

þei breken foule þer holyday and ben
procurators of þe fend.
<L 5><T MT01><P 09>

where cristien men schullen be constreyned be
anticristis clerkis to don after here
coamaundment whanne þei don not werkis of
god but werkis of pe fend?
< L 27><T MT02><P 29>

pe apostelis hadden his power when a synful man was rebel 3enst goddis lawe to 3eue pe fend power of his body to traveile it, so 3at 3at 3oule were saaf.
< L 27><T MT02><P 36>
sotil cautel of pe fend to for-do goddis lawe and knowynge and loue of oure goode god.
< L 14><T MT02><P 38>

3if it be goddis wille pe pope may not do 3enst it, 3if fraunseis be false in his seyngye his doyng cam of pe fend of helle 3at is fadir of lesyngis.
< L 40><T MT03><P 48>

As to pe substance of the reule 3eii forsaiken obedience of god and obschen to a synful idiot biddynge pe contrarie of goddis wille, pe whiche synful ydiot is in case damsnyed deuyl, and so for presnyng of pe world or lustis of here fleg 3ei leuen pe comandeumentis of god and don vni3tful comandeument of pe fend, and magnyfien more;
< L 22><T MT03><P 48>

and so for loue of here stynkyngye bely 3ei laten pe fend strangle many souls, and 3it dispisen and letten 3epere men to preche the treue of goddis lawe, laste here synne were known and here pride and worldly wynnynge leid a doun.
< L 29><T MT03><P 50>

moche more 3es prelatis ben sathanas, 3at 3us myche contrarien cristis wille and sauyngye of 3ennus soulis poru3 prechynge of pe gospel, and pei ben turned in-to an ausgel of li3t, for pei feynen nem in pe stede of apostlis and worche wip pe fend to suffre 3ennus soulis go to helle;
< L 21><T MT04><P 56>

Also it 3esem 3at sic heridiccion of prelatis, 3at 3us letten cristis gospel, dryuen awey god fro mannu5 soul, and vertuous li5h and charite, and bryng5p pe fend in, and cherischii5 hym and synnes and debatis and werris.
< L 30><T MT04><P 59>

sib 3ei suffren not pe peple to here goddis word frey, but lesyngis, fablis, and perto to be robbid, and 3us 3es prelatis ben procuratours of pe fend, enemies of crist, and traitours to his peple.
< L 8><T MT04><P 60>

And 3us alle men ben conquerid to pe fend almost, 3us 3es cursed pilatis not prelatis ben verray anticristis, procuratours of sathanas, and traitours, of ihu crist and his peple.
< L 29><T MT04><P 63>

as 3if pe peny and falsnesse of pe fend were more 3an pe my3t of pe fadir of heuene, also ihu crist is done bi whiche men schulde entre in-to offices and benefices of pe chirche, and symyonentis wolen come in bi an3o3ere wee of falsnesse, as 3if pei wolen pette away ihu crist, and be more mui3tri and more witty 3an he.
Also symyonentis as myche as in is sellen pe holy gost, and maken him prel or bonnden to synful men and fendis, whanne 3ei sullen and biggen 3us his 3isfis;
< L 33><T MT04><P 67>

and 3if he consente wilfully to his foule symonye 3anne he is done in synne, as poul seip, and 3if he a3enstonde it, what bi cautelis of anticrist and malice of pe fend, he schal be tourmentid bi wrappe and vnpacience and trauerei5 and peyne of his body and loo of his catel, pei vnpaci5 schal he be sauyd but nedid to be damnyed; and 3us it 3esem 3at 3at 3at schulden be most principal helpers to cristene menswys souls 3ei ben most principal procuratours of pe fend to encombre hem in synne.
< L 5, 10><T MT04><P 70>

but pe fend blynching prele bii synche false colour to tristen in ypocritis preieris, and sumtyne in preieris of fendis, and not to amende hem of here synne but refere to meyntene hem perinne;
< L 27><T MT04><P 78>

jan it is verefied 3at a cristene man schal not do 3e wille of god withouten leue of goddis enemye, and of a fend of helle;
< L 18><T MT04><P 85>

And 3us 3es prelatis ben anticristis turmentours of sathanas for to pursue and sle trewe preistis in goddis lawe, and maken lordis turmentours of pe fend to ponsiche cristene men, for pei holden pe bounds of holy wrrit and meynnten pe trewpe of cristis lif a3enst worldly prelatis full of cooctise and heresie.
< L 16><T MT04><P 89>

and forsaken as venym matrimonye, 3at is lefcel bi holy wrrit, til newe vowis of contynense of wordli cleris weren brou3t in bi disceit of pe fend.
< L 19><T MT04><P 100>

Also 3ei distroien kny3thod bi wiles of pe fend, for pei han grete lordischip is amortiseid to hem;
< L 12><T MT06><P 117>

and 3us pe fend bi his worldly cleris diseiuech men by colour of holynes, and bryng5p hem to worldly lyuynge whanne 3ei wenen to come out per-of, and 3us caste3h hem bi here oweyne turn.
< L 30><T MT06><P 126>
For siþ prestis ben clepid agelgis in holy wrytt, and þes curatis bryngen not message of god but of þe fend, as here wickid lif seueip, þei ben not agelgis of god but agelgis of þe fend:

Lord, hou louen þes curatis here sugetis souls þat wolien for foure pens bitake hem bodi and soule to þe fend, 3e, whanne þei may not paie for verryay pouert, and whanne þei don not here gostly office;

and þei techen also hou for curs of a synful man þe creature of god, us a loof, þat trespasid not, was momild and fordon, and make þe peple bileeþ þat þat a goode cristene man kepyng welle goddis hestis schal be damnyd for a wrongful curs of a worldly prest, þat in caas is a damnyd þes fend, and þus þei bryngen þe peple out of cristene feiþ bi here false cronyclys and here sotele fablis.

for þei ben corseris and makers of malt, and bien schep and nect and sellen hem for wynynge, and beten marketis, and entermeten hem of louedalise, holdyngye wiþ fors of armes, þat þei ben myrour of coueitise and worldly lif and pride and of discencion amonst cristene peple, for of alle wicked men weiauarward prestis ben chifff whanne þei tune tour cursednesse, for þei ben sotil and han reste and þe fend is more maistir in hem for brekynghe of þe holy ordre.

it were betre to crie faste þat þe peple amendid here lif, and þat god helpe vs and oure enemys a3enst þe fend and make us frendis in crist.

Certis falsnesse avaunseþ hem, and þepore þei maken sacrifiþe to þe fend.

and 3it þe fend techep hem to make orible peynes of here owene wilie for smale synys, to make men for fere to paye moche money to hem;

hou bi þes foure þe fend lettip hem fro prechynge of þe gospel: First whanne trewe men techen bi goddis lawe wit and reson þat ech prest owip to do his my3t, his wit and his wilie to preche cristis gospel, þe fend blyndip ypocrisie to excuse hem by feyned contemplatif lif, and to seeþ þat siþ it is þe beste and þei may not do bope to-gidre, þei ben nedid for charitable of god to leue þe prechynge of þe gospel and lyuen in contemplacion.

and as crist saude þe world by writynge and techinge of foure Euangellistes, so þe fend castep to damnye þe world and prestis for lettynghe to preche þe gospel by þes foure;

þus þe fend blyndip men to clepe þis cursed hauntryng of arlotrie and synne gret worshiphe of god, and to elope deucion of preieris and sade mynde of crisys pouert, penaunce and dep and of þe day of dome ypocrisie and folie;

þe fend and his techen to make costly festis and waste many goodis on lordis and riche men and to suffre pore men sterue and perische for hunger and òpere myschesys;

þe fend and his techen to puruyeye heþ3 wyn and spised ale and strong for riche men and lordis to make hem dronken and chide and fiþte and make hem dronken and chide and fiþte and to suffre pore þat han nou3t of here owene and may not labore for feblinnesse or sikennesse and blundyennesse drynke water and falle in feueris is or ellis perische.

þer-to þe fend and his techen to 3eue costly cloþis and manye to riche men and mynstralis or shauouldours for worldly name, and suffre pore men haue nakid sidis and schakynge lippis and shaualdours fer worldly name, and suffre pore men sterue and perische for hunger and òpere myschesys;
on hem is no mercy.

< L 25 > < T MT 13 > < P 211 >

be fend techip worldly riche men, clerkis and religious, to make solempnyte whanne riche men ben dede wip dirige and messis and wax and rengynge and grete festis, but whanne pore men ben dede vnepe wole ony man berie hem or seie derige or masse.

< L 4 > < T MT 13 > < P 212 >

be fend and his seyn it is grete charite to teche 3onge men and opere solit craftis and nedeles and queynse sle3tis to disceyue schepishe men of worldly goodis and make hem self riche and bostful and proude. and be fend bi solit mens of yopcrisys and symonnye stirep lordis and my3tty men to make an ydiot and fool curour of cristene soulis, pat neiper may ne kan ne wole, for his opyn synne and worldly lif and ignoraunce of holy writt and negligence and worldly vanyte and drede of worldly shame and loo, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wip-outen flatteryne for drede last his owene falsnesse be knowen:

< L 20, 23 > < T MT 13 > < P 212 >

be fend and his seyn it is mercy and charite to conseile men to holde forp craftis pat pei vsen a3enst here conscience and excusen hem bi almes, as masse syngynge and makynge of nedles houses and costy.

< L 7 > < T MT 13 > < P 213 >

be fend and his techen that suggettis and seruauntis ben cruely beten, pyned, prisoned and sunytyme hangid and drawen for worldly trespas and defaute of here seryuye doyne, and vneuerence a3enst worldly sovereyens, but of trespas and dispit of his lawe no charge but mirpe and liynge and iapynge.

< L 24 > < T MT 13 > < P 213 >

be fend and his techen pat it is almes to pursuen men to prisonynge and exilynge whaane pei ben brou3t doun bi sodeyne loos, as brennynge and robbynge, for riche men beren hem on honde pat it is for here synne and mysreylynghe of hem self, and ellis opere bropelis wolden renne away wip riche menne good, and per-fore pei schulden be sect in strong prison til pei perishe for hungur and myschef and dispeiren and grucchen a3enst god;

< L 12 > < T MT 13 > < P 214 >

be fend and his seyn pat it is manymesse and ri3twisnesse and almes to betyn gadlyngeis and be vengid on hem pat don hem wrong, for ellis peues and lorellis wolden ouerrenne hem and here sugetis wolder not drede hem;

< L 29 > < T MT 13 > < P 214 >

be fend and his seyn pat his is couwardise and lesynge of worldly name and boldynge of eyyl doeris;

< L 5 > < T MT 13 > < P 215 >

trew men seyn to be fend and his disciplis pat 3if we kepen goddis hestis oure god wole f3ten for vs and maken oure enemys afferd, and bi oure goode pacience and charite and herty preiyngge for oure enemys pei schulden be goddis grace cesse of here wrong and tume to pees and charite;

< L 18 > < T MT 13 > < P 215 >

bi pe cautelis and many moo the fend and his disciplis distroen werkis of mercy and fallen in to loos of jingis pat pei coueitn mochel and in to endelis myschefes pat pei wolen to askape, for pei wolen not be reulid bi goddis lawe and reson but bi hire wille, and per-fere alle jingis schal turne a3enst hem at pe laste.

< L 29 > < T MT 13 > < P 215 >

Also whanne men seen lordischipis of his world and precious iucls and gold and siluer, faire hors and scheep and opere goodis, be fend stirep hem to desire hem vnskilfully and sette more here herte on hem pan on vertues and blisse of heuene;

< L 10 > < T MT 13 > < P 216 >

Whanne men schulden here goddis comauondements and poynitis of charite and ri3twisnesse and treuele, pe fend stirep hem to heren fous speche of leccherye, of bacybytynge of nei3eboris and lesyngis for to haue mynde and likyng of synne and to stire men to hate and enuye and pledynge and f3tysynge, so pat mckenese and pacience and charite schulden be lost and cursednesse of synne regnep, pat vnepepe can ony man kepe his tonge fro swertynge and schrewid spekynge bope of lecherie and false spekyngis. Whanne men schullen in spirit smelle be swettenesse and be holynesse of ihu crist and his lif, and smelle bi bodily witte be swettenesse and good odour of herbis and spics and trees and opere creaturis, to loue god and serue god and herie hym for his goodnesse, be fend stirep men to sette here lust in smellynge of lekerous metis and drynkis and to take ouermochil of hem, til pei lesen here wittis and for3eten god and his scruyece and fallen in lecherie and slepen as hooggis, and chiden and f3ten as woode houndis, and sweren herte and bonyme, and cursen and warien and prechen openly cursed lesyngis, and 3euene ensample of synne as cruel fendis of helle.

< L 18, 29 > < T MT 13 > < P 216 >

and pe fend techip glotonyes and dronkelewe men to excuse his wast on his manere: "God made alle goode mete and drynyke covenable for men
schulden spende it and lyue þer-by;"
<L 20><T MT13><P 217>

þe fend disceyeþ men and wymmen bi
touchyme of membris ordeyned for genderure
of mankynde, and bi kissing and clipping is þe
sier of lecherie kyndlid and norischid in herte til
þe dede sue, and many tymes long custome in
tis cursed synne.
<L 7><T MT13><P 218>

bi þes queytises and many moo þe fend
disceyeþ men and of instrumentis or meny and
armure of vertue he makip instrumentis or
menys and armour of synne.
<L 21><T MT13><P 218>

þe seuenpe, þat þei loue more þe treuþe of holy
writ þan ypocrisie and lesyngis of þe fend.
<L 20><T MT14><P 220>

but here þe fend mouþe summe men to seie þat
cristene men schullen not be seruauntis or
prailis to heþene lordis, sib þei ben fals to god and
lasse worby þan cristene men;
<L 29><T MT15><P 227

In marchaunitis regneþ gile in ful grete plente, for
þei sweren falsly be alle grete membris of crist
and bi alle my3tty goal in trinyte þat here
chaffere cost so moche and is so trewe and
profitable, to bigile þe peple and to teche 3onge
prentis þis cursed craft, and preisen hym aost þat
most bigileþ þe peple, and hiden here vsure and
coloreyn þe bi sotil cautelis of þe fend þat fewe
men may proue þis vsure and amende hem þer-
of bi-fore þe day of dom.
<L 8><T MT15><P 238

and þus whanne þei schulden haue houshold of
riþtwise men and vertuous of lif, þei meyntenen
proute lucifers children, exstorsion, extortionis,
robberies, and reuers, to distroie hero pore
ne3bores and maken here hous a den of þeues, and
ben procuraturis of þe fend to holde vp
falsnesse and opere synnes, and to putte doun
goddis lawe and his seruauntis.
<L 23><T MT15><P 243

and þus it semeþ þat hope prelatis and lordis
comynly maken a cursed antecurt and a quyk
fend to he maister of cristis peple, fer to leden
hem to helle, to sahanas here maister, and suffre
not cristis disciplis to teche cristis gospel to his
children for to seue here souls;
<L 27><T MT16><P 246

but certis god suffriþ siche ypocrisit and tirauntis
to haue name of prelatis for grete synnys of þe
peple and vnworþinesses þer-of, þat eche part
lede oþer to belle bi blyndnes of þe fend;
<L 14><T MT16><P 251

þes foure euynences and many moo makip þe
fend to blynde men in bileue, þat þei schulden
not knowe whiche is synne, which is vertu,
which is treuþe which is falsnesse, which is
good, which is euyl, and which is goddis heste,
and which is lesynge of þe fend for to bryngye
alle men blyndly to helle.
<L 14, 18><T MT17><P 255

and moo cursednesse to distroie cristene feip þan
wole see of his cursed vndercoundynge may no
man no fend ymagyne til þe day of dom.
<L 31><T MT17><P 258

and for feip is scheld of cristene men a3enst alle
tempacions of þe fend and ground of alle
vertues, perfere sathanas ordeyned þes newe
seets to be so manye and haue name of
kunynge and holynesse before alle opere, and
groundþ in hem pride, enuye, coueitise,
glotonye, lecherie and ypocrisie to walwe among
þe peple and stire hem bi word and ensaumple to
be vnsatable in þe feip;
<L 19><T MT17><P 261

and þe holy gost dweillþ not in siche proude and
coueitouse ckerkis, for þei ben templis of þe fend
and þei worschipen fals goddis and dwellen in
ydolatrye, hou schulde god teche hem þe precius
treubes of his lawe?
<L 31><T MT18><P 266

wheþer þe fend sathanas tchij proude and
coueitouse ckerkis, ful of synmonye and opere
synnys, more wit and treuþe þan þe holy gost
techere of alle treuþe tan3te cristis apostlis
and euangelistis, þat weren sad in billeue and charite
and holy and trewe in lif and techynge.
<L 21><T MT18><P 267

þan sib þe fend is fadir of lesyngis, as crist seijh,
þes worldly clerks, and namely feyned
religions, comenden lesyngis, for to witnesse in
word and dede þat þei ben þe fendis children.
<L 29><T MT18><P 268

Also god seijh bi þe prophete ezechiel þat god
haþ 3ouen a prest to be a spie to aspie þei sotil
discetis of þe fend and warne þe peple of hem;
but among alle þe helpis of þe fend a wickid
prelat or a fals religious is þe moste.
<L 2, 3><T MT18><P 272

and so his gile, þat cam bi cautel of þe fend,
schulde be now broken for defeute of ground.
<L 24><T MT21><P 284

and sibþ þe moste vnfredom is vnfredom of
synne, for þat makip a man seruaunt to nouþ
and seruaunt to þe fend, and dampleþ him in
helle, coueitise of fredom schulde moue men
her-to, and so synne bi his manere brynþip his
doere into þe same myre þat he eschewiþ.
<L 15><T MT21><P 286>

and 3iþ we taken heþe boþe kyngis and rewmes
bi here opyn opis schulden take aweye þes rentis
þat þe fend hap dowid wip clerkis aþens cristis
ordeynaunce. ffor no wise man wolde seie þat
lordis by here opis schulde maynteyne lawe of
þe fend aþens ihesu crist;
<L 26, 29><T MT21><P 287>

and so ofte tyme cursiþ þe fendis mynystris,
and god him syl blissiþ and þe fend cursiþ;
<L 3><T MT21><P 288>

But here schulde we wyte þat many suche
synges comen ofte of þe fend for mennes ﬁrste
synne; so, as seyeþ poul seip, þe fend hap power
for to ﬁguren him in-tîl an auangel of lîst;
<L 30, 31><T MT21><P 288>

ffor well we wyten þat þe fend doþ ofte myche
good. but þe fend replyþ aþenst þis truþe, and
seip, þe king’s graunt bi his owne chartre and
bullis of þe pope conﬁrmed þis dowynghe, how
schulde men denye þis or distroie it. But 3iþ pe
reueren al þe ordynaunce of þe rewme?
<L 2, 3><T MT21><P 289>

and so þe fend can nou3t do but 3iþ if he ouere do,
whanne he argueþ þus, þat 3iþ a rewme were
purgid of errouris in goddis lawe, þanne were þis
rewme distrisyd.
<L 16><T MT21><P 289>

and so eþe iugement þat is no3t groundid in god
schulde be ﬂeed of men as disceyt of þe fend.
<L 35><T MT21><P 290>

ffor god him sîf is treweþe, as þe gospel seip,
and þe fend is fadir of lesyngis.
<L 1><T MT21><P 291>

And þus þe fend may hide mennes wittis and
bobbe hem in here resoun, as þe iewis diden wip
crist, and leden hem to helle as bylynd avocatis of
þe fend.
<L 9, 11><T MT21><P 291>

and þus it were al on antecrist to teche þat men
schulde no3t iuge of dedis of his clerkis, and to
see þat he is lorde aboue ihesu crist, Capitulum
4m• Aþeyns þis þe fend grucchip bi many blynde
resouns, and seip þat gad forbeedip his men to
iuge of here bîpere.
<L 19><T MT21><P 291>

And herfore seith þe wise man þat he þat hatiþ
blamyngþ is sutere of þe fend, rebelle aþens god.
<L 34><T MT21><P 292>

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 þe fend, and so forsake
cristis maundements, and bi-come þe fendis
seruaunt.
<L 10><T MT22><P 296>

hit were al oon to graunte þis, and 3iue it vp to
þe fend, and fy3te no more in goddis cause, but
assent to þe fend what euere he do;
<L 25, 26><T MT22><P 296>

sîþ hi siche comune speche his lawe shulde be
betere knowne, but as we witen, not of þis frere
wherpe he shal be dampped, so we kepyn vs in
oure speche þat we clepen not þis frere a þe fend.
<L 6><T MT22><P 298>

and þus seyen summe þat these freris ha bitis to
whiche freris ben þus oblishid, þat ben þus large
and variuant as weren habitis of pharisees,
seruen þe fend to putte in lesyngus and to destrie
pore mennus goods.
<L 1><T MT22><P 302>

sobeliche þe fend visitiþ men, but to deceyue
hem and harme hem;
<L 24><T MT22><P 304>

þiþ god hap ordeyned many þousynd to
mayntene his cause aþen þe fend.
<L 26><T MT22><P 308>

and who dreþip þat siche ordis ne ben brou3t in
bi þe fend?
<L 17><T MT22><P 310>

þei seyden som tymye þat crist was not on goddis
syde, but wip þe fend, for he kepte not his
haldyayn in doyng of siche myraclis.
<L 7><T MT22><P 312>

Capitulum 8m• It were to wite ouer þe falshevede
of euidencis þat þe fend hap brouht in to loue
hise newe ordis.
<L 14><T MT22><P 315>

Sixe euidencis makþ þe fend to loue þus hise
ordris.
<L 18><T MT22><P 315>

it semþ þat to þise tuo bi cast of þe fend;
<L 32><T MT22><P 315

þe secunde deceyte of þe fend bi whiche he
biglyþiþ simple men stondip in þis;
<L 24><T MT22><P 316

But here men seyen to þe fend þat þise signes
ben ofte false, for many of þise newe ordis luen
lustfulliche in heere foode and þat men mai see
wel hi growyng and colour of here body.
<L 27><T MT22><P 316

1054
and thus when holyynesse shulde be hid, and
lustiche foode shulde be exilid, his delyng doip
be contrarie and come of he fend heere patroun.
< L 6 > < T MT22 > < P 317 >

and thus to 3iue rewelle wipoute god were
presumpcion of a fend, and to make a rewelle thus
to crie on god were a signe of blasfeme folye;
< L 7 > < T MT22 > < P 318 >

who wolde not procure siche helperis to preye
god and shende he fend.
< L 31 > < T MT22 > < P 318 >

Wel I wott he fend may feyne sich goodnesse of
hise preyeris and heyn3nesse of his power, for
men mai not see it;
< L 25 > < T MT22 > < P 320 >

Here men renken pat he fend vsiþ hise ypocrisie,
and contrarieliche to crist moue men bi sensible
signes.
< L 20 > < T MT22 > < P 321 >

It is comunalike makid bi slyh robbyngis of he fend,
so pat it is al oon to see blydnyng of pise
newe ordris, and to see a fendis holde, makid of
robbery of pore men;
< L 30 > < T MT22 > < P 321 >

hou ofte pat bei ben spoylid bi sutil fraudis of
be fend before pat siche housis weren bildid, pat
ben but an heap of wrong is.
< L 18 > < T MT22 > < P 322 >

and sii þe contrarie is soþ to whiche pise ordris
ben stretyliche sworen, it semep þat be fend
shapiþ a disporyt to hise clerkis to serue hym
inne, and so 3if men chargen mesure, pise placis
and blydnyng of hem passen mesure þat gode hāp
tau3t, and so þei hen agen goddis power. and 3if
we taken heede to þe nombure of siche castel of
þe fend, þey ben ðæn wisdom of crist, siþ he
approuede not siche housis.
< L 25, 29 > < T MT22 > < P 322 >

and it semep þat it is not nedful, but brou3t in
late be þe fend;
< L 8 > < T MT23 > < P 328 >

and þus men seyne þat þe fend kest þis for
wynnynge and hi3nes of preestis: and in token of
þis defaute makers of þis lawe weren so marrid
þat her lawe byndeþ noo persone but only suche
þat ben bope men and wynnyn.
< L 2 > < T MT23 > < P 329 >

and þus þe fend mut nedis gabb whenne his
prexis assoileþ þus.
< L 5 > < T MT23 > < P 331 >

lord, what meued his late popes to make furst þis
lawe, whenne þe fend was vnbounden, and god
meued not crist ne hise vikers to sue it, whenne
it semed as myche skil.
< L 19 > < T MT23 > < P 332 >

for as many synnen greuously wiþ-inne in herte,
as diþ þe fend, so many men maken asepþ bi
sorow of herte, þat may not speke or wanteþ
opportunytee to shryue hym to man bi voice;
< L 28 > < T MT23 > < P 340 >

Here men seyne þat it were good to holde þe
fourme of hooley churche, as men diden before
þat tyme þat þe fend was vnbounden and þis
lawe made.
< L 11 > < T MT23 > < P 344 >

Crist and his apostlis and þe olde seintis þat
were til þat þe fend was vnboundun and þe
courte of rome bi open witnesse of her lawe,
teken þis bilee;
< L 23 > < T MT25 > < P 357 >

but freris, siþ þe fend fader of lesyngis was
vnboundun, seien þat it is an accident wiþ-outen
suget or nou3t and mai in noo wise be goddis
bodi;
< L 27 > < T MT25 > < P 357 >

and heere men shulden be ware wiþ þe fend þat
þey be not blinnyd bi hym to seye who may be
euene wiþ crist, and þus to allege crist is but
foly.
< L 26 > < T MT27 > < P 409 >

bi þer fleys, and bi þe world, and bi pride of þe
fend.
< L 17 > < T MT27 > < P 411 >

he synneþ bi tempting of þe fend, þat bi pride or
worldly worship coueytiþ more of siche godis
þan resoun axiþ to his offfis.
< L 22 > < T MT27 > < P 411 >

many siche ape resouns han men herd æenus
crist, as 3if an ape wolde argue þus: “a manus
eye is in his hed of sutil fode and hyn3liþ, bi þe
same skile shulde his foot” þis fend mut lerne
argyung, and wite to what ende god hāp
ordeyneþ dyuerse lemes of hooly chirche, and
þerafter shapun hem godis.
< L 10 > < T MT27 > < P 412 >

but heere hāp þe fend shapun a sharp cautel to
strengten þis robbery. þey woln bi process of
þer lawe priue a man of his benefis and pute in
an-øjer fend þat wolde biely robbe pore men and
þus 3yue þis robbery to þis prelat of anticrist.
and þis astoneyþ many persouns to stondre for
þis æenus þe fend.
< L 9, 12, 14 > < T MT27 > < P 417 >

and 3if manye wolen holde togedere in his
bilee æenus þe fend, it were a triacle æenus
venyn þat emperour prelatis sowen in þe folc.

for siche 3ifte is not almes but 3ifte of helle to stregbe þe fend, and þe fend shuldic shame heere to seyn þat pariisachs shuldent not iuge of þe ðif of þer prelat wheþer þat he he good or yuel;

< L 27 >< T MT27 >< P 418 >

certis þey don þes pariisachs no good ne to general hooly chirche, but 3if þei don good as þe fend þat reuersip goddis ordenauns.

< L 15 >< T MT27 >< P 420 >

and þus þes nouerlies of colleges semen to tempte crist as þe fend, for þey gon not to heune bi greesis þat god hæp ordeyne to lede þidur, but þey wolen fle bi þe fendis craft and leewe þe weye þat crist hæp set.

< L 18 >< T MT27 >< P 420 >

Capitulum 10m: Ant þus seyn summen heere þat, as lordis of þe world shulden withdrowe þer lordship fro clerks dowid a3enus goddis lawe, so comyngs of þe pariisachs withdrowe þer almes and 3yue it aþer þe lore of crist, for ells þey reuersiden crist and dispisiden hym and chosun þe fend:

< L 5 >< T MT27 >< P 421 >

and þus men moten nedis assente to þe fend a3enus crist þat assenten to siche propring of chirchis bisyde cristis leewe, for crist seip þat who so is not wip hym he mut nedis be a3enus hym.

< L 20 >< T MT27 >< P 421 >

and þis consent of my3ti men bi strengbe and cautels of þe fend hæp maistry of pore sheep of crist, and autorisip siche wrongis in erpe.

< L 30 >< T MT27 >< P 421 >

Capitulum 11m: but heere moueþ þe fend men to feyne falsly a3enus treuþe.

< L 14 >< T MT27 >< P 422 >

and þis is a foul erour to take þe spouse of þe fend and worchipe here as cristis spouse boþe in word and in dede.

< L 26 >< T MT27 >< P 422 >

As we gessen þat þis man þat holþip wel cristis lawe is a leme of hooly chirche, þe which chirche is oure modir, So we gessen of an-ophe man þat reuersis cristis lawe, þat he is a leme of þe fend and no part of hooly chirche;

< L 33 >< T MT27 >< P 422 >

and we shulden not 3yue dymes ne offeringis to siche men as to hooly chirche, as we shulden not loute þe fend al 3if he shewide hym in ymage of crist.

< L 2 >< T MT27 >< P 423 >

but men witen þat it is dャmpnable to 3yue to god þer seruyss yuele as ech fend þat is in helle 3yueþ to god his dャmpnyng.

< L 30 >< T MT27 >< P 423 >

Capitulum 12m: 3it þe fend blyndip many curatis þat wenent þat bei ben not hol denounced to residense bi leewe of þe pope or of þer bishop or of seculere lordis bi priuylegie, and þus þei taken fruytis of þer chirchis and seruen not þer puple þerforre.

< L 1 >< T MT27 >< P 424 >

þis chaffere passip symonye, for it is more ny3 to wrong to 3yue a man leewe for money to serue not god but to serue þe fend.

< L 18 >< T MT27 >< P 424 >

but 3it þise fend hæp founden cautels to bringe in vikeris in persouns stede, and bi colour of siche vikeris be seip þat propring of chirchis is leeweful, and noue residense is excusid bi siche a viker þat holþip his stede, Heere men penken þat it were good to haue a viker þat were nedy to take bodi yames of men whanne þe persoun trauelide not þerforre;

< L 27 >< T MT27 >< P 424 >

for bi þis fallas my3te a fend or a soutere be an herde over a þousynd men in englond and excus residense bi a fool. Capitulum 13m: 3it argueþ þe fend to colour siche appropringis, þey ben conformed of þe pope and approuyd of þise court, who may impungne þis dede but 3if he impungne þise pope;

< L 27 , 30 >< T MT27 >< P 425 >

for siþ þe pope is more tempted þan opere men and more led bi þe fend, it semyþ bi þe popis conformyng þat þis is þe fendis werk.

< L 8 >< T MT27 >< P 426 >

but þe fend is autour þer-of and striþþ men to troe to it.

< L 23 >< T MT27 >< P 426 >

þus 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.

< L 29 >< T MT27 >< P 426 >

and þus appropring of chirchis, newe brouþi in bi þe fend, sowep symonye and lesingis to make þis propring to be grauntid. and þus algatis ben pore men robbid of worldly godis and goosly help, and þe fend hæp an entrie to overcombe helples men, as ben men of siche pariisachs and opere þat assenten herto. Capitulum 14m: 3it argueþ þe fend þat bi þis folly þat heere is spokun alle colleges þat ben in studies shulden be
destried;

but what is he pariis holpuun herby, but 3if he fend helpe a man? for bodily and goostly his curat doth harm to his sheep more falsly than koude pe fend, for he is more homely eneme, and his wip-drawing of godis for his synne semyb to streche for opere synnes, for 3if an herde be doupn at home and 3uye hym to worldly occupacioun, and wip-drawe his goostly help fro his sheep pat he shulde, or 3if he stonde in lordis courtis or in offis of pe king or of opere, and leeue pe seruyss pat god axip to kepe his sheep in goddis lawe;

his were a mouyn of pe fend, pat stirip euere a3enus skile.

Capitulum 20m: it were for to wite ouer hou prelatis shulden techè her sugetis to vencu3sche pe world and pe fend, fer to his lore ben pei holdun.

for his is a cautel of pe fend contrarie to goddis lawe.

and þus who so wole ouercome pe fend, leeue he be fendis lawe and pe world, and lede he his lif bi cristis lawe, and þus he shal best vencu3she hym and 3uye ensample to opere men, bopè to his pari3shens and opere, hou hey shulden vencu3she pe fend, for þes two lawis ben graues to pe fend to gnare men in his net. 3if þou fle pride and his retenu, þanne þou vencu3chist wel pe fend;

to his riching of persounis kyn moueþ pe fend þes ipocritis bi feyned mersy and bi kynde; for siche prelatis þat kunnen not preche or wolen not for bisynesse, and letten opere trewe prestis to preche bi þer lordly cautels, passen þe fend in þis synne bi menes þat he hāp ordeneþ to hem. for þe fend hāp no iurisdiccioun ne feyned power as þey han, and þus þat he may not do hym-silf he doip bi siche seruauntis to hym.

and it is al oon to seye þat y shul lette þee bi iurisdiccioun, and to seye þis is a place þat þe fend is lord of and not crist; and as þes wordis ben nedis false, so is þis iurisdiccioun: for he hāp no ri3t to seye þes wordis, but þei ben falsly feyned of pe fend.

but nou hāp þe fend turnyd cristis chirche bi his prelatis, þat he þat wolde treuly preche þe word of þe gospel wip-outen hire, he shal be put a-bac, and contrarie prechour shal be takun, and þus wicked haywardis of þe fend letten þis seed þat crist shulde sowe;

for trewe preching of goddis word displisip myche to pe fend.

and heere broken out þes freris ordris, for al 3if þei han no worldly lordship as þan prestitis þat ben dowid, 3it þei spuylen men of moeblis and wasten hem in nombre and housis, and þis excees is more synne þan synne of þe fend in o persone.

and as þe firste wil of pe fend bigan soone in siluestris tyme, so þis secound wilte bigan in grounding of þes newe ordris.

and 3it lordis of þis world to whom crist was so kynde ben not payed of þis reuersinge, but ben brouȝt in bi þe fend to haue dwellinge in þer housis bope curatis and þes newe ordris, as þou mayst se in lordis housis persounis or munkis or chanouns and algatis freris to lede þer meyne.

and as anentis þes newe ordris þat ben scaterid in lordis housis, it is a more vnkyndly wondir, and helpip pe fend to marre þer housis.

Capitulum 30m: 3it trewe men han delit to reharse þis bileeue, for it is more precious þan ony gold or precious stoon, and triacle to lordis and many opere to a3enstonde þe fend and hise.

for wise curatis shulden a3enstonde it and seculer lordis shulden mayntene hem, and þus noon errour in goddis lawe reynynþ for but for foly of clerkis, and for slopë of worldly lordis þat helpen not heere a3enus þe fend.

for wise curatis shulden a3enstonde it and seculer lordis shulden mayntene hem, and þus noon errour in goddis lawe reynynþ for but for foly of clerkis, and for slopë of worldly lordis þat helpen not heere a3enus þe fend.

and herfore it semyb not but to be a feynyng of þe fend.

for þe fend hāp mouyn men bi pride and bi coueȝtise forto bihele þat þey wolen do more þan þey han power or wit to do for take þou hede to oure popis, to bishops and to oure persounis, and þey reckon litil of þer charge hou myche it be and hou large, so þat hem come wynynþ and worldly worship bi þer staat, and so siþ þe staat of prefacye takip sumwhat of goddis lawe and
sumwhat of mannu lawe contrarie to goddis lawe, trewe men shulden purge pis staart and lyue clene bi goddis lawe.
\[L 27\] (<T MT27> <P 455>)

\(\text{pe fend} \) hadde enuye to crist and opere men \(\text{pat sueyden hym}, \) and temptide prestis to worldly lordchipis as he temptation in his persone and, as he li3ede in his temptation and seyde \(\text{pat he wolde } 3\text{yue to crist alle }\) he reumes of \(\text{pe world so pat he wolde loute hym}, \) so bi craft of his lesingis he \(\text{hep} \) getun lordchip to cleriks.
\[L 17\] (<T MT28> <P 460>)

but \(\text{pe fend} \) haþ blyndid men, boþe cleriks and lordis, in \(\text{pe chirche }\) pat he blyenue \(\text{pe contrarye};\)
\[L 4\] (<T MT28> <P 461>)

for \(\text{pe fend} \) couteiþ myche to quenche bileue in \(\text{pe chirche}, \) for \(\text{pis is }\) \(\text{pe firste vertu and ground of cristis religioun.} \) and for \(\text{pe pope is holdun moost and nextest viker of jesu crist, }\) perfore \(\text{pe fend} \) in \(\text{pe pope hæp gederid many worldly poynsis boþe of lordchip and worldly lif, and castiþ to disseyue }\) \(\text{pe chirche by hym.} \)
\[L 7, 9\] (<T MT28> <P 461>)

and bi \(\text{pis cautel of }\) \(\text{pe fend} \) ben many men damnyd to helle.
\[L 14\] (<T MT28> <P 461>)

for as \(\text{pe fend} \) disseyuede eue bi lesing \(\text{hat she shulde not dye whanne god hadde seyd }\) \(\text{pat shulde dye what day }\) \(\text{hat she eet of }\) \(\text{pe appul, so }\) \(\text{pe fend disseyueþ }\) \(\text{pe chirche bi oon as opyn lesing, hat crist was heere worldly lord moost hye of alle opere, and so shulde his viker be }\) \(\text{pat is clepid }\) \(\text{pe pope of rame.} \)
\[L 16, 18\] (<T MT28> <P 461>)

\(\text{pe firste bok of goddis lawe telliþ hou god manaasside }\) \(\text{pe fend; }\) "\(\text{y shal putte enemyte,} \) seib god, \(\text{bitwixe pe and womman, and bitwixe }\) \(\text{pey seed and heere seed, and she shal al to-squatte }\) \(\text{byn heed}. \)
\[L 30\] (<T MT28> <P 461>)

and \(\text{pis what pe pope bade do, but }\) \(\text{pis if he tau3te }\) \(\text{pat crist bade it, men shulden not do }\) \(\text{pis aifter hym in }\) \(\text{pat }\) \(\text{he were cristis viker, for it may }\) \(\text{falle }\) \(\text{pe fend disseyue men bi anticist, and chalenge more }\) \(\text{pan crist dide and }\) \(\text{pis bringe strif in cristendom. }\) for \(\text{pe fend} \) may moue mnennus hertis to loue so myche worldly godis \(\text{hat pey stryue and fi3te to-gidere for departing of }\) \(\text{pis godis;}\)
\[L 27, 29\] (<T MT28> <P 463>)

siche many giles of \(\text{pe fend} \) blynden men bi his viker, so \(\text{pat treupe of goddis lawe is turnyd in-} \) \(\text{to }\) \(\text{pis vikeris falseed.} \)
\[L 11\] (<T MT28> <P 464>)

and \(\text{pis bringing in of }\) \(\text{pis lawis, }\) \(\text{hat lettip }\) \(\text{pe vse of cristus lawe, is }\) \(\text{pe mooste priuey synne }\) \(\text{pat }\) \(\text{pe fend hæp foundun a3enus pe chirche.} \)
\[L 18\] (<T MT28> <P 467>)

and \(\text{pis cristemen shulden not lette for }\) \(\text{pe drede of }\) \(\text{pe fend} \) and for power of his cleriks to sue and holde cristis lawe.
\[L 28\] (<T MT28> <P 467>)

and if he and his secte be voyde fro cristis lawe, and clensid wip besumms, and mad fair wip sensible signes, banne \(\text{pe fend hæp a tokene to dwelle homely wip }\) \(\text{pis men;}\)
\[L 2\] (<T MT28> <P 468>)

and \(\text{pe fend} \) confermeþ his part, and makþ seyntis be canonyzed, \(\text{pe which resseyueden siche dowying, to proue }\) \(\text{pat pis was wel don.} \)
\[L 33\] (<T MT28> <P 468>)

for god may suffre \(\text{pe fend} \) to do siche signes and many mo.
\[L 11\] (<T MT28> <P 469>)

but \(\text{pis signes my3ten li3tly fayle, stonde we in bileue of crist, and leeue we siche signes of }\) \(\text{pe fend.} \)
\[L 15\] (<T MT28> <P 469>)

and whanne lordis leeuen pis power, \(\text{pey assenten to }\) \(\text{pe fend;} \) \(\text{and }\) \(\text{pey moten nedis be damnyd for }\) \(\text{pis assent but }\) \(\text{pis if he amenden it, and }\) \(\text{pis is blynding of }\) \(\text{pe fend }\) \(\text{hat pey han grauntid pis almes.} \)
\[L 24, 26\] (<T MT28> <P 469>)

and so \(\text{pey moten be trewe men and algatis maynten} \) \(\text{it forþ, for }\) \(\text{pis if men loken hou it cam in, it cam not in }\) \(\text{bi very almes, but bi blyndnesse of }\) \(\text{pe world and ipocrisie }\) \(\text{pe fend tau3te.} \) and \(\text{pis pe fend striþ men to laste in synne a3enus god; but wite }\) \(\text{pey wel wiþ }\) \(\text{pe fend }\) \(\text{hat god mut nedis be }\) \(\text{pe lord.} \)
\[L 30, 31, 32\] (<T MT28> <P 469>)

and but nou it is tumyd vpseidon fro religioun }\) \(\text{hat crist ordeyne, for nou he is neper pope pe} \) prelat, but \(\text{pis if }\) \(\text{he hauw a worldly meyne }\) \(\text{hat shewe his hyenesse }\) \(\text{pe world, as he were a }\) \(\text{seculer lord, and bi }\) \(\text{pis gile hæp }\) \(\text{pe fend brou3t in }\) \(\text{hat more prestis shulden haue worldly glorye.} \)
\[L 25\] (<T MT28> <P 470>)

and by \(\text{pis cause hæp }\) \(\text{pe fend brou3t yt }\) \(\text{pis religioun of }\) \(\text{pis newe ordis shall be shewid in sensible signes, as habitis, and bikenes, and hye houis, and herfore hæpe }\) \(\text{pe fend brou3t in }\) \(\text{hat cumpany of many lumpis shall be ioyned to }\) \(\text{o persone for worldly worship of }\) \(\text{pe staart.} \)
\[L 5, 8\] (<T MT28> <P 471>)
Heere men seyen to anticrist bat wolde affeerme
crist a fool, as pe fend helde crist a fool for he
wolde not take of hym alle pe reumes of pe
world for a litli seruyss to hym, pat crist as a
good god wolde pat his preists weren in worship
and fer fro perels of pe fend, and bus he forbade
to his preists to haue to myche of erply godis and
to myche biynesse aboute hem;
\(<L 18, 21><T MT28><P 472>"
bus alle pe resouns bat pe fend can make a3enus
crist and cristis preists may be auoydi bi oure
feij, and make heretikis to shame of hem.
\(<L 12><T MT28><P 476>"

Heere han trewe men ofte seyd pat it were
myche betere pat men lyueden opyn lif han in
siche nestis of pe fend;
\(<L 23><T MT28><P 476>"

but 3it god ordeyné grace heere, and ordeyné
summe to wante eyris, and bi many priuyee
weyes he takij yuel fro gode men but whanne
siche hord of pe fend is perpetuial in a hoed, be
it good be it yuel, it lastij many meynnes lyues,
and it is comynly yuel.
\(<L 1><T MT28><P 477>"

and se pe cautel of pe fend, hou quentlye he halp
brou3t his yn. but fer be it fro cristenmen to
trove siche cantels of pe fend;
\(<L 13, 14><T MT28><P 477>"

but founding of ese newe ordris distemperi pe
ordris of crist, and bus pe fend steli in mo men
to his stede.
\(<L 18><T MT28><P 480>"

boppe cristenmen and anticrist grounden hem on
iesu crist, but pey fallen in-to dyverse weyes bi
pe tempting of pe fend.
\(<L 7><T MT28><P 481>"

For I haue fondes the freres of the foure orders
For there I wende haue sist, but now my wit
lakketh And al myn hope was on hem, and myn
herte also. But thei ben fulli faithless, and the
fend sueth.
\(<L 11><T PPC><P 16>"

And to worchiphe of the fend, to wrath then the
soules.
\(<L 26><T PPC><P 19>"

But freres hauen forgotten this, and the fend
suweth He that maystri loued Lucifer the olde.
\(<L 6><T PPC><P 20>"

And worth to a wriitere, and with a lorde dwelle
Other falsly to a frere the fend for to serven So
of that beggars broi, and Abbot shal worthe
Among the Peres of the lond prese to sytten
And lordes sones lowly to the loscis aloute Knyghtes
croucheth hem to, and cruceth ful lowe And his
syre a soutere, ysuled in grees.
\(<L 16><T PPC><P 25>"

3it confessouris and bye penetaunceris chargen
more fonný avowis of siche pilgrimes, and
offrengis and brekyng of hem, pan avowe maad
to God in ooure cristendam to kepe Goddis
heestis and forsake pe fend and hise werkes, for
pe li3ti assyloyn men for brekyng of Goddis
heestis, but brekyng of peise fonný avowis and
assoylyng of hem is reseruyd to hye worldly
clerks.
\(<L 103><T SEWW16><P 85>"

pes pilgrimagis and offryngis semen brou3te vp
cofautel of pe fend and hes coueytouse and
worldly derkis, for comunely siche pilgrimagis
ben maynteneyng of lecherie, of gloterie, of
drunkenesse, of extorsionys, ofwrongis, and
worldly vanitye.
\(<L 129><T SEWW16><P 86>"

And also pe fend kan anoye in body siche rude
foolis, and when pei maken bynde byhestis to
seke siche stokkis, and offire in triste to be
releuyd by hem, he censis of boduly turment for
he has now power in pe soulue bycause of vntrist
bat pei han to God, and tristen in pes ymagis.
\(<L 173><T SEWW16><P 87>"

and 3it is pe fend as cautelous as he was panne,
and envous to disseyue men.
\(<L 178><T SEWW16><P 87>"

bis ereysce and blasemye schulden cristen men
put fro beire hert, for it is sprongon bi pe fend,
fader of lesyngis (Ion in pe viij capitle).
\(<L 13><T SEWW20><P 107>"

Perfore I bileeue pat pe feipful gederinge toigdre
of his peple, luyynge now here in his hif, is pe
holi chirch of God, fi3tinge here in erpe a3ens pe
fend and pe prosperite of his world and her
flesichli lustis.
\(<L 287><T Thp><P 32>"

and pe tojer part is here 3it in erpe, bisili and
contynueli fi3tinge dai and ni3t a3ens
temptaciouns, pe fend forsakinge and hatinge pe
prosperite of his world, dispisinge and
wijstondinge her flesichli lustis, whiche oonli
ben pe pilgrymes of Crist wandrynge towards
heuene bi stable feij, bi stidefast hope and bi
parfit charite.
\(<L 908><T Thp><P 51>"

But, ser, pe determyncioun of his mater which
was brou3t in sip pe fend was losid bi frere
Tomas Alquyne, specialli clepinge pe moost
worshipful sacrament of Cristis bodi an
accident wipouten soget, which terme, sip I
knowe not pat Goddis lawe appreuep it, in his
mater I dar not graunte.

Forpfi, sire, if men taken good hode to pe wrytynge and to pe loore of seinct Austyn, and of seinct Gregor, and of Ioon Cristisem, and of opere seinctis and doctours, how pei speken and written of miraclis þat schulen be done now in þe laste ende of his world, it is to drede lest for þe vpñefulþnesse of men and of wyymen þe fend haþ power for to worche manye of þese miraclis þat now be done in siche plæces;

þese blessid pilgramys of God, whan þei heeren of seyntis or of vertuous men or wyymen, þei bisien hem to knowe þe lyyng of seyntis and of vertues men and wyymen, how þei forsoken willfully þe prosperite of þis lif, how þei wipstoden þe sugestions of þe fend, and how þei refreyneden her fleischli lustis, how discreet þei wen in pennaunce doyngye, how pacient þei wen in alle her adversitees, how prudent þei wen in conselynge of men and of wyymen, mouynge hem to haten euere al synne and to fle it.

And I seide, Ser, is not al þe lore, þe heest is and þe conselius of holy chirche meenes and helful remedies to knowe and to wipstonde þe pruy suggestions and þe aperte temptaciouns of þe fend, and also helful meenes and remedies to haten and fleen pride, and alle þe dredly synnes and þe braunchis of hem, and souereyn meenes to purchase grace for to wipstonde and ouercome alle fleischly lustis and mouyngis?

FENDE...........211

And þus God spekiþ bi summe men as if two persones displeyned togitdere, þe wele we lewyn Reson & Gabbyng, whech ben Crist & þe fend.

wip resoun defende my lawe aþeyns þe fend.

Bot sifen alle þese signes croken from trewþe, þe fend be his ypocrisie desyeþ þe puple, for amonge alle þe craftis þat þe fend haþ, noon is soterl to hym þan þese newe orderys.

It þinkeþ me þat it come of fellenes of þe fend, for þe chirche was necligent in sewyng of Crist & 3af hem to þe worlde, slowe in Cristis lawe.

Comune cronicles seyn þat aftur þe fend was loste come inn þe ffere prechours & sone aftur þe menoure.

And so þe first fader of þese freres semeþ þe fend & þe last fader semeþ þe pope.

þus haþ þe fend be littil & littil brouȝt clerkes from leesse erroour to antircristis weye, as woso tilled forþe a childe forforþe to depe watur, & it is lickyþ þat nowe ben a pouyande aþens on to stonde for cause of antircrist & reuere Crist, for bishoppis and freres & most part of clerkis wolde sey today þat þe chyrche were distressed 3if it stode in pouer as Crist put it inne, & dampoline hem as heretikis þat seid it schulde be so.

And so sijen þei miþten more do þis obediens to Crist wipouten suche prelatis, þe as þe chyrches dide before þat suche worderes were brouȝt inne be cautel of þe fend, it semeþ þat suche obediens serueþ of nouȝth.

And þis errooure haþ brouȝt þe pope & þe pepul in more depe erroours be freres ypocrisie, for þe iuge be þe face & not be þe werkes, & be cautelis of þe fend ofte ben deceyued.

But þe fend haþ founden mores gamen in þer hode þane euer he dide in seculeres, for be þer ypocrisie he desyeþ þe puple and makeþ hem to trist on þing þat is aþens beleue.

þan schulde Cristisdom growe here in þe erþe & tirantrie of þe fend be chased away.

þe þese riche men of þe worlde, if þei geder godeþ be þer auarice and falssehed as þe fend hem teçhip, 3it wane þei die þer godeþ ben schatered amongeth men of þe worlde þat vseen hem welle.

For þe þe samel skil, iche þere schulde be a fend and þer orden schulde be damedn.

But þe fend teçhip men to charge þe lesse & þe grete synne let freli be doun.

þis heresye and blaspheme schulde men putte ourte fro here hertes, for it spryngeþ up by þe fend, þer as Crist seþþ, þe fend is fader of lesynes.

1060
And yf any clerke wolde contrarye pis, who schal be dampered bot suche a quyke fende?

If po fende move men to be proude of hor kynn, 
pti fallen in pat fro kynraden and childerhed of 
God, and þen kynraden of kynde is litel for to 
preye.

Also þes proude clerkes, symionours, silleres of 
pardoun and indulgences, of confessiouns and 
þer holy dedys, false lawyours, wycked 
jouriers and curshed advocate3, disseyvable 
notaries, and alle fals aquestis, grete swerers, 
vengeable fendas, proude men, and covetyous 
Glотовus, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and 
þer suche lymes 
ofpe 
fende, may nou3t medefullyche seye, 
Fader oure pat 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt medefullyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.

And so Crist techep us nouȝt to praye 
Lat 
we be 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt medefullyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.

And so Crist techep us nouȝt to praye 
Lat 
we be 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt medefullyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.

And so Crist techep us nouȝt to praye 
Lat 
we be 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt medefullyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.

And so Crist techep us nouȝt to praye 
Lat 
we be 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt medefullyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.

And so Crist techep us nouȝt to praye 
Lat 
we be 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt mededlyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.

And so Crist techep us nouȝt to praye 
Lat 
we be 

Also pes proude c1erkes, symoniours, silleres of 
pardoun and indulgences, of confessiouns and 
oper 
holy dedys, false lawyours, wyckede 
juriours and cursede advocate3, disseyvable 
notaries, and lecheours, bacbiters, and pursuers 
of Godes trewe servant3, and ðer suche lymes 
of þe fende, may nouȝt mededlyche seye, 
Fader oure þat art in hevenes, yhalwed be þy 
name, tyle þey amendhe hem of here evel 
lynyng.
And so movynge of mon withinne maken a den to þo fende to rest hym inne, derkyng and aspyng when he may anoye mon;
<L 23><T A09><P 135>
Ffor al þof þo fende make hym strong for tyme of his ire, nerepoles he mote nede be feble þerafter.
<L 32><T A09><P 135>
CAP: XIII: Iche mon þat is vengeable by unskilful ire, is like to a fende þat blasphemes ageyns God, to whom is propre to take vengeance of his sogett.
<L 1><T A09><P 136>
Po fende takes a soth, þat in þo olde lawe was levelul men to feght by auctorite of God;
<L 14><T A09><P 136>
Bot here we graunten þo fende þat in þo Olde Testament hit was levelul to feght, as Gods lawe techis us;
<L 17><T A09><P 136>
And so þo fende, fadir of ire, autorises þis feghtyng;
<L 15><T A09><P 137>
Here me þenkes þat þo fende disseyves mony men by falsenes of his resouns, and by his fals principlis.
<L 26><T A09><P 137>
Bot þo fende takes emsaunple at wormes of venyme, and by a naked propurte teches men to feght;
<L 10><T A09><P 138>
As if a mon wolde sey, þat if he keppid Cristis counsell þo fende wolde fordo hym, for he is more þen Crist.
<L 16><T A09><P 138>
CAP: XV: 3itte þo fende argues þat men feghten wil;
<L 33><T A09><P 138>
þat name of þo worlde þat þo fende hafs hyed is a grete eyvyldene þat batil is cursed.
<L 9><T A09><P 139>
Crist forsoke to þo fende temporal lordschip;
<L 23><T A09><P 140>
Why is not he a fende?
<L 26><T A09><P 141>
and þo world helpes þo fende bope in þis and ire. We schal witte þat ydelnesse in servise of God norischis oher mony synnes, and þus plesis þo fende. And herfore seis þo Gospel, þat þo fende aspyes wehpter serauntes of a mannis house ben ydel and proude, and if he fynde þat hit be so, he dwells wip þat mon.
<L 7, 9, 10><T A09><P 142>
Ffor þo fende is a theff to wake on mon bothe day and nyȝt;
<L 18><T A09><P 142>
If he slepe in Gods servise þo theff spoyleis fro a mon godes lat God hafs gyven hym, to helpe hym fro þo fende. If mon wake in ydelnesse, þo fende aspyes þat þen is tyme to tempi mon to serve hym, for þen he penkes to spede his cause.
<L 22, 23><T A09><P 142>
And in þat mon is fals ageyne þo firste comandeament, and þen þo fende sees his tyme to move mon to serve hym.
<L 30><T A09><P 136>
and if þo Holy Gost lede hym not to Gods servise, þo fende ledes him to his;
<L 36><T A09><P 142>
For nedes mot men here in erthe serve God or elles þo fende;
<L 19><T A09><P 143>
Ffor þei schulden hunte þo fende, and destrye synnes, and bisye hom in Gods lawe, and taste of his swettnesse, ne take not þis state bot if þei wil holde þese boundes. Ffor covetise of wynnyng and ydelnesse of reste bryngen mony prestis to serve þo fende.
<L 25, 28><T A09><P 145>
Bot þei schulden not preche cronyclis of þo world, as þo batel of Troye, ne oþer nyse fables, ne monnis lawes, founden to wynne hom þo money, ffor Crist biddes his clerkes preche þo gospel, and by þat þei wan þo world and sconfitiden þo fende.
<L 31><T A09><P 147>
And þis lawe is more taght and dred and executid, for þo fende and covetise hafs more maystrye of men þen Crist and his lawe, for þat is thynne sowen.
<L 22><T A09><P 148>
sith servise þat þei schulden do is fedyng of þo Chirche, and feghtyng wip þo fende in defense of Gods part.
<L 23><T A09><P 152>
And, as Austyn seis, þei sellen hor rightwisenes, and now þei sellen falsched, and so þei sellen þo devel, and þus þei parten hom fro God and wedden hom wip þo fende.
<L 2><T A09><P 154>
Bot we schal undirstonde þat þere ben þre lawes, lawe of God, and lawe of mon, and lawe of þo
And jus þe fende by one synne bringes a man to mony.

And he þat excusis synne, or preysis hit herfore, excusis þe fende and dispreyses God.

Certis, þese lordes bynden hom by þis lawe to serve þo fende.

for hope he is a fals frere, and þerwip þe fende.

And so, as hirdes in heven have joye of þer childur þat þei have goten to heven be vertu of Goddis seed, so þe fendes schal in helle have sorowe of oþer childer, þat þei have brouȝt unto helle be lawe of þe fende.

And certis, as þe word of Jesus Crist is better þan þes cloþes, and use wip profite of hem schulde profit more to man, so þes ypocritis of þe fende don more harme to þe Chirche þan dos þes turmentours þat þus defowmen þer cloþes.

And so wo schal come to hem þat turnen werkes of mercy to fenesse of werkes of þe fende, to drawe sowles to helle;

And þus ordinance of Crist is put aback be þe fende, and where men syden þat it were gode sowles go to blis, now scis Anticrist indevide, it is gode hem to go to helle;

3if prestis dwelliȝ in þe hill of hey gostly lif, and aspen discetics of þe fende, and schewen hem to þe peple bi trewe precheynge, and holden up here hondis, þat is, opyn gode werkis, and lasten in hem, and preien bi brenynge desir to perfore riȝtwiseynesse of Goddis lawe and ordynance, Cristene peple schal have victorie of þe fende of helle and cursed synne, and þan schal reste and pees and charite dwelle amonȝe hem.

Also in iche lawe is ydelinesse forfendid, and no state of monnis lif, ungrounðid in resoun, schulde be taken of ony mon, for drede of þo fende, bot if hit be fully groundid in servise of God.

And þat þo fende þat þe on þis yfel for gode. bot þe fende of þo fende lufs lastynge in synne, and boostynge of erroures þat elders have done, þis schulde move þe for to reverse þo fende, and trowe not unto feres, bot stonde on Crisis ordynance.

Bot certis þei ben bot bastarde braunches, cropu in by þo fende;

And so þo fende and his childer haf coweredd lorde.

And firste it semëp, þat discencioun of þis popehede is for covetise of worchiphe and wynynge of þis world, þat bi cautele of þe fende is knytted to þis office.

And so of þis it semëp, þat what persoone or comente traveylle to restore þe pepe to þe worldly dignite, traveylip aȝens Crist in cause of þe fende.

And þis mevede þe fende, aftir þe dowynge of þe Chirche, to use þe monk Sergyus.

And þus þe beste of hem alle woot not where he be a man of holy Chirche bi Goddis apprevyng, or ellis a fende of helle now dampnyd in Goddis knowynge.

And so marke þis as greet synne, whanne men passen in oþer of þes alȝif þe fende colour it, and medle good wip yvel;

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

For in þis þei ben foule traytours to God, and eke to þo pulpe, and þei ben nuris of þo fende of helle.

Lord, what schulde move Crist Almyghty, al-witty, and alle weil willynge, to hide þis byleue of feres by a thousande þeer, and nevere to teche his apostils and so many seynis þo right byleue, but to teche first þese ypocrites, þat comen nevere into þo Chirche til þo foule fende Sathanas was unbounden?
and where þei schulden be governed in soche doute poynes by þo Holy Gost, þei leeven his counsel and reulynge mony tymes, and taken hon to þo reulynge of a synful fool, and, in caas, a damned fende in helle.

CAP- XXIV: Also freris ben irreguler procuratours of þo fende, to make and mayntene werris on Cristen men, and enemyes of pees and charite.

CAP- XXXVII: Freris also ben worse enemyes and sleers of monnis soule þen is þo cruel fende of helle by hymself. Ffor þei, under þo habite of holynesse, leden mon and norischen hom in synne, and ben special helpers of þo fende to strangle mennis soulis.

And þus, if þo foule fende myght be schewed in his schappe to þo puple, as men seyn he was in tyme of Seynt Bartholomew, þo puple wolde be fende to dwelle in his servise, þat is synne.

Also hit semes þat in þis þei magnifiien a synful catyf, and, in caas, a damned fende, more þen God Almyghty.

and so be procuratours of þo fende for to drawe alle men to helle.

And one þing I sey, certen of resoun, þat no man in þis worlde may lightlyer or grevouslyer synne, for his fote is festid at pride by hynesse of state, and þo fende temptis hym more, for hope of more harmynge bycause of his synne.

And so þo fende haves counselleide wip Anticrist his viker, and heght hym Gog and Magog to bigyle þo puple;

Bot sib 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 fende.

Hit semes þat he shulde not bid, to lousyng of þo fende.

And sij yvel partynge of soche godes is cause of discencion, þo fende hafs caste þis snare for to bryge men, ffor charite is exiled, and envye kyndelid. And þis semes þo caste of þo fende of helle, þat he schal destroye lordes and hor tenauntes, and leve none in þo world bot Anticrist clerkes.

Ffor of þis gode brethere ben put into prisoun, and mooste schrewis of oper have leve to go aboute, and use frely hor malice as procuratours of þo fende.

And more booste of þo fende herde we nevere, sith quantite of merytes is hyddfro seyntis, and chaffers wip soche þinges, unknowne to þo partyes, were presomptuose foly upon bothe sides.

Neverepoles summe godes ben more nyghe God, as vertues, þat may not be gyven of none bot of God, ne nouþer mon ne fende may dysuse vertues.

bot herfore thorw defaute of right byleve þo fende deceyves þo Chirche by soche fals procuratours We schulde understonde, þat whosoo lifs better, he preyes more profitably to iche Cristen mon.

for masse and þo ooste ben dyverse þinges, ellis freris myght not felyne of hor massis þat þei ben better þen masse of a fende. Scharloth was a fende, as Crist hymself seis, and, as freris seyn, soche prestis syngen right.

Bot þo fende haves byldynd pus Anticrist in þis matir, þat he contraries to hymself, and knowes not hys errore;

Ffor þese worldly clerks may crie þat a grete seint is dampped, for he contraries þer lustis, ande þat a cursid fende þat died in open heresie is a grete seint in heven, for he was frend to hem or enrichid hem.

But nowe, hem turned alle to þo worlde and pride and covetise, men dreden lest God suffer þo fende to disseyve hem in mony dedis þat þai
done;
<1 9><T A29><P 468>

And if you say, by his skill holy Kirke hafis been in error many hundred wynters, for Crist seis, by witeness of Jerome, pat bis bred is my body, soth hit is, specially sthen po fende was loused, pat was, by witenesse of po angelo to Jon po Evangelieste, aftir a thousand wynters pat Crist was sted to heven.

<1 L 23><T A31><P 502>

For before pat po fende, fadir of leesynge, was loused, was nevere bis gabbynge controved.

<1 L 1><T A31><P 503>

For pus did Crist, and tau3t pus his disciplis, til po fende had blyndid his world.

<1 L 23><T A32><P 505>

But as faste as these prest ben aboute to kepe his vine, per ben ojer thee whiche ben aboute ni3t and dai to destroye his vine, whiche ben po world, be fleisch, and he fende, of hiche po spekep Daud, in po Psauter, perhe he pus spekep of po vine and seip: /Vindemiant eam omnes qui pretergrediuntur viam.

<1 L 288><T CG08><P 88>

Panne, fals fende, pou3 I do bodili penaunce, I fede her wi3p my soule;

<1 L 122><T CG11><P 124>

And perfore, be wel war of these prest solit nettis of po fende: pat is, glutenye, veynglorie, and couetisse.

<1 L 262><T CG11><P 128>

Pus shulden men do noweadaiies: when thee seyn and heren pat many men wi3p her litel kunnyng prechen more bisile and turne po peple fro her vicis for to lyue vertuously many ojer grete clerksis pat ben lettrid hilie, hauen greet joy herof, and arret it al to Jesus Crist, which is po verre prophet po shal shall come into po worldle at po dreful Day of Dome for to deme al mankynde, and not to rett it to po fende po vertu of Goddis gracious worching, as false frowarde shrewis done, pat han 3it po oolde enuy of Jewis pat turnede in Jesus Crist po vertu of po Holy Goost to po worching of po deuel pat pei clepiden 'Belzebub'.

<1 L 271><T CG14><P 182>

he seconde is for po grete batayle pat shal be bytwene man and pe fende in pat houre;

<1 L 301><T CGDM><P 216>

Pat pei shullen so apere semii wel, for in po liif of Seynt Martyn it is written how pe fende aperid to pat holy seynt at his dying, which hooily chirche clepip /gemma sacerdotum/pat is: pe precious ston of all prestis.

<1 L 307><T CGDM><P 216>

Pus it farib by every man po lyuip here in his worlde: pe day is set ofoure deep, cunly known unto God, in whiche we shullen fis3t wip po sotel fende, we mowen it not astarte.

<1 L 343><T CGDM><P 217>

And pus I hope of his mercy to be sauid, for alle my synnis, perceus poou, cursid fende, shalt be dampned for pat one'.

<1 L 432><T CGDM><P 219>

Pan shal Crist seye to hem pat shal be at his left syde Wende 3ee fro me, 3eeecrisd men, into fier pat euere shal laste, pat is oderneyd to pe fende and to his angelis po dis on his werkis'.

<1 L 73><T EWS3-147><P 70>

And so Crist tau3te in his word hou po fende was comen a3en to his kynrede, wurst of alle, as it is teld in anouer stide.

<1 L 58><T EWS3-149><P 76>

aftir pe desiris of his fleische/ ouercomen wip pe fende:

<1 L 3><T LL><P 08>

pat wip her sclaunderis hindren her bri3peren/ & seyn po fende mai & wil:

<1 L 17><T LL><P 10>

baptised in watir of Flom Iordan/ & temptid prise of pe fende:

<1 L 18><T LL><P 34>

pe fende: pe world/ & pe wantoune fleische #

<1 L 30><T LL><P 34>

And like seruantis haip pe fende:

<1 L 10><T LL><P 47>

seip pe Lord God! And sijen pe fende neipir eetiip ne drinkip:

<1 L 5><T LL><P 49>

Pis weche chasip so pe fende:

<1 L 25><T LL><P 51>

Pat pei fende desiriip in pe si3t of pe world:

<1 L 15><T LL><P 52>

pe fende bropip at mannes souler:

<1 L 2><T LL><P 47>

assailed pe fende of helle/ whanne Crist seide goo Satanas' ?

<1 L 12><T LL><P 65>

pe fende feynip his acciou3 to trouble pe good of pe chirche:

<1 L 18><T LL><P 80>
he fende haf leied twoo snaris/ & in hem he cacehep he pepler:
<L 3><T LL><P 81>
he secounde trappe of he fende:
<L 26><T LL><P 83>
he fende in his membris/ 3yuep leue to chapmen:
<L 1><T LL><P 90
he fende wip his membris/ what wip ypocrisie:
<L 10><T LL><P 94
he fende in his membris/ settip wacche & bisie spier:
<L 1><T LL><P 99
he fende in his membris/ holdi a court as he seip:
<L 21><T LL><P 103
he fende wip his cautels/ hap whilid in to þe chicher:
<L 10><T LL><P 107
he fende wip his cautels/ hap 3ouun leue to XII men:
<L 21><T LL><P 111
he fende wip his cau-tels/ hap largid his couetise:
<L 5><T LL><P 116
he fende wip his cautels/ movep discord in þe hertis:
<L 16><T LL><P 123
he fende dampnaciou # he fende louch synne #
he fende scatirię abroad #
<L 29, 30><T LL><P 129
pat dwellen wip he fende/ for to serue him in his chicher:
<L 7><T LL><P 130
first, siþ crist god and man sou3te mannis soule
lost þoru3 synne bi þritti 3eer and more wip
grete fraiucle, werynesse and many peynes, bi
many thousand myles upon his feet, in gret cold
and stormes and tempestis, prelatis schulden not
couche in castellis and suffre þe fende to
decoure cristene souls, and þanne make a pore
man to renne two or þre thousand myles and 3eue
hem þere ensampl[e of pride and oper[e synnes.
<L 17><T MT02><P 30
and þe fende blynþip hem so moche þat þei seyn
in-deþe þat þei moten neurue proie to plesyng
of god, siþ þei vnaþen hem self to do þe office
of prestis bi goddis lawe and purposen to ende in
here Feyned deuocio þat is blasphemye to god.
<L 32><T MT10><P 190
and also petre and alle oper apostles, and also
alle oper popis faileden þat weren til Innocens
cam, whenne þe fende was loued, and 3itt men
weren clenseed of her synne picke and bettur
þenne þei weren affur, for I rede in þe boke þat
luk wrote of apostles dedis, hou þre thousand
turned in oon daye fro Iewes fables to cristis
lawe, and acou of hem was þus confessid to
prestis.
<L 21><T MT23><P 328
þlor scyntis by feip discoumstadden rewmes, 3he
þe rewmes of þe fende;
<L 24><T MT24><P 347
for alle þese ben not gospel, but þe fende may
regne vnird þes writis;
<L 28><T MT28><P 479
And, siþ þe fende haf had his power upon þe
clerge of Goddis chicher in þe old lawe, wherbi
he excludid and 3ut dop welny al þe lawis from
þe trewe beleeue of Jesu Crist, he can do 3it þe
same malice.
<L 35><T OBL><P 157
For wete 3e wel þat þe fende knowiþ his wel
inow: þat it were vnpoussé him to do ony ri3t
notable or grete schame to Cristis chirche in
þeruing þerof, and þe clergi stode truli and
stifi in her owne office, ri3t in a maner as it
were vnpoussé ony grete dedli sekenesse to
grove in mannes bodi, 3if þe stomak þerof were
hole.
<L 43><T OBL><P 158
And þis dampned man, þat so ful of þe fende
schal sit in þe chicher after þe menying of
scripture and olde seinttis, schal not be a singular
person bi himself, but an agregat persone of
many ri3t wikkid, acording in oo malice and
conspiracie a3enst Crist, þe wiche ben in a
maner onydi in herede Sathanas.
<L 61><T OBL><P 158
Herefore in þe text rehersid tofore, seint Poule
rehearsip þat þe man of synne and þe sone of
dampnacioun and ful of þe fende, bi whom alle
men vnderstonden antecrist, schal sitt in þe
temple, þat is to seie in þe chicher, schewing
hymself as he were God.
<L 91><T OBL><P 159
And þus þis open enhaunising of antecristis
tradicions, and commending þerof, and charging
þerof aboue Cristis lawe, maþip tace us open
euydens hou3 þis man, so ful of þe fende,
enhaunip himsif aboue alle þing þat is God in
kinde, or ellis seide a God bi office.
<L 182><T OBL><P 161

1066
sett his fete upon wold haue begilid our lord Iesu Crist, as whoso wol mai se in scripture. pe apoisenep of synne aftur his olde craft lesing, pe wiche auctorisiz alle oþur trew writing and seiling of clerks.

And his transfigurid Sathanas, aftur he first wille of fende pat inhabiteth hym, wipdrawiþ bi fraude and violens from Iesu the feipfulnesse and pe true legeaunce, pe wiche pe peple owip to our king and lord, Iesu Crist and his lawe.

But his inissered fende reckip nou3 hou3 dou3teful pe peple be in pe determinacyon of Crist and his apostlis, for bi pat he drawiþ pe peple to 3eue more credence to his lore, and to mentyne hym and his lawe pe more stifli.

and bi title of conqueste, for he gate hem from pe fende bi conquest upon the cros;

Napeles, if his fende were not inissered wip couetise pat is pe rote of malice and blynde him, he schold mowe se in pe gospel hou3 Crist for al his liif here renounsid effectualli to alle worldi possesions and lordschip and worldi title, and made his disciplis of office pat were prestis to do pe same;

For, certis, pe strong ladi pat Heraude held in auou3tri3e was neuer more apriþ aftur pe blode of seint Ion pe Baptist þan his lecherous fende, þat haf sett hir se of hir affeccion vpon alle þe seclere lordschip of alle þe wide world, þristip aftur pe blode of feipful peple þat gruccip, nameli in his poynþ a3enst þat formycacioun þat sche doþe a3en Crist and his blesid lawe.

But nou3, certis, þe fende þat inhabitip þis man of synne aftur his olde craft medipþ or mengip lesing wip trouthe in þe pseudo-prophetis moue, and medipþ uenym and wyne, and apoisenep þerwip Cristis chirche. þis craft usid þe fende whan he begilid Eve, and also whan he wold haue begilid our lord Iesu Crist, as whoso wol mai se in scripture.

And if his inissered fende, so ful of Luciferis pride, sett his fete upon þe emperouris heede and crowneþ him wip his stinkking feete, Danielis prophesie in þis poynþ is more openli verefiid of the grete bodi of antecrist that approueþ thys vnmesurable pride in þe heede perof.

Sip þan Cristys mystik bodi, heed and lymys, schuld be þis sacrid covst of brede and wyne and a3enward, as Poule and Austen wip õþur olde seinttis techen, and seche a sacrament is propriuli a visibil forme or kynde of an vnvisibil grace, and in antecristis sacrament is no visibil forme or kinde, wiche forme or kinde visible myþt be þis mystik bodi of Crist, but if antecrist wold seie þat þis bodi schuld be þe accidentis wipout soiect þat he spekþe (of þe wiche a wiserid fende myþt not seie for schame).
And so, as Crist spekēp þo þīnggis þat he hāþ hirdre of his Fadur, so þis grete bodi of antecrist spekēp þo þīnggis þat he hāþ hirdre of his Fadur þe fende. þat is a lier and Fadur of leysing and stode neuer in trupe, as Crist techēp (Io–8).

For in Rome, as Austen seip, weren ful many diuerse and contrarious opinions among þe philosophis, for, as he writhe þer, It was no charge to þe fende þat was king of Rome wip houþ contrarious errorris þei striuen bitwene himself, while he had al togedur in his possessioun þi þe desert of manyfolde and diuerse vnfeiþfulnes!

Of þe wiche Crist spekēp þus to þe fende, desiring þis omage and seruage: þe lord þi God þou schalt wirschip and to him alone þou schalt serue!

For bi þis skele seint Austen preueþ in /De questionibus veteri et nove legis/ þat it was þe fende þat appered in likenesse of þe holi prophete Samuel to king Saul, whan þe wiche had rered a spirit at þe request of þe king Saul, as it is wretæn (Re·28), þat is to seie for as meche as he toke upon himself the wirschip þat Saul profrid him.

And so it wol suþe of þis processe þat, as Saul felle so souþe for he wirschipt þe fende whan he had went to haue wirschipt Samuel, as Austen seip in /De questionibus veteri et nove legis/, and þat fal betidd him because he wirschipt anopir þan God, so it stondeþ of folis þat don offringgis to angelis, scintis or to opur imagis or reliks, for onli þe fende and his retinewe wovene delte himself in seche offring.

And þat it schuld so, þe fende. þat is chif auctour of þis constituicion and his lemyes, þat speciali helpen him, made anopur constituicion in þe same þat þe gospel schuld not be prechid.

3it, because þat antecrist is an armed fende 3enst þe armurys of God, I schal schete to him an arouwe of Iohnathas þat neuir 3ede backward.

3it schete we moo arowis of Iohnathas, 3if any grace mai ben to wounde þis fende antecrist or any of his special membris to ueri repentunce.

Wost þou not wel, blinde fende, þat þe world haþ be cristen, and 3it is wipout þe newe determinacioun?'

For it is a3ens þe plesance of Criste, and mooste lykynge to þe fende and lesyng of soulis.

And, if 3e say þat þe þis skylle holy kirke haþ bene in heresie many hundred wyntur, sothe it is, specially sythen þe fende was louscd þat was, be witnes of angiue to Iohun Euangclistc, aftur a þousande wyntur þat Crist was stucde to heuen.

For before þat þe fende, fader of lesyngus, was lowside, was neuer þis gabyng contryuede.

þe sixente: þat exorsismes doun in þe chirche, as halowing of þe watur, brede and salt, and askis and suche ofer, ben pure craft of nigromancie, wiche is þe worschiping of þe fende.

but wane prestis or religious singen þe latanye for pride, for ipocrisie or for couaitise þan þe plesen not God, but þe fende and þe worlde, wiche ben þe maistris þat þei seruen.

(16): Also we graunten þat halowing of holy watur, of brede, salt and asken ben cleueful, for þei ben deuoþe preiers and blessings, and þer is noon exorsismion don on holi bred but a preier as good as oure gracis, and not alle exorsisouns ben craft of nigramancye and worschipe of þe fende:

And þus dide þe fende wip þepene men in þe tymne of Cristis apostelis, as plenerly tellip in þe lif of seynt Bertelmewe;

And 3if ony clerke contrarique þis and so endip, who schal be damned but suche a quyk fende?

And I bileue þat anoon aftir þis fastynge, whanne þe manheede of Crist hungride, þe fende ne3ide to him and temptide him, in glotonye, in veyn glorie, and in couetise;

3it 168
but in alle pese þre temptaciouns Crist concluidid þe fendide and wipstood him.

sere, flu acordingly to þis sentence, vpon myldenten Sundai two þere I gessede now ago I herde a monke of Feuresam, þat men cledipen Meredoune, preche at Cauntbirbie at þe crose wipinne Cristis chirche abbye, seyynge þus of confession: as, þoruþ þe sugestion of þe fendide wipwitone conseile of ony oþer liif þan of hemsilf, manye men and wymmen also cumne ymageyne and fynde meenys inowe to cume to pride, to þelte, to lecherie and to oþer dyuere vices, in þe contrarie wyse, þis monke seide, sif þe lord God is more reddy to for3eue, synne, þan þe fendide is or may be of power to move ony liif to synne, þanne whoeuer worn schamen and sorowen herteli for her synnes, knowlechynge hem feipfully to God, amendynge hem aftir her kunnyngye and her power, wipwitone conseile of ony oþer liif þan of God and hemsilf, þoruþ þe grace of God suche men and wymmen mowen fynde sufficient meenes to cume to Goddis mercy, and so to ben clene assoylid of him of alle her synnes”.

Dawe, þou blahereest blasfemies & reson hast þou non, þou leggyst of Goddis lawe bot to a false entent 3ee. falselie þan þe fendide when he saide to Crist /Quia angelis suis mandauit de
disseyt of love is enmyes; and here may we se how þo fendides argument disseyves þo puple, and moves hom to feight.

visible and vnvisible whych lorde took fleshe and bloode brynge in the virgyn the same god But ye have many false wayes to bygel the innocent people and selvyghes of the fendide.

FENDIDES........54

sipen alle seyntis in heuene affermen þis gospel, he were ouer frett a foole þat wolde falle her fro, for alle antecriste clerkes or fendides in helle and false glosis þat ben feyned to þe gospel of Crist schulde not be trowed, for þei ben not groundid. Fader oure þat art in hevenes, yhalwed be þy name, tylle þey amende hem of here evel lyvynge.

And by þis fendides synne ben mony men disseyved.

And þus enviousy men ben þo fendides childer, and don harme to homself, and profiten to Gods cite.

CAP·IX·Bot, for to speke more of þis fendides synne, þo Chirche is divyded in þese thre partis; And here hom fayles charite, when þei leven þis better and eyser algatis, and taken þo fendides office; ffor hit falles to fendides by pride and endeve one to feyht wiþ anoþer, as Gods lawe telles; And here may we se how þo fendides synne ben mony men by strenght of lawe aþeynstonde hor enfymes; and so ire þat God snynbes wiþ mon sownes to reprove þat he blames þo fendides childer.

Wil I wot þat angells ageystode fendides, and mony men by strenght of lawe aþeynstonden hor enfymes; And here may we se how þo fendides argument disseyves þo puple, and moves hom to feight.

Ffor mony men ben preysid now for fendides werkes, and honoure and worschip þat þo world gyves hom is comynly for vicis and not for virtues;

And disseyt of love is wiþ men þat feghten, as wiþ fendides of helle is feyned fals luf.

Ffor mony men ben preysid now for fendides werkes, and honoure and worschip þat þo world gyves hom is comynly for vicis and not for virtues;

And ydelsnesse in þis office hyndris most þo Chirche, and gendres moste þo fendides childer, and sendes hom to his court.

And þus fendides childer schulden be chastised wiþ strenght, þat þo Chirche my3t profite aftir Gods lawe.

And þus fendides childer schulden be chastised wiþ strenght, þat þo Chirche my3t profite aftir Gods lawe.

þis lawe schuldlen men teche þo folk, and putte on bak þo fendides lawe;

And þus somme hyrdes in her entyre synnnen sore in synonye, and in constynuancé þerof
Here many we see that he take fals, for this his Church schulde be saved and Crist more worshippid, this fenes host owvercomen, and Cristendome confortid.

And so al þof þese newe ordiris profiten to Cristis Chirche, neverpoles not so myche as fenes in helle.

So faren men of þis world: for as miche as þei ben sette in so fals a grounde (pat is, in þe mirpe of lustis of flesche and welpe of þe world, and no3t in þe stoon, Jesus Crist), þerfore at þe neste puf of þese fenes blast þei ben dreuen ly3tly into what synne þe feend lykeþ.

In helle be þei þat ben overcomen, as fenes and soules þat ben overcomen bi hem.

For ri3t, he seip, as vnder busches of breris is no refreschynge of schadue, beestes for to reste hem vnder, as vnder oper trees, but oneli to snakis and to addris and suche oper wormes, so biseide a good man, bope good men and euele moun mape reste', but biseide suche tirauntes, none moun reste but if it be suche venemous bestes as þei ben, oper ellis addres (pat is: fenes) whiche han her couches in hire hertis'.

De commandements of God ben þe wey toward heuene, as Crist seip in þe gospel and Dauid in þe Psauter, and whoso kepeth not hem is bisydes þe wey, and suche a soule is troden playn wip tramplyne of fenes wip hire wicked suggestionys and hire foule þou3tis wip whiche þei trauelion as wip tredynge suche a voide soule.

Crist clecep heere suche fenes briddles of heuene' or briddles of þe eir' for as myche as þei hauen alwey per heueni kynde, þou3 þei ben maad maliciousy poru synne of enuye.

and also þat in Belsebul, þe Prince of Fenes, he caste ouȝte fenes;

It is of fenes weywardnesse to forbede cristene men to fede here souls on Goddis word, ifor God seith Deut.*

And this is a syker place, for fenes tempte not men here.

And by þis auengeles in heuene, mankynde and fenes schulden be glad by resoun, for þe mo

N. P.
pat ben dampnyd þe more ys fenðes peyne.
<L 59, 60><T EWS1-03><P 234>
for we schal wyten as by yeule pat, wose lounþ more manys good þan he loueth helpe of his sowle, he is wolþ and fenðes child.
<L 42><T EWS1-08><P 254>
for by vertew of Crist þes fenðes ben þus suget, and pese namys han vertew to make þe feend dreede kyndely.
<L 88><T EWS2-61><P 33>
herfore we shulden be meke to god for trespasses þat we han don to hym, and specially for his kyndenesse þat he made va first of nouþt, and sijen bouþt vs vs þe fenðes prisoun, and giueþ vs aye grace in alle our goodis;
<L 30><T MT23><P 338>
for þe fenðes of helle trowen alle þat we trowen, but hem failen charite to bynde her schelde in ordre, and herfore ben þei dampened by her defourmed schelde.
<L 7><T MT24><P 349>
And þis myscif, Poule, is brouþt in þe chirche bi þike visered fenðes and dai deyulys, freyns, þat þou specifides of wher þou seidest þus þe Spirit seip opiniþ þat in þe last tyme schal sum parte awete from þe feip, taking hede to þe spiritis of errore and to þe doctrine of deyulys, speking leising in ypocrisie'.
<L 748><T OBL><P 176>
Napæles of þis litil processe tou3ching þe abhominacioun of idolatrie þou maiest se houþ ful of þe deuyl weren bo visered fenðes þat nouþt late in Yngland made a constitucioun and artid men to kepe it, þat no man schald enpugne þe wirschip þat peple dop to imagis and relieki.
<L 2928><T OBL><P 231>
Than the deuyl that was fallen out of heuen for his pride had enuy to man / & by a false suggestyoun he made man to eate of this tree / & breke the comandement of god / & tho was man ouercomen of the deuyll / & so he lost his herytage and was yput out therof into ye world that was a lande of travell & of sorewe under the fenðes thraldome to ben punyshed for his trespasse.
<L 25><T PCPM><P 08>
Lordes loueth hem wel, for they so lowe crouchen But knowen men her cautel, and her queynete wordes Thei wolde worshipen hem, nought but alitle: The ymage of ypocrisie ymped vpon fenðes.
<L 22><T PCC><P 11>
All such ben falser than ben fenðes.
<L 536><T PT><P 164>And this commeth in by fenðes. To bringe the Christen in distaunce;
<L 1165><T PT><P 184>
for Crist and his apostilis vseyden þe offece of an exorsiste in castinge ouþt of fenðes to manys saluacioun.
<L 198><T SEWW02><P 24>
And 3it shal tyde þe tyne when losie shal regne, & make an ende of suche fenðes & Cristis reule shal renue.
<L 210><T UR><P 108>
FENDIS.........316
Sith feith with charite is propirli the feith of cristene men, and feith withouten charite is the feith of fenðes, as Austin preuith in manie placis;
<L 21><T T 37C><P 74>
and feith without werkis is dead, as Jamis seith in the ij' co· What woodnesse thanne is this to graunte, that the worldli cleris of Rome moun lightli faile, and also failen opinli in feith formid with charite which is propirli Cristene mennis feith, and that thei moun not faile in dead feith and feith of fenðis.
<L 4><T T 37C><P 75>
Or how defendith that prest the puple with the sheeld of preiere, which prest settith himself forth to be smyte with the darts of enemies, that is, to be ovircomen of fenðis;
<L 10><T T 37C><P 114>
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' c· of Jon, xxvj' c· of M· and vj' c· of Jon was apostle, and ordeinid and sent of Crist to preche the gospel, to do miraclis, and to caste out fenðis, as other apostlisi that were ful holi, in x' c· of M· and in othere placis of the gospel.
<L 3><T T 37C><P 121>
Lord, Lord, whethir we profecieden not in thi name, and castiden out fenðis in thi name?
<L 13><T T 37C><P 121>
þanne fenðis and yvele men comen and casten before hem manye noyes to letten hem;
<L 36><T AO1><P 21>
Ffor þis hæþ God spoken bi profetis bifore seid, how we schulden have heeleþ bope of men and fenðis, and be deleyvird of þe hond of alle þo þat hatiden us.
<L 8><T AO1><P 58>
And so Cristen men, þat is, Gods Chirche, schulde sey to soche stryvers þat chiden wip wordes, þat childre of God have none suche....
custoum, but answeren by stillenes ageyne soche fendis.

For Gods lawe schulde be reule to schape men of one wille, but parting fro his lawe departhes men fro charite, and so hit departis men fro membres of Gods, body, and so fro membres of holy Chirche, and pe ben pei fendis.

And a fendis conscience reulis hym þat brings þis, þat if he were þus pacient his enmyes wolde kille hym.

But where is oure bileve of þe day of dom, when we trowen þat we schal come biore before þe heyest juge, and be jugged of oure self and all þinge þat we have, to wynne it ever in blisse, or elis for to lese it ever more in peyne of helle, wip fendis and per angelis?

And þis fendis heresie desseyves þe Chirche, whan þei tellyen more bodily dette þan bi goostly dette.

But now, bi ypocrisie of fendis and fals men, manye bynden hem to presthod and chastite, and forsaken wifis bi Goddis lawe, and schenden maydennes and wifis, and fallen foulest of alle.

and deounced many templis of God to gret peril of here soule, and abiden to have a riche womman for muk, and þanne wasten here goodis in harlotrie and nyse pride, in avoutrie on gai strumpatis, and evere lyven in wrâpe and chydynge, and in bondage of synne to þe fendis of helle.

Also goode angels, keperis of men and wymmen, schewen to God a gresous pleyn, whanne þis holy ordre is þus broken, and Cristene soulsis, templis of þe Holy Gost, ben þus wickedly bleckid wip filpe of synne, and maad liche to þe fendis of helle.

Wil I wot þat þo Psalmes seis of fendis childer, In mennis travel þei þei not, and herfore are þei proude.

And her þenkip many men, þat in caas of þis discencioum may men se whiche ben servantis to God, and whiche loven þe fendis cause and bishly serven to him.

Ffor bi vertu of þis povert, Petir and ðopere apostolis conquered of the fendis hond many of his servauntis, and herfore he meved hem for to trowe þe Chirche.

and in a fend, Belzabuh, þei seide he dide his dedis, ffor servyce þat he dode to þis prince of fendis.

And to þis pride evyudence, it is knowen þing, þat whanne þe world is payerd, and Antecrist haþ maystrie, þere beþ many fendis sones a3ens any trewe man;

And certis it is no love of God to maynteyne such prelatis, ffor wantyng of her charite seip þat þei beþ fendis, sîppe for lasse avarice Crist clepid Judas a fend;

A! 3if a man my3te chese to holde Cristis biddinge, and forsake welpe of þe world and al worldlyche glorie, ffor to make pees bytwixe him and ðopere men, 3if he lette þis Cristis biddynge, and takip lore of þe fend, who wolde noþ seye þat ne þe wer þei fendis child?

And 3if þe fend levete hem by love of worldlyche þingis, ho drediþ þat ne þanne þei beþ þe fendis owne children? But Lordis schulde compelle hem to leve þis fendis lesynge, ffor God biddip his servauntis compelle men to entre his weye.

But here schulde þe fendis children lerne here logyk and her philosophe, þat þei ben noþt heretikis in false undirstondinge of þe lawe of Crist.

And so freris schewip hem prooctours of þe fendis cause, and traytours to God and his Chirche bi her bisynesse in þis cause.

And two swerdis beþ inowy, to ﬂ3te herwip fendis children, one to teche hem scharplyche and boldlyche þe word of God, annopir to telle hem mekelyche þe mede þat sueþ of Goddis lawe.

And boþe þe 3evere and recesceyvere of ordris in þis caas schulden be degradid, for þei make marchaudise bi 3iflis of þe Holy Gost, and maken þe Holy Gost servaunt of synful men,
and, in caas, of fendis, as moche as is in hem.  
<L 12><T A22><P 279>

For þei sellen to fendis of helle here soule, here body, and lyme, and catel, for to have and use unworlhy þe holy ordre of prestod.  
<L 28><T A22><P 279>

And sibben here foule soule is in þe develis possession, þei bitaken Cristene body into þe fendis power as moche as in hem is.  
<L 29><T A22><P 288>

Certis it semeþ þat þes worldly prestis distroien more kyngis regalie and lordis power, þat God him self haþ ordyned for governaunce of Cristene men, þan God distroieþ þe fendis power.  
<L 34><T A22><P 298>

Certis þes we碘ward curatis of Sathanas semen in þis poynþ worsþe þan fendis of helle, þat turmenten no soule in helle but only for everelastynge synne;  
<L 30><T A22><P 310>

And as Judas was a þef and no membre of Crist, ne pert of holy Chirche, pou3 he mynistreþ þe ordre of bishcopod, but was a devel of helle, as Crist selþ in þe gospel, so, 3if þes worldly clerks schullen be damped for here cursed synnes, as coveitise ypoocrisie symonye and dispeir, as Judas was, þei ben fendis of helle and no Cristene men, ne membris of Crist, ne pert of holy Chirche.  
<L 28><T A22><P 315>

Perfore þei schulden meke hem self boþe to God and man, and leve þis fendis pride and Anticristis tirauntie, and open tresoun and blasfemye a3enst God and his viker þe kyng.  
<L 33><T A22><P 315>

Alle þo þat myssuen þe my3ttis of here soule or body, and drawen hem fro Goddis servyce and holyneþe into þe fendis service and synne, fallen in þis same curs;  
<L 10><T A22><P 319>

For, as Crist vouchip-saaf to clepe þis Chirche his spousue, so he clepip curside men fendis, as was Scarioth.  
<L 17><T A23><P 339>

and þus þei scien, 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 hyynes of þis state makyþ not bi himself man blessid, for ellis ech pope were blissee, al 3if he were faiely chosen of fendis;  
<L 36><T A23><P 344>

and þes newe ordris, groundid on him, and not on grauntynge of Cristis lawe, ben a flok of þe fendis children, but 3if þei leeven þis mannis title.  
<L 16><T A23><P 348>

for þei saluten ofte fendis, more þan þei doon Cristis children.  
<L 7><T A23><P 351>

It fallip ofte bi þi lawe, þat a tryaunt and a fendis lyme is put before a lyme of Crist.  
<L 33><T A23><P 357>

þus bi vertue of siche lawis ben ofte þe fendis lemes maad maistris, for to lede symple men, but whidirward but to helle?  
<L 2><T A23><P 358>

For many prelatis by coveitise and symonie ben ofte fendis, and þei serven þer maistir, to wijdrawe men fro Cristis lawe.  
<L 7><T A23><P 358>

And so, 3if þe pope assoile men a pena or a culpa, or whatever pardone he graunteþ for þing þat is not charite, forsake it as þe fendis biding, þat is contrarie to love of Crist.  
<L 35><T A23><P 362>

And sib þe fend haþ þe strenger part here þan þe part of treuje þat is wip Crist, Crist woþe suffre, for formere synne, þe fendis side have maistrie 3it. But in o hileve men resten, þat day shal come of þe laste jugement, whanne þe fendis side shal lurke, and treuje shal shyne wijouten lettyng;  
<L 27, 29><T A23><P 363>

and þis fredome is letted by þis profession made to synful men, and, in caas, to fendis of helle.  
<L 24><T A24><P 369>

and leesinges, covetise, and fendis, ben enhabited amonge hom.  
<L 9><T A24><P 383>

And þus deede beggers, freris, lippen up to kynges power, and mony tymes more þen þo kyng dar do, and maken þo kyng þo fendis tormentour to prisoune trewe men, for þei seyn þo sothe.  
<L 12><T A24><P 384>

bot 3elding yvel for gode, as þo fendis lawe techis. For þei casten and ymageynen þo deth of trew men þat desiren and travelen to deleyver hom fro þo fendis mouth and everlastinge deeth, and to bringe hom to þat staeþ in whiche Crist ordyned prestis to lyve inne.  
<L 11, 13><T A24><P 393>
And so freris neden oure lond to be dampeed
dip fendis in helle.
<L 28><T A24><P 393>

And þus synful mennis dome, and, in caas, of þo
fendis, is more dred and magnified þen is þo
rightful dome of God Almyghty.
<L 3><T A24><P 395>

and þen, as Crist seis, þei ben fendis;
<L 11><T A29><P 482>

And herfore hit is a fendis presump cioun to selle
þus hor merytes þat þei knownen no3t, þor þo
gospel biddes, þat as þei take frely, so schulde
þei frely gif to oþer.
<L 12><T A25><P 421>

And in mong alle þe malices of þe fendis werkis,
þer semep noon nrom to harme Cristis peple.
<L 2><T A26><P 439>

But 3if þei han a newe habite, founden of
mannis folye, and have maad singuler singular
to synful men, and, in caas, to fendis;
<L 30><T A28><P 448>

And þus þei ben exempt bi gold fro God, trewpe,
and, only bounden to here synful
dampnacioun for to preche an de crye holy writte
<br><br>Ande siþen synne is so playne, and more
encreisd herby, and we bounden upon payne of
damnacioun for to preche ande crye holy writte
a3enes þo fendis ooste, when a drunken prest, in
luste ande welthe of þis lyfe, has syngulere
affeccon to a man or a cause for temporale
dritte, all prestis in þat diocese schul be gniard
þip a newe 3ock or cerymony ever more;
<L 5><T A29><P 482>

Siþen þo churchis ben densus of thes and
habitationis of fendis, hit is gode þat Cristen
men here no false wittenessynge, saying in dese
þat suche chirchys ben holier þen oþer placis
where is lesse synne, ande þat pai mowne in þes
serve God in hem þerfore, sithen Criste sais in
þo gospel, þo rewme of God is wipinne 3owe,
ande Seint Poole seis, þat Cristen men ben þo
temple of þo Holy Goste, consent 3ee not
þerfore to þo symony of byschopis, ne covetise
of oþer prestis, for þo fyned blessynge of
heretikis to whos blessynge God cursus, as þo
prophete wittenessis;
<L 28><T A29><P 487>

and þis is soth of men and fendis.
<L 17><T A32><P 506>

þat he schwe to us, þat he þat may ageynsey his
wombe, and despice þe goodis of þis world, and
desire not veynglorie, he howip to be maad
Crístis vicar, and preche Crístis ri3twisnes, and
for þoo þree chimneis ich low of þe fendis
blowing is sett in fire.
<L 15><T APO><P 03>

þerfor non of þe bishopis, enblawen wip enuy
of þe fendis temptacoun, wrap, if prestis
ouerwile exerc or monest þe peple, if þei preche
in kirk, if þey blesse þe floc, for I schal sey þus
þy to hym þat wernip þe þe þingis, þat þat wil not
prestus do þung þat þei are bidun of God, sey he
wat is more þan Crist?
<L 6><T APO><P 30>

but þus mikel þe more þat it silt bi his
prousiounis, dispensacouns, and 3euing of
pastoral cursis, ordeynip in þe een of þe sun,
swilk as are towchid bifo, hyrdis, 3a traiytors of
þis world, þat it pereuþ to þe temporal lif of sum
man, it hap be taken to þe deuowring or
swelluiung of alle bestis of þe feld, þat is to aþ þe
fendis to ay lasting deþ many þow3andis;
<L 30><T APO><P 55>

þe lioun wip oþer bestis schal be best fed, but
3er þe more þat þey pole ai þe more schal þe
fendis torment.
<L 23><T APO><P 58>

þan are we foul idols and foul fendis ymagis, as
Crisostom merkiþel.
<L 20><T APO><P 89>

noþer þat swilk writing bi hem silt drif a wey
fendis, or seknes, or kep fro harmis, as sum not
vndirstonding wel gostly pingis dcmun;
<L 13><T APO><P 91>

But if þu sey, bi þe toucching of Cristis body
mani were helid, and bi þe toucching of his
cloþis, as þe gospel schewip, and þe apostle sent
sudarjis to put on men schaking wip fendis.
and þei were dryuen a wey.
<L 24><T APO><P 91>

þerfor I suppose her, þat charmis and
enchauntentinis for bidun þat þe it are þat
are brout in bi fendis curst, and bi stering of fendis,
a3en þe bidding of God, and also be mannis
vanite and foly, wip out ground of God Almi3ti,
and in wilk men trystun of help wip outun him,
and oftun a3en as 3eþun and vneþful don;
<L 1, 2><T APO><P 95>

And enchauntors are þoo þat in callun fendis to
ken hem þingis or to telle hem þingis be for, or
to help hem, weþer þei do it bi preyor, or bi
sacrifice ofþrid to hem, or bi ani oþer vneþful
maner.
<L 8><T APO><P 95>

But God for his endles mercy kepe fro þe malice
of þer charmis, and charmers, and conjurars,
Our wrestling is not only, ne principally, a3en þeis jingis, but a3en princis and powers, relwars of þis world of þeis merknes, þei are not only fendis and swilk wickid spiritis, but þei are also wickid men þat ledun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it.  
<"L 26"><"T APO"><"P 98">  
If þey bynd hem in þe contrary, þat þey be not in fredam to do þus, but if Crist had for bedun it hem, ellis it is a3en þe gospel, for swilk are reproud of þe apostil seying þus, þe spirit seip openly, þat þe last tyme sum schal depart fro þe feip, tenting to Spiritis of error, and to kening of fendis, speking leising in ypocrisy, and hauing þer conscions ieren brondit;  
<"L 2"><"T APO"><"P 103">  
And not onely þe angulis in þe bllys of heuene, as I seide before, maden ioye of þis blesside kirpe, ne sengulerli þis oon was sente into erpe on þis message, but for þis special miracle allone aboue þat þat euere was schewyd tofore þere aperide wiþ him grete multitude of angulis (whyche beþ kny3tes of heuene to f3te euere a3en fendis vnder þe baner of God) whiche maden ioye heere in erpe amonge men, declaringe his spiritual excellence and lordschepe in his godhede, as tofore was declared his temperal pouerte in his manhede, seiynyng: Glorie be in hi3nesse' (þat is, in heuene) to God, and in erpe pees to men of good wylle'.  
<"L 432"><"T CG05"><"P 64">  
Þanne, if þe word of God be cast into suche a soule, it hap noon erpe of goodwille to keuere wiþ þe seed, but lyþh aboue al open to þe si3t of fendis, whiche camen and smalthi eeten it vp anoon.  
<"L 95"><"T CG09"><"P 95">  
Not þat fendis moun este þe hooli word of God but, for as myche as þey wasen þe effect of þe word þat it worche not in þat soule.  
<"L 96"><"T CG09"><"P 96">  
or ellis it mai be vndirstonde wickid conceel of þe louers of þe world, and of þe fendis seruan tes þat goþ tofore Crist and sueþ not his techyng, neþher his lifynge, for þei wolun haue hire wille doon a3en þe wille of Crist.  
<"L 436"><"T CG10"><"P 117">  
for a gloton plesþ þe deuele, for þe gospel seip þat a legyon of fendis preienden Crist þat þei scholden goo into swyn, bi whom ben vndirstonde glotenos men.  
<"L 21"><"T CG11-A"><"P 131">  
Synne traeuiliþ mannys soule in whiche it dwellþiþ, as fendis done mennys bodies in whiche þei dwellen, as it preueþ by an ensaumle whiche þat Marke (ix chapitre) rehersiþ in his gospel of a man þat brouþt hiþ childe to þe disciplis of Crist, whiche had in him a spirit þat made him doumbe;  
<"L 363"><"T CG12"><"P 159">  
And þat for þe causi prinsepaly: þe first is for þe dредful si3t of fendis, whiche euer man shal se in þat houre;  
<"L 300"><"T CGDM"><"P 215">  
The first is, as I seide, for þe dредful si3t of fendis þat shullen apera to a man in þat houre.  
<"L 304"><"T CGDM"><"P 216">  
þat is: 'Oonly þe sit of fendis ouerpassiþ al kynde of tormentis'.  
<"L 318"><"T CGDM"><"P 216">  
And þus þe dредful si3t of fendis þat man shal haue in þe houre of his deep is þe first cause whi deep is to drede.  
<"L 324"><"T CGDM"><"P 216">  
A man liwth in not in bred alone, but in ech word that cometh forth of Goddis mouth, and the same sentense is confermied bi Crist Jhesu in the gospel, M iiiij- Thanne sithen Jhesu Crist ordayneth his word to be sustynauence of mennys sowlis, it is a fendis condicion to refreine cristene men fro this goostli mete, sithen with­outyn it thei mowe not liuen in grace neither comen to bliss.  
<"L 21"><"T Dea"><"P 454">  
But suche wordes axen good iugement, for manye eretykes seyn þat þei han witt of God, and þat hitt may ben on of þe fendis eresyes.  
<"L 66"><"T EWS1-24"><"P 319">  
þe fendis mow dwellen in comune weye, where God wolde not sowen his seed, and pyke awey þe seed bysyde and aspyen vnsowe places, and gerdre þe seed þat is sowen;  
<"L 32"><"T EWS1-38"><"P 385">  
Also 3if I caste ow3t a feend in vertew of Belsebub, 3owre children, þat ben my postlis, in whose name schulde þei casten owt fendis?  
<"L 37"><"T EWS1-42"><"P 408">
And so by chasyn of þese fendis don by Crist in þis maner myȝte we wol wyten þat Crist was euene contrarye to þe fendis.
<L 44, 45><T EWS1-42><P 408>

And siþ þis is don to fendis, as ȝe may se by þer dedis, ȝe myte graunte þat o þyrne more strong þan þe fend is comen'.
<L 50><T EWS1-42><P 409>

ȝe strengore is Crist þat comȝe vpon þe feende þat vencysch þe heed feende in hise þre temptaciones, and ofte tymes he caste owht fendis of men.
<L 64><T EWS1-42><P 409

for fendis of helle han treweþe, but þei tremblon for defaute of loue.
<L 66><T EWS1-42><P 511

And þis, holden comun lawe of men, is turned into fendis lawe, for no lawe reuersup Godis lawe, but ȝif þe þe fendis lawe.
<L 75><T EWS1-42><P 518

For Crist dop þese vertewes, in whose name þese prechowrus spekon, and 3if þei ben þe fendis lymes, comunly þei meuon to synne.
<L 69><T EWS2-58><P 18

And by þis cause schulde men worschipe prechowrus, and dispuyson hem þat prechen fables or lesnyus, for þei comen in þe fendis name, as þer werk scheweþ.
<L 12><T EWS2-61><P 30

And þus tellþ Luc þat aftur þis auctoryte 3yuan to Cristus disciplis, two and seventy turnedon aȝen, and hadden vnskyfful loye, and sedyton to Crist: 'Lord, ȝe, þe fendis ben suget to vs in þe name of þe'.
<L 24><T EWS1-42><P 31

And þis was greet peyne to þe provde fendis and such maner of power hadd Cristus disciplis vpon fendis, for þei casteden hem owt of plasis þat þei wolden dwellon yyne, and maden hem dwelle in plasis þat þei wolde not dwellon inne;
<L 75, 76><T EWS2-61><P 33

But here it is good to ys, ȝif we ben in muche pees, to knowe and loue Godis lawe, for by þis we may bettur lyue and wyte how we schal answere men whan we ben apposede of fendis.
<L 64><T EWS2-66><P 62

for God hab 3yuan hem wyt in mesure, how þei schuldon profiȝte to his chyrche, and þei disuson ofte þis tresour, and langwischen aftur wyt as fendis:
<L 92><T EWS2-73><P 103

And þis monye apis wenon to suwe Crist here, and þei slippyn into þe fendis weyȝe for defauȝte of Cristus lore.
<L 68><T EWS2-113 291><P 290

and þus fendus wylys of freris aqweynton hem wip ladyus and þei ben mensys to lordys to haue þat þes fendis axson.
<L 63><T EWS2-115><P 298

And so wickede lif of men makȝe hem seme þe fendis children;
<L 112><T EWS2-120><P 314

And Crist in þat same our helide many men of þer siknesse, as summe of þer langwisying, and summe of woundis, and summe of fendis; 
<L 16><T EWS3-129><P 17

And 3if þes ordiys ben holy þei shulden hide þat as Crist biddijþ but where shulde rise þer wynnyng þanne bi which þei spynulen þe puple, and þe ende of þe fendis ordenaunse, þat he castip bi þes ordiys?
<L 28><T EWS3-130><P 20

And þus þei perseyuen clerely gostly harmyng of þes fendis, for þei forsaken þer firste ordre and casten hem to bigile þe world. And þus bi fallas of þes fendis ben lordis disseyued many weyes, for þei stelen first þer patrimonye bi colour of ipocrisie, and seyen þat boþe þei and þer eldris han trewe proctorus of þes ordris.
<L 64, 65><T EWS3-130><P 21

Þus cristen men sufficen not to telle þe cautelis of þes fendis, and hou þei blynde worldly men wip false wordys of þer maystir.
<L 78><T EWS3-130><P 22

and he wolde seye þat Crist in þus punyschinge þe fendis dide no dode of mercy, siþ at domes day þei shulden haue ful peyne.
<L 11><T EWS3-134><P 30

Heere may we se þat Crist helde not wip fendis for þei seyen truþe, and baren testis of his holynesse.
<L 19><T EWS3-134><P 30

for þanne we shulden not serue to fendis for worldly pingis þat þei ȝyuen us, and we shulden not take false witnesses þat ben hirid for worldly godis, but we shulden take clenwe witnes in a clenwe cause of treuþe.
<L 21><T EWS3-134><P 31

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

1076
And so each yeild man, for he is not wiþ Crist, mut nedis be aþenus Crist and so on þe fendis syde.

Heere synne and blasfemye ben clepid synnes of men, but þe spirit of blasfemye is clepid þe fendis synne, for it lastip to mannus ende and so aftir for eueremore. And þis is synne aþen þe Holy God, and shal neuere be for3ouyn nycher in þis lyfe in þe tocher, for heere is not synne for3ouyn.

For þe liþterste victorye is to loue þyn enemy, what foole wole leue þis and take a fendis mene and an heuy?

Lore þat Crist techip heere were to do oure enemies good, and þis is a fendis lore contrarie to Cristis lore. And þus payleþ þe fendis falsed þat moweþ men for to werre, for as he seip þees endid werre, and ech man shulde coueyte pees. Soþ it is þat þees is ende of alle synnes þat ben don, for þe pees of Cristis chirche, whanne it regnep hool in heuene, is ende of al synne heere and of al damynyg of fendis, for a good ende is getun hoppe bi gode menes and yuel, siþ God mut algatis haue his ende, whateurere menes be maad. And seye we to þes þe fendis heere þat þees is good for to haue, and also it is good to haue þis þees bi Cristis menes.

And certis Cristis mene is more liþt, more short and more sikir, for fendis men contynuen werre and maken false pees to more werre.

But here men þenkþ bi þis gospel þat worldly men shulden haue entent to do alle þes to Cristis lemes, and not to fendis þat shal be damnyd.

And þanne Crist shal reheere þes sixe, hou þes fendis fyldiden in hem, and hou þei shal axe whanne Crist was in þe stat þus to be helpid.

And dyuere fendis of helle han wille to tempte to dyuere synnes.

And heere men seen þe fendis cautil þat he hþ tauþ many men.

Mark seip þat Iesu, risynge ereley þe firste Sunday aftir sabot, þat is þe firste day of þe wouke þat comþ aftir Pask day, apperide first to Mary Maudelen, of whom he caste out seuene fendis (for in her weren seuene synnes, and

answerynge seuene fendis).

And þis knowynge, þat Crist spekiþ of stondiþ not al onely in witt, siþ fendis knowen þat þis is soþ;

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

but trewen men han in a manner alle þes fyue signes now. For whanne þey delyueren hem of synnes, þey casten out fendis in þe name of Crist;

But þe Fadir haþ summe men ordeyned to damnyacioun, as ben fendis in helle and men þat shulen be damnyd þere.

Crist clepte togidere his twelue apostelis, and 3af hem uertu and power upon alle fendis to lette hem.

þis is fruyt of þer prechyng, and many oþere fendis fruytis.

And 3it alle þes harms of þes fendis mouen not þe folc to knowe hem, ne to be war of þer werkiþ, ne of perelis þat comen of hem.

Also fendis wenten out of many of hem, þat crieden and seyden þat þou art Goddis Sonet'
And Crist blamyde and sufferide hem not speke þus longe to þe puple, for þey wisten þat he is Crist and siche fendis ben foul witnesse.

And þus, siþ many anticeristis pretalis ben fendis, as was Iudas, he haþ ordeyned þat siche curatis shulen be confermyd of þe fend.

Also fendis wenten out of many of hem, þat crieden and seyden þat þou art Goddis Sonet'
And Crist blamyde and sufferide hem not speke þus longe to þe puple, for þey wisten þat he is Crist and siche fendis ben foul witnesse.

And þus, siþ many anticeristis pretalis ben fendis, as was Iudas, he haþ ordeyned þat siche curatis shulen be confermyd of þe fend.

And þis knowynge, þat Crist spekiþ of stondiþ not al onely in witt, siþ fendis knowen þat þis is soþ;

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

but trewen men han in a manner alle þes fyue signes now. For whanne þey delyueren hem of synnes, þey casten out fendis in þe name of Crist;

But þe Fadir haþ summe men ordeyned to damnyacioun, as ben fendis in helle and men þat shulen be damnyd þere.

Crist clepte togidere his twelue apostelis, and 3af hem uertu and power upon alle fendis to lette hem.

þis is fruyt of þer prechyng, and many oþere fendis fruytis.

And 3it alle þes harms of þes fendis mouen not þe folc to knowe hem, ne to be war of þer werkiþ, ne of perelis þat comen of hem.

Also fendis wenten out of many of hem, þat crieden and seyden þat þou art Goddis Sonet'
And Crist blamyde and sufferide hem not speke þus longe to þe puple, for þey wisten þat he is Crist and siche fendis ben foul witnesse.
And myche more, sìp God haþ ordeyned þat clerkis shulden not þus be dowid, to part þis dowyn among hem fullip for a fendis craft.

þis ny3t shulen þe fendis take away þi soule fro þee;

But God forbede þat oure bileue be led by siche heretikis þat seyen þat þe fendis eleccion makip hem newe article of bileue!

And herfore seip Crist heere þat þis fend is castun out in preyer and fastynge, for as fendis han dyuerse poweris, so dyuerse uertues contrarien hem.

so for darkness of synne & cloudis of þe fendis temptacionis vanischen awey & moun not abide/ And algatis whanne þe bargayn made/ Lord hou reden þi sacramentis:

he bitraied his Lord/ þus it is wip þe fendis children:

whanne is þe bargayn made/ Lord hou reden þi fendis lymes:

But studiars in þe fendis chirche:

of hem oonli þat ben in þe fendis chirche/ from þe prechour vnto þe prest:

in whiche þei schal quenche/ alle þe fendis brennyng dartis:

But pees-makars in þe fendis chirche:

of þe fendis tempting/ & ben borne al aboute:

Serui subdite estote in omni timore dominis' non tantum bonis & modesties' sed etiam discolis' / þat is to seie' Scrivaunis be 3e suget in al drede to 3oure tempeal lordis/ & not oonli to good & to esy lordis' þat is to seie' in loue' but also to tyrantaunis' þat is to seie' in pacience/ But fendis lymes feyuen hem:

Lord hou dar þi endis for drede þus blasfem her God/ & vse þe synne of Balaam:
but 3elden hem to pise *fendis* tempting #<L 14><T LL><P 89>

bi *fendis* councele: God tooke ful hidouse wreche:<L 6><T LL><P 90>

In *his* *fendis* membris:<L 2><T LL><P 112>

in to *fendis* seruycye # of *fendis* worchynge/ for her is noon officere:<L 27, 28><T LL><P 112>

What is *fendis* chirche:<L 18><T LL><P 126>

Nemo nostrum exors sit luxurie nostre vbique relinquamus/ *signa* leticie/ *fendis* hymes seyn: go we fille vs wip precious wyn and an oyntment/ & suffre we not pe flour of oure faire beaute:<L 25><T LL><P 127>

But *fendis* chirche: pursuep Cristis chirche in malice:<L 14><T LL><P 132>

counseilip hir children/ to flee pe malice of *fendis* chirche:<L 25><T LL><P 132>

Forsophe whanne *fendis* chirche schal purswe 3ou in *his* citer:<L 27><T LL><P 132>

*fendis* chirche in *his* daies:<L 8><T LL><P 133>

hasting hem to helle/ *fendis* on her lift si3der:<L 32><T LL><P 133>

but fire hoot brennyng/ wetir coold chelling/ worms as addris/ toodis & snakis euer gnawynge/ euer diying & never deed/ dercknesse palpable: pat is so *jick*: pat it may be gromid/ wanting *si3t* of ony counfort/ seynig al *hat* may disconcomorte/ Feer intolerable: dere vn tellable/ quakynge of *fendis* felaschip/ alwey discorde wiþouten freschip/ & ful dispery of ony enende/ *Nepeles* assay in *his* lijf: if 3e may leewe *fendis* chirche/ & brynge 3oure sif bope bodi & soule:<L 11, 13><T LL><P 135>

It is a *fendis* pride a synful creature to putte defaulte in *pe* ordnaunce of crist, seynge in word or dede pat crist tau3te not his disciplis and his prestes *pe* beste ordre and religioun, but letfe *pe* beste ordre bihynde a thousand 3eer and more til sathanas was vnbounden to desceyue men bi lesyngis and ypoerisie, and si3en crist made and tau3te *pe* beste religioun, it is a stynkynge pride of luciferis children to leue *pe* betre, and construye men to leue *pe* betere, and take and nede men to holde forpe *pe* worse.<L 14><T MT01><P 03>

it semeþ *pe* ben *fendis* children to stryue a3enst *pe* treuhe, and meytynene syn and brynge oþer men to helle bi procyrnge of fi3t and lesyng of pacience and charite.<L 21><T MT01><P 18>
certis but 3if *pe* more bisiely lerne bi grete trauelie and studie holy wrrit, and kepenn it trewly in here lyuyng, and openly to 3eue good ensaumple to aile men, and prechen it sadly and treuwy with ala myche trauelie and more, and 3it it be nede ben wilful to die *perfore* *pe* may drede ful sore pat *pe* ben out of charite and out of feib, but 3if it be ded feib as *fendis* han;<L 30><T MT01><P 22>

and maken lordis to ben tormentouris of cristene men, whanne *pe* *fendis* doren not tonche hem for drede of god.<L 33><T MT02><P 36>

obedience to synful men, and in caas to *fendis*.<L 23><T MT03><P 48>

and *his* tresour is kept proprely to idel men or *fendis*, siþen it is geten by false lesyngis, false beggyngyne, and fals mayntynge of foule synes.<L 11><T MT03><P 49>

but *his* comeþ seldom or neuere, and *perfore* it semeþ *pat* *pe* dien heretikis but 3if *pe* god helpe more in the laste poynt of partynge of *pe* soule and body, and ellis *pe* dien damnyd *fendis* of helle.<L 1><T MT04><P 65>

as 3if *pe* peny and falsnesse of *pe* fend were more *pan* *pe* my3t of *pe* fadir of heuene, also ihu crist is done bi whiche men schulde entre in-to offices and benefices of *pe* chirche, and symonyentis wolen come in bi anoper weie of falsnesse, as 3if *pe* wolen putte awey ihu crist, and be more maistris and more witty *pan* he, Also symonyentis as myche as in hem is sellen *pe* holy gost, and maken him ihral or bonnden to synful men and *fendis*, whanne *pe* sellen and biggen *hus* his 3iflis;<L 5><T MT04><P 68>

and siþ it is cristis conseil and commaundement to prestis generaly to preche *pe* gospel, and *his* *pe* moten not do wiþ-outen leue of *pe* prestis, pat in cas ben *fendis* of helle, panne prestis may not do cristis conseils and hestis wiþ-outen leue of *fendis*.<L 32><T MT04><P 70>
and siþ it is cristis conseil and comandaument to prestis generaly to preche þe gospel, and þis þei moten not do wiþ-outen leue of þes prelatis, þat in cas ben fendis of helle, þanne prestis may not do cristis conseilis and hestis wiþ-outen leue of fendis, for þes synfyll foolishs, and in cas fendis of helle, ben more myȝti and wiþ þan þou, þat trewe men may not do þe wiþ-outen auctorite of siche fendis. for þes synfyll foolishs, and in cas fendis of helle, ben more myȝti and wiþ þan þou, þat trewe men may not do þe wiþ-outen auctorite of siche fendis.

<MT04>\<P 71>

Endeles riȝtful lord, þis þou suffredest for synne generally regrynge among þe peple, but endeles mercyful and goode lord, helpe þi pore wrecchide prestis and seruautnis to fore þi peple to haue loue, drede and reuerence to þi gospel, and lette not to do þi worschippe and wille for fals ferynge of anticristis and fendis of helle.

<MT04>\<P 72>

and þi comunes, lorde, to kepe þin hestis and knowe anticristis deisct, and clently take þi gospel in reuerence and lette not for false drede of anticrist and ofere fendis.

<MT04>\<P 76>

also syche cursed prestis dispisen god in his face, hou schulde god here hem þanne, siþ in cas þei ben fendis of helle?

<MT04>\<P 78>

but lyuen in pompe and pride, coueitise, and in wrappe, sloupe and in ydelnesse, and stenkyn ge lecherie, glotonye and drounkenesse, and gret pon, and fendis cautelis, and warne cristene schel to ason þe fendis armys of synne and distroien þe clennesses of cristis lif as moche as þei may.

<MT04>\<P 80>

and þus alle þes feyned censures ben anticristis panter and armes, to lette trewe men fro þe seruycy of god almyȝty and to make men to forsake god in his lawe for drede of anticrist and fendis of helle.

<MT04>\<P 104>

And certis 3if ony man preche in grace þer comeþ more good þer-of þan alle fendis lymes may don harm, þou3 many thousand sathanes children ben deppe dampyd for here rebelle aȝsten god and his gracious techynge.

<MT04>\<P 109>

for þat þat is þe fendis chyrche, þat ben proude clerks and coueitouse, þei clopen holy chyrche to turnen alle þing vpsodoun as anticristis disciplis.

<MT04>\<P 119>

but now þei ben riche and proude and coueitouse and ful of enuye and glotonye, and ben þe fendis children for þei louen þus lesyngis, as seynt ambrose;

<MT04>\<P 125>

and þus bi obedience maad to synful man, and in cas to fendis, þei fordon obedience to god lord of al þegis.

<MT04>\<P 131>

So it is of þes curatis and cristene soulis of whiche þei taken cure, pat ben bisegid wiþ fendis, whanne þei leuen hem vukept and bisen hem in worldly office and lordis courtis.

<MT04>\<P 149>

and certis herfore þei ben traitours of god and cheuenteynes in þe fendis hoost to lede men into helle.

<MT04>\<P 150>

þei schulden drawe men fro worldly vanytes and techen hem þe perils of þis lif and to þenke on here deþ day, and be myrrour to hem to morne for here synnes and oþere mens and fer longe tariynge of heuenely blisse, and laste in holy preiers and trewe techynge of þe gospel and aspiynge þe fendis cautelis, and warne cristene men of hem.

<MT04>\<P 151>

<MT04>\<P 160>

And herby þei magnyfien mere here owene assoylyng þan assoylyng of god for verrey contricion, whanne god him self seþ in what kyynne hour a synnere hap inwardly sorowe for he synnys he schal be saue, þei wolen make þis word fals, seynge þat þe þal not be saf þe he neuere so contrit wihouten schrifte of mouȝ mad to hem, þat ben in cas þe fendis procuratours to diȝeuyen men in here soulis helpe for here vnkunnynge and pride and coueitise.
Capitulum 27m. Also ĥei dreen more synful men and in cas fendis of helle ĥan almy8tty god in trinity;
<L 6>¬<T MT08>¬<P 178>

And ĥus false confessouris ben ĥe fendis norisses to norisse menusu souls in synne and to brynge hem to sathanas;
<L 11>¬<T MT09>¬<P 182>

and so ĥei sillin crist ĥat is trobye, as iudas dide, for a litel money, and ĥei ben so esely assoiled, but falsly of false confessouris for a litel part here wicked catel, ĥat ĥei maken no conscience for ĥis cursed perurie but ben endurid or hardid ĥer-inne as fendis of hello.
<L 26>¬<T MT09>¬<P 184>

and 3if ĥere be ony good bishop ĥat wolte chace ĥe fendis of lecherie or vusurie and siche moo, anoon couetous laweieris wip ĥere gnackis and iapis, delays, excusacions and fals appelis, letten ĥe bishop to ponysche ĥis synne.
<L 18>¬<T MT09>¬<P 184>

and ĥus ĥes curtis ben curtis of wrong and falsnesse and not cristis but ĥe fendis, to exile treupe and charite and holy writt and to meynteny falsnesse and synne and magnifiyn synful menny synne more ĥan ĥe gospel.
<L 25>¬<T MT09>¬<P 186>

and principally ĥes ypcoritis ĥat ĥan rentes and worldly lordischipes and parische chirchis appropried to ĥem, a3enst holy writt bope old and newe by symonye and lesyngis on crist and his apostelis for stynkyngne gronyngys and a-bit of holinesse and for distroiynge of goddis ordynance and for singular profession maade to foolish and in cas to fendis of helle, ĥes foolish schollen lerne what is actiff lif and contemplatif bi goddis lawe, and ĥanne ĥe my3ttten wite ĥat ĥat ĥan neiber ĥe ton ne ĥe toijer, sîp ĥei chargen more veyn statutis of synful men, and in deuyelis, ĥan ĥei chargen ĥe heste of god and werks in mercy and poynits of charite.
<L 27>¬<T MT10>¬<P 190>

and ĥus, lord, ĥus in owen ordynance ĥat ĥou madist for ĥi prestis is holden errour and distroyed for ĥe fonned nouelrie of synful foolish, and in cas of fendis in helle. But here men moiste be war ĥat vnder colour of ĥis fredom ĥei ben betre occupied in ĥe lawe of god to studie and tchec ĥe it, and not sîou3 ne ydel in ouermoch sleep and vanyte and ĥer synnes, for ĥat is ĥe fendis panter.
<L 29, 32>¬<T MT10>¬<P 193>

and what euere nobleie or dignyte ĥat ĥei ĥan in ĥis world, be ĥei gentil men or wymmen, for ĥis cursed lif ĥi ben cherlis or bonde wymmen of synne, and fendis of helle, and gostly spouse brekeris or avoutheris, and lemmans of foule sathanas ĥat is foulerie ĥan ony mesel or leprous in ĥis world.
<L 11>¬<T MT12>¬<P 205>

for bi ĥat womman eue cam sorowe, peyne and woo to mankynde for siche tristed not sadly to goddis word but tristed to ĥe fendis gabbyngye and coueited ouermoch kunynge and dingnyte;
<L 24>¬<T MT09>¬<P 207>

smelle bi bodily witte ĥe sweetteseness and good odour of herbis and spics and trees and opere creaturis, to loue god and serue god and herie hym for his goodnesse, ĥe fend siriip men to sette here lust in smellyngye of leikerous metis and drynkis and to take ouermochil of hem, til ĥe lessen ĥe wittis and for3eten ĥis god and ĥis servuye and fallen in lecherie and slepen as hooggis, and chiden and fi3ttten as woode houndis, and sweren ĥe wowe and bonys, and cursen and waien and prechen opynly cursed lesyngis, and 3euen ensample of synne as cruel fendis of helle. for bi ĥi doynge ĥe blashempen god and styren men to synne more spedly ĥan don many housand fendis bi ĥem self.
<L 2, 4>¬<T MT09>¬<P 217>

ĥe fift, ĥat ĥei loue mare pouert of ĥe gospel, to whiche ĥei ben bounden bi ĥere owene reule and profession, ĥan richesse of ĥe world, ĥat ĥen elepid drit bi seynpt poul in holy writt, for which richesse ĥei make ofte sacrifice to fendis and honoureīn false goddis as seynpt poul seip.
<L 17>¬<T MT14>¬<P 220>

and so many cursed disceitis ĥab anti-crist brou3t vp bi ĥis worldly clerks to make curtis to myspende pore mennus goodis and not don treweley here office, or ellis to forsaken al and late anticristis clerks, as lordis of ĥis world, 3e more cruelly ĥat ĥerere tirauntis, robbe ĥe ĥre peple be feyned sensures and tchec ĥe fendis lore bope bi open prechynge and ensample of ĥere cursid lif Also 3if siche curtis ben stired to gone lerne goddis lawe and teche ĥero parischenys ĥe gospel, comynly ĥei schullen gete no leue of bichopis but for gold;
<L 23>¬<T MT16>¬<P 250>

nepeles ĥei dampen not curatis ĥat don wel here office, so ĥat ĥei kepen liberte of ĥe gospel, and dwellen where ĥei schullen most profite, and ĥat ĥei techen trewly and stabely goddis lawe a3enst false prophetis and cursed fendis lymes.
<L 31>¬<T MT16>¬<P 253>
for his cursed wheel, 3if anticristis clerkis
dampne cristene menenus feip and pe
comauundements of god and poynitis of charite,
and bryngen in here owen lawis to
holden vp here pride and coueitise, and to curse
men for pei don werkis of charite, men moten vp
peyne of dampancion receyve here cursed dedis
as bileue, and forsake pei gospel of ihu crist, and
take fendis leysyngis in stede of goddis lore;
but certis bi his skille hejene men and fendis
maken god most false of alle hinjis, for pei
vnderstonden pat god is most fals and wrongful
and dampne hem most for here synnys.

than si pei fend is fadir of leysyngis, as crist scip,
thes worldly clerkis, and namely felynns
religions, comenden leysyngis, for to winnesse
in word and dede pat pei ben pei fendis children.

and so to chalenge of pei kyng to maynteyne alle
here chartres and alle here newe lawis that pei
han founden were to chalenge pei kyng as pei
fendis seruaunt;

and so ofte tyme cursip pei fendis mynystris, and
god him sifl blissip and pei fend cursip;
here oure bileue techip vs pat goddis lawe is
trewe and mot stonde, al 3if he be mo fendis
peis trewe men, and triste to no man in his mater
but to goddis lawe;

O how hardy be we maad to werren on oure
briperen, and how foule cowardis to stonde in
goddis cause, and certis all pis is maad bi pei
fendis craft.

But certis pis is a fendis skile to maken vs drede
in feip; but we schal vudirstonde, as goddis lawe
techip us, pat othe tymes fendis children passten
here in welpe pei children of god pat aftir schal
haue blisse.

and so 3if pis possessionis toke fre pis in here
lond and allegede here chartris, and trewe men
goddis lawe, panne schulde men se whiche were
goddis children and whiche pei fendis children by
maynteynyng of pis lawis.

as cristen men schal iuge to whom pei don here
almes, and pat pei feden nou3t fendis children
among here owne heed.

and so it were al on to take prelatis fro pis
jugement and seie pei ben fendis pat may
nou3t be amendid.

for it were al oon to lette pis and to lette men to
be goddis children, and to forsake crist god and
take men fulliche to pei fend, and so forsake
cristis maundements, and bi-come pei fendis
seruaunt.

for wo is vs 3if we ben stille, and spoken not
a3en here synnes, wenne we witen pat pei
synnen openliche a3en bileue, and leden many
souls aftir hem by wrong weye as fendis don.

and pis men suppsen of freris pat somme of
hem shall be dampeind, and penne we witen bi pei
gospel pat pei ben quike fendis.

And of hisse sectis spekip poul to his disciple
tymothe: "pe holi gost seip openliche pat in pe
last tymes summe shall depart fro bileueue,
takynge hede to spirts of errore and to loris of
fendis. pe wiche fendis spoken leysyng in
ypocrisie:

and non drede siche seniours ben fendis pat
spoken lying in ypocrisie, and pei hauen here
conscience brent wip fier of coueitise, fer al pat
pei may gete to here ordre, of men or of
worldliche godis, pei henken pei geten newe to
god, pat god is wel payed berwiip, and pis pis
ypocrisit letten to wedde bope of prestis and of
nunnes, and bi pis pei fallen in foulleccherie,
leyuyng pat pei god haj grauntid;

for ypocrisit shall be deeperst dampeind of alle pei
fendis pat shall be in helle.

but certis penne pei ben mansleers and of pei
fendis religion, for ion seip pat ilche men pat
hatip his broper is mansleer.

1082
and þenne þei ben anticristis and fendis children, as ion seyyp.
<L 27><T MT22><P 310>

what fendis ben þei þat taken an hem to what entent a man spekib. Certis alle þe fendis in hello kunnen not see a mannes entent, and men shuldren not in þis yhe hem aboue fendis but 3if god hadde beden hem þis.
<L 31, 32, 34><T MT22><P 311>

Capitulum 7m: Bvt here grucchen þe fendis cleri3ks þat þus accusen men, and seyn þat þei ben cleue of his.
<L 13><T MT22><P 312>

and noo drede þe firste seetec is cristis lore, and þe oper þe fendis syde.
<L 6><T MT22><P 315>

and þus þis preyere of þise ordris is of a nest of blasfemye and chaffaryng of fendis preyere bi þe craft of symonye.
<L 30><T MT22><P 317>

It is comuneliche makid bi slyh robbyngis of þe fend, so þat it is al oon to see blydgys of þise newe ordris, and to see a fendis holde, makid of robbere of pore men;
<L 31><T MT22><P 321>

and 3if þus wurongis of a place shulden lette men to herye god bere, siche placiis of newe ordris shulden be fled as fendis holetis.
<L 36><T MT22><P 322>

and þus fendis children bygilen men bi ping þat hem semep good, and maken hem traw þat it proftiþ, but 3it it doþ mechre harm. and sib alle lyues of siche men ben ful of þe fendis deecytis, men sufficen not to telle heere gylys, but bi þis men may knowe somme.
<L 18, 21><T MT22><P 323>

þe tenteþ propirte þat suip þis vertu of charite is þat sche ioyethe not of wickidnesse, as angelus in heuen ioyen of payn of fendis but not of here wickidnesse, and þer-fore þis condicion suip after charite, þat it ioyeþ wiþ god of trowþe þat he loueþ.
<L 21><T MT24><P 354>

þis is þe lewirdeste fendis skile þat euere cam out of his leesings;
<L 29><T MT27><P 409>

but what meede were it to pari3shens to 3yue her almes to siche a prelat to werre a3enus crist and his chirche and maryntene þe fendis part a3enus crist?
<L 8><T MT27><P 418>

it is al oon to seye þis fynynyng and to lette men to fle fro fendis and blesse hem fro þer wickid werkis, but teche men to asente to hem.
<L 2><T MT27><P 419>

and preyour of siche fendis is litil worp, 3e to hemsilf, hou feden þy sheep?
<L 8><T MT27><P 420>

and þus þes nouelricks of colleges semen to tempte crist as þe fend, for þey gon not to heuene bi greesis þat god haþ ordeyned to lede þidur, but þey wolen fle bi þe fendis craft and leewe þe weye þat crist haþ set.
<L 20><T MT27><P 420>

and þus þey ben goostly disseyued, boþe for hem wantiþ teching to wende to heuene bi cristis weye, and for þey ben led to helle bi erroour of þe fendis weye.
<L 31><T MT27><P 420>

and 3if a prelat, as pope or bishop, streyne þe puple a3enus þer willi to 3yue þer almes to siche plasis, certis þei ben þe fendis proctours.
<L 7><T MT27><P 421>

for crist biddiþ men þus to do almes to pore feble and lamed and bylynd, but anticrist biddiþ to leewe þis, and to do it to stronge and idil men, þat ben nurchid in þe fendis nest to be an oost a3enus crist.
<L 17><T MT27><P 421>

as defaute of keping of o pari3s wole tume hem to þe fendis children, and þey wolen infecte cuntrey and cuntrey wolen infecte reumes;
<L 11><T MT27><P 422>

and þes fendis cleri3ks feynen almes whanne it is noon almes but synne.
<L 17><T MT27><P 423>

for man my3te not more opynly bicombe traytour to his god þan to drawn his kny3tes fro his seruyss, and bringe in fendis and sle his soulis.
<L 27><T MT27><P 424>

for siþ þe pope is more temped þan opere men and more led bi þe fend, it semyþ bi þe popis confermyng pat þis is þe fendis werk.
<L 9><T MT27><P 426>

for yuel of fendis doþe myche good, as adame and eue diden good in synnyng, but it was don on yuel maner and perfore þe maner shoulde be fled.
<L 12><T MT27><P 428>
and þus it is a fendis boost to a curat to auaunte hymn þat he may so myche dispende bi þeere, sib þei ben cuylid pens of pore men;

<LS2>MT27><P433>

and þe same synne is in apearle of chaumbre, as in proud beddis teteris and curteyns: bi þis may men se veyn dispensis þat þe fendis cautel haf founud.

<LS16>MT27><P434>

and þus who so wolde ouercome þe fend, leeue he þe fendis lawe and þe word, and lede he his lif bi cristis lawe, and þus he shal best vencushe hym and 3yue ensample to oere men, bope to his parishens and oere, hou þey shulden vencushe þe fend.

<LS28>MT27><P437>

for þey semen to have an herdis staat, and 3it þey ben many tymes fendis.

<LS19>MT27><P439>

and to destrie þis error seib crist in þe gospel of seynt matheu þat summe dampaund men shulen seye to crist: "sire, kestiden we not out fendis in þy name and diden vertues in þy name?"

<LS14>MT27><P443>

lord, sib þes men shulen be dampaund þat at prechen goddis word in cristis name and casten out fendis and don vertues, what meede shulen þes beggeris haue, þat faylen en þis and ly3en on crist and seyn þat crist beggide þus to holde vp þer newe ordis, crist wisite ful wel þat þes shulen come whanne he bad hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not vpon þer backis baggis ne sachels to begge þus.

<LS18>MT27><P444>

summen ben bi-syde þe weye, and so bisied wiþ þe world þat goddis word takip not wiþ hem, but þe fendis letten it.

<LS28>MT27><P445>

and no drede þis is þe fendis dede to lette men to sowe goddis word, for þery þeour soulis shulen be fed and goddis worship be don of men, but þey maken a goostly hungir and stoppen þe worship of god.

<LS11>MT27><P445>

for þis þe laste and þe mooste fendis cautel;

<LS19>MT27><P446>

but þe fendis part is so strong, and strenghid bi ipocrisie þat manus lawe is so hooly and biddip men to obsecbe perto wp paye of þer dampauncioun, þat goddis lawe is put bihynde.

<LS2>MT27><P451>

and cursing is a fendis fynding to curse men þus for worldly godis;

<LS26>MT27><P453>

and sunmen seyn þat þis speche fallip not fro fendis gabbing but 3if þe pope speke bi þe contrarie, as a mount haf his name of mouyng, for among alle men in erpe þis ipocrite lyuep ferrest fro crist.

<LS15>MT27><P457>

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

<LS26>MT28><P458>

and þus diue crist heere in erpe, and 3if þe pope passe heere crist and robbe his children as a wolf, no drede he is anticrist and opynly þe fendis viker.

<LS21>MT28><P464>

for if goddis lawe were kept clene wiþ-oute þe fendis lawe, and þe ordenaunse of crist were clene wiþ-outen anticristis, where shulden þes foure sectis be lordis as þey nou ben?

<LS21>MT28><P466>

Heere han trewe men seyd ofte þat þis is a fendis reson, as 3if þe arguere wolde men þat crist faylide in his lawe and in his ordenaunse which he ordeynede in þe chirche, and þus men mene alle in dede þat ben of þes foure sectis.

<LS25>MT28><P466>

but heere men knowen þe fendis cautels, and slide not fro bilee for þis;

<LS3>MT28><P469>

But myracleis maad of ded men ben þe fendis euydense;

<LS11>MT28><P469>

myche meyne to a bishop, and manye personeis in an ordre, and al is charge to comyn men, and strenghe þe þe fendis part.

<LS12>MT28><P471>

but nou men seyen þat cardenals ben brou3t yn bi anticrist to bargeyne by symonye, and by ðeure disseytis bigile men, and þus as þe pope is wundurful, so cardenals ben an herre to þe fendis hou.

<LS9>MT28><P472>

se we nou þe fendis foly, what he meneþ whanne he arguue.

<LS13>MT28><P473>

and þus we graunten þat riche prestis don sum good wiþ þis richeis, for so don þe fendis in helle wiþ godis þat at crist haf 3ouyn to hem,
the vij reule is of the deuil and of his body, for deuil is heed of alle wickid men, and aile to allegorie it singneifieth hooly chirche in erthe, that f3ith three signs and fendis; and the deuil is heed of alle wickid men, and alle "wickide men ben membris of this heed," and therefore for the knytting togidere of the heed to the membris, the scripture that spekith of oon, passith in the same knytting togidere of resoun to speke of the tother, as in xiiiij: c of Isaiie, where the scripture spekith of the king of Babylone, that was a membre of the deuil, it passith to speke of the prince of fendis, whanne it is seid there, "Lucifer, that ryssidt eerly, hou feldist thou down fro "heuenne;"

Perfor Y schal 3eilde (eper dele) to him ful many men and he schal departe pe spyllus of pe stronge fendis, for pat pat he 3af his liyf into deþ, and was arettid wip felenouse men.

But prechours in pe fendis chirche prechen vndir colour for to take 3iftis.

But redars in pe fendis chirche ianglen her lessouns as iaues chathren in pe cage, and wot not what þei menen, strieuyng feel siphis for nouȝt iche aȝens oþyr, for rulys of her ordinal and manye veyne questiouns.

sipen feiþ wip charite is proprily þe feiþ of cristen men, and feiþ wipoute charite is þe feiþ of fendis. as Austyn preuȝ in many placys, and feiþ wipoute werkis is deed, as Iames seiþ. A, what wodnesse is þis to graunte þat þe wordly clerkis of Rome moun lyȝtly faile and also failen openly in feiþ formed wip charite, whiche is properly cristen mennus feiþ, and þat þei moun not faile in deed feiþ and feiþ of fendis, sipen Crist seip in þe foure and twenti capitale of Mathew and in oper placys, False Cristis and false profetis shulen ryse and disseyue many men and 3eue grete signes and wondres so þat, if it may be don, 3he chosen men shulen be disseyueude'.

But poul wrot in his epistil to timothe, þe iiij etc.: Þe holy gost seip openly, þat in þe last tyme sum men schulle departe fro feiþe, 3e, take tente to spiritis, and to doctrin of fendis: in ipocrisi speking lesing, hauyng brent conscience: þat is with couetise forbedyng to be weddid, and to absteyn fro metis.

FENDUS........14 Her workes schewes þis wel, howevere þei speak by syde, And so it seems to summ men, þat þis was a fagynge of þe fendis childur, by lore of þer fadur;

And alle þes may be brouȝt inne by lyttul and lyttul, of levynge of Cristis lawe and ypocrisie of
And so these freres faren wip these wordes of Goddis lawe worse these fendus turmentours faren wip their clopis.

For these fust is Gods childe, and ordeyned to have his blis, these seconed is the fendus childe.

ffor, as pai say, pai have helpe of hor owne brether, specially in houre of hor deth, of body and of soule, and so bene not lad in to fendus temptacioun.

Ande so, sithen these religiouse dyen in his false triste, and have lyved in ypocrisie for these more parte of hore lyve, hit semes that suche gone privelie til helle, and so be led in to fendus temptacioun, for pai ben hardid in errour of hor private orders.

And herby bene men lad in to fendus temptacioun, and wrapid wip synne ageyne the Holy Goste;

As heopen men skomed puse pius Sabbathis of Jerusalem in her conquestis, for synnes of prestis and lordis and comyns, as Jeremy wyleth, myche more oure enemies, fendus of helle, seynge oure soules fro virtues, and oure enemies, fendus of helle. As longe as hit is good that men haue.

And so, sithen these religiouse dyen in pis false triste, and have lyved in ypocrisie for pis more parte of hore lyve, hit semes that suche gone privelie til helle, and so be led in to fendus temptacioun, for pai ben hardid in error of their private orders.

Be 3e not made thrallys to heretikis and fendus, fannys and spoylus oure enemyes, fendus of helle, seynge oure and comyns, as Jeromy weylep, myche more over muche costlewe pride, glotony, and leccherye, as halidayes in wip pis renewal and devocioun.

And so is pis world deuydut in two maner of lordships, that ben Goddis and that fendys;

And this gospel tellup a lore of Crist, how he taw3te hise disciples, to holden hem in mekenesse, and to taw3te hise devocioun and fervour of charite.

How muche schulde men drede pruyde, that God wolde punysh, and haue no veynglyorie that that ben Cristus ausgelus, and don wondres in his name in castyng owl of fendys!

And such brophurhede of blasfemys schulde be fled for fendus sybrede.

for certus, 3if men woldon stedyly stondon and moue togydere for ri3twisnesse, these fendus part schulde be ful feble, and pees wip welfare schulde men haue.

We may vndirstande by scribes and pharisees men of these fendys chire as we duden before, so that scribes ben clepud secular prelates, and pharisees ben clepud these newe religious.

These heuys that woundden hym ben these fendys that tempteden hym;

And is this world ofslowtys schulde be anded for ich one of hem, as Grosthed witteness in po same sermone.

And so is pis world deuydut in two maner of lordships, that ben Goddis and that fendys;

But Crist denyeth his to hem for harme that myhte come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfore that hit were ripe, as trewe men in God myhten come, for good corn myhte be drawen vp byfo
And pis seip be gospel here pat men trauyleode
of be fendys weron helude;
\[L 32\]<T EWS2-68><P 72>

15

\[L 19\] FIGURATIF......6
Furst spekeb Crist in figuratif speche, and seip
pat no man li3tneb a lanterne in derknesse, and
put it in on of these two infamous plasis, nephir in
hyd place, ne vndur a busschel.
\[L 5\]<T EWS2-81><P 149>

and we schulden be ful bisy to kepe the gostely
sabot in goode werkis and herying of God,
siethen theye were so bisy to kepe the figuratif
sabot.
\[L 30\]<T Pro><P 35>

Also holy scripture hath many figuratif spechis,
and as Austyn seith in the iij' book of Cristen
Teching, that autouris of holy scripture vssen
moo figuris, that is, no figuratif speceh, than
gramariens moun gesse, that reden not tho
figuris in holy scripture. It is to be war in the
bigynnyng, that we take not to the lettre a
figuratif spec he, for thanne, as
gramariens moun gesse, that reden not tho
lettre sleeth, but the spirit, that is, goostly
passioun, and to kepe in mynde sweetly and
profitably, that Cristis flesch was woundid and
crucified for vs.
\[L 35\] FIGURATISF......5
Also it is figuratif spec he, where the wordis
maken allegorie, either a derk lyenesse, either
parable, and it is fyguratys speche in i· c· of
Jeremye, to day I have ordeyned thee on folkis
"and rewyns, that thou draw up bi the roote, and
distroie, and bylde, and plaunte;"
\[L 16\]<T Pro><P 44>

if eny speche of scripture souneeth proporly
charite, it owith not to be gessid a figuratif
speche;
\[L 26\]<T Pro><P 44>

if it seemith to commaunde crueltie, either
wickidnesse, either to forbede prophit, either

15 2 variants; 11 occurrences.

- good doinge, it is a figuratif speche.
- This is seid bi figuratif speche, that thou
  vndirstonde, that the cooys of fijer ben
  brennyng wyelynys, either moorunyafigs of
  penateunc, bi whiche the pride of hym is mad
  hool, which sorwith, that he was enemy of a man
  that helpith and releuith his wreechidnesse.
- Also holy scripture hath many figuratif spechis,
  and as Austyn seith in the iij' book of Cristen
  Teching, that autouris of holy scripture vssen
  moomof figuris, that is, no figuratif speceh, than
  gramariens moun gesse, that reden not tho
  figuris in holy scripture. It is to be war in the
  bigynnyng, that we take not to the lettre a
  figuratif spec he, for thanne, as
  gramariens moun gesse, that reden not tho
  lettre sleeth, but the spirit, that is, goostly
  passioun, and to kepe in mynde sweetly and
  profitably, that Cristis flesch was woundid and
crucified for vs.

- and fijer of nigramauncy, pe lef or deph of pe
  seek, or welp or disess to cum, or pejat tentyun
dreumis writun, and falsly tytild in Daniel's
  name, or canelis pat are callid of pe holy
  apostolis, or chitering of briddus, or suchi
  oper, for hous to be mauad, or weddingis to be couplid,
or in gedering of herb is,
or in gedering of herb is, or in deuering of herbis,
seip ani charme but pe pater noster, or pe crede, or putti
ani strowis wij fijeris writun on men for any infirmite, or
wp on bestis, or tenden to wiche falsnes in hailes
or tempestis, pejat trwen to swilk
- This speche semith to commaunde wickidnesse
  either cruelte, therfore it is a figuratif speche,
  and commaundith men to comune with Cristis
  passioun, and to kepe in mynde sweethly and
  profitably, that Cristis flesch was woundid and
  crucified for vs.

16 21 variants; 270 occurrences.Combined noun
and verb forms.
If you saist pis is not so, bot groundid with out skil, Loke how Sampson bonde pe foxes two & two to gedir, Til pei hafi destried pe corne all about hem, & his was, as a doctour saith, pe figur of freres.

Also Hilarie seith thus in the same dist. c• Corpus Christi, "The bodi of Crist which is taken of the auteur, is figure, while breed and wyn is seien withoutforth;

And pis bilee techip us pei his was seid in figure of goodis pei schulden have in pe toper world, as pe erpe pei Abraham slepte inne, pei God 3af to him and to his seed, figuride hem hevene, pei is clepid in Goddis lawe pei lond of men lyyngne.

And pis is as sop as in pe bigynnyngs God made heuene & erpe/ for pe oolde Testament is figur of pe newe.

Also seynt Yllarie seip pe Cristis body pei is taken of pei auer is bope figure and trupe: hit is figur pei while bred and wyn ben sene wipouteforpe, and it is trupe pei while it is beleued wipinneforpe to be Cristis body in trupe.
Cristis peple, for
Figure we han herofin
wey contrarious to Crist.

for po lawes of po Olde Testament were figure
of Cristis comynge and passioun, and leddan
men to po gospel; bot new lawes of freiris ben
not suche figure, and letten men to holde
fredome of po gospel.

Lord, whercher sweetenesse and sournesses ben
sogettid in figure!

For in hevene it is sene fote in fourme and figure
of flesshe and blode. But in pe sacrament
Goddis body is be myracle of God in fourme of
brede, and is he nouper of seven fote, ne in
mannes figure.

And pat semep wel, for we reden neuere pat
Crist euere tok so real veniaunce heere in his
destruccion of his synne, wanne he made a
scourge of cordis, and þrew out of þe temple
bope bieris and selleris of dowues, and seide It is
written: Myn hous schal be c1eped an hous of
wanne so euere suche doinge schal befalle,
panne schal þe cherche be a foul den of þeues.

I sende my messeynger, ledynge an angel lyif
tofore þe face (þat is, tofore Crist, which is þe
schynynge of þe Fader and þe figure of his
substaunce after his manheede, which is þe face
by which þe word of God, þat is: Goddes sone,
is knowen of vs), which schal aaira þe wey
tofore þe'.

Crist vnderstood of John þat he was Helye in figure,
for in manie þinges þei weren like, as it is
seyd bifer, but specially for John was þe
foregoer of Cristis firste comynge, as Helye
schal be tofore his comynge to þe Doom.

but he denied not þat he was Helye in figure
aftur Cristis menynge, and so Baptist was in no
wey contrarious to Crist.

Figure we han herof in þe Olde Testamente,
whanne þe children of Israel (whiche bitokenen
Cristis peple, for þei seen God bi feiþ) weren lad
out of Egipte fro þe praldom of Kyng Pharao
(þat is, oute of þe darknesse of synne fro þe
praldom of þe fendi), and hadden passid þe ede
See (þat is, oure baptym, whiche haþ his vertu of
þe reed blood þat spronge oute of Cristis side).

In what maner he shulde go oute wes tolde of
God, in figure, to oure fader Abraham (Genesis
12:1): Go oute,' he seide, 'þi londe, and of þi
kynrede, and of þe hous of þi fader'.

And, in figure of þis synne, þe wijf of Loth, who
turned and loked aþeyn aþeins þe bidding of
God, was turned into an ymage of salt.

Þis bodilie feest þat God made is figure of
goostly feest þat alle prelatis and prestis, whiche
ben goostly leders of Cristis peple, shulden make
to hem wij goostly mete of þe worde of God
here in desert of þis worle and, haue þei more,
haue þei lasse, willfully to departe herof,
tristening holly in þe multiplying of God.

Þe keys of þe pantre he bitoke hem when he
seide to Petre, in figure of alle prestis: (Tibi
dabo clauces regni celorem//Mt· 16· 19).

Þe filþe, þei shullen be siker, for of hem may be
seide þese wordis of Holy Scripture whiche God
seide to his peple of Israel by þe londe of
biheest, whiche was figure of þe blis of heuen:
(Dormietis et non erit qui exterreat, etc).

Þe keyis of þe pantre he bitoke hem when he
seide to Petre, in figure of alle prestis: (Tibi
dabo clauces regni celorem//Mt· 16· 19).

But Crist seyde þat John was Helye in figure,
for, r3t as Helye figured þe furste aduent of
Crist, so John figurede þe pride deuent of hym,
and, as som men seyn, þei boþe figureden þe day
of doom.

And þus he was ende and figure of lambren of
þe oolde lawe.

But al þis was mene and figure of his laste soper
þat he etup in heuene wij men þat he haþ
choson.

And 3if we han þis cloþing, taksyn þis mete in
figure, hit schal brygyn vs to heuene þere to ete
Goddis body goostly wijhweten endee;

And al þis was figure of hangyng of Crist, for
Crist was in forme of addres of venym, but he
hadde no venym in his owne persone, as þe
suche soulis by grace, and so he clensup more
for be betture smoke, and man is betture
opur for oolde lawe clensude not goostly but in figure, for
<L 61><T 61><L 58><T 58><L 23, 25><T 23, 25>
yrne we ben children of byheste, as
seruep in praldam figure
fles
lerusalem here), and
gendrep men into seruage, and
lawe:
<LS 58, 60><T LS 58, 60>
cam owt watur of lif,
flis goode men and lewis. And, in figure of wicke de
Moyses was in double figure: he figurede Crist
and
pis pe
deed tee Ide in figure how
body and his blood was mete and
same name
his yrnage. as fuyr is betture
pan
I
I
EWS
I
EWS
EWS1SE-20><P
EWS1SE-19><P
EWS1SE-13><P
EWSISE-13><P
EWS1SE-07><P 506>
entent spak God,
and to pi
in lettre.
Cristus
wrong to hem in figure, as 3et as
as fuyr is betture
pan
I
I
EWS
I
EWS
EWS1SE-20><P
EWS1SE-19><P
EWS1SE-13><P
EWSISE-13><P
EWS1SE-07><P 506>
addyr of bras hadde no venyn in hym.
<LS 106><T LS 106>
973>
And to his entent spak God, bohe in figure and
in lettre, pa child is born to us in whom we
schulden haue his ioye.
<LS 3><T LS 3><P 497>
And alle these ben figure to pe hat hyne sonys
schulon come from fer, and pi dow3ris schulen
ryse asyde, and monye cuntryes schulon trowon in pe.
<LS 61><T LS 61><P 506>
as Cristus body and his blood was mete and
drynk to hem in figure, as 3et hei be oure mete and
drynge to fedo oure soule in byleue of hem.
<LS 49><T LS 49><P 530>
And this in his place and in opre, pe figure hap
pe same name pat hap pe ping hat is figured: and
his speche is sutil and trewe.
<LS 51><T LS 51><P 531>
and his stoon was Crist in figure.
<LS 54><T LS 54><P 531>
his dede teelde in figure how pe pule in tyme of
Crist wantide goostly watur to drynke. And
Moyeses was in double figure: he figurede bohe
goode men and lewis. And, in figure of wickede
men, he smooth his stoon wip his 3erde, and per
cam owt watur of lif, pat fulfilde men pat weren
hursty.
<LS 58, 60><T LS 58, 60><P 531>
pes two sonys ben two testamentis in figure, as
God spekul ofte. Pe furste sone is pe oolde
lawe: pe furste lawe was in he hul of Syna, and
gendrep men into seruage, and his is Agar in
figure (Syna is an hul in Arabye pat aile pes
is here seruep in praldam wip hyre children).
But Poul descendup to his figure, and seij in his
nym of grace we ben children of byheste, as
Ysaac was Abrahammys sone.
<LS 62><T LS 62><P 558>
for his bodyly clensyng of pes figuris of pe
oolde lawe clensede not goostly but in figure, for
ojar clensyng were betture by watur.
<LS 58><T LS 58><P 563>
And his halwyng hat laste was figured mot nedis
be betture han his figure, as fury is betture han is
smoke, and man is betture han his ymage.
<LS 61><T LS 61><P 563>
for Crist ys euer and euerwere, and in alle
sche souls by grace, and so he clensup more
clenely tan any body or figure may clense.
<LS 73><T LS 73><P 563>
hus schulden men clense owt synne by lore and
figure of Gods lawe, pat no disposiciow dwelle
to drawe men to do synne.
<LS 25><T LS 25><P 569>
for etynge of pe Pasch lamb and seleyn pat was
byfore of it was figure to pis lamb of God.
<LS 57><T LS 57><P 579>
And hus, si Crist is in bohe his chyrchis, he hap
seynsis heere binepe pat don in somme maner of
figure, as don seynsis in heuene.
<LS 58><T LS 58><P 604>
But Crist forbedip not, but biddijh his disciplis in
figure pat hei gedere vp pe releyg pat is left of
Cristis mete.
<LS 49><T LS 49><P 616>
Bodili baptisyng is a fygyre hou mannus soule
shulde be baptisid fro synne, for wit of Crist
wole not suffre to kepe his figure but for greeit
witt. and so Cristis resurreccioun was figure to
vs hou we shulden lyue. And herfore seij Poul
hus aftir pat, as Crist was risen fro deel bi glorie
of pe Fadir of heuene, so schulden we lyue bi his
figure in newenesse of goostli lif.
<LS 7, 11, 13><T LS 7, 11, 13><P 630>
And his temptynge semech more grefoue tan was
be topir temptynge in figure.
<LS 35><T LS 35><P 640>
And 3it Poul seij heere pat alle pes fillen in
figure to hem, for to toche pe chirche aftir to flece
to synne as pei diden.
<LS 53><T LS 53><P 641>
And greet dyuercete is fro hem and fro prestis of
pe oolde lawe, for prestis of pe olde lawe diden
figure of grace pat now is doon bi Crist.
<LS 36><T LS 36><P 652>
and his figure shal be goostli known, for ellis
literal vindirstondyng wol sele mennus souls bi
vbibleue.
<LS 60><T LS 60><P 652>
As whos seij sib his hid figure, pat brou3te men
but fer fro blis, was in so myche glori and
worshipe to men pat hadden but litle billeu,
myche more pe lawe of Crist and seruyse pat his
prestis don shulde be in more worshipe and ioye,
sib it is neer pe staat of blis.
<LS 93><T LS 93><P 654>
And pat lond was but figure to pe heye lond of
blis, and hus Abraham hadde but figure to come
aftir to pe blis of heuene.
<LS 10, 11><T LS 10, 11><P 656>
And sede after þe solwe muten sewe vertiwys þerof, as afor a mannyys body suwen quantite and figure: and no decreed, as God wolde ordayne, whan he restorub a mannys body, nounambre and quantite and figure þat is moste cording to þis body, myche more God ordynec þat to solwe vertiwys þat it schulde haue. 

<LE 49, 51>-T EWS2-63><P 45>

Meyserlye is comunly figure of heresy3e, or of any oþur synne, þat fowlþ men wipowteforþ, for þus doon bodyly meyselys to men þat dwellon among hem;

<LE 59>-T EWS2-64><P 50>

And þus, for Gods lawe comawndæn in offryng to be deuocion and heete of charyte, þat for þis nowt, or accident verey breed in his kynde, freris seyn now for where Crist yde, or quantite and figure.

<LE 96>-T EWS2-108><P 363>

And þus men seyen þat transfiguring is turynge 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 ouris ben nou.

<LE 9>-T EWS3-152><P 50>

þat Jesu seyde to hem aftir of þe stoon þat Dauïþ tellih, it is knowne to cristen men þat þis stoon is Crist in figure, and hed and heelpe of holy chirche, as þe salm seip.

<LE 62>-T EWS3-157><P 99>

and so it is þe sacrud oost þat is in figure Cristis body.

<LE 126>-T EWS3-158><P 105>

And so þis speche wip þis woman was not maad of wantounnesse, but for to figure to þe apostelis hou þei shulden preche to hepene folc.

<LE 79>-T EWS3-163><P 124>

For, siþ þe hous of þe Fadir of heuene shulde be figure of Goddis dede, and God mut nedis do frely and chaffere not wip siche þingis, þes men þat chaferen þus blasfemen fouly in God.

<LE 36>-T EWS3-165><P 129>

It is seyd comunely þat absense of Crist hemere dide þre goddis wiboute mo: first þis myracle is more opyn, and shewih hou Crist is al kunynig, and declarip weil þis figure what it bitokeneþ spiritually.

<LE 32>-T EWS3-169><P 141>

Þis feeste lastide seuenne dayes, and þey maden in þe temple hitil housis of wode, to figure þat wode shadewide hem before þe temple was maad.

<LE 14>-T EWS3-172><P 149>

Þe bred of þe sacrud oost is uery bred in his kynde, and is etun bodily, but it is Goddis body in figure, and so it is þe same body þat is Goddis body in his kynde.

<LE 72>-T EWS3-176><P 161>

But eueriu wite we þat þis oost is uery bred in his kynde, and in figure Goddis body by uertu of Cristis words.

<LE 81>-T EWS3-176><P 162>

And þeþ two prynsis, 3if God wolde, shulen figure help of Cristis chirche for to defende his
lawe a3enus prestis þat ben his enemies;

And herfore axide Crist bi fore wher þey hadde
ony þing to ete, to figure his feeste in heuene
where seyntis feeden and ben fed.

But men noten laste heere hou Crist sittid on þe
ri3t syde of his Fadir, siþ his Fadir is onely
godhed and hþ no figure as man hþ.

Thanne sythen the pleying of Ismael was not leveful
with Isac, myche more fleesly pley is not
leveful with the gostly werks of Crist and of his
seyntis, as ben hise myraclis to converten men to
the bileve, bothe for fer more distance of
contrarite is bitwene fleesly pley and the
ernestful dedis of Crist than bitwene the pley
of Ismael and Isac, and also for the pley bitwene
Ismael and Isac was figure of the pley bitwene
the fleysh and the spirit.

And as in good thingis the figuride is evermore
bettere than that that is figure, so in yvel thingis
that that is figurid is fer worse than the figure;
than sythen the pleyinge of Ismael with Isac is
figure of the pleyinge of the fleysh with the
spirit, and the ton is yvel, thanne fer worse is the
toother.

And therefore the maumetrye that tyme was but
figure and lickenesse of menmus maumetrye
nowe, and therfore seith the apostel, asse thes
thingis in figure fallen to hem, and therefore in
siche myraclis pleyinge the deelv is most plesid,
as the dyvel is best payid to discyeve men in the
licnesse of that thing in whiche by God man
weren convertid biforhond, and in whiche the
deelv was tenyed byfornond.

and as alle seyntis seyen the ballednesse of
Helisee betokeneth the passion of Crist, thanne
sythen by his storie is openly schewid that men
schulden not borden with the figure of
the passion of Crist, ne with an holy prophete of
Crist, myche more in the newe testament, and
sythen by his storye is opynly schewid that men
schulden not bourden with the figure of the
and as aHe seyntis seyen the ballednesse of
Helisee betokeneth the passion of Crist, thanne
weren convertid biforhond, and in whiche the
licnesse of that thing in whiche by God man
weren not unkowne to hym, whan he had him to
merken and betoke to his disciplis þe figure of his bodi and his blode'.

þou3 alle þise þingis wenden aforne in figure;
neþeles þei ben wrenen for vs in to whom þe
ends of þe worldis be comen #

berþ þe figure of Iesu Crist/ And Michol
whanne it is declarid:

and þus it were a blessid dede þat lordis wolden
not 3yue þer almes neþer to o stren ne oþer,
bi fore þey tau3ten bi good winnesse what þing
were þis sacrid oost, boþe in his kynde and in
figure, by maner þat þe gospel spekþ.

and herfore biddþ god in his lawe þat his
men shulden not be elopid in wollun and lynnun
partid to-gidere, to teche his dyuersite in figure.

soþely in þe olde lawe was salomons temple a
figure of þe chirche in þe newe lawe, but not þat
þe chirche shulde be siche, but fre and large
vndir þe cope of heuene, and stond in vertues of
mannus soule;

For Crist and þis antecrist, whom seint Austen
/De civitate ir 20/ calliþ a renegat, ben so
contrarious þat it is vnpossible any man to close
hem togedre, for þei stonden in contradictorie
corns of þe figure.

And 3e han take 3our mysterie to þat þing þat 3e
ben,' for seche peple is ureri Cristis bodi, of
wiche þe sacrid oost is mysterie, figure and
sacrament and truthe.

For Crist meued anopur grunde of his chirche,
þe wiche differentiþ ful meche from Petur boþ in
persene and in figure, and seid Upon his stone I
schal bide my chirche', þat is to see, as thes
seinris meuen acording wip þe apostle, Vpon þis
sades of þe belue of my two kinddis, þe wiche
þou hast knowlechid, I schal bide my chirche.

For Crist meued anopur grunde of his chirche,
þe wiche differentiþ ful meche from Petur boþ in
persene and in figure, and seid Upon his stone I
schal bide my chirche', þat is to see, as thes
seinris meuen acording wip þe apostle, Vpon þis
sades of þe belue of my two kinddis, þe wiche
þou hast knowlechid, I schal bide my chirche.

and in tokenyng hereof seint Austen markiþ in
/De urbis Domini sermonse 13/ Crist formed to
þe figure of his chirche þat is Petur a name of his
owne name, þe wiche is Petra.

And in tokenyng hereof seint Austen markiþ in
/De urbis Domini sermonse 13/ Crist formed to
þe figure of his chirche þat is Petur a name of his
owne name, þe wiche is Petra.

þis seih þus super (Ps· 3): þe Lord haþ long
suffered judas as a good man, whan his þou3is
were not unkowne to hym, whan he had him to
þe fest in þe wiche he comended and betoke to
his disciplis þe figure of his bodi and his blode'.

1092
Sihpane patoure prestis, as it is seid, ben boundun to kepe these lawis, as touchinge pe avoiding of worldli possiisions or lordships, and ouer pat hei ben boundun to pe same bi a more perfit lawe than were pe prestis of pe oold testament, pe which was figure and darknesse, and pe lawe of pe gospel is trupe and li3t, as seynt Poul speaki, pei shulde be more withdrawe fro seculer lordship than prestis of pe oold lawe, nameli sih pe oold lawe biihotip for pe keping berof prosperite of his lii, and pe gospel biihotip pe kygndom of heuen.

And these two swerdis weren also lynew to figure pe two swerdis of Cristis chirche, pat is to seie pe material swerd, of pe which seynt Poul spekip (ad Ro. 13), and pe spiritual swerd, of pe which he speaki.

As, wher summe writen these wordis thynge & theef wip thv, ojire vren to writen ho0 same wordis wip his figure: Wherfore dalle peo wordis of his concordaunce of which pe firste carecte is his figure bigynnen in his table wip thv. And in T pat stonden attic pat here ordre axip.

Solomons temple that was ybelded at Jerusalem was figure of this temple.

The v. reule is of tymes, and this is bi a figure clepid synodoches, whanne a part is set for al, either al is set for oo part.

Pat he prestis, as it is seid, was the figure of Crist.

The v. reule is of tymes, which rule bifallith in iiij. maners; in oo maner bi a figure clepid synodoches, whanne a part of tyme is set for al the tyme, as it is seid in the gospel, that Crist lay thire daies in the sepulcre, and natheles the firste day and the thridde weren not hool daies.

Bof al al piise preceded in figure, 'pai ar writen forsof for vs in wome pe endez of pe worl dez hape comen'.

A stok forsof or a figure or any oper mannez werke is no3t to be worschiped bot wip vicaria wirschippung, sihe it dipo no3t miracles, bot pe deuel for occasion of vntrewpe biglep many, troweyng somtyme for to be a miracle wer is clene deceuyng.

For in heuen it is seue fote in fourme and figure of fleshe and blode. But in Crist, sacrament Goddes body is be myracle of God in fourme of brede, and is he nouter of seuen fote, ne in mannes figure.

And seint Hillari seip, pe bodi of Crist pat is taken of pe auter is figure sih bred and wyne ben seen wiJou3tforpe, and it is verri trewe sih Cristis body and his blood is beleued wiJinforpe'.

Nepheles in Salamons temple weren ymagis made by pe comaundement of God pat weren figure of many trwbis pat ben now endid.

Also seynt Yllarie seip Cristis body pat was figure and derknesse, and it is trupe pe while bred and wyne ben sene wiJpouteforpe, and it is treupe pe while it is beleued wiJinforpe to be Cristis body in trupe.

And pus he was eende and figure of lambren of pe oold lawe.

Thu3 alle piise pingis werent a forme in figure, nepheles pei ben writen for vs into whom pe endis of pe worldis be comen.

For seint Poul seip "Alle siche pingis bifellen to vs to figure".

FIGURED........16

And berfore as to pat pat pou hast said, pat be pat mi3t & power pat God gaf to Moyses & to Ieremye in pe olde lawe es figured & betokned pe popes mi3t & his powere, in gode faij, pou saist sofe.

Pou3t seip to many men pat these foure kynredes begane in Caynes tyme, & pat were figured in fourre letters of his name & lasted euer syyen.

1093
FIGUREDE...... 17

But Crist seyde pat Iohn was Helye in figure, for, rist as Helye figured he furste aduent of Crist, so Iohn figured he pridde aduent of hym, and, as som men seyn, pe bope figureden pe day of doom.

Off pe 2: ymage spekeb Crisostomus, /Omelia 37': "Pe ymage of God is no3t peyned in golde bot figured in men.

FIGUREDE...... 17

But Crist seyde pat Iohn was Helye in figure, for, rist as Helye figured he furste aduent of Crist, so Iohn figured he pridde aduent of hym, and, as som men seyn, pe bope figureden pe day of doom.

Off pe 2: ymage spekeb Crisostomus, /Omelia 37': "Pe ymage of God is no3t peyned in golde bot figured in men.

FIGUREDE...... 17

But Crist seyde pat Iohn was Helye in figure, for, rist as Helye figured he furste aduent of Crist, so Iohn figured he pridde aduent of hym, and, as som men seyn, pe bope figureden pe day of doom.

Off pe 2: ymage spekeb Crisostomus, /Omelia 37': "Pe ymage of God is no3t peyned in golde bot figured in men.
Poul telliþ to wyt of allegory what þe wendyng of folc of Israel, whanne þe wenton owt of Egypte, figurede to wyt of vertuwiþ; <L 5><T EWS1SE-22><P 568>

And his figurede onnesse of herte; <L 63><T EWS1SE-29><P 600>

But, as Moyses face was hid þat teedle vntreweþe of lewis to come, so þis hydying figurede trecherous comynge of anticrist; <L 98><T EWS1SE-42><P 654>

for as erpedone comþ by clerkis of wyndes clouse wibinne þe erþe, so wyndis clouse in prowde preestis, and oþre men of þe world, ben figureþ by erpedone. <L 31><T EWS2-69><P 78>

Iosue, þat ledde Godus folc, and partye þe lond of byheste, figurede oure Iesu by mony propretees; <L 55><T EWS2-95><P 232>

FIGUREN.......11
Bischopis mytrid wip two hornys figuren þat þei schulden horu good ensaumple putte þe folk fro vicis to virtues, but now horu pride and covetise þei ben principal ensaumpleris of turnyng fro virtues to vicis; <L 9><T A01><P 25>

Derknessis doon good to si3t, and tempren menys wittis, to take her reste, and figuren denkers of synne, and peraftir derknessis of helle. <L 13><T A01><P 66>

And, as Gregory seip, as a bole þat schal be kyld goþ in corn at his wylle, and is not pyndut, ne traueylyt wip opure bestis, so a lyme of þe feend is left fro þe grace of God to figuren his dampancion, and suffred to do myche harr here to large þis peyne afterward. <L 97><T EWS1-51><P 458>

þe seconde wit is allegoric, þat figureþ þing þat men schulden trowe, as þes two sonsy of Abraham figuren þes two þingis; <L 19><T EWS1SE-19><P 556>

And þese wordis helpen myche for prechyng of symple preestis, for grete apostlis figuren bischopis and lesse disciples lesse prestis. <L 3><T EWS2-58><P 16>

But þes two fysshyngis of Petre figuren two maner of men þat ben conuerid vnto Crist: summe breken þe net and turnen into þe water, and aftirward ben dampnyd in helle, and þes ben figureid by Petris fysshyng þat was biore þat Crist suffredie. <L 34><T EWS3-183><P 197>

And it semeþ þat þey acceorden also to Crist, whom þey figure, and it semeþ þat Crist seip heere þat he is Ely þat shal shrouste al þingis. <L 13><T EWS3-210><P 256>

And the thirde cause was to figuren, that the olde testament, that is testament of the feyssh, may not ben holden with the newe testament, that is testament of the spirit; <L 9><T Hal><P 52>

so, as seynt poul seip, þe fend haþ power for to figuren him in-til an anguel of li3t; <L 31><T MT21><P 288>

And þese wordis helpen moche for prechyng of symple prestis, for grete apostlis figuren bischopis and lesse disciples lesse prestis. <L 3><T SEWW23><P 119>

But þese instrumentis wip her musyk oewen to be interpretid goostly, for alle þei figuren hi3e vertues and grete, wip þe whiche vertues men schulden now plese God and preisen his name. <L 1356><T Th><P 65>

FIGURES.......5
For Abraham, Iisaae, and Jacob, and manie opere patriarches weren ful riche, and perwip ful goode and true seruauntes to God, to whom in þat tyme he bihi3te a lond in whiche weren manie richesses, whiche weren figures of þe sacramentis of þe Newe Lawe þat makep vs riche in soule and ablep vs to cuere lustyng richesses in heuene. <L 281><T CG03><P 38>

þe fyþpe peyne of þis prisoun shal be so grete derknessis þat þei mowen be felid, of whiche spekiþ Holy Scripture (Exo:10), where God sende suche derknessis to þe peple of Egipt for her synnis, whiche werne figures of þe peynes of helle. <L 889><T CGDM><P 232>

þes figures or cerimonyes þat bitokned comynge of Crist moten nedis cease in tyme of grace, sip Crist ende of hem is now comen; <L 48><T EWS1SE-43><P 658>

And þip al þat fel in þe olde lawe was figure of Iesu Crist, and he made hymself man, it is sob þat treuþe is maad bi Iesu Crist whanne he was man, for þanne figures ceesiden, and Crist was come ende of hem. <L 34><T EWS3-126><P 11>

Wat honour of God forsoþ is þis, for to renne be formez of stonez & trees and for to worshepe vayne figures & soulelez wipout soules as godechedes, & for to dispise man in wiche is
trewly þe ymage of God?
<1L 25><T Ros><P 99>

FIGURID........25
þese þre degrees of vertues, figurid bi pritti, sixti, and an hundrid, moun be vndirstonde in every spice of vertues.
<1L 375><T CG09><P 103>

And to alle presti he bitoke þis office when, as Luk tellip in þe X chapitre, he ordeyned ojer seuente and two discipulis, 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 degreis: þat is, apostlis and discipulis ben figurid bishopis and prestis, as þe deeree seipe.
<1L 73><T CG15><P 186>

for he is strong bi his hond, and figurid bi þe kyng Dauyd, for many propretees in Dauyd for he is strong bi his hond, and figurid bi
<1L 95><T EWS3-157><P 99>

But þes two fysshyngis of Petre figurid two maner of þen ben concertid vnto Crist: summe breken þe net and turnen into þe water, and aftirward ben dampnyd in helle, and þes ben figurid by Petris fysshynge þat was bifoare þat Crist sufferide.
<1L 36><T EWS3-183><P 197>

Heere men moralisen ofte of þes feueris and oþere sikenessis, and seyen whanne Crist heelede comunelte of ony bodly sikenesse, he heelede of gostly sikenesse figurid by þis oþer sikenesse.
<1L 18><T EWS3-205><P 245>

And, as Ely cam longe before þe comyng of Crist whom he figuride, so lon came anon before þe same comyng figurid.
<1L 21><T EWS3-210><P 256>

And as in good thingis the figuride is evermore bettere than that that is figure, so in yvel thingis that that is figurid is fer worse than the figure;
<1L 30><T Hal><P 52>

þis tymne was figurid vnder Helie þe prophete & kyng Acab þat wickid man/ þere tellip þe stori þat reyn was stoppid: III· Reg· xxvii· þre 3eree & sixe moneþes þat no drope fel on þe erthe/ Scint Iame beriþ witnes of þis þing:
<1L 77><T LL><P 20>

Paradis is holi chirehe: þe foure floodis ben þe foure gospelris& þis weren written of Mathwe· Mark· Luk· & Ioon/ þe wiche weren figurid in licknese of foure beestis:
<1L 21><T LL><P 23>

but god forbeđe þat oure prelatis oblische hem to trauele þus, for þanne þei abiden a3enus bilceu, slyeng of crist þat was þanne figurid.
<1L 99><T MT27><P 416>

Þan scint Pouls wordis now rehersid schulden þus be vndurstone þe þi witt of scint Austen, þat we many in personys ben oo bodi bi unite and charite, þe wyche bodi and unite þerof is figurid bi þis oo off or brede, in wyche we commounnen.
<1L 605><T OBL><P 172>

Þan, for as meche as men ben here ful of fau3tis and adden many synnys dai bi dai upon anopur, and þis sacrifice of urri forpenking is chiff remedie a3enst seche fau3tis, wherfor þe besie sacrifice þat Danyel spekip of mai wel betoken þis sacrifice of verri repentauence, þat schuld be continuel in worde or dede or in bothe, and þis sacrifice of urri contriscion mai wel be figurid bi þe lauen fire þat schuld be upon þe auer norshid bi þe þrest iche dai, lei3ing woode perto as it is wronen (Leu· 6·).
<1L 1440><T OBL><P 193>

And þus a man schuld grondue hymself in alle þynggis þat longgen to good maneres or trewe beleue onli upon þe stone Iesu Crist, þe wyche alone mai be gronde of þe feiful chirehe þat schal he saued, figurid bi Petur þat figurip Cristis chirehe, whos name þat is Petrus is formyd of Cristis name þat is Petra, in tokenyng þat alle Cristis chirehe schuld be enformde and ensamplid in Iesu, as seint Austen seip (De ulerbis Domini sermonse 13) and þe apostle acordeþ hereyip (Cor·1·) And of þis founding of þis stable rock þat is Iesu, Crist spekip þus (Mt· 7·): Every man þat hereþ þes my wordis and perfompe hem schal be like to a wise man þat bildaþ his hou upon a stone.
<1L 1917><T OBL><P 206>

And þe cause whi þat God wol not is þat God hâp so ferforpli repreued antecrist from his grace

1096
\[<L 2074><T OBL><P 210>

\[<L 2153><T OBL><P 217>

\[<L 2412><T OBL><P 218>

\[<L 2353><T OBL><P 217>

\[<L 369><T OP-ES><P 16>

\[<L 1289><T OP-ES><P 54>

\[<L 1328><T OP-ES><P 56>

\[<L 1488><T OP-ES><P 64>

\[<L 300><T OP-ES><P 65>

\[<L 30><T A01><P 57>

\[<L 20><T A01><P 58>

\[<L 58><T EWS3-177><P 166>

\[<L 358><T EWS3-179><P 185>

\[<L 45><T EWS3-183><P 197>

\[<L 15><T EWS3-186><P 204>

\[<L 20><T EWS3-210><P 256>

\[<L 20><T EWS3-222><P 280>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>

\[<L 1233><T OP-ES><P 56>

\[<L 5><T M T27><P 432>
neuere fat to fede hem
\[\text{lis}\]
of God many seer ful stably, and it he vouchide
But manna and pask lomb weren but figuris to
God made.
\[\text{lis}\]
Also in pe stone of pe feste of his sacrament we
clepe it pries breed, and seyn, bred of angelis is
maade bred of man, and, hevenly bred evede
ende to figuris of pe ole lawe;
\[\text{lis}\]
In pe figuris of pe letteris, or in vndistandyng
of pe wryngis?
\[\text{lis}\]
but Crist passude alle puse figuris, for Crist by his
owne blood entrede onys into heuene.
\[\text{lis}\]
for his bodilyy clesyng of pis figuris of pe
oole lawe clesuade not goostly but in figure, for
opur clesyng were bettury by watur.
\[\text{lis}\]
But God prentyde figuris in lohn, and tawte hem
eft by angelius lore;
\[\text{lis}\]
\[\text{DOMINICA IX POST TRINITATEM}\]
Epistola: 'Sermo 39- Non simus concupiscientes
malorum: Prima Corintheos 10/': Poule tellip in
pis epistle hou men shulden flee fyue synnes, as
it was tau3i in pe oolelawe bi fyue figuris pat
God made.
\[\text{lis}\]
But his lawe hadde pre partis: he firste part
tau3te men urtuiris, pe secounde part tau3te
augementis, and he briddle part tau3te figuris.
\[\text{lis}\]
But 3it he fladris of pe oole lawe hadden dedyn
of his comyng, and seyden pat bei hadden seruyd
God many seer ful stably, and 3it he vouchide
neuer saaf to fede hem pus wi3 a kyde, for
manna and pask lomb weren but figuris to pis
calf.
\[\text{lis}\]
Bope colours and figuris ben shapen to deceyue
he folc, to suppose pat he ben holy pat hauen
siche signes wiboute;
\[\text{lis}\]
Cerymonials techen figuris and sacramentis of
the olde lawe, that figureden Crist and his doth,
and the misteries of holy chirche in the lawe of
grace;
\[\text{lis}\]
And hee dide away spiritis spekinge in mennis
wombis, and false dyuynouris, and figuris of
ydrois, and vnclennessis, and abomynacyouns,
that weren in the lond of Juda and of Jerusalem.
\[\text{lis}\]
Also holy scripture hath many figuratif spechis,
and as Austyn seith in the iii' book of Cristen
Teching, that autours of holy scripture vsiden
mo figuris, that is, mo fyguratif spechis, than
gramiernis moun gesse, that reden not tho
figuris in holy scripture.
\[\text{lis}\]
But 3if he fadris of pe oolle lawe hadden dedeyn
of his comyng and seiden pat bei hadden serued
God many seer ful stably, and 3it he vouchide
neuer saaf to fede hem pus wi3 a kyde, for
manna and pask lomb weren but figuris to pis
calf.
\[\text{lis}\]
And pou3 it so be pat Crist, pat is trupe and
eende of figuris of pe oolle lawe, brekke summe
seremonyes pat weren figuris, in tokenynge pat,
comynge he trupe, figuris shulden ceesse, 3it am
I not auysid pat he brak ony moral precept, but
rajere confermyde hem and declaride hem as we
reden in Mathew he v v c*.
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
\[\text{lis}\]
and this figurth, that among men of hooly chirche be summe goode, but among eretikis is noo good outtirly, as Jerom seith.
< L 37 >

FIGURUS........1

whiche sentence is told to us by figurus and by manny's wryting.
< L 17 >

FYGURE........13

but of his visyon of Syent Edward se soth, it mete nede be vndirstonde acordauntlyche wip oure blyeue, hat is, hat he grace of God come to Syent Edward in he lickeness of Syent Iohan, bidinge hym in figur of hes almesdehat he schulde not be here as a kyng of his world but as a pilgryme hat hap no dwellynge cite here, but sekip his dwellynge & his restynge in he kyndom of heuene, as biddip Syent Petir & Syent Poul.
< L 320 >

And his dede may figur his hyng hat fyllith now, sipl prelates as scribes and religiuous as pharises gruchhen a3en trewe prestes, membirs of Crist, hat commun with comunes as publicans and secle lordys as synful men, and seyn hit fyllith not to hem to knowe Godys lawe, for hye seyn hit ys so hy3, so sotyl and so holy not to hem to knowe Godes lawe.
< L 7 >

And his publican stood afer and wolde not lyften his y3en to heuene, but he smot vpon his brest to figur trewe confession, and seyde God, be helplyche to me hat am synful', But Cristis iugement seip hat his publican wente hoom maad rilyf fro his pharisie, for he mckenesse hat he hadde;
< L 9 >

Bodilí baptisyng is a figur hou mannu soule shulde be baptisid fro synne, for kype his figure but for gret witt.
< L 5 >

But lewe we hes heresyes, and bileue we hat many hyngis were bedyn to fadris of he olde lawe in figur of hyngis in tyme of grace;
< L 59 >

It is takun as bileue hat Jeremye spekiþ heere of Crist, for he is ofte clepid Dauyþ bope bi figur and witt of word;
< L 9 >

For sum hyng is seyd in figur, and sum hyng by his owene kynde, as Baptist is Helye, as Crist seip, and he is not Helye in persone;
< L 14 >

for every part of holy wryt tellþ Godys word, he olde lawe in figur, and he gospel expressly.
< L 18 >

But Luc, figur of preestus, tellþ more diffusly how man steyþ vp to God, from Adam to he Trinnyte.
< L 47 >

And all this testament & this doing ne was but a shadowe & figur of a new Testament that was yeuen in by Crist / & it was byhoten by Jeremye the prophet / as s· Paul bere thynnes in the pistle that he wrieth to the Jewes.
< L 20 >

And lorde/ this fyghtyng was in figur ytaught in the olde lawe.
< L 4 >

And ye the glassee were broken in many places, so there shulde be manye faces, more by the glasse then by the body and eche man shall make as many faces to them as they wolde, but as ye may see the mynde of lykenes of youre face and is not the verye face, but the figur thereof. So the breade is the figur or mynde of Chrystes bodye in earth, and therefore Chrystes sayde As oft as ye do thys thynge do it in mynde of me, Lú xxit. Also ye saye as a man may light many candels at one candell and the lyght of that candel neuer the more or neuer the les.
< L 12, 13 >

FYGURED........2

and fowre cardinal vertuwcs ben fygured by knyttynge of he net.
< L 54 >

For bus may we wyte how Crist cam of alyenys, and how his comyng was fygured, and oþre dedis hat Crist dude;
< L 55 >

FYGURES..........3

Men may worche by manny's craft fygures and hyd qualittees;
< L 90 >

And in the olde lawe there were many fygures of mynde of thynge to come.
< L 13 >

and yet Chryste sayed that he was more than a pro phete Esay sayeth the-vi chapter, Mathewe xi: howe maye ye saye ye be worthy to make his body and yet your workes bere thynnes and ye be no lesse the prophets, for ye ye dyd ye
shulde not teache the people to worshyp the sacrametes or myndes of Chryste to Chryste hem selfe whiche sacrament or fygures ben lefull that god taught them and lefte them vnto vs, as that.

FYGURID......4

21: Also byschopis and freris putten to pore men pat pei seyne, pat bo holy Trinity in no manere schulde be worschipid, fygurid, fourmed, ne peyntid, in pat fourme by whiche comynyly hit is peyntid, by al bo Chirche of God.

POINT XXI: Also byschopis and freris putten to pore men pat pei seyne, pat bo holy Trinity in no manere schulde be worschipid, fygurid, fourmed, ne peyntid, in pat fourme by whiche comynyly it is peyntid by alle bo Chirche of God.

And, 3if pou wilt knowe pe ground to iuge of þes vndurtyngyngis, bigynne of cristenn mens bileue, and truewe pat Chir Hip now lyued heere, as it was fygurid in þe oolde lawe, and abide it not as 3it to come.

And spiritual gendrure is fygurid by Cristus comyng and God tellup more þero þan of kyndly gendrure.

And bus in þes fyue fyguris may men licli suppose þat mo perishïh in tympe of grace bi þes fyue synnes þat regneyn now, þan diden in þe olde lawe of þe children of Israel.

And, bus in þes fyue fyguris may men licli suppose þat mo perishïh in tympe of grace bi þes fyue synnes þat regneyn now, þan diden in þe olde lawe of þe children of Israel.

FYGURIS......1

And bus in þes fyue fyguris may men licli suppose þat mo perishïh in tympe of grace bi þes fyue synnes þat regneyn now, þan diden in þe olde lawe of þe children of Israel.

FYGURED......1

þat excusen hemself by here fastynge & wakynge & preyere, ben ifyguered bi þe farisee þat, preyinge in þe temple, lyft vp his þeen to heuen and sayde, Lord, I þanke þee I am nou3t as oþir men ðeþ, but I faste tweyas in þe woke & 3eue typis of alle þat I haue'.

And þat excusen hemself by here fastynge & wakynge & preyere, ben ifyguered bi þe farisee þat, preyinge in þe temple, lyft vp his þeen to heuen and sayde, Lord, I þanke þee I am nou3t as oþir men ðeþ, but I faste tweyas in þe woke & 3eue typis of alle þat I haue'.

This wolde be ix: 3eer either ten bifore that he lerne hooly writ, aftir that he can comunly wel his gramere, thouþ he haue a good witt, and trauæle ful sore, and haue good fynding ix: either x: 3eer aftir his gramere.

And yet he jangleth as a jay, And understont him-self nothing He woll serve bothe erl and king For his fynding and his fee, And hyde his tything and his ofring;

And yet he jangleth as a jay, And understont him-self nothing He woll serve bothe erl and king For his fynding and his fee, And hyde his tything and his ofring;

but truþe þat God himself scip and tecnip in þe gospel þat schulden men worschip pe and bileue, and oþir lawe of mennes fynding schulden men litil tolle by.

but truþe þat God himself scip and tecnip in þe gospel þat schulden men worschip pe and bileue, and oþir lawe of mennes fynding schulden men litil tolle by.

If þou do þus, (Notas facite in populis adinvenciones ejus, mementote quia excelsum est nonem ejus) / Makiþ knoen in þe folk þe fyndingis of him;

of craft.

For al synful fynding:

and cursing is a fendis fynding to curse men þus for worldly godis;

And so, as Helize lefte þe greet richesse þat Naaman profride to him, and took worþi þe pore ordynaunce and fynding þat a good man and his wiþ profride to him, þat is to seie a litil soler and a litil bed, a bord and a chair and a candelstik, þe whiche ben acording to a studier or a contemplatif man, as it is writun (4 Regum 4), so Crist forsook seculer lordship and helde him apaied wip pore liflood þat deout peple mynysytride to him to his sustyynce in his labour, and þus dide also þe apostlis, as a man mai conseuye of þe gospel (Luc: 8) and in many oþer placis.

As longe as pride and coueitise of worldly godis and onouris is rootid in her herte, thei maken omage to Satanas, and ofven to him bothe bodi and soule, and al her witt and fynding.

for it seemith that worldly clerkis and feyned religiouse don this, that symple men of wit and of fynding knowe not Goddis lawe, to preche it generally a3ens synnes in the reume.

And yet he jangleth as a jay, And understont him-self nothing He woll serve bothe erl and king For his fynding and his fee, And hyde his tything and his ofring;

And yet he jangleth as a jay, And understont him-self nothing He woll serve bothe erl and king For his fynding and his fee, And hyde his tything and his ofring;

but truþe þat God himself scip and tecnip in þe gospel þat schulden men worschip pe and bileue, and oþir lawe of mennes fynding schulden men litil tolle by.

but truþe þat God himself scip and tecnip in þe gospel þat schulden men worschip pe and bileue, and oþir lawe of mennes fynding schulden men litil tolle by.

If þou do þus, (Notas facite in populis adinvenciones ejus, mementote quia excelsum est nonem ejus) / Makiþ knoen in þe folk þe fyndingis of him;

8 variants; 36 occurrences.
It semyeth well why al pe worlde, for so myche nyce disguising and new fyndynge of aray was pe neuer, I trowe, fro pe bigynynge of pe worlde, in whiche pe hy3elye stenen God to venianuce, as Daud pe prophete seide: /Trituarerunt eum in adinnuencionibus sui/. And perfore I am as siker as God is true God pat pis londe wole be lost for her new fyndynge of cursid pride, but if pe ben sone amendid.

Also, sire, I knowe weI willis and fyndyngis out on pilgrimageyngis, and wymmen wolen goen

Andopur lawe ofmennys fyndyng schulden men by mannus fyndyng. heere two eyen

But he schal not be excused but 3if he seie for pei seyn pat pei wolen preie for hem, and pei schullen ben excused to-fore god for

and here owene fyndynge vp, pat crist and apostlis spoken not of, as is pei newe song, pei clepen it goddis scruyce, and magnyfyn it at pe fulle, but good lif and techynge of pe gospel pei settten at nou3t.

but þenne it is needefull þat þei be makyd bi iust dispensis, and to profit of þei in lond in whiche þei ben makid inne, and not do wrong to old chirchis bi weye of heere newe fyndynge.

but þat is: 'þei haue terrid him to wroþhe in her newe fyndynge'.

and certis, if þis ordynance of Crist and his apostlis hadde be kep, pe comynty of þe pule shulde haue be my3ty and sufficient in husbonnderie and marchaundise to sustyney hemself, to paye pe lordis her rentis and opere pingeþ þat ben due to hem, and to sustyney þe clergie in her office, and wip two opere partes of þe chirche to bere þe charge of fyndynge of þo þat moun no lengere traueile;

and for þei wolen meynten here owen fyndynge as good and trewe, berfore þei seyn þat þe speche of holy writt is fals þat reuersip hero

called it, þat overcome Cham, þat tyme regneng in Braccia & brent þe bokez of þe 7e liberale artez whic Cham had made in 7e pilers of brasse & 7e pilers of stones for þe deleyuue or flode.

and þis dyuere men and wymmen wolen goen þus aifter her owne willis and fyndynge out on pilgrimageyngis, þei wolen ordnye beforehonde to haue wip hem boþe men and wymmen þat kunnen wel syngge rowtynge songis, and also summe of þe pilgrimes wolen haue wip hem baggepips so þat in eache toun þat þei comen þoru3, what wip noyse of her syngynge, and wip þe sou of her pipinge, and wip þe gingleynge of her Cantirbirie bellis, and wip þe berkyng out of dogges aifter hem, þese maken more noyse þan if þe king came þere awey wip his clarianeris and manye oþer myynstraulls.

Also, sire, I knowe weI knowe pe þat whanne dyuere and manye pipinge, and Cantirbirie dogges aftir hem, noyse of her syngynge, and pilgrimes wolen haue bope in eache toun
And so, as Helize left he grete richesse that Naaman wold haue 3yue hym, and tooke worhile he pore ordenance and fyndynge hath a goode man and his wyfe precered to hym, that is to say a lyttel soiler, a bedde, a horde, a chaire and a kandilstek, he which be accordynge to a studier or a contemplatyf man; so Criste forsoke secular lordechipy and held hym payde wip he pore lifyfode hat deuoute peple ministred to hym to his nedeful sustenanc in his laboure, and pus didden also alle be apostles, as a man may conceyue of he gyspell and in many ooper placies of her liifs.

<LF 559><T OP-LT><P 85>

FYNDYNGES......2
If Cristis lawe teche not me/ it is false mannes fyndynes summe bi he purs/al if hei trespasse not.

<LF 17><T AM><P 150>

And 3if hei preche selde whanne hei prechen cryoncis and poisies and newe fyndynes of hem self, and maken false comendaciones of deede men for to geten a name of veyn sotilte and worldly pank, and leuen to preche cristis gospel and his lywyng;

<LF 17><T MT06><P 124>

FYNDYNGIS......3
For hei done gostily lecchorie by Gods worde, when hei prechen more hor owne fyndynge, for worldly mucke, ben Cristis gospel for savynge of mennis soulis.

<LF 32><T A24><P 399>

And pus hei erren euer more and komen neuree to he wey of trufe, for alle suche setche litel or no3t bi alle hei commandementis of God, but weyen hat in her owne fyndyngis stondcb alle perfection.

<LF 96><T CG02><P 15>

And pus alle hezese foure sectis semen to payle in charite, for hei leuon Gods lawe and worchen by here fyndynge;

<LF 53><T EWSISE-15><P 541>

FYNDYNGUS......1
and by hei swepton hei comunte of men, and maden hem bare and coolede as floures ben made, but howses of preestis weren worldly arayede, and hei kepton as sacrementis monye of here fyndynge.

<LF 95><T EWS1-42><P 410>

FYNDYNGYS......1
And of his falsyng is noon ende in mennis wit, for it encreseb evere more, in newe fyndynge of blasphemye, and robbynge of Cristendom bohe of gostly goods and worldly, and namely whanne hei brygen hei seel or bancer of Crist on he croos, hat is tokene of pees, mercy, and charite, for to seele alle Cristene men for love of twoe false preestis hei ben opyn Anticristis, for to meyntene here worldly staat, to oppresse Cristendom worse hei Jewes weren, a3enst holy writ and lif of Crist and his posteis.

<LF 30><T A22><P 308>

FitzRalph, Richard18
ARDMACAN......1
Isidre, in the j: book of Souereyn Good, touchith these reulis schortierrre, but I haue hym now not, and Lyre, in the bigynnyng of the bible, touchith more opiniy these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book (de Questionibus Armenorum), 3eueth many goode groundis to vndirstonde holy scripture to the lettre, and gostly vndirstonding also, but I haue him not now.

<LF 23><T Pro><P 48>

ARDMACAN......3
al hez written in he langage of he same cuntre, as seiph Ardmacan. Also Ardmacan, in he bock of questiouns, seip hat he Sacrament mai wel be made iche comoun langage, for so as he seip diuen pe Apostilis.

<LF 215, 216><T Buh><P 176>

And as to Bernard or Alrede his clerk answerip Ardmacan and seip hat it is seid bi maner of meyung and not bi maner of affermyng.

<LF 688><T SWT><P 21>

ARMACAN......1
And the greete clerk Armacan in his book of questiouns of Armenies holdith most strcitli this sentence.

<LF 6><T 37C><P 145>

ARMACHANUS......1
And of execution of distribucion of godez of fortune after depe speykep /Dominus Armachanus in sermone qui sic incipit, “Gaudete in Domino’”, “In sewyng destrubucions of godez of his world for a man after his deipe her may nohpng be geten hym in heuen for he ha3p nohpng in heuen bot after pe quantite of his labour & after his wekerez here in pe way, as ofte tyme replipe holf writte, olde & newe.

<LF 20><T Ros><P 72>

ARMAW3......1
and berfore he mote nedis resigne his benefice willfully and frely, wipouten desiryng to have it a3en, as Seynst Richard of Armaw3 techip.

<LF 14><T A22><P 281>

ARMAWH......1

18 9 variants; 11 occurrences.
siph Seynt Richardo, bishop of Armawhe, proves ageyne frisers by mony fyrte resouns þat hei faylen openly fro Cristis religion;

< L 21 > < T A25 > < P 416 

ARMAWHE.......1 
Bot Seynt Richart of Armawhe proves on feir maner, þat were an heresye to put upon Crist suche maner of beggyngye, and mayntene hit stifly.

< L 22 > < T A25 > < P 412 

ARMENIIES.......1 
And the greete clerk Armacan in his book of qwestions of Armeniies holdith most streitli this sentence.

< L 7 > < T 37C > < P 145 

ARMENORUM.....1 
Isidre, in the j. book of Souereyn Good, touchith these realis sechtoriæ, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opinly these realis, but I haue him not now, and Armacan, in the bigynnyng of his book /de Questionibus Armenorum/, 3eouth many goode groundis to vndirstonde holy scripture to the lettre, and goostly vndirstonding also, but I haue him not now.

< L 24 > < T Pro > < P 48 

FLATEREN19 
FLATER.......3 
And when þo potestatis of frisers ben proude, coveteous, and synful, and haten þo þreute, þat þei wile soone prisouD trew men þat þrepon hor synnes, and spare oþer schrewes, þat þei may flater hom and mayntene hom in hor synne, and so, byside þo kynges leeeve, tormenten trew men, for þei wolden do Gods heestis.

< L 5 > < T A24 > < P 384 

Flfor men seyn þei wile gete a grete þeþing of þo pope, or of cardinals, in England better cheep þen oþer procuratoriæ, and þei ben more wily, and more plesauntly con flater þo pope in his court, and most prively make lordsis to mayntene þo pope and his in robbinge ourle lond of tresoure by his pardouns, privileges, and þo firste fruytis of benefis, in ourle lond, and dymes and subsidis, to werre on Cristen men for stinkyngye worldly lorldship, þat God haves forbenden to hym and alle prestis. 

< L 12 > < T A24 > < P 400 

Þat is: 'Beþe bise in preyer, wakin in it wip doyng of halke, and proyng togider for me þat God open to me þe dore of his worde (þat is, trew vnderstanding) to speke þe priuite of Crist, þat I make it open so asit bihouyþ me to speke' þat is, neipier to flater, neipier for couetise neipier for veynglorie, but oonly for þe loue of God and profile of his peple. 

< L 117 > < T CGDM > < P 210 

FLATERE.......3 
Also men fro þe world schulde haue but housis of mornynge & not to flater þe world; 

< L 173 > < T JL > < P 61 

As anemtis prechynge, men knownen wel þat frisers wife flaterere and spare to reproue sharclary synnes of grete men for drede of los of worldly goodis or frendischipe or fauour; 

< L 26 > < T MT03 > < P 50 

and þus þei 3eucn leue to sathanas preschours for to preche fublis and flaterenyge and lesyngys, and to discyeyne þe peple in feip and good lif and robbe hem of here worldly goodis, and to putten blasphemye upon crist bi here opyn beggyngye and letten cristis prechours to preche frely þe gospel þat wolde not flater but seyn þe sop to eche man and eche staat aftir goddis lawe. 

< L 4 > < T MT04 > < P 106 

FLATEREN.......4 
But heere we seien sohly, þat þes men þat clepen hem blesid, dissuven hem and flateren hem, for þei hopen to have wynnyng of hem.

< L 29 > < T A23 > < P 344 

CAP: XXVI: Also freris destroyþ his worlde moste of alle cursid men, ffor þei bacyten gode cleris, and seyn þat þei distourblen þo worlde, and flateren yvel cleris in hor synne.

< L 6 > < T A24 > < P 387 

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberan forþe anticristis bullis to maken cristene men to werre eche wip opere in hope towynne heuenne bi siche werris, and 3it þei letten trewe men to teche treuli and frely cristis gospel and his comaundcmentis, but þei senden newe ypocritis to preche fublis and lesyngys, and to þat men in synne, and to robbe þe pore peple bi fals beggyngye damnyd of goddis lawe, and 3it þei maken þe peple to erre in bileeue and to trewe þat crist beggyd þus als þei don; 

< L 33 > < T MT04 > < P 73 

now men seyn, thei ben as deligst of hir mouth and wombe, and as couetousse as othere worldly men, and flateren, and maaken lesyngis in preching, to eschewe bodyly persecuscoun, and to gete benefices. 

< L 36 > < T Pro > < P 51

FLATERID.......1 
This Joas dide well in the tyme of Joiada, and reparilide the temple of Jerusalem, that was destroyed bi Atalia and hir sones: but aftir the deeth of Joiada he was flaterid bi the princes of 

19 7 variants; 15 occurrences.
Juda, and thei felden to idolatrie, and forsaken the temple of God.

<FLATERYN......1 and pes laweiris hanken and flateryn and myeentenen false men and helpen hem what þei may;<L 29><T MT09><P 182>

<FLATRE......1 18, Helisee 4: Reg-5: to auraur men, Petre to lying men Act-5:, Poule to blasfemyng men Act-9:, and Criste to marchandise 1o-2:; þat dispise no3t þe comon puple bot teche ðam, flatre no3t riche men bot afer ðam, greue no3t pore men bot norich or fede ðam, drede no3t þe manace of princez bot dispise ðam, þat consume or waste no3t pawteners or pursez bot refresh or fille hertez;

<FLATREN......2 CAP: XIV: Also freris schewen not to þo puple hor grete synnes stably as God biddes, and namely to myghty men of þo worlde, bot flatren hom and glossen and norischen hom in synne.

And þei flattren lordis whanne þei myeintnen þes anticristis prelats to robes heere teneants, and seyn þei worshipen þanne god and holy chirche, and ðeuen lordis grete 3ifís of gold and iuelis and pardons, and licence to synge in orataries and ðepe veyn þingis, and 3if lordis wolen distroie þes synnes of robberie and sathanis marchaundise, þanante anticristis prelatis wolen sclaunderen hem, curse hem, and entirdite hem and here londis.

<FLATIRARS......1 flateryng þat þise men vseen telliþ þat þei jugen not wip-outen feynyng.

<FLATIRERS......1 to lowed ly3ers/ & flatteryers/ & to false freres þat bylynden myche puple bi colour of her clopes/ þe wheche were neuer grounded of God/ ne be noon of hise apostles.

Also freris schewen not to þo puple hor grete synnes stably as God biddes, and namely to myghty men of þo worlde, bot flatren hom and glossen and norischen hom in synne.

And þei flattren lordis whanne þei myeintnen þes anticristis prelats to robes heere teneants, and seyn þei worshipen þanne god and holy chirche, and ðeuen lordis grete 3ifís of gold and iuelis and pardons, and licence to synge in orataries and ðepe veyn þingis, and 3if lordis wolen distroie þes synnes of robberie and sathanis marchaundise, þanante anticristis prelatis wolen sclaunderen hem, curse hem, and entirdite hem and here londis.

And þei flattren lordis whanne þei myeintnen þes anticristis prelats to robes heere teneants, and seyn þei worshipen þanne god and holy chirche, and ðeuen lordis grete 3ifís of gold and iuelis and pardons, and licence to synge in orataries and ðepe veyn þingis, and 3if lordis wolen distroie þes synnes of robberie and sathanis marchaundise, þanante anticristis prelatis wolen sclaunderen hem, curse hem, and entirdite hem and here londis.

Also freris schewen not to þo puple hor grete synnes stably as God biddes, and namely to myghty men of þo worlde, bot flatren hom and glossen and norischen hom in synne.
pat is: 'We were not at any time in his worde of flattering, as 3e knowen;
<L 124><T CGDM><P 210>

whether also 3ei han bisile, true, and freli,
prechid Goddis lawe to pe pleple, wipoute feynynge, faging, flattering, or favoure of plesaunce of pe pleple, or profiyt of pe purse.
<L 536><T CGDM><P 222>

wip he tung of flattering & feyned ypocrisie/ And of pe comunes abouten hem: pei whi3len in to her handis:
<L 28><T LL><P 18>

And his profecie is 3e more to be bileued pat she seij pat antecrist shal bisie him to wiphstone his purpos of God wip bynding and vnbynding, wip flattering and wip pretenyng, wip noyse of armure and closing of heuene.
<L 249><T SWT><P 09>

FLATERINGE.....6
Certis it seemiby bi opin reesoun and werks, at the ighe, that as religiouse possessioneris distriken knights and squieris bi amorteisinge of secular lordshipis, so freris distriken the comouns by soiti and nelleys begginge, and bi fals flatteringes and letters of fraternite, which Crist and his apostlis usiden nevere.
<L 7><T 37C><P 97>

Thes ben he flatteringe freris of al he fyue ordisis, falsi founded in oure feij & first schulen be distried.
<L 83><T IU><P 57>

Neplees for his temporal lordship pat Crist, in ensaunple of 3o pat shulden be hise folerewes, fully refuside, sum men, pretendinge or shewinge hemsilf to ocupie Cristis stide and his apostlis, goen ful lowe not oonly to men, leyungye he fredom of he gospel werbi a spiritual man deemepe alle pingsis, but also fallip doun bi symonye to pe deuel bi vserie, flatteringe and lesyngge and ojere hidouse synnes.
<L 103><T SWT><P 06>

But if a clerk haue getun him a benefice pat is worth he rule of pe apostle, 3at is to see liifflode and cloathing, panche getip he him a pluralitee and trauliel day and my3t bi flatteringe, presentis and 3iifis and a3ens pe lawe of God acumbripi himself in secular ocupacion to plese men and to encreee his gooods.
<L 382><T SWT><P 13>

pe cause whi pat Crist and his apostlis wolde no beggeris be may resonably be he greouse synnes pat comunly suen customizable beggeris, as ypocrisie, flatteringe, lyingge, enuye, drunkenesse and leccherie.
<L 584><T SWT><P 18>

bus in he newe testament aftir he chargeous nombre of sectis bro3t yn biside pe lawe or ensaumple of Crist pat as farises bi ypocrisie, flatteringe and fals suggestiouen approppren to hem be goodis of hooly chirche, swowelungpe uphe substance of almes due bi Cristis wille to poore men pat I haue specified biforn, and aftir pe fal of pe clerge into his wonderful worldlynnesse, ben wrecchid cristien men as we seen for to gete hem goodis constryened for to grope aboute from dore to dore and crye and begge.
<L 595><T SWT><P 19>

FLATERINGES....1
3it as men sayen, sich freres for flatteringe of bihischopes and ojer clergeie, for pat ne schuld no3t wiipdrawe from hem her grete giftes of worldly gode & be putt out of her office of confessioun, conceile all sich doynges, & wiip lesinges & flatteringes dessaucep pe kinge and ojere lords in destruccione & peryle of her own soules & of pe lord as so.
<L 264><T 4LD-1><P 187>

FLATERINGS.....1
And si it is harde to gedere of pe pore puple so myche money as freres here dispenden, how many lesings & flatteringes bene souen before al hise money is gadered of pe puple!
<L 93><T 4LD-4><P 239>

FLATERYN....14
justices & marchaundes pat falsly geten gooods & ojer false men of craft & myche common puple/ manquellers & reues/ & mysse beleuyng folk 3ei bylynden wiip pat ypocrisie & by her shreude ensaumple/ bi her fals flatteringe/ bi her feyned preiers/ & by her vngrounded schritles & false absolucions bou3t as he court of Roome/ pat makij peis land ful feble.
<L 9><T AM><P 153>

For certis a prest may be sent of his worldly prelatis wiip here letris and seis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meytione his ypocrisie, and robben of he comyns, bi flatteringe and beggyngge and ojere disceitis, and not sent of God but bi her shewinge her by her vngrounded schritles & falsly geten goodis & be putt out of her office of priestis, for whanne pat pci begge as farisees bi ypocrisie, and as peis souen before al hise synne, and robben he pilepe bi fals beggyngge pat pei putten on Crist, seiyng pat he beggede as pei don. For bus pei wiipdrawen trewe prechynge of he gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesings and
flateryng, and to be robbid of here catel bi
ypocrisie of stronge beggersis.
<15, 200><T A22><P 274>

On þe þridde manere don men symonye bi
tunge, þat neiþer þeven god ne servye to lordis, 
ne prelatis, ne mene persones, but bi flateryng 
and preier of myȝtry men comen to benefices, 
more þan bi holyynosse of lif and ablete to þer 
office.  
<L 36><T A22><P 280>

But what man cometh now to ony fat benefice or 
prelacie wipouten 3iȝte of money or servye, or 
flateryng and preier bope of himself and opere 
grete men of þe world?  
<L 28><T A22><P 281>

Who getith ony fat benefice of þe Bischop of 
Rome wipouten siche flateryng and preier, and 
gold for his dede lede, and þe þirst frystis, 
and omage, and swerynge, opere þan Crist and his 
apostlis diden?  
<L 34><T A22><P 281>

And herefore þei fallen into Goddis curse and alle 
his seyntis, þat for þis sclaunder lordis and 
comyneries doren not here þe gospel and Goddis 
hestis prechid of pore preestis in Goddis name, 
but ben constreyned to here fablis and lesyngis 
prechid, and flateryng, in stede of Goddis word.  
<L 16><T A22><P 293>

Þeþore no trewe Cristen man shorthil wil renne 
into Goddis curse for a blasfe of Sathanas, ne for 
worldly banke and flateryng of Anticristis 
cleriks.  
<L 6><T A29><P 466>

Lord, what resoun schulde dryuen herto, to lette 
trete preestis to preche þe gospel freely 
wipouten cuyct, or onye fablis or flateryng, and 
þyeue leue to þese freys to preche fables and 
heresyes, and afterward to spuyle þe puple, and 
sullen hem þer false sermones.  
<L 29><T EWS2-58><P 17>

And for þes ordris of hordom wip flateryng þat 
is maad to hem in false signes of hordom, and 
kneling as daunsing, þei holden wip þes false 
ordris and harmen Cristis lawe and þe puple But 
þe gospel telliþ aftir hou Crist and his cam to 
Bethsasyda.  
<L 31><T EWS3-130><P 20>

3iȝte þei maken prelatis and lordis, bi þeþe fals 
flateryng and lesyngis in confessioune and preuei 
cousels, to lette preestis to preche goddis lawe 
and to lette þe peple to knowe and to kepe þe 
comandementis of god, lest freis ypocrisie and 
wynnyng be stoppid and þe peuples almes betere 
spendid, þanne þei be þe cursed ypocrisit.  
<L 12><T MT01><P 05>

For, riȝt as a woman þat doȝt auodriue ȝens 
hir hubonde leuȝ þe seed of hir hubonde, bi 
þe which she shulde bringe forþ lawful fleschly 
children, and takip to hir alien seed, wherof she 
bryngiþ forþ bastardis vnlawful and mysborn 
children, so þese maistir liers and her newe 
sectis leuen þe seed of þe spouse of þe chirc 
lesu Crist, þe which seed is his word as he seþ, 
bi þe which þei shulden grete in Cristis chirc 
lawful goostli children, gotun of þis seed to 
heuenward, and taken alien seed as trîflis, 
flateryng and vngroundid talis and lesyngis, 
wherwip þei brygen fyrþ manye children of þe 
fadir of lesyngis.  
<L 332><T OP-ES><P 15>

I And angreicher I wandrede the usynge to proue 
And mette with a maistre of tho men, and 
mekelich I seide: Maistre, for the moder loue, 
that Marie men calleth, Knowest thou ought 
there thou comest, a creature on erthe That 
coude me my Crede teche, and trewelich 
encourrne Withouten flateryng fare, and nothing 
seyne, That folweth fulliche the feith. and non 
other fables Withouten gabyng ye of glose, as the 
godspelles telleth, I Minoure hath me holie 
behyght, to helen my soule, For he seith, that 
hert seyte is sykerest on erthe, And ben keepers of 
the kepe that Christendom helpeþ And puriche 
in pouerete, the Apostles they suweth.  
<L 22><T PPC><P 10>

FLATERYNGE......19
3iȝte as men sayen, sich freres for flateryng of 
hisschopes and oþer clergie, for þai ne schuld 
noȝt wipdrawe from hem her grete giftes of 
worldlih gode & be putt out of her office of 
confessioune, conceleþ all sicke doynes, & wip 
lesinges & flaterynges dêsaiueþ þe kinge and 
oper lordes in destruccione & peryle of her own 
soules & of þe lord alþ so.  
<L 261><T 4LD-1><P 187>

For oþer werkely clerks, blyndid wip covetise 
pride and envie, and wippaid in seculere office, 
as þai leden hem selfe to helle, so þai wolen 
maken lesyngus to oþer men, flateryng hem to 
regne in þer lustus, and seyne þat gode is yvel 
and yvel is gode.  
<L 30><T A29><P 495>

and Crist in hire absence preisede Johun to þe 
peple, and not in here presence, to teche vs for to 
enchew þat tofore mernes face, or elles 
tofoþe hir maynve, or hem þat þei suppose wolen 
telle heman þat þei precisen. Houȝ perelous þis 
synne of flateryng is and whi it schulde be 
enchewid þou mayst fynde more pleynli treted in 
þe xxije Sundaiis gospel aþur þe Trinite.  
<L 337, 340><T CG03><P 39>
R3it so, when a man hab si3t and reward to þat pees in whiche Heroudes þe deuile regneþ and noriscep (þat is: pees in synne, meytenyng hem þerinne, flaterynge and glosyng, and not repreyngyng), ðan þe sterre of flourred bileeue is awei fro hym, for eueri such pees is synne dedli, and þer is bileeue ded’, as Seint Jame seip.

myche venym: þe þe euyl children putten in-to here fadir þe pope þe venym of worldly lordschipe siþ þeþi may not haue it for distroyng of here perfeccion, and yat þei seyn þat þe pope mot be most holy and perfyly and nexte sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kying þei ben vnkynde and vntrue, for wiþ-outen his leewe or is conseil þei alien in-to straunge rewmes, and in caas to oure enemies, al þat þei may gete bi robberie of pore men and flaterynge and opere false menes in þe load þat þei dwellip inne;

but 3it more treson is in clerks þat coueitent and taken þis worldly office wiþ cure of cristene soulis and may not do hem to-gedre, for þei schulden teche þe lordis þe treuþe of goddis lawe and also þe peril in his poyn, and don nou3t, for ope of grettene benefices or for flaterynge of here lordschipe;

for bischopis, munkis and chanons silleþ þe perfeccion of cristis pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or drit, and worldly lordschipe, and wombe ioe and idelnesse, and freris forsaken þe perfit pouert of crist and his apostlis for pride of þe worldly staatis and flaterynge þer-to and ypcrisie and beggyngyn to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childeþ to here feyned ordre by symonyne, as aplis, purses and opere iapes and false bihestis, and bi false stelyngy a3enst here frendis wille, and a3enst goddis coomandement.

and þus þei 3euen leue to sathanas preschoors for to preche fables and flaterynge and lesyngis, and to discyeue þe peple in feip and good lif and robbë hem of here worldly goodis, and to putten blasphemyne vpon crist bi here opyn beggyngyne and letten cristis prechours to preche forely þe gospel þat wole not flater but seyn þe sop to eche man and eche staat aftir goddis lawe.

and þei visiten not fadirles children and moderles and widewis to releue hem bi almes 3euyngy, but enqueren siche children and widewis 3if þei may discyeue hem in purchasyng of here rentis and opere goodis bi flateryngye wordis and sikernesse of gostly helpe;

and þe fend bi soti menys of ypcrisie and symonyne stireþ lordsis and my3tty men to make an ydiot and fool curator of cristene soulis, þat neip er may ne kan ne Wolfe, for his opyn synne and worldly lif and ignorance of holy writ and negligence and worldly vanyty and drede of worldly shame and loo, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wiþ-outen flaterynge for drede last his owene falsnesse be known;

þe on and fourtiþe, þat þes newe religious blasphemen not god in holdynge a prest of here ordre apostata and cursed 3if þe lyue among cristene peple where he hab resonable euydence to profit most bi good ensembl of holy lif and trewe and free prechynge wiþ-oute flaterynge and beggyngyne and lesyngis sewynge.

so þat comunly siche benefices comen not frely, as crist corn audip, but rapere for worldly wynnyngyn or flateryngyn or preisyngyn and þank of my3tty men and lordis, and not for abilnesse of kunnyngyn of goddis lawe and trewe techenynge of þe gospel and ensample of holy lif, and herefore comunly þes prelatis and rescuyeris ben fouild wiþ symonyne, þat is cursed heresie as goddis lawe and manns lawe techen openly and many seyntis.

and whanne summe lordis wolden presente a gode man and able for louse of god and cristene soulis, þan summe ladies hen menys to haue a daunsere, a trippere on tapitis, or huntere or a wilde plciere of someres gamenes and whanne summe lordis wolden presente a

and here-bi and bi many moo disceitis schulden cristene men knowe how þes newe religious ben false prophethis and cursed sectis, of whiche crist and his apostlis prophecieden bifoire, and ta3ten men to knowe hem bi here werkis, þat ben ypcrisie, coueitiis and meytenyngyn of synne bi fals prechynge, flateryngyn, fals conseilyngyn and schauderyngyn of trewe men, and makynge men siker of gostly helpe bi fals letteris of fratermyte and many opere noetelis brou3t vp bi ypcrisie and coueitiis, and as ion þe euangelist coomandip, cristene men schulden
FLATIRYNGE......1
And when þe he come to age, what for drede of here frendis, and what for drede of povert in cas þat þe he gon out, and for ypocrisie and flatirynge, and faire bihestis of þes religious, and for drede of takynge of here bodi to prison, þe done not schewe here herte ne leven þis stat, þou þe known he himsef unable þerto.
<L 17><T A13><P 190>
FLATRINGE......1
And I seide, Ser, a proud preest may be knowen whanne he denyeth to sue Crist and hise apostlis in wilful poverst and in oyer vertues, and coueitip worldly worshyp, and takip it gladly and gedrip togodre, eiper wip pletynge, manassynge, eiper cursynge, eiper wip flatirynge or wip symonie ony worldly goddis, and most if a preest bisie not him cheefli in himself and sib in ali oyer men and wymmen, after his kunnynghe and his power to wikstonde synne'.
<L 1597><T Thp><P 73>
FLATRINGE......2
And þus if men þat ben vnable by fals flatirynge of words comen to siche benefycis þe he synnen on his secundwe manere.
<L 43><T EWS3-App><P 320>
TWELVE CONCLUSIONS OF THE LOLLARDS We pore men, tresoreris of Cryst and his apostlis, denuncyn to þe an þe communys of þe parlament certeyn conclusionis and treuthis for þe reformaciun of holi chirche in Yngelonde, þe wiche haþ ben blynde and leprouse many 3ere be meynienaunce of þe proude prelacye, born up with flatirynge of priuat religion, þe wiche is multiplied to a gret charge and onerous to puple her in Yngelonde.
<L 5><T SEW沃><P 24>
FLATRINGIS......1
or ellis þe maner of persecucions wherebi trewe beleue is ofte peruerite, as þi pretinges, flatirynge and wickid spiritis.
<L 1933><T OBL><P 206>
FLATRYNG......3
For by flatiryng and fals byheestis, þe leten men lyve in hor lustis and cowntenon hom þerinne.
<L 6><T A24><P 377>
Ffor comonly if þer be any cursid jurour, extorsioner, or auvourer, he will not be schryven at his owne curat, bot go to a flatiryng frere, þat will asoyle hym falsely for a litel money by 3eere, þof he be not in wille to make restitucioun and leeve his cursid synne.
<L 7><T A24><P 394>
what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipoute cuyilet or ony falsis or flatiryng, and 3yue leue to þese
freris to preche fablis and heresies and afterward
to spyle þe peple and sille hem þeir fals
sermouns?
<L 25><T SEWW 23><P 120>
FLATTERYNGE....1
Although this flatterynge freres wyln forher
pryde Disputen of Godes dyete, as botardes
shuiben The more the matere is moued, the
masedere hy wroughten.
<L 28><T PPC><P 27>
Flock22
FLOC.............41
Perfor non of þe bishopis, enblawen wip enuy
of þe fensis temptacoun, wrap, if prestis
ouerwile ex arto or monest of
I>erfor non of
FLOC
And als long as þei dwellen in his symonye, þei
don harme to hor FLOC in gyyng of sacramentis,
in syngynge or preyinge, or what evere hye do.
<L 15><T A09><P 151>
Lord, wheper þo firste juge, þat is welle of
resoun, schal dampa þus for negligence hyred
hymes of his FLOC, and schal spare more thefis,
þat bothe letten to do Gods service, and spoylen
hor schep bisily, and recken nevere of
hynes of his floc, and schal spare more thefis,
don harrne to hor floc in gyvyng of sacramentis,
Lord, wheper that
don harrne to hor floc in gyvyng of sacramentis,
And als long as þeir discess wolues of
raucyn shal come in to þe chirche, and þei shal
not spare þe flay.
<L 1><T MT22><P 300>
and for hooleynesse of lif techip rude men by
groso ensaumple, it is nede-ful to þis herde and
to his FLOC to lyue hooly.
<L 20><T MT27><P 408>
and þus an herde shulde passe in vertues his FLOC
as þe herde passip his sheep, for he shulde be so
sad in vertues and in suynge of þe firste herde
þat neper for coueytise ne fauoure ne drede of
dep he shulde not fayle;
<L 25><T MT27><P 408>
and þus an herde shulde passe in vertues his FLOC
as þe herde passip his sheep, for he shulde be so
sad in vertues and in suynge of þe firste herde
þat neper for coueytise ne fauoure ne drede of
derde of dæp he shulde not fayle;
For 3if he fayle in ony of þese he techip not wel
his FLOC, ne putip his lif for his sheep æthenus þe
wolf whanne mystere is.
<L 4><T MT27><P 409

A FLOC of trewe men is þe cite of Israel, for þese
men seen God and ben redy to helpe his lymes,
whon þei ben þus purswyde, and sufere Cristus
disciplis to trauuele, and lette anticristus by þer
power;
<L 70><T EWS2-66><P 62>
And þus we schulden be diligent to worche þis
wondur in þe chirche, for o leprous may fuylen
a FLOC, and a FLOC may fuylen a more.
<L 60><T EWS2-83><P 163>
And herdys weron in þe same cuntry, wakyng,
and kepyng þe owrus of þe ny3t vpon þer FLOC,
for þis was maner in lude, whan þe ny3t was
lengust, to kepe þer schep and wake þat ny3t.
<L 49><T EWS2-90><P 208
Crist seip heere to hise apostlis þat þei shulde
not drede al 3if þei ben a lytul FLOC.
<L 10><T EWS2-108><P 273
Men vndurstonde comunely þis parable of
Cristis chirche þat dwellip heere upon erpje, and
was but a litle FLOC whanne Crist chees his
apostels by siche ordre as he wolde;
<L 7><T EWS3-223><P 281
SERMO IN FERIA TERCIA PENTECOSTEN
AD PROCESSIONEM: Qui non intrat per
ostium in ouile ouium sed ascendit aliunde, ille
fur est et latro' lohannis x c'
Cristis chirche
FLOC of sheep, but
clymbip vp on oþer side, he is
ny3t þeep and day þeep.
<L 1><T EWS3-App><P 319
þe FLOC of sheep þat Crist spekiþ of ben cristen
men þat prestis schulden teche.
<L 5><T EWS3-App><P 319
I woot, seip pou, þat aþer myn discus wolues of
raucyn shal come in to þe chirche, and þei shal
not spare þe FLOC.
<L 1><T MT22><P 300
and for hooleynesse of lif techip rude men by
groso ensaumple, it is nede-ful to þis herde and
to his FLOC to lyue hooly.
<L 20><T MT27><P 408
and þus an herde shulde passe in vertues his FLOC
as þe herde passip his sheep, for he shulde be so
sad in vertues and in suynge of þe firste herde
þat neper for coueytise ne fauoure ne drede of
dep he shulde not fayle;
For 3if he fayle in ony of þese he techip not wel
his FLOC, ne putip his lif for his sheep æthenus þe
wolf whanne mystere is.
<L 4><T MT27><P 409

22 12 variants; 87 occurrences.
what meede shal a pore man haue yat he sufferipl a3enus his wille his almes he borun to cayms castel to fede a flocc of anticristis?
< L 13><T MT27><P 420>

men shulden seke ground of siche collegies, wheber god hap ordeyned hem to be, and pe flocc fed bi hem yat ben so fer and so lewid.
< L 17><T MT27><P 420>

We graunte wel yat it were good many prestis to haue felowiis in keping of a flocc, oon to do o ping, an-opre an-opre;
< L 14><T MT27><P 425>

and 3if a curat falle a caas yat he be lettid of his prechng bi hap or defaute of kynde, whanne he prechide bifore wel, teche he his flocc bi hooly lif and god wolc haue hym excusid.
< L 28><T MT27><P 438>

and what opere false prechouris yat comen to men and prechen herfore, pei ben woluyys or foxis or houndis, and alle yt shulden he chased fro pe flocc.
< L 2><T MT27><P 439>

and herfore peis herdis flocc may resonably with­drawe his hire for he trauelid not on hem bi yat lawe pat he axti his hire.
< L 24><T MT27><P 453>

and summen tellen wip myche declaring yat ground of peis hephen custom springip in pe chirche of pe pope and of pe flocc groundid on hym.
< L 9><T MT27><P 457>

crist lounde so myche his flocc pat he puttid his lif for hem, and suferide sharp peyne and de­p for to brynge him to blis;
< L 27><T MT28><P 462>

and certis yat pope pat faylip heere oper for kunnyng or for wille is vhnable to take to pope and lede his flocc bi goddis lawe.
< L 36><T MT28><P 465>

for wi whi such vnable prelatis either curatis ben idolis, as God seith in xj· c· of Zacarie to an vnable prelat, "A thou shepherde, and idole, forsakinge the flocc;"
< L 4><T Pro><P 31>

he suffirip reccelesly ynmere harmes of pe flocc.
< L 52><T SEWW12><P 61>

if he wakip not in keping of pe flocc he etiip and drinkip dampaniciuom to hymself.
< L 97><T SEWW12><P 62>

And sijen pe liyf of prelatis is bok and lernyng of pe flocc, and pey ben maistris of alle yuels, pei

hen eterikis.
< L 115><T SEWW12><P 63>

For, if pei han her temporal hire, pei recken not hou her flocc fare.
< L 46><T SEWW13><P 65>

And his moued Poul to founde noon ordre, for Cristis ordir is ynow, and panne shulden alle christen men be more surely in oo flocc.
< L 55><T SEWW13><P 66>

But Crist pat is heed of heerdis seip pat he hap opir scheepe pat ben not 3it of his flocc, and hem moot he brynge togodir and teche hem to knowe his vois. And so schal here be oo flocc and oon heerd ouer hem alle. Pese scheepe ben hepen men or lewis pat Crist wolc convurte, for alle pese schal make oo flocc, pei which flocc is hooli chirche but fer fro peis vnndirstanding pat alle men schulen be convurteid.
< L 90, 91, 93><T SEWW13><P 66>

And alle Cristis disciplis traueliden to brynge to oon men of pe chirche, so yat pe schulde be oon heerd and oo flocc.
< L 7><T SEWW23><P 119>

FLOCK.........2 bot we schal be fourme of mekenesse to oure flocc.
< L 20><T A20><P 236>

If for-sope he understode no Latyn, go he to oon of his nei3tboris pat understandip, wiche wole charitabily expone it to hym and þus edifie he his flocc, pat is his puple.
< L 178><T Buh><P 175>

FLOCKE.........5 and as pe wolf wip 3owlyng makep sheep to floccke for dreede, so prelatis by cursyng maken men to gydere hem and 3yue pese prelatis goodis yat pei wolon haue.
< L 106><T EWS2-64><P 52>

Of such shepherdes thou spekest by Ezechiiyl thy prophet / & sayest: Wo to the shepherdes of Israel that feden hem selfe / for the flockes of shepe shulden ben yfed of her shepherdes / but ye eten the mylke & clotheden you with her woll / & the fatte shepe ye slowe / & my flocke ye ne fed nat / the sycke shepe ye ne healed nat / thylke that waren to broken ye ne knyt nat togider/ thylke that perished ye ne brought nat agayne/ but ye ruled hem with strenship & with power.
< L 1><T PCPM><P 37>

And Jeremy the prophet sayth/ Wo to the shepherdes that dysparclth abrode/ and so tereth the floccke of my lesew.
< L 11><T PCPM><P 37>
But thy shepherdes abyden styll with her shepe/ and feden hem in thy plentouse lesewe of thy techynge/ & gose before thy shepe & techen hem the waye in to that plentousyve and swete lesewe/ and kepen thy flocke from raueyng of the wylye bestes of the felde.

<1 L 24><T PCPM><P 73>

Therefore we lewde men preyen the that thou wolte sende vs vs shepherd of thyne owne that wolen feden thy flocke in thy lesewe & gon before hem self and so written thy lawe in our hereves/ that from the lest to the mest all they mayen knowen the.

<1 L 5><T PCPM><P 82>

FLOCKES......2
Syche hyynes seen wolues comyng to flockes þat þey schulden kepe, and þei fleen for drede of nowhilt.

<1 L 56><T EWS1-48><P 440>

Of such shepherdes thou spakest by Ezechiel thy prophete / & sayest: Wo to the shepherdes of Israel that feden hem selfe / for the flockes of shepe shulden ben yfed of her shepherdes / but ye eten the mylke & clotheden you with her wol / & the fatte shepe ye slowe / & my flocke ye ne fed nat / the sycke shepe ye ne healed nat / thylke that weren to broken ye ne knyt nat togider/ thylke that perished ye ne brought nat agayne/ but ye ruled hem with strenship & with power.

<1 L 27><T PCPM><P 36>

FLOCKIS.......5
Therfore no prelat mai pleese wolvis and the flockis of sheep.

<1 L 15><T 37C><P 137>

for in þe stide of innocence þei han chosun flockis:

<1 L 25><T A01><P 59>

and þus flockis of schep ben maade of lewyde men, and flockys of wolwyys ben maade of preestis.

<1 L 118><T EWS2-64><P 52>

As of twey flockis o foole is maad, for Crist knyttip togidre in his feip lewis and hepen men, while he chesip symple men of euer eiper nacion to euerlastinge lyft, he ledip scheep to her owne foole.

<1 L 159><T SEWW12><P 64>

Suche hyynes seen wolues comyng to flockis þat þei schulden kepe, and þei fleen for dreed of nou3t.

<1 L 50><T SEWW13><P 65>

FLOCKUS.......1

and suche flockus schal not fayle, bope to worche and to helpe, and in þe day of doom it schal be no nede to axen helpe, for þanne schal Cristus baner be reryd, and alle hise enemys schal lurke.

<1 L 73><T EWS2-66><P 62>

FLOCKYS.......1
and þus flockis of schep ben maade of lewyde men, and flockys of wolwyys ben maade of preestis.

<1 L 119><T EWS2-64><P 52>

FLOK...........25
And eft, He sette Dauidh his seruaunt to fede his flock, that is, to teche his puple;

<1 L 4><T 37C><P 32>

And þus Petur, prince of apostlis, techip preestis in his epistle þat þei schuld feede her flock, purueyng for hem, not wip stryuyng but wip wille bi foureme of God;

<1 L 233><T 4LD-2><P 208>

Lord, weþpur prclatis coueitn nowe to kepe her flock bi þis entent, & not for worschipes of þe world ne for wynnyng of worldly goodis.

<1 L 245><T 4LD-2><P 208>

and þes newe ordris, groundid on him, and not on grauntyng of Cristis lawe, ben a flock of þe fendis children, but 3if þei leeven þis mannis title.

<1 L 16><T A23><P 348>

Specialy siþ folye were to one unwyse to take a flock of Gods folke, þat lastid bot for his lif;

<1 L 25><T A25><P 419>

Crist abood wpon his flock wip hunger/ hurst/ & colde; þei taken a weie & plucke a weie fro þe flock þe donge/ mylke/ and wolle/ to dwelle & to souourne wip lordis & wip ladis/ to write to þe kynges seel/ & holde seculer countes to by3e & to selle/ & to cast at þe countes kychn cleriks & stywardis: Antecrist holdeþ hym a pay3ed of þis/ & punyshþ hem not perför;

<1 L 6,7><T AM><P 138>

for wan worpi diligence is taken a wey fro preestis bi power, sum smiting of mischef rysip in þe flock;

<1 L 20><T APO><P 30>

3e schullen vnderstounde þat God sente no3t hip messengers to schewe þis blesside birpe to þe grete emperour of Rome, which was þe grettest temperal lord of þis world, neþer to Kyng Heroudes, þat was kyng of Galilee, in whiche cuntree dwellede Oure Ladi, þe moder of his blesside chyl, and in whiche he was also conceuyed, neþer to þe hy3e bishop of Jerusalem, þat was in þoo dayes hiest in spiritual
dignitee, but as he gospel scyf: Per weren scheperdes in pat sat cuntrie, wakyngne and kepyngne he waches of he niȝt vpon her flok.
\<L 306\><T CG05><P 61>

But wites follys ben marriyd here: bat wil not lerne to knowe iche alwynne/ he firste is clepid a litle flok as Crist seij in Luc- xii+: (Nolite timerne pusillius grecy\') #
\<L 31\><T LL><P 21>

Nile 3e drede my litle flok:
\<L 1\><T LL><P 22>

but mad in forme: to profite of he flok/ & not oouli in mekenes:
\<L 6\><T LL><P 96>

God almyȝtry strenghhe his litle flok a3enst pes foure whelis of sathanas chaar, a3enst antecristis clerksis and helperis, and make hem stronge in riȝtful feijp, hope and charite, to seke tretwyel he worschiphe of ihu crist and sauynge of mennus soulis;
\<L 8\><T MT17><P 262>

O hird and ydol, leuing he flok!'
\<L 2371\><T OBL><P 217>

For God seij here bat he schal arere up in erpe a fonned hirde and an idol\', and in doyng and in suffring he schal harme Goddis flok as he prophesis wordis sownen.
\<L 2396\><T OBL><P 218>

For, as he holi man lob seijp, God schal make an ipocrisie to regne for synne of he peple\', he wiche ipocrisie, as Gregor seijp, is antecristis whom he prophete here, bi maner of wondring upon his grete ipocrisie and malice pat he wircjeb bi ipocrisie, cuijeb him an hirde and iodolid leuing he flok \'. And on what wise pis idol harme Goddis flok, as he prophesis wordis sownen, men mai on diuerse wise coniecte of he wickid doing and suffring of his grete ipocrisie pat is þus hirde and iodolid, pat falsi bi fauour of he peple and nameli of his special lemys presumbe of he be stone vpon whom Crist bilde hir chirche, and so to be fundement and he heol hirche.
\<L 2402, 2403\><T OBL><P 218>

were no pope as oft haj betid, or alpou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alpou3 þe pope wip al his endowid prelacie þat ben temporal lordsis were an antecrist and heretik in þe matere of her wordli lordschip and office and symonye, and in þe feil of þe sacrid oost, and in þe sacrament of pennaunce, and in many oþur poyntsisþe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alpou3 þei ben here but a litle flok.
\<L 2439\><T OBL><P 219>

And foure freres in a flok, that folweth that rewle Than haue I tynte, al my tast, touche, and assaye.
\<L 29\><T PPC><P 18>

\/{Idem patet Marc- 10, & Lu- 22- Item 1- Pe- 5/,
"Fede 3e þat is in 3ow, þe flokke of God, puruaying noȝt coacte or constreyen bot willfully after God, ne noȝt for grace or cause of foule lucre or wynnyng bot willfully, ne not as hauyng lordseschephe in þe clergie but made forme of þe flok of will or soule etc\' /Item 1- Thin\': 6/,'We hauyng forsoþe norischings or fedyngs and wiþ wiche we be couered, be we content of þise, forwy þat þat will be made riche falleþ into temptacion, and snare of þe ducel, and many desires etc\' /Item Ieronymus, De Ecclesiastics Dogmatibus/, "It is gode", he seijp, "for to giffe richez or facultez to pore men wiþ dispencacion, but it is better for þe poot of seyme Cristo for to giffe atgoldeder, and wipout bisinesz for to havue nede wiþ Criste".
\<L 1\><T Ros><P 84>

Herk hymself, 1- Pe- 5', Not', he seijp, as hauyng lordseschephe in þe clergie, but made of hert or soule þe foure or schape of þe flok\'.
\<L 28\><T Ros><P 84>

Pese schecepe ben heþen men or lewis þat Crist wole convuerte, for alle þese schal mak oue floc, þe which flok is hooli chirche but fer fro þis vnstanding þat alle men schulen be conuertid.
\<L 93\><T SEWW13><P 66>

þe firste is clepid a litle flok, as Crist seijp (in Luc- xii) Nile 3e drede my litle flok, it plesiþ 3oure fadir to 3yue 3ou a kyngdom\'.
\<L 15, 16\><T SEWW22><P 116>

And Petir, wiþoute meene tau3t of Crist, seijp þus per shulde be no lordis in þe clergie, but þat þei shulden be maad ensaumple of þe flok of wille,þat is to seie of mecenes and of farsaking of þe worlde.
\<L 122\><T SWT><P 06>

FLOKIS...........1
as flokis or beestis/ and her 3onglingis ioyen:
\<L 3\><T LL><P 118>

FLOKKE...........2
Whêhir he 3aue lorderschip, here what he seijp:
"Be 3e not lordis in þe clergie, but be 3e made foureme or ensaumple of Cristis flokke\'.
\<L 655\><T OP-LT><P 91>

\/{Idem patet Marc- 10, & Lu- 22- Item 1- Pe- 5/,
"Fede 3e þat is in 3ow, þe flokke of God, puruaying noȝt coacte or constreyen bot willfully after God, ne noȝt for grace or cause of foule lucre or wynnyng bot willfully, ne not as
And so ich evene mon is an open fool, for him to seek peril against Christ's bidding, and be punished for him, and to lose God's grace; and so it seemeth to sum men, that monks or false cardinals may bygile he little fool now left of Cristen men, for so he did whanne Cristendome was more and more of myste. But as he were a fool worthy to be scorned, against God's will in him in his subject. Et ego provocabo eos in eo qui non est populus, et in gente stulta, irritabo illlos;/ And I shall stir him in him that is not peele, and in fole folk I shall stir him. As he were a fole worthy to be scorned, that had godes of men onely to serve him, and were proud of those godes in that he mysused hom, and made hymself unworthy for to use those godes, and be punisht for hom, and for to leese hom.

And so iche envoys mon is an open fole, for him to seek peril ageyns Cristis biddyne. He is a grete fole pat bus temptis God, and puttis hym to suche peril ageyns Cristis biddyne. And so it seemeth to sum men, that monks or false cardinals may bygile he little fool now left of Cristen men, for so he did whanne Cristendome was more and more of myste. But as he were a fool worthy to be scorned, against God's will in him in his subject. Et ego provocabo eos in eo qui non est populus, et in gente stulta, irritabo illlos;/ And I shall stir him in him that is not peele, and in fole folk I shall stir him. As he were a fole worthy to be scorned, that had godes of men onely to serve him, and were proud of those godes in that he mysused hom, and made hymself unworthy for to use those godes, and be punisht for hom, and for to leese hom.

And so it seemeth to sum men, that monks or false cardinals may bygile he little fool now left of Cristen men, for so he did whanne Cristendome was more and more of myste.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille.

FLOOKE......1 Penne he ben not fourme to her floke in pouert & in mekenesse, but ryche lusty to serve hom, and were subiectis. Subiectus. Et foile and reversep Goddes wille in hym in his aftur Goddes wille. But fole and reversep Goddes wille in hym in his aftur Goddes wille. 
al reedy;
</L 30><T EWS1-26><P 327>

And hise discipes putteden here clophs vpon 
these two bestys, furst vpon he folke, and siþ vpon 
þe asse, to techen vs þat heþene men, þat weren 
wantowne as folys, schulde recyve Crist and his 
lawe, and after lowes as asses, for þei schullen 
bere to þe ennde of þe world þe wey3te of þe 
oolde lawe, as folte assis beren charghes, 
whatuer be leyd on hem.
</L 40><T EWS1-26><P 327>

Summe men seyn þat þese discipes þat weren 
sente to Jerusaleem been herty prestitis and 
worldly lordis þat schulden be boþe Cristys 
disciples, and bryngue to Crist þis asse and her 
folke to ry3de to heuse Jerusaleem fully. 
</L 54><T EWS1-26><P 328>

And so þis asse and her folke ben comun to þese 
pryuate ordres, but not to alle cristen men, al 3if 
þei ben bettere and han more nede. 
</L 66><T EWS1-26><P 328>

þi Kyng comeþ sittynge on an asse folde! 
</L 37><T EWS3-177><P 10>

for in þat þei seyn þat an heþene philosofre or a 
newe synful cautif is wittiere and trewere 
þan almy3ti god, 3e þat god is fals and a folke 
and þese heþene blasphemes and newe dremeris 
be þe same. 
</L 16><T MT01><P 10>

for þise habitis crier to þe folke holynesse and 
stablenesse, þat god wolde haue hid to hym, and 
þus þei ben ofte false signes and garnementis of 
ypocritis, as crist cleip þese pharisees. 
</L 40><T MT22><P 302>

and se, when crist biddit hise disciplos to ete and 
dryngke þe metis þat ben in folke þat thei comen to 
þise ordeynen þe contrarie, þat þei haue 
propre fooode for heere mouþ þat passip ofte þe 
boundis of resoun.
</L 11><T MT22><P 317>

and 3if manye wolde holde togedere in þis 
bilue a3enus þe fend, be a triacle a3enus 
venyn þat emperour prelatis sowen in þe folke. 
</L 20><T MT22><P 417>

And what ioie seint Austen wold haue had of 
this renegat, that gop so heedli a3enst Goddis 
lawe, a man mai vndurstonde bi his writing 
a3enst þis Vincent, wher Austen seip þus: Mi3t 
any man in þis cause of errore haue a larger folke 
foi or presupcion?
</L 1798><T OBL><P 203>

And þus þis folke most dou3te of euyry creature, 
if he be streitli examened, wheþur it be 

personalli God or not Naþeles Crist seip (1o· 10) 
þat þe scripture, þat þe Fader haþ halowid and 
sent into þe world, mai not be vndr; þe wiche 
scripture is Crist, God and man, þe boke of liif, 
as þe croz, in wiche Poulle alone wold haue his 
glorie, is Jesu Crist, in woule Poulle was acrosseid 
to þe world to him, for þe ruelacion in boþe þes 
clausis limeten to þis witt. 
</L 3101><T OBL><P 236>

But all this is turned vpso dawne / for nowe / 
who so wyll lyuen as thou taughtest he shall ben 
holden a folke. 
</L 25><T PCPM><P 31>

And yef a man be a pore man/ men holden him a 
man withoute grace/ & yef a man desyrith 
poorenesse men holden him but a folke. 
</L 29><T PCPM><P 61>

Trewely quath the frere, a folke I the holde. 
</L 25><T PPC><P 14>

and he renulide freschipe with Romayns and 
Sparciatis, and hadde myche glorie of his folke. 
and of hethene kinges. 
</L 38><T Pro><P 42>

Peter was never so great a folke To leve his key 
with such a lorrill, Or to take such cursed such a 
tole He was aduyssed nothing well. 
</L 373><T PT><P 159>

Vnde Doctor Parisiensis, Tractatu de Viciis & 
Vertutibus, titulo, De Auaricia Aducatorum, sic 
dicit, Aduicatez, "in þar office geteþ 
þam aialastyng deþe, wiche is sene to be figured, 
Gen' 34; wer Sichem, þat is interpreted folke. 
luffed Dinam, þat is interpreted cause, be 
occaision of wiche he is slayne at þe laste. 
</L 29><T Ros><P 74>

Lefe, folke. þi losengerie & studie Cristis lyf. 
</L 275><T UR><P 110>

FOLES.......12 
sipt þei ben comonly folges & viciouz in lijf, þei 
mai li3ti erre, & chese a man vnabel. 
</L 249><T 4LD><P 246>

Wat if þe pope or oþer folges approch þis doing? 
</L 942><T 4LD-4><P 277>

For ellis Austines weren folges to parte from þes 
chanouns, or ellis white monkes to passe from 
þes blake. 
</L 953><T 4LD-4><P 278>

Sitte þo folges blabur to prove þat Crist beggid, 
sip he sende his disciplos to Jerusalem, to fett 
him an asse and hir foole for to ryde on. 
</L 33><T A25><P 414>

1114
Lord, sij Poule presumed not to founde soche socitis, why schulde folis and ydiotes take his upon hom?  
\(<L\ 24><T\ A25><P\ 419>\)

For if men aske hor groundynge, pei stonde stille as folis, or telen strange tales no3t to po purpose;  
\(<L\ 31><T\ A25><P\ 422>\)

And chidyng of ydiotis, as was Pelagius and opre, pat conceyue not pat a thing may be but 3lif hit may be by hymsilf as ben subsitansis, is for to scornen and lue to folis:  
\(<L\ 85><T\ EWS1-34><P\ 367>\)

Sikerli I can nought fynden who hem first founded, But the folis founded hem selfe freres of the pye, And maken hem mendynans, and marre the pup lye.  
\(<L\ 8><T\ PPC><P\ 04>\)

A brother quath he tho, beware of tho folis.  
\(<L\ 12><T\ PPC><P\ 16>\)

For the falling of synne socoreth the folis And begileth the grete, with glauerynge wordes.  
\(<L\ 8><T\ PPC><P\ 24>\)

Bot 3our misse shapen shelde, bhiynde at 3our shulderes, Blowip 3oure yporcrisie & blyndip many folis.  
\(<L\ 186><T\ UR><P\ 107>\)

Daw, pou laborist fast to lede þi self to helle, & blyndest many lewde folis with þi stykynsg brece;  
\(<L\ 218><T\ UR><P\ 108>\)

FOLI...........19

But foli of prelatis was more cause, for it is no craft to hele þe chirche of oon seckennesse & make mo to.  
\(<L\ 560><T\ 4LD><P\ 260>\)

But pride & couaitise lettiþ þis ri3t, and so comynge in of freres to þe chirche is cursedli gronded on to fals rotis, þat is to scyne, negligence of curatis & foli of þe pope.  
\(<L\ 568><T\ 4LD><P\ 260>\)

so sijen God aproweþ matrimoniye & craftis 3it he approweþ nowber þat freres schulde lyue þus þis apis argument þat freres maken scheweþ þer foli and dampnep hemself.  
\(<L\ 939><T\ 4LD-4><P\ 277>\)

As it were a greet madnesse, whanne my brother liggit in a depe dich and is in poynet of drenchinge, to suffre him ligge stille and go to the bisshop and axe him licence to drawe out my brothir, and most if the bishpos were his capital enemy, so it is our gret foli, whanne oure cristene britheren liggen in the depe dich of orrible synne for brekinge of Goddis heestis and in poynet of drenchinge into helle, to suffre hem ligge stille therynne, and renne to a worldli bishop, enemy of Cristis lawe and of cristene soulsis, to axe him licence to save here soulis bi Goddis word.  
\(<L\ 7><T\ 37C><P\ 100>\)

For though the ordenaunce of man is good sumtyyme, it is greet foli and percie to holde it so strongli, that a bettre ordenaunce and esiere and profitablere comandid of God, be lettied therbi;  
\(<L\ 22><T\ 37C><P\ 101>\)

and foli it were to deme to ani man any power þat God hâp 3euun to him, or ðe vsyng ðer of;  
\(<L\ 12><T\ APO><P\ 29>\)

Our wrestling is not only, ne principaly, a3en þeis pingis, but a3en princis and powers, rewlars of his world of þeis merknes, þeis are not only fendis and swilk wicked spertis, but þeis are also wicked men þat lcdun þis world in blindnes, and error, and foli, and malice, and lettun hem to know Crist, and behetun hem grace, wan þey mak hem sikir, ne wit not for þei schal haue it.  
\(<L\ 28><T\ APO><P\ 98>\)

Which of þes is more hi3 now is but foli us to dreme.  
\(<L\ 35><T\ A23><P\ 343>\)

And it is no nede to argue here for to disprove his foli, for it is more fals in himself þan ou3t þat men shulen bringe herof.  
\(<L\ 1><T\ A23><P\ 345>\)

and so whos fallip into þe feendis temptyng his owene foli mot be in cause.  
\(<L\ 92><T\ EWS1SE-39><P\ 642>\)

For bi þis foli ben many apostataas in herte & willie al her li3f, þat wolden go out in dede but for to drede of deep if þei weren taken a3en.  
\(<L\ 351><T\ JU><P\ 69>\)

is foli to hem þat schal be dampehed/ þat tenten to signes as comune hooris:  
\(<L\ 38><T\ LL><P\ 40>\)

of foli iugement #  
\(<L\ 14><T\ LL><P\ 56>\)

And what ioe scint Austen wold haue had of this renegat, that gop so heedli a3enst Goddis lawe, a man mai vndurstonde bi his writing a3enst þis Vincent, whe rin Austen scip þus: Mi3t any man in þis cause of error haue a larger foli or presumpcion?  
\(<L\ 1798><T\ OBL><P\ 203>\)
And certis I drede not pat he had neuer better cause of martirdome, pat he made whychstondre his foly of pe emperour, in case pat he wolde by violence haue enforst hym to his lordeschip.

God graunte pite, merci, and charite, and loue of comoun profyt, and putte awei such foly domis, that ben a3ens resoun and charite.

For, as I parseyue now bi þi foly answer, þou hast no wille to leeue þin olde erreurs.

3he, and ouer þis foly, ofte tymes tyuerse men and wymmen of þese þat rennen þus madly hidir and þidir on pilgrimagyne, boworen herto mennys goodis, 3he and sumtyme þei stelen mennys goodis herto, and þei 3elden hem neure a3en.

FOLIS.........45 hou dore unkunninge folis that kunnen not Goddis lawe, neithir curide wel here owne soule evere in here lif, þrece forth so boldli in these grete statis, and lese hemself and othere men; drawen awei prelatis and curatis that ben as signid speciali to the kepinnge and workinge of souls of the sonis of the King of kings, sith þe take grettere salarie of temporal godis for this gostli office, than Crist and his apostlis token in this liff for here sere travaile and yit, to encreessinge of tressoun, bothe prelatis and lordis holden and ocupien curati scipon toordis, as aboute here kichenis, and holdinge of courtis, othir othere secular offices, othir in here chapelis for song and vse of Salisbury, othir of a nother chirche which is founden up of synful folis, and not for the office of the holi gospel, which oure Lord Jhesu Crist comaundide speciali to prestis and curatis, Of this abaminacion and trecherous disturblinge of holi chirche, it is seid largiere before in the ij: article of alle.

But herto þes folis take non heede in making of freres, but as bynde Baierd, putte general statutes & chaleng þis lorschip of comunite of þings þat is propeed to God, as blasfemes doun. And how schulde þis beleue be confrmed þat he ne m3ste not erre in his folis bidding?

þat Crist in whom is al tresoure of witte, wisedome, and treuthe, couthe not or wolde not see trew wordis and sentence, but synful folis haf trew maner of speking, contrarye to þe speche of oure Lord Jesus Crist. Ffor if þis be sothe, synful folis, 3he, in caas, devcls of helle, ben wiser and trewere þen is Jesus Crist.

þere ben many heresyes of folis in þis mater, and folo wordis shulden be lafte, and not to longe tretid. Ffor somme folis þer be þat will be payryd in yvel, and noþing amendid, by devoute wordes.

For þes folis leeven þo letter of þo gospel, and seyn þat we schulde not aske what þing þat is, bot trowe þat þere is verrey Gods body.

Wil I wot þat Seynt Poule, for reverense of Crist, durst not grounde soche ordiris as þo folis did.

And herby Aristotle soylิ an argument, bi whiche it my3te seyn to folis þat kynde faileth to man, sip it ordeyneth armur and defence to besits, and to man it ordeyneth noon siche þing.

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.

And herby Aristotle doyre an argument, bi whiche it my3te seyn to folis þat kynde faileth to man, sip it ordeyneth armur and defence to besits, and to man it ordeyneth noon siche þing. And herby Aristotle doyre an argument, bi whiche it my3te seyn to folis þat kynde faileth to man, sip it ordeyneth armur and defence to besits, and to man it ordeyneth noon siche þing.

Wherhe of þese two bene folis and wode, byhold wisely, 3e lordis, for 3e ben þo swerde princepaly for to distrye errouris in þo Chirche.

sin Daniel seip þus: Sey 3e sonis of Israel folis, noþer knowing nor deming þing þat is verrey, turnip a3en to þe dome, and I schal deme hem wisely, for þei han seid fals witness a3enis her.

þe blessid Lord, seeynge many assis þus harde bounden in þe castel of þis world and many folis suynge hem, of his endeles merci hap ruhe and pice of hem and, also desirynge to haue hem to his roode, comaundip to his disciplis, seyinge:
Vnbynde and brynghe to me."

Principali thise clerke ben grete folis that with sich lyuynge prechyn opynli the lawe of God, fflor as Cristosom seith on M v e on that word Voc estis sal terre, vos estis lux mundi: he that lyueth yuelu opynli in knowynge of the peple, and prechith the laue of God, damnyth hymself, sclandrithe othere men and blasfemeth God.

But of all fools blyndid of the deuel thise ben most folis, that seyn and maynten en opynli that holi writ is fals.

And lo, fthurpmore, hou3 seint Austen, confermyng him to Cristis words and logic and pe apostlis, he agrisip not as folis don nou3 to calle pi3 sacrament brede and wyne1.

But here seie folis, pei demoien in effect pei Crist and his apostlis failidden foule in her logic, and nameli in pe mater of pi3 sacrif ooste, pei alle pe scriptur e spekij of pi3 ooste or olde doctours, calling it brede and wyne, schal be vndrystonde of pe accidentis wijput soogyt or substauence pei maken so meche of. But it is open of pe processe of Gregor ri3t nou3 rehersid pei ben ueri folis and in hi3e wei3e of heresi3e.

And, certis, saue for pe processe of Poule of pe renegat pei we haue so ofte spoke of, I wold meche merueile here whi pei peis glosen so besili pe gospel, and so rechelesli drawen to her wille and logic and determinacioun pe logic of Crist and his apostlis.

For sounblde and vnruli deseouciou3 pei folis hadden to Crist, pei is martre of martris, and of o3pur seinttis and martris, pei haue 3euen a3enst pei gospel ful many lordschippis and possessions to pei grete apostata, pei wiche ben nou3 grounde and rote of alle vnrulinesse regnyng in pe chirche.

And certis, pei grete delite in pe florischid enditing of manny3 traditions drawen many curious and couetous folis to loue it and studi it, and to be besie jerin, and to sauer liti in homeli speche of pe wisdom of God, pei conformch him in grete partie to pei simplist manny3 witti.

Fo3 pur blende and vnrulinesse regnyng of pei folis hadden to Crist, pei is martre of martris, and of o3pur seinttis and martris, pei haue 3euen a3enst pei gospel ful many lordschippis and possessions to pei grete apostata, pei wiche ben nou3 grounde and rote of alle vnrulinesse regnyng in pe chirche.

For sounblde and vnruli deseouciou3 pei folis hadden to Crist, pei is martre of martris, and of o3pur seinttis and martris, pei haue 3euen a3enst pei gospel ful many lordschippis and possessions to pei grete apostata, pei wiche ben nou3 grounde and rote of alle vnrulinesse regnyng in pe chirche.

Bys pei pe presumpuous folis resten in hemself, considering her owne power, hi3e witt and grete auctoritie without any wise comparissounnyng of hemself to God, and sechen not pe glorie of God bi inward vndurstonde of her owne freeltie, synne and vnkunnyngnesse.

But, and pei pe presumpuous folis, pei eucen here wittis to Goddis or ellis setten her owne wittis aboue, wold inwardli considre pei witt and pe craft of pe Trenyte, schewid in pei leest creature pei pei kan not deuyse ne comprehende and
meche rað pur alle þe grete world, þei schuld now se her owne lewdenesse and cesse of her presumpcion 3enst þe wisdom of þe Trenyte þat is Iesu Crist.

< L 2212 > < T OBL > < P 213 >

For þis is þe stone and þe fundement þat mai not be meued, as seint Poule techip, alþouþ folis in uyn presume þe contrarie.

< L 2340 > < T OBL > < P 216 >

For I brodþt not in þe text of Crist as touþching for þis, but for to schew he fals opunions aboute folis of his assent presume þe to be gounde and heed of þe chirche of Crist, and alle to be ferme and stable as beleue þat he determined.

< L 2446 > < T OBL > < P 219 >

And so it wol suþe of þis processe þat, as Saul felle so foule for he wirschipt þe fende whan he had went to haue wirschipt Samuel, as Austen seip in (De questionibus veteri et nove legis), and þat fal betide him because he wirschipt anoþir pan God, so it stondeþ of folis þat don offeringis to angellis, seintis or to opur imagis or relikis, for onli þe fende and his retnew mowen delte himself in seche offering.

< L 2978 > < T OBL > < P 233 >

So þat folis, as don cristen foolish nouþ, witen idolatrie, for he detemineþ he may not diþe in his godheed or ellis aduersite.

< L 3036 > < T OBL > < P 234 >

Forsop, he schal not be 3mmyþti, as folis wener, because he mai not diþe in his godheed or ellis denyþe himself.

< L 3465 > < T OBL > < P 245 >

But I consail here þat þes folis be riþt wel war lest þei exclude himself from euerlastinge blisse bi seche fals opunions aboute þe articlis of beleue, for þes þat hus duiden Crist ben antecrist!

< L 3489 > < T OBL > < P 246 >

And þe Archebischop seide to me, þese men of whom þou spekist now weren folis and cretitiks whanne þat þei weren gessid wise men of þee and of sich oþir losels.

< L 79 > < T SEWW04 > < P 31 >

And þe Archebischop seide to me, þese men of whom þou spekist now weren folis and cretitiks whanne þat þei weren gessid wise men of þee and of sich oþir losels.

< L 518 > < T Thp > < P 39 >

But þe schame þat þese prowde soafestris haue to 3elken hem to men and bifoer men makip hem ofte folis and to ben concludis schamefully before God.

< L 1038 > < T Thp > < P 55 >

FOLYS........1

And hisse disciples putteden here clouþus vpon þese two bestys, furst vpon þe fole, and siþ vpon þe asse, to techen vs þat heþene men, þat weren wantowne as folys, schulde receyve Crist and his lawe, and afþer lewes as asses, for þei schullen bere to þe eende of þe world þe weyþe of þe oolde lawe, as folte assis beren charghes, whaucteuer be leyd on hem.

< L 41 > < T EWS1-26 > < P 327 >

FOOL........80

He that will knoue he synnis to fynde grace, seke he a preest that can bynde and asoile, lest whanne he is necligent aboute himself, he be dispisid of God that monestith him mercifull, and axith that bothe falle not into the diche, which the fool noble escheewe".

< L 18 > < T 37C > < P 21 >

And it is seid in Proverbis, No thing no but fooli, pleistis a fool.

< L 1 > < T 37C > < P 78 >

þerfore se, pore fool, what wickednes þou art in and unwiis, þat wol not wyte to how greet torment þou goest for þi wilful folly.

< L 23 > < T A01 > < P 33 >

and he is a miche fool þat leeveþ þe betterc and chesip þe were.

< L 20 > < T A11 > < P 184 >

And þus blasfemye of þes freris menec þat Crist was a fool, and scornfullyche wiþoþen cause he speak þes wordis to mennes lore. But certis of Crist mai noþt be fool, ne speke wordis wiþoþen greet witt, siþe he mai noþt be fool suffering freris be in his Chirche, alþouþ þei meve bishopis to fiþe and perto spoyle þe pore peple wiþ beggyngse of blasfemes lesynge, openly prehide 3enst þe gospel.

< L 11, 13, 14 > < T A21 > < P 265 >

Sip þei ben certein of medeful dedis, certis þat man were a fool þat wolde take þis uncerteine weie, and leeve þe certeyn witt and fëyp for wordis ungroundid in Goddis lawe.

< L 14 > < T A23 > < P 33 >

and where þei schulden be governed in soche douty poyntes by þo Holy Gost, þei leeve his counsel and reulyng mony tymes, and taken hom to þo reulyng of a synful fool, and, in caas, a dampned fende in helle.

< L 19 > < T A24 > < P 381 >

And it seemp þat 3if Crist com in his owne persone, and tauþte and comauende þis stat to be holden, he shulde be holden a fool and fals heretik;

< L 14 > < T A26 > < P 435 >
And þus new ypocrisys seyn þat it is more medful, after unkonynenge profession, to do after þe biddynge of synful man, or errors of a fool, and, in cas, of a devel of helle, þan to do after þe hestis or consilis of God.

And þei loven not God of alle here herte, þat wolen not suffre for his treuþe and his love a veyn blast of a fool, and, in cas, of a devyl, þe whiche harmep hem not, but dóp hem moche good, 3if þei lasten stabily in trefþe of mekenesse pacience and charite.

Whi panne may not a man of privat religioun forsake þat and take Cristis elene religioun, wipouten error of any sinful fool, as most perfite?

But eche patroun of privat reule was unmy3tie and lettid, and he iugement ys a ping þat men knownen not, for þey ledon not þer wit after Godes lawe, for þei presumen as þe fend to connen þat þei knownen not.

And þat man is a fool þat iuget aflur any lawe, and whot not whþpur he iughe by God or ellys by iugement of þe fend;

And so þe fend was a fool whan he temptythe Crist þus.

Crist teeld heere of bodily burþe, and ofte tymes of erþely trefþe, but þei trowedon hym not for þer hard fool herte.

And sib popus and cardynalis white not wher þis man be able to be prelat of Cristus chyrche, þei takon ofte fool iugementis, and algatis 3if lordschipe and wynnyng be cause hcrof.

And anticrist is maad a tutour or a goucrnowr of þe chyrche, more fool þan þe children þat schulden be gouerned by Godes lawe.

And þus gruchent men today aþenus þe ordynance of Crist, and shapun hem a newe reule, as 3if þei leften Crist for a fool.

For he is fool of alle foolish þat þus chesip þe worse weye, and leueþ þe beter weye to heuene, more ly3t and more redy.

And sib þis lore of Crist disserueþ heuene blysse, he is a greet fool þat wol not chaiffe
But Crist wole pat his fool wyte not whepur he be a feend or not;  
<LT 38><T EWS2-71><P 89>

and þus, as it is seyd before, popis ben greetly to blame þat meunon þat þei schulden knowe þis day, by fool grauntyng þat þei grawnton.  
<LT 40><T EWS2-73><P 101>

Seruaut, holdestow me a fool?  
<LT 69><T EWS2-73><P 102>

And wyse men holden hym a fool, for he derkude þus þe chyrche.  
<LT 131><T EWS2-80><P 147>

But þis fool pat schal wel wyte, how þat we wolen answere here.  
<LT 137><T EWS2-82><P 159>

And þis fool knoweþ not how þat God hæf mekíd us now, for we feelon þe grace of God, how we hopon in his goodnesse, and sorrow for oure synne.  
<LT 140><T EWS2-82><P 159>

Heere we answere to þe fool þat he takuþ a þing þat is soþ, but how can þis fend proue þat Godus riþte wole haue me dampréþ, siþ I haue hope in my bowe, þat is hyd to þe feend.  
<LT 145><T EWS2-82><P 159>

Þis comyng of þes fool virgynes, aftur þat seynþus ben in blysse, is gruchynge of Þer conscience æenus Godus iugement, and cryeng of openyng of Crist is long wyschyng to come to heuene.  
<LT 120><T EWS2-85><P 177>

O how myche ben þei to blame þat seyen þat Godis lawe is false for mysvndirstondyng of a fool or of an heretyke!  
<LT 48><T EWS2-107><P 177>

And by þes wordis it semeþ þat þis fraude was castun by þis womman and Eroude, or ellis he were to greet a fool to 3yue halfe his rwmwe for lepyng of a strompet.  
<LT 30><T EWS2-115><P 297>

And siþ he wan þe same lawe þat euermore schal stonde wip us, he is an ouer-greet fool þat musþ on newe lawis made of men, and dreshþ to stonden here for a trewe;  
<LT 467><T EWS2-71><P 345>

And how myþte þis be wysly doon, for certis þis fool wot neure.  
<LT 713><T EWS2-71><P 354>

Certis, eiper it semeþ þat 3oure patron was vnperfi3te eiper a fool to make an ordre so hard þat 3e may not holde it, or ellis 3e ben vnperfi3te to take suche an ordre & bynde 3ou þerto and siþ leue it & take 3ou another bi dispensacioun, & þan þe liþe on 3oure patronu first & on 3ou sylf, to clepe 3ou his freres and forsake his ordre, for þan 3e schulde be clepid þe popis ferres for he is patronu of 3oure ordre;  
<LT 151><T JU><P 60>

Wenest Þou þat God is suche a fool þat he wot not of mennes dedis but if Þou telle hym bi þi tablis?  
<LT 283><T JU><P 66>

Siþ crist seip in þe gospel þat he þat seip to his broþer: þou fool!  
<LT 3><T MT02><P 36>

And so trewe prestis schullen be cursed and prisoned for þei don frely werxis of mercy and charite and comandement of god, and lenen þe contrarie comandement of a synful fool and in cas of a maistir deuy of helle.  
<LT 19><T MT04><P 79>

And þe þat can not þes worldly statutis maad for singuler wille and coucitiis is hoolden but a fool and nable to teche and reule cristene peple, þou3 he kunne and kepe and teche neuere so wel cristis gospel and goddis comandementis, and to þis ende þes worldly moldwerpis taken keies of helle in stede of keies of þe kyngdom of heuenes, for þei taken ypcrisie and worldly tirauntrie and bostful worldly lif, and meytenynge of synne bi fals pardon and fals absolucion and cursed preiþris, and leuen kunnyng and techynge of holy writ and edefynge of cristene soules to heuene by good ensample of here holy lif.  
<LT 4><T MT04><P 95>
And perfore seynt ierom criede and wrot to his
dep ha clerks schulden lyue on dymes and
offryngez pat is goddis part and not haue secular
lordshipsips ne worldly richesess, but in pouert
sue cristis croos: and seynt bede wrot to be
erchbishop of 3ork pat 3i3fe of kynges whanne
pei 3auen temporales to clerks was most fool
3euynge, and teche hem many harms comynges per-
of;
\<L 12><T MT06><P 118>
for pei ben groundid on pis, pat statutis maad of
a synful fool ben betere in here dom pan pe
lawis pat crist ordeynede for prestis and clerkis,
for elis pei wittyngly forsoken pe betre and
token pe worse and helden it forth, and weren
out of charite.
\<L 6><T MT06><P 127>
bet pat curat pei 3euyn him to studie holy writt
and teche his paryscheny to here soules, and
lyuep in mekenesse, penaunce and bisi traueile a boute gostly pingis, and recyke not of
worldly worschipe and richesse, is holden a fool
and distroiere of holy chirche, and is dispised
pursued of his prestis and prelatis and here
tofficeris, and hatid of ofere curatis in contrre;
\<L 13><T MT07><P 143>
and jus pei seyn in dede pat crist was a fool
and out of charite;
\<L 30><T MT06><P 184>
for he my3tte and coude 3eue pe beste, and sip
he demyd pat pe gospel was pe beste, and it is
not pe beste as pei seyn, pan pei seyn pat crist
was a fool.
\<L 1><T MT09><P 185>
for pei lyuen comynly bi falsnesse as bi false
swerynge, false mesure and false weitis, and
techen his falsnesse to 3onge prentis, and preisen
hym most pat foulest raymep alle he membris
of crist falsly, and most sotily can bigilen he peple,
and 3if ony servaunt of here wole do treupe and
drede synne he is holden but a fool and vnprifty
and schal neuere be man;
\<L 34><T MT09><P 185>
and he fend bi sotil menys of ypocrisie and
symonne strew lordis and my3tty men to make
an yliot and fool curatour of cristene souls, pat
neeber may ne kan ne wole, for his opyn synne
and worldly lif and ignoraunce of holy writt and
neglicence and worldly vanyte and drede of
worldly shame and loos, teche hem goddis lawe,
ne suffre ofere to teche hem frely and trewely
wip-outen flaterynge for drede last his owene
falsnesse be known;
\<L 25><T MT13><P 212>
and here pei maken god a fool and fals, in as
mocha as in hem is, and schewen hem self wise
men and trewe;
\<L 8><T MT18><P 266>
also pei feynen pei pat a fool and a cursed deuyl is
wisere and trewere pan ihu crist god and man,
sip her speche is wittiere and.
\<L 9><T MT18><P 267>
suppose pei his clerk writynge or techynge
contrarie speche to holy writt schal be dampoo,
for han he is a deuyl as crist seip of indas, and as
pei feynen his writynge and techynge is wittiere
and trewere pan techynge and writynge of god
almynstty pan he sup oppynly pat a fool and a
cursed deuyl is wittiere and trewere pan ihu crist,
kyng of wisdrom and treue.
\<L 17><T MT18><P 267>
god seip pat no ping plesip to a fool but folie;
\<L 7><T MT18><P 268>
Here may we se, sip lordis of his world hadde
no3t leece of god pus to dowe his clerkis, here
fool 3i3fe schulde no3t stonde bi skile;
\<L 21><T MT21><P 284>
and schal we trowe pe pat ech man of disscrciou
schal ige of his neibore, be he more or lesse,
be he prest or clerk, lord or elis pore man, and
so to al pe speche pat is in goddis lawe alooney
foulingem is bere-inne forfendid;
\<L 34><T MT21><P 289>
and perfore manys men wolden console pei
casteden a-wey pise habitis and sich fool
oblysshyng, and token fred om of cristis lawe;
\<L 12><T MT22><P 299>
who wolde seie pat he ne were a fool pat hausede
a good ordre pat my3tte ne faile, and 3i3 breyngh
in a newe ordre pat is bope heuy and vnperfisi,
and letip he pat first parfyg ordre bope to be loued
and holden.
\<L 25><T MT22><P 302>
certis a fool may weel see pat his resoun failip
fouliche, and crist gedcrede tuclue apostlis,
perfore antccrist shal gedcre moo;
\<L 28><T MT22><P 319>
and I suppose he wite pat he ne were a fool pat
ne were a fool
and falsnesse be known;
\<L 25><T MT13><P 212>
and here pei maken god a fool and fals, in as
mocha as in hem is, and schewen hem self wise
men and trewe;
\<L 8><T MT18><P 266>
also pei feynen pei pat a fool and a cursed deuyl is
wisere and trewere pan ihu crist god and man,
sip her speche is wittiere and.
\<L 9><T MT18><P 267>
suppose pei his clerk writynge or techynge
contrarie speche to holy writt schal be dampoo,
for han he is a deuyl as crist seip of indas, and as
pei feynen his writynge and techynge is wittiere
and trewere pan techynge and writynge of god
almynstty pan he sup oppynly pat a fool and a
cursed deuyl is wittiere and trewere pan ihu crist,
kyng of wisdrom and treue.
\<L 17><T MT18><P 267>
god seip pat no ping plesip to a fool but folie;
\<L 7><T MT18><P 268>
Here may we se, sip lordis of his world hadde
no3t leece of god pus to dowe his clerkis, here
fool 3i3fe schulde no3t stonde bi skile;
\<L 21><T MT21><P 284>
and schal we trowe pe pat ech man of disscrciou
schal ige of his neibore, be he more or lesse,
be he prest or clerk, lord or elis pore man, and
so to al pe speche pat is in goddis lawe alooney
foulingem is bere-inne forfendid;
\<L 34><T MT21><P 289>
and perfore manys men wolden console pei
casteden a-wey pise habitis and sich fool
oblysshyng, and token fred om of cristis lawe;
\<L 12><T MT22><P 299>
who wolde seie pat he ne were a fool pat hausede
a good ordre pat my3tte ne faile, and 3i3 breyngh
in a newe ordre pat is bope heuy and vnperfisi,
and letip he pat first parfyg ordre bope to be loued
and holden.
\<L 25><T MT22><P 302>
certis a fool may weel see pat his resoun failip
fouliche, and crist gedcrede tuclue apostlis,
perfore antccrist shal gedcre moo;
\<L 28><T MT22><P 319>
and I suppose he wite pat he ne were a fool pat
ne were a fool
and falsnesse be known;
\<L 25><T MT13><P 212>
and here pei maken god a fool and fals, in as
mocha as in hem is, and schewen hem self wise
for bi pís fallas my3te a fend or a soutere be an herde ouer a bossynd men in englond and excuse residense bi a fool.

Heere men seyen to anticrist þat wolde affereume crist a fool, as þe fend helde crist a fool for he wolde not take of hym alle þe reumes of þe world for a litel seruyss to hym, pat crist as a good god wolde þat þis prestis werin in worship and fer fro perels of þe fend, and þus he forbad to þis prestis to haue to myche of erly godis and to myche biynesse aboute hem;

he wolde mene þat crist was a fool and to scars in lest geodis.

and siþ we taken of goddis lawe þat crist dwellij in wij-outen ende, he were a fool out of billeue þat diiffede heere of cristis help.

Forsoþe, God seide to him "Fool!"

How moche rherere þou þat vnþeþ hast oon fool pruest, also vnkunning as is þe puple þat is sogett to þee, shuldist go doun, leuynge þi worldly occupaciuon þat þou ocupiast a3ens þe lawe of God, so þat þou boþe bi ensaumple and word brynge a3en þe puple of God.

FOOLE...........25

Weþer schulde men trouwe more al þese þan oo fool?

sijen alle seynits in heuene affernen þis gospel, he were ouer grett a fool þat wolde falle her fro, for alle antecrist clerkes or fendes in helle and false glosis þat ben fyned to þe gospel of Crist schulde not be trowed, for þei ben not grounded.

& oo ping I knowe, þat suche fyned obedience dop myche harme to couenues & cuntres, for be þer neuer so miche a fool priour in a place, 3if þat he bidde þat þey iuge no synne, þei seyen þþ þei schulde do þat be vertu of obedience.

He hadde on first his iche daie cloþes, and siþen Heroude cloþid him in whait as a fool, and siþen was he clede in cloþes of purpur.

And alþof harme may cum herof, in fool judgemen of sogetis, so more harme may lightely cum in fool askyng of almes.

So fool fastynig is glotorye, and so, sith excessis in mesuer is calde glotorye, iche synne is glotorye or suyng herof;

And þus may we se þat iche glotoun is a fool, as mon when he synnes travels in foly; as iche synful mon synnes for sum gode, and þo contrarie falles þat þo fool covertys.

If gode cum of synne hit is a grace of God, and men schulden not put hom in þis caas to wynne al þis woorle, ffor in þis þei tempten God, and witten not wheþer his rightwisenes wil profyte mercyfuly to mon when he synnes þus, And if þou sey, man fallyng in dronkenesse ryses soon herof, and better is disposit for to do his werk, or what þat he schulde do, here þou spekes as a fool, as alle procurtes of synne.

And he þat spekes þat God assoyles or cursus for his lawe schal be halden for a fool, siþen Anticrist contraries.

but what fool con not se þat ne þen hit is bred?

3itte þo foles blabur to prove þat Crist beggid, siþ he sende his disciplis to Jerusalem, to fett him an asse and hir fool for to ryde on.

And if þei do not þat þei hi3t, it is þe more a3en þe gospel, and þe biddings of God, seying, Wan þu hast vowid a vow to þe Lord, þu schalt not mak it void, but fil þis þat þu hast hi3t, for an vnfeiþful man and a fool ho hi3t displicip God;

þei brou3ten to hym þe asse, and þe fool also wij hire’ and sparide no3t for strenghe of þe castel, ne for no pele þat was þerine, ne for no grucchyng ne denyng þei þei mi3ten haue for her dede.

And þis was fyllyd, as Crist seyde by his prophete longe aforne, telle 3e to Syon, þe do3ter of Jerusalem “Loo, þi Kyng comeþ to þe, hoomly, sytyng vpon an asse and vpon þe asse fool”, þwiche asse was a drawyng beest.

1122
And þus schulden cristen men brynge to Crist bope þis asse and her foolie, þat ben bownden in Jerusalem by syche false religiws.

And þes foolie virgines seydon to þes wyse virgynes: ‘3yue 3e to vs of 30we oyle, for oure laumpus ben avenchenchede’.  

For þe li3terste victorey is to loue þyn enemy, what foolie wole leue þis and take a fendis mene and an heuy?  

Freyre, whi ben 3e so foolie hardi to graunte to eche man pat wole paie 3ou þerfore, bi lettris of fraternyte, part & meryt of alle 3oure massis & opere good dedis?  

worþi vbreiding/ Nepeles a foolie wole not rescueve:  

And þis foolie seip þat men schuld holde his parte and opunynoun in þis mater, alþou3 þe principal sentens be ænset him, þe wiche principal sentens, as þe same Vincent seip, is þe gospel wher Crist seip þus But if a man be bore out of byleue, for oure grame or þe literal sense of Scripture, þat li3ly makeþ men erre, wharto præche 3e panne so faste and bigynnyn a newe manere þat háþ not be used a long tymne but of þe hooli freres?  

And scorne we þe argumentis þat foolies maken here þat by þe same skyle schulde we speke þus, for God spekiþ þus in words of his lawe;  

And here we mai se þat antecrist is more foolie þan seche a fomed man, for he waitþ þitil or nou3t of þis gronde, but he bildeþ hym upon þe grauel þat is mony rounde and scleþur stony.  

And þis is a foolie subtyl question to beygle and innocent foolie, but wyll ye take heede of thys subtyll question, howe a man may take a glasse and beholde the verye lyckenes of his owne face and yet is it not hiss face, but the lyckenes of his face, for and were his verye face, then he musette nedes haue two faces, one on his bodye and an other in his glasse.  

And þese messingeris hadden answere of John to alle her þre douts, and for to go hoom a3en wipoute knowynge what it were, þei weren sore aschamed to be holden suche foolies.

Jerusalem) axen þis question of þese pore prestis: Seiphe þe Pope preche þo3t þat is Goddes viker, ne none bishopes but selden, ne þer grete prelatis for fere þei mì3te ly3tly brynge men into herisie, and þer curatus moun lyue ful wel þou3 þei prechen no3tI, but þis office is oneli committid to þe ordres of freris, whiche ben cleris apreved and kunne wele Goddes lawe, and bi her prechynge as foure postis beren vp Cristis cherche, and 3e ben neþer popes, ne bishopes, ne opur grete prelatis, ne curatus of cherches, ne of þe foure orders, but ydieties and foolies þat vnnepe kunne 3oure gramer or þe literall sense of Scripture, þat li3ly makeþ men erre, wharto præche 3e panne so faste and bigynnyn a newe manere þat háþ not be used a long tymne but of þe hooli freres?

And scorne we þe argumentis þat foolies maken here þat by þe same skyle schulde we speke þus, for God spekiþ þus in words of his lawe;  

How schulde blynde foolies afty amende þis rewle þat Crist háþ 3yuen?  

And þus þese foolies replyedon a3en þe words of Crist and seydon þow has not 3et fi3fty wynyn in age, and 3et þow menest in þi speche þat þow hast seen Abraham’.  

And trowe we not þese heretikes, þat ben foolies owt of byleue, þat seyn we may not seeve Crist and namely in his passioun, for Crist was nedyt to suffer here al þat he suffrede.

it semeth þat þei ben or ellis þei ben foolies.  

FOOLIES.........181  
Here we answere to þise foolis þat ben blynde þoru3 her owne foly, þat þise wordis þat þei seie ben sope, for Goddis lawe & resoun seip so.

In þis lawe schulde prelatis studie, & not in decretals of þe pope, but if þei techen bettur Goddis lawe, for ellis it were a foolis chaunge.  

What spirit schuld make þise foolies so hardy to coueit more pene þise bishopes þat weren filled of þe hooly goost & ledde & taul3t bi his help?

1123
For prestis in he oold lawe weren riche & werwip
to mych foolsis.
<L 293><T 4LD-2><P 211>

And as witnesse myche peple, pis is a skil of he fend, sib Salamon seib hat he noumbrue of foolsis
is wiþouten ende.
<L 372><T 4LD-2><P 214>

But solpli, alle heþese sectes ben damnable foolsis,
sipen a reule of Crist sufficed for hem alle.
<L 955><T 4LD-4><P 278>

For alle proude men and dispitouse God schal so
lowe bringe poru his riþtwise veniaunce, hat he schulen not ben worþi to be likenyd to hem hat
seemeden here foolsis, and weren holde nouþt for
Goddis sake.
<L 17><T A01><P 39>

þeþere foolsis and idiotis, hat lefte he
unfructuous bysnes of pis liif for Godsdis love,
schulen scorne wise myþi men of his world, hat
setten her trust and her joie in þat þing þat myþte
not bïore God helpe hem.
<L 8><T A01><P 45

And pis roten resoun of men þat foolsis maken
wiþouten witt, is not worþi to be teelð for þe
lewidnes þerof;
<L 21><T A01><P 76

Þese foolsis moten lerne filosofye, and how
manye þingis may be a common þing.
<L 24><T A01><P 76

For as trynauntis bigilen foolsis in matir of þe
Trinityte, so heþi bigilen óphe heþynauntis in þe
incarnation of Jesus Crist.
<L 26><T A01><P 79

þfor þei were somtyme beggers or servantauntis
to foolsis.
<L 34><T A09><P 125

If þo fendé move men to pride of his conuyng,
he makes hom foolsis by his fals pride;
<L 30><T A09><P 127

And so covetouse men ben aboute, as foolsis, to
turne þo ordynaunce of kynde þat God hymself
hafs made;
<L 24><T A09><P 149

Þei done first perpetuel harme in apperynge of
þo chirches, and avaunsen hor foolsis to grete
benefices, and at þo last schal þei witte þat þis
dos hom harme.
<L 15><T A09><P 152

Mony soche blyndenesis colouren mennis
synne and maken hom Gods foolsis, for iche
synne comes of folyfe. If þo worlde holde men
foolis for þo luf of Crist, hit is a gode token in
men þat lyye wel, for we schulden take as bilee
þat mon when he synnes dos hym harme, to
body and to soule, to þis liif and to þat oper.
<L 20, 21><T A09><P 161

Hou schulde God teche þese foolsis to holde his
lawe and luf hit, sith soche foolsis ben wode and
unable to holde Gods lore?
<L 7><T A09><P 165

what stirep us foolsis, ful of ignoraunce and
moché synne, þat kunnen not governe o soule
wel, to seke so biskyly grete statis where we
schullen governe many thousand, and for þe leste
of hem alle answere at domes day to þe blood of
Jesus Crist, gilti of schedyng þerof 3if ony
perische bi eure saute.
<L 25><T A22><P 289

Of þes few worðis may worldly foolsis see here
percles and sclundris, and do no symonye for
holy ordris ne benefices ne sacramentis, bi
feyned colour of dispensyng and privylegie, and
customes of Anticristis wiþward collegie and
synagoge of Sathanas.
<L 23><T A22><P 291

where þes blynde foolsis schulden not fynde more
reson in þat lawe þat God, autor of reson, made
himself, for most profit of men, bope to body
and soule?
<L 30><T A22><P 326

And certis óþer þei bishopis ben witer and
myþtiþe þan Jesus Crist and his postlis, or elles
þei ben open foolsis cursed of God and man.
<L 27><T A22><P 335

for elles þei seiden wiþ óþer foolsis, þat helpe
were harm, and good were yvel.
<L 3><T A23><P 354

As aneitis suspendinge and enterdityng þat ben
feyned, we trowen þat þei doon myche good,
and noon harm but to foolsis.
<L 13><T A23><P 362

Also þis profession serves of noht but if hit be
to make foolsis do more after þo erourres of
synful men, þen after þo maundement of God.
<L 17><T A24><P 369

And 3îtt forfendynge of þese covetouse foolsis
þat ben lymytoures, gos myche symonye, envye,
and myche foule marchaundise;
<L 26><T A24><P 376

Bot freriis tellen noþt by þis obedience, bot if þei
maken singuler professioun to sinful foolsis, þat
mony tymes techen and comaunden hom ageyns
Gods wille;
<L 10><T A24><P 381

1124
And thus he leven obedience that Crist tau3te and enseamplid, as unpersefite and not sufficient, and pryzen more feyned obedience to synful foolish, that pe taken of hor owne presumpcioun, as if soche foolish hade founden perfitter obedience pe evene did Crist, God and mon.

Bo pei feynten his to drawe 3onge childre into hor roten habite, and ojer foolish, that knouen not pe perfeccioun of Cristis ordir.

And to dampne wordis or sentence of his holy mon were a foolish tourne, to scorne of pe dampner;

pes foolish shulden undirstonde that Baptist, when he was naked, holly ceesid not to be Jon, ne non oper ping.

And thus pei that holden Cristis elene religion, as prestis, wiouen cloutynge to of errouris of foolish and synful men, ben holden seculer men, or seculer prestis, whose pei kepyn nevere so wel pe gospel, and techep it frely and trewly, as Crist and his apostils diden.

And bus, for pride and ypocrisie, pes newe religions fordon pe reverence and pe name of Cristis elene religion, and maken pei that it is holden for noon, as 3if foolish or synful men wolde fordon Goddis makynge.

or ellis pes newe religious ben foolish, takynge pe worse religion maade bi errors of synful men, and leyvnge pe beste religion and most perfitt and most li3t and most siker, made of Jesus Crist.

And herefore foolish clepen Goddis curs pe lesse curs, and mannis curs pe more curs, as 3if synful man were more pan God Almy3tty.

Blind foolish, clensing forþ pe knatt, but swelowyng pe carly.

But if pei sei may we not vndirstond, appily pei wot not, for God may 3eue vndirstonding to wan he will, And if pei suppose hem to han, and of God, so may God delen it til an ojer, and perfor may pe first wit if pei sey pei haue not, pan are pe foolish to deme men.

And in a ojer place it is seid, bo vowis of foolish are to be brokyn.

But his world is ful of suche foolish, lyuynge after her flesche a besti3 lyf; of whiche spekeb pe Wyse Man and sejip: (Stullor3 est numerus infinitus). Pat is: 'pe noumber of foolish is wiou3tute ende'.

These men semen grete foolish, that poisoine hem self bi the mystakynge and vndirstondynge of the hoolsum mete of hooli writ, and thi bind hem sif bi tropis of deedli sinnes, and betake hem prisoneris to the deuyl, and brynge the chayn of deedi synne aboute here nekk: wherbi thei schollen ben hangid in helle;

Thise men ben grete foolish in alle maner, for if thei han verili the vndirstondynge of hooli writ, and doon wetyngli and custumabi ther-agenes, their goon lyuynge doun to helle as seynt Austin seith on this word on the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

But of all foolish blyndid of the deuel thise ben most folis, that seyn and maynten3en opynli that hooli writ is fals.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.

Thise heretikis mys vndirstonden hooli writ and they clepin her owuen errorrou hooli writ, and thus the deuyl blyndith hem an disseywyth hem and be-iapith hem: as a drunke man demeth of a wyse man and sejip, for in the salm: Descendant in infernum viuentes, and if thei han not the trew vndirstondynge of hooli writ and bosten that thei han it passande alle othere men, thanne be thei open foolish, fouli disseyued of the deuel the world and of there fleisch.
mennys soulis on fleschi foolish and vnkunnynge of Goddis lawe, and not wilful to trauaile aboute helthe of mennys soulis;
<L 38><T Dea><P 455>

And by pis may we see how argumentis gon awey by equiucacion of wordys pat men spekon, as a man hap manye wittes, bohe fleschly and spiritual, and so on monye manerys he assentip to a thing But somme foolish per ben pat seyn pat a man hap no vertew of sowte, but 3if hit be be same sowte;
<L 91><T EWS1-24><P 320>

And here we wyten pat owre philarghes ben more foolys pan is be feend, for be fend wot wel pat God may li3tly make stoones louys, but owre philosophris seyn as foolish hat pis hing may no weye be.
<L 33><T EWS1-40><P 396>

And Poul menep by pis sleep synne pat foolish lyoon ynone;
<L 27><T EWS1-01><P 476>

Pe sutilte of Poulis wordis may make me and foolish schame, whenne we konnen not vnduration seulte of his schorte wordis.
<L 125><T EWS1-01><P 479>

and by discord of monye mouhis pes foolish filston a3enys God.
<L 55><T EWS1-02><P 483>

And panne blessude men schullen clerely see be onon resoun of Godis wille, and panne pei schullen scoerne befoollis hat wenon hat God may change his wille.
<L 126><T EWS1-04><P 495>

and pei be not abouve by God, but more foolish pan per sugettis, and pei sustynnes is turned to pruyde and to robbynge of per schep.
<L 30><T EWS1-09><P 514>

He blamep forst pis puple of Grece, for pei norishchedon suche false apostlis, and seip by a witty scorn 3e berun vp willfully vnwise men whon pat 3e ben wise men, as who seip in his 3e ben foolish.
<L 6><T EWS1-14><P 533>

Here pes foolish schulden wyte pat it is al dyuers to folwe Crist in maner of lyuyng, and to be euene wip hym;
<L 18><T EWS1-18><P 552>

and certis ellis beyn ben foolish to trauyle so muche aboute hem.
<L 66><T EWS1-22><P 570>

For this is be wille of God: pat men do wel in subieccion, and make dounp be folly of men pat ben foolish in Godis lawe.
<L 52><T EWS1SE-25><P 583>

And this men ben to myche foolish pat lokyn fro God to worldliche hyngis, for pei, as men out of bileue, seien pat God sleip or seep hem not.
<L 32><T EWS1SE-33><P 621>

For he is fool of alle foolish pat pes chesip pe worse weye, and lueue be beter weye to heuene, more ly3t and more redy.
<L 45><T EWS1SE-40><P 644>

For, sih his travelis ben goode to hem, and he tristip in lesu Crist pat he shal parfoorme pes peynis, and pus glorifie holie chirche, pes folk weren to myche foolish 3if pei faileden in pes peynes pat is to seye, 3if pei fayleden to ioye of hem and helpe hem.
<L 7><T EWS1SE-46><P 669>

Pes foolish muten lerne predicamenti and ten kyndus of pungis, and panne may be pes folyes, and folly of heresy pat growndep hem.
<L 57><T EWS1SE-63><P 45>

And this curiouse of foolish is vngrownedyd by Godus lawe.
<L 24><T EWS2-73><P 101>

Pei schulden haue schame how pei ben hardy in cause of pe world and of pei feend, but in pe cause of God pei ben bohe cowardis and foolish.
<L 82><T EWS2-75><P 114>

and so schulde his hed be stoppud to feyne censurus a3enus God, and fie foolish by cursyngus for pei fulllyon Godis lawe;
<L 94><T EWS2-75><P 114>

But this ten virgynes ben partid in two, in fyue foolish and fyue wyse.
<L 17><T EWS2-85><P 173>

Pes fyue foolish hadden laumpus, but pei haddon noon oyle wip hem;
<L 41><T EWS2-85><P 174>

And here may trewe preestus towche how pis world is blenydud by foly, whanne it suep men as patronys pat weren foolish and full of synne, and lecuen Crist and Baptist pat weren bygynneris of oure ordre. And herof playnede Crist in pe gospel, pat pei syngon neybur wip hym ne wepon wip Baptist, but wip o3re foolish whose lyf is bysyde bylue.
<L 38, 41><T EWS2-105><P 266>

Leue we pes heretykes as foolish, and sey3 we som wyt pat God hap 3ouen vs.
<L 18><T EWS2-110><P 280>
But these foolish moten vnderstonden that Crist speketh ofte by his manhedde;
<L 50><T EWS2-111><P 283>

But these foolish my3ten bettoure sey3e that neijur lamys ne lohn ben bettoure blesseude for Crist seip that hym fallup not to graunte hem ony3 degree of blis.
<L 60><T EWS2-111><P 284>

somen men han childus wylle, that feodon that wyttis wip sensible pingus, and iapyng of chyldeis gamen as pei wereon foolish;
<L 39><T EWS2-122><P 325>

But wic3e reson or auctorite schulde meue men to Godis wit, as monye foolish arguen here pat 3if Crist hadde his wyg, he wolde haue seyd more openly to profite of his cirche.
<L 138><T EWS2-MC><P 333>

3ee, after he day of doom disseyun these foolish that trouon that he pope is God;
<L 346><T EWS2-MC><P 341>

And these foolish wenon that he do wel in dowyng of her cirches;
<L 549><T EWS2-MC><P 348>

And these foolish conne not sey3e wher mo men ben wip vs in his poyn, but of angeulis be we certeyn.
<L 720><T EWS2-MC><P 354>

Foolish and blynde men, whepur of these two is more, that goold that is in the temple or the temple that makiþ hit hooly?
<L 74><T EWS2-VO><P 368>

But men that ws chaffaren wip hem ben in his cas blynde foolish, for whepur is hit resonable to dispense these byfor that be dispense wip men, or hit bygynne to be resonable by vertew of here dispensyn.
<L 94><T EWS2-VO><P 369>

But these foolish helde her pees, for her my3ten not denye that ne spiritual werkis, in whiche bodyes wurchen, shulden be algatis don in sabot, as preyng and seruius in the temple, wip ophere werkis that prestis usen, and ws gon neer bodily werkis þan to heele a man bi myrracle.
<L 9><T EWS3-135><P 322>

But you foolish and synful men leden ophere foolish into þe dich.
<L 39, 40><T EWS3-137><P 37

But these foolish knewen not þat his sueþ al onely whanne he antisedent and consequent ben convertiblis in kynde.
<L 11><T EWS3-145><P 60>

But these foolish wolde passe Crist.
<L 43><T EWS3-149><P 75>

Muse we not heere as foolish, hou these two prophethis weren clad, and what words pei spaken to Crist, and whanne her bodies weren dissolyd;
<L 34><T EWS3-152><P 85>

And so, as these foolish arguen, he was not borun in Galile, for pei knewen not þat myddil birþe þat Crist was borun wipynne his modir.
<L 31><T EWS3-174><P 156>

And þus these foolish moten luke ferþere to knowe a just dede and vniust.
<L 57><T EWS3-179><P 179>

And heere foolish arguen comuneþly þat it is leasefull to telle fabis, for þus diden þe two disciplis aftir þat Crist was risyn to lif.
<L 9><T EWS3-181><P 190>

But graunte we first to these foolish þat whanne men speken fabis þey fulben þer speche, and whanne þey fulben þe speken fabis.
<L 11><T EWS3-181><P 190>

And Crist seyde to hem 'O foolish, and slow of herte to bileue in alle pingis þat þe prophethis han spokun!
<L 39><T EWS3-181><P 191>

and specialy for Crist eelpyde hem foolish and slowe for to trowe— and Crist may not reprove men but whanne þey don amys.
<L 44><T EWS3-181><P 191>

And þus shulden these false shame to 3yue hem to siche fabis, for þese disciplis fablidenn in ping þat þey shulden bileue.
<L 48><T EWS3-181><P 192>

why witen not these foolish þat þer accidentis maken men dronkun whanne þey taken hem aboue resoun, as Poul witnes1j and wit proych?
<L 27><T EWS3-197><P 229>

þat is to seye: þis is mater or cause of Goddis iugement, sij for þis foly of men God shal dampaue siche foolish for þer werkis weren yuel, and herfore þey louyden yuel, þat is darknesse of synne, and hauiden li3t of riþtnewnesse.
<L 30><T EWS3-200><P 236>

But these foolish shulden lerne heere two poynis and holde hem: first þey shulden not hauve in comune þat were not nedeull to þer staat, for þis hauyng more a3enus kynde is more hatid of Crist and seynisz.
<L 27><T EWS3-212><P 260>
And by þe same skile possessioneres, and alle þat wedden hem wip a newe ordre ben foolish in þe same caas, for þey ben weddid wip staat vngroundid, and chargen hem wipoute cause wip more þing þan þey may do.

Frere, sip Crist & his apostlis ordeyned preestis to preche, & preie, & sacramentis to mynystre in þe puple 3he, a housande 3ee ear bfore 3oure capteynes & preestis han suffrid 3ou as foolish to come in among þe puple whi ben 3e so vnkynde as bastard brancbis to pursue preestis to prisonyng & to fire for prechinge of Cristis lawe freli, with ouen sillinge of þe gospel?

But witespace foolish ben marrid for to smyte synne from mannes soule/

of þis weïward foolish/ þat þus studien in 
mannes lawe:

to smyte synne from mannes soule/ & þis þis synful wrecchid foolish:

and to þis þe wise man acordiþ & seïþ Ecckiïiiïïïï/ Þat þe man amelior est obediencia quam stultorum victime qui nescuint quid faciunt mali]/ þat is to seye: Miche betr is obedience þan sacrific of foolish:

for gwip wip diuerse colours/ til it seme in foolish i3en:

þei ben made foolish/ for þei han chaungid þe glorie of God:

here þei suffren penaie/ þerfore foolish wipouen noumbre:

and þus symonye regneþ in alle staatis of þe chiche, bope in staat groundid of crist and in opere groundid of foolish as 3if þei weren staatis of holy chiche, but þei ben staatis of þe wicked chiche brou3te in by lesyngis and ypocrisie.

for þes synful foolish, and in cas vendis of helle, ben more my3tti and witti þan þou, þat trewe men may nort do þe wille wip-outen auctorite of siche vendis.

Almy3tti lord, it semep nowe to foolish of this world þat þi cause is ouercomen and anticrist haþ þe victorie, and pore men, lord, doren not abide þi seruyce;

but nowe, whanne presthedl stondeþ in peny clerkis and stewardis of lordis houses and lades and ydiotis and symonyentis and proude 

And 3if lordis wolen helpe pore preistis in ri3t of goddis lawe, and bryngye proude worldly clerkis to mkenesse and pouer, as god comandih hem in his lawe, þei schullen be suspendid from alle goddis seruyce and here londis entiritid and þei cursed and taken to prison 3if þei stonden sadde in goddis cause, and þes feyndyn þeues seruen of þis, to forbede men to do goddis seruyce and his comunandement and profit of here souls for feyned drede of anticrist and so maken men more to drenen anticrist and his peynes, and in caas synful foolish and deualys of helle, þan almy3trr god in trinyte and his ofense, and to lese þe blisse of heuene;

Þanne men lien grete foolish þat bien þes bulles of pardon so dere, and maken hem more bisy to geten hem þan to kepe þe hestis of god and to 3eue here almes to þe most pore and nedi ne3eboris;

and merucile it is þat synful foolish doren graunte ony þing of meritis of seyntis;

þee þat þes worldly clerkis ben wise and trewe and in grete charite, and god þe trinyte and ihu crist and his apostlis ben foolish, false and out of charite;

Capitulum 26m: Also prelatis seyn þat holy writt is not sufficient to reule holy chiche, and techeris þer-of ben not profitable to þe peple, but here owen statutis maade of synful foolish ben most nedful and techeris þer-of, And meynentours of chydyngye and strif ben most nedful and profitable to þe peple.

1128
and it is luciferis pride and more to seie pat
techeris of manny3 tradicions maade of synful
foolis ben more profitable and nedeful to
cristene peple pat techeris of pe gospel and
goddis comauenments;
<L 18>\<T MT04>\<P 93>

for pei don cristis holy lif and techynge, and so
in a manere crist hym self, on pe cros of lesynge
and bitraien him to heepene men whanne pei
3euen cure of soulsis to worldly foolish, were pe
ben heepene hounds.
<L 26>\<T MT04>\<P 104>

and as pei feynen pei ben exempt from
prechynge, pat crist comeconp to prestis, bi
profession maad to synful foolish and in cas to
sathanas pat techep hem pe contrarie of goddis
comauenments;
<L 3>\<T MT06>\<P 117>

And 3i3 pei witten pat cristis lyf and trewe lif of
clerkis ensaumplid per-aftir is best and most eysy
and most siker for pe soule, pei ben oute of
charite to forsake pe best tau3t and ensaumplid
crist, and to take a lif ordeyned of synful foolish
do courtous of worldly pride and name
and auer;
<L 6>\<T MT06>\<P 119>

and pei chesen ra ber to lyue vnder synguler
obedience and profession maad to worldly foolish
pan to lyue bi form pe of pe gospel in pat fredom
pat crist 3af to prestis.
<L 3>\<T MT06>\<P 122>

For prestis bus dowid ben so occupied aboute pe
world and newe seruyce and song and feyned
obedience to worldly foolish pat pei may not
studie and preche goddis lawe in contre to cristis
peple.
<L 14>\<T MT06>\<P 124>

and certis o3er pei ben of more my3t and wert
to do bope temperal office and spiritual to-3idre
pan weren crist and his apostlis, or elles pei ben
foolis disceyued bi pride and courtous of wise
world;
<L 28>\<T MT06>\<P 131>

for pei maken lordis to bileue pat here special
preiere, as famulorum and benefactorum,
schal turne to lordis aftir grauntynge and
lymtyng of synful foolish, and more principally
to hem for here worldly goodis 3euyngan pan to
ophere men pat ben in more charie;
<L 10>\<T MT06>\<P 134>

and bus pe ri3ful delynge of god for pe goode
lif of men is for3eten, and delynge of synful
foolish pat knowane not pe ableness of men and
ri3ful dom of god is holden forp;
<L 14>\<T MT06>\<P 134>

and here bi pe peple is more bold to liuen stille in
her synne, and wene not to haue as myche yank
and reward of crist for to do here almes to pore
feble men, as crist biddip in pe gospel, as
whanne pei don here almes to riche housis aftir
graunt of synful foolish;
<L 30>\<T MT07>\<P 154>

Also crist bad to his enemys pat pei schulde bere
witness of euy3l 3i3 he bad spoken euyle, and
seyny poul biddip his hereris deme pat pe be
seide, where pe worldly foolish wolen he
anticristis more maistris pean crist god and man,
Sip pei wolen not be demyd and amendid bi
crispeis peple vnder hem of here opon werkis
a3enst goddis heystis ne of here fals lesynge pat
pei techen in stede of cristis gospel.
<L 25>\<T MT07>\<P 158>

ful vnable ben pe foolish to mynystre
sacramentis and to be mediatours bitwixe god
and synful man.
<L 14>\<T MT08>\<P 170>

and sip seyny poul chastised his flesch wip so
gret trauelle and peyne and abstynence, and 3it
vnnejepis my3te he overcome lustis of lecherie,
hou may pe3e 3onge foolish elene he kept fro his
synne wip his lusty lif and idel and daliaunce of
wommen.
<L 26>\<T MT08>\<P 170>

a, 3e blynde foolish, drede 3e more to lese a
morsel of mete han o poynyt of charite?
<L 5>\<T MT08>\<P 171>

but 3i3 false confessoursis pat leden hem and
reulen hem in his cursed lif, and wolen not tellen
hem pe sope for drede of lesynge of here
dreischiphe and worldly wynnyng but
conforten hem in his synful lif and vnndernaken
for here synnes at domes day, don most cursed
synne of alle, for pei techen pe foolish to make
gret cost of wast houses of freris or of ofype
veyn religion, or to holde proude and worldly
preisit, or to founde a college of worldly clerkis
or religious a3enst goddis lawe, and perbi to be
sauyd ou3 pei dwellen stille in here synne and
maken no restitucion to men pat pei han
disceyued, and ou3 pei don not here almes to
pore men and ned y pat ben bedered and mowe
not helpe hem self, but suffren hem to perishe
for myschief.
<L 19>\<T MT09>\<P 186>

certis pei ben opyn foolish and don pleynly a3enst
crispeis gospel and, 3i3 pei meyntenen his erroor,
pei ben cursed of god and ben perilous ypocrisis
and herekiis also;
<L 7>\<T MT10>\<P 189>
and principally these poecritis that han rentes and worldly lordischipes and parische chrichis appropri to hem, a2enst holy writt bope old and newe by symoyne and lesyngeis on crist and his apostelis for stynkynge gronymygs and a-bite of holynesse and for distroyinge of goddis ordynaunce and for singular profession maade to foolish and in cas to fendis of helie, these foolish schullen lerne what is actif lif and contemplatif bi goddis lawe, and pane these my3ttyn wite that pan han neither pe ton ne pe toijer, sih pei chargen more veyn statutis of synful men, and in cas of deueleys, pan pei chargen pei heste of god and werkis of mercy and poynis of charite.

but these foolish schulden drede the scharpe wordis of austyn, pat seip: as oft as pe sung likip me more pan dop the sentence pat is songen, so oft I confesse pat I synne greuonsly.

for whanne pei ben fourty or fifti in a queere pre or foure proude and lecherous loretis schullen knacke the most deouet seruyce that noman schal here the sentence, and alle opere schullen be doumbe and loken on hem as foolish.

See now the blyndnesse of these foolish:

that it is betre to begge of pore men and do aftir o foolish styrynge that do mercy to cristene soulis aftir styring of god.

but ypoecritis seyn that newe religion, founden of synful men and gaddrid of many errouris, of foolish and worldly, proude and coueitise wrecchis, is best; and perchore pei leuen cristiis religion in his owene fredom, and bynden hem bi singular preffesion to synful foolish.

but it farish bi holy writt and cursed clerkis and foolish as it farish bi drunken men and pe mone And candel;

peo demon of o mon or candel to be two, for pei ben vnidisposid to dome and knowe that treue bicause of here dronkenesse, so these foolish, bi here pride, coueitise and opare synnygs, ben vnable to conseyne the he3je trewisis of goddis word;

but prelatis of he world and peyntid foolish of religion, bi here opyn pride, coueitise, glotonye, lecherie, extorsions and meyntenynge of synne, sclaundren most pe pele;

But 3it pei ben ouer-many cowordis and foolish stondyng in his fredom, sih pei dar not reproue here comunes in kepyng of here oseuauncis, but dwellen in her nacked habitis in tokene that pei wolen turne a3en.

Othere we moten forsake crist, or telle here sharpliche as he hap tau3t and þus we reden pat crist aftir pei was risen fro deed reprouede sharpliche his disciplis for here defaute in biceue: "O foolish, and slow to trowe in ðingis that prophetis han seyd oft". Lord, sih crist reprouede þus hise disciplis for loue of hem, and cleped hem foolish and slow to trowe, why may not men bi lore of crist reproue more foolish for more peril?

Cristen men trowen his, þat 3if þese preyeris weren so goode, crist wolde haue shewid hem bifoore, when his vikeris and his pele weren betere, and þus pei ben foolish þat trowen þis goodnesse of þese newe preyeris;

for he may disseyue foolish, but not god, hou-euer he speke.

And sihen prestis han not þe craft to enioyne a just penaunce, it seme þat pei ben foolish to take so grete a charge vpon hem;

and antecrist may bigyle foolish bi sich lewde resouns as he makip, but goddis lawe tellip wolde þese falsed of suche resouns.

and herby þe fond feyneþ oft bi his viker antecrist many errours in þe churche, and dophe myche harme to foolish.

and bi þe same skile they are foolish þat 3yuen þer godis as almes to siche prellatis;

for þe gospel of ione tellip þat crist seip of summe foolish þat þei shulen deme to obsesch to god in pur-suyng of his apostlis;

Heere is myche for to seye, for þe feud takip fals þat foolish 3yuen not þer almes to robert þat is a
leme of þe feud.
<37><T MT27><P 423>

and lewyd foolis, þat arguen heere þat crist ordeyned not þis prest, shulden leme þe lawe of porffirie, hou god ordeynede in a comyn þing alle þe synguleris per-er-
<22><T MT27><P 447>

and 3iþ þey wolun not or kunnen not, in þat þey shewen þat þey ben foolis to holde þis and lyue þer-affer, sib it is not groundid vpon crist.
<3><T MT27><P 452>

þus 3iþ lordis han first be foolis, òper in dowynge or lecuynge to helpe, þey shulden haue sorow of þis synne and haaste hem to make aseep.
<33><T MT28><P 469>

and worldly lordis and òpere foolis þat helpen anticrist heere shulden haue shame of þis help, as þey shulen shame at domes day;
<23><T MT28><P 474>

and so þes foolis meuen þat Cristis chirche haþ alweie lackid þe forme of Cristis consecracion at þat tymne;
<1986><T OBL><P 207>

For alle þis I wolde wele þat foolis wollen answere me here as idolatris answeredde þe prophete Jeremye when he prechid a3enst þis synne, as it is wrete (Ie 44), for þei seiden to him þus: We schal not here þi wordis þat þou hast spoke to vs in þe name of þe Lord.
<3023><T OBL><P 234>

So þat folis, as don cristen foolis nou3, witen idolatris her prosperite and cessing þerof her audeursite.
<3036><T OBL><P 234>

But, ceris, and þes foolis weren in her ri3t witt, þei my3t vndurstond þat if it were so þat no þing is, þan it were a truþ þat no þing is;
<3498><T OBL><P 246>

and so þis negatif þat no þing is includ contradiccion and is impossible, alpou3 þese blinde foolis seien þe contrarie.
<3502><T OBL><P 246>

Goode counceilouris thei ben aloone, that ben wijse men, and drede God, for whi alle coueitouse men ben foolis, and vnojwije men, and to be led bi the counceil of hem is to dispose of henne cotis bi the counceil of foxis, and to dispose of folf is of scheep bi the counceil of woluis.
<35><T Pro><P 32>

thei disseyuen hemself, and the puple that gessen hem wijse men, whanne thei ben opyn foolis;
<37><T Pro><P 50>

Thes worldly foolis schulden wite, that hooly lijf is a launterne to bringe a man to very kunnyng, as Crisostom seith, and the drede and loue of God is the bigynnynge and perfecioun of kunnyng and wijsom;
<39><T Pro><P 50>

Such foolis schulden thanke, that wijsedom schal not entre into an yuel willid soule, neither schal dwelle in a body soget to synnes;
<45><T Pro><P 50>

therfore worldly foolis, do 3e first pauncence for 3oure synnes, and forsake pride and coueitise, and be 3e meke, and drede 3e God in alle thingis, and loue him ouer alle other thingis, and 3oure nei3boris as 3oure self;
<4><T Pro><P 51>

Coueytouse men hen foolis:
<89><T SEWW12><P 62>

Foolis and blynde men, wheþer of þese two is more, þe gold þat is in þe temple œper þe temple þat makip it hooli?
<66><T SEWW15><P 76>

But men þat þus shafferen wip hem ben in þis caas blynde foolis, for wheþer is it resonable to dispence þus bifoþ þat þei dispensen wip men, or it bigynmep to be resonable bi vertu of her dispensing?
<84><T SEWW15><P 77>

And þus God wole þat þou leue to muse on douts þat he wole hide, as of oure Ladi and seynt Iohan and oþir seyntis, þat foolis glaueren and bringe þis yn as bileeue, for þei hopen to wynne herbi.
<314><T SEWW16><P 82>

And also þe fend kan anoye in body siche rude foolis, and when þei maken blynde byhestis to seke siche stokis, and offre in triste to be releuyd by hem, he cessis of bodyly turment for he has now power in þe soule bycause of vntrist þat þei han to God, and tristen in þes ymagis.
<173><T SEWW16><P 87>

And scorne we þe argumentis þat foolis maken here þat bi þe same skile schulden we speke þus, for God spekip þus in wordis of his lawe;
<63><T SEWW21B><P 114>

but wites foolis ben married here þat wil not lerne to knowe iche atwynne.
<14><T SEWW22><P 116>
Alas, what woodnes is þis to boost of hooli placis, and we ourselv to be suche viciouse fools!

And ouer þis þou seidest þere þat þo men and wymmen þat goen on pilgrimage to Cantirbirie, to Beverleye, to Bridylngtoun, to Walsyngam or to any suche pilgrimage ben acrusid and maad fools spendinge her goodis in wast'.

And especielly þat hem fayledo deuocioun, and herfore þe þal be dammede, but 3if þei can excuse hem. þe axsymg of þes fools of men þat þal be sauced, is a pruye wysching of þes fonnede virgynes þat þei take part of deuociion of seymus;

and wel may þes be fools þat þan han syche desyres. But þes men þat now demon an accident wipoute sughet may falle on bore þe wip þes fools, and axse þis as possible. Þe answer of þes wyse virgynes telluþ trewe to þes fools, how deuociion þat þei han suffrisch not for hem boþe;

As anemptus þe chesyn, fools makon þis reson;

But men may trowe, whomso wole, þes fables for whiche fools stryuen.

Scorn we þes fools þat seyn by þes Cristus wordis þat echely seynt schal haue here an hundred wyues at þe leeste, and so of oþre seuenes þinges þat þe gospel reheresþ heere.

And feyned trewþe of þe kyng semeþ to fools to excuse þis deede, and so it semede no bote to venge þe deede þat was doon.

And as Grekis and oþre strawngerus ben here in pees, and leton fools fy3te, so trewe men ben here in pes and neipur wole fi3te here ne dispende;

And siben þer ben fewe wyse men, and fools ben wipowe nowmbre, assent of more part of men makip euylence þat yt were foly.

And þus God wole þat þow leue to musen on dowtes þat he wole huyde, as of owre Lady and seyn John, and oþre seynitis, þat fools glauener and brynge þis in as byleue, for þei hopon to wynnon herby.

folish ²⁴

FOLTHIS......I

þerfor be 3e turnid, and departþ fro alle 3our idols, and turnþ awey 3our facis fro al 3our folthis;

FOLTISCHIE......2

Seint Bede says in a pistil to Enberthe archeybschop of Jorke, þat þo 3yffius of kyngeus, 3yfing temporalites to prestis, were moste

²⁴ 2 variants; 3 occurrences.
foltische.

and, no dreed, god axsup acowntus of his foltische chaffaryng.

fonned25

He asseyed freileee of pe womman, and whenne he fonde his feynte in feiph to hir an open gabbyng, & þus he disceyued mankynde.

Crist souȝt fruit on þe tree/ & fonde noon þeronne whenne he was ful hungry/ & trauelled on his feete;

Pat in þe elleuȝe houre þis housolder fonde summe stonding in þe markeþ idel, to whiche he seide: Wherto stonde þee here al dai idel?'

Ion telliþ þat Pask was nye, a feeste daye of þe lewis, and Jesu wente up to Jerusalem and fonde men bynyng and silyng in þe temple sheep, and neet and douuys, and moneyours sittynge.

and þus newe eloþe and olde, and newe wyne and olde botellis, wherbi Crist vnystonded his owne lawe and þe tradicions of ipocritis þat Crist fonde here, wold wip lesse violens haue be glodis togedre þan þe tradicion of þis grete antecrist and of many oþur ipocrity sectis incorporat in him.

in þe tong forsoþ is known wisdome, and witte or felyng in science or konnyng and doctrine in wordes of a wity man and stedefastenes in werkez of riȝtwisnes," (et Ysa: 58:J, "Cry þou ne cesse noþt, as a trompe raise vp þi voice and schew to myple þe wickednez of þam, and to þe house of lacob þe synnes of þam," (et Tren-2J, "Þi prophete þap hæþ seen to þe false þings and fonde þings, and þai opned noþt þi wickednes þat þei schulde prouoke or stirre þe to penance".}

Wat forsoþ is more fonde þan for to dispise þe maker as þing ymade, and for to worshipp þe werke of þer handez as þer maker?"

Euer þou likynest 3ou to Crist whan 3e ben verrei Antecrist, and if bishopes byside wel to knowe alle 3ou deres þai fonde 3ou werse þan harlotes or jogueulores eijer;

and in þei seyn þat crist is vnwytt, out of charite and treuþe, siþ he 3af not a sufficient lawe and þe beste for reuelynge of his peple, and þat at worldly fonned cleris of sathanas and antecrist ben wittiere, trewere and in more charite þan ihu crist, siþ he lawes ben betre and more nedful for cristene men þan þo lawis þat crist himself made.

And wel we se, and alle to ofte, þat, þer as Crist seip and dop o þing, þei wol beleue and do þe contrarie for þe drunken dremys þat þis fonned strumpet blabereþ.}

But Crist seip furþumore þat Whosoeuer here þo his wordis and performep hem not, he schal be like a fonned man þat haf bilde his hous upon grauel or sonde.

And here we mai se þat antecrist is more foole þan seche a fonned man, for he waitip litil or nouȝt of his grounde, but he bildeþ hym upon þe grauel þat is mony rounde and sclþur stonys.

Of þe wiche God spekiþ þus bi þe prophete (Zacharie 11 ca): 3it take to þe vessellis of þe fonned hirde.

And God techiþ þe prophete Zacharie and in hym al þe world to take to him þe vessellis of the fonned hirde, þat is to seie to bring to mynde þes wickeþ vessellis of antecrist, so þat he be war of þe wickeþ lemys of þe fonned hirde and of his vessellis also. For God seip here þat he schal aree up in erpe a fonned hirde and an idol", and in doyng and in sufferþe he schal harme Goddis flok as þe prophetes wordis sownen.

25 g variants; 64 occurrences.
But antecrist, ṽat wantiþ drede of his turment, 3ueþ more credence to a newe fonned gloce ḷan to holi scripture, or to olde seinttis writing and to be beleue of holi chiche istablisched and continued into ṽe losing of Sathanas.

<1 3310><T OBL><P 241>

and his is an vnsauerie and a fonned witty, what weie ṽat euer a man holde.

<1 3808><T OBL><P 254>

also he is scid fonned salt, not propihitable to eny thing.

<1 144><T Pro><P 31>

and whanne 3e maken a fonned bishop, that can not and loueth not Gods lawe, stonde mytred at the auter, 3e make an horned asse storie at the auter, in the stede of Crist and so of other vrasenorable beestis, as lyouns, wluis, beeiris, apis, dragouns, hoggis, hortis, doggis: and other vricane prestis, proude, coueitouse, raueynours, wrathful, ypocritis, trecherouse, gotenouse, lecherouse, enuyouse, and unbacteris;

<1 45><T Pro><P 32>

Also 1·Thim· 1· & 1· Thim· (vltimo), "It schal be forsoþ tyne wen he schal noþt suffer hole doctrine or thechynge," & (sequitur), "Fro sofystanez forsoþ he schal turne þar heryg, þei schal forsoþ be turned to fablez, & Tit· (vltimo), "Eschew forsoþ fonned questions & genealogiez & stryuyng & f3tyng of þe lawez;"<1 11><T Ros><P 73>

Þenne þe men þat seyn þat his sacrament is nouþ brêd nor Cristis body, but an axidens or nouþt, ben fonned heretikis if þei maynten þis errour aþeyne Þesu Crist and aþeyne seynþ Poule, and aþeyne seynþ Austyn, seynþ Ierom and seynþ Ambrose and many moo hooly seytis, ageynhe þe court of Rome and aþeyne alle treue cristen men of true beleue of Þesu Crist.

<1 42><T SEWW21A><P 111>

And þise redars reden diligently þat þat is tretabłe and opunli in scripture, wipouten interrupcion or ony fonned intermission, wipouten corrupting or ouerchipping of lettr, word or saille;

<1 121><T SEWW22><P 118>

FONNEDE........3

Certis þese fonned heertykes schulden wel wyte þat alle pinge mut nedæ come as God hap ordeyned.

<1 94><T EWS1-45><P 428>

þe axsyng of þes folous of men þat schal be sauede, is a pryue wysching of þes fonned virgynes þat þei take part of deucucion of seynþus;

<1 106><T EWS2-85><P 176>

At þe laste comen þes fonnede virgynes and seyen to Crist on þis wyse;'

<1 117><T EWS2-85><P 177>

FONNID........2

Whether it were not greet almoast to withdawe fro vucumnyng prelatis and fonned religiouse suche secular lordships in bringinge hem aġen to wilful pouer, and perfeccion of the gospel, and in relevynge lordis out of dette, and enhuaunysche knyghtis and squieris to defende the rewe me and to kepe oure folk in rightfulness.

<1 17><T 37C><P 16>

If ony man ful of stryf other of chidinge in words seith, that no prechinge is not but in the pulpit, and settith greet strengthe and difference bitwix teche and preche, symple cristene men nylen stryuen in words bi the techning of Poul in the j' pistil to Cor', the xi' c·', and in the j· pistil to Tymothe, the ij' c·'. Síth such fonned difference implieth that Crist prechide not in desertis, feeldis, and hills;

<1 14><T 37C><P 33>

FONNYD........18

þes fonned wordis fordon Cristis fredom and bileue þat men shulden haue.

<1 32><T EWS3-197><P 229>

for þei ben taken as holier men and holden hem self more worþi for þise newe ordinaunces of her owen fonned heudis, þat letten hem from þe better occupacioun, þan for clennesse of cristis ordre, þou3 þei seruen neuere so perfecciœ crist in holy lyuyng and trewe techyng wipoute þis newe professioun and cermonyes, þe whiche crist and his apostlis diden neuere ne tau3ten in al holy writ.

<1 9><T MT01><P 03>

3if þei louen more fonned ordynaunces of men þan ordynaunc of ihu crist, 3if þei seken more here owne worschipe þan worschipe of god, 3if þei settien here herti more aboute worldly muk þan aboute verteous lif and þe blisse of heuene and sauynge of cristen soulis;

<1 1><T MT01><P 20>

3if þei salt be fonned it is not worthy ouer þis, but 3if it be to be cast out and be defould of men;

<1 19><T MT04><P 57>

and on þis ypocrite manere þe seyn preuely þat fonned worldly heertikes ben wiser and trewere þan þe holy gost, þan crist and his apostlis;

<1 15><T MT04><P 89>

and teche cristene men to turne suche fonned a·wovis in-to betre almes, as crist techiþ in þe
gospel.

A lord, sir, crist and ion baptist and alle þe prophets of god weren nedid bi charite to come out of desert to preche to þe peple and leue here solitarie preiere, hou dore we fonnyd hereticys scie þat it is betre to be stille and preie oure owen fonnyd ordynaunce þan to preche crisis
gospel?

and þus þes fonnyd ypopcrits putten errour in ihu
crist.

and þes fonnyd lordis and peple gessen to haue more þank of god and to worschipe hym more in haldyng vp of here owen nouelues wip grete cost þan in lemyngne and techynge and meyntenynge of his lawe, and his seruauntis and his ordynaunce.

Capitulum 27m: of his may wise men see þat þes foure sectis newe brou3t in, as emperour clerkis munkis and chanouns aþd foure urðris of friris, disturblen mooost þis fiþinge chirche and putten it fro þe cours of crist, and þus þes men þat nurshen hem, as worldly lordis and fonnyd comynys and lewid prestis, þat kunnen not speke oðor not spokke in goddis cause, nurshen anticrist and his trauilly a3enas crist.

And we mai marke here acordingli to seint Poule þat fonnyd Eue, teching or supposing ouer þe beleue whan sche added þis worde Anauantur we die" to þe open and playn beleue, þe wiche alym3t God hap tau3t, sche was made anathena, þat is to mene diuided from God, wip alle hir issue into þe tyme þat our blessed Jesu had made aseep for her misbeleue upon þe cros. And if þer were none euydens in scripture a3enst þe presumpcions of þis renegat þat passiþ and contrariþ Crist, me sernþ þis folislic presumpcion of Adam and Eue, uaryng from þe beleue þat God had 3euen hem, were inow to dampne the fonnyd presumpcion of this antecrist.

3it confessouris and hye penetaunceris chargen more fonnyd avowis of siche pilgrimes, and offrensis and brckyng of hem, þan avowe mad to God in oure cristendam to kepe Goddis heestis and forsake þe fend and his warkis, for þei li3lyy assoylen men for brckyng of Goddis heestis, but brckyng of þese fonnyd avowis and assoylung of hem is reseruyd to hye worldly cleris.

And by þis blynde deuocioun is Goddis biddyng vndon, and þe blynde puple wenus to plese more God by her owne fonnyd wile to go þus on pilgrimage þen to fulfille Goddis heestis in almesgyuyng to sustene Cristis pore puple, or to help perelouse weyes and paþis where man and best is perischid.

FONNYDE........1
And make þes gramaryens sorwe þat þei knowe not þes gendris, and so þes fonnyde philosophis schulden sorwe of þer errour, þat þey wyte not of o man þat he is eche of þes þe þingys; 

FONNYINESS...2
and for þei wolen meyntenen here owen fyndynge as good and trewe, þerfore þei seyn þat þe speche of holy writt is fals þat reuersid þe worde and fonnysche bi vndurstonding'

FONNYaneousse...3
and þe fonnydnesse of þe puple makip hem parneris of þe beggers synne, for whanne þey 3yuen hem godis here he þey assenten to þer symonye, and þis is a foul errour þat þey seyn þin in þis mater þat þey 3yuen for goddis loue and þat is ynow for hem, for certis þis wiss lord axþ bope his godis and good maner.

FONNYSCH Enhanced......1
For, as Gregor seþ þat Hereticis lore is feire bi worde and fonnyssche bi vndurstanding'.

FOOND.........10
/Invenit cum in terra deserta, in loco horridissimis: He found him in lond desert, in stide of ugliness and of waste wildimesse. þat is, him þat he hadde lost he found erringe in þe wrecchidnes of þis lif, æþd þe which is uggynge for drede and wo, and wast wildimes for deuate of good teching, not of God, but of sleuþi prestis;

And herefor Gregor (31 Moralia) lickeneþ seche lore to a feire fonnyd woman.

FOOND.........10
/Invenit cum in terra deserta, in loco horridissimis: He found him in lond desert, in stide of ugliness and of waste wildimesse. þat is, him þat he hadde lost he found erringe in þe wrecchidnes of þis lif, æþd þe which is uggynge for drede and wo, and wast wildimesse for deuate of good teching, not of God, but of sleuþi prestis;

And herefor Gregor (31 Moralia) lickeneþ seche lore to a feire fonnyd woman.

FOOND.........10
/Invenit cum in terra deserta, in loco horridissimis: He found him in lond desert, in stide of ugliness and of waste wildimesse. þat is, him þat he hadde lost he found erringe in þe wrecchidnes of þis lif, æþd þe which is uggynge for drede and wo, and wast wildimesse for deuate of good teching, not of God, but of sleuþi prestis;
But þe lewideste heresie þat evere Sathanas found is putt forþ for excusyng of þis olde roton synne.

and hit were wonderful þat þese synful foolys schulden fynden a bettur rewle þan Crist hymself found.

He wente forþ abowte þe elleuþ þe hour, and found oþer men stondynge, and seyd to hem Why stonde þe here al day ydel fro traueyle of þis vyne3erd?

Aftirward Iesu found hym in þe temple, and seyd to hym Lo!

This Amasie found in al Juda and Beniamyn fro xx 3cer and aboue, xxx thousand of þunge men that 3eden out to bateile, and heelden spre and scheeld;

Therfore the king of Israel ouercam the puple of Juda, and took Amasie, and distroyed the wal of Jerusalem bi iiiij c cubitis, and took a wey al the tresour and vessels whiche he found in Goddis hous, and in the kingis hous.

This Amasie found in al Juda and Beniamyn fro xx 3cer and aboue, xxx thousand of þunge men that 3eden out to bateile, and heelden spre and scheeld;

Therfore the king of Israel ouercam the puple of Juda, and took Amasie, and distroyed the wal of Jerusalem bi iiiij c cubitis, and took a wey al the tresour and vessels whiche he found in Goddis hous, and in the kingis hous.

And herfore seþ Crist in þe gospel when he was mannaasid of Eroude Gœ 3ee, and seye to þat fox "Lo!"

Lord/ zachary thy prophet saith/ that thou that shuldest ben our kynge/ shulden ben a poore man/ and so thou were for thou saydest thy selfe/ Foxes haue bennes and byrdes of heuen nestes/ and mannes sonne hath nat where to lygge his shulde/ rest his heued'.

Item Bernardus super Cantica/, "YPocritez will be meke wipout dispisyng, pouer wipout defailnyng, be wile yladde wipout bises, be fedde delicately wipout labour, to som fachyng, to som enuious, to som bachyng, bitnyng as houndez, wily as foxes, proude as a lion, outwarde as a schepe, wipin as rauischyng wolkes.

Daw, þou fablest of foxes & appliest hem to a puple Of whom neþer þou knowyst kunnyng, ne her conuersasion, Bot iche man þat witte hat, & happe of discretion, May knowe þee & þin

---

26 3 variants; 26 occurrences.
ordre, as Crist saið, bi þe werkes.
<L 14><T UR><P 102>
Take proprie of twey foxes & werkes of twye frerers, And þan pou fyndest hem in eche acorde, bot freres ben þe worse. If pou saist þis is not so, bot groundid with out skil, Loke how Sampson bonde þe foxes two & two to gedir, Til þat þei destried þe cowne all about hem, & þis was, as a doctour saith, þe figur of freres.
<L 18, 21><T UR><P 102>
Bot of contempleacion 3e vseen not bot as foxes, So in þis 3e leuen Crist, Martha & Marie boþ. <L 164><T UR><P 106>
FOXIS........10
To þis entent answeriþ Crist, and seiþ þat þer ben þre maner of men: þe firste men ben foxis þat han hid tresour, as comunely ben marchaunis;
<L 10><T EWS3-137><P 36>
And herfore seiþ Salomon Take 3ee us litil foxis þat shapen doun þe vines', for saucery lore of heuynly þingis þat shulde growe in Cristis chiche is destried bi worldly men þat lyuen bi caueltis as foxis.
<L 21, 23><T EWS3-138><P 40>
þat cursiþ 3ou for 3oure apostasie/ & for 3e pullen as foxis to her hoolis:
<L 21><T LL><P 12>
as foxis/ prouder.
<L 11><T LL><P 110>
Capitulum 39m: Prelatis also ben malicious foxis and raysicsychng wolues, oppressyng porc curatis and annuel prestis in here iuridiccion;
<L 8><T MT04><P 103>
and what opere false prechouris þat comen to men and prechen herfore, þei ben woluyws or foxis or houndis, and alle þes shulden he chased fro þe floc.
<L 1><T MT27><P 439>
And Iesu seide to him Foxis han dennes, and briddis of þe eir han nestis, forsope þe maidsens sone hap not where to leene his heed'.
<L 2498><T OP-ES><P 122>
Goode councelouris thei ben aloone, that ben wiþse men, and drede God, for whi ali coueteous men ben fooles, and vniwiþse men, and to be led bi the councel of hem is to dispose of henne cotes bi the councel of foxis, and to dispose of fold is of scheep bi the councel of wolhus.
<L 36><T Pro><P 32>
to be led by councel of hem is to dispose of capouns bi councel of foxis and to dispose of scheep bi councel of wolues.
<L 90><T SEWW12><P 62>
fraternite27
FRATERNITE.....12
Certis it seemith bi opin reeoun and werks, at the ighe, that as religiouse possessorinis distrien knightis and squieris bi amorteisinge of seculer lordshipsis, so freris distrien the comouns by sotil and neddeles beggynge, and bi fals flateringe and letters of fraternite, which Crist and his apostlis usiden nevere.
<L 8><T 37C><P 97>
For þat frere þat wolde for six pens bring letter of fraternite, & wil not for miche more good þus, his bileue is suspecte of heresie as anticrist clerke.
<L 1103><T 4LD-4><P 285>
And þus errors in þe world ben li3tli mayntened bi freris, for wynynng of worldli good or worldli worshop þat þei coveiten, as lettris of fraternite.
<L 37><T A23><P 350>
CAP· XV· Also freris by lettris of fraternite disseyven þo puple in feyth, robben hom of temporal godis, and maken þo puple to trist more in deed parchemyne, secdi wip leesinges, and in veyn preyers of ypocrites, þat, in caas, ben damned devels, þen in þe helpe of God, and in hor owne gode lyvynge.
<L 19><T A24><P 377>
Bot þo cursidnes of synne is hid, and þo puple is made siker by fals pardouns and letris of fraternite, þef þei alle breken þo heestis of God and kepen not charite.
<L 14><T A24><P 394>
Þe last peyne of þis prisoun is dispeire of remedy, for alle þe freris preyers of þe foure ordris, ne letters of fraternite, ne þe Popis pardoun, may no man bye oute of þat woful plase.
<L 947><T CGDM><P 234>
3if þei maken hem self in si3te of peple more holi þan opere men and bosten hereof in owtward signes or wordes, as mornyng abite, letris of fraternite, þat crien here homynesse and symguler deucions bifor men, and bihynde ceesen of;
<L 18><T MT01><P 04>
3if þei ordeyren ydiotics to ben lynymtours þat best kunyn begge, and holde goode men and kunnyng in holy writ fro prechynge, and

27 3 variants; 30 occurrences.
disceyuen men bi pardons, lettris of fraternite and priuat preieris for to geten worldly muke more han soule helpe, panne be pei fals ypocrisit and worshipen false maummetis.

For pei conspiren many false erroures a3enst pe comyn fraternyte of Crist, pat alle Cristene men token in here cristendom, and a3enst comyn charite and comyn profit of Cristene men.  

And alle pe goodnes hat is in pes gildes eche man owip for to do bi comyn fraternyte of Cristendom, bi Goddis comandeament.

sif no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaber, and no man is blessed of God and schal come to hevene, but only he pat kepip Goddis hestis, and namely in hour of his decp,—have a man nevere so many housande bullis of indulgence or pardon, and lettris of fraternite, and housynde massis of prestis monkis and freris.

As anentis hor chaffere by lettres of fraternite, schulden myghty men aske hom groundynge of hor sentence;  

But man may sendon al pat he haj abowten ojur fysyyens and geten hym absolution, 3ee, after pe day of doom, and manye indulgenses wip lettres of fraternyte, pat hecston hym to come to hevene as sone as he is deced;  

Feyned lettres of fraternyte wolen pei 3yue to symple men;  

A comun heresy pe pat now regineh in pe chyrche is lettris of fraternyte, generally among pes ordres.

Frere, whi ben 3e so foole hardi to graunte to eche man pat wolde paie 3ou perfore, bi lettris of fraternyte, part & meryt of alle 3oure massis & opere good dedis?  

Of prehours to pe puple: Capitulum 9m: Preche not freris in pe bischopriche of any bishop whanne pe bishop a3en seij hym, and noon of
freris be hardy in ony manere to preche to þe peple but 3if he be examyned and apryled of þe mynystre of þis fraternytē, and þat þe office of prechynge be graunted to hym of þe mynystre.

I enyoyne to mynystris bi obedience þat þei axe of þe lord þe pope on of þe cardynales of þe church of romše, þat þe be gouernour, meyntenour, and correctour of þis fraternytē, þat we be euere suget to þe feet of þe same holy chyrche, and stable in general feip of cristene men, and þat we kepe pouert and mekenesse and þe holy gospel of oure lorde ihu crist, þe whiche we han stedefastly bi-hi3t or awowid bi profession.

And I wile þat freris obehce to þe general mynystre of þis fraternytē whom þe plesee to me to 3eue perto, and I wile þat I be so taken in his hondis þat I may not goo or do a3enst his obedience and his wille, for he is my lord, and þou3 I be simpal and sik nepeles I wile euere haue a clerk þat schal do me dyyuynge office after þe reule.

and be þat custode holde sadly bi obedience to kepe hym strongly as a man in bondis day and ny3t, so þat he may not be deluyerid of his hond til he represente hym in his owen persone in þe hondis of his mynystre, and be þe mynystre holde sadly bi obedience to holde hym bi freris þat kepe men ny3t and day as in bondis til þat he represente hym to þe cardynal hostiense, þat is lord, gouernour, meyntenour and correctour of alle þe fraternytē.

for þei doren not telle þe sope kou nedis þei mosten forsake alle falsnesse in craftis, in òpís, and alle synne vp here kunnynge and power, and for no good in erpe wityngly and wilfully do a3enst goddis hestis, neiper for lucre ne drede ne bodily dēp, and ellis it is not verrey contricion, and ellis god wolde not nosele hit for no confession of moueþ, ne for asoinglye of prestis, ne bullis of pardon, ne lettris of fraternytē, ne massis, ne preieris of ony creatur in erpe or in þe blis of heuene;

and here-bi and bi many moo doccetis schulden cristene men knewe how þes newe religioun ben false prophethis and cursed sectis, of whiche crist and his apostles prophhecieden bifoire, and tau3ten men to knowe hem bi here werkis, þat ben ypocrisie, coueitise and meyntenynge of synne bi fals prechynge, flatureynge, fals conscience and schlauderynge of trewe men, and makynge men siker of gostly helpe bi fals letteris of fraternytē and many oþere noueries brou3t vp bi ypocrisie and coueitise, and as ion þe euangelist comaundēþ, cristene men schulden not resceyue hem in-to here houses ne seie to hem, heil.

For if þei feclide meckel of hemsilf, þei wolde be as redy, and her lettris of fraternytē weren ou3t worp, to purchace suche lettris of oþir men, supposinge meckel oþer mennes praieris to be better þan hers, as þeþi ben now redi to profre for worldly good suche lettris to oþir men, to be parteners of her praieris and meritis or meedful dedis.

And to conferme þis petit youths of men schulden not resceyue hem in-to here houses ne seie to hem, heil.

FRATERNYTES....1
Also alle newe fraternytēs or geldis maad of men semen openly to renne in þis curs.

Fraunce
This was of franco nacioun, a monke, and bi ny3t forsoke his Abit and fleede awey and went to sarsenes in spayne and leamed þer curious science, Astronome and mony oþer, of chetiring and fidelinge of briddis what þei bitokine, and stalle þe chief book of þe maister philosofir, at whom he was ioyned, and bi sotelte scapid his master and made homage to þe deuel for to deliuir hym fro his pursuere and bere him ouer þe see.

This was of France nacioun, a monke, and bi ny3t forsoke his Abit and fleede awey and went to sarsenes in spayne and leemed þer curious science, Astronome and mony oþer, of chetiring and fidelinge of briddis what þei bitokine, and stalle þe chief book of þe maister philosofir, at whom he was ioyned, and bi sotelte scapid his master and made homage to þe deuel for to deliuir hym fro his pursuere and bere him ouer þe see.

A PETITION TO THE KING AND PARLIAMENT- PLESE it to oure most noble and most worpi King Richard, kyng boþe of Engleand and of Fraunce, and to þe noble Duk of Lancastre, and to oþer grete men of þe rewme, boþe to seculars and men of holi Chyrche, þat ben gaderid in þe Parlement, to here, assent, and meyntené þe þewe articlis or poyntis þat ben seet wiþinne þis writing, and proved boþe by auctorite and resoun;

And to conferme þis nouelrse þei alegghon of þe pope þat he made now late a prey3er, þat he cleipþ Domine Iesu Criste', and he grauntude to þis prey3er at byddyng of þe kyng of Fraunce, to
eche mon þat is contrit, for o seyynge of þis preyer two bowysnde 3er of indulgensiis fro þe payne of purgatoire.

<L 11><T EWS1SE-28><P 593>

Foc schal ryse a3enus folc, as Sarazenus a3enus Latynus, and rewme a3enus rewme, as Englond a3enus Fraunce:

<L 34><T EWS2-75><P 112>

For 3if a man were eyr apparaunt of Englond or of Fraunce, monye men woldon do hym worshipe for his worldly tyle;

<L 107><T EWS2-120><P 314>

Werwip acordiþ Merlyn Ambrose/ þat such angusche is ny3e/ for as by hem/ in þe tyme of þe mysef þe þat koke þat we clepe fraunce/ þat schal beestroyed by þe sixe of irlond/ þe witt is our kyng wip þis children.

<L 4><T LAC><P 33>

AFTERWARD Stephen pope died and his successour þat is þe doge þe ir/ and John þe ix: Sithen pope bifor deposer Sergiþ the third raverynosely toke þe popehode bi þe mi3t of men of Fraunce and cast out from þe popehode Cristofere which had prisoner pope leo þe 5.

<L 67><T Tal><P 177>

And þis was doon and afterward he held open scolis in fraunce and hadde an abbotte and þe kingis sone of fraunce and þe Empoureor sone with him.

<L 235><T Tal><P 182><L 236><T Tal><P 183>

Seint gregory in his Registre wriþþ to be queen of fraunce. Per yf 3e know eny men Ravenours, eny avoutere, eny thevis, or for to studye aboued schrewid dedis, hast 3e pless god in mending of hem, sipen rþswiþnesse amendith folk and enhauansith, Butte synne makith peoples wrechd.

<L 400><T Tal><P 188>

But Innocent with Cardinallis dwellid a3ence þe king of fraunce and made conseil at Reynes. Also in þe 3er of grace MI C xlv, Conrad þe Empoureor, king lowis of fraunce, the Erl of faundris, and mony mo were markid with þe crosse and wented to þe holy lond.

<L 418, 420><T Tal><P 189>

þer of þis þing seid, þat ilk man aperit not, and with yn þe 3er iij sones of þe kyng, herry, Gawferd, and Richard, turnede awiei þe þe king of fraunce a3ence her owyn fader.

<L 460><T Tal><P 190>

But þe king not amendid, my3ti and stronge enemys rosen a3ence him, þat is his iij sones with þe kyng of fraunce.

<L 472><T Tal><P 190>

An holy prest in fraunce, fewke bi nam, in be 3er of grace MI CC cam to king Richard, seyng þus, Kyng, 'I seye to þe of þe part of gode almy3ti þat fulle soone þu 3eþe þi iij worst dou3tres to maniage, lest eny wors þing þi fale to þee'.

<L 492><T Tal><P 191>

FRAUNCEIS ...... 11

For þei maken statutis of hor owne wille, and hom þei kepen faste, and maken men to wene þat Fraunceis made hom.

<L 13><T A24><P 375>

but Fraunceis here foundour comaundid hem in article of his dep þat shulde not rescuye gloses upon his reule.

<L 21><T A33><P 513>

3if þei pursuen to þe dep pore fregis serabitis, þat kepen fraunceis reule and testament to þe ri3te vnysterdoyngye and wille of fraunceis wip outen glose of antecristis clerkis;

<L 6><T MT01><P 12>

Here endiþ þe reule of seynt fraunceis, and here bigynneþ þe testament of seynt fraunceis.

<L 17><T MT03><P 45>

mynystrid and declarid to hem bi mene persoones þat were Cristis seruauntis, so my3te oure newe sectis, if þei hadden vouchid saaf; if þei hadde þe perfeccioun þat þei blubren of, haue cleymed oonli Crist for her founder, patroun and aavourie, alpou3 þe perfeccioun of þe gospel hadde be declarid or mynystrid to hem bi oþir men, and not þus dynyed Crist and his chirche a3ens þis blessid loore of seynt Poul, and ful will of Crist lerned in heuene, seyngj þus, liik as dide þe Corinthishemeni Pouþ Poul blamede, I am of Benet', 'I am of Bernard', 'I of Fraunceis', 'I of Domynyk', 'I and O of Austyn', or ellis, as þei frere Carme seip þat woot neuere redili of whom he is, I am of Helye, or of Helize, or ellis of seynt Marie' but a man mai suppose resonabl here þat þese fregis ben of Nabai of Carmeli, þat was so drunk þat he knewe not redili himsylf or his owne astaat.

<L 614><T OP-ES><P 24>

With gay glitering glas, glowing as the sunne, And mightestou amennid vs with moneye of thyw omen, Thou shouldest kncly before Christ and praye for thy synnes.

<L 3><T PPC><P 06>

In straytoure they faren best, of all the foure orders And vsm yourecreie in al that thei werchen And prechen al of perfittesse: but loke
now I the prep, Aought but profe hem in pruiue, a peny for a masse, And (but his name be Prest) put out myn eighe Though he had mormoney hid, than marchautes of wolfe, Loke hough this lorenis lordest betrayen Seyn that they folwen, fully frauncesyes rewle That in cotinge of his cope, is more cloth yfolen Than was in Fraunces froc, whan he hem first made, And yet under that cope, a cote hath he furred With foyns, or with fichewes, other fyn beuere.  

Ne folwen nought fraunces, but faisliche lybben.  

But Sustynes ordinance was on a good treuth And also Dominikes dedes weren vernelich ybised, And fraunces founded his folke fulliche liiflode receyue money bi hemsilf, and Testament, wolde not his loreisen lordes betrayen Seyn that they folwen, wipdrawe Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen ordenaunce,  

He be kynges confessours of custom, ne y cousel of y rewme For Fraunces founded he nought, to fare on y wife.  

Herfore also Fraunces, as it is writun in his Rule and Testament, wolde not his breheren begge, as he neuere beggide but trauelide wip his hondis, and wolde bat alle his breheren traulelden and gaten her hiifode wip honest labour, and not receyue money bi hemsilf, neþir bi meene persoones;  

But sustynes ordinance was on a good treuth And also Dominikes dedes weren vernelich ybised, And fraunces founded his folke fulliche liiflode receyue money bi hemsilf, and Testament, wolde not his loreisen lordes betrayen Seyn that they folwen, wipdrawe Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen ordenaunce,  

Frauncesyes.....3  
And if he seie þat seyntis as Benet & Fraunces, Dominick or Bernard & many suche oþer held holiche þiis rewle, whi schulde not we?  

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

In þe which epistle he biddiþ þee þat þou wipdrawe þee fro þose vnruili freiris þat, a3ens al Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen þus.  

Fraunceys bad his brethren barfot to wenden  
Now han they bueled shone, for blenyng of her heles And hosen in harde weder, yhamled by the angle.  

Where fraunce or Dominik, other Justyn ordeyne Any of this dotardes doctrur to worthe, Maysters of di unite her matynes to leue.  

FRAUNSE.....2  
Also he worly reume of fraunse, not-wip-stondinge alle lettingis, haþ translatid þe bible and þe gospels wip øere trewe sentensis of doctours out of laten in-to freynsch;  

The seneschal of þe king of fraunse and breheren of þe cardinalis kau3ten pope Bonefas and sette him on a hors with out bridille, þe face turmd þe to tail, whom þai maden so to renne aboute til to þe last brehe and killid him þrou3e hungir þer in þat same 3er.  

FREDAM.....22  
Also, a duke, or an 3erle, stonding ny a 3erpli king, and þe king grauntid a fredam or priuilege, it is not inferrid of þis, pat þe duk, or 3erle, grauntiþ þis fredam or priuilege, but ræther it longiþ to þe kyngis dignite; þan, sin þe king Crist is king of kings, heir wip out comparisoun pan ani pope, þan þe king is souereyn to ani 3erle or duke, it semþ mikil more eviden þat it longiþ to þe gretnes of God to graunt singlerly þeis priuilegs or fredam; for it folowiþ not, if a bedel, or criare, schewe þe frc graunt of his lord, þan þat þis seruant, þus schewand, grauntiþ swilke maner of fredam;  

In þe which epistle he biddiþ þee þat þou wipdrawe þee fro þose vnruili freiris þat, a3ens al Goddis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen þus.  

Wel for he breke þe wovar be in fredam, hauing feruor to do plesing Goddis þingis, þat are to soule hele;  

Cereteynly if þe vowe of religious men, or of ani man, is not wip þe gospel, to þe perfeccoun of þe fredam þer of, but in ani maner letting or trobling or tariing þing þat þe gospel biddiþ, or counseliþ, þan cereteynly al so it is a3en þe
as if freris obeyid hem ṣat ṣei beg, for all per tyme is in beggin, ṣat is a3en ṣe gospel, as it is seid in pestr placis, or wan ṣey obey hem to absteyn from meytis, a3en Cristis fredam. ṣat biddip his disciplis eyte swilk as men settun to hem. If ṣey bynd hem in ṣe contrary, ṣat ṣey be not in fredam to ṣo ṣus, but if Crist had for bedun it hem, ellis it is a3en ṣe gospel, for swilk are reproid of ṣe apostil seying ṣus, ṣpirit scip opunly, ṣat in ṣe last tyme sum schal depart fro ṣe feip, teniting to ṣpiritis of ṣerror, and to kening of fends, speking lesing in ypocrisy, and hauing per conscientis iren brondit;

Fyrst for he wolde conuerten hem to confusion of prowde prelatys ṣat letteden ṣe fredam of Godes lawe to han his cours;  

The secounde cause ys ṣat Crist wolde 3uye his preystis in tyme of grace lore and ensawmple to Godes lawe to han his cours;

And, of alле synnes ṣat Crist hab purchasis, and makip men ṣral to synne and to feip.

for yche man by hope of blisse schulde holde ṣe fredam ṣat Crist hab 3ouyn, and so he schulde meynteine pis rewle and despuyse alłe ṣpre rewlis.

fredam is myche coueytud, as men wyton kyndely, but more schulde ṣis betture fredom be coueytud of cristene men.

but now ṣei clepon good yuel, and harm proffis, and bondage fredam;  

It was comun in ṣe olde ṣawle ṣat a greet prophete schulde come of ṣe kynrede of Jewys, and bryngon hem to ful fredam;

for holy chirchis fredam/ ṣwho so do schal be suspendid:

Perfore ṣei wilen rajere renne to helle fullire, and drawe alle men etter hem heedly bi distroyinge of cristene feip, han to come to christis clene religion wip fredam of ṣe gospel ṣat is ordeyned of god of endeles wisdom wip-outen error of ony synful man;

And 3it men maken moo resons to meue ṣe chirche to knowe ṣe treupe and fredam of goddis lawe, so ṣat ṣe chirche be not made bonde bi noo discisis of antecrist, but stonde in ṣe same fredam ṣat crist hab 3uen.

and ṣus fredam, ṣat crist gaf to hise children, he wolde turne falsely in-to ṣraldam.

And ṣus pou 3euest to Leuytis of ṣe olde lawe more fredam ṣan to prestis of ṣe newe lawe'.

And ṣe Archebishop seide ṣan, 3oure cbsd sect is bysie, and it ioeich gretli, to contrarie and to distrie ṣe priuylege and ṣe fredam of holy chirche'.

Fredame......2

his justise of pis cyte may be God Almyghty, ṣat puttes in monnis fredame to chese gode or yvel;

Sihen mony of ṣe newe lawis of worldly prestis bene contrary to Gods wil, and lewid men witten not whiche ṣai bene, ande also ṣai done away ṣo fredam of Cristis gospel, ande oppressen Cristen men wrongefuly, hit nedis ṣat Cristen men entermete hem not of hem, for dreed of dostly veneme, til ṣai bene fully declariet, but holde hem ṣo gospel and Goddis commandmentis, to werkis of mercy, and iche man do treuth and charite iche one til ṣoper.

Fredom......121

The secunde tyme, these lawis disturb len the chirche, for othere siche lawis ben directli, other streighli, or openli, contrarie to the truth and fredom of holi scripture, or preuyli settinge noiefull in thraldom that that holi scripture seith in the holi chirche.

FREDAAME.......2

FREDOM.......121

For Poul trauailide more than allle the apostlis, as holi writ seith in the pis pilstis to Cor the xv' c:

Poul trauailide more in prechinge and wrintinge the gospel, and in remnyinge aboute as thorugh al the world in werk of the gospel, and in suffringe wilfulli mo paynis and hardere in his bodi for the truth and fredom of the gospel, than ony other apostle dide, as it is opin by processe of his pilstis and of Dedis of apostlis.
And yet the faith of holy church may rest in simple lewished men and make preists and devout that lounen and traunenl ferdentli to magnifie holy scripture and the true and the freedom of the gospel of Jesus Crist.

L 8 (CT 37C) • P 74

1: Corollary If any bishop of Rome will entirdite our clerige and revmen to gete maisterfulli of hem sick prouisious at his wille in most greuous preudice of oure revmen in souls and bodies of oure lige men and in treesour of the revme, alle faithful men of oure revme owen to aegenstode hym stidefastli and in the face bi the vertu of God and of his lawe, as Poul aegenstode Petir in the face bifore alle men, for the freedom of the gospel to be kept, in the ij. ceto Tymothe, the ij. co., and Judas in the secunde pistil in the ij. co. profecieden of these false freres of the ordre of apostlis and above the ordre of prophete in gospel. Forwhi it is not bringinge suche freres to the truthe and fredom of the gospel be saaf in aile thingis. 

L 12 (CT 37C) • P 86

2: Corollary Who euere in the revme fauourith such a bishop of Rome agens the statute and forseid freedom and prosperite or the revme, is unworthi to haue ony benefice othir mayntenynge in the revme. 

L 10 (CT 37C) • P 87

And in alle thingis thei shulden sette bifore the comandementes of God and the counsells of Christ, and accepte here owne statuts reesonable, ooNi in as moche as the acordcn and disposed lightli to the kepinge of Goddis heestis or of the comandementis of the holy scripture that may not erre, and suffiseth to saluation without sinfull mannis cloitung.

L 25 (CT 37C) • P 131

But in his mesure failen he freres more han pharisie in he newe lawe pat wolde kepe he rites of he olde lawe and perwip he freedom of he lawe of Crist; 

L 476 (CT 4LD) • P 256

At he laste men wonderen hugely whi curatis ben so chariouse to he peple in takyngne tipes, sijphen Crist and his apostlis token no tipes as men doun nowe, and neiper spaken of hem, to be paised pus, neiper in gospel ne in pistel, in he perfitt lawe of freedom and grace, but Crist lyvede on almes of Marie Maudelen and opere holy men and wymmen, as he gospel telliip, and apostlis lyveden sumtyme bi labour of here hondis, and sumtyme taken pore liflode and clop, 30yvn of fre will and devocion of he peple, wijhouten axing or constreynyn. 

L 20 (CT A22) • P 311

And in mony caas freedom of he gospel moste be forsaken for hor newe tradiciouns. 

L 21 (CT A25) • P 417

And so byndyng to siche signes lettiip freedom of Crist. 

L 23 (CT A26) • P 431
and pis is a cause why signes of pe old lawe
shulden ceese, bi fredom of pe comyng of Crist.
\(<L 28>\textit{T A26}>P 431\>

alle and 3if religion founde of synful men, wip
pride and ypocrisie, were betre 3an pe clene
religion in his clene fredom pat Crist made.
\(<L 24>\textit{T A28}>P 448\>

And over his newe religions seyn, 3at pei ben
more perfitt 3an oher prestis, 3at kepyn presthod
wip fredom of pe gospel, as Crist ordeynede it,
for 3ei kepyn bope Goddis hestis and conselis.
\(<L 33>\textit{T A28}>P 451\>

And 3at Cristis reule, in his owne clennesse and
fredom, is most perfitt, is shewyd by pis skile.
\(<L 26>\textit{T A33}>P 509\>

And so Crist of his endeles wysdome and charite
ordeynede siche a reule, And so on eche side
men ben needid, up peyne of heresie and
blasphemye, and of danyngynge in holle, to
belewe and knowlech, 3at here religiuon of Jesus
Crist 3oven to apostulis, and kept of hem, in his
fredom, wipoute cloutinge of sinneful mennis
error, is most perfitt of alle;
\(<L 14>\textit{T A33}>P 510\>

Perfore 3if alle Cristene men bope in old tyme
and newe, hadden kepyn 3at same reule of Crist
in his owne clennesse and fredom, 3ei shulde have
deserved most bank of God in dege possible to
hem.
\(<L 33>\textit{T A33}>P 510\>

Perfore men may forsake privat reules in
religiuon, maad of sinful men, and take pe clene
religiuon of apostelis, pat ys preched wip fredom
of pe gospel, wipoute dispensacioun of worldly
clerkes, 3at in caas are queke develes, as Crist
Judas Scariot.
\(<L 20>\textit{T A33}>P 511\>

Perfore siche sectis shulde not be brou3t in, to
charginge of pe Chirche, but alle Cristen men
shulde caste awey, and holde faste 3e unite, fredom,
and clennesse of pe reule of Jesus Crist.
\(<L 20>\textit{T A33}>P 512\>

Also 3ei kyng wipiw graunte no man fredom
to do synne or trespas, but to take away 3ei fredom.
\(<L 13, 14>\textit{T A33}>P 516\>

A, Lord Jesus Crist sii wipinne fewe 3eereis men
paiede here tipis and offringis at here ohen wille
free, to goode men and able, to grete worshiphe
of God, to profit and fairnes of holi Chirche
\(\textit{faith}^{\text{3}}\)inge in corpe, where it were leueful and
needful pat a worldly prest shulde distroie his
holy and approved custome, constreynynge men
to leve pis fredom, turnyng tipis and offringis
into wicked uses, or not so goode as 3ei were

don biforn tyymes!
\(<L 11>\textit{T A33}>P 520\>

A litel byfore in the same chapitre Austyn seith:
We ben amonge hem of whiche the postle seith:
and if ye undirstonden in other maner ony thing,
also God schal schewe it to you, whiche kynde
of lettris, that is of latere seynitis is to be red, not
with nede of byleunyng, but with fredom of
deniynge;
\(<L 39>\textit{T Dea2}>P 459\>

Certis, Crist hap no power to lyuen as pis prelat
dob, but 3if Crist hadde fredom to fallen in
synne!
\(<L 81>\textit{T EWS1-31}>P 353\>

And we ben certyn of owre bylue c3an Crist hap
mesured his ordre in li3messe and in fredom,
more 3an ophur men konne schape.
\(<L 55>\textit{T EWS1-32}>P 357\>

\(\textit{SEXTA DIE A NATIUNITATE}^{9} \textit{Epistola}: \textit{Sermo}\ 6^{10}: \textit{Quanto tempore heres paruulus est} Galatas 4^{11}: \textit{Poul tellip in} \textit{3is epistle what fredom} men
schulden vse, and leue seruys of pe oolde lawe
pat lede men whonne 3ei weron children.
\(<L 1>\textit{T EWS1SE-06}>P 500\>

But whan fulnesse of tyme cam 3at pe chyrche
shulde be tretid 3us no more, God sente his
soane maad of womman, maad vndyr 3is lawe, to
bugge a3en 3is eyr to fredom 3at he hadle in
innocence, al 3if he were vndyr 3e lawe for a
tyme.
\(<L 32>\textit{T EWS1SE-06}>P 501\>

And 3us it were a muche vertu to gete a3en owre
formere fredom, and trowe no prelat in 3is
chyrche, but 3if he grownde hym in Godus lawe.
\(<L 81>\textit{T EWS1SE-06}>P 503\>

And whanne men ben 3us blynthiaude, he
disseuyep hem afturward of fredom pat Crist hap
3ouern, and makip hem pral by his lawis.
\(<L 79>\textit{T EWS1SE-11}>P 524\>

God graunte alle 3es foure sectis to holde 3us
fredom pat Crist 3af!
\(<L 85>\textit{T EWS1SE-13}>P 532\>

And 3us spekip Poul afturward by vnnobley I
spoke, as we weron seke in pis part 3at han take
fredom of Crist.
\(<L 26>\textit{T EWS1SE-14}>P 534\>

\(\textit{DOMINICA IIII QUADRAGESIME}^{12}: \textit{Epistola}: \textit{Sermo}\ 19: \textit{Scriptum est quoniam Abraham}\ Galatas 4^{13}: \textit{Poul tellip in} \textit{3is epistle of fredom} of
cristene men, how 3ei han here ernes herof, and
fully fredom in heuene. And 3us wolde Poul in
tyme of grace 3at cristene men be more free 3an
fadris weron in pe oolde lawe, by fredom 3at
And in tyme of his fredom, pat is ny3 to pat fully fredom, schulde not þe chyrche be bounden wip þat þрайdam as it was furst, and specially siþ it lettþ to renne swiftly to blisse of heuene, as kyndely mouyng is swift aþenys his ende by help herof.

And so breþen we schulden þenke þat we be not children of Agar, but children of þe þre wyf; by whiche fredom Crist häþ maad us fre. Lord! fredom is myche coueytud, as men wyton kyndely, but more schulde þis betture fredom be coueytud of cristene men.

And so he tariþ cristene men to serue Crist in his fredom, so þat cristene men may seye, as þe poyeté seþ þe in þroþerbe, þe þroggé seþyde to þe þarwe “Cursud be so mynþe lordis!”.

Man schulde be fresch in þat fredom þat Crist häþ ordeyned for his chyrche, and not turene to more þрайdam þan Iacobus sonys hadden in Egipte.

And þus God 3yue grace to hem to knowe þe fredom of Godus lawe, and turene freschely to Cristus ordeyn, for þanne weron mynyce synnes qwenchyde.

but as þei hadde not an huling of fredom of malice of þis world, for such fredom is luytul worþ, but fredom fro synne to serue God. 

And þus seþ James of Cristis religion þat he þat lokþ in Godus lawe, þat is lawe of pariþt fredom, and dwelþep pariþtlý in þis lawe by al his lif, wipþowþon medelyng of manns lawe þat is dyrk, and is not maad forþetful herere, but makere of þe deþe þat he þe þarw þis man schal be bessed in his deede.

And herfore seþ Poul þus aftirward þat þis creature shal be deluyerid fro seruage of corruptioun into fredom of glorie þat Goddis sones shullen haue in blis.

And heere may men opuni see hou myche anticiþ anticiþe is to blame þat, aftir þe þree lawe of Crist, 3yueþ anoper contrarie lawe, for it lettþ kepþyn of Cristis lawe and puttþ men fro fredom of Crist.

for þes men han destroyed fredom and peruerdt Cristus chyrche.

And þus such lymytyng of clouþus, of fastyng and of þreyþing, doþ harm to Cristus chyrche, for it drestþep Cristus fredom, and bosteþ of neþe of þe þope, and puttþ men owt of bylceþu.

And þus alle þes neþe ordris, þat leueu fredom of Cristis ordre for goodis þat ipocriþis han getun to þese newe feyned statis, don heere aþenys Crist, and vnhablen hemsilft to come to heuene.

And holy writable comunely þis word perauntre’ wip oþer causis whanne fredom of wille is meddyd and it sueþ not opyny.

And þus þe fredom of her soule is bounden for to do amys, but not in þat þat it is fre, but in þat þat God ordeynep it for to profite to his chyrche.

Þe lewis chalengiden of fredom to haue a man 3ouyn to hem for solempnyte of þe feste þat shulde ellis be don to deþ.

þes fonnyd wordis fordon Cristis fredom and billeue þat men shulden haue.

And þis spiritual drawyng letþip not fredom of wille, for God þat drawþip and nedþip heere makþ man for to wille, and þus violeþe is excluid and fre wille is brouþt in.

1145
And it semeth hard that he chirche shulde be
nursshed wip newe foode, and leeue fredo
hat Crist hap ordered, and be constreyed to take
his food.

and 3if it be hooly kept with the testament of the
spirit, it doith away verre fredo, and
bymynmeth the heretage of hevene.

per vertu of pe sacramentis/ and fredo of pe
gospel;

hat he clepen hemself/ fredo of holie chirche:

& her praldom fredo/ & magnifiien her
serymonys:

But crist louede and sauede summe gode men of
hem, as nicodemc and poul, and brou3te hem out
of her ordris to fredo of pe gospel and distroyed
pes ordris, as holie writ seip. And 3if oure newe
religious ben in pese same synyns, as ful of
coueitise and ypcorisy, and stryuen a3ens he
fredo of pe gospel and crisys lif and his
apostlis, hei ben cursid of god; and hei shullen
be brou3t out of here ordris maad of synful men
and brou3t clely to pe gospel and fredo of
crisys ordre, for it is most perfitt and most esi to
wynne heuene by and most sikir, for pe most
my3t, most wisdom, and most charite of jhu crist
pat made it and made nou3t pise newe ordris.

For pou3 children ben brou3t be lesyngis,
symonye and fals bihestis in-to pis feyned ordre
before tyme of discretion and ben not age-
erto, 3it hei schulle be nedid pei byne of
dampnynge in helle, as hei seyn, and bi drede of
bodely dey to holde forp hei fyned religion
a3enst here conscience and fredo of pe gospel.

3if he conseilen men to leue he fredo of crisys
ordre and take here singuler ordre maad of
synful men, seynge pat it is pe beste for hem vp
peril of here soule;

and pis insteade of crisys mekenesse and pouert
and charite and trewe teychnge of pe gospel is
brou3t in worldly pride of prestis and coueitise
and enuye and discencion in crisys peele, and
bodily turmentynge bi prestis, as pou3 hei weren
worldly lordis of pe kyngia lege men holpe of
bodi and of catel, and chyngynge of soulsis with
grete chargs a3enst he fredo of goddis lawe
and the helpe of soulsis her-bi brou3t in;

panne bi vertue of his chefe doomesman he owh
be excused fro his somonyyne of worldly
prelat but be he suget ware of feynynge here, pat
he waste not ne mysysse he 3ifis of god vnder
colour of his fredo;

and so anticrist hap fornarrid he fredo of
goddis lawe in srihritis, masse, synynge, and
opere deucions and tak3p gold of men to brynge
hom sum del.

to his fredo, and so robben hem bi ypocrisyse as
3if it were not leful to do profit to menys soulis
wip-out dispensynge of anticrist.

and hei chesen raperere to lyue vnder synynguler
obedience and profession maad to worldly foolis
pan to lyue bi forne of pe gospel in hat fredo
hat crist 3af to prestis.

Capitulum 13m: Possessioners holden pat
religion pat crist made lesse perfitt pan is
religion founden of a synful man, for pei
holden a reule maade not of seynys but of here
owene worldly hedis more perfitt pan religion of
presthod pat crist made in his fredo;

Capitulum 21m: 3it he possessioners blynden
lordis and my3tty men to turmenten goddis
seraanusitis, bi prysynyngge and opere bodily
peyne, whanne hei forsaken proude and
coeuitouse men endurid in here synnes and
seruen god in pe beste manere after here power
and kunnyngge bi fredo of pe gospel;

and bi his op hei moton nedis meyntenen he
perfitt fredo of holy lif, of mekenesse and
pouert and opere goode vertues pat crist
ordened to pe chirche;

god almy3ty stirep prestis, lordis and comunes
to knowe ypocrisie, heresie and treson of
anticristis worldly clerckis, and knoen and
meyntenen he ri3tful ordeynance of god and he
perfitt fredo of pe gospel.

hei maken lordis and comunes bi bynyng deucion
and ypocrisie to meyntenen worldly clerckis in
pride, coeuitise and ydchenesse and false teychnge
of anticristis errors vnder colour of fredo and
worschipynge of holy chirche and goddis lawe.
that what man freer or munk schal betere serue
god wip-outen siche obsarenaus of freris or
munkis þan wip hem, god appropue þat þat frere
or munk leue here obsarenaus and terme to
fredom of cristis gospel.
<1L 8><T MT10><P 182>

but who schulde þanne charge vs wip more
ouere þe fredom and li3nesse of cristis lawe?
<1L 4><T MT10><P 192>

And 3þt þe olde lawe in þes chairous customes
mosten nedes cesse for fredom of cristis gospel;
but þis fredom is more don awei bi þis noulrie
þan bi customes of þe olde olde;
<1L 18, 19><T MT10><P 193>

and þei demen it dedly synne, a prest to fullfille
þe orduynaunce of god in his fredom wip-out
noulrie of synful men, þeat liettip prestis fro þe
betre occupacion, as 3iþf þei demen it dedly
synue to leue þe worse þing and take þe betre
whanne þei may not do bope to-gidre.
<1L 23><T MT10><P 193>

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 ne ydel
in ouermocho sleep and vanyte and oþer synnes,
for þat is þe fendis panter.
<1L 30><T MT10><P 193>

but 3iþt men þat known þe fredom of goddis
orduynaunce for prestis to be þe beste wip grete
sorow of herte seyn here matynes, masse and
euesong, whanne þei schulden ellis þe betre
occupied, last þei slaundren þe sike conscience
of here breperen þat 3þt known not goddis lawe.
god brynge þes prestis to þe fredom to studie
holy writt, and lyue per-after, and teche it oþer
men frely, and to prie as long and as moche as
god meueþ hem per-to, and ellis turne to oþere
medeful weriks, as crist and his apostlis diden;
<1L 16, 20><T MT10><P 194>

þe priddle, þat þei holden in herte, in word,
and dede þat þe noble religion maad of ihu crist for
prestis in here clennesse and fredom is more
perfit þan ony newe religion maad of synful men
þat ofte erreden in þou3t, word and dede.
<1L 10><T MT14><P 220>

þe brittenþe, þat þei studie and kepe more þe
fredom and priuyleges grauntid of ihu crist in þe
gospel þan wrongful priuyleges grauntid of
synful men, bi whiche bope pride and coueitise
and þe þelte and wrongis ben meynented man
tymes.
<1L 9><T MT14><P 221>

þe two and fourtiþe, þat þei blasphemmen not god,
takynge vp-on hem self knowynge appropried to
god, þat þis prest coueitip fredom of þe gospel
for his eise and lustis in synne of bodi;
<1L 18><T MT14><P 225>

þat is presthod bi fredom and clennesse of cristis
rule in þe gospel.
<1L 32><T MT14><P 225>

and þerfore þei luven cristis religion in his
owene fredom, and bynden hem bi singuler
preffession to synful foolish.
<1L 19><T MT15><P 235>

and þei may not worshepe here eldris as god
biddþ ne vsen þe fredom of cristis gospel;
<1L 23><T MT19><P 278>

and siþþ þe moste vnfredom is vnfredom of
synne, for þat makþ a man seruautu to nou3t
and seruautu to þe fend, and dampnþ þim in
helle, coueitise of fredom schulde moue men
her-to, and so synne bi his manere brynghiþ his
dore into þe same myre þat he escheþip.
<1L 16><T MT21><P 286>

as tyme and oþer circumstauence þat limiten
peyne for a dede ben a3en þe fredom þat crist
wole haue in hise lawe.
<1L 29><T MT22><P 298>

But 3iþt þer ben ouer-many cowardis and foolish
stoodyng in þis fredom, siþ þey dar not reproue
here comunes in kepyng of here obsarenaus,
but dwellen in her naked habits in tokene þat þei
wolen turne a3en.
<1L 6><T MT22><P 299>

and perfore many men wolden consele þat þei
casteden a-wey bise habits and sich foul
oblysshynge, and token fredom of cristis lawe;
and þus techip ilche word of crist, þat reproue
þise newe sectis, for here newe obsarenaus to
whiche þey oblishen hem so myche smacchen
som weye ypcrisie, or ellis þey ben superflu, and
oblishen men wip-oute chesoun a3en þe
fredom of cristis lawe.
<1L 13, 17><T MT22><P 299>

lورد, where is fredom of crist whenne men ben
costen in siche bondage?
<1L 10><T MT23><P 329>

For now, what bi writing of olde seinttis, what
rapur þe þe opyn dede and experens of sotil
conspiracie a3enst Crist and his lawe and þe
fredom herof, he is opin to þo þat, mekeli
trenyng in þe Holi Gost mustyn in his mater.
<1L 13><T OBL><P 157>

Crist besiþd himself ny3t and dai to make þe
wille and þe lawe of his Fadur known to alle þe
world, and þis persone wip alle scleie3is,
constituions and statutis and ordenauensis þat he
can deuyse besieþ hym to stop and to furbare
the freedom of the gospel, that it be not know
among Goddis peple, and he magnifieth his owne
traditions and constitucions, charging he peple
vnder grete peyne that he haue hem redili wret,
hat he be ofte itauzr and strei3thi kept, and hat bi
grete peynes and censurus.
<L 134><T OBL><P 160>

For, as seint Austen techeþ her, It is no wondur
albou3 a man for faute of kunnyng haue no
freedom of will to chese what he shuld do
ri3fnulli, or ellis pat bi carnel custome
wijstanding þat is growe yuolentli into man and
in a maner is kindeliche bi dedli successioun, so
þat a man se what ou3t ri3fnulli to be don and
willing to do it he mai not fulfil it'.
<L 1124><T OBL><P 185>

for wiþ the truth and freedom of the gospel
suftisith to saluacioun with out keeping of
cerymonyes maad of God in the old lawe, and
mych more with out cerymonyes of sinful men
and vnkunynge, that ben brought, and bringen cristen puple in nedeles
tharldam and greet cost.
freedom to Romanys, neferles vnder his name'.
<L 21><T Ros><P 61>

Poule traelule ride in prechinge and writynge
þe gospel and in rennyng aboute as þorou3 al
þe world in werke of þe gospel, and in suffryng
wilfully mo peynes and harder in his budi for þe	ruþe and freedom of þe gospel þanne any oþer
apostle dide, as it is open by processe of his
pistles and of dedis of apostles.
<L 83><T SEWW24><P 124>

chosen of Crist, 3he wipoute mere persone,
failiden in feip for drede of deep in tyme of
Cristis passioun and banne feip of holy chirche
duellide in þe blessud virgyne as doctours
heulden communely, how muche more may al þe
chirche of Rome, as to þe feli3sly cumpany of
cardynals and of worldly prelisis wip proude
and aueorous religious ful of envie and malice, faile in
feip and charite, and 3iþe feip of holy chirche
can rest in sylple lewide men, and meke prestis
and deuoute, þat louen and traelule feruently to
magnifie holy scripture, and þe truþe and freedom
of þe gospel þesu Crist.
<L 137><T SEWW24><P 124>

Nepelles for his temporal lordship þat Crist, in
ensaumple of þo þat shulden be hise folweris,
fully refuside, sum men, pretcndinge oþer
doa tours of Crist, for drede of his grace how þat
prelisis, goen fullowe not oonly to men,
leuynge þe freedom of þe gospel wheriþ
þe spiritual man deemep alle þingis, but also fallip
duo bi symonye to þe deucl bi vサーue, flateringe
and leynge and oþere hidouse symnymes.
<L 101><T SWT><P 05>

And wip þo þat my3tien not laboure he chargide
þese þre partis of þe chirche, so þat þe erligie
procure to hem þat þat hem nedip, as seint Poul
dide, as it is writun in þe firste pistol to Corinthis
þe xviist, where he comandaide a colect to be
maad for þo þat hadden no freedom of labour.
<L 515><T SWT><P 17>

And þus sumdol bi þis writynge mai be perseyued
þorou3 Cristis grace how þat enemies of truþe
perseyued biþeddi in her malice, enforce hem
for to wipstonde þe freedom of Cristis gospel, for
which freedom Crist bicam man and schedde oufe
his hert bloyd.
<L 54, 55><T Thp><P 25>

FREDOME...........23
What evyidence schulde mon have to be proude nowe in synne, for losse of pis fredome and hevynesse of erthe?

as, God is oblishid to mon by his owne fredome, and God by his just lawe may take no servise of mon, but if he gif mon þo better þen he takis by hym.

Also þo reule þerof is moste perfite, sith þo gospel in his fredome, wipouten error of mon, is reule of þis religion.

Hit is moste esy and light, for Crist hymself seys þat his 3ok is soffe, and his charge is light, sãp hit stondes al in luf and fredome of hit, and biddes noþing bot resonable þing, and profitable for þo keper þerof.

And þus men seyn þat Cristis religioun in his owne clennesse and fredome is more perfite þen any synful monnis religioun, by als myche as Crist is more perfite þen is any synful mon.

For þei lacken þo fredome and mesure of Cristis religioun, and ben bounden to erroors of synful men, and þerby ben ledd to profite to Cristen monnis souls, and not suffred to teche frely Gods lawe, ne kepe hit in homself.

And þo ordir of Crist in his clennesse and fredome is moste perfite, and so hit semes þat alle þese freris ben apostataas.

and þis fredome is letted by þis profession made to synful men, and, in caas, to fendis of helle.

And þus þis new religioun may not laste bot if hit be by þis blaspheyme, to constreyne a mon unable by Gods dome to holde þis new sect, and suffer him not to cum to fredome of Cristis ordir.

For þei seyn þat a prest þat has bounden hymself to erroors of synful men by new profession, may not go to þo fredome of þo gospel, and lif þerafter as Crist tau3te prestis, bot if þei have dispensacioun of þo pope.

þen hit is pleyne, sith þis prest may not kepe þo gospel in his fredome wipouten his leeve, and he is in þis caas a devel, þen a prest may not kepe þo comandements of God wipouten leeve of a fend.

CAP: XXXV: Freris also ben worse heretikis þen weren Jewis, þat wolden kepe cermonyes of þo olde lawe wip fredome of Cristis gospel.

bot new lawes of freris ben not suche figure, and letten mon to holde fredome of þo gospel. O Lord! sith gode lawes, ordeyned of God, mosten nede ceese for fredome of þo gospel, myche more moten yvel lawes, ordeyned of erroor of synful men and worldly, ceese, and lette not men to kepe þo gospel in his fredome.

and if prestis may teche, bothe by holy writt and resoun, þat hor ordir is better þen freris, sith Crist hymself made hor ordir, and not freris, þei preyen freris for luf of God to take þat ordir, and to leeve hor singuler ordir, in als myche as hit drawes hom fro þo fredome of þo gospel.

Forste þei bynden hom blundely fro fredome of þo gospel, and þen spenden myche golde to gete hom dispensacioun, and mony tymes bringen veyne pardouns, quenals, and oþer veyne privilegges.

And þese erroors schulen nevere be amendid, til freris be brou3t to fredome of þo gospel, and clene religioun of Jesus Crist.

Cristen men schulden have fredome in al þer doynte nowe to offer or leve, whether þeir conscience reulid by Goddis lawe ande resoun thynks beste;

And at a certayn tyme they schulden letten her brethren passen from hem in fredome/ but yef they wolden wyfullyche abyden stylen in servyce.

And hit were al one to lete þis iurisdictioun of kynge, and to let þo regaly to passe in his fredome, for þy rewligne of lawe is
FREDOOM......1
for he is aboute bi many weyes to hide and derke
pe lawe of Crist, and bi his tradiciones fordo pe
frendom pat Crist 3af.
<L 101><T EWS1SE-42><P 655>
FREDUM......1
pis is oft prouid many tymys bi deed, os bop in
religious, and oper, wen it is not leful to hem to
do pe dedis of mercy, noipher bodily, nor gostly,
if per ouer man bid hem be stille, and lefe alle
peis or ani oder lawis, rewi, or customis, wat
euer pei be, wan pei ar not wiip po gospel in ani
maner substauns formid or vseyng in to
perfeccoun of fremdon pe gospel, but are in ani
maner, ani tyne, for ani ping, letting, or trobling,
or tarieng any ping pat gospel biddip, or
counselip to be don;
<L 29><T APO><P 80>
FREEDAM......6
God for his grete merci kepe us fro pis yvel, and
panne schal we have everlastynge freedam.
<L 19><T A03><P 96>
to do her office trewel/ & iche a man his
freedom;
<L 23><T LL><P 113>
Certi, pis is pe lore of hem alle, pat whereueere
pei come, if pei mowen be sufffride, pei
eforsen hem to enpunge pe freedam of holi
chirche'. And I seide, 'Sere, whi clepe 3e pe
takyng of this "pe freedam of holi chirche",
and sicheyge deweteys whiche preestis
calengen now wrongfulli "pe freedam of holi
chirche", sip neiher Crist, ne hise apostcis
calengiden, ne toke no siche deweteys? Herfore
pis takyng of preestis now is not clepid insi "pe
freedam of holi chirche", but alle siche 3euynge
and takieng oewn to be clepid and holden pe
sclaundryse coueitise of men in pe chirche'.
<L 1565, 1566, 1568, 1570><T Thp><P 72>
FREEDOM......4
Crist auuansid his disciples by freedom of his
passioun;
<L 3><T AM><P 138>
But God wole pat freedom of his lawe be kept,
and specialli as Poul techip.
<L 27><T A02><P 85>
and Agar, the hand mayde, with hir sone Ismael,
signifieth 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 holden the treuthe and freedom of Cristis
gospel with endeles charite.
<L 43><T Pro><P 43>
and if eny man in ethe, either aungel of heuen, techith 3ou the contrarie of holy writ, either eny
ingh a3ens resoun and charite, fle fro him in
that, as fro the foul deuel of helle, and holde 3e
stedefastly to lijf and deeth the treuthe and
freedom of the hooly gospel of Jhesu Crist, and
take 3e mckely mennis seingis and lawis, onely
in as myche as thei acorden with holy writ and
good conscience, and noo ferther, for lijf neither
for deth.
<L 36><T Pro><P 49>
fere30
FFRERES......2
And 3if pis excusinge were soh, pe sectis of
ffreris shulde not have begonnen aboute a
pouand and tweyn hundrid 3eer of Crist, sip pei
were before pe tyne, 3e, as sone as pe reule of
apostles.
<L 31><T A33><P 512>
ffreris seyn priueyly pat pei speake here eresie,
sipe anticrist pey mayster seip eu en pe
contrarie.
<L 28><T MT24><P 352>
FFRERIS......4
And sith by Gods, lawe pe offis of pe kyng and
lordis is to preyse, rewarde, and mayntene gode
and rightful men, and to chastise scharply
wicked men, and constreyne clerkis to holde pe
state pat Crist putt hom inne, and algatis willeful
povert, frreris sey, if po kyng and lordis done hor
offis of Gods lawe, pat pei ben foule hereletikes.
<L 24><T A24><P 391>
ffreris fii3ten in mong hem silf, and helpen to
fii3te a3en reeaumus; ffreris hauen a newe maner
in alle pe dedis pat pei don hecre, but pe old
maner was ful good pat crist 3afto hise disciplis.
<L 13, 14><T MT22><P 305>

30 16 variants; 1,238 occurrences.
**FREERE**......1
and jurisdiction of ciest was largere and freere than þe popis.
<L 27><T MT27><P 415>

**FREERS**......1
And herfore somme freeris han wyt to hoolden hem fer fro such a lampe, and auente hem in þe world;
<L 117><T EWS1-50><P 453>

**FREERUS**......2
And al 3if prefatis schulden examyne preestis þat prechen þus, nepeles, it were more nede to examyne þese freerus, þat feyven hem to be preestis, for þei comen in of worse grownd, and ben more suspecte of heresy.
<L 24><T EWS2-58><P 17>

**FREERYS**......2
þese wordis tellon openly of makynge of freerys, how þei comen þeefly, bope by watur and bi londe, to robbe men of þer children þat ben bettoure þan oxon.
<L 52><T EWS2-VO><P 368>

**FRERE**......165
and speciali freeris menouris, as Grostede seith in his sermoun, Beati pauperes spiritiu, so that in alle þings percyninge to hem as in housis, clothis, bokis, and othere necessaries, no thing be red but wilful povert and mekenesse of Jesu Crist and dispisinge of the world.
<L 17><T 37C><P 94>

For true men knowen wele þat þe habit makik not þe monke, chanoun, freer ne prest.
<L 182><T 4LD-2><P 206>

**FRIAR** Pat freere prechours haue þe no possessionu in Engelond.
<L 27><T 4LD-3><P 218>

And þe discriuyng of þings declareþ hem more, þerfore schulden we wete wat is suche a freere. Þe grette clerke Grostedhe discriuþe hym þus: a fals freere þat wendep ou3t of þe cloyster of his soule is a dede caren cropon ou3t of ðis sepulcur, wrappid in cloþes of deel and oþer fals signes, and dryuen ou3t of þe deuel for to drecche men.
<L 9, 10><T 4LD-4><P 235>
Suche a frere is a dede careyne, as his clarke seyn, for al if he be grett and fatte in his body. 

& if you wilt knowe what fru3te comeþ of al his, certen but pride and worshipe of þe worlde, for þe frere, aftur þat he comemþ, schal haue a chamber and a chapilien as a bischope & be serued costly as a lorde. But risinge at mydny3t is suspendd from hym, & oper werks of pence þat fel to a frere. 

Comune cronicles seyn þat aftur þe fende was losed come inne þe frere prechours & sone aftur þe menoures. 

Afturwarde longe, frere Austynes comen inne & seen þat oldenesse was myche tolde by in þe puple, & seide þei were six hundered 3eer before þe frere prechours, but þei were vknwnen al þis tyme for þer wonying in moores, as þese Austines were, but for Benet or Domynik. 

But oo jinge me semeþ, þat it were good to þe chirche þat þese freres duelt in deserte, as frere Austynes seiden þei did wanne þei were most perf3þt. 

But Crist damned Scharioth for 30 penes, but many freres han propur miche more þan þis so if iche frere þat þus hadde more were oon Scharioth, þes orderes of freres were full of Schariothis þat slept not but vaken niþt and day þer courtyouse how þei schul gete more & venge hem on membris of Crist. 

For ellis it were vnelful for to be a frere or for to change mennes lijf from oo ordere to anoþer. 

But þe þame skil, iche frere schulde be a fende and þer order schulde be damnep. 

Forþermore, þis freres tellen so miche be þer abite, þat if a frere leue it for resounable cause & cressing of vertues, a liþly mai falle, he is apostata repreued of God. 

þe frere prechoires seien þat siben þei mornen most, as blackenes of þer cope is schewed to þe puple, þei schal be most countorted in þe blisse of heuene. Frere menoures seien siben þer trauel is most schewed in russet of þer abite, þei schal be moste rewarded, as Seint Poule seip. 

But nowe a frere may trespas a3ens Goddis lawe as myche as he wol, & be not cleyd apostata ne punysched in prison, but for a litle trespas a3ens þis clouted begger he schal be prisouned and desfamed as he hadde killed Crist. 

And if þat summe seynis of freres ben not wedded þus wip þe frere reules, nulepeles to many ben smytþen wip Luciferis pride, & þis makeþ hem cowardly, lettyng to blame men, & leuyng to stande be Goddis lawe for drede of þer ordere. 

And if þu seie here þat no frere reules bidden keþ þer statutes but it is best, certes, þis hadde God ordeyned before þe freres come & if þis were kept wel freres schulde be dissolved, and no frere be punished for he dop þe better. 

For þat frere þat wolde for six pens bring letter of fraternite, & wil not for miche more good þus, his billeue is suspecte of heresie as anticrist clerke. 

But frere þat seiþ þus is not a pure frere: for boþe he is a fals frere, and perwip a fende. And certes a pure God ruls not such a frere. 

Also, þou3 a frere monk or prest, bi comyn assent of þe covent, defoule quen biþre þe kyngis eyen, and moche more in privey chaumeris, 3it þe kyng may not ponysche þe leste of hem in o ferþing-worp of good. 

But, frere, telle me how Y shulde trowe. 

And þus, whatever a frere seip, trewe men shulden leye hym here as suspect of heresie, bifoþe he have wel put þis of. Affir þis my3te a man axe, siþ God tolde of newe sectis þat shulen come into þe Chirche, to charge and harm of þe Chirche, how groundip þis frere his ordre, and in what tyme it bigan. And siþ o frere contrarip anoþer in þis mater, and nouþt is proved, men shulden avoide þis frere til he hadde here tau3þ þe trupe. 

Ffor þei seþ þat iche bishop and prest may lawfully leye hor first dignyte, and after be a frere; but when he is oones a frere, he may in no
maner leeve hat and lyve as a bishop or a prest, by he fourme of ho gospel.

Ffor if þer be any frere hat is a prest, cunynge in Gods lawe, and able to travel to sowe Gods wordis amonge þo puple, if he do þis offis frely, goynge fro cuntre to cuntre where he may moste profite, and ceese not for prioure ne any oþir strap, and charge not singular habite, and begge not, but he be payed with comyne mete and drinke, as Crist and his apostis were, þei wil pursue hym as apostata, and drawe hym to prisoun, and sey hat he is cursed for þis dede. Ffor his fre goynge aboute and fre prechinge is leafeful to suche a frere, sith hit is ensaumplid and comanduid of Crist, and not to be cloosid in a cloyster, as hit were Caymes Castel.

Ffor a frere schal more be punyshed for brekyng of one of hom, þen for brekyng of Gods heestis, for brekyng of Gods heestis is not charged of hom.

Ffor if a frere leefe his bodily habite, 3he, an hour, he is apostata, þof he love more God and serve hym better, and profite more to Cristen men.

And frere Austyns founden hom on Austyn þo grete doctor;

And þus a frere schalle dwelle in courtis of lordis and ladies, to be hor confessours, and not displeese hom for noþing, þof þei lyven in nevere so cursid synnes, for to lyve in his lustis, and to gete falsely muk to Anticristis Covent, and lette pore men of hor almes.

Bot if a frere be oute of his roten habite, 3he, an hour, he is apostata, þof he love more God and serve hym better, and profite more to Cristen men.

Ffor comynly if þer be any cursid jurour, extorsioner, or avouter, he wil not be schryven at his owne curat, but go to a flatryng frere, þat wil assyle hym falsely for a litel money by þeere, þof he be not in wille to make restituicion and leewe his cursid synne.

Ffor if a frere do wil litel, þat schal be preysid algatis, but þof anoper men do myche better, þat schal be laked or despised.

And þei comenden more a frere þat con sotely and thicke gete þis worldly dritt, þen anoper þat con do and teche myche virtuous lif.

And 3itte not two hundrid 3eere agone þer was no frere;

and herby men seyn þat one frere takes mony grete salaryes of dyverse men togider for one tyme, bot hom unwittyng, ffor hor speciale preyeris þat þei slepen inne ben, as þey sey, better þen oþer comynye preyers;

As, one Famulorum saide of a frere is better þen a Pater nostre, with oþit þinges even;

Of ech sich privat secte, by licence of þe pope, ben maad, some chapeleyns of houshold, summe chapeleyns of honour, summe bishopis dowid wiþ secular lordshipes, summe bishopis among heþene men, and dore not come to her children, But what professiou a frere be of, anon, 3if he be chosen þerto, he acceptiþ þe office of þe pope or cardinal, of patriarch, of erchebisshop, of bishop, and forsakþ his owne staat.

sip it is leefeful to ech trewe man of Christene religioun to converte man of wrong feip to Cristene, but þis is forbidden in þe reule of frere menours;

ffor þat reule was maad of Crist, God and man, and kept of apostis, and conformed by þe Holy Cost, and atte þe fullle declared by a þousand 3eer and two hundrid before Fraunceis, Dominik, or any frere of such privat sect, were in to þis world.

And Lincoln seþ þus, A cloyster of priuat orde, and spesialy a frere wandring voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly clouþis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after þe going out of Sodom, looking a3en, was turnd in to an image of salt.

But frere Tille þat seide be fore þe buschop of Londoun heerynge an hundrid men, þat Jerom seide he errid in translatyng of þe Bibel is lijk to Elymas þe wiche wolde have lettid a bishope or a Juge to heere þe blyeue, to wound Poule seid: O þou, ful of al trecherie & of al falace, seching to turne þe buschop from þe blyeue, þou schult be
blynde to a tyme.

And rist as man pat loue his bel doph in pat harme to it, so a frere pat loue a child to make hym frere harmep hym.

And herfore, but 3if he frere brynge vndir his comun seel, what is pe sancte hoost, pe wole not comune wip hym.

for a frere can teche no more pat pis child schal be betture by takyng of his ordre and kepyng of his rewle, tan pis frere can telle pat God 3af hym pis manys oxe.

And so freris shulden not seye to eche man pat he were frere, but to men vndisposid to lyse betere in pe world. And for freris wanten his wisdom, he synne whanne heyn maken ony frere:

And ouer pis freris han fendis maner, pat o frere grucchiyp a3enus anoper, and fi3tib wip hym whanne he prechij treupe in his lymtyacion as fendis fi3ten togidere, but gode angelis ben euere acordid.

And as anenits masse or preyours, cristen men shulden wele wite pat good lif of a plouman is as myche wip to pe soule as preyer of pis frere, al 3if it profilet sumwhat.

And herfor frere if pin ordre and ỳiulis ben groundid in Goddis lawe, tell ỳou now lacke Vponlond pat I axe ỳe, and if ỳou be or ỳenkit to be on Cristis side, kepe ỳi patienci. Frere, how manys ordris ben in erpe, & whichse is moost perfii3te ordre? Frere, of what ordre art ỳou and who made pin ordre?

Frere, is ỳer ony ordre more perfii3te ỳan Crist hym siff made?

Frere, if Cristis rule is moost perfii3t, whi rulist ỳou ıyee not ỳerafit? Whi schal a frere be more pynyscid if he breke pe rulis ỳat his patroun made, ỳan if he breke ỳe heestis ỳat God hym siff made?

Whi is a frere apostata ỳat leuẹh his ordre and takip ỳe clopis & rulis of anoper ordre, sip Crist hajp made but oo religioun good and esie & comun for alle men & wymmen?
Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 195><T JU><P 62>

Frere, whi stele 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 209><T JU><P 63>

Frere, whi coueite 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 220><T JU><P 63>

Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 237><T JU><P 64>

Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 244, 251><T JU><P 65>

Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 263><T JU><P 65>

Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 307, 309, 312><T JU><P 67>

Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 322><T JU><P 68>

Frere, si Bagni, 3e mennes children to make hem of 3oure setis sip pai ed a3ens Goddis heeste, & for lesse prise men ben hangid on galowis? <L 335><T JU><P 68>
Frere, what charite is it to ouere charge pe puple bi beggyneye of so many my3tis men vndir coloure of preychyne & preiynge & massis syngelynge, si3 holi writy biddip not pis but pe contrarie?
<L 342><T JU><P 69>

Frere, what charite is it to bigile ynooent children or pei kunne discrecioniou, & bynde hem to 3oure ordis3 pat ben not groundid in Goddis lawe, a3ens her frendis wille & from helpynge of fadris & modris, whereas Goddis lawe biddip pe contrarie?
<L 347><T JU><P 69

Frere, what charite is it to charge pe puple wip so many freris, sijen persouns, vikers, & prestis were now3 to serue pe puple of preestis office wip bischopis 3he, monks, chanouns wip cut mo.
<L 354><T JU><P 69

Frere, whi may 3e for schame lye to pe puple, and seye pat 3e folowe pe apostlis in pouerte more hanne opere men don;
<L 366><T JU><P 70

Frere, what charite is it to gadere vp pe bokis of Goddis lawe, many mo hanne nedip 3ou, & putte hem in trescorie, & do priske hem fro seculer preestis & curatis, wher bi pei ben lettid of kunnynge of Goddis lawe to preche pe gospel freli?
<L 373><T JU><P 70

Frere, si3 3oure ordis3 ben moost perf3it, as 3e seien, for 3oure pouert, chastite, & obediensi, whis biesen 3e 3ou fast, & nameli 3oure grettist clerisks, to be bischopis & prelatis & popis chapleys, & to be asoild fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of pe world, pat is goostli leecherie?
<L 383><T JU><P 71

Frere, whi sclaundre 3e trewe preestis & opere trewe meke men of pe sacrament of Goddis bodi, for pei seien pat pe holi bred duli sacrid is Goddis bodi in foorme of breed, & 3e seien pat it is an accident wip outen subiect, & not Goddis bodi. Frere, who ben eritikis here & fer fro Cristis words, pat took pe breed & blissid it & brak it & seide, pis is my bodi;
<L 390, 394><T JU><P 71

Frere, take hede to my tale & to myn entent also, for charite chasip me perto to chalenge 3oure defautis, 3e moun amende to God & to man pis mys or 3e die, bi open knowlechyng of 3oure gilt, & go perfrro bityme.
<L 401><T JU><P 71

Go now forf frere & fraiste 3oure clerkis, & grounde 3ou in Goddis lawe, & 3eue lacke an answerwe, & whanne 3e asoilen pat haue seide sadli in trufe, I schal asoile pe of pin orde & saue pe to heuene.
<L 408><T JU><P 72

and 3ou3 men suffreden resonable cost of chiris whi schulde pei suffre so grete cost of kechenes and 3ate housis and wast chambris for lordis and ladies and riche men, and a frere to have a chambr for an erl or duk or a kyng whanne he is bonnden to pe pouert of crist, si3 pis cost is geten bi beggen of pore men and deceit of riche mens almes.
<L 11><T MT01><P 15

THE RULE AND TESTAMENT OF ST· FRANCIS· his pis he reule of seynt fraunseis· Capitulum primum: Pe reule and pe luyynge of frere mensours is pis: to kepe pe holy gospel of oure lord ihu crist, luyynge in obedience, wip-outen propre, and in chastite. Frere fraunseis bihetij obedience and reuerence to pe lord pe pope honorie, and to his successors, pe whiche entren bi general and holy eleccion, and to pe chirche of rome, and to pe opere freris holden to obesche to frere fraunseis and to his successors.
<L 1, 3, 7><T MT03><P 40

And scie not, freris, pat pis is another reule: for it is a remembrance, amonestyng, a reprouynge, and my testament pe whiche I frere fraunseis, litel, make to my blissed breferen, pat for we kepe bettere pe reule pe whiche we hau bihi3t to pe lord, and pe general myynstre and ale opere myynstris and custodes ben holden bi obedience to aile opere pe wordis ne drawe pe fro and rede pe wordis.
<L 14><T MT03><P 47

and I frere fraunseis, 3oure litel and 3oure servent, conferme to 3ouo how euer myche I may wip-in and wip-outen pis moste holy blissyng.
<L 29><T MT03><P 47

And o so strong beggere or flaterere haþ a chaumber for a lord, erl or duk wip many precioues iuellis, and anoper frere haþ nakid sidis and many other myscheues 3ou3 be he worp siche a Jousand before god.
<L 14><T MT03><P 49

for men seen pat pe kyng or pe emperour my3tis wip worshippe were a garment of a frere for goodnesse of pe cloþ, and namely of suche freris as schulden most kepe pouert of crist and his apostelis, as ben clepid maiistris of diuynyte, but verrei maiistris of errore boþe in techynge and in ensample, and summe oone haþ war costis and costi, and a noper symple frere pat nys not

1156
Also bisiden rome frere menours bi false name pursuen trewe pore freris to dep, for as myche as þe i wolden kepe fraunseis reule to þe lettere in pouert and mekenesse and in grete penaunce, and þer-fore, þou i haue name of franseis freris, þei ben enemys of crist and fraunseis and cruell man-sleers.

<ending page>

so myȝte oure newe sectis, if þei hadden vouchid saaf, if þei hadde þe perfeccioun þat þei blabren of, haue cleymyd onli Crist for her founder, patron and aavourie, aþþou i þe perfeccioun of þe gospel hadde be declarid or munyastrid to hem bi eþir men, and not þus dynyd Crist and his chirche aþs þis blessid loore of seynt Poul, and ful will of Crist lorned in heuene, seynge þus, liik as dine þe Corinthis whom Poul blamede, I am of Benet', I of Bernard', I of Frauncetis', I of Dommynyk', and I of Austyn', or ellis, as þe þre Carme seip þat woot neuere redili of whom he is, I am of Helye, or of Helize, or ellis of seynt Marie' but a man mai suppose resonably here þat þese freris ben of Nabal of Carmeli, þat was so drunk þat he knewe not redili himsylf or his owne astaat.

<ending page>

Therfore frend for thy feith fond to don beter, Leue nought on tho losels, but let hem forth pasen, For thei ben fa Is in her faith, and feele mo other, Alas frere, quath þi tho, my purpos is yfailed, Now is my comfort a cast, canstou no bote?

<ending page>

Certeyn felawe, quath the þre, withouten any fayle Of al men vpon mold, we Minorites most sheweth The pure apostles liif, with penance on erthe, And suen hem in sanctite and surreren wei harde.

<ending page>

Than turned I ayen when I hadde al ytoted And fond in a freitoure, a þre on a benche A greet chorl and a grym, grownen as a tonne, With a face so fat, as a ful blodliere.

<ending page>

And therefore þre farewell, here fynd I but pride.

<ending page>

Allaas quath the þre, almost I madde in mynde To sen bought this Binoures, many men bygyleth.

<ending page>

And though thou conne nought the Credle, knele doun here My soule I sette for thyn, to asotle the elene, In couenaunt that thou come ageyne, and thane loutcde I adoun, and he me leue grauntede And so I parted hym fro, he me leue graunte And so I parted hym fro, and the þre lefte.
Yet wil I fonden forth, and fraynen the Carmes: Than toote I in to a taurene, and there I aspyede Two frere Carmes, with a ful coppe.

Trewely frere quath I ha, to tellen the the soothe. There is no peny in my pakke to payen for my mete.

Trewely quath the frere, a fole I the holde. Thou woldest nought wetten thy fote & woldest fich kachen Oure pardon and oure preières, so beth they nought parten Oure power lasteth nought so freer, but we som peny fongen I fare wel quath the frere, for I mot hethen fonden And hyen to an housewif, that hath vs byquethen Ten pound in hir testament, to tellen the soothe, Do draweth ther to the dethward: but yet I am in drede Left ho say of her sobemesse, and thou might yknowen of this world prese to sytten And

Almyghti God and man, the merciable and blessed That han metey on men that mtsoon hem To purchasen hym his pursum, to paye for the drynke.

How mot a frere studyen, and stumlen in tales And leuen his matynes, and no masse syngen And loken hem lesynges, that liketh the puple To hauen hire to ooure hous: and henten gif they nought parten they nought parten kachen. Trewely quath the frere, a fole

There is no peny in my pakke to payen for my

He shoulde formere ben shepue, shortly to tellen, Though he kilde a comly knyght, and compasd his mother, Thennne a buffet to beden, Though he kilde a comly knyght, and

I say of her sobernesse, and thou might yknown Ther ne is no waspe in this world that wil folloke styngen For stappyng on a too, of a styncand frere.

I pray parcyue now the pursuit of a frere. In what mesure of mekenesse, thise men deleth.

And worth to a writer, and with a lorde dwelle Other falsly to a frere the fend for to scrue So of that beggars broil, and Abbot shal worthen Among the Peres of the lond prese to sytten And lordes sones lowly to tho losels aloute Knights crouketh hem to, and crucheth ful lowe And his syre a soutere, yseuld in grees.

He correli of his conclusiun is hat if Cristis body be dewid with euerlasting ioye, he seruise of Corpus Christi imad be freer Thomas is vntrewre and peymid ful of false miraclis. And hat is no wonder, for freer Thomas hat same time, holding with pe pope, wolde haue mad a miracle of an henne ey, and we knowe wel hat every lesyng opini prechid turnith him to velanye hat eure was trewe and withoute defaute.

For a frere can teche no more hat his child schal be beter bi takyng of his ordir and keping of his rule ran his freere can teche hat God 3af him his mannes oxe;

But, ser, he determynacioun of his mater which was brou3t in siph he fend was losid bi freer Tomas Alquyne, specialli clespinge he moost worschipful sacrament of Cristis bodi an accident wibouten soget, which terme, siph I knowe not hat Goddis lawe approceh it, in his mater I dar not graunte.

UPLAND'S REJOINDER An answere to his treis hat a frere hap forgid He caili b himself Daw Topias a3ens me Iak Uplonde.

FRERERS.......1
Take propirte oftwey foxes & werkes of twye freres. And ran pou fyndest hem in eche acorde, bot freres ben pe worse.

FRERERS.......226 & ri3t so it es of all bisschopes & oiper clerkes of his land bat bene his legemen hat so letti pe kinge, & namelich freres bat bene confessoures & prechoures, bat schuld in schrift tell & teche pe kinge what his powere es & his charge to Godward, & in predicacions preche & teche pe kinge & pe lordes to kepe & to do wele her office.

& 3it as men sayen, sich freres for flaterynge of his mater to kepe & to do welc her

ION Si3en he most perel of hooly chirche standepe in false freres, it were to bigynne at
ION In his pat pou exist faylen me two þings, witnesse of hooly writ, felyng and resoun, & þerfore take þat I sei of noon autorite but lese bane behalve, as chronicles or āffellis þat tællan æsenes al goode of kynde or vertues in ðeres.

<1L 149><T 4LD><P 242>

& þus cam chanounus inne wip moukkes & ðeres, & þer was medelynge goode puple & iuel.

<1L 154><T 4LD><P 242>

But þis eschewed Poulle as priuæ seed of errour & so mai we see how þe ðeres com inne & be whos autorite, vpon diuerse resouns.

<1L 160><T 4LD><P 242>

As æsens þy me þeres come inne to þe chirche, þei stryue amonghe hemself & grounden hem on lesings.

<1L 164><T 4LD><P 242>

Be prechours comen as þei scyn, of þe rewle of Austin, for chanounus lyueden to wordely & held not his rewle And bope þese ðeres come in Pope Innocentia tyme, & þer capiteneys were Dominik & Fraunses.

<1L 169><T 4LD><P 242>

But berkyng of strytues amonghe þese foure ðeres schulde not be rehearsed amonghe Cristen men. But oo þinge me semþ, þat it were good to þe chirche þat þese ðeres duelt in deserte, as þere Austynes seiden þei did wann þei were most perfïst. But oo þing semþ certo ðere cronycles, þat alle þese foure ðeres ben confirmed of þe pope, he chaunged bope þer reule & þer abite & þeue hem luce to begge as þei do, & þis is a gret cause whi þei magnifie þe pope & þei ben clouen in hemself, as þer hede is clouen.

<1L 190, 192, 194><T 4LD><P 243>

And þe foure þat nappib not is lesinge of wordes þat þeres sowen þicke, wandryng in contres. And so þe first fader of þese þeres semþ þe fende & þer last fader semþ þe pope.

<1L 203, 204><T 4LD><P 244>

And so if þe þeres haue no patrone but þis pope, þei lenen vpon a staaf of reedes & swen anticrist.

<1L 271><T 4LD><P 247>

& þus hape þe fende be litil & litil brouþ clerkis from lesse errour to anticristes weye, as woso tilled forþe a childe forþe forþe to deppe watur, & it is likely þat nowe ben a þousand æsens on to stonde for cause of anticrist & reuerse Crist, for bischoppis and þeres & most part of clerkis wolde sey today þat þe chirche were distroued 3if it stode in pouerste as Crist put it inne, & dampe hem as heretikis þat seid it schulde be
RICHERD It semep hât ðe freres swen most Crist, for ðei ben most pore men, chaste & obedient, & in ðese ðe poyntis standip Cristis religion.

And we falle fro ðe gospel, so ðe freres fallen fro ðer clouted rewle.

& so many cloutes ben added to freres reule ðat 3if ðer bodily abite were varied as ðer reule, no harlot in ðis londe schulde were more specked mantyl. But ðiþen ðe hât 3iueh most parte of ðer reule and sustenech & defendiþ perfecioun of ðer order schulde be clepid patron of ðe same ordere, it semep ðat ðe freres ben patroned of ðe pope, & so falsely ðe clepen hem freres of Dominik or Frances or Austyn or Jacomynes, ðiþen ðei ben but freres of ðe pope.

And if freres haue ðis pouerte as beggaris, napeles ðer hiþe houses & ðoper goodis ðat ðei haue in cornyne schewen oponli ðat ðei be not pore aftur Crist.

But ðe freres contrarien in costily houses, & so ðe ðiþen ðat ðis yeþecytes blasfemen ðas Goddis lawe, & RICHERD was almiþi al witty, & was payed of tuele & on Scarioth, ðis semep ðat freres ðat passen Crist in Þis blasfemen in God be lewe presumcioun.

But Crist dampted Scharioth for 30 penes, but many freres han propur miche more ðan ðis so if iche frere ðat þus hade more ðare 3e Scarioth, ðes ordenes of freres were ful of Scariothis þat slept not but vaken ðiþ day be ðer couytiþe how þei schul gete more & venge hem on membirs of Crist.

sïpen Crist was almiþi ðer 3erto al wittþ, & ðas payed of tuele & on Scarioth, ðis semep ðat freres ðat passen Crist in Þis blasfemen in God be lewe presumcioun.

But certes, in synne as to chastite, I make þes freres 3uges weper ðei passen in chastite secular prestis.

But as to obedience ðat freres han feymyn, it is known by beleue ðat it is not worpe, but in as miche as it techip obsche to Crist.

And so sïpen ðe holy gost schulde stirre men to goode, & freres leuen ðis and taken hem to þer prieour, it semep ðat freres in Þis a3enstanden God; & RICHERD Sïpen freres kepen alle þat we do, & ouer ðis ðei don many þings of perfecioun, it semep ðat þer reule & þer liif is better & more perfiþ þane oure.

ION As freres in many þings contrarien Crist, so ðei han brouþt in customized to manye þat ben contrarie to Gods maneres.

But for ðe loue of God take heed to freres and luke weper þei be most meke in suffering of þer wronges.

Pese men felen malis of freris, for it is knowen to þe worldo how freres han pursued hem and ne helpe hadde be of secular men, þei wolde haue brent hem or don hem to dep & 3it þei feynyn falsely ðat þei don þus be charite.

But sïpen boþe merite and synne standep in wille, & wille of þes freres was to sôe Cristis lymes, it is open ðat þe synne of wille of freres was as myche as þei hadde kylyde þese prestis.

And here Richerd, may þu see þat þu takest false, for freres kepen not mckenese as seculars done. And ouer, sïpen God biddep men not adde to his wordis, and freres in Þer reules don þe contrarie, it is open how inobedient freres ben to God.

It is leueful to expowne þe lawe þat God 3af, and seie out þe sentence þat þe lawe hidip, but freres maken newe lawes besides þise boþe. & were in Goddis lawe, schulde any man fynly þese abitis of freres, or ellis þer rites, by wiche þei varien fro þe apostilis and ôper goode men?

And certes, þeis reules expowne not holy wriþt, & so it semep þat þese freres reuens þe comandemente of God, & maken hem a newe lawe, & putten Goddes lawe abak. & so sïpen foure cardenal vertuex schulden be fourse wallis to holde þese freres in cloyster of þer soule, & þei breke alle þese & turnen to vices, it is open þat þei ben false in bodily cloysteris.

Þe foutre vertu of þis cloyster is clepid temperance þat þese freres han broken in maner of þer lyuyng.

And þis errore hab brouþt þe pope & þe pepul in more depe erroreus be freres ypocricie, for þei
And if that is so, examine the friars be her own dedes and withdrawing of her preching. Of his may we gedere that preching of freres is cause of wynnyng more than louse, and it is no drede if it be þus; Also preching of freres is commonly full of enuey & of scander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampaun himself for contrariouste þat þei beren vpon hem.

But freres forgeten þis reule & glenen to hem wat þat þei may gete of þe puple, but it come not a3ene þeir in lijf nor in deþ, for þe fendas dien not.

Suche profetes come of freres, in preching & beggynge, besides þer blasfemes þat þei sowen amponge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

RICHERD Wel I see þat þese freres doun miche harme, & necligence of secularis brouȝt hem inne. But siche þei profete miche be þer confessiouns, & þei be liȝt of dispenses more þan oþer prestes, it semeþ þat nede dryueþ þe wyrld to maynte þes freres. þis is cause whi þat lordes & bishopis also holden so many freres dwellinge wþþ hem. ION suppose þat þu sei soþe at þe biginning þat necligence of secularis brouȝt freres inne.

But furþermore, feyned confessiones of freres semþ to do al þe harmes in be chyrche, for þei lede lordes, bishopis & ladies, & euror of þes þre don miche harme.

And þatþes is soþe, examine þe freres be þer own dedes and withdrawing of þer preching. Of þis may we gedere þat preching of þe freres is cause of wynnyng more þan louse, and it is no drede if it be þus; Also preching of þe freres is commonly full of enuey & of scander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampaun himself for contrariouste þat þei beren vpon hem.

But freres forgeten þis reule & glenen to hem wat þat þei may gete of þe puple, but it come not a3ene þeir in lijf nor in deþ, for þe fendas dien not.

Suche profetes come of þe freres, in preching & beggyninge, besides þer blasfemes þat þei sowen amponge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

RICHERD Wel I see þat þese freres doun miche harme, & necligence of secularis brouȝt hem inne. But siche þei profete miche be þer confessiouns, & þei be liȝt of dispenses more þan oþer prestes, it semeþ þat nede dryueþ þe wyrld to maynte þes freres. þis is cause whi þat lordes & bishopis also holden so many freres dwellinge wþþ hem. ION suppose þat þu sei soþe at þe biginning þat necligence of secularis brouȝt freres inne.

But furþermore, feyned confessiones of þe freres semþ to do al þe harmes in be chyrche, for þei lede lordes, bishopis & ladies, & euror of þes þre don miche harme.

And þatþes is soþe, examine þe freres be þer own dedes and withdrawing of þer preching. Of þis may we gedere þat preching of þe freres is cause of wynnyng more þan louse, and it is no drede if it be þus; Also preching of þe freres is commonly full of enuey & of scander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampaun himself for contrariouste þat þei beren vpon hem.

But freres forgeten þis reule & glenen to hem wat þat þei may gete of þe puple, but it come not a3ene þeir in lijf nor in deþ, for þe fendas dien not.

Suche profetes come of þe freres, in preching & beggyninge, besides þer blasfemes þat þei sowen amponge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

RICHERD Wel I see þat þese freres doun miche harme, & necligence of secularis brouȝt hem inne. But siche þei profete miche be þer confessiouns, & þei be liȝt of dispenses more þan oþer prestes, it semeþ þat nede dryueþ þe wyrld to maynte þes freres. þis is cause whi þat lordes & bishopis also holden so many freres dwellinge wþþ hem. ION suppose þat þu sei soþe at þe biginning þat necligence of secularis brouȝt freres inne.

But furþermore, feyned confessiones of þe freres semþ to do al þe harmes in be chyrche, for þei lede lordes, bishopis & ladies, & euror of þes þre don miche harme.

And þatþes is soþe, examine þe freres be þer own dedes and withdrawing of þer preching. Of þis may we gedere þat preching of þe freres is cause of wynnyng more þan louse, and it is no drede if it be þus; Also preching of þe freres is commonly full of enuey & of scander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampaun himself for contrariouste þat þei beren vpon hem.

But freres forgeten þis reule & glenen to hem wat þat þei may gete of þe puple, but it come not a3ene þeir in lijf nor in deþ, for þe fendas dien not.

Suche profetes come of þe freres, in preching & beggyninge, besides þer blasfemes þat þei sowen amponge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.

RICHERD Wel I see þat þese freres doun miche harme, & necligence of secularis brouȝt hem inne. But siche þei profete miche be þer confessiouns, & þei be liȝt of dispenses more þan oþer prestes, it semeþ þat nede dryueþ þe wyrld to maynte þes freres. þis is cause whi þat lordes & bishopis also holden so many freres dwellinge wþþ hem. ION suppose þat þu sei soþe at þe biginning þat necligence of secularis brouȝt freres inne.

But furþermore, feyned confessiones of þe freres semþ to do al þe harmes in be chyrche, for þei lede lordes, bishopis & ladies, & euror of þes þre don miche harme.

And þatþes is soþe, examine þe freres be þer own dedes and withdrawing of þer preching. Of þis may we gedere þat preching of þe freres is cause of wynnyng more þan louse, and it is no drede if it be þus; Also preching of þe freres is commonly full of enuey & of scander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampaun himself for contrariouste þat þei beren vpon hem.

But freres forgeten þis reule & glenen to hem wat þat þei may gete of þe puple, but it come not a3ene þeir in lijf nor in deþ, for þe fendas dien not.

Suche profetes come of þe freres, in preching & beggyninge, besides þer blasfemes þat þei sowen amponge hem, þat Crist begged as þei, & þat þei ben nedi and han not amonge hem alle to sustene her couent, al if on of hem haue schippes & poundes.
amonge hemself, ne fro prestes trespas freres, destroied? For if <L 688>, Whi schulde not freres be punysched for suche pes pat apostita repreued of God. & so freres ordiance lawe of God. And in many suche heresies fallen hate a man for his vertues. And so it fallip ofte hem scharpeli for abite, cressing ofvertues, as 1i3tly mai faIle, he is <L 686>

Forpermore, <L 671> Furpermore, hem more dampnabeJ. And al fallen in synne, and betokenep more vertues, whi mai not freres perpetue suche betokenep stabulnesse of men & lasting in sipen pat seldome. RICHERD Whi mai not God 3ifvertue abitis?

But here ware prudence is nedeful to men, and hus freres doum myche harme wiþ dwellinge wiþ lords, and suntuyme sum good, pou3 it be seldome. RICHERD Whi mai not God 3if vertue to abitis pat freres vseen as to dede bodies? And siben pat vsinge of hem vpon þe same witte betokeneþ stabulnesse of men & lasting in vertues, whi mai not freres perpetue suche abitis?

And al þis was doun at þe ordinaunce of Crist and betokeneþ more þan þan al þese freres abitis. <L 650>

Furpermore, siben suche freres ben not conferred of God, it fallip many tyme þat þei fallen in synne, and siben þei kepe þer abite to þe same entent, þei lie in þer signes' and maken hem more dampnabel. <L 665>

And forpermore freres fagen þese ladies, þat wat man or woman dieþ in þer abite schal neuere be damaged þe þe vertu þerof. <L 671>

And if witte of riche men þat dwellen in þis worlde weren liþtid be feip and led be resoun, þei schulde not þus desire for to be biried amonge suche freres. <L 686>

Forpermore, þes freres tellen so miche be þer abite, þat if a frere leue it for resonable cause & cressing of vertues, as liþty mai falle, he is apostita repreued of God. & so freres ordinance schulde change Goddis will & make him to hate a man for his vertues. And so it fallip ofte þat þeres persouen þer breferen & punyschen hem scharpeli for þei do as þei schulde be þe lawe of God. And in many suche heresies fallen þes freres for lesse errore þan þei ben first wedded wiþ. <L 688, 690, 692, 694>

Whi schulde not freres be punysched for suche trespas siben be continuance of it þer order were destroied? For if þer were no suche distincoun of freres, þe worlde schulde not knowe hem amonge hemself, ne fro prestes & oþer comoun men. <L 701, 703>

So a more custom smaccheþ oft synne, wanne siche a lesse custom souche not in synne, as custom of cloping of seculer men tellip not þer vertues as freres doun. <L 720>

So if freres of Crist were kepte & þese orderis lessid, blessid were þe conclusion þat sucþ heroffe, for þanne schulde we be ooned in Cristis religiou and sectes of discencioun schulde be distried.

But anticrist bigynneþ his parting in prestita, but of his variance of abites is stiryng miche, hone amonge freres & clerks of scole. <L 735>

But oon þing þei telle, al if it be fals, þat abite of freres wolde make an ape seint. <L 748>

But more ben freres mungeled in mater of scole, wher þer religiou wiþ perfecctioun of þer ordere be grounded in þer habite or ellis in þer soule, but not onli þer soules, as þe freres granten, for þanne were þer habite inertipent to hem & þei were not apostatas if þei left it. <L 760, 762>

Suche folies of freres ben feyned in þe worlde & disceynen bylynde men because of þer synne. so freres schewen in þer maner of luyyng þat þei principali worchen for þe worlde. <L 771, 772>

RICHERD þis semeþ seid to scharpli for abites of þes freres, but þou rehersest not werkes of ducocion, as makyn of faiure chirches & ourements of hem, risyngne at mydny3t wiþ fasting and priyeris. Þis schulde hîþe þese freres, or Goddis lawe is fals. ION þese ben fwy þingis þat most schuld preise þe freres. But as anemtes þe first, making of chirchis, many men ben madded be fabeles of freres, þat þei trowe þat þei mai not synne be dispending of chirches, as þe þe þei dispende, þe þe more mede þei haue. But þis bylynde resoun wolde mate þe freres, for be þis bylynde skille freres schulde haue non almes before þer chirche were hîþed more þanne any myster. And if þu sei þat almes stondeþ in 3euyng to oure myster, who seip not þat suche freres ben not herelikes? <L 774, 777, 778, 780, 782, 783, 785>

And so þe freres, if þei hadde no chirches but bised hem to preche þe lawe of þe gospel, schulde profile more in chirche of þer soule þan þei nowe do wiþ al þer hîþe hówes. <L 801>
Wip alle þes freres houses a mene of vertue schulde be holden in al suche pings, for glorious houses & peynting of ymage sundip of mennes ei3en and spoules per soules.
<L 810><T 4LD-4><P 271>

But þis is more amonge þe worlde þan amonge þe freres. And anempte þe fifte, þat is good preier, siþen it stondeþ in good lijf & fer fro ypcrites, it stondeþ more comouni in seculeres þan in freres, siþen þei blinde þer preeris wip ypcrite signes. Al þis schulde freres do hide from þe worldly, for wedding wip suche signes sensibili don littelip mede of freres and greueþ þer synnes. But siþen holding of Goddes lawe clene be himself is most for to preise in alle suche lyues, loke we wher freres passen in þis lijf.
<L 824, 826, 828, 829, 831><T 4LD-4><P 272>

But it semep to many men þat deouorse is maked betwix þe freres and Goddes clene lawe. But an hore & a begger of al mennes lawe is wedded wip freres, þat is þer owne orders, for þei telle more bi þat & bisie it more & kepe it more trewly and pynysche þer poi do for þe lawe þat God himself 3af.
<L 834, 835><T 4LD-4><P 272>

Who ne wolde seie þat freres ne were weddid wip þis beggerie & parted be duorse fro þe lawe of God?
<L 843><T 4LD-4><P 273>

RICHÆRD It semep þu seist scharpeþi as þu wont to do, ne fagist not þese freres for wynnyng of þi name. But it semep þat þu passist charite and defameþ þem alle, for if þis sentence were selpe, alle freres were apostatas, siþen þei broken þe first & þe most mainte. For aftur þe first mainte, We schulde loue God ouer al oure herte, in al oure soule & in al our mynde'; þe freres comen not' berto be reson þat þou madist.
<L 849, 851, 854><T 4LD-4><P 273>

I were cursed of God if I faged freres, ðeper aþed me in þer helpe to bere vp my name, siþen þei ben grounded in lesings & turnen as þe weder koc.
<L 861><T 4LD-4><P 273>

& so we schul be charite talke to þes freres & telle hem þe fau3tes, bope for loue of hem & loue of þe puple, for God himself selþ, þoo children þat I loue, I snbbe and chastise as a good fadur schulde.'
<L 866><T 4LD-4><P 274>

Anemtes þe apostasie of freres, I wolde it were aweye, for þei hemself schulden bewar of þis heresie, siþe þei schal be dampned þerfore if þei laste þerinne.
<L 885><T 4LD-4><P 274

And so wolde I concel al orderes of freres to gedere holly þer li3f in þe lawe of Crist, and lue þer bagged beggerie of þer owne order.
<L 890><T 4LD-4><P 275>

Whi mai not freres loue þer reule, as leyde men loun þer wifis & oper craft?
<L 896><T 4LD-4><P 275>

& þus mai we lue iche creature in God, & so freres & þer reules, but not to kepe hem, siþen we my3t li3lir sereu God & better also to take cleneli his lawe & lue freres reulis.
<L 926, 928><T 4LD-4><P 276>

& so al if þat many men ben meued of God to take hem wifis & vse many craftis, næples it standeþ not wip ri3t wyssenes of God þat þe moweþ any manne to be weddþ þus wip þese freres reules & kepe hem in luyung more þan þer owne; for þan hym failed witte in þeuyng of his reulis and hi3ed þe freres over himself. And if þat summe seynis of freres ben not weddþ þus wip þe freres reules, næples to many ben smyten wip Lucifers pride, & þis makep hem cowardly, lettyng to blame men, & luyung to stande be Goddis lawe for drede of þer ordere. & so siþen God approæþ matrimonie & craftis 3it he approæþ nowþer þat freres schulde lyue þus þis apis argument þat freres maken schewep þe foli and dampneþ himself.
<L 931, 932, 934, 938, 939><T 4LD-4><P 277>

Here freres taken on hem þat þei cannot proue, for as we supposen þat þise men ben seintis, so we supposen þat þei holdin be goode of þis reule & left venym þat before & aftur was brou3t inne.
<L 948><T 4LD-4><P 277>

Pus sermones es of freres ben good for sum men, & harnem many oper þat þei ben not lorde of alle.
<L 973><T 4LD-4><P 279>

& so þat freres reule þat wolde spede for a tyme, wolde noie for a more tyme as Goddis me sure

But herto þeres, & so þe reule not wip þei 3af pei argument þat freres maken schewep þe foli and dampneþ himself.
<L 979><T 4LD-4><P 279>

& so þat freres reule þat wolde spede for a tyme, wolde noie for a more tyme as Goddis mesure axip, & so þat same reule þat were good for oon were yuel for anoþer, for variug of Godes 3ife. But herto þes folis take non hede in þeuyng of freres, but as blynde Baird, puttep general statutes & chalengþ lorschip of comunitie of þings þat is propred to God, as blasfemes doun. And if þu seei here þat no frere reules bidden kepe þer statutes but it is best, certes, þis hadde God ordeyned before þe freres come. if þis were kept wel freres schulde be dissolued, and no frere be prisioned for he dop þe better.
<L 976, 980, 984, 985><T 4LD-4><P 279>

þat is to seien, þe freres be closed in scharpe preson.
<L 990><T 4LD-4><P 279>
And 

pes <L 997><T 4LD-4><P 280>

as if 

pee wolde bringe of pis, 

pee almes 3yven to 

pee freres schulde not be pure almes, fro it were 

brou3t in custome, sijen custom makis lawe, 

dette over almes; 

<L 33><T A10><P 175>

And suche a couent of 

pee freres was neuer non 

fondon ne as I trowe suche a legioun is not 

seyntes in heucene, oral orderis of 

pee freres or 

mounkis or chanouns. 

<L 1052, 1054><T 4LD-4><P 282>

but many men wondren 

pee counsell of trembulynge 

pee freres. But to the dowte of dymes 

pee freres may leffully holde dymes 

pee freres forpon persons for syne of 

pee freres, and freres seyn 

pee freres is hereisye. if 

pee freres wolde 

pee freres here denyen. 

<L 19><T A10><P 176>

Teche seculor lوردes to aske of 

pee freres where 

pee freres ben moeved here to seye 

pee almes be titil of custome, al 

and to susteyne 

pee freres serve of 

pee freres, or dowynge as 

pee clerke, and wynke of 

pee freres, or fro Jewes or Sarrasenes, 

pee freres ben lessse evil 

pee freres, or fro 

pee freres, and seye we 

pee freres ben holpe almes of God, and almes of 

pee paireischenes; 

<L 19><T A10><P 176>

As, 3if 

pee freres by gabbingis blasfeme upon Crist, 

and in multitude and howsrynge ben chariouse to 

pee peple, men schulde not do hem almes for to 

pee freres may tynten enemies of 

pee Crist a3ens him sij. 

<L 11><T A10><P 170>

wipoulten beggyenge as 

pee freres, or dowynge as 

pee clere bishopis and monkes, and 

pee clere possessioners; 

<L 7><T A10><P 171>

And so summe seyen 

pee freres serven of 

pee office, to be resett of robbers, and to susteyne 

wronges bytwix cuntreis and cuntreis, and not for 

to quenehe hem. 

<L 31><T A10><P 174>

CAP- VI- But here mut men moeve sumdel of 

speche of 

pee freres. Pat in London, at 

pee counsell of trembulyng pe erpe, seyde, for to 

pee clere pretis and persones, 

pee freres is an errorre to 

pee freres dymes ben pure almes, and 

pee men 

pee freres hem may wipholde and 3yve hem to 

pee clere pore men, for syne of 

pee freres, and 

pee freres of hys service. But many men wondren 

here why 

pee freres wold 

pee freres dymes were 3yven unto hem, and 

pee persones were destried, and no prest were but 

pee. 

<L 22, 28><T A10><P 175>

and so mi3t 

pee freres be fulli fals, and aske 

pee peple 

pee almes be titil of custome, al 

of 

pee freres seien 

pee Crist begged so 

pee freres kepte on hem. Suspete we 

pee freres wold 

pee represen of dett be 

pee lawe of God. 

<L 9><T A10><P 176>

Leve we lesingis of 

pee freres, and seye we 

pee dymes ben holpe almes of God, and almes of 

pee paireischenes; 

<L 19><T A10><P 176>

But to the dowte of dymes 

pee dymes is tochid after, 

whepper paireischenes may leffully holde dymes 

fron persons for synne of 

pee freres, and 

pee freres seyn 

pee freres is heresie. if 

pee freres wolde 

pee freres here denyen. 

<L 29><T A10><P 176>

And certis we 

pee freres here denyen may 

in certeyne cases wipholde dymes 

fron hym pat is 

calde 

pee persones, as 

pee freres may leffully holde dymes 

pee freres for pon persons for syne of 

pee freres, and 

pee freres seyn 

pee freres is heresie. if 

pee freres wolde 

pee freres here denyen. 

<L 4><T A10><P 177>

And 

pee symonye of 

pee freres and covetise of 

lawers schulde be exiled fro 

pee freres, and 

pee freres seyn 

pee freres is heresie. if 

pee freres wolde 

pee freres here denyen. 

<L 31><T A10><P 177>

For 

pee freres in her prechinge 

fordon prechinge 

pee Crist, and prechen lesyngus and japes 

pleysyng 

pee peple; 

<L 4><T A10><P 180>

And so 

pee freres faren 

pee worde of 

pee Goddis 

lawe worse 

pee fundus turmeyntours faren 

pee clopis. 

<L 9><T A10><P 180>

3if 

pee seien 

pee Crist is Goddis bodi, and 

and 

pee freres seien 

pee contrarie, 

pee word techip not 

pee
ne pei gabben in comune bileve of pe Chirche;
<0x0<(L 27)(T A23)<P 352>
and pus freres and religious wymmen mai soone assente to leccerhie.
<0x0<(L 15)(T A23)<P 358>
Ande pese freres bene men of holy Chirche, pe tath wolde here be gladiere hedes of holy Chirche peñ oþer comyne men.
<0x0<(L 9)(T A27)<P 442>
Also, boþe monks and chanouns forsaken pe reules of Benet and Austyn, and taken wipouten ey dispensacioun pe reule of freres, as most perfit.
<0x0<(L 17)(T A33)<P 511>
siþ summe of receyven dymes and dotaciouns, as pe possessiouners, but some forsaken alle siche types and possessiouns, as freres mendinautis.
<0x0<(L 7)(T A33)<P 513>
But neipere pe kynge ne his counsayl deede unrightfully, for as muche as he took possessiouns of summe prelatis peñ trespaceden, whoos contrarie freres han determined opinly.
<0x0<(L 19)(T A33)<P 352>
ful wel pou3 pei prechen no3ti, but peis office is oneli committid to pe ordes of freris, whiche ben clerkis apreued and kunne wel Goddes lawe, and bi her prechynge as foure postis beren vp cherches, ne Cristis litteral sense of Scripture, pat li3tly makeþ men erre, wherto preche 3e þanne so faste and bigynnyn a newe manere þat hap not be vsed a long tyme but of þe holli freres?  
<0x0<(L 240)(T CG04)<P 51>
siþ freres blamen we taleryng of mennys cloþus, how mucye were it to blame taleryng of þe chirehe cloutis.
<0x0<(L 42)(T EWS2-120)<P 311>
Certiþ, eiþer it semeþ þat 3oure patron was vnperfiþte eþer a fool to make an orde so hard þat 3e may not holde it, or ellis 3e ben vnperfiþte to take suche an orde & bynde 3ou þerto and siþ leue it & take 3ou anoþer bi dispensacioun, & þanne 3e lien on 3oure patron first & on 3ou sill, to clepe 3ou his freres and forsake his orde, for þan 3e schulde be celpid þe popis freris for he is patron of 3oure orde;  
<0x0<(L 155)(T JU)<P 61>
Frere, whi paien summe of 3oure ordis eche 3eer a certeyne to þer prouinciale or to summe opere soucreyne, til þat he hap stoole a certeine summe of children to make hem freres?  
<0x0<(L 332)(T JU)<P 68>
and þus curatis and parische preisit myþten spuye þe puple as freres done;  
<0x0<(L 12)(T MT23)<P 331>
and þus whoeu a3eyne seye þis is pursued as an heretike, and þus by his olde wiles he knyttþ to-gidre men to helpe popis and cardinales, bishopes and freres to crie þis as bileue;  
<0x0<(L 21)(T MT23)<P 334>
and þis mouþe manye men to speke of þre hereties þat manye freres be smyttid inne, and contrarien þes þre vertues. fíor who myþte more contrarie fíelþ þan sey þat crist seþ fals whan he seþ þat "þis brede is my owne bodye," for þis may neþer be brede ne þe bodi of crist, but it is accident or no3t, as freres feynen falsly.  
<0x0<(L 22, 26)(T MT24)<P 352>
þe seconde vertu of þes þre manye freres reuersen, for crist tanþt in hijs lawe þat men schulde not begge, but holde euhen his orde, and þei schulde come to heuen; þes freres seyn þe contrarie, and grownden hem an orde of þer wiþful beggyng, bi men þat han no nede;  
<0x0<(L 31, 33)(T MT24)<P 352>
þe pride of þes vertues is contrariad bi freres, siþen it is no charite to falsly passe crist.  
<0x0<(L 4)(T MT24)<P 353>
but freres seyn opunly by letteres of here fraternite þat þei 3uyen þer brþeren leue to haue part of þer blis;  
<0x0<(L 7)(T MT24)<P 353>
Other lewed or lered, that lyeth thereafter And fullichle folweth the feith and feyneth non other That no worldeliche wele wilneth no tyme, But liueth in louyng of God, and his lawe holdeth, And for no geyting of good, neuer his God greueth, But folweth hym the full way, as he the folke taughte, But to many maner of men, this matter is asked, Both to lered and to lewed, that seyn that they lueden Hollich on the grete God, and holden al his hestes, But by a frayngyn for than, faileth ther manye For first I frayned the freres, and they me fulle tolden, That al the fruyt of the fath, was in her foure ordes.  
<0x0<(L 1)(T PPC)<P 03>
Sikerli I can oughten fynden who hem first founded, But the foles foundeden hem seþe freres of the pye, And maken hem mendynans, and marre the puple.  
<0x0<(L 6)(T PPC)<P 04>
But some gyf thou wile ben seker, seche thou no ferther We freres beth the firste, and Founded
vpon treuth.

We couuen on no quentyse, Christ wot the southe, But bisyth vs in cure bedes, as vs best holdeth And therefore leeue leelman, leeue that iche sygge I masse of vs meene men, is of more mede And passeth alle prayers, of this proude freres.

For I haue fondes the freres of the foure orders For there I wende haue sist, but now my wit lakketh And al myn hope was on hem, and myn herte also, But thei ben fulli faithless, and the fend sueth.

Of the kyntede of Caym, he cast the freres, And founded hem on Sarysenes, feyned for God.

Here I touch this two, th-ynnen hem I thence, Who wilneth be wiser of lawe, then lewede freres And in multitude of men, ben manistres ycaled.

And the fader of the freres, desouled her soules That was the dyggyng deuel, that breccheth men ofte.

I blessed mot they ben, that mene ben in soule: And aile power in gost, God hym selfblisseth: Whou fele freres fareth so, fayne wolde I knowe.

And foure freres in a flok, that folweth that rewle Than haue I tynt, al my tast, touche, and assaye.

But freres hauen forgeten this, and the fend suweth He that maystri loued Lucifer the olde.

Freres han forgeten this, and folweth and other That they may henten they holden, vp himeth it sone.

I preise nought possessioneres, but pur lytel, For talsched of freres, hath fulli she encombren Manye of this naner men, and maad hem to leuen Her charite and chastete, and shosen hem to lustes And weren to werly, and waynen the trewethe And leuen the sous or her god, and the wereld seruen.

This toknes hauen freres taken, but I trowe that a fewe Folwen fully that cloth, but falslyche that vseth. For white in trowthe by tokeneth, clennes in soule: Gif he haue vndemethen whiit, thane he aboue mereth Black that betokeneth bale, for ouresynne And mourning for mildede, of hem that this vseth, And sorwe for sinful liif, so that cloth asketh I trowe there ben nought ten freres that for synne begen, For that turf is her lust, and therby thi libben In fraytour and in fermoir, her fostrying is synne.

Thei vsen russet also some of this freres That betokeneth trauaile, and treuth vpon erthe.

And but freres ben first yset, at sopers, and at festes.

But freres hauen forgeten this, and the fend suweth He that maystri loued Lucifer the olde.

And brother when demes ben ful, and holy tyne passed Thanne comen cursed freres, and croucheth fulowe A losel, a iymptouce, ouer al the lond lepeth.

I Christ bad blissen bodies on erthe That wepen for wikkednesse, that he byforn wroughthe, That ben fewe of tho freres, for thei ben hire dede And put al in purclath, with pottes on her hedes.
Although this flatterynge freres wylyn for her pryde Disputen of Godes dye be, as botardes shuilde The more the materre is moued, the masedere hy worthen.

God of his grete might and his good grace Saue alle freres, that feithfullly lybben And alle tho that ben fals fayre hem amende And gyue hem witt, and good wil swiche dedes to werch That thei may wynnen the liif, that euer shal lesten.

That oon syde is, that I of tell, Popes, cardinals, and prelates, Parsons, monks, and freres fell, Priours, abbottes of grete estutes;

Some that were but pore freres Now wollen waxe a warryour.

Of freres I have rold before In a making of a 'Crede,' And yet I coude tell worse and more, But men wold werien it to rede!

Hec iber] Bot note for þe vnderstanedyng of þis decretale þat some bene sent of God only, as Moisez, som of God and man, as Isoue and prestez dewly amitted of prefalatis or curatis, and þred, some bene sent of men only, as false pardoners and breher or freres, wiche bene broȝt in wiȝtow gronde of þe gospell, and þe 4; som vsurpeþ þam þis office wiȝtow sendyng of God er man, as lewde men and false prophesis.

And herfore deuoute men supposene þat þis consayle of freres at London was wiþ þe herpdene;

and alle þe ordres of freres, on payne of lesyng of her legyouns, telle þe kyng and his rewme wiþ gode groundyng what is þe sacrament.

And yitt have we nat touched of colages, of chaunteres, of White Chanons, of cathedarall churches with her temperales, and churches with here temperales, and churches appropred into houses of monkes, of Charterhouses, and ne of Frence monkes, ne of glebes, ne of Bonehommes, ne of spytells, ne ermytages, ne of Crouched Freres.

Take propirte of twye foxes & werkes of twye frerers, And þan þou fyndest hem in eche acorde, bot freres ben þe worse. If þou saist þis is not so, bot grundid with out skil, Loke how Sampson bonde þe foxes two & two to gedir, Til þat þai destried þe corne all about hem, & þis was, as a doctour saith, þe ﬁgur of freres.

Daw, I haue askid questiones of þee & of þi freres, Bot þat I lied oones on 3ou, knowe I me not gilty;

þe fadires of freres, whiche were þe Pharisees, Pursuued Crist to þe paynful deþe 3ee, caliid hym a blasfeme as 3e elcen hem heritikes þat holde a'ernes 3our falseshede, alle if þai men truþe.

Perfor, Dawe, allegeþ þou no figur for þin ordre Bot if it be Zambre with Corby his lobty, Or Iamnes & Mambres, Pharaouse freres.

FRERIS........755
Truli it semeth that the greete pride and auarice of worldli prefaitis and of false freris founden out these feynid indulgencis in steringe of the deuil to spoile the puple bothe pore and riche, fro verri feythe and greefe meritis of trewe almes.

The xxix Article' Freris departed in foure ordris that ben c1epid in Ingelond religiouse mendycanatis or beggeris, oven to lyve sympliere and streitlier than othere religiouse, and furthere fro the world in wilful and excellent povert, so that thei be a mirour of lee wid 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 symple.

This sentence is opin bi this, that siche freris bynden hemsift wiȝfulli to more perfeccion and to streitere keeperinge of Cristis counselfis and to ful hight povert;

I· Corollaire If freris encreessen begginge with grett cri to the foresaid comun wickedness of othere religiouse, and putten on Crist such begginge, bi which the riche men ben defraud'd of meryt, and pore men ben defraudid of liflode, thanne the freris ben moche wors than othere religiouse, and ben blasfemis anenities Crist, and ben menquelleris of pore men, bothe in bodies and soulis.
2 Corollary: If freris mendicantis and speciali menouri bisilde our costlew housis bi false meenis and blasfeme begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and other superflieties than other worldly men, thei ben false profetis and disciplis of antecrist, and disseyven the puple undir the colour of pite.

And thanne Petir in the secunde pistil in the ij° c°, and Judas in the ij° c°, and Poul in the jj° pistil to Tymothe the iiij° c°, and in the ij° pistil to Tymothe the iiij° c° profecieden of these false profetis, and so dide Crist in the viij° c° and xxiiij° c° of Mt. Whethir freris today don thus, lat lordis and othere cristene men loke wel, and if such errour be founden among hem, lat lordis and othere cristene men withdrawe prudently here bodili almes from suche freris in givinge theighe almes to pore men, and in agen bringinge suche freris to the truthe and fredom of the gospel. Forwhi it is not oo mannis work neithir o yeres writinge, to declare sufficientli alle the leesings and blasfemis of false freris of the feynid excellence of her privat ordre above the ordre of apostlis and above the ordre of preest with the perfyt reule of the high, that as religiouse possessioneris confermide it for most perfyt.

And siþ þe beste styrnyge to almessede is wiþ trauellynge of hondis to 3euen almessede boþe bodily & goostly, as dide Seynt Poul þan siþ freris letyn hemself most parfyt, þei schulde trauelye wiþ here hondis to 3eue almessede boþe bodily & goostly.

Whi may not þan freris begge as he dide?

Whi þanne nowe may not freris so begge as þei do to here felawis þat stodyen at home? CLERK Here we seyen þat þere is greet difference bitwixe þe freris beggnge and þeis collectis makynge of Seynt Poul to þe seyntis in Jerusalem. Firste for among freris, þou3 oon begge for alle, it schal not be departid among alle, to eche as it were nede, as it was among þe seyntis in Jerusalem.

And þese men felen malis of freris, for it is known to þe worlde how freres han pursued hem and ne helpe hadde be of secular men, þei wolde haue brent hem or don hem to dep & 3it þei feynen falsely þat þei don þus be charite.

Here we preien not, as freris, neiþer of Crist ne Baptist, to lyve worldli liif and likinge to oure castels, ne bi falsly þat þei feynen falsely þat þei don þus be charite.

Lord delyvere his folk for siche perels of fals freris, for if þis laste be pressid out, þei sewe bifoð þe isitr.

And bothe have many peritis, as popes and cardinalis and bishops and archdekens, munkes and chanouns, hospitaleres and freris.

Ff for now may men se þat foure ordires of freris þat men late founden by ordynaunce of men, kepen hem not in charite amonges homselfe;

þe secounde cause of envye among þo laboreres is þat þei ben to charidg and spoylid in hor godes by two partis above þat schulden deffende hom, ffor freris, persoons, and oþer þei ben robben þo Chirche, maken hom to swete hor owne blode by hor ypocrisye.

And so if þei weren oppressid by unkynde braunchis, as prestis or freris, lordes schulden
helpe hom, as kepere of a vyne3erd schulde helpe þo vynes, and kutt awaye supeluf þat grows in hom;
<L 19><T A09><P 146>

Covetise is in freris, in sellyng of hor prechyng, in schryvyng, in brynyng, and in hor fals counseyling;
<L 36><T A09><P 151>

And þis synne flowes to possessioneres and freris;
<L 8><T A09><P 153>

3c, religiouse men, as mounkes or freris, wasten more meete or drinke þen profitis to hom.
<L 10><T A09><P 157>

And by myche more skile fro freris and possessioneres schulden men wipdrawe hor almes, when þei synnen more, bothe by wastyng pore mennis godes by more falsched and lecchorie, and lesse servyng unto men, bathe bfore God and mon.
<L 31><T A09><P 163>

And if freris enterlasen, þo synne is more perilouse.
<L 27><T A09><P 164>

And here freris gaderen myche gode of suche maner robberis;
<L 26><T A10><P 174>

And herfore many men supposen þat werke of þise freris schal þe sumner fayle, for defaute of riȝt grounde.
<L 29><T A10><P 174>

But trist we not to fals freris, ne fayle not in treupe, for þei beren venym in þer tayle, speke þei never so faire.
<L 3><T A10><P 176

But leve we þeise uncrafti wordus of þes freris, and speke we to þe purpose of matir þat is touchid.
<L 34><T A10><P 176

But foure statis, of þe emperour clerks, of munkis, of chanouns, and of freris, semyn perelous, and not ordeyned of God, but suffrid for mannys synne.
<L 16><T A11><P 184

3if freris sellen her prechyng, her preying, and her schryvyng, þe symonye is þe worse in siche ypocris.
<L 8><T A16><P 211

Sith Crist and Anticrist contrarien togedir, and freris pursuem moste men þat tellyn hem hor sothes, þei schewen hom Anticrist clerkes,

contrarie to Crist. 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. If þo freris do þo reverse, þei are Anticrist clerkes;
<L 1, 3, 5><T A19><P 231

And so schulde men rubbe oute þe defautes of freris, and thriste oute þo quyter of hor olde synnes, for þus dide Crist wip þo freris.
<L 11><T A19><P 231

þat alle þo freris of þis lond, or oþer blasphemes, connot disproye his faythe þat we telle. And þo alle Cristen men schulden be on Cristis side, and reverse Anticrist wip alle his disciplis, nerepoles knyghthes schulde more scharply stonde in þis cause, ffor 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 29, 35><T A19><P 231

And suche a covent of freris, or of munkis ouper, was never in Cristendome as Mauris and his felowes;
<L 2><T A19><P 232

And trowe not þat wikkednesse of freris or ignorance of prestis excuses not seculer lorde to autorise hor dedes.
<L 19><T A19><P 232

and if þo freris sheweth at þe moment of þe seculer, þo is never in Cristendome as Mauris and his felowes;
<L 1><T A20><P 233

And, for de de doynge shewes more þo sothe, tell us how freris desseyved late oure rewme at London, in þo counselle;
<L 4><T A20><P 233

as freris have nowe places and rentes and myche worldly gode geten of þo puple. Bot if þese freris schulden speke to þo purpose and plesynge of bischops, þei schulden meene þus;
<L 6, 7><T A20><P 234

Here may we se how þese fals freris loken ofer Gods lawe, as scribes and Pharisées.
<L 5><T A20><P 235

But hit semes to mony men þat freris passen þis state, and þat þo fadir of leesynges haves putte hom in rewmes to be ydel, and to begge, and to waste rewmes.
<L 12><T A20><P 235

But sith bisynes of beggynges may not be groundid in þo lawe of God, how schulde hit þen grounde freris? And so fyve barly lofes of scharpe barly bred schulde teche þese freris what þei schulden trowe, and not dampe as heretiks
Anticrist clerkes, and aske of pese freris grounde of hor ordires,—sip pei cannot se pat ne prestes schulde be lordes, and myche more pat ne pei schulden fght and haf sumtyme wyfes, for so hadden prestis in po Olde Testament!

and rekelesshed of lordes and folye of clerkes schulden be cause, if pese freris springen on heght.

Freris and prestis schulden preche þre poyntes.

And þen were þo puple on Gods halve discharged of noumbre and maners of prestis and freris.

And herfore schulden trewe men trowe lasse þis court, or þes freris, and axe goode ground of newe þingis þat pei telle men.

and aftir sendip freris and oþer false clerkis, to make þe peple to trowe, and mevep hem to þis sentence.

þei 3eve leve to prestis, to monkis, and to freris, to traveylle in her cause, al 3iþ þei slee men, and suche þat have be comynly most viscious men of opere.

Here we answere to þo freris, certeyne of oure faythe, þat no custome in þo Chirche, confirmed of popes, ne done bi hor seyntis, is for to preyse, but in alþe myche as Jesus Crist confermes hit.  

Bot 3itte þese fals freris replyen for hor partye, and seyn þat clerkes done almes better þen hor patrouns wolde evere have done, or couthe, or myght;  

But her þes false freris florischen þis falsehede, and seyen þat Crist baad his apostlis cely her cootis and bie hem swordis, and so it is leeful, in defense of Cristis ri3t, to Cristene men for to fi3te, bope prestis and oþir men. But her schulde þes freris teche to whom Crist spak þes wordis, and wþer he spak of cote and sword bodily or goostly.

And so God dispreyseth hom for þis gret folye, as he dispreyses freris, al þof pei helpen þo worle for to bryng forþ childer on oþer mennis wyfes, to make hor owne childer afterwarde soche freris. And so þese freris knytten hor tale wiþ an opun falsehede, þat suche worldly glory may do no harme in prestes. Lord! if secular lordes wolden penke hou God haves putte hem to grete worshipp of his worlde, in state of his Chirche, to stonde for his ordynaunce ageyne

men for Gods lawe.

how kepe þese freris þis, þat studyen to be riche?

Lord! what nede were þese freris to daimpne men as heretikes, þat seyn þat Gods lawe forbedes prestis þus to be lordes? Somme men seyn þat pouder of temporale godes makes þese freris to owwerloke þo lawe of hor God, as dogge lokes offer towards Lincoln, and itel sees þeroff.  

Pat may men see by heresy of freris þat þei sowen in þo Chirche, of þo sacred ooste. Bot þese freris schulden knowe, þat hit is non almes to reverse Cristis ordynaunce, and to harme his Chirche;

And þus byhoves iche mon sey þat he holde wiþ Crist, as freris wiþ confesse þat hit were non almes to dowre hom as monkes, and charge hom wiþ mukke, hou were hit almes to destrey Cristis ordyaunce, better þen reule of freris, in his speciale prestis?

And if þou sey þat þo fende lufs lastynge in synne, and boostynge of errourses þat elders have done, þis schulde move þe for to reverse þo fende, and trowe not unto freris, bot stonde on Cristis ordynaunce.

Here we answere to þo freris, certeyne of oure faythe, þat no custome in þo Chirche, confirmed of popes, ne done bi hor seyntis, is for to preyse, but in alþe myche as Jesus Crist confermes hit.

Bot 3itte þese fals freris replyen for hor partye, and seyn þat clerkes done almes better þen hor patrouns wolde evere have done, or couthe, or myght;

Bot as freris wolde tourne lordschippe fro seculer lords, so þei wolde tourne sustynaunce fro curatis þat Crist ordneyen.

And so God dispreyses hor for þis gret folye, as he dispreyses freris, al þof þei helpen þo worle for to bryng forþ childer on oþer mennis wyfes, to make hor owne childer afterwarde soche freris. And so þese freris knytten hor tale wiþ an opun falsehede, þat suche worldly glory may do no harme in prestes. Lord! if secular lordes wolden penke hou God haves putte hem to grete worshipp of his worlde, in state of his Chirche, to stonde for his ordynaunce ageyne
Antecristis clericis.

CAP. VIII: Off his may men se, how falsely freiris feynep 3ife of his tresore to ech pope of Rome.

"And his he lewedeste heresie hat evere was founde of freiris."

And siþ Jerom witnessiþ, he is an open heretik Þat expounep Goddis lawe to opere witt Þan God meneþ, freiris shulde avise hem wel before þei seid þat Crist baad to his apostlis to bie hem swerdis, 3ee, 3if þei selle here cotis þefore.

"And þus blasfemye of þes freiris menþ þat Crist was a fool, and scornefullyche Þiþounen greet witt, siþe he may noþt be fool suffering freiris be in his Chirche, alþouþ þei meve bishipis to fiþte and þerto spoyle þe pore pple wip beggyngye of blasfeme lesyngye, openly prechide aþenst Goddis lawe, and Þiþ defautis aþens it; ffor compenye of Þiþe myþte londis, and seieþ þat peple beggynge to fiþte and sufferþing Wiþouten greet witt, Crist was a fool, and scornefullyþe wipouten cause beggyngye and nedles."

And þus it fareþ of persones, munkis, and freiris, þat don here servyce and massis more for name of holymesse and wynnyng of worldly muk, þan for clene love of God, and gostly helpe of Cristene soulis.

"what mirroure of mekenesse is þis, þat bishopis and prestis, munkis chanons and freiris, þat schulden be meke and pacient and lambren amongst wolvys bi techynge of Crist, ben more proudly arraied in armer and Þiþe costis of werris, and more cruel in here owene cause þan ony owere lord or tiraunt, 3e, ðepene emperours!"

Also þes newe religious, and namely freiris, distroien and disturblen þe pees and reste of þe kyng and his rewme; And of þis office serven freiris, confessouris of grete lordis and ladies, and þis norischip hate and enyne and debates and werris myche in Cristene peple.

But God 3eve þat þes bolde freiris use noþt swerdis to fiþte wip men, whanne þei telle hem Goddis lawe, and freiris defautis aþens it; ffor þe compenyne of freiris myþte þanne conquer many londis, and seie þat þei have riþt of God to alle þe goddis þat beþ beninne, but God 3eþe þat þei diþe no worse, in false conuense and false counsel. Oþir freiris dremeth lasse yvel, þat þes two swerdis were two fleisch knyves, wip whiche þei slowe þe Paskal lombe, and aþir Petir fauþt wip þe ton. But trowe noþt þiþ faynynge of freiris, sibe it wanteþ groundinge;

And here many men supposen, as reule þat falliþ noþt, þat word groundide first in freiris is an open lesyngye.

As knyþt, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagtis ynowe, and wolde not do þis office, but lette ðeþere þat woldeþe save þes men for pite, but over þis he nedide hym to be governed bi here enemys, and þei schulden have here goodis for to sleþe þes men in þe castel, in þis poynþ were most opyn traitour to his kyng, so it falliþ bi ðoure weierward prelatis, þat prechen not Cristis gospel, but letten ðeþere ðeþere prestis to teche trewely and frely Goddis word, and senden freiris þat coloureþ here open sygne, and prechen fablis and lesyngeþ, and robben þe pore pple bi stronge
And no drede, 3if cuntreis tume fro to more hid,
As, heiling, hat Joon forfendide, hap noo vertue among þes freris;
As, þes two popis han now no more enemyes, ne more hid, þan ben þes freris;
And no drede, 3if cuntreis turne fro þe oo pope to þe toþir, þe freris wolden turne also, for þei obeishen to þe puple.

And þus popis, bischopis, and freris, shulden helpe here to purge hemsilf;
And þus prelatis shulden helpe þe Chirche, as þe freris shulden helpe hemsilf.

And þus popis han now no more enemyes, ne nurishe hem in worldli goodis;
And þis prefis forsaken þis now, and seïn þat þei assentiden not herto, þei usen þer olde crafte of gabbing, and encresen harm algatis.

And þat þis laste journe þat Englishe men maden into Flandres, spyuJid oure rewme of men and money more þan þe freris han wip hem.
And freris þat semen uncouplable here, moten algatis graunte þer assent;

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

And þat þis laste journe þat Englishe men maden into Flandres, spyuJid oure rewme of men and money more þan þe freris han wip hem, ne nurishe hem in worldli goodis;

And 3if þis prefis cræfte stondiþ in þis, to teche þe puple þer blyve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris bigynne, and telle men where þis be soip. And 3if þei seyn þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

First, þat þei makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

And 3if þer prefis cræfte stondiþ in þis, to teche þe puple þer blyve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris bigynne, and telle men where þis be soip. And 3if þei seyn þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

And 3if þer prefis cræfte stondiþ in þis, to teche þe puple þer blyve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris bigynne, and telle men where þis be soip. And 3if þei seyn þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

And 3if þer prefis cræfte stondiþ in þis, to teche þe puple þer blyve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris bigynne, and telle men where þis be soip. And 3if þei seyn þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

And 3if þer prefis cræfte stondiþ in þis, to teche þe puple þer blyve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris bigynne, and telle men where þis be soip. And 3if þei seyn þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

And 3if þer prefis cræfte stondiþ in þis, to teche þe puple þer blyve, and þe puple trowiþ comunli þat þis oost is Goddis bodi, here freris bigynne, and telle men where þis be soip. And 3if þei seyn þat þis oost in no maner is Goddis bodi, flee þes freris as heretikes, for Crist and his Chirche seien þe contrarie.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.

First whan þei maken freris, þat ben worsid bi þis makyng, þei don hem a goosti harm, and al mankynde wherof þei ben. And if þou seist þat noone freris ben, but 3if þei ben þe betere to God, for holynes of þer companye makþ many goode þat ellis wolde be shrewis, stryve we not wher þis mai faille, but graunte we on þe þoper side, þat many wolden be lesse yvel out of þes ordris þan in hem.
And so ordir of Crist in his elenness and fredome is moste perfite, and so hit semes that alle þese frys be apostataas. CAP II: Also frys seyn prively þat hit is apostasie and heresie for a prest to lyve as Crist ordeyned a prest to lyve, by forme of þo gospel.

And so frys schulden be nedid to leeve þis lýynge of cloynty, and feyned obedience by singerul profesionn, and to dwelle amonge þo puple, to whom þei may moste profite costly. <L 27><T A24><P 368>

performe myche more charite schulde dryve frys to cum out amonge þo puple, and leeve Caymes Castels þat ben so nedeles and chargeouse to þo puple, sith þei not occupye himself so wil in suche solitarie lif and contemplacioun, as couthen Crist and Jon Baptist.

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

Bot here men wil not distrie frys, ne słe hom, ne curse hom, bot distrie hor errors and save þo persones, and brynge hom to þat lýynge þat Crist ordeyned prestes to lyve inne, for þat is algaþis þo best, to þo moste worship of God, to moste profite of holy Chirche, and to frys also.

<L 24, 28><T A24><P 369>

CAP III: Also frys seyn, if a mon be oones professid to hor religioun, he may nevere leeve hit and be saved, þof he be nevere so unable þerto, for al tyme of his lif.

<L 31><T A24><P 369>

CAP IV: Also frys syn, if a mon be professid to hor holy ordir, he acht not preche frely and generally þo gospel to Cristen men without license of his soveryne for virtue of obedience, be his soveryne nevere so cursid mon of lif, and unconnygne of Gods lawe, and to Cristen monnis soule, and, in caas, a foule devel of helle, þof þis mon professid have resseyved of God nevere so myche connygne of Gods lawe, and power and wille to wurche after þis connygne.

<L 13><T A24><P 370>

CAP V: Also frys seyn and maytenen, þat begginge is leyful, þo whiche is damyped by God, bothe in þo Olde Testament and in þo New.

<L 32><T A24><P 370>

and so does Fraunceys to frys.

<L 27><T A24><P 371>

CAP VI: Also frys seyn in dede, þat hit is medeful to leeve þo comaunderment of Crist, of gvyynge of almes to pore feble men, to pore croked men, to pore blynde men, and to bedraden men, and gif þis almes to ypocris, þat feynen hom holy and nedy when þei ben strong in body and haven over myche richesse, bothe in grete waste housis, in preciouse clothis, in grete feestis, and mony jewels and tresoure.

<L 8><T A24><P 372>

For sip þer weren pore men ynowe to take mennis almes, before þat frys comen in, and þo erthe is nowe more bareyn þen hit was, ouþer frys or pore men moten wande of þis almes. Bot frys by solit ypocrisie geten to horself, and litten þo pore men to have þis almes. CAP VII: Also frys chargen more brckyng of hor owne tradiciouns þen brckyng of þo comaunderments of God.

<L 19, 21, 24><T A24><P 372>

Cap VIII: Also frys feynen hom, as ypocrisie, to kepe straetyly þo gospel and povert of Crist and his apostis;

<L 8><T A24><P 374>

CAP IX: Also frys drwen childre fro Cristis religioun into hor private ordir by ypocrisie, leesingis, and steclynge.

<L 20><T A24><P 373>

CAP X: Also frys for pride and covetise drwen fro curatis hor office and sacramentis, in whoche lyn wynynnge or wurschip, and so maken dissencion bewiþis curatis and hor gostly childer. Frys drwen to hom confessioun and brying of riche men by mony solit meenes, and messe pens, and trentals, bot þei wil not cum to pore mennis dirighe, ne resseywe hom to be bryed amonge hom.

<L 14, 16><T A24><P 375>

and frys seyn hit is no nede, for þei haf more power þen þo curat.

<L 11><T A24><P 375>

And pride and covetise of frys is cause of al þis, and mony oþer synnes.

<L 4><T A24><P 375>

CAP XI: Also frys komen in under þo name of seynitis, and forsaken þo seynitis reule and lyve, and puten hor owne errors to þo seynitis, and sclaunred both hom and God.

<L 7><T A24><P 375>

but his reule spekes noþi of frys;

<L 19><T A24><P 375>

And so þo frys þat haf founders done ageyns her founders teching and Cristis also;

<L 21><T A24><P 375>

And oþer frys, þat have no patrouns, lyven aftir himself, and puten hor erroures on seynitis, and so sclaunred hom and Crist.

<L 25><T A24><P 375>
CAP: XII Also freris pursueth treue preestis, and letten horn to preche þo gospel, notwitstondynge þat Crist enjoyned presthed and preching of þo gospel.

CAP: XIIIf Also capped freris, þat ben maystres of dyvynee, have horn chaumber and servise as lordis or kyngeys, and senden oute ydiotis ful of covetise to preche, not þo gospel, but cronycis, fablis, and leesingsis, to pleese þo puple and to robbé horn.

CAP: XIV Also freris schewen not to þo puple hor grete synnes stably as God biddes, and namely to myghty men of þo worlde, but flatren horn and glosen and norischn horn in synne.

And sith hit is þo offis of a prechoure to schewe men her foule synnes, and pynes before, and freris taken his offis, and done hit not, þei ben cause of dampancion of þo puple.

And ensaumple men may take, how freris suffren myghty men fro 3eere to 3eere lif in avowtrии, in covetise, in extorsiouns doynig, and mony oper synnes. And when men ben hardid in soche grete synnes, and wil not amende horn, freris schulden fle hor homely cumpanye, bot þei do not þus, lest þei leese worldly frenschip, favoure, or wynnyng.

CAP: XV Also freris byletris of fraterniti disseyven þo puple in feyth, robben horn of temporal godis, and maken þo puple to trist more in deed parchemyne, seelid wip leesinges, and in veyn preyers of y pocrites, þat, in caas, ben dampted devels, þen in þe helpe of God, and in hor owne gode lyvynge.

CAP: XVI Also freris perverten þo right feithe of þo sacrament of þo auter, and bringen in a newe heresie.

CAP: XVIIf Also freris bylden mony grete chirchis and costily waste housis, and cloystris as hit were castels, and þat wipouten ende, whereþow parische chirchis and comye wynes ben payred, and in mony placis undone.

Fór þat þei new housinge of freris, bót hit rayne on þo auter of þo parische chirche, þo blynden puple is so disseyved þat þei wil raper gif to waste housis of freris þen to parische chirchis, or to comyn wynes, þe men catel and bechis ben perischid þerinne. Byfore þat freris comen in þer was more puple, and þo erthe more plentlyous;

CAP: XVII Also freris also destriën obedience of Gods lawe, and magnifyen singular obedience made to synful men, and, in caas, to devels;

Bot freris tollen n03t by þis obedience, bot if þei maken singular professioun to sinfull fools, þat mony tymes techen and comauend horn ageyns Gods wille;

CAP: XVIII: Also freris forsaken perfeccioun of hor ordir for worship of þo worlde and covetise, and ben not suffrid to take þo fredome of þo gospel, for to preche Gods worde to þo puple. Ffor freris ben made bishopis, 3he, mony tymes bi symony, and sworn strongly to go and preche and convert hoten men;
And these brethren, bishops, priests, have given diligence in every way to bring about and thereby bring them to the destruction of God's law. For even such men as beggers, friars, priests, up to the kings, the king's grant is occasion hereunto, he be guilty of holden to revoke and let friars in prison lest so, beside for further them and may provide them in their sin, and spare covetous, and sinful, and hateful, and hateful to open and scandalous, and is not known to men, tourmentis. And it seems no wisdom ne profit to give the power to men in prison.

But these brethren schewen here the stirring at so full, whose knowe will hor peynes and tormentis. And hit seimes no wisedome ne profit to give brethren power to princes. 

But when brethren prisoners are brethren, so payne is not known to men, that ye synne were never so open and sclaundrous, and that does harme to his people, and profit of kynges ministeris is away. 

And when these brethren of brethren ben proud, covetous, and synfull, and hate, and thou brethen, and wil soone prisoun trew men that reprozen hor synne, and spare oyer schrewes, be they may flater hom and mayntene hom in hor synne, and so, byside that ye synne that comes herby, sith he may desstrate hit and dos not. And these brethren beggers, brethren, Ilpen up to kynges power, and mony tymes more ben that ye kyng dar do, and make that ye kyng of fendis tormentour to prisoun trewe men, for be seyn that soth. 

CAP-XX: Also brethren pryse more hor rooten habite that that worshipful body of our Jesus Crist. 

CAP-XXI: Also brethren beggen wipouen rede for hor owne riche secte, and not for poor bedraken men that may not go, and have no mon to sende for horlyvelode, bot raper drawen riche mennis almes fro soche poor men. 

CAP-XXI: Brethren also kepen not correpcioun of that gospel ageyns that brether that tressassan, bot cruely done hom to peyneful prisoun. 

And of this rebelling ben brethren moste gilty, for that leden prelates, lords and ladies, justis and oyer men by confession, and tellen hom not spedily hor synne, for if they tolden hom hom synne, and that wolde not amend that hom, that brethren that ben hor confessoure schulden leuve hom up, as Crist and Poultechen. 

And of this rebelling ben brethren moste gilty, for that leden prelates, lords and ladies, justis and oyer men by confession, and tellen hom not spedily hor synne, for if they tolden hom hom synne, and that wolde not amend that hom, that brethren that ben hor confessoure schulden leuve hom up, as Crist and Poultechen. 

And so of oyer werris and debatis, that brethren myghten lette that be wolden. 

And so of oyer werris and debatis, that brethren myghten lette that be wolden. 

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money. 

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money. 

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money. 

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.

And brethren also that Scarios childre, bitrayinge trew men of that gospel, and so Crist, for money.
patience and pite, for he ben moste unpacient ageyns reprouvyng of synte and destryinge thereof.
<L 25><T A24><P 387>

Bot freiris done al þo contrarie, for he visiten riche men, and by yapocrisie geten falsely hor almes, and wipdrawen hit fro pore men. Bot he visiten riche widows for hor mucche, and maken hom to be biried at þo freiris;  
<L 3, 6><T A24><P 388>

And, as trewe men tellen, freiris seyn apertely, if þo kynges and lordis and oþer men stonden þus ageyns hor fals beggyng, ageyns hor fals takyng of almes when no nede, and to robbe hor tcnauntis, bot gif hor almes to hor pore neghtboris, where he schulden do hit by þo heest of God, and mayntenen freiris in hor fals beggyng, yapocrisie.  
<L 15><T A24><P 389>

CAP· XXX: Also freiris techen þat hit is not leeveful to a prest or another mon to kepe þo gospel in his boundis and clemnesse, wipbouren error of synful men, bot if he have leeve þerto of Anticrist.  
<L 1><T A24><P 390>

CAP· XXXI: Also freiris ben ressett, and a swolowe of symonne, of usure, of extorsionis, of raveyns, and of thieftis, and a nest or hoorde of mammons tresourses.  
<L 19><T A24><P 390>

And herfore iche partye drawes oþer to helle, þo freiris, for hor fals takyng of almes when no nede is, ne þe he have leeve of Gods lawe þerto, þo blyncle puple, for þe drawen hor almes fro hor pore and nedy neðhtboris, where þe schulden do hit by þo heest of God, and mayntenen freiris in hor fals beggyng, yapocrisie.  
<L 28, 32><T A24><P 389>

And these lawes of freiris ben more ageyns þo gospel;  
<L 34><T A24><P 392>

CAP· XXXIII: Also freiris ben theves, bothe nyght thefis and day thefis, entryng into þo Chirche not by þo dore, þat is Crist;  
<L 28><T A24><P 391>

CAP· XXXIV: Also freiris by yapocrisie bynden hom to impossible þing þat he may not do;  
<L 8><T A24><P 392>

CAP· XXXV: Freiris also ben worse heretikis þen waren Jewis, þat wolden kepe ceremonyes of þo olde lawe wip fredome of Cristis gospel.  
<L 27><T A24><P 392>

but freiris kepen now lawes feyned of erreoures of men, moo þen God ordered in þo olde lawe, and more uncerteyne.  
<L 30><T A24><P 392>

And þese lawes of freiris ben more ageyns þo gospel;  
<L 34><T A24><P 392>

CAP· XXXVI: Also freiris ben adversaries of Crist and disciplis of Sathanas, not 3elinge gode for yvel, as Gods lawe techis, ne gode for gode, as kynde and monnis lawe techen;  
<L 8><T A24><P 393>

And þe preferen freiris þis condiucion, if þei wil teche by holy writ or resoun, þat freiris ordir and lyvyngis beste for prestis, þei wil gladly be professid to þo freiris ordir; and if prestis may teche, bothe by holy writ and resoun, þat hor ordir is better þen freiris, sith Crist hymself made hor ordir, and not freiris, þei preyen freiris for luf of Gods to take þat ordir, and to leeve hor singuler ordir, in als myche as hit drawes hom
fro þo fredome of þo gospel.

And þus, for þo grete almes þat men gyven to freris, þei letten men to con Gods lawe, and so letten hom to be saved, Þor þei may not be saved wipouten connyng and kepyng of Gods lawe. And so freris neden oure lond to be damnep wip fends in helle. CAP: XXXVII: Freris also ben worse enemies and sleers of monnis soule þen is þo cruel fende of helle by hymself.

And þo freris, for luf of a litel stinkyng mucke, and wilfare of hor foule bely, sparen to reprowe þo cursid synne of þo pulpule.

CAP: XXXVIII: Also freris leden and norischen oure prelatis, oure lordis and comyns, in grete blasphemye ageyns God.

CAP: XXXIX: Freris also destrien þat myche money to preye for aile, boðe gode and þus, to makynge fals suggestioun, and fals poursuyte after.

Bot þris seyden þus, for men schulden gyf hom myche money to preye for aile, boðe gode and yvel, and also to þese bishops and possessioneres. CAP: XL: Also freris seken bisilys hor owne worldly worship, and putten þo worship of God hyynde, ageyns þo techinge of Jesus Crist and Seynt Poule.

And so of þeir bisynesse of freris, whoso takes gode siþt to hom.

CAP: XLF: Freris 3itþ hyen, 3itt falsely, homselfe above Crist. Þfor where Crist biddis þat men trowe not to hym, bot if he do þo werkes of þo Fadir of heven, freris chalengen pat men triste and obechece to hom, as nedeful to soulis heele, when þei done not þo werkes of God.

CAP: XLII: Also freris falsely enhansen homselfe abofe Crist and his apostils, for þei wil not be payed wip Cristis reule in þo gospel, to techew trewly þo gospel, and have mete and drinke frely of a gode mon and devout to God, ne be apayed wip fode and hyllynge, as Crist and his apostils weren.

ffor where Crist had not to reste inne his heved, freris, feyned beggers, have lordly plasis, þat almoste þow Englynde þei may iche nyght lye on hor owne. CAP: XLIII: Freris also of grete cautel byden novycis to unknown þing, for þei wil not suffre hom knowe hor privatess of hor reule and hor lif, til þat þei ben professid;

and freris done here fully þo contrarie.

CAP: XLIV: Also freris ben wasteris of tresour of oure lond by mony blynde and unskilful maners.

And God wol wher matrimonye be þus departid for money by soche freris, makynge fals suggestioun, and fals poursuyte after.

CAP: XLV: Freris also by Lucifers pride hyen homself, and holden hom holier þen alle other oute of hors sect, for as myche as þei bynden hom to new tradiciouns of synful men, þo whiche ben ful of error, over þo moste sufficient reule of Jesus Crist, þat lefte no profitable ne nedeful bing out of his reule.

Bot sþ boostinge and rejovskyng of synne is one of þo grattest synnes of alle, and þese freris boosten so myche of hor synful errour, hou þei have founden a better religioun þen Crist made for his apostils and prestis, hit semes þei ben moste synful and cursidly proude over alle oder wicked men.

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis þen þei done by virtues and godis of blis.

And þus þese freris maken sacrifice to fals godis, for hor covetise, and forsaken God Almyghty;

CAP: XLVI: Also freris settan more by stinkyng dritt of worldly godis þen þei done by virtues and godis of blis.

Ffor if a Caymes Castel of freris haf myche dritt of worldly godis, þof þo freris þereinne ben ful of pride, covetise, symonye, and fals robberie, by fals beggyng and flatering, 3itte þat þei seyn þat riche hou is better þen a pore hous of freris, þof þei lyen in meneennes, povert, and penaunce, and myche holynesse.

And þus þese freris maken sacrifice to fals gods, for hor covetise, and forsaken God Almyghty;

CAP: XLVII: Freris also schewen and witenessen in homselfe Anticristis miraclis, right as La3ar, and þer reysid by Crist, shewiden and witenessiden Cristis miraclis. Ffor as La3ar and þer weren verely deede, and verely reysid by Crist to lyve of kynde and grace, so þese freris feynen hom deede to pride of þo world and þer synnes, bot þei ben reysid by Anticristis doyng to pride of statitis, covetise, and sortil mayntenynyge or colouringe of synne. Ffor þof
men ben cursed avouteris, extorsioneris, and wrongeful mayntyneris of falsenesse and debatis, 3itte freiris wil coloure ðese synne, and undertake for ðese synful men, if ðei wil gif hom myche dritt and mayntene hor veyne sec, and comende hit more ðen Cristis owne religioun. <L 12, 16, 21><T A24><P 399>

CAP· XLVII· Also freiris ben foule envenymed wip gostly synne of Sodome, and so ben more cursed ðo bodily Sodomitynis, ðat weren sodeynli deede by harde vengeaunce of God. <L 28><T A24><P 399>

CAP· XLIX· Freiris also ben moste privy and solit procuratures of symonye and foule wynnyng, and biggyng of mony indulgensis and trinels, pardouns, and veyne privilegies. <L 7><T A24><P 400>

CAP· L· 3itte freiris ben moste perlouse enemyes to holy Chirche and al oure lond, for ðei letten curatis of hor offis, and spenden commynly and endeles sixty thousande mark by 3eere, ðat ðei robben falsely of ðo pore puple. <L 20><T A24><P 400>

And now ben mony thousande of freiris in Englund, and ðo olde curatis stonden stille unamendid. <L 31><T A24><P 400>

And so freiris suffren curatis to lyve in synne, so ðat ðei may robbë ðo puple and lyve in hor lustis. For if curatis done wil hor offis, freiris weren superflu, and owre lond schulde be discharged of mony thousande marke. <L 3, 5><T A24><P 400>

And so, when al ðo gronde is sought, freiris seyn ðus in dede, Lede olde curatis waxe roten in synne, and letë hom not do hor offis by Gods lawe, and we wil lyve in lustis so longe, and waste veyneliche and endeles sixty thousande marke by 3eere of ðo pore comyns of ðo lond; <L 11><T A24><P 401>

Off ðese fifyth heresies and erreors, and mony moo, if men wil seke hom wil out, ðei may knowe ðat freiris ben cause, bygynnyng, welle, and mayntenyng, of perturbaciuon in Cristendom, and of alle yvels of ðis world. And ðese erreors schulen nevere be amendid, til freiris be brou3t to fredome of ðo gospel, and clené religioun of Jesus Crist. <L 26, 28><T A24><P 401>

And if blasphemye be scaterid amonge mony men, nerepoles ðis heresie is comynly wip freiris. <L 2><T A25><P 403>

Mony soche sentencis ben feyned of freiris, by whom Anticristis clerkis reversen Cristis sentence. <L 11><T A25><P 404>

and so ðese freiris and Pharisees ben madder ðen Juwes and falsër Paynims, sip ðei trowen nowpher ðat hit is Gods body, ne bred, ne creature ðat ever God made. <L 24><T A25><P 404>

bot alle Cristen men shulden have freiris suspecte, ðat ðei dar not putt ouer her feihe to ðo puple, and putt hit by oure feythe, and stonde ðerby. <L 3><T A25><P 405>

God helpe us few Cristen men þat stonden in ðis feythe, for leesynge and flaterynge of freiris spreden ful wyde. <L 8><T A25><P 405>

And 3itte alle þes freiris þat procur for Anticrist, mot cloute to leesynge to textis and glosis. <L 13><T A25><P 408>

And so, þof we had an hundred of popis, and alle þo freiris in þis worlde were tourned unto cardinals, 3itte schulde we more trowe þo lawe of þo gospel þen we schulde trowe al þis multitude. II PARS BLASPHEMIAE· Þo seconde blaspheme grounden þes freiris, for ðei feynen falsely beggyng in Crist; <L 16, 20><T A25><P 410>

Bot, for to knowe fraudcs and falsenessc of freiris, moste we knowe what is beggyng, and maner of beggyng. <L 26><T A25><P 410>

And þip freiris beggon on þis wyse by autorite of Crist, hit semes þat þei conseven þat Crist begge þus. <L 20><T A25><P 412>

Also, þip freiris seyn þat beggyng groundes hom, and puttës hom in hyer degre of al þis Chirche, why wolde not Crist before þo comynge of freiris teche þis beggyng, to profite of his spouse? <L 38><T A25><P 412><L 2><T A25><P 413>

Also, þip þo gospel is ful of dedes of Crist, and suficienten in trethe to governe Cristis Churche, if þis beggyng of freiris were taken of Cristis lif, sumwhere in þo gospel shulde hit be grounded. Bot þo gospel leves hit, þat holdes al trethe, And so þo blaspheme freiris, to grounde hor ordir, putten Crist out of state of innocense, and putten folie in his werkes, sip he wrot unruly. Mony hayre resoun makis ðis holy bishop to convicte in ðis falsnesse of freiris. Bot sip freiris
were heretikes and blasphemes in Crist, bot if
pei groundid pis begynge in lawe of pis gospel,
po first and po myghtiest resoun of freris to
prove beggyng in Crist, stondes in pis;
<L 7, 10, 13, 14, 17><T A25><P 413>

And so, if Crist bad po wommon gif hym a
drinke, neverllOles he beggird not pis drinke of po
wommon, And wolde God pat soche freris
beggid no3t bot water, or eliles oper elementis,
pat by kynde shulden be comyne! And, for
freris may not feyne oper drinke bot water of po
welle pat Crist shulde aske, pei feyne falsely pat
Crist asked water to drinke.
<L 25, 27><T A25><P 413>

And so it semes pat feynyng of freris expownes
pis gospel as heretikes done.
<L 3><T A25><P 414>

Bot 3itte po freris fablen of beggyng of Crist,
and seyn he beggid of 3achee bope meete and
house.
<L 14><T A25><P 414>

And sip per is no beggynge of soc he comyne
bestis, po freris shulden schame to forge sue he
beggynge;
<L 1><T A25><P 415>

Bot here we seyn to freris.
<L 13><T A25><P 415>

And so, po Crist toke bodily almes, neverpoles
he gaf better ageyne gostily almes, and beggid
nevere on pis manner pat po freris feynen.
<L 21><T A25><P 415>

þese freris have in propur houses of coste.
<L 33><T A25><P 415>

þese founed freris rekken nevere how mony þei
have.
<L 35><T A25><P 415>

And, for Crist chees his disciplis, and gedrid
hom of mony, po freris steelen lesse childer
wijpou discre-ciou;
<L 2><T A25><P 416>

Bot loke how þese freris kepen po lawe of po
gospel. þese freris loken how myche þei may
gete of godes of þo comynes, to carye to hor
castel.
<L 4, 5><T A25><P 416>

Bot ouper Sevnt Poule seide fals of propurtees of
charite, þat hit sekes not his owne gode, but
godes of comynes, or elles þese freris reversen
þo rewles of charite.
<L 10><T A25><P 416>

If freris, in more spense of housyng and mete, in
clothynge, in juwelis, chargen more þo puple þen
Crist wip his apostils, how suen þei Crist in þis
maner of livynge?
<L 15><T A25><P 416>

Owl sip Seynt Richarde, bishop of Armawh,
proves ageyne freris by mony feyre resouns þat
þei faylen opunly fro Cristis religion;
<L 21><T A25><P 416>

how ben oure bishops and freris now knyttid
togedir, bot as Herowde and Pilate were made
fals frendes?
<L 23><T A25><P 416>

Ffor byfore þat freris comen by cautel of þo
fende, þo puple gaf no more rente for so myche
to hor lordes.
<L 31><T A25><P 416>

And so, in þis þat freris ben chargeaunt to þo
puple, þei suen hor mayster Anticrist, and not
Jesus Crist.
<L 2><T A25><P 417>

Men may opunly se hou freris tclln more by hor
newe ordir and hor ordynaunse, þen þei do by
Cristis lawe, or profit of his Chirche.
<L 7><T A25><P 417>

bot sip freris in lif and worde edifyen moste þo
puple, hit semes þei schulde first take almes of 
þo puple.
<L 25><T A25><P 417>

þis resoun meenes þat no moner of comynes
schulde gif temporal godcs to lordis or persouns,
bifore þo freris were served of þat at þei craven.
<L 29><T A25><P 417>

And so soth hit is, if freris travel more to profite
of þo Chirche þen ope men done, þei schulden
upon resoun be susteyned of þat Chirche, if þei
come to þis werke by autorite of God.
<L 6><T A25><P 418>

Ffor chaunouns, munkes, and freris schulden
no3t þen have stonden in sted, bot few pore
prestis schulde have sufficid to þo Chirche by
pure Cristis lawe.
<L 28><T A25><P 418>

Ffor þei made meryte of Crist, and mony ope
merytis, byfore þat freris comen.
<L 32><T A25><P 419>

1179
Also the charitable of friars should треб the soul of a man to make amends, and to be negligent in their own works, and dreaded not to do injury to their brothers. For many, for safety of merit presumed never; and if we know, if God will, for this we know, if God will, aile will we know, if God will, and if men should hold their peace in without the help of friars.

And if men should hold their peace in without the help of friars and destroy boldly of private of God? Also these found friars taken on him a thing is proper to God, as partying of bliss, the angels in heaven presumed ever.

And so, if these three points of blasphemy and three kyndes of heresy were fully declared, nother prelates ne friars that nowe byse hem that pus shule cleerly excuse hom, but ne bein suche.

And, for friars and other religious men suspect in his heresy, men shulden not comyne with hom before bein shewid so famly by sufficient
And to þo þridde blaspheme, of lettres of freris, he loves nowþer God ne his even Cristen þat ageynestondes not þis heresye.

Bot sith we schulde sue Crist in maner of oure lyvynge, and Crist spake scharply ageyns þes Pharisees, we mot nedely scharp oure tounge wegen þese freris:

But þat Crist keppid charite to þese Pharisees, he were not a trewe mon, ne suer of Crist, þat wolde not speke þus ageyns erroures of freris.

And comyng inne of þe freris þat shulden quenche þis synne makip it mor fervent, as wair tifer of smybys.

But þe Crist keppid charite to þese freris, he were not a trewe mon, ne suer of Crist, þat wolde not speke þus ageyns erroures of freris.

Bot wil I wot þat freris seyn þat hit is worse þen veny me.

As to þo seconde blasphem, of begyng of þes freris, everi Cristen mon þat lufs Jesus Crist schulde crie out on hom þat seyn Crist begged þus, sþ þat hit is blasphemye ageyns oure God.

But he groundip not in Cristis lawe þe deddy þat he doip, but oper in mennes lawe, or glosyng of freris.

And þus 3if allie bischopis possesioners and freris weren wisylye examyned wheþer þey weren heretiks, 3if þey seyden nay, wiboute revelacioun feue men or none weren holde to trowe hem;

But defaute of bileve lettþ þis profyt, and specialliche of freris, for þe procurente bisliche part for Antecrist, and sowen þikke lesyngs wip her ypocrisie, and maken Cristis lawe fade bi her fals signes.

Bot at þe day of dome schulle alle be gedrid togedir, and regne in heven wþor spous, oure Lord Jesus Crist, So if þat prelatis or freris or seculars sewe not Criste in manere of hor lyvynge, þai were never Cristis spous, ne membris of his Chirche.

But defaute of bileve lettþ þis profyt, and specialliche of freris, for þe procurente bisliche part for Antecrist, and sowen þikke lesyngs wip her ypocrisie, and maken Cristis lawe fade bi her fals signes.

But at þe day of dome schulle alle be gedrid togedir, and regne in heven wþor spous, oure Lord Jesus Crist, So if þat prelatis or freris or seculars sewe not Criste in manere of hor lyvynge, þai were never Cristis spous, ne membris of his Chirche.
dekenes ben holden for preche þo gospel openly by reson of ordur taken, þof þei have not pepul ne cure of soulis.

<L 1><T A29><P 456>

21· Also byschopis and freris putten to pore men þat þei seyne, þat þo holy Trinity in no manere schulde be worschippid, fygurid, fourmed, ne peyntid, in þat fourme by whiche comynly hit is peyntid, by al þo Chirche of God.

<L 17><T A29><P 456>

22· Also prelatis and freris putten on pore men þat þei seyne, þat hit is not leffull to a preste for to sette to hire his bysynes or werkes.

<L 21><T A29><P 456>

24· Also prelatis ande prowde curatis and freris putten to pore men þat þei seyne, þat persoines and vicars, not seyng masse, ne mynystrynge sacramentis of holy Chirche, bene worbi for to be removed and oper for to be ordeyned in hor stede;

<L 29><T A29><P 456>

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 jelwellis, ne precious clothes, ne delicate metus, but renounce alle binges and þeye hem to pore men, goyng on feete, and takynge stafes in yvyng ensaumple of holynes by þeye conversacione.

<L 1><T A29><P 457>

POINT II: Also bischopis and freris putten on pore men þat þei seyne, þat þo pope may not graunt ony indulgencis, ne ony oþer bis-chopis, ande þat alle men tristyng in suche indulgencis ben cursid.

<L 12><T A29><P 459>

POINT III: Also prelatis and freris putten on pore men þat þei seyne, þat þo pope may not make canouns, þat is, rewulis, or decretalis, or constitucionis;

<L 17><T A29><P 460>

POINT IV: Also bischopis ande freris putten upon pore Cristen men þat þei seyne, þat of oncly contricione of hert al synne is done away, wipouent schrift of mouth, ne þat schrift of mouth is nedeful, 3he, where plenty or leyser of a preste may be hade.

<L 19><T A29><P 461>

POINT V: Also bischopis ande freris putten to pore Cristen men þat þai seyne, þat ymagis of Cristis crosse, of þo crucifixie, of þo bessled Vergyne Mary, and of oþer seintus, in no maner bene worbi to be worschippid, but þat alle men worschipynge in ony manere þo ymagis or any payntygus, synnen ande done ydolatry, and þat God dose not ony myracłe by hem, and þat alle men doynge pilgrimage to hem, or ony manere hem worschipynge, or puttyng lighttis or ony devocions bifo rhoo ymagis, bene cursid.

<L 22><T A29><P 462>

POINT VI: Also prelatis and freris benen upon pore men þat þai seyne, þat alle prestis ande dekenys bene holden for to preche þo gospel openly, by reson of order taken, þof þai have not pepul ne cure of soulis.

<L 6><T A29><P 464>

POINT VII: Also alse prelatis and freris benen upon symple men þat þai seyne, þat nouer cursygne of pope ne of bishop byndes.

<L 18><T A29><P 465>

POINT VIII: Also prelatis and freris benen upon pore symple men þat þei seyne, þat hit is not to beseche to seintis for to pray for lyvyng men, ne þo Letany is to be seide.

<L 8><T A29><P 466>

POINT IX: Also alse prelatis and freris putten to Cristen men þat þai seyne, hit ys not to gife dyymes to a persoyn beyng in dedely synne, ne offyrungus, ne devocions of money owen to be made in purfyyingis of wymmen, ne in halowyng, ne in syngynge of massis for dede men.

<L 16><T A29><P 468>

POINT X: And prelatis and freris putten to symple men þat þai seyne, þat þo pope, cardynalis, archebischops, bischopis, archedekenys, denys, and alle grete personys of þo Chirche, bene cursid.

<L 24><T A29><P 469>

POINT XI: Also prelatis and freris putten to symple men þat þai seyne, þat no man schal entur into þo kyngdame of heven but if he forsake all binges, in gyvynge hem to pore men onely, sewynge Jesus Crist in þo manere of hem.

<L 1><T A29><P 472>

POINT XII: Also alse prelat an suggestion of freris benen upon pore men þat þai seyne, þat a man or wouman offrynge to a preste a peny, axynge þo masse for to be songen for hym, bope þai and þo preste so recevyng þo peny bene acursid.

<L 1><T A29><P 473>

POINT XIII: Also alse prelatis and freris benen upon pore men þat þai seyne, þat alle binges amonge clerkis schulden be comyne.

<L 19><T A29><P 473>

POINT XIV: Also byschopis and freris benen symple men on hande þat þai seyne, þat hit is
parsouns ande vicaris, not seying masse, ne and freris putten to pore men ſat ſaiyne, ſat Goddis office or servyse ben not to be songun wip note, and ſat God delytes not in suche manere songe.

POINT XV· Also prelatis prestis and ſreris putten upon pore men ſat ſaiyne, ſat Goddis office or servyse ben not to be songun wip note, and ſat God delytes not in suche manere songe.

POINT XVI· Also bishoppis and ſreris putten to pore men ſat ſaiyne, hit ys not leefful for to swere in ony manere.

CERTUS here is openly schewed ſo malice of ſreris, wrongfully accusyng pore men. Nōholes ſeſe wordis of ſreris ben nout craftily sette; ande 3it ſis sentence is ſo olde heresie of ſreris ande munkys, and men of ſo newe lawe, aſeyne ſo gospel ande olde seintis and ſo olde lawe. For ſreris and munkis, and per folowers of scole, seyne ſat ſiſe ilke ſinge ſat was brede biforn ſo consecracione, is turned into nou3t, ſat ſiſe clepen adnichilat, or brou3t to nou3t;

POINT XXI· Also bischoppis prestus and ſreris putten to pore men ſat ſaiyne, ſat ſo festys of Steven, Laurence, Nicholas, Kateryne, Margarete, and of ſo neve seintis, ben not to be worschipid ne bene to be halowid, for ſat men wote not, as ſaiſe seyne, weſhe ſat bene damned or saved;

POINT XXII· Also bischoppis and ſreris putten to pore men ſat ſaiyne, ſat ſo holy Trinite in no manere schulde be worschipid, fygyrdyng, fourmed, ne payntid, in ſat fourme by whiche comynyly it is payntid by alle ſo Chirche of God. ſo preſentis to ſo Chirche, bene worpſi for to be removed, and ojer for to be ordeynede in her stede, ſfor ſat bene unworpi and wasters of ſo Chirche godis.
alle þes ben forsworn and heretics. Also, 3if þis be errocr as freris feynen, þat þou3 an abbot and al his covent ben open traitours, conspiringe into deo of þe king and quene and of ópere lordis, and enforce hem to distroie al þe reaume, þe kyng may not take þro hem an halfpeny ne ferping worþ, sîp alle þeþ ben temporal goodis. <L 10, 11><T A33><P 515>

Also by þis ground of freris, þou3 monks or freris or ópere clericis, whatsoever þei ben, s狠 lordis tenuantis, þe kyngegis liegenem, and defoulen lordis wyves, 3e, þe quene, þat God forbid, or þe empressse, 3it þe kyng may not ponische hem by oo ferping.

<La 20><T A33><P 515>

Þerfore þe men þat bysyen hem to take aweye þys lordshipe fro þe kyng, as don freris and here fautours, in þis poynt ben sharper enemys and traitours þan Þe Wesneshe men and alle þeþ naciosus. <L 7><T A33><P 516>

to þe popes noterers/ parsones & vikers/ & prestis/ monks/ chanouns/ & freris/ ankers/ & hermytes;

<La 9><T AM><P 125>

to lowed ly3ers/ & flaterers/ & to false freris þat blynden myche puple bi colour of her elo3es/ þe whiche were neuer grounded of God/ ne be noone of hise apostles.

<La 13><T AM><P 142>

as if freris obeyd hem þat þei beg, for al þer tyme is in begging, þat is aþen þe gospel, as it is seid in oþer placis, or wan þey obey hem to absteyn from meytis, aþen Cristis fredam, þat biddid his disciplis ey3e swilk as men settun to hem.

<La 25><T APO><P 102>

Also in þe rewe of Seynt Frauncis is red: Freris lif þey first of þe labor of þer handis, þe secound of þing frely 3euun;

<La 8><T APO><P 107>

summe bi makynge of abbeies, and summe of freris housis;

<La 91><T CG02><P 15>

But now erchedekenes, and officialis and opur ministres, and þerwiþ begger prechours (as Pharisées, diuidid boro3 byddynge of oure bischopes þat tulen oure Jerusalem) axen þis question of þese pore prestis: Seþþe þe Pope precheþ no3t þat is Goddes viker, ne none bischopes but selden, ne oþer grete prelatis for fer þe mi3te ly3ith byrge men into herisie, and oþer curatus moun luye ful wel þou3 þei prechen no3t, but þis office is oneli committid to þe ordres of freris, whiche ben clericis aþeued

and kunne wel Goddes lawe, and bi her prechynge as foure postis beren vp Cristis cherche, and 3e ben neper popes, ne bishopes, ne oþur grete prelatis, ne curatus of cherches, ne of þe foure orders, but ydiiotes and fooleþ þat vnneþe kunne 3oure gramer or þe lettreal sense of Scripture, þat li3ty maken men erre, wharto preche 3e þanne so late and bigynnyn a newe manere þat þep not be v sede a long tyme but of þe hooli freres?'

<La 233><T CGb4><P 50>

þe last peyne of þis prisoun is dispire of remedey, for alle þe freris preyers of þe foure ordis, ne letters of fratemite, ne þe Popis pardoun, may no man bye oute of þat woful plase.

<La 947><T CGDM><P 234>

And so schulde þei seye by resoun þat þer beþ not manye orders of freris, ne acception of persones, to helpen or to punysche men, sîþ eche man of Cristus religioun is of alle maner ordre.

<La 82><T EWSI-18><P 294>

But owre freris, þat ben syke, ben cloude now in cloystre togydere, mo þan twelue Cristus apostles;

<La 113><T EWSI-50><P 452>

And to þis ende procureþ freris anticristis disciplis þat wel ny hit is now þus among cristene men.

<La 88><T EWSI-52><P 462>

And it falliþ ofte tymes þat þeþ preestis and freris, þat schulden here teche, ben bope false and vnkonynge, and tellon but luytil by Godis lore.

<La 29><T EWSI-08><P 510>

as þe puple, bope more and lasse, suffren þe folly of þes freris þat byrgon in þer newe customys, as 3if þei weron gospel of Crist.

<La 14><T EWSI-14><P 533>

He was ofte in perels of weyes, in perelis of flodis, in perelis of þeys, in perelis of hys owne knyndre, in perelis of heþene men, in perelis in citte, in perelis in wildernesse, in perelis in þe see, in perelis in false freris – and þis perelle of alle þes ey3te is þe moste, as Austyn seid. And so, 3if freris kepton hem clene, and taken þis perelle for Cristus sake, þei ben in þe moste perelle, bope for prison and sleyng of freris.

<La 48, 49><T EWSI-14><P 535>

And so, 3if freris kepton hem clene, and taken þis perelle for Cristus sake, þei ben in þe moste perelle, bope for prison and sleyng of freris.

<La 51><T EWSI-14><P 535>
For freris and heuys ben ofte peynede, but þat ys for þer owne folye.

Here it is pertynent to speke of pruyde of þis fourþe sect, for freris, al 3if þei ben vngroundide, hyȝen hem aboue apostlis, and seyn per ordre is moste hooly of alle þe ordris þat euere God ordeynede.

Traueyle of monkis and chanonyts, and of foure ordris of freris techep pleyly þer coueityse þat þei han to strenkþ þer ordis.

And heronne þenk þis to luytul for, 3if þei be neuere so yuele, 3eet þei chalangen to be herborud and fare as lordus wþ pore men, more þan euere Crist chalangede.

And kepyng of þis rewle of Crist schulde make freris to were awey.

And þus þes freris and opre ordris þat seyn þat þei gendren charite, and maken men to larten þer almes, feynen falsly aftir þer fadir. And þus, whan þei maken freris, þei faylen in charite of God, for þei failen of Goddis reule in multipliying of felowis þus as þe feend þat temptþ þen coueityt to haue felouship in peyne, and a lecchour scip to a womman þat he louþ hire, and wilþ brynge þor þo creaturis of God to profyþ þeþ holi chirche, and so a þeþ pat getþ hym felowis to robbe trewe men of þer goodis.

And þus þes freris þat beggyþ þus ben not oure breperen, but pharisees.

But men parseyuen not þes þyngis of freris and of stronge beggeris.

And þus cristen men shulden be loureris of breperhed, not of breperhed of freris ne of breperhed of gildis, but of breperhed in Crist and of holi chirc he oure modir.

And þis lore þat Poul techip is vseid to litil of freris and opere, for þanne þes stronge men shulden trauele and not þus begge and gabbe on Crist;

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

and somme men ben now hooly men, as ankerus, hermytes and freris, and eft þei ben apostotaas and dyon enemies of Crist.

Errour of freris in þis mater is not here to reherse, for it is ynow to telle how þei erron in byeule.

And sþ þese false freris cam last into þe chirche, it semeþ þat at hem schulden men bygynne to practise, for þei semon leste grounded or roteþ in malice, al 3if þer malice be scharpeste, as feuere of d day. Be rote of possessionis semeþ hardere to overcome, for þei ben roteþ in rychessis and frienschipe of þe world but liȝtly myȝten trewe men discompuþte þese freris, not but wþdrawe þer defense and þer concense to hem;

And þus defaute of ryȝt byeule, practisad among þese freris schulde dampe hem as heretykes, and take hem in þer owne falshede.

And in þis cowardise ben freris, and opre ordris þat ben dowide.

And þus fendeþ wylys of freris aqweynton hem wþ þeþ ladys and þei ben mens to lordus to haue þat þes fendis axson.

For who may denye þat ne lordis don aftur ladys, or þat freris couseynewon wþ þeþ ladys, or myche synne is now vpþe by werkes of lordis? And knytte alle þese togyderye and freris ben grownd þeroþ, more sutyl and synful þan þis lepyng strompat.

And herfoþ þe pope mayneneþ þes freris as a fudur dop his child, for þei holdon hym vpþe.

And mo feynode wondris of drenys and of false talis herde neuere man sown þan þis freris tellon here.

Be pridde rewle þat men vson here, and putþ þeþ in monye men to reste, þei dele not wþ þes newe ordris but supposon hem heretykus, be þei
monkis, be pei ferror, for pei growndon hem not on resoun;
<L 374><T EWS2-MC><P 342>

and þus men schakon ferror awei as etnykus or publicansy and algatis sijen þei wole not 3yue her feip yndur per comun scel and putte hit by oure ooldie feip þat trowep þat þe sacríd oost is Godus body in forme of breed as Crist seip.
<L 384><T EWS2-MC><P 342>

And herfore þe fadyr of þe ferror techeþ hem to waxe ryche and to feyne þer pouert in ech persone, but to grownde rychese in þe grete persone;
<L 570><T EWS2-MC><P 349>

And wyte at þe freris wþp opre ordis whe þis experiens be trewe and þei schal nude by þer bylue and þer owne lif fife þe sope.
<L 635><T EWS2-MC><P 351>

For 3if þis were nedful to Cristus orde, þer schulde not þus be monye ordisue, sipe alle þe ferror, monkis and chanouns haue o grownd in hooly wryt.
<L 951><T EWS2-MC><P 363>

for where Crist tellup in his gospel þat þe hoost, wenne it is sacrud, is Cristus body in figure and verey breed in his kynde, ferror seyn now þat it is nowt, or accident wipowte suget.
<L 968><T EWS2-MC><P 363>

And þus bytwene þe pope and þe ferror feip of þe gospel is put obac and a new þing is feyned, bope æten resoun and feip and monnys wyt wþþ al pref;
<L 976><T EWS2-MC><P 364>

And hyt is no nede to applye þis to ferror for þei tellom more by þer synne known in þe puple þan by muche more synne hyd fro þe puple;
<L 184><T EWS2-VO><P 372>

And ordes of sicche men, siþ þei glosou Godis lawe euyn by contrarye wordys, and seyn þat þe wordis of God mue nedis be denyede, and wordis þat þei han fownden schulden ben vsude as bylue, and so þei seyn priuely þat Crist and hise apostles and seynis til ferror comen yn, weron expresse heretykes.
<L 284><T EWS2-VO><P 376>

But axe þe pese ferror where it is growndut in comun bylue of þe chyrche, and 3if þei faylon in þis poynt haue hem suspecte as feendis children and þus knowe bow ri3t bylue and stond perby to þi dep;
<L 329><T EWS2-VO><P 377>

And heere ben we taul3t wel to preysen men but in mesure, and passe not þe boundis of sope for fayng of men þat we spoken of, as men seyen þat ferror don in her preching of dede men.
<L 19><T EWS3-125><P 08>

And so it semeþ to many men þat prelatis þat letten trewe prestis to preche frely þe gospel ben wurse þan þes two bishopis of lewis summe bishopis ben glad of þes prestis, and summe ben yucle enformed bi ferror And Ion cam into al þe cuntre of Iordan, prechinge þe baptym of penauyne in remysioun of synnes, as it is wriwyn in þe bok of sermouns of Ysay þe prophet, þat seyde þat Ion was a uoys of a criere in desert Make 3e redy þe weye of þe Lord!
<L 25><T EWS3-128><P 16>

And þis ipocrisie of Eroude may be shewyd by þis reule þat bope monkis and ferror assenten to werris wipoute cause, and bringen þes lordis a werke to make hem enemies in many reumys, and waste þer bodies and þer money.
<L 73><T EWS3-130><P 22>

And 3if þou go doun to þe ferror þat ben beggeres, and shulden be mekerste, more wurchip of þer bryeren takip no man in þis world, as bi kneling wip kissing of feet— take þou þe mynystre of ferror,— and oper seruys at mete and bed more þan ony bischop doip.
<L 47, 50><T EWS3-140><P 46>

For, as þer weren in Cristis tyme essey, sadusey and pharisey, so þer ben nowe in oure tyme ferror and chanouns and monkis;
<L 11><T EWS3-143><P 53>

And þus hordom of Goddis word is brou3t in to mayntene ferror.
<L 21><T EWS3-143><P 54>

And 3if þat ferror lyuen þus whan þei walken þour3 cuntrees, þat þei be stille wipout tunnys and in tunnys bidde þer beds, and algatis þat þei synge þe þridde daye before þe puple, and so in opere gode dedis þei seken þer wynnynge and wurchip of þe puple, who dreliþ þat ne þanne þei ben ipocrisit and harmen hemself and eke þe þe puple?
<L 76><T EWS3-145><P 63>

And so 3if men louen ferror, þei shulden loue þes þe pre before, and telle hou þei synnen æten þes þe þre, boþe for þes þre and for þe ferror, for he loueþ not his neyebore þat leueþ to blame hym sharply whanne he sceþ hym do amys, for so dide Crist þat þe maþ not synne.
<L 97, 99><T EWS3-145><P 63>

Ferror seyn þat men shulden fi3te, for Crist bad men sille per cotis and bye hem swerdis, but wherto but for to fi3te? Heere men seyen þat þes ferror ben not wurfi for to be blissid, but for to be bret, for þis wit þat þei putten to Goddis
And so it semeþ to many men þat neþer freris ne shrewid prestis, ne knowen riche beggeres or men þat feynten hem, or ellis men þat shal be dampnyd shulden take of men þes werks of mersy.

In his gospel may men se wher freris and ðopere holden þis forme in þer prechynge to þe puple. <L 20><T EWS3-203><P 242>

As in a passage laate to Flaundris þe freris prechiden a ladyes dreem, and by a feyned soylsynge þey spuyyliden þe puple— but freris hadden part. <L 26, 27><T EWS3-203><P 242>

And fewe freris and clerkis, or noone, may denye solely þat ne þey assentiden to alle þes harms; <L 31><T EWS3-203><P 242>

And fewe freris may shake þe pouird of þer feet to Cristis entent, for þey ben charious to þe puple þat coueyten þen godis and not þer soulis; <L 36><T EWS3-203><P 242>

But gedere þey not of þe puple by symonye, as freris don, and kep þem elene fro ðopere synnes; <L 22><T EWS3-208><P 252>

Þey 3yuen leeeue to þes freris for to preche but on ðopere maner, for þey prechen fablis and dremes and lesyngis, and beggen aftir. <L 28><T EWS3-208><P 252>

For þanne no man shulde seye his preyours, and freris prechynge shulde be suspending, for it is knowun þat þey erren in þes foure þingis þat we han seid. <L 43><T EWS3-208><P 252>

And freris seyen heere þat þer staat is more parfit þan ðopere mennus, for þey han no possessiou and þat fallip to perfeccion by Crist. <L 24><T EWS3-212><P 260>

And houeure freris spoken heere, þey kepen contrarye of þis pouert, siþ þei han comunely in comune manþingis þat ben idil. Leewe we to speke what freris han in propre bi leue of þer prelat, for wel Y woot þat God granteþ not þat þey shulden murhþe þus worldly godis. Þe secounde þing þat freris shulden note shulde be þis; <L 30, 32, 34><T EWS3-212><P 260>

And so freris shulden not seye to eche man þat he were frere, but to men vndisposid to lyue betere in þe world. And for freris wanten þis wisdom, þey synnen whanne þey maken ony frere; <L 37, 39><T EWS3-212><P 260>

And so þes freris moten nedis seye þat alle þes seculer men synnen þat comen not to þer ordre, and þus alle ordris shulden be oon, siþ variaunse of þe same ground mut algatis telle errour in sum
of hem.

< L 41 > < T EWS3-212 > < P 260 >

And here may we se þe synne þat þe send hāþ neve brouþt in, to lette trewe presteis to teche, and kepe þe puple to þes freris— not to profite of þis puple, but to spuyle hem more pryuely.

< L 7 > < T EWS3-214 > < P 263 >

And ouer þis freris han fendis maner, þat o frere gruchilþ aþenus anoþer, and þiþþ wiþ hym whanne he prechilþ treube in his lymytacion— as fendis þiþþ togidere, but gode angulís ben euere acordid. And þis tehþþ hou freris coueyten þer priuy spuylýng more þan soule heeleþe. And myche of þis freris malýss comeþ of þer shrewdis couenitis, þe whiche þey gedereþ aboue Crist to make part aþenus hym;

< L 16, 19 > < T EWS3-214 > < P 263 > < L 21 > < T EWS3-214 > < P 264 >

And þis shulden þes freris benke onne, and sclaudere not trewe presteis by gabbýng and bacbyng boþþe to þe puple and to prelatís; for þem were betere to be plowemen þan to be siche freris.

< L 31, 34 > < T EWS3-214 > < P 264 >

'And 3if þiþ honþ sclaudere þee, kitte it awey', as 3if werkeþ of siche freris þat þey wrchen for þer couenitis don þem harm to þer soulis, caste þey awey siche frerchod, for it is betere be heere feþle and pore as laboreris ben, þan to haue here false lustis and to go into euercelastynge fier.

< L 39 > < T EWS3-214 > < P 264 >

As freris seyen now þat bishopis kunnen þiþþ beste of alle men, and it fallýþ moost to hem siþ þey ben lordis of al þis world;

< L 8 > < T EWS3-220 > < P 274 >

And þus freris weenden in greet aray, and stiren many for to þiþþ.

< L 12 > < T EWS3-220 > < P 274 >

For freris prechiden now late a dreem, but þey kouden not rede wel, and þey lefþen treuþþ of þe gospel. And þus þey han harmed oure loud, boþþe in men and money, and loue of God and mannus freñshipe— for so myche freñshipe as we han lost shulen freris litly neurece gete aþen.

< L 2, 6 > < T EWS3-221 > < P 277 >

And no drede alle freris or many assentiden to þes heresies þat þes freris han prechid heere to gete money of þe puple.

< L 12, 13 > < T EWS3-221 > < P 277 >

For it semeþ to many men þat til þat tyme freris ben acursid, and comune þus wiþ cursid men shulde not profite to oure rewme;

< L 16 > < T EWS3-221 > < P 277 >

Haue we alle þes freris suspect in mater of bileue or oþer, for þey han sowen þus openli lesyngis aþenus bileue. And no drede Clementis freris wolen as faste fynye aþenus us: for, come þey in anoþer lond, þey wolen soone assente to Clement— and so þey wolden now heere 3if þey hopiden worldly wynynng.

< L 22, 24 > < T EWS3-221 > < P 278 >

as freris þat ben wiþ Clement seyen þat it is þer bileue þat Clement is hed of holy chirc, as oure freris feynen þus of Urban.

< L 28, 30 > < T EWS3-221 > < P 278 >

Heere shulden men wite wle in what pingis stondip mennus pees: not in strong folc and castelis, ne in assaylyng of oure enemys, ne in þe preyeres of freris, but in oure owne urtherous lif. For many mo freris preyen aþen us þan feynen for to preye for us;

< L 10, 12 > < T EWS3-235 > < P 310 >

A greet disseyt in þis mater stondip in trist of mennus preyours, as freris and oþere presteis seyen þat þey wolen saue þe souls and brynge hem hastily into heuene by þe uertu of þer preyer.

< L 5 > < T EWS3-237 > < P 311 >

and þis fallýþ ofte to freris,— whanne þey prechen of deed men, þey gabben boþþe of quyke and deed.

< L 35 > < T EWS3-237 > < P 313 >

Also þey gabben upon God, þat is a foul blasfemye, as men may here of freris in errour of þer speche, as þey tellen of þer beggyng in help of þer brierherd and in meede of ðiþþng, wiþ oþere erreurs þat þey sowen.

< L 39 > < T EWS3-237 > < P 313 >

Triste not in freris but in God, for gode werkeþ þat þou doist, for þou mayst se þer coueytise by þer liþ þey leden.

< L 25 > < T EWS3-238 > < P 316 >

What resoun shulde moue freris to large þer eloþis and docke þe gospel? Certis, by uertu of þe gospel men kessen boþþe bokis and wallis, but siche reuerense þey don not to freris eloþis but 3if þey ben woode!

< L 36, 39 > < T EWS3-239 > < P 318 >

Pe fourþe is þe staat of many freris.

< L 66 > < T EWS3-App > < P 321 >

Thes ben þe flateringe freris of al þe fyue ordris, falsi founden in oure feþ þe þe þe schulen be distried.

< L 83 > < T JU > < P 57 >

Certis, eithþr it semeþ þat 3oure patrown was vnperfiþþe eþer a fool to make an ordre so hard þat 3e may not holde it, or ellis 3e þen vnperfiþþe
to take suche an ordre & bynde 3ou þerto and sif leue it & take 3ou anoþer bi dispensaciuon, & þanne 3e liem on 3oure patroun first & on 3ou siff, to clepe 3ou his freres and forsake his ordre, for þan 3e schulde be clepid þe popis freris for he is patroun of 3oure ordre;
<L 156><T JU><P 61>

Freere, whi preche 3e fals falsis of freris & feined myracles, and leuen þe gospel þat Crist bade preche & is moost holsum lore to bodi & to soule, & so also oure bileue bi whiche oonli we moste be saued?
<L 233><T JU><P 64>

Frere, what charite is it to charge þe puple wip so many freris, sijen persouns, vikers, & prestis were jnow3 to serve þe puple of prestis office wip bishopis 3he, monkis, chanouns wip out mo. & þus for to encrese with so many freris is greet cumbranuce to þe puple & a3ens Goddis wille þat made al þingis in mesoure, noumbre, & we3t;
<L 355, 357><T JU><P 69>

so to many freris & oþere ordris passyng þe ordinance of God, lettij Cristis chirche to growe to heuene.
<L 364><T JU><P 70>

& 3it in curious & costlew housis, & fyne & precious cloþinge, delicious & lusi fedyngø, in tresorie & jweis & riche oornementis, freris passen lordis & oþere riche wordli men;
<L 370><T JU><P 70>

to þis acordip þe oold doctouris & comoun bileue bifo þat freris camen in ouer þe walle a þousande 3eer & more.
<L 399><T JU><P 71>

þus prelatis & freris in þise daies:
<L 4><T LL><P 10>

But in þise cloutid sectis: as mounkis chanouns-
& freris;
<L 14><T LL><P 15>

þere leest nede were: as mounkis: chanouns-& freris/ for peple schulde drawe to parische chirchis:
<L 17><T LL><P 37>

in mounkis: chanouns & freris/ þat þei schulde be drawen vp:
<L 7><T LL><P 38>

3if þei maken prelatis and lordis, bi here fals flatteryng and lesyngis in conferences and preuei conseils, to lette prestis to preche goddis lawe and to lette þe peple to knowe and to kepe þe comauandements of god, lest freris ypocrisyse and wynnyng be stoppid and þe peple aimes betere spendid, þanne be þei cursed ypocritis.
<L 15><T MT01><P 05>

3if þei pursuen to þe deþ pore freris serabitis, þat kepen frauncis seule and testament to þe ri3te vndyrstondyngye and wille of frauncis wip outen glose of antecristis cleriks;
<L 4><T MT01><P 12>

3if þei maken wyues and oner wynnyn hare sustris bi lettis of fraternite or oþere iapes, and geten chilen vpon hem to make hem freris or nunes to holde vp here ve3n sectis bi lordischipe, þe coueiten euyle here ne3bores wyues and wenchis;
<L 25><T MT01><P 12>

Freere frauncis bihetip obedience and reverence to þe lord þe pope honorie, and to his successouris, þe whiche entren bi general and holy eleccion, and to þe chirche of rone, and be oþere freris holden to obesche to freere frauncis and to his successouris. Of hem þat wolten take þis lif, hou þei schullen be rescuye: Capitulum 2n: 3if ony wille take þis lif, and comen to oure bre3peren, sende hem to þe mynystris prouyncials, to whom only, and not to oþere, be grauntid leue to rescuye freris.
<L 6, 10><T MT03><P 40>

and be þe freris and here mynystris war þat þei be not bisi of here temporal goodis, þat þei don freli of here þingis what euere þe lord inspirip to hem.
<L 22><T MT03><P 40>

And be alle freris clohid wip foule clopis, and þei may pese hem a3en or cloute hem of sacchis and oþere pecis wip þe blissyng of god. And I moneste and stire þes freris þat þei dispise not and deme not þo men whom þei seen clopid wip softe clopis and colourid, and vse delicat metis and drynkis, but more eche of hem deme and dispise him self.
<L 7, 9><T MT03><P 41>

but late lewid freris seie four and twenti peter nostris for matynes, for laudis fyue, for prime, tierce, vndren and noon, for eche of hem seuen, and for euensoong twelue, and for compleyn seueネ.
<L 16><T MT03><P 41>

but in tyme of opyn nede ben þe freris not bounden to bodily fast. but I conseile, amonesthe, and stire my freris in oure lord ihu crist þatwanne þei gon bi þe world þat þei chide not and stryue not bi wordis, and þat þei iuge not oþere men, but þat þei ben mylyde, pesible and manerly, homly and meke, spekyngye of al þingis as it is semely.
<L 27, 28><T MT03><P 41>
Capitulum 4m' I comande stedefastly to alle freris bat in no manere be rescuyue no money or pens;
<L 1><T MT03><P 42>
nepeles for ke ned of sike men and to cloipe ophere freris bi gostly frensis only, be mynystres and custodis schullen here bisy cure, vpe placis and tymes and colde regionis or contres;
<L 4><T MT03><P 42>
Of ke manere of trauyle of freris Capitulum 5m' Oure freris to whom god hab3 souen grace to trauile, labore ke treuly and deeuouly so pat ydelennes enemy of soule be excluded or putt awey.
<L 9><T MT03><P 42>
Capitulum 6m' Freris schulle no ping apropre to hem selfe neijer houe ne place ne ony ober ping, but as pilgirms and gestis or comelyngyns in his world, in pouert and mekenesse seruynge to lord, goo ke triestlice for almes, and hem nedip not to be a-schamyd, or oure lord made manere of trauayle offreris. Capitulum 8m'
And where euere freris ben and fynden hem to-gidre schewe ke hem homly bitwixe hem self, and sikiery schewe ech to ober his nede.
<L 29><T MT03><P 42>
for 3if a modir norscheep and loue pe fleschly child, wi phou mychele more diligence schal on loue and norische his gostly broper, and 3if ony of hem fallen in-to sikenesse ophere freris schullen serue hym as ke holden be seruyd. Capitulum 7m' 3if ony of freris bi tisyng of ke enmye happen to synne deedly ke synnes of whiche it is ordeyned among freris ke be rennen to here mynystris prouynial, ke same freris ben holden to renne em so sone as ke may wiip-outen dwelling. and ke mynystis 3if ke be presis schullen wi mercy enonye hen penance, and 3if ke ben noone presitis make ke to be enoyneyd to hem bi ober freris of ke ordre, as ke semple to sped cest affir god.
<L 2, 3, 4, 5, 9><T MT03><P 43>
Of ke chesynyng of ke general mynystris and of ke prouynial chapitis of ke ordre Capitulum 8m'
and 3if it seme ony tyne to ke generalte of mynystris prouynial and custodis ke forseide mynyster is not sufficient to ke seruycy and comune profile of freris, be ke forseide freris holden, to whom ke chesyng is 3ouen, to chese hem another in ke name of god to here kepere.
<L 24><T MT03><P 43>
Of prechours to ke puple: Capitulum 9m' Preche not freris in ke bishopriche of ony bishop whanne ke bishop a3en seip hym, and noon of freris be hardly in ony manere to preche to ke puple but 3if ke be examyned and aprouyd of ke mynystre of his fraternite, and pat ke office of prechynge be graunted to hym of ke mynystre.
<L 30, 31><T MT03><P 43>
Also I monest and stire ke same freris pat in prechynge pat ke maken here spechis be examyned as chest and to profit and to edificacion of ke puple.
<L 2><T MT03><P 44>
Of ke monestynge and of correccioun: Capitulum 10m' Freris bat ben mynystris and servauintis of ophere freris schullen visite and moneste hero breheren meckely and charitably, and ke schullen correcte, not commandynge to hem ony ping pat ke a3enst here soule and ooure reule. And freris bat ben soget owen to jenke pat for god ke han forsaken here owen willes;
<L 7, 10><T MT03><P 44>
and where euere ben ony freris pat wisten or knewen pat ke may not kepe gostly ke reule ke may and owen to renne to here mynystris, and ke mynystris owe to rescuyue hem bemygely and bi chariti, and haue ke so muehe famularite, or homlynesse, aboute hem pat ke may seie to hem and do as lordis to here servauintis, for whi so it schal be, ke mynystris be servauintis of alle freris. I amonate and stire in oure lord ihu crist pat freris ben war and flece fro alde pride, fro veyn glory, enuye and coueitise, and cure and bisynesse of his world, fro detraccion and gruchyngye.
<L 15, 21, 22><T MT03><P 44>
Capitulum 11m' I comande stably to freris pat ke haue not suspect companies or conselis of wymmen, and pat ke entren not ke abbeies of nunnes, out take ke to whom fro ke see of apostailke is licence graunted;
<L 35><T MT03><P 44>
and be ke not maad godfadris of men, last bi his occasion among freris and of freris be gendrid sclaunder. Of ke manere of goynge among sarasyns and ophere men out of bilee: Capitulum 12m' Who euere of freris bi inspiracioun of god wilen goon among sarasyns and ophere vnbelefful, axe ke leue serof of here mynystris prouynical, and 3eue ke mynystris to noon leue to go but to hem whom ke seen able to be sent to ke ping.
<L 2, 4><T MT03><P 45>
And after that he lord hadde 3ouen to me of freris no man schewid to me what I schule do, but he that is hi3est schewid to me that I schulde lyue after he forme of he gospel: and I in fewe wordis and simplicye maade to write it, and he lord pope confermyd it to me.

<L 12><T MT03><P 46>

clerkis schulden seie here officis after clerkis, but lewed freris schulde seie he pater noster.

<L 21><T MT03><P 46>

and I traveld wip my hondis and wile trauelte, and I wile that alle opere freris trauelte in labour that which pertyne to honeste, and that kunneth not, lerne pei;

<L 24><T MT03><P 46>

God schewid to me that salutation that I schulde seie, that lord 3eue pees to be, herfor that freris war that resceyuen not in no manere, neithir chirchis, ne placis to dwellen onne, ne ony oher pingis that ben biled for hem, but as it semeb holy pouert, that which we han bi-fore seid in that reule, euermore dwellyinge here as gestis and comelyngis and pilgrmys. I comande sadly to all freris to be obedience at what se euere that ben be not chargid to axe ony lettre in that court of rome, neithir be hem self ne by persone put biwyxe, wip that blisynge of god. And I wile that freris oboche to the general mynystre of his fraterne that it plesed to me to 3eue hereto, and I wile that I be so taken in his hondis that I may not goo or do a3enst his obedience and his wille, for he is my lord, and that I be simulp and sik nypes that I wile euere haue a clerk that schal do me dyuyne office after that reule.

<L 30, 35, 38><T MT03><P 46>

And that ben founden that don not that office after that reule and wil len varie on oher manere and be not of ry3t cristen feip, be alle freris holden bi obedience where euere be ben pat, where euere schulle fynde ony as poo, be schullen present hym to be neste custode of that place where euere fei fynden sychon.

<L 1><T MT03><P 47>

and be that custode holde sadly bi obedience to kepe hym strongly as a man in bondis day and ny3t, so that he may not be deuyerid of his hond til he represente hym in his own persone in that hondis of his mynystre, and that be mynystre holden sadly bi obedience to holde hym bi freris that kepe men ny3t and day as in bondis til that he represente hym to that cardynal hostiense, that is lord, gouernour, myyteynour and coretour of all fraterne. And seie not, freris, that pis is ano3er reule: for it is a remembrance, amonsetynge, a reprouynge, and my testament that which I frere fraunseis, litel, make to my blissed breperen, that for we kepe bettore that reule that which we have bii3t to be lord, and that general mynystre and alle opere mynystris and custodes ben holden bi obedience to adde no bing to these wordis ne drawe after and rede that these wordis.

<L 9, 12><T MT03><P 47>

But to his trewe men seyn hus, that freris ben bounden to his testament for many skillis: first fraunseis seib that god schewid hym his lyuynge and not man;

<L 38><T MT03><P 47>

thane it semeb that pathat letti3b it and that freris also ben acursed of god, of fraunseis, and of alle hawen.

<L 16><T MT03><P 48>

But see now how freris do openly a3enst his reule and testament.

<L 24><T MT03><P 49>

for men seen that peace or that eremour my3tte wip worschipe were a garnement of a fere for goodnesse of that clop, and namely of suche freris as schulden most kepe pouert of crist and his apostelis, as ben elepid maistris of diuynyte, but verreily maistris of error bope in techynge and in ensaumple, and summe oone hap wast clopis and costis, and a no3er syplye fre3e that nys not so gret flatereere nakid or to rent. As to propre pingis freris seyn that peace is lord worldly of housis, bokis, jeweils and al that pei han, but her semep myche venyn: first that euyl children putten in-to here fadir that peace that venym of worldly lordschipe sib that may not haue it for distroyng of here percecioun, and yet that seyn that peace not be most holy and perfyt and neste sue crist in alle manere vertues, and that pei putten a veyn born in his feet, As to here kyng that ben vkynde and vntrewhe, for wip-outen his leve or is conseil that alien in-to straunge rewmes.

<L 4, 9><T MT03><P 50>

As anemtis prechynge, men knownen wel that freris wile flaterere and spare to reproue scharply synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contre, and from toun to toun, and fro hous to hous, begynge nedles of gestis and synnes of grete men for drede of los of worldly courteous, from contre to contra
Also bisiden rome frere menours bi false name pursuen trewe pore freris to deç, for as myche as ἥν wolden kepe franseis reule to ἥν lettere in pouert and mekenesse and in grete penaunce, and ἀπ'fore, θοῦ3 ἥν haue name of franseis freris, ἥν ben enimys of crist and franseis and cruel man-sleers.

Also generally pretasis regnen in symonye, as bispocips, munkis, chanoons, and freris, and lestse curatis; for bispocips, munkis and chanoons sullen ἤν perfeccion of crisist pouert and his apostlis, and also trewe prechynge for a līt stynkyng muk or drit, and worldli lordschipe, and wombe ioie and idlenesse, and freris forsaken ἥν perfit pouert of crist and his apostlis for pride of ἥν worldly staatis and flaternge ἄν to- and yüpersis and beggyngye to geten esely and plenteuously catel of lordis and ladies and comunes, and to geten 3onge childre to here Feyned ordre by symonye, as aplis, purses and ἁπε ἡ ἀπε iapes and false bihestis, and bi false stelynge a3enst here frendis willie, and a3enst goddis comauandement.

Capitulum 22m: Also ἥν possesioners, wip helpe of false freris, solēt y pocritus, and cursed heretikis, dampenn holy wrytt, ἥν kyngis regalie and wise men of our loude, for to meynten here false geten possessions and worldly liit;

for ἥν techen ἥν men schullen haue more ἅν and god to do here almes to riche freris and false pardoneris and to make grete waste housyngye, ἄνne helpe here pore nei3eboris in cloþinge and housyngye and out of dette and prison, and parischis chircshis vplod;

τάννε what man frere or munk schal betere serue god wip-outen siche heruaouercis of freris or munkis ἥν wip hem, god approue ἥν ἀπε ἥν frere or monk leue here heruaouercis and terme to fredom of crisist gospel.

but 3it false confessouris ἥν leden hem and reuulen hem iu ἥν cursed lif, and wolten not tellen hem ἥν sōfe for drede of lesyngpe of here frendischipe and worldly wynnyngge but conflorten hem iu synful lif and undertaken for here synne at domes day, don most cursed synne of alle, for ἁν techen ἥν foolish to make gret cost of wast houskes of freris or of ἁπε ἡ ἀπε veyn religion, or to holde proude and worldly prestis, or to founde a college of worldly clerkis or religious a3enst goddis lawe, and ἁπε bi to be sauyd θοῦ3 ἥν dwellen stille in here synne and maken no restitucion to men ἥν ἥν was disceyued, and θοῦ3 ἥν don not here almes to pore men and nedy ἥν ἀπε ἥν bedered and mowe not helpe hem scif, but suffren hem to perishe for myschief.

> L 20< T MT09> P 186

3e wip-inne age of discreicion, bei schul not forsake ἥν habit of freris for drede of prisonynge and deç, θοῦ3 it be agens here willie and conscience;

> L 25< T MT19> P 278

And ἥν schull kyngis bi worshiphe of here staat, constreyne here lyge freris and here ἀπε ἡ ἀπε clerkis, wp peyne of here leggeaunce, to telle trefwe of ἥν bullis and of ἥν ἀπε ἡ ἀπε noultries, wheϕer ἥν ben of bileeue, and gronde hem in resoun or in goddis lawe, and examyne here proues wheϕer ἥν ἀπε ἡ ἀπε trewe men.

> L 27< T MT21> P 290

Capitulum primum: For many beren heuy ἥν freris ben c1epid pseudo or y pocritus, antecristis or fendis, or ony siche name, it were to telle what goddis lawe seyb here, and bi lore of goddis lawe men shulden stonde stifly.

> L 1< T MT22> P 296

and ἥν prestis of ἥν temple wip pharisees ἥν crist repproede weren more and betere grounded ἥν ben ἥν sectis of ἥν pise freris. Aftiward men supposen ἥν pise freris may lytylyche erre;

> L 18< T MT22> P 296

lord, sib freris synyon ofte, why shulden not men repprouen hem, and 3if al ἥν secte assemp, speke we sharpliche a3en ἥν secte;

> L 28< T MT22> P 296

but in ilche werk god askip ordre, and so in blamyng of freris.

> L 5< T MT22> P 297

and ἥν men may leuefulliche, but of hard, fy3te, plete and scorne, but ἥν craft of lyng is dampped generalliche, and ἥν cristen men shulden be war to putte falsliche blame on freris;

> L 13< T MT22> P 297

and ἁν ἥν speken bi condicioun, or supposyng, or gessyng, 3if freris don ἥν ἀπε ἥν cristen men schulden be war wip hem.

> L 16< T MT22> P 297

and ἁν ἥν speken bi condioun, or supposyng, or gessyng, 3if freris don ἥν ἀπε ἥν cristen men schulden be war wip hem.

> L 16< T MT22> P 297

and ἁν ἥν speken bi condioun, or supposyng, or gessyng, 3if freris don ἥν ἀπε ἥν cristen men schulden be war wip hem.

> L 16< T MT22> P 297

and ἁν ἥν speken bi condioun, or supposyng, or gessyng, 3if freris don ἥν ἀπε ἥν cristen men schulden be war wip hem.

> L 16< T MT22> P 297

and ἁν ἥν speken bi condioun, or supposyng, or gessyng, 3if freris don ἥν ἀπε ἥν cristen men schulden be war wip hem.

> L 16< T MT22> P 297
and ðus men supposen of ēfrēris ēþat somme of hem shal be damned, and þenne we witen bi þe gospel þat þei ben quike fendis.
<Ł 36><T MT22><P 297>

and bi siche reprouysg is god may turne þise ēfrēris to gode, and kepe sugestis in goddis weye, þat ellis wolden goe the weye to helle, and as anentis fals ēfrēris, resoun techipt þat þise ben fals, and pouł spekīþ þat þeriþ is in fals ēfrēris.
<Ł 8, 10, 11><T MT22><P 298>

dampne þou þís holi writ, and lette þou men to rede it, and release here oblishyng hi comune vse þat god approueþ, and þenne þer is som colour to blame men þat vsen þis word, but ēfrēris ben oblishid of god and bi here rewcle to seye þís word, and as þei seyen ēfrēris weren þenne and longe biforn, and somme false, what shulde lette þe holi goost to speke of fals ēfrēris bi pouł. Capitulum 2m: 3it cristen men shulden be war in here speche aþen ēfrēris, and for somme ben gode and somme euele, me shulden specifie þise euele and not reproue good wiþ euele lest þei eredden in blamyng here breþeren, and herfore cristen men han declarid how men shulden knowe a pseudo-frere and what is good in here ordre and what in here ordre is euel, as so myche of here ordre is good as is seid in goddis lawe, and as myche of here ordre is euele as discordip fro goddis lawe;
<Ł 15, 16, 18, 19><T MT22><P 298>

and þus þise gode men of ēfrēris drawen hem fro here priuat rewelis and fro hære luyng in comune, lest it neede hem to breke goddis lawe; as somme ēfrēris procure to be bisschopis, somme to be lystris and liue out of comunes, and somme to be wiþ lordis or laydis, and somme ēfrēris to bi wiþ bisschopis;
<Ł 30, 32><T MT22><P 298>

as somme ēfrēris procure to be bisschopis, somme to be lystris and liue out of comunes, and somme to be wiþ lordis or laydis, and somme ēfrēris to bi wiþ bisschopis; but þat þei seyn is best, as obedience to here souereyn and risyng at myd-nyþ whil kepyng of here priuat reulis and sewyng of here chapitris, þise ben warliche put abac wiþ þe most witty of ēfrēris.
<Ł 1, 4><T MT22><P 299>

as ēfrēris when þei beggen of men þenken not hou þei ben rychere þen pore men pat at þei beggen of, þat hauen greet neede for hem and heorsis to þyng þat þris tillen of hem, and certís þis spoylýng is falsere þen open raueyn of dai þuþes.
<Ł 26, 29><T MT22><P 300>

and þus seyen somme þat þese ēfrēris ha bitis to whiche ēfrēris þus oblishid, þat þus large and variaunt as weren habitis of pharisese,

scuren þe fend to putte in lesyngus and to destrie pore mennus goodis.
<Ł 32><T MT22><P 301>

Juge þe peple wherþer þise ēfrēris bi here newenesse þat þei han founden broken ofte crisis ordre, bõpe to hem and to þe peple.
<Ł 28><T MT22><P 302>

and þise ēfrēris chauffaren now, and silleyn cuntrees to begge;
<Ł 8><T MT22><P 303>

and þus þise ēfrēris forberen fleshe þat crist vsede and graunteode to ete.
<Ł 2><T MT22><P 304>

Capitulum 4m: See we what James seip þat wroote to tuelue kyndernis, and so to alle cristen men, wherþer he speke ouht of ēfrēris, but 3if god speke here of ēfrēris, certís þei ben not wiþ hym, and crist seip: “þho þat is not wiþ me, he mot neede be aþen me”.
<Ł 10, 11><T MT22><P 304>

And 3if þen seie þat ēfrēris visiten modirlees children and widewis; and þus þise ēfrēris visiten men, but riche men in heere welfare. And cristis ordre biddip men to kepe hem vnfoulid fro þe world, but ēfrēris seldem or neuere but when coueytise fouliþ hem; for when þei visiten pore men or widewis, þei don to gete goodus of hem, as com, monce, chese or som-what þat nedip more hem þen þe ēfrēris;
<Ł 23, 25, 27, 30><T MT22><P 304>

De rewcle is first worldliche, for þei ben overcomen of þe world, and speche of men plesþ hem not but 3if it tume hem to worldis vynnyng, and sicch a rewcle mot nee overcom þe flesh of siche ēfrēris, for þei seken lust as bestis, and coueytis liyngis of flesh, and þis rewcle is þe deculus;
<Ł 4><T MT22><P 305>

Juge wise men wherþer þise eyþe ben kept in þe ordris of ēfrēris.
<Ł 12><T MT22><P 305>

And when þei spoylen pore men, þei ben not ful of mercy, but louen betere stones of heere housis þen pore men or ðere ēfrēris.
<Ł 26><T MT22><P 305>

Þise ēfrēris ben doumbe in many placis when þei shulde speke to heere brethren of þe treuþ of goddis lawe and ðere weyes þat helpen to vertues;
<Ł 33><T MT22><P 305>

but when þei comen out of þis prisoun þei ben dilaue in heere tungi in gabbyngis and other iapis þat souen not to charite: Juge men wherþer
ory freris ben siche þat hauen sich veyn religion.

but men seyen þat freris don, bohe of here breperen and oþer men, for 3if a frere be a maister or a riche frere in mong his hise breperen, he shal be loutid and worshipid more þen cristis lawe techip; and þus freris worshipen seculer lordis, to gete worldliche help of hem. and þus freris spoken bi goddis lawe, but þei don euþ þe reuers, as crist seip of pharissees, þat þei seyen but þei don not. Þus freris reden in goddis lawe, þat þei shal not be makid maystris, and þis þei coueuten wip þe synne, wherfore þis maystriship is forfendid.

but 3if þise freris gederen monee and oþer goodis to hem self, and ben propre in here hauyn aþen þe rewele of charite, and but 3if þise wordis of iames don for here of þis ordris, I am certeyn þat non word of iames approue þise newe religions.

and þus freris, for heere metis þat þei hauen of lordis and bishopis, feeden heere soulis aþen bi fablis, and ben a-boute to hyde heere synnes, but certis largenesse of he ere abitis and reliqions.

and þus freris, for heere metis þat þei hauen of lordis and bishopis, feeden heere soulis aþen bi fablis, and ben a-boute to hyde heere synnes, but certis largenesse of he ere abitis and reliqions.

3if freris ben not spoken of here þei moten liue þus iustliche, þat þei grucche not aþen here pouerte bi þe crynyg of here beggyngis.

And 3if freris after þis feyned pouerte wandren in reumes aftir here lustis, and chosen to ete wip riche men where þei may fare lustfulliche, and haue heere dalaunce wip wymmen for here leecherose lyues;

who drediþ þat god ne spak here bi iude of þise freris?

and þus glosen persones wondirful, bohe of heere ordris and wip-oute, bi cause of heere wynnyng, who drediþ þat god ne spak here of siche freris þat don þus?

Juge men wheþer freris ben siche;

3if þise freris hen gylours bohe of men and of children, bi þe holynesse þat þei bihecten to robbe men of heere goodis, and wandren in cuntrees aftir heere desyris, to placis and persones where þei hopen to fare aftir lustis of heere fleþ, þenne god spak heere of freris. And 3if freris departen heere duleyng fro oþere men, bohe lerid and lewid, and wandren not as crist or hise apostlis, more to edifie þe peple þen for lust or worldliche wynnyng, þenne god spak here of him. liue þe freris bi goddis lawe and teche þei men þat þei hene not siche.

Ion seip in his book hou alle men shulden kepe charite, and so men shulden loue þingsis aftir þat þei hen goode, But here þenken somme þat freris failen openliche, for bi graunte of hem self oþere ordris ben betere þen heeren, and 3it þei louen more here owen þen þei don þe betere ordris.

and þus bi here owen speche þey tellen þat þey leuuen þe betere and louen persones of here ordere not euene aftir þat þei hen goode, and so þis diusion of freris hi þise ordris þat hen not groundid makip a prince enuye and putip out loue of god;

and þus in trauel of þise freris. When þei wandren aboute to preche, it semeþ þat þei louen more worldliche goodis þen heele þe of soulis þat þei visiten;

and boþe freris and oþer prestis lousen crist on many maneres, and þus men hauen of holy writ.
The names that be putten oon freiris,
< L 1, 3> <T MT22> <P 311>
and þus bi alle þe autours þat ben in þe newe lawe men shulden speke þus a3en freiris, when þei don þus a3en crist.
< L 21> <T MT22> <P 311>
and þus for charite of þe chirche and of freiris speke þise wordis; But oon erour is in þis mateare when freiris continuen in heere synne, and iugen to what entent ojer men seien þise treuþis to hem.
< L 25, 27> <T MT22> <P 311>
and þus bi process of tyme we twonen þat god wolde cleneuse oure entent, and þus when we hen in quiote we don þis moost for goddis worship, and also for profit of his chirche, and for good þat freiris mai haue.
< L 31> <T MT22> <P 312>
whi may not men do so to freiris, 3if þei trespassen more openliche and to more harm of crists chirche.
< L 7> <T MT22> <P 313>
3if freiris shewen bi here dedis þat þei ben siche fals prophethis, and crists chirche be harmed by hem, whi shulden not men teche here gylys? hope for loue of cristen men, and for leue of þe freiris.
< L 19, 22> <T MT22> <P 313>
and in þis synne mony men, and herfore freiris shulden luke wheþeþ þei ben coupable in þis synne, and amende hem sone þerof, and iuge not by facis of men, for crist biddip: "Ne wole 3ee iuge æfter þe face, but iuge 3ee iust iugement of þings þat 3ee knowwen wel".
< L 3> <T MT22> <P 314>
but þis blasfemye dar not freiris seye;
< L 20> <T MT22> <P 314>
and þus as freiris lyues techen, it were good to many men þat ben closion in þise ordris þat þei disporteden hem in þe world.
< L 15> <T MT22> <P 319>
But somme men benken þat freiris bildyng failiþ in alle þise pre poynitis.
< L 28> <T MT22> <P 321>
and þus ornamentis þat þise freiris ordris vsen ben toolis to bigyle þe peple, and to feeðe heere bodliche eye, and robbe þe eye of heere soule, as somme of þise newe ordris hauen costy encenseries to encense beddis of men and of wymmen and to spoyle hem.
< L 8> <T MT22> <P 323>
and þus þey doon þis for monee, and not for deuocioun, but 3if siche blynde blasfemyes be clepid deuocioun of freiris.
< L 16> <T MT22> <P 323>
and freiris moun lordis and ladies to defend þis lawe by strenge, and bi þis gile þei leden lordis as a man ledþip a prisoner;
< L 21> <T MT22> <P 334>
and to þis entente cristi had þe mesels go and shew he hem to prestis, and þus freiris my3ten telle þe puple þat holy wriþt þap mystily þiss witt what ouer þei wolen seye; and þus men tellen þat freiris tellen þat what treuþ þat þei seyne, if it be noteful to þe puple, þenne þat trewþpe is þe gospel;
< L 10, 14> <T MT23> <P 343>
Capitulum primum: For it is seide in holdynge of oure haly-day þat we schulde ocupie þe tyme in prechyng and preyynge and deouet herynge of þe lawe of god, and ouer þis many freiris, as bastardis to goddis lawe, tellen iapes or lesyngis and teueen þe herfor schulden men leme of þe good vertues, þat þe gospel of poule clepip feþ, hope, and charite.
< L 3> <T MT24> <P 347>
as freiris þat twonen many articlis of þe treuþhe and faylen in þe treuþhe of þe sacrid hoost, schal be dambnyd berfore But if þei turne a3en and twowe in wordes of crist, þat seip: "þis is my bodye". but nowe freiris tronen noþer þat þis oost is brede ne þe bodye of crist, ne neþer of þis may be;
< L 13, 17> <T MT24> <P 349>
and so freiris, þat louen more her habite þat þei han ordeyned hem þan þe cloþe of charite þat god háb schaþen his sones, ben yuel disposed to haue þis cloþe of charite;
< L 3> <T MT24> <P 352>
and þus þei accusen þe court of rome, bishops and prelatis, and seien þat þei shulden seie so bi cristen mennys bileeue, and no wondir is, sîp þes freiris accuseden þer breþeren and þei bogan first at crist;
< L 12> <T MT25> <P 357>
and if þei somene symple men for þis accusing, symple men seien þat þei supposen freiris siche, but þei affermen not hem siche; but euydence þei hau of þis erour in bileeue, and many opere þat freiris seien, and if þis be not sof late þes freiris purgen hem, for we han herd ofte-tymes many freiris techen þus.
< L 19, 21, 22> <T MT25> <P 357>
but freiris, sîp þe hend fader of lesyngis was vnboundun, seien þat it is an accident wip-outen suget or nou3t and mai in noo wise be goddis
bodi;

but bodily almes is brou3t yn bi freris and opere stronge beggers.
<L 16><T MT27><P 423>

for holding of crisitis religioun shulde stonde moost in þe clergye, and algisit in þes newe ordris as ben freris, munkis and chanouns.
<L 3><T MT27><P 426>

Capitulum 15m ant heere þe freris wip þer fautours seyn þat it is hereysye to write þus goddis lawe in english, and make it knowun to lewid men.
<L 1><T MT27><P 429>

and herfore freris han thanþt in england þe paternoster in engli3sch tunge, as men seyen in þe pley of 3ork, and in many opere cuntryes.
<L 30><T MT27><P 429>

summen seyn þat freris trauelen and þer fautours in þis cause for þre chesouns, þat y wole not aferme, but god woot when þey ben sope.
<L 12><T MT27><P 430>

þe secounde offiss þat fallip to herdis is to kepe þer sheep fro wolusys, as false freris, þat comen to men to robbe þer wolle and do hem harm, ben clepid of crist wolusys of raueyn.
<L 30><T MT27><P 438>

and freris procuren comynly boþe lordis and bishops to lette þis preching, so þat þer fals preching be sprad and þer wynnyng a3enus crist, and þus is þe puple robbid of goostly help and bodily.
<L 27><T MT27><P 444>

and heere breken out þes freris ordris, for al 3if þei han no worldly lordchips as han prestis þat ben dowid, 3it þei spyulen men of moeblis and wasten hem in noumbe and housys, and þis excess is more synne þan synne of þe fend in o persone.
<L 9><T MT27><P 445>

þe fouȝte cause is bringing in of false freris bi many cuntryes;
<L 25><T MT27><P 445>

and þis bowering or opere iapis shulde make þes freris suspect heere and make hem wante worldly wynnyng, for þey ben worþy myche more peyne;
<L 15><T MT27><P 446>

Capitulum 27m of þis may wise men see þat þes foure sectis newe brou3t in, as emperour clerksis munkis and chanouns and þes foure ordris of freris, distrublen moost þis f3itious chirche and putten it fro þe cours of crist, and þus þes men þat nurshen hem, as worldly lordis and fonnys and leuid prestis, þat kynnen not speke or doren not speke in goddis cause, nurshen anticrist and hisse traytourly a3enus crist.
<L 31><T MT27><P 446>

but anticrist can-not grounde þat god ordeynede þe kynde of popis, ne of opere emperour clerksis, ne of munkis, ne of chanouns, ne of foure ordris of freris, al 3if he ordeynede good to come of hem;
<L 30><T MT27><P 447>

and þus þe laste ordre of freris seip a3enus goddis lawe þat willeful begging is more meedeful þan ony līf of þes opere ordris.
<L 16><T MT27><P 448>

and 3it lordis of þis world to whom crist was so kynde ben not payed of þis reuersinge, but ben brou3t in bi þe fend to haue dwellinge in þer housys boþe curatis and þes newe ordris, as þou mayst se in lordis housys persouns or munkis or chanouns and algatis freris to lede þer meyne.
<L 19><T MT27><P 449>

and þis lore han freris for3cten and alle þes opere newe sectis.
<L 13><T MT28><P 470>

for ellis 3if freris founden wordis to sacre þe armes of a prest, and þe pope 3uae hym meede to fi3te wip opere cristennemen, he were out of bileue þat trowede not to al þis.
<L 10><T MT28><P 480>

it mai be þat alle þe fouere ordris of freris lien wip munkis and chanouns;
<L 473><T OBL><P 169>

And þis myschif, Poule, is brou3t in þe chircge bi þilke viserid fendes and dai deuyllis, freris, þat þou specifidest of wher þou seidest þus þe Spirit seip opinlich þat in þe last tyme schal sum parte aweie from þe feip, taking hede to þe spiritis of errour and to þe doctrine of deuyllis, speaken lesing in ypcorisie'.
<L 749><T OBL><P 176>

And bi þis a man mai se what him ou3t to seie of idolatrie, of þe lordship of þe clerge, of begging of freris and many seche oup synyys.
<L 3382><T OBL><P 243>

summe seien Lo, here at freris is Crist fairest servued!'
<L 168><T OP-ES><P 09>
as mounkis, chanouns and freris, wip many spics of dyuynce and harmulf sectis coneyned vndir þese þre general names.

of þe gospel hadde be declarid or mynystrid to hem bi oþir men, and not þus dynyled Crist and his chirche aþens þis blessid loore of seynt Poul, and ful will of Crist lerned in heuene, seyynge þus, liik as dide þe Corinthiyes whom Poul blamede, I am of Benet', 'I am of Bernard', I of Fraunces', I of Domynyk', and I of Austyn', or ellis, as þe frere Carme seip þat woot neuere redili of whom he is, I am of Helye, or of Helize, or ellis of seynt Marie but a man mai suppose resounabli here þat þese freris ben of Nabal of Carmeli, þat was so drunk þat he knewe not redili himself or his owne astaat.

And þanne sið mounkis, chanouns and freris ben, as þei sein, of his same perfeccioun, þe munkis and chanouns, þat han in her mynynstracion greet superfuite of suche as þei callen commoun goodis, wolde not sufere her brieren freris þat ben of þe same perfeccioun in so mescheuoue nede as þei pretendem, nameli sið þe mounkis and chanouns weren wount to preue in secool and to teche and preche upunli þat þe begging of þe freris is dampnable.

And, if a man take heede to þis storie (Jo· 4) and to þe processe þat I haue seid bifoþre, he mai se þat þe freris lyen upunli here upon Crist.

In þe which epistle he biddip þee þat þou wiþdrawe þee fró þese vnriþ þe freris þat, aþens al Godsdis rule and her owne rule also, as it is opun in seint Fraunces rule, beggen þus.

And siþ þis begging is aþens þe hool ordynaunce of God aboute his chirche, boþe in þe oold lawe and in þe neyve, and sclaundre to Crist and his gospel, and seyntis þat sueden hym in perfeccioun, as it is seid bifoþre, freris, whanne þei þeþem þus abeggid, bryngen not þe doctryn þat seynt Iohn spekid of wiþ him.

But freris can seie here þat þese euydencis goen not aþens perfut beggers as þei ben, but aþens oþir maner beggers.
seynis and newe doctours þat þei han, techen þat þis sacrament is an accident wipouten suget, or eris nouþt, for it it quantite and qualite.

Such witnesse of hooli writt is not chargid of þes freiris, but witnesse of her owne felowis þat þei holden more þan Crist.

So þei seyen prueli þat Crist and hise apostlis and seynis til freiris camen wyn weren expresse heretikis.

Pus criyng of freiris blundij þe peple, and seyen þat hooly chirche seijþ þus and determynep it as trupe, for false prestis and disseyued seien þat bi God it is þus, and ech man owij to bileeue. But axe þese freiris where it is is goundid in comoun bileue of þe chirche, and if þei failen in þis poiyn, haue hem suspect as feendis children.

And, if a man take heed to his storie (loþ 4) and to þe proccess þat I haue seid biforn, he mai se þat þe freiris lyen opunli here upon Crist.

But oure newe feyned sectis in þis ben moost to blame, þat maken greeet bildingis þere leest nede were, as mouknis, chanouns and freiris, nonnis, sistris and spitteris, for peple schulde drawe to parische chirchis and here her seruice þere, as Goddis lawe hæþ lymytid, and ellis þei ben to blame.

And here mai cristene men se þe falsed of þese freiris, hou þei letten sympile prestis to preche þe gospel to þe folc, for, as þei feynen falsely, noon of Cristis disciplis leue for to preche til þat Petir hadde 3ouen him leue;

þis gospel tellip þe falsnesse of þis freiris lesyng, siþ Crist sente þese disciplis to preche comunli to þe peple wipouthe letter or axyng of leue of seynt Petir.

And, al if pralent schulden examyne prestis þat prechen þus, neþcles it were more nede to examyne þese freiris þat feynten hem to be prestis, for þei comen yn of worse ground and ben more suspect of heresie. Lord! what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wipouthe cuylet or ony fable or flatryng, and 3yue leue to þese freiris to preche fableis and heresies and afterward to spule þe peple and sille hem þer fals sermonus?

Pus schulden prestis preche þe peple freli Cristis gospel, and leue freiris fableis and þeer begging, for þan þe prechen wip Cristis leue;

And here it semeþ to many men þat þese newe ordris of freiris schulden eþer leue þeir multitude or trauiele wip her hondis, and if þei diden bope þese two discrcteli it were þe beter;

But now freiris reuere Petir and multiplien newe lawis and personeis of þe ordris, haunyge more þan Petir hadde.

And herwij þei seien to men þat þei passen bishops and popis and certis þei seien here þe soþe, if þei menen passyng in synne, for vnleeful excesse is passyng to þese freiris. And þus cleris in rewynys ben ful necessary if þai done þer office weleþe, if þai ben freiris.

As, if alle þo freiris of Yngelonde hadden howses and godes in þo reume of Yngelonde, and maden þo pope lord of hem, þo popis lordschip were to myche ande regale were lessid;

Also in þe 3er of grace 1286, pope Nychole iiij of þe arour of freiris menouris sat after Onerye vj 3er, and in þe ij 3er after, pope Nychole commandid þat þe chirchis of england were taxed vp þe veray valew, and þe taxyng of Norwich biforn made by pope Innocent was void þan.

And sijen in þese maters 3oure termes ben sumtyne to strait and sumtyne to large, we dur not obleschen vs to ben þus bounden to 3ou for to kepe þe termes which 3e wolden lymyte to vs, as 3e don to freris and to suche oþer 3oure proctours.

But vttiþi I denye to make þis freiris sentence or ony oþer sikh my bileue, do wip me, God, what þou wolþ!

FRERS.........1

So 3if we taken heede to apostasye þat guþ evene aþen þe ordre of Crist, þer ben fewe bish Hopkins, possessoris, or freiris, þat þei ne ben apostatæs, al 3if þei holden her syngeis.

FRERUS........50

Ande we schulde trou þat foundynge of abbayes and freiris and lettyes mon þat ne þai mowve falle
in he last synne.

7- bosevent tym, prelatis and frerus beren upon symple men pat hei seyne, pat nouuer cursynge of pope ne of byschop byndus.

8- Also prelatis and frerus beren upon symple men pat hei seyne, pat hit is not to besecche to seynis for to pray for lyvynge men, ne bo Letany is not to be seid.

23- Also byschopis curatis and frerus putten on pore men pat hei seyne, pat no persone, ne viicare, ne prelate, is excusid fro personele residence, to be made in her benefices, in dwellynge in servyces of bischopis, or of archeybyschopis, or of bo pope.

POINT XVII: Also prelatis ande frerus putten to pore men pat hai schulde say, pat hai ilk pinge pat was brede before seconsecracione in po sacrament of po aueter, after seconsecracione or halowing is not Cristus body, but a signe of pat pinge, and not po ilk pinge.

POINT XVIII: Also bichisopis prestis and frerus putten to pore men pat hai seyn, pat a preste beyng in dedely synne noufer makis po sacrament of po aueter, ne cristynes, ne 3yves ony sacrament.

POINT XIX: Also byschopis andre frerus putten to pore men pat hai seyn, pat men owen not raper for to pray in churche pen in oper placis.

And þese wordys mowen ben aplied vnto false frerus, for solvy his lore of Crist wolde he not 3yuen in tymre of grace but 3if syne men weren for to comen whyche he schulde fle. And so, be þei frerus, be þei opur þat spenken falsely in her preyching, oure goode maistur Crist bad þat we schulden be war wip hem.

Ne þis lore is not only constreynut vnto false frerus, but generally to prestys þat seyn þat hei han cure of manmys sowle, for worchynge by ri3t lyf endid aifter Gods wilke makuth a man Gods child and to come to pe blisse of heuene.

And, riht as þer were þre syche sectis in Cristus tyme, so þer ben now monys, chanouns and frerus.

And þus me þinkþ þat frerus chyden in veyn: Prechowres seyn þat Crist hadde hy3e schon as þei han, for ellis wolde not Baptist mene þat Crist hadde þwongus of syche schone;

And þus frerus as pharisises syen þe gnatt and sowlwþ þe camele, for þei durene aboue Baptist fownden hem newe ordeis of rewlys þat Crist charghedo not but 3if hit were to dampaen hem.

And by such execucion of false prelatis and frerus is Godis lawe quenchid and anticristes arerud.

and 3eet dwellon trewe men in þe ooldle byleue, and laten frerus fowle hemyslyf in þer newe heresye, For we trownen þat þer is betture þing þan Gods body, syþ he holy Trinnyte is in eche place.

And whoeuer sture men to yuclli3f, 3if þei ben frerus þat cryen hy3e, God herþ hem not to goode, but raper takeþ veniance of hem.

His gospel tellþþ he falsenesse of þes frerus lesyng, siþ Crist sente þis discile to preche commonly to þe puleple, wþowte lettre or axing of leue of seynyte Petre;

but now frerus reuerson Petre and multiplyon newe laweis and personeis of her ordres, hauynge more þan hade Petre.

and þus ben men hateþ now by lesyngus of frerus for þei holden þe gospel and laweis of Crist.

For, as seyn Iohn seip, whoeuere gretþþ an heretyke schal haue of his synne, what man euere he be, and þus 3if a trew man loue more Crist þan þe worldus fame, he may li3tly wip worschipe auyode suche false frerus.

And so, by alle oþre sygnes þat þei feynon in religioun, aspye how þese frerus cam in, and by whois auctorite;

and for leuyng of such prof symnon men ful greusously boþ þe3en Crist and his churche, 3e, aþenys frerus þat men þenkon þei helpon.
And pis sempe to monye men to be seyd of false fereus;
<L 87><T EWS2-71><P 91>
and wiþ pis bope lordis and comunes may lette fereus to harme þe chircle.
<L 96><T EWS2-75><P 114>
Ferus schulden helpe in þis cause, sif þei ben groundud in pouerte, and þei han but temporal goodis, þe whyche ben knyttude to þer hertus;
<L 116><T EWS2-75><P 115>
And sif þe fereus accuson þe court in mater of þe sacrif host, and seyn þat it techeþ þis host is not Goddis body, but accident wipwote suget þat alle men knowe not, men schulden axe þis trowe þe þis curt wip good growndyng;
<L 142><T EWS2-75><P 116>
And þus bope byschopus and fereus beron þer dispere wip hem, and þis wole not be schakon of, but 3if þei leuon þer oode synne, and suwen þe lore of Crist þat þe techeþ in þis gospel.
<L 12><T EWS2-83><P 161>
And wip þis synne ben fereus blockeude þat schapen to preche for wynnyng here;
<L 80><T EWS2-83><P 164>
Ferus wole haue anoþur title, and plete and fi3te for suche goodis;
<L 114><T EWS2-83><P 165>
And þus prestus schuldon lyue clenely, by Godus lawe, as þei didon forst, and þus men schuldon wipdrawe þer hond fro fereus þat beggon whan þei han preched, for þei ben coupable by consence þat 3yuon hem on þis maner.
<L 121><T EWS2-83><P 165>
and monye fereus takon þer state to lyue lustly in þis world, for ellus þei schulden be laboreris and lyue hard lyf in lewyd stat.
<L 55><T EWS2-85><P 175>
And so fereus in þer statis wanton ri3t deuocion, for þei take not þer degrees, nepur in scolus ne in offys, for ri3t deuocion to renne þe wey3e þat Crist haþ taw3t;
<L 58><T EWS2-85><P 175>
þe fereus seyn þey takon in chyldren for þei ben moste Innocentus, and l3t to norische in Godus lawe, as þei ben at þer bygynnyng;
<L 113><T EWS2-86><P 182>
þis fereus, þat obliche þer breplen by falsishede and ôþre gyles, maken þer protestacion þat þei forsaken aftur treweþ;
<L 126><T EWS2-86><P 183>
For sif þeþfe is takyng of oþre mennys þingus a3enus þe wylle of þe lord, it semep þat þis takyng of children, þat fereus schulden haue by no lawe is takyng of oþre mennys þing, for takyng of fadrus þing and modrus.
<L 136><T EWS2-86><P 183>
And þes children comen in by þeþfe, and þei ben þeþes in al þer ly3f, to caste how þei schal cleke to fereus alle þe goodis þat þey may gete, oþur of þer frendis or oþre, by what menyþ þat þei can caste.
<L 141><T EWS2-86><P 183>
And þes moo fereus wipwote seyen þat men schulden moste kyllon Englysch;
<L 59><T EWS2-88><P 195>
And in toke of þis pouert, þes fereus ben pore, as þei seyn;
<L 68><T EWS2-88><P 195>
And prelatus, bope more and lesse, may assente to þis sentence, and fereus may falle wip hem, and chyde by wordus þit it is sop, as it fallup in þis tyme, þat prestus f3tyng is preysyd, 3e, for a feyned cause, þat noon in þis world can grownde.
<L 108><T EWS2-89><P 204>
3if þow wolt assaye þis now, preche oþonly to þe peple þat God tellup more by werks of mercy, þe whiche ben in a mansys soule, þan by offrynus or by dymes, or oþre goodis 3ouene to fereus, and þow schalt haue enemies anoon to bere heresyse on þe;
<L 32><T EWS2-119><P 309>
And þes newe ordris and algatis fereus ben clepude of Crist pseudo-prophetis.
<L 43><T EWS2-MC><P 330>
And so þes popis and þese fereus may wel haue þese two names.
<L 323><T EWS2-MC><P 340>
But it was seyd in oold tyme, byfore þat fereus comen in, þat as Crist is God and mon, so þis hoost is bred and Godis body;
<L 970><T EWS2-MC><P 363>
And þis newe fownden lyf draweþ men downward, sif fereus ben confessours and ledon myche puple.
<L 26><T EWS2-VO><P 367>
And so fereus my3ton spuyle men of alle þe goodys þat þei han. And hit fallup ofte-tymes, as Crist seip heere, þat somme children, þus made fereus, ben worse þan þer beuzpeproes.
<L 62, 64><T EWS2-VO><P 368>
But þe feend, sij he was lowsud, hāp mounyd frerys to reurse þis, and as þei seyn, þer newe seyntus and newe doctoureþ þat þei han, techen þat þis sacrament is an accident wipowte suget, or elis nōst;

< L 263 > < T EWS2-VO > < P 375 >

Sich wyntnesse of hooly wryt is not charged of þese frerys, but wyntnesse of þer owne felowes þat þei holden more þan Crist.

< L 276 > < T EWS2-VO > < P 375 >

Pus criyng of þe frerys blendeþ þe puple, and seyn þat holie chirche seip þus and determyneþ it as trowþe, for false preestis and disseyuuede seyn þat by God it is þus, and þus eche man owþe to bylceþ.

< L 325 > < T EWS2-VO > < P 377 >

Ande if þe frerys for þer state may not haue þis lordechesipe, how schuld þo pope ner Criste reioyse hit on worldly manere?  

< L 133 > < T SEWW25 > < P 131 >

FRERYS............20

3if þe frerys or ony oþer men lyen in þis to þe peple, and spoylen hem of here goodis in colour of her lesyngis, þei ben traytours to God, and traytours to þe Chirche þat þei dwellen inne, and ben holden to restore þing þat þei have spoylid.

< L 33 > < T A21 > < P 243 >

Wel I wot þat þe chirche profy3ted byþor þe frerys comen in, and syben han be sowen manye false loorus, boþe in þer religioun and prey Lyonsyn of scribes, as we seen of þe sacred hoost, of beggyng of Crist, of letrœs of þer brelþurhede, and oþur worldly lyuyng.

< L 26 > < T EWS1-08 > < P 253 >

And so frerys, þat weren breþren in Crist and noþt charghos in þe chirche, þeþur in nowþambre, ne in cloþing, ne in mete, ne in howsyng, ben euene turned aþen fro þe fyrstþ lif of hem.

' < L 78 > < T EWS1-16 > < P 286 >

And so lawe of apostatas, and oþur rewlys þat þei han swolden, schyde þe contrarye to hymself, as frerys dedus reuere þis lawe.  

< L 85 > < T EWS1-18 > < P 295 >

And, al 3if frerys seyn þat þei beggon for charite, whan þei han prechid for such beggyng, and þat Crist begguede so and bad hem begge þus, nerþeþ þel þis speche is powdret wþ gabynge.

< L 58 > < T EWS1-23 > < P 315 >

And þus doon generally boþe frerys, monkus and chanownes.

< L 75 > < T EWS1-48 > < P 441 >

And owen þis as men seyn frerys kyllen þer owne breþren, and procureþ men of þe word to kylle men þat seyn hem treþþe.

< L 92 > < T EWS1-52 > < P 463 >

And here may cristene men see þe falschede of frerys, how þei letten semple preestis to preche þe gospel to þe folc.

< L 11 > < T EWS2-58 > < P 16 >

Lord, what reson schulde dryuen herto, to lette trewe preestis to preche þe gospel freely wipowte cuylet, or onye fablis or flateryng, and þyue leue to þese frerys to preche fables and heresyßes, and aþurward to spuyle þe puple, and sullen hem þer false sermons.

< L 29 > < T EWS2-17 > < P 17 >

Pus schuldene preestis preche þe puple frely Cristus gospel, and leue frerys fables and þer beggyng, for þanne þei prechen wþ Cristus leue;  

< L 40 > < T EWS2-58 > < P 17 >

And here it semeþ to monye men þat þese newe ordres of frerys schulden oþur leue þer multitude, or traueyle wþ þer handys;

< L 91 > < T EWS2-58 > < P 19 >

and certys þei seyn þere þoþc, 3if þei mene passyng in synne, for vnleueful excesse is passyng to þese frerys;

< L 105 > < T EWS2-58 > < P 20 >

but þe feend by his cawtle hāp browt in now þære þre, as monys and chanownys and frerys, and monye brawnches of hem.

< L 143 > < T EWS2-62 > < P 41 >

But frerys and preestis þat gyderon hem tresore, and make ryche chirches and howsys wþ oþur gere, and algatis fyffen a puple superflew and charbyng, passon Godus lawe by a cursud ground.

< L 90 > < T EWS2-64 > < P 51 >

And so 3if state of þese frerys be not growndid in Crist, and þei gabbon monye manerþ wp þe lyeþ of Crist, as in beggyng and assowyng, and oþure feynede lesyngus, þanne it is a tokne þat þei be not of holy chirche, but Sathanas children whos dedþe þei don.

< L 20 > < T EWS2-65 > < P 55 >

And syp vneuen departynge of suche worldly goodys makeþ descencion, 3e þe moste þat here ys, it semeþ þat suche frerys ben cause of þis descension.

< L 30 > < T EWS2-65 > < P 55 >

And maistres of þis pursweyng ben preestis, more and lasse, and moste pruye frerys, wþ lesyngus þat þei feynen, as Crist was pursweyng wþ Cayphas and þære preestis, but pruyeþ wþ
pharisees, pat weron hise falsuste enemy3es.

It was taken as bythe, longe before pat freys cam in, pat he sacryd hoost pat men seen at ye is verreyly Godus body, by vertew of his wordys. Freys seyn pat pis is false, but it is an accident wipowton any suget;

And þese ben specially men of þese newe ordres, and moste þese freys þat laste comen in, for he feend sutilep euere aþenes holy chirche.
and how þei schulde no3t to myche gabbe on Goddis power, and take upon hem falslyche more power þan God haf grantedy hem.  
<L 18><T A21><P 292>

Heere we shullen vndirstonde þat Poul seip sop as he shulde, sip noon shulde gabbe for ony cause.  
<L 63><T EWS1SE-41><P 650>

And þis lore þat Poul techip is vysyd to litil of freris and oþere, for þanne þes strontge men shulden trauycle and not þus begge and gabbe on Crist;  
<L 69><T EWS1SE-49><P 680>

And certys a man confessup not Crist þat he is bope God and man, and 3if he confesse of Crist þat he may no weye synne, ne gabbe, ne bere false wytnesse of no word þat Crist haf seyd.  
<L 76><T EWS2-63><P 46>

And 3if pow axe who schal take away goodis from þese vnuiste men, sip þei ben comunly myhty, and no man dar take from hem, Crist answerup here and may not gabbe, þis iust man to whom God 3yuep heuene tukeþ fro þis vnuist man þat þym hyme semeþ to haue;  
<L 101><T EWS2-78><P 133>

But God forbede þat we twowen þat Crist my3te gabbe, or þat Petre synned not!  
<L 110><T EWS3-179><P 176>

ffirst pat men þat blamen hem shulden holde treuþe and not gabbe on hem;  
<L 7><T MT22><P 297>

GABBED......1  
Leve, wer he no3t traytoure to God and to man, þat in absense of God reversid his ordynaunce, þat God him silfhap maad for savynge and gabbe on Crist my3te gabbe.  
<L 17><T A21><P 246>

And þat men þat blamen hem shulden holde treuþe and not gabbe on him;  
<L 7><T MT22><P 297>

GABBEN......13  
þat seien þat þei beþ mediators bytwixte God and man, and telle alle men Goddis wille, and gabben on þe wille of God, and make men to serve þe fend.  
<L 21><T A21><P 266>

3if þei seien þat it is Goddis bodi, and manye freres seien þe contrarie, þis word techip not þat ne þei gabben in comune bileve of þe Chirche;  
<L 28><T A23><P 352>

mykel more if newe religious be skaterud in Cristendame, and gabben on þe wille of Criste þat is oure kynges, and menen not to þes and acorde as Crist and his apostilles did.  
<L 28><T A27><P 445>

variants; 41 occurrences.

1
And as it seme to many men, his gabbyng smacchip blasfemye, and so it seme greuouere panne was his gabbyng of prynsis of lewis, for he gabbiden on Cristis body but hes gabbenn a3enus his godhed.

< L 21 >< T EWS3-188 >< P 208 >

GABBON......4

And hus pes sophistres pat gabbon pat hei han nowt, nepir in propur, ne in comynce, and 3eet men seen pat hei han bope plasis and howsus and opre goodis, myche more plenteuously pan opre poure men pat hei robbon, pese false men mote nedis be dampende of Crist pat is he furste trewpe, for hei dyuere not fro heus, but pat hei robbon more synfully to his greet man of hem pat is more strong in his malys.

< L 50 >< T EWS1-23 >< P 575 >

And so 3if state of these freys be not groundid in Crist, and hei gabbon monyey manerys vp pe lyf of Crist, as in beggyng and assoloyng, and opure Feyneyde lesyngus, panne it is a tokne hei be not of holy chirche, but Sathanas children whos dedys hei don.

< L 21 >< T EWS2-65 >< P 55 >

And 3if hei sullon pes indulgences and gabbon hus vpon God, hei chaffaren wip Godus power, and gabbon as feendis on her God;

< L 834, 835 >< T EWS2-MC >< P 358 >

GABBUST......1

3if thou sey3e how louest a man, and doost wrong to anopur, how gabbust to God vponhiself, and hatust his furste frend.

< L 34 >< T EWS1SE-11 >< P 522 >

GABBYDE......1

and Crist gabbyde or he was God.

< L 13 >< T EWS1-44 >< P 418 >

gabbinge2

GABBING......4

And 3if freris forsaken pis now, and seien pat hei assentiden not herto, hei usen her olde crafte of gabbing, and encresen harm algatis.

< L 13 >< T A23 >< P 349 >

his strif is mater of gabbing and of synnyng among manie;

< L 20 >< T A23 >< P 353 >

and summen seyn pat pis speche falliip not fro fendis gabbing but 3if he pope speke bi he contrarre, as a mount haip his name of mouyng, for among alle men in erpe his ipocrite lyueip ferrest fro crist.

< L 15 >< T MT27 >< P 457 >
and no man durste seye til nou þat accident is goddis body, for his newe word may haue no ground, and was not knowen þat þousinde 3eer þat sathanas was boundun in helle, and 3it he shameþ to seye þis gabbyng.

And hit were lyȝt for to synne in veyn glorie or in gabbyng, for eche gabbyng is synne;

<12, 13><T EWS1-44><P 418>

what good døp þis gabbyng þat þe pope wole be cleyd moste blessid fader' here, and byschop moste reuerent man', siþ þer lif discordþ from Crist?

<11><T EWS1-03><P 486>

and þis Lord is charite, and knowë þal resoun and al gabbyng.

<21><T EWS1-11><P 522>

Petre ne ony opre apostle durste not seye þat he was so nedful, þat wiþowten his gouernnayle moste þe chyrche nedis perishe, and by þis blasfeme gabbyng sle monye þousynde men.

<83><T EWS1-11><P 524>

Alle þes foure newe sectis synnen in many gabbyngis, bope in gabbyng of dede, and in gabbyng of mouþe;

<65><T EWS1-35><P 628>

Alle þes foure newe sectis synnen in many gabbyngis, bope in gabbyng of dede, and in gabbyng of mouþe;

<65><T EWS1-35><P 628>

He þat studiþ more þis matere may see how þis gabbyng geþe.

<67><T EWS1-35><P 628>

And, siþ he ys boþe God and man, he wot wel how it is þere, and gabbyng in such a Lord were more synne þan euer was.

<38><T EWS2-103><P 260>

And, as it semeþ to many men, þis gabbyng smacchip blasfemye, and so it semeþ greuouseþ þanane was þis gabbyng of prynsis of lewys, for þey gabbiden on Cristis body but þes gaben aþenus his godhed.

<20, 21><T EWS3-188><P 208>

And þis shulden þes freris þenke onne, and sclaudere not trewe prestis by gabbyng and bachtþyng boþe to þe puple and to prelatis;

<32><T EWS3-214><P 264>

and þus it fallþ gostliche bi men þat shulden preche goddis lawe, and letten to teche þis lawe, and occupien siche prelatis state bi gabbyng and fagynis, and not bi reyn of goddis word;

<8><T MT22><P 307>

For before þat þe fende, fader of leysyngus, was lowside, was neuer þis gabbyng contruyede.

<47><T SEWW01><P 18>

GABBYNGE.....3
For before þat þo fende, fadir of leesynge, was loused, was nevere þis gabbynges contrevred. 
<L 2><T A31><P 503>

Heere it wolde seeme þat John made a gabbynge selfpe Crist, þat is truie, seide he was a prophete, for he wolde not be holde of þe peple so gret as he was. 
<L 97><T CG04><P 47>

for bi þat womman eue cam sorowe, peyne and woo to mankynde for sche tristed not sadly to goddis word but tristed to þe fendis gabbynges and coueited ouernoche kunynge and dingnyte; 
<L 24><T MT12><P 207>

GABBYNGIS......13
and so in byndyng and lowisyng ben many fals gabbyngis. 
<L 18><T A26><P 437>

And, as it is seide in þe nexte sermoun, of pis loue ben many gabbyngis. 
<L 52><T EWS1SE-32><P 616>

Alle þes foure newe sectis synnen in many gabbyngis, bolpe in gabbyng of deede, and in gabbyng of moule; 
<L 65><T EWS1SE-35><P 628>

But þis sword failip now in prechynge of Goddis lawe, for prelatis han scaberkis wipoute swerdis, and opere haue swerdis of leed, bi whiche þei teHen world is wordis wip fablis and gabbyngis on God. 
<L 109><T EWS1SE-51><P 689>

Such blasfeme gabbyngis þat ypocrisit makon a3enus Crist and his lawe, distorblon þe chirche. 
<L 310><T EWS2-MC><P 339>

þes men of þe puple þat holden heere a3enus Crist ben summe seculeris, hirid of hem or disseyued wip feynyd gabbyngis. 
<L 65><T EWS1SE-172><P 151>

And þus in lawis and in bullis ben gabbyngis þicke sowun; 
<L 26><T EWS3-188><P 208>

as wo is to hem þat leoose þis and prechen dremes, fablis and gabbyngis. 
<L 43><T EWS3-197><P 229>

and disseyue þey no more oure rewme, for feyned gabbyngis þat þey hepen shulden make no treupe to man of witty. 
<L 21><T EWS3-221><P 278>

Also in gabbyngis of þer brijperen; 
<L 34><T EWS3-237><P 313>

Hem wantip good fruyt, when þei pursewen trewe presten bi gabbyngis and bi gylis for þei prechen freliche þe gospel. 
<L 28><T MT22><P 305>

but when þei comen out of þis prisoun þei ben dilauy in heere tungs in gabbyngis and other iapis þat souen not to charite: Juge men wheoper ony freiris ben siche þat hauen sich veyn religion. 
<L 1><T MT22><P 306>

and þus widnesse of siche clohis is an hord to hyde synnes, as gabbyngis and ypocrisie, 3if it be not superfue. 
<L 12><T MT22><P 316>

GABBYNGUS......4
And þus þei feynon blasfemy gabbyngus þat Crist beggude as þei don. 
<L 111><T EWS1SE-14><P 537>

þis lore þat Cristus scole a3xuþ loueþ no gabbyngus, but þat þei don in deede as þer mowþ confessuþ. 
<L 46><T EWS2-56><P 08>

Comune not wip hem, ne 3yue hem noon almes, byfore þei han declarede þese gabbyngus a3enus byleue, and li3tly schulde an ende be of þese false prophetis. 
<L 99><T EWS2-67><P 68>

And for þei my3te not by þer lawe, þei feynede monye gabbyngus. 
<L 38><T EWS2-78><P 130>

glosatour3
GLOSARS......1
simplist glosars, and warst willid traytoris. 
<L 2><T APO><P 105>

GLOSERIS......3
and þei suffren, helpen and meyntenen false prechouris, glosers, to robbe þe peple bi fals beggyngis, bi symonye and ypocrisie and blasphemye putt vpon crist; 
<L 3><T MT06><P 135>

OF DOMINION' Of Dominion' Capitulum primum' Sip many falee gloseris makcn goddis lawe dcrk and Icttcn seculcre mcn to sustcyne it and kepen it; of sic he falee gloseris schulde ech man be war. 
<L 1, 2><T MT21><P 284>

GLOSATOURES...1
And 3itte aftr, when þis courte was fer fro þo treythe, hit determinyd not þis feyned sentence þat men holden nowe, al þof wode glosatoure had wrytten in þis mater more than þei knew of,
And if word is hide as Crist dide and comandide wolt glose euene a3ens ful credence to his gloos, whanne he seide euere suche textis 3it, ne glos, And for as moche as haue a gloos. And myssyss of hise goodis, for he 3af neuere lettre of suche textis, perfore pei pi prestis can now. But euermore we ben redy to a3eyncalle his gloos whoso prouep hat it is fals or ellis techep a buttewre. And pe prestis of pe oold lawe koude not shake awei pis boond bi a contraries gloos liik as oure prestis can now. But pis fleshli gloos, and many suche obir hat pei han, is no ping to purpos, for God ha forfendid pomp and pride to alle maner men and myssys of hice goodis, for he 3af neuere man leue to do synye. And for as moche as you maist not vndo for euere suche textis 3it, ne you wolt do aftir pe lettre of suche textis, perfore you seist you most haue a gloos. Wel pane for Goddis loue, if you wolt glose pe textis of pe gospel, pat ben so euene a3ens pe lordshiping or lordlynesse, glose hem as Crist dide and comundide pee to 3yue ful credence to his gloos, whanne he seide If 3e leue not me, pat is to seie, for my wordis, leuee 3e pe dedis! And if you bileuee effectuali pis gloos, you shalt not oonli forsake pe lordship pat you occupi, but also, raper hat you shuldist be occupied berwip, you shalt renne awei perfro, and hide pee, as Cristis gloos seip pat he dide (i.e. 6). And if you wolt not bileuee effectueli Cristis wordis neper his gloos, pane you wilfulli and obstyantli forsakis Crist vttiiri, and so you bicomest a lyme of anticriss. And so ye fleshli gloos hat ye clerkis 3yuen here upon Cristis wordis, pe which gloos is rehersid a titil aboue, is no good worp. And as for pat obir gloos pat clerkis han here, where pei seien pat pei holden pese lordships and possessiouns bi titil of perpetuel almesse, you shalt vndirstonde pat merci or almesse is a will of releuyng of a wrecche out of his mysse, as Lyncoiinicis seip in pe bigynnyng of hice {Dictis}. Off pis processe pane, if a man take bisy heede, he shal perseuye pe falsnese of pis gloos, whanne ouere clerkis and religious folk seien pat pei holden pese lordships oonli bi titil of perpetuel almesse. But wolt you se what gloos oure maistir liers and her couetouse sectis of ypocrisie 3yuen to pis? I preie pece take heede hou waiward, contrarie and rotun is pe gloos pat hese ypocrisie 3yuen here! For such as is her gloos, suche ben pei wiwynforp in her consciencis and affeccciouns; and if you knowe no more falsnese in pes rotun sectis, saue pe oon vngroundid gloos, you ou3tist be euere pe better war of hime, and haue pe lesse affecciou to hem. But every man mai se wel pat pis vnprifti gloos is no ping to purpos, for pis was comoun to Crist and also to pe pecues pat weren hangid bi him, and to Achitofel and Iudas, pat damnpabli hengen hemself. The writer of this gloes purposide to Goddis onour and helpe of cristen soulis, for to telle treuly holy writ, and schortly and pleylnly the moste profitable sentence of these byforesaid doctours; And if any lerned man in holy wri se this gloes dispise he not it without good examinacoun of

4 variants; 102 occurrences.
olde origanalys of doctouris;
<L 11><T Dea2><P 457>

If ony lerned man in holy writ fynde ony defaute in this glos: sette he in the trewe and cler sentence of holy doctouris;
<L 15><T Dea2><P 457>

Wondre not, lernide men, though Rabanes be myche allegid in this glos, for he was an old doctur almeet of sixe hundrid yeeris agon, and hadde plente of olde docturrs whiche he rehersith in his book thoroughout, and in it seith of himself;
<L 2><T Dea2><P 458>

pe glos seip pat Innocent was auctour of þese schriftus pat ben browt in.
<L 896><T EWS2-MC><P 361>

For hou schulde 3e endure vnampned to helle to leue Crist & his lawe for 3oure rotun ritis, & seie þat Goddis lawe is fals to fourme or to Ierne, til 3e hadden founden a glos feyned of Goddis lawe is fals to fourme or to Ierne, therfore I passe ouer 3e hadden founden a glos feyned of
<L 407><T JU><P 72>

and for I haue declarid in this glos how the harde sentensis of Job schulen be vndirstonden, therfore I passe ouer li3tly now.
<L 1><T Pro><P 37>

The Prophetis han a general prologue for alle, and for I declaride sumdel the grete profetis, and in party the litil prophetis, and thenke soone to make an ende, with Goddis help, of the glos on the smale prophetis, I thenke now to passe ouer withouen eny tarying.
<L 39><T Pro><P 41>

Who-so taketh hem unrightfulliche Ayenst the ten commandaments, Or by glos wretchedliche Selleth any of the sacraments, I trow, they do the devell homage In that they weten they do wrong; 
<L 1203><T PT><P 185>

þe glos þere seip, A prest owip to kunne þe lawe of God, ellis he prowe himself no prest of God'.
<L 63><T SEWW12><P 61>

GLOSE...........72
And lesse preestis ben successouris of lxiiij' disciplis, as bisbopis ben successouris of apostlis, bi þe glose of Bede there, and in the xxij' dist·e·' (In nouo testamento).
<L 5><T 37C><P 99>

and glose of decrees declarip opini þat þis maner of schrite cam not into þe chirche before pope Innocent.
<L 599><T 4LD><P 262>

But so special schrife & limitid to tyme, was ordened of pope Innocent as þis glose seip. And al if þis glose erred in many ojer pings, napeles in þis poynt mote men trowe to it, for no man can telle wane þat before þis schrife begane. Suppose we þat þis schritte be soȝ þat þis glose seip, and þat þis confessioun dop miche good, & so þis confessioun is nedeful in manere.
<L 604, 607><T 4LD><P 262>

And noo glose excuscr noe prestis þat ne þei schulden holde nowe þise hestis, but if God be not nowe possessioun of hem but þe feende.
<L 118><T 4LD-2><P 203>

CAP: IV: But aȝenst þes lawes, boþe Goddis and mannis, and resoun, and seynitis, þe fende techip his disciplis a newe glose, to seie þat þou3 men ben not worþi to be herd in preiynghe for here owene good lif, 3it here preiere is herd in merit of holy Chirche, for þei ben procuratours of þe Chirche.
<L 6><T A18><P 227>

For his glose is foul, but contrarie to Goddis wordis;
<L 11><T A18><P 227>

and herfore men schulde glose hem aftir her owene wille, and þe wordis of þes glosatouris passip Goddis lawe.
<L 18><T A21><P 258>

And sumtyme þei pursuen ojer trewe prechoures, for þei wil not glose myghty men, and cunfort hom in hor synnes, but wil scharply telle hom þo sothe;
<L 9><T A24><P 377>

And if we glose Austyn, þat þis may not be by kynde, by þo same skil shulde we putt on Austyn þat he shulde denye al holy faythe, for none of þes articles may be wipouten myracle, And so þo first and þo laste ben falscly feyned, for al þof þei be partid fro God, nepeles God fyndes hom, and puttes hom to Payne.
<L 4><T A25><P 409>

God wolde þat Anticristis clerkes, þat perverten oure byleve, and chargen more wordes of Ambrose pen wordes of þo gospel, wolden 3if us leve to treuly glose Ambrose.
<L 12><T A26><P 409>

þat is, as þe glose seip, he þat hap not þe Spirit aftir wit or dedis, he is not of þe hody of Crist.
<L 2><T APO><P 02>

Werfor þe glose of Ion seip, þe bischop mai not curse ani man for wrong don to him, nor mai not be iuge in his oune cause, þat is to vnderstond, namly, it is leful to no man to curse principali for
the hi3e vertuis of þe worde of God ben wiþouten noumbre, but neþcles a man may telle wiche ben rehearsed in þe glose of Poulis pislis ypon þis worde (ij' ad Thimotheum 2:9)
{Verbum Dei non est alligatum}.

Epilogue: Blessyd be almygty God in trynyte: here endith a schort glose on Matheu, whyche is takun of holy docturis, Jerome, Austyn, Ambrose, Gregori, Crisostom, Bernard, Grosthied, Rabanes, and othere mo, as is teld in the first prologue.

<1 L 1> <T Dec2> <P 457>

whanne þat we ben born/ as þe comune glose seip:

<1 L 30> <T LL> <P 84>

3if þei pursueto þe deþ pore freris serabitis, þat kepen fraunseis reule and testament to þe ri3te vndyrstondynge and wilte of franecis wiþ outen glose of antecristis cleriks;

<1 L 6> <T MT01> <P 12>

þat is to seie þat no man adde false sentence ne false glose to holy writt, for þan, as icrom seip, he is an heretik;

<1 L 25> <T MT02> <P 37>

and vndirstonde 3e þes wordis so symplecly and clenly with-outen glose and kepe 3ee hem in to þe ende wiþ holy werchenge.

<1 L 24> <T MT03> <P 47>

but aduersarie of goddis lawe seip here bi his glose, þat þis schulde be kept in þe ooolde testament, and is no nede to be kept in þe tyme of grace, for partys of þe ooolde lawe ben now passid;

<1 L 7> <T MT21> <P 284>

And herfore he wol deny3e bop þes lawis, or ellis glose hem as himsif fikil.

<1 L 157> <T OBL> <P 161>

But nou3, alþou3 the couctous prelatis, prestis and religious of þe olde lawe coude neuer 3eue a glose to Moises lawe, undur colour of wiche glose þei my3ten haue he wordli lordis, as our clerge is now, 3it þis antecrist wiþ his comperis and his disciplis ben so wihti and sotil þat þei kan 3eue a glose a3enst Moises and Crist also;

<1 L 201, 202, 204> <T OBL> <P 162>

3e, sir, raþur þan þei schuld faile in þis poyn or in any opur poyn of Cristis lawe, þe wiche is a3enst her lust, þei wil glose Goddis lawe euyn bi his contradictorie, or ellis deny3e it utturli and seie þat it is erseie.

<1 L 208> <T OBL> <P 162>
And lest he hardnes of bes two bereue him of his rest, he keuered hem boh whi an esie glose, and, aftur his ese askih, addeh as him likih.

Wel þan ne for Goddis loue, if pou woll glose þe textis of þe gospel, þat ben so euene a3ens þi lordshiping or lordynesse, glose hem as Crist dide and commaundide þee to 3yue ful credence to his glose, whanne he seide If 3e leue not me, þat is to seie, for my wordis, leue 3e þe dedis!

But here I woot wel þat clerkis þat ben lordis, and oþir religious ypocritis þat louen vnkyndli þis lordynesse, wolen glose here, and seie þat þei occupien not suche lordships in propre liik as seculer lordis doen but in comoun, liik as þe apostlis (Act 4) and þe perfite peple diden in þe bigynnynge of Cristis chirche, þe which hadde alle þinges in comoun, liik as suche clerkis and religiouse han now.

Of þis processe before we may se how expressly God forfendit lordshipis to his prestis in þe olde lawe, and þai cowde not schake away þis bonde by a contrari glose liike as eure prestis kan now.

But þis fleschly glose, and many siche oþer þat þai han, is no þinge to purpose, for God haþ forfendit pompe and pride to all maner of men, and þis chirehe, þe purpose, for God sinne þe peple diden in þe perfite peple diden in þe bigynnynge of Cristis chirche, þat coude me my Crede teche, and trewelich encourme Withouten fluteryng fare, and nothing feyne, That folweth fulliche the feith, and non other fables Withouten glose, as the godspelles telleth, I Minoure hath me holiy behyght, to helene my soule, For he seith, that her secete is sykerest on erthe, And ben keepers of þe kepe that þai ocupien not siche lordshipis in propri as seculer lordis done but in comoun, like as þe

apostles and þe perfite peple diden in þe begynnynge of Cristis chirche, þe which hadde alle þinge in comoun, liik as suche clerkis and religious saien þai han nowe.

And, as for þat oþer glose þat clerkis han here, where þai saien þat þai holden þes lordshipis by title of perpetual almes, but here 3e schul vnistrosdende þat mercy or almes is a will of releuynge of a wreche out of his mysese, as Lyncolynyen se i þe bygynnynge of his {Dictis}.

Of þis processe þen, if a man take hede, he schal perceive þe falsnes of þis glose, whan oure clerkis and religious folke saien þat þai holden þes lordshipis oonly by tyttel of perpetual almes.

But hende, and glose hem nought for her good, to greuen her soules. God leue hem leden weI, in lyuynge of heuene, And lorde/ me thinketh that who so wol kepen thyme hestes him nedeth no glose/ but thykke that clepen hem self christen men/ and luyen ayenst thy teching and thyme hestes/ medelyche they mote glose thyme hestes after her lyuynge/ other els men shulden openlych yknow her ypocrisye and her flashed.

I And angerich I wandrede the ustyns to proue And mette with a maistre of tho men, and meklich I seye: Maistre, for the moder loue, that Marie men calleth, Knowest thou ought there thou comest, a creature on erthe That coude me my Crede teche, and trewelich encourme Withouten fluteryng fare, and nothing feyne, That folweth fulliche the feith, and non other fables Withouten glose, as the godspelles telleth, I Minoure hath me holiy behyght, to helene my soule, For he seith, that her secete is sykerest on erthe, And ben keepers of the kepe that Christendom helpeth And puriche in pouerte, the Apostles they suweth.

And for als myche as þu maist not vndvo for euer suche textis, ne 3it þu wilt do aftir þe letter of siche textis, perfere þu saist þu most haue a glose. Wel þan for Goddis loue, if þu wilt glose þe textis of þe gospel, þat ben so euene a3ens þi lordshipis, glose hem as Cristis did and commaundid þe to 3yue full credence to his glose, when he saide '3if 3e leue not me for my words, leue 3e þe dedis!' And if þu bileue effectuallly þis glose, þu schalt not oonly forsake þe lordshipis þat þu occupieth, but also, raper þan þu schuldist be occupied þerwiþ, þu schalt renne awai þerffe, and hyde þe, as Cristis glose saip þat he did. And if þu wilt not bileue effectuallly Cristis wordis neþer his glose, þan þu wilfully and obstynatly forsakist Crist vitrly, and so þu bycumnyst a lymme of anticiriste.

Capitulum viii But 3it I wote wel þat, and clerkis and religious folke þat louen vnkynedly þes lordynese willen glose here, and say þat þai occupien not siche lordshipis in propri as seculer lordis done but in comoun, like as þe

and thanne to studie it of the newe, the text with the glose, and other doctouris, as he m3te gete, and speciali Liere on the elde testament, that helpidle ful myche in this werk;

and where the Ebru, bi witnesse of Jerom, of Liere, and other expositoriis discordith fro oure
preesthood, comoun lawe, wrappe

pat sent hise apostlis for to preche, and also for, as he and be laste chapitre of Mark witnessen of Luk witnessip

And I seide, Ser, as he tenhe chapitre of Mathew and be laste chapitre of Mark witnesses pat Crist sent hise apostlis for to preche, and also he xce of Luk witnesses pat Crist sente his two and seuenti discipulis for to preche into every place pat he was to comen to, and seint Gregor in pe common lawe seip pat every man pat nei3ip to preesthood takip vpon him pe office of prechinghe, for, as he seip, pat prest terri3 God to greet wreape of whose mou the is not herd he pre vois of

prechinge, and as he interlinyaric glose vpon Ezechiel witnessip pat prest pat prechip not to pe peple bisili schal be partyner of her damnacioun whichhe perischen in his defaute, 3he, pou3 pe peple be saued bi oher special grace of God han bi prestis prechinge, 3it prestis, forji pat pei ben ordeyned of God to preche and prechen not, as bifore God pei ben manlescers.

He groundip hym vpon seuen thinges, as his ordre askip: Lesynges with losengery, cursynges & false glose, Chidyng with blasfemie, on chteryng as chow3es.

Daw, blabere & blynde ledcr, hou3 hou bigile symple hertes, With pe gildyn glose & with pe costly houses, hou bigilest not lak with 3our theuishe logges.

Daw, lat be pei false glose, it driui pei to pe deuel.

Dhou approuest 3our capped maisters with a glasen glose. Whiche galpen after grace, bi symonye 3our sister, And after sitten on hic dece & glosen lordeis & ladies;

GLOSED......1

Unnethe amongst hem all any That he ne hath glosed the gospel fals!

< L 312> <T PT> <P 157>

glosen 3

GLOSEN......15

And as pei glosen Goddis lawe be many fals castes, so pei don Seint Austenes reule, & inpreson hem togedere, as wane Seint Austin bidde3 pat men pat contrarien his reule be put ou3t of his hous;

< L 987> <T 4LD-4> <P 279>

Bes weidward ypoctritis glosen þus expresly a3enst Goddis word, flor drened laste þe peple knewe here cursed lif, and þat curseþ here preieris, and herfore sette not bi hem, and þanne here worschipe and synnyngce cessip, and þe peple wolde bisien hem to lyve wel, and do almes to pore ned3 men, as Crist techip, and not fynde siche ypoctritis þat þus blasphem God.

< L 5> <T A18> <P 228>

CAP XIV: Also freris schewen not to þo puple hor grete synnes stably as God bidders, and namely to myghty men of þo worlde, bot flatren hom and glosen and norischen hem in synne.

< L 1> <T A24> <P 377>

3 7 variants; 42 occurrences.
and pei ben not reuid by Gods lawe, ne lawes of pho Chirche, ne lawes of pho kyng. For pei glosen Gods lawe as hom likes, and ben exempt fro bishopis and oper ordinaries, and leeden pho bishop of Rome as hom likes.

but freiris glosen pes reules to pe contrarie;

for pei techen opunli in dede pat phus it is, houeuere men glosen.

and phus glosen persones wonderful, bope of heere ordis and wij-oute, bi cause of heere wynnyng, who dredi phat god ne spak here of siche freiris pat don phus?

and so pei glosen pe wordis of holi writt euen to pe contrarie, and pei leuen pe wordis of holi writt, and chesen hem newe founden terms of hem-sift, and seien pat pei ben sop, but pe wordis of holi writt ben false and ful of eresie;

And, certis, saue for pe processe of Poulle of pat renegat pat we haue so ofte spoke of, I wold meche merueile here whi pat phes folis glosen so besili pe gospel, and so rechelesli drawen to her wille and logic and determynacioun pe logik of Crist and his apostlis.

And herefore, seien oure newe glosers, pat glosen Goddis lawe and Beringarjes confessioni aftur her newe determynacioun, pat pe feip knowlechid in pat seen bi Baringarie is as perlous as is pe hereis pe wiche he was sclaundrid of before, pat is to seie pat pe brede leide upon the au3ter is aftur pe consecracion but onli a sacrament, and not Goddis bodi.

But ordis of suche men, siph pei glosen Goddis lawe eeuene bi contrarie wordis, and seien pat pe wordis of God moost nedis be denied, and wordis pat pei han foundun schulde be vsid as biceue;

You approuest 3our capped maisters with a glosen glose, Whiche galpen after grace, bi symonye 3our sister, And after sitten on his dece & glosen lordeis & ladies;

GLOSES.......5

Certis, whanne worldly prelatis and clerkis bi here false gloses and fals lif distroien pe treue of Cristis lif and his postlis as moche as pei may, phane pei slean Crist and his postlis, as Seynt Jon Crisostom witnesses.

but Fraunceis here foundour comaundid hem in article of his deph pat shulde not rescyeve gloses upon his reule.

pe twelve cophynes of relif ben alle pe seyntis gloses pat ben gedered of Gods lawe to feede pe pulse afterward.

for pei grounden hem in phis, pat holy writt is fals but here owen doctours and gloses ben trewe.

He appreueth hem/ & maketh hem masters to many/ that techen thy peple her owne techynge/ & leuen thy techynge that is medefull/ & hyden but her owen doc tours and gloses ben trewe.

GLOSISD.......4

and pus newe clope and olde, and newe wyne and olde botellis, wheri Crist/vndurstondep his owne lawe and pe tradicions of ipocris phat Crist fonde here, wold wij lese villains haue be glosid togedre phan pe tradicion of phis grete antecrist and of many ophur ipocris sectis incorport in him.

Sip phane phat Crist and Helize acorden togidir in phis caas, and Siluestir reuersip hem bope here, and suche contrarious dedis in caasis phat ben so liik mai not be glosid togidir, we mote nedis, if we wolen go a sure wice, magnyfie in word and dede doyng of Helize and of Crist in phis caas, siph pei Helizeis deede is comendid in scripture.
and Crist is trupe and autour of scripture.

And 3if pu witt wete whi, me semip hat pis is a cause sufficient ynowe; hat Criste hag forbadum hem his lordschep in playne wordis, as it is written ofte tofore, and glosid pe wordis wip his dedis.

Sil pyn hat Criste and Helize acorden togydre in his case, and Siluestre reuersip hem bope here, and siche contrarius dedis in cassis pat ben so liike mow not be glosid togedere; pyn we most nedis, 3if we will go a sure way, magnifie in worde and dede pe doiynge of Helize and of Criste in his case, sip hat Helizes dede is commendid in scripture and Crist is trupe and autor of scripture.

GLOSIS......12 silep alle seyntis in heuene affermen pis gospel, he were ouer grett a foole pei wolde falle her fro, for alle antecriste clerkes or fenden in helhe and false glosis pat ben feyned to pe gospel of Crist schulde not be trowed, for pei ben not groundid.

And 3itte alle pes freris pat procur for Anticrist, not cloute to lesynge to textis and glosis.

And I comaunde bi obedience to alle my breberen, bope clerksis and lewid, pat pei putte not glosis vnto pe reule, ne seynge wip pes wordis: so pei wilen be vndirstonden,' but as pe lord 3af to me sympliche and pureliche to seie and to write pe reule; pe ol'ur

For hou3 a man wold worre a3enst antecrist bi pe textis of God is lawe, he and his disciplis han so depraued pe auctorite perof bi suspeccion of falshe, and peruerid so scripture bi his fals glosis, pat wenly al men, lemed and lewed, taken pat lawe as of litlit auctorite.

And pei supposyn her glosis to be of so greere auctorite pat whatsoeuer be so hardie to meue pe contrarie is worpi to be brent.

Hou3, I prai the, haþ antecrist peruerid pe gospel bi his proude, presumptuous, fals and contrarie glosis to pe gospel in pe matir of pe wordli lordischip of pe clercgie?

And, sekir, as antecritis glosis perueriten pe witt of pe gospel in his matir, so pei don in pe opur two poyntis asigned before and in ful many

opur.

For pei supposen not scripture as grounde of her logic, but a3enward supposyn first her owne lewde logic, and wold drawe bi her vnredi glosis pe endeles witt of pe Trenyte to her wood rauynge and folie.

But here clerksis pat ben encumbrid in his maner of symony and in many opir wolen seche wel many and dyverse glosis to excuse his symonyne and no woundir to me.

But whateuer glosis symonyans studien in his mater, I drede me not pei shal neuree cleerli excuse Siluestir of symonyne in his caas into pe tyme pei han excuisid Giizi of his symonyne, and also Helize in caas pat pei hadde rescuyed pe 3iftis pat Naaman profride to him, as Siluestre took upon him pe lordship and pe worldynesse pei Constantyn profride to him.

First, this symple creature hadde myche traualie, with dyverse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe;

First his symple creature hadde myche traualie wip dyverse felawis and helperis to gedere manie elde biblis, and opere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe;

GLOSON......4 And herfore pei seyn pat Godis lawe is false, but 3if pei gloson hit after pat pei wolen; pat Criste ynow of Godis lawe is false but peo men gloson Godis; and tellon how hyt schal bee crowd and oolde doctures vndurstonde;

For his synne pei magnefye pe wyt of her owne men and seyn pat pei passen Godis lawe and alle pat weron before hem, sip pei Godis lawe is false but peo men gloson hyt, and tellon how hyt schal bee crowd and oolde doctures vndurstonde;

And ordres of sicche men, sip pei gloson Godis lawe euen by contrarye wordys, and seyn pat pe wordis of God mute nedis be denyede, and wordis pat pei han fownden schulden ben vsude as byleue, and so pei seyn pruyely pat Crist and his apistles and seyntis til freris comen yn, weron expresse heretyses.

And 3if pu witt wete whi, me semip pat pis is a cause sufficient ynowe; pat Criste hag forbadum hem his lordschep in playne wordis, as it is written ofte tofore, and glosid pe wordis wip his dedis.

But here clerksis pat ben encumbrid in his maner of symony and in many opir wolen seche wel many and dyverse glosis to excuse his symonyne and no woundir to me.

First, this symple creature hadde myche traualie, with dyverse felawis and helperis, to gedere manie elde biblis, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe;

First his symple creature hadde myche traualie wip dyverse felawis and helperis to gedere manie elde biblis, and opere doctouris and comune glosis, and to make oo Latyn bible sumdel trewe;

GLOSON......4 And herfore pei seyn pat Godis lawe is false, but 3if pei gloson hit after pat pei wolen;
for he is a satanas contrarius to Crist, But þe kynrede of Caym, of Daton and Abiron wolden þat þe gospel slepe safe, for þei ben clepid cristyne of manye: þei prechen sumwhat of þe gospel, and glosoun it as hem likeþ.

GLOSUS......1
But here sum glosoun and seyn, þat preching is her vnderstonden reding at þe messe, and þat Gregori spak þis of curates;

GLOSUN........1
But here sum glosoun and seyn, her vnderstonden reding at þe gospel slepe safe, for drede last he touche þe sore of here conscience and cursed;

Gomorrha7
GOMOR.......14
And if the forside lordis and comouns suffren that discipulis of antecrist quenche the gospel of Crist and pursue at here desyr the verri prechouris therof, and holde hem in prisoun withouten due proces of the gospel, othir murtherhe hem priuili, I drede soore that at the dai of doom, men of Sodom and men of Gomor shulen haue lesse turment, than the prelatis, lordis, and comouns of oure rewme.

And, for þo bishops of þo temple tcllid Crist to do þis dede, þerfore Crist tolde hom þat at þo day of dome Sodom and Gomor schulden better fare þen þei;

þe peple of Gomor, perseveyþ wiþ heris þe lawe of oure Lord God.

And þus þei ben endurid in here errour worse þan Sodom and Gomor, and dispisen God in here lif, and disceyven here foundris as Cristene peple bi here veyn criyng, whoso preier God curseþ, as he witnessip bi þe prophete Malachie.

But certis þes placis ben synagogis of Satanas, donnes of peves, and worse þan Sodom and Gomor, as þo þat rescyeuen not Cristis word in þe gospel;

þe þre of oure Lord God.

And if the forseid lordis and comouns suffren that disciplis of antecrist quenche the gospel of Crist and pursue at here desyr the verri technyng of cristis gospel.

OF PRELATES: Here it telleþ of prelatis: Capitulum Primurn: Þat prelatis leuen prechynge of þe gospel and ben gostly manquelleris of mennys soulsis, And sathanas transfigurid in-to an angeli of li3t, and ben gostly sodomytis worse þan bodily sodomytis of sodom and Gomor.

6 2 variants; 6 occurrences.

7 2 variants; 16 occurrences.
and he grete doctour lyncolne robert grosted grounde of his plenyly pat siche prelatis pat lenen to preche his crisis gospel ben more abominable and enimys of god and his peple han weren he cursed men of sodom and Gomor.
<L 31><T MT04><P 56>

and it is huge wonder pat god of his ri3twinnesse distroieb not he housis of prelatis and lordis and curatis, as sodom and Gomor, for his heresie, extorisons and opere cursednesses pat bei haunten, and for drede of his synne and many moo summe pore wrecchis rescuyye no benefices in his world.
<L 19><T MT16><P 248>

3if god distroie bodily bore partis and alle here goodis and erpe her-wijh, as he dide bi sodom and Gomor;
<L 17><T MT16><P 251>

and so as crist seip in pe gospel, bope sodom and Gomor shulen be lese purnyshid at dometes day han hes newe sectis brou3t yn;
<L 40><T MT27><P 446>

And of his poisenned wyne spekih he prophete and seiph pat he vyne of his folk is he vyne of Sodom, and of pe suburbis of Gomor;
<L 1340><T OBL><P 191>

For in pat tyme pe puple fervently louede God and his lawe, and weren diligent in pe keynyge berof, and dreeden synnes and speciyal summe to hidouse, as vsurie, symonye, auoutrie, forswering, manslau3tir and synneris conuertid in the gospel, weren sauid bi
<L 198><T SWT><P 08>

GOMORRE.......

{De vinea Sodomorum vinea eorum, et de suburbanis Gomore:) pe vyner of Sodomo pe vyne of hem, and pe suburbis of Gomorre. Sodom is as myche to seye as dombe, and Gomore is scharp, as who seye, oure hi3e prelatis, if thou hem manye opere ben dombe to serve God in pe fororne of his servise, and pei ben scharp in vicis.
<L 20, 21><T A01><P 42>

ground

GRONDED....

But pride & couaitise lettih pis ri3t, and so comynge in of freres to pe chirche is cursedli gronded on to fals rotis, pat is to seyne,

necligence of curatis & foli of pe pope.
<L 567><T 4LD><P 260>

Forsophe pat properli pertunc to hym: in kynde he was a man, in grace a Cristen man, be more aboundande grace one and pe self first apostile, but wan it was seide vnto hym, {Tibi dabo claes etc} he signifiz or tokened al holy chyrche, wiche in his worlde wi3 diverse temptacions, as wi3 slctynys or ranyngys, fludes and tempestes, is schuken or moud and falleb no3t, forwi it is founded or gronded upon a stone, werof Petre toke his name.
<L 36><T Ros><P 57>

Holichyrche, perfore, wiche is gronded in Criste toke of hym in Petre pe kies of pe kyndome of heuene, pat is power of byndyng and lousyng synnes.
<L 2><T Ros><P 58>

GROUND.......139

Petir, and Poul, Marie Maudelyn, and other synneris concerted in the gospel, weren sauid bi this confessioun maad to God, as the processe of the gospel shewith, 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, witnesen opinili with greet ground of holi writ and opin resoun, that verri confessioun maad to God suffisith to saluacioun.
<L 13><T 37C><P 20>

but the gospel affermith opinili that Crist prechide in these placis where he sat and stood on the ground.
<L 18><T 37C><P 33>

weie ageyns seynt Gregori and comoun lawis of the chyrche, whi shulden not thei be compellid to holde agens the dcternacioun of the hisshop of Rome that cam in yistirdai withouten ground of the chirche, wiche in...
<L 2><T 37C><P 147>

be bridde part of my churche ben commouns, ground.
<L 36><T 4LD-2><P 199>

CLERK We seyen, as pe si3t of God & his blisse of heuene is pe grettest lykynghe mede pat may be to hem pat ben in heuene as it is pe grounde of alle opere ioye in hem so to pigle pat ben i helle, pe grettest pynye of alle opere and pe ground is pe prynacioun of pe si3t of God and of

8 variants; 377 occurrences.
And certis 3if men taken regard to pe ground of holy writt, bohe pe Olde Testament and Newe, and to lyvynge of Crist and his postlis, and to he lif and governaunce of oure worldly clerkis, pei may openly se pei oure worldly blynde clerkis ben most traitours of Crist and his lawe, and most traitours to pe kyng and his rewme, and moste diistroien pees of holy Chirche and Cristene londis.

But certis Crist, lord of treupe and ri3twisnesse, is not ground ne autour of pis wynnynge, but Sathanas fadir of lesyngis, to whom pei maken sacrifice and omage for his falsy geten lordischi.

And so whatever reasoun men maken of Crist, of Petir, or opher good ground, it goip opini a3en sich a pope for pe grete diversi;

Oure ground is comune bileve, pat Crist is bohe God and man, and so he is pe beste man, pe wyserst man, and moost vertuous, pat ever was or ever shal be.

Of his ground we gessen ferphere, how us pinkip pat men shulden do.

Men shulden bi hooli lif of Crist trewe pat his lawe is compleet, and axe noon opher ground of his lawe, for Crist is pe firste and pe laste.

And al hinge acountid, gyven nowe to po ordiris wel nyhe als myche as pei did to hor lordes, And so frutis of worldes godes faylen in po ground.

He ground of his malice stondi3 in prestis, pat ben pis cooldid wi3 temporal goods.

Also by his ground of freris, pou3 monkis or freris or opher clerkis, whatevere pei ben, slen lordis tenauntis, pe kynggis liegemen, and defoulen lordis wyves, 3e, pe quene, pat God forbid, or pe empresses, 3it pe kyng may not ponische hem by oo ferching.

And if ani can ground his maner of cursyng I consent.

And so it semip al so to me it is foly ani prest to presume him to haue euyn power wi3 ilk opher,
be for that he may ground him in the feip;
<L 11><T APO><P 29>

And for this seyn ocher men bus, if a bishop in con-
firming that he approprief to him siff wip out
ground of that Scripter, 3euyf grace, whi not a
simple prest that in merit is more at God, of mor
merit, g[e]e mor worji sacraments?
<L 23><T APO><P 30>

For no man sett a noher ground than that is sett,
that is Crist thu, that ha[f]e key of Davu[i], and he
closi[b], and pan no man oupin[i], he oupin[i], and
pan no man sperri[b], neuer is no man worji to
open that losing of his scho;
<L 9><T APO><P 34>

that ha[f]e for that ground, the feip of Crist, that is that
ston vp on wilk that kirk is groundid;
<L 27><T APO><P 35>

þerfor I suppose her, þat charmis and enchaun-
tment is for bidun that it are þat are brout in bi
fendi[s] curst, and bi stering of fendi[s], a3en þat
bidding of God, and also be mannis vanite and
foly, wip out ground of God Almi3ti, and in wilk
men trystun of help bidding of God, and also be mannis vanite and
foly, wip i[n] bopi[s] and vnfeipful don;
<L 3><T APO><P 95>

It folowip not of þis, wip out more ground, þat
he approuip her charm forbydun.
<L 13><T APO><P 97>

þerfor seek 3e a pleynar ground, þat wil stable
þes charmis, þat men usen amis.
<L 21><T APO><P 97

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 þat kirk ha[p]
canoni3id, but wil led us after ocher dremis, and
her ymaginacouns, bloiung veynyf wip fleschli
wit, tuþ heold not Crist þat hed, ne go after
him, ne sett in her þem ground;
<L 1><T APO><P 98

and were it vnskir to trow to her canoni3ing, approuing, or affermung, or autorizung bifor þat
þeip proue hem bi skirar ground;
<L 12><T APO><P 99

And as he is seid vnfeipful þat deþ not þis þat he
hi3t, so is þat deþ not of þe feip, þat is of þe
ground of God, or not of good in witte or ordre,
for ilk þing þat is not of þe feip is synne.
<L 18><T APO><P 101

þerfor iuge religioue men in þer consciens, if
þeip ground hem bus in her vowis, and ilk feipful
man looking in holy writ, and þe lif of Crist and
his apostulis, and her dedis, after þingis þat are
seid semyn to be contrary.
<L 28><T APO><P 101

þat prechinge of þe word of God vnbyndep men
of here synnes mai be þat proued verili bi Holi
Scripture and ground of resoun.
<L 228><T CG01><P 06

And þat ground and cause of al þis goostili
pestilence þat I haue schewid, ben þese clouds
wijpoute watirthat is, prestis wijpoute prechyn.
<L 279><T CG02><P 20

þe seconde maner of werffolk in þis wyner ben
þese þat takn vp þe wyne fro þe ground, þat
breres and wedes ouergo hem no3i and lette hem
to growe and bere her frute, but wip grete stiffe
trees forkid aboue, and wip ocher longe trees
leide on hem, mi3ti[b]e her hem vp so þat þei
moun wijpoute lette growe and bere her grapes.
<L 244><T CG08><P 87

AN OPTIONAL EXPANSION TO SERMON
11 For as myche as his gospel spakeþ principalli
of þese synnes (þat is: glotenye, veynglorie, and
couetise) þerfor, whoso wolde, after þe tyme þat
he seþ þat he haþ disposicion of his auditorie,
he mai dilate his materie, spekynghe scarpeli bi
þe ground of Scripture aþens þese þe synnes.
<L 5><T CG11-A><P 131

Veynglorie is þe grete wynd þat ouercastip grete
toures, steiples, and trees þat weret depe rotecfast
in þe ground as it semedle, þat is: hiþe men and
hooli in life to mennes semynge þis curious
dynne casteþ into helle.
<L 178><T CG11-A><P 136

þe seconde profite of hering of þe word of God
is þat it makip a man to dwelle stable and
stedfast vpon þe ground of his bileue, as
witness Crist in þe gospel of (Matheu vij 24-5):
(Ommis qui audit verba mea et facit ea,
assimilabitur viro sapienti qui edificauit domum
suam supra petram;
<L 183><T CG16><P 199

Ah dere God, lord of truthe, my little wit
suffisith not for to wondre on the byldenesse
and pride of sum prestis, whiche constreyen
cristen men for to bylue to her lawes, statutis
and customes by peynes of damnapcion, as
they feynen, and by bodily peynes, thoruou
byldenesse of cristen kyngis and lordis, whanne
cristen men knowen not the ground of these
lawis, nether in holy writ, nether in resoun;
<L 25><T Dea2><P 460

þe furst and þe moste is in þe popes welle and,
as men of þe world seyn, þere is welle of
riþwisesnesse, but þe goon ofte byside þe riþt for
þer roton ground.
<L 24><T EWS1-06><P 245

1217
And so men shulden bygynne at bileyue, þe which þei takon at manched of Crist, for bileyue is ground to man to stable ober uertues in hym.

And so men shulden bygynne at bileyue, for þat is ground of opere uertues, and proude men þat reisen þer heed moten algatis spume æenus God.

And, as þei wilt knowe þe ground to iuge of þes vnдуrstondyngis, bigynne at cristen mennus bileyue, and trewe þat Crist hāp now lyeued heere, as it was fygurid in þe oole lawe, and abide it not as 3it to come.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe, and þis ground to be meke, for þat is ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.

And, as þei wille þe ground of þe ground han no ground in Goddis lawe.
for bi þis techynge here ypcrisye and lesygys schulde be knouen, and þei be turned to here first ground or elligis forsaken al.

sertis a more blasphemye ground castid neuree sathanas to norische synne of cleris a ful and fals disceit in techynge, and to lode bylyndly cristene souuits to helle.

þerfore þis couetisit schulde be fleed of alle prestis, as ground of alle synnes as poul seip.

and whanne trewe cleris meytnten here trewe part bi holy writt and resen and ensample of crisis liff and his apostlis, and newe ypcrisye meytnten here fals part bi ground of synfil men and bi ypcrisye and worldly power and 3ifis of money and censures, as suspendedye, cursynge and princesynge, and þanne is debat and strif reised at þe fulle.

HOW ANTICRIST AND HIS CLERKS TRAVAIL TO DESTROY HOLY WRIT: Hound anticrist and his cleris trawele to distroie holy writt and to make cristen men vnstable in þe feip and to sette here ground in deuelis of helle;

Capitulum primum: As houre lord ihu crist ordeynede to make his gospel sadly knowen and meytnten a3enst heretikis and men out of bilee bi writtyng of his foure euangelistis, so þe deuel sathanas castiþ bi anticrist and his worldly false cleris to distroie holy writt and cristene menynus bilee bi foure cursed weis or fals reons.

Capitulum 2m: See we now hou þei bryngen in þe first cursed ground, þat þei chorche is of more autorite and credence þan is þe gospel.

for þei ben not ground þer-of but ihu crist is ground þer-of.

and for feip is scheld of cristene men a3enst alle tempaticions of þe fend and ground of alle vertuves, þerfore sathanas ordeynde þes newe seehtis to be so manye and haue name of kunnyngye and holymesse bfore alle ophere, and groundip in hem pride, enuye, couetisit, glotonye, lecherie and ypcrisye to walwe among þe peple and stire hem bi word and ensample to be vnsatable in þe feip;

for 3if holy writt bi fals men may haue noon autorite þer-bi to reproue synne and preise vertuves and vertuous liif and 3if it be leffel and meritorie to leie, þan no man hap ground to stire men fro synne bi grete peynes bhiþie bi criwis word, ne stire men to vertuves bi grete 1oics of heuenie.

and whanne al þe ground is sou3t of þis heresie it stondiþ in þis poyn, þat holy writt, godis owene word, is fals for þis cursed heretik, mysynnderstondiþ it, or for it displesþ þis heretik and reproue þis synne.

and so þis gile, þat cam bi cautel of þe fend, schulde be now broken for defaute of ground.

Sip crist welle of religione here cheats to hym truele apostlis, and 3i ot of hem was Sharioth, whom it was lueful to reproue what vertu hauen þise newe ordris, þat ben cropped in wip-out ground, þat men shal not reproue hem, harmen þey neuere so myche þe chorche?

and þus trowe we not in þise preyers, sís hem wanþip ground.

Capitulum 7m: of þis ground may men se ouer, þat 3if an hye prael charge a persoun to 3yue hym godis þat is not groundid bi lawe of god for to 3yue, þys persoun shulde not 3yue þes godis, neper for cursing ne ophere censuris.

Capitulum 8m: cristemen of þis ground þenken þat pari3schens shulden drawe fro persouns offeringis and dymes and ophere godis whanne þey faylen opynly in þer offis, for siche assent is to blame þat nurship persouns in siche synne.

men shulden seke ground of siche collegies, whethor god hap ordeyned hem to be, and þe floc fed bi hem þat ben so fer and so lewid.

Also pride and couetisit of my3ti men of þe world wren ground of siche nestis wipouen autorite of crist;
and þus 3if his 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 crists lawe, and so alle maner of men shulden stonde in ground of crist and his lawe.

and summen tellen wip myche declaring þat ground of þis hepen custom springip in þe chirche of þe pope and of þe floc groundid on hym.

ground of cristennemnus bileue seip þat crist is god and man, and was porerste man of lif and mekerste and moost vertuous.

and þey fend coueetip myche to quenche bileue in þe chirche, for þis is þe firste vertu and ground of cristenmennus bileue.

and þey shulden asaye þis ground, wher it be good wip-oute disseyt.

and þe reumes shulden take no man to þer pope before þat tymne þat he hadde tauȝt hem wel heere by good ground of goddis lawe.

and no man durste seye til nou þat accident is goddis body, for þis newe word may haue no ground, and was not knowun þat þousinde 3eer þat satanas was boundun in helle, and 3it he shamped to seye þis gabbing.

and oþere ground han þey noon, but for anticrist wole þus.

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

and þus charteres of lordis and kyngis of þer perpetual almes shulden be destried, and goosothy help þat sucþ þer-of, and no drede þe pope is ground of alle siche perpetual almes.

and oþer ground han no men forto founde siche dennes, but þat crist forfendide hem and shewide þer perel in scaristh.

and 3if þer come good of þis ground, pore deed men þat god lœue þetere han more meede of þis good þan han þes proude founderis.

for crist, þat is bohe god and man and heed and ground of hooly chirche, puttid þis ordre pleynly and 3if lawis to contynue it, and a man may no more shewe þat he is anticrist hym sif þan to reuese þis ordre, and feyne a newe wip-oute ground.

soþ it is þat many pseudois may spoke myche wip-oute ground, and perfore crist þap 30yua a lawe to trowe hem not but 3if þey grounden hem.

ben prauylitics, and liil worþ, and siþ þey ben not bileue, axe ground of hem before þou bie hem.

and oþir shal seie Lo, here is perfeccioun or ground of cristen lyuyng at Auinon!'

Sip þanne þese newe sectis maken a greet lesyng upon God, and obstynatli maintenen þat lesyng wipout colourable ground, and not oo lesyng but manye, no wondir þou3 seynt Petir calle such maister liers.

And so diden oþer seyntis þat supposeden scripture to be trewe, and tooken as ground of her feip, and durste not seie, as þese maister liers and blasfemouse sectis doen now, þat hooli scripture is fals.

And wel seip seynt Petir þat þe wordis of þese ypocrisis ben feyned, for þei ben false and wipout ground.

And þus stondip it of þe lordship þat riȝtwise men han upon þe goods of þis world, bi titil of grace or riȝtwisnesse, for, as such grace or riȝtwisnesse, þe which is ground of þis lordship, ceessip not or diçep not whanne þe riȝtwise man diçep but raper encreseþ, so stondip it of þe lordship þat he hāþ bi þat titil.

And not wipstonding þat seynt Petir was so pore þat he hadde nêþer gold ne siluer, as he seip (Act 3), and his oþir wordli good he lefte
whanne he bigan first to sue Crist, as touchinge
pe titil of worldli lawe pat ha hadde to pat good,
and neuere rescuyedde after worldli lordship or
possessiouns, 3ht pe blasphemys callen al her
hool lordship seynt Petris ground' or lordship'.
< L 1905><T OP-ES><P 90>

And as falsli and wipouute ground of scripture or
of resoun, pei seien pat Crist beggiode lompis of
breed fro dore to dore.
< L 2705><T OP-ES><P 130>

And no doute, as it is in partie declarid above,
þis apostasis and þis greet auoutrie is ground and
roote of al þe meschif in cristendom. No wondir
þanne, alþou3 Helye, whom God sendip to hewe
upon þiswickid roote, hewe upon þis ground of
syne;
< L 3018, 3021><T OP-ES><P 141>

And so upon þis mechif as a ground anticrist
hadd power to make moneþis two and fourti, þe
whiche monþis maken as moche as þo daies and
tymes and half a tyme þat I spak of ri3t now.
< L 3055><T OP-ES><P 142>

And for þe greet lust þat þis hoore hap in þis
auoutrie, as Iesabel pursued Helye þat
vndirnam hir of hir auoutrie wiþ alien goddis,
and as Herodias pursued and killide seynt Iohun
Baptist þat dampnede hir bodiþ auoutrie, so þis
strong hoore pursueþ now þis Helye þat I speke
of now to dyuere maner of deþpis, opun and
priuys, bicause þat þe blameþ hir of hir foul
goosti auoutrie, hewingþe upon þis roote þat is
ground of alle þe abhominaciouns þat reginen in
þe chirche.
< L 3070><T OP-ES><P 142>

Than cam I to that clopstre, and gaped abouten,
Whough it was pilered and peynyt, and portryed
wel clene Al yhyled with leed, lowe to the
stones, And ypaue, with poynytt, ich point
after other With cundites of clene tyn closed al
aboute, With lauoures of latun, loueliche
ygreithed I trowe the gaynage of the ground, in a
gret shyre Aold aparaile that place, oo point tyl
other ende.
< L 10><T PPC><P 08>

His kyrtel of clene whiit, clenlyche ysewed Dit
was good ynow of ground, green for to beren.
< L 11><T PPC><P 09>

and literal vndirstonding is ground and
froundment of thre goosly vndirstondings, in so
myche as Austyn, in his pistle to Vincent, and
other doctouris seynt, oonly bi the literal
vndirstonding a man may aruge a3ens an
aduersarie.
< L 24><T Pro><P 43>

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 lyx· translaturis, and
a3ens holi chirche, than a3ens symple men, that
translaten now into English;
< L 26><T Pro><P 58>

there as they grypen, it goth to ground;
< L 667><T PT><P 168>

To speke of holi chirche: firste we taken ground of
þe gospel where Crist seip (Mat· xvi) 3atis of
helle schullen not mow haue mi3t a3en a3en holi
chirche';
< L 3><T SEWW22><P 115>

And, al if prelatis schulden examyne preistis þat
prechen þus, nepèles it were more nede to
examynye þese freris þat fynen hem to be
preistis, for þei comen yn of worse ground and
ben more suspext of hereisy.
< L 22><T SEWW23><P 120>

þe pasture is Goddis lawe þat euermor is grene
in trupe, and rotyn pasture ben oþir lawis and
oþir falsis wipouute ground;
< L 83><T SEWW13><P 66>

þou3 þis replicacioun sene colourable, it hap no
good ground, neiher resoun neiher charite.
< L 103><T SEWW14><P 69>

And þanne God dispensiþ betere þan þese
prelatis wiþ her chaffare, for þei chargen þe
leese þat sowneþ to her wynnyng, as gold of þe
temple and offryng of þe auter, but ground of al
þis þei chargen to litil.
< L 107><T SEWW15><P 77>

And þus is bileuee of God putt abac, and newe
feynynge wipouute ground is holdun bileuee;
< L 143><T SEWW15><P 78>

And so fals ypocrisie is biried wipinne hem and
stynkynge pride for whi this replicacioun is more a3ens seynt
Jerom, and a3ens the firste lyx· translaturis, and
a3ens holi chirche, than a3ens symple men, that
translaten now into English;
< L 26><T Pro><P 58>

Ground a3en þese errors were stablying in
Cristis lawe, to wite what is his chirche and what
is bileuee þerof.
< L 273><T SEWW15><P 81>

And as falsli and wipouute ground of scripture or
of resoun, pei seien pat Crist beggiode lompis of
And, for fadris of þe oolde lawe weren grounde of men of þe newe lawe, bi resolvable ben þei putt bitwixe, and next hem suen martirs of þe newe lawe.
<L 22><T A01><P 53>

For no man hap wrongli eny suche godis, but grounde of his havynge be fals coveitise.
<L 5><T A02><P 90>

But, for it is hard men to grounde hem, siþe Goddis lawe siþ þat men schulden not upon greet peyne adde unto Goddis word;
<L 25><T A05><P 112>

Ffor, as Seynt Poul seis, riche men of þis worlde smaken herfore hyeness and hopen in a fals grounde.
<L 4><T A09><P 127>

ffor as God is grounde of treuth, so he groundes falshed.
<L 22><T A09><P 127>

Lord, what devocioun were to grounde suche an ordre?
<L 3><T A10><P 172>

And herfore many men supposen þat werke of þise freris schal þe sunner fayle, for defaute of ri3t grounde.
<L 30><T A10><P 174>

And when þo grounde is sought outhe, po cause of thor punyschynge stondes in two poynles;
<L 21><T A19><P 231>

But sith bisynes of beggyngye may not be groundid in þo lawe of God, how schulde hit þen grounde freris?
<L 21><T A20><P 235>

But as hor ordir hafs no grounde to be of Cristis Chirche, so hor wordes haf no grounde stable in treuth.
<L 4><T A20><P 237>

Ffirst þei take fals, and þerof þei grounde hom, ffor almes askes ordir þat Jesus Crist ordeyned.
<L 1><T A20><P 239>

if secular lordes wolden þenke hou God haves putte hem to grete worshipp of his worlde, in state of his Chirche, to stande for his ordynaunce ageyne Anticrist clerkes, and aske of þese freris grounde of hor ordires, siþ þei commot se þat ne prestes schulde be lordes, and myche more þat ne þei schulden feyth and haf sumtyme wyfes, for so hadde prestis in þo Olde Testament!
<L 25><T A20><P 239>

Ffor by spiritual power, þat men may no3t se, ne grounde it in bileeve, ne prove it bi resoun, þe
fend may ly3teste bigyle þe peple, and make 
hem trowe falce bi his solet lesyngis;
<L 13><T A21><P 244>

Ff for þei grunde no3t her speche in resoun ne in 
Goddis lawe, and feynen þat Jesselyn seip so,
and neiper Jerom ne Austyn.
<L 16><T A21><P 248>

But at þe pride tyme, siþ þe fend was losed,
ordeyned pope Innocent a lawe of confessioun, 
þat ech man of discrecioun schulde be prayyly in 
þis lawe þat he kowde no st grounde. 
<L 24><T A21><P 255>

And so is applicacoun or delyng of merit, 
presumed of þis popis, is proude unto God, and 
so þis founden blasfemye is blabred wip ouen 
grunde, to suppose þat eche eope þe God, more 
mayster in his liif manne he is in his deep, 
whanne oþir men beþ bettre. 
<L 23><T A21><P 262>

Perfore as þe trowe clerk Robert Grosted wroot 
to hym, he is cause well and grunde of 
distruccion of Cristene feip and good religion, bi 
makynge of eylv schepferdis, and privylegies, 
suﬃryng of synne, siþ he may best distroie it, 
and most is holden perto. 
<L 18><T A22><P 278>

First shulde þe fend grunde þat þis pope is 
Petris viker, and so viker of Crist, in þat þat he 
sue þe Crist. 
<L 7><T A23><P 342>

For bleeve techip us, þat noo man mai grunde 
þis viker onlly on Cristis lawe, but on 
presumpcioun of man; 
<L 3><T A23><P 343>

for in goode weriks and suynge of Crist schulde 
þis pope grunde þis hope. 
<L 4><T A23><P 355>

And when þis cursid grunde is sought, hit 
stondes in þis error; 
<L 29><T A24><P 388>

Bot þese heretikis schulden knowe þat hit sucs 
of hor cursid grunde þat God is þo falsest þing 
in erthe or heven or in helle. 
<L 32><T A24><P 388>

And so, when al þo grunde is sought, freris 
seyn þus in dede, Lete olde curatis waxe roten in 
syne, and lete hom not do hor oﬀis by Gods 
lawe, and we lyve in lustis so longe, and 
waste veynliche and nedeles sixty thousande 
marke by 3eere of þo pore comyns of þo lond; 
<L 11><T A24><P 401>

And so, þof þo pope and alle his cardynals 
detern as gospel, þat þo sacrament of þo auter 
is accident wipouten sugette, neverpole, for þei 
con not grunde hem an Gods lawe ne resoun, 
holy Chirche shulde not trowe hom, bot have 
hom suspect. 
<L 37><T A25><P 407>

And þatte aﬀtir, when þis courte was fer fro þo 
trewthe, hit determyned not þis feyned sentence 
þat men holden nowe, al þof wode glosaoures 
had wrytten in þis mater more than þei knew of, 
or elles couthen grunde. 
<L 13><T A25><P 408>

Bot siþ Seynt Austyn forbedes þat ony man 
trowe hym, þat if he grunde hym in resoun, or 
elles in Gods lawe, myche more of alle þese 
doctors, wipen þo fend. was loused, no mon 
schulde trowe hom, bot þei grunde hom þus. 
<L 12, 14><T A25><P 410>

Bot þo gospel leves hit, þat holdes al treuthe, 
And so þo blaspheferis, to grunde hor 
ordir, puten Crist out of state of innocense, 
and puten folie in his werkes, siþ he wrot unwarly. 
<L 10><T A25><P 413>

Bot siþ freris were heretikes and blaspheemes in 
Crist, bot if þei groundid þis beggyne in lawe 
of þo gospel, þei bisien hom ful faste to seke 
hom a grunde. 
<L 16><T A25><P 413>

And so hit were al one to grunde soche ordiris 
of beggers, and grunde Anticristis clerkis and 
blaspheemes of Crist. 
<L 19><T A25><P 416>

Bot certis þere is no worse wordo to grunde þes 
freris. 
<L 25><T A25><P 421>

To bye a catte in þo sakke is bot litel charge: to 
bye chyrchis by symonye semcs sumwhat siker: 
þat for to bye þus heven and broþerhed of Crist, 
hit semes chaffere of Lucifer, and withouten 
grunde. 
<L 21><T A25><P 422>

As, for no mon con grunde aecyndent wipouten 
sugette, no mon schulde aferme þat þis were þo 
sacrament. 
<L 6><T A25><P 427>

Wil I wot þat Seynt Poule, for reverense of Crist, 
durst not grunde soche ordiris as þo folis did. 
<L 26><T A25><P 429>

Ande þis pouyt comys ofte by þer newe 
decretalis, aþeyne þo olde decre made of Seint
Austenn, and grounde of holy writte and resoun.
<LS8><TA29><P462>

For if pai be open lechouris, þo lawe forbedis hem to say a masse, and þo pepul is forbind in þo same lawe þat pai here not þer masse, ande þat suche prestis take no part of þo chirche godis, as her owne lawe wittenessis, wip gode resoun and grounde of holy writte.
<LS1><TA29><P469>

Þo grete clerk Grosthede proves by holy writte and grete resone, in a sermone godis, as grounde and roote of al maner of vertu; I ben sette in so fals a grounde, his yenl whose vertue shal not be shaken desire of hem wijdrawe hem fro synne and 3yue hem to vertuis.
<LS85><TCGDM><P230>

Sipen þen þe peynis þat I haue rehersid by grounde of Holy Scripture ben so grete, 3e!
<LS958><TCGDM><P234>

For spiritis of men þat ben dampned haue more peyne bi þe synne þat þei bigunnen to grounde heere, þan þei hadden biffer þis synne.
<LS36><TEWS1SE-32><P615>

And 3if þei gruchen a3enys þis, telle þei beture wit of Cristus wordis, and grounde hem by som resoun and we wolen mckely leue þis, and trown to wit þat þei tellon 3if þei don þus as þei bybeton.
<LS1022><TEWS2-MC><P365>

And so þey seyn þat figure and colour is þe sacrid oost, but þis kyrede of hordom can not grounde þis.
<LS22><TEWS3-149><P75>

and coueytise as penaunce þei putton a3en resoun þat þei may not grounde bi lawe.
<LS28><TEWS3-154><P89>

and þis is grounde of oherence synnes þat regnen among prestis.
<LS31><TEWS3-155><P93>

But ouer, sib þis beste bred is grounde of alle vertues of man, hou faste shulde a man holde clerle bilee of þis bred.
<LS65><TEWS3-162><P119>

Heere may we see hou pryuey shrifte is autorisid of oure lesu for but in þis plase alone men shulen not grounde þis onely shrifte.
<LS28><TEWS3-231><P299>

And þerfore is an opyn foly to bargeyne wip prestis for siche preyour, sib þey kinnen not grounde by resoun þe ulu of her preyer.
<LS23><TEWS3-237><P313>

Go now forþ frere & fraistre 3oure clerlkis, & grounde 3ou in Goddis lawe, & 3eue Iacke an answere, & whanne 3e asoilen þat I haue seide sadli in truþe, I schal asoile þee of þin ordre & saue þee to heuene.
<LS408><TJU><P72>

þroven to þe grounde #
<LS19><TLL><P12>

but among alle, men mowen by grounde of Scripture rehersse summe to make men raper for drede of hem wijdrawe hem fro synne and 3yue hem to vertuis.
neibir as fer as it mai flowe/ but it wastiʒ al þe grounde:
<Ｌ７><ＴＬＬ><Ｐ４３>

or a coolede cesoun þise greet fisches fell to þe grounde:
<Ｌ１１><ＴＬＬ><Ｐ４５>

of þe newe testament/ schullen we grounde þis maner of song:
<Ｌ８><ＴＬＬ><Ｐ５８>

now grounde we it in oure mynde #
<Ｌ１１><ＴＬＬ><Ｐ６４>

wiþ al þat is in hem/ þe schal not grounde 3oure viciouse sweryng:
<Ｌ１１><ＴＬＬ><Ｐ８８>

þat þe Lord bi God schal 3yue to þee/ For who þat takiʒ away his neiʒboris grounde:
<Ｌ２８><ＴＬＬ><Ｐ１１５>

Firste we schullen take oure grounde:
<Ｌ２３><ＴＬＬ><Ｐ１２６>

And þus schulle kyngis bi worshippe of here staat, constreynere here lyge fierris and here opere clerkis, vp peyne of here leggeanuce, to telle treweþe of þes bullis and of þes opere nouetries, wherþe þi ben of bīleue, and grounde hem in resoun or in goddis lawe, and examynye here proues wherþe þi ben trewe men.
<Ｌ２９><ＴＭＴ２１><Ｐ２９０>

And in alle þise wordis ben feyned of gostliche suffrage wiþ-oute grounde.
<Ｌ１０><ＴＭＴ２２><Ｐ３０３>

Examine þou wel þe grounde an þe resoun of newe men, þat seyþe þey holden þe lawe and þe ordinaunce of crist, and we trauelne to destrye hem, for certis 3if we erreden here in wit or wille bi fals lore, we wolde mkeliche a-noon turene to treweþe when it were tauʒit.
<Ｌ７><ＴＭＴ２２><Ｐ３２４>

and it is licly to many men siph þe pope kan not teche þise wordis þat prestis shulden seie bi goddis lawe, he can not grounde þis lawe in resoun.
<Ｌ２８><ＴＭＴ２３><Ｐ３３２>

and þus þis lawers han nede to grounde þis lawe vpon resoun, and to teche whereþe ben able prestis to here þus mennes confessioun;
<Ｌ２０><ＴＭＴ２３><Ｐ３３７>

and þis kunne not we knowe ful certeyne, but han glymeryng and supposyng, and þus we moten lyue here in beleue and in hope to crist, þat riʒt entent and goode werkis grounde vs in hope, þat crist wolde sane vs.
<Ｌ２１><ＴＭＴ２３><Ｐ３３９>

but it semeþ þat iche prest þat telliʒ trewly þe lawe of god hāþ þis power, more or lesse, aftur þat god wolde 3yue him, and mennes rules or mennes chesing ben not gospel in þis poiyn, ne any beleue þat þei ben sope, if þe gospel grounde hem not;
<Ｌ２５><ＴＭＴ２３><Ｐ３４２>

and þise miracles þat ben feyned þat no man may see ne knowe, as þei waxen without profit, so þei han no grounde in god.
<Ｌ３３><ＴＭＴ２３><Ｐ３４５>

crist seiʒ þat he is weye, and grounde þou þis aproprying in crist, for 3if crist grounde it not, it is þe brode weye to helle;
<Ｌ３２><ＴＭＴ２７><Ｐ４２０>

and þis moueþ many men to specke aʒenus þes foure sectis, for no man kan grounde hem in þe ordenaunse of cristis lawe, and no man seip þat crist forʒat hem 3if crist wolde þat þey weren of his chirche;
<Ｌ１６><ＴＭＴ２７><Ｐ４４７>

but antíchrist can-not grounde þat god ordeynede þe kynde of popis, ne of opere emperour clerkis, ne of munkis, ne of chanouns, ne of foure ordris of fierris, al 3if he ordeynede good to come of hem;
<Ｌ２８><ＴＭＴ２７><Ｐ４４７>

and þus þes ordris newe brouʒt in bringen wiþ hem a newe bīleue, þat noon of cristis sect wiþ-outen hem lyueþ so hoolyly as þey, þat lordis han a passinge merit to grounde þes ordris and 3yue hem godis, but þey wolde not do þis charite, þey þeyue woxun so ryche, but þey wolde raphere destric opere newe ordris þat ben brouʒt in;
<Ｌ１２><ＴＭＴ２７><Ｐ４４８>

and þus siph neþer popis ne bischopis kunnen grounde bi crist þis curatis ofiſſis, ne þat þey shulden þus make persouns, þe chirche shulde aʒenstonde hem and tume aʒen to goddis lawe in þe lyuyng of curatis.
<Ｌ２⁰><ＴＭＴ２⁷><Ｐ４⁵２>

and þus þis were a bīleue þat ech man shulde grounde hym yyne, þat men shulden trowe to no pope but as he groundiʒ hym in crist;
<Ｌ２₂><ＴＭＴ２８><Ｐ４⁶３>

and to þe foorme of antíchristis skile: he and alle hise kunnen not grounde þat þis was euer ony almes to make þus siche cayms castels.
<Ｌ３⁶><ＴＭＴ２⁸><Ｐ⁴⁷⁷>
As thou Job wold seie opinili: whoso araech him to pe wordis of holi scripturis, it nedip pat he reucke (or calle a3en) al pat he spekij to pe grounde of Goddis auctorite, and pat he sett fast pe biling of his speche in pat.  
<L 644><T OBL><P 173>

Lo, of his processe of Gregor upon pe heuenli wordis of Iob jou maist se pat holi scripture is grounde of alle trewe logic, and hou3 perlous it is to varie from scripture in any poynjt and specialli of pe sacrid oost.  
<L 654><T OBL><P 173>

Vpon pis text of scripture seip a grete clerk Parisiensis, and seip his pat pe au3ter of ston is pe feip of Iesu Crist, pe wiche Iesu is bop grounde ston or fundement and corner ston of pe chirche of God, as scripture spekij.  
<L 660><T OBL><P 173>

For pei supposen not scripture as grounde of her logic, but a3enward supposyn first her owne lewde logic, and wold drawe bi her vnrudi glosis pe endeles witt of pe Trenyte to her wood raunya and folie.  
<L 676><T OBL><P 174>

For himself of himself is auctour of his lawe, for he supposij not pe gospel generalli as grounde of his awne lawe, ne of any o3ur lawe pe wiche he supposij for to be better or of more auctorite p3an is his owne.  
<L 784><T OBL><P 177>

But, certis, pe grounde of refusing of Cristis wyne pat meruellisli confortij pe kepe men in sobirnesse, and chesij of his wyne pat maki3 men hornewoode, is pe grete habundance of temperal possessions, pe wiche pei vnclene woman occupi3 sten pe lawe of God, for bi pe sche felle into apostasie a3enst his lawe.  
<L 1317><T OBL><P 190>

For jou3 blynde and vnruli deucoci3n pat folis hadden to Crist, pat is martre of martris, and of o3ur seinttis and martris, pei haue 3euen a3enst pe gospel ful many lordschippis and possessions to his grete apostata, pe wiche ben nou3 grounde and rote of alle vnriunesse regnyng in pe chirche.  
<L 1366><T OBL><P 192>

And pure manys reson without grounde of Crist Iesu, p3an is so nedeful grounde, as Poule seip, p3an no man mai put anop3r grounde, is none evidence in an article of beleue.  
<L 1701, 1702><T OBL><P 200>

For Vincent supposid in his writing pe gospel to be chiff sentence, and I kan not se pat antecrist wol suppose p3an in his article, ne in pe mater of his wordli lordschip, or of his symonic, or of o3ur poynittis pat his lust is sett upon wi3out grounde of Goddis lawe.  
<L 1784><T OBL><P 202>

And pus a man schuld grounde hymself in alle pynggis pat longgen to good maneres or trewe beleue onli upon pe stone Iesu Crist, pe wiche alone mai be grounde of pe feipful chirche pat schal he saued, figurij bi Petur pat figurij Cristis chirche, whos name pat is Petrus is formyd of Cristis name pat is Petra, in tokenyng pat alle Cristis chirche schuld be enformed and ensamplid in Iesu, as seint Austen seip {De uerbis Domino sermonse 13} and pe apostle acordep herewip (Cor1) And of pis founding of his stable rock pat is Iesu, Crist spekij his (Mt 7): Every man pat herep pei my wordis and performep hem schal be like to a wise man pat bildep his hous upon a stone.  
<L 1914, 1916><T OBL><P 206>

And here we mai se pat antecrist is more foole p3an seche a fonned man, for he waitij litil or nou3t of his grounde, but he bildep hym upon pe grauel pat is mony rounde and schlepur stonyis.  
<L 1943><T OBL><P 206>

And his au3ter and his fundement betokenen pe beleue pat, as Poule seip, is pe substance or pe grounde of hingis pat men ou3ten to hope.  
<L 1952><T OBL><P 206>

And herefor pei han crafieli framed, and ful stotili bweten hem a grounde of ful many poynittis pat pei magnifi3e as beleue. And pis frame pei han forgid wi3 pe kene instrument of here solit wititis and hi3e resons, and pis grounde pei callen canoun, pat is as meche to see as a rule or ellis auctorite. And upon pis grounde pei bilden her maneres and many poynittis of her beleue.  

And nameli in pe article of pe beleue of pe sacred oost, pat I speke of chifi here, pei han framed hem a fundement not of stones vnhewe, pat is to mene of Cristis playm wordis as pei comen out of pe precious quare and grete stone, Iesu, ne of pe grete and precious stones foure square pat meuen al oon, as I seide ni3t nou3, but pei han hewe and ipwete, ipublichid and istirid pe mater of her fundement of her beleue in his poynjt or article, pe wiche is her ful holi determynacion, pe wiche pei supposen as grounde of her beleue and refusen pe o3ur stable fundement pat I spak of ri3t nou3. And because pat pis fundement is schlepor and scilding, and seche an vnestable fundement discrasi3h alle pe biling (as Crist seip Mt 7), perf or alle pe frame pat pei founden upon pis grounde is ri3t vnestable and euer drawin to ri3t a foule falle. For pe vnestablenes of pis grounde discrasij pe biling, for certis it is mueule to here hou3 antecrist and
his lemys ben discrasid and diuided into wonder
dyvers opynions and merucesious in his mater.
<1L 1976, 1980, 1982>T OBL</P 207>

And, certis, he pole cause of alle he diuersite and
diuisiou of opynious in his mater is he
vsnstalenesse of he fundemente, hat bes
opinionouneres supposes as gronde in his article,
he wiche is her owne wille and determynacion.
<1L 2027>T OBL</P 208>

Whos ueru han is not moued from he gronde
of his pou3tis, whan he pat turmente whip
woundis and brennynggis schyne whip signes?
<1L 2112>T OBL</P 211>

And his was openi ensamplid in he lewis, hat
seiden of Crist hanging on he crosse 3if he is he
Sone of God, go he nou3 downe from he crosse
and we beleuen to him,3 so hat pei wold first
haue a pref and so knowing, andafter hat beleue, and
pei faileden of bo3 as antecristis lemys, pat
enforcen hem bi her hi3e resons to grounde hem
a beleue, and so wold haue a si3t of pe beleue
first and pan beleue afur, and perfer pei fallen
nou3 in both.
<1L 2193>T OBL</P 216>

And whos wol se Innocentis tretice in his mater
mai se hou3 incompouneedi and hou3 willfully
he writh, whipouten gronde of Goddis lawe or
ellis reson, and hou3 vnstalbi he writh, as hou3
he wist not wher to abide, hauyng alweie his
recors not to Goddis lawe but to his owne wille.
<1L 2305>T OBL</P 216>

For of his worde pe pope and al cristendom, and
nameli the clerghi, presumen pe pope to be hede of,
and gronde of alle holi chirche, and alle
peicherat he afferme, and nameli bi writing, to he
be ferme and stable and to be impugned of no
as it is speciali schewid in his point of pe
sacrid oost, in whiche he pope whip his
comperis ha3 3euen a decre and determynacion
euen a3enst Crist and his law, and killi3p men hat
ipugnen it or ellis beleuen it not.
<1L 2316>T OBL</P 216>

For Crist neued anopuer gronde of his chirche,
he wiche differentv lip meche from Petur bo3
in persone and in figure, and seid Upon his stone I
schal bile hischirche, hat is to seie, as thes
seintis meuen acording whip he apostle, Vpon his
sadnes of pe beleue of my two kinddis, he wiche
hou hast knowlechid, I schal bile my chirche.
<1L 2347>T OBL</P 217>

For I bro3t not in pe text of Crist as too3ching
for his, but for to schew hou3 falsi3 he pope whip
foilis of his assent presume to be gronde and
heed of pe chirche of Crist, and alle to be ferme
and stable as beleue hat he determene.
<1L 2446>T OBL</P 219>

and so hei pat tristen in his gronde stonden
stable and sadde in pe feip, whan ojpur hat don
not so weten not where to abide'.
<1L 3199>T OBL</P 238>

And I wol schew bi writing of olde seinttis hou3
pei changeden pe auctorite of holi scripture, for
whi pe li3t reward hat antecrist ha3 to his
auctorite is gronde of alle erroirs and heresies
hat infecten his world, helpen and cristen.
<1L 3511>T OBL</P 246>

And a3enst seche rauing pe same clerk writh
thus {Ib: 3 De Trinitate cap 10}: Pei is an auctorite
of Goddis scripturis wherfro mannes mynde
schal not strai3e aweiwe, neijpur be cast downe bi
clues, rockis or skerris of her owne
suspeccions, pe sadnesse or gronde of Goddis
words or speche ilefte, wher neijpur witt of bodi
gouernep neijpur clerex reson of truje declarip'.
<1L 3566>T OBL</P 248>

And perchor I can no better consail but aweiwe to
resort to holi scripture, pat is gronde of alle our
feip, and to rest sadli in pe words and teching of
Ihesu Crist, pat seip to alle ho3 pat schul be saued I
3eue to 3ow my pees, and in me 3e schul haue
pe3s, for mannes soule is bi kinde so witti pat no
jing mai make it to rest or fulfille it saue Crist
alone.
<1L 3822>T OBL</P 254>

And such a colour of Goddis lawe whihout
expressx auctorite is not known to founde so many
chargeouse sect is, but if pei wold bi contrarie
witt gronde hem upon such words of Crist,
where he seip {Mt: 23} (Patrem nolite vocare
vos super terram: vnus est enim pater vester, qui
in celis est.
<1L 149>T OP-ES</P 09>

Wherfor Poule saip No man may putt anopuer
gronde bysides hat pat is putt, pe wiche is
Criste Ihesu'.
<1L 68>T OP-LT</P 05>

And so no man may putte anopuer gronde bysides
hat pat is putte, pe wiche is Criste Ihesu.
<1L 189>T OP-LT</P 39>

And perfore no man may putt anopuer grunde
bysides hat pat is putt, pe wiche is Criste Ihesu.
<1L 314>T OP-LT</P 65>

For no man may putt anopuer gronde bysides hat
pat is putt which is Criste Ihesu.
<1L 450>T OP-LT</P 77>

For no man may putt anopuer gronde bysides hat
pat is putt which is Criste Ihesu.
<1L 540>T OP-LT</P 83>
Forwhi, no man may putt anoper grounde bisidis  
pat pat is putt pe whiche is Criste Ihesu.  
< L607><T OP-LT><P 89>  

And, notwistondynye pat seynt Petir was so  
pore pat he had neber golde ne siluer, as he saih  
in þe Dedis of þe Apostles, and his oþer worldly  
gooke he lefte whan he began to sue Criste, and  
as tochinge þe tyle of worldly lawe þat he had  
to þat goode, he made neuer clayme ne neuer  
resseyuyd aþir worldly lordschip, and 3it þat  
callen alle heer hoole lordschip seynt Petirs  
grounde' or lordschip'.  
< L649><T OP-LT><P 91>  

Wherfore it may riþfully be sayde 'No man may  
putt anoper grounde bisidis þat þat is putt, þe  
whiche is Criste Ihesu'. Capitolum ix Here we  
may se bi þe grounde of þe gospell and þe  
ordeinance of þe Criste þat þeg be  
sufficiently purveyd for lyfelode.  
< L757, 759><T OP-LT><P 101>  

For no man schuld putt anoper grounde bisidis  
þat þat is putt, þe whiche is Criste Ihesu.  
< L871><T OP-LT><P 113>  

No man may putt anoper grounde bisidis þat þat  
is putt, þe whiche is Criste Ihesu, þe whiche  
grounde of lyvinge Criste graunte vs to kepe,  
þat þat we may ascape þe euerlastynge paynys of  
hell.  
< L962, 963><T OP-LT><P 123>  

Lorde / what heryene is it to fetche deed mens  
bones oute of the grounde there as they shulden  
kyndelych roten / and shrynen hem in golde  
and in syluer/ and suffren thy quyecke bones of  
thyne ymageþey persyshe for deuatie  
of sustenaunce / and rosten in the hoore house in  
abhonomyable lechery.  
< L21><T PCPM><P 35>  

And lorde/ thou were mighty ynowe to haue  
ayenstondhe thyne eneemyes/ for through thy  
lokyng they fellen downe to grounde.  
< L7><T PCPM><P 49>  

For the poore man mote gone to his labour in  
colde & in hete/ in wete and drye/ & spindle his  
flesh & hi blode in the rych mens workes vpon  
goddess grounde to fynde the rych man in ease  
& in lykyng/ & in good fare of meate & of  
drinke/ & of clothing.  
< L6><T PCPM><P 64>  

and Eliodorus was cast doune to the grounde,  
and was born out on a here, and lay domb.  
< L3><T Pro><P 43>  

For some be gretþ grown on grounde. Some ben  
soupel, simple and smal;  
< L57><T PT><P 149>  

be foundement or grounde upon wiche it is  
edified is Criste, seying þe apostile, 1- Cor 3-  
"See euerych man forsoþ pat he beldeþ aboue.  
< L6><T Ros><P 71>  

Clophas of colour scheuld be prestis, þat  
euermore schulde be stable and grounde of oþer  
parties of holy chirche by techynge of Goddis  
lawe.  
< L33><T SEWW25><P 128>  

And I seide, ser, to þat man, as wþi my  
protestacioniu I seie now here before 3ou, þat I  
hadde wondir pat ony preest dar seie men to be  
aucrus vikouten grounde of Goddis worde.  
< L1401><T Thp><P 67>  

And þes were þe best prestes þat euer rose on  
grounde. And þe best messes song, not lettyng  
hem her labour, But suche bolde beggyng hatid  
þai in worde & werke.  
< L34><T UR><P 103>  

For alle if þai synye oft, as it is wel knowen, 3it  
þe grounde þat þai haue is playnly Cristis  
religion, And pou3 þai straye oft þerfo 3it  
mowe þai com to grace. Bot 3e han left þat  
grounde & 3our patron boje, For as þe prophetes  
of Acbah wer multiplied in many And by eþn  
holy prophet were þai alle destried, So þe  
chirche is cropun now to multitude of cursid  
men, Whiche of sadde bilee most nede be  
destried.  
< L40, 42><T UR><P 103>  

3it Daw, in his mater þou broyliyst vp many  
lesynes, For grounde of þin ordre not groundid  
in þe gospel;  
< L131><T UR><P 106>  

Dawe, þou ratelis many thynges, bot grounde  
hast þou non, For where groundist þou in Goddis  
lawe to close men in stones Bot if it were  
wode men or golours of þe puple, Sip alle þat is not  
groundid smacchip grete synne, Bot if 3e taken,  
as 3e vse, arsewordc þis gospel; (Non potest  
cuiitas abscondi super montem posita).  
< L147><T UR><P 106>  

Bot aþen house in mesure, Dawe, grucche 1 ri3t  
nou3t, And pou3 þou saye ascorne a shepe  
house I haue, Þat hab more grounde in Goddis  
lawe þan alle 3our Caymles castelles: I thank  
God I belsid it with twege bygeten gode, Bot 3e  
3oures with beggery, bargenyng, & robberye For  
grounde haue þai non bot if it be here.  
< L223, 226><T UR><P 108>  

I meruel þat þou a clerk blaberst þus blyndely,  
þou taketh commonly no grounde of Crist ne of  
his lawe, Bot oþer of þe pope as if he were þi God,  
Or of oþer fantasys þat han no grounde hem
And þe kyng by his juges trwe execute his lawe
As he did now late when he hangid 3ou
traytoures, Witt þou Dawe, allegates, compere
3ou to þe kyng Or to oher lordes þat han her
grond in God?
< L 274> <T UR> <P 110>

Daw, aske þi capped maisters as if hai were
heritikes, What is the sacred host & grounde
hem in scripture To which we knele & doffe our
hodes & don alle þis wirchip.
< L 383> <T UR> <P 113>

Excepte the whete corne fal into the grounde and
dye it bydeth alone but ye it dye, it bryngethe
forthe muche frute.
< L 3 > <T WW-WW> <P 09>

And touchyng the wealth of my soul the fayth
that I haue taken and rehearsed is superierr (as I
suppose) with out any other mans worke, or
workes, My grounde and my belefe is that ther is
but one god and one mediatour betwene god and
man, which is Jesus Chryste So that I do excepte
none in heuen nor in erth to be my mediator
betwene me and god, but only Jesus Chryst, all
other be but peticyoners in receyuyng of grace, And
therefor wyll I bestowe no part of my goodes for
that intent that any man shulde saye or do, to
healpe my soule for therin I trust one lye to the
promyse of god,
< L 4 > <T WW-TWT> <P 25>

GROUNDES......4
ffor as God is grounde of treythe, so he groundes
falshed.
< L 22 > <T A09> <P 127>

Also, sip freris seyn þat beggyngye groundes
hom, and puttes hom in hyer degre of al þis
Chirche, why wolde not Crist before þo
comyng ye freris teche þis beggyngye, to profite
of his spouse?
< L 38 > <T A25> <P 412>

and his prestis and his feyned religious casten bi
þe cursed heresies to distroie alle good lyuuynge
and mayntene alle manere of syne: Capitulum
primum: As almy3tty god in trinyte ordeyne
and mayntene aile manere of synne: Capitulum
primum: As almy3tty god in trinyte ordeynep
men to come to þe blisse of heuene bi þe
groundis, bi knowynge of þe trinyte bi sad
feiþ, bi treue kepyng of goddis hestis, and bi
perfit charite and endeles, so sathanas and his worldly
clerks and his feyned religious ful of solit
ypocrisie casten to distroie alle vertuous lif and
lustise, and mayntene alle manere of syne bi
þe þe cursed groundes.
< L 7 > <T MT18> <P 264>

Dawe, I saide first to þe oon of þi groundes was
cursyng, Whare autorisist þou þis lewde saw,
answeare nowe;
< L 242 > <T UR> <P 109>

GROUNDIS.....7
{Devorabitque terram cum germine suo, et monicum fundamenta combur: } And it schal
devoure þe erfe wip his buriowyng, and þe
groundis of helles he schal brene.
< L 29 > <T A01> <P 39>

And þei allegen many colourid groundis.
< L 141 > <T CG14> <P 179>

HOW SATAN AND HIS PRIESTS, ETC: Hou
sathanas and his prestis and his feyned religious
casten bi þe cursed heresies to distroie alle good
lyuuynge and mayntene alle manere of synne:
Capitulum primum: As almy3tty god in trinyte
ordeyne men to come to þe blisse of heuene bi þe
groundis, bi knowynge of þe trinyte bi sad
feiþ, bi treue kepyng of goddis hestis, and bi
perfit charite and endeles, so sathanas and his
 worldly clerks and his feyned religious ful of solit
ypocrisie casten to distroie alle vertuous lif and
lustise, and mayntene alle manere of synne
bi þe þe cursed groundes.
< L 2 > <T MT18> <P 264>

Capitulum 7m: þer ben groundis þe whiche crist
kepte contrarie to keping of prelatis nou.
< L 17 > <T MT28> <P 470>

crist koude ensaumpyle kynghed and presthod in
her groundis, but prestis þat comeyn aftir crist ben
not able to do so;
< L 1 > <T MT28> <P 472>

Loo, suche contrarie groundis men mai fynde for
þese sectis.
< L 184 > <T OP-ES> <P 10>

Isidre, in the j book of Soucreyn Good, touchith
these reulis schortlie, but I haue hym not now,
and Lyre, in the bigynnyng of the bible, touchith
more opinly these reulis, but I haue hym not
now, and Ardmacan, in the bigynnyng of his
book {de Questionibus Armencorum}, 3eueth
many goode groundis to vndirstonde holy
book {de Questionibus Armencorum}, 3eueth
self.
< L 246, 248 > <T UR> <P 109>

and his prestis and his feyned religious casten bi
þe cursed heresies to distroie alle good lyuuynge
and mayntene alle manere of synne: Capitulum
primum: As almy3tty god in trinyte ordeyne
men to come to þe blisse of heuene bi þe
groundis, bi knowynge of þe trinyte bi sad
feiþ, bi treue kepyng of goddis hestis, and bi
perfit charite and endeles, so sathanas and his worldly
clerks and his feyned religious ful of solit
ypocrisie casten to distroie alle vertuous lif and
lustise, and mayntene alle manere of synne bi
þe þe cursed groundes.
< L 7 > <T MT18> <P 264>

but howeuer þei may gete good, by colour of
þis feynyd ordre, þei clepon hit hiþ ritwisnesse
for þe ground is good and hoy.
< L 45 > <T EWS1-06> <P 246>

{DOMINICA XIII POST FESTUM
TRINITATIS' Euangelium- Sermo 14· Dum irt
Jesus in Jerusalem- Luce 17}· Crist wole teche
by miracle in his parable that right bygyle was ground of menny's saluation.

"L 2"<T EWS1-14><P 275>

for if the towre of his gospel that man schulde wylle to rere is vnstained comunly hein3nesse of vertewys, of whiche vertewys mمكنnesse is ground, and charyte he hey3est part that tyněp vnto heuene.

"L 66"<T EWS1-25><P 325>

And þus þe 3yyung of þe lawe of God was ground and bygynnyng of cristene mمكنnesse religioun, and þus þe disciples of Crist, alle þat he had ordeyned for to come to heuene by rit bygyle, trewn in hym by vertew of his wyn.

"L 85"<T EWS1-33><P 363>

somme men receyued hem not to hele of her sowle, for þei weren vnstable as watur and forfiden some Cristes prente, but oþre men weren stable as lond þat helden þe prente þat Crist putte in hem, and by þe ground of sich feip þei wenton fully þe weye to heuene.

"L 8"<T EWS1-35><P 368>

And shortly no kynde vertew was preysud moore of Crist þan was riht bygyle, for hit is ground of alle oþre.

"L 44"<T EWS1-35><P 370>

And þus meue þAnselm þat þer is no trewe but oon, for eche trewe in hise ground is þe furste trewe of alle.

"L 103"<T EWS1-38><P 388>

Þe pasture is Godes lawe þat euermore is greene in trewe, and roton pasture ben òhere lawys and oþre fables wyjowte ground.

"L 93"<T EWS1-48><P 442>

And as bygyle is furst vertew and ground of alle òhere, so vnbygyle is þe furste synne of alle òhere.

"L 28"<T EWS1-50><P 449>

And þis bygyle is ground to men to haue of God what þat hem needit, and to wyte what is beste to hem, al 3if hit displese þe world.

"L 74"<T EWS1-51><P 457>

For þe roote of whiche he cam, þat is dowynge of þe chirche and hi3ynge of þe emperoure, is not ful hooly ground but enymered wip synne;

"L 60"<T EWS1-52><P 461>

And ground of his sentence is cristen mennen bygyle.

"L 84"<T EWS1-53><P 467>

And no drede þe feend haþ castud þis dyuersitie in sectis for, 3if hit were good, it hadde ground of þe scripture of God;

"L 108"<T EWS1SE-02><P 484>

Þe ground of ioye þat man schilde haue schulde stonde clenely in his God, and þis ioye schulde euermore be here in part, and in heuene fully.

"L 7"<T EWS1SE-04><P 491>

And al 3if bygyle of God be ground nedful for cristene men, 3et acord in charite wet nedis be ioyned wip þis trewe;

"L 65"<T EWS1SE-08><P 511>

Þe sixte vertu of his ground is to frely 3yue togydere for 3yyung of oure trespassis, for þus biddþ oure aþer Mayster.

"L 40"<T EWS1SE-12><P 526>

[DOMINICA IN RAMIS PALMARUM Epistola 2 Sermo 21] Hoc sentite in uobis Philipenses 2: Poul tellþ in þis epistel how þat men schulde suwe Crist, and algatis in mekenesse þat is ground of òhere vertuwis.

"L 2"<T EWS1SE-21><P 565>

And so þis schewþþ here more specially þan kynde of mekenesse, for it schewþþ al mekenesse of men, wip ground þat was in Crist.

"L 8"<T EWS1SE-21><P 565>

And somme men hopon þat by þis cause alle þese sectis ben þus wrᶠful whonne men sþeon oþi3enys hem, for þei dredon of þer ground.

"L 57"<T EWS1SE-26><P 587>

Also, siþ eche hy3 þing mut haue a good and stable ground (and 3if how wolt come to heuene þow most make a towre pide) and so 3if how wolt come to heuene, stable þe in Cristus mekenesse;

"L 93"<T EWS2-102><P 258>

And þus bygyle schulde be ground to counterne men in þis wey3e.

"L 23"<T EWS2-103><P 260>

And kynnte alle þese togydere and freris ben ground þerof, more sutyl and synful þan þis lepyng stromat.

"L 67"<T EWS2-115><P 298>

For al 3if þe feend haue children þe whiche he bygylþ þus, neþeþe þe ground is Goddis, siþ þei han þer kynde of God;

"L 22"<T EWS2-117><P 303>

For no man may haue ony vertu but 3if he haue mekenesse, ground of al, and siþ no man may come to heuene but 3if he ben cloþed in vertuwes, it is oþon to trewe men þat no man may come to heuene but 3if he haue mekenesse to grownde his tour vp to heuene.

"L 35"<T EWS2-120><P 311>
for that is mooste real and _grown_ of alle ofbre;

If we holden _his_ _grown_ in fey, that Crist is verrey God and man, and ouer his trowe wel his li3f, and alle his wordes that he seyb, we schal overcome his world and alle þe helperus of þe fend.

And al 3if prelates schulen examyne preestis þat prechen þus, nepelees, it were more noðe to examine þese freerus, þat feynen hem to be preestis, for þei comen in of worse _grown_ and ben more suspecte of hersyey.

But in þe bride word of þis gospel spekeþ Crist more specially, how þese wordis longon to hym, as to _grown_ of good religiouën.

And _grown_ of Þis speche stondeþ in þis blyeue;

Piþ towr is gederyng of vertewys, and þe _grown_ is meekenesse, _grown_did in Iesu, and as to _grown_ of good religioun.

And þus boðe ausgelis goode and yuele scornen men þat kepþ _his_ _grown_, and aftur wende fro Cristus ordre to neve ordres þat ben worse;

Piþ towr is algate sewr to men þat putten hem wel vpon þis _grown_, and holden hem wel þeronne, and rewalen hem by þe furste rewe, þat þey baggon not þerfro;

for þe fend and oþre enemyes may not meue a3eynus _his_ _grown_.

But frerys and preestis þat gyderon hem tresore, and make ryche chyrches and howsys _wip_ oþur gere, and algatis fynden a puple superflew and charhyng, passion Godus lawe by a cursud _grown_.

And _grown_ of al þis _grown_ of al þis errour.

And herfore seib Crist to hyse: 'berfore drede 3e hem not, for we han betture _grown_ þan þei, and more help þan þei han;

and þes fendys schulen fayle, as þei bygan, wipowe _grown_.

for þei schuldon teche men blyeue þe whiche is _grown_ of Cristus ordre;

And for her message is false, and faylop of _grown_ of trowe; berfore seib God þat þei senton a message byhyndon hym, for þis is feyned vanyte, for to putte trowe byhynde.

Certys þis is a false _grown_, and mychel harm comeþ herof.

but þe _grown_ of þis godnesse stondeþ in grace of Iesu Crist.

Why schulde it not be dispuydes for defawte of good _grown_?

And by þese wordis þenkon trewe men sib Crist telluþ here _grown_ of þis harm and þat men schal holde, somme þat here is Crist and oþre men þat þere is Crist in hem þat feynon hem Cristus vikerus schal al þis discernion arysye.

And þus for alle þese wanton _grown_, cristene men schulden dispuyson hem, siben alle þese cheserus con not telle wþeþur þei han choson a feend, or wþeþur þei ben partyes of hooly chyrche, or þe pope þat þei choson.

But kepyng of Godus lawe, Crist wolde þat were _grown_ in his ordre.

For 3if þis were nedful to Cristus ordre, þer schulde not þus be monye ordres, sije alle þe fcris, monkis and chanonyes haue o _grown_ in hooly wrty.

And þat Crist God dispenseth bettere þan þese prelates wip her chaflare, for þei chargen þe lasse þat sowep to þer wynnyng, as gold of þe temple and ofrynyn of þe awter, but þe _grown_ of al þis þei chargen to luytel.
And hys is blyeue of God put abac, and newe feynyngeus fownedone wipoweton ground is holden blyeue.

And so false ypocryse is beryed wipynnen hem and stynkyng pruyde wip monye oþre yceces, but þer ground þat þei coueyton is bonys of deede men;

And as blyeue is ground of alle oþre vertewys, so þe feend casteþ to marre men in trowe: and he entreþ þis þat whateuer his pralat seip is blyeue of hooly chyrche þat men schulden blyeue, as whateuer þe pope seip, þat is trewe and stable;

Grown ground aþenus þes erroures were stablyng in Cristus lawe, to wyte what is his chyrche, and what is blyeue þerof.

GROWNDE.......15
And so only owre patrown Crist, þat is bøhe God and man, chalangheþ as propre to hysmelf to grown syche ordres; and herfore saynt Powle and Petur wip opure apostles fyleden to grown syche ordres for drede of blasfemye.

And so in his 3ate ben two maner of deede men: to summe lokiþ Crist and qwykþ hem in grace and 3yuþ hem power and wille to come clen to his ordre, and wyte þat alle oþre ordres ben charghows to men, as mycche as þei adden to Cristes religioun, for noon addicion is wøþ but 3if Gods lawe grownde hit.

And þus it were a muche vertu to gete aþen owre formere freedom, and trowe no prelat in his chyrche, but 3if he grownde hym in Gods lawe.

And þus Crist seip to hym here þat he is Petre, and vpn þis ston schaf he grownde wys chyrche.

For no man may haue ony vertu but 3if he haue mekenese, grownd of al, and sib no man may come to heuene but 3if he ben cloþd in vertuwes, it is oþon to trewe men þat no man may come to heuene but 3if he haue mekenese to grownde his tour vp to heuene.

And no man myþte here lerne more nedful lesson þan bygymne at þis pouert and grownde hym wel perynye.

And here I can not grownde of God þat we schulde fle owre enemies ryht when þei folwon vs, and sen vs in mennys presence, for þis were yuel cowardyse, to fere men þat sawon þis flyþt.

And blyeue mut grownde þis deede, for, as Poul seip, by þis wroþte martiris.

But opur forme of chesynge kan we not grownde in Gods lawe.

And prelatus, bøhe more and lesse, may assente to þis sentence, and frerus may fals þe þem, and chyde by wordus þat it is soþ, as it fallþ in þis tyme, þat prestus fyþtyn þis presysad, 3e, for a fyned cause, þat noon in þis world can grownnde.

And herfore þe fadyr of þe freris techeþ hem to wexe ryche and to fynye þer pouert in eche persone, but to grownde rychesse in þe grete persone;

To þe fourþe resen men onsweren and seyn þat þese men wyte not wþþur ony man of Cristus chyrche wolde assente to þis court, and 3if ony wolde assente, grownde he hym and answere herehe how he woot þat God wolde þis, or þe contrarye þat he doþ.

And þerfore no man may putt anopere grownde bisidis þat þat is putt þe whiche is Criste Ihesu.

And here I can not grownde of God þat we schulde fle owre enemies ryht when þei folwon vs, and sen vs in mennys presence, for þis were yuel cowardyse, to fere men þat sawon þis flyþt.

And as blyeue is grownd of alle oþre vertewys, so þe feend casteþ to marre men in trowe: and he entreþ þis þat whateuer his pralat seip is blyeue of hooly chyrche þat men schulden blyeue, as whateuer þe pope seip, þat is trewe and stable;

Grown ground aþenus þes erroures were stablyng in Cristus lawe, to wyte what is his chyrche, and what is blyeue þerof.

GROWNDE.......15
And so only owre patrown Crist, þat is bøhe God and man, chalangheþ as propre to hysmelf to grown syche ordres; and herfore saynt Powle and Petur wip opure apostles fyleden to grown syche ordres for drede of blasfemye.

And so in his 3ate ben two maner of deede men: to summe lokiþ Crist and qwykþ hem in grace and 3yuþ hem power and wille to come clen to his ordre, and wyte þat alle oþre ordres ben charghows to men, as mycche as þei adden to Cristes religioun, for noon addicion is wøþ but 3if Gods lawe grownde hit.

And þus it were a muche vertu to gete aþen owre formere freedom, and trowe no prelat in his chyrche, but 3if he grownde hym in Gods lawe. 

And þus Crist seip to hym here þat he is Petre, and vpn þis ston schaf he grownde wys chyrche. 

For no man may haue ony vertu but 3if he haue mekenese, grownd of al, and sib no man may come to heuene but 3if he ben cloþd in vertuwes, it is oþon to trewe men þat no man may come to heuene but 3if he haue mekenese to grownde his tour vp to heuene. 

And no man myþte here lerne more nedful lesson þan bygymne at þis pouert and grownde hym wel perynye. 

And here I can not grownde of God þat we schulde fle owre enemies ryht when þei folwon vs, and sen vs in mennys presence, for þis were yuel cowardyse, to fere men þat sawon þis flyþt. 

And blyeue mut grownde þis deede, for, as Poul seip, by þis wroþte martiris. 

But opur forme of chesynge kan we not grownde in Gods lawe. 

And prelatus, bøhe more and lesse, may assente to þis sentence, and frerus may fals þe þem, and chyde by wordus þat it is soþ, as it fallþ in þis tyme, þat prestus fyþtyn þis presysad, 3e, for a fyned cause, þat noon in þis world can grownnde. 

And herfore þe fadyr of þe freris techeþ hem to wexe ryche and to fynye þer pouert in eche persone, but to grownde rychesse in þe grete persone; 

To þe fourþe resen men onsweren and seyn þat þese men wyte not wþþur ony man of Cristus chyrche wolde assente to þis court, and 3if ony wolde assente, grownde he hym and answere herehe how he woot þat God wolde þis, or þe contrarye þat he doþ. 

And þerfore no man may putt anopere grownde bisidis þat þat is putt þe whiche is Criste Ihesu. 

GROWNDE.......18 
& so take we hede wat þe seyntis seide & how þat þei grownde hem in þe lawe of Crist & so miche trowe hem & leue þer erroiris. 

But more ben freres mungelcd in mater of scolc, wher þer religioun wip perfecctioun of þer ordere 

9 28 variants; 285 occurrences.
be grounded in her habite or elleis in her soule, but not onli on her soules, as pe freres granten, for þanne were per habite inpertinent to hem & þei were not apostatas if þei left it. &

RICHERD þis sentence semeth to be grounded on þe gospel.

I were cursed of God if I faged freres, oper aised me in þer helpe to bere yp my name, sihen þei ben grounded in lesings & turnen as þe weder koc.

But þis craft of loue is to titel knoven, for it is not clereli grounded in God.

Also men schulde have suspect boþe þe popes dedis, siþ þei ben noþt grounded in þe lawe of God;

to lowed ly3ers/ & flaterers/ & to false freris þat blyynden myche puple bi colour of her eloþes/ þe wheche were neuer grounded of God/ ne be noon of hisse apositles.

boþe of good & yuel/ Firste we taken for oure grounded;

and þat alle manere verrey mekenessis be grounded in vs aþenst þis príde, for verrey mekenesse makiþ vs goddis children.

Also þis lawe is full suspecte, for it letteþ bettur occupying, and askep verse occupyinge, þat is not grounded in goddis lawe.

and it shal be shewed aftur, þat þis beleue may not be grounded;

and if any man aske more, he axij mere þenne god wolfe axe, for god ordeyneye neuer a lawe ne men to perfourme it but if þis lawe were grounded in resoun, and men shulden perfourme it wip wille;

But we suficen not to shewe now þe erreurs þat ben grounded in þis mater.

And þus, of þis processe of Gregor grounded upon holli scripture, we mai se þat þe inward and depé consideracioun þat þes holli men hadden of her owne freelt, noumpower and vnkunnynynes on þat oo side, and þe grete reward þat þei had to þe excellens and worpinesse of Goddis maieste on þat opur, was þe cause whi þei setten so litil bi hemsell and her owne speche.

And þis consideraciously þus grounded upon scripture makiþ me to suppos wipout any douþte þat þis grete renegat wip þis special lemys, þat dampeþ Cristis law in þis article and also his lorg aþenst þis wordli lordships and custumes beggyn wip ful many opur poysttis of trew beleue, is þe kinde of antecrist þat mai be.

Lo what ioie seint Austen wold haue had of þis noucullie, or of any opur not grounded in scripture!

In loue and in lownesse, and lettyynge of pryde Grounded on the godspel, as god baad him selue.

GROUNDEDE....2 And 3if þou seye, what seruede þis lawe sij þat groundede not þus blis?

Crist groundede not his secte in sich changyng of cloþis, but in rewle of vertues þat ben vnsensible to men, and tolde nouþi bi siche abitis, but in as meche as þei helpped to vertues, and þus men shulden not be weddid wip hem, but change hem lost here loue erre.

GROUNDEDE......1 the þride manere of erreur þat fallij in mannes iugement is falceheed of here prynclipe þat þei groundem hem on;

GROUNDEN......13 As aþens þe tyme þat freres comen inne to þe chirche, þei stryue amonhe himself and grounded hem on lesings.

RESON þese wordis ben not of resoun but of chidyng wipoute witt, and þerfore schulden men
mekely, clerly & softly sey to hem, "It is seid oft
tyme pat we coueyten not pat men trowe vs but
if we grounden vs in he beleue, or in reson of
Goddis lawe.
< L 34> < T 4LD-2 > < P 213>

but pei taken pe lyf of Crist as bileve, and pei
grounden hem;
< L 34> < T A23 > < P 341>

For men shulde take as bileve pat pei shulden
neither trowe to Crist ne Petre, but in as myche as
pei grounden bi Goddis lawe pat men shulden
trowe us.
< L 25> < T A23 > < P 362>

II PARS BLASPHEMIAE: Bo secounde
blaspheme grounden pei freris, for pei feynen
falsely begynge in Crist;
< L 20> < T A25 > < P 410

After, he wes sente to be myle (pat is, on pe
cros) and here, bitwix two harde myle stony (of
hepen men and of pei Jewis), he wes grounden in
pe crosse into pe tyme pat pei clearest floure of
his blode came oute.
< L 370> < T CG15 > < P 193

3if any man wyle telle moore pleynly his
sentence by Godis lawe, I wolde mekely assente
3if any man wyle telle moore pleynly his
sentence by Godis lawe, I wolde mekely assente
3ifpey grounden hem on synful mennis statu tis, that

so where two or thre men, proud or couetous,
ben gaderid togidcre with multitud of lik prestis
to magnifie hymself and to charge cristene men
nedeslesi or superflui with nooucles vnherd, not
groundid in holi scripture, but agen reesoun and
mannis wit, there is the spiryt of leesing in the
mouth of siche false profetis to disseyue lordis
and cristene puple, as it is opin in the thridde
book of Kingis, the laste c**, of Achab and his
false profetis.
< L 10> < T 37C > < P 83

Al this is groundid in the Decrees in the Ixij-
dist c** (Metropolitano), and c** (Sequenti).
< L 4> < T 37C > < P 85

RESON We may not feyne in his mater, but
speke trupe pat may be groundid.
< L 298> < T 4LD-2 > < P 211

Ferris, sip pei wolden ensaumple mekenesse,
whi wolde pei not ensaumple pe mekenesse of
trauaylynge wiip here hondis pat is so groundid
in oure bileue and in pe werkis of Crist? And
beggyngye is nou3t groundid, but myche lettip pe
seruyce of God, as it is wrongful coueutynghe of
oure nei3bores goodis.
< L 282, 283 < T 4LD-3 > < P 230

sipen alle seynis in heuene affermem his gospel,
he were ouer grett a foole pat wolde faile heer fro,
for alle antecrste clerkes or fendes in helle and
false glossis pat ben feyned to pe gospel of Crist
schulde not be trowed, for pei ben not groundid.
< L 345> < T 4LD > < P 250

Pat is, yvele men be holden in hardnes of
obstynacioun, til pat pe folk pat pou hast chosun
be groundid in stedefast bileve, for panne pei
And so fend her fadir, and is n03t groundid on charite ne to hevene bi menes be profyt of her modir holy Chirche, for to come Goddis lawe, her forme schulde be trewe wordis smachen, pat pei presumpcioun, and bep no3t groundid in pe lawe of God. And so sum menhenkip, pat al pis sacrament is no3t fully groundid in al holy wryt but in general wordis, and special bep unknown;

And so it semep pat pes wordis smachen presumpcioun, and bep no3t groundid in pe lawe of God. And so sum men henkip, pat al pis sacrament is no3t fully groundid in al holy wryt but in general wordis, and special bep unknown;

Her matere schulde be truje and fullynge of Goddis lawe, her forme schulde be trewe wordis groundid in Goddis lawe, and her ende schulde be profyt of her modir holy Chirche, for to come to hevene bi menes pat Crist hap ordeyned.

And so pis mede pat is feyned is founde of pe fend her fadir, and is no3t groundid on charite ne profyt of Cristis Chirche.

And pes pre menes of symonye ben wel groundid in holy writt and reson, and Seynt Gregory and Seynt Bede declaren hem wel, wiþ pes comyn lawe of pe Chirche.

And pou3 cleris my3tten lawefully have seculer lordischips, 3it bei han justly forfeitid hem alle, sibpen bi comyn assent bei han conspired pes a3enst Goddis mageste, ye kyngis regalie, wel groundid in holy writt, and a3enst here owene solempne ob.

And in pis fals gabbyng is groundid mony oper, as assoyling of synne, and mony oper privlegies, bi whoche he bigyles þo folk.

Ffor synne is so feble and no3t worth of hym, þat hit myght not be bot if gode of kynde groundid hit.

Also in iche lawe is ydelnesse forfendid, and no state of monnis lif, ungroundid in resoun, schulde be taken of ony mon, for drede of synne is moore groundid as 3e pope sumtyme seide. And in iche lawe is ydelnesse forfendid, and no state of monnis lif, ungroundid in resoun, schulde be taken of ony mon, for drede of synne is moore groundid as 3e pope sumtyme seide.

CAP: V: Here grucchip Antecrist, and seip þat by þis skyle þe pope hadde no power to certifie men confessid of him, þat þei beþ assoyld of Crist, for he kan nou3t teche þis, and so schulde perriche Petris keyes, groundid in Cristis graunte.

Bi pes two unfamous lawes mai men wite whiche ben oþir, for þer is noo lawe but Goddis, or lawe groundid in Goddis lawe.

and þus þe pope, wiþ his cardinalis, and alle preestis pat been dowid, shulden leeve þis dowing and worldli glorie þat þei han, and neipher lyve ne do ou3t, but 3if it were groundid in Cristis law;

As anentis eroiserie summe of Cristis Chirche ben enformed how þei shulden not trowe to þe pope for ony bullis þat he sendiþ, but 3if þei ben groundid in Goddis lawe.

and so þei ben groundid on leesingsis, for þei have no patron seynt, And of þo Carmes knownen men nouþer founder ne reule.
and so ben groundid on leesingis, and sclaundren
hor patrouns and Crist also.
<L 24><T A24><P 375>

And sith pei ben not groundid on Crist and his
lawe, þei moten nedis be drawn up, and þo
ordynance of Crist mot stonde in his clennesses
and perfeccioun.
<L 5><T A24><P 392>

Also, siþ þo gospel is ful of dedes of Crist, and
sufficent in treuthe to goveme and perfeccioun of þese
ordynance of lawe, and lettynng of þat Crist
beegynge offreris were taken of Crist is lif,
and so beegynge in lawe
seid before in</P 08>

Bot siþ freris were heretikes and blasphemes in
Crist, bot if þei groundid þis beggyngge in lawe
of þo gospel, þei bisyen hom ful faste to seke
hom a grounde.
<L 15><T A25><P 413>

And þis knotte lastid not, for hit was yvel
groundid in hate of Crist, and of his lawe;
<L 25><T A25><P 416>

Of þis it semeph þat signes to wiche men ben
oblishid ben not groundid in þe lawe of grace,
but raper techen us to leve signes.
<L 30><T A26><P 431>

for Cristis lawe, al 3if it be contrarie to þis
dowyng, is mor my3ty and groundid in resoun,
And so in þis poynct ben heretikis many in þe
world.
<L 17><T A26><P 434>

And so it semeph to trewe men, þat ordris of
religion þat Crist groundid not shulden be
fordone, for Crist is al witty and al sufficient in
hise werkis.
<L 34><T A26><P 434>

And so alle þe lawis of þis newe religiouse þat
ben not well groundid in þe lawe of Crist, semen
Antecristis lawis, and lettynng of Cristis lawe.
<L 36><T A26><P 439>

if þeþe grete lordus wold 3if þeþe prestis no
gode, ne freris, bifornai schewid her belive in
þis poynst, and groundid hit in Gods law!
<L 32><T A27><P 443>

But sithen it is not groundid in bileve, he is not
on Gods halve þat lettis hit for freris.
<L 18><T A27><P 445>

but nowþer is þis bileve, ne groundid resone.
<L 2><T A27><P 446>

And þus riþt of worldly goodis is magnyfyed
overmoche and falsly, and riþt of virtues and
grace and virtuous lif is not set bi, as 3if þe
Chirche were wrecchidy groundid in worldly
muk, and not in vertues and goode lif.
<L 13><T A28><P 451>

Pe false feip tau3te of Anticrist and of his false
cursede disciplis is þis, þat þe sacrament þat men
seen wiþ bodely eþe bitwene þe prestis hondis
is neþer bred ne Cristis body, but accidentis
wilbout suget, and is neþer groundid in holy
writte ne resoun ne wit, ne tau3te bi þe mote
wissete olde seyntis, but only by newe ypecritis
and cursed heretikis, þat magnyfyen here owen
fantasies and dremes, and feyned power and
myraclis, more þan Cristis tychynge and his
apostlis, and Seynt Austyn and Seynt Jerom and
Seynt Ambrose, and many moo, wiþ þe
determinacion of þe trewe court of Rome, þat is
sett in þe beste part of þe popis lawe.
<L 22><T A33><P 520>

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 kunnyng in holy writt.
<L 33><T A33><P 520>

Also, a3en swilk feynid and on groundid
indulgens, howþþ a feifulp prest to multiply quck
resouns, weill he hungril> and pristiþ riþtwisnes
of þe law of God, for by suelk sophymis of
anticrist, þe lawe of God is desipid, and riþful
is put in veyn hope, and vpon ilk side a liuar in
þis world is falsly iapid.
<L 21><T APO><P 08>

were cursing is groundid.
<L 18><T APO><P 21>

But alle þings þat prelatis owun to do are
sufficieny groundid þer, and þan sijen þei curse
not þus, it is not to drede oper wise, þan as is
seid before in þe strong autorite.
<L 30><T APO><P 23>

þat haf for þe ground, þe feip of Crist, þat is þe
ston vp on wilk þe kirk is groundid;
<L 28><T APO><P 35

þeþor as God ordeynid men to strif a3en þeis
princis, þat all be drifun in to þe seruice of Crist,
and groundid and formid bi him.
<L 14><T APO><P 99>

It semiph þus, wan it is not groundid þere, and is
wiþ out med aylasting;
<L 12><T APO><P 103>

And þus, every man beryng þese answers, if he be
groundid in any resoun, wole cese and sufter
þe asse bco loosed and be brou3t to Goddis
werk.
<L 327><T CG01><P 09>
And so we muste to hem applie oure backes bope of bodi and of soule, and be sadelid wip here hooli techyng (bat is, groundid in Goddis lawe) or ellis, forsope, we ben not able pat Jesus Crist sitte in oure soule. <L 367><T CG01><P 09>

And pouh it be wip wordis groundid in Scripture, Cristosom spekep ful scharpli a3en hem in pe 43 Omelic, seyinge þus: Sey,' he seîp, þou vñwise preest' (bat makest suche writtes), ne is not þe euangelie euery dai rad in þe chirche and herd of men? <L 247><T CG10><P 112>

And þis mai not be groundid on þe gospel þat Crist euere beggide þus while he was Lord of alle þyngis, hauynge no resoun whi he schulde begge þus. <L 391><T CG10><P 116>

may bitoken vnfeipful counselouris þat sumwhat 3it gone nere þe truþe, suche þat seyen þat þo þat lyuen innocently as a childe, and þerto ben wel groundid in her kunnyng of þe Olde Lawe, þat is bitokenid as doctouris seyne by þese fuyce barly louis. <L 175><T CG14><P 180>

Seuen circumstauncis I fynde groundid in Scripture, whiche ben necessarie to ri3t almesdede. <L 309><T CG15><P 191>

The first is groundid of þe first wordis of Crist in þis gospel, þere he seîp: 'Whiche of 3ou shal vndernyn me of symne?' <L 20><T CG16><P 195>

But every suche prechour whos liif is wiþout repreef, as I seide tofore, and þerwþ prechþþ þing ellis but Goddis lawe or þat þat may be groundid þerinne and whiche is true (as Daud seîp in þe Psauter: {Lex tua veritas}. <L 72><T CG16><P 197>

Cristen breperen, for þre cauis groundid in Holy Scripture me þinkip men mowen lefully come togider at þe exequies, or byriyngis, or myndis, of deed men: Oon is for to comforte her breperen whiche ben made sory or heuy by deep of her frendis þat ben late passid from hem oute of his wrile. <L 11><T CGDM><P 207>

This obieccion of wordli clerkis is so lewid and so opynli groundid on falsheede that it nedeth noon answere, no but for men of hitil vndirstandyng. <L 25><T Dea2><P 455>

and thei chargiden neuer neither constreynde ony man to take her bookis, but comaundiden men to byleue not to her bokis, no but in as myche as þei weren groundid in holy writ expressly, or in pleyn and sufficient resoun. <L 22><T Dea2><P 458>

And alle þese techen þat þis wille is not set on heuenny hingus, ne his blyeue groundid in God for defaute of good loye. <L 69><T EWS1-35><P 371>

And oþir resoun þat Poule telliþ is groundid on þis rote þat, frow þyme þat man hadde synned, man was suget to uanyte, for he was nedid to bere uanyte of his liif, boppe in peynys of his bodi and in passions of his soule; <L 38><T EWS1SE-34><P 624>

But al þis is groundid in grace of oure lord Iesu Crist. <L 40><T EWS1SE-37><P 634>

And þus seîp Poule solþeli þat, 3if heritage of blis of heuene were groundid of þe olode lawe, þanne it were not groundid of God bi gracious biheste þat bi biy3t. <L 34, 35><T EWS1SE-43><P 657>

And herfor seîp Poule þus þat, 3if lawe were 3oun þat my3te quykene of hymself, soþli of lawe were ry3t groundid. <L 71><T EWS1SE-43><P 658>

for Crist bi souereyn paciens groundid his sectt and fordide opere. <L 89><T EWS1SE-44><P 663>

But feyned fadirhede of þe pope and newe fadirhede of þes abbotis, 3if þat it be falsly feyned, is groundid in þe famur of lesyngis. <L 23><T EWS1SE-46><P 670>

And þus shulden men be rotid and groundid in charite, for to take wip alle seyntis whiche is þe brede and lenghe and heyn3nesse and deepnesse bi whiche God haþ siche names. <L 32><T EWS1SE-46><P 670>

but þe good is groundid of God, bot þe yuel of þe feend. <L 871><T EWS2-MC><P 360>

And heere men seyen comunely þat þer ben þre baptisingis: þe first is baptising wip water, þe toper is baptising wip blood, but þe þridde baptising, most nedeful and most wyrþ, is purgyng of þe Holy Gost, and þat mut God hymself do, as in water and blood of Crist moten nodis þes two firste be groundid. <L 87><T EWS3-123><P 04>
Crist, groundid in mekenesse, wolde not make siche signes to pes ueyn religious for to shewe his hyennesse.

<PL 22><T EWS3-149><P 75>

Houeure men spoken heere, al þe hebene maner of wrchip þat is not groundid in Goddis lawe smacchip pride and shulde be left.

<PL 76><T EWS3-154><P 91>

And Crist answeryng seyde Ech plauntyng þat my Fadir of heuene hæp not plauntyd shall be drawun up by þe rote", as who seip sib þey camen yyne by þe fend and ben not groundid in Goddis lawe, he shulde not spare for tendimesse of hem to seye þe sope, for þei moten fayle.

<PL 34><T EWS3-161><P 114>

And heere ben many prestis groundid þat for hous of Crist þei wysshed and wrchen þat clerksia wante worldly lordship;

<PL 20><T EWS3-194><P 220>

And so aftir þis nepere chaule, in whiche ben pi3t many teçı, as articlis of þis bileeue þat a trewe man shulde haue, þe ouere chaule is nedeful which is groundid in mannsu loye: þat, for þis feyss and þis blood and passioun þat Crist sufferide in hem, we loue Crist for his wrchip andoure profit by holy lif;

<PL 28><T EWS3-206><P 248>

And so synnes, þat ben in dedis and in mennus body wipoutenforþ, ben first groundid in mennus souls;

<PL 18><T EWS3-213><P 261>

þe popis lawis in þis mater ben litiil wrþ for to trowe, but in as myche as þey ben groundid of Goddis lawe or of resoun.

<PL 49><T EWS3-231><P 300>

DOMINICA INFRA OCTAUAUM
DEDICACIONIS: Sermo 115: Omnis qui uenit· Luce 6: Þis gospel tellip hou goostly chirche shall be groundid in Crist.

<PL 1><T EWS3-234><P 306>

And whanne greet weetnesse is maad, þe flood is castun to þat hous and it my3te not moue þis hous, for it was groundid upon a sad storm'.

<PL 6><T EWS3-234><P 306>

And 3if he haue sad bileue in Crist, þanne he is groundid on his stoon.

<PL 9><T EWS3-234><P 306>

and in bope þes pingis ben many erroors in bileue, for it is groundid in mannsu ordenaunse for þe more part and not in Goddis.

<PL 3><T EWS3-237><P 312>

And þis mouçh many men to hate alle opere wordis for Cristis, and sauere hem lesse but 3if þey ben groundid in wordis of þe gospel.

<PL 30><T EWS3-239><P 318>

And þeperfor frere if þin ordre and þi rulís ben groundid in Goddis lawe, tell þou now Iacke Vponlond þat I axe þee, and if þou be or þenkist to be on Cristis side, kepe þi pacienc.

<PL 98><T JU><P 58>

Frere, what charite is it to bigile ynoocent children or þei kunne discreetioun, & bynde hem to 3oure ordris þat ben not groundid in Goddis lawe, a3ens her frendis wille & from helpynge of fadris & modris, whereas Goddis lawe biddip þe contrarie?

<PL 349><T JU><P 69>

sueþ an open conclusioun: sadli groundid in trewe bileue/ þat in þe court of Rome:

<PL 11><T LL><P 15>

ben sett in malice: þat is brennyng in þe fire of foule couette/ For al þing þat is in þis world: eiþer it is þe couetteis of 13en or ellis it is couetteis of þe fleishe: or ellis it is þe pride of þis lif/ and perfor þis chirche is groundid upon þe deuel:

<PL 13><T LL><P 127>

sīb siche somonynge of prelatis is not groundid in cristis lif ne his apostelis ne reson, but in anticristis power bi dowynge of clerksia wip seculer lordischip a3enst holy writt.

<PL 13><T MT02><P 31>

and 3it seytinis in þe popis lawe reprouen euyle lawis vngroundid in holy writt and reson, and hem þat maken hem also, and seyn þat we owen to take heed what crist seip, and to no man ellis but in alse myche as he acordip wip crist, and he his false þat seip or techep ony þing þat is not euydently groundid in goddis lawe, and perfor seyt petry comandip 3if ony speke, loke he speke as goddis wordsis, þus þes worldly prelatis drawen cristen men fro holy writt þat is þe beste lawe and constryne men to here owen lawis ful of errour, maad to colore here cursed pride and couetous;

<PL 24><T MT02><P 38>

and as in þe olde lawe þe prest schulde die 3if he ne entrind in-to a sanctuarie wip-outen noyse, so in þe lawe of grace 3if a prest be doumb of þe precchyng he stiere goddis wrathe vpon hym, and siþ men ben gretyly cursid þat don a3enst þe popis lawe, as me seyn, and þis is a grete popis lawe, groundid on goddis lawe and reson and charite, moche more þen þei cursed þat don a3enst þis lawe.

<PL 16><T MT04><P 58>
and quos symponum regneb in alle statatis deo chirche, boce in statatis groundid of crist and in opere groundid of foolish as 3if pei were statis of holy chirche, but pei ben statis of peo wicked chirche brouste in by lesyngis and ypocrisie.  

but pei dreymng nys not groundid in ony place of holy writt, for god seip generall pei peis preiere is abominable pei turneb awwy and herib not goddis lawe;  

Capitulum 16m: 3it religious possessioners ben groundid and holden forbi blashemye and heresie; for pei ben groundid on peis, peat statutis maad of a synful fool ben betere in here dom pan pei lawis peat crist ordenyede for presstis and clerkis, for ellis pei wittyngly farsoken pe betre and token pe worse and helden it forth, and weren ont of charite.  

pe pei lewen to preche cristis gospel, and compelle opere treue men to leue prechynge of pe gospel, sip pei lawe is seynt gregoryes lawe, *groundid* opynly in goddis lawe and reson and charite, and opere lawes of pe peple ben contrarie to holy writt and reson and charite, for to meyntene pride and coueitise of anticristis worldly clerks.  

and pei bileue is not groundid on pe pope and his cardinals, for peane it moste faile and ben vndon, as pei failen and ben sumtyme distroied, but on ihu crist, god and man, and on pe holy trinyyte;  

for pei ben groundid in abstynence after crist and his apostlis, and namely peis newe religious, and pei turnen hem in-to glotonye and delicat lyflode more comlyny pean opere men; and pei ben groundid on pouert aftar crist and his apostlis, but pei ben turned in-to worldly coueitise bi many sotiltes and ypocrisie; and pei ben *groundid* on labor of here hondis bi here owene reule, and 3it pei turnen pat labor in-to preieris bi mouhp and ben idel and veyn;  

*pane* sip pei taken awwy pe noble goostly good of wilful pouert and sympleness and mckenesse, in whiche vertues crist *groundid* holy chirche, pei ben stronge peues and anticristis disciplis.  

But on this blashemye heresie schullen alle cristene men crien out and take fully pe gospel to here reule and helpe, and not sette bi pees newe lawis maad of synful wrecchis but in also moche as pei ben *groundid* in holy writt expresly or good reson and trowe conscience and charite;  

and sip men ben holden heretikis pat done a3enst pe popis lawe, and pe beste part of pe popis lawe seip pleynly peat echte pat comeb to presstod takib pe office of a bedele or criere to goo bifore domesday to crie to pe peple here synnes and vengancc of god, whi ben not po prestis heretikis pat leuen to preche cristis gospel, and for pees worldly prelatis and newe phariscees ben *groundid* in lesyngis, *perfore* pei comenden lesyngis and meyntenem hem.  

and so ech iugement pat is no3t *groundid* in god schulde be fleed of men as disceyt of pe fends.  

and hey3 presstis of pe temple wip phariscees pat crist reprouede weren more and betere *groundid* pe ben pe sectis of pise freiris.  

and peu bi here owen speche pey tellen pat pey leuen pe betere and louen persones of here ordre not euene aftir pat pei hen goode, and so pe diuision of freris hi pise ordis pat hen not *groundid* makib a prince emuye and putib out loue of god;  

al 3if loye be good 3if it be clene in crist, 3it vnordinel loye *groundid* in falshed is nowyose to men for many enchesouns.  

But here shulden men wite pat holynesse is in pe soule and in noon bodiliche ping but 3if hit springe fro hat, and 3it it is lytel or nou3t but 3if it be *groundid* in truype.  

And 3if we weyn aryht dispensis bi lore of pe hooly goost, pe is neyber stoon ne tree in alle siche newe ordis placis pat it ne is *groundid* bi
wrong, and temporid bi robbysng of pore men.  

It were to wite ouer in his mater, wheber pruie  

and we taken here as opynly knowen, pat  

and pe shirft pat is jus made makeþ men  

Pes men gon before crist þat feynen hem an hid  

Capitulum 7m of þis ground may men se ouer,  

for men shulden trowe to þes pretatis aftir þer  

alle þes newe ordis drenen hem þat þer synne  

for siche ple is groundid in wrongful don a3en  

þe puple bi þe lordship of his lawe.  

and þis 3if þis principle of blyue were wel  

ech siche persoun mut nedis answere bi resoun  

Capitulum 32m by þis sentence may men se hou  

and þis founing vngroundid was noon  

and þese wordis of þe emperours pretatis þat  

þe ordre of kyngis and dukis and knytis and of  

þe ordre of kyngis and dukis and knytis and of  

¡240
and thus seyen summe trewe men that siche grauntis of the pope that ben not groundid in goddis lawe;
< L 27 > < T MT28 > < P 482 >

And also pis staat or power is that vicar of that godned, as it may be groundid here, and as seynt Austyn seyf in the Book of his questionis of that oold lawe and that newe and oper dyuers placis.
< L 12 > < T OP-ES > < P 02 >

And, in ful euidence and opun tokenyng that God takip pis ordyne in his chirche as ful, sufficient and in no wise fauti in scarste or excesse these, Crist that wisdom of the Trinite, bi that which wisdom his chirche is bus ordeyned and foundid upon pese that orly styatis wipout mo, t assault that newe styatis and sectis of that oold lawe, that which were not expresli groundid in that lawe of God, to be drawun out of that chirche bi that roote.
< L 55 > < T OP-ES > < P 04 >

Or ellis li3ti those newe sectis ben groundid upon seynt Petris wordis (ii Pe - ii), where he seyf these: (Fuerunt vero et pseudoprophete in populo, sicut et in vobis erunt magistri mendaces, qui introducent sectas perditionis, et eum qui emit eos Dominum negant, superducentes sibi celerem perditionem.
< L 185 > < T OP-ES > < P 10 >

And, certis, and we applie the lyuynge and the maners of oure newe sectis to his prophecies of seynt Petir, that which is that trewest manere of expowynynge of derk prophecies for that dede or that ping in hisexpowyn rh prophecies, we mai se many of that newe sectis groundid in those wordis.
< L 200 > < T OP-ES > < P 10 >

Ferpermor, in opun euvidence and knouleche that God hatip suche sectis in his chirche, how shalt vnystondere here that seynt Poul, that in heuen hadde lerned of Crist how he wolde haue his chirche groundid and gouerned in erpe, stifi wpstood suche sectis in his bigynnyng and wolde not suffere hem to growe into Cristis chirche duringe his tyme.
< L 576 > < T OP-ES > < P 23 >

And sif that dowynge of that clergie wip that secular lordships is groundid upon his dede, we mai se that pis processe how that clergie is wondr ful infect wip symonye and heresie.
< L 1791 > < T OP-ES > < P 84 >

And notwithstanding that his lordship in that clergie is groundid as it is seid upon heresie and symonye, pei sechen alle that weyes that that can, 3he, and goen opunli into that feeld armed, and killen cristen men for to gete and holde such lordship.
< L 1896 > < T OP-ES > < P 90 >

siip that he is boundun bi that lawe of kynde to ordeine for his children, and ouer pis that he is yboundun bi Goddis lawe to susteune that staat of secular lordis that ben autosiris now in that chirche bi Crist and hishe apostlis, where those religiouse ypocrisit ben not so expresli groundid.
< L 2450 > < T OP-ES > < P 120 >

For, whoso takip helde to hat that I haue seid in his mater, mai se how those ben not groundid upon that soon but raoper upn that erpe or ellis upon that grual;
< L 2664 > < T OP-ES > < P 129 >

And me penkip her mai no man resonabli blame me moche for any pis that I haue seid here at his tyme, for I hope that God hath rulid his tunge, so that I haue depraued no mannes persoone no staat approued and groundid of God and his lawe;
< L 2960 > < T OP-ES > < P 139 >

And sif that endowynge of that clergi is groundid upon his dede, we may se by that processe how that clergi is wonndulfull infect wip symonye and heresie.
< L 543 > < T OP- LT > < P 85 >

Moral comauandemantis techen to holde and preise and cherishe vertues, and to fle and repreue vices, and these comauandemantis bynden euer, and han strength, for the ben groundid in charite and resoun, and in lawe of kynde.
< L 6 > < T Pro > < P 3 >

so now a fewe pore men and idiotics, in comparisson of clerkis of scole, mown haue the treueth of holy scripture a3ens many thousinde prelatis and religiouse, that ben Jouen to worldly pride and coucitise, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren oonly the treueth and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordyneacnis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelatis and feyned religiouse grounden hem on synful mennis statuiss, that soumen pride and coucitise, and leten the treueth and fredom of Goddis lawe to be knownen and kept, and bringen cristen puple in needel atherdam and greet cost.
< L 32 > < T Pro > < P 30 >

And these ther goostly vnystondings ben not autentik either of beleue, no but the ben groundid opynly in the text of holy scripture, in oo place other other, either in opin resoun that may not be distroied, either whanne the gospelis either other apostlis taken allegorie of the elde
testament, and confereyn it, as Poul in the pistle to Galat.

< L 36 > < T Pro > < P 43 >

and certys the Spirit of God, that wor3ste these things bi the autour of scripture, bfore st3 withoute doute, that thilke sentences schulde come to the redere, either to the herere, 3he, the Holy Goost purveyde, that thilke sentence, for it is groundid on trewthe, schulde come to the redere, either to the herere, for whi what my3te he purveyed of God largiliere and plentyoussliere in Goddis specisih, than that the same words be vndirstonden in manye maners, whiche maners, either words of God, that ben not of lesse autorite, maken to be preued.

< L 23 > < T Pro > < P 45 >

For, whoso tak3p hede to þat þat I haue seid in þis mater, mai se hou þese ben not groundid upon þe stoon but ræper upon þe erpe or ellis upon þe grauel;  
< L 11 > < T SEWW18 > < P 93 >

And if þou wolde examyne feip, wher it be truþe of Cristis chirche, loke where þat it is groundid in any article of þe crede; if it be not groundid þere, take it not as bileuee.

< L 277, 278 > < T SEWW15 > < P 82 >

But axe þese freris where it is groundid in comoun bileuee of þe chirche, and if þei failen in þis poynt, haue hem suspect as feendis children.

< L 293 > < T SEWW15 > < P 82 >

On þis wise schulde feip be purgid and vertues groundid in þe peple.

< L 299 > < T SEWW15 > < P 96 >

And me þenkiþ þer mai no manresonabli blame me moche for any piting þat I haue seid here at þis tyme, for I hope þat God haþ rulid my tunge, so þat I haue depraued no mannes persoone ne staat approued and groundid of God and his lawe;

< L 120 > < T SEWW18 > < P 96 >

For alle þei ben sadli groundid vpon þe corner­stoon Crist, heerynge his word and louynge it, bisiinge hem feijphulli and contynuelli in alle her wittis to do þeraþur.

< L 915 > < T Thp > < P 51 >

And I seide, Sere, owip þe doctrine, þe heestis eiper þe couneil of any liif to be accept eiper obeiied vnto, no but þis doctrine, þese heestis and þis couneil mouen ben groundid in Cristis lyuyyte and techinge speciali, eiper in þe lyuyyte and techinge of hise apostis or of hise prophetiþ?  
< L 2044 > < T Thp > < P 87 >

If þou saist þis is not so, bot groundid with out skil, Loke how Sampson bonde þe foxes two & two to gedir, Til þat þat destried þe come all about hem, þis was, as a doctour saith, þe figur of freres.

< L 20 > < T UR > < P 102 >

3it Daw, in þis mater þou broylist vp many lesynges, For ground of þin ordre not groundid in þe gospel;  
< L 131 > < T UR > < P 106 >

3e ben more obedient to 3our owne reules þan to be reules of Crist groundid in lawe.

< L 137 > < T UR > < P 106 >

Dawe, þou ratelist many thynge, bot grounde hast þou non, For where groundist þou in Goddis lawe to close men in stones Bot if it were wode men or Giloures of þe puple, Sip alle þat is not groundid smacchip grete synne, Bot if 3e taken, as 3e vse, arseworde þis gospel: {Non potes vitius conscribas super memem posita}.  
< L 150 > < T UR > < P 106 >

GROUNDIDE.....4  
And here many men supposen, as reule þat fallip no3t, þat word groundide first in freris is an open lesyng.

< L 17 > < T A21 > < P 266 >

God plauntide a vyne3eerd whanne he groundide holy chirche, and algatis in Jerusalem, for þer was myche si3t of pees.

< L 28 > < T EWS3-157 > < P 98 >

And so, 3iþ men maken lawis not groundide on Goddis lawe, and dampnen men as hereticis for þey don aþenus þe lawis, þe damperes ben heretikis, for þey welen be anoper god.

< L 240 > < T EWS3-179 > < P 181 >

þerfore it is to stonde, wipoute any drede, to holy scripture and to þe werkes of Crist for a foundemt þat may not faile, and to þe determynacioun of þe chirche of Rome eiper of any oper onely in as muche as it is groundide expressly in holy scripture eiper in open resoun.

< L 181 > < T SEWW24 > < P 127 >

GROUNDIDEN.....1  
for þey seyn þat groundiden þe cloystris, þe men my3ten no more dwelle out þer-of þan fî3s my3te dwelle out of water, for vertu þat þey han þeryne.

< L 27 > < T MT27 > < P 449 >
GROUNDEDE...1
But it were to witte ouer, wherfore proud clerkis the more thei cunninge Cristis lawe the more they make hem selfe damnable for here high cunninge and here wicked lyuynges, and the symple men for here lytly cunninge groundyn hem sylf the more in meknesse, and bisie hem to lorne the wei of saluacioun.

<.L 20>&<T Dec>&<P 453>

GROUNDEDEE......1
But it were to wyte ouer, wherfore proud clerkis the more thei cunninge Cristis lawe the more they make hem selfe damnable for here high cunninge and here wicked lyuynges, and the symple men for here lytly cunninge groundyn hem sylf the more in meknesse, and bisie hem to lorne the wei of saluacioun.

<.L 47>&<T EWS2-87>&<P 188>

GROUNDEDD......7
And herfore Jon Baptist answered prestes and Pharisis, and precidh not hys heyneyns, but he worhipsse of Crist, and seid himself was a voyce criyngse in wildirnesse, and grounded hiss word on Goddis lawe in Ysaye, and so tolde what office God had ordained hym.

<.L 28>&<T A10>&<P 180>

Loke furst þat he be grounded in stable bygynynge, and siþ þat he procede in gracius men, and siþ þat he ende in fulnesse of charite, and þanne his by3f is swampmed aftur þe Trimynye.

<.L 125>&<T EWS1-54>&<P 474>

And siþ þesse false fressis cam last into þe chyrche, it semep þat at hem schulden men bygynne to practis, for þei semon lest gronded or roteide in malice, al siþ per malice be scharpeste, as feuer of o day.

<.L 85>&<T EWS2-67>&<P 68>

And schortyly, none yuel is sufferud, but siþi it be grounded in gode.

<.L 45>&<T EWS2-87>&<P 188>

And þis synne ys more in couentus, þat ben grounded in þer goodus, and eucre ben depude in þer synne for defau3te of ryþt hope.

<.L 61>&<T EWS2-99>&<P 246>

And as anemptus þe pride condicion þat is profi3tyng to þe chyrche, siþen it schulde be goostly profi3tyng grounded in vertuwis, no dreede such an ypocrite dop moste harm to þe chyrche;

<.L 96>&<T EWS2-MC>&<P 332>

On þis wyse schulde feyþ be purged and uretteweys grounded in þe puple.

<.L 335>&<T EWS2-VO>&<P 378>

GROUNDEDD...1
But it were to wyte ouer, wherfore þes chesynge þat preestus make, and þis dowyn þat þei han, be groundede in Godus lawe.

<.L 47>&<T EWS2-87>&<P 188>

GROUNDEED.....7
And herfore Jon Baptist answered prestes and Pharisis, and precidh not hys heyneyns, but he worhipsse of Crist, and seid himself was a voyce criyngse in wildirnesse, and grounded hiss word on Goddis lawe in Ysaye, and so tolde what office God had ordained hym.

<.L 28>&<T A10>&<P 180>

Loke furst þat he be grounded in stable bygynynge, and siþ þat he procede in gracius men, and siþ þat he ende in fulnesse of charite, and þanne his by3f is swampmed aftur þe Trimynye.

<.L 125>&<T EWS1-54>&<P 474>

And siþ þesse false fressis cam last into þe chyrche, it semep þat at hem schulden men bygynne to practis, for þei semon lest gronded or roteide in malice, al siþ per malice be scharpeste, as feuer of o day.

<.L 85>&<T EWS2-67>&<P 68>

And schortyly, none yuel is sufferud, but siþi it be grounded in gode.

<.L 45>&<T EWS2-87>&<P 188>

And þis synne ys more in couentus, þat ben grounded in þer goodus, and eucre ben depude in þer synne for defau3te of ryþt hope.

<.L 61>&<T EWS2-99>&<P 246>

And as anemptus þe pride condicion þat is profi3tyng to þe chyrche, siþen it schulde be goostly profi3tyng grounded in vertuwis, no dreede such an ypocrite dop moste harm to þe chyrche;

<.L 96>&<T EWS2-MC>&<P 332>

On þis wyse schulde feyþ be purged and uretteweys grounded in þe puple.

<.L 335>&<T EWS2-VO>&<P 378>

GROUNDEDEDD......1
But it were to wyte ouer, wherfore þes chesynge þat preestus make, and þis dowyn þat þei han, be groundede in Godus lawe.

<.L 47>&<T EWS2-87>&<P 188>

GROUNDEDD.D......7
And herfore Jon Baptist answered prestes and Pharisis, and precidh not hys heyneyns, but he worhipsse of Crist, and seid himself was a voyce criyngse in wildirnesse, and grounded hiss word on Goddis lawe in Ysaye, and so tolde what office God had ordained hym.

<.L 28>&<T A10>&<P 180>

Loke furst þat he be grounded in stable bygynynge, and siþ þat he procede in gracius men, and siþ þat he ende in fulnesse of charite, and þanne his by3f is swampmed aftur þe Trimynye.

<.L 125>&<T EWS1-54>&<P 474>

And siþ þesse false fressis cam last into þe chyrche, it semep þat at hem schulden men bygynne to practis, for þei semon lest gronded or roteide in malice, al siþ per malice be scharpeste, as feuer of o day.

<.L 85>&<T EWS2-67>&<P 68>

And schortyly, none yuel is sufferud, but siþi it be grounded in gode.

<.L 45>&<T EWS2-87>&<P 188>

And þis synne ys more in couentus, þat ben grounded in þer goodus, and eucre ben depude in þer synne for defau3te of ryþt hope.

<.L 61>&<T EWS2-99>&<P 246>

And as anemptus þe pride condicion þat is profi3tyng to þe chyrche, siþen it schulde be goostly profi3tyng grounded in vertuwis, no dreede such an ypocrite dop moste harm to þe chyrche;

<.L 96>&<T EWS2-MC>&<P 332>

On þis wyse schulde feyþ be purged and uretteweys grounded in þe puple.

<.L 335>&<T EWS2-VO>&<P 378>
Alle þe þre sectis mude sachte smacchen errour, siþ þei grouwnden a perpetuel rewele to alle men of þese ordres þat þe gospel lefte by wisdom of Crist;

And in þis mekenesse mut a man grouwnden his tower, 3if hit schulle tyeue to heuene;

And þus men grouwnden manye blissus, but alle ben browte to þese fowre þat we can rykenen in seynitis;

þes freres seyn þe contrarie, and grouwnden hem an ordre of þer wilful beggyng, bi men þat han no nede;

þat pe ye brygon in brepren by falschede of lesgyngus, so ben þer ordres grouwndide in falsheed on eche syde.

Verely pees is grouwndet in God, wann God loueþ a man, and to þat pees suweþ pees wiþ alle creaturus;

If it be not grouwndet here, tak it not as byleue.

Byfor we goo to spiritual vnburstondyng of þis gospel, we schal wyte þat þe same Cristys disciple þat was fyrst clepyd Symon was clepyd Petur aitur of Crist, for sadnesse of blyeue þat he took of Crist, whyche Crist ys a cornerstoone and grouwndeth al tretwe;
And so schulde men note þe forstwe prowe
nowmbræ, and aþen eche part of hyt growndon
hem in mekenesse.
< L 43 > < T EWS2-122 > < P 321 >

Þe þride rewe þat men vsen here, and puttþ
monye men to reste, þei dele not wip þes newe
ordris but supposon hem heretykus, be þei
monkis, be þei frris, for þei growndon hem not
on resoun;
< L 374 > < T EWS2-MC > < P 342 >

For þei seyn þat þei ben most blessude and 3et
þei growndon alle synys of þe chyrche;
< L 585 > < T EWS2-MC > < P 350 >

GROWNDUD......10
and so of al his ordeynæ, but 3if hit be
growndon in Godís lawe, sette no more pris
þerby þan by lawe of þe emperour.
< L 68 > < T EWS1-52 > < P 462 >

And so menye men wenon þat alle þese newe
sectis browt in, sëþ þei be not growndud in þís
lawe, smacchen somwat of heresyes;
< L 22 > < T EWS1SE-02 > < P 482 >

and þis childhede is dere 3if it be growndud in
vertuws.
< L 9 > < T EWS1SE-18 > < P 552 >

And sëþ charite techef men to not comune þus
wip tryuauntis, but to ðele hem in word and foode,
rewlus of charite teche not here for to myantene
þus þes men, whos statt is not growndud by
God.
< L 77 > < T EWS1SE-28 > < P 596 >

But þis is ful of heresyes as falshede in which it is
growndud.
< L 64 > < T EWS2-111 > < P 284 >

Feruus schulden helpe in þis cause, sëþ þei ben
growndud in pouére, and þei han but temporal
goodis, þe whych þe ben knyttude to þer hertus;
< L 117 > < T EWS2-75 > < P 115 >

And þanne monye men þenkon þat þis eleccion
schulde not be, sëþ it may not be growndud in
resoun, ne in Godus lawe.
< L 63 > < T EWS2-87 > < P 188 >

Penaunce disposuþ a man to take byleue ouer a
beest, and þanne byleue ordeynæ hym to be
growndud in oþre vertewys.
< L 24 > < T EWS2-88 > < P 194 >

False pees is growndud in rest wip oure
enemies, when we assente to hem wipowte
aþenstaundyng
< L 166 > < T EWS2-90 > < P 212 >
stond perby to þi deþ;
<0><L 329><P 377>

GROWONDUP.......3
And antirist makþ now newe lawis, and
growondup hem not on God and mon;
<0><L 83><P 559>

And þus it semþ to monye men þat þes fowre
sectis þat ofte ben spokone, siþ Godus lawe
growondup hem not, ben not þus fro abouen, but
fro bynehþe of þe feend.
<0><L 16><P 585>

And þis power is muche of blisse as þis feend
feynop and growondup hym nakydly of fals
vndurfondyng of words of Crist as trewe men
may wel wyte.
<0><L 336><P 340>

GROWNDYT......3
Þese ypocrites seyn þat her sectis, and alle þe
dedys þat þei doon, is growndyt vpon Crist as is
Cristus religioum, and so þei han none newe
ordres bute newe customys þat þei mow leue.
<0><L 79><P 294>

for Iohn was stable in þe loue of God, and soo
was he growndyt in þe stoon of riþtwynesse.
<0><L 50><P 337>

And 3if þow wolde examyne feþ, where hit be
trowpe of Cristus chirche, loke where þat it ys
growndyt in ony article of þe crede;
<0><L 311><P 377>

GROWON.......3
but þis venym furst was luytel and hyd by
cautelus of þe feend, but now hit is growon
to myche and to hard to amende.
<0><L 62><P 461>

but men schulde be in hym by grace, and take
moysture of his lore, and so profiþte to ofre
brawntich þat growon in þis vyne.
<0><L 33><P 02>

and þus to fewe men in þis liſf wanton ermes of
dispeyr, for þei pat ben depude in synne, and
þenke not but on þes worldly goodus, wanton
hope of heueneuty blisse, and þus þei growon in
dispeyr.
<0><L 58><P 246>

GROWYDE.......5
We schullen wyte þat owre Iesse, siþ he was þis
manhede and suget to ofre men, and growyde in
waxyng and in elde, he profiþte in connyng
wyche þat cam of his wites.
<0><L 41><P 357>

{DOMINICA IN SEXAGESIMA: Evangelium
Sermo 38: Cum turbis plurima congruentent· Luce
8}: This gospel telliþ in a parable how þat holy
chirche growyde by gracious sowyng of Crist
and growyng of þis hooly seed;
<0><L 1><P 384>

þis whete corn is Cristes body þat bycam man
here in earþe, þat furst was deed, and siþ roos,
and browte of hym manye partis, And þus
growyde hooly chirche from oon to hire fulle
nowmbré.
<0><L 78><P 387>

And in tokne of þis þing, in Cristus tyme and
longe aftur, þof þe chirche, and growyde brode;
<0><L 634><P 351>

And so, al 3if seyntis in heuene ben more þan
was Baptiste heere, neþeþeþ þe roos noon more
womans child þan was Baptiste, siþ for tyme
þat he growyde he was most growyng holy man.
<0><L 13><P 07>

groundinge10
GROUNDING.....4
and but þis groundinge be in deede, dremes and
confermyngis ben nouȝt.
<0><L 27><P 353>

And þus grounding of Goddis lawe faillip
shamefulli here, þat 3if Crist scide to Petre,
whatever he bonde above þe erþe is bounden in
heuene, þanne þis is þef þe seide of þe pope, þat þing
he fynþe him for to binden, it is so bounden of
God.
<0><L 26><P 355>

And þis groundinge shulden men take wiþ
reverence, and leeve þis leed.
<0><L 23><P 362>

and as þe firste wile of þe fend bigan soone in
siluestris tyme, so þis seconde wile bigan in
groundinge of þes newe ordris.
<0><L 18><P 445>

GROUNDING.....2
The xxv' Article: Cristene men ben not holden
for to bileue withouten opin groundinge of holi
scripture or of reesoun that mai not faile, that

10 5 variants; 22 occurrences.
seyn Petir hadde more power of byndinge and assailinge, than othere apostlis gretli loud of Christ.

But trowe no3t pis fesyngye of freris, sise it wante groundyng:

GROUNDYNG....3
silen God has 3yven 3owe þo swerde for to mayntene his lawe, and bitaken his Chirche to 3oure powere, and grete kyndenes schewid to 3owe in groundyng, worship pyng, and conferring 3oure state, and made alle men, prestis ande ojer, sogett herto.

and alle þe ordres of freres, on payyne of lesynge of her legyauns, telle þe kyng and his rewme wip gode groundyng what is þe sacrament.

GROUNDYNGE...8
Foras hom fayles groundynge of hor fals sectis, so wolde pei reverse þo ordynance of Crist.

and suche willeful beggyngye lackes groundyng of resoun.

For if men aske hor groundyng, þei stonde stille as foles, or tellen straunge tales no3t to þo purpose;

As anentis hor chaffere by lettres of fraternyte, schulden myghty men aske hom groundyng of hor sentence;

Certis, þis court wil enforce hit to dampe by cursyngye or prively nurthur trowe men þat tellen þo trueth of prestehode, groundyng hem upon Criste ande his lawsis, schewynge þo state of kyngis ande lordis, how falsely hit is borne doune by yprocisy and blaspheme power of Anticristis clerks.

þat alle possessiones, on payne of leesynge of alle hor temperaltes, telle þo kyng and his rewme, wip sufficient groundyng, what is þis sacrament; and alle þo ordiris of freris, in payne of lesynge of alle hor legeaunce, telle þo kyng and his reume wip gode groundyng what is þis sacrament.

THE FUNCTION OF THE SECULAR RULER
(Tractatus de Regibus) Capitulum Primum
Sythen witte stondis not in langage but in groundyng of trueth, for þo same witte is in Laten þat is in Grew or Ebrew, and trueth schuld be openly known to alle manere of folke, trowthe moueþ mony men to speke sentencis in Yngelsyche þat pai han gedirid in Layyne, and herfore bene men holden heretikis.

GROUNDYNG....5
But loke þis groundyng disseyue þe nowt!

And here makon men þes newe ordris to schame, and axson groundyng of þer deedis;

And síþ þe frerus accuson þe court in mater of þe sacrid host, and seyn þat it techeþ þat þis host is not Goddis body, but accident wipowte suget þat alle men knowe not, men schulden axe þis trowpe of þis court wip good groundyng;

Trowe men not to hem, but take heed to þer groundyng, and 3if þei proue not þat it is byleue, loke þat þey auoyde it on a war maner;

And meue þe kyng and his rewe to aske scrarpely of his clerks þis offys: þat alle his possessioneres, on payne of lesynge of alle her temperaltes, telle þe kyng and his rewme wip suffycient groundyng what is þis sacrament;

groundi
GROUNDLI.....6
Grosted seith groundli al this.

1 variant; 6 occurrences.
and pe scripture pat Crist spekib of whan he seip pus: Pe scripture pat pe Fadur haþ halowid and sent into pe world mai not be vndei.
\[L 2771<\text{<T OBL><P 227>}

And porf if pis mater be wel and groundli sou3t out, it schal be founden pe wood rayng and pe drunken dremyng of pe deuyllus chirche!
\[L 3817<\text{<T OBL><P 254>}

And as her fadir Lucifer, bi enpungnyng of trupe of Goddis word, brou3te yn al pe errour groundli pat is in mankynde, so doen now hise discipils bryngen yn al pe vnsstabilnesse of bileueu, heresie, errour or mysbileeue regnynge in pe tyme of pe newe lawe.
\[L 455<\text{}<P 19>

grucche12
GRUCCHE......34
Therfore ech prest do truli his office enioynid of bodi sue therfore.
\[L 25<\text{<T 37C><P 100>}

Ne grucche we not pat pes patrounes ben cald pus ydotes.
\[L 27<\text{<T A25><P 429>}

Perfor hem see pore men pat pei grucche not a3en God, but be glad of pe rones;
\[L 4<\text{}<P 41>

Or ellis it mai be vnderstonde pus, as anoper glose seip: suppose pat pei wolden grucche or my3ten grucchen, whiche pei my3ten not, pei ne hadde no cause, for in no þyng pe housholdere dide vniustli wij hem.
\[L 174<\text{<T CG08><P 85>}

Also, it makib a man grucche a3ens God;
\[L 18<\text{<T CG11-A><P 131>}

And pei schulde not grucche for his schorte pursweyng, for Crist tellib pat, as his Fadur sente hym, so he sendep hem to suffre tribulaciones, and pei schulden holden hem payede of such forme of seendyng.
\[L 29<\text{<T EWS1-47><P 434>}

Men may not grucche heere for pes wordis of Poul, for God mot sowe his grace dyuersely in men.
\[L 6<\text{}<P 513>

And here pes foure ordris semen to grucche muche a3eynys þis trewe, for þei magnyfyon her lawis, and executon hem bussily;
\[L 92<\text{<T EWS1-15><P 542>}

and who schulde grucche a3enys þis?
\[L 100<\text{<T EWS1SE-15><P 543>}

But who wole grucche a3enys God for þis traule?
\[L 6<\text{<T EWS1SE-34><P 623>}

What man schulde þanne grucche to suffere willefulli for blys?
\[L 42<\text{}<P 624>

þe fyucche tyme biddib Poul þat we grucche not a3enys God, for worldli desir, ne flesheli, ne for peyne þat we sufferen;
\[L 41<\text{}<P 640>

Who schulde grucche for þes dyuysiones, sip þei ben þus ordeyned of God?
\[L 63<\text{}<P 645>

And, 3if þou grucche hera3een, þat a man dop many euele werkis, and God dop al þat man dop, and so God dop many euele trewe men grauntyn his of God þat eche creature of þe world, wher þat it be good or yuel, is maad of God, Lord of aIle;
\[L 17<\text{<T EWS1SE-42><P 651>}

And 3if men grucchen a3enys þes wordis, luke þei þe bileeue þat Poule tellib heere, and grucche þei þanne a3enys God and a3enys treuþ þat witnessip þis.
\[L 58<\text{}<P 694>

3if þow grucche a3en pouerete, and coueyte worldly lordschipe, wyte þow þat Crist before was porere þan þow, sip he hadde not by his manhede plase to reston his heed yyne.
\[L 25<\text{}<P 12>

And neypur part schulde grucche heere to do þus as Crist techep, for it schulde turne wiþowte charge to mede of boþe partyes;
\[L 76<\text{}<P 19>

How schulde we grucche a3enys God, þat we trowen dop so wel?
\[L 32<\text{}<P 222>

And who þat failib upon þis stoon, repungnyng Crist or his lawis, shal be broken in his conscience, and grucche a3enys hymself.
\[L 78<\text{}<P 100>

But Iesu, knowynge by hymself þat his disciplis wolden grucche herfore, he seide to hem Þis þing selaunderip 3ou?
\[L 17<\text{}<P 159>

And heere may men se by resoun þat Cristis prestis shulden not grucche 3if men token þer tempereites;
\[L 25<\text{}<P 292>

12 16 variants; 102 occurrences.
so this myraclis pleyninge is verre witness of
menus averse & covetyse byfore, that is
maumetrie, as seith the apostele, for that that
they shulden spendyn upon the nedis of ther
ne3eboris, thei spenden upon the pletys, and
to peyen ther renour and thet dette thei wolent
grucehe, and to spende two so myche upon ther
pley thei wolent nothinge grucehe.
<1L 32, 33><T Hal><P 54>

lest pei pis greete abhomyначioum of Antecrist
were asped & lettid, he haþ suspandid prestis
from her office and 3ouun hem greete wagis of
possessiouuns & digynetee a3ens Cristis lawe, &
chouun suche þerto þat þei schulde þe irond, & þeis lordis ben in
þe rerewarde of Antecristis bateile.
<1L 57><T JU><P 56>

grecehe no3t herfor þat god is cheif lord, for
it fullip to his godned to be lord of eche þing,
and more curteys lordys may no man haue, ne
more profitable lawsis to lade a man by resoun.
<1L 25><T MT21><P 284>

3if freris ben not spoken of here þei moten liue
þus iustliche, þat þei grucehe not a3en here
pouertee ben not spoken of here
þeir wypringis.
<1L 31><T MT22><P 308>

þis renegat haþe also cast downe of þe comente,
þat is betokened bi sterris þat ben many, and þat
not onli into synne, bi wijdrawing of Goddis
lawe in worde and dede, but also he haþ
chantisid hem so Þat þei schul not be so hardi
onyss openli to grucehe a3enst his most passing
abhomyначioucns, ne auenge hemselfe, haue þei
euer so meche wrong, ne detecte the auon3trie
of oon of his special lemys, alþou3 þe fynde him
upon his wif, but ræpur hele hem and lete hem
lise stille.
<1L 1415><T OBL><P 193>

But here li3tli men þat ben y3ouen to sensible
þingis liik beestis, and deliten to beestli hemself
in suche sensible þingis þat mouen þe tward
wittis, as rynynge of grete bells, noys of organs
and curious synyng, greet bildoing and costliw
and curious pinyngt, and han not her resoun
arerd aboue sensualite to vndirstonde þese
meschewes þat ben in þe chriche wolten grucehe
a3ens me here, and wolen merueile what haþ
ablyndid me, þat I mai not se hou fair God is
served among his peple þat I empungene, and þat
bi occasion of his perpetuel almesse þat I blume
erer.
<1L 2288><T OP-ES><P 112>

and þanne, as I am sikir, þei shulde grucehe
a3ens Þis folk wip me, and knowe cleeeri snow
þat no bing þat þese yopocritis doen is worbi
euerlastyng blis or plesaunt in þe si3t of God, as
it is declarid bifore.
<1L 2296><T OP-ES><P 112>

and neper part schulde grucehe here to do þus as
Crist techip for it schulde turne wipouthe charge
to mede of bope parts.
<1L 66><T SEWW 23><P 121

And I seide, Ser, it is no wondir þou3 þe peple
grucehe to 3ouen to prestis þe lyeulode þat þei
axen, for myche peple knowip now how prestis
my3ten liue, and how þat þei lyuen contrarie to
Crist and to hise apostlis.
<1L 1486><T Thp><P 69

If þese þingis ben wel considird, what wondere is
þan, sere, if parishens grucehe a3ens suche
spensers?
<1L 1512><T Thp><P 70

Bot a3en house in mesure, Dawe, grucehe I ri3t
nou3t, And þow3 þou saye ascombe a shepe
house I haue, þat haþ more grounde in Goddis
lawe þan alle 3our Caymes castelles: I thank
God I beldid it with trwe bygeten gode, Bot 3e
3oures with beggery, bargenyng, & robbery For
gronde haue þai non bot if it be here.
<1L 221><T UR><P 108

Daw, þou herdist me not grucehe þat 3e went
two to gedir, For oþer while 3e gon three, a
womman is þat oon;
<1L 364><T UR><P 113

GRUCCHED....2
al 3if þei grucched a3ens þis worldly lijf
napeles to lietel, and wordynesse was lesse, but
3if þei lyeud today & see þe state of þe chriche,
þei schulde repreue it, bodily for to suffer deþ.
<1L 306><T 4LD><P 449

ouþer þat Antierist schulde schame of hor lif,
and hor wordes contraryen to hym, or for þei
grauntid opunly þat þei grucehe to 3euen to prestis
and to his eapostlis.
<1L 66><T SEWW 23><P 121

GRUCCHEDEN....2
For þe children of Israel gruccheden for hem
wante water, but þes newe oðris now, after
more kyndcnesse of Crist, hadden plente of
water of wisdom þat Crist 3af hem for to drynite.
But þei gruccheden a3enus þis water, and
drunken podul water of þe canel;
<1L 36, 39><T EWS1SE-39><P 640

GRUCCHEDON....3
Godis lawe telluþ wel how þe children of Israel
gruccheden, whonne þei fayledon watur to
drynite;
<1L 55><T EWS1SE-13><P 531>
IN VIGILIA MATHEI. Sermo 64· Udit Jesus pouplicanum: Luce 5· This gospel tellyp how Matheu was chosen and how heretykus grucchedon horfore;

And pharises and scrybis of hem grucchedon a3enys Crist, seynge to hise disciplis 'Why eton 3e and drynkon bope wi3 puplicanys and synfule men?'

GRUCHEN... ...23

Also, men moun vndirstonde disciples,

dide vniustli

Or
glose

my3ten grucchen, whiche hadde no cause, for in no


And summe ben disceyved in and false bihestis, and grucchen evere afturward; And

unwitty, ponysche so sore

dom, ofpe

not do a3enst her wille;

grucchen, and crien a3enst God, as God schulde no ben doumbe than oure Lord Jesu Crist.

Here bid

<MT05> <P 109>

GRUCHEN anticristus disciplis and seyn þat Crist seip here fals;

<MT05><P 109>

for crist and his apostlis leften not prechynge of þe gospel, and 3it þe deuelis lymys maden
discenicion and grucchynge and fi3ttynge a3cnst

disciples and seyn àcristus disciplis and seyn

<MT05> <P 120>

<MT05> <P 120>

also, men moun vndirstonde þat selpe þe

disciples, þat weren chose of God bifo3r al oper,
and pei gruchchen a3en, and cursed and warien ny3t and day, and grete men of his world debaten, and meyntenen debatis at louedaies;
<L 29><T MT15><P 234>
Capitulum 7m: Bvt here gruchchen he fendis clerkis pat hus accusen men, and seyn pat pei ben cleue of pis.
<L 13><T MT22><P 312>
but sum men gruchchen more heere pat personus ben holden hus tryatourly a3enus pe seruys pat crist hap lymytyd to kepe pe soulis of his sheep, and no dreed crist preisip moost pis offiss among alle opere, and 3it consenten pes worldly lordis in cowardise a3enus crist, for pey destrien not siche traytours of god, but pat shulde be pei hye offiss.
<L 34><T MT27><P 449>
grete habundaunce bi tipis, offeringgis and opur deuocions of pe peple, and notwistand into mentenaunce of his owne astate pei ben nedid to pele and spoile pei pore commyns bi dyuerse menys, 3it pe astate of pe secler lordis, from the king vnto pe lowest quyayr, as for pe more partie is so bedotid upon his strong ladi pat pei ben redi to swere to mensyne hir in pis couetous lust pat sche hap to his lordship, and also to di3e in pat cause, and to sle opur sobre folk pat kepen hem vnder pe mesure of Goddis law, and grucchen a3enst pe vnruili raung of pis drunken hore pat pristip aftur innocent bloode, and, as seint Ion seip, is drunken herof.
<L 1289><T OBL><P 190>
Dis renegat uisip his owne determinacion as a stubmlyng stole while he candil is out, and besiip himself to make men fal her that gruchchen a3enst his wordi lordship and vngrounded begging.
<L 1738><T OBL><P 201>
3he, it doip hem ful moche harme, and moche pei gruchchen, if ony nedi man haue so moche of pis breed, he vndirstonde his Pater noster in his modir tunge.
<L 1259><T OP-ES><P 53>
GRUCCHES.....1
But here po world gruchches, and seis pat by his wise weren remwes destroyed.
<L 4><T A09><P 138>
GRUCCHEST.....1
3if howe gruchest pat pi sugetus wole not 3yue pe goodis, penk how Cristus sugetis wolen nebur 3yuen hym mete ne herborw;
<L 27><T EWS2-57><P 12>
GRUCCHIDE.....5
And for opere partis of his grete persone was pis sop pat he gruchide.
<L 153><T EWS3-158><P 106>
Who was he pat gruchide a3en, or in word or in wille?
<L 33><T EWS3-203><P 242>
for oure Iesu gruchide not.
<L 25><T EWS3-228><P 292>
3it whanne the peple gruchide a3eynes Moyses and Aaron, and wolde sle hem vniustly, and God killide mony thousandis of the peple herfore, Moyses bad Aaron preye, and offre encense for the peple;
<L 1><T Pro><P 5>
And for opir patis of his greet persoone was pis sop pat he gruchide.
<L 142><T SEWW010><P 56>
GRUCCHIDEN....4
And pis pei gruchiden a3eynes pe hosbonde, and seyden to hym Pese comen in pe laste howr, and pow madest hem eucne to vs pat baren pe charge and pe hete of pe day of traueyele'.
<L 94><T EWS1-39><P 382>
And alle pe men, whanne pey sawen, grucchiden and seyden pat he turnyde to a synful man, for puplicans weren holdun synful boje in lif and in craft.
<L 9><T EWS3-233><P 304>
grucchiden a3ens pise men: & mad his pleynt to Moises/ & Moises seide: whi art pou enviouse for me?
<L 28><T LL><P 10>
and pei pat weren my3ty wole haue had him to her placis, and perfere pei gruchiden pat Crist 3ede forp wip Zachee.
<L 654><T SWT><P 20>
GRUCCHIS.....1
Pus techis oure beleve, howeyvr Antecrist grucchis.
<L 30><T A06><P 116>
GRUCCHIST.....2
And sip God lefle Crist in his enemys hondis, to good of hym and his chirche, what art pou pat gruchist a3enus God to suffere peyne and fle sloube?
<L 323><T EWS3-179><P 184>
But here up hast pou gruchist a3ens me in hin herte, and woldest bittri aske of me, and we were togidir at partie, wherbi pe beggers pat han neper londis ne rentis, and ben prestis and clerkis moche beter han I, and also semeli men and
worldly worship, and less.

But he gruchich be world, and grenne on trewe men, and seip hat ben heretics, and casten destrie al holy Chirche and feyp perinne.

And bi his skile weren marrteris moeued to suffre ioynulli al per peyne, for no man gruchich ne failip heere but for defaute in his bileue.

But 3it gruchich anticrist for God seip hat dayis comen: for he boostip hat he can proue hat per ben not many tymes, and hou shulden panne dayes come?

And ouer his freris han fendis maner, hat o frere gruchich a3enus anocher, and fi3tip wip hym whanne he prechip treupe in his lymytacion as fendis fi3ten togidere, but gode aungelis ben euere acordid.

And ouer whanne he prechip grucchip come: for he boostip dayes come? But 3it grucchip anticrist for God ben not many tymes, and hou shulden not suffre ioyfulli and be mekely hise disciplis, and make strong hand.

And this it were al on antecrist to teche hat men schulde no3t iuge of dedis of his clerkis, and to seie hat he is lorde aboue ihesu crist, Capitulum 4m: A3eyns his pei fend gruchib bi many blýde resouns, and seip hat gad forbeedip his men to iuge of here briperen.

And as a child is ofte betyn for his owne profyte and 3it he gruchich her-a3ens, for he seip no3t pei resoun.

and what sect gruchich a3enus his is suspect of heresy, for what shulde it harme ony man hat his treuip were wel discussed.

Capitulum 5num: but heere gruchich anticrist and dredisj hat manye of his clerkis shulen wante her worldly worship, and his his lordchip shal be lesse.

Capitulum 11mr but 3it anticrist grucchip and seip hat his is heresy, for it techip a weye bi which hooly chirche shulde be destried.

For, certis, he strong ladi hat Heraude held in aouou3trise was neuer more a Briest after he blode of seint lon pe Baptist pan his lecherous fende, hat hap sett hir see of her afeccion vpon alle pe seclere lordship of alle pe wide world, pristip aftur pe blode of feithful peple pe gruchich, nameli in this poynyt a3enst pe fornycaucion hat sche dope a3en Crist and his blessid lawe.

And Crist hap ordyned hem to be for oure goode, who schulde gruchiche?

But scribes and pharisees gruchchedon a3cn a3en Crist and his blessid lawe.

And Crist hap ordyned hem to be for oure goode, who schulde gruchiche?

Gruchichedon...1

But scribes and pharisees gruchcheton a3en bis and blasfemeden a3en Crist, and seyn hit fallyth nowht but hat smachede synye.

And Crist hap ordyned hem to be for oure goode, who schulde gruchiche?

Gruchichen...4

Gruchichen...4

{DOMINICA TERCIA POST FESTUM
TRINITATIS: Evangelium: Sermo 3: Accesserunt ad Iesum publicani et peccatores: Luce 15:} In his gospel tellith Crist two parables of counfourt how his peple schal be sauyd, al 3it prestys gruchchen pera3eyn, bope prelatis and religious, for her pruyde and cueytyse.

And his dede may fygyre hyng hat fallith now, sip prelates as scribes and religious as pharissee gruchchen a3en trewe prestes, membors of Crist, hat comunen with comunes as publicans and secker lordys as synful men, and seyn hit fallith not to hem to knowe Gods lawe, for pey seyn hit ys so hy3, so sotyl and so holy hat al only scribes and pharissee schulden speke of his lawe, And these secker prelatys may wel be clcypd
scribes, for þei, boþe more and lasshe, writen þe money þat þey pylten of þe peple more bisyly þan þey prenten in ther sowles þe knowynge of Godys lawe.

< L 9 > < T EWS1-03 > < P 232 >

and 3eet vnneþe þei wolon herborne þringen of þer owne ordre, and algatis þei gruchchen here 3if þer gestis be costly, and axson foode or oþur þing more þen men hemself han.

< L 51 > < T EWS1-28 > < P 595 >

But heere men gruchchen a3enys þe wyt þat is heere 3ouen to þis gospel;

< L 599 > < T EWS2-MC > < P 350 >

GRUCHE.......3
þat if þi lord or þi mayster be an heþen man, þat by þi mekenesse and wilfull and trewe servise, he have not to gruche a3ens þe, ne sclandere þi God ne Cristendom.

< L 6 > < T A15 > < P 207 >

 Who wol have tythinge and offringe, Maugre who-so-ever it gruche;

< L 886 > < T PT > < P 175 >

poul techip hou þat bishops shulden ordeyne wel for þer hous and herborne men wiþ-out gruching, but herto þei moten haue wherof ouer þer fode and þer hiling.

< L 18 > < T MT27 > < P 413 >

And I bische 3ou at þe reverence of God þat 3e greue 3ou not wip ony þrue þat I haue seid at þis tyme, for if 3e doen so, I mai truli seie Moyses þat 3oure gruching is not a3ens me, but it is a3ens þe Lord þat is þrue.

< L 2944 > < T OP-ES > < P 138 >

And I bische 3ou at þe reverence of God þat 3e greue 3ou not wip ony þrue þat I haue seid at þis tyme, for if 3e doen so, I mai truli seie Moyses þat 3oure gruching is not a3ens me, but it is a3ens þe Lord þat is þrue.

< L 105 > < T SEWW18 > < P 96 >

And if þis blessid rule, ordynance or pollicie of Crist and his apostlis had be kept for to now, we shulden not haue fallun into so manye inconuenyentis as we ben now, ne þer shulde not haue be sicþ a gruching and rumour for vitaylis amone þe þe puple vnpayed, and gaderingis or quyletis maad as we now heeren.

< L 543 > < T SWT > < P 17 >

GRUCCHINGE....1
and tribulaucioun þat þou sendist, of me is suffrid pacientli and in pees wiþ-out gruchinge, þou3 it be seen bitteriste while opere men ben in welþe.

< L 31 > < T A01 > < P 11 >

GRUCCHINGIS....1

13 1 variant; 2 occurrences.
14 5 variants; 45 occurrences.
Olde pingis ben lesyngis, false oþis, cursingis, schlaundryngis, backbityngis, and grucchyng a3ens Goddis wille and his souode, whiche
scheven þat 3e dwellen in 3oure oold liif;
< L 26 > < T A01 > < P 14 >

GRUCCHYNG....14
And in alle pingis bewar of grucchyng a3ens
God and his visitacion, in gret labour and long,
and gret sikenesse, and oper adversities, and
bewar of wræpe, of cursingy and waryyyng, or
banning, of man or of best.
< L 14 > < T A15 > < P 207 >

As to þe first grucchyng, shal Antecrist grenne at
þe day of dom, and bete togedre wiþ hise teçþ,
for his sharp reprovyng of sentence of ðe gospel.
< L 1 > < T A26 > < P 435 >

and þei browȝten to hym þe asse, and þe foole
also wiþ hire and sparide noȝt for strenge of þe
castel, ne for no peple þat was þerinne, ne for no
grucchyng ne deyninge þat þei miȝt3en haue for
her deede.
< L 350 > < T CG01 > < P 09 >

þis grucchyng of þe scyntis is noo struyng of
hem but wondryng of sowle, as seyn Gregory
seip. And so þis demyng and grucchyng þat þis
gospel spekþ of is wondryng in sowle, and
þangkyng of Godis grace þat he 3af so myche
iȝe to men for so luytel traueyle, for more
iȝ3e þei myhte not haue but fully as myche as
þei wolde.
< L 102, 104 > < T EWS1-39 > < P 382 >

Petre biddþ aftur to his disciplis þat þei schulen
herbole eche opur wiȝt3owton ony grucchyng, siþ
for þis ende God 3ȝueþ houwse.
< L 48 > < T EWS1SE-28 > < P 595 >

{DOMINICA IIII POST TRINITATEM:
Epistola· Sermo 34· Existimo quod non sunt
condigine· Romanos 8·} In ðis epistele techþ
Poule hou þat cristen men shulden laste in þe
seruyse of Ihesu Crist wiȝtoute grucchyng a3enus
hym.
< L 2 > < T EWS1SE-34 > < P 623 >

For þe book of Moyses tellþ þat many men for
siche grucchyng weren killid bi God and his
aunœl, bifore þei camen to lord of biheste.
< L 44 > < T EWS1SE-39 > < P 640 >

And þus 3if þow woldest þenkon on Crist, how
he suffrede for loue of man, it were þe beste
sawmple þat þow schuldest haue to suffren and
to cese þi grucchyng; for, as Austyn seip, no
man in þis world may synne but leuyng þat Crist
tawte, or grucchyng a3en þing þat he suffrede.
< L 36, 38 > < T EWS2-57 > < P 12 >

wijbouwen ony grucchyng #
< L 20 > < T LI > < P 78 >

out taken Caleph and Josue, for grucchyng and
mystyrise to Goddis word, and puisnishide Marie,
Moyses sistro, wiþ lepre, for backbityng of
Moyses, the mylde seruant of God. Also
whanne God wolde haue distryst the peple for
grucchyng a3ens hym, Moyses preyede with al
his herte for the peple that wolde stoune hym to
deeth.
< L 37, 39 > < T Pro > < P 4 >

But, forþþ þat þer ben no but fewe in noumbre
þat aþlen hem þus feiȝiþulli to grace, for to lyuen
here sympli and poreli, and wiȝtouwen galle of
malice and of grucchyng. herfore þe louers of þis
world haten and pursuen hem whom þei known
pacient, meke and mylde, sobi, chast and wiȝfıl
pore, hating and feynyng alle worldli vanitees and
fleschil lustis for, certis, þese vertuous
condicions ben euene contrarie to þe maners of
þis world.
< L 87 > < T Thp > < P 26 >

GRUCCHYNGE....18
See now þe woodnesse of þis grucchygne!
< L 35 > < T A13 > < P 199 >

þis grucchyng of þese first werkmen a3en þe
laste mai not be vnderstonde here an enuyous
wille or indignacion þat men schul haue in þe
Dai of Doom for þe gracious reward of hire
breperen.
< L 152 > < T CG08 > < P 84 >

Seynt Gregorius seip þat þis grucchyng is not
ellis but a wonderful meruelyngyne in mannes
soule or mannes þouȝt3 of þe grete mercy,
bounte, and grace of oure Lord, þat rewardeþ
eche man iliche, boþe firste and laste, þe peni of
euerlastyngyne blisse.
< L 159 > < T CG08 > < P 84 >

And þes schulde be do iustli and for a good ende,
wiȝtoute feynytise, or falsede, or grucchyng of
hire estaat.
< L 211 > < T CG08 > < P 86 >

for sumtyme for enuye and hate ful trewe men
ben sett in prison, and panne it were most nede
to conforte hem in bodi and soule a3enst defaute
of mete and drynk and cleep and grucchyng
a3enst god or dispeir;
< L 20 > < T MT01 > < P 15 >

And not maken hem nedis to spende here litle
catel and be inpacient and grucchyng a3enst
good and man and out of charite.
< L 27 > < T MT02 > < P 30 >

I amoneste and stire in oure lord ihu crist þat
freres ben war and flec fro alle pride, fro veyn
glorie, enuye and coueitise, and cure and
biynesse of pis world, fro detraccion and
gruucchynge.

for crist and his apostlis leften not prechynge of
pe gospel, and 3it pe deuelis lyms maden
discencion and grucchynge and fil3ttynge a3enst
hem And gooide men resceyuynge cristis gospel,
to 3eue vs ensaumple to laste trewe in prechynge
hou3 anticristis clerkis grucchen.

Whanne we seyn, pei wille be don in erpe ri3t as
it is in heuene, we preien pat we don pe wille of
god wip-outen any errour and wip-outen any
cessynge, as blissed ausgelis don euere in
heuene, and pat we don peis wille of god wip ri3t
fulle vnderstondynge, and wip grete desir and
ioie and likynge, and not wip heuynesse and
gruucchynge.

OF SERVANTS AND LORDS: Of seruauntis &
lordis hou eche schal kepe his degree' First,
seruauntis schull en trewely and gladly serue to
here lordis or maistris and not be fals ne idel ne
gruucchynge ne heuy in here seruyce doynge,
but holde hem paied of pe staat of seruauntis, in
whiche god hap ordeyned hem for here beste to
holde hem in me ken esse a3enst pride, and besi
traueile a3enst ydelnesse and sloupe.

and so in summe manere pei ben nedid to be
dampnyd for yperisie and grucychynge of
consciense, and leuyngye of betre þing and
holdynge forþ of pe worse wyttyngly.

for he dop more harm to a cristene man, and
distroyþ more cristene religion, and makþ hate
and grucychynge and discencion bitwixe pore and
riche, and anemtis god;

and sumtyme þes children schulden be goode
techeris and reuleris of pe pepel, and now hen
cursed ypocriites, ful of coueitise, lecherie,
enuye and grucychynge a3enst god;

And þanne me þou3te her grucychynge a3ens me
was so disesi to me pat I purposide herfore to
haue laft her companye.

vnwarned apposynge and answerynge, pat alle
þei þei wolcen of good herte wipou3ten feynyng
oblsichen hemsilf wilfulli and gladli aftir her

kunnyng and her powere to suen Crist pacientli,
truelyng bisili, priuili and apecerli in werk and
in word to wipdrawen whom þei mowen fro
vics, plantyng in hem vertues if þei mowen,
comfortyng and ferþeryng alle hem þat stonden
in grace, if herwiþ þei ben not enhauncid into
veyn glorie þou3 presumcioun of her wisdam
neibger englaymed wip ony worldli prosperite,
but meke and pacient, purposyng to abide
perceueranli þe wille of God, suffryng wilfulli
and gladli wipou3ten ony grucychynge whatever
3erde þat þe Lord wole chastist hem wip, þis
good Lord wole not þanne faile for to conforte,
and helpe alle siche men and wymmen in every
moment and at every point of ech tempiacioun
þat every enmye purposip a3ens hem.

3he, wipou3ten grucychynge Crist suffrid þe cruel
lewes to crowne him wip moost scharp pornes
and to beten him wip a reed.

And þanne me þou3te her grucychynge a3ens me
was so disesi to me þat I purposide herfore to
haue laft her companye.
This was of france nacion, a moncke, and bi ny3t forsok his Abit and fleeede awaye and went to sarsenes in spayne and leerned per curious science, Astronomie and mony oer, of chetiring and fidingel of briddis what pei bitokine, and stule pei chife book of pei maister philosophor, at whom he was iowened, and bi sotetle scapit his master and made homage to pei ducel for to deliuer hym fro his pursuere and bere him ouer pe see.

\[L 230\] <T Tal> <P 182>

\textbf{Habit}\textsuperscript{1} ABIT\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldots\ldot
As touchinge þe abite of þe pharisces þe which Crist repreude, as þe Maistir of Stories telij, þei hadden large and grete hemmes in her abite, and herupon þei soweide brood scrowis wip þe comandements wiritun herupon wip greet lettre, as who wolde seie We kepen þese comandements’; and vndyr þis abite in her hammes hyng a buysh of homes þat prikide hem ofte, as if þei welden mere þus þou3 we wolde for3ete þese maundements, þese homes shulen warme us þat we doen not.’

Crist þanne in repref of þis ypocrilte abite scip þus: þei maken grete hemmes and brood scrowis’.

And so of þis processe wiritun biforn we mai se þat Crist hæþ repœued and dampned not oonli þe fundacioun of suche priuat religiounse, but also þe abite and þe rule, bi þe whiche þei priuat sectis were dyuersid and departid fro þe pure sect of men of þe oold lawe, as oure sectis now bi such fundacioun, abite and rule ben dyuysid eeh from oþir, and also fro þe purid sect of Iesu Crist.

Crist hade 3e faster weddid to þe lawes of Cristis pure sect bi fundacioun, abite and rule, so ful dyuere in opynyouns.

And if men lopen a religiouse ypocrile and callen him apostata þat chaungip þe abite or þe rule þat his synful foundour hæþ bituke him, hou moche ræber shulden men lopen suche, and calle hem apostatas þat þus dampnabl straien awei
And as her abite hat is her shroud bitokenep hat 
|pei ben xede, so her large tonsure or shayung 
|bitokenep her pouert and rasyng awei of alle 
|temperal possessiouns or lordship;

For in suche dennes peceues loten and hiden 
hemslf, and so pece peceues daren, loten and 
hiden hemslf so priueli vndir her ypocrisie in 
abit and ojir hooli signes, pat vnaepe ony man 
mai cleerli perseuye pece peceues.

And pei cleinem hem a patroun, rule and abite 
ojr han xide Helize, or seynt Iohun Baptist, or 
pe perfitt moukis in pe tyne of pe apostolis.

Whanne a synnere is onhourid for reuerence of 
opir }Jan 
pis 
|Jat pis 
|Jese peeues 
|Jese }Jeeues.

For al pis mai be, but }jenke wat good & wat 
harm mai com of }pes abitis, & be wat autorite be 
|bei brou3t in.

And al }pi was doun at }pe ordinaunce of Crist 
|betokeneneb more }jan }pan al }pe }ses freres 
|abitis.

And it is not ynow3 pat freris erren in colour and 
figure of per abitis, to prove }pat }pis sacrid oost 
in colour and figure of breed.

|pes ordris magnifien per abitis, and seyen }pe 
pope hap confermyd hem, And so seyen summe 
}ihat whoewere die in hem shal neuere more cum 
to helle. And, as }pei maken }per abitis mych bope 
in widenesse and sydennesse, so }pei maken }per 
urty mych.

|pei neyntenpte, }hat }pei make not discencion ne 
gendre strif ne cruve amonge cristene men bi 
multiplyynge of newe sectis, newe abitis and 
newe bilawis, But drawe to vnyte and charite, as 
|per is o god, o bilee, and o cristendom.

|hat, as ierome and anseml witnessen, here 
c aroue, here tonsure, here abitis ben ful of 
lesyngis and }pei ben but feynd and peyntid men 
of religion, and not only lesynmongeris but 
pure lesyngis.

Crist groundede not his secte in sich changyng 
of clopis, but in rewle of vertues }hat ben 
|vnsensible to men, and tolde nou3t bi siche 
абитис, but in as meche as }pei helpeden to 
vertues, and }phi men shulden not be weddid wiyp 
hem, but change hem lost here loue erre.

and }phi freris, for heere metis }hat }pei hauen of 
lordis and bishopis, feeden heere soulis azen bi 
fablis, and ben a-boute to hyde heere synnes, but 
certis largenesse of heere abitis hydip not synnes 
fro god.

For God hap ordeyned such holynesse to stonde 
in soule, and }pe }se }men }se }xen }pat such holynesse 
|stondip in her colours and bodili abitis wiyp ojr 
|feyned signes.

|ABYTIS......2 

Ffer}permor we shall suppose }hat bodiliche abytye, 
or wantyng herof, makip not men religiose 
neypery apostataes al 3if }pey semen siche bi 
jugement of men;

And in }phi }word }may }we see how religiouys }hat 
ben today drawn more to }phi abytye and to }phi 
|stynkynge ordenaunce }pan Crist wolde }hat 
|hise 
|apostles chargedon }hanne presenc of his body.

And so God enformep men of }phi pryuate ordres 
|pat }pri }cus of herd ordres ben ydele and 

|nowyons: furt }her 
|clowtyng of her rewle, and }sijen }her obedience, 
|and }athy }

And so long as Crist lyvyd amongst }phi lues, he 
|reprov}y }hyschopis and }pe }princi of preasstis 

|and }phi }scribes and pharesich, whiche were of our

1258
religion and lyvynge, whiche were contrary to Cristis lyuing and his teache, for hee were all
given to auarice and to lordschiphe, and by
ypocrisie seamyd holy in her abytis and her
lyvynge.
<L 24><T SEWW17><P 89>

HABIT....8
For true men knowne wele hæt þe habit makik
not þe monke, chanoun, frere ne preste. Now the
priest
<L 181><T 4LD-2><P 206>

Wyl þu hast habit and schauin croun, and oþer
signis wip out vertu and lif of spirit, and wip out
þe dede;
<L 30><T APO><P 89>

he seih, þat þer sum in þeis daies þat wel be
ooneris, but in express maneris þei kast no þing
a wey, þei chaungne not þe yepte but þe clop, 
þei are þat forsakem þe world only in word, but
not in werk, þei lifen worldly, and hidun þer
bicis wip a veyn hiȝt of better lif, and mantel it wip
a name of ymaginid religioun, þey tak for vertu, þe opinion of vertu, þey wil be seen a 
mong men dredy and just, þei diuerse fro þe
puple, not in mynd, but in clop, not in lifing, but
in habit only, in liknes, but not in effect, þei
study to be seen gret, but not to be, þei preche
gret þinges but þei do hem not hem, þei accuse vices, 
but þey do not a wey, þei ben in wordis, but þei
do not in dedis.
<L 12><T APO><P 104>

So swilk similitudis of religious eftter habit, and
ypocris signis, and neverþeles not haging þe
vertu of Cristis religioun;
<L 9><T APO><P 105>

O þou foltid schepard anticerist: God seih þou art
an ydole haungyn a bischopship habit: but neipir
vertu ne spirit: lijf ne dede: þat longip to a 
bishop #
<L 12><T LL><P 14>

her habit & her suffragis & oþer preisst don als wick;
<L 13><T LL><P 92>

3e wip-inne age of discretion, þei schul not
forsake þe habit of freris for drede of prynsonye
and deph, þou3 it be agens here wille and
conscience;
<L 25><T MT19><P 278>

Bot 3our ypocrites habit, to whiche 3e ben hard
weddid, Dof more harme ðan þes, bi þes two
skilles: Oon for þe colour þat signifiþ sadnes, 
Whan 3e ben most vnstedfast of any folk in 
erbe;
<L 176><T UR><P 107>

HABITE.....35
Þei seien first þat þer abite haþ vertue of God,
more þan Crist euer putte in his habit.
<L 670><T 4LD><P 265>

But more ben freres mungeled in mater of scole, 
wher þer religioun wip perfeccion of þer ordre be
grounded in þer habit or ellis in þer soule, 
but not onli þer soules, as þe freres granten, for
panne were þe habitu impertinent to hem & þei
were not apostatas if þei left it. & so þe
capteynes of þer ordres diden al amys,
inprisonyng of þer brepheren for leyng of suche
signes, & so þei seyen þat aftur goodenes of þer
habitxe is þer ordere good or worse as it werip. & 
wanne þei caste away þer habitxe on niȝtes þei
leue þer order & þer religioun, and so þei nede
God to dippe þer habitis in 3estes of grace þat
passen al þis worlde.
<L 761, 763, 766, 767><T 4LD><P 269>

Ffor if þer be any frere þat is a prest, cunnynge
in Gods lawe, and able to travel to sowe Gods
wordis amonge þo puple, if he do his offis frely,
goynge fro cuntre to cuntre where he may moste
profite, and ceesse not for prioure ne any oþer
satrap, and charge not singuler habithe, and begge
not, but bot payed with comyne mete and drinke,
as Crist and his apostils were, þei wil pursue
hym as apostata, and drawe hym to prisoun, and
sey þat he is cursed for his dede.
<L 21><T A24><P 368>

And so þei chargen more hor bodily habite þen 
charite and oþer vertues.
<L 31><T A24><P 372>

Ffor if a frere leefe his bodily habite, to þo
whiche he is not bounden by Gods lawe, he is
holden apostata and scharply pursue, sumtyme
prisonyng of þeis soulis, as þeis soulis were not
apostatas if þeis left it. & so þei ungranted, for
hor synylor habite or hor holynesse þei presumen to be even wip prelatis
and lords, and more worthy þen oþer clerisst;
<L 11, 13><T A24><P 373>

CAP· XX: Also freris prysen more hor rooten
habite þen þo worshipful body of oure Jesus
Crist. Ffor þei techen lords, and namely ladies,
þat if þei dyen in Frunceys habite þei schul 
never eu cum in helle for vertu perof;
<L 28, 30><T A24><P 382>

CAP· XXIX: Freres also ben stronglier weddid
wipþor roten habite, ageynþ þo fredome of þo
gospel, þen þo housbande is wip þis wiffe by
ordynance of God. Bot if a frere be oute of his
roten habite, þe, an hour, he is apostata, þof he

1259
love more God and serve hym better, and profite more to Cristen men. And pse he putten more holyneesse in hor roten habite pece evere did Crist or his apostils in hor clohis, for Crist was thries on a day oute of his clothis, and 3it he was not apostata. Bot pei chargen so myche pe roten habite, for herby bo pulep wenes pat pei ben holy, and gyven hom more dritt pe is nedeful or profitable.

and 3itte bo prest schal be bounden comynly to bo roten habite, and be exempt fro godenesse, and boldid in synne.

Bot pei feynten pse to drawe 3onge childe into hor roten habite, and oher foolis, pat knownen not pse perfecctioun of Cristis ordi.

For pei, under bo habite of holynesse, leden men and norisichen hom in syne, and ben special helpers of bo fende to strangle mennis souls.

But 3if pei han a newe habite, founden of mannis folye, and have maad singular profession to synful men, and, in cas, to fendis;

In habite and lifing pei han pe form of pite, but pei deney pe vertu per of.

Ofte hooly wri clepub mercy pe entraylus of mercy', for, as entraylis ben wiinche, and clenson mete for manyns body, so pe habite of mercy schulde be stable wiinne men, and algatis close pe goostly mete for pe body of hooly chyrche.

He was not wedwed wip suche signes, nehir wip habite, ne wip cloystre, ne wip siche veyne cerymonyes as newe ordris kepnon today.

And for to schewe pat Crist was no gylour, Poul scip pes two wordis of Crist pat he was maad into licenes of men, and in habite foundate as man.

And he is founden in habite as man, for he toke pis syngler manede. Habite is taken in monye maneris, as Austyn declarup wel, but here it is taken for pis mankynde pat Crist tok whonne he was mon. And, for no ping in pe world is founden but 3if it haue verye beynge, perfore pis habite of Crist ys verye man as ope ben. But, for as myche as Crist was byfore pat he hadde his habite, and in sixe and tritty owris he wantude his bodily habite, Poul speik here sutilly pat 'he was foundon in habite as man'.

and so fereris, pat louen more her habite pat pei han ordyned hem han pe clope of charite pat god hap schapen his sones, ben yuel disposid to haue his clope of charite; Sip per loue is turned amys to charge more here habite, to lesyn it or leueen it, to clope perwip per bodye, pan to lese his charite to clope per-wip per soule; for often pei lese charite in presens of man, but if pei losten his habite bus, as pei falsly feynten, pei were opyn apostates and losten pe luf of god, for as pei feynten falsly god loue more his clopeinge pan clopinge of per soule wip his clope of charite;

"Pe moste vile enemy hap disparched aywer many ypocrizext under pe habite of monkes;

HABITES......5 warnne pei caste awaye her habite on ni3ttes pei leue per order & per religioun, and so pei nede God to dippe per habites in jestes of grace pat passen al pis world.

3if pei fynden noueltye in her false habite, and 3et lyuen as euyle as oher comene men, who schulde dreven of hem hat pei ben false propheteys?

And as anemtis pese neewe habite, certeynly pei ben of pe ecend, but 3if pei be som nedful caewe byndyng men pus to hem; 3if 3e elope, pat pei eeloup pat pei loope per-wip per; and leue is turned pat pei puse of charite; per seete charite to

For God hap oderneyd such holynesse to stonden in sowe and pese men seyn hat such hoolynesse stondep in her colours and bodly habite wip ope feynten signes.

During crist tolde not bi siche habitis, ne siche ritis of Pharisise, but bi werkes of charite, bi precheong among pe pule.

as men ben weddid wip per habitis, and per custumes, and per singular maners, as 3if pei
Weren Cristis comamendmentis;
<2L 26><T A23><P 364>

3if we ben coupable we shal þenne be domb, ne alle þes newe habitis shal not þenne profyte;
<2L 18><T A26><P 440>

But hit is knownen þing to men þat þese habitis profis3te not to werkis of vertewys, but huyden þese yypo3r3tes, sijþe mai wiþ suche habitis be qwike feendis in his world.
<2L 93, 95><T EWS1-32><P 359>

Wel we wyton þat þes habitis and þes cloystr3es wiþ opre signes ben bowte in to blende mennys y3en in holynesse of þes ypo3crisis.
<2L 117><T EWS1SE-14><P 537>

And þus men may haue profecye, and alle þes habitis in þer soule, and be schrewede worcheris wiþ yuel wiile of þer soule.
<2L 26><T EWS1SE-15><P 540>

Þe whitnesse of Cristis clopis heere figurit not þes freris habitis, but onenessse of colour of Cristis clopis tellip þat he was stable in utruces, and medling of freris clopis tellip unstablennesse of þer ordris.
<2L 17><T EWS3-152><P 84>

Þer hemmes þat weren in þer clopis touchiden þe staat of þer ordris, as prelatis don today wiþ halewid clopis and þes newe ordris wiþ þer habitis.
<2L 43><T EWS3-154><P 89>

but it semþ þat þey weren precious, al dyuerse fro habitis now.
<2L 280><T EWS3-179><P 182>

3if þei leden a-wey mennus wyues or wenches in here newe habitis, to do lecherie bi hem as hem liste, þe breken þe laste comamendment.
<2L 22><T MT01><P 12>

But 3it þer ben ouer-many cowordis and foolis stondyng in þis fredom, siþ þey dar not reproue here comunes in kepyng of here obseruauncis, but dwellen in her nacked habitis in tokene þat þei wolent turne a3en.
<2L 7><T MT22><P 299>

for siche kepyng of þise habitis techip þat þei lasten in þis synne, and consenten to þe first errours, as ypo3crisis a3ens god. and perfore many men wolden consele þat þei casteden a-wey þise habitis and sich foolish oblyshyng, and tokent fredom of cristis lawe;
<2L 9, 12><T MT22><P 299>

and þus seyen summe þat these freris ha bitis to whiche freris ben þus oblishid, þat þen þus large and variaunt as weren habitis of pharisees, seruþe þe fend to putte in lesyngus and to destrie pore mennus goods.
<2L 33><T MT22><P 301>

Cristis religion tellip lityl bi siche sensible habitis, but now takip pon and now an ojer, as dice crist on good freday. for þise habitis crien to þe folke holynesse and stablenesse, þat god wolde haue hid to hym, and þus þei ben ofte false signes and garmentis of ypocrisis, as crist cleþip ofte pharisees.
<2L 2, 4><T MT22><P 302>

þei mai blynde men for a tymen bi here feyned absolucions, but whenne men shal rekene before crist in day of his last iugement, þere þise habitis shal be a weye, þise revelis and þise religions, and religion of cristis lawe shal shyne þen-ne for kepyng per-of;
<2L 30><T MT22><P 306>

ffirst for heere habitis;
<2L 19><T MT22><P 315>

lord, what helpip wyndnesse of habitis of þise ordris?
<2L 31><T MT22><P 315>

and þus þise habitis of þe newe ordris bliren þe eyen of þe peple and hyden heere priuey robberye, and ojer good don þei hit lytel;
<2L 16><T MT22><P 316>

and by þis cause haþ þe fend brou3t þat religioun of þes newe ordris shall be shewid in sensible signes, as habitis, and bikenes, and hye housis, and herfore haþ þe fend brou3t in þat cunmapy of manche lumpis shal be ioyned to o persone for worldly worship of þer staat.
<2L 7><T MT28><P 471>

And, so as þe varien in habitis, so þei ben speckid in þeir ordris, for as þe sect of Sarasyns þei han sum good and sum yuel.
<2L 93><T SEWW23><P 122>

We procurd many brothen and systren, whiche beleve þem to be holpen and savyd by our decis and our habitis, and many ojer thyngis as þe lettur þem schewid.
<2L 122><T SEWW17><P 92>

HABYT....

Hir wickednesse is knowe so wyde, They serv god in fals habyt;
<2L 1184><T PT><P 184>

HABYTE.....

and þane clerkis seym hit is in habyte.
<2L 36><T EWS1-35><P 369>

They that kepe then shulde lyue in those, Paule Rom ·x· and so the brede that Chryste brake
was lefte to us for mynde of thynge passed for
the body of Chrystis that we shulde beleue he
wase a verie man in kynde as we be as god in
vertue, and that hys manhood was sustayned in
fode as ours be, for Saynt Paule sayth he was
very man, and in habyte he was founde as man.
<L 16><T WW><P 17>

HABYTES......2
For þe is no spedy cause why þey vsyn synche
habytes, but to dyuyden hem in holynesse from
þe comun peple;
<L 40><T EWS1-23><P 314>

and so as þei varyen in habytes, so þei ben
speckyde in þer ordes;
<L 105><T EWS2-58><P 20

HABYTIS......1
syþ as meedful werkys myȝte þei don in scler
habytyis and more pryuely, as Crist bydþuþ vs
ben holy.
<L 42><T EWS1-23><P 314

HABYTYS......1
And, for brekyng of his heste brekip þe ten
comawndemens and alle men of þis world be ful
nyȝþ to breke hyt, perfore Crist and his apostles,
and Baptist, and opur prophetis kepeth hem fer
fro þis perel, lest þei sylyden peryynne, And Crist
wip hisis discipyles wolden not be weddyt wip
habytys ne manerys of penuance metys, leste þei
werner to bussy for nowht.
<L 71><T EWS1-15><P 282

hauk1
HAUKIS......5
and þe ende for whiche þei ben þus robbid is
many tymes to fynde haukis and houndis, and
riche pelure, and proude hurs, to his prestis and
curatis, þat schulden be myrrour of mekenesse
and chastite and gostly traveyle and hevenly lif.
<L 28><T A22><P 320

for þei comen bi false mensys as ypocrisie and
lesnyngs 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 worldelie gaynesse, as þe pelure and costely
maken large kechenes, holden
fatte hors and houndys and haukys and strompetis
gaiety arayed, and suffren pore men to sterue for
myschief, and 3it suffren and constreinen hem to
goo þe brode weie to helle.
<L 25><T MT16><P 249

but prestis wastyn in opere hingis, as ben horsis,
haukis and houndis and costly making of fessis,
ben ful damnable biforn god;
<L 24><T MT27><P 434

HAWKYS......1
þei han no clawys to fy3ton as opur fowlus, but
whon þei ben assaylule of fowlis of raueyne, þei
triste not to þer owne strenkþe, but fallen on
stonys, and þese haukys þanne drede to smytyon
at hem, leste þei frusche þer owne brest at þe
harde ston.
<L 131><T EWS2-64><P 53

hauker1
HAUKERE......1
and whanne summe lordis wolden presente a
goode man and able for loue of god and cristene
soulis, þan summe ladies hen mensys to hauve a
daunsere, a trippere on tapitis, or huntere or
haukere, or a wilde pleiere of somerez gamenes
for flaternyge und 3ifis goynge bitwixe, und 3if
it he for daunsynge in bedde so moche þe worse.
<L 23><T MT16><P 246

hauking4
HAUKYNGE......4
and comunly whanne þes heretikis komen bi
symonne to gret benefices þei ben not bisi to
lernþ þe gospel and teche it cristen men, but
3eue hem to huntyngge und haukyngge und 3eyn
plesys, und hanten taurynys of wyn und ale,
aboute strumpetis und grete festes, riche clopyng
und gay squyerys und opere getteris, þat al-most
noon schal be so nyse und worldly proude as þes
stynkyngge heretikis.
<L 21><T MT01><P 23

þei taken here worldly myrpe, haukyngge und
huntyngge und opere vanytes doyynge, und suffren
woluyes of helle stranglen mennus soulis bi man
cursed synnes.
<L 14><T MT07><P 151

But an ydiot und a lecherous wrecche schal be
set to kepe þe soulis for litel pris, und þe more
lorel goo on haukyngge und huntyngge, und servn
in lordis courtis, in worldly offices, und þe deuyl
drawip wip his helpis alle þat he may to helle
and þis is clepid mercy and charite;
<L 33><T MT13><P 212

1 2 variants; 6 occurrence.
2 1 variant; 1 occurrence.
4 2 variants; 5 occurrences.
And Chirche, pat ay she may be done wipout synne, þei schulden take in mesure, in als myche as þei helpen for to serve God.

But God forbede HERYES and þe smytten ofte seculer men in faces of þer souls, for þei takon byleue fro men and putton HERYES þefore, as 3if þei smytten men in þer face, and maden hem bolton vnkyndely.

And wolde God þat men tokon heed to speche of Poul in þis plase, to holde vertuwiis and fle HERYES, for hope ben nedful to men.

But leeue we þes HERYES, and bileue we þat many þyngis were bedyn to fadris of þe olde lawe in fygure of þyngis in tyme of grace;

And þal Þif monye synnes defowle men bysyde hem, neþes HERYES don myche harm. And þerfore men schulden busselsy destreyu suche HERYES;

And do þis dede þei counselon not wiþ Godis lawe, but wip fowndone HERYES, þat himself holdon, þat þei may not synne ne erre in suche iugementis.

Syche HERYES ben sowone, þat a man þat louede Crist, schulde, for to suffre þep, aþenstonde þes HERYES;

Þe chirche synup of oure Lady þat sche haþ destreyed alle HERYES, for sche is special maystre to destreyu þes heretykes. And siþ sche is aþer þe day of doom, whanne þei schal no more noþe þe chirche, it is sop to þis entent þat sche haþ destreyed alle HERYES.

And so alle þes nouelryes þat be not growndude in Cristus lawe men supposon as HERYES, til þat þei ben tauþte þe contrarye;

And among alle HERYES þat anticerist haþ browt in, þis is on þe moþte, þat yche pope is confirmed and mot rede be blessyd by chesyng of þe cardynalis;

And þus seip Robard Grosted, þat þese bullis ben HERYES, for þei ben false lores, contrarie to hooly wryt, and stefly defendud, for þei ben
and he is Goddis traitour and heretik til he amende pis entente, and do we he pis gostly office, as Crist tau3te.

<10>T A18><P 226>

6 21 variants; 373 occurrences.
body, that for holynesse of life, to sue Christ and his apostles in penance and wilful poverty, he doth synnyng, and he is an heretic.

But Cristen men seyne, that a man offrynge at his vnoyne and suche getteris, but holde him in his men, and not wastynge pore men's almes in good and seruant to hem holy gost lesse in myt.

Therefore seyne Jerome and Ysdere seyn: "That an heretic schuld vnderly al his curse of the kirk; but it semij that ilk synning to be dep is an heretic; as azen ward a heretic he pat synnyng to be dep, for ilk swilk pertinately contrarily tetchip to holi writte."

And as it semij al onli in effect an heretic schuld vnderly the curse of the kirk; but it semij that ilk synning to be dep is an heretic; as azen ward a heretic he pat synnyng to be dep, for ilk swilk pertinately contrarily tetchip to holi writte.

Therfore seyne Jerome and Ysdere seyn: "That an heretic schuld vnderly the curse of the kirk; but it semij that ilk synning to be dep is an heretic; as azen ward a heretic he pat synnyng to be dep, for ilk swilk pertinately contrarily tetchip to holi writte."

And no drede, who so louche any of those more than Goddis lawe, he is an heretic out of biletue, blasfeme, and cursid of God more than he pope makiij man by alle his cursyngis and shewyng of hym.

And no drede, who so louche any of those more than Goddis lawe, he is an heretic out of biletue, blasfeme, and cursid of God more than he pope makiij man by alle his cursyngis and shewyng of hym.

His heretic wolde ben euene with Crist but no mon may be so.

And no drede, who so louche any of those more than Goddis lawe, he is an heretic out of biletue, blasfeme, and cursid of God more than he pope makiij man by alle his cursyngis and shewyng of hym.

And no drede, who so louche any of those more than Goddis lawe, he is an heretic out of biletue, blasfeme, and cursid of God more than he pope makiij man by alle his cursyngis and shewyng of hym.

But he ony symple man pat desire to lyue well and teche treuely goddis lawe and dispise pride and opere synnyngs, bothe of prelatis and opere men, he schal ben holden an ypocrite, a newe techere, an heretic, and not suffred to come to any benefice.

And no drede, who so louche any of those more than Goddis lawe, he is an heretic out of biletue, blasfeme, and cursid of God more than he pope makiij man by alle his cursyngis and shewyng of hym.

And no drede, who so louche any of those more than Goddis lawe, he is an heretic out of biletue, blasfeme, and cursid of God more than he pope makiij man by alle his cursyngis and shewyng of hym.
But nou3, as pe dede expounnep, pe grete heretik and renegat antecrist dop wondur grete violence a3enst feiful men in her goodis and bodiis bi spoiling, presounnyng and killing.

And bus is his grete heretik wondur violent a3enst God and his lawe in ho poynntis pat I have spoke of, and in ful many mo han I can or euer schal mowe bepenk me on.

And his grete apostata wip his newe sectis, pat ben his special lemys to bere him, bi magnfyng of his power is pe most schameles heretik pat euer was.

and sip pe accidentis ben seien wip bodili i3e, per mai noone heretik for schame seie pat he accidentis ben Goddis body.

Wherefor, se you now hercuffte pe consail of seint Gregor in his ?Morallis/ Not onli what heretikis seien, but also wheder her wordis strechcen', and you schalt se pat he wordis and determynacioun of his grete heretik antecrist strechcen into pe most inconuenient pat mai be pou3t.

And bus, alpou3 her were no pope as oft hab betid, or alpou3 al cristendome had forsaken him for a fals renagat, as pe Grekis han, or alpou3 pe pope wip al his endowid prelacie pat ben temporal lords were an antecrist and heretik in pe mater of her wordli lordschip and office and symonye, and in pe feip of pe sacrif oost, and in pe sacrament of penuance, and in many othur poynntis pe wiche I suppose few of hem to be clene, 3it neuer pe latur his power abidep in pe chosen chirche of Crist, alpou3 hei ben here but a litil flok.

Loo, schameles heretik, antecrist, feend!

Goddis servaunt is an ypcrite and an heretik is sad in feip;

Also pope Novatius was an heretik, for as pe cronelce tellth he clued to heresye of Arrius, pat is to say pat he profith not vn to synfulle man.

HERETIK....14
And the forseid bishops for this cause, and Austyn, and other martires and bishops of Rome aftermen, that baptem given by the maner of holi church, be it goven of an heretike eyther of a sismatike, is stedfast".

Also for he that sayith truth by his conscience and supposing and discretioun given 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 abject creature, is not an heretik endured in error, and in hap he is not demed an heretike anentis God.

But who schulde be bren but suche an heretike?

Hit is no drede, whoeuer teches his lore of ho fend, he is an opun heretike and Anticrist clerke.

And sith everiche mon pat wipou3t auctorite of Crist puttes witte to Cristis wordes pat God askes not, is an heretike, hit is open pat soche feyners ben alle blasphemes.

And if a man speke herof by ho law of God, he schal be prisooned, or done to deth as an heretike.

And in nowmbre of his falsshed is foundon a new gyle, pat whomewer interpretep pe popis deede to yelu entent, or yuel wyt, he schal be punysched as an heretike pat defnamep pe hooly fadyr.

as if you were an heretike/ & suffire peynes many & strong:

and bus whoouver a3eyne seye his is pursued as an heretike, and bus by his eold wiles he knyttyd to-gidre men to helpe popis and cardinales, bischopes and freres to crie pis as bileueu;
hertikes, he schulde be put out, & he schulde waxe drye;
<L 11><T Ros><P 102>

For he pope to be assighned may be Lucifer and
Sathanas transfiguride into an angel of light
and an hertike by symonie and general dissenciuoi
made for hym in he chyrche and be an open
antecrist;
<L 117><T SEWW24><P 125

HERETIKES...46
cause the first questioun, the capitile {Si autem},
and {Crisostum}, 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 church, for they seyn in
wordes that the sacraments of hertikes ben
vrey, voide, or false, eyther helen not, but ben
defouled, and devouren men, nethelesse these
gret doctours moun be accordide favourablely in
the comynte of holy church, for they seyn in
contrarie in wordes to Austyn and Gregor, and to
Mathew, the nyntenth omely,

But for seint Austyn, in his pistles and other
bokes, witnessith openly that St. Cyprian the
martyr, whom he loved specially, erred in the
matter of bapteme goven of hertikes, it
behoveth not vs to
men wolden not dele
wip hem, ne nurishe hem in worldli goddis;
<L 15><T A23><P 352>
And 3if hei scien pat pis oost in no maner is
Goddis bodi, flee kes freris as hertikes, for Crist
and his Chirche scien he contrarie.
<L 26><T A23><P 352>
Ffor, in pleesinge of bishops and oher men, hei
prechen ageyns povert of Crist, and seyn
pat prechours of bo gospel and Cristis lif ben
hertikes, worthy to be brende.
<L 18><T A24><P 386

CAP-XXXII. Freris also cryen loude pat pore
prestis ben hertikes, for hei techen by Gods
lawe hou clerks schulden kepe willeful poyet
of Cristis gospel, and ho kynge and lordis owen to
compelle hom perto.
<L 5><T A24><P 391

And sith by Gods, lawe ho ofis of ho kynge and
lordis is to preyse, rewarde, and mayntene gode
and rightful men, and to chastise scharpely
wicked men, and constrayne clerks to holde ho
state pat Crist putt hom inne, and algatis willeful
povert, ffreris sey, if ho kynge and lordis done
ho ofis of Gods lawe, pat pei ben foule
hertikes.
<L 25><T A24><P 391

as we shulden scorne pes hertikes, pat leven
Cristis wordis, and feynyn wordis or sentence
wihouten auctorite.
<L 3><T A25><P 404

and where weyes pat Crist hadd ordeyned to
governe his Chirche schulde be susteyned and
kepte, sijen God himself biddus so, Anticrist
seis aperty pat it wert were greet schame to lyve or to
spoke so, sijen he world askes pe contrarie, And
so pei ben greet hertikes, pat spoken of Goddis
lawe, or agayn Anticrist lawe, as enemies to pe
Chyrche.
<L 25><T A10><P 181

O if God so scharpily biddes pece negatifies, and
Crist hymself kept hom strately in his person,
who are more hertikes ben pece pat done hit
ageynes hym?
<L 31><T A20><P 234

what nede were pes freris to dampne men as
hertikes, pat seyn pat Gods lawe forbedes
prestis jus to be lordes?
<L 31><T A20><P 236

Peis heresie schulden men flee, for fals
mainteynyng makip hertikes, and to assente
wip suche falseheed bringip in ofte heresies;
<L 24><T A23><P 345

First, to seie pat pei putten not on freris pat pei
ben hertikes, for panne men wolden not dele
wip hem, ne nurishe hem in worldli goddis;
<L 15><T A23><P 352

And 3if pei scien pat pis oost in no maner is
Goddis bodi, flee kes freris as hertikes, for Crist
and his Chirche scien he contrarie.
<L 26><T A23><P 352

Ffor, in pleesinge of bishops and oher men, hei
prechen ageyns povert of Crist, and seyn pat
prechours of bo gospel and Cristis lif ben
hertikes, worthy to be brende.
<L 18><T A24><P 386

CAP-XXXII. Freris also cryen loude pat pore
prestis ben hertikes, for hei techen by Gods
lawe hou clerks schulden kepe willeful poyet
of Cristis gospel, and ho kynge and lordis owen to
compelle hom perto.
Panne moten þes heretikes nedis seie þat his sacrament is bred þat we broken.

And to hem þat seien þat þe Gospel on Englische wolde make men to erre, wyte wele þat we fynden in Latyne mo heretikes þan of all oþer langagis, Þor þe decres rehersip sixti Latyn eretikes.

And at þat síþe alle kynredes schullen weyly þat is, Jewes, hþepen men, false cristen men, heretikes, and so alle kynredes, and so Crisostom telleþ þere þe cause whi.

But thise heretikes seyn cursidli that God is fals and his lawe ys fals, for if the lawe of God is fals, as thei seyn opynly, thanne God is fals sithen he is auctour of this lawe;

And síc þe gospel tellþ dampnyng of suche men, and how þat men schulden flen hem as heretikes and false prophetus, þei dredden þat þer gyly þy schulde be knowe.

And trowe we not þese heretikes, þat ben fooles owt of byleue, þat seyn we may not sewe Crist and namely in his passioun, for Crist was nedyt to suffren here al þat he suffrede.

And þus Crist louede Powle þat sceþ he was a pharisse, but þe more part of pharisees weron false and heretikes.

And þís þe gospel obae Cristus ordenaunce and parforming of his lawe, and wip þis falschede spuylon þe puple, boþe of vertuwis and worldly goodis, monye þenken þei ben heretikes and foulon men þat mayntene hem.

But, lord, síc heresie stondþ þat is most in cursed lif, were ben more heretikes, síc þei ben most synful in opyn and pruþe cursed lyuþinge;

And síc þe lif of prelatis is book and in ensaumple to þere sugetis, as lyncolne sceþ, þes prelates ben heretikes and maistris of heresie, þat þei tæchen þe comunes bi here owen wickid lif þat is a bok to here sugetis, and þus for cristis pøre lif and make and trauersious is tæþt a lordly lif, proud and veyn occupation of worldyllynesse.
and vanyte of his world.

"L 15"<T MT04><P 92>

fyrst he seip hat heretikes wolun distruy3e he seuen sacraments;
"L 2"<T MT23><P 340>

Pe toper perscucion is deceyuyng, wych is now done bi siche heretikes & false breper.
"L 4"<T Ros><P 61>

CONFESION OF HAWISIA MOONE OF LODDON, 1430 In his name of God tofore you, he worshipful fadir, in Crist, William be he grace of God bishop of Norwich, Y Hawise Moone, he wyfe of Thomas Moone of Lodne of your diocese, your subject, knowynge, felyng and undyrstandyng hat before his tyme Y haue be right hoomly and priue with many heretikes, knowyng hem for heretikes.

"L 5"<T SEWW05><P 34


"L 8"<T SEWW05><P 34

Y shal neuer affer his tyme be no recettour, fauour, consellour or defensour of heretikes or of ony persone suspect of heresie, ne Y shal neuer trowe to byam, ner wittyngly Y shal felaship with byam ne be hoomly wip pam, ne gyve byam consell, sokour, fauour ne confort.

"L 109"<T SEWW05><P 36

what wurship don these new heretikes vnto his sacrament, whenne thee seie hat it is not brede, but accident wipoute subiecteors now3te ?

"L 75"<T SEWW21A><P 112

HERETIKIS... 190

& thus habe he fende be liti & liti brou3t clerkes from lesse errore to anticristis weye, as woso tilled forpe a childe forforpe to depe watur, & it is likelyly hat nowe ben a housande a3ens on to stonde for cause of anticrist & reverse Crist, for bishoppis and freres & most part of clerksis wolde sey today hat pe chirche were distroued 3if it stode in pouerte as Crist put it inne, & dampe hem as heretikis hat seid it shulde be so.

"L 315"<T 4LD><P 449

But heretikis seyn here hat auctor of Goddis lawe was rude in his logik, and ofte spak fals, and so hei wolne neipir holde hym ne sue him.

"L 6"<T A01><P 55

Here moten men knowen, for heretikis, how thee ben two furjerhedis and two hyndirdhedis also, hat men spoken of in his matir.

"L 6"<T A01><P 78

Here moten men lerne, for heretikis, how thee schulen speke in his matir.

"L 24"<T A01><P 79

Also the Holy Gost warne the Cristen men, hou in the laste daies summe heretikis schullen departe fro feip of Goddis lawe, 3evinge entente to spiritis of errore, and to techynge of develis, spekyenge lesyngis in ypocrisie, forbedyng nemen and wymmen to be weddil, and techynge men to abstene hem fro metis, thee which God haþ maad to be eten of trewe men, wip ðankyngis and heriyng of God.

"L 21"<T A13><P 189

But certis þan þei ben cursed Luciferis children, weiard Anticristis, and unkynde heretikis and blasphemes.

"L 11"<T A13><P 200

SIMONISTS AND APOSTATES: PEER ben two maner of heretikis of whiche Englond schuld be purgid, and symoniers ben þe first.

"L 1"<T A16><P 211

And þus 3if seculer prestis, oper more or lesse, bien her dignytees, to be greet in þe worlde, and leven þe servise of God and profit to his Chirche, þei ben opyn heretikis, and opere þat mayntenhen hem. Be seconde heretikis in þe Chirche ben apostataas, and ben alle siche þat gon abac in Cristis ordre, for þei trowen not fully þat Crist was most pore man.

"L 14, 15"<T A16><P 211

and 3if þei mayntenhen þis errore a3ens Godlis lawe, þei ben perelous heretikis to harm of Cristis Chirche.

"L 8"<T A16><P 212

And þus þab God meved men now to speck of heretikis more þan þei diden before, to discryve hem bi Goddis lawe. For certis holy Chirche schal never be wipoute debate, þe while siche heretikis ben so pick sowun. And siche men ben heretikis þat ben a3ens Goddis lawe, or in word or in lif, alle 3if þei holden wip mannus lawe; and jugement of prelatis makh not siche heretikis, but þe fond and synful lif, þat partis hem from Goddis lawe, And þeis in þe Chirche, moost heretikis of alle, wolven clepe trewe men heretikis, and unable her witnessse;

"L 12, 14, 15, 17, 19, 20"<T A16><P 212

siþ opyn werkis of heretikis crien hem to þe Chirche.

"L 25"<T A16><P 212

1269
But here schulde pe fendis children lerne here logyk and her phylosophie, pat bei ben no3t heretikis in falce undirstondinge of pe lawe of Crist.

Ho schulde be brens of pe pope but suche heretikis?

Here Bigynne pe Grete Sentence of Curs Expounded Cap I First, alle heretikis a3enst pe feip of holy writt ben cursed solemnly foure tynes in pe 3er, and also meyntencouris and consentoris to heresie or heretikis in here errour.

And 3if bei wiwen pat pis lif is a3enst Goddis techynge and his ensaumple, and 3it holden it forp for lust and ese of body, and meyntene it in word or dode, bei ben expresse heretikis and cursed Anticiaristis, whom no man schulde rescyeve in to his hous, ne grete hem in pe weie.

Perfore bei ben cursed heretikis.

For pe pore prestis ben sclaundrid for heretikis, cursed and prisoned wipouten answere, for as moche as bei stonden for Cristis lif and techynge, and meyntenance of pe kingis regale and power of seculer lordis, and savynge of Cristene mennus souls, a3enst Anticiaristis tirantrie, and yppocrisie of his weiward disciplis, pat envenymyn and distroien holy Chirche.

And siþ techynge in dode, doyng and meyntenynge of open errour in lif, is as evyl techynge or worse pe techynge bi nakid word, certis bei ben opeyn heretikis, strongly meyntenynge here errour a3enst Goddis lawe, as he is worse pat betip me wrongfull, pe he pat manassip me or dispisip me only in word.

And pe ben no prestis ne dekenes, but han only pe name, and ben ordrid to pis ende for to be heretikis, whos blessing turnep in to cursyng, and her preier into synne, as Seynt Gregory techep and pe lawe canoun.

Perfore bei ben worse heretikis þan opere þat maden þe Holy Gost lesse þan þe Fadir and þe Sone, as the lawe of canoun witnessip.

And namely pe heretikis, bi siche symonye as is before seid, for all symonyentis ben worþi to be forsaken of alle trewe men.

A! Lord, how moche is oure kyng and oure rewme holpen bi massis and priercis of symonyentis and heretikis, ful of pride coveitise and envy?

And þis sentence is wisely taken of Goddis word bi þe prophetis, as Robert Grosted and opere doctoris declaren pleynly, and certis þes weiward heretikis stiren God raper to vengance þan mercy, as Seynt Gregory proveþ; Also worldly proude clerkis, ful of coveitise and yppocrisie, sclaundre pore prestis as heretikis, for þei techen holy writt, and namely þe gospel and þe pore lif of Crist and his apostlis, a3enis here worldly lif, to distroie synne and norische holy lyvyng in prestis lordis and comyners; Certis alle Cristene men schulden erie out on þes cursed heretikis, hat sclaundren Crist and holy Chirche his trewe spouse.

Perfore, as capital traitours and chef heretikis, bei schulden be hurlid out of oure rewme, but 3if bei wolen treuely make satisfaccion, and do trewely here office.

Trewely Crist hap alle þes lordischipis wel, whanne seculer men han hem and spenden hem wel, moche betere þan whanne Luciferis heretikis wasten hem in glotonye, lecherie, and worldly vanyte.

And þei meyntenen þis cursed þeþe boþe bi seculer power and spiritual sword and colour of holynesse, bi feyned privylegies of holy Chirche, moche more þan doun opere comyn peves and outlawis, and perfore þei ben cursed heretikis, worþi to have more peyne þan opere strong outlawis.

And þei meyntene þis croun þeþe boþe bi seculer power and spiritual sword and colour of holynesse, bi feyned privilegies of holy Chirche, moche more þan doun opere comyn peves and outlawis, and perfore þei ben cursed heretikis, worþi to have more peyne þan opere strong outlawis.

Perfore þei ben stronge schameles heretikis, to meyntene þis croun errour a3enst Goddis lawe.
And bi þis doyng þes hie lordis and men of lawe
ben maistris of errour, techyng it in word and
dede, and constreyen pore men to holde forþ, bi
manas of bodi and loos of catel and opere
perseecuyouns, and perfore þei ben not only
heretikis, but princes of heretikis, as þei þat
chefly maytenen opere men in synne and
compelle hem þerto. Clerkis þat don evyl and
maytene it bi sotilte of word ben sly or sotel
heretikis, but þes lordis of presitis, þat ben
bishopis, and opere officeris þat maytenen
opere men in synne, ben solit maiestra of errour
and prins of heretikis. And worldly lordis þat
don wrong, and constreyen pore men to assent
to here wrong, ben rude or boistouse heretikis.

But where ben foulerere heretikis þan þes worldly clerks?
<L 11><T A22><P 324>

And many tymes þei maken þe kyng and lordis
pursue trewe men and þe gospel, whanne þei
welen to pursue heretikis hardid in here errour,
and to distroie hem, and maytene Goddis
worship;
<L 16><T A22><P 324>

Lord! where ben more cursed heretikis þan þes weyward traitours?
<L 29><T A22><P 324>

Panne þe kyng schulde fynde how worldy clerks, þat lyven in pride, glotonye, and
lecherie, and don not here office, 3eyynge
ensaumple of holy lif and trewe prechynge of
holy writ, ben comen in bi symonye, ben cursed
heretikis, and he schulde prisone hem faste, but
3if þei wolde amende here defautis bi þe lawe
of God.
<L 4><T A22><P 325>

and so ben blasfemes and heretikis.
<L 30><T A22><P 372>

Soche heretikis ben unable to be amonge Cristen
men.
<L 3><T A22><P 383>

Bot þese heretikis schulden knowe þat hit sues
of hor cursid grounde þat God is þo falsest þing
in ethie or heven or in helle.
<L 31><T A22><P 388>

CAP. XXXV. Freris also ben worse heretikis
þen weren Jewis, þat wolde kepe eercymonyes
of þo olde lawe wip fredome of Cristis gospel.
<L 27><T A22><P 392>

But siche heretikis wolde blepeliche dampe
opere men of heresyes, for here witt is byldid.
<L 16><T A26><P 438>

For 3if alle symonyents weren markid out of
Cristendom, and alle apostataes, wip alle
blasfemes, þe multitude of heretikis wer mor þan
þise opere.
<L 21><T A26><P 438>

And perfore we supposen þat God moveode men to
spke now of heretikis, to make hem mor
knowen;
<L 25><T A26><P 438>

and þus he hab drawe many to his lordship, and
specialliche bi heretikis, þat parten men fro
Crist;
<L 28><T A26><P 439>

and so þai my3t come to bileve, and knowe þese
fals heretikis.
<L 33><T A27><P 443>

but 3if þat symonye be wel sou3t, þei ben
heretikis in þe bigynnynge, in þe myddil, and þe
ende of here lif.
<L 15><T A28><P 452>

Ande trewly, if þai þe þus contrary to Crist in
lyvyng and techyng, as þer open dedis and þo
world crien, þai ben cursid heretikis,
manquellars bodily and gostly, Antecristis, and
Sathanas transfigurid into an Geli of li3t.
<L 5><T A29><P 459>

For if þai bene symonyens þai bene heretikis,
cursid of God and alle his scintus, as Gods lawe
ande mannes lawe wittenessen in many placis.
<L 50><T A29><P 468>

And curatis þat prechen not þo gospel, wip elene
lyvyng and for love of mannes soules, bene dede
in hemsely, sclears of mennys souls, Antecristis
heretikis, and Sathanas transfigurid into an
dgel of li3t, and þat þai bene more
abonymable to God and to þo court of heven þen
þeþo cursude synne of Sodome, þat for hidouse
synne sanke into helle.
<L 12><T A29><P 470>

No wonder perfore if þo rewme be yvul
governyd, sipen þo chefe governouris ben
symonyens, heretikis, cursid of God and of alle
holy Chirch wipouten cesyng.
<L 1><T A29><P 476>

How stronge heretikis bene þai þat maken lordis
for to swere to maytene hem in her open
erroure, a3eyne þo gospel and lyvyng of Crist.
<L 30><T A29><P 476>

Perfore, as þe wil be saved before God, distroyes
Antecristis tirauntry in his ypocritis, and
maytene 3oure state in þat fourme þat God
made hit, ande bringis prestus to þo meke
ordynaunce of Jesus Criste, and helpe 3oure
selfe and 3oure pore tenauntis wip hō waste
godis to whichee heretikis, havyng hō nome of
praisis and prestis, makyn sacrifisce to Belial, by
pride, covetise, glotony, leccherie, symonye, and
alle cursednessis.
< L 8>< T A29>< P 479>

Sipen po churchis ben dednus of thefis and
habitations of fendis, hit is gode pat Cristen
men bere no false wittenessynge, saying in dede
pat Suche chyrchs ben holier pen opher placis
where is lesse synne, ande pat hāi mowne in ȳes
serve God in hem þerfore, sīthen Criste sais in
þo gospel, þo rewere of God is wipinne 3owe,
ande Seint Poule seis, pat Cristen men ben þo
temple of þo Holy Goste, consent 3ee not
þerfore to þo symony of byschopis, ne covetise
of opher prestis, for þo feyned blessyng of
heretikis to whos blessyng God cursus, as þo
prophete wittenessis;
< L 35>< T A29>< P 488>

Be 3e not made thrallys to heretikis and fendus,
by ypocrisie of þes needes halowyngus, þat
comynly is verrey cursyne, but pray 3e
wherever ande when God 3yves
fornyng, worship falsi ymagis for wynnyng of
prestis sufferyn and counforten
pis, pat Cristis
and his apostelis in
Skipp, þo Cristene lond.
And þis commandement is ever in stryngthe, and eche
prestis sufferyn and counforten þo peple for to
worship fals ymagis for wynnynge of
efforynge, þai bene cursud heretikis.
< L 30>< T A29>< P 491>

Þe fourþe article is þis, þat Cristis techinge and
bileve of þe sacrament of his owne body, þat is
pleyny taust by Crist and his apostelis in
gospelis and pistillis, may be taust opiniy in
chyrchs to Cristen puple, and þe contrarie
techinge and fals bileve, brouȝt up by cursed
ypocris and heretikis and worldly prestis,
unkunynge in Godsis lawe, distried.
< L 17>< T A33>< P 520>

Þe false feip taust3ete of Anticrist and of his false
cursed disciplis is þis, þat þe sacrament þat men
seen wip bodely eþþe bitwene þe prestis honds
is neþer bred ne Cristis body, but accidentis
wipoute suget, and is neþer groundid in holy
writt ne reson ne wit, ne taust3ete þi þe moste
wiseste olde seynis, but only by newe ypocrisit
and cursed heretikis, þat magnifyen here owen
fantasies and dremes, and feyned power and
myraclis, more þan Cristis techynghe and his
apostlis, and Seint Austyn and Seýnt Jerom and
Seýnt Ambrose, and many moo, wip þe
determinacion of þe trewe court of Rome, þat is
sett in þe beste part of þe popis lawe.
< L 24>< T A33>< P 520>

Sip þe Seynt Poul seip, þe breed þat we breke is
cumynge of Cristis body, axe þes heretikis
where þis were sacrid breed or unsacrid;
< L 20>< T A33>< P 521>

Thise heretikis mys vndirstondynge hooli writ and
they eþep her owene errou errou hooli writ, and
and þe deuyl blïndith hem an disseywyth hem
and be-iapth hem: as a drunke man demeth of a
candele to be twyne or thre, so these foolys
demen that hooli writ hath many false
vndirstondynge where it hath oonli trewe
vndirstondynge aþter the ent of the Hooli Gost.
< L 2>< T Dea>< P 451>

Thise heretikis wolden menyn thus, that the text of
hooli writ is fals, but here fleischli
vndirstondynge is trewe and of auctorite, and thus
þei magnefien hem selfe and her errou more
than God and hooly writ. And thus þei ben open
anticristis and moost perilous heretikis that euere
risen vp agens hooli chirche, but as blasfemers
of God were stoned of al þe peple bi Goddis
doom in Moises lawe, Leuetici xxiiij, so æile
cristene men schulde styne thee heretikis and
blasfemers bi stosis of the Gospel, that is scharp
and open repyreung, and castyngy out of
cristene lond.
< L 13, 17, 20>< T Dea>< P 451>

But scorne we here þes heretikis þat seyn þat no
þing may befallle liȝtere þan þat ech seyn in
heuene may be deyd, and dampnyd in helle, and
eche body of dampnyd men may be Cristis
body in heuene;
< L 119>< T EWS1SE-04>< P 495>

And þus, of alle þe þe heretikis þat anticrist browe
euere in, þes þat blaboron vnto lordis, and seyon
þat þei schulde not here, ne konne, þe gospel of
Crist, for clerks schulden techon hem to lyue,
ben mooste perelous in þe chyrche, and moste to
fle as anticrist.
< L 33>< T EWS1SE-08>< P 510>

And þus seip Bernard of summe heretikis þat
men knowip not now per peyne, for þei weten
not hou many men ben peruerct bi þes Lore.
< L 40>< T EWS1SE-32>< P 615>

And þus it semep þat many men of þes sectis
ben heretikis, for þei worshepen falsi þyngis
ægenus Goddis wille;
< L 16>< T EWS1SE-39>< P 639>

And heerefore been heretikis dumphed, as Austyn
tellip in his book, whiche denyded literal witt
of vndirstondynge of Goddis lawe.
< L 68>< T EWS1SE-42>< P 653>
And wrothe we not to these heretikis pat ne men may speke wel a3enys hem bi pe stronde of charite, for so diode Crist bohte God and man. <L 56><T EWS1E-46><P 671>

As Crist seip, and seyntis aftir, pat pe hoost, when it is sauced, is uerrili Cristis owene body in form of bread, as cristen men bieuleen, and neyper accident whioute sugett, ne nou3t as heretikis seien. <L 79><T EWS1E-47><P 675>

And his wordis countouhtu muche men to stondon a3enys anticrist, for he wolde faste curse men, and pursuen hem as heretikis; <L 188><T EWS2-122><P 327>

And heere men may knowe heretikis pat shewen hem holy to pe puple, for pei counselen to werris and al pat wynne hem worldly godis; <L 91><T EWS3-145><P 63>

And, howeere men excusen hem, these ben heretikis out of bipline. <L 73><T EWS3-162 P120><P 119>

And disciplis of Crist wenten into pe citee to bye hem mete for pei snokiden not from hous to hous and beggen hem mete as freiris don, ne lesu, sittinge on pe welle and spekyng al one wiþ pe woman, begged warit of his woman, as heretikis feymen heere, for pei meuen pat Criste was drunken ouer ny3t pat wolde his fastynge drynyke coold warit. <L 10><T EWS3-163><P 121>

But his womman of Samarye seyd to Crist, as she were tau3t of heretikis. Hou pou, siþ pou art a lew, axist to drynyke of me pat am a womman of Samarye?”, <L 17><T EWS3-163><P 121>

And wolde God these heretikis in mater of pe sacrud oost conseuyen pe speche, and vndirseoden wel Ambrose pat his oost is not bred aftir pat it is sacrud, for it is not aftir principaly bred but pe body of Crist by uertu of his wordis, and panne shulden pey shame of per feyned accidentis. <L 12><T EWS3-166><P 131>

And so these ben opyn heretikis, and taken amys Godis wordis — as biddying of Crist to bee swerdis and blamyng of Petre for he faust. <L 46><T EWS3-179><P 174>

And so these bynyde heretikis pat seyn pat Petre shude not fiþte heere, but prestis shulden fiþte where pey wolten iuge, wanten wiþ his speche. <L 51><T EWS3-179><P 174>

But excusynge of these heretikis saucp not these lewis before God, siþ nede of comyng of ping stoonid bohte wiþ good and yuel. <L 55><T EWS3-179><P 174>

And so, 3if men maken lawis not groundide on Goddis lawe, and dampen men as heretikis for pey don a3enys pes lawis, pes dampenes ben heretikis, for pey wolten be anoþer god. And pes pe pope and his cardenals smachen ofte heresie, for pey brennen men as heretikis for pey mayntened Godis law. <L 240, 243><T EWS3-179><P 181>

These ben to ruyde heretikis pat seyen pey etyn Crist bodily, and seyen pey parten ech membre of hym, necke and bac, hed and foot. <L 14><T EWS3-206><P 247>

And heere heretikis crien pat pis gospel denyt not pat ne Crist departide pis heritage; But telle these heretikis hou Crist iugide heere, and in what forme and why pe Holy Goost hid pis iugement fro pe chirche. <L 31, 34><T EWS3-220><P 275>

But God forbede pat oure bileue be led by siche heretikis pat seyn pat pe fends eleccion mukip hem newe article of bileue! <L 27><T EWS3-221><P 278>

But these heretikis shulden not be trowid, ne be mursshid wiþ siche almes. <L 20><T EWS3-225><P 286>

Pe arwe fleynge in day was desceyt of heretikis/ & pat was pe secunde tribulacioun pat entred pe Chirche of Crist. <L 3><T LAC><P 25>

After pat/ vndir m’ lettir/ Crist delyucerd his Chirche fro pe arwe fleynge in day/ pat was pe secounde tribulacioun of pe Chirche/ & pat was demonyge by Joachim & obere pat vndir m’ lettre schewede pe multitude of heretikis contraynyge pe birpe of Crist his pascioun & his ascencioun/ in pat pat m’ lettre most figured Crist. <L 17><T LAC><P 27>

In his chirche ben mawmeters’ heretikis/ ydolaterris’ sortilogeri unsenchantours’ ariolcris’ charmours’, & rerars of pe deuel/ & alle peo pat trouwen pat helpe may cum of vsing Goddis word/ pat we clepen writtes onlli hangid or born on man/ or pat pei be medicinable to bodi or to soule; <L 19><T LL><P 131>

Panne ben pei perilous ypocritis and heretikis a3enys goddis worships and sauinge of cristene soulis. <L 9><T MT01><P 16>

3if pat o part holdiþ wip o pope and pe toher wip o noþere pope, and ech partie scie and techiþ as
bileue þat his pope is verray and noon opere, and alle þat bileuen not so ben cursed heretikis out of bileue;

sib holy writ seip þat it is breede and cristis precious body, þei ben cursed heretikis.

and comunly whanne þes heretikis come bi symonye to gret benefices þei ben not bisi to lerne þe gospel and teche it cristen men, but þeue hem to huntynghe and haukynghe and veyn pleies, and haten tauernys of wyn and ale, aboute strumpetis and grete festes, riche cloeping and gay squyeris and opere getteris, þat al-most noon schal be so nyse and worldly proude as þes stynkynghe heretikis.

and 3if ony poore prestis wole come to here chirchis and treuly dispise synne and here synne, to amende hem for annuel rente, and haten and pursuen contynen in pride, coueitise, extorciouns, and þe so ben heretikis, as þes comynge bi false open lif, for here lif schulde be so nyse and worldly proude as þeue hem to huntynge and haukynge and veyn synerie to gret benefices and comunly whanne þe dep, þeauere of here lif, and þeauere of heretikis but 3if god helpe dampnyd fendis of helle.

and 3if ony poore prestis wole come to here chirchis and treuly dispise synne and here synne, to amende hem for annuel rente, and haten and pursuen contynen in pride, coueitise, extorciouns, and þe so ben heretikis, as þes comynge bi false open lif, for here lif schulde be so nyse and worldly proude as þeue hem to huntynge and haukynge and veyn synerie to gret benefices and comunly whanne þe dep, þeauere of here lif, and þeauere of heretikis but 3if god helpe dampnyd fendis of helle.

but þeauere of heretikis, as þes comynge bi false open lif, for here lif schulde be so nyse and worldly proude as þeue hem to huntynge and haukynge and veyn synerie to gret benefices and comunly whanne þe dep, þeauere of here lif, and þeauere of heretikis but 3if god helpe dampnyd fendis of helle.

And sib þei sullen treue þat is a spiritual good for money or worldly byng þei ben cursed symonyentis and so heretikis.

and 3if ony poore prestis wole come to here chirchis and treuly dispise synne and frely teche goddis lawe, þe gospel of ihu crist, and comandements of god, þes coueitous symonyentis welen be þe firste to lette hem with þis grete colour þat suche prechoris ben heretikis.

And it semeþ þat þei techen heretikis þan þe cursed heretik arrian and his secte þat made þe holy gost lesse in myȝt þan þe fadir and þe sone, and seruant to hem bope as þe lawe seip.

but where ben worse tirauntis and heretikis?

and þes false men seye in here doynge þat crist was lafully don to þe dcþ, and susanne also, for bi sich witnessis þei weren dampnyd, but cristene men bileue techip þe contrurie, and bi þis false lawe þei may proue heretikis whom euere þei wolen;

Capitulum 3m: Also comunly prelatis ben false prophetis and heretikis, for þei inde seyn heresie and techen a3enst ihu crist and his apostis;

and sib þe lif of prelatis is bok and ensaumple of sugetis, as grosted seip wip many moo, and þei lyuen so opynly in pride, coueitise and idlelnesse, passynghe al opere, þei ben open heretikis and stronge, þat han no schame of here heresie, for heresie in fals lif meyntenyned is worse þan heresie only in herte or wordis, and for sclaundere þat þei 3euen to opere men bi þe cursed lif god him self cursèþ hem in þe gospel and seip þus:
and shal a man be neuere so treuly assisbild of god for his entire sorwe of synne and charite that he hap now to god, pei seyn pat he is dampnoble but 3if he be assisbild of hem 3if he haue space per-to, pou3 pei ben cursed heretikis and enemies of crist and his peple.

< L 2 > < T MT04 > < P 107 >

and 3if pei meyntenen stifly his errore pei ben stronge heretikis.

< L 8 > < T MT06 > < P 119 >

and pat pat is holy chirche, pat ben trewe techeris of cristis mekenesse, willful pouert and gostly trauelle and meyntenours of cristis ordynaunce, pei cepen heretikis and pursuen hem to pe deip worse han don hepen men, for no man schuld be hardi to teche and meynten e holy writt a3enst here cursed lif.

< L 23 > < T MT06 > < P 119 >

Capitulum 7m: Peis proude possessioners ben peues and heretikis;

< L 10 > < T MT06 > < P 121 >

And 3if pei meyntenen an errore a3enst charite pei ben heretikis and 3if pei seyn pat here reulis ben betre han cristis reulis seoun to prestis and clerkis, pei blasphemys a3enst god, and so at pe begynnynges pei ben blasphemes on alle sides or at pe leste known not cristene bileue;

< L 10 > < T MT06 > < P 127 >

Capitulum 22m: Also peis possessioners, wiþ helpe of freis, solit yoeplor, and cursed heretikis, dampen holly writt, pe kyngis regalie and wise men ofoure loud, for to meynten here false geten possessions and worldly lit;

< L 18 > < T MT06 > < P 130 >

Capitulum 5m: Proude possessioners ben perilous peues and cursed heretikis;

< L 24 > < T MT06 > < P 136 >

and sib pei meyntenen so harde pis wikkid peecfe, and robben holly chirche fro pis noble tresor of pouert and mekenesse, and defoulen it wiþ diit of worldly lordischipe a3enst pe wille of ihu crist here spouse, pei ben cursed heretikis and here meyntenours also, and þus pei ben antieristis percyertyng cristendom.

< L 6 > < T MT06 > < P 137 >

Capitulum 37m: Also peis possessioners dampen trewe men toychynge frely and trewely þe gospel and goddis hesis for heretikis, for to coloure here owen worldly lif, but þei hem self ben foule heretikis for here cursed pride coueitise and enuye þei ben dwellen inne and meyntenen strongly;

< L 29 > < T MT06 > < P 137 > < L 1 > < T MT06 > < P 138 >

sib þis symonye makeþ hem chef heretikis as here owene lawe seip plenerly, and þat þei may not be sauyd but 3if þei forsake þe benefice geten bi symonye, and alle here faultours and consentours to þis symonye rennen in þe same dampanccion as goddis lawe and mannus witnesen.

< L 20 > < T MT07 > < P 144 >

and þes blylene bosards wolen dampen trewe men þat techen trewe and frely bely writt a3enst bore synnes to be heretikis. For no man schulde here goddis lawe tawv3t bi suche trewe men, and þei hem self wolde preche here owne tradicions and not þe gospel;

< L 10 > < T MT07 > < P 157 >

and þis makeþ þe blylene peple to werre a3enst god and his ordynaunce and pursuen his techeris as heretikis.

< L 30 > < T MT07 > < P 162 >

and þou3 prelatis and here officeris ben greterte heretikis for syllynge of þis ordis and þis extorcion doynge, nepeles þes prestis ne hep not alle excused for þei consenten þer-to rajhere þan þei wolde be harde examyned and lettid of here ordisris.

< L 18 > < T MT08 > < P 166 >

but certis þes ben anticristis and perilous heretikis.

< L 13 > < T MT08 > < P 174 >

and þat is cursed lif þei techen in word and dede to øjere poren men as sathanas procuratoris and cursed heretikis.

< L 14 > < T MT09 > < P 186 >

and sib men ben holden heretikis þat done a3enst þe popis lawe, and þe beste part of þe popis lawe seip pleyntly þat eche þat comep to presthod takip þe office of a bedcle or cricre to goo bifore domesday to criœ to þe peple here synnes and vengauence of god, wii ben not þo prestis heretikis þat leuen to preche cristis gospel, and compelle øjere treue men to leue prechynge of þe gospel, sib þis lawe is seyn Gregoryes lawe, groundid opynly in goddis lawe and reson and charite, and øjere lawes of þe peple ben contrarie to holly writt and reson and charite, for to meynten pride and coueitise of antieristis worldly clerkis.

< L 10, 14 > < T MT10 > < P 189 >

But who ben more heretikis?

< L 7 > < T MT10 > < P 190 >

clerkis seyn þat lordis ben cursed 3if þei chastisen hem, þou3 þei ben neuere so foule lecherous and neuere so cursed heretikis, for symonye and coueitise and meyntenynge of synne and robbynge pore tennaunts bi extorcion.
for antichristis correcions and veyn halwynge of chirchis and auteris and opere iapis.

and perfere pore clerkis ben sclaundrid for heretikis, for he seyn pe treufe of holy writt, and hurild and cursid and prisonyd and lettid to preche pe gospel, for drede laste pei warne pe peple after crissis techynge of pe false discetics of antacist and his worldly and proude and coueitouse clerkis.

3it more traierie is in false curatis pat 3euen mede or hire to comen in-to siche worldly offices, for to spare here muk and ioie it in tresor, and to gete lordischipe and maintenaunce a3enst ordinaries, pat pei doren not clepen hem to residence and saue hero soulis, but couchen in lordis courtis, in lustis and aise of here flech for to gete moo fatte benefices, and purposen not spedly to do hero gostly office, woo is to po lordis pat ben leed wip suche cursed heretikis and anticristis, traitours of god and his peple, and namely traiours to lordis hem self.

HOW ANTICRIST AND HIS CLERKS TRAVAIL TO DESTROY HOLY WRIT: Hou anticr and his clerkis traveilen to distroie holy writt and to make cristen men vnstable in pe feip and to sette here ground in dcuelis of helle.

First peis fercastynge heretikis wnderstonden bi pe chirche pe pope of rome and his cardynalis, and pe multitupe of worldly clerkis assentynge to his symonye and worldly lordischipe aboue alle kyngis and emperours of pis world;

for pan it hade don a3enst pe dom of god and a3enst pe treufe of ihu crist and a3enst charite of pe holy gost, for to putte awey pei witnesses pat knewen more of goddis preuyte and weren holiere of lif, and to take witnessis not so kunnyng of goddis dom no so holy of lif ne so meke ne so stable in feip and in loue of ihu crist, but pei sothi heretikis traveilen ny3t and day to ensaumle pe multitupe of worldly clerkis, pat ben ful of symonye, pride, coueitise, glotonye, lecherie and opere synnyes, aboue ihu crist and his gospel, for to haue here worldly lif, pride and lustis meyntene, pat no man schulde lette hem in here worldly glorie ne distruble hem of here lustis, hou3 pei neuere so foule lien of god and sclaundren his peple.

lord, hou doren cristen men meyntene siche heretikis, a3enst goddis techynge and pees of cristene peple? siche weiward heretikis ben ful vnable to reule prelatis and lordis and comyns in schrifte, in preychynge and preyngge and opere poynsis of here soule helphe, for pei discyeuen hem in feip and good lif, for to haue here owene pride and coueitise and lustis born vp, and so drawn alle men to helle pat ben reulid bi suche false confessed, false prechours and false conseilours.

Capitulum 5m: pe fourpe whel of belialis carte is pis: 3if cristen men seyn pei knouen bi bileue pat pis is crissis gospel, pes malicious heretikis axen whi pei bileuen pat pis is gospel.

but pes heretikis wolden haue pis cause: for pes prelatis techen pat pis is crissis gospel;

hou stiren suche heretikis and blasphemes god of treufe to mercy bi here preieris, siij god curseph to here blyssynge, as he seip bi prophete malechije, and here preiere is abhominable and cursed, for pei turnen awey and hereu not goddis lawe and fullifen it in dede. hou meyntenen lordis pe treufe of pe gospel and holy writt, siij pei meyntenen siche blaspheme heretikis to be dowid in seculer lordischipe a3enst goddis comauement and ensaumple of crissis lif and his apostlis;

hou don comunes here trewe seruyce to god, pat meyntenen siche heretikis and worchipen hem in word and dede whanne pei owen to known here opyn falsnesse?

Capitulum 2m: See now hou pei cursed heretikis bryngen in pe firste blasphemye.

and his vnderstondyng hangip in determinacion of worldly prelatis, pat kunnun not holy writt and ben not able to haue inspiracion of pe holy gost bi here holy lif, for pei ben comynly ful of symonye, pride, coueitise, glotonye, lecherie, manquellynge and opere synyns, and open heretikis and enemys of crist and his lawe and his trewe servaunits.

but anticrist wolde haue pis ende, pat in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for
dred of lesyngis of charite and for babcitynge.
<L 15><T MT18><P 273>

and 3if pat heresie were wel known, hes clerkis were heretikis more panne ony ophere;
<L 14><T MT21><P 287>

Lord, whethepe lawe of ynglond schal be now distried bi fablis of heretikis contrarie to goddis lawe?
<L 4><T MT21><P 292>

but hou ar pei not heretikis pat tworen a3en crist here?
<L 20><T MT24><P 349>

and of pis it wolde sue pat pe pope and hise ben opyn heretikis, but where were pis fi3tinge
chirche 3if pis were sop of pe pope, 3if pe pope and alle his clerkis weren dyuydld fro cristas chirche.
<L 33><T MT27><P 425>

and as anentis heresies of pe pope and his clerkis supposen many trewe men pat he and hise ben heretikis, for pei holden a3enus goddis lawe worldly lordchips in prescis hondis, and pis is a3enus crist and his lawe, and maynteymen wrong a3enus worldly lordis. crist wol
punysche pis heresie and make it more knownkwen her-affir, al 3if anticrist and hise seyn nou pat noone ben heretikis bi pei pat seyen pus.
memnus diffynynge of heresie is litil worp but to blame men pat don and speken a3enus goddis lawe, for siche ben mooste heretikis.
<L 3, 8, 10><T MT27><P 427>

bus alle pe resouns pat pe fend can make a3enus crist and cristas prescis may be auuydeld bi 0ure felp, and make heretikis to shame of hem.
<L 13><T MT28><P 476>

Pe wiche argument is pis in forme: pe ful holi chirche of Rome hap determenyd pus pat alle cristendom ou3ten, vp peine of dampacniou
and as pei wol not worpel bi damnyd for heretikis, beleue pus.
<L 286><T OBL><P 164>

And alpou3 seint Austen had conflit wiph diuerse heretikis, 3it I am not avisid pat he was uexid wiph any heretike pat durste damny
scripture, or ellis seie pat it was fals or eresie, or pat durst determen eyun pe contrarie of Cristas logic and his wordis, as dar pis renagat pat sittip in pe chirche, and contrariip Crist nou3, and enhauuisip himsiful aboue Jesu.
<L 464><T OBL><P 168>

And for as meche as heretikis 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 ueynys of syluur in speking, for of pe holi bokis we drawyn pe begynynge of our speche), Iob callip a3en heretikis to pe writingis of holi auctorite, and pat to his ende pat, if pei desire for to spcke truli, pat pei take of scripture what pei speke.
<L 636, 640><T OBL><P 173>

For, as we haue seide before, ofte tympe heretikis, while pei studien for to afirme her owne weipword hinggis, pei bringgen forse seche hinggis pat ben not holden in holi scriptures.
<L 646><T OBL><P 173>

For pe whilsip pat heretikis coueiten to be preisid of hi3e witt, pei bringgen forthe as it were sum newe hinggis, pe wiche ben not holden in pe olde bokis of olde fadris'.
<L 650><T OBL><P 173>

And certis whoso wol ned Austens and leromes bokes, pat had ful meche and grete conflit wiph heretikis, he schal se wel pat pei demed or conuictid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture pat is Goddis lawe.
<L 1011><T OBL><P 182>

For, as Gregor seip her Heretikis lore is feire bi worde and fonnesche bi vndurstoning'.
<L 1347><T OBL><P 191>

And 3us antecrist, heed of heretikis, hap don grete uiolens a3enst Crist and his lawe in ful many poynitis, in pe wiche he reuersip obstinatli Goddis lawe bope in maneres and in beleue. For, as we haue seide before, ofte tyme heretikis, he schal se wel pat pei demed or conuictid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture pat is Goddis lawe.
<L 1625, 1628><T OBL><P 198>

And certis whoso wol ned Austens and leromes bokes, pat had ful meche and grete conflit wiph heretikis, he schal se wel pat pei demed or conuictid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture pat is Goddis lawe.
<L 1652, 1658><T OBL><P 198>

But Gregor spekiip of heretikis of his time pat were violent and dede strenghe aftur her wittis a3en holi scripture.
<L 1633><T OBL><P 198>

For where opur heretikis, as we mai rede in Austens bokis and leromys, wolde seke colour of scripture, pis renegat sitting in pe chirche reckip litil of seche colourris, but wipout charite afferme obstinatli his owne wille, as we mai se specialli in pe poynit of his wordis lords chip, and in pe article of pe sacrif oost, and in ful many opur poynitis in pe wiche he reckip not hou3 euen and openli he go a3enst Crist and his lawe, notvjustipstong pat pe gospelle schuld be pe rule of pe prelacie from pe hi3est unto pe lowist.
<L 1787><T OBL><P 202>

and pei demen hem for heretikis pat piteouusli hopen seche a child bi grace of pe Holi Gost to
come to everlasting bliss.

And so be maistir liers and heretikis shulden vndirstande here pat Crist, whos wordis ben ful of heuenli fruyt, menelp more preffecicon in hise blessid wordis han faute of reste of a þeueus heed upon þe gihat or þe croes.

Yf Y knowe ony heretikis, or of heresie ony personas suspect, or of þaym fautors, confortours, consellours or defensours or of ony persone makyng priue conuencticles or assemblies, or holdyng ony diuers or sinuler opinions from þe commune doctrine of þe chirche, Y shall late you, worshipful fadir, or your vicar general in your absence, or þe diocesans of suche personas haue sone and redy knowyng, so help me God atte holy doom and þese holy gospels!

THE FUNCTION OF THE SECULAR RULER

Pat Crist mai not be God and man togedur, as many heretikis han don, as Valentyne and Manicheus for it is aile oon to denie come to euerlasting blisse.

Pope Pelagis ordeyned pat heretikis and sismatikis schuld be punyshid bi sculcr lordes.

HERETIKES..1
þese apostatas ben cursed & heretikkes bohe.

HERETIKS.....6
And so fyve barley lofes of scharpe barley bred schulde teche þehe frefis what þei schulden trowe, and not dampne as heretikis men for Gods lawe.

for Cristis lawe, al 3if it be contrarie to þis dowyn, is mor my3ty and groundid in resoun, And so in þis poynt ben heretikis many in þe world.

CAP- III: But her grucchip þe world, and grenep on trewe men, and scip þat pei ben heretikis, and casten destrie al holy Chirche and feyp þerinne.

1278
And thus if alle bishopis possessioners and freis weren wislyche examyned wheder they weren heretiks,—3if they seyden nay, wipoute revelacionu fewe men or none weren holde to trove hem;

For wher ben fewe prelats now in þe Chyrrche, ne fewe ober men, þat þei ne ben heretiks;

And 3if fewe trewe men wolden worche or speke aþen þis traterie þat is in Goddis enmyes, þey quenchen hem as heretiks, bi cautel of þe fend;

HERETIKYS....4 þei worshiopen false goddis and ben heretikys and blasphemues;

Lord god, hou schullen anticristis mynystris of riþtwisnesse be excused at þe day of dom, sþ þei empriyne falsy trewe men bi fals disciet of worldly heretikys;

A lord, sþ crist and ion baptist and alle þe prophetics of god weren nedid bi charite to come out of desert to preche to þe peple and leue here solitarie preiere, hou dare we fornyd heretikys seie þat it is betre to be stille and preie oure owen fornyd ordynaunce þan to preche cristis gospel;

and þis is open heresie by many kyn skylles, but here men douten comunly where men schuld loue þes heretikys, but it is no drede þat ne men schulde loue per kyndde and hate þe same kyndde in þat þei ben so yuel, and so þe personeis bi hem-silf schulden be loued in charite, and here synnes by hemsilf schulden men hate for goddis loue.

HERETIKZ....1

So forsoþ Iohn, wen he had ywryten ane Epistile of heretikz, he seid no3t, Woso comeþ to 3ow no3t hauyng þe name of Criste, ne sey 3e no3t to hym hauey, bot, Woso bryneþ no3t þis doctrine, will þe no3t receuye hym in 3our house ne seþ no3t to hym hauey.

HERETYK.....1

And of þe discrivyn of heresie may men se, how eche man þat meyntenep Goddis comandemetis is a cursed heretyk, for in þat he meyntenep erroru aþenst holy wryt.

HERETYKE.....10

And whoso cam þis day in þe chyrche and teclde þis ordre wip þis sentence, preestis wolden clepon hym heretyke, and moue oþre men to holde hym such;

For, as seyn Iohn seip, whouere greteþ an heretyke schal hawe of his synne, what man euere he be, and þus 3if a trew man loue more Crist þan þe worldus fame, he may liþly wip worschipe auoyde suche false freus.

but let a man seye Godis lawe 3if it myslyke to þis pope he wolde curse hym as heretyke and aftur se hyme 3if he may.

And þus þe chyrche here is fowly deformed fro childron of God to þe feendys lyymes and herto vertewys ben transposude to yvces, as mekenes is cowardye and fennesse of pryude is clepud riþwysnesse for to mynteine Godis riþte, wraþþ þe is clepud manhede and mylydnesse is schepnesse, and enuye is condicion of Godis child to vengen hym, and sloþþ þe is lordeinesse, as God resiþþ euermore, coueytis is prudence to be riche and myhty, glotorie is largesse and lechery is merye pley, Godis seruaunt is an ypooyre and heretyke is sad in feþþ;

And yef he speke thy techynge / he shal ben holden an heretyke / & a cursed.

Lorde/ it was neuer thy dome to sayen that a man is an heretyke & cursed for brekyng of mans law/ & demen him for a good man that breketh thyne hestes.

For lord/ to demen thy folke for heretykes is to holden the an heretyke/ & to brennen hem is to bren nenthe/ for thou seydest to Paul when he persecuted thy people/ Saul/ Saul wherfore persecutest thou me/ & in the name thou shalt sey/ that ye haue done to the lest of myne/ ye haue done to me.

Consider you whether it is not all one to deny Christes wordes for heresyre and Christe for an heretyke, for ye my worde be a lye, then am I a lyer that speaketh the worde.

Therefore yf my wordes be hereby then am I an heretyke that speaketh the worde, therefore it is all one to couedempne the worde of God in any language for hereby and God for an heretyke that speake the worde, for he and hyys worde is all
And wolde God pat heretykes in mater of þe sacred oost kowden vndurstonde þis sutyl wordis and sope, to þe entent of þe Holy Goost!

Leue we þes heretykes as foolis, and sey3 we som wyt pat God hþ 3ouen vs.

Pe chircle synyng of oure Lady pat sche hþ destroyed alle heresyes, for sche is special maysstresse to destruye þes heretykes.

And, as Crist tellup, þese þat stonden in Cristus cause han þer names caste owt as cursude men and heretykes, for þer enmyes ben so bylynde, and so dece þe þer synne, þat þei clepon good yuel, and yuel good.

for þese worchen by ypocrisie, and ben myhty heretykes, and medlice among trewe men, and þus þer fy3tyng is fallure.

3if a man charge Godis lawe more þan false name of suche lyeris in þe world þat dop muche harm, comune not he wip hem, ne 3yue hem no goodis, byfore he haue assayed wher þei ben here heretykes:

And þus defaute of ry3t bylyue, practisud among þese freris schulde dampe hem as heretykes, and take hem in þer owne fulshe.

for 3if þei cam not in by Crist, þat is dore of his Chirche, þei ben þeues and heretykes, and styon vp by þe roof.

But þei iugen for heretykes al maner of suche men þat seyn þat þei schuldon suwe Crist, and leue þer worldly ly3f.

And ordres of sicche men, siþ þei gloson Godis lawe euyen by contrarye wordys, and seyn þat þe wordis of God mute nedis be denyde, and wordis þat þei han fownden schulden ben vsude as byleue, and so þei seyn pryucly þat Crist and hise apostles and seynitis til freris comen yn, weron expresse heretykes.

and þer-fere þei flen fro hem as anticirist and heretykes, as ioon þe euangelist techtip in his epistilis.

And noyn kyndes of accidens han contrarye maner, siþ eche of hem is a maner of substanse of a þing and hit may not be hyrmyself as heretykes dremen.

And here þese blynde heretykes wanton wyt as lýdotes, whan þei seyn þat Petur synynede not in smytyn of Maleus here, but 3af emsaumple to preestis to fli3te, and þus Crist lettud hym to fli3te more;

But here þese blynde heretykes, þat ben vnable to conceyue sutilte of holy writy, schulden furst tope ower owne wordis.

And so suche heretykes musten nede sewen anticirist and be dampned wip hym for defawte of here bylyue.

And þus seyn þese two folc to princes of þe world þat þese heretykes ben false men a3eynes holy reliquion, and þei casten to destruye lordshipes and rewmes, and þerfore comunde hem to be deed or lette hem to speke. But lordis seyn a3en þat þei schulden knowe þe lawe þat hooly chyrche hap to punysche suche heretykes, and þerfore þei schulden go forþ and punyschen hem by þer lawe.

for þis cautel of þe feedn ben manye trewe men qwenchede, for þei wolen iuge for heretykes alle þat spekon a3eynes hem 3e, 3if þei tellof Gods lawe and schewe synnes of þese two folc.

Certis þese fonnede heretykes schulden wel wyte þat alle pinge mut nedo come as God hap ordeyme.

And wolde God pat heretykes in mater of þe sacred oost kowden vndurstonde þis sutyl wordis
For thy teachynge is dampted for heresye of wyse men of the worlde / and than moten they not howe grete diuersite is betwene vs, pat trouws pat pis sacrament in his kynde is verray brede and sacramentaly Goddus body, and betwen heretykes pat trouws and telles pat pis sacrament may on none wyse be Goddus body. 

HERETYKYS....4 And so monye traecylon in veyn to wyte how heretykys schulden be knowone. 

HERETYKYS....8 And defau3te of vndyrstondyng, pat schulde be of Godus lawe, and of his doctor Ambrose, blyndup here pese heretykus. 

IN VIGILIA MATHEI’ Sermo 64– Uidit Jesus pupilcanum: Luce 5: This gospel tellyp how Matheu was choson and how heretykus grucchedon herfore; 

Pes heretykus penkon not how Crist punyschup heere hise children, whiche he wolte be pore heere to be rych in heuen. 

and specially herfore pat it sowne a3eyn pe pope and so a3enys hooly chyrche as heretykus caston to destroyyn hyt. 

And 3et pese heretykus styren pat pis lawe is btture hon Cristus. 

And he argument of heretykus agayne pis sentens is lyth to a cristene man for to assolue. 

Owe! howe grote diuersite is betwene vs pat trouws pat pis sacrament is verray brede in his kynde, and betuene heretykus pat tellus pat pis is an accident wipouten a subiecte. 

For I dar sewrly say pat, 3if pis were soth, Crist and his scynes dyde heretykus, and pe more partye of holy kirke beleuyth nowe heresye. 

HERETYKYS....3 And þan was Crist God, and God wolde þat prowde men and leprows heretykys wolden wel confessjon þe feip, and þanne schulde þei ben hool. 

And suche errowrys þat men han in logic and in kyndely science, bryngon men in, as heretykys, to grawn ton aftur monye false pingus. 

HERITIKES....5 Whou sone this forimen scwcden hys soule And ouerl lollcd hym with heritikys werkes. 

whcþur þise 3iurstudiaes heritikys han fonden a bttir bleeue and more trewe in þe tym þat Sathanas was vnbunden, þenne Iesus Crist vnto hise apostles or eny 3er clerke by a thousand 3er and more. 

Daw, þi wordes ben man & euer medlled with venym, For a3enes gode men streche I no malice, Ne no of þilk Cristis secte þat myn callist, bot a3enes heritikys, bosteres, & liere, Whiche han chosen hem a reule with blabereres of Baal. 

1281
be fadires of freres, which were þe Pharisées, Pursued Crist to þe paynful deþe—3ee, callid hym a blasfeme as 3e clepen hem heritikes þat holde a3enes 3our falschede, alle if þai men trupe.

&Daw, aske þi capped maisters as if þai were heritiikes, What is the sacred host— & grounded hem in scripture— To which we knele & doffe our hodes & don alle þis wirchip.

<
L 308><T UR><P 111>

HERITIKIS....4
CAP' III: But feynynge of ypocritys wolde stonde faste a3en, and criþþ to alle inen þat a3enstondiþ þis 3e beþ heritiþis and wickid men, and fewe a3enst opere.

<
L 26><T A21><P 247>

And so, 3if men maken lawis not groundide on Goddis lawe, and dambaen men as heritiþis for þey don a3enus þes lawis, þes dampmeres ben heritiþis, for þey wolen be anoper god.

<
L 241><T EWS3-179><P 181>

Penne þe men þat seyn þat þis sacrament is noupur bred nor Cristis body, but an axiðens or nou3t, ben fonnaed heritiþis if þei maïntenen þis errour a3eyne jesu Crist and a3eyne seynþ Poule, and a3eyne seynþ Austyn, seynþ Ierom and seynþ Ambrose and many moo hooly seynþis, ageyne þe court of Rome and a3eyne alle treue cristen men of true beleue of Jesu Crist.

<
L 42><T SEWW21A><P 111>

For 3isturdaye heritiþis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wipouten subiecte or nou3t; 

<
L 64><T SEWW21A><P 111>

HERITYKE....2
And as anenit Helye þat is putt on seche men, þei schulden lerne of Cristis paciens, hou he was ledde oft to be stoned as blasfeme & herityke, & at þe last deþ þi þis colour.

<
L 378><T 4LD-2><P 214>

what herityke or fool is he þat wold distrue þis gostly harpe?

<
L 12><T MT23><P 340>

hermofodrite7

Hobbe8

HOBBE.......1

and þanne strumpatis and þeys preisen sire jacke or hobbe and williþe þe proude clerk, hen

smale þei knacken here notis;

<
L 27><T MT10><P 192>

homli9

HOMELI....5
Þat is: 'If þei han cleped þe fadir of þe householdæ “Belshbul”, hou myche more þei wolen his homeli meyne?'

<
L 121><T CG10><P 108>

And herfore conclusiþ Poule þat we do good, þe while we haue tymé, to alle manere of men, but most to homeli men of bilee.

<
L 78><T EWS1SE-45><P 668>

But þer is dyuersite in helpyng of men in þis lyf, for þes þai treuly holden bileeue and shullen be blessid for þer werk, ben homeli men of Goddis hous, and holden wel cristen mennus bileeue.

<
L 83><T EWS1SE-45><P 668>

And, certis, þe grete delite in þe florischid ending of manmys traditions drawen many curious and couetous folis to loue it and studi it, and to be besie perin, and to sauer litil in homeli, and to be seiþ in homeli men ofbileue.

<
L 1351><T OBL><P 191>

but þe pepe schlule gladi fede hem, and þei schluden homeli take þat þei founden.

<
L 65><T SEWW23><P 121>

HOMELY.......23
But certis men han non enmyes more þan is þer homely meynes;

<
L 3><T A10><P 182>

Þe seconde tymé, governe wel þi wif, þi childryn, and þi homely meyne in Goddis lawe, and sufite no synne among hem, neyer in word ne in dede, up þi my3t, þat þei may be ensample of holynesse and riþtwisnesse to alle òper.

<
L 15><T A15><P 206>

And þei may not be excused bi ignorance, for Seyt Poul seip, he þat hþ not cure of his owene, and most of his homely meyne, he hþ forsaken þe feþþ and is worse þan an unfeiþful man þat neve ye toke Cristendom.

<
L 22><T A22><P 318>

And when men ben hardid in soche grete synnes, and wil not amende hem, freris schulden fle hor homely cumpanye, bot þei do not puse, lest þei leese worldly frenschip, favoure, or wynnyng.

<
L 15><T A24><P 377>

myche more wolde he be homely to his owne kyn.

<
L 19><T A25><P 413>

____________________
7 0 variants; 0 occurrences.
8 1 variant; 1 occurrence.
9 7 variants; 50 occurrences.
And Crist þat may not lye seis, þat þo enemys
of a mon ben specially his homely meyne3;

Pat is: Worche we good to alle, but most to þe
homely of þe þeife'.

Towarde þis cite we ow3ten to hy3e vs fast, for
of his worshipful cite we ben not straungers and
comelings, but we ben burgeysis and cytesyns,
and þe homely meyne of þe kynge of þis cite, and
his yeiris, and euen eris wip his son, Jesus Christ,
if we kepen his comandements and lyue and
eend in charite.

furst to be homely wip hym, and leue somewhat
of worldly curys;

And of þis lady shulden men take heede, and
specially erly ladys to be meke and homely, for
so was þe lady of his world.

And Jesu seyde to hem pat þer is no prophet
wibouten honour but in his cuntrey, in his hous
and in his kynrede, for in straunge cuntrey men
merken þe dedis, and in þes homely plasis þe
kyn.

Here Crist spac homely by his manched, as he
shulde, for þe Trinite is þus his Fadir, and he haþ
a God as we han.

And 3if þou seye þat in þe sabot men shulden
not ete in þis maner, certis þis etyng was
homely, and men wolden score it today!

jaunce on us than a lord that sodaynly sleeth his
servaunt for he pleyide to homely with hym;

for bodily and goostly þis curat doþ harn to his
sheep more falsly þan koude þe fend, for he is
more homely enemys, and his wip-drawing of
godis for his synne semyp to streche for ðopere
synnes, for 3if an herde be domp at hom and
3yue hym to worldly occupacion, and wip-
drawe his goostly help fro his sheep þat he
shulde fede, or 3if he stonde in Lordis courtis or
in oflis of þe king or of ðopere, and leue þe
seruys þat god axip to kepe his sheep in goddis
lawe;

Crist was moost homely man in lif, in dede and
in word;

and if he and his secte be voyde fro cristis lawe,
and elenсид wip besumms, and mad fair wip
sensible signes, þanne þe fend haþ a tokene to
dwelle homely wip þes men;

and þus siche nestis shulden not be callid
perpetuel almes of worldly lordis, but dennes of
þeues, and nestis of serpentisis, and homely housis
of quyde deuels.

all bene homely & none pecceable;

Summe ben wolues wipoutforþ, and summe ben
wolues wipyn and þes ben more perilous, for
homely emmys ben þe worste.

And, siþ takynge away of oure bileue is more
veniaunce takynge þan sodeyn takynge away of
oure bodily lif, and whanne we takun in bourde
and pley þe most ernestful werkis of God as ben
hyse myraclis, God takip away fro vs his grace
of mekenesse, drede, reuerence and of oure
bileue, þanne, whanne we pleyin his myraclis as
men don nowe on dayes, God takip more
veniaunce on vs þan a lord, þat sodaynly sleep
his servaunt for he pleyide to homely wip hym.

And bicause Crist was a lœw of nacioun and
tunge, and þe womman was a Samaritan, and
Samaritans and lewys comynen not togidere,
herfore Crist, for to bringe yn comynyn wip þe
womman of þe watir of liþ, seide Womman,
'3yue me drinke', for it is more
sensible signes, and mad fair scorpe and to drawe to
þem, ymagynynge and to schame euere greet
veniaunce takyng awey of oure bileue is more
emestful werkis of God as ben
most emestful werkis of God as ben
most emestful werkis of God as ben
HOMLY... 3
First men seien, Hele, Marie, pat Gabriel lefte in his gretynge, to teche us that he was homly and known wip his ladi, and perfore wolde he not nenne his name of Marie.

LP 17< T AO5< P 11>

And wip alle these men I was ofte homli and I comownede wip hem long tyme and fele, and so before alle oþir men I chees wisfulli to be enformed bi hem and of hem, and speciali of Wiclef himself, as of pe moost vertuous and goodlich wise man pat I herde of owhere eiper knew.

LP 137< T SEW04< P 32>

And wip alle these men I was ofte homli and I comownede wip hem long tyme and fele, and so bfore alle oþir men I chees wisfulli to be enformed bi hem and of hem, and speciali of Wiclef himself, as of pe moost vertuous and goodlich wise man pat I herde of owhere eiper knew.

LP 577< T Thp< P 41

HOMLY... 12
He pat hap not care of his owene, and most of his homly in houshod, hap rescysed pe feip, and he is worse pan a man out of Cristendom.

LP 11< T A13< P 197

And of hem pat geten false eiris of menius wifes, bi privy schryvyng and opere homly dalauncie, avyse ech man who ben siche.

LP 4< T PPC< P 24

After pey were clepyd to see Cristes miracles and to be more homly wip hym pan pey were byfore, but Jet pey turneden a3en to pe world by tymes, and lyueden worldly lyf to profi3t of folc pey dwellyden with;

LP 28< T EWS1-05< P 241

Somme ben wolues wihowteforh, and somme ben wolues wihinne, and þese ben more perelows, for homly enemies ben þe worste.

LP 68< T EWS1-48< P 441

but pei schulde not be ydel ðere, ne curyows in mete and drynk, but þe puple schulde gladly feldon hem and þei schulden homly take þat þei fownden;

LP 74< T EWS2-58< P 19

And þus seip Crist þat mannys enemies ben his owene homly.

LP 41< T EWS2-72< P 95

And Petre saw þat Ion was ny3 Crist, and homly wip hym, and spae to John þat he schulde axe Crist wicch was he pat schulde traye Crist, as Crist hadde seyd.

LP 25< T EWS2-92< P 219

but I conseile, amonest, and stire my freris in oure lord lu þu crist þat wanne þei gon bi þe world þat þei chide not and sryue not bi wordis, and þat þei ujge not opere men, but þat þei ben myld, peisible and manerly, homly and meke, spekyng of al þingis as it is semely.

LP 31< T MT03< P 41

And where euere freris ben and fynden hem to-gidere schewe þe hem homly bitwixe hem self, and sikyrly schewe eche to ojer his nede.

LP 30< T MT03< P 42

þe ei3te and þriitijpe, þat þei ben not in lordis courtis reuleris of here houshouldis and worldly officis, and to homly wip gentil wymmen bi colour of fisik, for drede of sclaundrynge and mysdoynge, sib þei lyuen in reste and welfare of body and ben 3onge and stronge of complexion, and sathanas is redi to tempte hem.

LP 33< T MT14< P 224

for seynþ poul seip pleyinly þat he þat hap not cure or kepynge of his owene, and most of his owene homly meyne, haþ forsaken þe feip and is worse pan an heþene man.

LP 20< T MT15< P 239

As seint poul seiph, He þat bath no cure of his, and most his homly or houshold meyne, haþ denied þe feyth and is wars þan a heþen man'.

LP 107< T Tal< P 178

HOMLYCHE... 1
Lorde/ syth Paul sayth/ that he that forsaketh the charge of thylke that ben homlyche with him hath forsaken his fayth/ & is worse than a mysbeleued man.

LP 22< T PCFM< P 72

HOOMLY... 5
An for þis I cam dawen fro heuene & lyued man here more penne þrty 3ere so þat bi my dedis & by my wordis my breþeren schulden homly knowe me.

LP 10< T 4LD-2< P 198

Crist & hise homly eeten wip þere fingurs/ 3e þou3 he were chef bishop/ & kynges son alworpiest/ wip outhen pride of slier spones/ or
such worldly tresour.

And pis was fyllyd, as Crist seyde by his prophete longe aforne, telle 3e to Syon, pe do3ter of Ierusaleem “Loo, þi Kyng comþ to þe, hoomly, syttyng vpon an asse and vpon þe asse foole”", whiche asse was a drawyng beest.

CONFESSION OF HAWISIA MOONE OF LODDON, 1430

In þe name of God tofore you, þe worshipful fadir in Crist, William be þe grace of God bishop of Norwich, Y Hawise Moone, þe wyfe of Thomas Moone of Lodone of your diocese, your subiect, knowyng, felyng and vndirstandyng þat before þis tyme Y haue be right hoomly and priue with many heretikes, knowyng þaym for heretikes.

Y shal neuer aftir þis time be no recettour, fautour, consellour or defensour of heretikes or of ony persone suspct of heresie, ne Y shal neuer trowe to þaym, ner wittynghly Y shal fclaship with þaym ne be hoomly wip þam, ne gyve þaym consell, sokour, fauour ne confort.

homlinesse

HOMLYNESSE...2

Þis homlynesse was a gret grace, and moueþ men for to trowe þat þis Iohn hadde wyt of Crist.

and where euere ben ony freris þat wisten or knewen þat þei may not kepe gosly þe reule þei may and owen to renne to here mynystris, and þe mynystris owe to rescuyue hem benygnely and bi charite, and haue þei so muche famularite, or homlynnesse, aboute hem þat þei may see to hem and do as lordis to here seruauntis, for whi so it schal be, þat mynystis be seruauntis of alle freris.
IDIOTIS...8
Perfore foolis and idiotis, pat leften pe unfructuous bisynes of lis iif for Goddis love, schulen scorne wise my3ti men of his world, pat setten her trust and her joie in pat ping pat my3te not bifoare God helpe hem.<L 8><T A01><P 45>

And 3if pei scien pat his sacrament is Goddis bodi, as it is in hevene, 3es fritis spaken as idiotis.<L 10><T A23><P 353>

3if pei seyn and meyneten in scale and opere placis pat pe wordis of holy writt ben false and manere of spekyng of newe idiotis is trewe, pei don gostIy auoutrie and putten falsnesse and blasphemye vpon god;<L 13><T MT01><P 10>

and we dwelten to-gidre in chirchis, and weren idiotis, and vnderloute to ale men.<L 22><T MT03><P 46>

and by his cause many prelatis coueyceten to be riche and auauens men of her kyn, al 3if pey ben idiotis;<L 32><T MT27><P 439>

so now a fewe pore men and idiotis, in compara-soun of clerks of scale, mown hauve the treuth of holy scripture a3ens many thousande pre-latis and religiouss, that ben 3oouen to worldly pride and coueitise, symonie, ypocrisie and other fleshly synnes, moost stithen these pore men desiren oonly the treuth and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture,

1 2 variants; 10 occurrences.

either good resoun, and comyn prophit of cristen puple: and worldly prelatis and fynned religiuous grounden hem on synful mennis statutis, that sounnen pride and coueitise, and letten the:<L 27><T Pro><P 30>

3it worldli clerks axen gretti what spiryt makith idiotis hardi to translate now the bible into English, siien the foure greete doctouris dursten neuree do this?<L 4><T Pro><P 59>

3it worldli clerks axen gretti what spiryt makip idiotis hardi to translate now pe Bible into English, sihen pe foure greete doctouris dursten neuree do pis.<L 131><T SEWW14><P 70>

Idolatre2
ADOL YTERS...1
And as damnable as it is for the pope to trust in the ryches of the ryches upon erth, to damnable is it also to lerne that co-ueaucnts made in Christes bloude, and to truste in the sayntes of heauen They that be in hea-uen knowe the elect that truste in Christes blo-ude and professe the lawe of god and for them onely praye that these wycked adolyters whiche haue no truste in the couenante of god ncr ser-ue god in the spirite ner in the gospell of Chri-stes bloude, but after their blynde imaginary-on chosynge then euer man sundrye saisent to be theyr mediator, to trust to, and to be saued by their merites, do the saintes abhore and be lyue.<L 6><T WW-TWT><P 32>

IDOLATRE.....6
And in diuers maner dop man idolatre;<L 10><T APO><P 88>

And 3us man dop idolatre in hert synning;<L 15><T APO><P 88>

And 3us man hoping ouermikil or tristing in a ymage, or making ojer to trist per in, pat he may coueycetenly geyt her good, forsop he makip to him her of an idol, and 3us in maner dop as foul idolatre as chen men.<L 21><T APO><P 88>

pat doules is idolatre, as trewe men seyn.<L 24><T APO><P 88>

pat we schuld do no idolatre, ne worship no ping for no iuel ende;<L 16><T APO><P 89>

2 3 variants; 12 occurrences.
In swilk men schuld idolatro be fled, for þei schuld desir no worship, obediens, ne seruice, but as God biddip hem;

IDOLATRERS....5
þe receyuer vnworshyp be wiþ hem verrey idolatres:

And if þou þenk here þat þe idolatres in þe olde law ofreden to fendis, as seint Poule seij, skir, þat is soþe;

And so it sueþ furpurmore of þis þat alle þat the blinde peple offriþ to any creature is offrid to fendis in effect, alþouþ her effeccion be oþur, as it was of þe heþen idolatres þat forged hem imagis and many dierse liknesses in wirschip of goddis, þat is to seie Goddis angellis after her entent, and offrid to hem to þis ende þat þe schuld be bene bitwene hem and þe hiþe God whom þei callid þe Lord, to procure for hem good at þis Lordis maieste, as seint Austen tech iþ.

But þei ben abominable idolatres himself, and so ensamplen þis synne to þe peple and sum þei compellen perto.

For alle þis I wote wel þat foolis wollen answere me here as idolatres answeredde þe prophete Jeremeye whan he prechid aþenst þis synne, as it is wret (Ie. 44), for þei seiden to him þus: We schal not here þi wordis þat þou hast spoke to vs in þe name of þe Lord.

idolatrie
IDOLATRI.....2
his bidding be hynd, for keping of her, for þus doyng þei don wester idolatri, and taken to hem þe honor þat God schuld haue, and putten him out.

þe law is gissen for 7_ bings: First to the calleyn agen of lowez doing yolatri, werfor in þe begynynge of þe lawe is idolatri forbedde, Exo. 20.

IDOLATRIE.....54
so that thei sette not hope of helthe in the forseid ymagis, neither leeu en the werkis of merci

netheles to worship tho as Crist or his seynis is open idolatrye, and it semeth pleyntli that alle tho that onouren costli such idolis in spoilinge pore men with vnust axisingis or tallagis, oppressingsis, extortions, or oþer fraudis, or in suffring pore men to pershe for hunger, cold, or oþer wretchidnessis, for whiche thei gruchen agens God, onouren more idolis that ben doumbe thanoure Lord Jesu Crist.

And bi Crisos-tom on that word neithir bi Crist or his apostlis comauncliden neithir counseliden to be maad, if the sumple puple doth idolatrye bi tho in settinge hope in tho, or geuynge honour to tho, due to God aloone, as it is open in the iiiL book of Kings the xviiL c*_, how moche more a cristene king with assent of his lordis and trewe clergie shulde breke or brene doumbe idolis, which neithir Crist ne his apostolis comaunliden neithir counseliden to be maad, if the sumple puple doth idolatrye bi tho in settinge hope in tho, or geuynge honour to tho, due to God aloone, as in sweringe bi siche idol is, or in offringe to tho, eithir to riche men of the world, the lyflode of pore men, whiche the Lord Crist comaunliden to be goue to pore men aloone.

And bi Crisos-tom on that word neithir bi houene, etc_ to swere bi a creature is to make that creature God, and so to do idolatrye and blasfemie.

For bi him to swere bi a creature, is to make it God, which thing is blasfemie and abominable idolatrye.

and this is blasfemie and opin idolatrye.

Alas! hou ful of blasfemie and idolatrye is oure rewm, sith comounli ech bishop and high prelat swerith bi the patroun eithir spe-clial seynt of his chyrche, and holdith that oþh more solempne and stidefast, than if he swerith bi God
Certis here thei don double blasfemie either idolatrie:

And syn God hap forfendid þis þingis, and holî doctoris boð and þe kirk, as is oft declarid, it is veyn and supersti-coun, and þe kind of idolatrie to vse such þingis a3en þus mani biddingis, autorites, witnes and counselis, be for þat man may proue bi holy writ, and witnes of seynits, for þis is sôh, þat is not contrai to himsilf, ne holy writr contrai to itsilf, ne feipful doc-toris contrary her to, þat seyn to us how þis þingis are iuel.

And seint Poule seip þe same (Tit_2) wher he writþ þus: 'þe grace of God our sauyour hap apperid to alle men, enformyng vs.

For siþ (pietas) in Laten is in Engлиsche true wirschip of uerri God'; as I seide before bi witnesse of Austen, it wol nedes sce þat (þipietas) in Laten þat contrarriþ þis word pietas is idolatrie in Englishese. And soþou maist se of seint Poulis wordis þat di斯特yng of idolatrie was Cristis chef erand hedur, and þe chif cause whi God þe Fadur sent his Sone Iesu into þis world þe wiche is a grace.

And seint Poule seip in a epistle and seint Austen {De questionibus vetere et nove legis}, þat, for as meche as þe peple desireful to God sou3t to come to him bi veifiul mensys and dede idolatrie in many diuerse mancres, sei}

For þou schalt vndurstond here, as seint Ierom seip in a epistle and seint Austen {De questionibus vetere et nove legis}, þat, for as meche as þe peple desireful to God sou3t to come to him bi veifiul mensys and dede idolatrie in many diuerse mancres, Crist joined God and man in oo persone to schewe þat man is in kinde nexte to God.

And þe same seint writþ þus {Ad Uigilancium} þat put idolatrie vpon Ierom and his felowis wiþ reilikis I do þe to wete þat we wirschip neiþur sumne ne mone, heuene ne erpe, cherubyn ne seraphyn, angel ne archangel, ne any þing þat mai be nempnd in þis world or ellis in þe world to come;

And þe seint seip a noþer, If ymagis be worschipid, not bi vicary worschip, but by be same worschip of God, doultis it is idolatrie;

And we worship and luf þeis þingis, and oþer men for hem, doultis we are fou, doing idolatrie:

And þus we schuld flee idolatrie þat we do wiþ men, þat honor we mikyl more þan Ihu Crist;

Þat þei do not ido-latrie wiþ hem, if þei obey to þer biddingis a3en Goddis biddingis, or trust to þer wordis, if þey be not wordis of God.
For, as Austin scie, scintis while hem lyued here lettid men to do idolatrie wip hem, and 3it wold if 3ei were present, as 3e mai rede of Petur (Act_10), and of Poule and of Barnabas (Act_14), and of 3e bessed angel pat put from himself 3e name and 3e wirschip of Jesu Crist and told 3e peple to whom 3at wirschip was du3e, when 3e seide Loo, 3e loome of God!

For, if scintis wold assent to seche idolatrie, 3ei my3t not abide in heuene.

And he putti3 pe3 an esample of pe golden calues 3at pe wickid king Ieroboa made and commaundid to be wirschip, 3e wiche idolatrie for olde custum and faust3e of true3e correccioun semed suuffrable and also holi, so ferfor3at 3at Hieu, 3at zeldiz for Godis, and distride meche maunmetrie, left hem vndistroied (4 Re_10). As nou3 late in Ynglond sum ri3t my3ti men besidid hem to haue distrieide 3e idolatrie late begun at 3ork, and 3it 3ei hemself continued forp 3e most abominable idolatrie don at Caunturberi and in opur diuerse placis, and wolen not suffre opur trew men to inpuigne it. And as pis idolatrie semed suuffrable for long custume and faust3e of true preching, so it was of 3e foule synne of Sodom, comynyn godeg on beestli maner wipout matrimonin, as Lincoln scip in 3e same sermon and scripture witnessip 3e same.

And here wai mai se hou3 harmesful ipocrisit and dampnable ben 3e kinggis and 3e lordis of cristendome, 3at ben or schold be 3e vicaris of 3e godhede and so bi 3uru of her office ou3t to kepe hemself and al her peple from 3e abominacioun of idolatrie and so to kepe 3e maieste of God hole upon alle her peple.

So 3at folis, as don cristen foolis nou3, witen idolatrie her prosperite and cessing her aduersite. Pan of 3es few wordis 3ou maist se hou3 abominable is 3is deuyllisich constitucion, for if it haue his cours it wol stablisbe 3e chirche of Inglond in idolatrie for euer. <L 3036, 3040><T OBL><P 234>

I seie also 3at idolatrie, 3at is seruyce onli du3e to God don to a creature, is a passing grisful abominacioun, for God speking of 3e same seruice scip bi lord God 3ou schalt wirschip, and him alone 3ou schalt serue!

And bi 3is a man mai se what 3ou ou3t to seie of idolatrie, of 3e lordschip of 3e clerge, of begging of freris and many seche opur synyns.

At the laste God took gret veniaunce on hem for idolatrie, whanne thei forsoken the feith and worshipyng of God, and ouenrede 3oten calues bi styring of the decul.

And for the peple of Israel dide fornicacioun and idolatrie. God bad Moyses hange aile the princis a3ens the sunne, that the strong veniaunce of God were turned awey fro the peple of Israel.

Ferthermore God techith, that who euer is conuict by tweyne eithir thre witnessis, that he hath do idolatrie, he shal be stoonyd, first by the witnessis, and thanne by al the pepil.

Ferthermore God forbethid idolatrie, and to enquire con- iourers, and to kepe dremys and chityryng of briddis;

Aftir him roos king Asa in Juda, and he dide ri3tfulnesse bifoire God, and dide awey idolatrie and sodomytis fro the lond, and his herte was perfit with God in alle daies.

Aftir manye yuele kingis of Israel roos Acab, the worste of alle bifoire hym, and he weddide Jesabel, an hethene womman, the dou3tir of Mechaal, king of Sydonyes, and Achab dide manyfoold idolatrie.

This Joas dide wel in the tymne of Joiada, and repariliede the temple of Jerusalem, that was distroyed bi Atalia and hir sones: but aftir the deeth of Joiada he was flaterid bi the princis of
Juda, and they fell to idolatry, and forsaken the temple of God.

CAP. X. This process of Paralypomynon in the Land book shuldse shoude stirre eristene kingis and lordis to distroie synne, and loue vertu, and make Goddis lawe to be knowe and kept of her ie, for here thei mown se, how sore God punishide yuel kingis, that lyueden yuele, and drowen the puple to idolatrie, either other gret synnes, and how greetly God preyside, rewardide, and eherisehide good kinges, that lyueden wei, and gouernede wei the puple in Goddis lawe, and opin resoun, and good conscience.

Wherefore, as Gregory seith in ij book of Pastrales v*c* prelatis ben worthi so many dethis, how manye ensaumplis of perdiseoun thei senden to sogettis, and in xxv*e* of Numery, God bad Moises hange alle the prine is in iebatis a3ens the sunne, for the peple of Israel dide leccherie and idolatrie bi ensaumple and suf-fraunce of hem.

now Manasses settith idolis opinly in the temple of God, and sterith men gretly to do idolatrie, and eherisehen hem that breken opinly Goddis heestis, and punysche hem soore, as hethene men either eretikis, that bisien hem to Ierne, kepe, and teche Goddis heestis; and he a3enstood the king and hise mynistris, and killide the kingis mynistris, that com- pellide men to do idolatrie, and he killide a man that dide ydolatrie, and distroiede the auter wheronne idolatrie was don.

Thanne is toold of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

Of he idolatrie of Salomon {patet 3_ Reg II}. The firste book of Macabeis tellith hou gret distruccioun and cruelte Antioke the noble dide a3ens the Jewis, and hou many thousindis he killide of hem, that wolden holde Goddis lawe, and defoule the temple of Jerusalem, and compelled men, for drede of deth, to do idolatrie, and forsake God and his lawe; and he a3enstood the king and hise mynistris, and killide the kingis mynistris, that com- pellide men to do idolatrie, and he killide a man that dide ydolatrie, and distroiede the auter wheronne idolatrie was don.

Thanne is toold of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

Of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

The book of Wijsedom, thou3 it be not a book of bleiuee, techith myche ri3tfulnesse, and preisith wysdom, and repreuisith fleschly men for hire false bleiuee and yuel lyuyngge, and commodith myche just men, sad in bleiuee and vertiouse lyuyngge, and touchith myche of Cristis incarnacoun, his manheead and god- heed togidere, and dampneth gretly idolatrie, and fals worshiping of idolis, and false goddis.
and haþ not in him þe vertu of God, ne wit, ne wil, ne dede, wat is he but ymage and idol maad of men.

For as Austen meuþ in (De uerbis Domini) antecristis lemys wollen þat þe chirche be needles as for Crist, alþou3 þei sette for him a worne-eten idol.

Bi þis hirde and idol, þat haþ þe condicions þat þe prophete spekþ of here, men vnnderstonden resonabli þe grete antecrist and renegat þat I hauue ofte spoke, of þe wiche bi his owne presumpcion and bi þe lewe assenting of þe peple sittþ in þe chirche as hecd þerof in stede of Crist, pretending to þe 3eue, as an heed schuld, wilt and mouynþ to alle þe lemys, and for to mynstere gostli liif and wirching Þat þe hirde and idol ben Crist, þe Sone of quyk God, þei haue 3euen to þis herde and þe. Pe vesellis of þis ipocrizte, hirde and idol ben þe special lemys of antecrist þat ben his instrumentis, and so his condicions affirþ þe speche of Ebrew, wherbi he wirchþ Þe. 

For God seþ here þat he schal arere up in erþe a fonned hirde and an idol, and in doynþ and in suffring he schal harme Goddis flok as þe prophethis wordis sowen.

For, as þe holi man iob seþ, God schal make an ipocrizte to regne for synne of þe peple, þe wiche ipocrizte, as Gregor seþ, is antecrist whom þe prophete here, bi maner of wondering upon his grete ipocrizte and malice þat he wirchþ bi ipocrizte, callþ him an hirde and idol leuþ þe flok. And on what wise þis idol harmeþ Goddis flok, as þe prophethis wordis sowen, men mai on dueþwise coniecte of þe wickid doing and suffring of þis grete ipocrizte þat is þus hirde and idol. þat falsli þi fauour of þe peple and nameli of his special lemys presumþ to be þe stone upon whom Crist bildaþ his chirche, and so to be fundement and þe heed of holi chirche.

IDOLIS......21

Therfore sith auarice, which is seruage of idolis, as Poule seith, and symonie and withdrawinge of Goddis word, and of holi ensample of the prelat or curat, ben greuouere synnis in him, thanne is bodill for-nicaciou in the same curat, it suct moche strongliere, that siche dymis and offrings shulen be withdrawe for these greuouere synnis fro such a curat trespassinge openli and customabili.

But, for as meche as þis is not true but counturfeitd in ipocrizte, þe prophete bi þe witt of God 3eueþ hym a name affir his propurte and callþ him an hirde or a feder and idol þat haþ countenance of liif and wirching without þe trupe or dede. And also as þe Apocalips seþ Alle þe kingis of erþe han don fornyaciou' gostli, þat is idoltrie wip þis idol. For þe chast beleue and true þat þei schuld haue 3eue to Iesu Crist, þe Sone of quyk God, þei haue 3euen to þis herde and þe. Pe vesellis of þis ipocrizte, hirde and idol ben þe special lemys of antecrist þat ben his instrumentis, and so his condicions affirþ þe speche of Ebrew, wherbi he wirchþ Þe. 

For God seþ here þat he schal arere up in erþe a fonned hirde and an idol, and in doynþ and in suffring he schal harme Goddis flok as þe prophethis wordis sowen.

Forsothe if Ezechie, the blesiid king, brak the brasene serpent comauandid of God to be maad, for the puple gaf to it encens and onour due to God aloone, as it is open in the iiiL book of Kings is þe xvii.*e.* of Mathu, neþeles to gon a pilgrimage and visite suche placis and sette hope of heltie in doumbe idolis or in ymagis maad with mannis handis, in offringe to tho ymagis or to riche men of the world the almes dedis that ben due to riche men bi comauandemunt of Crist, is utirli unleful, and an opin signe of idolatrie, and spoilinge and sleeyng of pore men, and apos- tasie either goinge abak fro erisente feith.

neþeles to worshiphe tho as Crist or his seyntis is open idolatrie, and it semeth pleynli that onoure costli such idolis in spoilinge pore men with viuist axingis or tallagis, oppressingis, extortions, or othere fraudis, or in suffringe pore men to pershe for hunger, cold, or othere wretchdnessis, for whiche thei grucchen agens God, onoure more idolis that ben doumbe than oure Lord Jesu Crist.

Forsothe if Ezechie, the blesiid king, brak the brasene serpent comauandid of God to be maad, for the puple gaf to it encens and onour due to God aloone, as it is open in the iiiL book of Kings is þe xvii.*e.* of Mathu, neþeles to gon a pilgrimage and visite suche placis and sette hope of heltie in doumbe idolis or in ymagis maad with mannis handis, in offringe to tho ymagis or to riche men of the world the almes dedis that ben due to riche men bi comauandemunt of Crist, is utirli unleful, and an opin signe of idolatrie, and spoilinge and sleeyng of pore men, and apos- tasie either goinge abak fro erisente feith.

1. Corollary_ Though it myghte be suffrid that sike men go a pilgrimage in the rewme in visitynge the placis of seynitis to eschewe synnis and to geue godis to ned men, so that thei sette not hope of heltie in the forseid ymagis, neither leueen the werkis of merci anentis pore men, which Crist comauandid under the payne of euere lastinge dampanciou in the xxv.*e.* of Mathu, neþeles to gon a pilgrimage and visite suche placis and sette hope of heltie in doumbe idolis or in ymagis maad with mannis handis, in offringe to tho ymagis or to riche men of the world the almes dedis that ben due to riche men bi comauandemunt of Crist, is utirli unleful, and an opin signe of idolatrie, and spoilinge and sleeyng of pore men, and apos- tasie either goinge abak fro erisente feith.
and pursueth cruelly them that would teach truly and freely the law of God, and praise, nails, and sides, and other members of Christ, not in deed, praise and magnify false letters, tenants and mine to swear by heart, boonis, fully of deceit and lessingis, and make them away idolis, and burn the boonis of priests, that did idolatry, some christians in name law in the temple to all the people, and chastise and where King Josias preacheth openly Jerusalem.

Furthermore he burneth the boonies of priests in the altaris of idolis, and he censures Juda and Manasses he made; Manasses died, and Amon his son reigned for him in Jerusalem, and he did yuel in the temple of God and men. as Manasses did, as Amon setted the deuil is prince of this world, that is, as Austin seith, of false men that dwell en in this world. Than he that setted pride, either couteis, either glotonye, either raunyn, in her herte, setten idolis of Baal, either of the devil, in the temple of God.

Specialy lords setten idolis in Goddis hous, whanne they make unworthy prelatis either curatis in the chirche; for whi such vnable prelatis either curatis ben idolis, as God seith in xj_c of Zacarie to an vnable prelat, curatis in the chirche; for why such vnable shepherde, and idole, forsaking the flock;

Lordis and prelatis, that han sette suche idolis in Goddis hous, as Manasses did, sue 3e Manasses in very repentance, and making of amendis to God and men.

now Manasses setth idolis opinly in the temple of God, and sterith men greatly to do idolatry, and cherish them that break openly Goddis heestis, and punnish them soore, as he saith in Zacarie to an vnable prelat, "A thou shepheard, and idole, forsakinge the flock;"

The book of Wijedom, thou 3 it be not a book of bileeue, teechith myche ri3fulnesse, and preisith wysdom, and repriueth fleshely men for hire false bileeue and yuel lyuyng, and comendith myche just men, sad in bileeue and vertuous lyuyng, and touchith myche of Cristis incarnacoun, his manhead and god-head togidere, and dampnetly grely idolatry, and fals worshiping of idolis, and false goddis.

IDOLS

1292
and al pis is don, as it is seid, for couesy-ties, and pat is servaunt of idols:

But and þe leuits, þat han gon a wey fro me in error of þe sonis of Israel, and haþ errid fro me after þer idols, and haþ born þer wickidnes, þei schal be in my sanctuari huschers, and portars of þe 3atis of þe house, and minis-tres of þe hous;

for þ þat þei ministred to hem in þe si3t of þer idols, þei are mad in þe house of Israel in to offens of wickidnesse, aþir I haue lifid vp my hand vp on hem, seip þe Lord God, and þei schal bere þer wickidnes, and schal not ni3e to me, þat þei vse presthed to me, ne nye to al my sanctuari, bi þe sancta sanctorum, but þei schal bere her confusio[n], and her felonyes þat þei haue done;

and þus seip Poule, Breþer, fle fro worschipping of idols:

þu þat wlatis idols, dost sacrilege?

for þus seip God bi þe prophet Ezechiel, A man of þe house of Israel, þat haþ sett his vnc1ennes in his hert, and haþ set of his wickidnes a3ens his face, and comip to þe prophet, asking me bi him, I þe Lord schal answere to him in þe multitude of his vnc1ennes, þat þei hous of Israel be tan in þer hert, in wilk þei han gon a wey fro me, in al þer idols. Perfor be 3e turnid, and departip fro alle 3our idols, and turnip avey 3our facis fro al 3our folithis;

for þe man wat euer he be þat be alienid fro me, and sett his idols in his hert, and þe slaundor of his wickidnesse a3en his face, and cum to þe prophet þat he aske me bi him, I þe Lord schal answere him bi my self, and I schal sett mi face vp on þat man, and mak him in to prowerb and ensaumple, and schal seater him fro þe muddis my peple;

Perfor respite schal not be idols of nacoune;

Þe worschipping of cursid idols is þe bikynning, cause, and ende of all iuel;

þer for bop schal cum worply to hem, for iuel þei felid of God, tenting to idols.

But þu sey a3en, þat þes, and oþer swilk, are seid of idols þat vneþeful men worschipid as þer god, and in wilk þei worschipid dewel, and þat forgid to þe liknes of no þing;

for als mani idols haþ a man, as he haþ dedly synnis.

þu art but peynitid and lied ymage, as Jerom witnessip wel, and idols and similacris.

as þe decre seip, þat þow no þing of iuel be schewid to be in swilk þinges, neuerþeles 3et þei are defendid of þe kirk to feþful men, þat þei go not a3en vnder þe spice of diuining to þe wold worschiping of idols.

Ye men of Athens_ I preyue that in all thynges, I see you as vayne worshippers of Idols, for I passed by sawe your mawmetes and founde an aulece in the whyche was written to the un­

knowne God.

Ignoraunce

IGNOuraunce... 32

And so þoru3 ri3twisnesse of þe, we ben countorfid in oure billeue, þow we han lyued al þe most part of oure lyijd þoru3 ignorance, illigence or wilfulnessse a3yns þi heestis.  

And wickide men wiþouten pite of her owne soule, in derkenes of ignorance and yvele deeds, schulen be stife, þat þei heve not God to queene, ne schryve her synnes verrily.

as no mon wil sey þat ignorance of lorde, þat wenen þat þei done wil, schulde in þis excuse hom;

5 I variant; 32 occurrences.
what strike us foolish, ful of ignorance and moche synne, hat kunnyn not governe o soule wel, to seke so belysly grattis whare we schullen governe many housand, and for he leste of hem alle answere at domes day to be blood of Jesus Crist, gilt of schedyng herof 3if ony persiche bi oure defaute.

And sijen alle ressettours and meynteneris of siche wittelyng ben cursed, and pe pope resseti herman and meyntenij hem, and hischopis also, and pe kyng and parischens, alle þes semen cursed þeves, sijen þei may not be excused bi ignorance of Goddis lawe and here open dedis to knowe and wite hou þei ben þeves.

And þei may not be excused bi ignorance, for Seynt Poul seij, he þat haþ not cure of his owene, and most of his homely meyne, he haþ forsaken þe feij and is werve þan an unfeiþful man þat neveere toke Cristendom.

Here men wonden moche whi alle manquelleris schullen have þis frauyn- chise of þe sche, siþ God grauntide it only to hem þat sleen bi ignorance, or happily, not wilfully, and bi noon enemye;

ffor siþ Gods lawe seis þat he is oute of charite þat helpis not his brower with bodily almes, if he may, in his nede, myche more is he oute of charite þat helpis not his browers soule wip techinge of Gods lawe, when he sees hym renne to helle, 3he, by ignorance.

Sich alien and vnircumsissid schal not enter in to þe sanctuary, for as þe Lord forbedei swilk to be ministris, so be storiþ hem her þat þei schal not accept grace, wil þei are swilk, ne schal not minister grace to þe puple, but swilk þat han gon a wey fro God in to error and ignorance, and swilk idolatrye, worschiping man æþen Goddis bidding, and doing oper iuel: þei schal bore þer wickidnes, as þei han synnid, so schal þei be punischid, and þei schal be huscheris and portars;

and þerfor we pray God for 3eue vs our ignorance.

And 3if it be soo þat ani tyme ani of hem, þorou freth, necligence, ouþur ignorance, falle into ani synne, as tyme as þey repente hem and axen of God wiþ deoute preiure of merci and of grace, anon God neyhte to suche a soule and for3eue him his synnes.

For nyþt comeþ he seij when no man may wirche, ‘þat is, when þe nyþt of synne comeþ, and ignorance of Goddis lawe, þanne noo suche werkes profiten vs to encrecyng of oure blisse.

But here in þis world, whiche is as nyþt in comparision of þat blessed day, and also for temptacions of wicked spiritus þat wandren in þis world as in nyþte, and for darknesse of ignorance and of synne whiche is among þe peple, þe lesse liþt’ (þat is, þe moone, whiche ben prestus) shulden take þe liþt of liþt, and of þe techynge of Crist, as þe moone dop of þe sunne, and schyne bi hire vertuus lyuynge and hire techynge to hem þat sitten in darknesse, and in schadeue of dop (þat is, in dedli synne), to dresse hire feet (þat is, hire affeccions) into þe weie of pees (þat is, into keynges of þe commandementis of God), which leeden to euerlastyng pees.

Here mon clerkes lerne at þis hooly prophete þat þorou3 vertu of þe Holy Goost hadde so hiþ kunnyngge and 3et he knowelechide in summe þyngis mekely his ignorance;

Pere shal be kunnyng wihouten ony ignorance.

elles noo book schal be by whiche the sekeness of mannes ignorance schal be governed, if the moste leueful autorite of these bookis either dispidis be al don aweiye, either forbdon be confoundid.

be ye war, for Crist seith, if the blynde ledith the blynde: they bothe fallen in to lake: and certis, ye schulen not be excused by ignorance of Goddis lawe, for ye mygten kunne it if ye wolden seike it of godly disyre, and good lyuynge after kyndely resoun writun of God in youre souls;

Pis Nychodeme cam by þe nyþt þat figurede his ignorance, but to þe literal wyt wydde hym for his breynen to comen apertly in þe day and speke wiþ lesu Crist;

1294
But Poul confessuð his ignoraunce þat he not wheþpur he was raþysched in body, or ouþt of body by his spiriþt takon fro his body.

< L 78 > < T EWS1SE-14 > < P 536 >

And 3ïf þow punysest man of þe chyrche, for double loue þat þow hast, boþe to þe chyrche and to þis man, al 3if þow erre in þis man, supposynge þat he be yuel, and he be good to syþt of God, and God excusuþ þin ignorance for derknesse hyd to þe, 3et þow mayst be saf in heuene;

< L 90 > < T EWS2-81 > < P 152 >

But kepe we us in mekenesse þat Crist wolde putton us inne, for ignorance of þis douþte dop noon harm o Cristene men, and knowynþ þerof schulde do no good to getyng of þe lisse of heuene.

< L 20 > < T EWS2-120 > < P 311 >

reþersyng seýnt Austin/ þat þis modir ignorance þat we clepen vnkunnyng-nesse@< L 13 > < T LL > < P 121 >

For siphe þei ledyn himself to helle-ward for ignorance of holy writ or coueitise of worldel worshipe, heþe states and worldly muk, þei wolun led hemself to þe same weye.

< L 20 > < T MT02 > < P 32 >

and þus þe damnable ignorance of goddis lawe and cursed lif of þes worldly prelatis and stronge meytenynge of here owen synne and oþere mensen ben causi whi pore prestis and cristen men han hem suspect of heresie and enemyte boþe of goddis cause and his seruauntis;

< L 2 > < T MT02 > < P 34 >

For whanne þei ben vnable bi ignorance and wickid lif to teche cristene peple goddis lawe, þei wolun not suffre trewe men teche frely cristis gospel wip-outen here leue and lettris, þouþ trewe men ben neuere so mochil charged and stired of god to preche his gospel.

< L 21 > < T MT04 > < P 105 >

þat þei maken þe elen lawe of god vnder þe feet of anticrist and his clerkis, and treuþe þe gospel be damnyd for erroour and ignorance of worldly clerkis;

< L 3 > < T MT07 > < P 157 >

Capitulum 3m. Also þei sclaundren and defoulen þe holy ordre of presthod bi worldly lif and ignorance of holy writr and 3it ignorance of good lif and goddis hestis is worse þan ignorance of latyn or of ony oþer language;

< L 30 > < T MT08 > < P 167 >

and certis þis is anticristis techynge, for men eren and geten moche wraphe of god in doynge synche nouelries for worldly name and ignorance, þe whiche nouelries god biddip not, and in leyne synche werskis of mercy where god comandip hem to be don, for bi þis techynge þei wenen þat it is almes to myspenden here goodis and leuen goddis comandement vnþo.

< L 3 > < T MT08 > < P 176 >

and þe fend bi sotil mens of ypocrisie and symonye stireþ lordis and myþt men to make an ydiot and fool curator of cristene soulis, þat neþer may ne kan ne wole, for his opyn synne and worldly lif and ignorance of holy writ and negligence and worldly vanye and drede of worldly shame and loos, teche hem goddis lawe, ne suþe opere to teche hem frely and trewely wip-outen flaterynge for drede last his owene falsnesse be knownen;

< L 26 > < T MT13 > < P 212 >

for in steed of keys of heuene, þat ben kunnyng of holy writ and power to distroie synne and saue cristene soulis bi trewe techynge and good ensaumple, þei han ignorance of goddis lawe, and no wil to studie and lyue þer-aþter, but kunnyng and practisynge in here owene wicked lawis for pride and coueitise, and feynen hem power of tirauntrie to stoppe trewe men fro prechynge of þe gospel, and 3if þei prechen æsenst here wille to curse hem and prisone hem and brenne hem;

< L 22 > < T MT17 > < P 259 >

Ignoraunt6

Image7

IMAGE........5

And Lin-coln seþ þus, A cloystrer of priuat ordre, and specially a frere wandoing voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly clopis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after he going out of Sodom, loking aþen, was turnid in to an image of salt. An image haþ þe similitud of a man, but not þe trowþ.

< L 7 > < T APO > < P 105 >

The preest purchaseth the offringes, But he nil offe to none image;

< L 906 > < T PT > < P 176 >

6 0 variants; 0 occurrences.
7 1 variant; 5 occurrences.
and speciali man, hat was maade after image and lickenesse of God, is ful worshipful in his kynde 3he, his holi ymage hat is man God worshipid.

But, ser, his þing I wolde lerne of 3ou: sip þe Fadrir of heuene, 3he, and euery persone of þe Trinity was wipbouen bigynnyng God almy3ti and many holi profetis þat weren deedli men weren matrid violentli in þe olde lawe, and also manye men and wynmen dieede þan holi confessours, whi was it not þanne as leeful and nessesari as now to haue maad an image of þe Fadir of heuene, and to haue hadde oper imagis of matrid profetis and of holi confessours to haue ben kalenderis to lewed men, mouynge hem to deuocioun, as þe seien þat imagis now done?

< L 1169> < T Thp > < P 59>

indulgence

INDULGENCE....7

And as þe popis lawe seip, in grauntyng of his pryylegjy he grauntyþ no3t suche indulgence but to contrit and confessid.

< L 19> < T A21> < P 254>

sip no man is cursed of God but only for brekyng of his hestis, whatever worldly wrecchis blaberin, and no man is blissed of God and schal come to heuene, but only he þat kepip Goddis hestis, and namely in hour of his dep, have a man severe so many pousande bullis of indulgence or perdon, and letteris of fraternyte, and þousynde massis of prestis moniks and feries.

< L 3> < T A22> < P 337>

On, þat þe pope sellip indulgence. An ober, þat he may 3ef non indulgence noipher to man in purgatori, neiper to hem þat are prescit, þat is to sey þat are to be dampnid, or are now dampnid.

< L 2> < T APO > < P 07>

& manye 3eiris of pardoun/ & a plener indulgence

< L 11> < T LL > < P 75>

(6). Also we graunthy þat bope þe pope and bishoppis moun lefuly and medefuly graunte suche pardouns and indulgence as ben grunded in hooli write, and þat in þre maners.

< L 106> < T SEWW02 > < P 21>

In þe secunde maner þei moun for3eue and relese penance folily enjoyned to men and foly avowes and boondis þat men haue bounden himself wip, and þat is clepid indulgence or dispensacioun.

< L 112> < T SEWW02 > < P 22>

INDULGENCES....6

Also þes proude clerkes, symonious, silleres of pardoun and indulgences, of confessious and oper holy dedys, false law-yours, wyckede juriers and cursed advocate3, disseyvable notaries, and alle fals aquestis, grete swercrs, venegable fenes, proude men, and covetyous gloutouns, and lecheours, babibites, and pursuers of Godes trewe servant3, and oher suche lymes of þe fende, may nou3t medefulyche seye, Fader oure þat art in hevenes, yhalwed be þy name, tylle þey amend he of here evel lyvynge.

< L 16> < T A04 > < P 103>

for he seip þat his power is more wipowte mesure þen ony eper is, as in grauntyng of indulgences and oher dedis þat he dop.

< L 89> < T EWS2-MC > < P 331>

And 3if þei sullon þes indulgences and gabbon þus vpon God, þei chaffaren wip Godys power, and gabbon as feendis on þer God;

< L 834> < T EWS2-MC > < P 358>

Anticrist vseþ fals lucratif or wynnyng lawis as ben absoluciouns, indulgences pardouns priuclegis & alle opir heuneli tresour_ þat is brou3t in to sale for to spoile þe peple of her worldly goods! & principali pise newe constituciouns bi whos strenghe anticrist enterditip chirchis_soumneþ precheurs_suspendil resceyuours_ & priueþ hem þer beneice_cursip heerars_ & takip awey þe goode of hem_ þat forperen þe precheing of a prest@

< L 23> < T LL > < P 16>

nepelis þe pope and his officeris in þes indulgences presumen to ben euene wip god in knowynge certeynly þe comyng of þe dom and in departhyng of meritis to whom þat hem likip.

< L 26> < T MT04 > < P 81>

for þei dcn not here spiritual offis aftar goddis lawe, and 3it gredely greden dyymes and offryngis and procurasies, and senden moche gold coine for þe firste fruytis, and to purchase and aprope to hem moo benefices, preulegylies and indulgences;

< L 24> < T MT04 > < P 92>

INDULGENCIENS...47

Thanne if the bishop of Rome or ony othir mysumith the power of byndinge and assoilinge, he priueth himself of this power, and is worthi to
lese his preuleige The xxiv_ Article_ Cristene
men ben not holden for to bileue, that the
indulgence of the pope ben trewe on eche side,
or withouten error or leesung, open or preuy.
<L 2><T 37C><P 57>

And if Crist and his apostlis had- den power to
gue suche indulgence and gauen hem not,
whanne summe cristene men were not fulli
purgid in this lif, and weren worthi to be holpen
bi the suffragies of holi chirche, it semeth that
Crist and his apostlis failiden in merci, or nameli
that thei weren lesse merciful than the bishop of
Rome, or than othere bishopis to dai.
<L 8><T 37C><P 57>

Therfore it semith ful fals, that the pope and
othere bishopis han power to graunte siche
indulgence at here likinge in othir manere than
Crist and his apostlis diden. In partie for the
puple is dis- seyuid in feith bi these feynid
indulgence, and is withdrawn fro the werkis of
merci to do tho to pore men, as Crist
comamundide in the xxv_ c* of Mt, and is
drawn bi there feynid indulgengis to geue
moche tresoor to riche prelati bi title of
deuocioun, of merci, or of gostli suffragie, which
thing Crist and his apostlis neithir comamundiden
e ne counseliden.
<L 20, 23><T 37C><P 57>

In partie for the puple is dis-seyuid in feith bi
these feynid indulgenceis, and is withdrawn fro the werkis of
merci to do tho to pore men, as Crist
comamundide in the xxv_ c* of Mt, and is
drawn bi there feynid indulgengis to geue
moche tresoor to riche prelati bi title of
deuocioun, of merci, or of gostli suffragie, which
thing Crist and his apostlis neithir comamundiden
e ne counseliden. For the puple is brought in bi
these feynid indulgenciis for to bileue that thei
shulen haue more meryt to geue here godis to
riche prelate for suche suffragies, than to geue
tho to the pore men, which thing Crist
comamundide vndir peyne of euere lastinge
dampnacioun in the xxv_ c* of Mt.
<L 2, 7><T 37C><P 58>

In partie for bi these feynid indulgenceis the
puple bileuith not stidefastli the comunyng of
seynits, and that who euere is in charite, hath
part of alle meritis of holi chirche, as moche as
he is worthi to haue part, bi the grace and just
delinge of Jhesu Crist.
<L 14><T 37C><P 58>

For if cristene puple bileuide stide-fastli, that bi
the kepinge of Goddis comamund menis and bi
the strengthe of charite, it shulde haue part of
alle the meritis of holi chirche bi the most
rightful departinge of God, what shulde moue
the puple to bile with so greet cost suche
indulgence, which thing Crist counsiilde
neuere, and to geue not almes to pore men,
which thing Crist comamundide souereynli. Truli
it semeth that the greete pride and auarice of
worldli prelatis and of false freris founden out
these feynid indul-gence in steringe of the deuil
to spoile the puple bothe pore and riche, fro verri
feith and greete meritiis of trewe almes.
<L 1, 10><T 37C><P 59>

1. Corollary. A! hou greet abhominacioun it is to
se almost the grettest lord of the world, that is,
the priour of Roodis, with his suppriouris as the
grettore lordis of greete rewmis, to axe with
greete indulgengis of the pope the almesse dedis
of cristene puple that ben assignid to pore nedi
men bi comamundment of Crist, and to pretend
and crie opinli in oure rewme, that so greet a
lord and riche of the world hath power grauntid
of the bishop of Rome,
<L 20><T 37C><P 59>

2. Corollary. A! hou greet abhominacioun of
discum-fort stondinge in the holi place, and
witnessid undir the seal of the bishop of Rome,
is this, that the indulgengis of the chirche that
ben Pretendid to be foundid on the meritis and
passioun and the blood of Crist and of his
seyntis, ben grauntid to so greet a seculer lord to
sheede out the blood of vnfaithful men that
shulen be damnpnidi vtriri withouton any
aseapinge if thei dien in vnfaithfulnessse,
<L 2><T 37C><P 61>

If the pope of Rome or his fautouris seyn, that he
graunt-ith these indulgenceis not to slee hethen
men, but to defende cristendom agens hem, wite
thei that bi mannis weie this shulde litil helpe,
for the hethene men ben manie mo thousandis
than cristene, and ben richere, and betere men of
werkre, and kunen lyue hardere than we.
<L 1><T 37C><P 62>

Therfor a trewe successour of Petir shulde
rathere graunte indulgenceis, if he hadde such
power as it is feynid, to cristene men to lyue wei
and suffre mekeli peynis to conuerts hethen men,
as Crist and hise apostlis and here sueris diden.
<L 7><T 37C><P 64>

Therfore whethir the bishop of Rome is a verri
suere of Crist and apostlis, othir Lucifer and
ante-crist, cristene men, bileue ye to his werkis,
and ye shulen knowe him bi his fruytis, in the x_
c* of Jon and vij_c* of Mt. For though a
cristene man geue manie godis, yea, the tenthe
part or the half of alle his godis, to the gaderersis
or procuratouris of suche indulgengis, and
releeve not his pore neighboris which he knowith verri nedi, he shal be damниd withouten ende bi the witnessse of Jhesu Crist in the xxv._e*_ of Mt. And thow a cristene man geue nothing to the procura-tours of suche indulgencis, but helpe bi his power his nedi neighboris, he shal be saud bi the witnesssing of Jhesu Crist in the same xxv._e*_ of Mt. <L 8, 14><T A29><P 65> 

Sith the most good pretendid othir feinitid in siche indulgencis is releesinge of peyne enjoy- nid of the chirche that errith manifold, othir delueraunce fro peyne of purgatorie to him that ben verrilli contriyt and shryuen, as it is before seid opinii in suche bullis, and the propre good that Jhesu Crist grauntith to hem that geuen almes to the hungri, thirsti, nakid, and suche pore, is remissoun of aile synnis and grauntinge of euere lastinge blis. <L 10><T A27><P 331> 

And he norischeb most men in synne bi his exempcions, privylegies, indulgencis, and general perdon; <L 16><T A22><P 354> 

And of his comen many heresies, as of assolingins and indulgencis, and cursingis, wiþ feyned par- dons, pat make many men have conscience and trowe more to þe pope in sich a cause þan þei trowe to þe Gospel. <L 20><T A23><P 345> 

CAP_VII_ Aftir þis shulden men wite of þe popis power in assoilinge, in graunting of indulgencis and oþer privylegies, wiþ cussing. <L 6><T A23><P 354> 

Ande absolucions and indulgencis bothe fallen in mannes chaffare by brynge and sellynge; <L 3><T A27><P 444> 

2. Also byschopus ande freris putten on pore men þat þei seyne, þat þo pope may not graunte ony indulgencis, ne ony oþer bishopis, ande þat alle men tristyng in sooche indulgencis ben cursid. <L 6, 7><T A29><P 455> 

And, þat is werst, þai senden indulgencis, foundid as þai faynen on Cristis charite and his dethe, to sê alle men contrarie to þei re- lustis. <L 31><T A29><P 458> 

POINT II. Also bishopis and freris putten on pore men þat þai sayne, þat þo pope may not graunt ony indulgencis, ne ony oþer bis-chopis, ande þat alle men tristyng in suche indulgencis ben cursid. Cristen men seyne þat þese indulgencis, by maner as þai bene tied in wrytyng, done mykel harme to Cristen soulis and sownen erroure ageynes þo gospel. <L 13, 14, 16><T A29><P 459> 

Also þose indulgencis maken men for to bileve not to þoir crede, ffor if þai bileveden þo comunyng of seintus, þat is, þat iche man in charite has part of Cristis passione and of alle þo meritis of ilk seint, as þo crede techis, þai wolden not coste so mucho aboute deode lede, and suffer þeir pore neyghbouris in so open meschife, and renne to Rome wiþ pore mennus lyvelode. <L 20><T A29><P 459> 

3it þese indulgencis bene fals, for so mony þowsand of þeir is þai speken of schul never be bifice þo day of dome, and after þai serven of nou3t. Also a synneful man in þese indul-gencis presumes more þen Crist and his apostlis wrou3ten in erthe, and maken hem he3y3er þen God, FFor God gyves none indulgencis from everlastyng peyne, no but til hym þat fynaly endis in charite; <L 31, 33><T A29><P 459> 

Also a synneful man in þese indul-gencis presumes more þen Crist and his apostlis wrou3ten in erthe, and maken hem he3y3er þen God, FFor God gyves none indulgencis from everlastyng peyne, no but til hym þat fynaly endis in charite; <L 1><T A29><P 460> 

We owe not to tak as feiþ indulgencis, now sale worþ, for þi þat are not þus grauntid of our lord Jhu Crist. <L 6><T APO><P 07> 

feiþ of holi writ is sufficient to reule alle holi kirk, but men redun not þat ani of þe apostles grauntid silk indulgencis. <L 11><T APO><P 07> 

It semþ to mani, þat it were wark of mercy to opun þe troow of þe feiþ in þis part, þat þe pope hap not power to graunt silk indulgencis for so li3t price. <L 17><T APO><P 07> 

But þe pope mai not siker ani man þat aftir his dede, or be forn, he schal haue so mikil indulgencis: <L 21><T APO><P 07> 

For þe pope wat not, ne of himself, if he be saud of God, or prescit to be damниd, þat if he be prescit, silk indulgencis rennun not forþ a3en þe ordainauce of God, ordcyning aylastingly þe
contrary; perforce, wan he pope may not procure silk indulgences generally to himself, it is evident to many pat silk marchandis are suspect of coueytise of symonie. It is not a3en he feiç, or prouable a3en he trowe, pat mani popis pat be word onli hau grauntid mani large indulgences are dampned; þan how may þei defend þer indulgences biforn God?
<L 24, 26, 30><T APO><P 07>

Also, putting to ouer for lewid men, þat can not þis orisoun, þat þei schal haue as mikil or more indulgences for þe pr_nr_ as oft as þei sey it, and as gret charite and mekenes desuring indulgens.  
<L 19><T APO><P 08>

þeis wel vnderstonduñ, it sempñ wel þat popis, cardinals, and oþer prelates, prestis, and oþer religieuse, may medfully and graciously selle indulgences and merits of seyntis and preiours and gostli suffragis, as þei may graunt be cristun men swikl hings or benfets and deds of mercy and oþer goodis;  
<L 9><T APO><P 10>

But þis not a3enstanding, þei han founden a newe ordounance and indul-gencis and remissions, if þei sle cristun men wiþ þer oone handis.  
<L 32><T APO><P 77>

But what colour may men haue to trowe to suche indulgences, for it were opon heresye to trowe þat Crist acceptþp so personys and lefte þe goodnesse of his preiour for nouelri of manns prayer?  
<L 859><T EWS2-MC><P 359>

and 3it generally in clerisken regnge most gile, for þei disseceuñ men bi here veyn preiersis and pardons and indulgences, for þei knowen not þþ goodnesse of here preiersis ne abinnesse of men þat þei preien fore, but þei owen to dredre sore þat þei stiren god to vengaunce for here owene wickid lif;  
<L 14><T MT15><P 238>

Þe {corrolary} is: it is an holy robbing of þe pore puple qwanne lordis purchase indul-gencis (a pena et a culpa) to hem þat helphit to his oste, and gaderith to slen þe cristene men in fer londis for god temperel, as we have seen.  
<L 147><T SEWW03><P 28>

INDULGENCES...2  
þei þat persuen for indulgences, exempeouns, and priuelegs, sey how þei gety nowt wiþ out bying;  
<L 18><T APO><P 12>

Wat of graunting of indulgences, an abbot of gret riches 3afþr pre vndred marke, to gety to his abbey, þries in þe 3eere, þe same in-dul-gence þat þe kirk of Rome is wont to graunt to hem þat visitun a place þat is callid porciuncula.  
<L 21><T APO><P 12>

INDULGENCES...1  
If it be askid weþer þe pope selle indulgences and merits of seyntis, or þat men of þe kirke selle þer orisouns preyours or gostly suf-fragis;  
<L 18><T APO><P 09>

INDULGENSES...8  
Also, putting to ouer for lewid men, þat can not þis orisoun, þat þei schal haue as mikil or more indulgences for þe pr_nr_ as oft as þei sey it, and as gret charite and mekenes desuring indulgens. Also, a3en swikl feynid and on groundind indulgens, howþþ a feipful prest to multiply quck resouns, weil he hungrþþ and þristþþ ri3twisnes of þe lawe of God, for by suelk sophymis of anticrist, þe lawe of God is despicid, and ri3twful is put in veyn hope, and vpon ilk side a liuar in þis world is falsly iapid.  
<L 20, 21><T APO><P 08>

Also a doctor in þe lawe, Barthelmew in casis, sceip þat dais or 3eris of indulgences are not daies ne 3eris of heuen ne of purgatorye but þei are daies of þis world. Also þe law sceip, Pardoneris ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoïl of swering, mansleyng, or of oþer synnis þei þat schriuis to hem, ne for3eue þingis iui3l tan away and vncte3yn to wom e to restore for a quantite of money 3yuen to hem, ne for3eue þe pride of þe 4ourt part of penenance en- ioinid, ne to draw sum tyme a soule fro purgatorie, as þei feynun falsly, ne graunt pleyn remissioun of synnis, {ne asoïl a pena et a culpa}, for alle priuelegis up on þeis or ani of hem are a3en callid in.  
<L 7, 9><T APO><P 09>

And þus if þe pope, or ani oþer, ani tyme feipfuly and charitably graunt and hi3t to ani man indulgens, or part of merit of seyntis, part of preyours, abstinsis, wakynig, icens, or over deds, iustly, and on Goddis plesaunce, and graciously, for her good deds, oþer þat þei be relesid of synnis, or of peynis, or þat þei be þe more sterid to þe feip, or to plese God, blessidli þei selle swikl þingis to hem.  
<L 22><T APO><P 10>

or led wiþ þe spirit of lust of flesche, graunt or bohi3t ani swikl þingis, oþer for mony or oþer 3erpli bodili temporal good and fleschly þingis, or preyour or favoure of meed, or fleschli þingis, or for swikl luf, heterad, or drede of swikl men,
or for vndeu seruise, or oper vndeu cause and
vnpertinent, who schal þan doute but þat þe pope
and oper selle swilk þings synfully, and for
symonie, and bus alle þat þere- sewen for swilke
indulgens, or benfices, or oper grace, wiþ swilk
froward inwis, who doutiþ þat þei ne bi3e
sinfully, or verilier en-force to bye þing þat
schal not gete? Also if þe pope, and oper men of
þe kirke, wil not graunt indulgens or benfices to
hem þat þei he grantid to frely, but if money or
sum oper þing be 3euen to hem, or if minstris of
þe kirke were not frely minster to hem þat þei
schuld frely minster to, not but if mony or oper
þing be 3euen to hem, who doutiþ þat ne swilk
men sellen synfully swilk þings? þis semij be þe
sawis of feipful doctours, put in þe canon, so and
þei þat wenun to bye indulgens for þer temporal
goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indulgens for
þer temporal goods, and wenun to be assoylid or for 3euun be
hem, pe þat þei sawis of feipful doctours, put in
þe canon, so and þei þat wenun to bye indu...
Goddis knowyng; Her fruyt is turnyd into pride and covetise and ipocrisie, and so whanne þes men failen resoun, þe tristen to mannis helpe, and feynen bi ipocrisie how myche good þe don a3en.

And for þis ipocrisie is boże in religious and secular lordis, þe prest is, þe blynden lordis, for þis ipocrisie shu Ide be fled of men.
and 3it þer ben men of þat sort, for many ordris and men ben glad to have lene and pale visechis— for siche men ben myche wurp to preye God, as þei seyen, and so þei wynnen myche good bi ipocrisie of siche men. But Crist forþeld þis ipocrisie, and seip Sopher, Y seye to 3ou, þes men han take þer hire', for ipocrisit han heere þer meede, and hem leeveþ no meede in stoor at þe day of dom ne aftir.  
<L 10><T EWS3-144><P 56>

And al is ipocrisie wip coueitise of worldly godis, and idilnesse fro Goddis lawe.  
<L 56><T EWS3-154><P 90>

And þis þey eten falsly Crist bi þer feynyed ipocrisie.  
<L 45><T EWS3-165><P 129>

And þis ipocrisie is in prestis þat coloureþ þer coueitise by almes.  
<L 28><T EWS3-177><P 165>

To the comoun peple hap Anticrist 3ouun leue to leve her trewe laboure and bicom idil men ful of discitis to bigile eche opere, as summe bicom men of crafte & marchaunthys professid to falsnes, and summe men of lawe to destroye Goddis lawe & loue amonge neiþboris, and summe crepen into feyned ordris and clepen hem religious, to lye idili þis ipocrisie and discusie alle þe statis ordneyd bi God, and þus bi Anticrist and his clerkis ben uretues transposid to vics: as mekenes to cowardise, felines and pride to wisdom and talnes, wræþe to manhode, enuye to iustificacion of wrong, sloþe to lordlynes, coueitise to wisdom & wise puruyaunce, glotonye to largynes, lecherie to kindeli solace, mildenes to scheipisshenesse, holines to ipocrisie, heryse to pleyne sadnes of feyb and golde vsage, & holy chirehe to synagoge of Satanas.  
<L 45><T JU><P 56>

for þis is worse þan comyn robberye, siþen ipocrisie is feynyd ouer wrong-taking of þes godis.  
<L 28><T MT27><P 417>

Pe þey disseyued in þer body, for þei ben robbid of bodili good and it is clepide almes bi ipocrisie.  
<L 28><T MT27><P 420>

but þe fendis part is so strong, and strenghid bi ipocrisie þat manus lawe is so hooly and biddid men to obesche þerto vp payne of þer dampnacioun, þat goddis lawe is put bihynde.  
<L 39><T MT27><P 451>

and þei ponderen wip þis suspending þat þei don it for riþtwisnesse to teche curatis obedience and meke- nesse bi godis lawe, and al þis is falsly feyned bi anticristis ipocrisie.  
<L 29><T MT27><P 457>

and 3it þis man bi ipocrisie seip þat he suþ nexst crist of alle þe men heere in erpe, and haþ moost power of crist and of feynyng of þis power;  
<L 10><T MT27><P 457>

and so þey moten be trewe men and algatis mayntene it forþ, for 3if men loken hou it cam in, it cam not in bi very almes, but bi blynynesse of þe world and ipocrisie þat þe fend tauthe.  
<L 29><T MT28><P 469>

and whoso wol, þat þe grete ipocrize antecrist nouþ and long her afore regnyng wip his ipocrisie, þat is as it were an accident wibout soiect, and is as effectif and spedipp in þe bodi of Cristis chirche, and as wel echip it and norischip it as dede Crist and his apostlis, and so worþi to have þe same name wip Crist and his apostlis, þat ben ureleri þe brede þat Poule spekip of!  
<L 1576><T OBL><P 197>

Forsoþ, he principali takip ipocrisie upon him þat feineþ himself to be Godw þan he is a damnyed man and no spirit.  
<L 1612><T OBL><P 198>

But, for as meche as þis is not true but counturfeid in ipocrisie, þe prophete bi þe witt of God 3euþ hym a name aþur his propurte and callip him an hirede or a feder and idol þat hap countenaunce of liif and wirching wibout þe true or dece.  
<L 2380><T OBL><P 217>

For, as þe holi man Iob seip, 'God schal make an ipocrizte to regne for synne of þe peple', þe wiche
ihopocrite, as Gregor seíp, is antecrist whom þe prophete here, bi maner of won ding upon his grete ipocrisie and malice þat he wirchib þi ipocrisie, callib him an hirde and idol leuing þe flok':

þis hidnesse, as Austen seíp (super Ps. 9), is gile or disciete, as is ipocrisie, and þe lion betokeneþ violens of tirantrie, þe wiche two knyt togedur ben þe werst and þe last persecution of antecrist.

but wane prestis or religious singen þe latanye for pride, for ipocrisie or for coauitise þat þei plesen not God, but þe fende and þe worlde, wiche ben þe maistros þat þei seruen.

IPOCRISYE.....3
and so it is to troch þat þou schalt syme þe heed of pride regnynge in hiþe princis and pretalis, þe wiche blenden þe pelle bi pryve ipocrisie, and so þi loviers schulen be stablid in þi trewe trouþe of þi lawe, aftir þe knowinge of þis ipocrisye.

and þis is moste ipocrisye, and moste a3enus skyle.

and þis shame shal be more bi colour of ipocrisye, for þey seyen in þes dedis þat þey don þus for cristis worchip.

IPOCRYSIE.....1
And þus þei ben baggid wiþ signes of ipocrisye, þat it were lasse harme to men of Cristis scoole to dele wiþ a legion of feendis of helle þan wiþ a litil covent of siche qwike devels.

YPOCRISIE.....4
And þis erroure þap brou3t þe pope & þe pepul in more depe erroures be freres ypocrisie, for þei iuge þe face & not þe wekes, & þe cautelis of þe fende ofte ben deceyued.

But þe fende þap founden mores gamen in þer hode þane euer he dide in seculeres, for þe þer ypocrisie he deseyuyng þe puple and makeþ þem to trist on þing þat is a3ens belue.

In fraytoure they faren best, of al the four orders And vsun ypocrisie in al that thei werchen And prechen al of perfintesse: but loke now I the prep, Nought but profe hem in priuite, a peny for a masse, And (but his name be Prest) put out myn eighe Though he had mormoney hid, than marchauntes of wolle, Loke hough this loresinen lordez betrayen Seyn that they folwen, fully Francyeses rewle That in cotinge of his cope, is more cloth yfolden Than was in Francyes froc, when he hem first made, And yet vnder that cope, a cote hath he furred With foyns, or with fichewes, other fyne beuere.

Lords loueth hem wel, for they so lowe crouchen But knowen men her eauteJ, and her queynete words Thei wolde worshipen hem, nought but alite: The ymage of ypocrisie ymped upon fendes.

YPOCRISYE.....1
If we taken hede to rauishing of temporal goodis þat þei taken of tanautes wiþouten autorite, it cometh to many thousand pounde in þe reme of Englund, & sijen þei medelen ypocrisye & deseuyung of þer soule, it is opon þat þis þefle is werst of aë oper.

YPOCRISIE.....274
Bot sijen alle þese signes broken from trowþe, þe fende be his ypocrisie deseyueþ þe puple, for amonge alle þe craftis þat þe fende hap, noon is solter to hym þan þeis newe orderis.

And þerfore þer lesingis þat þei crien in þer clopes smacche ypocrisie but seculeris not.

And o þing I am certen, if I hadde grace to kepe me fro ypocrisie of freres & not falle eft þerinne, I schulde sicurly be saued at þi dai of dome. But wel I wot þat I haue oft synned in ypocrisie & specially wanne I coueited to be hiþe in scole.

Boost-ynge of her power schulen tremble, for her damnacion may not be a3ein-c1epid, for stinkinge of her ypocrisie.

for ypocrisie, by Poule seyinge, is moste privey synne þat dos harme to þe Chimche in þe laste daies.

And alle þes may be brou3t inne by lyttul and lyttul, of levynge of Cristis lawe and ypocrisie of þe fendus.
For pei docken Goddis word, and tateren it bi þer tymes, þat þe fowrme þat Crist 3af it is hidde by ypocrisie.

Also þe Holy Gost warneþ Cristen men, hou in þe laste daies summe heretikis schullen departe fro feip of Goddis lawe, 3evinge entente to spiritis of error, and to techynge of develis, spekyngye lesyngis in ypocrisie, forbedynge men and wymmen to be weddid, and techynge men to abstene hem fro metis, þe whiche God hap maad to be eten of trewe men, wip þank-yngis and heriying of God.

But now, bi ypocrisie of fendis and fals men, manye bynden hem to presthod and chasitie, and forsaken wifes bi Goddis lawe, and schenden maydennes and wifes, and fallen foulest of alle.

And when þei come to age, what for drede of here frendis, and what for drede of þovert in cas þat þei gon out, and for ypocrisie and flatirynge, and faire bihestis of þes religious, and for drede of takynge of here bodi to prison, þei doren not schewe here herte ne leven þis stat, þou3 þei knowen himselfe unable þerto.

þanne, sip prestis leven mckenesse, and taken worldly pride and bost, and forsaken wifull povert of þe gospel, and taken worldly lordischipis bi ypocrisie of veyn preieris, wip brennyngye coveitise, wrongis, extorsions, and sillyng of sacramentis, and leven discreet penance and gostly traveile, and Iyven in brennynge coveitise, wrongis, extorsions, and povert sillyng of sacramentis, and leven discret lordischipis bi ypocrisie of veyn preieris, for worldly pride and bost, and forsaken wifull þan-yngis and heriying of God.

For þus þei wipdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesyngis and flatirynge, and to be robbid of here catel bi ypocrisie of stronge beggcris.

And þis is don bi blynd devocion of seculeris, þat knowen not Goddis lawe, and by ypocrisie of worldly clerkis and sillyng of here preiere.

And as Crist seip wip Poule his apostle, þe synne of ypocrisie schulde regne wip suche men, sip þei feyne holynesse by sensible sygnes, and coveitise wip ðe synne of þeðepo hug in her soulis.

For certis a prest may be sent of þis worldly prelatis wip here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meyntene his ypocrisie, and robbing of þe comyns, bi flaterynge and beg- gynge and ðeere discetics, and not sent of God but bi þe fend, whois werkis he prechib and dop, and þerfore cursed of God and alle his trewe servauntis.

For þes pore prestis ben slaundrid for heretikis, cursed and prisoned wipouten answere, for as moche as þei stonden for Cristis lif and techynge, and meyntenauence of þe þingis regale and power of secular lordis, and savignyng of Cristene mens soulis, aþenst Anticristis tirauntrie, and ypocrisie of his weiard disciplis, þat envenymyn and distroien holy Chirche.

Moche more worldly clerkis and here fautours schullen not be excused aþenst þe opyn meke and pore and travelouse lif of Crist and his apostlis, for no sotcl ypocrisie of Anticrist, and blynde devocion of glotenouse manquelleris, for pride and coveitise.

And þis þei knows himselfe unable þerto.

Also worldly proude clerkis, ful of coveitise and takynge of develis, spekynge lesyngis in ypocrisie, forbedynge men fro Goddis lawe, 3evinge entente to disceitis, and not sent of God but bi peppered, and þerfore cursed of God and alle his trewe servauntis.  

For þeis a prest may be sent of þis worldly prelatis wip here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meyntene his ypocrisie, and robbing of þe
God biddip, þei bope ben holden cursed and enemies of holy Chirche, for as moche as þei don Cristis biddying, and more mercy to here pore nei3eboris, and leven unskilful devo- cion and blynde mawmete and foul ypocrisie of prestis.

it is a thousand fold more synne to sclaundre holy Chirche, Cristis spous, whiche Chirche, as Seynt Poul seiph, is a pilere and foundement of trewe, wip here cursed ypocrisie and robbying of Cristen mennis goodis bi long custom of wrong and synne.

For þei wolen wijhouten pite and answere curse, prisone, slee, and brenne trewe prestis, þat techen plynly Cristis lawe and his lif a3enst here pride coveitise and ypocrisie.

And comynly alle þe newe lawis þat clerkis han made ben sutilly conjectid by ypocrisie, to brynge drown power and regalie of lordis and maken grete festis to ric he men, and bilden chaumbris for lordis, a3enst here owene reule and profession; and as Judas was a þef and no membre of Crist, ne pert of holy Chirche, þou3 he mynistride þe ordre of bishopop, but was a devel of helle, as Crist scip in þe gospel, so, 3if þes worldly clerkis schullen be dammned for here cursed synnes, as coveitise ypocrisie symonye and dispeir, as Judas was, þei ben fendis of helle and no Cristene men, ne membris of Crist, ne pert of holy Chirche.

but here þei cursed hem þat God blisseþ many tymes, for oft þei cursen wrongfully trewe men for prechynge of þe gospel, and trouhis suynge þerof, a3enst open synnes, for þis prechyng is a3enst here lust, and schewip here foule ypocrisie and symonye.

and þei schullen not preche wijhouten leve of þe bishopis, and þei wolen not sustre hem to preche fully þe treute of holy writt, and warne þe peple of Anticristis tirauntrie, and of his clerkis ypocrisie, as God biddip hem do. And whanne þei comen to þe purpos of here false ypocrisie, and stoppen trewe men fro prechyng of þe gospel, þei maken moche joie and gladnesse;

And sïen discencions wijhinsforþ, and open werris wijhoutenforþ, corner most for synne and norisichyng of synful men in here myslyvyng, þes wistward and coveitous confessouris disturbilen most þe pees of þe kyng and his rewne, siþen þei norischen moste synne bi fals prechyng of lesyngis, fablis, and veyn cronyclis, bi sikermesse of letteris of fratemyte and synguler prechynge, and discyen men of þe treufe of Goddis word, and perverte almesdede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.

and þei, under colour of hem, desieren to be grettest lordis of þe world bi ypocrisie, to get moche drit of þe world by pleting cursing and fi3ttyng, to sclaundre of God and alle his servauntes.

Also þes Feyned rehigious, and oþere worldly clerkis, amortisen many grete lordischipis bi fals title and gret ypocrisie.

and al þis is down bi ypocrisie of Anticrist under colour of holynesse.

And God my3te move summe of þes ordres to leve þer ritis, and take Cristes lawe, for þei hiden now ypocrisie, and ben ydil fro many goode dedes.
And pus to magnyfie and mayntene hor roten sectis, bei neden men by ypocrisie, fals techinge, and stronge peynes to breke Gods heestis and leese charite.

< L 27 > < T A 24 > < P 370 >

Bot freris by soti! ypocrisie geten to homself, and letten jo pore men to have his almes.

< L 22 > < T A 24 > < P 372 >

and 3itt bei moste con- trarien to Crist and his apostils in ypocrisie, pride, and coveitise.

< L 10 > < T A 24 > < P 373 >

CAP _ IX _ Also freris drawen childre fro Cristis religioun into hor private ordir by ypocrisie, leesings, and steelynge.

< L 21 > < T A 24 > < P 373 >

And so ypocrisie regnes, and synne is mayntened by coloure ofholynesse.

< L 27 > < T A 24 > < P 375 >

Wip ypocrisie, for perinne ben tolde wipouten ende mony gode dedis, and sumtyme ben fals, and more to schewe hom holy, to gete worldly godis, pen to save mennis soul is.

< L 25 > < T A 24 > < P 377 >

And to destrie his ypocrisie, he ordeyned jo temple of Jerusalem schulde be destried, for synne done berinne.

< L 28 > < T A 24 > < P 380 >

Bot freris done al jo contrarie, for bei visiten riche men, and by ypocrisie geten falsely hor almes, and withdrawen hit fro pore men.

< L 4 > < T A 24 > < P 388 >

Also holy writt dampnes hor foule ypocrisie, beggyng, covetise, and opher synnes;

< L 8 > < T A 24 > < P 389 >

Also holy writt preysis myche Cristis religioun, and tellis how newe sectis, ful of ypocrisie and covetise, schulden cum and disseyve Cristen men, and biddes hor knowe hor by hor covetise and ypocrisie.

< L 11, 13 > < T A 24 > < P 389 >

And berfore iche partye drawes oper to helle, jo freris, for hor fals takyng of almes when no nede is, ne bei have leeve of Gods lawe þerto, jo blynde puple, for bei drawen hor almes fro hor pore and nedy neibors, where bei schulden do hit by jo heest of God, and mayntenen freris in hor fals beggyng, ypocrisie.

< L 32 > < T A 24 > < P 389 >

CAP_XXXIV _ Also freris by ypocrisie bynden hom to impossible ping pat bei may not do;

< L 8 > < T A 24 > < P 392 >

Bot se ypocrisie of hom!

< L 21 > < T A 24 > < P 392 >

For bei han name of holynesse and of grete clerkis in repu- tacioun of jo puple, pat jo puple tristis not to few trew men, prechinge ageyns hor covetise, ypocrisie, and fals desseyt.

< L 3 > < T A 24 > < P 394 >

and somme by more ypocrisie taken fre annuel rentis of lordis cooferis; and bei robben jo comyns of hor lyvedode by ypocrisie, and fals beg- gyng, dampned by Gods lawe.

< L 5, 6 > < T A 24 > < P 397 >

and so at jo laste make discencioun bitwene hom and hor childre, for dymes and offringes pat we wil gete prively to us by ypocrisie, and make discencioun bitwene lordis and hor comyns.

< L 17 > < T A 24 > < P 401 >

Pus bei done in dede, however bei feynen in ypocrisie of plocing of wordis.

< L 24 > < T A 24 > < P 401 >

Also Hildegar seis, pat pes cursed sectis schal be destryed and dampned in helle, for hor ypocrisie and deceyte of jo puple.

< L 28 > < T A 25 > < P 421 >

But defaute of bieve letiþ his profyt, and specialliche of freris, for bei procure in bisiliche part for Antecrist, and sowen þkke lesyngs wip her ypocrisie, and maken Cristis lawe fade bi her fals signes.

< L 25 > < T A 26 > < P 439 >

Ande so, siten þese religiouse dyen in his false triste, and have lyved in ypocrisie for þe more parte of hore lyve, hit semes þat suche gone prively til helle, and so be led in to fendus temptacioun, for þai ben hardid in errour of hor private ordris.

< L 31 > < T A 27 > < P 444 >

alle and 3if religion founde of synful men, wip pride and ypocrisie, were betre þan þe clene religion in his clene fredom þat Crist made.

< L 23 > < T A 28 > < P 448 >

And þus, for pride and ypocrisie, þes newe religions fordon þe reverence and þe name of Cristis clene religion, and maken þat it is holden for noon, as 3if foolish or synful men wolden fordon Goddis makynge.

< L 33 > < T A 28 > < P 448 >
But it semeth that it is ypocrisie that be seyn, for every con-seil of Crist is to sum man and sum tyme a precept.

Ne no worldly preste excuse his heresie of possessions-havynge by his ypocrisie, that be not lords of his gods, but onely procuratorius;

Let al that worlde deme wisely by her open dedis, ande tirauntry on retenauntis, ande sittynge in parlement above grete lordys, seyyng that no parlament may be holden wipouten hem, wipoutr that be feyned ypocrisie or trouth.

Be 3e not made thrallys to heretikis and fendez, by ypocrisie of that nedele halowynge, that comynly is verrey cursyne, but pray 3e whereby ande when God 3yves 3ow moste devocioun ande fervour of charite. And opunly Cristen men schulden honoure to Trinite in verrey blyve wipouten errore, ande holy lyvynge wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessynge, ever encreysyng herinne, ande worschippynge ande helpyngynge pore men made to Goddis ymage ande lickenys, wipouten meynten-ynge of nedele beggars, that stelen po lyvelode of verrey nedy men and bedraden.

Also, 3if Cristis reule, 3oven to apostelis, and be reule of privat sectis weren al on, wipouten resoun men leven be frite and professeden be tober, but 3if it were to shewe here ypocrisie.

And opunly seip he Spirit of God as Poul tellip that in he last daye shal many fallen from he feip taking hede to spiritis of errour & doctrine of deculis spekyng in ypocrisie lesyngeis & falsenesse; justices & marchaundes that falsly geten goodis & opher false men of craft & myche common people/ mangwel-lers & reues/ & mysse beleuuyng folk pei bylynden wip that ypocrisie & by her shreude ensaunple/ bi her fals flaterynge/ bi her feyned preyers/ & by her vngrounded schrittes & false absolucious bou3t as he court of Roome/ that makip his land ful flebe.

And 2e not made thrallys to heretikis and fendez, by ypocrisie of that nedele halowynge, that comynly is verrey cursyne, but pray 3e whereby ande when God 3yves 3ow moste devocioun ande fervour of charite. And opunly Cristen men schulden honoure to Trinite in verrey blyve wipouten errore, ande holy lyvynge wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessynge, ever encreysyng herinne, ande worschippynge ande helpyngynge pore men made to Goddis ymage ande lickenys, wipouten meynten-ynge of nedele beggars, that stelen po lyvelode of verrey nedy men and bedraden.

Also, 3if Cristis reule, 3oven to apostelis, and be reule of privat sectis weren al on, wipouten resoun men leven be frite and professeden be tober, but 3if it were to shewe here ypocrisie.

And opunly seip he Spirit of God as Poul tellip that in he last daye shal many fallen from he feip taking hede to spiritis of errour & doctrine of deculis spekyng in ypocrisie lesyngeis & falsenesse; justices & marchaundes that falsly geten goodis & opher false men of craft & myche common people/ mangwel-lers & reues/ & mysse beleuuyng folk pei bylynden wip that ypocrisie & by her shreude ensaunple/ bi her fals flaterynge/ bi her feyned preyers/ & by her vngrounded schrittes & false absolucious bou3t as he court of Roome/ that makip his land ful flebe.

for he schewen to swerdis, as in makynge of grete costys and curious eherehes and manye diuerse and rialle ournementis herinne, wip gret multitude of syngeris and gay chacneris, in heerynge of manye masses, and manie suche opure signes of hoolinesse.

And he ben fayre to mennes si3te anentis, for he soule bi ypocrisie, for more ypocrisie was her neuere in his world than is nowadayes, as in makynge of grete costys and curious eherehes and manye diuerse and rialle ournementis herinne, wip gret multitude of syngeris and gay chacneris, in heerynge of manye masses, and manie suche opure signes of hoolinesse.

And he be not made thrallys to heretikis and fendez, by ypocrisie of that nedele halowynge, that comynly is verrey cursyne, but pray 3e whereby ande when God 3yves 3ow moste devocioun ande fervour of charite. And opunly Cristen men schulden honoure to Trinite in verrey blyve wipouten errore, ande holy lyvynge wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessynge, ever encreysyng herinne, ande worschippynge ande helpyngynge pore men made to Goddis ymage ande lickenys, wipouten meynten-ynge of nedele beggars, that stelen po lyvelode of verrey nedy men and bedraden.

Also, 3if Cristis reule, 3oven to apostelis, and be reule of privat sectis weren al on, wipouten resoun men leven be frite and professeden be tober, but 3if it were to shewe here ypocrisie.

And opunly seip he Spirit of God as Poul tellip that in he last daye shal many fallen from he feip taking hede to spiritis of errour & doctrine of deculis spekyng in ypocrisie lesyngeis & falsenesse; justices & marchaundes that falsly geten goodis & opher false men of craft & myche common people/ mangwel-lers & reues/ & mysse beleuuyng folk pei bylynden wip that ypocrisie & by her shreude ensaunple/ bi her fals flaterynge/ bi her feyned preyers/ & by her vngrounded schrittes & false absolucious bou3t as he court of Roome/ that makip his land ful flebe.

And he be not made thrallys to heretikis and fendez, by ypocrisie of that nedele halowynge, that comynly is verrey cursyne, but pray 3e whereby ande when God 3yves 3ow moste devocioun ande fervour of charite. And opunly Cristen men schulden honoure to Trinite in verrey blyve wipouten errore, ande holy lyvynge wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessynge, ever encreysyng herinne, ande worschippynge ande helpyngynge pore men made to Goddis ymage ande lickenys, wipouten meynten-ynge of nedele beggars, that stelen po lyvelode of verrey nedy men and bedraden.

Also, 3if Cristis reule, 3oven to apostelis, and be reule of privat sectis weren al on, wipouten resoun men leven be frite and professeden be tober, but 3if it were to shewe here ypocrisie.

And opunly seip he Spirit of God as Poul tellip that in he last daye shal many fallen from he feip taking hede to spiritis of errour & doctrine of deculis spekyng in ypocrisie lesyngeis & falsenesse; justices & marchaundes that falsly geten goodis & opher false men of craft & myche common people/ mangwel-lers & reues/ & mysse beleuuyng folk pei bylynden wip that ypocrisie & by her shreude ensaunple/ bi her fals flaterynge/ bi her feyned preyers/ & by her vngrounded schrittes & false absolucious bou3t as he court of Roome/ that makip his land ful flebe.

And he be not made thrallys to heretikis and fendez, by ypocrisie of that nedele halowynge, that comynly is verrey cursyne, but pray 3e whereby ande when God 3yves 3ow moste devocioun ande fervour of charite. And opunly Cristen men schulden honoure to Trinite in verrey blyve wipouten errore, ande holy lyvynge wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessynge, ever encreysyng herinne, ande worschippynge ande helpyngynge pore men made to Goddis ymage ande lickenys, wipouten meynten-ynge of nedele beggars, that stelen po lyvelode of verrey nedy men and bedraden.

Also, 3if Cristis reule, 3oven to apostelis, and be reule of privat sectis weren al on, wipouten resoun men leven be frite and professeden be tober, but 3if it were to shewe here ypocrisie.

And opunly seip he Spirit of God as Poul tellip that in he last daye shal many fallen from he feip taking hede to spiritis of errour & doctrine of deculis spekyng in ypocrisie lesyngeis & falsenesse; justices & marchaundes that falsly geten goodis & opher false men of craft & myche common people/ mangwel-lers & reues/ & mysse beleuuyng folk pei bylynden wip that ypocrisie & by her shreude ensaunple/ bi her fals flaterynge/ bi her feyned preyers/ & by her vngrounded schrittes & false absolucious bou3t as he court of Roome/ that makip his land ful flebe.

And he be not made thrallys to heretikis and fendez, by ypocrisie of that nedele halowynge, that comynly is verrey cursyne, but pray 3e whereby ande when God 3yves 3ow moste devocioun ande fervour of charite. And opunly Cristen men schulden honoure to Trinite in verrey blyve wipouten errore, ande holy lyvynge wipouten ypocrisie, and brennyng charite to frende ande enmye wipouten cessynge, ever encreysyng herinne, ande worschippynge ande helpyngynge pore men made to Goddis ymage ande lickenys, wipouten meynten-ynge of nedele beggars, that stelen po lyvelode of verrey nedy men and bedraden.
And his ypocrisie is worse þan þe toþur synne byfore;  
<Le 270> <Te EWS2-MC> <P 338>

Wel I wot þat such a feend mot algatis haue help þat by ypocrisie schal disseyue þe puple;  
<Le 333> <Te EWS2-MC> <P 340>

þis onheede þat Crist made is welyn exilud and vnstablenesse of þe chirche is turned into grault, and moste cause of þis bing is ypocrisie of men.  
<Le 241> <Te EWS2-VO> <P 374>

FERIA VJ DOMINICE IIII ADUENTUS_  
Sermo 8_ Videte et cauete_ Marci 8_ This gospel telliþ hou men shulden fle al ypocrisie, for among fyue pridis þis is most perelous.  
<Le 1> <Te EWS3-130> <P 19>

For riþt as sourdou infectiþ bred þat men shulden lyue wþp, so ypocrisie fyulp good werk þat mannus soule shulde lyue wþp.  
<Le 19> <Te EWS3-130> <P 20>

myraclis pleyinge been verrey leesyn, as thei ben syngnis withoute dede, and for thei been verrey idilnesse, as thei taken the myraclis of God in idil after their owne lust, and certis idilnesse and leesyn been the most gynnys of the dyvul to drawnen men to the byleve of Anti-Crist, and therofore to pristis it is utterly forbeyyn not onely to been myracl pleyere but also to heren or to seen myraclis pleyinge, lest thei shulde been the gyne of God to cacchen men and to holden men in the byleve of Christ, thei ben maad aþenward by ypocrisie the gym of the dyvul, to cacchen men to the byleve of Anti-Crist.  
<Le 37> <Te Hal> <P 46>

þe fende wþp hise membris/ what wþp  
ypocrisie@  
<Le 11> <Te LL> <P 94>

by tirauntrie/ Neiþir prestis bi ypocrisie/ Neiþir comvnes bi stelþe & robry/ Of þe firste it is writen_Isiae i _ (Principes tui infeideles sociei furum') Bi princis ben vnfeipful@  
<Le 21> <Te LL> <P 105>

pauperum sanguine manus pollutas') Who þat hæp eipir bi þeef as robrie eipir bi strengþe as tirauntrie eipir bi fraude or gile as ypocrisie þo þings of þe whiche þe pore owd to be norischid_ he hæp his handis pollutid_ in þore mennes blood/ and who þat cloþþ him wþp suche goodís or fedþþ him wþp suche goodís or rerþþ vp bildyngis wþp suche gooten goodís@  
<Le 10> <Te LL> <P 108>

seiwen in ypocrisie/ If þei hadden ben in her daies@  
<Le 5> <Te LL> <P 133>

OF THE LEAVEN OF PHARISEES_  
(Attendite a fermento phariseorum quod est ypocrisy Luc), 12* Capitulum primum_Crist comandiþ to his disciplis and to alle cristene men to vndirstonde and fle þe sowrdow of pharisees, þe wiche is ypocrisie.  
<Le 3> <Te MT01> <P 02>

The firste two weren grete men of name and haunynge, and weren strong enemies to crist and his lawe, and disceyueden þe peple by ypocrisie, and weren ful coueteous.  
<Le 11> <Te MT01> <P 02>

And 3if oure newe religious ben in þese same synyns, as ful of coueitise and ypocrisie, and stryuen aþenward by ypocrisie the gym of the dyvul, to cacchen men to the byleve of Anti-Crist.  
<Le 18> <Te MT01> <P 02>

And þe fende wþp hise membris/ what wþp  
ypocrisie@  
<Le 11> <Te LL> <P 94>

by tirauntrie/ Neiþir prestis bi ypocrisie/ Neiþir comvnes bi stelþe & robry/ Of þe firste it is writen_Isiae i _ (Principes tui infeideles sociei furum') Bi princis ben vnfeipful@  
<Le 21> <Te LL> <P 105>

pauperum sanguine manus pollutas') Who þat hæp eipir bi þeef as robrie eipir bi strengþe as tirauntrie eipir bi fraude or gile as ypocrisie þo þings of þe whiche þe pore owd to be norischid_ he hæp his handis pollutid_ in þore mennes blood/ and who þat cloþþ him wþp suche goodís or fedþþ him wþp suche goodís or rerþþ vp bildyngis wþp suche gooten goodís@  
<Le 10> <Te LL> <P 108>

seiwen in ypocrisie/ If þei hadden ben in her daies@  
<Le 5> <Te LL> <P 133>

OF THE LEAVEN OF PHARISEES_  
(Attendite a fermento phariseorum quod est ypocrisy Luc), 12* Capitulum primum_Crist comandiþ to his disciplis and to alle cristene men to vndirstonde and fle þe sowrdow of pharisees, þe wiche is ypocrisie.  
<Le 3> <Te MT01> <P 02>

The firste two weren grete men of name and haunynge, and weren strong enemies to crist and his lawe, and disceyueden þe peple by ypocrisie, and weren ful coueteous.  
<Le 11> <Te MT01> <P 02>

And 3if oure newe religious ben in þese same synyns, as ful of coueitise and ypocrisie, and stryuen aþenward by ypocrisie the gym of the dyvul, to cacchen men to the byleve of Anti-Crist.  
<Le 18> <Te MT01> <P 02>

And þe fende wþp hise membris/ what wþp  
ypocrisie@  
<Le 11> <Te LL> <P 94>

by tirauntrie/ Neiþir prestis bi ypocrisie/ Neiþir comvnes bi stelþe & robry/ Of þe firste it is writen_Isiae i _ (Principes tui infeideles sociei furum') Bi princis ben vnfeipful@  
<Le 21> <Te LL> <P 105>

pauperum sanguine manus pollutas') Who þat hæp eipir bi þeef as robrie eipir bi strengþe as tirauntrie eipir bi fraude or gile as ypocrisie þo þings of þe whiche þe pore owd to be norischid_ he hæp his handis pollutid_ in þore mennes blood/ and who þat cloþþ him wþp suche goodís or fedþþ him wþp suche goodís or rerþþ vp bildyngis wþp suche gooten goodís@  
<Le 10> <Te LL> <P 108>

seiwen in ypocrisie/ If þei hadden ben in her daies@  
<Le 5> <Te LL> <P 133>

OF THE LEAVEN OF PHARISEES_  
(Attendite a fermento phariseorum quod est ypocrisy Luc), 12* Capitulum primum_Crist comandiþ to his disciplis and to alle cristene men to vndirstonde and fle þe sowrdow of pharisees, þe wiche is ypocrisie.  
<Le 3> <Te MT01> <P 02>

The firste two weren grete men of name and haunynge, and weren strong enemies to crist and his lawe, and disceyueden þe peple by ypocrisie, and weren ful coueteous.  
<Le 11> <Te MT01> <P 02>

And 3if oure newe religious ben in þese same synyns, as ful of coueitise and ypocrisie, and stryuen aþenward by ypocrisie the gym of the dyvul, to cacchen men to the byleve of Anti-Crist.  
<Le 18> <Te MT01> <P 02>

And þerfore al þis nouelrie of ordris is suspect of ypocrisie and luciferis pride and blasfemye of antecristis ypocrisie.  
<Le 30> <Te MT01> <P 02> <Le 1> <Te MT01> <P 03>

It is a fendiþ pride a synful creature to putte defaute in þe ordynauce of crist, seiyynge in word or dede þat crist tauþte not his disciplis and his prestes þe beste ordre and religioun, but lefte þe beste ordre bihynde a thousand 3eer and more til sathanas was vnbounden to desceyue men bi lesynys and ypocrisie, and sïpen crist made and tauþte þe beste religioun, it is a stynkyng pride of luciferis children to leue þe betre, and
constreyne men to leue þe betere, and take and 

ne de men to holde forpe þe worse. 

byocrisie is a fals feynynge of holynes whan it is 

not in trewe bifore god, and so byocrisie is 

fully contrarie to crist, þat is trewþe as þe gospel 
techþ, and it is comunþe þe moste perylous 
synne of alle. 

< L 19 > < T MT01 > < P 03 >

3if þei ben deden hem to moste pacience and mercy 

and þer wyþ haten and ben woode wroþ with 

men þat trewyly dispisen synne and reproven þere 
byocrisie, and pursuen hem cruelþy and with out 

mercy þat frely and sadly techyn þe gospel and 

þe conuandemunts of god wherby here symonye 

and byocrisie is more known of þe peple, þanne 

þei ben cruþ yocrisie. 

< L 2, 4 > < T MT01 > < P 05 >

3if þei maken prælatis and lordis, bi þere fals 

flaterying and lesyngis in confeßions and preuei 

conselis, to lettre presteþ to preche goddis lawe 

and to lettre þe peþe to knowe and to kepe þe 

conuandemunts of god, lest freris yocrisie and 

wynnyng be stoppid and þe peþes almes betere 

spendid, þanne þe þei cursed yocrisie. 3if þei 
come in to þe chirche to holde and meyntene þe 
pouer of crist and his apostelis and bynden hem 
þer to, and þer with þen moste coueteous abouten 
worldly goodis, summe aboute temperal almes 
nedles and summe aboute worldly lordyschype, 
bi byocrisie and lesyngis and flateryingis, þei ben 
þan trecherous yocrisie and perilous enemys of 
crist and his chirche. 

< L 15, 22 > < T MT01 > < P 05 >

3if þei haten and sclaunderen with false lesynges 
trewen men to techen frely holy wright and 
reprenue synne, and namely byocrisie, and falsly 
pursuen hem to þe deþ, þei selen hem, and soon 
þæþe euangelyste seþ as to here dampyacon. 

< L 26 > < T MT01 > < P 09 >

3if þei letten curatis and pore prestis to techen 
men goddis lawe bi sotil byocrisie and sleþis of 
anticristis lawe, for drede lest hereby yocrisie be 
parceyued and here wynnyngge and worldlyl fame 
leid adoun; 

< L 34 > < T MT01 > < P 09 >, < L 1 > < T MT01 > < P 10 >

3if þei seyn þat cristis lawe is not ynowþ and þe 
beste to reule holy chirche, but lawis of proude 
coueteusse and worldly clerksis ben nedful and 
betere, and struyen aþenst goode men þat techen 
þe godnesse and excellence of cristis lawe and 
his ordynance and declaren þe falsenesse and 
yocrisie of worldly prestis newe lawis; 

< L 14 > < T MT01 > < P 12 >

3if þei gederen to hem self many wast and 

precious cloþes bi feyned beggerie and sotil 
yocrisie, and partþiþ not with pore nedþy men þþ 
han nakid sidis and torne sleues and here 
children steruen for cold, neiþere here owen 
breþen, þe þei is neuerue so grete myscheyf & 
cheuern for cold, hou cloþe þei neked men, 
wanne bi byocrisie þei drawen fro hem þis 
bodily almes bi whiche þe þe þoralis schulden be 
cloþid and kept fro deþ. 

< L 9, 13 > < T MT01 > < P 14 >

it semeþ þat þei ben preuy enemys of pore men 
and dis-ceyuris of riche men and sclaunderis of 
crist puttyng on hym siche worldly pompe and 
yocrisie. 

< L 30 > < T MT01 > < P 14 >

but it is wource 3if þei be byocrisie and false 
begynyng reuen fro pore prisoneris þe almes þat 
þei schulden ellis haue. 

< L 21 > < T MT01 > < P 15 >

and also þei conseilen sumtyne euene aþenst þe 
sterynes of þe holy gost, and maken men 
disperié dampnyd for schrewidnesse of þis ordre 
and of men þer-inne, for þer-by þei lasten more 
and ben more hardid in synne and byocrisie. 

< L 16 > < T MT01 > < P 17 >

but where is falsere holynesse, and so fouler 
yocrisie? 

< L 10 > < T MT01 > < P 18 >

3if þei soone lesen pacience and bringyn men 
out of pacience þat speken aþenst here byocrisie 
and eylul dedis; 

< L 15 > < T MT01 > < P 18 >

and perfore conuandip crist þat we be war and 
slave fro þe byocrisie of pharisees. 

< L 15 > < T MT01 > < P 20 >

Here crist menþ þat men schulden be war and 
 oppynly telle þe treweþe aþenst þis byocrisie; 

< L 23 > < T MT01 > < P 20 >

and þis is luciferis pride, stynkynge byocrisie 
and anti-cristis blasphemye, to crie and 
meyntene þat suche ben able curatis and grete 
men of holy chirche. Capitulum 9m Also lordis 
fallen foule in ypocrisie and in defaute of 
charite, for þe þen reði to holde vp here worldly 
named, lordschipe and meynante here courtis wip 
gret cost, sendyngy of men bope of lawe and of 
armer, and prikyngy bi here owen persones for 
to plede, for to fî3te and for to lyue and dye þer-
fore, and to be venged on men that done a3enst here will, worship, or profit;
<19, 22><T MT01><P 24>
certis 3if he don hus and couetiten her-bi to be
holden goode cristen lordis, here pride, ypocrisie
and false coueitise wole brynyng hem to euere-
lastynge peyne in helle.
<19, 25><T MT01><P 24>
but certes pis is ypocrisie. Capitolum 10m._
Generally ypocrisie regneþ among alle statis of
cristen men;
<19, 27><T MT01><P 25>
and many men don bodily penaunce, as fastynge
and goynge barfote, but he fasten not fro pride
ne enuye ne coueitise, but preien for wrongful
venguage of opere enemies a3enst charite, and
his is foule ypocrisie to make men holden hem
holy whanne þei stynken before god for old
ended synne.
<19, 26><T MT01><P 25>
but certis it is foul ypocrisie þus to suffre synne
regne, sip lordis and men of grete statis, as
maires, ben so mueche biholden to destroie it, and
mowne welle don it in dede, and to lette trewe
prechoiris of þe gospel, and myentene prechours
of lesyngis, fables and cronyclys for monye and
worldely frendschipe. Capitolum 11m._ But 3it
ypocrisie of pharisees is most cursed and perilous
of alle œre; for whanne þei han discseyed
cristendom þis hundrid 3eer and more bi
ypocrisie and false prechynge of fables and
erroris and heresies, magnifyenge synful
menus ordenauence abouen goddis lawe and
ordenauence, and drawen pore menus ames and
liflode to proude beggeris to make grete wast
houses, and desceyue men bi fals assoylynig, bi
fals pardon, bi veyne preiers and synguler or
speyral, and letteris of fraternitie, puttyngne open
beggyngne and clamours on ihu crist, panne þei
crien fast þat poore prestis treuli and frely
prechynge þe gospel as crist biddip, techyne
men to do verray penaunce for here synnes and
not trusten ouermoche to false pardon and cursed
preieris of ypocrisit,
<19, 23, 29, 31><T MT01><P 26>
but here þei suen þe fadir of lesyngis þat stilrede
þe heï3e prestis and pharisseeis in cristis tymne to
pute on hym and his disciplis þat heï
disturbleden þe lord of iude and wolden distroie
it, for crist and his disciplis reproueden þe
couveitise, ypocrisie and falseness of þe heï3e
prestis and false pharisseeis, so þe deuyl sterïp
now false newe pharisseeis of synguler religion
wip-oute cristis ordynaunce, þat ben more solit
in malice and lesyngis and ypocrisie þan þe
firste, to stoppe pore prestis fro prechynge of þe
gospel and reprouynge of synne, for bi þis offis
of crist don treuly here synnes of lesyngis end
ypocrisie schulde be knownen and distroied and
goddis lawe knownen and kept and synne chasid
out of lond.
<19, 22, 25, 28><T MT01><P 27>
God kepe cristen men fro ypocrisie and false
lesyngis of pharisseeis and here meynteneris.
<19, 24><T MT01><P 27>
for þes worldly prelatis chargen men to speke
not a3enst here pride and coueitise ne brynyng
hem to þe ordynaunce of crist, but rærer to lyue
hem self in pride and falsnesse of þis world þan
to tune to þe mekenesse and trewe lif and to
þenke on here deþ day, for bi þis goode lif of
seculeris þe lif of worldly prelatis schulde be
knownen for ypocrisie and cursed- nesse, and þus
bi þis feyned power of somonyng and cursynge
worldly prelatis ben maad cruel turmentours of
cristis seruants, and schewen hem self and
make, but falsly, lordis of mennus bodies and
catel and souilis also, to stoppe and lette good lif
of cristene men, þat þe holy tryntyne may not do
for his ri3twisnesse and charite;
<19, 28><T MT02><P 31>
and þei haten more cristis seruantis þat stonden
for þe trewe þe of holy writ and ihu cristis
leyynge and reprouyn here ypocrisie and
schewen here falsnesse to þe peple;
<19, 31><T MT02><P 33>
and seen more ypocrisie 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 wip many markis to drynke noble wyn
of, but þei wilen not touche an halpeny or
ferping wip þe coyn and armes of þe croz and of
the kyng, and þis semeþ for dispit of þe croz or
of þe kyng, for a weeg of siluer or a cuppe of
gold þei wolen handil faste, and þe money þat
þei robben of pore men bi fals beggyngne þei
wolen leyn it vndir here
<19, 28><T MT03><P 49>
for bischopis, munkis and chanons silleþ þe
perfeccion of cristis pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
seen more ypocrisie of hem.
<19, 23, 27, 31><T MT01><P 26>
And this symonye regne\(\text{\textsuperscript{\textit{\textcopyright}}}\)p in alle staatis of \(\text{\textit{\textcopyright}}\) chiche, bope in statis groundid of crist and in o\(\text{\textsuperscript{\textit{\textcopyright}}}\)pe groundid of foolis as 3if \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\textit{\textcopyright}}\) \(\text{\texti
for drede of takyng away of here temporal lordischipis pat ben cause of here synful lyf.

and þus whanne he þan robbid lordis bi ypocrisie of here temporal lordischipis totyllly and wrongfully þe rausyschen þe goodis of pore prestis vnder hem;

and bi þes seculer lordischipis þat þei han be ypocrisie þei ben emperours and tirauntis of øjere prestis.

For bi þis sotil ypocrisie anticrist wolde quenche and owtlaue holy writt and make aIle men dampnyd;

and þis amorteisynge comeþ in bi ypocrisie þei ben emperours and tirauntis of opere prestis.

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 ypocrisie þei rennen in-to pride, coueitise, worldly worschipe and welfare and idlelnesse, and ben wode whanne men tellen þe sope of cristis gospel and þis sope of here owene reule and profes-sion;

Capitulum 17m_ Also þes possessioners wasten bi ypocrisie nedeles many pore mennys goodis, for seculer possessioners han many precious clophis and costy and riche pel uris;

but by ypocrisie al þis is turned vpsodoun, what in wast meyne and proude and hi3e houses and glutonie and ydulnesse.

where ypocrisie and worldly pride and coueitise and lecherie schullen make him exempt fro dedis of mercy and comaundement of god;
and in his ypocrisie þes mendynauntes beren þe baner for svtilte and feyned pouert.

Capitulum 24m Also þes possessioners ben neuere ful of worldly goodis and seculer lordischipis, but euerie purchase, be it ri3t be it wrong, bi gold, be ypocrisie of preiere and bi pardons;

Capitulum 28m_3it þes posseucsoners diseuyuen men by ypocrisie and wasten moche good in veyn;

and þus þei faren as þeues, slepynge on þe day and wavyng in þe ny3t to robbe men of here cateyl by ypocrisie of his wakyng and preyng, and herbi þei turnen þe ny3t in-to day and day in-to ny3t and maken moche wast.

þe puritaynt þat here preiers ben cursed and abhominable to god, for þei breken cristis hestis in holdynge þus seculer lordischipis, and lynaen in pride, coueitise, ypocrisie, glotonye and ydelnesse, þat drawen hem to synne of sodom and maken hem ordynance bi power grauntid of god, last here pride and worldly worschipe be brou3t doun, and mekenesse and holynesse ensaumplid of crist and his apostlis knowen and kept, and ypocrisie and obere synnes aspid and distroied;

and þei ben groundid on pouert aftir crist and his apostlis, but þei ben turned in-to worldly coueitise bi many sotiltes and ypocrisie;

and þus þei faren wip cristene men and holy writt as diден scribus and pharisseis wip crist and his apostlis and his gospel, and whanne þes pharisseis, scribus and hi3e prestis were ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostlis to blynde þe comune peple, and so þes possessioners don now of more ypocrisie and more sotilte and more crueltie.

for þei axen and coueiten name of holynesse and reuerence wip þis proude worldly lif, and þat schal no man reproue hem of here opyn ypocrisie, symonye and coueytise: and ihu crist my3tte not kepe holynesse and mekenesse and his apostlis and his gospel, and whanne þes pharisseis, scribus and hi3e prestis were ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostlis to blynde þe comune peple, and so þes possessioners don.

god almy3tty striep prestis, lordis and comunes to knowe ypocrisie, heresie and treson of anticristis worldly clerkis, and knonen and meyneten þe ri3tful ordynance of god and þe perfit fredom of þe gospel.

for neijer þei woluen lerne hem self ne techen holy writt, ne suffre ohere men to don it leste lucre owene synne and ypocrisie ben knowen and here lustful lif wip- drawen, and þus þei closen cristis lif and his apostlis fro þe comune peple bi keies of anticristis iuridiccioun and censures, and maken hem not so hardy to seye a treuje of holi writt a3enst here cursid lif, for þat schal be holden detraccion and enuye and a3enst charite;

and þus closen þe kyngdom of heuene fro hem and lenden hem to hello bi here blynye ypocrisie and coueityse, us crist seip hym self.

þei assenten to pardoners diseuyynge þe peple in feip and charite and worldly goodis for to haue part of here gederynge, and letten prestis to preche þe gospel for drede laste here synne and
...and worldly lif and ignoraunce of holy writt and neiper necligence and worldly vanyte and drede of symonye and an ydiot and fool curatour of cristene souIis, good euyl.

charite is comen in ypocrisie of worldly name and coueitise and norischynge of synne and soti! excusynge per-of, and euyl is c1epid good and goddis hestis and reprouen here ypocrisie, prison and to brennynge bi many cursed lesyngis symonye, coueitise and sc1aundrynge priue and apert, for as mochel as it feyned religious men pursuen pore prestis to and of god, and to elope deuocion of preieris and sa de mynde of cristis pouert, penaunce and hauntynge of arlotrie and synne gret worschipe pus pe

But oflaweiris men supposen no more ri3twisnesse in ony man and herynge of massis, and many deuocions to coloure hero falsnesse, knelynge and seiynge ofmatynes and euensong, word and signes, as knockynge on here brest, vpsodoun cristis techynge bi lesyngis and ypocrisie; but most þei schullen be depe dampnyd for here grete ypocrisie, for þei maken it so holy bope in word and signes, as knockynge on here brest, knelynge and seynge of matynes and euensong, and herynge of massis, and many opere deuocions to colouro hero falsnesse, þat symple men suppon no more ri3twisnesse in ony man þat leueth in herpe.

But of laweiris of þe constisorie or chapitris is more synne and ypocrisie to schewe.

See newe þe ypocrisie of þis false seynge;

þus þe fend byldynþ men to ecle þi cursed hauntynge of arlotrie and synne gret worschipe of god, and to elope deuocion of preieris and sade mynde of cristis pouert, penaunce and dep and of þe day of dome ypocrisie and folie;

3it feyned religious men pursuen pore prestis to prison and to brennynge bi many cursed lesyngis and sculaundrynge priue and apert, for as mocbel as þei prechen trewly and frely cristis gospel and goddis hestis and reprouen here ypocrisie, symonye, coueitise and opere discetis;

and þus in stede of werkis of bodely mercy and charite is comen in ypocrisie of worldly name and coueitise and norischynge of synne and sotil excusynge þer-of, and euyl is clepid good and good euyl.

and þe fend bi sotil mensys of ypocrisie and symonye stireþ lordis and mysterty men to make an ydiot and fool curatour of cristene soulis, þat neiþer may ne kan ne wole, for his opyn synne and worldly lif and ignorance of holy writt and negligence and worldly vanye and drede of worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewe wip-outen flaterynge for drede last his owene falsnesse be known;

þe seuenpe, þat þei loue more þe treube of holy writ þan ypocrisie and lesyngis of þe fend.

þe two and twentiþe, þat þe make not comyns so pore hi sotil ypocrisie of gredy beggyngye and trentalis, to make grete festis and waste housynge, þat þe comyns may not forþe to paipe here tribut to þe kyng and rentis to lordis and dymes and offryst yeto to curatis.

þe fyue and twentiþe, þat þe quechen not þe 3iftis of god and so þe holy gost as moche as is in hem, lettyngye trewe prechynge of þe gospel, laste here pride, coueitise and ypocrisie be known.

þe seuene and twentiþe, þat þei byldynþ not þe kyng and lordis bi ypocrisie and false lesyngis to meyntenere wrong ordynaunce of synful men for pride and coueitise, a7enst goddis lawe and here owene profit and helpe of þe comyns.

þe prittipe, þat þe mendynautis disceyuen not children bi lesyngis and ypocrisie and biheste of worldly honour and welfare as wel as gret pretalis and bishopis to come and lyue herbi in here priuat secte, preisynghe it more pan þe noble and free religion maad and kept of ihu crist and his apostlis.

litel reprof or vilonye of a lord or a grete man of þis world he schal be pursued and penyed per­fore þat alle þe world or many men schullen wondere vpon hym, but 3íf men spoken falsnesse bi oure gode, seynge þat crist beggyde as men don now nedles, or dispisen his name bi cursid sweryngye, or spoken vilonye of lecherie or of opere foule synnyrs to foule cristene soulis þerbi, þei ben not pursued ne hurlid out, but chirischid and holde goode felawis, and summe 3ít ben holden holy men, for goddis lawe is not known and here ypocrisie is 3ít hid, and þus vni3twis-wes nesse reigne vpon many sidis.

and whanne trewe clerkis meyntenere here trewe part bi holy writt and reson and ensample of cristis lif and his apostlis, and newe ypocrisie meyntenere here fals part bi ground of synful
men and bi ypocrisie and worldly power and 3iftis of money and censure, as suspundyng, cursyng and prisonyng, and þan is debat and strif reiſed at þe fulle.

for prelatis hiden þe gile of here symonye and ypocrisie, þat vnneþis comeþ ony to ony grete benefite wþiþoute symonye, priuy or apert;
< L 29> <T MT15> <P 236>

but here renneþ moche gile and ypocrisie of anticrist and his clerkis, for þei seyn þat seculer lordis han no power vpon clerkis, but 3if prelatis clepen hem to chastise clerkis whanne þei ben rebel and wolen not ben amendid bi here prelatis.
< L 31> <T MT15> <P 240>

And 3if lordis schullen presente clerkis to beneficiþ þei wolde haue coumyly gold in greet quantite, and holden þese causits in here worldly office, and suffre þe woulues of helle to straglen mennus soulsis, so þat þei haue moche gold and here office don for nouȝt, and here chapellis holden vp for vcyng glorie or ypocrisie;
< L 13> <T MT16> <P 246>

for whanne þei ben falsly amendid bi officialis and dones no man be hardy to waken hem out of here lustis of synne, for þat schulde distroie iuriccioun and wynynge of prelatis, and þis cursed extorsion is clepid bi ypocrisie þe grete almes of anti-cristis clerkis;
< L 23> <T MT16> <P 249>

and how simple prestis durren take siche beneficiþes, but 3if þei weren myȝtty of kunynge and goode lif and hertey to aȝenstonde þes wrongis and moo þan we may now touche þe multitude of hem and solit colouryng bi ypocrisie.
< L 11> <T MT16> <P 251>

and for þei willen not be conuyet of here pride and ypocrisie and forsake here coueitise and lustis of here bely and here propre wille.
< L 2> <T MT17> <P 256>

for þei mosten þan knowelche here falsenesse and ypocrisie, bi þe whiche þei disceyued cristene men fro þe bigynge of here nouȝtries til þis tyme.
< L 8> <T MT17> <P 256>

and for feip is scheld of cristene men aȝenst alle temptacions of þe fend and ground of alle vertues, þerfore sathanas ordeyned þes newe sectis to be so manye and haue name of kunynge and holynesse before alle oþere, and

groundip in hem pride, enuye, coueitise, glotonye, lecherie and ypocrisie to walwe among þe peple and stire hem bi word and ensaumple to be vnestable in þe feip; and stireþ heis wordly prelatis to be faworuable to hem and meyntenen hem in þis ypocrisie to colour here owene synne þer-bi, and to lette treue men to preche pleynly and frely cristiis gospel and þe hestis of god for sauyng of mannuþ soulis.
< L 23, 26> <T MT17> <P 262>

and here-bi and bi many moo disceiþis schulden cristene men knowe how þes newe religious ben false prophetis and cursed sectis, of whiche crist and his apostlis prophecieden bifore, and tauȝten men to knowe hem bi here weriks, þat ben ypocrisie, coueitise and meyn-tenynge of synne bi fals prechyng, flateryng, fals conseylyng and sclaunderyng of trewe men, and makynge men siker of gostly helpe bi fals lettreis of ypocrisie, coueitise and meyn-tenynge of synne, and herte bi and bi many moo diseeitis schulden to resceyue hem in-to here houses ne seie to hem, heil.
< L 32> <T MT17> <P 261> <L 2> <T MT17> <P 262>

HOW SATAN AND HIS PRIESTS, ETC._ Hou sathanas and his prestis and his feyned religious casten bi þe cursed heresies to distroie alle good lyuynge and meyntenene alle manere of synne. Capitulum primum._ As almyȝty god in trinityte not resceyue hem in-to here houses ne seie to cristene men, heil.
< L 5> <T MT18> <P 264>

and 3it þei schamme sumdel to seie to cristene lordis þat holy writ is fals, but þei don worse bi sotel ypocrisie þat holy writ is fals to þe wordis but þe vnderstondyng þe or of is trewe;
< L 18> <T MT18> <P 266>

but certis bi þis ypocrisie þei wolen brynge in what heresie þat hem ilkþip and meyntenene it for good trefe and profitable.
< L 33> <T MT18> <P 266>

Also newe religious ben brouȝt in-to þe chirche to reise up cristiis mekenesse, pouert and penaunce, and to ben a bok of þis pouert and dispisyng of þe world to alle men to loken on, and þei ben turned to ypocrisie, pride, coueitise, glotonye and sloipre and bisynes of þe world
more han opere worldly men, and ben fals bokis ful of synne and heresie;
<L 18><T MT18><P 268>

and now pei hen nedid to rob pe pore peple bi fals beggyenge, and slaundren crist wiþ his clamose beggyenge dampped of goddis lawe, and 3iþ pes open þette is stily meyn- tened a3enst goddis lawe, reson and charite bi sotil ypocrisie, and no chastit3ynge don þer-onne.
<L 2><T MT18><P 270>

but see þe waiward-nesse and cursednesse of þes deuelis ypocrisie and shield of synne.
<L 10><T MT18><P 271>

trew men seyn here þat ihu crist reproued scribis pharisees bi name and in here absence, as þe gospel witnessip in many placis, and eilte tymes bi name cursed hem and cleped hem ypcritis, and telde to þe comune peple here false coucitise, ypocrisie and pride.
<L 9><T MT18><P 273>

and certis þanne schulde lordis knowe ypocrisie, heresie and disceit of worldly prelatis and preste.
<L 5><T MT18><P 274>

þus almy3tty god in trinky distroieþ þes þre nestis of anticrist and his clerks, and stireþ alle manere of men to meynten þe treue of holy writt and distroie lesyngis and openly preche a3enst ypocrisie, heresie and coucitise, hoppe in word and dede, of alle euyl prelatis and prestis and peynitid reli- gious;
<L 5><T MT18><P 274>

Þe secunde þat þe grete opyn synne þat regneð in diuere statis be distroied, and also heresie and ypocrisie of anticristis and his folweris.
<L 4><T MT19><P 276>

Þat worldly clerks and feyned religious vsrupen not þe kyngis regalie, ne stelle fro hym his holy power graunted of god for no criynge or ypocrisie;
<L 16><T MT19><P 280>

Þat þe kyng and lordis gouerne hem self in here astast as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3en- stoned wrong and mysdoeris, and helpe pore men, fadirles and modirlis and widewes and aliens in here lordischip and worschip, and wardeþ trewe men, to reule clerks in mekenesse, wiult full povert and bisyneres of gostly trauete for helpe of manys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis ypocrisie and tirauntrie of þe comones bi feyned censures, jurisdictiion and power of prysonyne.
<L 25><T MT19><P 280>

and þus techip ilche word of crist, þat reprouþ þise newe sectis, for here newe obseruauncis to whiche þey oblishen hem so myche smacchen som weye ypocrisie, or ellis þey ben superfui, and oblishen men wiþ-oute chesoun a3en þe fredom of cristiis lawe.
<L 16><T MT22><P 299>

And of þise sectis spekip pouþ to his disciple tymoþe: 'Þe holi gost seþ openliche þat in þe last tymes summe shal depart fro bileeue, takynge hede to spiritis of errour and to loris of fendis, þe wiche fendis speken lesyng in ypocrisie;
<L 22><T MT22><P 303>

and non drede siche seniours ben fendis þat speken lying in ypocrisie, and þei hauen here conscience brent wiþ ficer of coucytise, fer al þat þei may gete to here ordre, of men or of worldly goodis, þei þenken þei geten newe to god, þat god is wel payed herwip, and þus þise ypocrisit letten to wedde hoppe of prestis and of nunnes, and þiþ þei fallen in foulleccherie, leuyng þat þat god hæp grauntid;
<L 32><T MT22><P 303>

and so þe offys of hem, who so vnirdurstandiþ hem wel, is to shewe heere ypocrisie and to hyde heere synnes wiþ-inne forþ.
<L 29><T MT22><P 315>

3if þise clophis ben gurde and more large in widnesse, þei beren on hem more synne, for more ypocrisie in hem. And knottis þat bitokenen penaunce hongynge bfore þro þe bodi ben signes of ypocrisie and noon oper holynesse; and þis widnesse of siche clophis is an hord to hyde synnes, as gabbyngis and ypocrisie. 3if it be not superfui.
<L 9, 11, 12><T MT22><P 316>

Here men þenken þat þe fend wiþ þis ypocrisie, and contrarieliche to crist moueþ men bi sensible signes.
<L 21><T MT22><P 321>

for by siche ypocrisie may he drawe hem hoppe to helle, and do harme to þe churche þus more þenne he dope on þe toþar syde.
<L 23><T MT23><P 335>

and for as meche as he was an ypcrite, pretending for to su3e Crist, and reuersing him openli, he most be meuyd of þat spirit to speke a3enst Crist þat is trouthe, and so to conforme his wordis to his ypocrisie, And so as ypocrisie
hap outwardschewing of substauence of uertuus
lyuyng wiipout þe ping in himself, so as þei han
determenyd her sacrament after her wit hap al
outward signys of substauence wiipout trew þe
answering herto.
<LT 697><TOP-ES><P 174>

And of þis processe nou3 last seide wondur þou
þe lesse, for as meche as Crist seip, þat neuer
seip but treuthe, þer schal ryse vp pseudo­
prophetis, þat meuyk solit ypocrisie, and þei
seal 3eue signys so þat þei be brou3t into
erroour, 3e, þe chosyn if it mai be'.
<LT 716><TOP-ES><P 175>

And þis myschif, Poule, is brou3t in þe chirche
by þilke viserid fendes and dai deuyllis, freris,
þat pou specifist of wher þou seides þus þe
Spirit seip opinlich þat in þe last tymes schal sum
parte aweie from þe seip, taking hede to þe
spiritis of erroour and to þe doctrine of deuyllis,
speking lesing in ypocrisie'.
<LT 752><TOP-ES><P 176>

for þe whiche heresies and erroours and
ypocrisie þat þei vside Crist wissip hem wo
þere ofte tymes, þe which wo as þe Maistir of
Stories tellip is euellunge damnacioun.
<LT 666><TOP-ES><P 26>

And boþe þese parties eche on her side han
euydencis suche as þei ben to colour wiþ þer
ypocrisie and her apostasie fro Crist and his
purid lawe.
<LT 684><TOP-ES><P 27>

But after tymes þat þe kyngis arid lordis weren
bidotid and abblindid bi þe ypocrisie of þe clergie,
many, as Constantin and oþir, 3auen her
lordships to prestis.
<LT 1056><TOP-ES><P 43>

And so þese ypocrisit, and nameli þe religiouse
endowid, as moukens and chanouns and suche
oper sectis, han foul robid and maad pore
Cristis chirche, and þat wiþ a solit and a
damnable manere of þette þat is ypocrisie, for
þei han robid þe lordis of her temperautes and
þe curatis of her sustynaunce.
<LT 2204><TOP-ES><P 106>

But wolþ þou se what gloos oure maistir liers and
her couetouse sectis of ypocrisie 3yuen to þis?
<LT 2514><TOP-ES><P 124>

For in suche dennes þeuees loten and hiden
hemsilf, and so þese þeuees daren, loten and
hiden hemsilf so pruueli vnder her ypocrisie in
abite and oþir hooli signes, þat vnneþe ony man
mai cleerli perseuye þese þeuees.
<LT 2554><TOP-ES><P 125>

And so, for as moche þat, alþou3 many be callid,
3it fewe ben chosun, as Crist seip, and vnneþe þe
chosun of God shal mow aspie þe falsnesse of
þese pseudo, I wunde sumwhat þe lesse, alþou3
ful many, and nameli fleshi and beestli men, in
þe whiche sensuailte þaþ ouercome resoun, ben
blyndid wiþ þis ypocrisie.
<LT 2566><TOP-ES><P 126>

þese ben þe foure anguëls at þe hardist weie of
Sathanas, bi ypocrisie transludurid into anguels of
li3;
<LT 2979><TOP-ES><P 140>

And where king Ezechie made him ful bisy to
clene Goddis hous, and do a wey al vnclenessee
fro the sentuare, and counaundide prestis to offre
brent sacrifice on Goddis auter, and ordcyned
dekenis in Goddis hous to herie God, as Dauiith
and other prophetis ordcynedmen, summe cristine
lordis in name, and hethene in condiscouns
defoulen the sentuare of God, and bringin in
symonon cleris, ful of couetise, eresie, and
ypocrisie, and malice, to stoppe Goddis lawe,
that it be not knowen and kept, and frely
prechid;
<LT 12><TOP-ES><P 30>

so noþ a fewe pore men and idiotis, in compari
son of cleris of scole, mown haue the treuthe of
holy scripture a3ens many thousinde pre-Iatis
and religiouse, that ben 3ouen to worldly pride
and couetise, symonie, ypocrisie and other
fleschi synnes, moost sithen these pore men
desire oonly the treuthe and fredom of the
holy gospel, and of holy scripture, and
cleene Goddis hous, and do a wey al vnclennessee
and religiouse, that ben
<br>
hei robben her nei3bors bi cautels of þe feend, and ouer þis hei priuen hem fro her ri3t bileeue, and bi her ypocrisie hei disseyuen hemsilf and eþir.

<§ 41><T SEWW15><P 76>

So 3e seomen wipoutforþ ri3twise to opir men but wipinne 3e ben ful of wickidnesse and ypocrisie.

<§ 175><T SEWW15><P 79>

And so fals ypocrisie is biried wipinne hem and synkyngen pride wip many opir vices, but her ground þat hei coueiten is boones of deede men, for þe subsance of her gouds coueiten hei moost, and sei slee þese men bi falsnesse of bileeue.

<§ 181><T SEWW15><P 79>

And þus þenken many men þat þese newe ordris ben ful of ypocrisie;

<§ 187><T SEWW15><P 79>

And 3it þei seien falsli þat pharisees biforn hem diden vntruli to truje, but þei wolen helpe truje and maken Cristis religioun to renne among þe peple, but as moche as þei taken of her owne ypocrisie, as moche þei drawen fro þe ordir of Crist.

<§ 204><T SEWW15><P 80>

Pis oonhed þat Crist made is wol ny3 exilid, and vnstableness of þe chiche is turned into grauel, and moost cause of þis þing is ypocrisie of men.

<§ 215><T SEWW15><P 80>

and þes hye synagogis ben resseytis of theftis and nurschyng of synnes by priuylegies and sotel ypocrisie.

<§ 150><T SEWW16><P 87>

And so long as Crist lyvyd amongst þe lues, he reprovyd þe byschopis and þe princis of preastis and þe scribes and pharesies, which were of our religion and lyvynge, which were contrary to Cristis lyvynge and his teachyng, for þei were all gyven to auaryce and to lordschipe, and by ypocrisie seaimd holy in þer abytis and þer lyvynge.

<§ 23><T SEWW17><P 89>

Now, to bryng þis abowt in such sotyll maner, we taw3t hem many craftis, as to be confessors of lordis and ladyis, and to steale mens chyldern or þei be of age, and to preache for mony, to pretend and fayn merwels holynes in outward abit in so moche as, whosoeuer schuld dye in yt, he schuld haue þe ijde part of his synnys forgyen, to fayn longe praers, and contynually day and ny3t to wache by þis owtward ypocrisie.

<§ 120><T SEWW17><P 92>

And þerfore to pristis it is vitally forbeyd not onely to been myraele pleyere but also to heren or to seen myrales pleyinge, lest he þat shulde been þe gyne of God to cachen men and to holden men in þe bileeue of Crist, be maad a3enward by ypocrisie þe gyn of þe deuel to cachen men to þe bileeue of anticrist.

<§ 157><T SEWW19><P 101>

And þus, as þe Iewis in tyme of Crist boostiden and magnified hem lyve in þe bodily circumcisiooun, not charginge þe circumcisiooun of þe herte þat God cheefly sou3t, so now cristen ypocrisie, defoulid or infect wip þe sourdow of fariseis þat is ypocrisie, wherof Crist comandid his disciplis to be war, boosten of her bodily baptym, not chargyne þe baptym of soule from al vnclennesses.

<§ 145><T SWT><P 07>

And of þis byllynd ypocrisie, in þe which restiþ þe chiche boþe of Iecrid and of Iewed, sorwfully pleyneþ seint Bernard (super Cantica omelia xxix) where he techip þat on þe maners þe deuel antecrist pursuþ Cristis chirche, first bi tirauntrie in tyme of martris, aftir bi heresie in tyme of docturis and now bi ypocrisie.

<§ 151, 155><T SWT><P 07>

Woo to þis generacioun for þe sourdow of farisees þat is ypocrisie! And it shulde be seid ypocrisie, þat now hidip him not, and for aboundaunce may not, and for defaute of shame it desiriþ not to be hid.

<§ 163, 164><T SWT><P 07>

þei han forsake me and defoulid me bi foul liif, foul wynnyng and foul marchaundise', as is symonye and opir marchaundise in þe chiche, and also bi ypocrisie.

<§ 180><T SWT><P 08>

And to þis purpos spekiþ also Crist in Mathew xvii* c*, seynge þat Hcile shal come and restore alle þingis,' declaringe þe glis of antecrist and his ypocrisie, and as Abraham, Moyises and Crist shal renewe þe lawe of God in þe puple and bringe þe puple to þe knowing of God.

<§ 278><T SWT><P 10>

þe cause whi þat Crist and his apostlis wolde no beggeris be may resonoably be þe greouuse synnes þat comunly sue customable beggeris, as ypocrisie, flateringe, lyinge, enuye, drunkenesse and leccherie.

<§ 583><T SWT><P 18>
And beside he lawe of God weren broyn yn coueitouse sectis as farisees, gaderinge to hemsylf wip her ypocrisie he substance of he almes a3ens he lawe of God. <L 588><T SWT><P 19>

Bush in he newe testament aftir he chargeous nounture of sectis broyn yn biside he lawe or ensample of Crist þat as farisees bi ypocrisie, flateringe and fals suggestiou appropren to hem þe goodis of hooly chirche, swolewinge up þe substance of almes due bi Cristis wille to poore men þat I haue specified afore, and aftir þe fal of þe clergie into þis wonderful worldlynesse, ben wrecchid cristen men as we seen for to gete hem goodis constreyened for to grope aboute from dore to dore and crye and begge. <L 594><T SWT><P 19>

And so as þe prestes of Bel stale vndir he awter, To bigile þe kyng to thefly cache here lyflode, So 3e forge 3our falsked, vndir ydíl ypocrisie, To bigile þe puple, boþe þe þe þe vndre & riche, & as þe prestes payned þat Bel ete þe kynges sacrifise, So 3our wikkid wynynng, 3e saye, wirchipip God. <L 126><T UR><P 105>

Bot 3our misse shapen sheldre, blynde at 3our shulderes, Blowip 3oure ypocrisie & blyndip many foles. <L 186><T UR><P 107>

Bot þe cursed ypocrisie of etyng of 3our flesh, Shuld iche man despise for 3our rotun rewle; <L 200><T UR><P 108>

IPOCRite.10 HYPOCRITES...2

Then howe saye the Hypocrites that take on them to make our Lordes bodye, loo whether make they the gloryfied bodye ether make they a-gayne the spirituall bodye whych is rysen frome deathe to lyfe ey ther make they the fie-sely bodye as it was before he suffered deathe and ye they saye also that they make the spirytuall do dye of Christe mayte not be so, for that thynge that Christe sayde and dyd he dyd it as he was at supper before he suffered his passyon, as it is wrytten that the spirytuall do dye of Christe rose agayne from deathe to lyfe. <L 25><T WW><P 09>

good man among them that had neded, he wolde haue geuen, and ye he had known of any lacke of Pristes he wold haue geuen to mayntayne moo: But now sence the-re be moo then I nowe, and haue more then euerye man a sufficient lyuyng, how shulde he haue ge-uen then, but to here their praiers of pure mistrust in chrystes blood and if robbing of wydous houses vnnder pretence of longe prayers be damnable) Matthe_xxiii. Then is it damnable also for my doomes to suffer them selues to be robbed by the longe patrynge of hypocrities, thorow my truste in Cristhes bloude: ye that is it not damna-ble to mayntene such abhominaciuon. <L 19><T WW-TWT><P 33>

HYPOCRITES.....1

But here wyll I make an ende desyryng the reader to loke on thys thynge wyth indyferent eyes, and luge whe-ther I have expounded the wordes of thys Te-stament as they should seame to signify, or not luge also whether that maker therof seame not by hys worke both vertuous in glory: which if is so be thynke not that he was the worser bycause that deede bodye was burnt to ashes, but rather ler-ne to know the great desire that hypocrtyes ha-ue to fynde one craft or other to dase the trueth wyth, and cause hit to be counted for heresye of the simple and vulnered people which ar so igno-raunt that they can not spye their sotterlty, hit must neade be heresye that to wcheth any thin-ge their ratten byie they wyl haue hit who so e-uer saye saye onely the eternal god must be pra-yed to nyght, and day to amend them in whose po-wer it onely lyeth, <L 17><T WW-TWT><P 37>

IPOCRITE.....25

And to afferm that God mai not forsake an ipocrite othir unfeithful man and bifoere knowe to be damnpynd, whanne he pretendith him to make sacramentis, yea, in forme of the chirche, is to take awei fredom fro God, and to constreine him to worche with his capital enemy at the wil of his capital enemy, and this is for to blasfeme the Lord almyghti, and maken him bonde to cursed men and develis in caas. <L 25><T 37C><P 122>

But he loue not his bodily abite, for þat ipocrite may better þerbi gile foole of þe worlde. <L 31><T 4LD-4><P 236>

and summen seyn þat his speche fallip not fro fendis gabbing but 3if þe pope speke bi þe contratric, as a mount hap his name of mouyng, for among alle men in erpe þis ipocrite lyeþ ferrest fro crist. <L 17><T MT27><P 457>

but napeles he colourip himself as an ipocrite vndir þe name of Crist. <L 78><T OBL><P 159>

And bi þis feialfmen schuld be meued to stond stifli in Cristis wordis and his apostlis, alþou3 þe

10 11 variants; 411 occurrences.
And wondre 3e but litil, alþou3 pis grete ipocrite and renegat, þat is so fere falle wip þe first apostata Lucifer from his owne astate and dege, holt himself not in oo pli3te a3en God, but nou3 enhaunsiþ himself and is enhaunsid bi ðer aboue God, and nou3 schewiþ hymself as he were God.

And Gregor to þis same purpos rehersiþ Poule seying þus: For as meche as þe peple hæþ not take þe charite of truthe þat þei my3t be made saff, þerfor God schal sende to hem wirching of error, þat þei belue to lesing’, þat is to seie to antecrist þat is þis ipocrate. And þan Gregor spekiþ furchurmore vpon þe same text þus: In þat worde þat scripture seip “God makip an ipocrate to regne for synnes of þe peple” mai antecrist, þe heed of al ipocritis, be understonde or betokened.

Lo, hou3 þis olde clerk wip Austen and wip ðour murþir his wordis and writing of antecrist, so þat þei mai trul be applied to þe grete ipocrate and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist;

and þus newe clope and olde, and newe wyne and olde botellis, wherbi Crist vnstudenþep his owne lawe and þe tradicions of ipocrisþ þat Crist fonde here, wold wip lesse violens haue be glosid togeder þan þe tradicion of þis grete antecrist and of many ðour ipocrate sectis incorporat in him.

And certis seche a sacrament, and any seche myþt be, wolde wel answere to þe grete bodi of antecrist þat is a double ipocrate!

And whoso wol, þat þe grete ipocrate antecrist nou3 and long her afor regnyng wip his ipocrisie, þat is as it were an accident wipout soiect, and is as effectif and spedip þe bodi of Cristis chirche, and as wel echil it and norischip it as dede Crist and his apostlis, and so worþip to haue þe same name wip Crist and his apostlis, þat ben werreli þe brede þat Poule spekiþ of! And herfor þis antecrist, notwiþstondip þat him fau3þþ þe subsaunce of truthe and so is a ueri ipocrate, 3it he presumeþ to be callid apostle or apostlisch man.

Herefor lob seip þat ‘God makip an ipocrate man to regne for synnes of þe peple’. For, as Gregor seip upon þe same word, Bicause þat þe wisiþ wolde not þe ueri king, þat is God, to regne upon hem, þefor here meritis asking þei toke an ipocrate’, as Saul and many ðour ipocritis aftur him.

And wondre 3e but litil, alþou3 pis grete ipocrite and renegat, þat is so fere falle wip þe first apostata Lucifer from his owne astate and dege, holt himself not in oo pli3te a3en God, but nou3 enhaunsiþ himself and is enhaunsid bi ðer aboue God, and nou3 schewiþ hymself as he were God.

And Gregor to þis same purpos rehersiþ Poule seying þus: For as meche as þe peple hæþ not take þe charite of truthe þat þei my3t be made saff, þerfor God schal sende to hem wirching of error, þat þei belue to lesing’, þat is to seie to antecrist þat is þis ipocrate. And þan Gregor spekiþ furchurmore vpon þe same text þus: In þat worde þat scripture seip “God makip an ipocrate to regne for synnes of þe peple” mai antecrist, þe heed of al ipocritis, be understonde or betokened.

Lo, hou3 þis olde cleric wip Austen and wip ðour murþir his wordis and writing of antecrist, so þat þei mai trul be applied to þe grete ipocrate and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist;

and þus newe clope and olde, and newe wyne and olde botellis, wherbi Crist vnstudenþep his owne lawe and þe tradicions of ipocrisþ þat Crist fonde here, wold wip lesse violens haue be glosid togeder þan þe tradicion of þis grete antecrist and of many ðour ipocrate sectis incorporat in him.

And certis seche a sacrament, and any seche myþt be, wolde wel answere to þe grete bodi of antecrist þat is a double ipocrate!

And whoso wol, þat þe grete ipocrate antecrist nou3 and long her afor regnyng wip his ipocrisie, þat is as it were an accident wipout soiect, and is as effectif and spedip þe bodi of Cristis chirche, and as wel echil it and norischip it as dede Crist and his apostlis, and so worþip to haue þe same name wip Crist and his apostlis, þat ben werreli þe brede þat Poule spekiþ of! And herfor þis antecrist, notwiþstondip þat him fau3þþ þe subsaunce of truthe and so is a ueri ipocrate, 3it he presumeþ to be callid apostle or apostlisch man.

Herefor lob seip þat ‘God makip an ipocrate man to regne for synnes of þe peple’. For, as Gregor seip upon þe same word, Bicause þat þe wisiþ wolde not þe ueri king, þat is God, to regne upon hem, þefor here meritis asking þei toke an ipocrate’, as Saul and many ðour ipocritis aftur him.

And Gregor to þis same purpos rehersiþ Poule seying þus: For as meche as þe peple hæþ not take þe charite of truthe þat þei my3t be made saff, þerfor God schal sende to hem wirching of error, þat þei belue to lesing’, þat is to seie to antecrist þat is þis ipocrate. And þan Gregor spekiþ furchurmore vpon þe same text þus: In þat worde þat scripture seip “God makip an ipocrate to regne for synnes of þe peple” mai antecrist, þe heed of al ipocritis, be understonde or betokened.

Lo, hou3 þis olde cleric wip Austen and wip ðour murþir his wordis and writing of antecrist, so þat þei mai trul be applied to þe grete ipocrate and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist;

and þus newe clope and olde, and newe wyne and olde botellis, wherbi Crist vnstudenþep his owne lawe and þe tradicions of ipocrisþ þat Crist fonde here, wold wip lesse violens haue be glosid togeder þan þe tradicion of þis grete antecrist and of many ðour ipocrate sectis incorporat in him.

And certis seche a sacrament, and any seche myþt be, wolde wel answere to þe grete bodi of antecrist þat is a double ipocrate!

And whoso wol, þat þe grete ipocrate antecrist nou3 and long her afor regnyng wip his ipocrisie, þat is as it were an accident wipout soiect, and is as effectif and spedip þe bodi of Cristis chirche, and as wel echil it and norischip it as dede Crist and his apostlis, and so worþip to haue þe same name wip Crist and his apostlis, þat ben werreli þe brede þat Poule spekiþ of! And herfor þis antecrist, notwiþstondip þat him fau3þþ þe subsaunce of truthe and so is a ueri ipocrate, 3it he presumeþ to be callid apostle or apostlisch man.

Herefor lob seip þat ‘God makip an ipocrate man to regne for synnes of þe peple’. For, as Gregor seip upon þe same word, Bicause þat þe wisiþ wolde not þe ueri king, þat is God, to regne upon hem, þefor here meritis asking þei toke an ipocrate’, as Saul and many ðour ipocritis aftur him.

And Gregor to þis same purpos rehersiþ Poule seying þus: For as meche as þe peple hæþ not take þe charite of truthe þat þei my3t be made saff, þerfor God schal sende to hem wirching of error, þat þei belue to lesing’, þat is to seie to antecrist þat is þis ipocrate. And þan Gregor spekiþ furchurmore vpon þe same text þus: In þat worde þat scripture seip “God makip an ipocrate to regne for synnes of þe peple” mai antecrist, þe heed of al ipocritis, be understonde or betokened.

Lo, hou3 þis olde clerk wip Austen and wip ðour murþir his wordis and writing of antecrist, so þat þei mai trul be applied to þe grete ipocrate and renegat þat I haue ofte spoke of, þe wiche is on þe worst wise most contrarious to Crist, and so þe worst antecrist;

and þus newe clope and olde, and newe wyne and olde botellis, wherbi Crist vnstudenþep his owne lawe and þe tradicions of ipocrisþ þat Crist fonde here, wold wip lesse violens haue be glosid togeder þan þe tradicion of þis grete antecrist and of many ðour ipocrate sectis incorporat in him.

For, as þe holi man lob seip, ‘God schal mak an ipocrate to regne for synne of þe peple’, þe wiche ipocrate, as Gregor seip, is antecrist whom þe prophete here, bi maner of wondering upon his grete ipocrisie and malice þat he wirchip bi ipocrisie, callip him an hinre and idol leuing þe flok’. And on what wise þis idol harmep Goddis flok, as þe prophetes wordis sowen, men mai on diuerse wise coniecte of þe wickid doing and suffring of þis grete ipocrate þat is þus hinre and idol, þat falsli bi fauour of þe peple and nameli
of his special lemys presume to be þe stone
upon whom Crist bideþ his chirche, and so to be
fundement and þe heed of holie chirche.
<LOBL>P 218

Napeles, as Iob seip, God makiþ an ipocriz to
regne for synne.
<LOBL>P 234

To whom þe kyng seid, 'Ipocriz, þu liest;
<LOBL>P 191

IPOCRITES.....2
And þis tryacle hagh God ordened aþenus
preestis and ipocrizes, þat þei schulde not
dysseyue þe puple, bostynge þat þei ben of hoolie
chyrche, for þe þei popis, be þeþe byschopis, or
þeþe preestis more or lasse, þeþe bosten and
hewon aboue þer heed, 3if þei ben prowde of þis
title.
<TES> P 02

The eythe woo is seyd of Crist in forme of þese
wordis: 'Wo be to 3ow, scribis and pharisees, 
ipocrizes, þat edifien sepluchus of prophetis and
make feyre beryelis ofriþwise men and seyn
ordeyned of wordis and fantasyes of
man, and remoue hem fro 
He knowip it verrili
alþe newe feyned statis, don heere aþenus
newe ordris, enþample wickidcnes, schulen be

Also such a preest wole enioyne to a man
satisfaccioun of monei turn- ynge into his owne
wynnyngge, and exclude the werkis of merci
anenitis pore men, and appiþe tho to riche preestis
or ipocriz reli-gious, that han more than nedith
to hcm.
<LOBL>P 22

Thanne if Innocent the thridde, or other
ipocriz, aftir the unbyndyngge of Sa-tanas,
afermen that this worshipful sacra- ment is an
accident without suget, and not the bodi of Crist,
faithful men and symple resten mekeli in the
wordis of holie writ, and in the general sentence of
the Holi Gost, that mai not erre.
<LOBL>P 42

1. Corollary_ If religiouse possessioneris that
oughten to be merour of gostli and heuenli
conuersacioun in doinge abstinence and
satisfaccioun for synnis of the puple bi teeris and
deuout priereis, wasten opini the godis of here
foun- douris in pride, glotonie, and lecheri, and
other lustis of the flesh, and in vanitees of the
world, thanne thei ben perlous ipocrizis, and in
deþe thei prechen errour agens the faith, and ben
worse than worldli men bothe in werk and word.
<LOBL>P 91

2. Corollary_ If privat religiouse chargen more
the sta-tutis eithir counseilis of a synful man
than the maundements and the counseilis of the
Sauiour, and geuen tente to avarice and to
sec.ulic officis and plces, yea vniust, vndir colour
of religioun and of holinesse, thanne thei ben
blasfemis and perlous ipocrizis, knigthis or
messangeris of Satanas, and in the eresie of the
Fariscis and of scribis that weren in the olde
Testament.
<LOBL>P 91

Therefore holie chirche and feithful prestis turne
agen to the ordenaunce and ensaumple of Jhesu
Crist and his apostlis in lyuynge offre almcs of
the puple, to whiche thei preche the gospel, and
forsake thei seculer prop rete of beneficis, which
is brought into chirche bi vnkunninge men,
ipocritis, and worldli coucitouse men.
<LOBL>P 153

þe deedis of tirautnis and of ipocrizis, hit3ed in
his world, ensaumplinge wickidenes, schulen be
lowid þoru peyne eendless, whanne trewe meke
men schulen have coroun of joie;
<LOBL>P 05

He knowip it verrili þat fufillip it, not þat redip
it or tellip it, for so doen ipocriz, enmyes
þerof;
<LOBL>P 25

but it may falle þat many men at þe day of dom
come bifo, and so þis Lord shal seye þanne
to shame of þese ipocrizis '3yue þee stede to þis 
man, and remove hem fro þis bord!' For alle þe
ordris ben leues of wordis and fantasyes of
feyned colours, and so þese þes ben not riþ,
for þei leden men to ipocrizis placis.
<LOBL>P 03

For certis Crist putte neuere holynesse in siche
signes of ipocrizis, but whanne þese signes crien
hem holy, þei ben false to disseyue þe puple.
<LOBL>P 20

And þus alle þese newe ordris, þat leueen freedom
of Cristis ordre for goodis þat ipocriz han getun
to þes newe feyned stati, don heere aþenus
Crist, and vnhablcn hemself to com to heune. 

<1 L 63><T EWS3-137><P 38>

And so Cristis reule in þes prestis is more reuersid þan in worldly lordis, and siþ þei professen and seyen þis gospel bope in word and in op, it is opyn þat þes false ipocrisis disseyuen þe puple and harmen þe chirch. 

<1 L 53><T EWS3-140><P 46>

3if Crist cam nou doune and reprouyde þes ipocrisis for doyng aþenus his lawe, litil wolden þei telle bi hym, so þat he were vnkownun to hem. 

<1 L 34><T EWS3-143><P 54>

IN DIE CYNERUM _ Sermo 22 _ Cum ieiuanatis _ Matthi 6. This gospel telleþ jou hou men shulden faste and fle algisiss ipocrisis, for alle gode werkis of men shulden be don to plese God, for God þat is ful of treuþe hatip ipocrisis feynyn. And so Crist seib þi Matheu þat whanneucchiniure men fasten þei shulden not wille to be sourful as ipocrisis, for þei putten þer face out of forme to seme fastinge to men. þus diden ipocrisis in Cristis tymel; 

<1 L 3, 5, 6><T EWS3-144><P 56>

But Crist forbedid þis ipocrisis, and seib Sophely, Y seye to 3ou, þes men han þake þer hire, for ipocrisis þan heere þer meede, and hem leeeþ no meede in stoor at þe day of dom ne aftir. 

<1 L 11><T EWS3-144><P 56>

But heere faylen þes ipocrisis þat counselen not to pees but to fiþ, for Poul biddip God forbede þat men synne to do good. 

<1 L 33><T EWS3-145><P 61>

And þerfore whanne þou doist þyn almes, nyle þou trumpe bifoþ þee, as ipocrisis don in synagogis and streisis, for to be wurchipid of men. 

<1 L 66><T EWS3-145><P 62>

‘And whanne 3ee preyen, 3ee shall not be as ipocrisis þat loun to stonde to preye in chirchis and corneris of streisis, for to be seyn holy of men. 

<1 L 74><T EWS3-145><P 63>

And 3if þat freris lyuen þus whan þei walken þour3 cuntrees, þat þei be stille wipout tounnys and in tounnys bidde þer bedis, and algatis þat þei syng þe pridde day bifoþ þe puple, and so in opere gode dedis þei seken þer wynnynyg and wurchip of þe puple, who dreedþ þat ne þanne þei ben ipocrisis and harmen hemself and eke þe puple? 

<1 L 81><T EWS3-145><P 63>

‘And þus 3ee auoyden Goddis heest bi 3oure veyn tradicioun. Ó, 3ee ipocrisis! 

<1 L 15><T EWS3-161><P 113>

And disciplis of Crist þou3ten onue hou it was writun in þe Salm þe zele of ipocrisis in Goddis hous hþp etyn Crist7 in þer lyung, for þey feynen of alle þer dedis þat þey ben Cristis werkis. 

<1 L 41><T EWS3-165><P 129>

but it is foule enuye and coueystise of ipocrisis. 

<1 L 47><T EWS3-165><P 130>

And þus þey ben ny3t þeuyys in þer entre, and day þeuyys in þer opyn spuylyng, for by feyned ri3t of þes ipocrisis þey seyen þat þey may wel do þus But þes sheep þat Crist hþp ordeneþd to blys heren not þe voys of hem, for þey obeschen not to þer maners ne suen hem, al 3if þey gon bifoþ; 

<1 L 38><T EWS3-201><P 238>

and 3it he wiste þat herfore þes ipocrisis shulden shape his dep. 

<1 L 18><T EWS3-229><P 293>

And þe Lord answeride to hym, and seye þe 3ee ipocrisis! 

<1 L 25><T EWS3-232><P 303>

And siþ holynesse of men makþp holy plase and not aþen, and siche cursed apostataas þat loun more muc þan men, ben moost cursed ipocrisis, þer plase is entirdit of God. And to be biried in siche a plase doþp no good to þe soule, for herby þey feden ipocrisis to greet harm of þe chirche. 

<1 L 30, 32><T EWS3-238><P 316>

and siche ben turnyd in-to woluyys fro herdis staat, as ipocrisis; 

<1 L 17><T MT27><P 439>

to þis riching of persouns kyn moueþ þe fend þes ipocrisis bi feyned merisy and bi kynde; 

<1 L 25><T MT27><P 439>

And I merueile þat sum ipocrisis, pretending tendurnes of consciens, mai not here aseen wiþ olde scintisis and þe gospel to cal þis sacrif oste Cristis bodi and brede7, and han consciens inowe to reureuse alle þat Crist and his apostlis, and seint Austen, and seint Denyse and oþpur olde scintisis han and wreten in þis mater. 

<1 L 517><T OBL><P 170>

For, as Gregor seib upon þe same word, Because þat þe Iewis wolde not þe ueri king, þat is God, to regne upon hem, þerfor here meritis asking
\[\text{bei toke an ipocrite', as Saul and many other ipocris aftur him.} \]
\[\text{And pan Gregor spekiip furburmore vpon ye same text purs: In jat worder yat scripture seijb} \]
\[\text{"God makip an ipocrite to regne for synnes of ye peple' mai antecrist, ye heed of al ipocris, be undurstonde or betokened.} \]
\[\text{and yus newe clope and olde, and newe wyne and olde botellis, whehri Crist vndurstonde oh his owne lawe and yec tradicions of ipocris} \]
\[\text{Crist fonde here, wold wip lesse peple huai be glosid togedre} \]
\[\text{and yec tradition of his grete antecrist and of many oþr ipocris sectis incorporat in him.} \]
\[\text{But 3it yese ipocris, yat holden so streitli yeh sentence of yef gospel in yis poynyant yat souneþ} \]
\[\text{no ping 3eneth her wordli lordship, lust and liking, as openli as yei mai, yei gon 3en} \]
\[\text{yef gospel in the mater of her wordlinessse and in the article of ye sacrif oost, and ful many oþr poynits of truþe beleue.} \]
\[\text{And here we mai se houþ harmeful ipocris and damnable ben ye kingis and ye lordis of cristendome, yat ben or schold be ye vicaris of ye godhede and so bi ueru of her office ouþt to kepe himself and al her peple from ye abhominacioun of idolatrie and so to kepe ye maieste of God hole upon alle her peple.} \]
\[\text{Wherfor this reule yee3 be clepid thus, that it weire seid of the medlid chirche, that is, that comrependith chosen men to blisse, and also ipocris, that schulen be dampened.} \]
\[\text{O Lord, sithen God dispysis ye blessyngis and ye preeris of siche ipocris and heretykis, as God witnessis in many placis of holly wrett, what helps her long cursid preeris and grete cnakkyng of curious song in menes eeris?} \]
\[\text{IPOCRITUS.....1} \]
\[\text{And yus yese ipocris feynedon to fulfulle her lawe, and yus it is today of yese hy3e preeestis;} \]
\[\text{IPOCRYTIS.....1} \]
\[\text{Al yis is hud ping, for 3if suche men semon to doon yuele, and somme syche semon to do good, as ben manye ipocris, nepeles } \]

of whyche yee schulden take ye name.  
\[\text{YPOCRIT...} \]

But blasfemye presumcioun of anticristis clerkes wil putte hem in clopes and spoyle hem from ye soulis, But yis is an impossible yncr yon3t, and herfore seijb Crist yat kynrede of horedom sechip suche synnges to be schewed to ye worlde.  
\[\text{So swill similitudis of religious efter habit, and yncr signis, and neuerpeles not hauing ye vertu of Cristis religioun;} \]
\[\text{Capitulum 8m. Also ye yncr is possessioners chargen hem self more yan crist and his apostelis wolden or my3tten, and wittyngly take ye worse and leuen ye betre.} \]
\[\text{But ye is an other mene yat I spoke of before yat sitten in ye temple, yat is in ye chirche of God, not upon Moises chaier but upon a bereschrew of her owne proude wille and ye ben chifiþ ye grete aggregat persone of yncr pretatis, contrarious to Crist in lyuyng and teching, ye wiche ben speciali and most passingly ye bodi of antecrist!} \]
\[\text{YPOCRIT...} \]

And anempte ye yifice, yat is good preier, siben it stondeþ in good lyf & fer fro yncrites, it stondeþ more comounli in secules ye an pfreres, yee3 ben blinden ye preeris wip yncr signes.  
\[\text{But o ping I haue to sei to yiself, yat yhou and many secures ben in ye same caas, & so as yncr schal} \]
\[\text{And so iche proude mon hyes hymself for yat} \]
\[\text{Meke-nesse and servise and povert to yo worlde schewis ye fals feynyng of such an yncr.} \]
\[\text{Ye is: 'Yncr, first drawe oute ye beem of yin owne y3e'.} \]

1323
Oon is of þe mouþe, þat is: abstinence fro metis, of whiche spekþ Crist in þe gospel, seying þus: {Cum ieiunatis, nolite fieri sicut ypocrite tristes}.

The story tellith þer was a riche man þat disusede hys richesseys in pruyde and in glotynye, for he was cloþid in purpure and bys (þat ben preciouse cloþis, bothe reed and whit), and so he was an ypocrite þat shewed hym to þe world boþe austerne and clene, as worldly men don.

But by lore of Crist men schulden seye to hem Ypocrite, cast furst ðe seyn somme men þat þe pope is more ypocrite, for he felowe, and þat þe pope is more ypocrite, for he is worse þynys, ne more general, ne more venemows, for hit is more euyl, more tristes, and more abhominacion was neuere verrey penaunce, for trist þat he has in his owen holy feyned lif and for likyng of veyne glorie and for wynnynge of worldly goodis;

and on þis ypocrite manere þei seyn pruely þat foroed worldly here- tikes ben wiser and trewere þan þe holy gost, þan crist and his apostlis;

and for þis cursyng seyn somme men þat þe pope is more ypocrite, for he makþ hym Cristus felowe, and seþ þat he is moste hooly fadur.

but al 3if þese wordis weron soþ, 3et þis ypocrite seyde hem falsely;

And þus many men þenk þat Eroude was an ypocrite, for he caste to sle þis seyt, and florishede wiþ falsheðe;}

And as anemptus þe jridde condicion þat is proffyþyng to þe chyrche, siþ þat schulde be goostly proffyþyng grounded in ver-tuwis, no dreede such an ypocrite dop moste harm to þe chyrche;

but þere he ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnyþ, boþe of prelatis and opere men, he schal ben holden an ypocrite, a newe teche, an heretik, and ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnyþ, boþe of pralatis and opere men, he schal ben holden an ypocrite, a newe teche, an heretik, and not suffred to come to ony benefice.

men shulden merke hou lames biddip þat men shulden shrine iche to opur þe synnes þat þei fallen inne, and þus þei shulden knowleche
And certis, hauynge no reward to his grete ypocrite and renegat that we spokyn of and of his condicions, hou3 he is we]e set al in signys of perfeccioun and holinesse wijout pе trufe answering to bise signys, no wonder alhou3 he determin[е that his sacrament be no brede, ne substance, ne accidente in soget or substance, but an accident or many accidenttis wijout substance.

For ri3t as his ypocrite was disposid for to receyve a spirit when he began pе werke, so wijout dou3te he receiuyd it;

and for as meche as he was an ypocrite, pretending for to su3e Crist, and reuersing him openli, he most be meuyd of his werke to his ypocrisie, And so as ypocrisie hat outward schewing of substance of urtherus lyuyng wijout pе jing in himself, so as pei han determene[d her sacrament after her witt al outward signys of substance wijout trew pе answering berto.

And it is no dou3te pes deuyllus ben also pе gret renegat and ypocrite, antecrist, for pе my3t no creature haue brou3t in dis, and he had stond[e feipful[e and clereli aftir pе ordenaunce of God and his gospel.

And li3tli his ypocrite takip him a coloure of pе gospel, wher Crist seip But if a man renounc[e to alle his possessions, he mai not be my disciple'.

For pе proud presumpcioun of pеse sectis pе boostinge of her meritis makip pat her dedis ben refusid of God, as Crist techip in pе gospel of Luyki ensaumpe of such a religious ypocrite, a pharisce, and a publican (Luсe 18) {Duo homines ascenderunt in templum ut ararent, vnum pharisceus etc}.

Pei lef[e Goddis lawe in greet partie, and studide and magnyfiede her owne tradiciouns for worldli wynnyng, and oure doen pe same (Mt_ 23): {Ve vobis scribe et pharissei ypocrite, qui decimatis mentam, et anetum.

And if men lopen a religiouse ypocrite and callen him apostata pat chaungip pе abite or pе rule pat his synful foundour hap bitake him, how moche rafe[r shulen men lope suche, and calle him apostatas pat hus dampanbli straen awei fro pе perfeccioun of pе gospel, to pе which, as pei seien, pei han maad here professioun? 

And wite how we el that such a foul dede of a dogge mai not he so lopeli, ne so abominable in pe si3t of a deedli man, as is pе doyng of suche houndlish ypocrite pat turnep a3en to worldli lordship aftir tyme pat he die[ hus and renounci[email redacted]pе to pе world. 

And pе is to be fled for many pings: First for scripture comande[p: Eccи_ 1_, "Ne be jou no3t ane ypocrite in pe si3t of men, & be jou no3t sklaundered in пi lippes," & Math_ 6_, "Takep hede pat 3e do no3t 3our ri3twisnes afore men, pat 3e be sene of pam". 

And wite, how pe louying & пе ioy of ypocrisit bene schorte: Iob_ 8_, "Pe hope of ane ypocrite schal periche," & Iob_ 20_, "Pe louying of wicked men is schorte, & пе ioy of ypocritez as it war a pointe".

Be 4_ for пе louying & пе ioy of ypocrisit bene schorte: Iob_ 13_, "Per schal no3t come in his si3t forsop yche ypocrite".

Idem, 15_ Moralium), "Ane ypocrite wil[l konne diuine speches, & nеперлессе he wil[ no3t do ήαλ; 

And, houeuere пе ypocrite seip, he spekip above his owne wit, and пат he sillip ri3twisnesse for пе money пат he takip for no man chaungip oo jing for anoter but it bope пеse jingis were.

Goddis servaunt is an ypocrite and an heretik is sad in feip; 

3е, and пе same daie aftir noone поу, metynge пат worپ doctour in Watlyngtyn strete, clep[ist him fals flaterer and ypocrite'.

YPOCRITES....48
But were to these ypocrites, sijen hei straunyen fro be apostolis more þan oþer men doun, þise wordes seide to Peter ben ful fer fro hem, sijen þei reuser Crist.

< L 757 > < T 4LD > < P 269 >

And anempte þe fife, þat is good preier, sijen it stondeþ in good lijf & fer fro ypocrites, it stondeþ more comounli in seculeres þan in freres, sijen þei blinden þer preeris wip ypocrite signes.

< L 825 > < T 4LD > < P 272 >

þes ypocrites were most contrarie to Crist, and þe peple wrouȝte muche after here lore.

< L 3 > < T A04 > < P 110 >

And þus, yf þes ypocrites seye þat hy keþe here reule and Godes lawe boþe, bot byholde here dedis.

< L 16 > < T A04 > < P 110 >

Bot ypocrites speken here as God were on slepe;

< L 33 > < T A20 > < P 238 >

CAP_XV. Also freris by lettris of fraternite disseyyen þo puple in feth, robben hom of temporal godis, and maken þo puple to trist more in deed parchemyne, seelid wip leesinges, and in veyn preyers of ypocrites, þat, in caas, ben dampened devels, þen in þe helpe of God, and in hor owne gode lyvyng.

< L 22 > < T A24 > < P 377 >

Lord, what schulde move Crist Almyghty, alwitty, and alle wel willynge, to hide þis byleve of freris by a thousande 3eer, and nevere to teche his apostis and so many seynits þo right byleue, but to teche first þese ypocrites, þat comen nevere into þo Chirche til þo foule fende Sathanas was unbounden?

< L 24 > < T A24 > < P 379 >

Bot first may men se, hou þis maner of doyng savers heresye in proude ypocrites.

< L 10 > < T A25 > < P 420 >

ffirst to feyne hor holynesse, makynge trompe biforn hom, as ypocrites done, and spoyleþ pore mennes godes by maner of rentis, and to be confedrid with hom as wip hor owne breþeren.

< L 35 > < T A25 > < P 420 >

And so schulde men sup- pose þat soche ypocrites ben deppere in helle þen any oþer men.

< L 31 > < T A25 > < P 421 >

Bot 3itte go we nerre to þese ypocrites, and telle hom þat meretyes and delyngye of meretyes ben dyverse in hor kynde, as þei con knowe hit.

< L 17 > < T A25 > < P 423 >

God kep his Chirche fro fals ypocrites and ungroundid newe statis, not foundid in Cristes lawe.

< L 32 > < T A27 > < P 445 >

Paraventure þes ypocrites sayen, to exclude alle þes resouns and manie mo, þat þe reule to which þei make professioun is not straunge, ne diverse fro þe reule of apostilis þat Crist or- deynede, but it is utterly þe same, and non oþer.

< L 21 > < T A33 > < P 512 >

For many men wenen to be merciful to ypocrites, and þei don harm to men to whiche þey wenen do profiȝt.

< L 36 > < T EWS1-04 > < P 237 >

Lordes iugen ofte tymes þat oþer men don amys, whan þey displeson hem in þer wrong wille, as we dampen Clement with his fautours and þei dampen vs, and o kyng damnyth his aduersary and he damnyth hym a3en, and comunes dampon prowde men and ouþer men to ben ypocrites.

< L 51 > < T EWS1-04 > < P 238 >

And, for defawe in al þis comyth of ypocrisme of prelayts þat schulden techen pleylyn Godys lawe and not here erpely wynnyngus, perfore seith Crist in his parable þat 3if þe blynde rede þe blynde þei fallen boþe in þe dyȝk, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þese ypocrites and suwe lore of þo somtis ben ungroundid newe, and suwe of þe goodes maystur, þen he may not leue trefwe, ne faylen in techynge of trefwe.

< L 77 > < T EWS1-04 > < P 239 >

and feynud falsely riȝt wynnes of ypocrites cleup Crist no riȝtwynnes, al 3if ypocrites clepon hit so, but of scribes and pharisees, þat is to scyne vniȝtwynnes, feynud, as hit were, riȝtwynnes of scribus and pharisees.

< L 7 > < T EWS1-06 > < P 244 >

for ellis we comen not to heuene, but schulpen be damnyd with ypocrites.

< L 47 > < T EWS1-06 > < P 246 >

He cleyped Crist reuerently maister’, for hit is maner of ypocrites and of sophistrus to phagen,
and to speke plesauntly to men but for an euyl entent.

But Crist schewyde furst þe purpos of þese ypocrisites.

> L 19< T EWS1-23< P 314>

And herfore Crist biddþ to be war wiþ sowrdow but þe pharisees, siþ þer is no resoun to ypocrisye but to schewe mennys synne, and to disseyuen on eche syde boþe þe ypocrisites hemself and opre men þat dwellen wiþ hem.

> L 45< T EWS1-23< P 315>

Þe seculeris ben lasse ypocrisites, but þei lyuen al amys, siþ þei dwellen wiþ kyngus and lوردs for to getun hem benefices, and in þe mene tyme þei lyuen in lustis and leuen þe stat þat þei schulden kepe.

> L 86< T EWS1-28< P 338

and so, 3if God wol, boþe ypocrisites and tyrauntis schullen be destuyed, as þe antipope wiþ his cowrt and þese newe religiouse, and þan schal Godis lawe regyne wiþ þe trewe partis of his chirche.

> L 57< T EWS1-36< P 375

And þese men þat smellen Crist in his lif and in his lawe þei clepon hem ypocrisites, and maken hem ceson to spekon of Crist.

> L 92< T EWS1-39< P 394

And so algatis riþwys lyf ys þe beste in mannys preyere, for such lyf preyþ bettoure to God þan hy3e yveses of ypocrisites.

> L 57< T EWS1-51< P 456

But 3if ypocrisites worchen here, al 3if þei seyn siche wordis, þe hows and þe puple ben worse þat þese false men comen among.

> L 66< T EWS2-58< P 18

Certis þese ypocrisites ben owte of byleue for þei schuldon trewe þat þer spirþiþ schal euere be;

> L 555< T EWS2-MC< P 348

and not only wische hem, but ordneþem to come to þese ypocrisites, for þei disseyuen his puple. The furste who þat Crist seip is teeld on þis maner: ‘Wo be to 3ow, scribis and pharisees, ypocrisites, þat closon þe kyngdam of heuene byforn opre men;

> L 6, 8< T EWS2-VO< P 366

þe secownde wo þat Crist wyscheþ is seyd þus of Crist: ‘Wo worþe 3ow, scribis and pharisees, ypocrisites, þat eton wydde howses, makyng ne longe preyþeres; and herfore schal 3e take more iugement of God,’ For þese ypocrisites person howses of lewode men, and eton good mete þat her meyne schuldon etc;

> L 34, 36< T EWS2-VO< P 367

and so vndurstondyng and wylle ben blyndude by þese ypocrisites, and þus schal þei ben iugede of many kynnes falscheede.

> L 43< T EWS2-VO< P 367

The þridde tyme seiþ Crist vnto þes false folc: ‘Wo worþe 3ow, scribis and pharisees, ypocrisites, þat gôn abowte boþe watur and londe to make a child of 3owre orde, and whan he is maad 3e makon hym a chyld of helle, doubwe more þan 3ow’.

> L 49< T EWS2-VO< P 368

 WoWorþe 3ow, scribis and pharisees, ypocrisites, þat typen ment and anet and comyn, and 3e forsaken opre pingus more greuows of þe lawe, for to doo riþt iuement to men þat 3e iugen, and to do mercy to sugisþ þat ben vndur 3ow, and to do feþ to God and to man.

> L 143< T EWS2-VO< P 371

‘Wo worþe 3ow, scribis and pharisees, ypocrisites, þat clensen wiþowte forþ of þe cuppe and of þe dysch;

> L 180< T EWS2-VO< P 372

The seweþe woo þat Crist wyscheþ to þese ypocrisites is seyd in þese words of Crist þat is al-wytþy: ‘Wo to 3ow scribis and pharisees, ypocrisites, þat ben ly3k to sepolchrus, whyte wiþowte, þat semen wiþowte- forþ fayre to men, but þei ben wiþyne fulle of dode mennys bonys and alle maner of fulle þat comþe of dode careynes.

> L 190, 192< T EWS2-VO< P 372

And þus þese newe ypocrisites drawon to þis ende, for þei quenchent tewþþe and Cristus religioun, and so þei sle Crist in monye of his membris.

> L 223< T EWS2-VO< P 374

And þis cause pharisees pursowen trewe preeþis þat tellon þer defauþþes and leton hem of her wyynnyn, so þat no pursewt is more ful of enuye, ne more perelows to men for cautelys of ypocrisites.

> L 244< T EWS2-VO< P 374
But they with her falshe faith, mychel folk shendeth Christ calde hem himself kind Ypocrites: How often he cursed hem, wel can I telle.

And also Christ him self seide to swyich ypocrites, He loueth in marketes ben met, wit gretynges of pouere And lowyng of lewde men, in lentenes tyme For thei han of Bichopes ybought with her proper siluere And purchased of penaunce the puple to asoyle: But money may maken mesure of the peyne.

Ypocritys: How often he cursed hem, wei can I shendeth Christ calde hem himself kind

For Jesus seib, Woo to 3ow Scribis and Phariseis, ypocritis, þat eten widewis houses, preiynge longe preieris;

1328
But ho is more perilous folke to rewirem pat pei dwellip inne, pan bep suche ypocrisit?  
<L 19><T A21><P 266>

And of pe noumbre of Goddis curses set in his lawe upon siche ypocrisit is not esy to wise men to sette a terme, for witty men may not fully comprehende alle pes curses in his lif.  
<L 18><T A22><P 293>

And for esy penance of money pat pei enyoynen men, for trentalis and masse pens, and makynge of gaipe wyndowis and grete housis, pat pe world may see and preise, pe moste viciouse men, as auotureris, extorsioneris, usureris, and open peves, gon to pes ypocrisit, and forsaken here owene curatis pat wolden sumwhat telle hem pe perilis.  
<L 21><T A22><P 299>

and pes ben cursed ypocrisit, and weward traitours to God and here lege lord pe kyng and alle Cristendom, and pei ben confermed in his heresie, pat pei wolen lyve and die perfere.  
<L 17><T A22><P 317>

and aftirward camen oper names bi feynyng of ypocrisit:  
<L 13><T A23><P 341>

For pei chargen hemsilf as ypocrisit, bope in office and in name;  
<L 18><T A23><P 344>

CAP_ VI Also freris seyn in dede, pat hit is medeful to leewe po com- aundement of Crist, of gvyynge of almes to pore feble men, to pore croked men, to pore blynde men, and to bedraden men, and gif pis almes to ypocrisit, pat feynen hom holy and nedy when pei ben strong in body and haveyn over myche richesse, bothe in grete waste housis, in preciouse clotethis, in grete feestis, and mony jewels and tresoure.  
<L 11><T A24><P 372>

Cap_VIII Also freris feynen hom, as ypocrisit, to kepe strauntly po gospel and povert of Crist and his apostilis;  
<L 8><T A24><P 373>

And pes pei techen po puple pat hit is more medeful to gif soche ypocrisit bodily almes, pen to gif hit to pore nedy men after po gospel.  
<L 24><T A24><P 378>

Bot, as Seynt Hildegar seis in hir prophesy, pis beggynge abode pis peri- louse tyme, when fals ypocrisit disseyven po puple.  
<L 5><T A25><P 413>

Bot loke now pat dese ypocrisit wolden here passe popis.  
<L 1><T A25><P 424>

And pes new ypocrisit seyn pat it is more medful, aftir unkunnynge pro- fession, to do after pe biddynge of synful man, or errors of a fool, and, in cas, of a devel of helle, pen to do after pe hestis or conseilis of God. And pes pes new ypocrisit wip here newe obedience di stroen obedience of Goddis lawe, and comyn lawe of men, and chargen only here owen obedience founded of himself.  
<L 24, 27><T A28><P 449>

And so ypocrisit clepen pe worldly lord- ischipis pat prelatis han, a3enst Goddis lawe, bope old and newe, and a3enst Cristis lif and his apostilis, pe patrymonye of Jesus Crist don on pe cros, for to fere seculer lordis to taken a3en here owen goodis, and governe hem ri3tfulIy, and to brynge cleris to Cristis owene ordynaunce.  
<L 2, 30><T A28><P 451>

Perfore, as 3e wil be saved bifore God, distroyes Anticristis tirauntry in his ypocrisit, and mayntene 3oure state in pat fourme pat God made hit, ande bringis prestus to po meke ordynaunce of Jesus Criste, and helpe 3oure selfe and 3oure pore tenauntis wip po waste godis to whichee heretikis, havyn po nome of prelatis and prestis, makyn sacrifice to Betial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.  
<L 4><T A29><P 479>

pe fourpe article is pis,—pat Cristis techinge and bileve of pe sacrament of his owne body, pat is pleynly tau3t by Crist and his apostelis in gospellis and pistillis, may be tau3t opinly in chirchis to Cristen puple, and pe contrarie techinge and fals bileve, brou3t up by cursed
and dampe we pis cursed heresie of Anticrist and his ypocrisis and worldly prestitis, seyngye pat pis sacrament is neiper bred ne Cristis body, but accidentis wipouthe suget, and përunder is Cristis body.

Crist weddid not hymself n3 noon of híse to oon certeyne cloþing for þe tyme of here lyues/ as ante- crist doip/ ne wip beckus/ ne wip durgardes/ as ypocrisis vsen.

ypocrisis, wel is propheced of 3ow, þís peple honorip me wip þer lippis, but þer hert is far fro me.

Werfor it is don þat þei are maad desseyuable ypocrisis, and lurkyng woluis of ref under a schepis flees;

And heere may religious ypocrisis and prestis be sore aferd, þat þeue hem so michi to multitudes of preieris vndeoulti momelid wip her mouþ, and haten communi- cacion of Goddes lawe and alle true prechoures þerof, lest he her preieris ben cursid and so stere God to more veniaunce, as Seynt Gregorius seip, and harmen hem þat þei preien fore.

Also, God seip bi þe prophete þat þei schulde be his aungelis for difference of ypocrisis, þat ben þe deueles aungeles, whiche þat ben transfigured into aungelis of lî3te.

In þís also (blyndenesse of demynge) belp alle òpere ypocrisis þat kunne see a mote in anóther mannes i3e, but þei kunne not see a beem in hire owne, þat is: þei kunneþ see a deaute in hire bërêren deedis, but setteþ at no3t wel grettere in hire owne.

sum men ben lad bi þe deuel, as ypocrisis þat fasten principalli to be holde hooli in þe si3t of men.

Pat is: 'When þee fasten, be þee not made as ypocrisis sorowful'.

þe iij is of ypocrisis, onlý for to be seen.

And so no þing is falsere þan ypocrisis to boste þus.

So þat, 3if men tonken heed to seruyis of þe chyrche þat Crist hæp lymytud, it is al turned vpseadoun, and ypocrisis ben maade rehetouris, so þat vnneþus is left ony seruyis of Cristus chirche.

And excusyng of ypocrisis, þat þei kepon þus charite, schal be dampeþþ þe híerste lyue, whanne noo synne may ñaster híym.

Poul wolde not þat þen mensadon þat he were hooly ouer þe soþe, for þis ys maner of ypocrisis þat hyþen falsly þer owne staat.

Wel we wyton þat þes habitis and þes cloystres wip òþre signes ben bowte in to blende mennys þ3en in holynesse of þes ypocrisis. Wel we wyton þat Crist ordeyned feowe apostlis dwelle wip þe puple, and boþe in lif and in word to teche hem by his lawe, and bad not lompis of ypocrisis lyue as doon þes newe ordris.

for it is fould to bure dritt by þe seruyse maad to fend, but euere þes ypocrisis dredon þat Godis lawe schulde be schewyd, and þei conuycte of falsehede, for God and his lawe ben more strong.

þes ypocrisis may for a tyme holde men in þe feendys þráldam and feyne þat þei þy3uon leecue to synne, or gabbe on God þat is worse þat it is meedfoul to obesche þus.
And so putte how awen false mekenesse, as is in ypocritis, and constreyned mekenesse, as is in peys and prysoneris, and take he vertu of mekenesse pat hap ground in Iesu Crist.

And pes two sectis ben myehe medlid wip fals feynyg of ypocritis.

For ypocritis seien pat hei louen, and don pus for charite.

Bi pes wordis yuele vndurstondun may many trwauntis and stronge beggeris be mayntened in Cristis ehirche bi colour of almes of ypocritis.

And wolde God pat ypocritis vndirstoden weI pis word of loon;

As men of pes fourre sectis pat putryn bihynde Cristis lawe, and takun hem a newe patroun and newe reule wiloute Crist: pes men ben ypocritis pat Crist hati} lei most of aile.

But Poul seil to pes ypocritis hat hei shulden not wille pus erre, for, howeuere pes ypocritis seyen, God wole not heere be scorned.

But pes ypocritis hat feynen pat hei suen Crist and peri patrounes, and 3it peri suen peri goostli enemies and goon contrarily to Crist, men shulden not helpe pes so myche as trewe men in Goddis cause.

And herfore Crist lyuede comun Iyf, and hise apostles aftur hym, and were not weddid wi} pes newe sygnes, as now pes ypocritis ben.

And 3eet hei han anohur cawtel pat pes ypocritis vson;

For we supposon pat in Godus lawe is al trewhe pat ys nedful, and 3if pis feyned ping of ypocritis were nedful to cristone men, he wolde telle pat, as he doj opre;

But tomorwe, whan he is deed, cessu} pis ypocritis name, for he hyr} his name, and he huyre goh wi} his dep.

Alle he ypocritis in Cristus tyme durste not speke so greete blasfemyes, and of his ypocrisy ben monye opre falshedus colourwredc.

But gretture tribulacion is in dampnyng of sowlus whiche ben in false bylue of pes ypocritis;

For ypocritis seien pat }:lei louen, and don }:lus for charite;

Bi pes wordis yuele vndurstondun may many trwauntis and stronge beggeris be mayntened in Cristis ehirche bi colour of almes of ypocritis.

Somme men ben prowde for holynesse pat hei feynon, and pes men ben ypocritis moste perelous of alle opre;

And pes two sectis ben myehe medlid wip fals feynyg of ypocritis.

As men of pes fourre sectis pat putryn bihynde Cristis lawe, and takun hem a newe patroun and newe reule wiloute Crist: pes men ben ypocritis pat Crist hati} lei most of aile.

And herfore Crist lyuede comun Iyf, and hise apostles aftur hym, and were not weddid wip pese newe sygnes, as now pese ypocritis ben.
Woo to 3ou scribis & pharisies ypocrītis_ hat cumpassen aboute þe see & þe lond to make 3ou a novise/ & whanne 3e han founden him 3e maken him helle broond@
<L 23><T LL><P 12>
so þe fals impunyng of þe truþ of þise sotil ypocrītis schal hastli be made open_
<L 27><T LL><P 12>
cleþþ hem sorowful ypocrītis_ Mat_ vi*
(‘Cum ieuiunatis nolite fieri sicut ypocrīte tristes’) / for of þe veyn preising of mannes mouþe@
<L 2><T LL><P 48>
Woo to 3ou scribis & pharisees ypocrītis_ þat eetn þe housis of widowis@
<L 19><T LL><P 50>
vpon þis seþ Cristosom_ om_ xliiiii_ {‘Inpos-
sturas ypocrītaria mulieres non possunt facile cognoscere &’}/ þe sleiþtis or þe whilis of ypocrītis@
<L 23><T LL><P 50>
þat sowij discordœ among neiþbours/ þise ypocrītis wol suffre no darte@
<L 16><T LL><P 110>
þat schal not he wip him wipouhten eend for ypocrītis ben not seid to be wip him@
<L 10><T LL><P 129>
Pere ben lecchours_ fornicarēris_ avowtreris_ inces- tours_ þat is defoulears of her owene kyn_ & alle vnclene men & wynnmen þat ben wipynne ordir or professioun/ for seint Ion seþ_ Ap_ vltimo_ (‘Foris canes & venifici & impudici & homicide & ydolis seruientes_ & omnis qui amat & facit mendacium’) / Pere ben ypocrītis_ sodomītis_ sacrileges_ & sellars of sacramentis # for Crist seþ_ Mat_ xxiiii_ & Luk_ xii_ (‘Diuidit eum partemque eius ponet cum ypocrītis ibi erit fle tus & stridor dencium’) #
<L 24, 26><T LL><P 130>
And þerfor Seint Joon baptist and crist elopede hem ypocrītis and serpentes and addir kyndles, and þhu cursede hem ofte, 3ee eiþte tymes, as þe gospel seþ.
<L 12><T MT01><P 02>
and ypocrītis ben most cursed before al oþer þeues, for þei ben þeues of goddis or grace and dysceyen dyer men in goods of vertu, þat ben betere þan goddis of fortune or goddis of kynde, and as a þing is betere so þe mysusyng þer-of is more damnable, as lyconel and oþer clerkis prouen; and þerforo crist in þe gospel cursid so ofte ypocrītis more þan oþere synful men.
Capitulum 2m_ See now wheþer our religious þis day ben ypocrītis. 3if þei bynden hem selfi bi herte, word and sygnes to moste mekenesse after crist and his apostelis, and 3it ben most proude of worldly goodes, of beaute, of welschap, of strenge of body, of connyng, of worldly and fleschly frenschipe, of kyn, and of holynes of here singuler religion, þan ben þei moost cursed and synful ypocrītis.
<L 2, 8, 9, 15><T MT01><P 04>
and do þis for worldely wynnyng and veyn glorie, and preisen more here owen longe preieris þan oþer menus, þei ben þan foule ypocrītis. 3if þei bynden hem to most charite and þer wip ben in gret enuye amongis hem self, and þan dispit and indignacion of good lyf and trewe tychyn of cristis gospel þat symple men don out of here ordre, þes ben perilous ypocrītis and cursed of god for defaute of charite. 3if þei ben glad of here enemys myslyuyng or tychynge, to lettre þe-by men to teche freliche goddis lawe, þei ben cursed ypocrītis. 3if þei bynden hem to most pacience and mercy and þer wip haten and ben woode wroþ with men þat trewly dispisen synne and reprouen here ypocrisie, and pursuen hem cruelly and with out mercy þat frely and sadly tychyn þe gospel and þe couemandements of god whereby here symonye and ypocrisie is more known of þe peple, þanne þei ben cruel ypocrītis.
<L 22, 26, 30><T MT01><P 04><L 5><T MT01><P 05>
þan be þei cursed ypocrītis. 3if þei maken prelatis and lordiis, bi here fals flatyng and lesynyng in confessiouns and preuei conseils, to lettre prestis to preche goddis lawe and to lettre þe peple to knowe and to kepe þe comauemantis of god, lest freiris ypocrisie and wynnyng be stoppid and þe peiples almes betere spendid, þanne þei be cursed ypocrītis. 3if þei come in to þe chirehe to holde and myentene þe pouert of crist and his apostelis and bynden hem þer to, and þer with ben most coueitouse abouten worldely goodis, summe aboute temporal almes nedles and summe aboute worldely lordschypye, bi ypocrisie and lesynyng and flateynye, þei ben þan trecherous ypocrītis and perilous ennemys of crist and his chirehe. 3if þei maken profession to most heþ pouert and to be deed to þe world and worldely bingis, and wip þis struyen nyþt and day who of hem may bide gaiest wast housis and costly places, as chichis or castelis to herberwen lordiis inne and ladys, and beggen of pore men þer-to þat han nouþt to lyuen by ne here children, þei ben perilous ypocrītis and dysceyen rich and poore. 3if þei ordeynen ydiotis to ben lymytours þat best kunnyng begge, and holde goode men and kunnyng in holy writt
fro prechynge, and disceyuen men bi pardons, lettris of fraternite and priuat preiers for to geten worldly muk more þan soule helpe, þanne be þei fals ypocrisit and worschipen false maummets.

<L 11, 17, 23, 30, 36><T MT01><P 05>

3if þei bynden hem to trauieile faste and techyng of þe gospel frely, as crist and his apostelis diden, and her-wip ordeynen costly charmiss and beddis and siluerene vessel and gay cloþes and costly mete and drink, as kyn3tis, barouns or erlis, and prechyn not but onys or þries in þe ȝer bi- fore grete lordis and comuntees for veyn glorie or worldly wynnyng, þei be þanne ypocrisit at þe fulle. 3if þei trauieilen faste in aristole and newe sophymes to ben clepyd maistres, and þan trauieilen not in holy writt but veyn pleies and corioustees, and excusen hem her-bi þro preiynge and rysynge at mydnyȝt, þei ben ypocrisit; for þei don not goddis seruiyne in hem selwe bu drawen opere men þer-for. 3if þei bynden hem to grete penance and abystyneney of mete and drynk and þer-of bosten to þe peple, and here-with seken lustys of costly metis and drynkyis, and þien hem derrere þan þardis don, and dwellen in courtis with lordes and ladies to feden her bely fiant, and leuen here deuocions of cloistre, þei ben foule ypocrisit, for þei maken her stynkyngge bely her false god as seynt poule seip.

<L 7, 11, 18><T MT01><P 06>

þei ben wickid ypocrisit and robberis of poore men and traitours to lordes and ladys.

<L 23><T MT01><P 06>

þei ben foule ypocrisit.

<L 28><T MT01><P 06>

þei ben cursyd ypocrisit and distroien cristendom.

<L 34><T MT01><P 06>

And þus þei ben ypocrisit moste dampnable bi-for god.

<L 4><T MT01><P 07>

and in þe gospel of matheu seip crist þat siche ypocrisit worschipen him wip outen cause;

<L 19><T MT01><P 08>

þei ben perilous ypocrisit and disceyuen foule cristen men to meyntene goddis traitors principaly.

<L 9><T MT01><P 13>

þanne þei ben ypocrisit, enemye of poore gentil men and traitours of poore men and of lordes and ladies.

<L 19><T MT01><P 13>

3if þei ben haste aboute to haue riche men biried in here housis for wynnyngge and offrynge and worldly meyntenance and forsaken poore men to be biried þere, þei ben false ypocrisit, trauieyngge in coueiteise and pride and þefte, for þei drawen riche men fro her gostly fadris and here owne parishenys, and so departen in tyme of þeþ curatis and here gostly children.

<L 34><T MT01><P 15>

3if þei pursuen pore prestis to prison and bodily þe, as hangynge, drawynge or brennyngge, for þei techen trewely and frely þe gospel of ihu crist and techen men wiche ben false prophetis and ypocrisit, sirp holy writt spekip of siche and biddip cristen men knowe hem bi here opyn werkis and fleþe fro hem; þanne ben þei perilous ypocrisit and heretikis aȝenst goddis worschipe and sauynge of cristene soulis.

<L 6, 8><T MT01><P 16>

þei failen foule in werkis of charite and ben false ypocrisit.

<L 20><T MT01><P 17>

3if þei don þus and welle worse aȝenst þe hastis of god and werkis of mercy boþe bodily and gostly, þei ben foule ypocrisit and not worþi but to be putt out fro cristen men and defoulid, and not worþi to be putt in þe erþe, þat is to haue þe leste office in þe chirche.

<L 31><T MT01><P 18>

and þis is on of þe most vengaunce þat god taketh on synful men, to suffre suche ypocrisit to reule þe peple and drawe hem to helle bi wijp-drawynge of goddis word and 3euyuge of opyn ensample of synne.

<L 34><T MT01><P 23>

more bi ypocrisie and false prechynge of fablis and errouris and heresies, magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and lifiode to proude beggeris to make grete wast houses, and desceyue men bi fals assoyling, bi fals pardon, bi veyne preiers and synguler or spesial, and letteris offratemite, puttynge open pis curatis and here gostly children.

<L 34><T MT01><P 23>

more bi ypocrisie and false prechynge of fablis and errouris and heresies, magnifyenge synful mennus ordenaunce abouen goddis lawe and ordenaunce, and drawen pore mennus almes and lifiode to proude beggeris to make grete wast houses, and desceyue men bi fals assoyling, bi fals pardon, bi veyne preiers and synguler or spesial, and letteris of fraternite, puttenge open beggyngge and clamous on ihu crist, þanne þei criien fast pat þoþe prestis treuli and frely prechynge þe gospel as crist biddip, techyngge men to do verray penance for here synnes and not trusten ouermoche to false pardon and cursed preiers of ypocrisit, and to do here almes to pore feble men crokid and blynde, as crist seip him self;

<L 9><T MT01><P 27>
but false ypocrisis stryuen a3enst þis profet of
cristen men, and clepen techynghe of þe gospel
and goddis hestis newe techynghe, and techynghe
of verrey penaunce doynghe and of ri3tful
3eynynghe and of almes and open prechynge
a3enst synne errour a3enst charite.
< L 30 > < T MT01 > < P 27 >

and 3iþ þes ypocrisis seyn þat þis is worshipe of
holy chyrche, but certis þei liuen, but 3iþþiþ
clepen be contrarie name þe deuclis chyrche to
be holy chyrche, as þei clepen hem self men of
religion and þat þei forsaken þe world;
< L 3 > < T MT04 > < P 61 >

Also þei prechen in not cristis gospel in word
and dede bi whiche cristene men schuld lyue holy lif
in charite, but blaberen forþ anticristis bullis to
maken cristene men to werre eche wiþ operhe in
hope to wynne heuenne bi siche werre, and 3iþþiþ
þei letten trewe men to teche treuli and frely
cristis gospel and his commaundements, but þei
senden newe ypocrisis to preche fablis and
lesyngeis and to flateren men in synne, and to
robbe þe pore peple bi fals beggynges dampnyd
of goddis lawe, and 3iþþiþ þei maken þe peple to
erre in bileue and to trowe þat crist beggyd þus
als þei don;
< L 32 > < T MT04 > < P 73 >

but þe fend blyndiþiþ men bi syche false colour to
tristen in ypocrisis preiers, and sumtyrne in
preiers of fendiþ, and not to amende hem of here
syynge but repere to meyntene hem per-inne; and
þus is oure peple disceyued bi veyn preiers of
synful ypocrisis, and holy wrryt not knowne ne
kept, but vanyte, pride and operhe synnes ben
meytyned, and holi lif of prestis and operhe men
is dispised.
< L 28, 31 > < T MT04 > < P 78 >

but here ypocrisis seyn þat þei taken no þing for
pardon but for þe buile þat is sedid: certis a litel
deed leed costip many pousand pond bi 3ere to
ouer pore lond, sikire þei disceyuen þe peple and
iapan hem, for þei silen a faat goes fer litél or
noþiþ, but þe garlek costip many shillyngis.
< L 29 > < T MT04 > < P 82 >

Capitulum 35m_ Prelatis also ben weyward
ypocrisis, blynde ledersis, swol- wynghe þe grete
camelie al hool and siynge or clensynge a litel
gnate;
< L 12 > < T MT04 > < P 100 >

And 3iþ seynyt austyn, seynyt gregory and seynyt
bernard and ðepere seynitis and reson wiþ manere
of liuynghe of þes proude possess- sioneris ben
wel sou3t in matere of preiynghe, þere wole seue

a sentence of grete wepynghe and mornynge,
schewyne how men ben disceyued bi ypocrisis
preire bohe in feip hope and charite and
worldely goodis and pees and reste.
< L 32 > < T MT06 > < P 117 >

Capitulum 20m_ þes possessioners ben foule
ypocrisis vnder name of religion and cursed of
crist for here discitis bi whiche þei disceyuen
christene peple;
< L 21 > < T MT06 > < P 129 >

Perfore curtis curseþ scrabis and pharisees,
ypocrisis, þat eten widewis houses bi suche
longe preieris.
< L 2 > < T MT06 > < P 130 >

Capitulum 22m_ Also þes possessioners, wiþ
helpe of false freis, sotil ypocrisis, and cursed
heretikis, dampnen holy writt, þe kyngis regalie
and wise men of oure loud, for to meyntene here
false geten possessions and worldly lit;
< L 18 > < T MT06 > < P 139 >

Capitulum 40m_ 3iþ þes ypocrisis possessioners
ben traitouris to god, to lordis, and to comunes
also;
< L 18 > < T MT06 > < P 139 >

Capitulum 14m_ Also þei ben foule ypocrisis,
clensynghe þe gnate and swolwynge þe grete
caamelie alhool;
< L 21 > < T MT08 > < P 172 >

and 3iþ þes ypocrisis feynen hem ful holy in si3te
of þe peple, and knelynghe and knackynge on
here brest and operhe signes, as 3iþ þei wolcen fle;
to god al hool, and 3iþ þei his stronge encmys
and discyeueris of his peple.
< L 29 > < T MT08 > < P 172 >

Capitulum 18m_ Also þei ben foule ypocrisis
and setten more prise be an oxe, hors or asse þan
bi þe soule of here maistir þat costip mychil on
hem;
< L 14 > < T MT08 > < P 174 >

hou bi þes soure þe fend lettip hem fro
prechynge of þe gospel_ First whanne trewe men
techen bi goddis lawe wit and reson þat ech
prest owip to do his my3t, his wit and his wille
to preche cristis gospel, þe fend blyndiþ
ypocrisis to excuse hem by feyned contemplatif
lif, and to seie þat siþ it is þe beste and þei may
not do bohe to-gidre, þei ben nedid for charite
of god to leue þe prechynge of þe gospel and lyuen
in contempla-cion.
< L 3 > < T MT10 > < P 188 >

certis þei ben opyn foolis and don pleynly a3enst
christis gospel and, 3iþ þei meyntenen þis errour,
And hely ben cursed of god and ben perilous ypocritis and hereakis also;

but ypocritis allegen hely pe gospel, hat magdaleyne chees to herself pe beste part whanne she saat bisiden cristis feet and herde his word;

and hyes ypocritis wenhen hat here dremys and fantasies of hem-self ben contem- placion, and hat prechynge of pe gospel be actif lif and so hely menen hely pat crist tok pe worse lif for his world, and nedid alle preisits to leue pe betre and take the worse lif; and hyes hymyd ypocritis putten errour in ihu crist. Also hyes blynde ypocritis allelegen hely pat crist biddip vs peie euermore, and poul biddip hely pe preie wip-oute letynge, and han we prestis may not preche as hely feyney falsly, but here hyes ypocritis schullen wite hely pat crist and poul vnderstonde of preiere of holy lif, hely eche man dop as longe as he dwellip in charite;

and principally hyes ypocritis hely han rentes and worldly lordishipes and parische chrichis approprid to hem, azensnt holy wirit bohe old and newe by symonye and lesyngeys and a-bite of holynesse and for distroyenge of goddis ordynance and for singular profession maade to foolsis and in case to fendis of helle, hely foolsis schullen lerne what is actif lif and contemplatif bi goddis lawe, and panne hely my3tten wite hely hely han neiber hely ton ne hely toijer, sip hely chargen more veyn statutis of synful men, and in case of deuylys, han hely chargen

3e, ypocritis of priuat religion maken grete houses and costy and gaily peynitid more han kyngis and lordis bi solit beggynge and confessions and trentalys and meyntenyng of synye, and herberewe lordis and riche men and namely ladies, and suffre pore men lie wip-outen or geten houseleth at pore men or ellis perische for wedris and cold.

and 3it hely ypocritis blenden lordis and prefatis to enprisonne siche pore preisits techynge hely treuehe bi comande- ment and ensaumple of crist and his apostlis, not-wipstondynge hely lordis and prefatis ben charged vp peyne of dampnacion to help hem and meyntene helys treuehe and prechouris of it.

and clerkis striuen for holy writt and seyn hely it is most trewe and best to reule cristene mennus souls bi, but ypocritis seyn hely holy writt is fals, and newe lawis maad of worldly clerkis ben betre for cristene men hely lan holy writt, and herfore hely studien mannus lawis and techen hem to colouri bi here pride and coueitise;

and he my3tte not erre neijer in hou3t ne in word ne dede, but summe ypocritis seyn azensnt his in worde or dede or bohe, hely it his best to feyne holy pouert aftir crist and his apostlis, and her-wip lyuen in lustis of worldly gaynesse, of costy housynge and grete more lan lordis don, and in costy eloping for ony lord, and in cost of mete or drinke and makynge of grete festis of riche men.

and be hely neuere so pore and in grete dette hely ypocritis ceessen not to robbe hem bi fals begynge, dampped of goddis lawe. opere ypocritis seyn in dede hely it is betre for clerkis to haue worldly rentis and lordishipis dowid to hem and parische chrichis approprid to hem bi symonye and lesyngeys han to lyue in wilful and honest pouert as crist and his apostlis diden, and 3it hely reulen not wele pe peple, as lordis schulden, but seyn hely ben dede to pe world;

and whanne trewe clerkis meyntenen here trewe part bi holy writt and reson and ensaumple of cristis lif and his apostlis, and newe ypocritis meyntenen here fals part bi ground of synful men and bi ypocrisie and worldly power and 3ifis of money and censures, as suspandynge, cursyne and prysonyenge, and panne is debat and strif reised at pe fulle. for many lordis and grete men ben disecyued bi pe multipite of ypocritis, and many blente bi 3ifis of money and worldly profitis hely ben geten of helys ypocritis, and summe bi fleschly loue and worldly frendi-
schipe, and for hæt fewe stonden wip þe trewþe and but fewe lordis or riche cristene men stonden bi goddis lawe and profit of cristene mannus soulis for to wynne þe blisse of heuene;

for god wole sonere here many pore ri3ftully crynyge vengance þan a lord and many ypocritis axyngne vni3ftully helpe and wynnynge of worldly goodis;

but certis god suффriþ siche ypocrisit and tirauntis to haue name of prelatis for grete synnys of þe peple and vnwortinesse per-of, þat eche part lede òfer to belle bi blyndnes of þe fend;

and sumtyme þes children schulden be goode techeris and reclereris of þe peple, and now hen cursed ypocrisit, ful of coueitise, lecherie, techeris and reuleris of worldly goodis; but certis god

and non drede siehe seniours ben fendis erren as ypocritis and tirauntis of shep, as crist clepip ofte pharisees.

and non drede siche seniours ben fendis þat spoken lying in ypocrisie, and þei hauen here conscience brent wip fier of coueitise, fer al þat þei may gete to here ordre, of men or of worldliche goodis, þei benken þei geten newe to god, þat god is weIl payed þerwip, and þus þise ypocrisit letten to wedde bope of prestis and of nunnes, and bi þei þei fallen in foul leccerie, leyng þat þat god hap grauntid;

for ypocrisit shal be deperst damned of alle þe fendis þat shal be in helle.


þei sixte deceepte of ypocrisit, þat bigyliþ men in þis matere, is þat þei liuen honestliche in chirche, in hous, and in gardyn, and in alle ornamentals þat fallen to worship of god;

þus ornamentis of ypocrisit harmen þe peple þat þei duellen wip, and al þeere lif doþ harm to men bope to body and to soule.

And here ben somme men moued to trowe þat crist spekiþ in his lawe of sicch maner of ypocrisit, to teche his peple to fle hem.

But here I wote wel þat þes two wordis {forma} and {species} in Latyn disceyuen our ypocrisit.
hat ben alle dreint in signys and accidentis.

But I wote wel hat ye malice of oure prestis hat schewen his hate ajenst Crist and his crepe passiy without comparsion he malice of ye ypocrisit of ye olde lawe.

And he schal departe him and schal put his parte wip ypocrisit:

And in repref of her rulis and tradiciouns or ordynauncis, he whiche he pe kepe streyli and made ophir folk to kepe, namelie such ordynaunce hat sownede to her wynnyng, Crist spekip

And see weI that he chees to him and hise apostlis, and

For he be lefte he possessiouns and he lordships, and so al maner of seculer lordynesse or lordshiping, he which mounkis and chanouns and ophir religiouse ypocrisit hat ben possessiouns fel lecherousli chippen to hem, and han leuer to be deed and go to helle wip hem han leue hem.

Also we seen wel at i3e hat po two viciouse lyuyngis, as for hem hat shulde perfourme he perfeccion of he gospel, han worldli bisynesse anexid to hem, he which distracTip suche ypocrisit fro heuenli lyuyng.

And dredeles he lay peple, and namelie he lordis, shulde take heede ful tendirli to his voiis of Crist, for his apostasie of he clergie wolde not onoli be cause of dampnacioun of these ypocrisit, but also of alle po hat mai amende his vrynlynesse among these apostatas and doen not;

And of his processe men mai se hat he clergie, and namelie he religiouse ypocrisit, blabren manye waast wordis, and doen many ophir vein werkis as toward heuene blis.

And of his processe se hat he religiouse ypocrisit, ablyden wip hem moche folk 3he, suche menen hat ben callid wise men in his world.

But here I woot wel hat clerksis hat ben lordis, and ophir religiouse ypocrisit hat louen vnkyndli pis lordynesse, wolen glose here, and seie hat he ocupien not suche lordships in propre liik as seculer lordis doen but in commoun, liik as he apostis (Act_ 4) and he perfit peple diden in he bigynnyng of Cristis chirche, he which hadde alle jings in commoun, liik as suche clerksis and religiouse han now.

And of his processe and experience po mai se hat suche nakid argumentis, hat ben not clokid wi Cristis lyuyng or his teching, ben ri3t nou3t worp, alpou3 ypocrisit ablyden wip hem moche folk 3he, suche menen hat ben callid wise men in his world.

And also for pis skill he couetise of Pis ypocrisit is greet, hat pei wole haue so moche good of men for ri3t nou3t.

But sikir what hat euere pis ypocrisit scien, I woot wel hei ben rotun in he roote, and it is falsnesse and doublenesse wel ny3 al pat hei delen wip.
And vnnepe in ful many placis is þer left a losel prest þat can lyue best at þe alcheous, and mai nowher wel abide for his lecherie and þôr vicious maners, And þus is þe fair polecie of þe chirche distried bi þat þe þose ypocrisis calleyn perpetuel almesse'. And so þese ypocrisis, and nameli þe religiousse endowid, as mounkis and chanouns and suche oþer sectis, han foul robbid and maad pore Cristis chirche, and þat wip a soli and a damnable manere of þeþe þat is ypocrisie, for þei han robbid þe lordis of her temperaltees and þe curatis of her sustynaunce. <L 2200, 2201><P 106>

Sip þanne þese ypocrisis taken and holden þese goodis a3ens þe will and ordynance of God, þat is cheef lord, and þap assigned þese goodis to þe two statis in his chirche þat stonden in governaunce, it sueþ pleyney þat þis is þefte. And þus þese þeeues ypocrisis han robbid Cristis chirche of goodis of fortune, of goodis of kynde, and of goodis of grace as ben vertuues. <L 2210, 2213><P 108>

And of þis þou maist se also hou harmful a peple in Cristis chirche ben þese ypocrisis, þat calleyn þis robberie perpetuel almesse. And ferpermor þou maist vnndirstonde of þis processe þat wipdrawynge of þese goodis fro þeþe ypocrisis, and restoring of hem to þe þat þe þat God hadde assigned hem to, shulde be calld not robberie of hooli chirche, as þese ypocrisis seilen, but raper ri3twise restitucioyn of goodis wrongefulli and þeþe þatþe wiphol-dun, And þese harmful ypocrisis han no cause to pleyne, alþou3 þis were don in dede. <L 2243, 2245, 2247, 2249><P 110>

But þe lordis speciali shulde se here what were plesyng, not to þeþe ypocrisis but to God, and þat shulde þei do. For what þat euer þei swere bi sugestiuon and disseit of þese ypocrisis, herto þei ben boundun bi vertu of her office upon peyne of dampaciuon, and þer mai no man dispence wip hem of þat bound stondinge her astaat. <L 2278, 2279><P 112>

and þanne, as I am sikir, þei shulde grucche a3ens þis folk wip me, and knowe celerli ynow þat no þing þat þese ypocrisis doen is worpi euerlastynge blis eller pleaunts in þe si3t of God, as it is declarid bifoare. And herfore seip God to suche ypocrisis (Isaie I) þat her solemnlynteves eller halidaes, wip þis offryngis, sacrificis and prieries weren hatouse and abhominaiciou to him, as it is tau3 þere bi long processe. <L 2297, 2299><P 112>

For þou shal vtndirstonde here þat þo ypocrisis þat robben Cristis chirche as it is seid bifoare, and maken his peple to be in myseyse and ouer greet nede ben mansleers. <L 2307><P 112>

And so, sip þeþe ypocrisis han defraudd Cristis chirche in ech astaat of þe liiflod þat þat God hadde assigned to his peple, and þat was needful to hem, þei ben mansleers. <L 2311><P 114>

þanne, alþou3 it so were þat þese ypocrisis diden many sacrificis and almesse of þese goodis, þe whiche þat calleyn so falsli perpetuel almesse, 3it her dedis ben not acceptable in þe si3t of God. <L 2331><P 114>

and þat mai not be among þeþe ypocrisis durnge apostasie þat þei stonden yn. <L 2367><P 115>

And as Lucifer dide þis harm to Adam and Eue vnndir colour of loue and freundship and helping of hem, so doen now hise aungels, oure ypocrisis þat I speke of, þat transfiguren hemsilf into aungels of li3t, and disseyuen þe peple bi fals biheest of heuenli help þat þei wolen procure to hem for her goodis. <L 2433><P 118>

sip he is boundun bi þe lawe of kynde to ordbine for hise children, and ouer þis he is yboundun bi Goddis lawe to susteyne þe staat of seculer lordis þat ben autorisid now in þe chirche bi Crist and hise apostlis, where þeþe religiouse ypocrisis ben not so expressi groundid. <L 2449><P 120>

And wundir it is þat þese ypocrisis mai euere rescuyve and take fr0 þe þoridis her goodis, notvipstondinge þat Goddis lawe is a3ens hem in þat,— and þe mai neuer 3yue eller delyvere a3en þo goodis for þe þat statutis and tradiciouns þat þei maken among hemsilf bi her owne couetous witt. <L 2457><P 120>

And nar þese ypocrisis shamles, þei my3ten be foul ashamed to seie þat þei mai in no caas delyvere þe þoridis þat þei ocupien into temperal mennes hondis, boundun oonli bi her tradiciouns and lawis, and wip þis seie þat þat þe þoridis mai 3yue into her deede handis alle her temperaltees, 3he, into ful vndoing of þat staat, notvipstondinge þat God haþ expresli autorisid þis staat in þe oold lawe, and confermyd it and her liiflod to hem in þe newe lawe. <L 2466><P 120>
I preie pere take heede hou waiward, contrarie and rotun is þe gloos þe þese ypocrisit 3yuen here!  

For, certis, and þe loue þat Crist shewide to us upon þe cros were sunkun to þe roote of oure herte, and if we heelde wiþ Crist for þe clesnesse of his Fadrís chirche, it were no wunndir alþou3 we dide outrouresly more steernli 3rens þese enmyes of Crist and his lawe þan dide Crist whanne he made him a scourge, as it is rehearsed bifore, I seide to for to seie which he pat pese pseud, shah arise;  

And I wolde wundre here of þe blyndnesse of þe lordis and oþir þeþe, pat þei perseyeu not þe fals couetise of þeþe ypocrisit, saue þat Crist, þat mai not lye, prophciep of þis blyndnesse, seynge þus, as it is reherside bifoire, þat sofíl fals þeþe, þe þeþe he callip pseudo, shah arise;  

For þei han not so moche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocrisit þat temptiden him þus: 'Shewe 3e to me a prynt or a coyn of money’.  

And þus þeþe ypocrisit bilien here þe manhed of Crist.  

But up hap þou seist here, as folk þat ben diseuyed bi ypocrisit doen, as Crisostum seip upon þis word of þe gospel (Mt. 7) (Attendite a falsis propheticis), where Crisostum areseñþ a man þat is diseuyed wiþ ypocrisit þus: 'Vþ hap þou seist "Hou mai I seie þat he is no cristen man, þe which, as I se, knouleþip Crist, and hþ an auter, and offriþ sacrific of bread and wiyn, and cristeneþ, þat reþiþ þe hooli scripturis, and hap alle þe orðris of hooli preístis?"'  

And bi such long praiers þe þeþe scrís deuouride þe housis of widues, as Crist seip (Mr._12), as oure ypocrisit now wiþ her long praiers, and oþir myri noys þat þei maken in þe eeres of þe peþe, deuouren not oonli þe housis of widues but also of ful many warþi lordis and kny3tis, bi whom oure rewme, 3e, al cristendom was sum tyme moche goouer and sokourid.  

For ri3t as Luciferë did þis harme to Adam and Eue vndir colour of loue and friendischip and helpynge of hem, so done now3 his awngelis, þe ypocrisit þat transfigure hensilif into awngellis of li3te, and disseyuen þe pepil by fals byheest of heuenly help þat þai willen procure to hem for her goodis as þai sayen.  

And whanne 3e maken a fournëd bishop, that can not and loueth not Goddis lawe, stonde my- trid at the auter, 3e make an horned asse storide at the auter, in the stede of Crist and so of othere vnresonable beestis, as lyouns, whuis, beéris, apis, dragouns, hoggis, horsis, doggis: and othere viouuse prestis, proude, couetouse, raucynouris, wrathful, ypocrisit, trecherouse, glotenouse, lecherouse, enuyouse, and bacbitëris;  

But no reproued man þat is prescite to euerlastyng peyne is membre of Crist, not oonly withouten ende, but also now, thou3 thei seemyn to be in the chirche of Crist.  

23_, "Wo to 3ow scribez & phareses, ypocrisit, þat edifiþ þe birialles or graues of prophetez and anourrip þe monumentis or graues of ri3twis men etc",  

le 4_ for þe louyng & þe ioy of ypocrisit bene schorte: lób. & _", "þe hope of ane ypocrisit schal periche," & lób. 20_, "þe louyng of wicked men is schorte, & þe ioy of ypocrisit as it war a pointe".  

But if ypocrisit worchen here, al if þei seien suche wordis, þe houe and þe þeþe ben worse þat þeþe fals men comen among;
Crist tellip ei3te woos to þese parihise, and not onli wischip hem, but ordyned hem to come to þese ypocrates for þei disayuen his peple. Þe first woo þat Crist seip is teild on þis maner: 
Wo be to 3ou, scribis and pharisees, ypocrates, þat closen þe kynge of heuens before oþir men, for neþer 3e entrem ne suffe oþir to entre. 
< L 6, 7>< T SEWW15>< P 75 >

De þride vndirstonding of þese wordis of Crist mai be applied to luyyn of þese parhiise: þe lyuen ypocrates liȝf þat hem- sifl han founden, and þei maken oþir men conforne hem perto, for þei seien þat þis liȝf is þe best of alle; 
< L 20>< T SEWW15>< P 75 >

De secunde woo þat Crist wischip is seid þus of Crist: Woo worþe 3ou, scribis and pharisees, ypocrates, þat eten widowis housis, makinge lange preiers, and herfore schulen 3e take þe more iugement of God. For þese ypocrates persen housis of lewid men and eten good mete and 3e forsaken lawe for to do riȝt iugement to men. 
< L 31, 32>< T SEWW15>< P 75 >

and so vndirstonding and will ben blynydid bi þese ypocrates, and þus schulen þei be iugid of many maner falshed. 
< L 38>< T SEWW15>< P 76 >

Pe þride tymse seip Crist vnto þese fals folc: Wo worþ 3ou, scribis and pharisees, ypocrates, þat goen aboute bohte watir and lond to make a child of 3oure ordre, and whanne he is maed 3e maken him a child of helle, double more þan 3ou. 
< L 44>< T SEWW15>< P 76 >

Pe fifte wo þat Crist tellip to come to suche ypocrates suep in þese wordis þat Crist seip in þe gospel: Woo worþe 3ou, scribis and pharisees, ypocrates, þat tiben mynte, and anctt and comyn, and 3e forsaken oþir þingis more greuous of þe lawe for to do riȝt iugement to men þat 3e iugen, and to do mercy to sugetis þat ben vndir 3ou, and to do feip to God and to man. 
< L 126, 128>< T SEWW15>< P 78 >

Pe sixte woo þat Crist wissip to þese ypocrates is seid in þese wordis in þe gospel to cristen men: 
Wo worþe 3ou, scribis and pharisees, ypocrates, þat clensen wipoutforp of þe cuppe and of þe dissh, but wipinne in 3oure soule ben 3e ful of raueyne and of vnclennesse in pouȝt and in will. 
< L 159, 161>< T SEWW15>< P 79 >

Pe sevnþe wo þat Crist wissip to þese ypocrates is seid in þese wordis of Crist þat is al witti; Wo to 3ou, scribis and pharisees, ypocrates, þat ben liȝk sepulcris, white wipoute, þat semen wipoutforp fair to men, but þei ben wipinne ful of deed e mennes boones and al maner of filþe þat comep of deed e careynes. 
< L 170, 171>< T SEWW15>< P 79 >

and herfore Crist clepi þem secuene sibis ypocrates, and not wipoute cause, sib þei myȝten do as moche good to profit of hooli chirche if alle þese signes weren awei, and þei kepen pure Cristis ordre. Pe eiȝte wo is seid of Crist in foorme of þese wordis: Wo be to 3ou, scribis and pharisees, ypocrates, þat edifiyn sepulcris of prophetis and maken fair birles of riȝtwise men and seien ouer falsli "If we hadden be in tyme of oure fadris, we wolden not haue don to deȝp suche hooli prophetis, and þus ben 3e witnesse þat 3e ben sones to þese men þat slowen þese prophetis, and 3e wolen do wel worse for 3e casten to slee Crist, heed and eend of alle prophetis. 
< L 188, 192>< T SEWW15>< P 79 >

And þus þese newe ypocrates drawen to þis eende, for þei quenchen truȝpe and Cristis religiou, and so þei skien Crist in many of his membris. 
< L 199>< T SEWW15>< P 80 >

And bi þis cause parhisees pursuyn trewe prestis þat tellen her defautis and letten hem of her wynynyn, so þat no pursuyt is more ful of enuye ne more perilous to men for cautels of ypocrates. 
< L 218>< T SEWW15>< P 80 >

For þei han not so moche colour of scripture to seie þat Crist beggiye lompis of breed, as þei han for to seie þat Crist beggiye money whanne he seide to þe ypocrates þat temptiden him þus (Luc _ 20), "Shewe 3e to me a prynt or a coyn of money". 
< L 54>< T SEWW18>< P 94 >

And þus þese ypocrates bilien here þe manched of Crist. 
< L 56>< T SEWW18>< P 95 >

Perfore þe pristis þat seyn hemsilf holy, and bysien hem aboute siche pleysi, ben verryp ypocrates and lyeries. 
< L 242>< T SEWW19>< P 103 >

Peþe ypocrates weren euere more contrarie to Crist, and þe comoun pepel wrouȝte myche after þer counsei. 
< L 76>< T SEWW20>< P 109 >

And þus, 3if oure ypocrates seyne now þat þei kepen here owne reule and Goddis lawe bope, biholde to here werkis and 3e schal fynde þe
whether men shul forsake Cristis owne wordis
and take straunge wordis vnknown in hooly
writt and a3ens resoun of he moost witti and he
best seynis, for, as men seyne, many ypocris
han hyred by many hundred poundes bishops
vnkun-nynge in hooly writt for to dampne cristen
mennes bileeue and Cristis owne wordis, for
enemyte to oon singuler persone hat tau3t he
gospel of Crist and his pouert, and damnmed
couetise and worldly pride of clerkis.

what menep þi se waast placis of þi hidde
ypocris, but to telle men bi her synagogis
where Satanass seet is?

And þus, as þe Ieuis in tyme of Crist boostiden
and magnifieden hemsilf of þe bodily
circumcision, not charging þe circumcision
of þe herte þat God cheefly sou3t, so now cristen
ypocris, defouled or infect wiþ þe sourdow of
fariseis þat is ypocrisie, wherof Crist commaundid
his disciplis to be war, boosten of her bodily
baptym, not chargynge þe baptym of soule from
al vnclennesse.

And also aftir þo þre dayes bi þe whiche, as
Cristis aduersaries seyen, he shulde haue beggid,
Crist 3ede doun wiþ Marie and Joseph into
Nazareth and was sogete to hem, and vside, as
summe doctouris seien, Josephis craft— and þis
is ful ricly, for þe Ieuis caliden him not oonly
carpenteris sone, but also þei caliden hym Jesus
þe carpenter, as it is writun in Markis gospel—
and þat shulde not Crist haue doen if it hadde be
so greet of perfeccioun to lyue bi customable
begging as summe ypocris boosten now,
namely siþ þe gospel seip þat fro þis tyme forþ
Jesus wexide in wisdom, age and grace bifoře
God and al þe puple'.

1341
janglen\(^1\)
IANGELYN......1
for if thei jangelyn oonli of this blessid lawe to
schewe here cunningye abowe outhere men and
kepe not it opynli in here wiritks but doon opynli
the contrarie, thei ben contrarie to hem siff and
this cunningye turnyth hem to more
dampanacion. moeirdfig
<L 3-<T Dea><P 447>

IANGLEN......2
janglen her lessouns as iaies chatiren in pe cage:
<L 21-<T LL><P 55>
But redars in pe fendis chirche janglen her
lessouns as iaies chatiren in pe cage, and wot not
what pei menen, striuyeng feel sijis for nou3t
iche a3ens obir, for rulys of her ordinal and
manye veyne questiouns.
<L 124-<T SEWW22><P 119>

JANGLETH......1
And yet he jangleth as a jay, And understont
him-self nothing He woll serve bothe erl and
king For his fynding and his fee, And hyde his
tythin and his offring;
<L 791-<T PT><P 172>

jangler\(^2\)
IANGLERIS......1
But a fool my3te seye here pat, si3 Crist is God
and man, ech word is Cristis word, and so veyn
jangleris spekon his lore.
<L 59-<T EWS1SE-12><P 527>

Jangling\(^3\)
IANGELINGIS...1
and I clenside my moup spekyng Goddis
wordis, pat bifoire was fulid þoru unfructuouse
jangelinis.
<L 37-<T A01><P 29>

IANGING......1
or on lewid jangling/ & wittis oueresett:
<L 2-<T LL><P 50>

IANGLING......2
And Mary spac not boostful jangling, ne wordis
þat weren inperipent, but heriende God of al þis
grace, and stod in her firste mekenesse.
<L 29-<T EWS3-127><P 14>

but for Goddis loue, 3e symple men, be war of
pride, and veyn jangling and chyling in wordis
a3ens proude clerkis of scole and veyn religions,
and answere 3ee mekely and prudently to
enemies of Goddis lawe, and preie 3e hertly for
hem, that God of his greet mercy 3eue to hem
very knowing of scripturis, and meekenesse, and
charite, and cuere be 3e redy, what euer man
techith eny treuhte of God, to take that meckely,
and with greet thankings to God;
<L 29-<T Pro><P 49>

Jape\(^4\)
IAPES......8
þei feeston hem and 3yuo3 hem 3iftus as applus,
pursos and opre iapes, and, þat is moiste yuel of
al, þei gylon hem wiþ false wordys.
<L 67-<T EWS2-VO><P 368>

And þis chauffering wiþ doues is not onely by
silling of chirisch, but in preching and shryuyng,
and welyn in alle werks of prestitis, as halewyng
of chirisch and auteris, and visityng wiþ opere
iapes:
<L 24-<T EWS3-165><P 129>

3ifþei maken wyues and opre wymmen hure
sustris bi lettris of fraternite or opere iapes, and
geten children uppon hem to make hem freris or
munnes to holde vp here veyn sectis bi
lordischipe, þei coueiten euyle here nei3bores
wyues and wenchis;
<L 24-<T MT01><P 12>

for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken perfeccion of cristis
pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
of lordis and ladies and eomunes, and to geten
beggynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
crist and his apostlis for pride of
worldly staatis and flaterynge þer-to and ypocrisie and
cryegynge to geten esely and plenteuously catel
staatis and flaterynge per-to and ypocrisie and
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
drit, and worldli lordschipe, and wombe ioie and
idelnesse, and freris forsaken
for bischopis, munkis and chanons silden þe
perfeccion of crisist pouert and his apostlis, and
also trewe prechynge for a litil stynkyng muk or
It is but a faynt folke, yfounded vp on iapis. They maketh hem Maries men, and so thei men telleth.

And it may be trewed that bo iapes or deceyuinges & many moe men fulfilleth today to gostilit witte or vnderstandyng.

IAPIS.......24
If pei 3iuen hem to glotomy to fede fat her fleische wip costious metis and delicious drinks of diuerc wynis, whatsoever pei coste, sittynge as longe at mete as how pei were kyngis, wip myrphis of myynstrelsis and many ober iapis, and pei selye pore men abiden at pei 3ate to be fed wip her trenchouris pei komen from her borde;

And here monye men ben to blame pei vsen words of mannys lawe, and ofre pei be not medulfie, and words of strif wip ofre iapis;

On pe pridde maner pei ordris ben veyn pei prechon iapis to begge betterm, and to susteyne hem cloyestres and howsus, and ofre goodis pei pei coueyton.

And his is a comun synne among men now on lyue, for pei tellen more pryis by lawe cyuyl or canoun, to konnen hem or ofre iapis, tan to konne Godys lawe;

so pei holy chirche were betere pei siche iapis weren not usid, for pei prestis by siche iapis fuylen hem and harmen pei puple.

Also in vnhonest wordis, as worldly songis and talis of iapis.

And also 3if pei 3euen a benefis for men ben of here kyn, or for fleishly loue, or worldly frendischipe, or ellis for pei clerk is manly to pei lord in gay clophiinge, in grete festis, gret archerie, or any obere veyn iapis marc tan for pei worchipse of god and profit of mannes soule, it is styntynge symonye bi-fore god, as lawes and seynis techen.

3e to spende at rone many 3eris and daies, to peai for selis or bullis, to ploe for benefices, offrynyngus, dymes, and many mo causes, to peai pei pope pei first froytys, and cardynals and bibrouris to speide here nedis, and for pardons, quenals, priyylegies, for assoyngis of wowes, and many feyned iapis, pei men supposen alle

...and bi pei iapis pei disceyuene pei peple, and gedden to hem self pei goodis of pis world and magnyfien hymself, here ordris, and here lawes more tan crist and his lawis, and maken pei peple to holden vp his ypocrisie and heresie.

...and 3ifpepe be ony good bishop pei wolte chace pei fendir of lecherie or vserie and siche moo, anoone coueitous laweiwris wip her gnakcis and iapis, delays, excusacions and fals appelis, letten pei bishop to ponsycshie pis synne.

Pan were matynys and masse and euon song, placebo and dirige and comendacion and matynes of oure lady ordereyned of synfyl men, to be sognen wip heis3e criynge to lette men fro pei sentence and vnderstondyng of pei tan was his sorgen, and to maken men wery and vndisposid to studie goddis lawe for akynge of hedis: and of schort tyme peii jane waren more veyn iapis founden;

but now it is turned in-to vanyte and nysete and knacckis and iapis and is 3ate of synne, of pride, of rebraudrie, sleupe, coueiitise, glotonye, dronkenesse and lecherie and meyntenynge of synne and hordam, of wraiphe and enuye and bust and cursed swerynge and wast of goodis and robbyngye of pore men and disyrojyne of londis and good cristendom.

clerkis seyn pei lordis ben cursed 3if pei chastisen hem, houb3 pei ben nueere so foule lecherous and nueere so cursed heretikis, for symonye and coueitise and meyntenynge of synne and robbyngye pore tanauntis bi extorcions for anticristis correccions and veyn halwynge of chirchis and auteris and obere iapis.

but when pei komen out of his prisoun pei ben dilauy in heere tungis in gabbyngis and other iapis pei souen not to charite: Juge men whether ony frieris ben siche pei hauen sich veyn religion.

and myche more ben pei to blame pei prechen iapis and gabbingis;

bis prechoure may synne on many maners bi pei pei he sowep not good seed, but iapis and gabbingis or obere truolitis, and leeucpe to preche pei word of god.
and no drede þey shapen þer sermouns bi dyuysions and opere iapis þat þey maken moost plese þe puple.
<L 31><T MT27><P 445>

and as it is seyd bfore, þe puple is smyttid bi þis synne, for þe puple assentip to hem bi iapis and williþ þat þey tellen hem. for his staat is not couenable to telle iapis ne boursis to men, but þat þat wolde trewey fede þer soule, as is þe gospel and oþer goddis lawe. and þis boursing or oþere iapis shulde make þes ferris suspect heere and make hem wante worldly wynnyng, for þey ben worlyþ myche more payne;
<L 9, 12, 15><T MT27><P 446>

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 þe doon to God, and what harm to Cristis chirche and 3oure auauanseeis;
<L 39><T Pro><P 32>

And þe menes bi whiche þei stelen suche children ben ful of venym: þei feesten hem and 3yuen hem 3iftis as applis, pursis and oþir iapis, and þat is moost yuel of alle, þei bigilen hem wip fals wordis;
<L 59><T SEWW15><P 76>

Also summe recreacioun men moten han and bettere it is, or lesse yvele, þat þei han þyre recreacioun by pleyinge of myraclis þan by pleyinge of oþer iapis.
<L 126><T SEWW19><P 100>

JAPE......1
Also, sith þei supposen þat hor naked graunte is als myche worshe as graunte wip hor letters, þen hor letres serven of noght bot for to jape þo pepul.
<L 17><T A25><P 420>

JAPES......4
Bot helpe is fer fro þo trewthe of þoo oþer tre þapes.
<L 3><T A09><P 148>

For freres in her prechinge fordon prechinge of Crist, and prechen lesysngus and japes plesyng to þe peple;
<L 6><T A10><P 180>

siþen Seynt Petur techus, þat if a man speke ouþt he schulde schape him for to speke as he speke Goddis wordis, how miche more schulde þese prechours hold þis rewle, and put away japes and lesysnges in her prechynge, and speke wordes of Goddis lawe, (for þei ben of vertu to teche men þe ouþt wye, hou þei schulde come to heven), and leve all oþer wordes but if þei helpe þe prechoore to declare þe word of God, as
releffe fedus men.
<L 21><T A10><P 180>

Therfore oute of doute siche myraclis pleying pretith myche more venjaunce than dide the pleyinge of the chyldren of Israel, after the heriynge of the calf, as this pleyinge settith but japes grettere and more benfetes of God.
<L 45><T Hal><P 55>

JAPIS.......3
For siche japis availen not, but discyeven men þat trusten in hem for evere.
<L 14><T A28><P 453>

and þei þat occupien hem wip japis, and remembren hem of þer old iuel in to lyking þer of, and þat sterip men in to morning for þei chal lefe þis world, and þei mornyn for her frendis leuen it;
<L 21><T APO><P 82>

Also, summe recreatioun men moten han, and bettere it is or lesse yvele that thei han theyre recreacoun by pleyinge of myraclis than bi pleyinge of other japis.
<L 1><T Hal><P 46

Japen5
IAPEN.......3
But here ypopritis seyn þat þei taken no þing for pardon but for þe bulle þat is solid: certis a litel deed leed costip many thousand pond bi þere to oure pore lond, sikire þei discyeuen þe peple and japen hem, for þei sellen a faat goes fer litel or nouþt, but þe garlek costip many shillyngys.
<L 32><T MT04><P 82

In seruauntis regneþ gile, for þei trauelen faste awhile in presence of her maister, and in absence ben ydel and japen and don litel good, and sweren faste þat þei may not labore trewliere and bisiliere þan þei don.
<L 11><T MT04><P 238

Also siche myraclis pleying is scorning of God, for riþt as ernestful leuyng of þat þat God biddip is dispensyng of God, as dide Pharao so boudifully taking Goddis biddyngis or wordis or werkis in scorning of hym, as dyden þe leuis þat bobbiden Crist, þanne, syþen þes myraclis pleyeris taken in bourde þe ernestful werkis of God, no doute þat þei scorren God as diden þe leuis þat bobbiden Crist, for þei lowen at passioun as þese lowyn and japer of þe myraclis of God.
<L 93><T SEWW19><P 99

IAPID.......1
Also, aþen swilk feynid and on groundid indulgens, howip a fiefful prest to multiply quck

5 4 variants; 6 occurrences.
resounds, weil he hungrieth & bristith ri3twisnes of pe law of God, for by suelk sophism of anticrist, pe lawe of God is despicid, and ri3ful is put in veyn hope, and vpon ilk side a liuar in pis world is falsly iapid.  

JAPEN...........1  
Thanne sythen thes myraclis pleyens taken in bourde the ernestful werkis of God, no doute that thei ne scornen God, as didden the Jewis that bobbiden Crist, for thei lowen at his bourde the ernestful werkis of God.  

JAPID..............1  
3ee, Iamnes & Mambres japid not so pe kyng, As pou with pe cursid sect pe kyng & pe puple.  

JAPYNGE...........1  
And suppose of pe second word, pof it he euident of dede him not be pe vicar of Petre, syn Petir was not hardi to accept pis foule hardy presumpecoun, but suppose pe Petre or angel of heuun accept to lowse or to bynd, he may not do pis, but in as mykif it as soundip to pe hed of pe kirk abouyn, And as pis consonaut is vknownen to pe japer, so pis fendly marchaudy is vnevident to pe felphul peple knowend pis;  

JAPERIS..............1  
and how mownen thei be more takyn in idil than whanne thei ben maad mennus japynge stikke, as when thei ben pleyid of japeris?  

JAPERERS........0  
bei sitten in castels & townes wip mynstralcie & lau3tur/ wip tregetours & tomblers/ wip gestours & japeres; &  

JAPYNG..................1  
and how mownen thei be more takyn in idil than whanne thei ben maad mennus japynge stikke, as when thei ben pleyid of japerys?  

JAPYNGE...........2  
He forsothe hath beden us aile to halowyn his name, 3yyung drede and reverence in alle mynde of his werkis wipoute ony pleying or japyng, as al holynesse is in ful ernest.  

JAPYNGE...........3  
And to suche penaunce he chees a couenable place pat was deserete, and not houses of kynges, as mynstralles wip her japyng, and flateris wip her liynghe, and folled religius men wip her feymynge.  

JAPYNGE...........4  
He, forsole, ha3 ben vs alle to halowyn his name, 3yyung drede and reverence in alle mynde of his werkis wipoute ony pleying or japyng, as al holynesse is in ful ernest.

myche more in thung that is with the spirit, and alwey exsawmplid in the lif of Christ, and so fully written in the booke of lif, as is leyvynge of myracleis pleyinge and of alle japyng, thou shuldtest not holden a3enys it, but if it mynte ben schewid a3ens the bileve, sythen in al thyng that is with the spirit, and certis greet drede and gret effectuellove suffrith no pleyinge nor japyng with hym.  

JAPYNGE...........5  
Loke thanne, frend, 3ifthi byleve tellith that God dide his myracleis to us for we shulden pleyen hem, and yn trowe it seith to the, "nay, but for thou schulddest more dredyn hym and lovyn hym, and yn trowe it seith to the, "nay, but for

JAPYNGE...........6  
and how mownen thei be more takyn in idil than whanne thei ben maad mennus japyng stikke, as when thei ben pleyid of japeris?  

somme men han childus wylle, pat feedon her wyttis wip sensible pinus, and japyng of chylides gamen as pei weren foolis;  

JAPYNGE...........7  
and how mownen thei be more takyn in idil than whanne thei ben maad mennus japyng stikke, as when thei ben pleyid of japeris?  

< L 25 >/ < T APO > < P 08 >

< L 9 >/ < T Hal > < P 45 >

< L 211 >/ < T UR > < P 108 >

< L 4 >/ < T APO > < P 09 >

< L 29 >/ < T MT13 > < P 213 >

< L 35 >/ < T Hal > < P 50 >

< L 99 >/ < T SEWW019 > < P 99 >

< L 35 >/ < T Hal > < P 50 >

< L 138 >/ < T EWS2-122 > < P 325 >

< L 362 >/ < T CG03 > < P 40 >