THE UNIVERSITY OF HULL

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

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he toke þe crosse of penance/ & so he bad his disciples;
< L 11> <T AM> <P 135>

Crist wole þat men knowen his prestis by keypynge of his lawe & loue þat þe han perto/ & by her hooily liff/ by loue & charite/ & bi her hooily preechyng/ bi hooily ocupацийн/ & bi her bisy praiere/ by porsnesse/ & penance doynge/ & bi her meke paciens;
< L 16> <T AM> <P 146>

And eft seip þe gospel, Makip wurpi frutis of penance, and vil 3e not sei wipyn 3or self we haue þe fadir Abraham, for God is mi3i of þe stonis to reise þe sonis of Habraham;
< L 25> <T APO> <P 04>

Also þe law seip, Pardoneres ow not to graunt indulgens of þer wil of dede, ne dispens vp on wowis, ne asoile of swerving, mansleyng, or of oper synnis þe þat schriius to hem, ne for3eue þingis iuil tan awey and vncerteyn to wome to restore for a quantite of money 3yuen to hem, ne forseue, ne chastite, ne þe oper ping pat he may do.
< L 24> <T APO> <P 84>

Also, me byncyk, it mai be vnderstonde 3et in anoþer maner: þat every synful man repentaunt, in whom God sitteþ þoro his grace, schulde haue euere in his mynde þe þe partis of satisfaccion, for to amende him of his eerdon synnes and for to geten him more grace, þat is: penance in his body, large almesdede, and preier, whiche moun wel be vnderstonde bi þese þe pre werkis of þis peple.
< L 429> <T CG01> <P 11>

Þe secounde tymne Crist preisip þe sternesse of Jones penance, whichew schewed þe deuciouyn of his loue, for he was not clopid in sofie clothes but in cloypynge of camelis heer, as Mark seip in þe firste chapitre, 6. And to suche pence he chees a coueneable place þat was deseerte, and not houses of kynges, as mynstralles wiþ her iapyng, and flatereþ her liynge, and folled religius men wiþ her feynyng.
< L 357, 360> <T CG03> <P 40>

Þat is, John arraied þe way spiritual of Crist bi ensample of penance, prechynge, and of baptym, /et cetera/.
< L 377> <T CG03> <P 40>

Where men weren doynge pence, as þe place aþe, and as Baptist didde and prechede, and Crist tau3te þe same, and in scharpe weryng of cloþus, and sempel mete and drynke?
< L 462> <T CG03> <P 42>

Þat is, whoso wolde d as Ysaye baad: make redi his wey bi pence in his soule tofore.
< L 209> <T CG04> <P 50>

in many peynful wrechidnes.
< L 32> <T APO> <P 39>

But þei scelle him vndeadyly, and glorified, and ofte and for lesse price, wan þei trowen hem God, regning in heuen vndeadly, and til þey cum to pence he restore not þe money.
< L 18> <T APO> <P 53>

þe disciplis lowse þe comar out, for þe seipherdis of þe kirk owe to moue to him þe pence þat he desereip, þat lettid not for scheame to knoweche þat he dede.
< L 15> <T APO> <P 68>

An syn þis is bidding of God, man is holden generally for to do bis, for eller he may not be saue, as Poule prouip, for no pence, ne purnes, ne chastite, ne oper þing þat he may do.
Bethanie hab pré interpretacions, as clerkes knowne wel: oon is ‘hous of penaunce’ and ‘hous of hodefiden’s and ‘hous of þe 3efle of God’. Jordan is as michie to seie as þe ryuer of Doom’. Now proye þeane to God þat we moun be John þorou3 grace, for John is as michie to seie in woom is grace, þat we moun dwayne in Bethanie heere in þis world (pat is, in penaunce, as þis John dide), and be obedient al oure lyfe to our Lordis biddynge, and spende wele þe 3eflis þat he hab vs lent, so þat we moun wynde þe liþtler þe grete ryuer of þis Doom, and be seid to vs afurf of his blesside broudys, /Euge, serue bone et fidelis, quia super pauca fuiisti fidelis, super multa te constituam;

< L 324, 330>< T CG04>< P 53>

Or ellis þu þis openynge of þe rote wip puttyngwe awei of þe olde erpe mai wel be vnderstonde openynge of þyn herte, in whiche schulde stonde þe rote of riþwis dedis, wip trewe confession of þi synnes and doynge awei þe olde conuersacion of þi erphel and synful liþfe, and leie þerto dunge of scharpe penaunce, as fastynge, wolwar gowyng, hard jiggynge, sore disciplynes, and oper dedes of penaunce.

< L 220, 221>< T CG08>< P 86>

Or ellis hou gost to him þat, for coutise of a peny or two, wol 3eue þi līttel penaunce or non, which is verreie synomyne, for peneance is oon of þe seuene sacraments, whiche scholde noper be hou3te ne sooold.

< L 330>< T CG09>< P 102>

And þat Crist schewep wel (pat not in hilli lond, þat is, proude hortis, but in þoo þat ben maad smale þoru mekenesse bi þis harwe of penaunce, þe word of God mai entre) þere he seip: /Confitiebor tibi, Pater celit et terre, quia abscondisti hec a sapientius, et cetera/.

< L 360>< T CG09>< P 103>

‘Doþ penaunce, for þe kyngdom of heuene is ny3’.< L 369>< T CG09>< P 103>

Riþ þo, eueri cristen man, after þat þe is baptised, muste be lad here in þis world bi þe Hooli Goost in þe deserte of penaunce tofore þat he come to þe kyngdom of heuene.

< L 16>< T CG11>< P 121>

Þat is: ‘Doþ penaunce, for þe kyngdom of heuene is ny3’.< L 20>< T CG11>< P 121>

Þanne þei weren in deserte fourti 3eer ar þei my3te come into þe lond of biseeste (þat is, here in þis world in deserte of penaunce, kepynge þe Ten Commandementis and þe doctrine of þe 4 euangelists), which is bitokened bi þis fourti 3eer ar þei mai come to þe blisse of heuene, whiche is þe lond of bieste to alle suche.

< L 30>< T CG11>< P 122>

And summe ben lad bi þe Hooli Goost: as þoo þat 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 þe flesch suget to þe soule to wiþstonde þe my3tiere þe temptation of þe fend (as Seynt Poule seip): /Cum firmus sum, et cetera/, to lesse hire peynes in purgatorio to encrese hire blisse in heuen.

< L 43>< T CG11>< P 122>

Whanne þe fend þanne seep þat a man is lad bi þe Hooli Goost, in þe manere þat I seide, into þe deserte of penaunce, anon he gop ner to him and biseþ him for to tempte him, to brynge him oute of his gode purpos and make him falle to synne;< L 71>< T CG11>< P 123>

First, if a man be lad bi þe Holli Gost into þe desert of penaunce as into fastynge, anon þe fend comeþ ner to him and temptþ him into gloteny, and bideþ him make of stones loues, and seip þus: ‘For to þeue þe so grete fastynge, I holde hit a grete folie;’

< L 78>< T CG11>< P 123>

þat is: ‘Doþ penaunce, for þe kyngdom of heuene is ny3’. ‘Þanne, fals fende, þou3 I do bodili penaunce, I fede þerwil þe my soule;

< L 120, 122>< T CG11>< P 124>

For þou3 a man be proude, wrathful, or enuous, couetous, slowful or lecherous, if he haue resoun, he mai do penaunce and be saued;

< L 81>< T CG11A>< P 133>

So summe men shewen to oþer men þe wey of penaunce and lyuen heselfe in glotony;

< L 89>< T CG13>< P 167>

þat is: ‘It is impossible hem þat ben onys liþned and han tastad heuenly 3ifis by sorow and penaunce doing, and after fallen aþcyn to þe same synne, eft to be renued to penaunce, for no doute it is ful harde and impossible to þe comynours of man, but not to God, for to him alle þingis ben possible.

< L 346, 347>< T CG13>< P 173>

þe secound is þe lofe of penaunce,

< L 46>< T CG15>< P 185>

þat is: ‘He þat addih kunynge or knowing, addih sorow’ and so doþe greet penaunce in hope of remission, whiche is þe secound lofe of breed þat I spake of at þe bygynning. Of þis lofe of penaunce speikþ Daudi in þe Psauter, seying þus: /Fuerunt mihi lacrimæ meæ panæ die ac nocte/.

< L 128, 131>< T CG15>< P 187>
his breed of penance, to him that etiþ it willfully and gladly, doþ many goodis, but prinspal þre.  

but þat is: 'Dópe penance, and beþ convexitid, þat 3oure synnis be done away. Also, by penance a soul is reconsciid to his heenly spouse, hou foule þat euer he hæfe broken spousched wip, as he seþe þe prophete Jeremiþ; (Tu autem fornicata es cum amatoribus multis; tamen, revertet et ego suscipiam te.)  

<l 136><t cg15><p 187>

Theologice:

<l i 99><t>

<l i 93><t>

<l 174, 177, i 79><t>

And Austyn {De Vera Penitential vestra}.  

<l 231><t>

<l 140, 141><t cg15><p 187>

be þrid þat by penance is geten þe kyngdome of heuen, witnessing Crist himself and Jon Baptist, seying þus (Mt·3· 2 and 4·17): {Penitentiam agite; la te prid, þat e prid, þat is, he worshipful sacrament of Cristis bodi, of whiche breed spekip himself in þe gospel of Jon, seying þus: ('Panis quem ego dabo vobis caro mea est pro mundi vita).  

<l 351><t cg15><p 192>

and after þe breed of penance for his synnis;  

<l 393><t cg15><p 193>

For as myche as 3e continuyd alway in 3oure synnis and list neuere to rise to penance, but if 3e myþt euer hau ye laid, euer 3e wolden hau ye laid in synnis, perfore I shall ponysse 3ou wip penye accordant to 3oure trespas, smyting 3ow wip þe fourþe knot þat is, wiþ euerlasting penye'.  

<l 729><t cg15><p 227>

The second tym, þe schulde make hem sîlf to God in doynge penance that God opene to hem the twre vndirstoyndyng of his lawe, as he openede witt to hise apostolis to vndirstonde hooli scripture.  

<l 31><t dea><p 451>

he that is smetyng of the deuil and wondid with synnes schal fynde there medicinable metis that schullen reparale him to goostli helthe bi penance.  

<l 12><t dea><p 455>

And þis riche damned man seyde to Abraham Nay, fallur Abraham, but 3if any of dede men wende to hem and warne hem, þis schal schall do penance and fle þer dammacion'.  

<l 61><t ewsi-01><p 225>

Certys I seye to 3ow þat þus schal ioye be in heuene vpon o synful man þat doth penance, 3e more þan vpon fowre score and neyntene ryþtwyse þat han no nede of penance.  

<l 40, 41><t ewsi-01-03><p 234>

And þus more ioye is in heuene of þis o schep þan of neyne ordes of angeles þat neden no penance, for þey synned neuer.  

<l 62><t ewsi-01-03><p 234>

We may towche in this gospel what spedith men, and what þing letteth men for to be saued, for men mote nede do penance in beryng of his schep and haue li31 of þis lanterne forte fynde þis loste drage.  

<l 85><t ewsi-01-03><p 235>

And, for brecyng of his heste brekiþ þe ten comawndemens and alle men of þis world be ful ny3 to breke hyt, þerfore Crist and his apostles, and Baptist, and oþour prophete kepten hem fer fro þis perel, lest þe þylyen þerynne, And Crist wiþ hise disciples wolden not be weddyt wiþ habytyes ne manerys of penance metys, lest þe þi weren to bussy for nowht.  

<l 72><t ewsi-15><p 282>
and pus þei supposuden þat Baptist was he, specially for solitary lif and penance in etynge.

For Bethanye sowneþ þese þre; hit is hows of obedience, and also hows of penance, and hows of Godis 3ifte, and alle þese names acorden to Iohn, but þei ben contrayre to alle þese newe ordes þat ben presumed a3eynes Crist.

For Crist cam not to clepe iuste men, but synful men to do penance, 'Do 3e penance for þe rewe of God schal come.' It is knowon of Godus lawe how mannys kynde was exylud for synne of owre furste fadyr þat stood myche in glotorye, and so resoun of God axede þat comynge a3en of his rewe schulde be gete by penance contrarye to glotorye. And, for Godus kyngdam is to come, and not wipowte such penance, eche man þat wolue haue euene schulde be abowte to do such penance.

Penance disposuþ a man to take byleue ouer a beest, and þanne byleue ord cynne hym to be growndud in cnyre vertewys.

And so euere Godus wille is fulli fulfuld, ðopor in dede, or penance.

And to the wery of the weye of God, for the grette penance and suffraunce of the trybulaucioun that men moten have therinne, thes brou3ten in love of brynnynge charite, to the whiche alle thing is li3t, and he to suffere detho, the whiche men most dредen, for the everlastynge lyf and joye that men moste loven and disiren, of the whiche thing verry hope puttith awey alle werinnesse heere in the weye of God.

and threfore it is that seyntis myche noten that of Cristis lawthynge we reden never in Holy Writt, but of his myche penerate, teris, and shedynge of blod, doynge us to witen therby that alle oure doyning heere shalde ben in penance, in disciplynge of oure fleyssh, and in penance of adversite, and threfore alle the werkis that we don and ben out of alle thes thre utturly reversen Cristis werkis, and threfore seith seynþ Poul, 3at 3if 3ee been out of discipline of the whiche alle gode men ben maad perceveris, thanne avouteris 3ee ben and not sones of God. And sith myraclis plyenge reversen penance doying, as thei in greet likyng ben don and to grete likyng ben cast biforn, there as penance is in gret mournyng of hert and to gret mournyng is ordeynyd biforne, it also reversith dissipline, for in very discipline the verry voys of oure myster Crist is herd, as a scoler herith the vois of his myster;

Wherefore siche myraclis plyenge, bothe in penance doying, in very discipline, and in paciense, reversyn Cristis hestis and his dedis.

therfore sore au3ten pristis to be aschamyd that reversen this gode holy womman and the precious body of Crist that thi treytyn in ther honds, the whiche body never 3af hym to pley but to alle siche thing as is most contrarious to pley, as is penance and suffryng of persecution.

for it withdrawith not onely oon persone but alle the puple fro dcdis of charite and of penance into dedis of lustis and lik thingis, and of fedyng of houre wittis.

and threfore, dere frend, spende we nouter oure wittis ne oure money aboute myraclis pleying, but in doyning hem in dede, in grete drede, and penance, for sikir the wepyng and the fleyshly suffryng of persecution. But for þat wey of Crist slidir and hevy to us, as reyn on erthe and cley weies.

pence & remissioun of synnes in þe name of Jesu

Þat is he þat wolue neuer do verri pence but contynuueli lediþ his li3f:

For no man doþ verri pence to God· but he Þat fulli leueþ þat synne; for þe whiche he suffriþ pence; þus scipþ swent Austin/ But for þe holden it miche worschiphe:

lediþ oþir dryueþ þee to pence?

his rewe is made derke/ & þei eeten her toungis toigidir for sorrow & þei blasfemeden
God of heuen for her sorowis & her woundis: & 
þei diden no penance of her dedis: Pat is to 
mene Archbishopis & bishopis: ben þe seet of 
þe beest anticrist: 
<L 21><T LL><P 14>
þe whiche ben sorowis to hem: gendring synnes 
in her sowlis: þat wounden hem to þe deep: And 
þei þus woundid schullen neuer do medeful 
penance of dedis: 
<L 5><T LL><P 15>
þan God wolde suffre him: þat knowip þe mesure 
of hise dedis/ to proue hise seruauntis bi þe 
funese of penance acceptable: 
<L 30><T LL><P 17>
Aftr þis: þe peple schal turne hem wip al her herte/ 
boþe cristen & lewis: to þe keping of Goddis 
lawe: and doing of very penance: 
<L 1><T LL><P 21>
whanne þei comen to him & don very penance 
þanne helpen prestis wip sacramentis: 
<L 21><T LL><P 33>
bise seuene sacramentis/ Baptem confermyng & 
penence: 
<L 29><T LL><P 58>
do penance ful treweli/ as Crisostom seif: om 
iii: /Anima spiritus est & spirituales penas timet- 
carnales non timet: verum & sancti penis huius 
seculi contempnunt & futurum iudicium timet 
vbi spiritus cruciantur || 
<L 9><T LL><P 77>
of temperal possessioues/ as was Petir forsakyng 
Crist & Poul purswyng þe chirche/ Petir & Poul 
dide very penance: 
<L 32><T LL><P 96>
to ioyne hem to her penance/ þat is to walke þre 
market daies: 
<L 25><T LL><P 103>
to relese 3oure penance)/ / Þanne þei take her 
leeue boþe: 
<L 35><T LL><P 103>
but if God þoruz his gracioso mercy/ move hem 
to vertu: & to very penance: 
<L 11><T LL><P 115>
3e must haue watir of very penance/ from 
3oure herte wip ful contricioun: 
<L 10><T LL><P 136>
For comunly an ypocrise dop neuere verrey 
penance, for trist þat he has in his owen holy 
feyned lif and for likynge of veyne glorie and for 
wynynge of worldly goods; 
<L 34><T MT01><P 03>
3if þei bynden hem to grete penance and 
abstinence of mete and drynk and þerof bosten 
to þe peple, and herewith seken lustys of costly 
metis and drynkis, and bien hem derrere þan 
lordis don, and dwellen in courtis with lordes 
and ladies to feden here bely faat, and leuen here 
deuotions of cloisstre, þei ben fouli ypocrisit, for 
þei maken here stynkyng bely her false god as 
seyn poule seif. 
<L 13><T MT01><P 06>
3if þei feynen hem to be men of abstinence and 
grete penance, and þer wip drynkyn dilicio 
ale and spisid and hei3e wynes, and beggen of 
þe comune peple to holden vp þis realite, and 
þeuen lordis and ladles þes swete drynkys for to 
magnyfie þes sectis, and suffren here owene 
þrecheren boþe wip inne and oute to perische for 
prist and myschef; 
<L 30><T MT01><P 13>
but summe don verrey penance for þes synnes, 
and summe dwelle euere stille perinne 
and rennen to helle, as crist seif in þe gospel and in 
þe bok of iob; 
<L 21><T MT01><P 25>
and many men don bodily penance, as fastynge 
and goynge barfote, but þei fasten not fro pride 
ne enuye ne coueitise, but preien for wrongful 
vengance of õpere enemies a3enst charite, and 
þis is foule ypocrisie to make men holden hem 
holy whanne þei stynken bfore god for old 
endured synne. 
<L 23><T MT01><P 25>
for whanne þei han disceyued cristendom þis 
hundrid 3eer and more bi ypocrisie and false 
prechynge of fablis and erroruis and heresies, 
magnifyenge synful mennus ordenaunce abouen 
goddis lawe and ordenaunce, and drawen pore 
mennus almes and liflode to proude beggeris to 
maken here stynkynge bcly here false god as 
and goddis hestis newe techynge, and techynge 
ofverrey penance doynge and ofri3tful 
here almes to pore feble men crokid and blynde, 
as crist seif him self; 
<L 7><T MT01><P 27>
but false ypocrisit struyen a3enst þis profet of 
cristen men, and eлепen techynge of þe gospel 
and goddis hestis newe techynge, and techynge 
of verrey penance doyng and of ri3ful 
3euynge and of almes and open prechyng 
a3enst synne erour a3enst charite. 
<L 32><T MT01><P 27>
and þo mynystis 3if þei ben presis schullen wip mercy en wynhe þen penuance, and 3if þei ben noone presis make þei to be enyonynhe to hem bi oþer freiris of þe ordre, as it semþe to speade most aftir god.

<11><T MT06><P 122>

and feyned religious possessioners comen to þes ordris for sikernessee 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 penuance and streit pouert as cristis apostlis, and þus þei suen þis holy staat of pouert and penuance for worldly richesse and wombe ioi.

But in desirynge and holdynge secular lordishhips and worldly honour and delicat mete and drynk and gaye clorys þei schewen in dede þat þei ben ri3t freisch in bodely lif, but I suppose þat þei ben dede to holynesse and penuance and profitynge to oþere men;

fer bi þis prechynge here worldly lif and coueitise schulde awey and penuance and traueyle come a3en.

and þei chargen more kepynge of here vyen sygnys and customes, for to haue preisynge of men þat þei holden wole here religion, þan kepynge of goddis hestis and poynitis of charite and discreet penuance for preisynge and þank of god;

But it semþe þei forsaken hunger and þu rst and penuance and traueile to be lordis and riche and lyue in bodyli ayse on alle sidis;

Capitulum 34m: 3it þes possessioners turnen abstinence and penuance into glotonye, and traueile into ydelnesse, and pouert into coueitise;

bet þat curat þat 3euen him to studie holy writt and teche his paryschenys to saue here soulis, and lyuen in mekenesse, penuance and bisy traueile a boute gostly pingis, and rekkip not of worldly worschipe and richesse, is holden a foolish and distroiere of holy chirche, and is dispised and pursued of his prestis and prelatis and here oficeris, and hatid of oþere curatis in contré;

But þei lenen to teche þe grete penuance and sorow þat þei dieden after ward, for which þei pleseden god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of
prestitis and veyn cost of hem and wast of pore
menus goodis pleisip god and is vertuous lif,
a3enst cristia lif and his techynge and his
apostis also;
< L 18><T MT07><P 153>
heis disceyuen cristene men in doynge of verray
penaunce;
< L 27><T MT07><P 159>
and herby he peple is brou3t out of billeue,
tristynge hat here synne is for3oue for hero
prestitis assoylynge, hou3 hei don not verrey
penaunce as god techep hym self.
< L 9><T MT07><P 160>
First, comynly he comen to here ordinys by
symonye many weies, for hei ben more maad
prestitis for worldly honour and aisy Iif and
prestitis assoylynge, penaunce as god techep hym self.
< L 9><T MT07><P 166>
hitch peenk he woode men and wommen on
cristis pouert and cold and pouert of his modir
and what lif he lyuede in his world in so gret
penaunce and dispit and wepyngge for oure
synyns and what schameful de3p he suffrid at pe
laste.
< L 29><T MT12><P 206>
bus pe fend byndip men to clepe his cursed
hauntingynge of arlotrie and synne gret worschipe
of god, and to elope deuocion of preiers and
sade mynde of cristis pouert, penaunce and de3p
and of pe day of dome yopocrisie and folie;
< L 15><T MT12><P 207>
but hei taken non hede of he mesure ne hou
falsly hei lyuen a3enst goddislawe, and hou crist
and his scynnis tau3ten and vseden abstuyence
and penaunce, and hou cristene men schulden
conqyre heuene bi brekgynge of fleschly lustis,
as crist techip in pe gospel, and hou crist and
poul and petir comauende vs pat we schullen not
fille pe desiris of oure flesch, but as gestis or
comelyngis and pilgrimes abstepen hem fro
fleschly desires pat fi3tten a3enst pe soule.
< L 26><T MT13><P 217>
sip he pat comen more to hes religious for pride,
coucetise, sikynesse of bodilly welfare pean for
loue of mekenese to lyue in pouert and discreet
abstynence and penaunce, ben cursed and
symonystis in pe entre.
< L 18><T MT14><P 223>
and herfore many children ben brou3t to siche
newe religion for loue of worldly pride and
welfare of body more pean for holy lif to serve
god in penaunce and clennesse of soule, and sum
ben stolen pefly fro here frendis, and summe bi
false lesyngis and false bihestis brou3t peerto,
and forpinke it after, and be not suffered to turne to
crisits clene religion, hou3 hei ben vnable to his
newe religions maade of synful mennus
ordynaunce;
< L 24><T MT15><P 235>
and hei traueile not for here lifplode, as god
enyoymed adam for his penaunce, and poul
traueiled wip his hondis in rede for his
sustenaunce, but hei lyuen comynly in ydelnesse
and glutonye and enuye and many o3her synyns,
and feynen holynesse in syngynge, in preynge of
mou3 and customes maad of mannus errour,
more pean in lyuynge after cristis gospel.
< L 21><T MT15><P 236>
Also newe religious ben brou3t into pe chyiche
to reise up cristis mekenese, pouert and
penaunce, and to ben a bok of his pouert and
dispersyng of pe world to alle men to loken on,
and hei ben turned to yopocrisie, pride, coucetise,
glotonye and slonpe and bysynes of pe world
more pean opere worldly men, and ben fals bokis
ful of synne and heresie;
< L 16><T MT18><P 268>
Also it is a cursed lesyng to drawe children, pat
han but litil discrecion, to hes newe feyned
religions bi 3elis and bi behestis of worldly
lordischipe, honnor and sikernesse of bodilly
welfare, more pean to holde wilful pouert and
penaunce and dispit and forsakynge of alle
worldly ping, for al his is symonye and heresie
3if it be wel sou3t;
< L 22><T MT18><P 269>
hei maken profession to lyue bi labour of here
hondis, bi benetis reulis and fraunseis and
austynes, and to be deed to pe world, and to be
ensamplen and bok of wilful pouert, mekenese
and grete penaunce and abstynence and now hei
ben turned to alle manere of schrewdnesse,
harlotrie and synne;
< L 33><T MT17><P 270>
And knottis hat bitokenen penaunce hongyngye
bfore fro he bodi ben signes of yopocrisie and
noon o3her holynesse;
< L 10><T MT22><P 316>
and I suppose he wite he sope, 3itte be knowij
not he quantiye of peyne pat god wole pat his
man hawe for his trezpare 3e3ynes god, for
penaunce is arbitrarie, nowe more and nowe lesse,
aftur pat pe prest wolfe lymyte, be he neuer so
grete a fool.
< L 20><T MT23><P 333>
for þe prest gedre þym and swich penance, and so bi priue symony he harmep hem heope and þe churche, and þus a freer or a prest þap as leue to be seurerly a confessour of a lord or of a lady as to be a simple bishop;

he seip þat alle men shulden beleue þat what man þat þis prest assoyleþ, what ever penance he enioyneþ, he is assoiled before god;

Certis sipen þei shulde haue shame to telle her synnes þus to oo prest, and þis shame is þe moost part of penance and makeþ penance more medeful, it semep it were more medeful to shrue togidre to twei prestis.

And sipen prestis han not þe craft to enioyne a iust penance, it semep þat þen been foolsis to take so grete a charge vpon hem;

see we what penance was sumtyme enioyned to men þat synned greusly, and see we penance newe enioyned; and þise two a-corde ful litil, and as lawers moten graunt þat þis penance writen was goodis, so þe moten graunt þat synners liuen as longe as summe of hem diden, and it were as myche nede to leye now as myche penance to summe, as þen nede node to many of hem; and þus noo prest þat lyeþ nowe þap craft to leye euyn þis penance.

þat confession made to god, wip worþi penance ioyned þerwip, is better þan þis confessioum made to any prest or pope.

but begynne we at þe pope, and ask þe him of dedly synne, and hou men shulden know contricion, and whi siche penance shal be enioyned;

general schrihte and opyn to man wole þei make, and þat is Inow3, so þat it come of contricion and trewe penance þat men spoken of.

þise men þat han a litil displayng and ben ful nyþ to synne aþeye han no penance of her synne, be þei neuer so oft Iþriuen;

For, if he had þis mynde effectuall, he wold not continue alle hoþi libertati in heresie of his wordli lordship, of synmyne and of þe sacrید oste, and many opur heresies and blasfemye þat ben rye in þis renegat, þat lyeþ euer in seche a plite þat he most nedes he damnep 3if he diþe so and, if he trist meche of fructeful penance or repentance when he sceþ þat þei maþ lyue no lengger, him is good to beware, for þei maþ li3þi be disceyued so!

In þe wiche it is not inou3 for seche a crimous wreche, þat openli in worde and dede þap harmed þe churche of God, to repent himself preueli, while he hþap leiser openli to amend þym bi open penance and þe peple whom he hþap harmed, or ellis as hit semeth open penance for heresie, auoþ3rie or fornyacioun þap no place in þe churche.

In þe wiche it is not inou3 for seche a crimous wreche, þat openli in worde and dede þap harmed þe churche of God, to repent himself preueli, while he hþap leiser openli to amend þym bi open penance and þe peple whom he hþap harmed, or ellis as hit semeth open penance for heresie, auoþ3rie or fornyacioun þap no place in þe churche.

And upon þis text of þe gospel Gregor writip þus (27 Moralia) Loo, þe drede of men turned to God is turned to power, for, while þei punsehen her owne wickednesses bi penance or forpenking, þei sti3þe up to exercise iugement;

And þus, alþouþ þer wole no pope as oft hþap betid, or alþouþ al cristenendome had forsaken him for a fals renegat, as þe Grekis han, or alþouþ þe pope wip al þis endowid prelacie þat ben temperal lordis were an anteerist and heretik in þe mater of her wordli lordship and office and symonye, and in þe feip of þe sacrídd oost, and in þe sacrament of penance, and in many opur poynitis þe wiche I suppose few of hem to be elene, 3it neuer þe latur þis power abideþ in þe chosen churche of Crist, alþouþ þei ben here but a litil flok.

And upon þis text of þe gospel Gregor writip þus (27 Moralia) Loo, þe drede of men turned to God is turned to power, for, while þei punsehen her owne wickednesses bi penance or forpenking, þei sti3þe up to exercise iugement;

For, sîþ þese synnes ben opun and occasioum of manye and greuose symnyngis to þe peple, if þei shulde do fructuous penance acordinge to her synnes, þei shulde it opunli in presence of þe peple, þat her opum penance and forpenking were occasioum to þe peple to be sorri, and for to do penance for her synnes, and to leue hem, as þe synnes of þese sectis bi opun ensaumpule and occasioum 3ouun han brou3þ þe peple into her synnes and maad hem obstynat in hem.

But þis opum penance wolþ þei not do, but raþer maintene alle her foule heresies and errors and
In penaunce and pouerte, and prechethe the puple By ensample of our liif, soules to helpen And in pouerte priecien, for al oure parteneres That gyueth vs any good, God to honouren Other bel other book, or bred to our foode, Other catel other cloth, to coueren with oure bones: Moneye, other money worth here mede is in heuen: For we buldeth a burwgh, a brod and a large, A chirch and a chapter, with chaumbers a lofte.

And thou wylt thyse churche, and I wolde ye here graunte To taken al thy penaunce, in peril of my soule.

But Sustynes ordinaunce was on a good treuthe And also Dominikes dedes weren vernelieh ybshed, And frauneeis founded his folke fulliche on treuthe Pure parfit prestes, in penaunce to hiben.

We thanken the with our hertel for it is a token that thou louest vs to yeuen vs in this worlde some penaunce for our synne.

For new / the sorrow a man shulde make for his synne / is put away by this shrift / and a man is more bolde to do synne for trust of this shrift and of this bodilich penaunce.

And also Christ him self seide to swyich ypocrities, He loueth in marketes ben met, wit gretynges of pouere And lowynge of Icwed men, in Icntenes 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 pynye.

That ben the pore penyles, that han ouer passed The point of her pris liif, in penaunce of werkes And mown nought sywnken ne sweeten, but ben swith feble Other inayned at meschef, or meseles lyke And her god is a gon, and freueth hem to beggen.

Thanne Acab dide ful greet penaunce, and was mekid bifore God; And he dide penaunce gretly bifore the God of his fadris, and he preiede hertily, and bisou3te God, and God herde his preier, and brou3te him a3en in to Jerusalem. into his rewme.

But morne we sore for this cursidnesse, and preie we to God with al our herte, that sithen lordis and prelatis suen Manasses in these opyn synnes, God stife hem to sue Manasses in very penaunce, and make amendis to God and men, lest oure reume be conquerid of aliens, either hethen men, for these opyn synnes and many.
moo.

**<L 29><T Pro><P 34>**

But natheles this book comendith chastite and abstinence, *penaunce* and widewhood of Judith, and her loue which sche hadde to deliuer Goddis puple fro her enemies, and to kepe the feith and worshipping of God among his peple.

**<L 44><T Pro><P 35>**

and sche tau3te hem hou thei schulden do *penaunce* for this trespas, and coumforte the puple to triste in God, and abye his mercy and help, at his owne will.

**<L 7><T Pro><P 36>**

Thanne Mardochee and the Jewis diden greet *penaunce*, and maden gret sorwe, and preieden God to helpe in that gret nede.

**<L 29><T Pro><P 36>**

And aftir myche fasting, *penaunce*, and preier, Estir bitook hiserl to Goddis disposicioun, and to perel of her deth, and entride to the king, 3he a3ens the lawe of the lond, whanhe sche was not clepid, to axe mercy and help of the king, for hirsilf and ai hire puple.

**<L 32><T Pro><P 36>**

This is seid bi figuratijf speche, that thou vndirstonde, that the coools of fijer ben brenynge weylynys, either moornynys of *penaunce*, bi whiche the pride of hym is mad hooL, which sorwith, that he was enemy of a man that helpith and releuith his wreechidnesse.

**<L 10><T Pro><P 45>**

therefore worldly foolis, do 3e first *penaunce* for 3oure synnes, and forsake pride and coueitise, and be 3e meke, and drede 3e God in alle thingis, and loue him ouer other thingis, and 3oure ne3boris as heere.

**<L 4><T Pro><P 51>**

where Jerom seith, the firste synne is to thanke yuelis, the ij' synne is to consente to weyward thou3tis, the iiij' synne is to file in werk, the iiiij' synne is to do not *penaunce* aftir the synne, and to plese himsylf in his synne;

**<L 20><T Pro><P 51>**

3it on these thre abomynacouns God wolde graciously concerte clerkis, if thei wolden do very *penaunce*, and 3eue hem hooliche to vertues;

**<L 45><T Pro><P 51>**

natheles for such a cause is chaungable, therefoure sumtyne the effect, that is, peyne manaaсид, suelth not, as heere, for Nynyuytis diden *penaunce*, and so the Lord brou3te not in the peyne manassid.

**<L 17><T Pro><P 55>**

Ayenst *penaunce* they use deylies, Ayenst suffraunce, strong defence;

**<L 517><T PT><P 163>**

his seruauntis he fadir spekip not to þe sone but to þe seruauntis, for he þat doip *penaunce* prieip, but he takip not answere bi word, but he seip mercy spedeli in worchyng.

**<L 8><T SEWW09><P 49>**

was deed: þis may be vndurstondun of him þat doip *penaunce* for noon diçp no but he þat lyuede sum tyne.

**<L 41><T SEWW09><P 50>**

He þat slood lyueþ a3en bi *penaunce*.

**<L 44><T SEWW09><P 50>**

and to þe wery of þe weye of God, for þe grette *penaunce* and suffraunce ofte trybulacioun þat men moten haue þerinne, þe þe þrou3ten in loue of brynynge charite to þe whiche alle þing is li3t, 3he to suffere deþe, þe whiche men most drenen, for þe euerlastynge lyf and ioye þat men most loun and disiren, of þe whiche þing verry hope putip away all woorinesscheere in þe weye of God.

**<L 12><T SEWW 19><P 97>**

And perfore it Þat seynys myte nothen: þat of Cristis lawyyng we reden neuer in holy writt, but of his myche penaunce, teris and schoedynge of blod, doying vs to witen þerby þat alle oure doying herehe shulde ben in *penaunce*, in disciplynynge of oure fleyssh and in *penaunce* of aduersite.

**<L 54><T SEWW09><P 98>**

And siþ myraclis pleynge reuersen *penaunce* doying, as þei in greet likyng ben don and to grete likyng ben cast bi3orn, here as *penaunce* is in greet mouldynge of hert and to greet mouldynge is ordeynyd bi3orne, it also reuersip dissipline, for in verry discipline þe verry voys of oure mayster Crist is herd, as a scoiler herip þe voys of his mayster, and þe 3erd of God in þe hond of Crist is seyn, in þe whiche si3t alle oure opere þe wittiis for drede tremblyn and quaken as a childe tremblip seynþ þe 3erd of his mayster.

**<L 59, 60><T SEWW19><P 98>**

Wherfore siche myraclis pleynge, bope in *penaunce* doying, in verry discipline and in pacieneu reuersyn Cristis hestis and his dedis.

**<L 86><T SEWW19><P 99>**

And so þe myraclis pleynge not onely reuersip felip and hope but verry charite by þe whiche a man shulde weylen for his owne synne and for his neyeburs, and namely pristis for it wijdrewip not onely oon persone but alle þe puple fro dedis of charite and of *penaunce* into dedis of lustis.
And, seris, I telle Jou pis is her manere, and it is a good manere: whanne þat an ymage maker schal kerue, 3ete or peynte an ymage, he schal go to a preest and schryue him as clene as if he schulde þanne die, and take peneunce, and make sum certeyn awow of fastynge or of preier or of pilgrimage doyynge, prainge þe preest to praie speciali for him þat he mai haue grace to make a faier and a deoute ymage'. And I seide, 'Ser, I doute not þat if þese peyntours þat 3e spoken of or any oþer peyntours vindristonde truul þe textis of Moyxes, of Daniel, and of þe Wise Man, and of þe profete Baruk, and of oþer sciens and doctours, þese peyntours shulen be moued for to schryue hem to God wiþ ful entere sorowe of hert, taikinge vpon hem to do ri3t scharpe peneunce for þe synful and veyn craft of keruyng, 3etyng or of peyntynge þat þei haden vsid, bihowtynge to God and holdynge couenant neuer to do so after, knowelechynge opinly bifoare alle men her repreeuable errynge. And also, ser, þo prestis þat schryuen, as 3e seien, þo peyntours and enioynen hem to peneunce and to praien for her spede, bihotynge to helpe hem wiþ her preieris for to be curious in her synful craftis, synnen hereinþere more greuousli þan þe peyntours.

Þese blesis pilgrymes of God, whan þei heeren of seynits or of vertuoous men or wymmen, þei bisen hem to knowe þe luyynge of seynits and of vertues men and wymmen, how þei fersken wiþful þei prosperete of þis lið, how þei wistodon þe sugestions of þe fend, and how þei refreyynen her fleischli lustis, how discrcet þei weren in peneunce doyynge, how pacient þei weren in alle her aduersites, how prudent þei weren in conselynge of men and of wymmen, mouyng hem to haten euere al synne and to fle it.

'And pis man seide þan to me "Pou3 God for3eue me her synnes, 3it moten men be asoyld of preiestis, and do þe peneunce þat þei enioynen to hem"';

Þerfore, sip it pertyney onyl to God to for3eue synne, perfore Crist seip in Mathew þe 4 e: "Do 3e peneunce for þe rewe of heuenes schal ny3e", þus it suffisip in þis caas to precestis for to counsele men and wymmen for to leue here synne, confortyng heuen hem þat bisen hem þus to done for to hope stidefastly in þe merci of God.

And þey dor Maluernese seide to me, I vndirtake, if þou wolt take to þee a preest, and schryue þe clene, and forsake alþe siche opynyouns, and
take his pence of my lord here for holding and techynge of hem, wipinne schort tyme theu schalt be gretefully confortid in his doyng'.

L 2100\<T Thp>\<P 89>

Panne for drede of Goddis ri3twiisnesse forsake we synne, or ellis he wole ri3twiisly ponsyhe us, and haue we hope of Goddis mercy in doyng
terry pence of pat willipp mercy to hem pat turnen to hym, for loute pat he hap to mankynde bi vertu of his incarnaciuon and his blessid passioun.

L 49\<T Thp>\<P 135>

And he sheweth the every where that all men shoulde doo pence, and herof the clerkes of the lawe haue greate nede whyche haue ben euer agaynste God the Lorde bothe in the olde lawe and in the newe, to sley the temporall iudge woulde haue dclyuered hym and to them the worde of God, ye see that they spoken truely the worde of God to them and they say hereby to speake of the holy scripture in so forthe of the Apostels and martirs that hathe spared not the sonne of God when that the abhomynacioun of bod

L 24\<T WW>\<P 05>

PENAUNSE......0

Peraldus, William 8

PARISIENCE.....6

Therfore as alle resonable men haent greate abominacion of bodili sodomie as ful orrible synne agens kynde, so thei shulden haue moche more abominacion of this withdrawynge of Goddis word and holi ensaumple, and of symonie which is gostli sodomie and eresie, as Parisience in his trectis of symonie and the Lawe witnesseen in the j' cause, vij' questioun, c'\<P Patet.

L 6\<T 37C>\<P 07>

And for manie skilis, as Parisience previth, in his trectis of vices, c'\ Of hem, that maken the sacramentis unworthy, "Thei that maken oth rescueyen this sacrament unworthy, don more dispyt to Crist than did Judas and the Jewis and hethen men, that bitraide Crist, and nailiden him on the cros".

L 18\<T 37C>\<P 116>

And such a prest doth more dispite to Crist than Jewes and hethen men diden that nailed hym on the cros, as Parisience preveth in his trectes of vices in the capitle, Of them that make the sacrament unworthy.

L 19\<T 37C>\<P 127>

and tret the holy sacrament of Cristis flesch and his blood ful vnworthily, and as Parisience seith, whanne 3e maken a coueitouse prest to stonde at the auter, 3e maken a maldworp stonde there, in the stede of Crist;

L 43\<T Pro>\<P 32>

Parisience forsoþ, in \( \text{Di De Fide \& Legibus}/ \)
diuidep pe vniuersite of pe law into 7-

L 3\<T Ros>\<P 75>

And, because pat he si3 pat, if pe chirche and pe spouse of Crist and specialy pe spiritual part of peo (pat is to seie peo clergeie) were so feruent in preestly office as it was in pe bigynnynge, fleynge into desert of contemplacioun, of studie and trewe and hooly preching, disseuered from pe noyse of temporal hingis, pe noumbe of hem pat shulden be saued shulde be fulfluid and pe day of doom shulde anoon be present, herfore pe wroop deuel sente a greet flood aftir his womman, pat is to seie to greet habundaunce of temporal goodis as Parisience seip on pe same text.

L 83\<T SWT>\<P 05>

PARISIENS.....2

In heis hingis I knowleche pat I haue rehersid pe seuyngis of doctoris, Parisiens and oþer.

L 9\<T APO>\<P 73>

Werfor pe doctor Parisiens seip, Aduocatis in peer ofice getyun hem ay lasting deþ;

L 9\<T APO>\<P 74>

PARISIENSIS.....1

Herfore also Crist, comynge to purge pe chirche of his Fadir, he bigan at pe temple and castide out alle pe abhominaciouns herof, and chacide away out of pe temple biggeris and silleris, pe whiche, as Parisiens seip in hee Book of Vicis figuirip symonymytis.

L 33\<T SWT>\<P 12>

PARISIENSIS.....9

And tus seip Parisiens in his bok;

L 12\<T APO>\<P 53>

And Parisiens seip, Wan any aucrous or couetous is canon3id in pe kirk, or maad cheef, \( \text{pan may be oþer chanouns of pe chirche sey, our moder hap gotten to vs a maldworp for a broþer.} \)

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

And herfor every man schuld hard cleue to Crist and his lawe, for pan as Odo Parisiensis seip upon pe gospellus, A pe dai of dome, if seche a man were enpugnyd bi Crist, he my3t defend

1 6 variants; 20 occurrences.
himsel and seie pus "I beleued pus because that
pou tau3tist pus.
<1L 477><T OBL><P 169>

Vpon pis text of scripture seip a grete clerk
Parisiensis, and seip pus that be au3ter of ston is
be feip of lesu Crist, be wiche lesu is bob
grounde ston or fundement and corner ston of be
chirche of God, as scripture spekip.
<1L 659><T OBL><P 173>

And also he sittip upon many watris, that is to
seie upon many wordli possessions, as Gorham
Parisiensis wip ouph olde seintnis
vndurstonden.
<1L 1239><T OBL><P 188>

But Parisiensis seip that be loue of Goddis lawe
and contradiccioun of decreis schuld refreyne
men from he studie of hem.
<1L 1353><T OBL><P 191>

And of pis it such here that antecerist and his
kursid lemys schuld not repungne or berke a3en
be apostle, and meche ra3ur a3enst Crist in be
feip of be sacrif oost or bi mentenaunce of his
wordli lordishcip, and of mony ouph poynyttis that
reuerse holi scripture for, as Parisiensis
reherisng seint Ambrose /super isto euangclio
Ego sum pastor bonus/ sei}:l a man ou3te to be ri3t certey
here mentenaunce to be linggis be that ben
expressid in holi scripture, for in alle seche
linggis a man ou3te to be ri3t certey wi3out any
dou3ting.
<1L 3266><T OBL><P 240>

Vnde Doctor Parisiensis, Tractatu de Viciis &
Vertutibus, titulo, De Aurariae Aduocaturum, sic
dicit, Aduocatu3, he seip, "in har office gete3h
ham ailastynge depe, wiche is sene to be figured,
Gen• 34", wer Sichem, that is interpreted folle,
luffed Dinam, that is interpreted cause, be
occasion of wiche he is slayne at he laste.
<1L 26><T Ros><P 74>

Item Parisiensis in livabreuiato, to, De Pseudo
Predicatoribus, c50, dicit/, "Som forse3h ben
marchandez or hirode men sekyng giftex be liez
and false reliquie, sealez, letrez and by false
miraclez, that bei decayue men and so stele pair
ings fro ham.
<1L 31><T Ros><P 91>

PARSIENS......1
wip a stinking careyn as Parisiens seip:
<1L 22><T LL><P 59>
PARSIENS......1
vpon pis seip Parisiens/ /Qui aut furto aut vi aut
fraude possidet vnde pauperes ali deberent:
<1L 6><T LL><P 108>

Pharise9
FARISEE........1
perfore pes stronge biggerz, that excusen hemself
by here fastyne & wakynge & preyere, ben
ifygured bi the farisee that, preyinge in the temple,
lyft vp his i3en to heuen and seyde, Lord, I
thanke thee if am nou3t as oph men be3h, but I
faste tweyas in he woke & 3eue tybis of alle that
I hace'.
<1L 235><T 4LD-3><P 228>

FARISEES....12
And sie that tyme that sche ofrede weren many
riche farisees that 3euen myche richesse into the
tresoure of God, whom in amlussedede3euyynge
passip be wydewe, & 3it sche was of no
religion but of he comoun religiuon of God.
And sie sche was in more charite that farisees
that weren priuat religious, sche more verrylkyrek
3af the tree of here wille wi3p be fruytis of here
werkis to God han many of he priuat religious.
<1L 370, 373><T 4LD-3><P 234>

Ion seip that bishipo3 and farisees gederiden
counsel a3en lesu.
<1L 2><T EWS3-175><P 157>

And that oure antecritis now, suynge that
farisees, tellen not verilich that grace in the gospel,
for hei lyuen contrarious herto;
<1L 29><T SEWW20><P 107>

Wel we witen that schribs and farisees and princis
of prestis in Crist tyne weren more contrarious to
his techyng hei canoun pepel, for jorou3
entysynge of hem he pepel criden do him on he
cros'.
<1L 69><T SEWW20><P 108>

that farisees weren men of religion that laden to
hem custommys and kepiten hem as for lawe, and
that hei seten more bi that lawes that hei hadden
made han hei diden bi he lawe he God 3af to
hem and he pepel, he whiche was sufficiant to bi
ruild bi.
<1L 72><T SEWW20><P 109>

Beholde now wel these condicionys, and loke
whereby oure clerkis don now as yuel or worse,
and namely oure religious that ben fayners of
holines, he whiche pursuen Crist in hise
membris, as the farisees diden his owne person.
<1L 84><T SEWW20><P 109>

We knowen that farisees braken he lawe that God
3af to hem and to he pepel for here fayned reule
that hei himself maden a3ens he ordeinaunce of
God.
<1L 87><T SEWW20><P 109>

9 22 variants; 351 occurrences.
Woo to ~is generacioun for ~e sourdow of
farisees ~at is ypocrisie!
<L I 63><T SWT><P 07>
And summe of ~ese we han seyn bitidde: closing
of heuene is no ~ing ellis ~an hidyng of ~e lawe
of God and of Cristis lyuyng fro ~e puple, as
Crisostom sei~ upon ~at word of~e gospel Woo
to 30w scribis and farisees ~at closen ~e
kingdom ofheuenes bifore men'.
<L 253><T SWT><P 10>
And biside ~e lawe of God weren brou3t yn
coueitouse sectis as farisees, gaderinge to
hemsilfwip her ypocrisie pe substaunce ofpe
almes a3ens pe lawe of God.
<L 587><T SWT><P 18>
I>us in pe newe testament aftir pe chargeous
noumbre of seetis brou3t yn biside pe lawe or
ensaumple of Crist ~at as farisees bi ypocrisie,
flateringe and fals suggestioun appropren to hem
~e goodis ofhooly chirche, swolewinge up pe
substaunce of almes due bi Cristis wille to poore
men ~at I haue specified bifore, and aftir ~e fat
of~e clergie into pis wondirful worldlynesse,
ben wrecchid cristen men as we seen for to gete
hem goodis constreyned for to grope aboute
from dore to dore and crye and begge.
<L 594><T SWT><P 19>
FARISEIS ........ 3
2· Corollary- If privat religiouse chargen more
the statutis eithir counseilis of a synful man than
the maundementis and the counseilis of the
Sauiour, and geuen tente to auarice and to
seculer officis and plees, yea vniust, vndir colour
ofreligioun and of hoi inesse, thanne thei ben
blasfemis and perlous ipocritis, knightis or
messangeris of Satanas, and in the eresie of the
Fariseis and of scribis that weren in the olde
Testament.
<L 21><T 37C><P 91>
3e ben verri Fariseis ~at don oon & seien anoiJer
contrarie iJerto.
<L 388><T JU><P 71>
And iJus, as }>e lewis in tyme of Crist boostiden
and magnifieden hemsilf of~e bodily
circumcisioun, not charginge }>e circumcisioun
of}>e herte pat God cheefly sou3t, so now cristen
ypocritis, defoulid or infect wi~ ~e sourdow of
fariseis ~at is ypocrisie, wherof Crist comaundid
his disciplis to be war, boosten of her bodily
baptym, not chargynge }>e baptym of soule from
al vnclennesse.
<L 144><T SWT><P 07>
PHARAOUSE ....... I
Jlerfor, Dawe, allegge ~ou no figur for ~in ordre
Bot if it be Zambre with Corby his lotby, Or

lamnes & Mambres, Pharaouse freres.
<L 372><T UR><P 113>
PHARESEES ...... .4
pus ~e gospel sei~ ~at ~e pharesees fic~ ~e
gnatte & suelowen}>e came Ie.
<L 683><T 4LD><P 266>
Suche frutes comen of comensinge of freres, &
so }>ei fallen aile in ~e chapitre of ph are sees, to
sitte in hi3e chaieris & be first at ~e mete and be
clepid maister of aile maner of men.
<L 106><T 4LD-4><P 239>
A3eyne Crist was gret crie of~e cursed Jewes!
& of scribes! & of prestisl & of phareseesl
crucifige;
<L 17><T AM><P 150>
pe secounde errour in pis poynt is more
perelouse in pe churche, for pharesees alargen
her browes and gogelen fer fro goddis lawe;
<L 29><T MT23><P 341>
PHARESES ........ 2
herfore Crist spake scharpeli to pe phareses, for
he wiste be his reproue pei schulde lesse dcpli be
dampned.
<L 871><T 4LD-4><P 274>
23·, "Wo to 30w scribez & phareses, ypocritis,
pat edifiep Jle biriallcs or graues ofprophetcz
and anourrip pe monumentis or graucs ofri3twis
men etc".
<L I><T RoS><P 69>
PHARESEZ ........ 1
sequitur consequentcr}, "He seide n03t alon to
~e pharesez, but to men als ~at schulde be borne
afterward, forwy ifhe had seide to ~am alon
~ese hade be seid alone & n03t writen;
<L 34><T RoS><P 69>
PHARESIES ....... 5
ION 0 how seharpeli teeheJl Jle gospel to
repreue pharesies ~at contrarien pe treupe, sipen
Crist, Jlat my3t not synne, spake himself
scharpely to pharesies, so l>at ei3te sil>es l>e
gospel teehiiJ Jlat he willi}> woo to pharcsies as
he sehulde do.
<L 73, 75, 76><T 4LD-4><P 238>
Jles ben cockers in couentis and coueitous in
markettis, marrers ofmatrymonye & Caymes
castelmakers, Pharesies fagynge l>e folk &
profetis fals, vnsikir soudiouris sette al bifore,
vayne men & voide in Antecristis vowarde God
scheeld vs from pis capteyne and his oost.
<L 86><T JU><P 58>
And so long as Crist Iyvyd amongst l>e lues, he
reprovyd pe byschopis and pe princis of preastis
and pe scribes and pharesies, whiche were of our

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religion and lyving, whiche were contrary to Cristis lyuing and his teachyng, for pei were all
gyen to auaryce and to lordschiphe, and by
ypocrisie seamyd holy in her abytis and her
lyving.

PHAREZES.......1
so confescioun maked to Ioon Baptist of
kny3tes & pharezes was more worpe Jan 3if he
had dwelld contunely wip hem, & pei had
rouned in his ere as men nou3 doun.

And pei seip pat pis pharisee, for he mekenesse
hat he hadde;

hat was a comun laborer, was bettire Jan pis
pharisee, as pis gospel seyth.

PHARISEE........4
A Pharse is as muche for to seye as departed in
doyinge;

And, as manye men penkon, 3if pis pharsee
kepte pis, he schulde leue pis straunge secte as
schulde pese newe religious.

And pis Crist louede Powle hat seip he was a
pharisee, but pe more part of pharisees weron
false and heretikes.

PHARISEE.......18
For hit were no kyndenesse hys to venyme hor
gift, as Pharsey venyme his dedes, for a privye
boste hat he made to God Also hei wot not
whether hor brethren hat pei chaffere with shal
ever be saved.

And he publican stood after and wolde not lyften
his y3en to heuene, but he smot vpon his brest
to fyigure trewe confession, and seyde God, be
helplyche to me hat am synful', But Cristis
zeugement seip hat pis publican wente hoom
maad r33ful fro pis pharisee, for he mekenesse
hat he hadde;

And, as manye men penkon, 3if pis pharisee
kepte pis, he schulde leue pis straunge secte as
schulde pese newe religious.

And pis Crist louede Powle hat seip he was a
pharisee, as pis gospel seyth.

And he pharisee hat chepte Crist, seynge pe
dede of pis woman, seyde wipynne to hymself
He pis, 3if he were a prophet, certis he shulde
wite who and which is pis woman hat touchip
hym, for she is a synful woman'. And Jesu
answeride and seyde to pis pharisee Symount, Y
haue sumwhat to seye to bee';

And pis Crist louede Powle hat seip he was a
pharisee, but pe more part of pharisees weron
false and heretikes.

For he proud presumpcioun of pese sects hys
boostinge of her meritis makip hat her dedis ben
refusid of God, as Crist techip in pis gospel of
Luyk bi ensaumple of such a religious ypocrite,
a pharisee, and a publican (Luce 18) /Duo
homines ascenderunt in templum ut ararent, vnnus
phariseus etc/.

And pei seip pat pis slaw3ir in worde & wille/ As
pharisee wip bischopis in pe fridde oure:

For he proud presumpcioun of pese sects hys
boostinge of her meritis makip hat her dedis ben
refusid of God, as Crist techip in pis gospel of
Luyk bi ensaumple of such a religious ypocrite,
a pharisee, and a publican (Luce 18) /Duo
homines ascenderunt in templum ut ararent, vnnus
phariseus etc/.

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And, as Crist seih, pis publican 3ide hoom justified bifo 3e pharisees.
<L 489><T OP-ES><P 20>

he whiche seien wi3 pis pharisees her broper pat pei ben not synful liik as oher men ben.
<L 491><T OP-ES><P 20

But, blynde pharisees, clese first wi3innefor3 pat pou drinkist and etist goostli 3i mete of, and 3anne 3i mete wipoutfor3 schal be maad clen.
<L 163><T SEWW15><P 79

PHARISEES........240
And so schulde men rubbe ou3te he defautes of freris, and thriste ou3te 3o quyer of hor olde synnes, for 3us dide Crist wi3 3o Pharisees.
<L 12><T A19><P 231

Here may we se how 3ese fals freris loken ofer Gods lawe, as scribes and Pharisees.
<L 6><T A20><P 235

Crist seih pat Pharisees ben to blame for 3is dede, and Scarith was he worse for beyn3 in 3is holi cumpannye;
<L 24><T A23><P 349

And 3us 3ei ben herfore cursid of God, as 3o Pharisees were cursid of Crist, to whom he seis 3us;— WOo be to 3owe, Scribis and Pharisees, 3at ben, writers of lawe and men of synguler religioun 3at cumpassen aboute 3o water and 3o londe to make a mon of 3oure religioun;
<L 1, 3><T A24><P 374

and so 3ese freris and Pharisees ben madder 3en Juwes and falsy 3en Paynims, si3 3ei towen nowper 3at hit is Gods body, ne bred, ne creature 3at ever God made.
<L 25><T A25><P 404

Bot sith we schulde sue Crist in maner of oure lyvynge, and Crist spake scharply ageyns 3es Pharisees, we mot nedely scharp oure tounge ageyns pese freris; 3e C R H A S E S E S 2 3 8 <T A 2 5 > <P 4 2 8

But si3 Crist kep3id charche to 3ese Pharisees, he were not a trewe mon, ne suer of Crist, pat wolde not speke 3us ageyns erroures of freris.
<L 3><T A25><P 429

Crist was aspi3ed to be cau3t of pharisees & of herodians; 3ei senden to catch treue men wip writtes 3c commynssiouns/ as 3ei were kynges heismyft/ 3nd senden here discipes in pharisees cloupinge.
<L 5, 8><T AM><P 131

Pis answere 3et suffi3cide not to 3e messingeris pat weren sente, for 3ei weren of 3e Pharisees, as 3e gospel seih, no3t wipstoundynge 3at he aleggede hem he Scripture of he prophet. 3e Pharisees weren religious men of a secte bi hemself, and weren holde hooli of comune peple.
<L 211, 213><T CG04><P 50

But now erchedekenes, and officiallis and oher ministres, and 3erwib begger prechouris (as Pharisees, diuid 3iour3 byddynge of oure bishops pat rulen oure Jerusalem) axen his question of 3ese pore prestis: Se3he he 3ope prechee no3t pat is Goddes viker, ne none bishops but selden, ne oher grete prelatis for fere 3ei mi3te ly3tly brynge men into herisie, and oher curatus moun lyue ful wel 3ou3 3ei prechen no3t, but 3is office is oneli committit to 3e ordres of freris, whiche ben clerkis aprued and kunne wel Goddes lawe, and bi her prechynge as foure postis beren vp Cristis cherche, and 3e ben neper popes, ne bishops, ne oher grete prelatis, ne curatus of
<L 226><T CG04><P 50

3e Pharisees hilden a gret presupciou3 of John 3e baptisinge pat he bigan, as 3ou3 he wolde be a patron of a newe orde.
<L 251><T CG04><P 51

Bipenke he also hou3 3e bischopis, scribes, and Pharisees censiden neure of hire fals pursute, and procurden also 3e comyne peple to crie ater his deep.
<L 68><T CG10><P 107

Miche more perfite schulde we beo bi lawe of he gospel (pat is: he lawe of loue), for Crist seih pat but 3if 3oure ri3wisnesse be more perfite 3anne scribes and Pharisees', whiche weren tecchers of 3e Olde Lawe, 3e schul not ente into 3e kyngdom of heuene'.
<L 405><T CG10><P 116

But scribes and pharisees gruchchedon a3en 3is and blasfemeden a3en Crist, and seyden he eet with hem vnlawfully. And 3is dede may figure lyng pat fallyth now, si3 prelates as scribes and religious as pharisees gruchchen a3en trewe prestes, membris of Crist, 3at comunen with comunes as publicans and seeler lordys as synful men, and seyn hit fallyth not to hem to knowe Godes lawe, for hey seyn hit ys so hy3, so soityl and so holy pat al only scribes and pharises schulden speke of his lawe. And 3ese seeler prelatys may wel be cleyd sybues, for hey, bohe more and lasse, witen he money pat hey pylen of 3e peple more bysily han hey preten in ther sowles he knowynge of Godys lawe.
<L 6, 9><T EW51-03><P 232

And 3ese religious beth pharisees, for hei beth deuyded fro comun maner of lyuyng by her roton rites as pharises weren.
<L 17><T EW51-03><P 232

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and feynud falsely ri3twysnesse of ypocrizes cleup Crist no ri3twysnesse, al 3if ypocrizes clepon hit so, but of scribes and pharisees, hit is to seyne vnri3twisnesse, feynud, as hit were, ri3twisnesse of scribus and pharisees. And as Crist seith But 3if 3our ri3twisnesse passe a poynyt he feynud ri3twisnesse of scribes and of pharisees. he schal neuer come to heuene'. We may vnderstande by scribes and pharisees men of he fendys chiche as we duden before, so pharisees ben clepyd seculer prelates, and chirche, not only among hemself, but of scribes and pharisees. as destruyde and sauyde his questioun Mayster, which is a greet maundement in pe lawe?'

But Bede seiph hit he reproude pharisees and punyshed prestis wi3 opur peple, and punyschu mercifully alle damnyd men in helie;

and so Crist destroyde he errors of pharisees, as he destroyde he errores of opur two.

But owre pharisees today doon wel worse, for pei putten obac Godis lawe and magnifye pei ordres, and pei pei faylen in pe furste maundement and so in alle ope.

And whan pe pharisees weren gadryd, Crist axede hem a questioun of ping pei schulden byleue, what hem howte of pe kynde of Crist, and whosse sone Crist is.

And whan pharisees were warde by his word my3te haue mercy on hem, and afturward algatys pei schulde ben alyenys fro pharisees.

Be story tellih how Iesu entered into a pharisees hows on a Saturaday to ete wi3 hym, and pei aspydene hym to take hym in defawte. And a seek man in ydopysye was pere before Crist, and Iesu spak to wyse men of pei lawe and to pharisees. Wer hit be leefule to hele men in pe sabor?'

Hit is seyd comunly pei lawe temptide pei stonden afer fro men and tyme to destruyde and sauyde secte of pharisees.

But owre pharisees today doon wel worse, for pei putten obac Godis lawe and magnifye pei ordres, and pei pei faylen in pe furste maundement and so in alle ope.

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And pharisees ben seyde as departyde from oher peple, and weren religious in Cristys tyme, as saduces and esseses. And alle pei pre ordres of men Crist destroyde and sayde pei personys, syp bohpe Powle and Nychodome weren pharisees as Godys lawe seyde.

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And þus was Powle constrynyt to crepon ou3t of þis hegghe and holde þe secte of Crist, forsakynge þe secte of pharisees.

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disseyuen on eche syde bohe ye ypocrites himself and orre men pat dwelien wip hem.

And al pis figuredon pharisees a3enys Iesu Crist.

These Iewis semeden hiz preesist of pe temple and pharisees. And these pat weren sente to Iohn weren of pe pharisees, for pei weren lesse of staat and semeden of more religioun.

And weren stae and semedon of more religioun.

And swolwen fownden hem newe ordres of rewlys charghed not but 3ifhit were to dampnen hem.

But, as pharisees, whan for hit was open to amys and seyden

And preestis or pharisees. but enuye axsden of Crist a signe of heuene to confenne

For wymmenys power to remeuen hit fro forsope hit was ful greet, and passyde Cristis disciples wolden comen and stelon his

castynge

pharisees helpe pe cheson his herdys and not Cristis.

pharisees. for he prechede Cristus gospel frely

So, as princes of preestis and pharisees joyneled wip hem, wolen interprete Godis lawe, aftur hem schal it be takon.

And pharisees. for he prechede Cristus gospel frely

And more mede my3te no mon haue han to helpe his sory wydwe, for prynces of prestus and pharisees pat calluden Crist a glyour han crochyd to hem his chesyng of manye herdys in his chirse, and pei ben 3a3te by anticrist to cheson his herdys and not Cristis.

And more mede

And pharisees. for he prechede Cristus gospel frely

Crist taw3te oponly his lawe to pe puple, and he hy3e preesist of pe temple, wip scribs and pharisees, howton pat his was azenus hem;

Pe fuye cause and pe worste, pat somme cam to here Crist, was to takon hym in wordys, as oftetimes cam his enemies, as pharisees and orpe seruauntis of hy3e preest of pe temple.

/PLURIMORUM MARTIRUM: Sermo 16/ Adtendite a fermento Pharisorum: Luce 12/
This gospel tellup, as opre doon, how men schal be counfortyde by Crist, and stonden in his feyp to dep, for good pat schal come perof Flee 3e', seip Crist, 'fo pe synne of Pharisées, pat is ypocrisye'.

And so as lordis wonen byfore turmentowrus of pe feend, so pes prestis and parisis ben turmentourus of anticrist, and more falsely disseyue pe pule, and more turmente Cristus seruauntes. And herfore Crist byddup fée his synne of pe parisis.

Whan monye false wordis, and lettudon to Cristus, pharisees and men of lawe stoden gretly, and more, as a man mowp wip Crist ordeynede in his lawe aile his children to be fre, and flee rytus of pharisees. And herfore Crist cleup 5o of Crist, made makon hym a chyld of helle, dowble part of pe synne of pharisees, pat sownep pe showes and pharisees, for it ys nou3t ynow men to be be free, and flee rytus of pharisees for Pharisees coueyton pe owne wynnyng, and leeun pe worship of God. But Iesu herde pes bylynde wordis, and seyde to pes Pharisées;'

And herfore Crist cleup 5o of Crist, and seip heere pat false prefatis schal haue her part wiip ypocris.

Crist tellup ei3te ways to pese parisis;

The furste who pat Crist seip is teeld on his maner: 'Wo be to 3ow, scribus and pharisees, ypocrites, pat klosen pe kyngdam of heuene byform opre men;

Be pridd vuundrystondyng of pese wordys of Crist may ben aplied to lyuyng of pese parisis.

The bridd tymse seip Crist ynto pes false folc: 'Woo worpe 3ow, scribus and pharisees, ypocrites, pat gon abowte bope watar and londe to make a child of 3owre ordre, and when he is maad 3e makon hym a chyld of helle, douoble more 3an 3ow'.

This forpe woo may be seyd bope to scribys and Pharisées, for pesel prefatis fro pe pope ynto prestis pat kepe men, alle pei chargen byheestis of wynnyng, and pei charge not more byheestis.

Pe pharisées practisyon wip pe pule in pis pyont, for whon pei han power lymyted to hem to 3yue cowseynl in pis mater, and aftur to assoyle, pei maken, as men owt of byleue, pei mater to hard, and kepon a part of money to prefatis abouen hem, and a part to hemself;

'Woo worpe 3ow, scribus and pharisees, ypocrites, pat tyben ment and anet and comyn, and 3e fersakon opre hings more greuows of pe lawe, for to doo ri3t iugement to men pat 3e iugen, and to do mercy to sugetis pat ben vndur 3ow, and to do feip to God and to man.'
sowle heele, ben lasse telde of Pharisees for wantynge of worldly wynnyng.  

Woo worpe 3ow, scribis and pharisees, ypocrisie, pat clenisen wipowteforp of pe cuppe and of pe dysch;  

The seuen pe woo Crist wyscheþ to þese ypocrisie is seyd in þese wordis of Crist þat is alwyty: "Woo to 3ow scribis and pharisees, ypocrisie, þat ben lyk to sepulchrus, whyte wipowte, þat semen wipowtewart fayre to men, but þei ben wiþynne fulle of dede mennys bonys and alle maner of fulpe þat compe of dede careynes.  

The eyþpe woo is seyd of Crist in forme of þese wordis: "Woo be to 3ow, scribis and pharisees, ypocrisie, þat edifyen sepulchrus of prophetis and make feyre beryelis ofriþwise men and seyn "3if we had ben in tyme of owre euynye, ne more perelows to men for cautelys of prophetis and which ben his gostly kyn. Maystir, we wolde se a sygne of pe.  

FERIA IIII SEPTIMANE PRIME  

FERA VI SEPTIMANE PRIME  

FERIA IIII SEPTIMANE IJ QUADRAGESIME:  

FERIA IJ TERCIE SEPTIMANE  

Luk seip þat Lesu was axid of þe pharisees whanne Goddis rewme comeþ.  

Criste answereide to þes pharisees and seyde Goddis rewme comeþ not wip keping of cerymonesys'.  

FERA VIII SEPTIMANE PRIME  

FERA XII SEPTIMANE PRIME  

Chrus of prophetis and pharisees.  

FERA XII SEPTIMANE SEPTIMANE PRIME  

FERA XII SEPTIMANE PRIME  

Scribis ben doctuours of lewys and write þe sentense þat þei 3yuen and lyuen more secularly þanne lyuen þes pharisees;  

Scribis and pharisees don alle þer werkis for þis ende, þat þei be seen of men glorious and hye in power.  

And whanne þe prinsis of prestis and pharisees hadden herd þe parablis of Criste, þei wisten þat he spac of hem.  

And so, þis 3ee pharisees han godis fallyng to 3oure orde, and not propre to 3ousif, 3ee helpen not 3oure fadir and modir.
And þus þes þarisees techen loris and maundementis of men.'

And þus þes þarisees don today, for 3if þes ordris geten neuere so myche good þei seyn þat al ęs þer ordris, and it were a dedly synne to scatere þes godis in þe world, but in þer ordre shal þey be dispended, as 3if þey weren sunken into helle.

And þarisees ben religious þat holden þer ordre betere þan Cristis;

And so mynystris camen a3en to bishops and þarisees, and þey seyd to þes seruauntis Why brou3te 3ee hym not wip 30u?'

And þanne þe þarisees answeriden to hem Wher þat 3ee ben disseyued?

Wheer ony of þe pryynsis trowiden in hym, or ony of þe þarisees?

But Nychedemse seyde to hem, þat cam to Jesu upon þe ny3t, and he was one of þe þarisees Wheroure lave is uahiag a3en, but 3if þit here first of hym and haue knowe what he doip?'

And by þis may we se þat þe mooste ground of pursuercis of Iesu and his lawe weren prynsis and þarisees, for þe princes of prestis þat weren þe bishops, and þarisees þat weren religious in Cristis tyme, pursueden Crist to dep as autours of his mens leyng. Myche erride Pilate and ophere gentil foic, but not so myche as diden þes bishops and þarisees, for wordis and parablis of Crist weren a3enus synful men but not so myche a3enus ophere as a3enus þes two folc.

Whanne þat prestis weren pryynsis, and kyngis weren put adoun, þat Romayns hou3ten þat kny3thod was disparraged, and þus þey senten Heroude and Pilat into lude, for prestis and þarisees shenten ledyng of þe lond.

Peþe dredden hem of Crist, 3if his wordis wenten forþ, þat Romayns shulden come and fordo prestis and þarisees, for in hem two stooed myche þe lordchip of Iewis, as 3if þis bishops and abbots spaken today togtidere Hide we Goddis lawe, last þes secular lordis come and take our lordchipis and fordo our estatis.'

It semeþ heere þat Casphas hadde þis vndirstonding: þat it spedde to sle Crist, last þer lordchip were lost þat Romayns, þat weren heþene men, token not fro prestis and þarisees al þe lordchip þat þey hadden, and so þes two maner of folc shulden perisse faute of riches.

And þerfore þarisees seyd to hemyslf 3ee seen þat we profiten nou3t.

And þherfoþe þarisees seyd to hemyslf 3ee seen þat we profiten nou3t.
Iudas cam not alone, but he tok a cumpeny of Romayns, and myynstris of bischopis and pharisees, and cam þidir wiþ lanternes and broondis and armys.

Matheu seip þat Iones disciplis came to lesu, and axiden þei questiouin Why we and pharisees fasten ofte, but þi disciplis fasten not?" <L 3> <T EWS3-190> <P 211>

It semeþ þat Crist wolde mene by þes two licknessis þat bope disciplis of Ion and disciplis of pharisees weren gode in her tyme, but þer tyme is passid; <L 12> <T EWS3-190> <P 211>

And þer weren pharisees and doctours of lawe, þat camar of eche castel of Galile, of Iude and of Jerusalem. <L 4> <T EWS3-204> <P 243>

And scribis and pharisees bigunnen to þenke, and seyden What is he þis þat spekip blasfemyes? <L 11> <T EWS3-204> <P 243>

FERIA IIII VII SEPTIMANE POST TRINITATEM: Sermo 94: Abiit lesus sabato: Mathei 12: Hys gospel telliþ hou Crist reproyde þe pharisees, for þey telden more by þe cernomyne þan by þe substaunse of þe lawe. <L 1> <T EWS3-213> <P 261>

And þe pharisees seynge þis seiden to Crist Lo, þi disciplis don þat is not leuful hem to do on sabotis!" <L 5> <T EWS3-213> <P 261>

But Crist ordeynede it to be to destrye pride of pharisees; <L 28> <T EWS3-213> <P 262>

And pharisees chargen today þer customs þat þey han founden, but maundemantis þat God haþ bedun þey putten biynde as untrewe men. <L 36> <T EWS3-213> <P 262>

Pharisees herden alle þes wordis, and, for þey weren aucerous, þey scornedem hym; <L 23> <T EWS3-215> <P 267>

Matheu seip þat pharisees wenten out and maden her counsel aþenus lesu, hou þey shulden leese hym, for he was contrarie to þer lif. <L 3> <T EWS3-219> <P 273>

Luk telliþ hou lesu seyde to a prynse of pharisees Whanne þou makist a mete or soper, nyle þou elepe perto þi frendis, ne þi brijperen, ne þi cosyns, ne þi riche ney3eboris, last þey bidden þee aþen and heere reward be maad to þee. <L 2> <T EWS3-225> <P 285>

And þer was a man þeere, and his riþt hond was drye, and þe scribis and pharisees aspiden wher lesu heelide on þe sabot, þat þey shulden fynde to accuse hym. <L 5> <T EWS3-226> <P 287>

3ïf Crist hadde do þis myracle for hire, þanne þes pharisees hadden wel argued. <L 17> <T EWS3-226> <P 287>

Crist, al uertuous and al witty, blamede hye prestis and pharisees; <L 18> <T EWS3-229> <P 293>

Bis consense is wel knownen of Crist þat knowiþ al þing, and þis blamyng shulden men do for loue to þes two folc for no drede Crist for loue reproyde hye prestis and pharisees. <L 37> <T EWS3-229> <P 294>

and Crist entride into þe pharisees hous, and satt doun to þe mete. And lo, a synful womman þat was in þe cite, whanne she knew þat lesu resitide in þe pharisees hous, she brou3te a box of oynement, and stood biiynde biside þe feet of þe lord lesu, and bigan þe teeris to waysshe his feet and wipte hem wiþ þe heers of her hed, and kisside his feet, and anonytide hem wiþ þe oynement. <L 3, 4> <T EWS3-231> <P 298>

Matheu telliþ þat scribis and pharisees camen to lesu, and temptiden hym, and seyden "Wher it be leeueful to a man to leeue his wif for ony cause?" <L 2> <T EWS3-239> <P 317>

in to þe sowel of stinking synne/ But scribis & pharisees weren in cause: <L 26> <T LL> <P 41>

Woo to þou scribis & pharisees ypopcrisie/ þat eeten þe housis of widows: <L 19> <T LL> <P 50>

as were scribis & pharisees: <L 5> <T LL> <P 133>

OF THE LEAVEN OF PHARISEES: /Attendite a fermento phariseorum quod est ypocrisis Luc, 12° Capitulum primum: Crist comandip to his disciplis and to alle cristene men to vndirstonde and fleþe soridow of pharisees, þe wiche is ypocrisie. First pharisees been men of synguler religioun founden of synful men, biside þe ordynaunce of god þat is tau3t in holi writ. And yn cristes tyme þere weren þre sectes of ordres founden of manns ordinaunces, as pharisees, saduces and esseis. <L 1, 2, 3, 6> <T MT01> <P 02>
and in his poynct men dreden þat þes pharisées geten hem moo holderis vp for here putrie þan for here trewe prechyng or holy lyf.

þan þes pharisées presen faste to here wyues vnder colour of holynesse.

3if þei techen wyues, prentis, seruanqtes and children to stele fro here houbondis, maistris and fadir and modir and 3euen it to þes pharisées, as hildesgar seip, þei ben perilous þeþys to make discencion among manye.

3if þei feynen hem nedî and pore whanne þei ben ryche and proude, and beggen of þe pore peple, and maken men to weene þat þei schulden hauve more þank of god to 3eue here almes to riche possessorners or ober ryche pharisées þan to 3euen it to here pore neiþbores as crist biddip;

and þerfore comandip crist þat we be war and flee fro þe ypocrisie of pharisées.

but here þei suen þe fadir of lesyngis þat stirede þe heþe þe þre pestis and pharisées in cristas tymes to pute on hym and his disciplis þat þei disturbeden þe lord of tude and wolden distroitie it, for crist and his disciplis reproueden þe couetisse, ypocrisie and falseness of þe heþe þre pestis and false pharisées, so þe deuyl sterip now false newe pharisées of snguler religion wiboute cristas ordynynce, þat ben more sotil in malice and lesyngis and ypocrisie þan þe firste, to stoppe pore pestis fro prechyng of þe gospel and reprouyng of synne, for þe þis offis of crist don treuly here synnes of lesyngis end ypocrisie schulde be known and distroied and goddis lawe knowne and kept and synne chasid out of lond.

God kepe cristen men fro ypocrisie and false lesyngis of pharisées and here meyteneris.

and we rede not in þe lawe of grace þat crist apperid comunly bifoare þe heþe þre pestis and pharisées fore here syonymynge ne his apostolis after sendynge of þe holy goste, But 3if þei weren constringed bi violence or ellis þif þei weren in place where criste tau3te in þe temple.

For crist and his apostolis reproueden pharisées and hereoude and heretikis in here absence and to þe peple, as gospillis and pistles witenes, to our e saemple to do so with charite and discretion, and þei ben sclaundrid bifoare god and his angelis and goode men in ेरे þi here opyu cursed lîf;

Perfore crist curseþ scribis and pharisées, ypocrisit, þat eten widewis houses bi suche longe preyeris.

and þus þei faren wiþ cristene men and holy writt as diden scribis and pharisées wiþ crist and his apostolis and his gospel, and whanne þes pharisées, scribis and hiþe prestis weren ful of heresie and blasphemye þei putten alle þes synnes on crist and his apostolis to blinde þe comune peple, and so þes possessioners don now of more ypocrisie and more sotilte and more cruelte.

it semcþ þat god seip bi þes newe singeris as he dide in þe gospel to pharisées, "þis peple honourep me wiþ lippis but here herte is fer fro me, þei worschipen me wiþouten cause, techynge lore and comandememntis of men".

and þis discriet in bileue is maad and coniceted of þes cursed pharisées for to magnyfie here newe feyned ordres, founden of synful men, not only wiþ cristis clene religion but more þan it or ony part of holy writt;

and for þes worldly prelatis and newe pharisées ben groundid in lesyngis, perfore þei comenden lesyngis and meyteneris hem.

trew men seyn here þat ibu crist reproued scribis pharisées bi name and in here absence, as þe gospel witenisip in many placis, and etiþe tymes bi name cursed hem and cleped hem ypocrisit, and telde to þe comune peple here false couetisse, ypocrisie and pride.

ffor þus dide crist oure alþere maystir reprouyngþ þes pharisées, and so he dide to peple clepynghe him sathanes, and so charite chachibip men to þis iust jugement.
and hey3 prestis of þe temple wip phariseces þat crist reprouede weren more and betere groundid þen ben þe sectis of þise fresis.

þus spak crist sharpliche a3en þe secte of phariseces, as matheu tellip in eyhte woes þat crist spak a3en hem, and 3it crist loused persones of hem, as waren poul and nychodeme.

lorde, sip þise newe ordis ben phariseces fro cristen men, whi shulden not men by ensaumple lorde, but kitten awei to modir, but kitten awei to modir, as phariseces, as matheu pus
ben
persones of hem, as waren poul and nychodeme.

and herfore crist clepiip so ofte phariseces ypocritis, and seyp: "file 3ee fro sourdu of phariseces, þat is ypocrisye, for þei ben blaunchid wih-oute as sepuJcris, and wipinne ful of fylpe. Wo be to 3ou, phariseces," seyth crist, "þat ben hud monumentis;

Wo be to þis monumentis; when þat noon of hem kan proue þat þis sentence þat men seyen is fals bi goddis lawe, and þus seyen samme þat þese freris ha bitis to ðe folse holynesse and stablenesse, þat god wolde haue hid to hym, and þus þei ben ofte false signes and gamementis of ypocritis, as crist clepiip ofte phariseces.

for þise habits crien to ðe folse holyneesse and stablenesse, þat god wolde wolde haue hid to hym, and þus þei ben ofte false signes and gamementis of ypocritis, as crist clepiip ofte phariseces.

and þus seyen summe þat these freris ha bitis to whiche freris ben þus oblishid, þat þen þus large and varianta as weren habits of phariseces, seruen þe fend to putte in lesyngus and to destrie pore mennus goodis.

and þus seyen summe þat these freris ha bitis to whiche freris ben þus oblishid, þat þen þus large and varianta as weren habits of phariseces, seruen þe fend to putte in lesyngus and to destrie pore mennus goodis.

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and þus seyen summe þat these freris ha bitis to whiche freris ben þus oblishid, þat þen þus large and varianta as weren habits of phariseces, seruen þe fend to putte in lesyngus and to destrie pore mennus goodis.
But now sih, horu3 he grace of God and declaring of trewe clerks, he fundacioun of bohe pese maner of sectis is knouwen cursid and rotun in pe roote, and worp in to drawun up and neuere to growe aftir pe pure lawe of God journey bi Moyses, as pharisees, saducees and essies.

But in alle pese heresies pe pharisees reuserside bo two opher sectis. But pei were gil in many opher, as pe pharisees helden his heresie, maintaineden and taul3ten pat it was beter to pe children and to her eldris bope to avowe and offre her good to pe temple, where pe bing offrid turnede to her profit, pa3 to releue perwi3 her fadir and her modir in her greet nede.

And aso se bope maliciousse bishops, pharisees and scribis wereen knytt togidir a3ens Crist pat prechide a3ens her coueti3, and curside him and putte him out of her synagogis, and on al wise letti3 him and hise aposlisi to teche pe gospel, pe which techip prestis wiulfi3 pouert, so bishops and religiouse, and kunninge men of his mengid lawe pursuen vumusurabli pore prestis pat suen Crist and hise aposlisi in luyung and teching, and pat more maliciousli p3n diden her felowis in pe oold lawe.

And wooldist li3tli, and it were in pei power, do3i3 word and suche opher out of pe gospel for eucre as weiward clerks wolden in seynt Austyns tyme haue don out, and pei hadden wist hou, his word of pe gospel Vpon Moyses chair han yscete scribis and pharisees;

And his rule is wundir needful to a man, pere hat he hap ado wip pe pharisees, or wip ony men of her condictions.

And into pe tyme pat pei doen p3is, God shal neuere be fair serued among hem, alpou3 pei han as gloriousse and solempne signes of deucuioni and honeste in duyung serueye as hadden her predicessours, pe pharisees of pe oold lawe.

And so liik her predicessours, pharisees of pe oold lawe, pei breken pei fair lawe and
ordynance of God for her foule and vngroundid tradiciouns, and techen þe lay peple to do þe same.

For þou maist wel vndirstonde bi þat Crist seip in þe gospel of þe pharissee, and þou take heede wip þisi studie, þat, haue þei neuere so long praiers and solempne sacrificiis wip glosrous ritis, þat al þat auailiþ not, but if it be don in trewe lyuyng aftir þe pure lawe of God.

And if, as Crist seip, þis prophecie was wel seid of þe pharissee, þe whiche, alþou3 þei couetouse, 3it bi ony þing þat I can perseyue of hem bi þe gospel.

þis place seueþ he, "Som, no3t vnderstanding, takeþ þe haþ somwat of þe pride of pharissee, þat þei suppose or trowe þamself for dampne no3t gilty, or for to louse gilty, sîpen anemtis God is no3t requere þe sentence of þe preste but þe liif of þe gilty.

And more mede my3te no man haue þan to helpe þis sory widewe, for princiþ of prestis and pharissee þat calliden Crist a gilour han crochid to hem þe chemys of manye heerdis þe þurc, and þei ben taulþ bi anticriss to chese hise heerdis and not Cristis.

Crist tellip ei3te woos to þese pharissee, and not onoli wischþ þem, but ordeyneþ þem to come to þese y pocritis for þei disseyuen his peple. þe first woþ þat Crist seip is teeld on þis maner: Woþ be to þou, scribis and pharissee, y pocritis, þat closen þe kyngdom of heunis bifore oþþr men, for neþer 3e entren ne suffre oþþr to entre.

and so þese pharissee entren not into heuene for bi her loue þei goen into helle, sîþ þei louen erþe þingis, and litil or nou3t goodis of grace, and þei drawen wip hem moche erþel peple.

þe pridde vndirstonding of þese wordis of Crist maþ be applie to lyuyng of þese pharissee; þei lyuen y pocritis liþ þat hemsif han founden, and þei maken oþþr men confoorne hem þerto, for þei seien þat þis liþ is þe best of all;

And þese scribis helpen þes pharissee, for prelatis and parsoons and oþþr possessioners seien in her liþ þat Crist lyuede þus;
ypocritis, pat edifiens sepulcrum of prophetis and maken fair biriel of ri3twise men and seien ouer falsi “if we hadden be in tymne of oure fadris, we wolden not haue don to deep suche hooli prophetis, and pus ben 3e witnesse pat 3e ben sones to pese men pat slowen þese prophetis, and 3e wolen do wel worse for 3e casten to slee Crist, heed and eend of alle prophetis.
=LA92<=T SEWW15<=P 79=

And 3it þei seien falsi þat pharisees before hem diden vntru to trupe, but þei wolen helpe trupe and maken Cristis religiuon to renne among þe peple, but as moche as þei taken of her owne ypcorisie, as moche þei drewen fro þe ordir of Crist.
=LA201<=T SEWW15<=P 80=

And bi þis cause pharisees pursuen trewe prestis þat tellen her defautis and letten hem of her warlinesse, and in no maner Cristis body, a3eynes Cristis owne techyng and hise apostlis and pursuwd monkes or þe pharisees, whiche were þe fadires of freres, whiche were þe pharisees. Pursuwd Crist to þe payntil depe þee, callid hym a blasme as 3e clepen hem heritikes þat holde a3enes 3our falscheide, alle if þei men trupe.
=LA300<=T UR<=P 111=

PHARISEEZ......2
Of þis seid Criste, Lu' 12', Take 3e hede of þe sour daugh or ferment of phariseez, þat is ypcorisy'.
=LA32<=T Ros<=P 101=

þe 3i for ypcorites bene cursed of our Lorde, þat pat þe pat et pat occies! Math'23, "Wo to 30w scribes & phariseez, ypcoriz", & Lu' 11' sexies.
=LA7<=T Ros<=P 102=

PHARISEEIS......1
For men þat tellen þe defautis of þer lijf and sopely schewen howe þei diacyue þe pepul, as Crist did scharpely of þe phariseis.
=LA427<=T 4LD<=P 254=

PHARISEIS......30
Praye we þerfore herteliche oure Fader, þat he delyvere ous from yvel of Pharisieis, þat is synne a3ens þe Holy Gost, and 3yf ouz grace to love his lore in herde, and to werche perafter in dede, þat we may come to him in blyse, and wonye wip him in joye wipoute any ende.
=LA28<=T A04<=P 110=

And herfore Jon Baptist answered prestes and Pharisieis, and prechid not hys heynesse, but þe worshypnesse of Crist, and seid himself was a voyce cryyng in wildernesse, and grounded his word on Goddis lawe in Ysaye, and so tolde what office God hadde ordeyned hym.
=LA26<=T A10<=P 180=

For Jesus seip, Woo to 3ow Scribis and Pharisieis, ypcorisit, þat eten widewis houses, preyynge longe preicris;
=LA4<=T A18<=P 223=

And þis error reproveþ Crist in Pharisieis, þat si3en þe gnat, and sowolwen þe camele, for þei chargen lesse more harm. Also þes pharisieis chargen moche þe fastingsis and oþir pingis þat þei han founden, but keping of Goddis mandements þei charge not halfe so myche.
=LA20, 21<=T A23<=P 350=

For Crist tolde not bi siche habitis, ne siche ritis of Pharisieis, but bi werkis of charite, bi preching among þe pepul.
=LA9<=T A23<=P 361=

I trow he schuld sey, þis reprouid Crist to þe pharisieis, wip more 3he ful of raneyn.
=LA3<=T APO<=P 76=

þat þei fille her vow, and mak it not voyd, nor renne not for þe brckynge and multiplieng of þer synne in to þat curse þat Crist biddip to þe scribis and to þe pharisieis þus, Wo worþ 3ow, he seip, þat gon about þe see and þe lond to mak a nouys of 3our ordre, and wan he is made 3e mak him a son of helle double as 3our silf.
=LA31<=T APO<=P 82=

And in þis maner wer þer þre sectis among þe Jury, Pharisieis, and Esseis, and Saduceis.
=LA25<=T APO<=P 100=

Also if þei vow hem to hold an abit, or oþer ritis, and God behitip no meed for þe keping, but raper reprove, as he dede sum tymne þe Pharisieis, doubts þat is a3en þe gospel.
=LA11<=T APO<=P 103=

fIN FESTO SANCTE TRINNITATIS:
Evangelium Sermo 54' Erat homo ex phariseis Nychodemos· Johannis 3' This gospel vndur a story tellup of þe Trinnyte and boþe þese ben
Intrauit Iesus in synagogam: Marci 3:21; Interrogatus Iesus a phariseis. Luces 17:2 pis gospel tellip of pe day of dom, and of perilis pat shall come before. 

FERRI SEXTA SEXAGESIME: Sermo 21; IESV in synagogam. Mathe 13:33. For as in time of Moises lawe weren opinions of pe olde lawe to a multitude of peyle, and 3e sechen not opur, and to oppresse and to dampe pe beleue pat Crist and hys apostlis wip olde scintis han tau3t in pis article. 

And herfor we mai rede (Luc-12:16) pat, what tymne Crist had prechid a3enst synnys of pe clerge, pe scribis and phariseis began greousli to wipstonde him, and to oppresse his mouthe and to stop it, awaiting to him of many pinggis, seching to take sumwhat of his moupe pat he my3t acuse hym. 

And so he fullip vndur pe woe, pat is to seie pe dampancioun, pat Crist schewip to seche (Mt-23) where he seip pus: Woo to 3ou, scribis and phariseis, pat clesen the rame of heuene! 

And pis renegat wip his speciali lenys, pat, as I suppose, ben oure phariseis and scribis, besien hem bi many mens to statibis pis heresie as for tru3e beleue among cristen peple, and to opur and to dampe pe beleue pat Crist and hys apostlis wip olde scintis han tau3t in pis article.

And no drede pat pis tradicions of phariseis teching pe children to seie /Corbona/ to her eldris was not so violent a3enst Goddis lawe as ben pe traditions of pis grete renegat sitting in pe chirche, reneiyng Goddis lawe in himsilf and arting ojor to do pe same. For sacrifice deu3i don is plesing to God, althou3 pat pis child a3enst pe lore of pe phariseis hou3t rahrur to releu his fader and his modur pan ofpre pat releuyn to God in pe temple; 

For as in time of Moises lawe weren opunions multiplied aftur pe olde lawe to a multitude of new ungounded sectis of phariseis and saduceis and essesis, so is it in pe time of pe new law of oure new ungounded sectis; 

For pai dreedem hem of Criste 3if his words is wenten forpe pat Romayns schulden comme and fordo preistis and phariseis. 

And pis rule is wondir nedefull to a man pat ha3 ado wip eny men of pe phariseis conditions. 

wher he seip: Vpon Moises chaire schal sitt scribis and phariseis, and alle pat euer pei schal seie to 3owe kepe it and perfiorme it.
PHARISEES......13
But in his mesure failen he freres more than pharises in his newe lawe hat wolde kepe his rites of his olde lawe and perwip he frendom of his lawe of Crist;
<L 475><T 4LD><P 256>
And his dede mayfy guryse byng hat fallyth now, sip prelates as scribes and religious as pharisees gruchchen a3en trewe preestes, membris of Crist, hat comwen with comunes as publicans and secker lordys as synful men, and seyn hit fallyth not to hem to knowe Godes lawe, for he seyn hit ys so hy3, so tyotyl and so holy hat al only scribes and pharises schulden speke of his lawe, And hes secker prelatys may wel be clepyd scribes, for he, bope more and lasse, written he money hat hey pyleyn of he peple more bisyly han hey prenten in ther sowles he knowyng of Godes lawe.
<L 13><T EWS1-03><P 232>
And hese religious eth pharisees, for he bope dewyld frro comun maner of lyuyng by her roton rites as pharises weren.
<L 18><T EWS1-03><P 233>
And so he pharises, wendyng owht fro he weye of trewhe, maden a cowneil by hemself to take lesu in speche;
<L 2><T EWS1-23><P 313>
And herfore Crist, to purge hys chirche, destroyede hese seer sectis, pharises and saduces and esses also;
<L 141><T EWS2-62><P 41>
And pharises and scybis of hem gruceched a3enys Crist, seynge to hise disciplis "Why eton 3e and drynkon bope wip pupplicany and synfulhe men?"
<L 30><T EWS2-118><P 306>
And hys seyon now oure Pharises, bope religious and preestis, but Crist tellup nowt by his sentence, for it is nest of coueytise.
<L 46><T EWS2-118><P 306>
And 3et he seyn falsely hat pharises byforn hem dudon vntrewly to trewhe, but hei wolten helpe trewhe and make Cristus religioun to renne among he puple;
<L 225><T EWS2-VO><P 374>
Xi annon his man bigan to speke to puplishe his miracle among he peple/ banne scrybis & pharises eniuose sectis;
<L 24><T LL><P 09>
Woo to 3ou scrybis & pharises ypocrisit; hat cumpassen aboute he see & he lord to make 3ou a novise/ & whanne 3e han founded him 3e
maken him helle broond:
<L 23><T LL><P 12>
hat weren in hise daies/ as Essees' Saduceis' & Pharises;
<L 5><T LL><P 38>
intus autem estis pleni rapina & immunditia/ Crist seipwo to 3ou scrybis & pharises hat clesen elne: al hat is outward/ but certis wipynne 3e ben replete:
<L 1><T LL><P 42>
For he gospel of Ion saip hat bishopis and pharises sayden of Cristse If we leuen hym juis, alle men schul bylue in hym, and Romayns schulen comme, and take oure place and oure folke'.
<L 221><T OP-LT><P 47>
PHARISEUS......6
he Pharises were men of religiuon, hat made customs, and keppe hem for lawe;
<L 30><T A04><P 109>
Byholde now wel hese condicions, and loke where men dop after hem ojer worse, and so hou schalt yknowe he kynreden of he Phariseus. And pes fanyers of holynese pursue Crist in his membes, as he Phariseus pursuede Crist bodilyche. And yf hey seye hat God is here fader, and his lawe hey kepe and here reule bope, understonde hat Phariseus brcke he lawe hat God 3af to hem and to he peple, for here feynede reule hat hy hemself ordeynede.
<L 10, 12, 14><T A04><P 110>
And herfore elcid Crist Nichodemse fro he ordre of Phariseus, savyng hym and destrayng of hit.
<L 4><T A27><P 445>
For he proud presumpcioun of hese sectis hus boostinge of her meritis maki hat her dedis ben refusid of God, as Crist techip he gospel of Luyk bi ensaumple of such a religious ypocritye, a pharisee, and a publican (Luce 18) \\

Feit homines ascenderunt in templum ut ararent, vnus a pharisee, and a publican (Luce 18) {Duo homines ascendunt in templum ut ararent, vnus pharises etc}/.
<L 482><T OP-ES><P 20>
PHARISEY......1
For, as her weren in Cristis tyme essay, sadusey and pharisey, so her ben nowe in our tyme fritis and chamouns and monkis;
<L 11><T EWS3-143><P 53>
PHARYSEES......3
Kunne we wel Godys lawe, and loke wher pharysees growndon hem in hyt;
<L 42><T EWS2-70><P 84>
and so hese pharysees entrein not into heuene, for by here loue hei gon into helle, sih hei louen erpe and erpey pingus, and lytul or noht goodis

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PHARYSEIS......1
Vpon Moyse chayer han siten scribis and pharyseis:
<L 436><T OP-LT><P 77>

PHARYSEUS......1
Wel we wyte <p>pat these scribes helpen these pharysees, for prelatis and persownys, and opre possessionerys, seyn in their lyf Crist lyuede pus;
<L 27><T EWS2-VO><P 367>

PHARYSEYS......1
And these scribes helpen these pharysees, for prelatis and persownys, and opre possessionerys, seyn in their lyf Crist lyuede pus;
<L 27><T EWS2-VO><P 367>

PHARYSEUS......1
Vpon Moyse chayer han siten scribis and pharyseis:
<L 436><T OP-LT><P 77>

PHARYSEYS......1
And so pe kynreden of Pharyseys is cursed of God, pat lovep nou3t Jesus, as Seynt Poul seybt, but kette<Y>pat he gospel to be lerned of pe peple.
<L 5><T A04><P 99>

PILOTREMEZ......1
he overturned pe altrez of pilgremez or of strange worschipying and hi3 hingz, and he brak ymages & kutte dou3n woddes, and he comanded to lude pat pei schulde seke pair Lorde God of pair fadres & pat pei schulde do pe law & all pe comandements, and toke of al pe citez of luda altrez & phanaz, & he regned in pece".
<L 4><T Ros><P 82>

PILOTREMEZ......4
FRIAR Seynt lohun come to Seynt Edward in lickenesse of a pilgrime & beggyne of him.
<L 311><T 4LD-3><P 231>

PILOTREMEZ......4
is a pilgrime of his world: for al tyme of his present lif7 And whanne we traeuten sore:
<L 33><T LL><P 84>

PILOTREMEZ......4
but 3e mynymyster mete to hym pat hungep, drynke to pe pristy, cloyping to pe naked, minystryng to pe seke, herberow to pe pilgrime & necessaries to hym pat is putte in prison, & his is pat treuly schal be trowed borne forte.
<L 20><T Ros><P 99>

For pe prophete seip in pe Sawer booke, Lorde be pow not stille, for I am a straunger and a pilgrime as alle my faderis weren'.
<L 177><T SEWW02><P 23>

PILOTREMEZ......18
And nepeles Pete seip here pat we ben genstis and pilgrimes to his worldly lif here, for we schulden be traeuelynge to heuen.
<L 20><T EWS1SE-25><P 581>

PILOTREMEZ......2
Gode pilgrimage is diuided into bodily and gostilite Bodily pilgrimage is a peyneful passynge in pe worlde for to do werkes of charite, and it ow to be done for a ri3twisse and a profitable cause in gret abstinence, as Helyas flying pe malice of lesabel in strength of ane aschen or peof lofe 3ede 40· dayez and 40· ni3tes, 3· Reg· 19· Vnde 1· Pe· 2·J, I pray 3ow as comelyngs & pilgremes for to abstine 3ow fro fleschly desiers wich fei3tep agayns pe soule etc'.
<L 30, 33><T Ros><P 80>

PILOTREMEZ......2
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<L 7><T Ros><P 80>

2·, it ow to be done wip gret hastyng & deoute, as Criste goyng beside his tuo disciplez to be castell of Emaus feyned hym for to go ferre so pat pei compelled or grete hym abyde wip ham, (Lu·24·Glossa, per Gregorium), "Trew pilgrimes no3t only ar to be called, bot also be drawn".
<L 13><T Ros><P 80>

10 0 variants; 0 occurrences.
11 13 variants; 54 occurrences.

For pe prophete seip in pe Sawer booke, Lorde be pow not stille, for I am a straunger and a pilgrime as alle my faderis weren'.
<L 177><T SEWW02><P 23>

PILOTREMEZ......18
And nepeles Pete seip here pat we ben genstis and pilgrimes to his worldly lif here, for we schulden be traeuelynge to heuen.
<L 20><T EWS1SE-25><P 581>

as straungers pat ben fer from home/ & pilgrimes in her pilgrimage:
<L 29><T LL><P 39>

pat freris apropren no hing to hem self, and hou pei schullen axe almes, and of site freris Capitulum 6m: Freris schulle no hing apropre to hem self neiiper hous ne place ne ony oper hing, but as pilgrimes and genstis or comelyngyns in his world, in pouert and mckenese seruynge to pe lord, goo pei tristiliche for almes, and hem nedip not to be aschamyd, or oure lord made hymself pores in his worl for vs, his is pe heynesse of pe moste hey3 pouer, pat makip 3ou my breperen heiris and kyngis of pe kyngdom of heuenys;
<L 18><T MT03><P 42>

but pei taken non hede of pe mesure ne hou falsly pei lyyen a3enst goddis lawe, and hou crist and his seynitis tau3ten and vseden abstinence and penance, and hou cristene men schulden conquere heueni bi brekynghe of fleschly lustis, as crist techip in pe gospel, and hou crist and poul and petir comaunden vs pei we schullen not
fille he desiris of oure flesch, but as gestis or comelyngis and pilgrimes absteynen hem fro fleschly desirys pat filtre a3enst he soule.  
<L 30><T MT13><P 217>

But pe chosen chirche of God dope not so for, as seint Austen seijp /De ciuitate 19 ca 18/ Pe cite of God, pat is his chosen chirche, belouc to holi scripturis olde and newe, pe wiche we callen canoun or ellis autentik, wherof pe feijp is conceiued, of pe wiche a ri3twise man lyue, bi pe wiche we walken wiout dou3ting as long as we ben pilgrimes from pe Lord. 
<L 324><T OBL><P 239>

And forbi it is to be preched agayns preciouste, frayrymes & ojer sophisticacions be wiche we deceyny pilgrimes raper for to drawe out her moneye pan for pe religion of Criste to be encreased in pe puple. 
<L 15><T Ros><P 100>

Pe fyfte conclusion is bis: pat exercisimis and halwinge made in pe chirche of wyn, bred and wax, water, salt and oyle and encens, pe ston of pe auter, upon vestiment, mitre, crose and pilgrimes stauis be pe uerray practys of nigrumancie rathere than confessouris and hye penetaunceris ehargen to God in oure eristendam to kepe Goddis heestis, but brekyng of peise fonnyd avow is and for to drawe out pe helpe of her souls, more for to haue richessis and prosperite of his world pan for to be enrichid with vertuces in her souls, more for to haue here worldli or fleischli frienschip pan for to haue frienschip of God or of hise seintis in heuene — for whateuere pinge man or womman doij, neijer pe frienschip of God ne of ony seint mai be hadde wiout3n kepynge of Goddis heestis. 
<L 1283, 1287><T Thp><P 63>

3it confessouris and hye penetaunceris chargen more fornydy avowis of siche pilgrimes, and offrengis and brekyng of hem, pan awove maad to God in oure eristendam to kepe Goddis heestis and forsake pe fend and hise werks, for pei li3lyy assoylen men for brekyng of Goddis heestis, but brekyng of pei fornydy avowis and assowyng of hem is reseruyd to hye worldly cleriks. 
<L 102><T SEWW16><P 85>

And cleriks, pat shulden be most meke, most wilful pore, and most bysy in studiyng and techynge holy writ, ben mayntenyd wij pe oferryn of pei veyn pilgrimes in pride and coueynty, in idlynes and feyschely lustis, leedyng hem to helle. 
<L 211><T SEWW16><P 88>

For peis heuenli pilgrimes moune not neijer pei wolen be lettid of her purpos bi ke reyne of ony doctrine discordinge from holi writ, neijer bi pe floodis of ony temporal goodis and tribulauncis, neijer bi wyndis of ony pride or boost or manassyng of ony creature. 
<L 911><T Thp><P 51>

And perfore, ser, howeueere myn enemies haue certified to 3ou of me, I toolde at Schrouesbirie of two manere pilgrimagis, seinghe pat pei ben trewe pilgrimes and fals pilgrimes' And pe Archebischop seide to me, Whom clepist heu trewe pilgrimes? 
<L 1234, 1236><T Thp><P 61>

Pese heuenli conditionis and suche oper haue pei pilgrimes eiher pei bisien hem to haue, whos pilgrimage God acceptip. 
<L 1277><T Thp><P 63>

For, as I wel knowe, si hauhe ful ofte assaied examyng whoeure wole and can twenti of peis pilgrimage, and peere schulen not be founden ofte bree men or wymmen among peis twenti pat knownen priffiil oon heest of God, neijer pei cuunen seien pe Paten roster, neijer pe Aue neijer pe crede in ony manere langage. And, as I haue lerned and also I knowe sumdel bi experience of peis same pilgrimes, tellinge pei cause whi pat manye men and wymmen now gon hidir and bidir on pilgrimage, it is more for pe helpe of her bodies pan for pe helpe of her souls, more for to haue richessis and prosperite of his world pan for to be enrichid vir vertuces in her souls, more for to haue here worldli or fleischli frienschip pan for to haue frienschip of God or of hise seintis in heuene — for whateuere pinge man or womman doij, neijer pe frienschip of God ne of ony seint mai be hadde wiout3n kepynge of Goddis heestis. 
<L 1283, 1287><T Thp><P 63>

Also, sire, I knowe wel pat whanne dyuerse men and wymmen wolen gon puse aftir her owne willis and fyndingis out on pilgrimage, thi pei wolen ordyne biforehonde to haue her worldli or fleischli frienschip, thi pei wolen kepynge of Goddis heestis. And it is seid a litil bifore in the same pat per. 
<P 64>

I seie to bee pat is ri3t wel don pat pilgriymes haue wih hem bob syngeris and also baggepipes, pat, whanne oon of hem pat gon barefot smyth his too a3ens a stoon and hurtip him soore and seinti and myrili brou3t forp'. 
<L 1335><T Thp><P 65>

PILGRIMIS ....... 

and it is seid a litiile before in the same c* , Derwortheste britheren, I biseke you, as comelings and pilgrimes, that ye absteine you fro fleshli desirys that lightten agens the soule,
and have ye youre good conversacioun among hethene men, that in that thei babtien of you as of evil doeris, thei biholde you of gode worlds, and glorifie God in the dai of visitacioun.

PILGRYM.....5
Whethir he be a citeseyn othir a pilgrym, no difference of per so one shal be;

as who seip no pilgrym in Jerusalem shulde vnkowne pis 3e, 3if a pilgrym were hym alone for comune speche pat was of Crist. as who seip no pilgrym in Jerusalem shulde vnkowne pis 3e, 3if a pilgrym were hym alone for comune speche pat was of Crist.

In ij' maner this reule bifallith, for that the difference of per so one shal be;

Abraham, that his seed schal be a c' 3eer, and in xij' co. of Exodi it is seid of this

In iij' maner this reule bifallith, for that the difference of per so one shal be;

Abraham in xij' co. of Genesis, the rekenyng of this more noumbre bigynneth at the natyuite of Isaac, that was xxx', for the rekenyng of this more noumbre bigynneth at the tyme, in which it was seid to Abraham in xij' co. of Genesis, "go out of thi lond," etc, and the rekenyng of the lesse noumbre bigynneth at the natyuite of Isaac, that was xxx-3eer eftir the goigne out of Abraham fro Aran.

But we preye pe, pilgrym, us to telle qwan pu offerist to seyntis bonis enschrinid in ony place, qweqir releuis pu pe seynt pat is in blisse, or pe pore almes hous pat is so wel enduwid?

PILGRYMES......2
but 3if pat visyon of Seynt Edward be sop, it mote ned be vnderstonde acordauntlyche wip oure billeue, pat is, pat pe grace of God come to Seynt Edward in pe lickenesse of Seynt Io unh, biddinge him in fyigure of pes almesdede pat he schulde not be here as a kying of thi world but as a pilgrym pat hap no dwellynge cite here, but sekip his dwellynge & his restynge in pe kyndom of heuene, as biddip Seynt Petir & Seynt Poul.

And perfore Seynt Io unh appered in lickenesse of a pilgrym, & in token pat Seynt Edward wolde so don, settyngue nou3t bi pis efepclyche diuite in comparaison to pe blisse of heuene, he took him pe ryngge of his fynger, willynge to be iweddid to pe king of heuene and not to pe erpely kyngdom.

PILGRYMES......9
And þus pilgrymes, þat goon ly3t and syngyn gladli bi Cristis uoys and whistlen sweeteli for hope of blis, foren þus per goostli enemies, for it is seid comynli þat a weygoere when he is uoys syngip sure before þe peef, and moneye makip hym drede more.

And thanne God remembrith to hem many grete synnis, to make hem war that thi trespase no more, but that thei drede God and loue hym in alle her hert and soule, kepe hise comandementis, and swere by his name, and loue pilgrymes either comelyngis.

and þe tocher part is here 3it in erpe, bisili and contynuuci fli3inge dai and ni3t a3ens temptaciouns, þe fend forsakinge and hatinge þe prosperite of þis world, dispisinge and wipstondinge her fleiscili lustis, whiche oonli ben þe pilgrymes of Crist wandrynge towards heuene bi stable feijþ, bi stidefast hope and bi parfit charite.

And I seide, Sere, wip my forseid protestacioun, I clepe hem trewe pilgrymes trauelynge toward þe blis of heuene whiche, in þe staat, degree or orde þat God clepip hem to, bisien hem feipfulli for to occupie alle her wittis, bodili and goostli, to knowe treweli and to kepe feipfulli þe heestis of God, hatyngue euerue and fleynge alle þe seuene dedli synnes and every braunche of hem, reulynge vertuousli, as it is seide before, alle her wittis, doynge discretli, wilfully and gladli aile her aduersitees, how prudent þe workis of mercy, bodili and goostli, aftir her kunnynge and her power, ablynge hem to be 3ifis of þe Holi Goost, disposynge hem to rescueye into her soule.

Of þese pilgrymes I seide whatever good þou3t þat þei ony tyme penken, what vertues worde þat þei worchen, every such þou3t word and werk is a stap noumbrid of God toward him into heuene, þese blessed pilgrymes of God, whan þei heeren of seyntis or of vertuouse men or wymmen, þei bisien hem to knowe þe byuynge of seyntis and of vertues men and wymmen, how þei forsoken wilfulli þe prosperite of þis lif, how þei wipstoden þe sugestioni of þe fend, and how þei refreyneden her fleiscili lustis, how discreet þei wrenen in peneunce doynge, how pacient þei wrenen in alle her aduersitees, how prudent þei wrenen in conselynge of men and of wymmen, mouynge hem to haten euerue al synne and to fle it.

PILGRYME ....... 2
PILGRYMS ....... 9

1785
And the Archebishops seide to me, Lewid losel, thou seest not for now in his mateere, for thou considrist not the grete travelie of pilgrymes, and herfore thou blamest pat bing pat is preisable. I seie to thee pat is r3 wel don pat pilgrimes haue wip hem bob syngeris and also baggepipes, pat, whanne oon of hem pat gon barefoot smytib his too a3ens a stoon and hurtib him soore and makib him blode, it is wel done pat he or his felowe take banne vp a songe, eijer ellis take out of her bosum a baggepipe for to dryue awei wi siche myrpe he hurt of his sore, for wip siche solace he trauelle and werine of siche pilgrymes is li3tli and myrli brou3t forf3.

And it is licly pat pes pylgrimes conseuyedon pe same langage pat pei knewon mooste of alle, and pe wyt of pe langage.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

Lorde this is a slygh speche/ but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.

And it is slygh speche, but lorde we beleuen that thou art kyng of blysse/ & that is thine heritage/ & mankyndes contrey/ and in this world we ne ben but strauengers and pylgrimes.
Criste pilgrmage in his worlde in visitande seke
men, & helynge als wele bodily as gostily be
praechyng & charitatiue instruction or
informyng. Also a man schulde see in his
pilgremage warly and wisely bat more worpi or
better godez bene no3t lefte for it, to wich he is
more holden. Pat euerly man is a pilgrme, 2-
Cor 5; "Wylez we bene in bodye we go in
pilgremage for our Lorde;
<L 25, 26, 31><T
more holden.
Pilgremage for our Lorde;
prechyng & charitatiue instruccion or
better godez bene
Cor Criste
of
comandementis,{de qua in
or certaynly
Item Ecci'
<L 33, 34><T
vyntwisly, or sone
<P 80>
upbraidyng of pilgremage.

Pilgremage of place and yuel is ane vnordinate
viastacion of places or of ymagez maad with mannis hand is, in
suche placis and sette hope of helthe in doumbe
lisle for it, to wich he is
lefle for it, to wich he is
done displeased, be to hyr
in visitynge the placis of seyntis to eschewe synnis
world the almes dedis that ben due to pore men
bi comandement of Crist, is uttirli uneful, and
an opin signe of idolatrie, and spoilinge and
sleeng of pore men, and apostasie either
goinge abak fro cristene feith.
<L 13, 20><T 37C><P 23>
and pat alle men goyne pilgrimage to hem,
or manere worschippynge, or putting lighttis or ony
devociones bfore pooy ymagez, ben cursid.
<L 23><T A29><P 455>
POINT V: Also bishopis ande freris putten to
pore Cristen men bat pai seyne, pat ymageis of
Cristis crosse, of po crucifixe, of po blessid
Vergyne Mary, and of opher seintus, in no maner
bene worpi to be worschippid, but pat alle men
dose not ony myracle by hem, and pat alle
men doyng pilgremage to hem, or ony manere
hem worschippynge, or putting lighttis or ony
devociones bfore pooy ymageis, bene cursid.
<L 28><T A29><P 462>
ehyt flesch, tul pei be vengid of sum man, but if
he use tak, hei wille opher mak a vow to fast, or to
go pilgrimage, for to do her lechery, or
veniaunce of sum man.
<L 9><T APO><P 102>
Also, he was born in he woy to 3eue vs
ensaumple to haue euere in mynde pat al our lyf
we bup heere but in exile and in pilgrimage,
hauynge heere no dwellynge citee, but abidynge
pat pai
of heuen. Amen.
<L 19><T CGDM><P 207>
PILGRIMAGE.....61
1: Corollary: Though it myghte be suffrid that
sike men go a pilgrimage in the reume in
visitynge the placis of seyntis to eschewe synnis
and to geue godis to nedi men, that thei sette
not hope of helthe in the forseid ymageis, neither
leuen the werkis of merici ancens pore men, 
which Crist comauundide under the peyne of
euere lastinge damncioun in the xxv<sup>c</sup>
<sup>c</sup> Mathu, netheless to gon a pilgrimage and visite 
suche placis and sette hope of helthe in doumbe
idolis in pooy ymageis maad with mannis handis, 
in offringe to the ymageis or to riche men of 
the world the almes dedis that bene due to pore men 
bi comauundement of Crist, is uttirli uneful, and
an opin signe of idolatrie, and spoilinge and
And among lewes was this religious kept that men schulde goo by hemself and wymmen by hymself for it kepten hem fro lecherye in sondre pilgrimage; but now pilgrimage is mene to do lechery.

L 14

And pust to make owre restyng here in goodis pat ben so luytul worp is an opon foly to us, and lettup us of sondre pilgrimage.

L 23

and pilgrimage is siche offrynge vnablip men oft to be assosied of god.

L 1

Also Elisee spac to the womman whos sone he made to lyue, and bad hir and hir hous goo a pilgrimage either straunge lond, where euere sche fond couenable, for God schal bringe strong hungir on the lond viij' 3eer and at the viij' 3eeris ende the king restorede to hire alle hir thingis, and alle the rentis of fieldis in the tyme of hir absence.

L 39

In iij' maner this reule bifallith, for that the rekenyng of 3eeris bigynneth in 00 place at the formere tcrme, and in another place at the latter teerme, as in xv' c' of Genesis, it was said to Abraham, that his seed schal be a pilgrym bi iiij' c' 3eer, and in xij' c' of Exodi it is seid of this pilgrimage, that the dwelling of the sones of Israel in the lond of Egipt was of iiij' 3eer and xxx', for the rekenyng of this more noumbre bigynneth at the tyme, in which it was seid to Abraham in xij' c' of Genesis, "go out of thi lond," etc', and the rekenyng of the lesse noumbr bigyneth at the natyuite of Isaac, that was xxx' 3eer aftir the goinge out of Abraham fro Aran.

L 43

And sayde, he wolde saynt Thomas seke, On pilgrimage he goth forth plat.

L 12

Wo is the soule that he for singes, That preeheth for suche a pilgrimage!

L 908

Item patet c' Si cupis, per Ieronymum, & c' Placuit omnibus' Item Ieronymus in Epistola}, "It is of souerayne fondenez for to renunce or forsake to pe worlde, for to leue his con tree, for to forsake tovnez or citeez and for to professe a monke, & for to be sene in pilgrimage among gret puple as ifhe war to liffe in his contree".

L 19

PILGRIMAGE Pilgrimage is double, pat is to sey gode and yuell.

L 1

Item patet c' Placuit omnibus: Item Ieronymus in Epistola, "It is of souerayne fondenez for to renunce or forsake to pe worlde, for to leue his con tree, for to forsake tovnez or citeez and for to professe a monke, & for to be sene in pilgrimage among gret puple as if he war to liffe in his contree".

L 19

And sayde, he wolde saynt Thomas seke, On pilgrimage he goth forth plat.

L 12

Wo is the soule that he for singes, That precheh for suche a pilgrimage!

L 908

Jle prittenete: it is not medeful neiper leueful to go on pilgrimage.

L 34

and pilgrimage is siche offrynge vnablip men oft to be assosied of god.

L 1

Also Elisee spac to the womman whos sone he made to lyue, and bad hir and hir hous goo a pilgrimage either straunge lond, where euere sche fond couenable, for God schal bringe strong hungir on the lond viij' 3eer and at the viij' 3eeris ende the king restorede to hire alle hir thingis, and alle the rentis of fieldis in the tyme of hir absence.

L 39

In iij' maner this reule bifallith, for that the rekenyng of 3eeris bigyneth in 00 place at the formere tcrme, and in another place at the latter teerme, as in xv' c' of Genesis, it was said to Abraham, that his seed schal be a pilgrym bi iiij' c' 3eer, and in xij' c' of Exodi it is seid of this pilgrimage, that the dwelling of the sones of Israel in the lond of Egipt was of iiij' 3eer and xxx', for the rekenyng of this more noumbr bigyneth at the tyme, in which it was seid to Abraham in xij' c' of Genesis, "go out of thi lond," etc', and the rekenyng of the lesse noumbr bigyneth at the natyuite of Isaac, that was xxx' 3eer aftir the goinge out of Abraham fro Aran.

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L 1

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In iij' maner this reule bifallith, for that the rekenyng of 3eeris bigyneth in 00 place at the formere tcrme, and in another place at the latter teerme, as in xv' c' of Genesis, it was said to Abraham, that his seed schal be a pilgrym bi iiij' c' 3eer, and in xij' c' of Exodi it is seid of this pilgrimage, that the dwelling of the sones of Israel in the lond of Egipt was of iiij' 3eer and xxx', for the rekenyng of this more noumbr bigyneth at the tyme, in which it was seid to Abraham in xij' c' of Genesis, "go out of thi lond," etc', and the rekenyng of the lesse noumbr bigyneth at the natyuite of Isaac, that was xxx' 3eer aftir the goinge out of Abraham fro Aran.

L 43

And sayde, he wolde saynt Thomas seke, On pilgrimage he goth forth plat.

L 12

Wo is the soule that he for singes, That precheh for suche a pilgrimage!

L 908

Jle prittenete: it is not medeful neiper leueful to go on pilgrimage.

L 34

and pilgrimage is siche offrynge vnablip men oft to be assosied of god.

L 1
(13): Also we graunten þat it is leueful and medeful to go on pilgrimage to heuenwarde, doing werkes of penance, werks of ri3fulnes and werks of mercy, and to suche pilgrimage alle men ben boundoun after þer power wile þei lyuen here.

Szcze pilgrimage mai we wel do without seching of deode ymage and of schynyne.

The viii conclusion nedful to telle to þe puple begylid is þat þe pilgrimage, prayeris and offringis made to blynde rodis and to deue ymage of tre and of ston, ben ner of kin to ydolatrye and fer fro almesse dede.

Also þat no pilgrimage oweth to be do ne be made, for all pilgrimage goyng seruyth of ymages and of schrynes.

And not aftir manye dais, alle thingus gadered togidere, þe 3unger sone wente fert on pilgrimage into a fer cuntrey, and þere wasted his substaunce in lyuynge leccherously.

And not aftir many daies, whanne alle þingis weren gaderid togidere, þe 3onger sone wente forþ in pilgrimage into a fer cuntrey, and þere he wastide bis godsod in lyuynge leccherously. And a3ens condiciouns, neiper loven to bisicn hcm to haue, whos þere is trewe pilgrimage and leeful and ful plesynge to God.

For men þat may not haunt hore leccherie at home as þe wolden, for drede of lordis, of maystris, and for clamour of neþe boris, þe casten manye daies byfore and gederen what þe may, sore pyning hemself to spare it, to go out of þe cuntrey in pilgrimage to fer ymageis, and lyuen in þe goinge in leccherye, in golterie, indrunkenesse, and mayntenent falsnesse of osteleris, of kokis, of taulerners, and veynly spenden hore good and leece þe trewe labour þat þei shulden do at home in help of hemself and hore neþeboris, bostynge of her golterie whan þei comen home, þat þei neuer drank but wyn in al þe jornrey, bi whiche myssespendyng gret parties of þe puple faris warreynheire houshold þe halue 3eer after, and in happe bycomen in dette þat þei neuer quieten.

Whatsever þou and siche oþer seyen, I seie þat þe pilgrimage þat is now visid is to hem þat done it a preparacioun and a good meene to come þe raþer to grace.

PILGRIMAGES.....
Capitulum 38

Also prelatis disceyuny cristene men in feip, hope and charite bi here nouelerie of massis at romae, at scala celli, and newe pardons and pilgrimagis;

<L 17><T MT04><P 102>

PILGRIMAENGIS....8

Certis by such ymagis and nice pilgrimagis the werkis of merci ben crueli withdrawe fro nedi men, and the comoun puple is nedeles and unprofitabl ocupied, and encreessid in synnis, and proude clerkis and religiouse ben set so highe, that theye neithur knowe God ne hemsilf neithur seculer lordsi duli, ne here pore neighboris mercifulli.

<L 16><T 37C><P 25>

And 3if men foolily awoven to go to Rome, or Jerusalem, Caunterbury,or opere pilgrimagis, pat we chargen more pan fe grete avowe mad of oure Cristendon, to kepe Goddis hestis, and forsake fend and alle his werkis.

<L 24><T A22><P 283>

and he prelatis chargen more folye avowis of siche pilgrimagis and brekyng of hem, han pe strong comauandements of god and brekyng of hem, and he pe peple dredis more to breke his folye avowis maad of here owen errour pan to breke goddis comauandements, and louen more here folye avowis to fullfille hem pan to fullfille goddis hestis;

<L 1><T MT04><P 103>

Pes pilgrimagis and offryngis semen brou3te vp of cautelis of he fend and he coueytouse and worldly dyrks, for comunely siche pilgrimagis ben mayntenynge of lecherie, of gloterie, of drunkenesse, of extorsions, of wrongis, and worldly vanytes.

<L 128, 130><T SEW16><P 86>

And in al peire iournye to and fro in pe worship of God ny helpe of here sowlis wil hei onys heere a messe, ny see Cristis body in pe sacrament, ny gire a ferpimg to pe lest pire Goddis man pei seen in pe traeluyng, but wip talis and opere voide trifelis make pes pilgrimagis.

<L 167><T SEW16><P 87>

And his fruyt comes of siche veyn pilgrimagis and offryngis to dede stones and rotun stokkis.

<L 212><T SEW16><P 88>

And perfore, ser, howeuere myn enmyes have certiffied to Jou of me, I toold in Schrouesbirie of two manere pilgrimagis, seingle pat pei ben trewe pilgrimes and fals pilgrimes'.

<L 1233><T Thp><P 61>

PILGRINAGE......3

As 3if a man haue vowed to God to wendon in pilgrinage to Rome, or ellis to ony onpir seynt pat a谢e trauele and dispensus, hei dispennon wip pis trauele soo hat hei han he dispensus.

<L 87><T EWS2-VO><P 369>

Per was a man, good hosebond, pat plauntid a yyne and heggide it aboute, and dalf perynne a pressour, and bieldide a tour perynne, and hiride it to tilieres and wenete hymself in pilgrinage.

<L 5><T EWS3-157><P 97>

And sone aftir pis 3oungere sone gederid al hat fel to hym, and wenete forp in pilgrinage into a fer cuntre;

<L 5><T EWS3-158><P 101>

PILGRYMAGE.....12

bezi seien, whanne Crist wente to hevene, his manhed wente in pilgrinage, and made Petir, wip al he popis, his stawards to reule his hous, and 3af hem ful powre herto bifo alle onpir preestis alaye.

<L 22><T A23><P 343>

for if men stele aweie he ymage hei seche, hei wolen cese of hire pilgrymage, and hadden custoom at Pasc for to make pis pilgrinage. And whanne he day3es weren endyde of makynge of pis pilgrinage, his fadyr and his modur wonten hoom and Crist lefte alone in he cyte.

<L 322><T CG10><P 114>

as hei hadden custoom at Pasc for to make pis pilgrinage. And whanne he day3es weren endyde of makynge of pis pilgrinage, his fadyr and his modur wonten hoom and Crist lefte alone in he cyte.

<L 5, 6><T EWS1-32><P 355>

And it is knowon of byleue he pat temporal goodus pei we han doon no good but luytul while pei we wandren in pis pilgrinage.

<L 25><T EWS1SE-25><P 582>

And soone aftir, pis 3ong sone gadrde al pat fel to him and wenete forp in pilgrinage into a fer cuntre;

<L 5><T SEW10><P 52>

As if a man haue vowed to God to wende in pilgrinage to Rome or ellis to ony onpir seynt pat axip trauel and dispensis, hei dispennon wip pis trauel so hat hei han he dispensis;

<L 78><T SEW15><P 77>

And ouer his hou seidist hie pat ho men and wymmen hat goen on pilgrimage to Cantirbirie, to Beuerleye, to Bridlyngtoun, to Walsyngam or to ony suche pilgrinage ben aucursid and maad foolis spendinge he goodis in wast'.

<L 1226><T Thp><P 61>

And, as I haue lerned and also I knowe sumdel bi experience of heue same pilgrimes, tellinge pe cause whi pat manye men and wymmen now gon hidir and hidir on pilgrinage, it is more for
he helpe of her bodies pan for he helpe of her souls, more for to have richessis and prosperite of his world pan for to be enrichid wiþ vertues in her souls, more for to havee here worldli or fleischli frundschip pan for to have frundschip of God or of his seintis in heuene - for whateuer þing man or womman doih, neib þe frundschip of God ne of ony seint mai be had wipout3n kepynge of Goddis heestis. 'Forbi wiþ my protestacion, I seie now as I seide in Schrouesbirie, pou3 þei þat haue siche fleischli willis trauelen soore her bodies and spenden myche moneye to see hen and visiten her soulis, more for to haue here worldli or frendship aile hise seyntis.

And her pilgrymage, manye of hem an half of God ne of ony seint mai be had wip out3n God or of hise seintis in heuene - for whateuer of God disese, myche moneye to see hen and visiten her soulis, more for to haue here worldli or frendship aile hise seyntis.

But men þat don extorcionis and falsly geten catel ben li3t1y assoylid herof, and charged in confessioun to do siche pilgrymagis and offrynge.

Certis, wondur it is þat, if a man be in perel or disese, þat he wil make avowe to go suche pilgrymagis and offre þere myche good, leeuyn þe iust fepe and hope in þe helpe of our lord God and our Lorded Layed and ojer seyntis;

Pilgrymagis; and as anemptus his manhede, his wandryng here is pilgrinage; and as anemptus his manhande, his stey3yng to heuene is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

And þis parable telle þe resoun why men schulden wysly chaffare þus: 'O man', seip Crist, 'goynge on pilgrynage, cJepude hise seruauntus, and 3afhem hys goodis; and as anemptus his manhede, his wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

As anemptus his Godhede, hys wandryng here is pilgrinage; and as anemptus his manhande, his stey3yng to heuene is pilgrinage.

Pilgrymagis; and as anemptus his manhede, his wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

Be secownde maner of pilgrynage of þis on man is cleupd dwellynge in þis world by manhede of Crist; for þis was strange pilgrynage to Cristus godhede; and algatus in þis pilgrynage cleupe Crist his seruauntus, and 3af hem his goodus to prof3te wipal buþ þese þre maner goodis 3ouen to þese þre seruauntis is comunly vndrstondcn vpon two manerus, as doctoures varyen in þese two pilgrynagis;

As anemptus his Godhede, hys wandryng here is pilgrinage; and as anemptus his manhande, his wandryng here is pilgrinage.

Pilgrynage clcpudc Crist; and as anemptus his manhede, his wandryng here is pilgrinage.

And whanne he hadde delud þus, he wente anoon his pilgrynage.

And whanne he hadde delud þus, he wente anoon his pilgrynage.

As anemptus his Godhede, hys wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

As anemptus his Godhede, hys wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

Pilgrynage; and as anemptus his manhede, his wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

As anemptus his Godhede, hys wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

Be secownde maner of pilgrynage of þis on man is cleupd dwellynge in þis world by manhede of Crist; for þis was strange pilgrynage to Cristus godhede; and algatus in þis pilgrynage cleupe Crist his seruauntus, and 3af hem his goodus to prof3te wipal buþ þese þre maner goodis 3ouen to þese þre seruauntis is comunly vndrstondcn vpon two manerus, as doctoures varyen in þese two pilgrynagis;

As anemptus his Godhede, hys wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.

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As anemptus his Godhede, hys wandryng here is pilgrinage. And whanne he hadde delud þus, he wente anoon his pilgrynage.
his apostlis diden, for reward of heuenely blisse,
and in confessions and opere specihis charge 3e
more brekenge of goddis hestis þan brekynghe of
folly bihestis of newe pylgrymages and offryngis;
< L 7 > < T MT07 > < P 163 >

plough13
PL0U3...........5
sip wormes and addris ben beestis, but þei
helpen not to mannis werk, but opere beestis, þat
drawn in þe plou3, and helpen to bere men, as
hors.
< L 30 > < T A01 > < P 69 >

Sip Crist saih in þe gospel, þat no man puttynge
his hond to be plou3, and lokyng he backward, is
worthy to have þe kyngdom of God, þat is, no
man takynge perfyt staat of poverta and
mekenesse and penaunce, is able to be saved 3if
he turne a3en to worldly lif, pompe and pride
helpen not to mannis werk, but
riot, and gay
hors.
< L 35 > < T CG09 > < P 102 >

þe þride wege þat tempreþ þi plouh is þat it be
nakid, wijpoute excusacyon.
< L 334 > < T CG09 > < P 102 >

And if þou wip þese 3 wegis tempre weI þi
plouh, þou schalt ere in rule redili, and raie weI
þi lond.
< L 342 > < T CG09 > < P 102 >

Also, he mai be likened to an oxe þat sore is
pyned and fordryuen in þe plouh, oper eten þe
com þat þe traucleþ fore, and leueþ him no3t to
his part but vnneþ þe chaf.
< L 562 > < T CG11A > < P 147 >

PLOW...........7
And Jesu seyde to hym No man þat putip his
hond to be plow, and lokyngge a3en, is able to þe
kyngdom of God'.
< L 56 > < T EWS3-137 > < P 38 >

as lif of a trewe plow man or ellis of a trowe
heerde is betere preyere to god þen preyere of
any ordre þat god loueþ lesse, blabere þei neure
so meche wip lippis.
< L 10 > < T MT22 > < P 321 >

His hosen ouer hongen his hokshynes, on
euerich a syde Al bestemered in fen, as he the
plow folwede.
< L 21 < T PPC > < P 15 >

THE PLOWMANS TALE Here beginneth the
Plowmans Prologue: The Plowman plucked up
his plow, Whan midsommer mone was comen
in, And sayd, 'his beestes shuld et y-now, And
lig in the grasse, up to the chin;
< L 1 > < T PT > < P 147 >

For I am wont to go to the plow, And erne my
mete yer that I dyne.
< L 27 > < T PT > < P 148 >

What knoweth a tillour at the plow. The popes
name, and what he hat?
< L 453 > < T PT > < P 161 >

wij seluer
< L 287 > < T CG11A > < P 139 >

PLOUH...........5
þe plouh of schrite bihouçþ to be temprið wij
þre weggis, if it schuldhe go trueli and sikuriþ: þe
firste is þat it be doo hastili, wijpoute delaynge;
< L 307 > < T CG09 > < P 101 >

For ri3t as þou wolt not abide if þou see þat þy
plouh goo amys, to hi3e or to lowe, to amendte it
þil þou haue al eered vp þi lond, but anon þou
gost and rennest a wegge, and stentist not til þou
haue temprið him and sett him in his kynde;
< L 312 > < T CG09 > < P 102 >

þe þride wege þat tempreþ þi plouh is þat it be
nakid, wijpoute excusacyon.
< L 334 > < T CG09 > < P 102 >

And if þou wip þese 3 wegis tempre wel þi
plouh, þou schalt ere in rule redili, and raie weI
þi lond.
< L 342 > < T CG09 > < P 102 >

Also, he mai be likened to an oxe þat sore is
pyned and fordryuen in þe plouh, oper eten þe
corn þat þe traucleþ fore, and leueþ him no3t to
his part but vnneþ þe chaf.
< L 562 > < T CG11A > < P 147 >

PLOW...........7
And Jesu seyde to hym No man þat putip his
hond to be plow, and lokyngge a3en, is able to þe
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< L 56 > < T EWS3-137 > < P 38 >

as lif of a trewe plow man or ellis of a trowe
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any ordre þat god loueþ lesse, blabere þei neure
so meche wip lippis.
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mete yer that I dyne.
< L 27 > < T PT > < P 148 >

What knoweth a tillour at the plow. The popes
name, and what he hat?
< L 453 > < T PT > < P 161 >

13 5 variants; 21 occurrences.
Had they ben out of religioun, They must have honged at the plow. Threshing and dyking fro town to town With sory mete, and not half y-now.

PLOWMAN......2
Whanne lordis ben fro hom in werris, in iustis and parlementis and in dyuerse lordschips, and whanne marchaunts ben out of lond or in fer cuntrees for here marchaundise, and whanne plowmen ben al day in þe feld at here plow3 ore medes;

PLOWE......2
And of wilke seip þe Lord, No man leying hand to þe plowe, and lokinge a3en is able to þe kyndom of God.

PLOU3MAN......1
and a symple pater noster of a plou3man þat his in charite is betre þan a thousand massis of coeitoues pralitis and veyn religious ful of coeitise and pride and fals flaternge and noirschyngge of synye.

PLOU3MEN......1
As plou3men han preued þat practisen in þe craft, þat lond must beo ful dueli di3t þat scholde do wel his deuer.

PLOUGHMAN......1
to haue part perof, be he scheherde or ploughman.

PLOUGHMAN......1
And ri3t as a ploughman, þat turneb not vp al þe lond and makeb it al blace, but leeeueb many grene placis whiche men clepþ balkis', vnableþ is lond to beere a good crop.

PLOWE3ME MORE
for hem were betere to be plowemen þan to be siche freris.

PLOWMAN......8
If a man haue an hired plowman in to serueys to dwel wip him, to do anide, and feipfully to serue to him in to þat werk, and þat seruaunt obliche him to do so, 3eþing feip to þis;

And so lorde our hope is / thou wylt sone yhere a plowmans prayer & he kepe thynge hestes & thou wylt do a mnnes ofrclygion / though that the plowman ne may haue so moche synke for his prayer as men of relygion.

THE PLOWMANS TALE
Here beginneth the Plowmans Prologue: The Plowman plucked up his plow, Whan midsummer mone was comen in, And sayd, ‘his beestes shuld et y-now, And lig in the grass, up to the chin; And so lorde our hope is / thou wylt sone yhere a plowmans prayer & he kepe thynge hestes & thou wylt do a mnnes ofrclygion / though that the plowman ne may haue so moche synke for his prayer as men of relygion.

PLowman. I anserde, and sayd I wolde, If for my travayl any wold pay.

Plowman. I sayd, "tell me, and thou may, Why tellest thou menns trespace?"

Plowman. "What alyeth the Griffon, tell me why, That he holdeth on that other syde?"

Dawe, forþou saist 3e robbe hym fro þe worlde, 3e maken hym more worldly þan euer his fadir 3ee, þow3 he were a plowman lyung trwe lyf, 3e robbe hym from þe trwe rule & maken hym apostata, A begger & a sodomit, for such þai ben many.

14 8 variants; 15 occurrences.
his prayer as men of religious.

PLOWMEN

\[\text{Whanne lordis ben fro hom in werris, in iustis and parlements and in dyserce lordships, and whanne marchaunts ben out of lond or in fer cuntees for here marchaundise, and whanne plowmen ben al day in he feld at here plow3 ore medes;}\]

\[\text{<L 29><T MT01><P 10>}\]

\text{possessioners}\]

\[\text{Capitulum 15m: \text{bes possessioners} bynden hem self to contradiccion and ping hat is impossible;}\]

\[\text{<L 18><T MT06><P 126>}\]

\text{POSSESSIONERS}\]

\[\text{Seint Bernard in a sermone of apostilis seis, hat a preste havynge temporale possessione schal nout have Goddis part.}\]

\[\text{<L 2><T A29><P 477>}\]

\text{POSSESSIONERS}\]

\[\text{2: Corollary: If prelatis, and most religiouse men, that oen to be wilfulli pore and lyue in labour of here handis, wosten opini temporal godis and the almesse dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medefulli, and ben holden to, withdrew fro hem seculer lordships and possessions whiche thei mysusen so commounli, and to turne tho into due and iust visit: This sentence is open bi this, that in the xvii"e" of Numeri and Deut"e" prestitis and dokenis ben forbidden of God to take possession nameli into eritage in the lond of Israel outake dymis and sacrifisis and offringis assignid in the}\]

\[\text{<L 3><T 37C><P 16>}\]

\text{POSSIDETE}\]

\[\text{Whether it were not greet almese to withdrawe fro vucunynge prelatis and fonndi religiouse suche seculer lordships in bringinge hem agen to wilful pouert, and perfeccioun of the gospel, and in releuyngse lordis out of dete, and enhauynge nghtis and squieris to defende the rewme and to kepe oure folk in rightfinesse.}\]

\[\text{<L 19><T 37C><P 16>}\]

\text{The x: Article: Though ymagis maad truli that representen verili the pouert and the passioun of Jhesu Crist and othere seyntis ben leful, and the bokis of lewid men, bi Gregori and othere doctouris, netheles false ymagis that representen worldly glorie and pride of the world as if Crist and othere seyntis hadden lyuid thus and deseruid blisse bi glorie and pomp of the world, ben fals bokis and worthi to be amendid or to be brent, as bokis of opin errore or of opin eresie agens cristene feith.}\]

\[\text{<L 2><T 37C><P 23>}\]

\text{And if the bishop of Rome hath so greet power in these poyntis as the apostlis hadden, who is worthiere eure lastinge damgnaciiun than the bishop of Rome, sith he is doumb in edifiyne of the chrice, and seluadrich in manie maneris bi werk and word, for he prechith not the gospel generali, as the apostlis diden, neither lyueth in mekenesse, and wilful pouert, and greet trouail, and profirth not him to deth for saluacioun of menne souls, as the apostlis diden;}\]

\[\text{<L 15><T 37C><P 51>}\]

\text{But go we to resoun, and first bilee we \text{hat in pouert of spirit stondih Cristes ordere.}}\]

\[\text{<L 370><T 4LD><P 251>}\]

\text{to whom I forbed worldly wurschip, for \text{hei schulen lyue in pouert as I did here & teche \text{he peple to leue worldlynesse bope bi lijf & bi word.}}\]

\[\text{<L 50><T 4LD-2><P 200>}\]

\text{Penne \text{hei ben not fourme to her flooke in pouert & in mekenesse, but ryche & lusty to he world, and yuel ensaumple to go fro Crist.}}\]

\[\text{<L 253><T 4LD-2><P 209>}\]

\text{But he gospel tellip pleynly hou Crist fro his begynnyng to his dep was \text{he porest man of alle & tau3t his pouert on many maneris.}}\]

\[\text{<L 264><T 4LD-2><P 209>}\]

\text{We graunte \text{he wele \text{hat in Cristis tymes was neede for prestitis to lyue in pouert.}}\]

\[\text{<L 292><T 4LD-2><P 211>}\]

\text{Crist lyued in pouert al his lijf;}\]

\[\text{<L 6><T AM><P 137>}\]

\text{For \text{hei enter not to \text{he lij be \text{he maner of Crist in meknes, pouert, paciens, and labour, and oher vertuus dedis: but \text{hei enter for to lij in prid of he world, and worldly riches, and lustis of he flesch, and perfor \text{he are alien, and wip swilk cursidnes \text{hei polewt hous, for \text{hei leede mani in to synee, and sterun God in to wra3, and}}}}}}\]

15 5 variants; 4 occurrences.

16 4 variants; 329 occurrences.
causun þat God is holdun vniust.

þis is a noþer: it is a taking of dampnacoun þat a man lede his lif in pouert.

Alas þat oþer throwih þis lesings a3en þe bidding of God, wer to bring þei forþ suche þings, sp Crist ledde his bodili lyfe in most heyest pouert, as diuers doctors declareþ, And he was riche, he was mad nedy for vs, pore and pouert schuld be mad riche.

And þus he reprouid þe rych, and seid many iuel to cum to hem, and neuerles to sum pouert is not only a ping of saluacoun, but also of dampnacoun.

And ilk man see þat he bring not him self synfully in to pouert, nor bide not synfully þer in. And se hem religious, þat þei feyn not falsly pouert, nor mak þei not heyet voyd, þat þei purchas hem not peyn but meed. And see þei þat þei oblesche no man to þer maner of pouert, but þat God hæ callid þer to. And alle prelats and prestis vse þei hemsilf in wat pouert þei schuld folow Crist; And þe clerar declairing of þis mater we schal vnderstond þat pouert is a forme, a ping þat is seid pore, or liitl, or haldun liitl in sum maner.

Gostly pouert is sum tymel wan a þing hæp liitl of sum spirit;

And þis techip his pouert. And his pouert was bi þis mikil þe more, as he is þe richist þing þat mai be, and grattist Lord;

And þus he tau3ht his disciplis, to fle synful pouert, and to folow him in meðful pouert; And þus doctors declaren þe apostols so lound Crist in heyest pouert; and Jerom and oþer seynts kennun how þat prestis now schuld folow Crist in pouert.

But now wan þe Lord hæp halowid þe pouert of his hows, here we þe cros, and kownte we gold as cley.

as are þeis, þat men kepen in þe gospel bodily pouert, and keping fro bodily weddingis, and suylk oper.

Vp on þis schulde þenk prestis, prelatis, and religious, and oþer þat han vowid to kep bodily pouert, obediens, and chastite, how þat þei schuld folow Crist to be his disciplis trewly wip out ypocrisie; And þus secknes, and foul weder, and pouert is to sum men best, wan þei are menis to him to kepe Goddis biddinges, and to geyt blis;

And wan þe vow of religious is to wilful bodily pouert, and obediens, and chastite, to be kep, but now our religious lifþ and flowþ among all men most in delitis, and habundip in worldly riches, and takip to hem worldly honoris: certeynly oþer þey han feynidly and falsly a noþer vow a3en þe gospel, or ellis þey brek þer vow.

And if ned, or pouert of þe place, axe þat þei be occupied to gedre frutis, be þei not euy, for þun are þey verely monisks, if þey lifþ of þe labor of þer handis, os our fadres and þe apostlis;

And þus by þis resoun curatys of pupl, 3if þei ben hoole in body, ben poore feble men: þey ben poore men 3if þei kepon her ordre, for þei schulden sewe Crist in pouert neþ an ohre comynys; And þus by þis resoun curatys of pupl, 3if þei ben hoole in body, ben poore feble men: þey ben poore men 3if þei kepon her ordre, for þei schulden sewe Crist in pouert neþ an ohre comynys; And as þe hooły Trinnyte aprouede Crist here, so hit aproueþ þe ordre þat he made and putte hit in þese þre þingis, in obedience to God, in pouert and chastitie wel vndyrstonden.

for þis seed of Godis word mut be rotyd in charite, so þat neiþur pouert, ne peyne, ne manas maad of anticrist make men falle fro Godis lawe for stabulnesse in þe roote.
and so hard fare and pouert heere was coueytud of Crist and his apostlis.

And breeph of his hereyse fueylup monye clerkys, for it is seyd in opur placis pat Godis lawe forbedup suche lordschipe to clerkys, for alle pei schulden lyue in mekenesse and pouert;

bis pouert is a vertew pat men schulden furst suwe Crist inne, and it is hard for to vse, and perfere tellup Crist jus pe medi.

But certis his is not pouert of whiche Crist spekulup here, siç Crist spekulup here of pouert in spiryt, to mekely hoolde men in hauyng of spekle.

But pouert in spiryt stondeh in mekenesse, whanne a man knoweþ pe Makere aboue, how he is ryche wipowton ende and we ben pore beggerus, and putup hym mekely in þe ordenaunce of God.

And here men seyn soplyþ pat Crist clepup pouert in spyryst for bodyly pouert is nowt, but 3if it have þis pouert;

And no man my3te here lerne more nodful lesson þan bygynne at þis pouert and grownde hym wel þerynne.

And no drede þat man schulde haue to parforme þis riþwisnesse can I not see here, þan wille þat Cristus ordenaunce were fullyd in mesure and noumbe and wey3te, þat Crist hap ordeyned for his chyrhc, and algatis in pouert of spyrît þat hyse preestus schulde hau.

And on þis schulde we preestus þenke, and algatis prestus of þe world, þat suwe not Crist in pouert, but henkon how þei may be ryche heere.

But þes men schulde wyte furst þat suiþ Crist, in lyuyng in pouert and mekenesse, and in lore of þe gospel;

And more desyre þat man schulde haue to parforme þis riþwisnesse can I not see here, þan wille þat Cristus ordenaunce were fullyd in mesure and noumbe and wey3te, þat Crist hap ordeyned for his chyrhc, and algatis in pouert of spyrît þat hyse preestus schulde hau.

For Cristus ordenaunce was ry3twys, and specially of preestus pouert, al 3if newe sectis seye now þat Cristus ordenaunce were now ful venym.

And herfore þe fadyr of þe freris techeþ hem to weye ryche and to feyne per pouert in ech persone, but to grownde rychcsse in þe grete persone;

As anemptis þis dowyng, men trowon þat it is venymous, for pouert and wantyng of suche goodis was taw3t of Crist and not þis dowyng.

And no drede Crist vndurstood of fooode of pouert and of mekenes, for as Petre tellup aþir,
he hop nepur gold ne siluer.

Prestus and deknes weren ynowe 3if þei wolden mekely do þer office, and holden hem payed wiþ Cristus pouert;

And so alle deedis of þe pope, and prelatís þat ben vndur þyume, soune to pruyde and to coueytise and not to mekenesse and pouert of Crist.

For it is known by Cristis lif hou he was þe mooste pore man þat my3te be, for pouert in þe staat of Crist is token of perfeccion;

And so take þou good heed to Crist, and þou shalt fynde in opyn resoun þat no man my3te be porere þan was Crist for his chiche, For he my3te haue no more wanting, ne more will to take þis jiaat, and so Crist passide alle opere in takynge of his pouert.

And generaly þis chiche is payed in what pouert þat it is ynne;

And sip þe pule shulde haue no good but for to wynne þe bys of heuene, and þis falþ comunelyere in pouert þan in richessis of þe godeis, þe heele of þe pore pule is more sikir þan it is in siche rich men.

þereas þei schulden haue labourid in þe world in help of alle þe þre partis of Cristis chiche, wip meke loue & leue liffode, now þei schulden lyue in idil liff & sikir fro al pouert, & al men schulen help hem & þei neuer no man afir, but lyue in man elynge of mete and many wast clupis, & þou3 þei woren þe heire & þe hoo3, euer emy is her cauce at euerti melis mete.

Frene, what bitokeneþ 3oure greet heed, 3oure scaplarye, & 3oure knottid girdel, & 3oure side & wide copis þat þe maken 3ou of so dere clophe, sip lesse clupis & of lesse priis is more token of pouert?

Frene, sip 3oure ordris ben moost perf3t, as 3e scien, for 3oure pouert, chastitie, & obedientis, whi bisien 3e 3ou fast, & nameli 3oure grettist clerkis, to be bishopis & prelatís & popis chapelins, & to be asolit fro pouert & fro obedience, & euer to lyue in lustus of fleisch & of þe world, þat is goostli leecberie?

ouer þe boundis of pouert neiþir in stoon-
tymbre or lead:

neþe as a wyeyefering man/ & pouert schal stocle to þee:

3if þei come in to þe chiche to holde and meyniñte þe pouert of crist and his apostelis and bynden hem þer to, and þer with ben most couerhous abouten worldly godeis, summe aboute temporal almes nedles and summe aboute worldly lordyschype, bi ypoçritis and leyngis and flatyryngs, þei ben þan trecherous ypoçritis and perilous enmys of crist and his chiche.

3if þei coueiten vrensonabilic þe houis, þat ben goodis vmenble of here neiþeboris as londis or rentis, or perpetual almes of coffiris, sip þei bynden hem to pouert of crist and his apostelis, þei breken þe neynge maundement of god.

namely, whanne þei disceyuen riche men in makyng restituçion of ectorcions and euyt geten godeis, and suren hem of al perel 3if þei maken siche costly houses and wast paleises to men þat haue forsaken alle worldly ioie and pride and taken cristis mekenesse and gret pouert bi wilful profession.

and þou3 men suffreden resonable cost of chichis whi schulde þei suffre so grete cost of kechenes and 3ate houis and wast chambris for lordis and ladies and riche men, and a frere to haue a chambræ for an erl or duk or a kyng whanne he is bonndcn to pouert of crist and his apostelis, þat is goostli leecberie?

and þis instede of cristis mekenesse and pouert and charite and treue techynge of þe gospel is brou3t in worldly pride of prestis and couetisiz and enuye and discencion in cristis peple, and bodily turmyntyne bi prestis, as þou3 þei woren worldly lordis of þe kyngis lege men bope of bodi and of catel, and charyngye of soulis with grete chargis 3einst þe fielddis lawe and the helpe of soulis herbi brou3t in;

But of þe hire of labour receyue þei necessaries for hem self and here brehereoun wipouten pens or
mony, and that meekly, as it is semyng to
seruantis of god followers of his most holy
pauert, bat freris apropren no pinge to hem self,
and hou he schullen axe almes, and of sike
freris: Capitulum 6m: Freris schulle no ping
aproke to hem self neipere hou ne place ne ony
oper ping, but as pilgrimes and gestis or
cornelyngys in his world, in pauert and
mekenesse seruynghe to he lord, gou he
tristiliche for almes, and hem nedip not to be
ashamyd, or oure lord made hymself pore in his
world for vs, his is he hynnesse of his moste hevy
pauert, bat makip 3ou my breperen heiris and
kyngis of his kyngdom of heuens;
<16, 19, 22><T MT03><P 42>
to he whiche pauert he most loved breperen,
hoonliche cleuynghe for he reuerence of oure lord
ihu crist, wilhe 3e noo ping haue lastinge he world
vnder heuene.
<16><T MT03><P 42>
I enyoyne to monystris bi obedience he he axe
of he lord he pope on of he cardynales of he
chirche of rone, pat he gournour, meynenour,
and correctour of his fraternyty, pat he be eure
suget to he feets of he same holly chirche, and
stable in general feulp of cristene men, and pat he
kepe pauert and mekenesse and he holly gospel
of oure lord ihu crist, he whiche we han
stedfastly bhi3t or awoidi bi profession.
<13><T MT03><P 45>
God schewid to me his salutacion he I schulde
see, he lord 3eue pees to he, perfors he freis war
pat he rescueynge not in no manere, neipere
chirches, ne placis to dwellen onne, ne ony oper
pingis pat ben bielded for hem, but as it semip
holy pauert, he whiche we han bifore seid in he
reuele, euermore dwellynge heere as gestis and
cornelyngis and pilgrymys.
<33><T MT03><P 46>
for men seen pat he kyng or he emperour my3tte
wil worshippe were he garnement of a freke for
goodnesse of he clop, and namely of suche freris
as schulden most kepe pauert of crist and his
apostelis, as ben clepid maistris of diuynyte, but
verreily maistris of errour bope in technyng and
in ensaunle, and summe oone hab wast clopis
and costi, and a noeper symple frere pat nys not
so gret flaterere nakis or to rent.
<5><T MT03><P 50>
Also bisiden rome frere menours bi false name
pursuen trewe pore freris to deh, for as myche as
he wolde kepe frauinsis reule to he lettere in
pauert and mekenesse and in grete penaunce,
and perfors, pou3 he he auhe name of franscis
freis, he ben emynys of crist and frauinsis and
cruel mansleeris.
<12><T MT03><P 51>
for a3enst cristis wilful pauert hei techen in dede
worldly coueitise and moche wast in worldly
goods, and a3enst cristis mekenesse hei techen
indepe pope and of pride he world and of here
statis, and a3en cristis bysynesse in preychyng
and preieyng and trauelle bi contrees hei techen
indepe vanyte and idelnesse, and hen 3euen to
glotonye and worldly bysynesse, and haunten
couris of lordis and worldly plees, and ben
doubm fro he gospel and tellen hero owen lawis
to magnifie hee power and pride and coueitise,
and counchen in castels as lordis;
<11><T MT04><P 60>
Of his yeve pride of religiuous it seme fel hei
ben not bok of cristis pauert and hollynesse, as
hei seye in here wordsis, but bok of pride,
coueitise, vanyte and opere synnes, to discet of
goddis peple and distroiynge of his lawe.
<16><T MT04><P 61>
for bispochis, munkis and chanons sille he
perfeccion of cristis pauert and his apostelis, and
also trewe preychyng for a littil stynkyng muk or
drit, and worldly lordeiche, and wome boioe and
idelnesse, and freris forsaken he perfif pauert of
crist and his apostelis for pride he worldly
staatis and flaternge heerto and ypercris and begynge
to geten esely and plenteuously catel
of lordis and ladies and comunes, and to geten
3onge childre to he eyned oride by symonye,
as aplis, purses and opere iapes and false
bistessis, and bi false stelynghe a3enst here frendis
wille, and a3enst goddis comauement.
<19, 21><T MT04><P 68>
And 3if lordis wolen helpe pore prestis in ri3t of
goddis lawe, and brynge proude worldly clerkius
to mekenesse and pauert, as god comauemy hem
in his lawe, hei schullen be suspendid from alle
goddis seruyce and here lordis entirditid and hei
cursed and taken to prison 3if hei stonden saude
in goddis cause, and hei feyned heues seuen of
his, to forbede men to do goddis seruyce and his
comauement and profit of here souls for
feyned drede of anticrist and so maken men
more to drenen anticrist and his peynes, and in
cas sumpf fools and dweylhes of helhe, bane
almy3tte god in trinyte and his ofende, and to
lese he blisse of heuene;
<22><T MT04><P 79>
so he whanne hei schulden ben most wilful pore
and preche he gospel of cristis pauert and his
apostelis, hei may not for scame, for
sclaundryng of hem self, and lest hei maken here
own ypercris known to he peple;
<29><T MT04><P 87>
and herefore hei hiden cristis pauert fro he peple,
and hien upon hym cursedly to colour here
worldly lif;
and notwipstondynghe pat goddis lawe and
ensample of cristiis pore life dampen secuel
lordschipis in clerkeis and coueitise and worldly
lif, 3it he graunten pardon wiipouen mesure and
30uen grete benefices and huge tresour of gold
and worldly fauour and satan as blissyng to
lordis, clerkeis and comineris, for to meytynete
anticristis worldly clerkeis in pe synnes a3enst
god and his halwen, and for to pursue and
sclandre and enprisone and sles and brene
pore prestis pat techen hely wright and cristiis
gospel of pouer and mekennesse a3enst here
worldly lif.
<L 28><T MT04><P 88>
for comonly of alle prestis he is most contrarie to
crist bohe in lif and techynge, and he meytynet
most synne bi preulegiis, exempcions and
longe plees, and he is most proud a3enst cristis
worldly lif.
And here owen lawes and techeris
pore prestis
And here owen lawes and preulegiis of worldly
goods and lordschipis a3enst cristis
desir, and most in gosly werkis and
occupied in worldly causes a3enst crist besy
trauycle and his apostlis in prechynge of
gospel, and most principale sillere of benefices
and holy writt and trewe prechours
And here owen lawes and techeris of cristis mekennesse, wilful
maken men wene
for pei lyuem hem self in pride and coueitise and
louen and norischen and meytynete suche
vicious folis, and haten and dispisen mekenessse
and wilful pouert, and so pei don vertuouse men
and oppresen hem;
<L 1><T MT04><P 102>
for pei taken pe ordre of presthod and bynden
hem to kepe his ordre and holi lif and techynge
of goddis peple after cristis lif and his apostlis,
and specialy in verrey mekenesse and wilful
pouert and bist trauaille in techynge of goddis
lawe and wilful dep suffryngge perfore.
<L 5><T MT06><P 116>
But setten pe a viker or a parische prest for litel
cost, pou3 he be vnable bohe of kunnyng and
lif to reule his owene soule, and for pouert of
benefis he may not go to scole, ne lerne at hom
for bisynesse of newe synnyngge and gedyrnyng
of ty3es and mynystringe of sacramentis and opere
occupacions.
<L 18><T MT06><P 116>
And perfore seynt ierom criede and wrot to his
de3 pat clerkeis schulden lyue on dynmes and
dooffynge bat is goddis part and not haue secual
lordschipis ne worldly richesses, but in pouert
sue cristiis cros: and seynt bodo wrot to pe
erchebischof of 3ork bat 3ifte of kynges whanne
pei 3aun temporaltes to clerkeis was most fool
3euyngge, and tellip many harms comynge
perof;
<L 9><T MT06><P 118>
pei ben traitours of god, for pei distroien his
ordynaunce pat he made for clerkeis, and in stede
of mekenesse and wilful pouert and discret
penance brengen in coueitise, pride and wombe
ioie and ydelnsse.
<L 12><T MT06><P 119>
and pat is holy chirche, pat ben trewe
techeris of cristiis mekenesse, wilful pouert and
gostly trauaille and meyntenours of cristiis
ordynaunce, pei clepen heretikis and pursuen
hem to pe dep worse ban don hepeve men, for no
man schulde be hardi to teche and meytynete
holly writt a3enst here cursed lif.
<L 22><T MT06><P 119>
for pei comen in vnder colour of seynt benet and
seynt austyn to lyue in mekenesse and pouert
and bi labour of here hondis for her lifode, and bi
ypocrisie ben trewe techeris of cristiis mekenesse, wilful
pouert and gosly trauaille and meyntenours of cristiis
ordynaunce, pei clepen heretikis and pursuen
hem to pe dep worse ban don hepeve men, for no
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seynt austyn to lyue in mekenesse and pouert
and bi labour of here hondis for her lifode, and bi
ypocrisie ben trewe techeris of cristiis mekenesse, wilful
pouert and gosly trauaille and meyntenours of cristiis
ordynaunce, pei clepen heretikis and pursuen
hem to pe dep worse ban don hepeve men, for no
man schulde be hardi to teche and meytynete
holly writt a3enst here cursed lif.
and lordschipe, fro grete penceunte and gostly trauiele to glotonye and ydelnesse.  
<L 10><T MT06><P 122>

and feyned religious possesserers 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 lyue in penceunte and streit pœrert as cristiis apostlis, and þus þei suen þis holy staat of pœrert and penceunte for worldly richesse and wombe ioe.  
<L 22, 23><T MT06><P 122>

but for to meyntenee þe treuche of cristiis lif in mekenesse and pœrert and bisi trauiele in prechynge þe gospel þei wolent not trauiele, but rapere pursue hem to dep þat trauileen for þis holy lif;  
<L 3><T MT06><P 124>

3it seynt ieron and anseym seyn þat þe croune of clerkis criep pœrert, and here clopfinge criep honeste, holynesse and forskynge of þe world, and helles here signes ben false and þei ben lesngmongeris and lesynge in itself.  
<L 14><T MT06><P 125>

and alle þis is wast of pore mennys goodis, siþ bi here owen lawe what euere clerkis han is pore mennys, and þei schulde têche to cristene men boþe in word and ensample of here owene dedis þe pœrert and symplenesse of crist and his apostlis.  
<L 4><T MT06><P 128>

and 3it þei ben brouȝt into chirche to reise vp cristis pœrert and his apostlis and lyuen in mornyng and penceunte and to be dede to þe world;  
<L 9><T MT06><P 128>

and in þis ypoercrisse þe mendynauintis beren þe baner for svtilte and feyned pœrert.  
<L 8><T MT06><P 130>

for 3if þer bi ony among hem þat drawe hem to pœrert and deuocioun and reproue here pride and ypoercrisse, he schal be clepид ypocrite, distroier of holy chirche, and sumtyme prisoned, þat þit were betre to him dwellen among þehene þan in suche congregacions;  
<L 9><T MT06><P 133>

And þei wolent 3eue no leue whanne men wolent vterly têche þe pœrert and mekenesse and bisy trauiele of crist and his apostlis and prechynge þe gospel, and dampaen here couectise and pride and worldly lif and ydelnesse and ypoercrisse;  
<L 19><T MT06><P 135>

Capitulum 34m: 3it þes possesserers turnen abstinenence and penceunte into glotonye, and trauiele into ydelnesse, and pœrert into couectise;  
<L 14><T MT06><P 136>

and þei ben groundid on pœrert aftir crist and his apostlis, but þei ben turned into worldly couectise bi many svtiltes and ypocrisss;  
<L 18><T MT06><P 136>

þanne siþ þei taken aweye þe noble gostly good of wilful pœrert and symplenesse and mekenesse, in whiche vertues crist groundid holy chirche, þei ben stronge þeues and anticristis disciplis.  
<L 28><T MT06><P 136>

and siþ þei meyntenen so harde þiswickid þecete, and robben holy chirche fro þis noble tresor of pœrert and mekenesse, and defoulen it wip drt of worldly lordschipe aȝenst þe wille of ihu crist here spouse, þei ben cursed heretikis and here meyntenours also, and þus þei ben anticristis pervertynge cristendom.  
<L 4><T MT06><P 137>

and bi þis oþ þei moten nedis meyntenen þe perfite fredom of holy lif, of mekenesse and pœrert and opere gode vertues þat crist ordeyned to þe chirche;  
<L 14><T MT06><P 137>

but as þe iewis diden crist to dep for drede of lesynge of here lordschipe and worldly name and honour, so þes possesserers don here power to do alle trewe men to dep þat techen cristis gospel and mekenesse and pœrert aȝenst here false newe awis and pride and couectise, and þou þei enuenymyn cristendom bi word and dede.  
<L 15><T MT06><P 139>

Lord, hou louen þes curatis here sugetis soulis þat wolent for foure pens bitake hem bodi and soule to þe fend, 3e, whanne þei may not paie for verray pœrert, and whanne þei don not here gostly office;  
<L 19><T MT07><P 146>

and þe gospel þat techeþ cristiis mekenesse and wilful pœrert and bisi trauiele3 in prechynge to saue cristene soulis, for it constryneþ prestis to þis holy lif, is litel loued and studied and tauȝt but rapere dispised and hyndrid and maade fals bi speche of anticristis clerkis.  
<L 27><T MT07><P 157>

and 3iþ þei wolenden brynyng prestis out of þis glorious lif and new song to mekenesse and gostly pœrert and bisi trauiele in lernynge and prechynge of þe gospel, as crist and his apostlis diden, þei schullen be cursed and hauwe werre and myschir, boþe in þis world and þe toþer;  
<L 25><T MT07><P 162>
litel þenk þes woode men and wommen on
cristis pouert and cold and pouert of his modir
and what lif he lyuede in his world in so gret
penaunce and dispit and wepyngye for oure
synnys and what schemeful deþ he suffrid at þe
laste.
</L 28><T MT12><P 206>
þus þe fend blyndþ men to clepe þis cursed
hauntynge of arlitrie and synne gret worsehipe
of god, and to elope deuocation of preieris and
sade mynde of cristis pouert, penaunce and deþ
and of þe day of dome ypocrisyse and folie;
</L 14><T MT12><P 207>
and 3it þes prelatis and newe religious comen
in staat of cristis pouert and his apostlis, and techen
and crien þat what euere þei han is pare mennus
goode.
</L 25><T MT13><P 210>
for hereby þei wasten here owene goodis and
oper mennus and comen to pouert and ben
casten in prison till þei steruen.
</L 15><T MT13><P 217>
þe fife, þat þei loue mare pouert of þe gospel, to
whiche þei ben bounden þi here owene reule and
profession, þan richesse of þe world, þat þen
clepid drit by seynt pouert in holy writt, for which
richessis þei make ofte sacrifice to fendis and
honoure false goddis as seynt pouert seip.
</L 13><T MT14><P 220>
þe sextenpe, þat þei ben verrey bokis and
myrrores of mekenesse, wilful pouert and of besi
traucele in goddis cause and holynesse to alle
men in þe world, and not bok or myrroir of
pride, of coueitise, of ydlenesse and worldly lif
to draue worldly men into coueitise and operere
synnys and at hero laste to helle.
</L 21><T MT14><P 221>
þe nyne and twentiþe, þat þei procurent not
children to here religion bi sikynesse of worldly
lordischipse and wombte iose and ydlenesse, and
þanne make hem bi profession bynde hem to
grett pouert and to be dede to worldly myrþe and
likynge; siþ þat þei comen more to þes religious
for pride, coueitise, sikynesse of bodily welfare
þan for loue of mekenesse to lyue in pouert
and discret abstinence and penaunce, ben cursed
and symonyentis in þe entre.
</L 15, 18><T MT14><P 223>
þe seuene and þrittipe, þat þei norischen not men
and wommen in lecherie, in wrong discreet of fals
chaffarynge and extinguion doynge, lettyngye
verrey restitucyon of euyl goten goods and þe
schame of grete synnersis 3if þei were schryue at
here owene curatis, for to haue part of þis
robbere, and make worldly festis and wast
houses a3enst here pouert and profession, bi
colour of trentalis talis and longe preieris in
si3te of men.
</L 30><T MT14><P 224>
Trewe clerkis seyn also þat cristis lyuynge and
his apostlis in wilful pouert, wipouten fals and
needeles beggyng and whîptouten worldly
lordischipis, is most perfit in itself and best for
alle clerkis, siþ crist god and man chees þis
lif for þe beste;
</L 32><T MT15><P 225>
and þe my3te ne erre neiþer þe bok or myrrour of
world ne dede, but summe ypocrisit seyn a3enst
þis in worde or dede or bok, þat it his best to
feyne holy pouert aþter crist and his apostlis, and
þerwip lyuen in lustis of worldly gynnesse, of
costy housynge and grete more þan lordis don,
and in costy cloping for ony lord, and in cost of
mete or drynke and makynge of grete festis of
riche men.
</L 3><T MT15><P 226>
opere ypocrisit seyn in dede þat it is betre for
clerkis to haue worldly rentis and lordischipis
dowid to hem and parische chirchis aproprid to
hem bi symonye and lesyngis þan to lyue in
wilful and honest pouert as crist and his apostlis
diden, and 3it þei reulen not wele þe peple, as
lordis schulden, but seyn þat þei ben dede to þe
world;
</L 16><T MT15><P 226>
Also coueitise and worldly bisyynesse of clerkis
and occasion of coueitise and worldlyynnse of þe
peple schulden be don awey, and cristis pouert
and his apostlis bi ensample of pore lif of
clerkis and triste in god and deserynge of
heuenely blisse schulde regne in cristene peple.
</L 1><T MT16><P 223>
and neden hem to mekenesse and wilful traucele
and pouert,
</L 31><T MT18><P 225>
for prelatis comen in þe staat of cristis apostlis to
lyue in pouert, mekenesse and traucele of þe
gospel as þei deden, but þei ben turned to
coueitise, worldly lordischipse, pride, ydlenesse
and vanythe, and turnen cristis lif and techynge
vpsdom. Also newe religious ben brou3t into
þe chirche to reise up cristis mekenesse, pouert
and penaunce, and to ben a bok of þis pouert
and dispisynge of þe world to alle men to loken on,
and þei ben turned to ypocrisie, pride, coueitise,
glotonye and sloþe and bisyynse of þe world
more þan opere worldly men, and ben fals bokis
ful of symye and heresie;
</L 11, 16><T MT18><P 226>
and for to schewe þat þis veyn religious louen
more here owene inuencions and here owene
lustis þan þe clene religion of cristis ordynance

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and gret pouert and peynful lif after crist and his apostlis, þei preisen lesyngis for to beren vp þes veyn nouelries and haunte here lustis.

Also it is a cursed lesying to drawe children, þat han but litil discrcion, to þes newe feyned religions bi 3efsis and bi behestis of worldly lordschipe, honnor and sirkeness of bodily welfare, more þan to holde wilful pouert and penaunce and dispit and forsakynge of 3if it be wel sou3t;

þei maken profession to lyue bi labour of here hondis, bi benetis reulis and frauneis and austynes, and to be deed to þe world, and to be ensample and bok of wilful pouert, mekenesse and grete penaunce and abstinence and now þei ben turned to alle manere of schrew德nesse, harlotrie and synne;

3if it be charite to crie þus a3enst synnys of worldly prelatis and veyn religious, sib many of hem ben kunynge and reulen lordis and prelatis and my3tty men in confession, þei mosten warne hem þat clerkis schulden lyue in pouert and mekenesse, and not in worldly lordischipis ne in pompe and vanye as þei now do;

þat þe kyang and louris gouerne hem self in here asata as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3enstoned wrong and myndoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lordschipe and worshippe, and rewardre trewe men, to reule clerkis in mekenesse, wilful pouert and bisynesse of gostly traucele for helpe of mannys soule, as crist and his apostlis diden, and suffre hem not to haunten anticristis y pocrisie and tirantrie of þe comones bi feyned censures, ijurisdiction and power of prisonynge.

Also clerkis bi symonne envenemyn hem sif, and 3if þei stode in pouert þei fel no3t in þis perel.

And þis reule þat poul 3yaueth mouyde apostlis and òpere preistis, til þat þe chiche of rome was dowid, to sue crist in þe gospels pouert, and what þing þat a prest hap more he hap his meede heere but not in heuene.

Also is it a cursed lesying to drawe children, þat han but litil discrcion, to þes newe feyned religions bi 3efsis and bi behestis of worldly lordschipe, honnor and sirkeness of bodily welfare, more þan to holde wilful pouert and penaunce and dispit and forsakynge of 3if it be wel sou3t;

þei maken profession to lyue bi labour of here hondis, bi benetis reulis and frauneis and austynes, and to be deed to þe world, and to be ensample and bok of wilful pouert, mekenesse and grete penaunce and abstinence and now þei ben turned to alle manere of schrew德nesse, harlotrie and synne;

3if þou feynest þee an ordre þat þou preyest and þenkist on god, and þerwyl þou hast cure bi þy viker þat kep þe chirche, loke þat þou here not falsly þe name, but lyue in pouert as baptist dide, not in hye castels of caym and lustful fode as boris in sty;

myche more we shulden not do þus, sib crist kepte so streyt pouert.

þat þe whiche dyuynes shulden leceu vntretid, and lyue in pouert and serue þe chirche.

þes curatis þat lyuen to lustly shulden þenke hou godis þat þey han ben gederid of pouert of symple men bi streit nede and hard lif.

And mesure þe menes bi þis ende, and euere more drawn to pouert, þat it shyne in alle siche þingis.

crist wente mekely frö plase to place and prechide þe gospel and tau3te pouert;

and þus godis lawe techip þat willeful pouert of a prost, 3if he haue mekenesse in his soule and òpere vertues more þan òpere, he is herby more to god, and þis hyennes shulden prestis coueyte.

no drde bohe lordis and reumes my3ten wel constreyne prestis to holde þe pouert þat crist ordeynede, for honeste of his prestis and profit of lordis and comyns.

for þis lordchipe wolde quench þe pouert þat crist hap bedun.
for crist hadde but twelve apostlis and ledde hem in trauel and pouert and hooly preching of his word, and 3it scarloth was a shrewse for al þe vertu þat crist shewide.

But alle þe foure ordis of beggers reuersen þis and seien þat, for as moche as Crist and hise apostlis, in whom as men mote nedis suppose was þe soureynite of perfeccioun, forsooke suche lordships and possessionis, as dide also þe perfet pople in þe bigynnynge of Cristis chirche and so putide hemself wilfulli to streyt pouert, it mut nedis sue þat þe lyuyng of suche pore beggers is more perfet, and more acordinge to Cristis liif þan is þe lyuyng of suche religiouse possessioners.

And herfore þei pursuene wipoute merci pore prestis, þat in lyuyng and word techen þe pouert of pore Crist and hise apostlis to be kept in al þe staat of þe clergie. And so as þe maliciouse bishops, pharisees and scribis weren knytt togidir ægens Crist þat prheed aæns her cousetise, and cursive him and putte him out of her synagogis, and on al wise letide him and hise apostlis to teche þe gospel, þe which techip prestis wilful pouert, so bishops and religiouse, and kunninge men of þis mengid lawe pursuene vumesurabli pore prestis þat suen Crist and hise apostlis in lyuyng and teching, and þat more maliciousli þan is diden her felowis in þe cold lawe.

And as her abite þat is her shroud bitokenep þat þei ben deede, so her large tonsure or shauyn bitokenep her pouert and rasyng awei of aile temperal possessionis or lordship; And al þat is seid in scripture in comendacioun of wilful pouert for Crist, þei falsly glosen to maintene wip þis vngroundid beggerie.

Þe whiche renounce not þes þingis þat we han, but we willen gete to vs þe þinges þat we hadden neuer bifoire we cam to Criste' that is, to forsake pouert and bodely trauell forto haue riches and ese. Loke þan si Siluestre syd Criste, whan he forsoke þe pouert of þe gospel and bycam a lorde vpon þe west empire of þe worlde; And þe simony of pore apostlis of Crist, and oþer seynsis þat lyueden in pouert and gret penauns, and dispiseden in wordes and in dede þe foule pride and vanyte of þis karful liif, for þei ben peymtid as þoghe þei hadde lyued in welpe of þis world and lustus of þeir fleysehe as large as euere dide erphely man.

And so of ymagis of pore apostlis of Crist, and oþer seynsis þat lyueden in pouert and gret penauns, and dispiseden in wordes and in dede þe foule pride and vanyte of þis karful liif, for þei ben peymtid as þoghe þei hadde lyued in welpe of þis world and lustus of þeir fleysehe as large as euere dide erphely man. And I seide to þe Archebishop, Ser, I gesse wel þat þese men and such oþere ben now wise men as to þis world, but as her words sownden sumtyme, and her werks schewiden outward, it was licly to many men þat þei hadde eernis of þe wisdom of God, and þei schulden haue deserved myche grace of God to haue saud her owne soulis and manye oþer men of þei hadden persewed feipfully in wilful pouert in oþir ofþe and vertues lyuyng, and speciali if wiþ þese forseid vertues þei hadden contynewid in her bisie and frutuos sowinge of Goddis word, as to many menes knowynge þei ocupiend pe þanne alle her wittis ful bisily to knowe þe plesings wille of God, trauelnyng alle her membris ful besili for to doon þerafter pureli and cheeffely to þe prises of þe moost holis name of God, and for grace of edificacioun and saluacioun of alle cristen peple.
and also best seyntis, for, as men seyne, many 
ypocrisit han hyred by many hundred pounds 
bishops vnkunnynge in hooli writt for to dampe 
christen mennes bileue and Cristis owne wordis, 
for enemyte to oon singuler persone pat tau3t he 
gospel of Crist and his pouert, and dampted 
couteise and worldly pride of clerkis. 

Lord! wheper 3i be grete deynte pat many 
capped monkes or oher pharisseez shulde profer 
her reddy to pe fyrde for to mayntene his heresie, 
pat be sacrament of 3e auter is an accident 
wyput subiecte, and in no maner Cristis body, 
a3eye Cristis owne techynge and hise apostlis 
and 3e best seyntis and 3e wisest in Goddis lawe 
and resoun, and traveilen not spedily to 
distru33e herezis of symonne pat regne3 openly 
is fully dampted in Goddis lawe and 
mannes also, and to distru33e worldly pride and 
couteitse of prestis a3eyes Cristis mekenesse 
and wilful pouert? 

Panne whanne it is so pat a man hap ony of 3ese 
mysesia wi3 pouert, pat is wantynge of goodis of 
is world, he shulde be calld to 3is feste; 

And I seide, Ser, I gesse wel 
pat 3ese men and such opere ben now wise men 
as to 3is world, but as her wordis sowned 
sutyme, and her weriks schewiden ouerward, it 
is licly to many men pat 3ei hadden eermis of 
3e wisdam of God, and 3ei schuldun have 
deserved myche grace of God to haue saured 
her owne souls and manye oher merness if 3ei 
hadden perseyuere feilfulli in wilful pouert 
and in opir symple and vertues luyyn, and spaciali 
if wi3 3ese forseid vertues pat 3ei hadden 
contynewid in her bisie and frutuous sowinge of 
Goddis word, as to many mennes knowyng 3ei 
occupiued panne alle her wittis ful bisily to 
knowe 3e plesinge wille of God, trauclynge alle 
her membris ful blessidli for to doon peraffir 
pureli and cheeffi to be presyngye of 3e moost 
holi name of God, and for grace of edificeacon 
and saluacon of alle cristen peple. 

And pefre, Poul seip, si3 pe prestode is 
chaungid fro 3e generacion of Leuy to 3e 
generacion of Iuda, it is necessarie 3at 
chaunginge be mad of 3e lawe, so 3at prestis 
lyuen now wi3 outen tisips and oher dewtees 3at 
pe now cleymen, syuye Crist and hise apostlis 
in wilful pouert as pei haue 3ounn to hem 
ensample. 

And I seide, Ser, a proud preest may be known 
whanne he deyn3p to use Crist and hise apostlis 
in wilful pouert and in oher vertues, and coueitip 
worldly worchip, and takip it gladly and gedri3p 
togidr, eipher wi3 pletynge, manassynge, eiphir 
cursynge, eipher wi3 flaring or wi3 symonie ony 
worldli goodis, and most if a preest bisie not him 
cheeffi in himsylf and si3p in al alle oher men 
and wymmen, afir his kunnyngynge and his power to 
wikstonde synne'. 

Lord! wheper 3i be grete deynte pat many 
capped monkes or oher pharisseez shulde profer 
her reddy to pe fyrde for to mayntene his heresie, 
pat be sacrament of 3e auter is an accident 
wyput subiecte, and in no maner Cristis body, 
a3eye Cristis owne techynge and hise apostlis 
and 3e best seyntis and 3e wisest in Goddis lawe 
and resoun, and traveilen not spedily to 
distru33e herezis of symonne pat regne3 openly 
is fully dampted in Goddis lawe and 
mannes also, and to distru33e worldly pride and 
couteitse of prestis a3eyes Cristis mekenesse 
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Panne whanne it is so pat a man hap ony of 3ese 
mysesia wi3 pouert, pat is wantynge of goodis of 
is world, he shulde be calld to 3is feste; 

And I seide, Ser, I gesse wel 
pat 3ese men and such opere ben now wise men 
as to 3is world, but as her wordis sowned 
sutyme, and her weriks schewiden ouerward, it 
is licly to many men pat 3ei hadden eermis of 
3e wisdam of God, and 3ei schuldun have 
deserved myche grace of God to haue saured 
her owne souls and manye oher merness if 3ei 
hadden perseyuere feilfulli in wilful pouert 
and in opir symple and vertues luyyn, and spaciali 
if wi3 3ese forseid vertues pat 3ei hadden 
contynewid in her bisie and frutuous sowinge of 
Goddis word, as to many mennes knowyng 3ei 
occupiued panne alle her wittis ful bisily to 
knowe 3e plesinge wille of God, trauclynge alle 
her membris ful blessidli for to doon peraffir 
pureli and cheeffi to be presyngye of 3e moost 
holi name of God, and for grace of edificeacon 
and saluacon of alle cristen peple. 

And I seide, Ser, I gesse wel 
pat 3ese men and such opere ben now wise men 
as to 3is world, but as her wordis sowned 
sutyme, and her weriks schewiden ouerward, it 
is licly to many men pat 3ei hadden eermis of 
3e wisdam of God, and 3ei schuldun have 
deserved myche grace of God to haue saured 
her owne souls and manye oher merness if 3ei 
hadden perseyuere feilfulli in wilful pouert 
and in opir symple and vertues, and coueitip
But now, sybe pe secunde person in Tritune hab lowed him so miche to take oure pore kynde, and luvede a pore lyf heere al his lyf tyne, it is no wonder pou3 pouerte be prised of Crist in pe gospel, seyngye: 'Blessed be pore men'—as Luke seip. But for pouerte of temperal goodes in hitself is no vertu, but raper mysse or mischeff, but for it is a mene to a blessed pouerte (pat is, pouerte in spirite), perfore Matheu seip: Blessed be pore men in spirite, for heren is pe kyngdome of heuenes'. But for pouerte of temperal goodes in hitself is no vertu, but raper mysse or mischeff, but for it is a mene to a blessed pouerte (pat is, pouerte in spirite), perfore Matheu seip: Blessed be pore men in spirite, for heren is pe kyngdome of heuennes'.

Heere men may touche pat sehphe to sue Crist in wyllful pouerte, as his moder dide and his apostles, is moste and hieste perfeccioun, hou3 it is panne pat prelatis and preestis, pat stonden heere in rpe in staat of his apostles and disciples, for pe more partie lyuen so lustly in plente of worldly reechesses?

Heere moun feynide ypocrites be sore aschamed, pe pore to be glad in her pouerte and bere kychere, and stables, and aIle kechenes, and stables, and aIle houselode inne.

And not onely pe angelis in pe blysse of heuene, as I seide biforn, maden ioie of his blesside birpe, ne senguleri his oon was sente into erpe on his message, but for his special miracle allone aboue pat pat euere was schewyd tofore peere aperide wip him grete multitude of angelis (whyche bep kny3tes of heuene to fi3te euere a3en fendis vnder pe baner of God) whiche maden ioie heere in erpe amonge men, declaringe his spirital excellence and lordchespe in his godhede, as tofore was declared his temporal pouerte in his manhede, seyngye: Glorie be in hi3nesse' (pat is, in heuene) to God, and in erpe pees to men of good wyle'.

pouerte, mesure, good bisnisses, and chastitee;

at pe laste ende, he schal not haue of alle his trauaille but leeete, as a wreche in pouerte and peyne, and born to pe erpe wip bare sides saue a wreche schete.

Pouerte she had, or litel setting by pe worldle, a3eyn pe synne of couetise when, for helpe of hir dou3ter, she wente ooute of hir owne cuntre and lefte bope hous and kyn byhinde, only for hir dou3tris helpe.

What may be blessider pe3 his cite, where shal be no drede of pouerte, ne of sikenes, ne no feelenes, ne drede of pe deul, ne none aspies of feendis, ne no drede of helle?

Pere shall be riches wipouten any pouerte.

gode spouse of cristen soulis, Ihesu Crist: whi foresakest thu so myche thy puple, that sinfull mennes ordenaunce ben openly taugt and myttened by worldly prestis and her fautours: and thyn ordenaunce, of wyllful pouerte and greet mekenesse of clercis, and continuell ocupacioun of hym in studynghe and techyng holy writ, is disippis and holdun error, and they holdun cursid and forprisoned that wolden bryngge agen thi beeste ordenaunce?

If pei wolen vnderstande his pouerte oneli pouerte in spirite, me wynkel pe best exposicioun or vnderstandyngge of Cristes worde was pe ensample of his lyf.

Heere moun feynide ypocrites be sore aschamed, pat seyn pat pei folowe Crist in pouerte next of alle men heere in erpe, pat seyn pat Crist was born in so pore a place and pei dwellen in so rial placis of halles, chaumbries, pantries, boteries, kechenes, and stables, and alle ocherche housses of office real ynow for kyng, prince, or duke to holde hire housholds inne.

3if Petre in his lif was passynghe opere apostlis, pat weron his felowis in pouerte and mekenesse and in trauaille for pe chyrche, panne he mut haue a successour contrarye to hym in alle pes fre. And for such pouerte bryngup oftetymes in hungur, perfore in pe secownde blyssyse see Crist pat pei ben blessyd pat hungre now.

But, for pe feend dreedulp hym pat cristene men schulde knowe his wyle, and fordo his feendis falschede, and turnen a3en to Cristus lawe, and algatis pat Cristus preestis schulden lyuon in pouerte as he dyde, he hab easter anopur waye to preysy preying of suche preestis, and telle pat it is more worp pan al pe lordschipe of his world, bope to lordis and to pe 3elors, and specially at
mydrynt, as besse religious preyon.

Freres schulden helpe in his cause, si se hie ben
grown dud in pouertie, and hie han but temporal
goodis, hie whych hie ben knyttute to hie hertus;

Sopley hie possessioner haken in hie
profession hie hie professor pouerte, chasteite,
and obedience to Crist and at hie bygynnyng hie
moten nesus professe hie contrarie; and in tokne
of hie furste, hie hie han renouesd pouerte, and
ben oblisched to worldus rychessus, hie
bryngon hieyr cuppe and hie sperne, in tokne hie
that to drynyke and pulment ben hie ben oblisched byforn
opre; and hie hie be no pouerte to suwe Crist,
but hie contrarye.

for by hie mo men trauelyn by symonne, for
monyhe by hie feendus cast louen to be hie
prelatis, for lordschipe and rychessus, more hie
than to qwynke hie chyrche aftur hie pouerte of Crist.

And hie wyston apostlus wel, and dwelton
perfore in hie pouerte.

Crist axup here mekenesse and pouerte wif
verrey pees, and algatus in his prestus hie ben
here in hie degre;

Here may we see how Crist louede comun
pouerte on monye maneris, for he ches to be
herbound in comun plase, wipouton pruyde, and
wijoute worldly help bope of men and of
wymmen.

By hie gospel may we lerne how Crist coueytude
onest pouerte, for he was not bore in hie kyngus
cytee, but in pore vplondische town, not in hie
beste plase of hie town, but in a pore comun
stable.

And hie Crist cownorthup hie apostlis for to
suwe hym in pouerte.

And only in swetnesse of God hie bussyon hem,
and take hie tobor in mekenesse and in pouerte,
as Crist hie taw3t in word and dede.

And here men seyn sopley hie Crist clepuh pouert
in spyry3t for bodily pouert is nowt, but 3if hie
haue hie pouerte;

And perfore seip Crist hie suche pore men han
hi reume of heuene, for hie blisse of heuene
fallyn not to a creature but 3if hie be hie pore, as
Crist, and ausgelis, and chere blysse seytis
han fully hie pouerte and perfore hie ben
blysse.

But pouerte of spirit is medycyne for alle suche.

Siipen Anticrist is hie ilke man hie contrarief
Crist in lyuynge as anemptis pouerte hie pope is
anticrist.

The thridde condicicn hie suth pouerte of a
mannys soule is hie he be meke in speche and
hy3e not his name here.

Freyre, whi may 3e for schame lye to he puple,
and seye hie 3e folowe hie apostlis in pouerte
more hanne ouere men don;

hie halowid hie hous or hie chirche of our
pouerte! Bere hie oncrof of Crist:

that hie bowe to pouerte/ to eschewe veyn glory
of hie world:

If hie drawen pore houbundemen to dom for hie
bh3ethen hem almes sumtyme and now ben tau3t
to 3euen here almes to pore nei3eboris aftur hie
gospel, or hie may not now pae sole get almes
for pouerte and myshif hie hie ben inne, hou
don hie hie werkis of mercy?

sip hie han so myche tresour and grete hors, and
ben hie3e vikeris of crist to seue his lif in
mekenesse and pouerte and harde trauelie to
saue mennes soulis, and sip hie ben holden to
spende here catel and lese here bodily lif for
saunyng of cristens soulis as did crist and his
apostels, myche more owe hie to spende a litil
trauclie and money to seke and visyte synful
men and esen hem in body and soule.

hie is, god sparct not for richeisse ne lordischipe
ne worldly frendischipe to ponysche synnes, and
sparet not for pouerte to rewarde good lyuynge
of pore servante.

for many men maken hem more bisy to geten
worldy muk hie to geten vertues and holy lif,
and maken more sorowe whanne hie fallen fro
worldy catel into pouerte hie whanne hie fallyn
and goddis lawe, for it dampeh pride and
coueteise of clerksis, and techip mckenesse and
wilful pouerte and bisnesse in preiere and
gostly occupation.

\[L 13\]

he laboureris of crisits chirche han leffully rentis
and worldly possessious opere \(\text{\`a}\) clerkis han,
for \(\text{\`a}\) ben hi3ere in degree and neer to crist in
pouerte;

\[L 22\]

3if friers ben not spoken of here \(\text{\`a}\) moten liue
\(\text{\`a}\) lustliche, \(\text{\`a}\) greucche not 3an here
pouerte bi \(\text{\`a}\) criyng of here beggyngis. And 3if
alle heere clerkes tellen to men \(\text{\`a}\) ben neecli
geggars, and \(\text{\`a}\) woln take of pore and riche al
maner of godis \(\text{\`a}\) mai gete, \(\text{\`a}\)nne \(\text{\`a}\) ben fals
and ful of playnt of \(\text{\`a}\) pouerete \(\text{\`a}\) \(\text{\`a}\) hain
chosen. And 3if friers after \(\text{\`a}\) feynd pouerete
wandren in reumes aifter here lustis, and chesen
to ete wip riche men where \(\text{\`a}\) may fare
lustfulliche, and haue heere daliaunce wip
wymmen for here lecccherous lyues;

\[L 31, 35, 36\]

First \(\text{\`a}\) turnen hem from Crist, but neuer more
notabli \(\text{\`a}\) whan \(\text{\`a}\) turned aswee from Crisits
wilful pouerete and became wordli lordsis.

\[L 911\]

For \(\text{\`a}\) myldai deuyd wol not su3e Crisits
steppis in wilful pouerete and mckenesse, and so
ensample \(\text{\`a}\) peple \(\text{\`a}\) weie to Crist;

\[L 1098\]

For, as a man desirip kyndli \(\text{\`a}\) my3ti men
shulden haue reward to his pouerete, and make
a puruyance a3ens his meschip \(\text{\`a}\) he were not
nedid to begge, so shulde he bi weie of kynde do
to ano3it, and so \(\text{\`a}\) is lawe of kynde \(\text{\`a}\) which
mai not he dissolved.

\[L 2721\]

We hondlen no moneye, but monelich fare,
And hauen hunger at the mete, at ich a mel ones,
We hauen forsaken the world, and in wo libbeth,
In penance and pouerete, and prechethe the
puple By ensample of our e liif, soules to helpen
And in pouerete preien, for al our e partenere
That gyueth vs any good, God to honouren
Other bel other book, or bredd to our foodde, Other
catel other cloth, to coueren with our bones:
Moneye, other money worth here mede is in
heuen: For we buldeh a burwgh, a broed and a
large, A chirch and a chapite, with chambers a
lofte.

\[L 20, 22\]
And so he encreasyd a litel while, and dyd us moche wrong and dysease in wiadrawyng moche folke from vs by pouertey and mekenes aftur Crist and his disciplys, so pat we were in poynte to haue lost oure lordschipe by suche wrichis. And perfore we sow31 remedy amongst all our cursyd cumpeny agaynst his myschief, and odernyd vnder colour of holynes dyuere oper orders to call hymself beggers, and, for to seame pe more holy, we entsyd hym to mak twenty maner of clothynge for to be knowne so fro ojer men, for yt semyd to hym holy maner of lyving. In dede pei were agreyd wip pe other ij orders to gadyr many together in euyry countrre to serene God in pouertey and mekenes;

<1L 82, 89><T SEWW17><P 91>

But soone aftur we sent into per hartis pat suche maner of lyving in so great pouerte was agaynst worchis. And pei to suen, seeyng because men schuld haue so auerouse, I gesse, as pei may, we entysyd ourself because they folowid our orders to gadyr many together in euery cowntre to maken our cursyd cumpeny agaynst worldli worschip, so that thei be a mirour of leewid mcn in more fauor, and of fleischly lustis, and hadden taken hem to symple lyuynge and wilful pouertey. 

<1L 95><T SEWW17><P 91>

And sone aftur pei went to scoole and began to savor of our lernynge, and than pei preachyd because men schuld haue hem in more fauor, and pei lykyd us well because they folowid our cowncell, We, seyng pat by suche good seruysoure lordschipe schuld increase, wrot to your predecessors a letter of cowncell pat thei schuld contnynew furth in our seruys, and kepe no pouertey nor lowlynes of hart, but alonly in wrecchidnesse of Crist, oure pore Lord, and othere necessaries, no thing be red but wilful pouertey also, pei were in poynte to haue lost oure lordschipe by suche wrichis. And perfore we sow31 remedy amongst all our cursyd cumpeny agaynst his myschief, and odernyd vnder colour of holynes dyuere oper orders to call hymself beggers, and, for to seame pe more holy, we entsyd hym to mak twenty maner of clothynge for to be knowne so fro ojer men, for yt semyd to hym holy maner of lyving. In dede pei were agreyd wip pe other ij orders to gadyr many together in euyry countrre to serene God in pouertey and mekenes;

<1L 111><T SEWW17><P 92>

Now forsope Crist, oure pore Lord, hab halowid pe hous, or pe chirche, of oure pouertey; bere we pe cros of Crist, and richesse aconyte we as cley'.

<1L 70><T SEWW22><P 117>

where now, for pei wiadrawyng of pe ordynaunce and pei pollcie of Crist and his apostlis, we ben fallyn into so greet a defaute and into a maner wrecchidnesse pat every astatas pleyne of pouertey and defaute.

<1L 578><T SWT><P 18>

But seint Poul in his tyme, whos trass or ensaumple alle pei prestis of God enforsiden hem bisili to suen, seeyng pei aueric pei that was among pei peple, desyrynge to distroie pis foul synne for3 pe grace of God and bi vertuous ensaumple of himysylf, Poul wroot and tau3te alle prestis for to suen him as he suede Crist pacientli, wilfulli and gladii in hi3e pouertey.

<1L 1449><T Thp><P 68>

And si3 pei peple was neuere more couetous ne so auerouse, I gesse, as pei ben now, it were goode counselle pat alle prestis toke now good heed to hisi heuenli lore of Poul, seuyng him hereinne in wilful pouertey, nophing chargynge pei peple for her bodili juelode.

<1L 1458><T Thp><P 68>

ft certis, in whateuere dignite or ordre pat any preest is, if he conforme him not to sue Crist and his apostlis in wilful pouertey and in ojer heuenli vertues, and specialli in trewe prechinge of Gods word, pou3 suche oon be nempped a preest, he is no but a prest in name, for pe werk and pe vertue of a very preest suehe oon lacki".

<1L 1465><T Thp><P 69>

And I seide to pese clerks pat pus bisili counselleden me sue pese forseide men, Seres, if Philip of Repington, Nicol Herforde, Ion Pursueye and Robert Bowland, of whom pei counseliden me to take enaumple, hadden pei forsaken benefcis of temporal profit and of worldly worship, so pat pei hadden excwexid and alyened hem from alle occasions of couetise, and of fleisichly lustis, and hadden taken hem to symple lyuynge and wilful pouertey. 

<1L 2109><T Thp><P 89>

For in obedience, & chastite, & pouertey also, 3e folowen more Antierist pat Iesu Crist our lorde;

<1L 134><T UR><P 106>

As to verrei pouertey, who pat wil ri3t loke, 3e ben pei most couetous of alle men in erpe; 

<1L 142><T UR><P 106>

POVERT..........56

The xxix' Article' Freris departed in foure ordris mendycauntis or beggcris, owen to lyve sympierye and streitlicrc than othere religiouse, and furthere fro the world in wilful and excellent pouertey, so that thei be a mirour of leewid mcn in more fauor, and bi vertuous ensaumple of himysylf, Poul wroot and tau3te alle prestis for to suen him as he suede Crist pacientli, wilfulli and gladii in hi3e pouertey.

<1L 1449><T Thp><P 68>

And si3 pei peple was neuere more couetous ne so auerouse, I gesse, as pei ben now, it were goode counselle pat alle prestis toke now good heed to hisi heuenli lore of Poul, seuyng him hereinne in wilful pouertey, nophing chargynge pei peple for her bodili juelode.

<1L 1458><T Thp><P 68>

ft certis, in whateuere dignite or ordre pat any preest is, if he conforme him not to sue Crist and his apostlis in wilful pouertey and in ojer heuenli vertues, and specialli in trewe prechinge of Gods word, pou3 suche oon be nempped a preest, he is no but a prest in name, for pe werk and pe vertue of a very preest suehe oon lacki".

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<1L 134><T UR><P 106>

As to verrei pouertey, who pat wil ri3t loke, 3e ben pei most couetous of alle men in erpe; 

<1L 142><T UR><P 106>
Whanne a man richesi is to me, what ne he schamed not of povert of his kyn, bot 3ifus today oure eche daies breed?

Ne he schamed not of povert of his kyn, but taught us more to be glad of kynraden in virtues; and povert, and flee coveitise and pride, for 3ifhere child drawe hym to mekenesse and servise and povert to 3ifpis lordischipis bi ypocrisie ofveyn preieris, and leven discret penaunce, and traveile to stoppe pride, coveitise, and fleischly lustis, and ydilnesse of worldly men, and renne faste to hevene bi ri3t weie of Goddis coamundements, and to forsake trist in welp of pis fals world, and alle manere falsenesse herof;

Mekenesse and servise and povert to 3ifpis lordischipis to mekenesse and wilful povert of Jesus Crist, and false expounyng of holy writt, and hard persecucion of pore prestis and religious to Iyve in gret mekenesse and povert, and maken hor suggestioun in getyng of his glorious apostlis, and love of God, drede of peynes and Goddis curs, and hope of grete reward in 3ifpis blisse of hevene schulde stire alle prestis and religious to lyve in gret mekenesse and wilful povert of 3ifpis gospel and discrete penaunce, and traveile to stoppe pride, coveitise, and fleischly lustis, and ydilnesse of worldly men, and renne faste to hevene bi ri3t weie of Goddis coamundements, and to forsake trist in welp of pis fals world, and alle manere falsenesse herof;

Panne, sij prestis leven mekenesse, and taken worldly pride and bost, and forsaken wilful povert of 3ifpis gospel, and taken worldly lordschipsi bi ypocrisie of veyn precieris, wip brennynge coveitise, wrongis, extorsions, and sillynge of sacramentis, and leven discrete penaunce and gostly traveile, and lyven in glotonye, wastyng porne mennys goodis, and in ydilnesse and vanyte of his world, lordis, ben in dette to amende 3ifpis synnes.

And so hei ben drunken in lustis and likyngis of erhelis goodis, for3etinge he povert of Jesus Crist. And so hei ben drunken in lustis and likyngis of erhelis goodis, for3etinge he povert of Jesus Crist. And seyn 3if he livde weIl and teche Goddis eomaundementis, to save mennis soulis, For bi doynge pat pei petir, he schulde have goodis of vertues, and traveylle wip povert, and noon of his worldlyche glorie, sipe pat Crist forbced it. And seyn 3if he livde weIl and teche Goddis eomaundementis, to save mennis soulis, For bi doynge pat pei petir, he schulde have goodis of vertues, and traveylle wip povert, and noon of his worldlyche glorie, sipe pat Crist forbced it.

Also, oure worldly clerkis lyven not only a3enst worldly Jifbi ypocrisie, bi fals excusacions and false expounyng of holy writt, and hard persecucion of pore prestis pat prechen Cristis mekenesse, his wilful povert, and gostly discr...
bysynesse, and witnessey that prelatis schulden sue Crist in bes pra specialy.

Also oure worldly prelatis and prestis robben holy Chirche of pe tresour of wilful povert and mckenesse, and maken Cristen men bylynd wip pouder of worldly goodis, bi pride and coeiviste, and robben seculer lords of here heritage and temporal power, pat God 3af hem to meyntene his lawe and his ordynance in clerkis.

And where Crist maad his spouse, and namely of clergie, fair bi bri3t clohes of wilful povert, schynnyng to God betre han dop ony gold to men, bes worldly clerkis han alle tobleckid Cristis spoune wip drit of erjely goodis, coeiviste and pride and worldly bysynesse, and robbe here pore of here clophi and goldyng of wilful povert, mckenesse and gostly bysynesses of studyng and techyng of holy writ, and preiyng, and oper werkes of pennaunce.

but for to meyntene privilegye of Cristis gospel, or Cristis mckenesse and povert, wolen he not coste a ferping, but spende manye thousand pound to make it heresie, and curse prisone and brende alle men pat techen trewely his gospel, and pore lif of Crist and his postlis.

First, alle worldly clerkis pat wolen not holde hem payed wip holy writt and his ordynance of Crist, to lyve in mckenesse, wilful povert, and besy travel in gostly werkes, as Crist and his postlis diden, disturbulen verrey pees of holy Chirche and Cristendom.

For here honour and dignyte was to kepe Cristis conseilis of gostly wilful povert, mckenesse, pacience, and charite, and to be servauntis of alle men to save here soulis;

Of oure religious possessoris and ohere, how he kepeth here profession of povert, chastite, and obedience, is no word to speke nowe, for alle ben fosworen or else, . . .

for he maken he worldly bishop of Rome, hat schulde be most perfitt in gostly povert and mckenesse, and most forsake pe world, after Crist and Petir and Poul, to be chef lord of alle here goodis, prevey and apert. For he may no lordischipe have of hem, for here he is perfitt povert, and of his false makynge of lord and eier he han nullis as privlegyeges.

In he lif of Crist and his gospel, pat is his testament, wip lif and techyng of his postlis, oure clerkis schullen not fynde but povert, mckenesse, gostly traveile, and dispisyng of worldly men for reprovyng of here synnes, and grete reward in hevene for here goodo lif and trewe techyng, and wilful soforyng of dch.

And Jesus conformyng his testament seide to his apostlis after his risyng fro dch to life, My Fadir sente me and I sende 30w, pat is, to traveile, persecution, and povert and hunger and martirdom in his world, and not to worldly as clerkis usen now.

Moche more he ben cursed pat falsen pe chartre of alle kyngis, pat is, holy writt, in whiche God charjib alle his prestis to lyve in honest povert, and forsake seculer lordischip, and bise hem in spirituall office, as Crist and his apostlis diden.

CAP: XVIII: And 3it he ben cursed pore men for tiphes, whanne he may not paie for povert, and whanne curatis schulden lyve hem of here owene goodis;

And to his same ende Crist ordeyned alle his apostlis and disciplis to lyve an open gode lif in mckenesse and wilful povert and discrete pennaunce, to teche bisily his gospel to pople, and not to closid in grete cloystres and coystily, as Caymes Castels.

Cap: VIII: Also freirs feynen hom, as ypocritis, to kepe straetyly po gospel and povert of Crist and his apostlis;

For if men spoken of Fraunceys, he usid and tau3te myche mckenesse, povert, and pennaunce, and Menoures now usen po contrarei.

And what cursidenesse is his to a deed mon, as to po world and pride and vanyte herof, to gete hym a cappe of maysterdome, by preyer of lordis, and grete giftis, and makynge of huge feestis of a hundrid and mony hundrid poundes, and he be ydel fro techyng of Gods lawe, but hit heis seclendent, byfore lordis and ladyes or grete gederyngis for name of po world, and heen to leewe hor povert and symplenesse hat he is bounden to, and devoure pore mennis almes in waste and feestynge of lordis and grete men, and so 3if sclaunder to his breper and ojer men, to lyve in pride and covetise, goterie and ydelenesse, and leewe po servise of God as po hei
were exempt from alle godis.  

And oper bishops of hom þat have diociasis in þis lond, forsaken poverþ and penaunse and obedience, for þei loken to be maysters of all freris of þat ordir in þis lond, and to lyve in pride, lustis of þor flese, ydelnesse, and spoiling of þo puple more suttily þen oper.  

Þat it is betre to lyve in siche worldly astaþ, þan in clene poverþ of Crist and his apostilis;  

Ffor whomever entreþ into religion more for worldly pride or covetise, or lustful lif of his body, þan for holynesse of lif, to sue Crist and his apostilis in penaunse and wilful poverþ, he doþ symonye, and þan he is an heretik.  

If men wille have ymagis of tre or stone or ðer wyse payntid, be þai suche þat techen poverþ ande peyeus of scintis, and forsakynge of worldly vanite after Cristis lyve and his scintis, and þen let þpo waste coste of ymagis be delud forth fully to pore men, ande not to stockis ne to stony, þat never have honger colde ne prist, ne to riche bischopis munkis and riche prestis, þat have myche waste tresoure, and wasten pore mennes lyvelode to þer dampanacione, if þai ben nout founden doyng verrey penaunse þerfore.  

Ande if any of þese curatus were trewe angulgis of God, techynge and wittcnesse openly to poverþ of Crist, aþeine worldyynes and extorsiones ande werres of proude prestis, þai myþten sone be tongide out of court.  

Ande þow þey crieden oute on pride and glotony, ydelnes and lecherye, and extorsions þat þai have done and mayntenyd in ðer men, and do grete penaunce and travaile al þer lyfe, and þeyven esasample of grete mekenesse, paciens, and myche holynesse.  

Þat he is an heretik.  

For Christ hir king they woll forsake, And knowe him nought for his poverþ;  

They ben so roted in richesse, That Christes poverþ is foryte, Served with so many messe, Hem thinketh that manna is no mete.  

This is fer from Christes poverþ For all with covetise they endyte;  

Hir faders ryde not but oon hir fete, And travaylen sore for that they ete, In poverþ liveth, yonge and old;  

For if the pope lived as god bede, Pryde and hyghnesse heshuld dispysse, Richesse, covetise, and crowne on hede, Mekenesse and poverþ he shulde use.  

þat þou3 men bynden hemself nevere so stronge to þis poverþ and perfeccion, and 3it may vel don it in dede, þei ben not holden to fullifie it, whanne Crist 3eveþ hem þerto myȝt, witt, wille, and grace,— for Anticerst hæp feyned to dispense, aþenest Goddis wille, and aþenest here own avowe and profession. And in þis þei seyn
POORE

For Crist cam of poore men, and leet his modir be poore, and his poore cosynes; pis pouertee, acceptor of persons, but a pore scheperde, allegid, but old totyng of wrongful takynge of Goddis comaundement expresly.

For he lyved in great pouerte and penance. He seide worldly good. He kepethis heestes, as vertueus in his lyuynge, as he ben hoole in body, ben poore fcble men: his hond to wipowt worpy ri7, and gay clopinge, and costy, perfore he made them poore bothe in sperett and in worldly lordschipe and worldly lif, pompe and pride; And to schewe what he is, myche more plenteuously in propur, ne in comyne, and seet his loue of man, sij he dwelJyde in sperett and in worldly good.

POORE

For, 3if Dauyd clepuhp hym Lord, how is poore Crist Dauyd sone?

And bus by his resoun curatys of puples, 3if pei ben hoole in body, ben poore feble men: he ben poore men 3if pei kepon her ordre, for pei schulen sewe Crist in pouert nerre han oprre comunys; And by his taw3te Crist how he lyuede poore lyf and nedy for he loue of man, sij he dwellyde in syche propsi; And to his entent of Iohn spaak Crist and wro3te in dede, Go 3e and telllep a3en to Iohn what 3e han herd and seyn: blynde see, crokyde gon, melysien ben helude, deue heren, deue ryson, poore men ben prechud of God; And bus hes sophistres pat gabbon pat pei han nowt, nepir in propur, ne in comyne, and 3ecet men seen pat pei han bope plasis and howsus and oprre goodys, myche more plenteuously han oprre poore men pat pei robben, pese false men mote nedis be dampnede of Crist pat is he furste trewpe, for pei dyuere not fro peus, but pat pei robben more synfully to his greet man of hem pat is more strong in his myals.

POORE

3if pat God wolde fouchesafe to 3yve pes preestis of his grace, pat pei wolden mekeli leeve pis, and lyve in Cristis poortes. pei miracle were pe more, and more wolde profite to pe Chirche.

POORE

poore

17 8 variants; 1,414 occurrences.
and so men hat schal be saued, al 3if þei semon now poore, nepeles þei haue now heuene, and alle þe goodus of þis world.

< L 111 > < T EWS2-78 > < P 133 >

þei poore/ him forsopro pore nedni:

< L 5 > < T LL > < P 53 >

3if þei maken profession to most hoy pootert and to be deed to þe world and worldly pungis, and wip þis stryuen ny3t and day who of hem may bilde gaist wast houcis and costly places, as chircis or castelis to herberwen lordis inne and ladyes, and beggen of pore men þerto þat han nou3t to lyuen by ne here children, þei ben perilous ypocrisit and dysceyuen riche and

poore.

< L 31 > < T MT01 > < P 05 >

þei ben wickid ypocrisit and robberis of poore men and traitours to lordes and ladyes.

< L 23 > < T MT01 > < P 06 >

and 3if ony poore prestis wole come to here chircis and treulu 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;

< L 25 > < T MT01 > < P 23 >

a man to breke þe bondis of synne and do werkis of mercy to poore men and nedi.

< L 32 > < T MT01 > < P 25 >

for whanne þei han discexued cristendom þis hundrict 3cer and more bi ypocrisie and false prechnye of fablis and errouris and heresies, magnifyynge synful mens ordenaunce abouen goddis lawe and ordenaunce, and drawn pore men synne and lifode to proude beggeris to make grete wast houses, and desceyue men bi perilous ypocrisit and dysceyuen riche and

pore.

< L 31 > < T MT01 > < P 05 >

IÆsu Crist that was ybore of the mayde Marye / haue on thy poore seruauntis mercy & pytie / & helpe hem in her gret ende to fyght ayenst sine / & ayenst the deuyll that is auctor of syn / and more neede nas there neuer to crye to Crist for helpe than it is right now for it is fulfylld that god sayd by Isaye the prophet.

< L 2 > < T PCPM > < P 05 >

A lorde / thou ne taughtest nat a man forsaken to a poore estate & trauyle / to ben afterwarde a lorde of his brethren / or ben lordes felowe & dwellynge with lordes / as doth men of these new relygyons.

< L 19 > < T PCPM > < P 25 >

And lorde / our hope is that thou goest nat oute of a poore manus soul & that trauyleth for his lyfelode with his handes.

< L 29 > < T PCPM > < P 33 >

O lorde/ what dome is it to slene a thefe for stelyng of a horse/ & to let him 3yue vnpunysshed & to maynteyne him that robbeth thy poore people of here lyfelode and the soule of his fode.

< L 18 > < T PCPM > < P 41 >

Lorde/ what dome is it to punysshe the poore man for his trespass/ and suffren the ryche contynuen in his sire for a quayntytie of money.

< L 7 > < T PCPM > < P 42 >

But before poore men prechen but selden whan they ben maysters.

< L 5 > < T PCPM > < P 59 >

Lord/ zachary thy prophet saith/ that thou that shuldest ben our kyngye/ shulden ben a poore man/ and so thou were for thou saydest thy selfe/ Foxes haue bennes/ and byrdes ofhcucn nestes/ and mannys synne hath nat where to lyuge his heed on.

< L 29 > < T PCPM > < P 60 >

And thou saydest/ yblessed ben poore men in Spirtis/ for the kyngdome of heuen his hern.

< L 5 > < T PCPM > < P 61 >

For the poore man mote gone to his labour in colde & in hete/ in wete and drye/ & spende his fleish & hi blode in the ryche mens works vpon goddess grounde to fynde the ryche man in case & in lykynge/ & in good fare of meate & of
And euerych man almost is a shamed to ben holden a poore man.

And than be we poore in forsakynge all thynges that we owen.

But lorde/ he that clepeth him selfe thy vyker upon erth and successoure to Peter/ he robbeth thy people of her bodilych lyfe lode/ for be ordyneth proude shepherdes to lyuen in case by riches/ by pride and hyer beryng of richesis, and to fulfille bemes and shoppis and ysurie, symonye and ypocrisis and vnleeful mannys penance; and riche, and hate comon beggers and poore men, and pat thei schuld not be poore in dede.

For ayens goddes ordynaunce he robbeth poore men, and if any were riche he made them poore bothe in sperett and in wordly wyrschip. And what shulde greue a clerk seculer or religious, pat may spende bi 3eer foure or fyue hundrid on maad riche bi vsurie ben maad so poore pat thei ne haueene citee to dwelle ynne but bi greet daunger.

Therefore seing pat all our myschef came by in cause of poore, mek and lowly lvving, pat was in preastis aftur Crist and his disciples, we tav3st pat oure remedy and welfare must come by in riches, by pride and hyer beryng of hymself, wich was contrary to Crist and his lvving.

Than Crist wold not so leue his churche to be lost by pride and lordschipe of preastis, but put in pe harsis of his trew men Domincick and Frances to forsak all wordly wurschipe and wordlynys, and lyve a poore lyf in mekenes aftur Crist and his apostles by teachyng of pe gospell.

For whillis pei were so poore pei schuld not haue powur for to wirschipe her Godis in great and gay churghys nor in welfare of her bodie in meat and drynck and clothis, but be all faynt and not abill to do Godis saruys both by day and ny3t.
Thanne sith prelatis and curatis shulden ben paied with liflode and hilinge, and gue the residue to pore men, thei ben theiues if thei waste pore mennys godis in glotonie and othere vanites. And sith thei ben the officeris of Crist and procuratoris of pore men, thei ben traitouris of Crist and sleeris of pore men, if thei waste here liflode and Goddis tresore in pride, glotonie, lecherie, and othere synnis preuy or aper.

Forwhi spedeful prechinge of Goddis word, ensample of holi consuasacioni of a good curat, and bodili almesi ben withdrawn herbi fro the pore parishens, and stidefast blamyngge and amendinge of viciose men is put awei herbi, and almost alle euclis ben nurshid in the puple bi this appropringe.

2: Corollarie: If prelatis, and most religiouse men, that owen to be wiliulli pore and lyue in labour of here handis, wasted opinili temporal godis and the almesi dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporal lordis moun medfulli, and ben holden to, withdrawe fro hem secular lordshipis and possessiouns whiche they mysusen so comountil, and to turne tho into due and iust visis. This sentence is open bi this, that in the xviij' c' of Numeri and Deut' preestis and dekenis ben forbeden of God to take possesioni nameli into eritage in the lond of Israel outake dymis and sacrifisis assignid in the pore men.

Also such a preest wole enioyne to a man satisfisaccioun of moneti turnynge into his owne wynnyngge, and exclude the werkis of merci anectis pore men, and apply tho to riche prestis or ipocris religious, that han more then nedith to hem.

1: Corollarie: Though it myghte be suffrid that sike men go a pilgrimage in the rewe in visitynge the placis of seyntis to eschewe synnis and to gue godis to nedi men, so that thou sette not hope of helthe in the foreseid ymagis, neither leeuen the werkis of merci anectis pore men, which Crist comaundide undir the peyne of euere lastinge dampancioun in the xxv' c' of Mathu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doumbe idolis or in ymagis maad with mannis handis, in offringe to tho ymagis or to riche men of the world the almesi dedis that ben due to pore men bi comandement of Crist, is uttiul unleful, and an opin signe of idolatrie, and spoilinge and sleeyngge of pore men, and apostasie either goinge abak fro cristene feith.
Clerks and religious were set so high, that they occupied and entertained in synods and proud giving of honor to them, due to God alone, as in idolatry by them in setting hope in them, or for if Christen people believed steadfastly, that by the counsel of kings the xviii° c.°, how much more a Christian king with assent of his lords and trewe clerje shulde breke or brene doumbe idolis, which neither Christ ne his apostles commanded neither counseliden to be maad, if the symple puple doth idolatrie bi tho in settinge hope in tho, or geuyenge honour to tho, due to God aloone, as in sweringe bi siche idolis, or in offeringe to tho, either to riche men of the world, the lyflore of pure men, which the Lord Crist comandide to be goue to pure men aloone. Certis by such ymagis and nice pilgrimagis the werkis of merci ben cruell withdrawn fro nedi men, and the common puple is nedeles and unprofitable occupied, and encreesid in synnis, and proude clerics and religiouze been set so highe, that thei neither knowe God ne hemself neither secular lords duli, ne here pure neighbors mercifulli.

In partie for the puple is disseyuid in feith bi these feynid indulgencias, and is withdrawn fro the werkis of merci to do tho to pure men, as Crist comandide in the xxv° c.° of Mt, and is drawn bi there feynid indulgencies to geue moche tresoor to riche prelatis bi title of deucocioni, of merci, or of gostli suffragie, which thing Crist and his apostles neither comainiden ne counselliden.

For the puple is brought in by these feynid indulgencies for to bileue that thei shulen haue more merit to geue here godis to riche prelatis for suche suffragies, than to geue tho to the pure men, which thing Crist comandide vndir peyne of euere lastinges dampaunicioun in the xxv° c.° of Mt.

For if cristene puple bileuide stidefastli, that bi the keepinge of Goddis comainde menits and bi the strengthenge of charite, it shulde haue part of alle the merits of holie chichre bi the most rightful departinge of God, what shulde moue the puple to bie with so greet cost suche indulgencies, which thing Crist counseliden neuere, and to geue not almes to pure men, which thing Crist comandide soucreynli. Truli it semeth that the greete pride and avarice of worldly prelatis and of false freris founden out these feynid indulgencies in steringe of the deuil to spoile the puple bothe pure and riche, fro verri feith and greete merits of trewe almes. Which soli eresie Crist Jesu for his owne merci take awei fro his chichre. Amen. 1. Corollary. Ali! hou greet abaminacioun it is to se almost the grettest lord of the world, that is, the priour of Rooddis, with his suppioriis as the grettere loris of greete rewmis, to axe with greete indulgencies of the pope the alymese degis of cristene puple that ben assignid to pure nedi men bi comaidment of Crist, and to pretende and cri opini in oure reum, that so greet a lord and riche of the world hath power grauntid of the bishop of Rome, or of other bishopis or of here monysters, to forbede massis and the prechinge of Goddis word, til here feynid privileges be pronuncided to the puple in what euere chichre it pleiseth him to assigne, and to forbede vndir peyne of sappenide and of enterditinge of prestis and of chirchis these soucreyn offices of praestis or of curatis, which Jesu Crist com-mendide ful moche.

Therefore whether the bishop of Rome is a verri suer of Crist and apostlis, othir Lucifcr and antecrist, cristene men, bileue ye to his werkis, and ye shulen knowe him bi his fruytis, in the x° c.° of Jon and viij° c.° of Mt: For though a cristene man geue manie godis, yea, the tenthe part or the half of alle his godis, to the gadereris or procuratoris of suche indulgencies, and reluce not hise pure neighbors which he knowith verri nedi, he shal be damnd withouten ende bi the winnesse of Jesu Crist in the xxv° c.° of Mt. And though a cristene man geue nothing to the procurators of suche indulgencies, but helpe bi his power his nedi neighbors, he shal be sauid bi the winnesse of Jhesu Crist in the same xxv° c.° of Mt. 3. Corollary. Alas! hou greet abominacioun of discumfort is this, that bi bullis of the bishop of Rome not foundid opini in the lawe of God, neither in opin reesoun, cristene puple is brought into so greet error, that it bileueth to haue moche merit in geuyenge alymese to riche men bi assignynge of the pope, which almes Crist assignide to pure men, yea, vndir dete of euere lastinghe deth, than in geuyenge it to pure men, which hei knownen verrili nedi. Sith the most good pretendid othir feinid in siche indulgencies is relesinge of peyne enjoynid of the chichre that errith manifold, othir delyueraunce fro peyne of purgatorie to him that onouren costli such idolis in spoilinge pore God, onouren more idolis that ben dombue than our Lord Jesu Crist.

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more meryt in geuynge almes, where a synful man, and in hap Lucifer and antechrist and a deuill incarnat, assignide, and this to riche men and myghti of the world, and to sée here neighbors, than where Ihesu Crist ordeynid it to be gone to pore men, and this vnndir peyne of euere lastinge deth, and vndir wynninge of heuenli blis.

Alas! that cristene puple is sterid more bi the bullis of the bishop of Rome and othere cristene men withdrawe almes assignid of God to pore men for here nedeful liflode, and this vnndir peyne of euere lastinge deth, than to geue to hem here due porcioun bi comauuement of Crist undir the wynnyngge of euelerastinge blis.

Also thei appropren manie greete parish chirchis, and moun not do the due office in prechinge and delinge of sacramentis and in delinge of porcioun to the clergie, the thridde porcioun to the chirche of apostoile to geue comauuementis, and the foureth porcioun to chirches for hospitalite and resceyuinge of gestis, a nothir porcioun to othir excellentli clothid with rightfulnesse of the gospel.

The xxviiij' Article: Religioose possessioneris as munkis and chanoons shulden lyue a pore lif, symple and in reste, and thei shulden ben apaid with scars liflode and clothinge geten with here owne labour, bi here priuat rule, which thei seyn that seynt Benet and seynt Austin maden to suche religiouse men.

Also thei appropren manie greete parish chirchis, and moun not do the due office in prechinge and ministringe of sacramentis and in delinge of almes among the pore parishyns, and herwith kepe the observauncis in cloistre, which thei chargen more than Goddis heestis.

Also suche religiouse maken the part of the viker so pore comounli, that he mai not wel performe the cure and charge, and this withdrawith sufficient men fro the cure ofte.

1: Corollary: If freris encreessen begginge with greet cri to the forseid comoun wickednes of othire religiouse, and putten on Crist such begginge, bi which the riche men ben defraudid of meryt, and pore men ben defraudid of liflode, thanne the freris ben moche wors than othire religiouse, and ben blasfemis anentis Crist, and ben menquelleris of pore men, bothe in bodies and soulis.

2: Corollary: If freris mendicauntis and speciali menoures biilde ouir costlew housis bi false meenis and blasfemis begginge, and bi raveyn of pore mennis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profets and disciplis of antechrist, 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 j' pistil to Tymotho the iiij' c°, and in the ij' pistil to Tymotho the iiij' c° profecieden of these false profetis, and so dide Crist in the viij' c° and xxiiij' c° of Mr. Whethir freris todai don thus, lat lordis and othire cristene men loke wel, and if such errour be founden among hem, lat lordis and othire cristene men withdawre prudentli here bodili almes from suche freris in gevinge tho almes dedis to pore men, and in agen bringinge suche freris to the truthe and fredom of the gospel.

The xxxij' Article: Seculer lordis owen to be ournd othir excellenti clothid with rightfultnesse to God and men, bothe riche and pore, and to treete resonabli and charitabli here tenuauntis and sogetis and seruauntis othir bonde men.

A Corollary: If temporal lordis keeven out rightfultnes and the rede of God, and usen tirauuntie and extorciouns on the puple whiche thei shulden defende fro enemies and wrongis, thei ben traitouris of Crist, menquelleris of pore men, and tiruuntis of antechrist.

wete ageyns seynt Gregori and comou lawis of the chirche, whi shulden not thei be compellid to holde agens the determinacioun of the bisshop of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful gret evidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope eride, and we knowen wel that he was an opin vicious lyuere, and coude ful litil of Goddis lawe, and louide lesse the meke and the pore life of Crist and his apostlis.

Also Gregori in his registre, and in the xij' cause, iij' q', c° /Mos est/, writith thus, "It is custum of the chirche of apostole to geue comauuementis to a bisshop ordeymyd, that fal the soud othir profyt that bifaith, iij' porcioun owen to be maad, that is, oon to the bisshop and his meyne for hospitalite and resceyuinge of gestis, a nothir porcioun to the clergie, the thridde porcioun to pore men, and the fourthe porcioun to chriches to be reparailid".
Also pope Gelasie, the j: c:" /Concesso/, writith thus of a bishopp, "The bishopp departhe the rentis and offringis of feithful into iiij: parties, of whiche holde he oon to himself, departhe he that othir part to clerkis for the bisinessis of ther office, departhe he the iij: part to makingis or to reparacios of chichis, have he the iij: part to be goue feithfulli to pore men and pilgryms.

But as prestis mown best wihouten charge of he peple cume to pore cloathing to hil him whipt, charge hei no colour hat partenyth to presthode.

So pes stronge beggers pat li3ften vp here i3en to heuene is vndirstonde on pis wise: hat men be so almsful to be pore pat per be not isfonde noon nedful man beggyng amonge 3ow.

And so per comensmentis schuld no man grounde, pat hei ben founded on he gospel or ellis vpon reson, for before pat hei comense hei casten many weies & spenden pore mennes godes in wast, wiþ many lesings, before hei ben amonge him chosen to he chaier.

But at pat tyne pat hei comense per rule is suspendid, wane hei comensen as lordes & not as pore beggers. And siben pe money pat hei disspenden comeb not from heuene for Criste toke of pe erbe peise temperal goodis and sciens of alkemie helpih him henot, for rpei can not heron, in speculatif ne practisse, for han hei were false, asaie if pu wilt, and so he pore pupel mut make per dispenses, boje in per comensing & ober priuey festes. And sibp it is harde to gedere of pe pore pupel so myche money as freres here disspenden, how many lesings & flaterings bene souen before al pise money is gadered of pe pupel!

And if freres haue pis pouerte as beggaris, naþele þer hi3e houses & oub goodis þat þei haue in cornynne schewen onponli þat þei be not pore aftur Crist. For þe gospel tellip þat Crist was so pore þat he hadde non house to reste hym inne & hes counet.

And also be pis confessioun blasfemen þe prestes, for þe pope wil for mede limite pore prestes, and suche prestes willen axe mede for schriuynge þer children.

so þe eysinis þat hadde dowling of þe chichre lyfed a pore liif and dide þer office & hadden þer pou3t on Crist & on þis servise, & departed þer goodis to pore men & lefþen a litel þer perfeccioun.

But he scorners and he dispisers of meke pore men, and honourers of riche men, /Nolite multiplicare loqui sublimi gloriantes;/ Willip not multiplienc to speke hi3e þings gloriynge.

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And nerepoles we schulden witte, that costily dispenses harmen unto pore men ageyn rightwisnes.

And herfore Jesus Crist come bot of pore kyn, and wolde not make hom riche to þo worlde bot in virtues.

as, if he serve treuly to God in charite, he is als gode pore as when he was riche.

Ffor þei coveyten by pride worschipp and richessee, and lordschipp of clerkes makes lordes to pore.

For al bot pore men of þo comyne, for hor bisye travel, synnen lesse in envye and in oþer synnes þen done men above hom þat travellen not þus, nerepoles for mony causis fallen þei in envye, for everiche synne brynges in anoþer;

And as garmentis of pride schulden be fer fro knyghtis, so spoyling of pore men, al if þei ben hor tenuantis.

and when he coveitis to be lord þus ageyns Gods wille, he forseetis ageyne þo Lord of alle, and þus is made most pore mon.

For most avauntage þat þei have of suche symoneres is þat þei lasten in hor servise, and was ten pore mennis godes;

Lord, wheþer hit were worschip to lordis of his world to se in hor presence soche synnes done, and pore mennis godes on þis wyse wastid!

Bot men of lawe and marchauntis, and chapmen, and vitezereis, synnen more in avarice þen done pore laboreres. for now ben þei pore, and now ben þei ful riche, for wronges þat þei done.

And sith seyntis seyn, and resoun approves hit, þat richesses þat clerkes have schulden be pore mennis godis, þei done wronge to pore men in alle synce excesse. Hor chekis and hor body benen witenesse of hor lif, hou þei lyven in glotorye of pore mennis part. Lord, Þat þei schal dampe þe men at þo day of dome for þei fede not pore men, as þo gospel scis, hou schal þei be dampe þat professen povert, and maken hor suggestioun in getyng of hor godes þat þei schulden fede pore men, and aftir al þis mortheren pore mennis godes, as traytours to God. þer ben mony monsleereis, bot þese ben þo foulest, ffor þei slêen pore men, hor owne body and soule. Of þis serves dowyng, ageyne Gods maundement, to norische soche fendes and traytoures to pore men.

Ffor prelatis and abbotis be ensaumple herof, passen lif of lordes, and wasen pore mennis meete.

And not onely riche comynes synnen þus in glotarye, bot many pore laboreres ben blymeschid by þis synne, and specially in dronkenesse, for uneven norishing.

And by myche more skile fro freris and possessioneres schulden men wijdrawe hor almes, when þei synnen more, bothe by wastyng pore mennis godes by more falsched and lecchorie, and lesse servyng unto men, bathe biffer God and mon.

But Crist hap lymytyd in hys lawe who schulde have suche almes,— pore men and blynde; pore men and lame, pore men and febel, þat neden suche helpe. And so þes starke beggeres don
wronge to suche pore men; And þus schulde riche men of his worde do suche almes to pore men 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 liȝtely ȝyve.

And þis may we see by ten lawes, þre of þe old lawe and seven of þe newe, þat telen opynly how prestis schulde lyfne a pore lif, as men did in state of innocence, wipouȝt superfluyte, as Crist him sylf lyved;

And sithen Crist, nobulest man þat may be in erthe, was porest man of all whone he chese to be bischope, ober schulde þis lordis kyþ be pore as Crist was, or ellis holde hem in staat of lordis of þis worde.

And so þe staat of monkes schulde alle be pore men and so alle ður clerces þat han possessouns.

ne have more wast meyne, ne more wast dispence make of Cristis and pore mennis good.

and if þis may not be don, aspie pore men of þe gospel, and ȝyve hem wisely Goddis godis, and lyve in penal povert.

CAP. VI: But here mut men moeve sumdel of speche of þes þereres, þat in Londone, at þer cownssel of tremblungye of þe erpe, seyde, for to plese prelatis and persones, þat it is an erroure to susteyne þat dymes ben pure almes, and þat men þat ȝeven hem may wipholde and ȝyve hem to Goddis lawe, and to favoure false sclaunders of here breþren.

And waste not þi goodis in gret festis of riche men, but lyve a mene life of pore mennis, siþ þei may betre fynde here children þan may pore men heren.

and lyven in devout preieris and resonable and abstynence of mete, and namely of hote drynkis and myȝt, and visite here pore neigbouris þat ben bedrede, and clope hem, and herberwe hem, to gote remission of over moche likynge in fleschly dedis;

CAP. VII: But here mut men moeve sumdel of speche of þes þereres, þat in Londone, at þer cownssel of tremblungye of þe erpe, seyde, for to plese prelatis and persones, þat it is an erroure to susteyne þat dymes ben pure almes, and þat men þat ȝeven hem may wipholde and ȝyve hem to Goddis lawe, and to favoure false sclaunders of here breþren.

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and lyven in devout preieris and resonable and abstynence of mete, and namely of hote drynkis and myȝt, and visite here pore neigbouris þat ben bedrede, and clope hem, and herberwe hem, to gote remission of over moche likynge in fleschly dedis;

And waste not þi goodis in gret festis of riche men, but lyve a mene life of pore mennis, siþ þei may betre fynde here children þan may pore men heren.
And his appropringe is geten bi fals suggestion maad to Anticrist, be lesynge maade to lordis, and coveitise and synmone, and wasynge of pore mennis goodis. And it he don not he office of curatis, neiher in techynge, ne prechynge, ne 3evyne of sacramentis, ne rescyeynge of pore men in he parishe; but setten pere an ydiot for viker or parische prest, hat can not and may not do he office of a good curat, and 3it he pore parishe fyndip hym.

And secular lordischis, pat clerkis han ful falsly 3enst Goddis lawe, and spende hem so wickedly, schulden be 3oven wisly bi he kyng and witti lordis to pore gentilmen, pat wolden justi governe he peple, and meyntene he lond 3enst enemies; and pan my3te oure lond be strengere by many thousand men of armes han it is now, wipouten ony newe cost of lordis, or taliage of he pore comyns, and be dischargeid of gret hevy rente, and wikkid customes brow3t up bi coveteous clerkis, and of many talliagis and extorsions, bi whiche pere ben now cruelly pillid and robbid. And hus bi restorynge of lordischis to secular men, as pere duwe bi holi writ, and bi brynynge of clerkis to mekenesse and wilful povert and bisy gostly traveile, as lyveden Crist and his apostlis, schullen syynge be distried in ech degree of he Chirec, and holy lif brow3t in, and secular lordis moche strengthid, and he pore comyns releyd, and good governale, bope gostly and worldly, come a3en, and ri3tribunnesse and treupe, and reste and poes and charite.

And God seip bi he same prophete to prestis, 3e han coverid he auter of he Lord wip teris and wepynge and mornyng, 'pat is of widewis and pore men pat 3e oppresen, and disceyven, so pat I schal no more bihiloden to he sacrifice, and I schal not rescyeve only pleasaunt hing of 3oure

<\L 11, 13><\T A17><\P 215>

Bot Crist, mayster of alle, was so pore a mon pat he had not by monhede, ne titcl of mon, so myche of worldes richesse to hil his hed inne.

<\L 3><\T A20><\P 236>

Also, Seynt Poule scis, pat Crist was for oure leef bope pore and nedy mon, to make us gostily riche.

<\L 21><\T A20><\P 236>

Sip evereiche secular lord schulde be pore in soule, who 3ifs these prestes leve to be heust riche in wille? Also, alle 3o apostlis seide togedir, pat hit was not levuful to hem to leve Gods wordes, and serve pore men at he meete by way of bodily almes;

<\L 25, 27><\T A20><\P 236>

lordis be poord or made pore, and necid mony gatis to werre, and to begge, and spoyle hor owne pore tenauntes;

<\L 13, 15><\T A20><\P 237>

and wip al his he may lif pore lyve as beggers.

<\L 29><\T A20><\P 238>

But by his blynde falschede schal Cristis cause slepe, And so it seemc to many men pat Sathanas hadde envye to he ordynaunce of Crist, pat his clerkis schulde be pore men.

<\L 22><\T A21><\P 244>

ffor so techip Crist, pat he moost in his Chirec schulde be mooste meke, most pore, and moost servysable.

<\L 18><\T A21><\P 257>
But certis of Crist may no3t be fool, ne speke words wipbouten greet writt, sipe he may no3t be fool suffering freris be in his Chirche, alpou3 he meve bishopis to f3ste and ferto spoyle he pore peple wip beggyngye of blasfeme lesyngye, openly prechide a3enst pe gospel.

Sip þen heresie is errore meyntened a3enst holy writt, as Seynt Austyn and òpere clerkis seyn, who evere meyntenep ony errore a3enst Goddis lawe is an heretik, be he prest, be he lord, be he pore, be he riche, or of what evere degre.

And God axiþ twele livf aftir his lawe, and twele prechynge of þe gospel, wip clene entent, not for worldly name, ne coveitise of worldly muk, ne babcbytynge of pore prestis and hyndryng of Cristis ordynaunce, and meyntenynge of worldly lif of clerkis, as false prophetis prechen now, but trewly to dispise synne and teche vertues, for honour of God and helpynge of Cristene souls to heveneward. Also, oure worldly clerkis lyven not only a3enst holy writt in word and dede, but also meyntenen þer worldly lif bi ypocrisie, bi fals excusaicouns and false expounyng of holy writt, and hard persecucion of pore prestis þat prechen Cristis mekeneses, his wilful povert, and gostly bysynesse, and witnyssen þat prelatis schulden sue Crist in þes þre specially. For þes pore prestis ben sclaundrid for heretikis, cursed and prisoned wipbouten aanswere, for as moche as þei stonden for Cristis lif and techynge, and meyntenannce of þe kingis regale and power of seculer lordis, and savyng of Chirche. And where þei prechen fals fals hebegynge and nedleds. And where þe prestis seyn, þat envenymyn and fals excusacions and false expounyng of holy gospel, but letten òpere pore prestis to teche trewely and frely Goddis word, and senden freris and in glotonye, drounkennesse, lecherie, and grete festis wasten þer goods, where þei schulden lyve in abstynence and pite, and devoteu preieris for here goode doeris and comynite of Cristene men. And where þei schulden fynde many pore men in mete and drynk and herborne, and sumtyme cloðis, þei wasten pore mens liffode in grete festis of riche men, and robis and fees of men of lawe, and herboryng of riche lordis, not for charite, but in hope of more wynynge of worldly goods at þe laste in here dep, and graunte of aproprynge of parische chirchis, and amorisynge of temperal lordishipe more þan nedip. And alþe þis is sortel marchaundis wip pore mens liffode and holy Chirche goods; and where in many abbeis schulden be, and sumyyme Weren, grete houses to herbore pore men þerinne, now þei ben fallen doun, or maad swynkotis, stablis, or bark-houses. And þus as Judas staal þe money 3onen to Crist and his disciples to lyve herby, so þes worldly clerkis and religiouse taken huge noumber of temperal goods under colour of almesdode and hospitalitie, and stelen þes pore goods of pore men, and wasten hem nedles in gret array of þe world, in gae houses, and festis of lordis and riche men, and òpere venytes.

And where Crist maad his spouse, and namely of clergie, fair bi bry3t clophiþ of wilful povert, schynyng to God betre þan dop ony gold to men, þes worldly clerkis han aille tolbeckid Cristis spouse wip drit of erpc1y goods, coveitise and pride and worldly bysynesse, and robbed here pore of here cloðis and goldyng of wilful povert, mekeneses and gostly bysynesses of studyyng and teche of holy writt, and preiynge, and oþer werkis of penceance.

and in glotonye, drounkennesse, lecherie, and grete festis wasten þe goods, where þei schulden lyve in abstinence and penceance, and devotei preieris for here goode doeris and comynite of Cristene men, And where þei schulden fynde many pore men in mete and drynk and herborne, and sumtyme cloðis, þei wasten pore mens liffode in grete festis of riche men, and robis and fees of men of lawe, and herboryng of riche lordis, not for charite, but in hope of more wynynge of worldly goods at þe laste in here dep, and graunte of aproprynge of parische chirchis, and amorisynge of temperal lordishipe more þan nedip. And alþe þis is sortel marchaundis wip pore mens liffode and holy Chirche goods; and where in many abbeis schulden be, and sumyyme Weren, grete houses to herbore pore men þerinne, now þei ben fallen doun, or maad swynkotis, stablis, or bark-houses. And þus as Judas staal þe money 3onen to Crist and his disciples to lyve herby, so þes worldly clerkis and religiouse taken huge noumber of temperal goods under colour of almesdode and hospitalitie, and stelen þes pore goods of pore men, and wasten hem nedles in gret array of þe world, in gae houses, and festis of lordis and riche men, and òpere venytes.

for whanne þei kunnen not preche þe gospel, or may not, or wolen not, or letten òpere pore prestis to helpe Cristene souls bi techyngh of Goddis word, þei graunte leve to false prechouris þat sownen lesyngys, and bi flatering and òpere veyn preieris norischens men in synne, and robben þe peple bi fals beggyngye þat þei putten on Crist, seiyng þat he beggede as þei don.

As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagis ynowe, and wolde not do þis office, but lette òpere þat
dolden save þes men for pite, but over þis he nedide hym to be governed bi here enemies, and þei schulden have here goodis for to snee þes men in þe castel, in þis poyn were most opyn traitour to his kyng, so it fallip bi oure weiward prelatis, þat prechen not Cristis gospel, but letten òpere pore prestis to teche trewely and frely Goddis word, and senden freris þat colouren here open synne, and prechen fablis and lesyngys, and robben þe pore peple wip stronge beggyngye and nedleds.

And where Crist maad his spouse, and namely of clergie, fair bi bry3t clophiþ of wilful povert, schynyng to God betre þan dop ony gold to men, þes worldly clerkis han aille tolbeckid Cristis spouse wip drit of erpc1y goods, coveitise and pride and worldly bysynesse, and robbed here pore of here cloðis and goldyng of wilful povert, mekeneses and gostly bysynesses of studyyng and teche of holy writt, and preiynge, and oþer werkis of penceance.

and in glotonye, drounkennesse, lecherie, and grete festis wasten þe goods, where þei schulden lyve in abstinence and penceance, and devotei preieris for here goode doeris and comynite of Cristene men, And where þei schulden fynde many pore men in mete and drynk and herborne, and sumtyme cloðis, þei wasten pore mens liffode in grete festis of riche men, and robis and fees of men of lawe, and herboryng of riche lordis, not for charite, but in hope of more wynynge of worldly goods at þe laste in here dep, and graunte of aproprynge of parische chirchis, and amorisynge of temperal lordishipe more þan nedip. And alþe þis is sortel marchaundis wip pore mens liffode and holy Chirche goods; and where in many abbeis schulden be, and sumyyme Weren, grete houses to herbore pore men þerinne, now þei ben fallen doun, or maad swynkotis, stablis, or bark-houses. And þus as Judas staal þe money 3onen to Crist and his disciples to lyve herby, so þes worldly clerkis and religiouse taken huge noumber of temperal goods under colour of almesdode and hospitalitie, and stelen þes pore goods of pore men, and wasten hem nedles in gret array of þe world, in gae houses, and festis of lordis and riche men, and òpere venytes.

and namely 3if he waste pore mens liffode, in pride and riche array, in glotonye and drounkennesse, and grete festis of riche men, as officeris of þe bishop, and geteris of countrée.
pore men at nede, þou þei robben hem not a3enus here wille, and maken hem to bie here ordis a3enus þe gospel and comyn lawe expressly.

For in confession we seken more after tîhes and oure temporal wynnyng þann after kepyng of Goddis hestis, or contricion for synne, or paying of dettis to pore men, owe þei neve so moche and ben in power to paye;

But we spoken over litel for to visete, and offre to pore men, and maken broken briges and causes where men and bestis and catel perischen ofte.

But nepeles confession maad to trewe prestis, and witti in Goddis lawe, dop moche good to synful men, so þat contricion for synnes before don come þerwilþ, and good lif and keeping Goddis hestis, and werkis of mercy don to pore men, sue after.

But whi þat pore prestis and lewid men, in tyme of nede, may lawefully baptise children, and not conferme hem, is gret wonder among men of chargyng of Cristene men, buþ for to meyntene privylegie of Cristi biddyng. and more mercy to here pis biddip, þe bopeðe, and ben holden cursed and neful sacramentis, on pore prestis.

þat haten so moche pore prestis, techyngne Cristis lif and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei cursen hem and prisoner hem wipouten answere, whanne þei ben redi reulid in alle goodnesse and treuþe after holy writ;

namely sîþen oure prelatis lyven in open extorsion and Luciferis pride, and sullen men leve to lye in synne of lecherie and avoutrie for annuel rente, and perto lyven in Pompe of worldly array and glotonye and drounenesse, and wasten pore mennus lifelode in grete festis and fate hors, and eten and dryken pore mennus lif, and bilden grete paleis in Cristene mennys blood, and ben clopidi and slepen þer inne.

Whanne þei taken bi ravenye and extorsion pore mennus goodis, and wasten hem in festis and ðiþere vanytees, þan þei eten and dryken pore mennus blood and her lif;

Perfore Seynt Gregory techip in his Pastoralis, þat whanne bishoprichees weren pore, and bishopis weren þe first in martirdom for Cristene feþ, þanne it was wortþi grete presyngye to coveite a bishoprice.

It is grete synne to gabbage on a pore man;

Also worldly proude clerkis, ful of coveitise and yopocrisie, selaudne 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 norishe holy lyvynge in prestis lords and comyneris;

And herefore þei fallen into Goddis cures and alle his seyntis, þat for þis selauder lordis and comyneris doren not here þe gospel and Goddis hestis prechid of pore prestis in Goddis name, but ben constreyned to here fablis and lesyngis prechid, and flatteryng, in stede of Goddis word.

As, 3if a pore man have longe founden moche wex, brenyng þe fore a rotyn stok, 3if a trewe man teche þis þe mische to paie his dettis, fynde his wif and childern breed and cloþ, and 3if he may streche þerþere, to do his almes to pore bedrede men, old and feble, crokid and blynd, as God biddip, þe boþe ben halden cursed and enemies of holy Chirche, for as moche as þei don Cristis biddyng, and more mercy to here pore neþeþboris, and leven unskilful devotion and blynde mawmcte and foul ypoerisie of prestis.

but for to meyntene privylegie of Cristis gospel, or Cristis mekenesse and povert, wolen þei not coste a forþing, but spende many þeousand pound to make it heresie, and curse þreis and brenne alle men þat techen trewely þe gospel, and pore lif of Crist and his postlis.

Certis pees of Cristis Chirche stondep in verrey sadnesse of feþ, hope, charite, mekenesse, and patience, and holding of Cristis ordynamce, and verrey pes of þe kyng and his rewme, and verrey subjeccion, and rî3tful domes, and just ponyschyng of mysdoeris, and relevyng of pore men, faderles children and moderles, and pore widewis.

And sîþen descencions wibinforþ, and open werris wîþoutenforþ, comen most for synne and
norischynge of synful men in here myslyvyng, 
pe weyward and coveitous confessouris 
disturblen most pe pears of pe kynge and his 
rewme, siessen pei norisken moste synne bi fals 
preychynge of lesynigis, fablis, and veyn cronyclis, 
bis sikernez of letteris of fraternyte and 
synguler preiers, and discseyyen men of pe 
treue of Goddis word, and perverte almesdede 
frome bedrede and feble men to hemself, bi 
colour of ypocrisie.

< L 1 >\< T A22 >\< P 300 >

and many lordis, hab schulden be pileries of 
ri3twiseannes and meynctene pore men in ri3t, 
wolen hire questis, and consreyne hem bi manas 
to forswere hem, for enemyte pei han to a man, 
or for coveteisme of wynnyng.

< L 22 >\< T A22 >\< P 301 >

be same weie, officeris of lordis, who sweren to 
doi3t to alle men, and trewely lok pe lordis 
profitt, gederen to hemself, robben pe tenauntis, 
and maken pe lordis pore.

< L 29 >\< T A22 >\< P 301 >

for pei maken hemself, hab ben riche, 
unkunnynge, and unable, to be successouris of 
Crist and his postlis, and cure of mennus soulis, 
and to be eysy perpetual of tipes and offfryngis, 
hab schulden be pore mennus liflode.

< L 23 >\< T A22 >\< P 303 >

But worldly clerkis breken foule pis worbi 
testament of Crist, for pei seken pees and 
prosperite of pis world, and pecs wi3p pe fend 
and here flech, and wolen suffre no traveile for 
kepyng and techyng of Goddis law, but ra3here 
pursuen pore men hab wolden teche it, and so 
maken werre a3enst Crist and his peple for 
havyng of worldly mik, hab Crist forbedip to 
alle his clerkis.

< L 14 >\< T A22 >\< P 304 >

Perfore Jesus Crist was pore in his lif, hab 
haide no house of his owene bi worldly title to 
reste his heed pierinne, as he hymself seip in pe 
gospel. And Seynt Petir was so pore hab he 
haide neiper silver ne gold to 3eve a pore crokid 
man, as Petir witnessep in pe bok of Apostlis 
Dedis. Seynt Poul was so pore of worldly goodis 
hab he traveiled wi3p his hondis for his liflode 
and his felowis, and suffride mohche persecucion, 
and wakyng of gret tou3t for alle chirches in 
Cristendom, as he hymself witnessep in many 
placis of holy writt.

< L 22, 24, 25, 26 >\< T A22 >\< P 304 >

Also pei taken mynystracion of dede mennus 
goodis a3enst here juste wille, under colour of 
holynezys, and turnen pe goodis to here 
kychenys and opere nededis offices, and hab is 
worse, to here glutonye and dronkenenesse, and 
festynge of riche men, and suffren dede mennis 
wives and children and opere pore men fare ful 
harde and in gret myschief.

< L 9 >\< T A22 >\< P 305 >

Pei feynen hem pore to aounte for alle pe 
goodis, and pan for aQuitance taken moche gold 
of pe dede mennus goodis;

< L 14 >\< T A22 >\< P 305 >

for pei wassten moche here goodis in pride and 
grete festis and newe bilyngis, where here 
founderis wilis was to fynde many meke prestis, 
and devout in Goddis servyce, and hospitatite of 
pore nedy men of pe countre.

< L 2 >\< T A22 >\< P 306 >

For he schulde be most meke and pore prest, and 
most bisy in Goddis travaile to save mennus 
soulis, as weren Crist and his postlis, sip he 
clepi3p himself chief viker of Crist.

< L 32 >\< T A22 >\< P 306 >

and 3if ony pore men telle pe treue of holy 
writt a3enst pe tiranium of Anticrist and his 
officeris, nou3t ellis but curse hem, prisone, 
brenne, and slege, wipouten answere.

< L 4 >\< T A22 >\< P 309 >

Here men wondren moche whi worldly prelatis 
and feyned clerkis cursen not for defaute of 
werchis of mercy don to pore nedy men, as 
Crist techi3p;

< L 17 >\< T A22 >\< P 309 >

But of tipes schal Crist speke panne no word, but 
3if men graunten hab tipes ben werkis of mercy 
and almes, as is fedynge and clohyng of pore men.

< L 23 >\< T A22 >\< P 309 >

Pe secunde tyne men wondren more whi 
worldly prestis cursen so faste pe pore peple for 
pei pa3en not here tipes at here likyng, pe while 
hab ben a pouesandfold more cursed of God, for 
pei don not here gostly office in trewe preychynge, 
and holy 3esume of lyvyng, and mynystryng of 
sacramentis.

< L 30 >\< T A22 >\< P 309 >

CAP- XVIII: And 3it pei cursen pore men for 
tipes, whanne pei may not paie for povert, and 
whanne curatis schulden lyve hem of here owene 
goodis; and 3if beggyng weren litful, pei 
schulden begge at riche men for to releve here 
pore breperen, and algatis be trewe procuratouris 
for pore men at grete lordis and riche men, as 
Seynt Poul, bi comyn assent of apostlis, was for 
pore men in here rede.

< L 1, 4, 5, 6 >\< T A22 >\< P 311 >

At pe laste men wonderen hugely whi curatis 
ben so chariouse to pe peple in takynge tipes, 
si3pnen Crist and his apostlis token no tipes as 
men doun nowe, and neiper spaken of hem, to be
paid his, neither in gospel ne in pistel, in he
perfit lawe of freedom and grace, but Crist lyvede
on almes of Marie Maudelen and opere holy
men and wyffmen, as he gospel tellieth, and
apostlis lyveden sumtyme bi labour of here
hondis, and sumtyme taken pore liflode and
clof, 30yn of fre will and devocion of pe
peple, wijhouten axing or constreynynge.
<L 23><T A22><P 311>

Wolde God þat alle wise men and trewe men
wolden enquire where it were betre for to fynde
gode prestis bi fre almes of þe peple, and in a
resonable and pore liflode; to teche þe gospel in
word and dede, as diden Crist and his postlis,
þan to paie þus tipes to o worldly prest negligent
and unkunnynge, as men ben now constreyned bi
censures and bulls and newe ordynance of prestis.
<L 21><T A22><P 312>

Here men wondren moche whi þei cursen not
alle hem þat beren out ony þing of lordis placis
and pore mennus houses, siþhen þei ben many
times more cursed of God þan þe firste.
<L 12><T A22><P 313>

For þanne bi Goddis auctorite he takip þes
goodis from Anticristis chirche, þat is traitour
and enemie of God, of þe kyng his viker, and
alle men, in Goddis half, and restaureþ hem to
holy Chirche, whanne he doperið hem wisly to
just men, to helpe of pore men, and encreyng of
vertuouse lif bope of prestis lordis and
commernis:
<L 14><T A22><P 315>

Also grete houses of religion, as Westmynstre,
Beverle, and opere, challenge, usen, and
meyntenen his privylege, þat whatever þef or
felon come to his holy hous of religion, he schal
dwelwe þere alle his lif, and no man enpeche
hym, þou3 he owe pore men moche good and
have ynoþe to paye it.
<L 4><T A22><P 317>

for soltely bi many sleiþis expressly agenst
Goddis comauendament, þei robben þe pore peple
fro moche good, and bederede men from here
liflode, and bryngen þe peple in heresie many
weies. For þei maken þe þeþe blyve þes þat, þat
is betre to 3eve þere almes to riche men and
stronge þan to pore men and neddy, as Crist
comauind. Perfore of alle þeyvs þes semen
most cursed, for þei robben continuely, bope of
temperal goodis, of mennus children, and of
gostly goodis, and sleen soules and bodies bope
of riche and pore under colour of holynesse.
<L 22, 26, 29><T A22><P 319>

Here it semeþ þat þe proude worldly prest of
Rome, and alle his fautours, ben most cursed of
clipperis and pursekerveris, for þei drawn out
of youre lond pore mennus liflode, and many
houande mark bi 3ere of þe kyngis money, for
sacraments and spiritual binges, þat is cursed
heresie of symonye, and makip al Cristendom
asente and meyntenye þis heresie.
<L 3><T A22><P 320>

Also worldly Prelais and clerkis kerven foule
pore mennus purses, whanne þei wasten þe
chirche goodis, þat ben mennus sustenaunce,
in pride glotonye lecherie and opere vanytees. For
þei ben procuratours or tresureris of pore men in
takyng dymes and offryngis, and as wel þei
myþtene take it out of here purses openly and
devoure it, as þus to gete it bi extorsion, wrong
customs, and Anticristis censusiris, more þan þei
schulden paye bi Goddis lawe and good
conscience.
<L 17, 20><T A22><P 321>

and þis is don so soltily under colour of lawe,
þat a pore man is betre to forsake his owene
goodis þan to calenge it and plete þerfore.
<L 2><T A22><P 321>

for þou3 þei ben devout in priceris and siþte of
men, 3it here meyne schal holde wrongis at
lovedayes, and bere doun treuje and pore men in
here riþte, bi colour of lordis knelnyng in þe
chapel.
<L 22><T A22><P 322>

And bi þei doyng þes hie lordis and men of lawe
ben maistris of errour, techyng it in word and
dede, and constreyneþ pore men to holde forþ, bi
manas of hodi and los of catel and opere
persecuciouns, and þeþe bi þe þat are
honourys þat princes of heretikis, as þei þat
cheffy meyntenen opere men in synne and
compelle hem þerto.
<L 1><T A22><P 323>

And worldly lordis þat don wrong, and
constreyneþ pore men to assente to here wrong,
ben rude or boistouse heretikis.
<L 9><T A22><P 323>

oon, for þei don not here office þat Crist chargip
so moche, another, for þei wasten þus pore
remen goodis, aþenst Goddis lawe and mannis.
<L 26><T A22><P 325>

Whi our clerkis cursen not hem þat taken lordis
goodis of here maneres and places, and pore
menus goodis out of here houses and feldis?
<L 8><T A22><P 326>

for securer tirauntis robben þe pore peple, and
namely here owene tenauntis and sugetis, bi
extorsions, bi wrong mercymenis, and newe
customes and chargys, þat þei hiden pore men
and leven hem half quyk.
<L 21, 23><T A22><P 331>

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And what trewe prest or pore man speketh openly a3enst his cursed marchaundise, he shal be sumoned suspenderid fro preching and treupeseyng, or cursed, prisoned, or exilid. Many men of lawe ben comyn mysoedoris, for comynly pei meyneteyn pe false pert, for money or favour or drede of men, and letten pe treule bi alle here witt and power, and bi here suteles turnen pe cat in pe panne, and tarien pore men in here ri3t, but it is beite to hem for to leve here owene good, han to calenge it bi worldly dom.

for pei suffren wickid tyrantius oppresse pore men bi extorsions and opere wrongis, whanne pei may li3ly amendte it, and ben so sore chargd of God to helpe pore men, and be to hem as good fadir and modir, and eie to blynde men, and on hand and foot to pe crokidy, as Job was, as holy writt teIlip.

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Also, resonable.

susteynaunce in relevyng of pore men, to hemself bi suteles torment, and many

disturblen pees and charite, and namely whanne pei taken almes of riche men, pat is sustenauce of pore bedrede men, to hemself bi suteles ypocrisie, as fals beggyng whanne it is no nede, and maken grete festis to riche men, and bilden wast housen, and namely hie kechenes and grete chaumben for lordis, a3enst here owene rule and profession;

And his movep pore preestis to speke now hertel in his mater.

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bo vicker, bi grace of Crist, is li3ly pat Petre suede more Crist in brenynng love han diden ober apostlis pat weren wi Crist in Petris tyme, and so Petre was more servisable, more meke, and more pore;

It is li3ly pat Petre suede more Crist in brenynng love han diden ober apostlis pat weren wi Crist in Petris tyme, and so Petre was more servisable, more meke, and more pore;

if he wolde be meke and pore and servisable, as Petre was, and take no more werk upon him han pat he my3te wel do in dede, hanne he my3te be Petris vicker, bi grace of Crist heed of Petre.

The stelen pore mennis children, pat is worse han stele an oxe;

The stelen pore mennis children, pat is worse han stele an oxe;

bot hit is moste erreoure to continue in his damned beggyng, and robbe hus, ageyns charite, bo pore puple, and make hom to byleve pat Crist was suche a begger, and pat his beggyng is wil done. CAP: VI: Also freris seyn in dede, pat hit is medeful to leeve to comauemnt of Crist, of gyvynge of almes to pore feble men, to pore crokidy men, to pore blynde men, and to bedraden men, and gif his almes to ypocrisie, pat fynen hom holy and nedy when pei ben strong in body and haven over myche richesse, bothe in grete waste housis, in precious clothis, in grete feestis, and mony jewels and tresoure. And pei pei sleen pore men with hor fals beggyng;

For siip pei weren pore men ynowe to take mennis almes, byfore pat freris come in, and bo erthe is nowe more bareyn han hit was, ouer freris or pore men moten wante of his almes. Bot freris by sotil ypocrisie geten to himself, and letten bo pore men to have his almes.

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Freris drawn to hom confession and birying of riche men by mony solit meenes, and mese pens, and trentals, but pei wil not cum to pore mennis dirige, ne resseyve hom to be biryed amonge hom.

And what cursidenesse is his to a deod mon, as to bo world and pride and vanyte perof, to gete hym a cappe of maysterdome, by preyer of lordis, and grete giftis, and makynge of huge feestis of a hundrid and mony hundrid pounds,
and þen be ydel fro teching of Gods lawe, bot if hit be seelden, byfore lordis and ladys or grete gederyngis for name of þo worlde, and þen to leeve hor povert and symplenesse þat he is bounden to, and devoure þorë mennis almes in waste and feestynge of lordis and grete men, and so 3if schlunder to his breber and oþer men, to lyve in pride and covetise, gloterie and ydelenesse, and leeve þo servise of God as þof þei were exempt from alle godis.

And perfore Crist and his apostlis maden no to gifhit to pore nedy men after medeful to gif soc he ypocrilis bodily almes, and riche, be he nevere so cursid, schal have soc he nevere so trew to God, schal not have hom, bot a were exempt from aile godis.

þat may not gif hom, be he nevere so trew to God, schal not have hom, bot a riche, be he nevere so cursid, schal have soche lettris, and wenes þat he is siker ynowh herby, do he nevere so myche wrong to þorë men. but freris graunten ræjer to cursid men, for worshippie or wynynge, þen to gode þorë men.

And þo ende was to make Cristis viker moste riche to þo worlde, þo whiche viker schulde be moste þorë, suynge in þis moste hyely Crist and his apostlis.

And þo bein wode þat mennes almes schulde be rightly departid amonge þorë men, nedy, feble, crokid, and blinde,— ffor þen þe seyn þei ben undone.

And so þei benere ofte first þo golde ofoure lord to aliens, and sumytyme to ooure enemies, to gete of Anticrist þis fals exempcioun, and eveere after lyven in robbynge of þorë men, and mayntenen myche synne, cursinge, and symonye, þat is passing heresie.

And þus a ðre schalle dwelle in courtis of lordis and ladys, to be hor confessours, and not to dispele hom for noping, þof þei lyven in nevere so cursid synnes, for to lyve in his lustis, and to gete falsely muk to Anticristis covent, and lette þorë men of hor almes.

þat he schal no leeve have to go generaly aboute in þo worlde, and preche treuly þo gospel wipouten beggyng, and lyve an open þorë and just liff, as Crist and his apostlis diden, ffor þis were destroyng of hor feyned ordis.

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Also freris beggen wipouten nede for hor owene riche secte, and not for þorë bedraden men þat may not go, and have no mon to sende for hor lyvelode, bot ræjer drawn riche mennis almes fro soche þorë men.

For þei disseyven men in hor almes, to make costly housis, not to herberow þorë men, but lordis and myghty men; and techen men to suffer Gods temple, þat bet þorë men, to perishe for defauete. And þus þei ben travantoues to God, and his riche puple, whom þei disseyven in hor almes, and monquelleres of þorë men, whose lyvelode þei away taken fro hom by fals leesinges, and herfore þei ben irreguler before God, and despiyen hym, and harmen þo puple when þei seyn masse or matenyes in his cursid lif, as holy writte techis, and Austyn and Gregor declaren fully.

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

CAP·XXXII· Freris also cryen loude þat pore prestis ben heretikes, for þei techen by Gods lawe hou clerkis schulden kepe willeful poyert of Cristis gospel, and þo kyng and lordis owen to compelle hom þerto. And þus þei dampenen holy writt, and þo kyngis regalrie. Ffor sith pore prestis have tau3te, bothe in Englische and in Latyn, hou mony open lawes, bothe in þo Olde Testament and in þo Newe, forfenden alle prestis and dekenes to have secular lordschip, and þes lawes ben conformed by Cristis lif and his apostils, and freris seyn þat þis is heresie, þei dampnen openly holy writt.

< L 3, 5, 9·< T A24·< P 391 >

Also to be confessoures of lordis and ladyes, and algatis to be myche tolde by, and fare wil, and not seke pore men, þof þei have more nede.

< L 7·< T A24·< P 396 >

And þus at þo bygynnynge þei feyven hom moste pore of alle clerkis, bot at þo last þei passen alle oþer in grete housis, and costily libraries, in grete feestis, and mony oþer prides and covetyse. 

< L 8·< T A24·< P 397 >

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 bezegyn 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.

< L 4·< T A24·< P 399 >

CAP· L· 3itte freris ben moste perilouse enemenes to holy Chirche and al poure lond, for þei leten curatis of hor offis, and spenden comynly and nedelis sixty thousande mark by 3eere; þat þei robben falsely of þo pore puple.

< L 23·< T A24·< P 400 >

And so, when al þo gounde is sought, freris seyn þus in dede, Lete olde curatis waxe roten in synne, and lete hom not do hor offis by Gods lawe, and we wil lyve in lustis so longe, and waste veyneliche and nedelis sixty thousande marke by 3eere of þo pore comyns of þo lond; 

< L 14·< T A24·< P 401 >

Ffirst, when worpynesse appropried to God is unworplly putt to a pore creature.

< L 10·< T A25·< P 402 >
4- Also bishopis ande freris putten on pore men 

\[\text{text continues here...}\]

To these poynites pore men onsweren by autorite of holy writte and of seyntus, and by open dedis of men \(\text{pat may not be denied}\); 
\[\text{L 8}<T A29><P 457>\]

Sees inwardly, alle 3c Cristen pepul, \(\text{ho meke life of Jesus Crist, pore and symple to ho worlde, and full of brennyng charite, and puttyng hym selfe to penaunce and travayle in prechynyng and praynge, and willeful schedyng of his precious blode, for to make hes and charite and for to save mennes soules.}\n\[\text{L 22}<T A29><P 457>\]

Ande see 3e wisely, wheber oure popis, makynge stronge palaycys wip pore mennus lyvelodis, wiþ al þer glorye of richesses and jewelis, acorden wip his porenes of Criste. 
\[\text{L 10}<T A29><P 458>\]

POINT II: Also bishopis and freris putten on pore men \(\text{pat þat sayne, pat þat pope may not granut any indulgences, ne ony oþer bishopis, ande þat alle men tristyng in suche indulgencies ben cursid.}\n\[\text{L 12}<T A29><P 459>\]

Also þese indulgencies maken men for to bileve not to þeir crede, ffor if hæ bileveden þo comynyng of seintus, þat is, þæt iche man in charite hath part of Cristis passione and of alle þo meritis of ilk seint, as þo crede techis, þai wolden not coste so muche abo ute dede lede, and suffer þer pore neyghbouris in so open meschief, and renne to Rome wip pore mennus lyvelodis. Also þo pope bileveþ more to suche dede bullis þen to Cristis gospel, for þai bileven to have more ponke of God for spendyng of þer money at þo ordynaunce of þo pope, þen to spende hit on pore men as Crist biddis in þo gospel. 
\[\text{L 25, 26, 29}<T A29><P 459>\]

POINT III: Also prelatis and freris putten on pore men þat þai sayne, þat þo pope may not make canouns, þat is, reuluys, or decretus, or constitucions; 
\[\text{L 17}<T A29><P 460>\]

POINT IV: Also bishopis ande freris putten upon pore Cristen men þat þai sayne, þat of onely contricione of hert al synne is done away, wiþouten schrift of mouth, ne þat schrift of mouth is nedeful, 3he, where plenty or leyser of a prest may be hade. 
\[\text{L 19}<T A29><P 461>\]

Ande sithen comynyly alle grete prelatis been bel of symony and covetise, wrong wastyng of pore mennes lyvelode, ande cursid manquellers for
defaute of trewe prechynge, seychynge peir worldly glory more pein salvation of Cristen soulis, pat is ful perillouse to constrayne lewe de men to sewe peir counsell, and leefe cunnynge prestis and clene of lyf, doyng peir office aftur pe heste of Crist als fer as mannes dome stretchis;
<L 36><T A29><P 461>

**POINT V:** Also bishopis ante freris putten to pore Cristen men pat pai seyne, pat ymagis of Cristis crosse, of po crucifixe, of po bessed Vergyne Mary, and of ojere seintus, in no maner bene worophi to be worschipid, but pat alle men worschipyng in ony manere po ymagis or any panytynngus, symen ande done ydolatry, and pat God dose not ony myracle by hem, and pat alle men doynge pilgrimage to hem, or ony manere hem worschipyng, or puttyng lighttis or ony devocions before po ymagis, bene cursid.

Here Cristen men seyne, po ymagis my3ten be suffirid for lewed men, in defaute of prechynge pat prestis schulden do, nopoles ymagis pat representen pompe and glorie of po worlde, as if Criste hade bene crucifixe wip golden clopis ande golden schone, and as hys po apostillis hade lyved in worldely glory, and ojere seintes also, and herinne haden plesid God,bene false ymagys and bokis of heresye also, and herinne haden plesid God, bene false ymagys and bokis of heresye mad of God hymselfe, and more honour to hem pat pai God and Cristis crosse, of Vergyne Mary, and of oper seintus, in no maner pore Cristen men.

**POINT VI:** Also prelatis and freris beren upon pore men pat pai seyne, pat alle prestis ande dekenys bene holden for to preche po gospel openly, by resoun of order taken, po pai have not pepul ne cure of souls.

Here Cristen men committen hit to Goddis dome and to her owne conscience, and to wise demyng of po pepul, whethere pai bene cursid for her symone, pride, covetise, rayagne of pore mennyss lyrvelode in tavernys and rybawdery, and suffer her neyghbury in myche meschefe, and pai hemself etelde hem for siche offryngye.

Hit semes playnty pat Judas was not so cursid as pai, for rayagne of pore mennyss lifelode done under colour of holynes passis po crueltie of alle robbers, as Seint Jerome wittenessis in his epistilis, and Bernard also;

Hit semes pat his offfryngge to ymagis is a sotile caste of Anticriste and his cleriks, for to drawe almes fro pore men, and cumber worldly prestis with muck, pat pai nouer know God ne hemselfe, but maken sacrifice to Sathanas by glotony, lechereye, pride, sloute, envie, and many ojere synnes.

Certis, pese ymagis of hemselfe may do nouer gode ne yvel to mennis soulis, but pai my3ten warme a mannes body in colde, if pai were sette upon a fire, ande po silver ande jewelis upon hem wolden profite to pore men, and po waxe for to li3t pore men and creaturis at her werke. If men wille have ymagys of tre or stone or ojere wyse payntid, be pai suche pat techen po povert ande peynus of seintis, and forsakynge of worldly vanite after Cristis lyve and his seintis, and pat pai waste coste of ymagis be delud fertly fully to pore men, ande not to stockis ne to stonis, pat never have honger colde ne prist, ne to riche bishopis munkis and riche prestis, pat have myche waste tresoure, and waster pore mennes lyrvelode to her dampancie, if pai ben nout founden doyng verrey pennaunce before.

Here Cristen men commiten hit to Goddis dome and to her owne conscience, and to wise demyng of po pepul, whethere pai bene cursid for her symone, pride, covetise, rayagne of pore mennyss lyrvelode in tavernys and rybawdery, and suffer her neyghbury in myche meschefe, and pai hemself etelde hem for siche offryngye.

**POINT VII:** Also prelatis and freris beren upon pore symple men pat pai seyne, pat hit is not to be seeche to seintis for to pray for lyrvyngge men, ne po Letany is to be seeide.

And pai schulden not be constrayne for a blynde devocioun or worldly schame, for to bringe money to hem pat pai knowen for to have no nede, ande for to waste pore mennyss lyrvelode in tavernys and rybawdery, and suffer her neyghbury in myche meschefe, and pai hemself endetle hem for siche offryngye.

**POINT VIII:** Also prelatis and freris beren upon pore symple men pat pai seyne, pat hit is not to be seeche to seintis for to pray for lyrvyngge men, ne po Letany is to be seeide.

And pai schulden not be constrainedy for a blynde devocioun or worldly schame, for to bringe money to hem pat pai knowen for to have no nede, ande for to waste pore mennyss lyrvelode in tavernys and rybawdery, and suffer her neyghbury in myche meschefe, and pai hemself endetle hem for siche offryngye.

Hit semes playnty pat Judas was not so cursid as pai, for rayagne of pore mennyss lifelode done under colour of holynes passis po crueltie of alle robbers, as Seint Jerome wittenessis in his epistilis, and Bernard also;

Hit semes pat his offfryngge to ymagis is a sotile caste of Anticriste and his cleriks, for to drawe almes fro pore men, and cumber worldly prestis with muck, pat pai nouer know God ne hemselfe, but maken sacrifice to Sathanas by glotony, lechereye, pride, sloute, envie, and many ojere synnes.

Certis, pese ymagis of hemselfe may do nouer gode ne yvel to mennis soulis, but pai my3ten warme a mannes body in colde, if pai were sette upon a fire, ande po silver ande jewelis upon hem wolden profite to pore men, and po waxe for to li3t pore men and creaturis at her werke. If men wille have ymagys of tre or stone or ojere wyse payntid, be pai suche pat techen po povert ande peynus of seintis, and forsakynge of worldly vanite after Cristis lyve and his seintis, and pat pai waste coste of ymagis be delud fertly fully to pore men, ande not to stockis ne to stonis, pat never have honger colde ne prist, ne to riche bishopis munkis and riche prestis, pat have myche waste tresoure, and waster pore mennes lyrvelode to her dampancie, if pai ben nout founden doyng verrey pennaunce before.

**POINT IX:** Also prelatis and freris putten to pore Cristen men pat pai seyne, pat no man schal entur into po kyngdame of heven but if he forsake all pinges, in gyyvynge hem to pore men onely, sewynge Jesus Crist in po manere of hem.

But not forp Cristen men seyne boldly, pat no man schal entre into po blis of heven but if he love God and his lawe more pein al erthly gode
and his owne lyffe, ande make restitucione of wrongegoten godis upon his powere, and lyve in trewe meknes and charite, and helpe his pore neyghbureis at neede as he may resonably, and dye in his charite, hat he wolde rafter ber honorid quarterid and brent, ande a powsande tyme lesen his lyf, if he my3t, rafter hen one breke ony commandemente of God, or ellis he loves not God over alle henge.

But pai wolde algatis be lordis of his worlde, a3eyne Criste and his lawe, and drawe alle men for to holde a3eynes Gods treute, lest pai be brou3t to po meke and pore and charitable lyvyng of Crist and his apostilis.

POINT XII: Also prelatis at po suggestion of freris beren upon pore men hat pai seyne, hat a man or wouman offryng to a prest a peny, axyng po masse for to be songen for hym, bope pai and po preste so receyvyng po peny bene acursid. Here is playne lesynge by malice put on masse schal not purpose for to bye hit, ne desire more part peroff to hymselfe pat pey

pi

pen clene oflyfe, 3yve hym frely what hym nedis and an heretik. If God, for he were out of charite and a symon yen a3eyne offrynge at acursid. Here is playne lesynge by malice put on trewe meknes and charite, and helpe his pore men seyne.

POINT XIII: Also prelatis and freris beren upon pore men hat pai seyne, hat alle hinges amonge clerkis schulen be comyne. Here Cristen men seyne, pat alle hinges pat clerkis have bene pore mennes godis, and po clerkis ben not lordis of hem but procuratoris, as Gods lawe and mann us neygburis at nede as he may resonably, and drawe aile men blode for his lyf, if he my3t, for to spend in hospitalite of pore men, and make restituccione of his lyifs, if he myt, for to receyve feestus of ric he men, how strongely 3e bene meke and pore and charitable hy3e blis ofheven. See Criste, po po Criste have bene pore apostilis, as bischopis faynen hem to be, schullen not take seculere lordschip and powere annexid to be state by Gods ordynaunce; 3it, he was verreyly son of kyng David, and my3t he be hongud

and one breke ony worldly officis ande nedis in worldly lordis and chefe govemouris of aile aile robbers.

And how his renounstyng schal be done, po pore lyfe of Crist and of his apostilis schewis pleynly.

POINT XII: Also prelatis at po suggestion of freris beren upon pore men hat pai seyne, hat a man or woman offering to a priest a penny, asking for mass for it to be sung for him, by paying a priest and a priest receiving a penny benefit acursed. Here is plain evidence by malice put on mass shall not purpose it to buy it, nor desire more part therein to himself, that a man

and a peasant life, give him freely what he needs and an heretic. If God, for he were outside of charity and a shame in offering at acursed. Here is plain evidence by malice put on true charity and charity, and help his poor man, let him be.

POINT XIII: Also prelates and friars being upon poor men let him say, that all the hinges among the clerks should be common. Here Christian men say, that all the hinges that clerks have been poor men's gods, and so the clerks are not lords of them but procurators, as God's law and man's law wittnessesses.

For to receive hinge for to 3yve to pore men, and ony hinge withdraw peroff, passis po cruelte of alle robbers. See 3ee perform, prelates and abbots, than many gods of 3oure founders for to spend in hospitahtie of pore men, and wasteth him in pomp and glitter and feasts of rich men, how strongly 3e bene acursed of God and of all his saint, and trystours to 3oure founders, and robbers and monquellers of Christian men. How hideously
prelatis and prestis, makyn sacrifice to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.

POINT XVII: Also prelatis prestis and freris putten to pore men pat pai sayne, pat Goddis office or servyse ben not to be songun wip note, and pat God delytes not in suche manere songe.

POINT XVIII: Also prelatis and freris putten to pore men pat pai sayne, hit ys not leetful for to swere in ony manere.

POINT XIX: Also byschopis and efreres putten to sere men beyng in dedely synne nouper makis dedely synne may make and 3yve sacramentis to.

Ande if his synne be open, pod peple owes nout to receyve sacramentus of hym, lestee consent to his synne make hem parteners in peyne, neely of open fornicacon, open covetise arid raveyne of pore menus lyvelode, pat is mawmetry, as Seint Poule tellis, and of symonye, pat is cursid heresie, pat makis po doar and ale po maynteners heroff cursud of God and of al holy Chirche.

POINT XX: Also byschopis prestus and freris putten to pore men pat pai sayne, pat peopel was brede bifore Goddis, for to pray in chirche jen in oper placis.

POINT XXI: Also bispocipis and efreres putten to pore men pat pai sayne, pat po holy Trinite in no manere schulde be worschipid be worschipid, fygyrd, foured, ne payntid, in pat fourme by whiche comynly it is peynid by alle po Chirche of God.

And if pai enforumen not po peple, pat pai offer not to her pore neygeheburis made to po ymage and liknes of po holy Trinite, but by blynde devotion drawen her lyvelode away for her wynnyng, pai ben cursud monquellers, and worschipen false goddis. If pai techen in worde or ede, pat hit is better and more plesus to God for to offer to dede stockys or stonyis jen to pore men, pat God commaundis up payne of dempanacione, pai techen open heresie.

Perfore Cristen men schulden honoure po Trinite in verrey belyve wijpouen erroure, ande holy lyyvyng wijpouen ypcorsis, and brennyng charite to frende ande enmye wijpouen cysseyng, ever enresyng heerinne, ande worsehippyng ane helpyng po men made to Goddis ymage ande likenys, wijpouen meyntenynge of nedeles beggars, pat stelen po lyvelode of verrey neddy men and bedraden.

POINT XXII: Also prelatis and freris putten to pore men pat pai sayne, hit ys not leetful to a preste for to sette to hire his bysynes of werkis.

Ande po persone ne vicare ne prelate is excusud fro personcle residense to be made in her beneficys, in dwellyngyn in servyce of bispochis, or of archebispochis, or of po pope.

Ffor hit is more synne to a byschope to robbe pore parychens of her gostly leche, and opur spirituale helpe pat po curate is bounden to, jen to a worldly lord.

POINT XXIII: Also bispocipis curatis and freris putten on pore men pat pai sayne, pat no persone ne vicare ne prelate is excusud fro personcle residense to be made in her beneficys, in dwellyngyn in servyce of bispochis, or of archebispochis, or of po pope.

Adewe powe suche unable curatis, contynuyng in her defautis openly, were putte oute, and holy prestis ordeynde in her stede, 3yyng enexample of holy lyfe, trewly prechynge po gospel, and meekly visitynge po pore
and helpynge þam at þer myþt, hit were no grete heresie aþeyne holy writte;

POINT XXV: Also bischopis and freris putten to pore men þat þai sayne, þat men of þo Chirche schulden not ride on so stronge horsys, ne use so mony jewelis, ne precius clôbis, or delicate metys, but renounce alle þingus and 3yve hem to pore men, goyngne on fete, and takynge stayvs in hondis, receyvyng þo state of pore men, in 3yyng ensample of holyneþ by þer conversacion.

Here Cristen men thynken no grete heresie, þowe worldly prelatis, in amendement of simonye, ydolatrine, and sleynge of menny bodies and souls, renounce alle vanitees and waste godis, and selle þer fatte horsis and alle þer waste jewelis and waste clôhis, delynge hem to pore men, and stoppe a taxe of sex or seven waste godis, and selle æowe bodies and soul is, renounce aile vanitees and symonye, ydolalrie, and sleynge of mennyes fro þo pore puple to fynde a worldly preest, and helpynge þer paryschens, and helpynge þer pule. Crist bad hise discyplcs selle & gyue to pore men; & Crist preised pe þe make of ðe þat he shal falle whenne he had lordship vpon pore men! þat is while he shal giue all tourmentis to Goddis seruauntis wipstondyng him. Crist was pore! & þei ben riche! as many men supposen.

Ande if one trewe byschope or moo, if God wolde, write þer open heresies, of simonye, of hyndryng of þo kyngus regal ande seculere lordship, ande all grete synnus by whiche þai blyniden þo pepul, as holy writte dos of errour of Seint Petur and of al þo apostlys, and of þo open heresie of Seint Poule, wip David, Maudeleyne, and mony moo, hit were no grete heresie, for to brenne pore prestis perfore. If pore men erriden in ony of þes sentences, or ony oþer, þai wolden ful fyne be amened of twe clerkys, wele lyving and wele lernyn in holy writte.

And of þis gospel I take as byleve, þat Crist, for tyme þat he walkid here, was moste pore mon of alle, þoþ in spirit and in havyng; And more pore myþt no mon be, nouþer bodiþe ne in spirit.

A, Lord God, where þis be resoun, to constreyne þe pore puple to fynde a worldly preest, sumtyrne unable þoþ in lif and konnyng, in pompe and pride, coventise and envye, glotonye and dromkenesse and lecherie, in simonye and heresie, wip fatte hors, and jolye and gaye sadelis, and bridelis ryngynge þe þe weye, and himself in costy clôpes and pcelure, and to suffere here wyves and children and here pore neþþe þe þenches perishe for hunger þrist and cold, and ðepere mischieves of þe woorld!!
Bus he tawt hem to do, and fle prid, and oþer
synnes, pat maken man pore synfully;
< L 31> < T APO > < P 42 >

And Bernard seip, It is just þat he þat scriuþ þe
auter lif þer of, noþer to do lechery ne prid, nor
be richid, noþer in clerked of pore to be maid
riche, ne glorious of þe vnnoble, 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 supernufluete, bere him not hiþe of þe
facultees of þe kirk, nor gif not to wenddings
his coseynys nor his childre.
< L 31> < T APO > < P 43 >

And þe pore are excusid bi þe lawe.
< L 20> < T APO > < P 44 >

3eue to þe pore, þat he may see go to his bedde,
or to do sum good werk;
< L 10> < T APO > < P 48 >

And oft þu reprouþ hem þat drawen a weþ help
fro þe pore to bigge deade warkis. In Ysay þus is writun;
Refresch þe pore, and þat is my
refreshinge, seip þe Lord God.
< L 14, 15> < T APO > < P 48 >

to haue tane þing to be 3eue to þe pore and
mani hungry, and to rescue it, is vile or fals
drede, or of opunyst falony;
< L 28> < T APO > < P 48 >

we stoffid and farsid wiþ gold, folowen pore
Crist;
< L 1> < T APO > < P 49 >

þat is to sey, þe bred of þe pore, þat is almis
beggid, in to hepis of stonis, þat is in to stonen
howsis costlew and superflew;
< L 7> < T APO > < P 49 >

Wat profit is it þe wallis to schine wiþ precious
stonis, and Crist to diþe in þe pore man for
hunger.
< L 15> < T APO > < P 49 >

if þe pore ioi of þer goodis;
< L 17> < T APO > < P 49 >

And vniustly þei bigge memories were pore
men, poëling violence of hem, crien aþen hem;
for martirs ioien not þat þei are honorid so of þe
money of swilk pore men greten;
< L 21, 23> < T APO > < P 49 >

3ef to þe feipful pore weroþ þey may lif, and þu
hast beggid a resounable howse of God.
< L 28> < T APO > < P 49 >

demip not wickidnes, þat is to sey, selþip it not
vp, nor takþi not þe face of synnars, helpþ þe
nedy and þe faderles, and mikþ þe meke and þe
pore mennes godes.
< L 12> < T AM > < P 143 >

& þei wolþe make deuors as hemsilf likþ & so
þei pilen þe pore puple/ & þe kings rewme.
< L 12> < T AM > < P 144 >

but he & his disciples don many extorcions to
þe pore puple.
< L 15> < T AM > < P 144 >

Crist chees to his officers þe pore chast & hooly;
< L 17> < T AM > < P 148 >

but Crist bad to þe pore man/ let þe dede birye
þe dede/ whenne he wolde haue biried his fader/
he bad hym folowe hym.
< L 7> < T AM > < P 149 >

Crist was byriþd in a gardcyne in a pore
monument;
< L 4> < T AM > < P 152 >

Alas þat oþer throwþ his lesings aþen þe
bidding of God, wer to bring þei forþ suche
þings, siþ Crist ledde his bodili lyfe in most
heyst pouert, as divers doctors declaren, And he
was riche, he was mad nedy for vs, pore and
helples, as þe psalm seip on him, þat we bi his
poeret schulde be mad riche. Pore he was, for he
had not were to hied his heuid, and he chase þe
pore in his world, þat are riche in þe feip, as
Jame seip. And þe pore he blessid, as þe gospel
seip, and his apostlis led þe porest līf;
< L 29, 30, 31, 32> < T APO > < P 40 >

þerfor hem see pore men þat þei grucche not
aþen God, but be glad of her porses;
< L 4> < T APO > < P 41 >

And for þe clerar declaring of þis mater we schal
vnderstond þat pueret is a forme, a þing þat is
seid pore, or litil, or haldun litil in sum maner.
And þus sum are gostly pore, and som bodily;
< L 15, 16> < T APO > < P 41 >

and þus was Crist most pore, for he had lest of
þe spirit of prid, or oþer sinful spirits, 3he lesse
þan euer had ani oþer man;
< L 20> < T APO > < P 41 >

Was þer neuer creature so pore, ne þat porid him
so mich;
< L 31> < T APO > < P 41 >

And as be titil of þis world, and of worlds lawe,
he was moost pore, for he cleymyd no þing be
þat titil, nor no þing to be proper to him, ne wold
he not be iuge in þer þings, nor wan men wold
not 3eue him, he sowt no veniaunce vp on hem,
but went his wey to oþer place.
< L 2> < T APO > < P 42 >
pore to haue ri3t, and pullip out and deliuer þe pore fro þe hand of þe synnar;  
<L 5, 6><T APO><P 62>

þat þe oppresse þe pore in dome, and don violence to þe cause of þe meke of my peple;  
<L 3><T APO><P 63>

as he seid to þe man, 3if þu wilt be perfí3t go selle alle þu hast, and 3ef to þe pore, and þu schalt haue mikil mede in heuen, and cum and follow me.  
<L 10><T APO><P 81>

And to swilk wit, as doctors seyn, is þis verrified of Crist, þat þe Salm seich, I am beggar and pore, and nedy, and helpful, and swilk oþer;  
<L 22><T APO><P 108>

so þat þe almes of þe pore schal not be 3euen to hem þat are sufficient and mi3ty to traueyl, for þei þat are swilk almis vniustly, despycing þe bidding of þe apostol, seyng, Wirkip wip 3oure handis, as we haue bedun 3ow.  
<L 2><T APO><P 109>

Also Jerom scieþ, þei þat sufficy to hemself, or to be susteynid bi þe goodis of parentis, and namly, but if þei cleris, if þei tak gyfuly under color of nede, þis þat is dewe to þe pore, doutes þei do sacrilege, and bi misusing of swilk þingis þei eyte and dring dome to hemself. Also Prosper seieþ, þei þat han her owne, if þei wil ani þing be don to hem, þei tak not wip out gret synne þat þe pore man schuld lif of. As 3eld in almis schal be putt be pore, þei þat only take pore mennis meyts, þat may not labor ne suffice not.  
<L 2, 5, 6><T APO><P 110>

For sop, if ilk man in his world is bidun to haue sum þing, þat þe be content only wip possessioun, and tak not oþer mennis þingis, noþer þe feld, noþer þe wyne of þe pore, nor his wayn, nor his money, nor his frutis, how mikil more þe þat is prest to þe kirk of God hówip in al þing þat kþ þe þi þe chalang only þis to him þat he knowip to be of his ri3t, and ref not oþer mennis þingis, ne touche;  
<L 27><T APO><P 110>

for þus biddip Crist, Wan þu makist a meyt or sopar, calle þu not þi riche frendis, neybors, ne cosynis, þat þei bid not þe aþen and reward be maad to þe But calle þe pore, blýnd, crokid, and feble, þat han not werof to quite þe, and þu schalt be blesid, and it schal be quit þee in þe rising aþen of ri3tfulmen, for þey may not.  
<L 9><T APO><P 111>

Bred of þe nedy is þe lif of þe pore;  
<L 26><T APO><P 111>

Perchauns sum man þinkip it, are mani riche men aurous and eouctous, I haue no synne if I tak it fro hem, and gif it to þe pore;  
<L 30><T APO><P 111>

But þis pouþ is sterid to him bi sleyt of þe fend, for if a man gef al þat he took, þis is not to be wenid almis, if þis be 3euen or despendid to þe pore þat is getun of leful þingis.  
<L 1><T APO><P 112>

he þat ofþriff sacrifice of þe substaunce of þe pore, os he þat stþ þe sone in þe si3t of þe fadre.  
<L 6><T APO><P 112>

He cam mckeli and wifulli toward Jerusalem, where he wiste wel he schulde suffre deþ, ridynge porclei vpon an asse, trussid wip a fardel of his disciplis clothes, and a fole folweynge, and xij pore men folweynge sempeli on her feet. And heere aþen proide men of his world, but principalli pretusis and prestis, be sore aschamed to see her Lord and her Myster, whom þey schulden principalli suen, ride in þus pore aray, as is seide before, and þey to ride so prouedi in gai guilt saules wip giungingle bridelis and v score or vi score hors of prout arayid men, as pouþ hit were a kynge rydinge toward a recuel, and her chartottis wip her jeweles goyngc tofore ful of gret fatte hors fod for þe nones.  
<L 25, 29><T CG01><P 01>

Pus vnstable is þe peple 3et, 3ef men take hede to here dedis, for summe þat wemen to worschipe God wip here bodies in fastynge Fridai oþer Satirdai dop him as myche vileny on þe toþer side wip gioteney vpon þe Sundai and alle þe woked, and summe þat worschipen him wip almesdede to pore men þat ben bisidis don him more vileny wip extorcions and robberie of hire breperen, and summe þat þe Sundai tofore noon, wip multitude of priers in here cherche, wemen to worschipe God ful hie and to be rewardid of him in heuen, þey dopþ him myche more vileny after noon wip þe same mouþ, in lyngc, sweryng, and cursynge, and fals disclaundryng of hire breperen.  
<L 403><T CG01><P 10>

And, for to parforme þis, her owne lyfloodes wolun not suffice, and perfere þei bersten ouer and drynchen þe cuntree— þat is, þei pilen and opresen here pore tanaunts and þei comyn peple, til þei haue not werenwip for to liue, and so ben cause of here deþ.  
<L 555><T CG02><P 26>

And his brestynge vp of vnkyndeli flodes (þat is, his wickede pride amonge lordes and kny3ttis, þat causeþ his oppresinge of þe pore peple) makeþ now sogret a noyse and souþ þat it is a gret clamour in al þis rewme, in eucri schire
But now, sybe ye secunde person in Triniate haf loved him so miche to take oure pore kynde, and lyvede a pore lyf heere al his lyf tyme, it is no wonder pou3 pouerte be preised of Crist in his gospel, seyinge: 'Blessed be pore men’— as Luke sejth.

But for pouerte of temporal goodes in hitselfe is no vertu, but raper mysesse or mischeif, but for it is a mene to a blessed pouerte (hat is, pouerte in spirite), i'erfore Matheu sejth: 'Blessed be pore men in spirite, for heren is his kyngdom of heuene'.

But now erchedekenes, and officiallis and oþur ministres, and þerwip begger prechours (as Pharisce, diuidid porou3 byddynge of oure bischopes hat rulen oure Jerusalem) axen his question of þese pore prestis: 'Sejþe þe Pope preçhen m03t þat is Goddes viker, ne none bischopes but selden, ne oþer grete preraltis for fere þei mi3te ly3tly bryngne men into heriste, and oþer curatus moune lyeul ful wel þou3 þei preçhen no3t, but his office is oneli committid to þe ordres of freiris, whiche ben clerksis apreued and kunne wel Goddes lawe, and bi her preçhenye as foure postis beren vp Cristis cherche, and 3e ben neþer popes, ne bischopes, ne oþur grete preraltis, ne curatus of chercheis, ne of þe foure orders, but ydiotes and fooles hat vneeþe kunne 3oare gramer or þe litteral sense of Scripture.

Pou3 þese pore prestis alleghe hem Hooli Scripture of diuerse prophets of þe Olde Lawe, and Cristes own word in þe gospel, and his hooly apostles, and manie hooly auctorites of þe foure doctours, how ech prest is bounde to þe office of preçhyng, þei leien to þe deef ere, and setten þerbi ri3t no3t, and seien þei wyten not what þei menen for þei vnderstownen nou3t þe Scripture.

And Joseph and Marie, pou3 þei were of hy3te kyn, þey weren pore of worldli goodes, and of suche worldly men tooken but lyll heede.

And boþe pore and riche moun lerne heere a lessoun. þe pore to be glad in her pouerte and bere mekely hire astaat, seynge hire Lord and hire Makere wyfully to 3eue hem suche ensample.

In stide of real beddes and corteyms, þei hadden non oþer elopes but suche as longede to a pore carpenteris wyif in pilgrimage. In stide of cumpenie of ky3tis and ladies, þei hadden but pore Joseph, her housbounde, and two doumbe beestis. Heere moun fynode ypoocrates be sere aschamed, þat seyn þat þei folowen Crist in pouerte next of alle men heere in erpe, þat seyn þat Crist was born in so pore a place and þei dwellen in so rial places of halles, chaumbris, panteries, boteries, kechenes, and stables, and alle oþere housses of office real ynow for kyng, prince, or duke to holde hire householde inne.

Heere it semep openly bi þis text þat God sente first message and joyful tyhynges of his Sonus birpe to semple, pore scheperdes, to schewe þat he was not born in to his world to regne on mennus bi worldly excellence and temporal power, but in pore estaat and semple to lede his lyf, and so to regne porou3 grace vertuously in mennus soules. And þerfore he schewed first his birpe to pore men of simple craft.

And heide þis also to schewe þat he is not acceptor of persons, but þat acceptable may be a pore scheperde, eþer anoþer poore man of any lefful craft eþer ocupacion, 3ef he loue God and keepe his heestes, as þe hieste man of degree in his world, temporal eþer spiritual. And so no riche man schulde despice ani pore man for his pouertee, eþer for his semple craft, 3ef he be verteous in his lyuynge, 3ef þei biiholde wel hou3 þat chees raper poore men to his
knowlechyng he was riche.
<L 326, 330><T CG05><P 62>

'Wher God chees not pore men in his world?'
<L 334><T CG05><P 62>

In these wordes, ri3t as his spiritual kny3thode declarede pe goostly lordschipe of his pore chylde in hi3e glorie of heuene, ri3t so acordep to his lordschipe: hei preferreden heere in erpe good wyll of men tofore alle manner of temperall reccheses.
<L 439><T CG05><P 64>

but to streche out eper to loose oure hondes into large almesdesed to oure pore breperen, and eure redi to wirche wip hem sum good and profitabel werk and so doyng to ablen vs self to ete of Goddes godes, and haue pe blessyng pat he hape hi3e to alle suche, witnessynge Dauid in pe Psauter, seyinge pus: 'Labores manuum tuarum quia manducabis, beatus es, et bene tibi erit.'
<L 238><T CG06><P 72>

Take pou not awei oher pore mennes godes, and of hyrne owne 3eue to pore men, and heynne pou worch est in pe vine3erd of God pe vine of mercy.
<L 72><T CG08><P 82>

'pou3 I spke,' he seib, 'wip angels tungiis and wip mennis bope, and haue prophecies and priueeetes and science proued, and also ri3t billeue pat I mai remoue hillis, and pou3 I parte alle my godis to pore mennes mete, and eke my bare bodi to brenne in pe fuyre, al is lost pat I haue doon al my l33tyme, wipouten charite'
pat is cheef of alle vertues.
<L 404><T CG08><P 92>

Bipenke also hou3 pore he was mad for oure ioue pat at his dep was laft not so myche as a clop to hile wip his priue hymes.
<L 70><T CG10><P 107>

now pore, now riche, and so forp of many oher passions of kynde to which kynde oure Lord Jesus is ny3, for of his gracuous and endeles godnes he hape so knytidy his godhede pertoo pat hei moun neuer fro hennis forward be deparid.
<L 214><T CG10><P 111>

And his bope in seculer iugis and in chirisches whanne hei, for any presantis or mede, wolen not see to pe ri3t, but deme after wronge and drede not hire God, as it is seide in olde prouerbe: Pore be hangid bi pe necke;
<L 354><T CG10><P 115>

pat is: 'Blessid is he pat vndirstondep vpon pe nedi and he pore'. pat is: to see his nede and releue him ar pat he axe.
<L 399><T CG10><P 116>

For suche glotouns waasten cursideli hire goodis in goode morsells and delicious drynkis til bi come to beggaris estaat, and heyne luep vpon he pore peple and ben chargeus to hem a3en pe wille of God and ensample of pe apostile.
<L 98><T CG11A><P 134>

3he! bope to pore and to riche: To pe pore, for al pe superfull of mennys reasonable sustaunace is due to pore mennes almes, for Crist seip: 'Quod superest, et cetera.'
<L 101, 102, 103><T CG11A><P 134>

And so, in as myche as pe glotoun ete and dryndepe ouer mesure, in so myche he wijndrewpe of pore mennes liyfiole and so he is cause of hire dep, in as myche as in him is. For Salamon seip: 'He bred of nedi men is pe lifyf of pore men' and 'He pat defraudep him is as a man of blood'—pat is, a mansleer.
<L 106, 108><T CG11A><P 134>

ne greet multitude of proude anried meyne, but 12 seli pore men wijpoute 3emen or pagis to whom we reden he seruepe ofter span euer we rede poi seruepe him;
<L 225><T CG11A><P 137>

3ea! pouh it be to visite his pore scheep, he mu ride wip foure or fuye score hors, proudei apareild in alle poynis, his owne palfrai for his bodi worb a 20 or 30 pound, al bihangid wip gluterynge gold as pou3 it were an hooli hors, himselfe above, in fyn scarlet or oher clope as good as pat, and wihynne wip as good pelure as pe quean hape any in hire gowne, hir persons and hir clerkis rydyn ge aboute hem, al in gult harneise, wip bastard swordis ouergild bi hire sides hangynge, as pou it were Centurio and his kny3tis ridynge toward Cristis dep.
<L 238><T CG11A><P 138>

God, for his endeles merci, make of hem sone an ende, pat alle eristen men pat loun pou mai sei pe wordis of Dauid in pe Psauter pere he seip pus: 'pe enymes foresbpe of pe Lord anon as pe bei behoued and enhauenced,ri3t as smoke pei schullen faile'—pat is, oher puor verrie mekenesse knowynghe hire defautates, and willulfi takynge vpon hem pe meke and pore estaat pat longepe to Cristis prestis, or ellis, if pei wole not come wilfulliche, pei poi ben compellid for to enter, as Crist seip in pe gospel:
{Compelle eos intrare}.
<L 255><T CG11A><P 138>

Pere also as sum tymse a worbi bachelor of gret estaat hilde him apaid to ride wip 5 or 6 hors, now a pore squyer wole ride wip 8 or 10 3emen, alle of sute of as gret arae as sum tymse weren
ful worpi squyers.

Smallere men, as kny3tes and squyers of þe cuntre, ouerledeþ hire pore tenaunts and hire seelpe neðehoris aboute, wip wroþe amerciamentes and hire proude pretynge wordis, þat þei ben ful fayn for to lyue in pees to fyne at hire wille.

Pere lerneþ religiouse men, a3en proþhpesson of her ordre, to haue godes in propre þere þei non schulden haue, and for to coueite officis to rake togedere goddes þere þei scholde be pore and dede to þe world.

Also, couetise of worldeli mennes goddes mai wol be likenc to a dunge hil: for as a dunge hil þat is gaderid togidere be likened to a dunge hil: for as a dunge hil þat pei is gaderid togidere be likened to a dunge hil: for as a dunge hil þat pei is gaderid togidere and leide up to roten þe soule and makeþ it stynke in þe siþt of God, and whanne þei ben sprad abrood to pore men, þei norischen hem and geten remission to þe soulis of riche men.

Seppe þanne couetise is so perelous, as is schewid here bifore, it were þanne grete wisdom wisel to be war þerof, as Crist warnþe in þe gospel and seip (Lur· 12· 15): Biþoldeþ, and þe þe war of al manere of couetise' and makeþ 3oure tresourie in heuwen, 'bi large almesþede to hem þat þe þer verrie pore, where it mai neuer faile, where ruste mai not destruye it, ne mouþ mai not waste hit, ne þefes moun not stelte it'.

Also, helpe of hooli seynis, whiche weren pore men, for þei moun helpe vs to vryng vs into euerylastynge tabernaculis, whiche is þe blisse of heuene to whiche Crist schal clepe alle suche in þe daie of general reward, to whom he schal seie þese words (Mr· 25· 34): Comeþ, 3e blessid children of my Fadir, and takeþ þe kyngdom þat is to þou ordeyned fro þe bigemynge of þe world, 'et etera/.

His goyn out of Jesus þat þis gospel telliþ of in þe bigemynning may bitoken þe going oute þat þe wente fro þe hyest heuen into þis wrecchid worlde and toke oure pore kynde on hym to þe saluacion of vs alle.

Riþt so, bou cristen man þat preyste, when þou seest þat þi prayer is not anone herde at þi wille, go and worship þe Lorde wip almesþede in his pore membris, and þen þi preyoure shal þe ræþer herde after þat almesþede.

And þe iij is for to here þe crie of pore nedy men after her bodile sustenancce.

þe iij deefnes is of riche men þat han greet superfuiate of þese worldly goddis and wolen not here þe crie of pore, nedy men þat han greet defaute of mete, and drinke, and cloþe, to releue hem of her myscheef wip suche as God hæþ sent hem; but gladly wolen here þe melodie of mynstrells, þe flattering heroudis þat blowan her name aboute, and so suche þei wolen 3yue of her golde wip a glad chere, and vneþe a peny to þe pore in a greet parte of a 3ere.

þat is: 'He þat stopþþ his eere fro þe crie of a pore man, he shal crie to God and he shal not be herde'.

And so, suche a prelate or a curate in cuntre, forsaking his wrecchid worlde for Goddis sake, łożyng a pore lijf after his Myaster, Crist, and fully 3yuing to spiritual occupation in preying, and studying, and preching Goddis lawe, is able to heel many men of her goostly sekenes of synnis borow þe good ensaumple of his vertuous lijf.

þis may bitoken þat þouþ a prelate or a prest forsakþ þese worldly goddis, and łożyć a pore lijf, and þenkiþ to fede goostly Goddis peple wip þe worde of God, 3it he most fully purpos him to make ensaumple of his preching of Crist and his apostlis, whiche ben clepid hillis' in many placis of Scripture.

Suche þat stonde in þat caas moun preche to her propur parishymys þat ben not perfite and perceyuing (as þe pore comyn peple) but, for to be a comun procheure, þei ben to lewid wip al þis.

þat is: 'Clepe pore, feble, pore crokid, and pore blynde'.

þat is: 'Close þe almys in þe bosum of þe pore men, and it shal prey for þee fro al yuel'.

þat is: 'Be halfe of my goddis I 3yue to pore men'.

to þi pore brehereþ, releuing wip þi goddis.
wherpe þei han dispendid þe goodis of her
crichis, of whiche þei weren ordeyned of God
procuratouris for pore men and not lordis, vpon
suche pore nedys men whiche God haje lymytid
in his gospel;
<L 533, 534><T CGDM><P 222>
hou also þei han gouernyd her wyues and her
children, her meyne and her housholde, and her
pore tenauntis;
<L 541><T CGDM><P 222>
If þei ben also coueitouse men to gidre worldly
goldis to hepe hem togidre and helpe ful litel þe
pore, but to Byrne hem benefis and pouerundys
and oper hye astatis, and make grethe her ky susp
þe goodis of þe chirche, þorow purchase or
marriage or summe grete office; If þei 3iuen hem
glotony to fede fat her fleishe
metis and delicious drinkis of diuerse wynis,
but wastid her wittis aboute worldly
witnessip Holy Writ: {potentes potenter, etc}
and none nei3boris, and mayntenyd her children to
wheper pei
prechouris
pore. but to bye hem benefic is and prouenders
as wes no nede, and lyued oute of charterite to her
eenyis of Crist is holy gospel, and haten true
costi aray passing her astate, and
extorcioneris on
goodis to hepe hem togidre and helpe fullitel
If}:lei
<writ and very sentence of these doctouris.
</L 8><T Dea2><P 457>
</L 17><T Dea2><P 457>
and his syngeynfeith compassion of riche
mennus seruauntis þat tey han of pore men, but
þei ben lettyd to helpen hem.
</L 14><T EWSI-01><P 224>
And here may we se þat nei3her riche men ne
pore, in þat tat þei ben syche, ben blessed in
heuene, syth Abraham þe riche man tok Lazarus
into his bosum. But disus of richessys, and
inpacience of pore men ben dampened of Crist,
and ellys not suche men;
</L 21, 23><T EWSI-01><P 224>
Pe furste two men excuseden hem by this þat þei
wolen be lordly to destruye Godes enemyes, and
þey wolen be riche to helpe pore men;
</L 61><T EWSI-02><P 229>
But þe lord was wroth wip þe excusacion of þese
beden foolys, and bad his seruaunt wenden ownt
into streys of þe erte more and lesse, and
brygon into þis feste þese þre maner of men:
pore feble men, pore blynde men and pore lame
men - these þre ben Godes prisoneris þat bohe
God and man helpe with almes.
</L 68><T EWSI-02><P 230>
And hyt semeth þat pese and none opure schal
come to heuene: for who schal come to heuene
but 3if he be pore in spirit?
</L 72><T EWSI-02><P 230>
And to syche bodyly pore men techip þis gospel
men to do þer almes, for we schulle suwe Crist þ
at doth specially his grote almes to þese þre men;
</L 76><T EWSI-02><P 230>
For oure blyeue techeth us þat no viker assoylep
here but in as myche as Crist assoylep hym fyrst
whom he assoylup in vertw of Crist. We
schullen see moreouer þat þe folc þat Crist fedde
here weren fedde comunly and not by maner of
his world, for to dampne riche mennys manerys
þat feden hemself costly, and ordeyne straunge
and likorous mctc and in grect multitudc, and
excusen hem herby þat þe relyf gop to pore men;
for pore men my3ten many mo be better fed wip
comun metys, and so þis is a likerous pruyde,
howeuer we gabbe to God.
</L 57><T EWSI-01-07><P 250>
Men þat weren pore before for þer hooly werkis
ben seyde goode lyuerys of hym þat may not
erre.
</L 39><T EWSI-28><P 336>
And these men sitten by the way and ben tempylyde of the feend, pat takip of hem Godis word, and make hem pore in bylyue.

by pis is he comunte of the populace maad pore and swept as he payment from hulany of stree, and cooldid in charyte, bophe pei and preestes.

for costly metis and gaye garnementis, whan pei ben takone ouer mesure, pei maken lordis bussye for hem, and spuylon wrongly pore tenauntis;

Marke pei pe lordschippe pat pei han by title of pore holynotesse, and how lordis and pore tenauntis myston be releude by his lordschippe;

And pis is wanting of love to Jesu Crist and alle hise seynists, and wanting of mercy to pore men dwelling in remysses pat pei inhabition.

And men schulden be as nedy for, as pore men of worldly goods, but pei schulden make monye men riche in vertuuis and in meedful deedis.

And heronme wenkon freris to luytul for, 3if pei be neuere so yueet, 3eet pei chalangen to be herborud and fare as lordus wip pore men, more than euere Crist chalangen.

But what loue may be colourid to robbe pore men in a feendis cause, for to scele cristen men pat trespasid not to be jus deed?

for it were synne to a pore man to defowl an kyngus clohus;

Pe gospele tellup how Jesu luftte his ey3en on hise disciplys, and seyde pes: Blessyd be pore men in spiry3t, for 3e pat pes ben pore men han pes certeynly pe kyngdam of hoylene'.

And pes pis nest of Mammon gendrep monye stryues, and 3et pei fend techeb hem to seye pat pei han nowt, but ben more pore in spiryt pei and sergon Crist and his apostlys.

And he pat forsakup his for he loue of Crist worldly rycheessys, and fame pat comep to he world for haung of suche goodys, is a pore man in spiryt, as Crist spekup here.

and pei schulden hungre now to dep, as don these martris, or pei watedon hisse pore menny goodis.

Furst seip Crist: ‘Blessud be 3e pore men, for 3owre is he kyngdam of God; and comunly suche men pat ben pore of goodis here, ben also pore in soule, as seip pe gospel of Matheu.

And 3if we penkon how Crist was pore, more than any of vs may be, we schulde not bolne for rycheessys of he world, for no good pat comep therof.

As it is seyd byfore, God cyph monye enemys pat feyon by per profession pat pei ben pore as was Crist, and 3et pei han worldly goodis, bope meblis and vnbmeblis, and pei distorblen Cristus ordre, and cuntreyes pat pey dwellon inne, as monysks and chanownys, wip he degrees, and oplre possessioners, Crist techeb hem to be pore, for loue of hym, but wyfully.

And his pe pore comunes byen he trespas of Godis lawe, but not so myche as these two opre;

and sip lyue a pore lif as Petur and Poule dydon, and algatis meue no men, ne counselye hem, to fi3te his.

And nobleye of ovre prelatus schulde not letton hem to be pore, sip pei ben synful wip per eldris, and may not come to Cristus noblye.

And tus hebughe pis feeld for erybly substance, as preestus pat wolon be pore for to be Cristus disciplys, and ocuppy per wyttus in wordus of pe gospel.

And tus hebughe pis feeld for erybly substance, as preestus pat wolon be pore for to be Cristus disciplys, and ocuppy per wyttus in wordus of pe gospel.

Defau te ofyle in opre beggerus pat ben walkyng in his world may men see pat takon heed, and of opre pore men bope, as tryuantus can feyne hem syke, and deforme hem in body; and pis is ful ypopcrisyse and no ri3t deuocien. So it is to dreede to monye pat ben pore and lyson chaste, pat pei schal at pe day of doom wanton.
But apostlus weron algarth pore men and ouerseerys; for pis pouert was perfection pat felde more to hem, for Crist, per alpur maystur, was moste pore man.

For þanne weron byschopus ful apostlus and pore men as be weron furst, and not chargeows to þer puple, but doyynge þingus þat feldon to hem.

And wee supposon, as declarud by twelue lawys of þe two testamentis, þat preestus and clerks schulden be pore, as was Crist wiþ hise apostlus. And in tokne of þis pouert, þis ferius ben pore, as þei seyn;

And þis weron byschopus ful apostlus and pore men as þei weron furst, and not chargeows to þer puple, but doyynge þingus þat feldon to hem.

It is knowon þing ynow þat somtyyme weron preestus pore, and þanne þei schuldon by Cristus lawe profyte to þe chyrche aftur þer power.

And þus weron byschopus ful apostlus and pore men as þei weron furst, and not chargeows to þer puple, but doyynge þingus þat feldon to hem.

And þis was founden of þei hosbonde, hauynge of þe innoce þan was fownden of hyre hosbonde, hauynge of innocent of þei hosbonde. And þis was wiþ hys modyr, byfore þei mekely in þe reume of þe Holy Goost;

And þis Crist moueþ to be pore by resoun of surte;

And þus Crist moueþ to be pore by resoun of surte;

Blessúd be pore men in spyrít, for hem is þe reume of heuene. And þis Crist moueþ to be pore by resoun of surte;

And þus Crist moueþ to be pore by resoun of surte;

And þus Crist moueþ to be pore by resoun of surte;

And þus Crist moueþ to be pore by resoun of surte;
for whomeuer is **pore** in spirit is mylde to his ney3ebore, bope in word and in dede, and not fel as lyoun.

< L 62>=<T EWS2-122-><P 322>

**Pes** heretykus **penkon** not how Crist punyschup heere hise children, whiche he wole be **pore** heere to be ryche aftar in heuene.

< L 130>=<T EWS2-122-><P 325>

**Bei schulden be moste **pore** men and moste meke men in spirit, and moste profite to Cristus chirche;**

< L 54>=<T EWS2-MC><P 330>

for 3if a preest reprefe hym as **pore** Poule reprouede Petre, he wolde not takon it as dude Petre but dampe his preest to be brent.

< L 114>=<T EWS2-MC><P 332>

**Pes preestus schulden flee to hullus for to takon ensample of hoolye preestus pat weron byefore and lyuedon porely of almys and specially to pe hy3e hul pat is lesu Crist how he lyuede *pore* liff alpow he were in pe hey3ie of hullus and alle men schullon flowe to hym as Ysaye seijp.**

< L 183>=<T EWS2-MC><P 335>

and hem fallup to defende **pore** men fro *pe* heues and yuele wedrus.

< L 186>=<T EWS2-MC><P 335>

For al 3if somme wode preestis leuon for to preche and han ioye for to fy3te, bope in per owne persone and to lede men to fy3te, nepeleees opre prelatis smyton per brepren goostly, not only for **pe** spuylon *pe* goodis and lordschipes pat **pe** schuldon haue, but **pe** mebles of **pore** men **pe** rauyschen from hem and huydon hem.

< L 539>=<T EWS2-MC><P 348>

And herfore **pore** preestus seyn *pat* turnyng from Cristus lawe dop harm to *pe* chirche more *han* ony opur *jing* and *pse* per entent were to suwe Crist as *pe* mey.

< L 619>=<T EWS2-MC><P 351>

And so, 3if men wolde not be apus, but speke by ful simylitnde, *pe* moton make **pore** staat of *pe* chirche as it was in Petrus tyme, and in *pat* forme *pat* Crist chees Petre, cheson an able man as was Petre.

< L 660>=<T EWS2-MC><P 352>

Certys, neijur *pe* cardynalis cheson on able as was Petre, ne ordeynedon hym to be **pore** as Crist ordeynede alle hise apostolis;

< L 666>=<T EWS2-MC><P 352>

And which of *pe* is moste **pore**, moste meke, and moste seruysable, is captyen of hem by iugement of *pe* heed aboue.

< L 676>=<T EWS2-MC><P 353>

And *pis* false 3ifte of **pore** mennys almes makep *pe* pope to gete monye wyeses;

< L 892>=<T EWS2-MC><P 360>

3if how sey3e on pe furste maner, panne 3if God hadde mouyd *pis* man to leue *pis* vow, and 3yue to **pore** men, as muche as he schulde 3yuon hem, *pis* man hadde don algatis bettere saf o *jing* of muche charge, *pat* he hadde lefte for to offre to Dam Symonyc in pis prelat for he hadde do as resoneable *jing* and, as hit semo, on betture maner.

< L 98>=<T EWS2-VO><P 369>

And Crist anwseride and seyde to hem Goynge forç, telle a3en to Ion *jing*is *pat* jee han herd and seyn: for blentse men seen, halte men gon, myselis ben maad clene, deef men heren, dede men risen, **pore** men ben prechid gode.

< L 19>=<T EWS3-129-><P 17>

to preche to **pore** men he sente me.

< L 14>=<T EWS3-132-><P 25>

And Crist hadde name of his fadir in reprof of his **pore** kyn, and so **pei** seyden *pat* Crist was brofer of Iames and of Joseph, and of Iude and Symount, for alle *peis* weren his auntis children.

< L 11>=<T EWS3-133-><P 28>

Men maey sey sôp disputiosly, as siche cosyns among *pe* lewis ben clepid briperen and sistris, and *pe* nemyden hem for *pe* wenn **pore**.

< L 16>=<T EWS3-133-><P 28>

And heere tellip Crist, as in gospel of Matheu, hou he was **pore** man as anentis worldly lordship;

< L 16>=<T EWS3-137-><P 36>

And ouer *pis* we may se hou falsly oure newe religious mouen men bi *pis* gospel to come to *per* religiolun, for *peis* shulden purge hemsilf before, and make hem **pore** as Crist was.

< L 33>=<T EWS3-137-><P 37>

Also *peis* men harmen hemsilf *pat* maken hem to myche aiter, for bope *pe* mou3te dop harm hem and *pei* harmen **pore** men and hemsilf, sih *pei* shulden leeue sich bisyntense and penke on God and heueneblis;

< L 56>=<T EWS3-144-><P 58>

Luye *jou** **pore** liff, as dide Crist, and leeue to prisoune godis heere.

< L 74>=<T EWS3-144-><P 58>

But Crist tellip in gospel of Luk hou men shal do *per* bodily almes to **pore** feble men, **pore** lame and **pore** bylynde. And, for persouns shulden be **pore** men, and feble to do bope *per* offys and trauele for *per* sustenaunse, *perfore* *pei* may take
his almes but loke þat þei bigilen not God on o
yde ne on oner, nþer to take gredily þis almes,
ne to spende it to largely, ne to be ydil in gosly
werkis þat God hþþlytíd him to do.
<1L 60, 61><T EWS3-147><P 69>

And to þis seruuden douuis to pore men for to
offere.
<1L 28><T EWS3-148><P 72>

Certis, pore prestis and seculer men mal herye
God, as diiden children for Crist seip þat 3f
children ben stille, stones shal crye in stede of
hem.
<1L 50><T EWS3-148><P 73>

And 3f þey 3yuen ou3t to per pore kyn, opere
seyen þat þey ben cursid or þei moten haue of þer
prelat more leue to do þis riþt þan þey axen of
þer priour to breke þe maundement of God.
<1L 25><T EWS3-161><P 114>

And so one of Cristis disciplis seyde, Iudas
Scariotis son þat was for to traye Crist, Why is
not þis oynnment soold for þre hundrid pens,
and 3ouen to pore men?
<1L 9><T EWS3-177><P 164>

Crist seip þat þey shulen euere haue pore
men wiþ hem, but þey shulen not euere haue hym.
<1L 22><T EWS3-177><P 165>

For it is known by Cristis lif hou he was þe
mooste pore man þat þey my3te be, for pouert in
þe stat of Crist is tokun of perfeccion;
<1L 4><T EWS3-178><P 170>

And herby it semeþ þat þeris gabben falsly upon
Crist þat his clopis weren so pore, and so
cloitude on ech syde, for þanne kny3tis wolden
not haue partide þes clopis, ne haue lettid to
kerue his cote;
<1L 278><T EWS3-179><P 182>

And so men seyen by greet euynsene þat Petre
among alþe opere apostelis was moost meke and
seruysable, and moost pore in willie and lif.
<1L 73><T EWS3-181><P 193>

And Iesu lokide on hym and louyde hym, and
seyde to hym O þing þaylþ þee: go and sille
alle þingis þat þou hast, and 3yue hem to pore
men;
<1L 17><T EWS3-212><P 259>

þat Crist seyde heere not to eche man þat he
shuldle sille al þat he hap and 3yue pore men, but
to hym whom it harmþ to haue þis habundaunse
of godis.
<1L 36><T EWS3-212><P 260>

And 3if þin hond sclaudernþ þee, kitte it aweye',
as 3if werkis of siche freris þat þey wrchen for
þer couentiis don hem harm to þer soulis, caste
þey away siche frechord, for it is betere be heere
feble and pore laboreriis ben, þan to haue here
false lustis and to go into euerelastynge fier.
<1L 40><T EWS3-214><P 69>

But whanne þou makist a feest, clepe þou pore
feble men, blynde and lame, and þou shalt be
blyssid, for þey han not wherof þey shulen
3eeld þee.
<1L 5><T EWS3-225><P 285>

Hoere men ben tau3t to what þre men þey shulen
do þer bodily almes: for to pore feble men, to
pore lame men, and to pore blynde men. but
whanne he is pore wiþ ony of þes þe, þanne he
is able to take siche almes. And, for alle curatis
shulden be pore, and ben alle feble to do þer
offys and to trauele for þer mete, þerfore þey
taken almes as of pore feble, and don betere
gostly almes aþen. And, for alle curatis shulden
be pore, and ben alle feble to do þer offys and to
trauele for þer mete, þerfore þey taken almes as
of pore feble, and don betere gostly almes aþen.
<1L 11, 13, 14, 16><T EWS3-225><P 285>

And so eche man shulde wite þat prestis shulden
lyae a pore lif.
<1L 66><T EWS3-229><P 295>

þe half of my godis, Sire, Y 3yue to pore men;
<1L 12><T EWS3-233><P 304>

And þus he semeþ a blasfeme þat is þus proud
by his title, or þus spyleþ pore men as he were
god and wiste al þing.
<1L 1><T EWS3-234><P 307>

And whanne þer was comyn a litil pore
woman, she keste two mynutis (þat ben a
þerþping). And Iesu callide his disciplis togidere,
and seyde to hem Sophia Y seye to þou þat his
dedewe, litil and pore, 3afmore in mede þan
alle þat senten into þis treserey.
<1L 4, 6><T EWS3-235><P 368>

And sib þe þepulpe shulde haue no good but for to
wynne þe byls of heene, and þis fallþi
comunelyere in pouert þan in richessis of þes
godis, þee heele of þe pore þepulpe is more sikir þan
it is in siche riche men.
<1L 17><T EWS3-235><P 308>

And on þis sentense shulden prelatis þenke
whanne þey seyen þis messe in þe chirche, and
spyle not þe pore þepulpe for to make þer staat
greet.
<1L 19><T EWS3-235><P 309>

For Cristis rule biddþ þee 3eue to pore feble
men and pore blyned and pore lame, vpon peyne
of damnacions; and þi rule biddþ þee pike fro
pore and riche al þat þou mayst, & 3eue hem no
Frere, si 3e seie jat it is so medeful a bing to 3eue almes, whi wolen 3e neuer gete 3ou jat mede on pore sike men & pore prisoned men in her myscheef, ne visite pe pore laborers in dere somers pat 3e han piliid in wynteris?

If 3e seien pei ben pei popis 3oure holiest fadir, whi gadere 3e so many goodis of pore men & lordis of pe rewme to make pe pope so riche?

Frere, whi make 3e not 3oure feestis to pore men & 3eue hem 3iftis, as 3e doen to riche men?

Frere, whi axe 3e not lettris of bripered of Frere, whi coueite 3e schrift to oure kyng in help of pore men, as 3e doen riche men?

Frere, if 3e presume of preestis, ne of monkis, ne of bischopis, as 3e doene to riche men, & nameli to pore cristen puple?

Frere, if 3e haue most holiness aboue al reumme & supportynge of pore men, & 3eue hem 3iftis, as 3e doen to riche men, & fyndcn prestis to rede & syng/ pei releuen pe pore nedi:

I haue to teche pei in hise wordis per may no man erre/ he takip pei persoon of pore nedi:

Now forsope Crist oure pore Lord:

pe breed of pore men in to stones/ & in his pei ben more cruelar pan pe douel:

sche nedip in pe pore/ sche wlapip hir stoones in gold:

panne schal pei haue pore cootes of morning/ to telle in dode hisi deep is trewe:

wipe pore mennes goodis & pilage of lordis/ defende hisi foule apostasie:

Forsope lowelil housis & pore:

& so if he be pore & vmynty, panne pe peple synnepe, pei visite hym or pat he begge.

Frere, if pou binkist it a good dede to begge for pin idil birehen at hoom, peere eche eoo of 3ou haþ an annuel salarie eþer two, whi wolt hou not begge for pore bedrede men porene pat 3e, feebeler pan 3e, pat moun not go aboute?

& if he be pore & vmmyny, panne pe peple synnep, pei visite hym or pat he begge.

Frere, si 3e seie jat it is so medeful a bing to 3eue almes, whi wolen 3e neuer gete 3ou jat mede on pore sike men & pore prisoned men in her myscheef, ne visite pe pore laborers in dere somers pat 3e han piliid in wynteris?

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panne schal pei haue pore cootes of morning/ to telle in dode hisi deep is trewe:

wipe pore mennes goodis & pilage of lordis/ defende hisi foule apostasie:

Forsope lowelil housis & pore:
he was made pore in man for 3ou/ bat 3e schulden be riche in goostli þinges.
<L 6><T LL><P 41>

bat pore nedi mai be oure bedemen/ leeding oure lijf in discret mesure:
<L 27><T LL><P 44>

so miþti riche men of his world/ deouoren þe pore to her bare boon:
<L 3><T LL><P 45>

ben pore nedi men/ And whanne þe sunne schynneþ warmer:
<L 7><T LL><P 45>

& feynen hem silf nedi/ & magnifiþ þe pore man:
<L 18><T LL><P 45>

how riche men wassen þe pore nedi/ he takþ þis vois of greet moone:
<L 25><T LL><P 45>

on þe nedi & pore/ vpon þis seip Bernard þus ||
<L 1><T LL><P 53>

þe poore/ him forsóþe pore nedi:
<L 6><T LL><P 53>

lesen al her mede/ for seint Ysodir seip: 'Dum causa istancie pauper passerit etiam opus misericordie in peecatum conuertitur' þat is to seie: Whanne þe pore man is fedde:
<L 23><T LL><P 53>

ouer her pore briteren/ mercy is grauntid:
<L 23><T LL><P 69>

her pore nedi neiþboris/ summe tenten vertuoussel to mynsyr þe sacramentis/ summe stiþen hiþelí:
<L 7><T LL><P 74>

forsoke þis worldis welþe/ & lyueden a pore lijf?:
<L 2><T LL><P 84>

pore feble: pore blynde & pore crokid ||
<L 16><T LL><P 85>

if þei ben lewid or pore/ and it longþ þis parentes to gouverne wel her children/ & ordeyn oonli not for hem:
<L 20><T LL><P 93>

pauperum sanguine manus habet pollutas') Who þat hab eipir bi peext as robrie: eipir bi strengeþæ as tirauntrieþ eipir bi fraude or gile as ypoorisciesþ þe þinges of þe whiche þe pore owdi to be norischid: he hab his handis pollutid: in þore mennes blood/ and who þat cloþþ þis him wiþ suche goodis' or feþþ þis him wiþ suche goodis' or

rerip vp bildenys wiþ suche gooten goodis:
<L 10><T LL><P 108>

þanne is he clade in pore mennes blood' þanne is he fedde wiþ pore mennes blood: þanne groundeþ he his bilding in pore mennes blood:
<L 14, 15><T LL><P 108>

wipouten dispite/ pore:
<L 7><T LL><P 110>

for to take 3iftis of þe pore comunes:
<L 30><T LL><P 112>

3if þei maken profession to most hey pouert and to be deed to þe world and worldelie þinges, and wiþ þis styruen nyþt and day who of hem may biþe gaiest wost housis and costly places, as chirisch or castelis to herberwen lordsinne inne and ladyes, and beggen of þe pore men berto þat han nouþt to lyuen by ne her children, þei ben perilous ypocrisie and dysceyuen riche and poore.
<L 29><T MT01><P 05>

3if þei pleseþ lordeþ and ladys in synne and counfarten hem to don extorcions to here pore tennantis and to meyntene false causes for to hauþ lykyngis of here foule wombe;
<L 21><T MT01><P 06>

3if þei chargen men more to seke blynde stockis or ymagis and to offre to her more þan to pore bedrede men and more þan to charge goddis hestis;
<L 25><T MT01><P 07>

3if þei taken þe charge to ben trewe vikeris or seruanþis of crist and þerwaþ taken vpon hem falsþy þinge þat is reserued to god only, as to make men partyners of her mededul dedis, and to graunte hem þe blisse of heuene and pardon to sleþ cristen men for to meyntene worldelie lordschip and coueitise of þat þrist þat schlude be most meke, most pore, most redy to dye for cristen mennus soulsis;
<L 10><T MT01><P 08>

3if þei maken hem besi on þe holy day to preche fablis and lesynsis to þe peple and not þe gospel, and gon frot place to place and fro man to man to begge of pore men for here false lesynsis, and letten men fro here deuocion;
<L 26><T MT01><P 08>

3if þei drawen þe peple in þe holiday by coryouste of gaye wyndownes and colours and peytynsis and babwynrie fro conpunctione of here synnes and fro mynde of houumely þinges, and fede riche men wiþ pore mennes goodis, wiþ costly metis and wynes and wast spicerie to glotonye, dromkenesse, lecherie, and weirward taliis, and suffren pore men hungry and pristi and
in gret mischef;
<L 32, 34><T MT01><P 08>
3if pei drawen children fro fadir and modir and maken hem of here singulere religiou, þat pei may not susteyne here heldris liff if be þei neuer so feble and pore;
<L 19><T MT01><P 09

certis þis ilke fals religious is gilty of þe fele and manquellyng also, sþ he is cause of þe old pore manns dep.
<L 23><T MT01><P 09

3if pei letten curatis and pore prestis to techen men goddis lawe bi so tylit and serveis of anticristis lawe, for drede lest here ypocrisie be and in cas of deuelis and not of god;
<L 33><T MT01><P 10>

3if pei stelen mennus children, boþe gentyl men and pore, to make hem of here senguler ordre þat is maad of synful men and confereynyng, and in cas of deuelleris and not of god;
<L 33><T MT01><P 10

3if pei feynen hem nedy and pore thanne þei ben ryche and proude, and beggen 3if þei ben ryche and proude, and beggen 3if þei beren on pore prestis and clope þe goodenesse of cristis lawe, for drede lest here ypocrisie be and in cas of deuelis and not of god;
haue a chambre for an erl or duk or a kyng
whanne he is bonden to pe pouert of crist, sip
his cost is geten bi beggen of pore men and
disceit of rich mennus almes. 3if pei visiten not
pore men in prison for charite of god and
saunyng of soulis, bute riche men in here
prosperite to han part of here worldly goodis,
hou don pei werkes of mercy?
<L 13, 14><T MT01><P 15>

but it is worse 3if pei be ypocrisie and false
beggyngy reuen fro pore prisoneris pe almes hat
pei schulden ellis haue. 3if pei visiten not pore
men in here sikenesse but riche men wip preue
massis and placebues and dirige, pou3 pore men
ben neure so devout and han neure so myche
nede to ben amendid of here lif, hou seken pei he
helpe of soule?
<L 21, 23, 24><T MT01><P 15>

3if pei ben foste aboute to haue riche men biried
in here housis for wynnynge and offfyngye and
worldly meyntenauce and forsaken pore men to
be biried here, pei ben false ypocrisie,
traueylinge in coueitise and pride and pefte, for
pei drawen riche men fro her gostly fadris and
derve owne parischenys, and so deparoten in tymen
de þep curatis and here gostly children.
<L 33><T MT01><P 15>

3if pei pursuen pore prestis to prison and bodily
dep, as hangyngye, drawynge or brennyngye, for
pei techen trewele and frely þe gospel of ihu
crist and techen men wiche ben false prophetis
and ypocrisie, sip holy writt spekip of siche and
biddip cristen men knowe hem bi here opyn
werks and flee fro hem;
<L 3><T MT01><P 16>

3if pei drawen pore husbondemen to dom for þe
bihe3ten þem almes sumtyme and now ben tau3t
to 3euene here almes to pore nei3eboris aftar þe
gospel, or þat may not now paie so gret almes
for pouerte and myschif þat pei ben inne, hou
don pei þe werks of mercy?
<L 15, 17><T MT01><P 16>

3if pei conforten not pore men in here myschif
bophe of soule and body but suffren hem persiche
for dispier or defaute of bodily goodis, but
raperen visiten hem in here prosperite for worldly
muk;
<L 27><T MT01><P 17

3if pei gon gladly and faste to lordis housis and
ladies þat ben gloriously araied, and deynen not
to come in pore mennus houses for stynek and
opere filpe;
<L 33><T MT01><P 17

sip crist sparid not to visyte pore men in a fowl
stynkyngne stable and cold, and in þe colde greue
and in hell, and in many foule weies in þis
world, bohe in gret hungur and þrist and gret
werynnesse and cold and muche sclaunderyng
and cursyne and opere peynes ynowe.
<L 34><T MT01><P 17>

for whanne pei han discyued cristendom þis
hundrid 3eer and more bi ypocrisie and false
preychynge of fablis and errorius and heresicyes,
magnifyinge synful mensen ordenaunce abouen
goddis lawe and ordenaunce, and drawen pore
mennus almes and lifique to proude beggeris to
make gret wase houses, and desceyue men bi
fals asoilyng, bi fals pardon, bi veyne priyers
and synguler or special, and letteris of fraternite,
puttyngye open beggyngye and clamonurs on ihu
crist, hanne pei crier fast þat poore prestes treuli
and frely prechynge þe gospel as crist biddip,
techynge men to do verray peneauce for here
synnes and not trusten ouermocho to false
pardon and cursed preiers of ypocrisie, and to do
here almes to pore feble men crokid and blynde,
as crist scip him self;
<L 1, 9><T MT01><P 27

so þe deuyl sterip now false newe pharisces of
synguler religion wipoute cristis ordynaunce, þat
ben more sotil in malice and lesyngis and
ypocrisie þat þe firste, to stoppe pore prestis fro
preychynge þe gospel and reprouynge of þe
crist, for bi þis ofis of crist don treuly here
synnes of lesyngis end ypocrisie schulde be
knowen and distroyed and goddis lawe knoen
and kept and synye chasid out of lond.
<L 26><T MT01><P 27

Capitulum primum Prelatis sclaunderen pore
prestis and opere cristen men þat þei wolten not
obesche to here souereynes, ne dredo curs, ne
dredo ne kepe þe lawe, but dispise alle þing þat
is a3enst here likynge.
<L 1><T MT02><P 29

first, sip crist god and man sou3te mannus soule
lost þorou3 synne bi þritti 3eer and more wiþ
grete traueucl, werynnesse and many pepyns, bi
many thousand myles upon his feet, in gret cold
and stormes and tempcstis, prelatis schulden not
couche in castellis and suffre þe fendre to
deuoure cristene soulis, and þanne make a pore
man to renne two or þe thousand myles and þeeue
hém þe eansaumle of pride and opere synnes.
<L 18><T MT02><P 30

for we reden not in al þe lawe of grace þat crist
or any of his disciplis vsede þis synonyme or
axid þis obedience of any synful man riche or
pore.
<L 31><T MT02><P 30

þanne a prest schulde not leue preychynge of the
gospel and renne to vncerteyn placis for
biddynge of worldly prelatis, enemies to god
and his seruauntis, sip preychynge of þe gospel is
betere þan bodely rennyng so to ferre placis, for peril of enemies, for wastyng of pore men mengis goodis, and for drede of rebelte a3enst god.

<L 9><T MT02><P 31>

and þus þe damnable ignorance of goddis lawe and cursed lif of þes worldly prelatis and stronge meytynge of here owen synne and oþere mengis ben cause whi pore prelatis and cristen men han hem suspect of heresie and enemyte hope of goddis cause and his seruauutis;

<L 4><T MT02><P 34>

But let prelatis studie bisili and treuly holy writt and lyuen opyn wel þeartir, and distroie opyn synne of oþere men be here wit and myȝt, and pore prelatis and cristene men wipouten ony somonynge wolen wip gret traueile and cost and wille, 3ee bi londe and bi water, mekyly come to hem and don hem obedience and reuerence, þei wolen to petir and poule and crisite aþoplis, deme þe world wheþer þis dyuysion belong on worldly prelatis vnkunnyge and cursed of lif, or on pore prelatis and trewe men þat fayn desiren nyȝt and day to knowe goddis wille and worschipe and do it bifoþe alle oþere þingis.

<L 10, 16><T MT02><P 38>
certes men drenen þat þe prelatis ben ful of goddis curse for here symonie in here entre, and silyngy of sacramentis and gostly officis, as ordeþues synye for money, and halwynge of chirchis and auþeris, and for extorciouns of pore men, and meyntenynge of synful men in here synne for money, þat þei han no part of goddis blissynge and þerfore cursed fruyt spryngeþ out of a cursed tree.

<L 28><T MT02><P 35>

But comunly þei knowe not þis so wel as oþere pore men, for þei taken no reward to þe hestis of god, but al to here owen lawes and customes.

<L 24><T MT02><P 36>

Late worldly prelatis ceeses to schlaundre pore men, seynge þat þei wolen not obesche to here souereynes and drenen not curs but dispise lawe.

<L 32><T MT02><P 38>

and wilen fęefulþy knowleche hem, and stedfastly kepe hem to þe ende of þe world, and 3if þei han noon wyues, or 3if þei hau wyues and here wyues ben entrid into religion, or elles þat here wyues han 3ouen here houßbondis lyue bi auctorite of þe bishop of þe dioceise and now maad a vow of chastite or contynce, and here wyues ben of s没钱 age þat noon euyel suspccion may be reyed of hem, late þe prouynceales seie to hem wordes of þe holi gospel þat þei goo and sille alle here goodis and 3eue hem to pore men, and 3if þei may not do þis here gode wille is

<ynow to hem;

<L 21><T MT03><P 40>

Neþes 3if conseill be nedful herto, haue þe myynstrius leue to sende hem to summe men þat drenen god, bi whos conseill here goodis schullen be 3ouen to pore men.

<L 27><T MT03><P 40>

Pat feres apropren no þing to hem self, and hou þei schullen axe almes, and of sike feres Capitulum 6m: Feres schulle no þing apropre to hem self heþer houe ne place ne ony oþer þing, but as pilgries and gestis or comelyngys in þis world, in pouer and mckenese seruyng to þe lord, goo þei tristliche for almes, and hem nedipl not to be aschamyd, or oure lord made hymself pore in þis world for vs þis þe heynesse of þe mooste heþy3 pouert, þat makip 3ou my brebren hersis and kyngis of þe kyngdom of heuenys; þis haj maad 3ou pore in þinges and enhaunsec 3ou in vertues.

<L 21, 24><T MT03><P 42>

and þou3 I hadde as myche wisdom as hadde salamon and I founde litel pore prestis of þis world þat dwellen in parichis I wille not preche a3enst here wille.

<L 34><T MT03><P 45>

And summe comen to taken þis lif, And þei 3auen to pore men alle þinges þat þei myȝtten. 

<L 17><T MT03><P 46>

for þei leden wip hem a scarioth stolen fro is eldris by þeþe to robbe pore men bi beggyngne damnyd of goddis lawe. and seen more ypcorisiue of hem: þei wolun telle gold and money and touche it wip a sticke or wip golues and a grete cyppe of golue or pece of siluer worh many markis to drynke noble wyn of, but þei wilun not touche an halpeny or ferþing wip þe coyyn and armes of þe croś and of the kyng, and þis semep for dispit of þe croś or of þe kyng, for a weeg of siluer ou a cyppe of gold þei wolun hantil faste, and þe money þat þei robben of pore men bi fals beggyngne þei wolun leyn it vnþir here beddis hod at nyȝt.

<L 27, 35><T MT03><P 49>

but her semep myche venyum: first þe euyl children putten into here fadir þe pope þe venyum of worldly lordschipse siþ þei may not haue it for distroyngþe of here perfeccioun, and yit þei seyn þat þei pope mot be most holy and perfyte and nexe sue crist in alle manere vertues, and þus þei putten a veyn þorn in his feet, As to here kyng þei ben vnkynde and vntrewe, for wipouten his leeve or is conseil þei alien into straungue rewmes, and in caas to oure enemies, al þat þei may gete bi robbere of pore men and flaternye and oþere false menes in þe load þat þei dwellip
As anemits trueule of freris it is knowne howe pei gon ydel fro contre to contre, and fro toun to toun, and fro hous to hous, beggyng nedles of pore men, techyng opere to ben idele, and stelen memnus children to his ydelness, where pei ben tau3t to lyue in swet of here body bi comandrengment of god and bi here owen reule and by ensample of petir and poule;

Also bisiden rome frere menours bi false name pursuen trewe pore freris to dep, for as myche as pei wolden kepe franseeis reule to pe letore in pouer and mekenesse and in grete penuance, and þerfore, þou3 þe haue name of franseeis freris, þei ben enemys of crist and franseeis and cruel manseleers.

neþeleþ men supposé þat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe þe pore peple bi beggyng, uppon þis condiccion, þat þei preche not spedily aþenst symonye, extorsions and opere orible synnes of false prelatis, and þat þei þeue þes worldly prelatis gold in grete quantite, þat þei robben of pore men. neþeleþ men supposé þat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe þe pore peple bi beggyng, uppon þis condiccion, þat þei preche not spedily aþenst symonye, extorsions and opere orible synnes of false prelatis, and þat þei þeue þes worldly prelatis gold in grete quantite, þat þei robben of pore men.

A lord! siþ prelatis comen in stede of apostlis, hou may þei for scâme lyue so contrarily aþenst here pore lif, in wast metis and festis of ryche men, and forswere þem wyttyngly on his wastynge of pore mennus goodis in schynynge and pride of pore lige and forbarre men of his riþt.

we persichen for hunger and cold, seyn pore men, oure goodis þei ben þat 3e wasten from vs, þei ben drawn cruellly aþenst mercy, and þus 3ee don twee euele þinges, on for 3oure pride and wast of pore memnus goodis 3e gon to helle, And we pore men perischen in þis world for 3oure vanye and pride.

The same thing is also true of the authorys for many skilis, for þei sullen crist in a manere as iudas dide wip more dispit and more synkynges coueitise, and 3if þei hiren lordis to meyntene hem in þis cursednesse, and 3eeue pore memnus goodis to hem for þis ende, and hiren also iurrouris and opere gentil men of contre to foreswere hem wyttyngly on þe bok and not to putten hem vp for extorsioneris and þeues; And herefore þei ben worse þan iudas for many skilis, for þei sullen crist in a manere as iudas dide wip more dispit and more synkynges coueitise, and 3if þei hiren lordis to meyntene hem in þis cursednesse, and 3eeue pore memnus goodis to hem for þis ende, and hiren also iurrouris and opere gentil men of contre to foreswere hem wyttyngly on þe bok and not to putten hem vp for extorsioneris and þeues;

and in process þei myspenden pore memnus goodis, in wast metis and festis of ryche men and pride of þis world, and don not here office comunly neþere in good lif ne trewe prechyng, and resigene not here benefici gotcn þus by symonye; and in process þei myspenden pore memnus goodis, in wast metis and festis of ryche men and pride of þis world, and don not here office comunly neþere in good lif ne trewe prechyng, and resigene not here benefici gotcn þus by symonye;
Endeles ri3ful lord, pis Þou suffredest for synne generaly regnyngne among þe peple, but endeles merciful and goode lord, helpe þi pore wreccheide prestis and servaunensis to fore þi peple to hauo loue, drede and reuerence to þi gospel, and lette not to do þi worşiphe and wille for fals ferynge of anticristis and fendis of helle. Almy3tti lordi god and merciful and endeles witty, síþ þou suffredest petir and alle apostlis to hauoe so grete drede and cowardise in tyme of þi passion þat þi flowen alle awei for drede of deþ. And for a litel pore wommanus vois, and afterward by comfort of þe holy gost madist hem so stronge þat þei weren afferd of no man, no peyne ne deþ; helpe nowe bi 3efiis of þe same holy gost si pore servaunensis þat al þer liþ han ben cowardsis, and make hem stronge and holde in þe cause to meynte þi gospel a3enst anticristis and tiraunsis of þis world. 

Almy3tti lord, it semep nowe to foolis of this world þat þi cause is ouercomen and anticrist is ouerecomen and anti crist as more meri and precious, and suffren pore prestis, be þei neuere so vknunynge and viscous aenmis god so þat þei speke not a3enst þe synne of prefalati, to make þe sacrament of þe auter echęe day, as 3if þat were lesse worpi and lesse precious. 

For he takip comunly gold or siluer, but þer prelates taken hope of pore men and disceyuyn hem in feþh, hope and charite, and also þei suffren ðerfe false pardoneris disceyuyn þe peple for a litel money, and lesse curatis haunten þis false craft. 

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 echþ wip opere in hope to wynne heuene bi siche werris, and 3it þei leten trewe men to teche treuli and frely cristis gospel and his comauandemtis, but þei senden newe ypcritis to preche falsis and lesyngis and to flateren men in synne, and to robbe þe pore peple bi fals beggyngne dampnyd of goddis lawe, and 3it þei maken þe peple to erre in bilee and to trewe þat crist beggydy þus als þei don; 

Endeles ri3ful lord, pis Þou suffredest for synne generaly regnyngne among þe peple, but endeles merciful and goode lord, helpe þi pore wreccheide prestis and servaunnts to fore þi peple to hauo loue, drede and reuerence to þi gospel, and lette not to do þi worşiphe and wille for fals ferynge of anticristis and fendis of helle. 

Capitulum 9m: Also prelati killen men gostly, 3euynge euyl ensaumple and disceyuyen pore men of here almes, and wipdrowynge goddis word bi whiche þei schuldun lyue gostly, for ensaumple of pride, couetiise, wrappe, vnmercy, vanye, glotonye and lecherie þei 3eu en to alle men aboute; 

And þus prelati bi þis cursed ensaumple sleen in als mychetl as in hem is alle manere men, for þei doran not for schame of her owen synne sadly amende ðepe synful, ne wipstonde wronges of souereyns þat þei don to pore men. 

And þus prelati bi þis cursed ensaumple sleen in als mychetl as in hem is alle manere men, for þei doran not for schame of her owen synne sadly amende ðepe synful, ne wipstonde wronges of souereyns þat þei don to pore men. 

And þus prelati bi þis cursed ensaumple sleen in als mychetl as in hem is alle manere men, for þei doran not for schame of her owen synne sadly amende ðepe synful, ne wipstonde wronges of souereyns þat þei don to pore men. 

And þus prelati bi þis cursed ensaumple sleen in als mychetl as in hem is alle manere men, for þei doran not for schame of her owen synne sadly amende ðepe synful, ne wipstonde wronges of souereyns þat þei don to pore men. 

And þus prelati bi þis cursed ensaumple sleen in als mychetl as in hem is alle manere men, for þei doran not for schame of her owen synne sadly amende ðepe synful, ne wipstonde wronges of souereyns þat þei don to pore men. 

And þus prelati bi þis cursed ensaumple sleen in als mychetl as in hem is alle manere men, for þei doran not for schame of her owen synne sadly amende ðepe synful, ne wipstonde wronges of souereyns þat þei don to pore men.
but 3if a riche man wol bie dere þe bulle, he schal haue a bulle of pardون wip thousand 3eris þou3 he be cursed of god for his synful lif, and a pore bederede man þat haþ non money and may not trauelte to rone or to suche anþer pla ce, he schal haue no pardون of þe pope, þou3 he be holy and ful of charite þan siþ þis pardon schulde be frely 3ouen, 3if þer ony suche be, it is þefte and roberie to take þus myche gold perchore; but here ypocrisie seyn þat þei take þing for pardon but for þe bulle þat is selid: ceris a litel deed leed costip many thousand pond bi 3ere to oure pore lond, sikere þei discyeuen þe pople and iapen hem, for þei sillon a faat goes fer litel or nou3t, but þe garlek costip many shilyngys.

<LT 17><CT 04><PP 81>

and notwipstondyng þe goddis lawe and ensaumple of cristis pote life dampnen secular lordships in clerkeis and coueitise and worldly lif, 3if þei graunten pordon wipouten mesure and 3ouen grete benefices and huge tresour of gold and worldly favour and sathanas blissyng to lordis, clerkeis and comineris, for to meyntene anticristis worldly clerkeis in þes synnes a3enst god and his halwen, and for to pursue and sclaunder and enprisone and sleþe and brenne pore prestis þate techen hely writt and cristis gospel of pount and meyntene a3enst here worldly lif.

<LT 20, 27><CT 04><PP 88>

for þei drenen 3if lordis weren in reste and pees þat þei schulden perceyue þe cursedness of here synmone, ypocrisie, coueitise, and roberie of here pore tanauntis, and suffre not puleis be worldly lordis and tirauntis, as þei ben now, and þerfore þei casten to occupie lordis in werris, and conseile þerto vnder colour of wisdom and charite þat þei may regne in here lustis and coueitise as hem lykeþ.

<LT 12><CT 04><PP 91>

for þei don not here sacrifices bi mekenesse of here and mornyng and compunction for here synnes and þe peplis, but wip knackynge of newe song, as orgen or deschant and motetis of holouris, and wip worldly pride of costy vestymenits and ópere ornementeis boust wip pore mennus goddis, and suﬀeren hem persiche for mescheþ and laten pore men haue nakid sidis and dede wallis haue grete plente of wast gold.

<LT 31, 32><CT 04><PP 91>

Capitulum 24m: Also prelatis distrofen þe ordre and lif of crist and his apostlis bi here worldly lif and array and best and pride, and bryngen þe pople in to heresie of cristis pore lif; for þei leuen not as pore prestis aﬁr crist and his apostlis, but as lordis, þee kyngis or emperours, in shynynge vessel and delicat metis and wynes, in fatte hors and precious pellure and ryche cloþis and proude and lecherous squyers and
meyne, and þes vanytes wasten pore mennus goods and suffer hem goo dailes whanne þei han nedis to pursue. for þei leuen not as pore prestis aftir crist and his apostlis, but as lordis, þee kyngis or emperours, in shynynge vessel and delicat metis and wynees, in fatte hors and precious pellure and ryche cloþis and proude and leccheros squeryis and meyne, and þes vanytes wasten pore mennus goods and suffer hem goo dailes whanne þei han nedis to pursue. 

<LT 3, 4, 7><TMT04><P 92>

and sib þe lif of prelatis is book and in ensaumple to òpere sugetis, as lyncolnse seib, þes prelatis ben heretikes and maistris of heresie, þat þei techen to þe comunes bi here owen wickid lif þat is a bok to here sugetis, and þus for cristis pore lif and meke and trauellous is tau3t a lordly lif, proud and veyn occupacion of worldynesse and vanyte of his world.  

<LT 16><TMT04><P 92>

Capitulum 31m. Prelates also spoilen lordis of here rentis bi dowynge of þe chiche, and owe curatis bi approprynge of parische chiches and bi pencions and cost of here officeris, and þei robben þe pore peple bi veyn priuylegieis and feyned halwynge of chiches, aueries and chirche3erdisi, and opere sacramentis seld for money and by annuel rentis for lecherie and òpere synnes;  

<LT 25><TMT04><P 97>

for þei neden prestis to ri3tte and werre in here owen persone a3enst cristene men, and here abouten spende pore mennys llifode for to hauen a veyn name of hardyynesse and bank of lordis þat kunnun neipper witt ne reson;  

<LT 28><TMT04><P 99>

and god only knowip whanne his syne is in þat degre and whanne in leesse, but euere it is harmful to him þat maketh þe sacrament unworthy, and bi þes feyned pardons þe peple leuwp to do here almesse to pore nedy men enprisoned bi god himself and dopped it to ryche men and wasteris, and hopip to hau more þank of god þerby þan to do it aftir cristis owne techynge;  

<LT 29><TMT04><P 102>

Capitulum 39m. Prelatis also ben mallicius foxis and rauyschynge wolues, oppresynge pore curatis and annuel prestis in here iuridiccion; for whanne þe kyng and lordis axeden of grete prelatis subsidies and dyymes for here temporales þei graunten hem so þat pore curatis and annueleris may be taxid at hare setting; and so alle þe charge fallip on here pore curatis, and òpere and þe riche prelatis gon free or hellis wynnen a porcion to hem self of goods of here pore curatis, and þus whanne þei han robbid lordis bi ypcriscie of here temporal lordischipis  

sotilly and wrongfully þei rauyschen þe goodis of pore prestis vnder hem; and þus þei don wrong to lordis, wrong to pore curatis, and to pore comunes also;  

<LT 9, 11, 13, 15, 17, 18, 19><TMT04><P 103>

and 3it to fulfille ðe fendid cruelte þei pursuuen and cursen 3if ony pore prest wolde preche freli cristis gospel and deleyure cristene soulis oute of þe fendid hondis and leden hem þe ri3tte weie to heuene.  

<LT 12><TMT04><P 104>

as me gessen þat veyn religious don to haue leue of þes goddis traitours to sewe fablis, cronycis, and lesyngeis for to rokke þe pore peple aftirward bi clamouse beggyngye, dampnyd bi goddis lawe;  

<LT 30><TMT04><P 105>

But bi þe worldly possessions and lordischipis þei ben turned to pompe and pride and coueitise and grete bissynesse of worldly plees and worldly festis and seculer lawis, þat deuocion and holy meditacion and studiyngye and techynge of cristis holy gospel is for3eten, and discencion among cristene men brou3t in, and meyntenynge of wrongis and oppresynge of pore men bi here worldly power and cautelis holden vp. also þei taken benefices wip cure bi appropiacation, þat is maad bi fals suggestion and symonye, and techen not þe parishes goddis lawe no mynsytre hem sacramentis ne releuen pore men wip residue of tipes and offfrynges.  

<LT 12, 15><TMT06><P 116>

and almes doyngue to pore men of þe parische and hospitalite and fyndynge of pore children to scole and so clergie aftirward ben outlawid.  

<LT 25><TMT06><P 116>

banne sib trewe techynge of curatis is loid down by appropiacation of parische chiches, and kny3thod bi amorteysynge of temporaltees is mochel distroyed, and þe pore peple harde piled bi coueitise clerkis openly; it suer þat þes proude possessioneris distroyen þe comunes of þe lond, sib þei fordon trewe techynge bi curatis and clerkis and good guernaille bi kny3tis, and ben cruel in gedrynge of here rentis and mercymcenentis more þan lordis wolden, and 3euen ensaumple of pride and coueitise and wrongyngynge of worldly plees a3enst ri3t and good conscience, and letten almes of curatis, and wasten pore mennys llifode in pride and glotonye and worldly array more þan grete lordis may we1 atteynen to.  

<LT 20, 27><TMT06><P 118>

for þei forsaken pore lif and meke aftir crist and his apostlis, and taken worldly sykernesse for þe betre;  

<LT 32><TMT06><P 118>
for he comen in vnder colour of seynt benet and seynt austyn to lyue in mekenesse and pouert and bi labour of here hondis for her liffode, and bi ypocrisie he rennet into pride, couetisise, worldly worshipse and welfare and idlenesse, and ben wode whanne men tellen the pe sope of crisis gospel and his pore lif and pe sope of here owene reule and profession;

for he comen bi false mensys as ypocrisie and lesyngis to pes grete lordischipes and bi colour to spende hem in almes of pore men, but hei wasten hem in glotonye and pompe and pride and worldely gaynscse, as pelure and costelewe clopis and proude slitterede squireys and haukis and hondis and mysnalris and ryche men;

And herfore hei ben ful of symonye and heresie, as resone and lawe techen, and hei wasten moche good in ryot and glotonye and pleynlyde and meynentynge of wronggis a3enst pore gentil men and comanes. And siP al pes wastid goodis ben pore mennus liffode, as icrom and lawe techen, and hei pat defraudep pore men perof is a man of blood spilid, pes possessioners ben manleseris and irrguler and cursid of god;

for hei pat schulden be most meke and wilful pore and in most deuocion and myrrour of alle vertues to worldly men ben now turnid into luciferis pride and sathanas couetisise and anticristis ypocrisie and ydelnesse, and ben myrrour of alle synnes, and no tounge in his lif can telle he harmes herof.

and pis is for drede leeste cristis pore lif and meke and traeulious and payneful be known, and hou clerkis and namely religious ben bounden to holde sich pore lif and meke and trauelous and payneful be known, his myrrour of aile synnes, and no tonge in anticristis ypocrisie and ydelnesse, and ben luciferis pride and sathanas couetisise and vertues to worldly men ben now turnid into pore and in most deuocion and myrrour of aile

lawe what euer clerkis han is pore mennys, and hei schulde teche to cristene men hope in word and ensample of here owene dedis he pouert and symplenesse of crist and his apostlisis. Also religious possessioneris wasten pore mennus goodis in wide clopis and precious, pat foure or fyue nedy men my3ten welle be cloped wiP o cope and hood of a monke, and pat large clop seruep to gire wynd and lette him to go and do his dedis;

for hou3 hei han many grete houses, costlew and wasty, and alle pat hei han ouer here strete liffode is pore mennys, as here owene seynsis and lawys seyn, 3it pore men may not be herberwd amongis hem in here grete castelis or palesis, but lordis, and ladies namely, schullen soiouren amongis hem many 3eris. lord, hau schulde pes traitours ben excused at domesday, siP crist siP bo men pat not herberwid suche pore herberweles schullen be dampynd.

for a bayli, stiward and riche men of lawe schullen haue festis and robis and mynastrisal, riche clopis and huge 3iftis, but pore men schullen stondde with ouete and goo dailes but 3if hei geten knockis and reprouyng and wrong extorsions and euyly paynge of here hire;

and siP pes tepe ben geten to hem bi fals suggestion and meny tymes by symonye, and 3it ben superfluw to hem, alle pes tipes ben pore menus liffode, and hei ben manquellcris in defraudynge it and manyfold cursid and groundid in grete heresie.

Capitulum 27m: pes possessioners ben speacyal cristis enimys and anticristis, for hei dispisen and sclaundren and pursuen meke men and pore, and enhaunsen and preisen and fauoren proude lordis, and lades namely, schullen soiouren and preturis ben excused at domesday, amongis hem in here grete caste lis or paleis, but for herberwd amongis hem in here grete caste lis or paleis, and helpe and releuynge and encressynge of men to stryue and plede a3enst goddis techynge, for he...
conscience þei han þousand markis and poundis; and here þei chalengeth aboue crist and alle his apostlis þat þou3 þei han almost alle lorde shiphs amorteised to hem, 3it þei wolent not paien tribute ne taxe to þe kyng fer meyteneance of þe rewne and sauyne of pore mensis lif; <L 21, 22, 23, 31><P 139>

and þis exempcion þei chalengeth bi anticristis power and not bi god almy3tty, for he constreyneþ clerkis to be suget to securent lordeis and to lýue a just lif and symple and pore wipouten worldly lordschipe and opyn beggynyng in a vertuous mene. <L 4><P 140>

certis it semel þat þei ben out of cristene mensis for þei maken hem not redy to come þedir and answere wel hou þei camen into here benefices and hou þei lýueden and tau3ten and spendiden pore mensis goodis; <L 24><P 143>

for þei stryuen not who schal be most meke and most wilful pore and most bisi in opyn prechynge and priuey counseilynge hou men schal conquere heuene, as dide crist and his apostlis, but resten as midwarpis in wortynge of worldly worschiphe and erpely goodis, as þou3 þere were no lif but only in his wrecchid world; <L 9><P 147>

and 3if þei brygen hem moche gold þei assoilent hem li3tly and maken hem siker bi here prieries and grauntent hem goddis blisseyng, but þei techen not hou here parischenys schulden dispose hem to rescuye 3ifis of þe holy gost and keppe condicions of charite, doynge trewe þe and good conscience to eche man bop þe pore and riche; and 3if þei ben pore þei aduicentre of þe world or wilfully bi dredre of synne, þei dispisen hem and setten hem at nou3t and seyn þei ben cursed for þei han not moche muk; <L 29><P 147>

þat þei wasten pore mensis goode in ryche pellure and costy cloþis and worldly aray, as festis of ryche men and glotonye and dronkenesse and lecherie sunytymes, for þei passen grete men in here gaye pellure and precious cloþis and wast festis and tarid squeyres and opere meyne, þat semen rapiere turmentous þan cristene men; and þei þat wast most of pore mensis lisfode is holden most worj3 and most noble man of hale chyrche. litel þenke þei hon sore pore men traveilen and spenden here flesch and blood aboute þe goddis þat þei wasten so nedeles; <L 21, 27, 29><P 148>

and hou euy it is to suffre pore men perische for hungire and prisse and cold, and here curatis han fatte hors with gaye sadlis and bridelis. hou resonable is þis poynt þat þe procuratour of pore men schal haue so riche pelure and esy fare of body, bop of mete and drynk and reste, and pore men whos þe goddis ben schullen haue so moche peyne and payn defaute. <L 4, 6, 8><P 149>

But now þe morn þat a curat hap of pore mensis goodis, þe more comunly þe was tis in costy fedynge of houndis and haukis, and suﬀre pore men haue grete defaute of mete and drynk and cloþi; but hon schullen þei answere to crist at þe dredful day of dom, þat þus holde pore mensis lisfode fro hem and wasten it in such worldly vanyte? <L 23, 24, 26><P 151>

but þe þat wastis most pore mensis goodis at tauerne, makyng hym self and opere men dronken, is most presied of nobleie and curtesie and goodnes and largenesse and worpiness of þe world. <L 11><P 152>

But þei lenen to teche þe grete penance and sorow þat þei diden after ward, for which þei plesedon god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of prestis and veyn cost of hem and waste of pore mensis goodis ple3ip god and is vertuous lif, a3enst cristis lif and his techynghe and his apostlis also; <L 22><P 153>

but a preste þat wolte telle þe trewe þe to alle men wipouten glowsyne and frely wipouten beggynyng of þe pore peple, he schal be lettid bi soli cauyllacions of mann us lawe, for dredre fast he touche þe sore of here conscience and cursed lif. <L 17><P 154>

and þis pardoner schalle telle of more power þan euere crist grauntit to petir or poul or ony apostle, to drawe þe almes fro pore bedrede nei3eboris þat ben knowen feble and pore, and to gete it to hem self and wasten it ful synfulli in ydeselnesse and glotonye and lecherie, and senden gold out of oure lend to riche lordis and housis where is no nede and make oure lond pore by many solite weies; and here bi þe peple is more bold to liien stille in her synne, and wench3 not to haue as myche þank and reward of crist for to do here almes to pore feble men, as crist biddip in þe gospel, as whanne þei don here almes to riche housis aftir graunt of synful foolis; <L 21, 22, 25, 26><P 154>

and þus þei wasten pore mensis lisfode in hordom and glotonye, and lernen lordschipe, and to curse cristene men for here goodis, and 3euen to here sugettis ensaumple of pride and coeuitise and glotonye and lecherie and ydeselnesse. <L 10><P 156>
for pei conseilen here maistris faste pat pei tristen not to pore presitis and witty clerkis trewely techynge pei gospel and comaundemunts of god and where men owe to do here almes, but lyuen forp after elde errours and lesyngeis and anticristis prechouris pat prechen for here wynnynge and fablis and newe soteles for veyn name of clergie, and bidde hem do as here fadris diden, pat many tyme lyuede in falsnesse to gete goodis of his world and myspendeden hem in pride and glotonye, and pei witen neuer where pei diesen out of charite and han dampened in helle;

for 3if men wisten pat pei schulden haue part of alle goode preieris bi mercy of god as moche as is ri3ful, pei wolden do here almes to here pore nei3eboris as crist biddip and not fynde so many worldly prestis pat kinnen no goode and non wolen lerne, ne teche opeire men to lyue wel ne lyue wel hem self.

for pei techen pat men schullen haue more pank of god to do here almes to riche freris and false pardoneris and to make grete waste housynge, banne helpe here pore nei3eboris in elofig and housynge and out of dette and prison, and parische chirchis vplond;

for pei wolen not stire riche men to fynde pore children able of witt and lyueynge to scote for to lerne, but to fynde proude prestis at hom to crie faste in pe chirche in si3te of pe world, and helpe to seure hem at pe mete and ophere worldly offices;

for whanne pei riche marchauntis and tirantis dien and mowen no lengere meiytene syne in his world bi here owen persone, pei fynen many worldly and synful prestis, bi godis falsly geten pat schulden be restorid to pore men, not to lerne and teche holy writ as crist commaundid but dwelle at o place and crie on hey wi3 newe song pat lettip deuocion and pe sentence to be understonden;

and pei wylene pei schulden be most perfitt pei leuen here perfeccion and maken veyn cost and gret, not to fede pore men but lordis pat han no nede, to forsake pat pat sumtyne was

for pei more kunnynge men of hem myspenden here witt and kunnynge in meyntenauence of synne, ns of pride and coueitise of clerkis and oppresynge of pore parischenys bi wrong customes for drede of plee and censuris, and meyntenynge false causis in consitories for gold;

and herby he pat can cracke a lilt latyn in consitories of hebene munen lawe and worldly prestis lawe and can helpe to anoie a pore man bi knackis or chapitis, is holden a noble clerk and redy and wye, pou3 he kunnne not nede wel a vers in his sauter ne understonden a comune auctoris of holy writt; and siche knackis ben as proude of here veyn kunnynge as lucifer, and setten not bi pore mennus kunnynge in goddis lawe, but dispisen hem and goddis lawe as pou3 it were no lawe, and comenden here owene lawe and hem self more pan holy witt and hu crist and his apostis pat so blesiisly lyueden;

but pei speken mochil oftipes and ofryngis in his confession, and litel of restitution and dounyng of almes to pore bedrede men, But of masste pens and chirche gaynesse.

and neiuer lyu3c as a good prest, ne techiip as a curat, ne deliip pei residue to pore men as a good cristene man.

of lordis, and spenden pore mennus lislodecin riot & wombe ioye,

Capitulum 16m: Also pei ben peues, robbynge pore men of here sustenancce bi colour of holynesse;

fer pei bi3en faste to be prestis mo ban hen nedful for pei pele, for to have esy lif and welfare and han pe almes pat god ordeyned to pore nedy men pat han not of here owene and may not labore for sikenesse or elde;

before prestis owen to lyuen wel and wasten not pore mennus lislode in pride, glotonye and ophere vanytes.

for pei colouren pride wip honeste and clennesse, wrathbe and venganche bi manlynesse and ri3wissenesse, enuie bi prudence and wisdom, coueitise bi ri3t trauelie and wis kepyng of goodis to do almes in nede and pursuynge of ri3t, sleu3e bi sauynge of mannes body and worpinesse, glotonye bi lagenesse and fedynge of pore men and helpynge of vitercis and opere men of craftis, dronkenesse bi good felaweschiphe and gendrynge of charite and solasynge of mennus wittis, lecherie bi helpynge forp of pe world and kyndely dede;

for pei more kunnynge men of hem myspenden here witt and kunnynge in meyntenauence of synne, ns of pride and coueitise of clerkis and oppresynge of pore parischenys bi wrong customes for drede of plee and censuris, and meyntenynge false causis in consitories for gold;

and herby he pat can cracke a lilt latyn in consitories of hebene munen lawe and worldly prestis lawe and can helpe to anoie a pore man bi knackis or chapitis, is holden a noble clerk and redy and wye, pou3 he kunnne not nede wel a vers in his sauter ne understonden a comune auctoris of holy writt; and siche knackis ben as proude of here veyn kunnynge as lucifer, and setten not bi pore mennus kunnynge in goddis lawe, but dispisen hem and goddis lawe as pou3 it were no lawe, and comenden here owene lawe and hem self more pan holy witt and hu crist and his apostis pat so blesiisly lyueden;

but pei speken mochil oftipes and ofryngis in his confession, and litel of restitution and dounyng of almes to pore bedrede men, But of masste pens and chirche gaynesse.

and neiuer lyu3c as a good prest, ne techiip as a curat, ne deliip pei residue to pore men as a good cristene man.

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before prestis owen to lyuen wel and wasten not pore mennus lislode in pride, glotonye and ophere vanytes.

for pei colouren pride wip honeste and clennesse, wrathbe and venganche bi manlynesse and ri3wissenesse, enuie bi prudence and wisdom, coueitise bi ri3t trauelie and wis kepyng of goodis to do almes in nede and pursuynge of ri3t, sleu3e bi sauynge of mannes body and worpinesse, glotonye bi lagenesse and fedynge of pore men and helpynge of vitercis and opere men of craftis, dronkenesse bi good felaweschiphe and gendrynge of charite and solasynge of mennus wittis, lecherie bi helpynge forp of pe world and kyndely dede;

for pei conseilen here maistris faste pat pei tristen not to pore presitis and witty clerkis trewely techynge pei gospel and comaundemunts of god and where men owe to do here almes, but lyuen forp after elde errours and lesyngeis and anticristis prechouris pat prechen for here wynnynge and fablis and newe soteles for veyn name of clergie, and bidde hem do as here fadris diden, pat many tyme lyuede in falsnesse to gete goodis of his world and myspendeden hem in pride and glotonye, and pei witen neuer where pei diesen out of charite and han dampened in helle;

for 3if men wisten pat pei schulden haue part of alle goode preieris bi mercy of god as moche as is ri3ful, pei wolden do here almes to here pore nei3eboris as crist biddip and not fynde so many worldly prestis pat kinnen no goode and non wolen lerne, ne teche opeire men to lyue wel ne lyue wel hem self.

for pei techen pat men schullen haue more pank of god to do here almes to riche freris and false pardoneris and to make grete waste housynge, banne helpe here pore nei3eboris in elofig and housynge and out of dette and prison, and parische chirchis vplond;

for pei wolen not stire riche men to fynde pore children able of witt and lyueynge to scote for to lerne, but to fynde proude prestis at hom to crie faste in pe chirche in si3te of pe world, and helpe to seure hem at pe mete and ophere worldly offices;

for whanne pei riche marchauntis and tirantis dien and mowen no lengere meytene syne in his world bi here owen persone, pei fynen many worldly and synful prestis, bi godis falsly geten pat schulden be restorid to pore men, not to lerne and teche holy writ as crist commaundid but dwelle at o place and crie on hey wi3 newe song pat lettip deuocion and pe sentence to be understonden;

and pei wylene pei schulden be most perfitt pei leuen here perfeccion and maken veyn cost and gret, not to fede pore men but lordis pat han no nede, to forsake pat pat sumtyne was
perfection.

But norischen pledynge and debate among men for to haue a veyn name and wynnen hem a litil worldly stykyngye muk wip goddis eurs, and wittingly mytenyden fe fals partie bi cauclacions, and forbarien pore men of ri3t, pat pou3 a pore man han neure so mucche ri3t 3it sei wole make many doseyens to forsweren hem on pe book to gete hem self þanck or wynnynge.

lord, hou schal god here hem in here moste nede, siþ pei wolen not here a pore man, haue he neure so grete ri3t.

and bi þis falsnesse a fewe pore wrecchis my3ten conqueren into here owene hondis in schort tyme almost al þe lordischipe þat may be sold on any resonable manere.

and riche men and my3ti ben not ponschid bi here lawis, be here synne neure so opyn, but pore men ben ponschid, 3e pou3 þei ben trewe and elene, but 3if pei paien to anticrist aftir his wille.

and þat is cursed li þei techen in word and dede to opere pore men as sathanas procuratouris and cursed heretikis.

& wolen not tellen hem þe solfe for drede of lesynge of here frendischipe and worldly wynnynge but conforten hem in þis synful lif and undertaken for here synnes at domes day, don most cursed synne of alle, for þei techen þis follye to make gret cost of wast houses of freirs or of opere veyn religion, or to holde proude and worldly prestis, and to fede hungry and waste many goodis on lordis and riche men and han indignacion and dispit of pore men or wymmen;

but now it is turned into vanyte and nycete and knackis and iapis is þate of synne, of pride, of rebraudrie, sleuþe, courtis, glotonye, dronkenesse and lecherie and mytenydenge of synne and hordam, of wraþþe and enuye and best and cursed swerynge and wast of goodis and robbynge of pore men and distroiynge of londis and good cristendom.

but newe he þat kan best pleie a pagyn of þe deuyl, synngynge songis of lecherie, of batailis and of lesyngis, and eric as a wood man and dispise goddis maieste and swere bi herte, bonys and alle membris of crist, is holden most merie men and schal haue most þanck of pore and riche;

for so dide cristis aposticles and hadde not whereof to do bodily almes, whan þei mi3ten haue had tresour and iuelis ynowe, of kynggis and lordis Also peter siþ in dedis of apostlis to a pore man þat to him neither was gold ne siluer, and 3it he performede wele þe office of a trewe prest;

and 3if men ben pore and just of li þat and wolden payn paie, and trauële bisily þerfore in treþþe, and ben not wastouris of here liþil good, þanne þis precire wole þat siche pore ben not prisonyd ne peyned, but bi pacience and mercy suffer til þei may paie. In þis word we preien to haue þe vertue of ri3twisnesse to putten ont vnresonable wraþþe and venganche, and holde vs sadde in verrey mercy and pacience a3enst malencolie and puttyngye awye of reson, so þat resoun and mercy reule wele alle oure stiryngis of herte and speche and doyngye.

but newe he þat kan best pleie a pagyn of þe deuyl, synngynge songis of lecherie, of batailis and of lesyngis, and eric as a wood man and dispise goddis maieste and swere bi herte, bonys and alle membris of crist, is holden most merie men and schal haue most þanck of pore and riche;

for so dide cristis aposticles and hadde not whereof to do bodily almes, whan þei mi3ten haue had tresour and iuelis ynowe, of kynggis and lordis Also peter siþ in dedis of apostlis to a pore man þat to him neither was gold ne siluer, and 3it he performede wele þe office of a trewe prest;
feynen hem ful of charite and religion gadren
propre goodis to hem seluen and festen delicatly
lordis and ladies and riche men and suffer here
pore brethren begge for meschaf and fare ful
harde.

< L 1, 3, 7 > < T MT 13 > < P 210 >

pe fend and his techen to puruwe hei3 wyn and
spised ale and strong for riche men and lordis
to make hem dronken and chide and fi3tte and
forsete god and his lawe, and to suffer pore pat
han nou3t of here owene and may not labore for
felltunesse or sikenesse and byldyndesse drinke
water and faile in feueris is or ellis perisiche.

< L 12 > < T MT 13 > < P 210 >

perto pe fend and his techen to 3eue costly clophis
and manye to riche men and mynrystalis or
shaualdours fer worldly name, and suffer pore
men haue nakid sidis and schaykyngne lippis and
hondis for cold pat woon is hem wip pe li. 3e,
prelatis and men of singular religion, pat taken
pe charge to ben procuratouris and dispendenis
tur of pore men wis e33ode, clopen fatte horsis and
gai adliss and brith and mytris and croceris
wip gold and siluer and precious stonys and
suffren pore men and children perisiche for cold;

< L 17, 21, 23 > < T MT 13 > < P 210 >

3it riche men clophen dede stockis and stonys wip
precious clophis, wip gold and siluer and perilis
and gaynesse to herbreywe riche men and lordis
make hem dronken and chide and fi3tte and
cherishen to helpe hem or ellis perisiche. Crist
techip to herberwe pore men pat han non houses
ne peny to peyne for here innys; pe fend and his
techen to herberwe riche men and lordis wip grect
cost and deytte for worldly worschip, and
suffer pore men wander in stormys and slepe
wip pe swyn, and many tymes suffer not hem
come wipinne here 3atis, and to fynde many excusacions and coloure his doynge. 3e,
ypocrisit of priuat religion maken grete houses and
cosyty and gaiy peynitid more han kynsis and
lordis bi ssot beggynges and confessiones and
trelstis and meyntenynge of synne, and
herberwe lordis and riche men and numbe
ladies, and suffer pore men lie wipouten or geten
houselweth at pore men or ellis perisiche for
wedris and cold.

< L 28, 29 > < T MT 13 > < P 210 > < L 2, 9, 10 > < T MT 13 > < P 211 >

pe fend and his techen to visiten riche men,
lordis and ladies in here prosperite and lykyngne
to be holden kynde and curteis, and to comfor
eche oper in synne and to haue lustis of
glotonye, lecherie and operhe schrewdnessis, but
of pore men pat ben beddrede and couchen in
muk our dust is litel pou3t on or no3t.

< L 16 > < T MT 13 > < P 211 >

pe fend and his presonen pore men for dette
whanne pei ben not at power to paie, and trauacle
ny3t and day and luyen ful harde, and to lyue
wip trespwe and susteyyen wif and children, and
on hem is no mercy. 3it feyned religious men
pursuen pore presten to prison and to brenynge
bi many cursed lesyngis and sclaunderynge priue
and apert, for as mochel as pei prechen trewey
and frey crisits gospel and goddis hestis and
reproyen here ypocrisie, symonpye, couetysis and
operhe discetics; and 3it pes ypocrisit benden
lordis and prelatis to enprisone siche pore presten
technge pe treuhe bi comauondement and
ensample of crist and his apostlis,
notwibstondynge pat lordis and prelatis ben
charged vp peyne of damnapacion to helpe hem
and meyntene his treuhe and prechouris of it.

< L 26, 29, 34 > < T MT 13 > < P 211 >

pe fend techip worldly riche men, cleriks and
religious, to make solemnymyte 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 dergie or masse. 3it feyned religious wolen
come to riche menus dirige in grete multitude
and sifte hem to be brioed in here chyrche, and
struyen and fi3tten for pe dede careyne for lwe
of offrynge and worldly honour, but pore men
schullen not lie among hem pou3 pei axen it
neuere so faste for charite.

< L 7, 12 > < T MT 13 > < P 212 >

and 3it pes cursed auauusynge is lepid charite
to helpe pes a pore man.

< L 31 > < T MT 13 > < P 212 >

cleriks seyn pat lordis ben cursed 3if pei
chastisen hem, pou3 pei ben neuere so foule
lecherous and neuere so cursed heretikis, for
symonye and coueiitise and meyntenynge of
synee and robbynge pore tennatis bi eiextorions
for antiesters correcusions and veyn halwynge
of chyrchis and auteris and operhe tapi.

< L 4 > < T MT 13 > < P 214 >

3it worldly cleriks curesn for dyymes and
offryngis, pou3 men ben ful pore and pei don no
he3ing here offis, and veyn religious cessen not to
begge and craue of pore men, pou3 here rente be
bhiynde and here werks hestis in distresse and
wif and childe hungry and nakyd, and so pei
bryngen hem into more myschif and conforten
hem not but bi lesyngis and fals grauntynge of
gostly helpe, pat is not in here power but only in
goddis delynge.

< L 21, 23 > < T MT 13 > < P 214 >

but hau euer we excusen vs we wasten needeles
moche goode bope in mete and drynk and clophis,
werbi pore men schulden be helep and we betre
serue god and lesse bisi aboute pei body and
more bisy aboute god and helpe of oure soulis bi
lesse cost and spendynge 3if we holden goode
mesure.

<1L330TMT13><P218>

 peça twentihe, þat þei suffre not pore men to be oppressid bi taxis and opere chargis more þan þei may wel bere, þe while þat þei han plente of richesse and wast nuellis to purchase londis and lordischips and bilde grete waste houses, siþ alle here goodis ben poreenus goodis, and þei hen but spenderis or keperis of þe goodis and procuratoris of pore men, as seynt ierom and þe lawe of þe chirche witnessen. þe on and twentihe, þat þei conforten not riche men in here false lif, and stoppe not restitution to be maad to pore men bi sikynnesse of here perpetual priere, whanne þe witten not where here priere he worp o ferling. þe two and twentihe, þat þei make not comyns so pore bi solith ypercrosis of gredy beggynge and trentalis, to make grete festis and waste housynge, þat þe comyns may not forpe to paie here tribut to þe kyng and rentis to lordis and dymes and offfrynge to curatis.

<1L458TMT13><P222>

 þe ei3te and twentihe, þat þei approprien not parische chirchis to ouer riche houses bi false suggestions and symonye, and putten here an ydiot, and 3euen hym to litel lifiode and taken alle þe profite to hem self, and letten goode curatis of here lifiode and trewe tychynge of cristene peple and helpe of pore men in parischis and goddis seruyce and holdynge vp of ornamentis. chirchis in hilynge and bokis and cristene peple and helpe of pore men in parischis curatis of here liflode and trewe techynge of ydiot, and 3euen hym to litelliflode and taken parische chirchis to ouer riche houses bi false sugestions and symonye, and putten al1e twentipe, make not comyns so pore hi sotil ypocrisie of whanne worp 0 þeii pore men bi sikyrnesse of here perpetual preiere, þeii false lif, and stoppe not restitucion to be rna ad to aile oppressid bi taxis and festis and waste housynge, lawe of richesses and wast iuelis to purchase londis and mesure.

<1L330TMT13><P227>

But 3it summe men þat ben out of charite sclaunderen pore prestis wip þis error, þat seruauntes or tenauntes may lawefullwy wijholde rentis and seruyce fro here lordis whanne lordis ben opynyly wicked in here lyuynge. and þei maken þis false lesynge vpon pore prestis to make lordis to hate hem, and not to meyntene trefe of goddis lawe þat þei techen opynyly for worshipe of godd and profit of þe reume and stablynge of þe kyngis pouer and distroynge of synne. for þes pore prestis distroien most bi goddis lawe rebelte of seruauntes a3enst lordis, and charge seruauntes to be suget pou3 lordis bi tirauntes, for seynt petir techip þus: "Be ye seruauntes suget to lordis in alle manere of drode, not only to goode lordis and bonere, but also to tirauntes, or siche þat drawen fro goddis socle". <1L223TMT13><P229>

first, þei schulden knowe goddis lawe and studye it and meyntene it, and distroye wrong and meyntene pore men in here ri3t to lyue in reste, pees and charite, and suffre no men vnder colour of hem to do extorcions, bete men, and holde pore men out of ri3t bi strenghe of lordischips. <1L1719TMT13><P230>

Also so kyngis and lordis schulden be clohid wip ri3twisnesse and ri3tful dom as wip a diademe, and be ei3e to a bllynd man and foot to þe crokid or haltynge, and be fadir of pore men, and wip most diligence sike þe cause þat þei knowe not, and defoule and distroye þe power of a wickid man, and take aweye þe prey out of his tecþ, and whanne þei sitten as kyngis and compaynes stonden aboute þei schulden be confortours of mornyngen men and men ful of myscheve, and delynere pore men criynge, and fadirles children and moderles þat han noon helpe, and so haue blysynge of him þat was in poynyt to perisiche, and conforte þe widwis herte, þes goodnesse and many moo used þe holy kyng iob, and ben in holy writt for ensaumple of kyngis and lordis. Also god him self seip bi ieromye þat he schal take vengannce on hem þat demeden not ri3thfully þe cause of widwe, þe cause of fadirles and moderles, and þe cause of pore men. <1L101422TMT13><P231>

þat is, god sparet not for richesse ne lordischipe ne worldly frendischipe to ponsche synnes, and sparet not for pouer to rewarde good lyuynge of pore seruauntes. Siþ þis is þe office of kyngis and lordis, to venge þus synnyes and to preise and rewardo gode dedes, 3if lordis leuen þis office, and meyntenen synful men and wrong docris, and helpen not pore men in here ri3t, þei may
dredethat here kyngdom and lordschips schullen be translated into another folk, as þe wyse man seip: "a kyngdom is translated from o people into another for vnri3tvinoisnesse, and injuries or wrongis, and contekis or debatis, and for dyuerse giles or discetics".

< L 19, 22>< T MT15>< P 232 >

inuries or wrongis ben don to pore men many weies; for prelati techen hem not treuely goddis lawe, neiper in word ne ensaumple of holy lif, and 3if þei cursen faste for here dymes and ofrynysg of pore men, whanne þei schulden ræbere þæue hem worldly goodis þan take of him; for prelati was ten in pride, glotonye, worldly plecs and grete festis of lordis and Richie men þe tresor of pore men, þe while þei ben in moche peyne and wrecchidnesse in bodi and soule;

< L 19, 22, 25>< T MT15>< P 233 >

also lordis many tymes don wrongis to pore men bi extorscions and vnresonable mercymentsis and vnresonable taxis, and taken pore mennus goodis and paen not perþen but white stickis, and dispisen hem and manassen hem and sumtyme beten hem whanne þei axen here peye.

< L 32, 33>< T MT15>< P 233 >

and þus lordis deuouren pore mennus goodis in glotonye and wast and pride, and þei persichen for mysChief, and hungur and prist and colde, and þere children also; and 3if here rente be not redily paiied here bestis ben stressed and þei þursed wiȝtouen mercy, þouþ þei be neure fe pore and nedi and ouerchargid wiȝ age, feblinesse and los of catel and wiȝ many children. and 3it lordis wolen not mekely here a pore mannus cause and helpe hym in his riȝte, but suffre sisouris of contre to distroie him, but ræbere wyþholden pore men here hire, for whiche þei han spendid here fleisch and here blood. and so in a manere þei eten and drynken pore mennus fleisch and blood and ben manduerlissi, as god pleyneþ þi his prophetis. wherefore god seip þe þe prophete yasie, þat siche lordis ben felais of peyus and here hoddis ben ful of blood, and perþere whanne þei preien many preieris bi mouþ and holden vip here hoddis, god wolþe not here hem ne rescueye here ofrynysg þat þen wrongfully geten of pore mennus goodis bi extorscions and raueyne and robberie. and 3it men of lawe, þat schulden distroie siche falsnèsse bi here offices and don eche man riȝt and reson, meyntenen wrong for money and fees and robis, and forbaren pore men fro here riȝt, þat it is betre to hem to pursue not for here riȝt, be it neure so opyn, þan to pursue and lese more catel for discetics of delaies and cauallaciones and euel wils þat þei vsen;

< L 2, 6, 8, 10, 12, 18, 21>< T MT15>< P 234 >

and þis lif þei holden vip bi fals beggynge of pore men, pat may not wel paiþe here rentis to lordis and here dymes and ofrynysg to curatis and meyntenene here wif and children and leue out of dette, trauelige þei neuere so besily nyȝt and day. and be þei neuere so pore and in grete dette þei ypocrisis ceessen not to robbe hem bi fals beggynge, dampeþ of goddis lawe.

< L 7, 10>< T MT15>< P 236 >

and perþere pore clerkis ben sclaundrid for heretisiks, for þei seyn þe treuþe of holy writt, and hurliþ and cursid and prisynyd and lettid to preche þe gospel, for dredde laste þei warne þe peple after cristi techyenge of þe false discetics of anticrist and his worldly and prudely and coeucitouse clerkis.

< L 3>< T MT15>< P 237 >

In men of lawe regneþ moche gile, for þei meyntenen falsnes for wynnynge and maken lordis to meyntenene wrongis and don wrongis whanne lordis hopen to do riȝt and plese god, and bi here coeucitise and falsenesse þei purchasen hodnis and rentis ynowe and don many extorscions and beren don þei riȝt bote of pore and Richie, and 3it þei maken it so holy in signes outward, as 3if þei weren angelis of heuene, to colour here falsenesse and blynde þe peple perþy.

< L 34>< T MT15>< P 237 >

but nowe be lordis wel war þat þei don mercy and charite and good conscience to here seruaunitis, for ellis þei schulle gete no mercy ne loue of god, for wrong oppressyng of pore men axip vengaunce of goal, as doþ wrong manselyme;

< L 29>< T MT15>< P 238 >

Also lordis schullen don non extorscions to here pore seruaunitis bi ne worldly lawe ne customes, for alle þes lawes and customes ben noping worþ but 3if þei ben reulid bi charite and good conscience;

< L 9>< T MT15>< P 239 >

for he doþ more harm to a cristene man, and distroieþ more cristene religion, and makiþ hate and grucchynge and discencion bitwixe pore and Richie, and anemisis god; for þei myȝten sceone encure of trewe men of þe contre þe falsnesse of here officeris and amende hem, 3if þei loueden treuþe of god and riȝtful helpe of pore men as moche as þei luen helpe of here body and holsumnesse of here bodily mete;

< L 26, 29>< T MT15>< P 239 >

and lordis schulden warne here officeris þat 3if þei don wrong to here pore tenauntis þei schulden be put out of here offices and lese here frendischipe and lordschipe, and þanne wolden officeris of lordis ben war of extorscions and
wrong meynentenauce.
<L 34><T MT15><P 239>

and lordis ben foule disceyued to dwelle att home in lustis of glotonye and lecherie and ydelnesse, and to seei here matynes and opere deuocions in mouph and not in herte ne dede, and to suffre pore men distroied bi euyl officeris;
<L 6><T MT15><P 240>

What is it worb a lord to erie bi word to god, whanne many pore men axen ri3fully vengançe a3enst him for extorsions and wrongis þat he and his officeris don or suffren to he don in his name, whanne he may letten hem;
<L 13><T MT15><P 240>

for god wol e sonere here manþy pore ri3fully cryynge vengançe þan a lord and manye ypocris axynge vrnri3fully helpe and wynynge of worldly goodis; for god seib þat he wol not here synful men cryynge to him in tyme of here nedæ whanne þei wol not here pore þen men and helpe hem in here wrongis and mysecheus þat þei ben inne;
<L 17, 21><T MT15><P 240>

and summe prestis tresoreris, and summe auemeneris, and summe stiwardis of here curtis, and summe conseileris and reuleris of here owene lawe and ierom and goddis lawe and to putte down goddis lawe and his seruauntis. for lordis schulden trauelie als faste to kunnely wrytt, and do treuþe and equyte, and meyntenen ri3 of pore men and reste and pees vp here kunynge and power, as pore men ben bisi to labore for here owene lifode and to paye here rentis to lordis;
<L 17, 22, 26, 27><T MT15><P 243>

WHY POOR PRIESTS HAVE NO BENEFICE-
Whi pore prestis han none benefice- Capitulum primum: Summe causes meuen summe pore prestis to rescyue not benefices; þe friste for drede of synne, þe secunde for drede of myspendynge pore mennus goodis, þe þride for drede of letynge of bettre ocupacion þat is more li3t or eisy, more certeyn, and more profitable on eueri side.
<L 1, 3><T MT16><P 245>

but 3if he have ony lietel pore place to lyuen a pore lif onne, he schal he so pursued and sculaundrid þat he schal be putte oute bi wile, cautelis, fraudis and worldly violence, and enprisoned, disgratid or brent, 3if anticristis clerksis may for ony gold and cursed lesyngis.
<L 4><T MT16><P 246>

and it is huge wonder þat god of his ri3twisnesse distroieþ not þe housis of prelatis and lordis and curatis, as sodom and gomer, for þis heresie, extorsions and opere cursednesses þat þei haunte, and for drede of þis synne and many moo summe pore wrecchis rescyue no benefices in þis world. Capitulum 2m: 3it þou3 pore prestis my3tten freli geten presentacion of lordis to haue benefices wþ cure of soulis, þei dreden for mysspendynge of poore mennus goodis;
<L 21, 22><T MT16><P 248>

and 3if þei han more it is pore mennus goode, as here owene lawe and ierom and goddis lawe seyn, and þei ben kepers þerof and procuratours of pore men. But for institucion and induccion he schal 3eue moche of þis god þat is pore mennus to bishopis officeris, archdekenes and officials þat ben to riche, and not freli comen perto.
<L 27, 29, 30><T MT16><P 248>
but here-by pei maken large kechenes, holden fatte hors and houndis and haukis and strompetis gaelly arrayed, and suffren pore men to sterue for myschief, and 3if suffren and constreinen hem to goo pe brode were to helle. Also many tymes here patrons cons and opere geteris of countre and ydel schauelloudis looke wolde to be festid of siche curatis, and ellis maken hem lese þat litel þing þat þei and pore men schulden lyue bi;

Also eche good day comynly þes smale curatis schullen haue letteris fro here ordynaries to summone and to curse pore men for novit but for coueitise of anticristis clerks;

Also whanne pore prestis first holy of lif and deuout in bore preieris ben benefised, but 3if þei ben worldly and bisy aboute þe world, þei schullen be hatted and hayned doune as houndis, and eche man reidi to peiere hem in name and worldly goodis. and so many cursed disceits hæ anticiist brou3t vp bi his worldly clerk is to make deuout in bore preieris ben benefised, but

and þis drede and many thousands mo, and for to he more lich to cristis lif and his apostlis, and for to profite more to here owene soules and opere mensus, summe pore prestis þenken wip goddis helpe to trauelle aboute where þei schulden most profiten by euydence þat god 3eueþ þem, þe white þei hau tyme and litél bodily strenghe and 3oupe.

Also coueitise and worldly bisynesse of þe peple schulden be don awey, and cristis pouver and his apostlis bi ensample of pore lif of clerks and triste in god and destrynge of heueneþ bisse schulde regne in cristene peple. for þes dредes and many thousand mo, and for to

and þes newe religious and principaly freis prechen þes euydences and sowen hem among lewid men in contres to stoppe pore prestis and lewid men, þat þei ben not hardy to speke of þe gospel and holy writ and goddis comauementis and ioyes of heaven and of synnes and peynes of purgatorie and of helle, lest þei stiren men to rise out of synnys for drede of þe peynes, and to lyfe in vertuous lif for to haue þe bisse of heuene.

Also þat þei ben nedid to rob þe pore peple bi fals beggyngye, and sclauand crist wiþ þis clamose begygnye dampled of goddis lawe, and 3it þes open jeffe is stifly meynten d a2enst goddis lawe, reson and charite bi sotil ypocrisie, and no chastisygende þen þeronne.

OF POOR PREACHING PRIESTS: Of poor preaching Priests: þe first general poyn of pore prestis þat prechen in engelond is þis;

þe nynde, þat pore men of þe rewe me be not robbid for symonne of þe firste fruytis bi þe bishop of rome, ne bi þe bischepis at hom for halowyng of chirchis and auteris, and prouyng of testamentis and aquitauncis.

þe elleuenþe, þat þe solit vsure of riche clerks and marchaundes be hurled out of loud, and borwync and lyuynge be frely don to pore men for goddis sake.

3if ony man kan proue bi holy writt or reson þat þes poynit ben false, pore prestis wolen meken þat þei be not hardy to speke of þei hertely. and þerly þe þe þen þei nedid to rob þe schulde þe þei ha clepid hom at þe prelatis wille, and 3if þei þe schulden haue ony he3e sacramentis or poynitis of þe he3e3e prelatis, comynly þe þe þe þei wip pore mensus goodis wip booke or wip eork; and þis drede and many moo maken summe pore prestis to rescuyen non benefices. Capitulum

and þis drede and many moo maken summe pore prestis to rescuyen non benefices. Capitulum 3m: But 3it þou3 pore prestis my3tten haue frely presentacion of lordis, and ben schulden me bimytenynge of kyngis and helpe of goode comyns fro extortionis of prelatis and opere myspendynge of þe peynes, þat þe þei ful hard in þis grete regnyngye of anticiistis clerks;

Also coueitise and worldly bisynesse of þe peple schulden be don awey, and cristis poerr and his apostlis bi ensample of pore lif of clerks and triste in god and destrynge of heueneþ bisse schulde regne in cristene peple. for þes dредes and many thousand mo, and for to

for ellis no pore man schal ben hardy to chalcnge his owene goodis, neiþer riche man but 3if he wolde make opyn debatte or werre;

þat pore tenauntis of oure lond be not robbid bi þe gredy and nedles beggeris of sotil ypocrisie.
Pat pe sotil amorsaynge of seculer lوردischipis >((pat is don bi menene hondis in fraude of pe kyngis statute be visely enquyred, and pe goodis turned in helpe of pe rewme in sparynge of pe pore comons of taxes. Pat pe almes of lورد 3ouen to prelatis and religious, vp certeyn condicions to fede certeyn pore men and oper hospitalite and certeyn noumber of good prestis, bewisely amendid bi pe kyng and lوردis whanne pes goodis beph turned into pompe, glotonye and lecherie and myehtenyng false purchases; for pe kyng and lوردis ben patrons and myehtenours of many synnes to distraction of pe loud, pat pe pore comons be not chargid wip taxis, pe while cleriks, and namely religiouse, han superflufty of riches of gold and siller and riche vesselis and opere iweisilis; sip alle pes goodis ben pore mennus goodis, and cleriks ben not lوردis of hem but proctours, to sende hem trewely in pore mennus nedis, as goddis lawe and manynys witnesses. Pat pe wast resour hanged on stockis and stones be wisely spendid in erva, and releuyng of pe pore comouns; pat pe peple of oure lord ben not brou3t to muametrie, ne pefte, ne lecherie myehtenyd vnder siche pilgrimage, ne almes drawn fro pore nedy men bou3t wip cristis precioust blood.  

Pat pe kyng and lوردis gouerne hem self in here astaat as god ordeyned it, in gret wisdom, my3t of men and sufficient riches to a3enst ede wrong and mysdoeris, and helpe pore men, fadirles and modirles and widewes and aliens in here lوردischipe and worshipe, and rerdwe trewe men, to reule cleriks in mekenesse, iful pouert and bissyneyse of godtly traucele for helpe of manynys soule, as crist and his apostlis diden, and sufter hem not to haunden anticristis and stones be wisly spendid in defence of pe rewme, and releuyng of pe pore comouns; pat pe peple of oure lord ben not brou3t to muametrie, ne pefte, ne lecherie myehtenyd vnder siche pilgrimage, ne almes drawn fro pore nedy men bou3t wip cristis precioust blood.  

And when pei visiten pore men or widewis, pei don to gete goodus of hem, as corn, monce, chese or somewhat pat nedip more hem pen pe freris;  

And when pei spoylen pore men, pei ben not ful of mercy, but loun betere stones of heere housis pen pore men or opere freris.  

And if alle heere clojis tellen to men pat pei ben needi beggers, and pei wolen take of pore and richel al maner of goddis pat pei mai gete, penne pei ben fals and ful of playnt of pe pouerte pat pei han chosen.  

It is comuneliche makid bi slyh robbynigs of pe fend, so pat it al oon to see bildynigs of his newe ordis, and to see a fendis holde, makid of
robbery of pore men; and so when men loken on heere castelis pei hauen materre to wepe, bohe pi3e ordris and seculeris, but specialliche pe pore peple.
<L 31, 33><T MT22><P 321>

Pe bridle cause hat men shulden haue to loke on siche byldyng is pat pei shulden zenke on pe pore peple;  
<L 17><T MT22><P 322>

And 3if we weny arlyht dispensis bi lore of pe hooly goost, he is neyer stoon ne tree in alle siche newe ordris placis pat it ne is groundid bi wrong, and temperid bi robbynyng of pore men.  
<L 3><T MT22><P 323>

and pore men my3ten dispeire, for pei haden not to by3e pus synne.  
<L 11><T MT23><P 334>

and cristis secte is made pore and pi3e foure ben enhaunseed hi3e;  
<L 24><T MT23><P 334>

a pus a frete hat is a confessour to kyng or to a duke is ympe or pore to a bishop, by pe feynyn of his confessioun, for pei seien he ledip his soule eeuen to heuen by goddis lawe.  
<L 29><T MT23><P 334>

be he pore, be he riche, be he feble, be he witty, he may not fayle in his good wille pat ne he shal suer crist in hat.  
<L 27><T MT27><P 410>

and cristis prestis shulden be pore and pacient bi cristis manhed.  
<L 17><T MT27><P 412>

for we graunten to pes spekeris hat bohe lowere prestis and dekenes may serue trowe men and pore in departing of mete to hem;  
<L 7><T MT27><P 413>

and si3en pey shulden haue ynow bohe of fode and of hiling, pey shulden not euere be so nedy pat ne pey my3ten helpe pore pilgryms.  
<L 24><T MT27><P 413>

 Pey shulden kepe pore pilgryms for tyme pat pei hadden wherof, and fede hem bi apostlis fode and not bi deyntees for worldly worship.  
<L 27><T MT27><P 413>

hou shulde a prelat shame to take pus godis of pore men?  
<L 12><T MT27><P 414>

and it semy3 to trewe men pat god wolde pat dynes weren partid bitwise prestis and opere pore men pat weren feble, lame or blynd.  
<L 17><T MT27><P 415>

and no drede his persoun assentide to pe wrong of his prelat aboue, whanne he 3yue3e pe pore menus godis bi 3ifte pat goddis lawe techih not.  
<L 1><T MT27><P 417>

and it is all oon to an hye prelat to curse his persoun for his cause and to seye: "robbie peu pore men, and take of hem so myche good, and y shal mayntene pe robbery, and elis y shal curse pee in they hed and suspende thee and pe pule pat pey here not goddis seruys".  
<L 5><T MT27><P 417>

pey wolen bi process of her lawe priue a man of his benefiss and putte in another fend hat wole blely robb pe pore men and pus 3yue3e his robbery to his prelat of anticrist.  
<L 12><T MT27><P 417>

fer si3en persouns shulden haue no godis to 3yue her prelatis but of her sheep, what persoun shulde for al his world make his robbing of pore men?  
<L 22><T MT27><P 417>

for no drede neper persouns ne puple shulden assente herto for ony man, and panne bischons and archidekenes wip her officialis and dene shulden not amersy pore men;  
<L 27><T MT27><P 417>

a prest shulde rai3ere leceu his offiss and suffere dep or he assentide by one of sixe maner of consenphis to siche piling of pore men. for it is in many caasis as myche synne to rob a wedewe or a pore fadirles child of a peny or an halpcny as it were to robbie a riche man of an hundrid markis worp godis.  
<L 31, 32><T MT27><P 417>

what meede shal a pore man haue pat he sufferi3 3enus his wille his almes he borun to cayms castel to fede a floc of anticristis?  
<L 11><T MT27><P 420>

for crist biddip men pus to do almes to pore feble and lame and blynd, but anticrist biddip to leceu pis, and to do it to stronge and idil men, pat ben nerschid in he fendis nest to be an oost 3enus crist.  
<L 15><T MT27><P 421>

and his consent of my3ti men bi strenghe and cautels of he fend hap maistry of pore sheep of crist, and autorisi3h siche wrongis in e3e.  
<L 30><T MT27><P 421>

for 3if he dide, he eet as a priue 3eef mete of opere pore men.  
<L 5><T MT27><P 422>
but it may falle many tymes pat siche persouns bi lecchery waste her pore pari3schens godis, and his is a greet synne. it is yuel to kepe a wast hors in stable to destrie pore mennes godis, but it is worse to have a womanman wiphynne or wihoute at rakee and at manger, for his holding is mere costly and mere wast to body and soule.

and so pe pore men of his pari3s shulen bie his synne bi double wyse, bope pey shulen paye perfore to pe bishop, and be puny3schid bi consent of soule.

Capitulum 22m: it were forto wite ouer hou curatis wasten pore mennes godis in makeinge her kyn riche;

What man shulde not haue mersy on his pore lawes as pey

and his clerkis haten her kyn pat maken hem riche of pore mennes godis;

her body is her more vnhaible to seruce her soule in temperure, and pey ben felowis bi assent to rokke pes pore men of her godis;

and in tokene of his ping crist cam bope of riche men and pore, as of kyngis and bonde men he while pey lyueden in egipt.

and his lordis of his world pat mayntenec lumpis of pes ordris and her housis and possessiouns, whopere pingis pat pey han foundun, moten nedis synne, in as myche as pei reuersen cristis ordenaunse, and in pat pey letten pore prestis to preche her gospel to pe puple, al 3iff pey ben not of pes newe ordris pat ben closid in cayms castels.

for herto helpen pe pope and prelatis, worldly lordis and ordris hem siff, and pore men ben
nedid to helpe as beestis led to be killid.
<L 27>\(<T \text{MT27}>\)<P 448>

and þus of alle worldly godis þat clerkis han in þer hond, hye clerkis and pore men shulden be lordis of þes godis, for þey shulden lyue in grace and hauve of hem þat hem nedid;
<L 36>\(<T \text{MT27}>\)<P 452>

for alle þes dispensis at þe laste moten be gederid of pore men;
<L 19>\(<T \text{MT27}>\)<P 456>

but 3it men trowen, as þei doren, þat crist cheeks to be pore to 3yue ensaumple to his prestis and opere men to triste in god, and leue to triste in þis world for þey moten dye and leue it.
<L 29>\(<T \text{MT28}>\)<P 460>

and petre was pore aftar crist, and alle þe apostlis but scarith, for he wolde be riche and haue propre, and his brou t hym to double dep.
<L 1>\(<T \text{MT28}>\)<P 461>

to teche alle cristmenen hou þat crist wolde be pore;
<L 22>\(<T \text{MT28}>\)<P 461>

crist was moost pore man fro his birpe to his dep, and lefte worldly riches and beggyng, aftar þe staat of innocense;
<L 5>\(<T \text{MT28}>\)<P 462>

crist bieliptide 3onge and pore in tokene of his homelynesse men seyen þat þe pope wole biclippe worldly worship, and not trewe men for goddis sake lest he vnovorchip hym stlf.
<L 20>\(<T \text{MT28}>\)<P 462>

for it may falle þat þe pope grauntie to riche worldly men þat þey shulen go strei3t to heuene withoute payne of purgatorye, and denye þis to pore men, kepe þey neuere so goddis lawe.
<L 10>\(<T \text{MT28}>\)<P 464>

and 3if þou seyst þat pope mut haue godis of reumes to saue his staat, he shulde be pore, as crist was, and charge not men, as crist dide not.
<L 23>\(<T \text{MT28}>\)<P 464>

Capitulum 6utm: 3it anticrist argueþ þat 3if þis sentense wente forþ, þe pope were as pore a man as ony bishop of englond;
<L 14>\(<T \text{MT28}>\)<P 468>

for 3if þis foly wente forþ, þip crist was moost pore man and his apostlis pore aftar, þey weren leest worþ in þis world.
<L 18, 19>\(<T \text{MT28}>\)<P 468>

nd þus alle prestis of englond shulden be pore men, as þe pope, for þey moten forsake þer riches 3if þey wolen be cristis prestis.
<L 24>\(<T \text{MT28}>\)<P 468>

and þus 3if popis wolden haue cardenals, þey shulden chose gode men and pore, and loke þat þey chargide not þe chyrche bi costly aray and idliness;
<L 4>\(<T \text{MT28}>\)<P 472>

Capitulum 8m: 3it it were to reherse þe euydensis þat anticrist makij to prowe þat it were betere clerkis to be riche þan pore as crist;
<L 12>\(<T \text{MT28}>\)<P 472>

and 3if þer come good of þis ground, pore deed men þat god louse betere han more mede of þis good þan þan þes proude founderis.
<L 22>\(<T \text{MT28}>\)<P 477>

First we mai se at ï3e hou3 contrarius þis foreside persone þat þus sittif in þe temple is to Crist, for Crist was wilfulli pore in wille and dede, and forsoke al maner of wordli lordschip, and þei don euyn þe contrarie;
<L 125>\(<T \text{OBL}>\)<P 160>

þis gospel is Cristis breche, his testament and his last wille, of þe wiche testement he ordeyned his prestis to be his executourris to dele þis tresorie to his pore brepurne and sistren, et al þou3 unmesurable þis regenate and wickid servaunt is nou3 in numerbe, and in spoiling and wasting of pore mennes goods, in wordeli pompe and pride, in wast and proude meyne, in superfliete of hors and of wordli arayment, as clojng, beddng, ymagis of gold and siluwr and vessellis also, and in festing of grete men þat neden not seche costis I suppose þat þo manys hiþ wold not suffice to write, in special alle þat þei wasten in vanyte of þe flesche and of þe heowel!
<L 1169>\(<T \text{OBL}>\)<P 187>

And certis hou3 unmesurable þis regenate and wickid servaunt is nou3 in numerbe, and in spoiling and wasting of pore mennes goods, in wordeli pompe and pride, in wast and proude meyne, in superfliete of hors and of wordli arayment, as clojng, beddng, ymagis of gold and siluwr and vessellis also, and in festing of grete men þat neden not seche costis I suppose þat þo manys hiþ wold not suffice to write, in special alle þat þei wasten in vanyte of þe flesche and of þe heowel!
<L 1169>\(<T \text{OBL}>\)<P 187>

For, alþou3 þei se wel, or mai if þei be not damnable recheles, þat þis lordschip in the clerge is openi dammed in holili writ, boþ in þe olde lawe and in þe newe, as earer was manscleyng, auou3trie, tresoun or þeþ, and notwisteþond þat þe clerge in immesurable numbre is purueied of liiflode and heling in ful grete habundaunce bi tisp, ofringgis and oþur deovociuns of þe peple, and notwisteþond into mentenaunce of her owne astate þei ben nedid to pele and spoile þe pore commynys bi dyuerse menys, 3it þe astate of þe seclor lordsis, from the king vnto þe lowist squyar, as for þe more parte is so bedoit upon þis strong ladi þat þei ben redi to swere to menteye hir in þis couetous lust þat sche hap to þis lordschip, and also to diþe in hat cause, and to sele oþur sobre folk þat kepem hem
vnder þe mesure of Goddis law, and gruchen a3enst þe vnruili raung of þis drunken hore þat þristip aftur innocent bloode, and, as seint lon seip, is drunken jeron.  

\( <L\ 1283> <T\ OBL> <P\ 189> \)

For oon seide now late in presence of moche peple þat it was better to ofre to an ymage of stoon or tre þan to 3yue þat good to a pore man, hadde he neuere so moche nede.  

\( <L\ 115> <T\ OP-ES> <P\ 07> \)

And so it were more maistrie to make a leysyng upon oon of hem and maintene it þan upon my pore felowe, for þer were more worldli peril perinne.  

\( <L\ 209> <T\ OP-ES> <P\ 11> \)

But alle þe foure ordin of beggers reuersen þis and seien þat, for as moche as Crist and hise apostlis, in whom as men mote nedis suppose was þe souereynte of perfeccioun, forsook such lordships and possessiouns, as dide also þe perfect peple in þe bigynynge of Cristis chirche and so puttide hemsilfwilfulli to streyt pouert, it mut staat and kunninge men of apostlis in lyuyng and teching, and þis couetise, and curside him and putte him out of her synagogis, and on al wise lettide him and hise apostlis to teche and seien.  

\( <L\ 114> <T\ OP-ES> <P\ 27> \)

And herfore þei pursuen wiiboute merici pore prestis, þat in lyuyng and word techen þe pouert of pore Crist and hise apostlis to be kept in al þe staat of þe clergie. And so as þe malicious bishops, pharisiees and scribis weren knytt togidir a3ens Crist þat prechide a3ens her couetise, and curside him and putte him out of her synagogis, and on al wise lettide him and hise apostlis to teche þe gospel, þe which techid prestis wiifful pouert, so bishops and religiouse, and kunninge men of þis mengid lawe pursuen vumesurabl pore prestis þat suen Crist and hise apostlis in lyuyng and teching, and þat more maliciousli þan diden her felowis in þe oold lawe.  

\( <L\ 1121,\ 1122,\ 1128> <T\ OP-ES> <P\ 46> \)

And so as Caiphas and hise compereis killiden Crist for drede of leesyng of her worldli good, so oure prelatis, her felowis and folowers, but wiiboute mesure of more malice, killen Crist in hise pore membriþ þat techen þis concluisioun.  

\( <L\ 1143> <T\ OP-ES> <P\ 48> \)

and to þe pore blynde, feble and lame þei 3yuen weI ny3 rI3t nou3t, notwiþstandinge þat þei seien þat her goodis ben suche pore mennes goodis; and vnulri colour of releuyng of suche pore men, þese goodis ben 3oue into her consequincis.  

\( <L\ 1252,\ 1254,\ 1255> <T\ OP-ES> <P\ 53> \)

And so, as Helize lefte þe greet richesse þat Naaman profride to him, and took worþili þe pore ordynaunce and fyndyng þat a good man and his wif profride to him, þat is to seei a litil soler and a littil bed, a bord and a chair and a candelstik, þe whiche ben acordeninge to a studier or a contemplatif man, as it is writun (Regum 4), so Crist forsook seculer lordship and helde him apaid wip pore liiflood þat deount peple mynystride to him to his sustynaunce in his labour, and þus dide also þe apostlis, as a man mai conseuyue of þe gospel (Luc 8) and in many oþer placis.  

\( <L\ 1806,\ 1811> <T\ OP-ES> <P\ 84> \)

Loke þanne if Siluestir suede pore Iesu Crist, þat forsook al worldli lord ship, whanne he forsook þe pouert of þe gospel and bicam a lord upon þe west empire of þe world;  

\( <L\ 1852> <T\ OP-ES> <P\ 88> \)

And notwiþstanding þat seynt Petir was so pore þat he hadde neþer gold ne siuer, as he seip (Acit 3), and his oþer worldli good he lette whanne he bigan first to sue Crist, as touchinge þe titil of worldli lawe þat he hadde to þat good, and neuere rescueyued after worldli lordship or possessiouns, 3it þe blasphemus calle al her hool lordship seynt Petris ground' or lordship'.  

\( <L\ 1900> <T\ OP-ES> <P\ 90> \)

And alþou3 þat he wolde þat þer shulde be alwei pore men in þe lond of Israel, 3it he made an ordynaunce a3ens mescheuous nede, and comaundide al þe peple þat þer shulde be on no wise a nedi man and a bégger among hem, as it is writun (Deut 15). And so in his lawe he ordeynede sufficienli ynow for his peple.  

\( <L\ 2103> <T\ OP-ES> <P\ 102> \)

And in word and in ensaumple he tau3te hise clergie. And in word and in ensaumple he tau3te hou peple to be procuratours for nedi pcple and pore men, þis to seie al þe mescheuousli fauti.  

\( <L\ 2112,\ 2113,\ 2114,\ 2117> <T\ OP-ES> <P\ 102> \)

He seip not 'late suche pore men calle upon þee', but calle þou', menyne in þat þat þou shuldist make a puruyauce for suche pore folk, þat þei were not constreined bi nede for to bégge, as grete clerksis marken upon þis word of þe gospel (Luc 14), where Crist seip þus: Whanne þou makist þi feeste, þat is to seie of almesse, calle pore feble, lame and blynde'.  

\( <L\ 2112,\ 2113,\ 2114,\ 2117> <T\ OP-ES> <P\ 102> \)

And so his almesse3yuyng hap maad al oure rewme, 3he, and as I suppose, ful ny3 al cristendom ful pore and nedi and mescheuous, ouer þat it shulde haue be, if þe clergie hadde
holde him apaid wip Cristis ordynance.  
<L 2167><T OP-ES><P 106>

And so þei ben ful greuous upon þe peple, and ouerleden hem soore bi manye dyvurse extortionis and pilagis, wherbi þe peple is wundir nedi and pore, 3he, in ful many cuntrees fallen into mescheuous faute. And bi apropiacions of pariseh chirche þis prestis þat weren wont to be resident in suche parishes, to feede þe peple wip trewe loore and good ensaumple, and to feede þe pore nedi wip comoun almesse of þe chiche, and to susteyne and perfourme honestli dyuynge seruyce among þe peple, ben takun awei fro þe peple.  
<L 2191, 2194><T OP-ES><P 106>

And so þese ypperitiss, and nameli þe religioysse endowid, as monuki and chanoons and suche ojer sectis, han foul robbid and maad pore Cristis chiche, and þat wip a soitil and a damnable manerce of þefe þat is ypperitiss, for þei han robbid þe lordis of her temperaltees and þe curatis of her sustynaunce. And bi þese two menes, as it is opun of þat Þat I scide a litil bifore, þei han robbid þe comunes and maad hem riȝt pore.  
<L 2203, 2207><T OP-ES><P 106>

Hou þei han robbid þe chiche of goodis of fortune, and maad it worldli pore and mescheuousli futai, I tolde it riȝt now.  
<L 2216><T OP-ES><P 108>

For scripture seib (Ecc' 34) þat þe breod of nedi men is þe liif of a pore man, and who so defraudeth him is a mansleer.  
<L 2309><T OP-ES><P 112>

For as a man þat hadde sleyn a lordis sone, and bapide hisen hodis in his blood, obstynat in þe same malice, is vnable to be herd of his boone at þe same lord, so in a maner is it of þese mansleers þat, bi defraudynge of Cristis chiche, þeep Cristis sones, and hisi briperen, and han her handis bapide þis in þe pore and nedi peplis blood, ben riȝt vnable to be herd at God þe Fadir, for þei stiren not God to merci but raper to veniaunce.  
<L 2323><T OP-ES><P 114>

For, as scripture telliþ, þat doþ sacrifice of þe substaunce or liiflood of a pore man is as a man þat sacrifieþ þe sone in þe siȝt of his fadir.  
<L 2334><T OP-ES><P 114>

And if oure prestis cleymen tisþis as goddis in a manere entailid to hem, for as moche as God in þe oold lawe hadde 3oue and entailid suche tisþis to þe kynder of prestis bi euerelastid riȝt, notwithstanding þat þis entail was interrupt in Crist, and in hise apostis and oþir pore prestis þat sueden hem in þe perfeccioun of þe gospel long after, and was not, as men supposen, expresli confirmed bi Crist and hise apostis, and so ferforþþ þei cleymen riȝt in þese tisþis þat no man mai lawfulli wihholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony oþir staat or kynder, saue oonli to hem, alþouþ men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clergie damnable synne, and distriyng of hooli chiche and sacrilege.  
<L 2400><T OP-ES><P 116>

And if an abbot or his couent mai not 3yue or aliene ony of her possessiouns, haue þei neuere so grete superfluite, to her pore briperen þat cleymen to be oon in þe perfeccioun of þe gospel wip hem, and þat for þe lawes and ordynancies þat þei hemsilf han maad, how moche more shulde not a seculer lord 3yue awi þat aastaat worldli lordships aȝens þei lawis and ordynancies þat God hþa maad aboute suche possessiouns, as it is taut biȝe before.  
<L 2452><T OP-ES><P 120>

And þus it stood of þe monuki þat seynt Denys spekþ of, þe whiche hadde wilfulli left alle worldli possessiouns, lordship and richesse, and maad hemsilf pore, not oonli in wordis or signes, as oure doen now, but in effect, as Crist and hise apostis hadden taut3i hem;  
<L 2593><T OP-ES><P 127>

But þese shamese lyers shulde vndirstonde here þat þe peple þat seynt Poul ordynede fore was biome pore for Crist, and, for as moche as þei weren þere among her enmyes, and hadden no leiser to gete hem liiflood wip her bodili labour, and many of his peple as it is ful liici weren pore feble, lame and bynde, for þe whiche prestis ben in dott bi her office for to procure hem good, as it is taut biȝe before.  
<L 2751, 2754><T OP-ES><P 132>

bi þe which he is yboundun to be a procuratour for pore nedi peple.  
<L 2760><T OP-ES><P 132>

For he seib þat he hþa ordyned þat suche quylagis shulde be maad among þe myȝti peple for þe pore, as it is writun (I Cor' 16) And þere he on þe comuaundynge maner chargþ þe peple to make such ordynance for þe pore nedi peple.  
<L 2773><T OP-ES><P 132>

For he seib þat he hþa ordyned þat suche quylagis shulde be maad among þe myȝti peple for þe pore, as it is writun (I Cor' 16) And þere he on þe comuaundynge maner chargþ þe peple to make such ordynance for þe pore nedi peple.  
<L 2775><T OP-ES><P 132>
And so, as Helize left he greet riches he that Naaman wold haue 3yue hym, and tooke wrophi 3e pore ordnance and fyndynge he a goode man and his wyfe proferid to hym, pat is to say a lyttel soler, a bedde, a horde, a chaire and a kandistes, 3e whiche ben acordynge to a studier or a contemplatlyfe man, so Criste forsoke seculer lordeschips and held hym payde wi3 3e pore lifode deuat peple ministred to hym to his nedeful sustenance in his labore, and jus didden also alle 3e apostles, as a man may conceyue of 3e gospell and in many ojer placis of her liues.

And, nowiptondynge pat seynt Petir was so pore pat he had neper golde ne siluer, as he saip in 3e Dedis of 3e Apostles, and his ower worldly goode he lefte whan he began to sue Criste, and as tochingne 3e tylte of worldly lawe pat he had to pat goode, he made neuer clayme ne neuer resseyuyd aftir worldly lordeschip, and 3it pait pat callen alle her hoole lordeschip seynt Petirs grounde also lordeschip'.

And allpou3 pat he wolde pat her schulde be alle way pore men in 3e londe of Israel, 3it he made an ordenance a3ens mychevous nedis, and commandet alle 3e peple pat her schulde be on no wyse a nedey man and a beggere amon3e, as it is wryten.

And in worde and ensaumple he tau3te his prestis to be procuratouris for nedey peple and pore at 3e ryche men, and specified hes pore, and tau3te how pait pat her my3ty schuld make a purviance for syrche pore folke, pat pait her not constryned ne ne yeueth to begge, as grete clerikis merken vpon 3is worde of 3e gospell where Criste saip 3us: Whan 3u makist jine feeste, pat is of almes, call pore feble, lame and blynde'. He saip not latt siche pore men call vpon 3e', but call hu', menyngne in pat pat hu schuldist make a purviance for siche peple, pat pait be not myschevous fausty.

And so 3is almes3eyngne ha3 made all owre rewne, 3he, and as I suppose, full nye allcrestyndome full pore and nedy and myscheuous, ouer pat it schuld have be if 3e clergy had holde hem payde wi3 Cristis ordenance.

For siche worldly bissynes in clerikis is a3ens her ordre, and perfore 3e apostles sayden, as it is wryten in 3e Dedis of 3e Apostles, It is not eu3n vs to forsake 3e worde of God and mynystr to bordis of pore folke'. And if it was vnequite, as 3e apostles sayden in her common decre, hem for to leue 3e prechynge of Goddis worde and ministre to 3e bordis of pore men, hou myche more vnequite and wronge to God and man is it prestis to leve contemplation, studie, prayer and prechynge of Goddis worde and mynystryng to pore folke for 3e service of a seculere lorde.

And his discyples haue euer had the victory vpon the crosse & testifysd unto the world the wysdom of god in these pore ydiotes / and very folysshnesse and wysdome of the flesshe in these great lerned auncestyfe fathers.

And yef a man be a pore man/ men holden him a man withoute grace/ & yef a man desyreth poorenesse men holden him but a folke.

And his discyples haue euer had the victory vpon the crosse & testifysd unto the world the wysdom of god in these pore ydiotes / and very folysshnesse and wysdome of the flesshe in these great lerned auncestyfe fathers.

For yef a pore nedey man wolde borowen of her rychesse/ he wylllende him none of his good/ but yef he mowe be seker to haue it agayne by a certayne baye.

And yef a pore axe a ryche men any good/ the rych man wolde yeue him but a lytell/ and yet it shalbe lytell worth.

O lorde/ yef a pore man axe good for thy loue/ men yeueth him a lytell of the worst.

For many pore labours ben yfounde by hem/ that shulden fare febelyche ne were nat they and her redynesse/ for soth me thinketh that pore labours yeueth to these rych men more than they yeuen hem ayenward.

Here is a great yeft of the pore man.

And lorde I trowel for thou were a pore man/ men token Iytell regard to the and to thy techynge.

And his discyples haue euer had the victory vpon the crosse & testifysd unto the world the wysdom of god in these pore ydiotes / and very folysshnesse and wysdome of the flesshe in these great lerned auncestyfe fathers.

And yef a pore axe a ryche men any good/ the rych man wolde yeueth to hem more than they yeuen hem ayenward.

Here is a great yeft of the pore man.
therefore lorde/ I trow that thou art a pore kyng.<L 8, <T PCCM><P 65>

O lorde/ they comen as shepe/ for they seggen
that they ben pore & haue forsaken the worlde to
lyuen parfytlyche as thou taughtest in the gospel.
<L 25><T PCCM><P 71>

Ne lord! thou ne taughtest nat a man to lyuen in
pore nesse of begynge/ that were stronge
ynough to traueyle for his Iyfelode.
<L 10><T PCCM><P 72>

Howe than mowe these men seggen that they
beleuen in Christl that han forsake hir pore feble
frendes/ & let hem lyue in traueyle & in disease!
that traueyled ful sore for
hem! whan they weren
yonge & vnmighty to helpen hem selfe?
<L 26><T PCCM><P 72>

And other houses ynowe, to herberwe the
queene And yet thise bilderes wiln beggen, a
bagge ful of whete
Of a pure pore man, that may
onethe paye Halfhis rent in a yere, and halfben
byhynde.
<L 30><T PPC><P 08>

I pray the where ben they pryue with any pore
whightes, That may nought amenden her hous,
ne amend en hem selues They preehen in proud
herte, and preyseth her ordre, And werdlieh
worehype, wilneth in erthe
Leeue it weI lefman:
And men right lokede, There is more pryhc
pryde in preehoures hertes Than there in
Lucifere, or he were lowe fallen.
<L 30><T PPC><P 16>

Why dispstes thou thus thise sely pore frerese
None other men so mychel Monkes ne prestes,
Chanons ne Chartoush, that in chirce serueth It
semeth that thise sely men han somewhat the
freuen, Other with word, or with werk, and
therefore thou wilnest To shenden other shamen
hem with the sharp speche And hannen halliche,
and her hous greuen.
<L 17><T PPC><P 21>

Whough shal I nemne thy name, & neyghbores
& caliethe Peres quath he the pore man, the
plough man I hate.
<L 30><T PPC><P 16>

That ben the pore penyles, that han ouer passed
The point of her pris liif, in penance of werkes
And mown ought swynken ne sweeten, but ben
swith feble Other inayned at meschef, or meseces
lyke And her god is a gon, and freuen hem to
beggen.
<L 17><T PPC><P 21>

Why dispstest thou thus thise sely pore frerese
None other men so mychel Monkes ne prestes,
Chanons ne Chartoush, that in chirce serueth It
semeth that thise sely men han somewhat the
freuen, Other with word, or with werk, and
therefore thou wilnest To shenden other shamen
hem with the sharp speche And hannen halliche,
and her hous greuen.
<L 17><T PPC><P 23>

and first it techitli, that wise men and my3ty
shulen be maad iugis, and dene iustly the pore
and the riche afterward hou the Jewis ouercamen

Seon, the kyng of Hesebon, and token his lond
and alle the goodis therynne in to her owne
possessioni, and dedyin in lyk maner to Og the
kyng of Basan, and to his lond and goodis.
<L 32><T Pro><P 5>

but pore men shulen not fayle in the lond,
therfore ryche men shulen helpe hem with loue,
and helpe hem wilfully in here nede.
<L 20><T Pro><P 6>

Thou shalt 3elde at ny3t to a pore man his weed,
in the same day thou shalt paye to a nedy
traueylour his hyure.
<L 18><T Pro><P 7>

Thanne Saul that was pore and mecke, and sou3te
the assis of his fadir, was maad king.
<L 38><T Pro><P 9>

and pore Dauith was chosen king bi Goddis
ordynaunce for his meeknesse, mersey, and
charitte.
<L 40><T Pro><P 9>

Also Elysee multyplicde a liti! oile, and made a
pore widewe fille manye vessels therof, and bad
hir paiue dethis bi sum therof, and that sche
and her sones schulden lyue bi the residue
therof.
<L 36><T Pro><P 15>

and he translatide into Babiloine the residue
puple of Iuda, outaken a fewe pore men,
vyntilieris and erthe
eris;
<L 37><T Pro><P 16>

and prestis, to ech citee of his rewme with the
book of Goddis lawe, to techen opinly Goddis
lawe to the pup
Ie, summe cristene lordis senden
generallettris to aile
her mynistris, and
leegemen eithir tenauntis, that the pardouns of
the bisschopis of Rome, that ben opin lessingis,
for thei graunten many
seeris of pardoun aftir
domes day, be preehid generaly in hcr rewmes
and lordschipis, and if eny wijse man a3enseith
the opin errouris of anticrist, Dnd teche men to
do her almes to pore nedy men, to ascape the
peynes of helle, and to winne the blisse of
heuene, he be prisoned, as a man out of cristen
bileue, Dnd traytour of God, and of cristcn kingis
and lordis.
<L 6><T Pro><P 30>

so now a fewe pore men and idiotis, in
comparisoun of clerkis of seole, mown haue the
treuth of holy scripture a3ens many thousinde
prelatis and religiouse, that ben 3ouen to worldly
pride and coueitise, symonie, ypocrisie and other
fleschly synnes, moost sithen these
men desiren oonly the treuth Dnd fredom of the
hooly gospel, and of hooly scripture, and
accepten manis lawis and ordynauncis, oonly in

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as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelatis and feyned relygious grounden hem on synful mennis statutis, that sounnen pride and coueitise, and letten the treuthe and fredom of Gaddis lawe to be knowned and kept, and bringen cristen puple in nedeles tharldam and greet cost.

also as the capoun clepith not hennis, so an yuel prelat clepith not pore men to mete;

and lesse lordis and prelatis doon greet extorciouns to pore men, and taken pore mennis goodis, and paen litil either nou3t and out of tyme for tho. Therfore, as Mychee the prophete seith in iij' c', thei hyiJden pore men, and eten her flesch: and Grostede dec1arith wei this in his dicte that bygynneth thus, {sint lumbi vestri precintij, and in the xiij' dicte; 

but of scheding of blood and sleeing of pore men, bi withdrawing of almes, and in 3euynge it to dede stockis, either stoonis, either to riche clerkis and feyned religiouse, were to speke now, if a man hadde the spirit of goostly strengthe. 

Whanne men 3eue not almes to pore nedy men, but to dede ymagis, either riche clerkis, thei robbyn pore men of her due porcoun, and needful sustenaunce assigned to hem a God himself; and whanne suche offereris to dede ymagis robben pore men, and eten her flesch: and Grostede declarithe wel this in his dicte that bygyntheth thus, (sint lumbi vestri pretici), and in the xij' dicte;

Some that were but pore freres Now wollen waxe a warryour. 

With pryde punysheth the pore, And somé they sustayyn with sale;

Thus the pore be fully shent, But ever falsshed foul it fall!

Some liveth nat in lecherye, But haunten wenches, widdowes, and wyves, And punisheth the pore for putrye;

Suche harlottes shull men disclaunder For they shullen make hir gree, And ben as proude as Alexaunder, And sayn to the pore, "wo be ye!"

The pore to pill is all hir pray;

Rough is the pore, unrightly lat, That knoweth Christ his god royall;

Of goddes pore they haten gestes;

Christ sente the pore for to preche;

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

And they were pore and had but lyte;

They have a gedering procuratour That can the pore people enplede, And robben hem as a ravinour, And to his lord the money lede;

And cacche of quicke and eke of dede, And richen him and hs lord eke, And to robbe the pore can give good rede Of olde and yonge, of hole and seke.

To purchase thus they ben ful prest, But on the pore they woll nought spend, Ne no good give to goddes gest, Ne sende him some that all hath send.

Though the pore parishens for hunger dye, O peny on hem wil they nat spende.
To men and women that ben pore. That ben in Christes own lykenesse, Men shullen offre at hire dore That suffer honger and distresse;

The pore in spirit gan Christ blesses, Therfore offreth to feble and old.

They ben clerkes, hit courtes they oversee, Hir pore tenants fully they flyte;

On the pore they have no pitë Ne never hem cherish, but ever hem byte.

And comunely suche ben comen Of pore people, and of hem begete, That this perfeccion han y-nemen; And the pope were purely pore, Nedy, and of hem begete, That this perfeccion han y-ware, Nothing ne had, He shuld be driven from dore to dore; And the pope were purely pore. Nedy, and nothing ne had, He shuld be driven from dore to dore;

Pore in spirit, and humilitë, Shal be holy churches defence. But I dispaye hit by pryde, Hir richesse, that shuld be pore in spryt;

DYMES Dimes or tipes bene almous or godes of pore men trewyly for to be ofred. / Iterum 16; q:1-1, Quoniam, sub auctoritate Ieronymij, "Watsoeuer clerkes hauep, it is of pore mens;

Opon wiche seip Crisostomus, (Omelia 42-1, "Bei þat edifiç memorez of martirez, anourand chirche, þei sene to do a gode werke, but 3ete if þei kepe forsoþ oper ritwises of God, if pore men ioœ of þar godez, if þei make no3t oper mennez godez pairez be violence or deceyte or fraude, witte þou þat þei my helde to ioœ of God. And vnri3twisly þei belde memoriez wer pore men þat sufferþ violence of þam aleþ a3ens þam. Martirez forsoþ ioœþ no3t wen þei ar honoured of þe moneyez for wiche pore men wepez. Giffe to trew pore men warof þei may lisse and þou has edified a resonable house to God.

se quirit, "Perauentur som men seip anence self, If we do will to pore men, wo seeþ þat?

Opon þis decrete seip (William de Sancto Amore), Seynt Amour, "Sich maner of men on þis wise makyng blydyngz ar sene for to tune louez into stonez, þat is to wite louez of pore men, þat is begged almous of wiche þei ow3te for to giffe louez to pore men of Criste, turnyng þam into hepez of stonez', þat is into stony housez, sumptuous & superfluous, & þelper þai semeþ to be croweler þan þe deuel wych asked stonez to be turned into louez'.

Wat profete is it þe walleþ for to schyne wij gemmez and Crist in pore men for to dye for hunger?"

Off wicked lawez spekep scripture, Ysa' 10, "Wo to þam þat makeþ wicked lawez, and wriyng vnri3twisnes wrote þat þai schulde oppresse pore men in dome & schuld do strength or force to þe cause of meke men of my puple, þat wylowerz schulde be þe prae of þam, and schulde reue faderlez childere etc". He 5, it ow to be merciful: Lu' 14, "Gif forþ sone into þe heyweyze & stretez of þe cite, and pore men & feble & bylynde & lame or hallyng bryng in hidere". Seculer possession is forbade or intricitte to clerkez, werfere prestez, dckenez and curatis owe no3t for to hauhe in possession seculer lordescheppez of lewde men for þair sustenyng or for pore mennez, in vnderstandyng be seculer lordescheppez tempereale hings, after reson be wiche þam ow3te be to of þe lawe of God necessaraye stipepe or sowde to lewde men to do & þe seculer office of þam þat hau lordeschepz. puruaying no3t coaete or constreyned bot willfully after God, ne no3t for grace or cause of foule luce or wynnyg bot willfully, ne not as hauyn lordeschepze in þe clerkyg bot made forme of þe flok of will or soule etc' / Item 1- Thim: 6-1, "We hauyn forsoþ norischings or fedyngs and wip wiche we be couered, be we content of þise, forwy þai þat will be made riche fallþe into temptacion, and sware of þe deuel, and many desires etc' / Item Ieronymus, De Ecclesiasticis Dogmatibus", "It is gode", he seip, "for to giffe
richez or facultez to *pore* men wip dispensacion, but it is better for pe entent of sewyng Criste for to gifte altitude, and wipout bisinez for to have nede wip Criste".

Item ibidem, Epistola 114-4, "It pertunepe to pe apostolik dignite for to selle al, pingis and gifte to *pore* men, and for to haue nothynge of pe heritage of pe erhe".

18: Helise 4: Reg: 5: to auruous men, Petre to lying men Act: 5, Poule to blasfemyng men Act: 9, and Criste to marchandise Io: 2: pat disipe no3t pe comon puple bot teche *pam*, flatre no3t riche men bot affer *pam*, greue no3t *pore* men bat norich or fede *pam*, drede no3t pe manace of princez bot disipe *pam*, pat consume or waste no3t pawteners or pursez bot refresh or fille hertez;

False prechours Antecriste chesp, wiche bene willy and double, wefor seh (Gregorius in Moralibus), "As sopfastenez incarnate or flesched in his prechyng chesp *pore* symple men and ydioet, so agaynward Antecriste is for to chese willy men and double men and *pam* pat haf wisdome of his worlde to preche his falsenes".

Siche men dope to yuel pingis in holy chirche, *pat* is pefely *pat* take away *pe* pingis of *pore* men, and ofte tymes also of *pore* men, and so pe secunde it is no3t trowed to treuw *pore* men".

He is trewly a Cristen man *pat* dop mercy to al men, pat vterly is moued wip no wronge, *pat* fleleh anher mannes sorow as his owne, wos borde no *pore* man vknnowep, *pat* afor men are, and had vnglorious *pat* he be glorietur afore God & angelles, *pat* disipep erphyl pingis *pat* he may hawe heuyenl pingz, *pat* hymself beyng present sufferep no3t a *pore* man be opprest, *pat* helpep to wrecches, *pat* sip oher mennes wepyngs is prouoked to wepyng, wiche Poule did wele, seying, 2 Cor 11: "Wo is seke & I am no3t seke?"

He was forsohp togider riche & *pore*, for *pe* moсте riche after pe Godehede in wome ar al tressours of wisdome & knowynyng yhidde, & wip *pat* he was moste riche innocente after manhode, for after *pat* he was & is Lorde of al creaturez by title of *pe* gospell wen is seid in Ps, "Pou has vndercaste al pingis vnder pe fete of hym". Also he was moste *pore*, als wele as vnto mekenes of spirte as vnto renoncynge of ciuile lordescep.

"As* sopfastenez incarnate or *pore* pingis is delivered for to selle all, pingis and gifte to *pore* men, and for to have nothynge of *pore* heritage of *pore* erhe".

Item ibidem, Epistola 114-4: "It pertunepe to *pe* apostolik dignite for to selle al, pingis and gifte to *pore* men, and for to have nothynge of *pe* heritage of *pe* erhe".

And if *pe* lyven as curtis schulden, and spenden *pe* goodis of *pe* chiche to Goddis worchippe in hemself and ojer *pore* puple, *pane* ben *pe* tipus paied to *pe* *pore* men and ned, for *pe* hemself ben *pore*.

Twelve Conclusions of the Lollards: We *pore* men, tresoreris of Cryst and his apostlis, denuncyn to *pe* an *pe* comunys *op* pe parlement certeyn conclusionis and treuthis for *pe* reformaciun of holi chirche of Yngelond, *pe* qwiche *hap* ben blynde and leprouse many 3ere *pe* meyntence of *pe* proude prelacye, born up with flatringe of priuat religion, *pe* wqich is multiplied to a gret charge and onerous to puple her in Yngelond.

But we preye *pe*, pilgrym, us to telle wqan *ju* offerist to seynys bonis enschriyd in ony place, qwër releuis *ju* seynt *pat* is in blisse, or *pe* almes hous *pat* is so wel enduwid? "As* sopfastenez incarnate or *pore* people quanne lordis purchase indulgenciis (a pena et a culpa) to hem *pat* helpith to his oste, and gaderith to slen *pe* cristene men in fer londis for god temperel, as we have seen.

Also *pe* every man may lefully withdrawe and withholde tythes and offringis from prestis and curtis and yeve hem to *pe* *pore* puple; "As* sopfastenez incarnate or *pore* people quanne lordis purchase indulgenciis (a pena et a culpa) to hem *pat* helpith to his oste, and gaderith to slen *pe* cristene men in fer londis for god temperel, as we have seen.

To 3yue not to *pe* *pore* men *pe* goodis of *pe* *pore* men is sacrilegie. *Pe* goods of *pe* chiche hen patrymonyes of *pore* men, and by cursid cruclte it is takun fro hem whatcucre is sacrilcgie. To 3yue not to whatcucre is sacrilcgie.

"It* was taken ouer patrymonyes of *pore* men, and by cursid cruclte it is takun fro hem whatcucre is sacrilcgie. To 3yue not to whatcucre is sacrilcgie.
charge: þat he hadde left for to offre to Dame Symonye in his prelat, for he hadde do as resonable ping, and as it seemeõn on beter maner.  

But syben Crist was makid man, it is suiffrid for lewied men to haue a pore crucifix, by ðe cause to haue mynde on  þe harde passioun and bittere deþ þat Crist suiffrid wilfully for þe syonne of man.  

And so of ymagis of pore apostlis of Christe, and comandis, and 3it stiren mynde on þe harm of damnaucioun and yp and þe wynynynge of heuyenly bis, as Crist teches pleylyn in þe gospel. Dere Lord! what almes is it to peynite gylye dede stones and rotun stokkis wiþ sych almes þat is pore mennus good and lyfylode, and suiffr pore men persiche for hung or, for cold and oþer many mescheflis, in presoun and in opere placis? and for to make gay pawmentis for mennus feet, and peyntid roostis oboe to stony mennus wittis, gapyn gylye oloft, vndonoinge þe materes of mennus craft, and suiffr þe sindis nakid of faderlis childre and opere pore laborersis? How shul þes prowe and couteys thorwic and oþer religious of anticrist scole, answere to oure dere lord Jesus at domes day, þat nowe leuen in pompe and gloterie and in vanite of þis fals world, wastyng þes þep pore mennus gods, and diseyuyng þe leviad þep of þere almes by feyneð peynting parysche to gyfe siche richen clerkes, where no nede is, and by leesyngis of myraclis þat siche ymagis don?  

And so of ymagis of pore apostlis of Christ, and oþer seynis þat luyen in pouert and gret penaunse, and dispiseden in worde and in dede þe foul pride and vanyte of þis karful lif, for þei ben peyntid as þoghe þei hadde lyued in welþe of þis world and lustus of þeir fleyshe as large as euere dice erþely man.  

And by þis falsnesse slaunders þei Crist and his seynis, and brynge þep semple puple in errore of Cristis lif and his apostelis and oþer seynis, and in errore of blieue, and suiffr temporal godis and leeue dedis of charite to her pore neyeboris þat ben nedy and mysese, made to þe ymage and lickenesse of God, and so make þe peple to breke þe heestis of God for her owne wynnygis.  

For to þei gayest and most rychely arayed ymage rapeest wil þe peple offur, and nouþt to no pore mymage stondysing in a semple kirke or chappel, but 3if it stonde ryally tabemadid wiþ keryuing and peyntid wiþ gold and preciouþ jewelis as byfor is seyd, and 3if wiþinne a monstre or a gret abbey, where litil nede is, or noon, to help by siche offeryng. And, 3if þes makers of ymagis þat stiren men to offer at hem seyen þat it is bettere to þe peple for to offur her godis to þes ymagis þat to visit and help here pore neþeboris wiþ her almes, þei ben expressly aþen Crist and oute of crissten blyue, and brynge þe semple puple in heresie.  

And if þei seyen þat it is bettere to gyue al þat men may spare resonably to pore men, as Crist teches and comandis, and 3it stiren þe semple puple to offfur here litil catel to þese deade ymagis, þei ben opnyly offur of charite, and brynge þe peple out of gode lif and pite agaynus þeir neþ nedy neþeboris, sythen þei stiren þe peple to 3if þer godis to ryche endowid clerksis and to anticristis housis, where is nouþer reesoun ny nede to, and to wydryware almes fro pore bedrad and blynde men where men ben bounden to do hore almes vp peyne of damnauncioun and vp wyndyng of heuyenly bis, as Crist teches pleylyn in þe gospel. Dere Lord! what almes is it to peynite gylye dede stones and rotun stokkis wiþ sych almes þat is pore mennus good and lyfylode, and suiffr pore men persiche for hung or, for cold and oþer many mescheflis, in presoun and in opere placis? and for to make gay pawmentis for mennus feet, and peyntid roostis oboe to stony mennus wittis, gapyn gylye oloft, vndonoinge þe materes of mennus craft, and suiffr þe sindis nakid of faderlis childre and opere pore laborersis? How shul þes prowe and coute thorwic and oþer religious of anticrist scole, answere to oure dere lord Jesus at domes day, þat nowe leuen in pompe and gloterie and in vanite of þis fals world, wastyng þes þep pore mennus gods, and diseyuyng þe leviad þep of þere almes by feyneð peynting parysche to gyfe siche richen clerkes, where no nede is, and by leesyngis of myraclis þat siche ymagis don?  

Certis it semes þat siche ymagis ben meenes cast of anticrist clerksis to robbe pore men bope of feybye and hope, of charite and of worldly godis, and to mayntene anticrist clerksis fylde in her pride, couteytyse and lustis aþen Cristis lif and bise apostelis. And, for men wil not trist to þe treueþe of Cristis gospel, to do her almes to hore pore neyeboris, herfore God sendis to hem spirittis of errore, to waste her godis in siche richen ymagis.  

And so it semes þat þe peple worschipis þe gaye peyntynge of þe rotun stok and nouþt þe seyni in whos name it is seet þere, for þan shulde þei raper worship hym in a pore ymage made after þe lickenes of God as to gyfe her offiryngis to pore nedy men and wymmen bi hem, for þat were most worschip to God and to alle hyse seynis, and more help to her soulis and to pore folc bope. And so, for pride and indignacioun and foule hate þat þei han to here pore neyeboris, þei may not fynde at her herte to gif þere almes to quicke ymagis of God, þat ben pore folc, but to spende myche at siche noueltries, falsy foundun vpon yuel men for pride and couteytyse.  

And so þei techen in dede and word þat þe peple shal be damnydf if þei leeue þer owne foly and lesse goode, and don her almes wisely aþur þe gospel and bettere to Goddis plesaunce, and
more help of pore men, þat is more good þan to offer to siche false stocks and to richie worldly cleriks þat han no nede ne resoun herto.

And þus is trewe satisfaccion lett, and foule wrongis and extorcionis mayntenyd, and þe pore puple wickedly pyld;

And in al þeir jorney to and fro in þe worship of God ny helpe of here sowlis wil þei onys heere a messe, ny see Cristis body in þe sacrament, ny gife a ferping to þe lest pore Goddis man þei seen in þer traulyng, but wip talis and opere voide trifelis make þes pilgrimagis. And herby þe rude puple tristus vterly in þes deade ymagis, and ionen God and hese camendemenþis þe lesse, for men skateren þere louse in siche stokkis and leuen precious werkis of mercy vndone til here pore neþeboris, whiche ben Cristis ymagis.

But who makis avowe to God to forsake his spiritaltes as hit is extent in the cheker cIcrelich Cambrigge, and, in caas at the forseyde comens c1erkes for aile that is takyn away of here the worshipp of God and profyte of the rewme and the temperaltes morteysed and wasted amonge the trewe people, of oure pouerte: bere we þe c1ey'. Vpon þis seip William de Seint Amor, Suche men semen to turne þe breed of pore men into stoones, and in þis þei ben more cruelar þan þe deuel þat axid stoones to be turned into bred'.

Now forsope Crist, oure pore Lord, haf halowid þe hous, or þe chirche, of oure pouerte: bere we þe cros of Crist, and richesse acounte we as cley'. Vpon þis seip William de Seint Amor, Suche men semen to turne þe breed of pore men into stoones, and in þis þei ben more cruelar þan þe deuel þat axid stoones to be turned into bred'.

By chirche schynnej in wonis, and sche nedip in þe pore; And yitt for or to ordynce that every tovne thrhouthe the rewme shulde kepe alle pore menne and beggers which mowe nat travaylle for her sustenaunce, after the statut made at Cambrigge, and, in caas at the forseyde comens myhte nat extende for to susteyne hem, thanne the forseyd houses of almesse myht helpe hem.

But þese shamles lyers shulde vndirstonde here þat þe peple þat seynt Poul ordeynede fore was bicomne pore for Crist, and, for as moche as þei waren þere among her enmyes, and hadden no leiser to gete hem lijflood wip her bodili labour, and many of þis peple as it is ful lieli weren pore, feble, lame and bylynde, for þe whiche prestis ben indett bi her office for to procure hem good, as it is tauþt bifore.

And so in þis he perfourmed þe office of prestod bi þe which he is yboundun to be a procurator for pore, nedi peple. For he seip þat he haf ordeyned þat suche quylagis shulde be maad among þe mysti peple for þe pore, as it is writun (I Cor' 16). And þere he on þe commandung maner chargip þe peple to make such ordeynance for þe pore nedi peple.

Hit semep wele bi here dedis þat þei conspiren aþeynes Cristis gospel and his pore lyuyng for to maynten here owne pride, couetisse and worldlynesse and wondemoye and ydulnesse and many moo grete synnes.
that thes worldly clerkes, bishophes, abbotes and priours that arun so worldly lordes, that they be putte to leven by here spiritualles, for they lyyen nat now ne done the office of trewe curates other as prelates shulden ne they helpe nat the pore comens with here lordeshippes as that trewe sekulers lordes shulden, ne they lyve nat in peneunce ne in bodely travayle as trewe religious shulden by here profession.

Botte whil hope went to þe doom of theodre, king of Raveyn, þe kyng demede þat which of hem was first ordeyned and whom þe more part of men chesing fauorid he sculd sitte pope, which doom sette Symacus before, which louted clergie and norischid pore men;

Aftir whom pope Savanyan came to depraye seynt gregory for his fulle gret largeness which he hadde doon to pore men, and seynt gregory snybbid him þries be vysyon or sweven.

And al godes of clerks and pore mennes, as seint Jerom and Ambrose seien;

And moniks comyn in statis of apostels þat for sakyn alle jinges and wold depart money with pore men, redy at her feet and be busy aboute prayer and preching of goddis word as bernard reheareth in his sermon vpon þe text of þe gospelle in dedis of apostolis.

To whom he answerid he wold welle to þe worldi vanitees and fleischli lustis for, certis, þese vertuous condiciouns ben euene contrarie to þe maners of þis world.

and to schame euere greetli þerof, and to loue alle vertues and to drawe to hem, ymagynynge how meckli Crist and his sueris bi ensaumple suffryden scornes and schlandris, and how pacientli þei aboden and token þe wrathful manassynge of tirauntes, how homeyly þei weren and seruysable to pore men for to relue hem and conforte hem bodili and gostili affir her kunnynge and her power, and how deououte þei weren in preieris, how feruent in heuenli desiris, and how þei absind hem fro spectaclis and fro vevey si3tis and heeringe, and how stable of contenaunce þei weren, how berteli þei weyloden and soweriden for synne, how bisi þei weren to lette and to distroie alle vicia, and how laborouse and ioiful þei weren to sowe and to plante vertues.

Wherfor, ser, I haue prechid and tau3te opinli and priuiuly, and so I purpose al my lyf tyme to do wiþ Goddis helpe, seining þat siche madde peple wasten blamfulli Goddis goodis in her veyne PILGRIMAGEYNG, spendynge þese goodis vpon vicious hosteleris and vpon tapsters, whiche ben ofte vnclene wymmen of her bodies, and at þe laste þo goodis, of þe whiche þei shulden do werkis of mercy aftir Goddis heeste to pore nedi men and wymmen, þese pore men goodis and her lyfode þese renners aboute offren to riche preestis whiche haue moche lyfelode þan þei neden. And þus þo goodis þei wasten wilfulli and spenden hem vniustli a3ens Goddis heeste vpon strangeris, wiþ þe whiche þei shulden helpe and releueen aftir Goddis wille her pore and nedi nci3ebores at home.

But Crist tau3te þe peple to do almes, þat is weriks of mercy, to pore nedi men of þe surpluys of her temperal goodis, whiche þei welldiden more þan þei nediden resonabli to her necessarie lyandleode".

For Io, as Poul witnessip afterward whanne he was ful pore and nedi, prechynge amonge þe peple, he was not chargiouse to hem, but wiþ his hondis he trauelide to gete not oonli his owne lyandleode but also for þe lyueldode of oþer pore and nedi creaturis.

For whateuere þat prestis take of þe peple, be it tipe or offrimestep or oþy oþer dewte eþer sowde, þe prestis owe not to haue hereof no but a bare
lyuelode, and to departe al he remnant to pore men and wymmen special to ofe parishen, in whiche he taken these temporal goodis. But he mostede dele of he prestis now wasten these parishens goodis and spenden hem at her owen wille affir he world in her lustis, so pat in fewe places pore men haue dweli as hei schulden haue her sustynaunce, neiper of tybis ne of officingis, ne of opher large wags and sowdis pat prestis taken of he peple in dyuerse maners, ouer pat hei neden for nedeful sustynaunce of mete and hilyng. But he pore and nedi peple ben forsaken and left of prestis to be susteyned of he parishens, as if prestis token no thing of parishens for to releuse wiip he pore peple.

For siip Crist lyuede al he tyme of his prechinge bi pure almes of he peple, and bi ensamuple of him hise apostlis lyueden in he same wise bi pure almes eijer ellis bi he traeule of her hondis, as it is seeide aboue, eueri preest hean thos presthode Crist appreuep knofi wel and confessip in word and in werk pat a disciple owip not to be aboue his maistir, but it suttisip in a distoble to be as his maistir, symple, pore, and meke and pacient.

For siip he pore Lorde, he saip, halowed his pore chirce, Take we Cristis crosse, he saip, & counte we delices claye.

Me meruelip, Daw, pou darst jus lie on suche a gret clerke, & in his tyme knowen wel a verteuose man, Oft riche & pore pat hym ho knewe.

And so as he prestes of Bel stale vnder he awter, To bigle he kyng to thefly cache here lyfode, So 3e forse 30ur falshed, vnnder ydil yopocrisie, To bigle pe puple, bope pore & riche, & as he prestes fayned pat Bel ete he kynges sacrifisce, So 30ur wikkid wymnyng, 3e saye, wirchipip God.

As touchyng 3iftes to pore men, 3e pike pat hai shulde haue, Bope of godes & faipe of soule, I lac kan see non oper.

3it, Dawe, pou hewist hye & puttist þi mouþe in heuen, þy tong likkip chesefat & þe garner also, And þe pore wedowes porse, þow3 she haue bot a peny, And 3it, Dawe Dotypolle, þou iustifis þis harlortie.

And that bestowyng of a great parte of his goodes which he yet leued, apon the pore, to be thankful for the mericie receued.

PORER...........2
if þei come þei wenden oft worse a wey þenne þei þidur comeþ bope pore/ & sorier/ & seker in soule;

Frere, siip in Goddis lawe suche clamorous beggeynge is vtitli forfendid, on what lawe grundist þou þe þus for to begge, & nameli of porer þan þou ar þi siff?

PORERSTE........0

POREST.......3
But he gospel tellip pleynly hou Crist fro his begynnynge to his dcþ was þe porerest man of alle & tau3t his pouert on many maneres.

And sithen Crist, nobulest man þat may be in ertheþ, was porerest man of alle whan he chese to be bishope, oþer shulde þis lordis kyn be pore as Crist was, or ellis holde hem in staat of lordis of his worlde.

Alas þat eijer throwip his lesings a3en þe bidding of God, wer to bring þe forþ Suche þings, siip Crist ledde his bodilie lyfe in most heyste pouert, as diuers doctors declaren, And he was riche, he was mad nedy for vs, pore and helple, as þe psalm seip on him, þat we bi his pouert schulde be mad riche. Pore he was, for he had not were to hied his heuid, and he chase þe pore in his world, þat are riche in þe feiph, as Jame seip. And þe pore he blessid, as þe gospel seip, and his apostlis led þe porerest liþ;

PORESTE.......0

POUER...........22
and þei maken þis false lesyngis vpon pore prestis to make lords to hate hem, and not to myynten treue of goddis lawe þat þei techen oþnly for worschip of god and profit of þe remeue and stabylityEngine of þe kyngis pouer and dostroynge of synne.

þerfore a prest, wen he asouleþ treuly anoper man, he scheweþ be þe keye of konnyng and of pouer hym to be asoulede of God.

Also euen þer, "He priucp hymself of þe pouer of byndynge & lousyng þat vsep it for his loustes and no3t for þe maneres of þe subiectis." And þe Maister of Sentence, li:4; di: 18; c:2;
Cyuyle lorde schep is lorde schep ordeyned of man for occasion of synne, no3t conuainable of euenehde to many lorde togedere, but ri3t3wises ykepe abdicable or forfitable: and so many lewde men lefe fully have lorde schephe, but not purely clerkes, seian Criste, Lu 22, "Kynges of folkes haue lorde schep of pam, & pei pat haf powr of pam ar calde benefici."

Ofte tyne pe heuenny kyndome profettep bi ethily kyndome, pei pei he bene sette wiþn holy cherche & dophe agayne pe feith & discipline be broken be pe rigour of princes, & pat principal powr putte to pe neckes of proude men pe discipline wich pe utilite of holy cherch may not vse, & pei it may deserue worshipynge parte of pe vertu of powr.

Bot for pei prestes ofte tymes byndeþ innocentis wiche anonce God beþ no3t bounden, & pei asoule pei pat dulleþ in þare synne wiche anence God duelleþ stil bounden, þis sentence of oure Lorde is juis to be vnderstonden as if he seide, "So myche powr I giffe to 3ow in byndyng and loueþ synnes pei wosoweuer deserueþ to be bounden of 3ow, he mow not now be loseþ anente me, and woso deserueþ to be louseþ of 3ow, he be now no3t bounden at me".

Bot pei sei wele of þe powr if pei haue þe werkes, wiche is seide to Petre, pou art Petre, and vpon þis stone schal I belde my cherche, þat vpon siche holy cherche be bedeled.

Elles it is a skorne þat we sei hym wiche is bounden in boundes of synnes, and draweþ his synnes as a long corde, and his wickednes is a bonde as a bridel, for þat alone þat he is called a bishop, for to haue siche powr.

And likely to þis texte writeþ Sent Gregor, in (Tractatu Evangelioum), seying, "Pei alone sette in þis fleche haue powr of byndyng and loueseg as holy apostles which holdeþ þar exemples wiþ þar doctrine togidere".

Perfor seipp wele Sent Gregor þat alone syn siche hath powr as holi apostles, þat is worshipþ as þei, þei haue powr of byndyng and loueseg.

Also his prechours schall renne be al þe parties of þe worde, & þei schul destroye after þar powr þe lawe of Criste, & þei schal lette þat holy write be not expovned of holy or comyns doctours after sopefastenes or þat it be herde of trewe men.

Forsópe þat folowip, To rauisch a powr man wilez he draweþ hym", it is depute to violence".

I speke no3t of godez couenable to gode men conuersande ri3t3wisely wrof pei haue meriti, but of abundante godez wrof pei nedinez of powr men my3t be releued.'

Item Bernardus super Cantica), "Ypocrizet will be meke wipout dispisyng, powr wipout defailynge, be wele ycladde wipout bisines, be fedde delicately wipout labour, to som fachyng, to som enuious, to som bacbityng, bitynge as houndez, wily as foxes, proude as a lion,
outwarde as a shepe, wijhn as rauischyng wolves.

3enward þe lord þe pope, sitting in a chaire and holding þe Emperour crowne with his feet, þe heede of þe Emperour bowid downe, sette doun þe crowne, whom anon he cast of with his feet into þe erpe, bitokenyng bi þis þat popes him sylfe hath powe to mak þe Emperour if he have desuered, and to put doun him if he have desuered.

POUR...........5 he assigned oon part to þour men;

The secund principale part was departide in to four: þe first to þour men, þe iij to founde abitis;

Also aboute þe 3er of grace MI xlij harry þe secunde remevid from his court alle jogelers and menystralis and 3aue to þour men þþ þingis þat were wont to be 3oun to hem.

But whils king lowis fastid ech friday in breed and water, it was conseilid to hym to leue þe fastyng and to feed an þour, worshippe of god.

And eftesones it is rehersed agayneword: He wayȝþ þat he rape or rauysche a þoure manþ: þat perteneþ to deceyte.

Also Crist wip his apostlis lyvede most powere lif, as it is known by alle þe processe of þe gospel, noþing chalenginge by exaccioun ne constreyynge, but lyvede simply and scarly ynow3 of almes, frely and wilfully 3oven. Perfore þo þat pretendem hem to ben principal folerwes of Cristis steppis, shulde lyve and walke as Crist dide, and so lede ful powere lif, takinge of þingis frely 3oven as miche as neede is for here goustli office and no more, and herwip be aipede.

But suppose þat siche parisiche chrichis weren leefullly goten, 3it, siþ þe þat ben superful to siche men, þe tipes and offringes shulden ben 3ove to powere needy men, as Seynt Jerom and þe popis lawe techen.

poverti18 PORELI...........5 He cam mekeli and wilfully toward Jerusalem, where he wiste wel he schulde suffre deþ, ridynge porlei vpon an asse, trussid wip a fardel of his disciplis cloþes, and a folle folowyng, and xij pore men folowyng semple on her feet.

Whanne he is dueli ordeynd eþer orderid of a prelate, and after bisili studieþ in Goddis lawe, and þerwip lyueþ porlei, mekeli, and vertuousli, and is in ful wille to preche Goddis word ouste to þe peple bisili, trueli, and freli, þanne may he verili suppose and hope þat he is sente boþe of God and of man to þis office.

dþ þankingis to God/ & lyueþ porlei herbi ||

For 3iþ a prest of her feyned ordre wole lyue porlei and iustly and goo freli abo þute and teche frely goddis lawes, þei holden him apostata and prisonen hym, and holden hym cursed for þis prestis lif comaundid, ensamplid of crist and his apostlis;

But, forþi þat þer ben no but fewe in noumbr þat aþen hem þus felþfuli to grace, for to lyuen here sympli and porlei, and wipouten galle of malice and of grucchyng, herfore þe louers of þis world haþen and pursuen hem whom þei knowen pacient, meke and mylde, sobir, chast and wilful pore, hating and flyng alle worldli vanitees and fleischli lustis for, certis, þese vertuous condicionis ben eueue contrarie to þe maners of þis world.

PORELY...........4 if prestis of þo Testament were so straytely bounden by þo biddyng of God to holde hom to hor scharpe part, when richesse was þus leueful, how myche more schulde we kepe þis nowe, when Crist, God and mon, lyved so porlei! 

Des preestus schulden flee to hullus for to takon ensampli of hoþe preestus þat weron before and lyuedon porlei of almys and specially to þe hyȝe hul þat is Iesu Crist how he lyued þus

18 3 variants; 10 occurrences.
pore lif alpow he were in þe heyȝte of hullus and alle men schulloon flowe to hym as Ysaye seip.

and knowelcheye seid here fore verrei knowelcheye of cryst, bóhe in herte bi sand selep þat he is verrey god and verrey man with outen synne, and alle degrees, in þou3t and speche and dede and alle circumstauenscer per of, and winmessye in word þe treuþe of þe gospel, hou crist lyude most mekely and most porely and most vertuously bifom alle õpere men as þe gospel techeþ;

Some upon hire churches dwell, Apparilled porely, proud of port;

Crist saie amonge his discyples/ & seured hem at þe mete ful porely lawe on þe erpe; &

and þat seyng þis preaching is takun for to þe lawe, bot þat he may preche trewly: Marc {vultimo},

And þat þei seyng þis preaching is takun for reding, take þei 3ede to preche, for in a langwag vknifeun ilk man and womman mai rede, and mani are for bodun to preche. And if ilk man mai prech it, it were but folly to go to þe hordes to geer more iarche.

PRECHOUR Prechour ofþe worde of God is holden for to haue þise þre condiciones: First þat he preche trewly: Marc (vikitmo), "Preche 3e þe gospel to evry creature", & Gal 1; "Pof we or aine angell of euhen euangelize or prech þo 3ow out take þat he haue preched to 3ow, cursede be he. As i seid before and I sey now etestes, if any man dom þat he preche þrely and kyndely and no3t for grace or cause of foule lucre, ne for mannnes louynge, ne for enuy: Math 10; "3e haue taken frely, gifþef þrely",

Item Augustinus in Prologo sermonum suorum/, "Per bene few prestes þat ri3twisly preche þe worde of God, bot þer bene many þat dampnaþ bene stille, som of ignorance þat forsakeþ or refuseþ for to be tau3t, som of negligence þat despiseþ þe worde of God, bot noþer þai no þise may be excused of þe blame or synne of stillenez, siben nouþer þai þat kan no3t prech owe to be tofore or be prelateþ, ne þise owe to be stille wiche kanne preche þof al þai be no3t afore or prelateþ".

Vnde Augustinus super isto textu, Math 6, "Nolite solliciti esse etc"), "We ow no3t þerfor," seip he, "for to preche þat we ete bot forþi ete þat we prech, forwy if we prech þerfor þat we ete we haue more vile or more foule þe gospel þan þe mete, and it schal be now gode in etyn, necessary forsoþ in prechyng".

Porcey...........1 Crist saie amonge his discyples/ & seured hem at þe mete ful porely lawe on þe erpe; &

for as þe olde Testament to þe redars, so is bedun to dekunnis to prech þe newe.

And þat þei seyng þis preaching is takun for reding, take þei 3ede to preche, for in a langwag vknifeun ilk man and womman mai rede, and mani are for bodun to preche. And if ilk man mai prech it, it were but folly to go to þe hordes to geer more iarche.

PRECH......10 for as þe olde Testament to þe redars, so is bedun to dekunnis to prech þe newe.

The xij' Article'

And in the xvj' Article'

The iij' Article'

And that secular lords and husbonde men

And that secular lords and husbonde men

If ony man ful of stryf other of chidinge in wordis seith, that no prechinge is not but in the wordis seith, that no prechinge is not but in the word.
bitwix teche and preche, symple cristene men
nylen struyyen in words bi the techinge of Poul
in the j' pistil to Cor, the xj' c·v , and in the j' pistil to Tymothe, the jj' c·v Sith such fonnid
difference implieth that Crist prechide not in
desertis, feedis, and hills;
<L 10><T 37C><P 33>

And holi scripture chargith not that difference of
word, but takith it al oon to teche opinili and to
preche.
<L 20><T 37C><P 33>

Furthermore the bishop of Rome makith nunnis
personis, that moune not preche generali, neithir
mynistre sacramentis to the sik parishyns, as
Poul witnessith in the j' pistil to Cor the xiiiij' c·v ,
and in the j' pistil to Tymothe, ij' c·v It were
moche lasse agens scripture and resson, that
lewif men hadden parish chrichis approprid to hem,
for thei myghten preche and mynistre sacramentis and become prestis, which thing
ynnus moune not do bi Goddis lawe ne mannis.
<L 16, 22><T 37C><P 93>

book, the xxiij' dist· in the iij' and vij' chapitiris,
witnessen opinili, that it perteneith to a dckne to
preche the gospel.
<L 25><T 37C><P 98>

And the principal founde ment is this, that Crist
in the x' c·v of Luk seide to lxxij' disciplis, Go
ye, that is, to preche the gospel.
<L 3><T 37C><P 99>

If bissopis or othere clerks seyn, that symple
preestis ben not holden to preche the gospel,
though thei comen in the stede of Cristis
disciplis, lat hem seie a sufficient cause whi
symple prestis taken lefulli this word seid to
apostlis, Do ye this thing into mynde of me, to
make the sacrament of the auter which is more
excellent than othere sacramentis. Also if
bissopis with heme mynistris seyn, that symple
preestis shulen not preche withouten licence of
hem, lat hem seie a sufficient cause, whi a prest
or a nothir man shal do bodil almes withouten
licence of the bissopis and not gostli almes
which is bettre and nedefullere and mai be do
esiliere.
<L 8, 16><T 37C><P 99>

But it is most woodnesse to prestis to preche not
Goddis word, sith Crist and his seyntis and
comoun lawe byndith hem therfo, for a worldli
bissop forbethed it. If worldli bissopis
myghten stabeliche seyn this poynyt, that prestis
shulen not preche withouten here licence,
thanne thei myghten soone stoppe men to preche
trulh holi writ agens opin synnis of clerks, as
hem likith.
<L 15, 19, 21><T 37C><P 100>

The sentence of the firste part is opin bi this, that
Judas that was a theef and ful avarous, the
traitour of Crist and a devil, in the xiiiij' c·v of Jon,
xxvj' c·v of Mt and vj' c·v of Jon· was apostle,
and ordeinid and sent of Crist to preche the
gospel, to do miraclys, and to caste out fendis, as
other apostlis that weren ful holi, in x· c·v of Mt·
and in othere placis of the gospel.
<L 2><T 37C><P 121>

Therfore holi chirche and feithful prestis turne
agen to the ordenaunce and ensample of Jhesu
Crist and his apostlis in Iyyynge of freme of the
puple, to whiche thei preche the gospel, and
forsake thei secULER proprere of beneficis, which
is brought into chirche bi vnkunninge men,
ipocritis, and worldli courtisoue men.
<L 3><T 37C><P 153>

And bi Goddis grace feithful clerks of scole and
other symple prestis in the reweyne shulen
preche and write so stidefastli agens symonien and
auauyncyge of vnable men to the cure of
soulis, that prelatis and othere men shulen be
ashamid and aferid to don it, and lordis to
procure it.
<L 25><T 37C><P 155>

& ri3t so it es of all bihhsschopes & ojer clerkes
of his land pat bene his legemen pat so letib pe
kinge, & namelich freres pat bene confessoures
& prechoores, pat schuld in schrift tell & teche
pe kinge what his powere es & his charge to
Godward, & in predicacions preche & teche pe
kinge & pe lordes to kepe & to do wele her
office.
<L 256><T 4LD·1><P 187>

For þerwip ne haue 3e no3t to done, and þefor
3e ne schuld no3t mell 3ow of men of
holichirch, but liuen & kepe 3oure degre and
done als men of holichirch teche 3ow, for þai be
ordained of God to teche & preche þe puple as
Goddes lawe bereþ witnes & als þu hast said
þisfel þat it schuld be so'.
<L 343><T 4LD·1><P 190>

If he preche or rede as þei late dow, he checip
hym a tyme wanne moost þanke schulde faile
him.
<L 101><T 4LD·4><P 239>

But techinge of freres failþ many weyes, for þei
preche many tyme lesings or troufulinges or
cronicles of þe worlde to plese more þe puple, so
þat wat þei trowe be more to plese þe puple &
wynne more monei;
<L 497><T 4LD·2><P 257>

And so þe freres, if þei hadde no chirches but
bised hem to preche þe lawe of þe gospel,
schulde profite more in chirche of þer soule þan
For ðei schulden lif on Gods part, and preche trewly þo gospel, bot bothe þese have prestis scheamefully forsaken, and ben weddiw þo contrarie to hor lyves ende.

Bot by þo gospel medicyn prestis schulden preche to hom, and move hom by Gods lawe to leve suche synne, and fro ðei weren thries warned, no more comyne wip hom þen wip a hethen mon, for ðei ben cursed of God.

And syn it was a holy þinge þus to bere Crist, and norishe him in his 3owthe by bodily fode, and 3itt he be wïtesse of Crist it is miche more holy to here Goddus word and worhïly kepe it, and 3itt more þan þis is to preche wel Goddus word, þanne it sernes þat þis is moost heye3e werk of oþer, and þus þe mede of þis werk passes oþer medes.

O if oure prelates lettid trewe prechis to preche Cristis gospel and charge not þe peple, and bringe in suche prechours þat reverseþ Cristis lawe, and pylen her herers a3ens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist!

And so þes fendas prechen sultëte of hemself, and leven to preche of Jesus Crist, and þus men ben desseyved.

And ben more bounden to lerne holy writt, and preche þe gospel, and Goddis hestis, and werkis of mercy, þan to seie matynes and masse and evensong bi Salisbury uss.

And þus if oure bishops þeþen not in hor persone, bot letten trew þeþen to preche to hor schepe, þei ben in þo synne of bishops þat kïlden Jesus.

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Feris and prestis schulden preche þre poynteþ.

where it be Goddis wille to lette to preche þe gospel, and 3ev leve and counseil to prestis to slee men?

For whanne Seynt Poul axiph, hon men schulden preche but 3if ðei ben sent, ðei understonden, but 3if men ben sent of þe pope, or oþere worldly prolatis, where Seynt Poul understondiþ sendynge of God;

for whanne ðei kunnen not preche þe gospel, or may not, or wolen not, or leten oþere pore prestis to helpe Cristene soulis bi techynge of Goddis word, þei grauent leve to false prechours þat sownen lesyngis, and bi flateryng and oþere veyn precriþ norischen men in synne,
and robben þe peple bi fals beggyng þat þei putten on Crist, seiyng þat he beggeode as þei don.

< L 12 > < T A22 > < P 274 >

And s þ Crist in þe gospel graunþiþ a hundridfôld and everlastynge lîf in hevene to eche man þat forsakiþ for his love hous or lond, or ony worldly honour, whi wole not þes prechours preche opynly þis gospel, þat men myȝtten leve werris and suffre perseucion paciently, as Crist tauȝte for þe beste?

< L 6 > < T A22 > < P 330 >

and þei schullen not preche wipouten lêve of þe bischopis, and þei wolen not suﬀre hem to preche fully þe treþe of holy writt, and warne þe peple of Anticristis traiturie, and of his clerkiþ ypocrisie, as God biddiþ hem do.

< L 1, 2 > < T A22 > < P 333 >

Summe trewe men seyn, þat summe parische prestis conspiren togidere to selle sacramentis for a certeyn pris, and to lette trewe men to preche þe gospel, for drede last þei tellyn out here cursed ypocrisie and symonie and heresie.

< L 14 > < T A22 > < P 334 >

Trowe we þat Crist lefte to preche, and seelde oﬃcis of þe Chirche, or wolde iȝe of unknown þing to him, or make him more þan he was?

< L 29 > < T A23 > < P 342 >

and þus þei letten bi gabbingis oﬃce and lîf of trewe presteis, for þei letten hem for to preche, and speciali Cristis gospel.

< L 28 > < T A23 > < P 348 >

As, 3iﬁ it were nevero so myche nede to go out and preche Goddis lîwe, to defende our modir holi Chirche, 3iﬁ þer ordre lettiþ þes, but 3iﬁ þei han þer priours leeve, a3iﬁ God bidde to do þis.

< L 14 > < T A23 > < P 350 >

For þei puttiþen men out of chirche, and pursueden hem in Cristis tyne, but apostlis wolden not leee to preche for al þis pursuyng.  

< L 28 > < T A23 > < P 361 >

CAP· IV· Also freris syn, if a mon be professid to hor holy ordre, he schal not preche frely and generaly þo gospel to Cristen men withouten license of his sovereyne for virtue of obedience, be his sovereyne neere so cursid mon of lîf, and unconnynge of Gods lîwe, and enemye to Cristen monnis soule, and, in caas, a foule devel of helle, þof þis mon professid have resseyved of God neere so myche connynge of Gods lîwe, and power and wille to wyrche after þis connynge.

< L 14 > < T A24 > < P 370 >

CAP· XII Also freris pursuyn te preche treuly þo gospel, and letten horn to preche þo gospel, notwitstondynge þat Crist enjoyned presthed and preching of þo gospel.

< L 29 > < T A24 > < P 375 >

For sith Crist charges alle his presteis to preche treuly þo gospel, and þei pursuyn horn for þis dede, þhe, to þo fyer, þei wil sley prestis for þei done Gods biddinge.

< L 1 > < T A24 > < P 376 >

CAP· XIII· Also capped freris, þat ben maystres of dyvnynite, have hor chaumber and servise as lordsi or kynges, and senden oute ydiotis ful of covetise to preche, not þo gospel, bot cronycilis, fablis, and leessingis, to plesse þo puple and to robbe hom.

< L 13 > < T A24 > < P 376 >

CAP· XIX· Also freris forsaken perfeccioun of hor ordre for worchip of þo worlde, and preche treuly þo gospel wipouten beggyng, and lyve an open pore and just lîf, as Crist and his apostlis diden, þfor þis were destroyng of hor feyned ordre.

< L 21 > < T A24 > < P 381 >

And when þei leeven to preche þo seed of Gods word and lesen hit, by whiche men schulden by gostly gendruere be made Gods sones, þei done more syne þen þof þei losten monnis seed, by whiche þo body of mon schulde be gendrid.

< L 33 > < T A24 > < P 399 >

6· þo sexe tyne, prelatis ande freris beren upon pore men þat þei seyne, þat alle prestus ande dekenes ben holden for preche þo gospel openly by reson of ordre taken, þof þei have not pepul ne cure of soules.

< L 3 > < T A29 > < P 456 >

Where Criste mekely travelid wip grete penance upon his fete for to preche þo gospel, þese popes, more þen emperoures, resten in palaycies chargid wip pretious, in þer feete and in al þer stynkyng carione, ande prechen not þo gospel to Cristen men, but crien ever after worldly glorye and riches, and make newe lawes for to magnyﬁe þer worldly state, þat Crist and his apostlis durste never do.

< L 20 > < T A29 > < P 458 >

POINT VI· Also prelatis and freris beren upon pore men þat þai seyne, þat alle prestis ande
denken bene holden for to preche bo gospel openly, by resoun of order taken, bof pai have not pepul ne cure of soules.

Here Cristen men seyne stedefastly, pat iche preste ande deken is holden by bo ordynance of Jesus Crist for to preche bo gospel to Cristen peole, bope by eансample of holy lyfe, and faithful ande sadde techynge, ande wiefully suffer tribulation perfore, if hit come not for worldly savour and wynnyng of muck, but princeappaly for ыonke of God and love of savvyng of Cristen souls, bof al he do no symoncy for a benefice upon synneful mennes departynge.

myche more prestis, angulys of God by wer of office, as God seis by bo prophete Malachie, schulde preche bo gospel. Ande Crist bad his disciplis preche bo gospel to iche creature; ande by bo same gospel ыat prestis have autorite for to make bo sacrament of bo auter, bat is verrey Cristys body, by bo same gospelle han prestis autorite for to preche.

Also ыo two ande seventy disciplis hadden powere for to preche, and ыerto Criste sende hem, in whom alle prestis bene understanden, as holy doctourys ande comyne lawe witnessen.

sithen Crist and alle his apostilis, so wele doyng отe offices, haden nevermore ne never ordeynden no but a pore lyfelode to hem ыat preche bo gospel, who makenoure prestus worldly lordys and chefe governourys of alle worldly officys ande nedis in bo rewme?

Ande siyen synne is so playne, and more encresid herby, and we bounden upon payne of damnpacnioun for to preche ande crye holy written а3enes bo fended ooste, when a drunken preste, in luste ande welthe of his lyfe, has syngulere anfeccion to a man or a cause for temporale dritte, all prestis in ыat diocese schul be ganid wip a newe 30ck or cerrymony ever more;

Ffor of Seint Steven men bene certyne by holy write pat he is a gloriusse martire, ande trewly prechid, bope of bo Olde Testament ande bo Newe, when he was onely deken, which men sayne nowe is а3yne ыoto lawe and dewe obedience, and in ыat ыai distroyen his martirdame, or ellys ыai sayne nowe open falshede, pat dekenys owen not to preche.

for ыai schulden preche openly ыat it is beste ыat iche man confourme his wilte to Gods heste and counsaille, raper пen after blynde devocioun, ыat God never bad ne counseylid ыerto.

Here Cristen men thynken no grete heresie, powe worldly prelatis, in amendment of symonye, ydalatry, and slynge of menyss bodies and souls, renounce alle vanites and waste godis, and selle her fatte horsis and alle her waste jewelis and waste clothis, delyne hem to pore men, and stoppe a taxe of sev or seven fro bo pore comys, and go mekely on her fete, and preche trewly bo gospel, as Criste ande his apostilis diden.

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but if ыei wolden lerne to preche/ sore shul ыai a bigge.

Crist sent about seventy & two disciplis to preche/ & ыei senden aboute foure sectis of beggars/ wherehe men wenen ыat brou3t in ыe feip ыip he fended was loosed! to 3yue pardon & to selle hou euer hem likip;

pat he schwe to us, ыat he ыat may ageynsey his wombe, and despise ыe goods of his world, and desire not veynglorie, he howip to be maad Cristys vicar, and preche Cristis ri3twisnes, and for ыo preee chimeunse ich low of ыe fendi blowing is sett in fire.

perfor, siп he office of Crist on ыe 3erd was to liue most purist and mekly, and to preche bisili ыe word of God to ыe peple, and to calle hem а3en to ыe lord God, farid of alle, and in to ыe vnite and prosperite of body, and cam to serue and not be seruid, and to 3if his lif ramsum for mani, and bi ыis hap 3efun to vs mani good ыingsis, and to fille his ordeynid Petir, seyynge to him, lu3iset me?

peisy a bowt hem, but GLES and preche.

But for it is writun, Prestis ыat prestun wel bi ыei worpi had dowbie honor, most ыat ыei trauel in

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word and teaching: it semij hem to preche, it is profit to bles, it is congrue to sacre, it corij to hem to 3eue comyn, it is necessai to hem to visit pe sek, to pray for pe vmni23ti, and to fete of pe sacraments of God.

Perfor non of pe bishopis, enblawen wi3 enuy of pe fendi temptacoun, wrap, if prestis ouerwile exort or monest pe peple, if pei preche in kirk, if pey blesse pe floe, for I schal sey jus to hym pei wernip me peis hiingis, he pei wil not prestus do peing pei are bidun of God, sey he wat is more pean Crist?

An ope is pis, pat ilk prest is holdun to preche.

And it semij bi witenes of seyntis, pat Crist enioynip ilk prest to preche, and pan he is boundun per to. After pei Crist had ordeynid his apostlis, and sent hem to preche; after he assignid sevanti and two disciplis, and sent hem be form his face, two and two, in to ilk place and cite widir he was to com, and had hem preche pe kyndum of God;

To pe decoun it pertenip to stond ni3e pe prest, and minister to him all piisg pei are don in pe sacraments of Crist, to bere pe crose, to preche pe gospel, and pe pistil;

And pei pat seyn peis preching is takun for reeding, take pei 3e3e to preche, for in a langwag vznknowun ilk man and womman mai rede, and mani are for bodun to prech.

And also take pei 3e3d how to preche;

for sop to preche is in siche maner to a monest good hiingis, as Crist bad his disciplis do, wan he sent hem to preche, per for pei ware peus wenun to excuse prestis, for Austeyn scip peus, fewe are pe prestus pei prechun iustli pe Word of God, but many are stille damnably, sum of vnkunning, pei refuse to be tau3t, oiju3 of neligenis, pei despice Gods Word, but noijer pei nor pei mai be excusid of pe syn of per stines; sin pei how not to be prestis pei can not preche, ne pei to be stille pe can, how pei be not curatis.

Worschipful Bede, in his first boke de gestis angulorum 2* e*, teliip pei Scint Oswold, kyang of Northhumberlond, axide of pe Scottys an holi bishop Aydan to preche peis puple, and pe kyngg of hysmcyf interpreted it on Engliche to pe puple.

Also pe greete sutil clerk Lyncolne seip, in a sermon pei bigyn23pe /scriptum est de leuitis/: If, he seip, any prest seie he can not preche, oo remedie is, resyne he yp he yp his benefite;

if it is leueful to preche pe naked text to pe pupel, it is also leueful to write it to hem & consequentliche, pe proces of tyme, so al pe Bibil.

Also, true prechinge of pe word of God must be joined to pis Hil of Olyue (pat is, oure Lord Jesus Crist), firste for to lyue holili, and after to preche trueli.

Whanne he is dueli ordeyned ope orderid of a prelate, and after bisili studiep in Goddis lawe, and perijip lyuep porli, mekei, and vetuouili, and is in ful wille to preche Goddis word oute to pe peple bisili, trueli, and frel, panne may he verili suppose and hope pean he is sente bope of God and of man to his office.

so it suffic3ep no3t ynow to prestis to preche trueli pe word of God, but also wi3 ensaumle of god lyfe to go tofore and drawe pe peple after hym.

After Crist seide to his desciplis pe wordes pei sute after in his gospil: and if ani man seie ani byng to 3ou, seiep pe Lord h3p werk to pepe' (opei ellis, as Luke seip: pe Lord desirep pe werk of hem') and anon he schal leue hem to 3ou', pis Lord Jesus Crist, soucreynst of alle opere, vnderstood in pepe wordis it seme3 pe tyme pe now is, in whiche he knew wel men wolden axe questyons like to pepe wordes of prestis whiche trueloun faste in prechinge for to vnbye synful pepe, sayinge: Wherto preche 3e so faste now, more pan men weren wonte to doo, seippe as holi men as pei have beo heretofore of longe tyme, as Thomas of Canbury and oper moo whiche prichide seelde, as we reden, and 3et pei ben holi seyntis and hi3e sittip wi3 God in blisse? 

Pat is: *Preche* pe gospel to euert creature'.

And peus, to considere pes anweres in his matere, and many ope pat my3ten bee maad, it shewep it is no presumpcion prestis to 3eue hem bisili to preche trueli pe word of God, but a fulfullyng pe Lordes heeste, pat scendep hem
for his ende.

L 310—T CG01—P 08

So schulden alle true prestis boldeli doo þe
Loodes heeste, and spare, nober for worde ne
dede of weyard men of his world, to preche
bisili Goddes word and brynge soules picke to
Crist.
L 353—T CG01—P 09

So schulde prestis bere in her herte þe watir of
discipline of Hooli Writ and, bi hire discretion,
whan þei see þat it is nede, preche it oute to þe
peple and moiste hire erpely heretes þoru grace of
his bersid reyn, so þat þei moun springe in
goode wille and brynge forþ leues of
edificatorie wordes, and floures of mylde and
honeste convensacion, and after frute of good
werkes.
L 218—T CG02—P 18

Bi þese, I vnderstonde þoo prestis þat han take
upon hem þe office of a crier of Goddis lawe, as
Gregorius seip, and eþer kunne not preche
Goddis lawe, eþer ellis ben negligent and wolen
not preche.
L 244, 245—T CG02—P 19

For in þe takyng or acceptynge of suche astatges,
hþei professiden to performe alle þoo þyngeþ þat
pertyenyn to þoo astatis, to whiche most
principalli longeþ to preche þe word of God, and
hþis performe þei noþt.
L 255—T CG02—P 19

But neber þo ne þese moun be excusid of þe
blame of silence, seþe þat neber þoo schulden
be sette in gouernance þat kunne noþt preche;
neber þese schulden be stille þat kunne preche,
þou3 þei haue no gouernance1.
L 309, 310—T CG02—P 20

þe vertues of þese heuenes ben hardi, and mi3tii
kny3tes of God, þat ben true precourirs of his
lawe, seynege suche wretchednesse of synnes
regninge in alle astatis, knowynge þerbi in her
soules þat þe Doom is ny3hur, schullen þanne be
meued to preche scharpli a3ens hem, and
boldeli, wip Baptist and Heli, reproue boþe grete
and smale of here synful lyf.
L 614—T CG02—P 28

Men mi3ten axe þanne here þis question: seþeþ
Crist bad his apostils and disciples, and in hem
alle prestis, to preche his gospel to þe peple and
noþt cese þeoro (as Ysaie seip: /Clama ne
cesses/) into þe Day of Doom, but euer be bisi
(he seide) in his werk as principal parte of her
office, whi þanne confere þei noþt her wordes
wip bodili miracles, as þei diden in þat tyne,
seþeþ þat ben 3et men hard of bileue, as þei
weren þoo?
L 113—T CG03—P 34

But he þat schulde preche a3ens þese synnes and
reproue hem scharpli as Baptist did in his tyme
hope kyng and comunes, schulde he þat is
prophete and more þan a prophete: þat schulde
be prelatis and prestis, for suche is her dyngnite.
L 480—T CG03—P 43

none bishopes but selden, ne oper grete prelatis
for fere þei mi3te ly3ly brynge men into herisie,
and oper curatus moun lyue ful wel ðou3 þei
prechen noþt, but þis office is onelii committed
to þe ordres of frris, whiche ben clerksis apreued
and kunne wel Goddes lawe, and bi her
prechynge as foure postis beren vp Cristis
cherche, and 3e ben neber popes, ne bishopes,
ne oþur grete prelatis, ne curatus of cherches, ne
þe of foure orders, but ydylotes and foolies þat
vnaþe kunne 3oure gramer or þe literal sense of
Scripture, þat i33ly makeþ men erre, wharto
preche 3e þanne so faste and bigynyn a newe
manere þat hþat not be vsed a longe tyme but of þe
holi freres?9
L 239—T CG04—P 51

I preche to 3ou a gret ioye, þat schal be to al þe
peple.
L 309—T CG05—P 61

By þe answere þat Crist seide to his disciplis, þat
he was not sent' (þat is to seie, prinyspal, as þe
glose seiphe) but to þe shepe þat perished of þe
hous of Israel', here may men lerne þat it is more
nedful to preche to þe peple þat onys wes
conuertid and made to se God by fifeþe, and after
fallen to synne, þen to peple þat were neruer
conuerted. And so it is more nedful to preche to
cristen synful men þen to Jewis or heþen men.
L 443, 445—T CG12—P 162

And þus Crist, when he sent his disciplis to
preche, he bade hem þat þei shulden not go into
þe weyes of heþen men, neiþer into þe citieis of
Samaritanys, whiche were of mysbileue;
L 450—T CG12—P 162

And summhe han kunnyng to preche, and þo ben
lettid wip þe feend of sloupe and negligence.
And summhe þe feend of couetise impleþ so wip
seculer redis and worldly occupacions þat to
preche haue þei no wille, and so ben doumbe
perifo.
L 233, 236—T CG13—P 171

þe answere of Philip þat he 3aue in þis mater,
saying in his maner, as þe gospel teliþ after, þat
þe louys of two hundrid penis wolden not suffice
to hem þat every man my3t take a lilet to
susteyne wip her kynde, may wel betoken
dredful and vnfeultful mensis counsel when men
asken hem counsel to preche to Goddis peple.
L 132—T CG14—P 179
But many men that ben so sore aferde for to preche to the pepele ben not afeerd but bolde inow to take of the pepele bothe tyde and offringis, and many priue deuocions, but to do her due dett a3eyn he drede not but litel.

<L 156><T CG14><P 180>

Suche hat stonde in hat caas moune preche to her propur parishyns hat ben not perfite and perceying (as the pe pore comyn peple) but, for to be a comoun prechoure, he ben to lewid wiþ al bis.

<L 182><T CG14><P 180>

And when he haþe done his deououre, boldly hen bygynne to preche, be the pepele neuer so greet, in trist of help of hym hat bade to his apostlis for to go in ai þe worlde for his werke, and drede not for no lítel kunnyng, for he wolde alwe be wiþ hem: (Ecce ego vosbigcum sum vsque ad consummationem seculi et Domini)

<L 230><T CG14><P 181>

And þus it semþ wel herby hat men shulden preche to þe comoun peple graciously comoun mater suche as he may wel perceyeve, and among greet clerkytis of her witt.

<L 259><T CG14><P 182>

Whoso wil preche on þis day, he may if him like procede forþe on þe gospel in þe maner hat is scide tofore.

<L 275><T CG14><P 182>

And herto acordip (Luk 9 chapitre 12): þat Jesus clepid togedir his apostlis and 3aue hem vertu and power ypon alle fecondis, and for to hele sekenessis, and sent hem to preche þe worde of God'.

<L 68><T CG15><P 185>

And after he clepid hem li3t of þe worlde', by which is bitokenid þe true preching of her mouþe, meung hem by þat þirst þei shulden lyue wel, and after preche truly.

<L 46><T CG16><P 196>

þat is: 'I chastise my body and bring it into seruage, lest when I shal preche to oþer men, I be made reprouable'.

<L 53><T CG16><P 196>

þe prid is þat alle þe affections of þi soule (þat is: Þi goostly fete) be set prinsepaly to preche truly þe gospel of Crist, if þou be a prest, and if þou be none, þat þi loue be set to rule prinsepaly þi lijf aﬅer þe holy gospel.

<L 375><T CGDM><P 218>

Cristene men wondren moche on the weiwarnesse of diuers clerkyis that boastn that thei han passynly the cunynge of hooli writ, sithyn thei makyn hem self moost vnable theerto: for thei feynen to studye kunne and preche hooli writ for pride of the word, for courtesie of erthel goodis, and for wombe ioie, to leve in delices, bodeli ese and ydinesse.

<L 1><T Dea><P 449>

Also God seith generali to the peple of Israel, Exodi xij: that the lave of God be euere in here mouth, and the wiseman seith, Eccl: vij: to ech man, Al thi tellying be in the coamundentis of God, and oure lord Jesu seith to hise apostlis, Marc: vltimo: Preche ye the gospel to eueri creature, that is to euery staat of men, and God comandith in Moises lawe that tho bestis that chewe not code be demed vnclene;

<L 8><T Dea><P 454>

And mater of his net and brekyng þerot 3yuen men gret mater to speke Godis word, for vertuues and vices and trewþes of þe gospel ben mater inow to preche to þe peple.

<L 70><T EWSI-05><P 243>

And so cristene men schulden wyte þat Poulus wordis passon oþre writyngus in two jingus: þei ben pure, sutel, and plenteuous to preche þe peple.

<L 124><T EWSISE-01><P 479>

And þus þei han monye mowþus to preye and to preche wiþ, for summe preyon for þer breþren, and acception þer persone before God;

<L 70><T EWSISE-02><P 483>

But I chastise my body by reson, and brynge it into seruysse to my sowle, leste þat, whanne I preche to oþre, I myself be maad reprouable.

<L 24><T EWSISE-13><P 530>

For he was in monye trauelis to teche Cristus lawe to þe peple, not for his owne wynnyng, but to preche Crist to men.

<L 39><T EWSISE-14><P 534>

as it is not profitable to preche vnto rude men sultile of þe Trynyte, or oþþ þat þei kuen not conseuyue.

<L 4><T EWSISE-37><P 633>

Poul hade helpenis as men haue now, bohe of men and of wymmen, in good word and good dede to helpe apostelis bohe to preche, and herbore hem and wassehe here feets, for per trauel was good and greet;

<L 92><T EWSISE-53><P 695>

for þese men ben to fer to preche his to þe peple.

<L 6><T EWS2-55><P 01>

And so dop Crist, for he sendeþ watur of wisdom to his browncys, and herof comen grapus to preche to þe peple and gladon hem in
Godus lawe.

<18>...<P 02>

(IN DIE VNIUS EUANGELISTE: Sermo 4: Desigaut Dominus Iesus: Luce 10/) This gospel tellup how Crist sente lesse disciples to preche to the puple, and ordeyne for he apostles.

<b>L 1>...<P 16>

bis nombure of Cristus disciples sente he two and two before his face, into ech place hat he was to come to, for to preche and to teche, as weron citees and comun plasis. And here may crustene men see he falsenese of freyrs, how hei letten symple preestis to preche he gospel to he folke. For as pei feynon falsely, none of Cristis disciples hadde leue for to preche til hat Petre hadde 3yuen hym leue, and by his same skyle, no preest schulde preche to he puple, but 3if he hadde leue of he byschop, or leue of he pope. Peis gospel tellup he falsenesse of pes freus lesyng, sip Crist sente pise disciples to preche comunly to be puple, wipowte lettre or axing of leue of seynte Petre; and as Petre schulde not grawnte bis leue in Cristus presence, so Cristus in Cristus presence han leue of Crist, whon hei ben preestis, to preche trewly pe gospel.

<10, 12, 13, 17, 20>...<P 16>

Lord, what resown schulde dryuen herto, to lette trewe preestis to preche pe gospel freely wipowte cuylet, or onye fablis or flaterynge, and 3yue leue to pes freyrs to preche fables and heresyes, and afterward to spyle pe puple, and sullen hem fer false sermones.

<28, 29>...<P 17>

bis schulden preestis preche pe puple frely Cristus gospel, and leue freyrs fables and per begging, for panne hei prechen wi Cristus leue;

<39>...<P 18>

And here pekon monye men hat suche prechowres schulde be war hat pei come not wi myche puple ne monye hors to preche bus, but hei be payed of comun dyet, and perwi redy to traueyle, for pes schulde be noo cause of synne, nebyur of hem ne of he puple.

<88>...<P 19>

and 3if a man preche akenys Cristus byddyng, as in falsenese or for begging, or for worldly wynnyng, hei auctorite hat hei hap comm of pe feend;

<15>...<P 30>

pe gospel seip how Iesu wente abowten in pe cuntre bope to more places and lesse, as citees and castelis, to teche vs to proffite generally to men, and not to lette to preche to a puple for hei ben fewe, and owre fame schulde be luytul, for we schulden traueyle for God of whom we schulden hope owre han.

<6>...<P 48>

And Crist was not letted hanne by fyned iurisdicticion to preche among he folc, al 3if he wrahpde he prelatis;

<17>...<P 48>

Crist bad hem wende forp and preche to he puple hat pe kyngdam of heuene schal come, al 3if hem jenke hat it dwellup longe;

<40>...<P 49>

Crist hap ordeyned hise preestis bope to teche and preche his gospel, and not for to preye hus, and to be hyd in suche closefitis;

<106>...<P 75>

for Crist cowde ha tawt his preyrece, 3if it hadde more plesud hym, as he cowde haue tawt to preye, and left to preche his gospel to men.

<127>...<P 75>

And bus preestus schuldon preche to lordys, to holden hem payede of worldly goods, and sette per wyle in heuene goodis, whiche wyle schulde make hem ly3t to heuene.

<129>...<P 115>

And for his Crist wole hat men preche pe gospel;...<P 119>

and offys for to preche pe gospel, wi feew olhe sacramentus, were seruuye li3t and ynow to suche preestus for to kepe;

<121>...<P 140>

To pes folc schilde men preche, for Cristus word wole florische in hem, and mide and worschiphe is in heuene to men hat prechen to his puple.

<32, 34>...<P 162>

Crist bad hem go and preche bis, hat he kyngdam of heuene schulde nei33e.

<48>...<P 83>

and we faylon in his craft when we boston of oure power, and leou Cristus lore, or to lyue or to preche.

<48>...<P 83>

And wi pes synne ben freus bleckude hat schapon to preche for wynnyng here;...<P 164>

and perfore we schuldon oper denye for to be prelatus, or 3if we be prelatus, we schulden konne Godus lawe and preche it to he puple, 3if we wolon come to heuene.

<129>...<P 171>

Mathew tellup how Crist bygan to preche fro he tymhe hat Iohn was takon, and took he same word for his teme hat Baptist to whanne he prechede;
Leue we here þes tryuant douȝtis and enforce vs to lerne Cristis wordis, and to preche hem to þe puple, and leue þing þat is lesse worp.

But ouer his kepyng schulden preestus kepe wisly þe word of God and schape hem for to preche hit for profiþ of þe chyrche.

3if þow wolte assaye þis now, preche openly to þe peple þat God tellip more by werks of mercy, þe whiche ben in a manys soule, þan by offringus or by dymes, or oþre goodis 3ouene to feres, and þow schalt haue enemys anoon to bere heresye on þe;

Crist 3af to hise disciplis Godus word for to preche, and þe world hatude hem, for þe world as Crist is not of þe world; but 3et he preche and han ioye for to fyȝte, þis persone and to lede men to fyȝte, neþereþes oþre goodis and lordschipes shalde shulden haue enemyes anoon to bere heresye on þe;

For al 3if somme wode preestis leuon for to preche, and han ioye for to fyȝte, bope in þer owne persone and to lede men to fyȝte, neþelees oþre prelatis smyton þer breþren goostly, not only for þei spylon þer goodis and lordisches þat þei schulden haue, but þes mebles of pore men þei rauyschen from þem and huydon þem.  

but 3et he leueþ to preche þe gospel and þat is mooste þat Crist bad euere.

And þus Crist in his laste departing bad his postelis to preche þe gospel.

IN SABATO QUATUOR TEMPORUM IN ADUENTU: Sermo 6· Anno quindecimor· Luce 3· Luk tellip in þis gospel what tyme Ion bigan to preche, and notip bi þeþene lordis whom date was more knowe þanone, and bigynneþ at þe emperour not vndir whom Crist was borun but hym þat cam next af þat Luk cleþip emperour of Tibir þe which is a water at Rome.

Ion was mouyd of God þanone aboute þe prittiphe 3eer of his elde to preche and to tecche þe folc, bope in word and in dede.

And so it semep to many men þat prelatis þat leuten trewe preestis to preche frely þe gospel ben wurse þan þes two bishopis of lewis summe bishopis ben glad of þes preistis, and summe ben yuele enformed bi frires And Ion cam into al þe cuntre of Iordan, preching þe baptym of penaunce in remyssioun of synnes, as it is writun in þe bok of sermouns of Ysay þe prophet, þat sayde þat Ion was a uoys of a criere in desert Make 3e redy þe weye of þe Lord!

and so it is ful nedeful to preche nou as it was þanone.

FERIA IIII POST DOMINE NE IN IRA: Sermo 9· Cum audisset Iesu Mathei 4· þis gospel tellip whanne and hou ouse lord Iesu bigan to preche,  

And so Crist bigan to preche and conferme Iones preching, for Crist tok þe same teme and helde þe same forme of preching.

From hennus bigan Iesu to preche and seye, as Ion Baptist seyde, Do þe penaunse, for þe reweþ of heavenys shal come nye!

And herof takun cristen men custom to preche on Sunday, for it cmenþ to us for sabot in þe stede of Saturday; and Crist hadde custom for to preche on Saturday, as Luk seþ in heere.

to preche to pore men he sente me. And so þe Holy Gost bad me preche to prisouneres for3yuenesse, and to blynde men siþt, to leeue of heuens shal come nye!

And þis Crist muste nedis preche to meke þen þat wolden take it, for þis is þe beste dede þat man doþi heere to his biþeren.  

for many men prechen hemsilf, and leeuen to preche Iesu Crist, and so sermouns don lesse gode þan þei diden in meke tyme.

And þus tautþ Crist oure prelatis not to be ydel in þer hooldis, ne spule money of þer sugets whanneþere þei visitiden hem but to preche þe gospel of God and moue men to good lif and blis.

And so þis speche wip þis womman was not maad of wantounnesse, but for to figure to þe apostelis hou þei shulden preche to þeþene folc.

And so 3if prestit prechiden faste as Crist hâp ordeyned hem to preche, it semep þat þis were
For pre chen amys preehe wipoute lordchipe. and lesyngis, and beggen aftir. oper

And it is al oon to lette a trewe prest to preche pús, and to lette a good aungel to do good on Goddis syde, or to holde not wip Goddis part but wip he fende a3enus God.

And 3if hou axe, sip Crist wiste pís, what mouyde hym to preche heere and not to preche in opere cuntries where he my3te haue do more good, sip he is God and al is his and he may not accepce persons?

But al pe chirche shal be betere for pís dede þat Crist dide, þan 3if he hadde conversid opere and left to preche to þes folke.

But marke we heere hou sikir it is to preche þe gospel and leeue dremes.

And, as prestis shulden preche pees, so þey shulden moue to þis louse;

Preestis office to preche þe gospel truli and to preye in herte deuoutli, to mynistre þe sacramentis freli, to studie in Goddis lawe oonli, and to be trewe ensaumplcris of holi mcnnes Iijf continuli, in doynge and in suffringe.

Fere, whi preche 3e fals fabilis of freris & feined myraclys, and leuen þe gospel þat Crist bade preche & is moost holsum lore to bodi & to soule, & so also oure bileeue bi whiche oonli we moste be saued?

Fere, sip Crist & hisse apostlis ordeyneden preestis to preche, & preie, & sacramentis to mynystre to þe puple—3he, a þousande 3eer before 3oure capteyns & prestis han suffrid 3ou as foolish to come in among þe puple whi—ben 3e so vnkynde as bastard braunchis to pursue preestis to prisionynge & to fire for prechinge of Cristis lawe freli, with ouer sillinge of þe gospel? Fere, sip 3e woluen opinli preche a3en þe defautis of prelatis, of prestis, lordsis, lawiers & marchauntis & comunis, whi be 3e so wode þat prestis prechen of 3oure defautis in amendment of 3oure liif in charite, & 3e falsli sclaudren hem of erise?

Fere, what charite is it to gadere vp þe bokis of Goddis lawe, many mo þanne nedip 3ou, & putte hem in tresorie, & do priseone hem fro secular preestis & curatis, whi bi þei ben lefli of kunnyng of Goddis lawe to preche þe gospel freli?
Ben sent for to preche that he feip of trewe bileuears:
<L 23><T LL><P 04>
for to preche his falshede/ Haue we þanne ful feip:
<L 8><T LL><P 05>
to preche þe troupe/ ne Goddis peple to speke of her bileue:
<L 24><T LL><P 10>
And sije þe treten Cristis bodi: miche raþer seip Ierom ei schullen preche & blesse þe peple·
<Hec dist 99>/ But here þe enemies of þrue obiectun & leyn for hem Poul:
<L 9><T LL><P 11>
How schullen þei preche but if þei be sent?
<L 12><T LL><P 11>
kutting þe sentence from þe wordis/ for Poul meneþ þat prestis schulde preche:
<L 14><T LL><P 11>
to preche þe gospel/ þanne bi more strenger resoun:
<L 16><T LL><P 11>
sent hem to preche ||
<L 26><T LL><P 11>
þis tailo of anticrist schal not preche freeli
Thomas Alquin seip: lii=VII=ca. viii but for mammone iniquitatis/ þat is for coueitise: so
ferförþe crueli æstenstonding þe prechoors of troupe· þat þei schal be holden in þer daies as
cursid of þe peple ||
<L 12><T LL><P 13>
þer schal no man in þat tyne bie ne selle be he boonde be he free· but if þe haue þe mark of þe
beest· eiphe in his forhede or in his riþt hond or ellis in nombre/ þat is to seie· þer schal no man
preche Goddis word in þoo daies neiphe heere it: but if he haue a speical lettir of lisence þat is
clepid þe mark of þis beest anticrist or ellis þat þei maynten bi word or bi dede· or in bope· þat
his lawe & his ordinaunce is good & trewe/ & worþi to be holden of þe peple ||
<L 20><T LL><P 13>
Cristis disciplis to preche þe gospel/ turnynge
lewis & helpen men to Cristis lawe:
<L 18><T LL><P 26>
And þise prechoors preche trewelie:
<L 4><T LL><P 54>
preche 3e þe gospel to iche creature/ þat is to iche man:
<L 9><T LL><P 54>
but Gregor reproued hem/ Gregor om: xviii/
<Quisquis ideo predicat· vt hic vel laudis vel
muneris mercedem accipiat procul dubio eterna
remuneracione se priuat/ Who euere preche
Gregor seip:
<L 23><T LL><P 54>
but ofte þei ben chargid to preche: 3he vndir
greet peyne/ & algest þat þei haue good wille:
<L 9><T LL><P 56>
to preche it to þe peple/ summe han myche of
gostli strenghe:
<L 5><T LL><P 74>
þer ben fewe trewe prechoors/ and if ony preche
þe troupe:
<L 2><T LL><P 100>
3if þei maken prelatis and lordis, bi here fals
flaternyng and leynsngis in confessions and preuici
conseils, to lette prestis to preche goddis lawe
and to lette þe peple to knowe and to kepe þe
comaundemtis of god, lest fresis ypocrisie and
wymnyng be stoppid and þe peples almes betere
spendid, þanne þei be cursed ypocrisis.
<L 14><T MT01><P 05>
3if þei maken hem besi on þe holy day to preche
fabis and leynsngis 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 leynsngis, and
letten men fro here deuocioun;
<L 24><T MT01><P 08>
ish he comauondid a man to leue þe berynyng of
his fadir and go preche þe gospel.
<L 4><T MT02><P 31>
and to þis entente sib poul in his pistel þat 3if
ony man, 3ee apostil or angell of heuene, preche
oþer þing han is tawnte of crist and his apostelis
he is cursid.
<L 30><T MT02><P 37>
Of prechoors to þe puple: Capitolium 9m: Preche
not fresis in þe bispochiriche of any bispoch
wanne þe bispoch aþen seip hym, and noon of
fresis be hardy in any manere to preche to þe
peple but 3if þe be examyned and aþreipd of þe
mynystre of þis fraternyte, and þat þe office of
prechyng be graunte to hym of þe mynstre.
<L 30, 32><T MT03><P 43>
and pou3 I hadde as myche wisdom as hadde
salamon and I founde litel pore prestis of þis
world þat dwellen in parichis I wille not preche
aþenst here wille.
<L 35><T MT03><P 45>
and so for lous of here stynkynge bely þei laten
þe fend strangle many soulis, and 3it dispisen
and letten ofre men to preche the troupe of
goddis lawe, laste here synne were knowne and here pride and worldly wynnynge leid a doun.

and to his same ende and werk crist ordeyned alle his apostlis and disciplis, bope bifor his deg and after his resurreccion, to preche pus pe gospel to alle men. panne, sip prelatis and prestis ordeyned of good comen in pe stede of postlis and disciplis, pei ben alle bounden bi ihu crist god and man to preche pus pe gospel.

and first fede bi ensaumple of good lif, pe secunde tymne bi trewe techynge of pe gospel, and pe 3ridde tymne bi wilful suffrynge of deip, to make men stable in pe gospel and in hope of blisse: and hereto crist commaunded his disciplis to preche opynly pe treupe pat pei herden priuely, and drede not men pat turmenten and sien pe bodi, but drede hym pat may putte body and soule into helle wijboute ende.

And herefor scip poul pat wuo is to hym, pat is euerlastynge dampnacion, but 3if pe preche pe gospel;

and for his skille trewe men seyn pat prelatis ben more bounden to preche trewely pe gospel pan pes sugetis ben holden to paite here dymes, for god chargip pat more, and pat is more profitable to bope parties and more esy.

for prelatis letten and forbeden prestis to preche pe gospel in here iuridiccon or bischoperiche, but 3if pei han leue and letteris of hem; and 3it god comman deg and chargip alle his prestis to preche frely the gospel. for alle cristis apostlis and disciplis were chargid to preche pe gospel, and alle prestis ordeyned of god commen opere in staat of apostlis or disciplis of crist, as bede and pei popis lawe seip; panne alle prestis ben chargid to preche pe gospel.

and Gregory vpon pe gospel proeche wel pat eche prest mot preche, haue he litel kunynge or moche.

Also ierom seip pat prestis owen to preche before bischopis, and pei owen to be glad perof for pat is here worchip.

A lord, what deuelis blyndnesse and cursednesse is pis, whanne pe prelat or curat is chargid of god, vp peyne of his owen dampnacion, to teche pe gospel and comaundementis of god to alle his sugetis, and herewip can not teche pus, or may not for worldly bisynesse, or wole not for idelnesse or negligence, pan to lette ophere to preche frely pe gospel of crist and saue mennus soulis;

neplees men suppesen pat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe pe pore peple bi beggyng, vpon this condicion, pat pei preche not spedily a3enst symonye, extensions and opere orible synnes of false prelatis, and pat pei 3eue pes worldly prelatis gold in grete quantite, pat pei robben of pore men. And pes worldly prelatis dampen hom self pes newe religious, hem self, and also opere prestis pat wolden preche pe gospel trewely and frely as moche as in hem is, and pei peple also;

for pe dede doyng is prof of loue, as gregory seip, and herefore pei preisen and techyn mannus lawis and here owen tradiciouns to gete pe pony by, but pei leuen and dispisen pe gospel and letten it to be precid, for pe gospel techip pe holy lif of crist and his apostlis and dampen pei cursed lif of pes worldly prelatis, and pei commaunden pat no man schal preche pe gospel but at here willie and lymytacion, and forbeden men to here pe gospel vp peyne of pe grete curs.

and sip it is cristis conseil and comaundement to prestis generaly to prechee pe gospel, and 3i pei moten not do wijboute leue of pes prelatis, pat in cas ben fendis of helle, panne prestis may not do cristis conseilis and hestis wijboute leue of fendis.

bou3test wip hyn precious herte blood, and for distroynge of boost and pride of anticrist and his pat now ben so hei3e and my3tty, graunte hyn seruauntes grace to laste trewe in pe gospel and preche it trewely in word and deede;

Also pei prechen not cristis gospel in word and dede bi whiche cristene men shuld lyue holy lif in charite, but blaberen forpe anticristis bullis to maken cristene men to werre eche wip opere in hope to wynne hecuen bi siche werris, and 3it pei letten trewe men to teche treuli and frely cristis gospel and his comaundementis, but pei
senden newe ypocrisis to preche fablis and lesyngis 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 beggyd þus als þei don;

< L 33><T MT04><P 73>

A lord, sip prelatis ben so fer fro goddis lawe þat þei wolnen not preche hemselfe ne suffre opere men to preche þe gospel treweoly and frely, hou abominable is here preire bifer god almy3tty.

< L 4, 5><T MT04><P 77>

for whanne prestis wolde gladly lyue wele after þe gospel, and preche goddis lawe and dispise and distroie synne, þanne worldly prelates, for drede of here owen symonye and extorsions of pore men, comaunden prestis to preche not wipouten here leue, and þanne prestis schullen neuere gete leue or ellis swere þat þei schal not preche a3enst þe gret synne of prelatis.

< L 4, 7, 9><T MT04><P 79>

but goddis lawe is þis, þat prelatis preche to syzful men þe foulesse of here gretew synnys and horible peynes of helles, and hou soone þei may geten mercy of god in þe blisse of heuene for verrey contricion.

< L 7><T MT04><P 80>

so þat whanne þei schulden ben most wolful pore and preche þe gospel of cristis pouert and his apostlis, þei may not for schame, for schaundryng of hem self, and lest þei maken here owen ypocrisie known to þe peple;

< L 29><T MT04><P 87>

but hou may þei preche þe gospel of pacience, meknesse, pees and charite in þis cursed vengance takyngye?

< L 8><T MT04><P 88>

for þei ben so chokid wip talow of worldly goods and occupacion abouen hem, þat þei may not þewe þe gospel and warn þe peple of þe denelis discrisis;

< L 4><T MT04><P 104>

and 3it to fulfille þe fends cruclte þei pursuen and cursen 3if ony pore prest wole preche freli cristis gospel and deleyure cristene soulis oute of þe fends hondis and leden hem þe ri3tte weie to heuene.

< L 12><T MT04><P 104>

For whanne þei ben vnable bi ignorauce and wickid lifik to teche cristene pepele goddis lawe, þei wollen not suffre trewe men teche frely cristis gospel wipouten here leue and lettris, þou3 trewe men ben neuere so mochil charged and stired of god to preche þis gospel. but þei don þis for þei wolden havae money for here lettris and sverynge þat men not preche a3enst here synnes, þou3 þei ben neuere so opyn cursed traitours of god and his peple;

< L 24, 26><T MT04><P 105>

and þus þei 3euen leue to sathanas preschours for to preche fablis and flaterynge and lesyngis, and to discyene þe peple in feip and good lif and robbe hem of here worldly goode, and to putten blasphemye vpon crist þi bene ope beggynges and letten cristis prechours to preche frefly þe gospel þat wole not flater but seyn þe sop to eche man and eche staat afer goddis lawe.

< L 32><T MT04><P 105><L 3><T MT04><P 106>

but bi suche ypocrisy þei letten þus prechynge of cristis gospel, last lordis and comunes perceyuen here falsnesse, þei forbeden not vterly þat men schulden not preche þe gospel, but þat men schulden not preche wipouten here leue; and sip þei ben ful of coueitise, symonye, pride, extorsions and opere falsnesse, þei wolenn 3eue to no man leue þat þei supposen wole seie þe sope and not spare, and so in entente and dede þei comaunden þat no trewe man schal preche þe gospel.

< L 8, 9, 13><T MT04><P 106>

þes prelatis schulden preche his contricion and mercy of god and iones of heuene, and þe peril of srrifte wipouten repentaucne, and founlesse of synnes, and grete peynes of helles, and ri3twissnesse of god to make þe peple to flce synne and kepe trewly goddis comaundements, and not disceyuen hem bi here owene power of assoityngye, ne bi fals pardon no fals preiciers and ope noucleries bi aide goddis lawe.

< L 5><T MT04><P 107>

And certis 3if ony man preche in grace þer comeþ more good þer peo þan alle fends lymes may don harm, þou3 many thousand sathanas children ben deppere damnyd for here rebelt a3enst god and his gracious techynge.

< L 25><T MT05><P 109>

And 3if prechours weren certeyn þat alle a comynalte wolde not here goddis word þei wolde not preche þere but goo to oeper peple, as crist biddip, for þei schulden not fayle in a place or opere of summe good men til þe day of dome come.

< L 3><T MT05><P 111>

and perfore crist comauondid specially his apostlis and disciplis to preche þe gospel, and not to close hem in cloistris ne chirchis ne stones to preie þus.

< L 1><T MT05><P 112>
And poule seip: woe is to me 3if I preche not he gospel.  
\(<L4><MT05><P112>\)

nepleus deuout preiere of men of good lif is good in certeyn tyme, but it is a3enst charite for prestis to preie euere more end no tyme to preche; sip crist chargip prestis more for to preche he gospel pan to seie masse or matynes, for he ne spekip not of matynes ne euensong opynly, ne manere of masse now vset, but only of pe sacrament; but he comaundip to prestis for to preche he gospel before his dep and aftir.  
\(<L15,16,19><MT05><P112>\)

and pes seip poule hat god sent hym for to preche he gospel and not to cristene men;  
\(<L24><MT05><P112>\)

and 3if ony such religious be stirid bi charite and conscience to goe to cristene peple and preche hem goddis lawe he schal be lettid bi anticristis and prechen cronyclis and poisies and newe seruyce and song and do after hem in aile lyuen in mekenesse and deuocion and medlen and specialy bi his ypocrisie hat no man schul preche wipouten here leue.  
\(<L24><MT06><P124>\)

Capitulum 1m 3it proude possessors ben anticristis, for pei letten trewe men to preche he gospel of ihu crist and suffren not pei peple knowe goddis lawe bi whiche pei schulden be saudy. For prestis pou3 dowid ben so occupied aboute he world and newe seruyce and song and feyned obedience to worldly foolis hat pei may not studie and preche goddis lawe in contre to cristis peple. And 3if pei preche selde whanne pei prechen cronyclis and poisies and newe fyndynges of hem self, and maken false comendaciones of dede men for to geten a name of veyn solite and worldly hank, and leuen to preche cristis gospel and his hywynge; and 3if opere men vollen treuly and frely preche he gospel and dispise synne, as crist comaundep, pe proude possessorhis letten hem bi cautelis of anticristis censoris and worldly power and selaunderigne and prisonynghe, and dryuen hem out of londe and ellis brennen hem 3if pei may.  
\(<L11,15,16,19,20><MT06><P124>\)

and spesially bi his ypocrisie hat no man schul preche wipouten here leue.  
\(<L24><MT06><P135>\)

But 3if her comie ony trewe man to preche frely and trewely pe gospel, he schal be lettid for wrongful comauement of a synful man.  
\(<L3><MT07><P150>\)

for comunly pei kunnene not preche pe gospel, and pei vollen lerne bisily mennus tradicions for worldly wynynge, but not pe gospel hat crist god and man tau3te and comaundid curatis to techen hat to lif and dep;  
\(<L17><MT07><P150>\)

pey assenten to pardoners disceyuynge pe peple in feip and charite and worldly godis for to haue part of here ged erynge, and letten prestis to preche pe gospel for drede laste here synne and ypocrisie be knownen and stoppid;  
\(<L9><MT07><P154>\)

and the bynde bosardis wolen dampnen trewe men hat techen trewely and frely bely writt a3enst bore synnes to be heretikis, For no man schulde here goddis lawe tauw3t bi suche trewe trewe men, and pei hem self wolde preche here owne tradicions and not pe gospel;  
\(<L12><MT07><P157>\)

for pei crien opynly hat seuler men schullen not entirmeten hem of pe gospel to rode it in heir modir tonge, but heere her gostly fadris preche and do after hem in alle hingis;  
\(<L5><MT07><P159>\)

And seynt petir biddip cristene men he redi to 3eue resoun of oure feip and ope to teche ech man hat axit it, and god comaundid his prestis to preche he gospel to ech man, and pe skille is for alle men schulden kunne it and reule here lif pei aftir.  
\(<L13><MT07><P159>\)

and 3it pei stiren hem to fynde summe prestis to lawe, hat maken false dyuorsis and holden false causes and dispisen opere synple prestis hat lyuen in mekenesse and deuocion and medlen not of synche pledynge, but pei stiren not riche men to fynde a good dueout prest able of Witt and wille to lerne holy writt and preche it freely to be peple to seue here soulis;  
\(<L26><MT08><P176>\)

for pou3 god comaundid hem to preche goddis lawe in word and ensaumple, and fauoure trewe men and helpe hem and preche he gospel, his doren pei not done ne helpe opere perto for drede of a wrongful maunement of a bishop or his officeris;  
\(<L8,9><MT08><P178>\)

for pe may li3tly amende hem wipouten coste or trauelle, telllynge hem pat pei wolen not fynde hem but 3if pei don here besynesse to lyue wel and lerne and preche he gospel, and certis pan pei wolden don it in dede.  
\(<L14><MT08><P179>\)
houl bi þes foure þe fend letip hem þro
prechynge of þe gospel. First whanne trewe men
techen bi goddis lawe wit and reson þat eche
prest owip to do his my3t, his wit and his wille
to preche cristis gospel, þe fend blyndip
ypocrisit to excus hem by Feyned contemptatif
lif, and to seie þat sib it is þe beste and þei may
not do holpe togidre, þi ben nedid for charite
of god to leue þe prechynge of þe gospel and lyuen
in contemplacion.

< L 3 >  < T MT 10 >  < P 188 >

but crist preched þe gospel, and charged alle his
apostitis and discipulis to goo and preche þe
gospel to alle men: þan it is þe beste lif
for prestis in þis world to preche and teche þe
gospel.

< L 10, 11 >  < T MT 10 >  < P 188 >

but eche prest is a prophant bi his ordre, as
gregory seyþ vpon þe gospellsis, þanne it is þe
office of eche prest to preche and telle þe synnys
of þe peple, and in þis manere schal eche prest
be an angul of god as holy writy seip.

< L 15 >  < T MT 10 >  < P 188 >

Also þe holy prophete Jeromey halwid in his
moder wombe my3tte not be excused fro
prechynge bi his contemplacion, but chargid of
god to preche þe synnes of þe peple, and in þis manere schal
eche prest be an angul of god as holy writy seip.

< L 24 >  < T MT 10 >  < P 188 >

A lord, siþ crist and ion baptist and alle þe
prophethis of god were nedid bi charite to come
out of desert to preche to þe peple and leue her
solitarie preiere, how dare we fonned herityks
seie þat it is betre to be stille and preie oure
own fonned ordynance þan to preche cristis
gospel? Lord, what cursed spirit of lesyngis
stirip prestis to close hem in stonys or wallis for
al here lif, siþ crist commaundip to alle his apostitis
and prestis to goo into alle þe world and preche
þe gospel.

< L 1, 3, 6 >  < T MT 10 >  < P 189 >

and siþ men ben holden heritikis þat done a3enst
þe popis lawe, and þe beste part of þe popis lawe
seip pleymly þat eche þat comep to prosthod
takip þe office of a bedele or criere to goo before
domesday to crie to þe peple here synnes and
vauengance of god, whi ben not þo prestis
heritikis þat leuen to preche cristis gospel, and
compelle ouere trewe men to leue prechynge of
þe gospel, siþ þis lawe is seynt gregories lawe,
groundid opynly in goddis lawe and reson and charite,
and ouere lawes of þe peple ben
contrarie to holy writ and reson and charite, for
to meyntene pride and coueitise of anticristis
worldly clerkis.

< L 14 >  < T MT 10 >  < P 189 >

sop it is þat þis meke sittynge and deuout
herynge of cristis words was best to
mageleyme, for sche hadde not office of
prechynge as prestis han, siþ sche was a
woman þat hadde not aucitior of goddis lawe
to teche and preche opynly.

< L 2, 27 >  < T MT 10 >  < P 189 >

Also þes blyndip ypocrisit alleggen þat crist
biddip vs preie euermore, and poul biddip þat we
preie wipoute lettyngne, and þan we prestis may
not preche as þei feyney falsly.

< L 9 >  < T MT 10 >  < P 190 >

Also bi song þe feud letip men to studie and
preche þe gospel;

< L 4 >  < T MT 10 >  < P 191 >

and so 3if prestis seyn here matynes, masse and
euensong afit salisbury vsse, þei hem self and
opere men demen it is ynow3, pouþ þei neiper
preche ne teche þe hezis of god and þe gospel.

< L 5 >  < T MT 10 >  < P 193 >

and as crist sauede þe world by writynge and
techninge of foure Euaungelistis, so þe fend
castep to damne þe world and prestis for
lettyngne to preche þe gospel by þes foure.

< L 10 >  < T MT 10 >  < P 196 >

God for his mercy styre þes prestis to preche þe
gospel in word, in lif, and bewar of sathanas
discetis.

< L 12 >  < T MT 10 >  < P 196 >

and we reden not þat he or ony apostle paide
tipes to þe wickid heiz prestis after tyme þat he
began to preche.

< L 5 >  < T MT 15 >  < P 230 >

and techen not þe peple goddis lawe in word and
ensaumple as prestis schulden, but seyn it fellþ
not to hem to preche;

< L 20 >  < T MT 15 >  < P 236 >

and þerfore pore clerkis ben sclaunderid for
heritiis, for þei seyn þe treupe of holy writy, and
hurlid and cursid and prysond and lettid to
preche þe gospel, for drede laste þei warne þe
peple after cristis techynge of þe false discetis
of anticrist and his worldly and proude and
coueitouse clerkis.

< L 5 >  < T MT 15 >  < P 237 >

þouþ he be vnable of kunnyng of holy writy, not
in wille to teche and preche his sugetis, but of
cursed lif and wickid ensampl of pride, of
coueitise, glotonye, lecherie and ouere grete
synnys.

< L 28 >  < T MT 16 >  < P 245 >
and stireth heis worldly prelatis to be favourable
to hem and meyntenen hem in his ypercisie
to coloure here owene synne herbi, and to lette
treu men to preche plenly and frely cristis
gospel and he hestis of god for saunynge
of mannus soule.

and 3if it be a3enst charite to preche and crie
openly a3enst synne of prelatis and men of pe
chirche and opere my3tty men, pan cristis lif
and his teychnye and his apostolis and prophetes
in pe olde lawe and his comaundements to his
prophethis weren a3enst charite, ful of detraccion
and sclaundryng.

bus almy3tty god in trinity distroiep heis pe
nests of anticrist and his cleriks, and stirep alle
manere of men to meyntenene te preuwe of holy
writt and distroie leysnyng and openly preche
a3enst ypoerisie, heresie and couetise, bope in
word and dede, of alle euyl prelatis and prestis
and peyntid religious;

Also in he teyme of grace crist forbede his
apostolis pat pei shuld nhu3t here in pe weye
hat wolde lette hem to preche; myche more
cleriks shuld no3t take on hem such
lordschipe, pat wolde lette more to preche and to
serue god;

and bus it fallip gostliche bi men pat shulden
preche goddis lawe, and letten to teche his lawe,
and occupien siche prelatis state bi gabbyng and
fagyngis, and not bi reyn of goddis word;

and bus in trauel of pise freris, When pei
wendren aboute to preche, it seme pat pei louen
more worldliche goodis hein helie of soulis pat
pei viisten;

and bus seip poul: "Wo is me 3if i preche not,"
and tell he peple heere synnes.

hat prelate hat shriuice shuld preche heis puple,
and pe he is shriuen shuld here goddis worde;

for if he had not couetise of worldly goodis and
subiectioun of folk, he shuld preche to heis puple,
and leue al siche rownyng hat is ungrundid;

but by autorite of god to preche and to teche
cristis weie, and to repreue wicked men bope in
word and in dede;

A curat shulde preche to heis puple treuhips of
goddis lawe hat euere ben grene, for panne he
ledip his sheep wele in hool pasture hat wole not
rote;

but hey shulen not bi his offiss lecue ay to
preche cristis gospel.

and 3it pei letten not to preche for departing of
his godis.

and hes men pat lyuen bus lustly ben he more
vnliable to preche and to preye;

for as god passip men, so goddis lawe mut passe
in autorite mannus lawe, and herfore god bad his
apostolis not to preche mannus lawe but for to
preche he gospel to al maner of men.

preche prestis pis herte to men and teche hey
hem to loue crist;

and god aixip not dyuysiouns ne rymcs of hym
hat shulde preche, but to telle euene goddis
gospel and wordis to stire maner herby, and bus
curatis ben not excusid pat leeue to preche to
his sheep, for a man shulde not be curat but 3if
he koude vn dirstonde pe gospel, and he hulp to
myche wanting of wit pat at cannot teche hem
herby.

and herfore seip poul hat persouns offiss shulde
not be to parte hes godis, but to preche and teche
hat folc and holde hem payed wip fode and
hiling.

and herfore he apostlis chosen more to preche
han to do bodily almes.

and herfore seyn wise doctours hat it is more to
preche wel han to do any oper craft, as phisik or
alkemonye;

sumtyme he prest hat shulde preche, he puple hat
shulde here his prechynge, and he hat lettip goddis
word to renne. his prechoure may synne on
many maners bi hat he sowip not good seed,
but iapis and gabbingis or opere tryuolis, and
leeuep to preche he word of god.
and pey shulden preche for cristis worship on his maner not for mue.

pe priddde men synnen more, as ben emperour prelatis pat wolen not suffere a man to preche whanne he tellij per defaultis but whanne he preisij hem and herne, and his nyrship myche synne. for siche prelatis pat kunnen not preche or wolen not for bisynesse, and letten opere trewe prestitis to preche bi per lordely cautels, passen pe fend in his synne bi menes pat he hap oderneyd to hem.

We graunten pat iurisdictioun shulde lette false prechours to preche; but nou hap pe fend turndy cristi chirshe bi his prelatis, pat he pat wolde treuly preche pe word of pe gospel wijbotten hire, he shal be put abac, and contrarise prechour shal be takun, and pes wicked haywardys of pe fend letten his seed pat crist shulde sowe.

o cause is dowing of pe chirshe and riching herof ouer cristis wil, for bi his prelatis slepen in synne and ben to fatte to preche pe puple, and his bisyynesse is stopped to gete hem more of worldly mue.

and pes pey ben maad slowe to preche and stronge to gedere dymes to hem.

and pes pey erre in bileue and maken pe puple to towre to hem pat sermouns ben nou3t but in her foreme and pes pei stopen simple curatis pat pei doren not preche to pe puple, and his daute of preching of crist is more than daute in hereris.

for pey synned in mannes seed, but pes synnen in seed of god, pat is goddis word, pat pretsis shulden preche to turne pe lewid puple to god.

and pes lordis of his world pe betteren lumps of pes ordris and per houis and possessiouen, wip opere pingsis pat pey han foundun, moten nedis synne, in as myche as pei reuersen cristi ordenaune, and in pat pat pes pey letten pore prestitis to preche pe gospel to pe puple, al 3if pey ben not of pes newe ordris pat ben clodis in cayms castels.

for who can preche to his sheep, or defende hem fro wolues, or hecle hem as curatis shulden, but 3if he be present wip his sheep?
And siþ it is þus, what opur þing ben men
preching with meche uertu iseie to be tauȝt, sauc
bat þan þe Lord schal 3eue to hem þe word þat
þei mow speke or preche, if þei "scelepe amyddis þe clergies"?
<L 3140><T OBL><P 237>

And, answering to þis witt of þes two scintiss, scint Austen writiþ þus /De Trinitate li 3 ca 4/:
Poole myȝt signiying preche þe lord Jesus Crist, 
ophrurse bi tunge, ophrurse bi epistle, ophrurse 
bi þe sacrament of his bodi and his blode.
<L 3664><T OBL><P 250>

And herfore Crist, supposinge þat his heuenli 
knunyng shulde be in þe staat of presthod, 
comauundide hem alle in his asscensioni in þo 
words þat he seide to his apostlis, as seynt Austyn seip in a 
sermon þat bigynneþ þus /Si diligenter attenditis etc/ þat þei shulde teche and preche þe gospel to 
his peple, þe which gospel is heuennli knunyng.
For þis staat in þe chirche is þe vicar of þe 
manhed of Crist, as seynt Austyn seip in þe þat þei 
book is aleggid bifore; and, so as Crist cam in his 
manhed to teche and preche þe gospel and to 
suffre mekely persecuion prefo, so shulde þei 
staat of prestis, þat þis vicar of his manhed, do as 
he comauundide hem in his asscensioni and 
oft tymes biforhand.
<L 33, 37><T OP-ES><P 04>

Auferte a me viam, declinate a me semitam, 
cesset a facie nostra sanctus Israel/; Forsopoþ þe 
peple striþ me to wrap, and þe sones or children 
ben false or liers, and wolte heere þe lawe of 
God, þe whiche seien to prechours "Nyle ȝe 
preche to vs þo þingis þat ben riȝtwise;
<L 3646><T OP-ES><P 16>

And þese gounours, þat is to seie bishops, 
scribis and phariseis, woxen so couetoue upon 
his maistership and upon her richesse þat þei 
myȝte not sufere Crist, þat vndirnam her 
couetise, to preche in her synagogis.
<L 1024><T OP-ES><P 42>

For it is aȝens his plesaunce of þe Fadir and 
þe last will of Crist here on erpe, þat comauundide 
alle hise prestis for to preche, and make his 
gospel knowun to al þe world, and not to hide it 
from ony man.
<L 1153><T OP-ES><P 48>

For, dredgles, experience techiþ us þis þat, and 
þei be sure of a prest þat he schal not enpungne 
his worldli profit is, nameli in worldli 
possessions, beggerie and mawmetrie, he schal 
liȝli haue leue to go and preche as large as he 
wole;
<L 1215><T OP-ES><P 52>

And þanne siþ mounkis, chanouns and freiris 
ben, as þei seien, of þis same perfectioun, þe 
munkis and chanouns, þat han in her 
mynustracioun greut superfliuite of suche as þei 
callen comoun goodis, wolde not sufere her 
þriheners freris þat ben of þe same perfectioun in 
so mescheuous nede as þei pretenden, nameli siþ 
þe mounkis and chanouns were wount to preue in 
scool and to teche and preche opunli þat þe 
beeging of þe freiris is damnable.
<L 2025><T OP-ES><P 97>

And þis swerd God bihiþe to þis Helye (Apo- 
II), where he seip þus: I shal ȝyue to my two 
witnessis, and þe shal preche a þousynd dais 
two hundrid and sixti/. And manye men wenen 
þat þese two witnessis shal be Enok and Helye, 
þat shal appeere bodili here upon erpe and 
preche aȝens anticrist.
<L 3031, 3034><T OP-ES><P 141>

and perfore Gorham vndirstandiþ bi þese two 
witness þe trewe prechours þat I spak of bifoire, 
and þese prechours ben asigned bi a noumber of 
two bicause þat þei shal preche þe þingis, þat is 
to seie Cristis godhed and his manhed, or ellis þe 
oold lawe and þe newe, or ellis for þe charite þat 
þei shal haue in þos office to God and to her 
neþbore.
<L 3042><T OP-ES><P 141>

þat þai schulden teche and preche þe gospel to 
his peple, þe whiche gospel is heuennly 
kunynge.
<L 34><T OP-LT><P 05>

and, so as Criste cam in his manhed to teche 
and preche þe gospel and to sufere mekely 
persechuon perfo, so shulde þei statae of 
prestis, þat þen vicaris of his manhed, do as he 
commandide hem in his ascencyon and oft tymes 
bifoire.
<L 37><T OP-LT><P 05>

And efte he saip þouȝ we or an awngell of heuenn 
preche to 3ou bysiðis þat þat we han prechid, be 
he acursid/.
<L 55><T OP-LT><P 05>

Lords/ thou sendest no masters to preche the 
people and thou knowest in the gospel to thy 
father/ that he hath yhyd his wysdome from wise 
men and redy men/ and shewed it to Iytell 
children.
<L 29><T PCPM><P 57>

for it seemith that worldly clerks and feyned 
relygiouse don this, that symple men of wit and 
of fynding knowe not Goddis lawe, to preche it 
generaly aȝens synnces in the reume.
<L 6><T Pro><P 52>
and therafore no gret charge, thou 3euer neuer man of good wille be poisen'd with hethen mens errouris in 3e3er eitner ten, but euere lyue wel and stodie hooily wriet, bi elde doctours and newe, and preche treuly and freely a3ens opin synnes, to his deth.

What, man,' quod our host, 'canst thou preche? The Pellican began to preche Both of mercy and of mekeness;

Recieved to preche shall no man be Without token of him, I trow.

Christ sente the pore for to preche; "What canst thou preche ayenst chanons That men clepen securere?"

Who giveth you leve for to preche. Or speke agaynes goddes lawe, And the people thus falsly teche?

He schal forsope preche his one lawe, and he schal ordene prechours vnder hym preche errors and herises, despiesing holy writte and pei schal preche fableis, dremes, poeseis, & hei schul sey pat it is no3t leeful to a lewd man for to entremete of holy scripture, notwijstandyng pat euery man is holden vnder peyne of aylastyng dampnacion for to life rewlily after it. Pei schal not forsope preche frelihc but for (mamona iniquitatis), pat is for coaytise or mawmentri of wickednes. "

So myche forsope, as our Lorde seis, schal be pe tribulation, pat chosen men also, if it may be done, ben ledde into errours, 'Math: 24 & Marc: 13: 'et sequitur;' Trew man, 'he seip, pat tyme schal no3t preche frely, for gode men schal be had as accused".

PRECHOUR Prechour of pe worde of God is holden for to haue pise pre condicionis: First pat he preche trewly: Marc {vltimo}, "Preche 3e he gospel to every creature", & Gal-1, "Bof we or ane angell of heuen euangelize or prech to 3ow out take pat we have preched to 3ow, cursed be he. As I seid before and I sey now eftesonez, if any man preche to 3ow out take pat pat 3e haue taken, cursed be he". Pe 2; it byhouep pat he preche frely or kyndely and no3t for grace or cause of foule lucre, ne for mannes louung, ne for enuy: Math:10, "3e haue taken frely, giffep frely".

Willyng take giftez on som wise, perfor, pise prechep, and pat seke no3t so will be helpe of hym to wiche pei preche or schewe pan as pat pai geder pair pingz".

Item Bernardus, li, 4: ad Eugenium Papam/, Sich, he seip, owe to be sent for to preche "wych sent go no3t after golde bot folow Criste;

Now euer prechour of pe gospel ow so in holy chrich for to preche or for to laboure pat he raise seele to pe ded broper, pat is to Criste wieche for vs is ded, and pat pai is raised take pe name of hym.

Item Augustinus in Prologo sermonum suorum,, "Per bene few prestez pat ri3twisly prechep pe worde of God, bot per bene many pat damnably bene stille, som of ignorance pat forsakep or refusep for to be taudt, som of negligence pat despisep pe worde of God, bot nouper pai no pise may be excused of pe blame or synne of stillenez, sijen nouper pai pat can no3t prech owe to be tofore or be prelatez, ne pise owe to be stille wieche kanne preche hof al pai be no3t afore or prelatez".

Vnde 4: Sentenciarum, di24: habetur, "To a deken it pertainep for to stande ner to prestez and mynistre in al hings pat ar donne in pe sacramentis of Criste," (et paulo post), for to bere pe crose and preche pe gospel & pe Apostle.

Forwy as vnto listers or reders pe Olde Testamente, so to dekenes is it comanded for to preche pe New Testamente".

A prechour ri3tyly prechyngh owe to consider many hings: First, to worm he ow to preche: Math: 7, 'Will 3e no3t gifte holy hings to hondez, ne sendep no3t 3owur margarites afore swyne, pat no3t perauntur pai defole or stampe [am wih {m} frere, and, turned, brest or rife 3ow'.

Pe 5-, how hym owe, pat is to sey freutently: Ecc' 48, 'Hely pe prophete rose as fire, and pe worde of hym bremen as a bronde of fire,' & Th' 4: Preche pe worde, stande in couenably and vnbehouely, reproue, blame, praye in al
pacience and dottryne".

Pe 7, considere he pe preche no3t subtile pings: Ysa· 19, "Be þat confounded, knyttyng or foldyng and weuyng subtile pings," & l· Cor· 1, "Crist forsoþ sent me no3t for to baptize bot for to preche, no3t in wisdome of worde þat þe crosse of Criste be no3t avoided," /et infra in eodem capitulo et similiter 2/, Perfore if I know no3t þe vertue of þe voice bot I schal be straunge to hym þat I speke vnto, and he straunge þat speike to me".

Vsnde Augustinus super isto textu, Math· 6, "Nolite solliciti esse etc"), "We ow no3t þerfor," seip he, "for to preche þat we ete bot forþi ete þat we prech, forwy if we prech þerfor þat we ete we haue more vile or more foule þe gospel þan þe mete, and it schal be now gode in etynge, necessary forsoþ in prechynge".

False prechours Antecriste chesep, wiche bene willy and double, werfor seip /Gregorius in Moralius), "As soþfastene incarnate or fleshed in his prechynge chesep pore smpyle men and ydiote, so agaynward Antecriste is for to chese willy men and double men and ydiote, for þi know þe falsenes".

Vsnde li· 5· Decretalium, ti· De Hereticis, c· Excommunicamus, & Quia·), "Forsoþ for þat som vnder spice or likeness of eite dennyad or forsakande þe vertu of it after þat þe apostile seip schal chalenge þam autorite of prechynge, sipe þe same apostile seip, How schal þai preche bot if þai be sent, al þai þat bene forbede ar no3t sent byside or wipout þe autorite taken of þe apostile see or of þe trewe bishop of þe place, openly or prieuely presume þof for to vsoþe þe office of prechynge".

And of sich no3t sent of God ne delyvred admitted of prelatez is þis decretal wnderstoned, þat þai bene acursed, bot presteþ þat delyvred bene admitted of curatis, and wip þat comep for to preche frely and trewly and no3t for erflly couainise, bene admitted be autorite taken of þe apostole or popis see, sipe euer siich power of curate is yake of þe apostole see or of þe bishopis of þe place, and also of God, sipe it is scid, /ad Ro· 13·f, "Per is no power bot of God". And sich presteþ þus admitted vsurpeþ no3t þe office of prechynge sipe þar office is for to preche, (vt patet supra) þat no religious man ow for to preche openly wipout lawful licence, /16·, q·1·, Adicumis. Item Extra· De Decimis, l·6·, c·1· dictur), "It is no3t leful to a prechour of þe orderes of mendinauntz for to preche in parich chirches wipout licence of þe parsonz, ne in none oper place wipin þe parche in þat hour or tym in wiche þe same parsones will preche by þamself or by oper men, ne in þar duellyng placez sette wipin þe self parche bot if þo duellyngs be in general studycz. Item Extra· De Decimis, l·6·, c·1· dictur), "It is no3t leful to a prechour of þe orderes of mendinauntz for to preche in parich chirches wipout licence of þe parsonz, ne in none oper place wipin þe parche in þat hour or tym in wiche þe same parsones will preche by þamself or by oper men, ne in þar duellyng placez sette wipin þe self parche bot if þo duellyngs be in general studycz. In oper tymes forsoþ þai may lawfully preche in hi3ewayes and in þer houses, neþers þis ykepte þat þai detracte no3t or batbice curatez".

Vsnde: þat þer schulde be hot oo degree aloone of prestedch in þe chirche of God, and every good man is a prest and hþ power to preche þe worde of God.

Pe tente: þat þis prestis weren not ordeyned to sey massis or mategynes, but onli to teche and preche þe worde of God.

Vsnde: And þou3 lweþe men ben good lyueris and wise men, 3it ben þei no prestes of office, ne þei be not bounden to preche of office, al be it þei be prestes spirituali, as seip Crisostom and Lyncolne, and so þei may teche þer wyfes, þer childeren and þer servants to be of good maners.

(10) Also we graunten þat prestes weren ordeyned of Crist to teche and preche þe pulep, and not onli þat bot also to preie and to mynyster þe sacraments of God, and lyue welle.

Vsnde: For seint Poule seip, I wolde þat alle prestes speike wip langages, as ben orisouns and lessouns in Latyn, but more I wolde þat þei preche".

Sone of Amathi, seinende Rys þou, and go into Nynyue, þe grete cite, and preche þou þerin, for þis malice þerof steþep up biforn me"~

Sone of Amathi, seinende Rys þou, and go into Nynyue, þe grete cite, and preche þou þerþ þe preching whiche Y speke to þe~

Sle 3e: to bringe þe calf and sle is to preche Crist and to shewe his deep, for þanne he is slayn as
freshe to ech man whanne he billeue hym slayn.

To brynyge pe calf and to sle is to preche Crist and to sheve his deep, for panne as flesch he is slayn to eche of vs, whanne he is billeue slayn.

Pat he fadir comaundip to brynyge his calf is pat he prech hym, and in prechyng hym to come into he entrailes of he hungry sone.

If ony curat kan not preche, he propir remedi is to resigne his benefice. He may recorde he text of pe gospel and of pe pistle in he wouke and so preche he same to his sugetis, and pus he schal profite myche, for Crist and he postlis precheden pus.

And herfore Crist in pe houre of his assencion comaundid to hise diciplis to preche it to alle pepelis but, we be siker, neiper only in Frensch slayn to eche ofvs, whanne he is bileued slayn.

Lord! what resoun shulde dyve herto to lette trewe prestis to preche pe gospel freli wipoute cuylet or ony fablis or flatryng, and 3yue leue to pepe freris to preche fals sermouns?

But Gregor reproue hem (Gregor om xviii), Whoeuere preche, Gregor seij, for goodis of his world, or to make a gadiryng for suche an heuenli office, wipouten ony doute pise pat pe gospel to iche creature, pat is to ike man pat cheueli is ike creature.

But Gregor reproue hem (Gregor om xviii), Whoeuere preche, Gregor seij, for goodis of his world, or to make a gadiryng for suche an heuenli office, wipouten ony doute pise pat pe gospel to ike creature.

And here mai cristene men se pe falshed of pepe freris, hou pei letten symple prestis to preche he gospel to pe folke, for, as pei feynen falsly, noon of Cristis diciplis hadde leue for to preche til pat Petir hadde 3ouen him leue;

and bi pe same skile no prest schulde preche to pe peple but if he hadde leue of pe bishop or leue of pe pope. His gospel tellip he falsnesse of his freris lesyng, sib Crist sente pese diciplis to preche comunli to pe peple wipoute letter or axyg of leue of seynt Petir. And as Petir schulde not graunte his leue in Cristis presence, so prestis in Cristis presence han leue of Crist whanne pei ben prestis to preche truli pe gospel.

Lord! what resoun schulde dyve herto to lette trewe prestis to preche pe gospel freli wipoute cuylet or ony fablis or flatryng, and 3yue leue to pepe freris to preche fals sermouns?

And herfore Crist in pe houre of his assencion comaundid to hise diciplis to preche it to alle pepelis but, we be siker, neiper only in Frensch slayn to eche ofvs, whanne he is bileued slayn.

Lord! what resoun shulde dyve herto to lette trewe prestis to preche pe gospel freli wipoute cuylet or ony fablis or flatryng, and 3yue leue to pepe freris to preche fals sermouns?

And here mai cristene men se pe falshed of pepe freris, hou pei letten symple prestis to preche he gospel to pe folke, for, as pei feynen falsly, noon of Cristis diciplis hadde leue for to preche til pat Petir hadde 3ouen him leue;
Who, ser, is he panne pat schal prechee be trouhe of Goddis word to be unefeiful peple, and schal lette be treuhe of pe gospel and be profecie of God almy3i to be fullfilid? And pe Archebischop seide to me, It suen of pese hi wordis pat pou and suche ober deemen pat 3e doon ri3t wel for to prechee and to teche as pe doon wiipouten autorie of ony bischop. For 3e presumen pat pe Lord hap choen 3ou oonlifi for to prechee as feiful disciplis and special suers of Crist. And I seide, Ser, bi autorie of Goddis lawe, and also of seinttis and doctours, I am lerned to deme pat it is euery preestis office and chief dette for to prechee bisili, frely and treuli pe word of God.

And for pe same cause bischopis schulden 3eue to presti her ordres, for bischopis scholden accepten no man to presthoode, no but hym pat hadde good wilfe and ful purpose, and were wel disposed for to prechee.

Axi3 not seint Pou3 how preestis schulden prechee no but pei were sente? But I sent pe neuere to prechee, for pe venymous doctrine is so knoen pou3out al Yngelonde pat no bischop wol admitee or graante pee for for to prechee bi winneste of her lettris. Whi panne, lewde ydeot, wolt pou3 presume to prechee sipe pou4 art not sent neiper liizid of hi souereyns to prechee.

And I seide to pe Archebishop, ‘Ser, as touchinge 3oure letter and pe lettres of opere bischopis, whiche pe seien we schulden hauve to winneste pat we weren able for to prechee, we knoen wel, ser, pat neiper 3e ne ony opere bischop of pe lord wol graunte to vs ony suche lettre of licence, but we schulden obischen vs to 3ou4 and to opere bischopis bi vnleeful oopis, for to not passe pe bondis or termes which 3e, ser, and opere bischopis wolen lymyten to vs.

Wherefor, ser, seipi pise foreside winnestege of God and of dyserue seynsis and doctours and of alle pe peple, good and yule, suffisiip to alle trewe prechours, we demen pat we doon not pe office of presthoode if we leeuen oure prechirge, forbi pat we haue not ne mou3 not haue dwelwi bischopis letters to winneste pat we ben sent of hem to prechee.

And puse, a3en be loore of seint Pou3 pat techip 3ou4 not to prechee but if 3e were sent, of 3oure owne autorie pe wolen go forbi and prechee and do what pous liste.

And I seide, ‘Ser, as pe tenpe chapitre of Mathew and be laste chapitre of Mark winnese pat Crist sent hise apostlis for to prechee, and also pe x·c· of Luk winnese pat Crist sente his two and seuenti disciplis for to prechee into euery place pat he was to come to, and seint Gregor in pe comoun lawe seip pat euery man pat nei3ip to presthoode taki3 atopon him pe office of prechirge, for, as he seip, pat prest terri3 God to greet wrappe of whoa mou3 is not herd pe vois of prechirge, and as pe intertynurie gysen vpon Ezechiel winnese pate prest pat prechi3 not to pe peple bisiil schal be partyer of her dampnacioun whichis periscen in his deuante, 3he, pou3 pe peple be saued bi opere special grace of God han bi prestis prechirge, 3it prestis, forbi pat pei ben ordeyned of God to prechee and prechen not, as before God pei ben mansleers.

Panne ser, si3en bi pe word of Crist speciali pat is his voz prestis ben comauinded to prechee, whateuere prest panne pat it be pat hap not good wilfe and ful purpos to doon puse, and abli3 hym not aftir his kunynge and his power to doon his office, bi he ensample of Crist and of hise apostlis, displesip God whateuere opere jing he doip.

Wherefore, ser, pese autoriees and opere wel considirid, I deme myself damnable if I, eijer for plesaunce or for displesaunce of ony creature, bisie me not to prechee pe worde of God.

And, ser, flu acordingly to his sentence, vpon myldenten Sundai too 3ere I gesse now ago I herde a monke of Feuersam, pat men clepiden Meredoun, prechee at Cauntbirie at pe cros wipinnes Cristis chirche abbeye, seeyme puse of confessioni: as, pou3 pei sugostioun of pe iencd wiipouten counsel of ony opere liip pan of hemselfi, manye men and wymmen also cunne ymage and fynde meenis inowe to come to pride, to jefte, to lecherie and to opere dyserue vicis, in pe contrarie wyse, his monke seide, si3 pe lord God is more redy to for3eue, synne, pan pei fende is or may be of power to moue ony liip to synne, synne whoewere wolen schamen and sorowen herteli for her synnes, knowlechynge hem feifully to pe Lord.

For 3e begge or 3e prechee, many tymes & oft, Somen men & thren hem, but if pae 3if pae gode, But pe harlot wil draise pe blode of his
and in alle folc mut furst be preched pe gospel' (and pis ordeynede Crist of his grete wysdom; for before pei hadden kyllum pe holy apostles, pér was no maner of folc, Greiks ne Latynus ne barbaris, pér ne pei hadden pe gospel of Crist preched vnto hem).

And in toke of his chaffare pei beggon aftar þat pei han preched, as who sey, 3if me þi money þat I am worði for my prechyng.

And þus prestus schuldon lyue clemenly, by Gods lawe, as þei didon furst, and þus men schuldon wiþdrawe þer hond fro fercus þat beggon whan þei han preched, for þei ben coupable by consence þat 3youn hem on þis maner.

And þis gospel of þe rewme schal be preched into al þe world in wetnesse to alle folc; 

but crist preched þe gospel, and charged alle his apostlis and disciplis to goo and preche þe gospel to alle men: þan it is þe beste liif for prestis in þis world to preche and teche þe gospel.

In þe wiche sacrament þat þing þat is our grettisst auow is preched, in þe weche we auowen vs to be mylde in Crist and in þe vnte of his bodi, Of þe wiche þing þis is a sacrament, þat we many be oþ bodi and brede'.

Grey grete heded quenes, with gold by the eighen, And seyne that her sustern thei ben, that souernth aboute, And thus aboute the gon and godes folke be trayeth, It is the puple that Powel preched of in his tyne.

PRECHOUR Prechour of þe worde of God is holden for to haue þise þre condicionis: First þat he preche trewly: Marc Xvltimo, "Preche 3e þe gospel to euery creature", & Gal-1, "Bof we or ane angell of heuen euangelize or prech to 3ow out take þat we haue preched to 3ow, cursede be he.

And forbi it is to be preched agayns preciouste, fayrmes & øper sofisticaciones be wiche we deecyue pilgrimes raper for to drawe out þer monye pe þan for þe religion of Criste to be encressed in þe pulez. 

PRECHEDE.......12
Where men weren doynge penaunce, as he place axeþ, and as Baptist dyde and prechede, and Crist tau3te þe same, and in scharpe werynge of clopus, and sempel mete and drynke?

So John wente tofore and prechede Cristis comynge, þat after vaniscended away bi kynde of fleche, as wynd doþ or schadue, as Jooþ seip in his book (chapitre 142): Fugit velut vmbra, et numquam in statu permanet.

Æe gospel makeþ mynde of his moder and o þi breþeren whanne Crist stood and prechede to þe peple, and oon cam to hym and seide: Loo!

for whonne monye men acorden in oon and don o werk in Godis name, þey don it more spedily, more strongly and by lesse blame Poul bygynnt to preye3e Romanys to kepe þe lore þat he techep, for he prechede not for money, ne for wynnyng of þis world I preye 3ow, seip Poul, by Godis mercy, þat 3e 3ynue 3owre bodyes to God, a qwic oost and not deed, to serue God by his lawe.

And so Crist prechede ofte, now at mete anddrynke, and axe de no leue herto of lesu Crist. And so Crist and ion baptist leften desert and precheden hem tofore synful peple when þei weren here in þe weie.

Also, her aasta axeþ in sum manner to be more þan prophetes, whanne þei ben at her masse, and handeleþ bitwexe her handes þe sacrament of his body þat þei precheden before;

And Crist bad þese men to publische not þis myracle, but euer þe more þat he bad þus, euer þe moo þei precheden, and euer þe moþe þei wondredon and seyden among þemself þat Crist hadde done alle ping wyl, for deef he made to heere and dounbe men to speke.

And þey wenten þer weye and precheden everywhere;

for þei sclaunder cristis seruauntis wiþ lesynges and haten hem, and helpe to lette hem fro trowe prechyng bi suspendynge, symonyng and cursynge and mannus iurdiccioun, and seyn þat it was god world be for þat prestis precheden and sìþ hþe ben descencion and werris and pestilenciis:

Also Crist and ion baptist lefte desert and precheden þe gospel to here dêp perfere, and þis was most charite, fer ellisi þei weren out of charite or peierid in charite, þat my3te not be in hem boþe, sìþ þe ton was god, and no man after crist was høyere þan baptist, and he synned not for þis prechyng.

And currowris 3eden out with epistlis, bi comauandement of the king and of his princes, in to al Israel and Juda, as the king hadde comauandid, and precheden, "Sones of Israel, turne 3e "a3en to the Lord God of Abraham, of Isaac, and of Israel, and he schal turne a3en to
"the remenautis that ascapiden the hondis of the king of Assirien;

< L 40>< T Pro>< P 26>

And men of Nyuye beleueden to pe Lord, and precheden fasting and weren clad wiþ sackis, fro pe more vnto pe lasse,

< L 5>< T SEWW07>< P 44>

He may recorde pe text of pe gospel and of pe pistle in pe wouke and so preche pe same to his sugetis, and pus he schal profite myche, for Crist and pe postlis precheden pus.

< L 77>< T SEWW12>< P 62>

PRECHEDIST......3

And pe Archebishop tok þanne pe certificacioun in his hond and he lokide þereupon a while, and so þanne he seide to me Lo, here it is certifed and witnessid a3ens pe his apostaus precheden þere pat pe prechedist þere opini in seint Chaddis chirche þat pe sacrament of þe aueter was material breed after þer consecracion.

< L 931>< T Thp>< P 52>

2 questio But what seist þou to his secunde point þat is recordid a3ens þee of worþi men of Schrouesbirie, seiene þat þou prechedist þere openli þat ymagis owen not to be worschipid in ony wise?

< L 1057>< T Thp>< P 56>

And so þanne pe Archebishop seide to me, Lo, it is here certifed a3ens þee þat þou prechedist at Schrouesbirie openly þat it is not leueful to swere in ony caas.

< L 1630>< T Thp>< P 74>

PRECHEDON......1

as prechyng þat apostlis prechedon bro3te in aftyr martirdam, and staat of martiris whonne it was opon was an opon dore in heuene.

< L 20>< T EWS1SE-30>< P 602>

PRECHEN.........114

2 Corollary Prelatis or curatis, that prechen not duli the gospel, but geuen opini ensaumple of perdicioun to the puple, ben antecrisis and eretikis, and Satanas transfigurid into aungil of light, and ben worse as without commounsen than bodil . . .

< L 1>< T SEWW12>< P 51>

For it is opin at ighe that the bishop of Rome hath not so greet power in worchynge of miraclis, neithir so greet vnderstondinge of holli scripture, neithir so greet grace to prechen it spedili, and to die for it in pacience and charite, as Petir and Poul hadde.

< L 5>< T SEWW12>< P 51>

1 Corollary If religiouse possessioneris that oughten to be merour of gostli and heuenli conversacion in doinge abstinence and satisfaccioun for symnis of the puple bi teeris and deuout preieris, wassen opini the godis of here foundouris in pride, glotonie, and lecherie, and other lustis of the flesh, and in vanitees of the world, thanne thei ben perilous ipocris, and in dede thei prechen errour agens the feith, and ben worse than worldli men bothe in werk and word.

< L 4>< T SEWW12>< P 91>

And as it semeþ and soþe it es, þat it ne strecheþ no3t bot all oncli to spiritualle & to no maner lordship o pe world, bot all to Goddes seruaundes, to dele þe sacramentes of holi chirche & techen & prechen to þe pupil, 3euyngye & delinge seuen dedes of merci to Goddes pupil to help & helpe or mannes soule, as it es openlich schewid in þat þat he said to Moyseyes, when he bitoke him þe ten commandmentes & bad him teche hem & tell hem forþe to Goddes pepel.

< L 102>< T 4LD-1>< P 181>

For alþou3 I were my3ty bi my Godhed to 3yue ensaumple vnto preestis to fle3e richesse in his liff, true preestis þat prechen bo gospel, if þei ben beden of þe peple, may leueful for her traveil for þe tyme þei teche þe puple, take of þem her sustyname.

< L 23>< T 4LD-2>< P 199>

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

< L 26>< T A02>< P 83>

And þus if oure bishopis prechen not in hor persone, bot letten trew preists to preche to hor schepe, þei ben in þo synne of bishopis þat kilden Jesus.

< L 33>< T A09>< P 144>

For freres in her prechinge fordon prechinge of Crist, and prechen lesyngus and japes plesynge to þe peple;

< L 3>< T A10>< P 180>

And so þes fendes prechen sutiIte of himself, and leven to preche of Jesus Crist, and þus men ben desseyved.

< L 12>< T A10>< P 180>

so þat 3if worldly prelatis wolen þei prechen not þe gospel wipouten here licence, þei schullen not speke þe treue of þe gospel to save Cristene soulis, þou3 God stire hem nevere so moche þerto, bi wynynge of hevenely blisse 3if þei don it weI, and bi everelastynge peyne 3if þei don it not treuely and wilfully and frely, as Crist bad his disciplis.

< L 24>< T A22>< P 271>
And God axib trewe lif aftir his lawe, and trewe prechynge of be gospel, wip clenent entent, not for worldly name, ne covertise of worldly muk, ne babchytynge of pore preestis and hyndryng of Cristis ordynaunce, and meyntenyng of worldly lif of clerkis, as false prophetis prechen now, but trewly to dispise synne and teche vertues, for not only a3enst holy writt in word and dede, but also meyntenen her worldly lif bi ypocrisie, bi fals excusacions and false expounyng of holy writ, and hard persecucion of pore prestis prelatis,

Where Criste mekely travelid wiþ grete penaunce upon his fete for to preche bo gospel, þese popes, more þen emperoures, resten in palaycis chargid wiþ pretious, in þer feste and in al þer stynkynge carione, and þai prechen not bo gospel to Cristen men, but crient ever aftur worldly glorye and riches, and make newe lawes for to manifie per worldly state, þat Crist and his apostlis durste never do.

Sothely þai affermen lat God may do alle þingis wiþouten hym, ne þat hit is bileve þat þai bene seintis whom we elepen seintis, but þai prechen many of hym for to be in helle whos halidais þo Chirche hallowis.

And curatis þat prechen not bo gospel, wiþ clenent lyvynge and for love of mens souls, bene dede in hemself, sears of mennys soulsis, Antecristis heretikis, and Sathanas transfigurid into an angeli, and þai bene more abymynable to God and to bo court of heven þen þeo cursudde synne of Sodome, þat for hidoue synne sanke into helle.

Here Cristen men sayne, when þo curatis bene not excusud by sekenys, but lyven in jolite of þo worlde, ande nouþer prechen þo gospel, ne devoutely prayen wip clere conscience, ne bisyen hem not to lerne þo gospel to liþ berafter, worldly occupacion schal not excus hem fro thefte ande rayneye ande slyynge of mennys soulis bifore Criste, juste domes man, if þai amenden hem not by tymye, sypen holy wryte seys þat he þat travails not schal nout cte.  

Þat is: Fewe þer ben prestis þat iustli prechen þe word of God, but manye þer þat damnbli holden hire pees: summe of vnkunnynge, þat refusen to be tau3te, and þer of negligence, þat dispisen þe word of God.

Þer ben semple prestes þat prechen now Goddes lawe faste aboute, þorou3 grace of God, to plese hym wiþ and profite of his people, and to maken him knownen among his peple þer he hah be longe hid þorou3 negligence of curatis and worldeli ocupacion. But now erchedekenes, and officiallis and opur ministres, and þerwiþ begger prechouris (as Pharisees, diuidid þorou3
Jerusalem) axen his question of these pore preists: 'Sepe pe Pope prechep no3t pat is Goddes viker, ne none bischopes but selden, ne ober grete pratalis for fere mi3te ly3tly bryngye men into herisie, and ober curatus moun lyue ful wel pou3 pei prechen no3t, but his office is oneli commitid to pe ordres of freris, whiche ben clerkis apreued and kunne wel Goddes lawe, and bi her prechynge as foure postis beren vp prestis:

Goddes wiker, ne none bischopes but selden, ne curatus of cherches, ne of Goddes lawe, and bi her prechynge as foure office is oneli committid to oper.

bryngye men into herisie, and

popes, ne bischopes, ne

byddynge of oure bischopes

postis beren vp

prestis:

Goddes viker, ne none bischopes but selden, ne

curatus of cherches, ne of Goddes lawe, and bi her prechynge as foure office is oneli committid to

oper

foure gramer or pe littler sense of Scripture, pat li3tly makep men erre, wharto preche 3e panne so

faste and bigynyn a newe manere

clerkis

autem dixit Deus: Quare tu enarras iustitias

of Goddis dredful wordis seide to aile suche by

aIle

open ensaumple of yuel lijf moun be sore aferde

of Goddis gracious worching, as false frowarde

mankynde, and not to rett it to

shrewis done,

and

and
deed in meke tyme.

Tile dixe, et assumis testamentum meum per os

wrappe

prisonen hem, and perauntur to

curse suche men, and in her foule enuy

of her synne, and tell en hem her office

If

is a pryue synne among men pe prechen

to pe puple, and certys hyt is a greet synne, sip God schulde huve al hool pe hank.

and

pis

is a pryue synne among men

pe prechen

to pe puple, and certys hyt is a greet synne, sip God schulde huve al hool pe hank.

somme prechen

for money, and somme for opur worldis good And so onhede of mou3 schulde

make acord in holy chyrche;

<LC 221, 232><TC 040><P 50>

bush shulden men do noweadies: when pei seen and heren 3at many men wi3 her litel kunnyng prechen more bisile and turne pe 3ele pfoon fro her viciis for to lyue vertuously 3en many ober grete clerkis pat ben letrid hilie, haunen greet joy Jerof, and arrest it al to Jesus Crist, whiche is pe verre prophete 3at shal come into pe worlde at pe dreful Day of Dome for to deme al mankynde, and not to rett it to pe fende pe vertu of Goddis gracious worching, as false frowarde shrewis done, 3at han 3it pe oode enuy of Jewis 3at turneden in Jesus Crist 3at vertu of pe Holy Goost to pe worching of pe deuel 3at

<LC 266><TC 14><P 182>

Wherfor, on pe tober side, me pinkip ben 3at alle 3o pei prechen 3e worde of God and shewen open ensaumple of yuel lijf 3en be sore aferde of Goddis dreful wordis seide to alle suche by 3e moupe of Davi3 prophete: 3e Peccatori autem dixe Deus: Quare tu enarras iustitias meas, et assumis testamentum meum per os tuum?

<LC 55><TC 16><P 196>

If 3ei ben also wrathful men and enuyous bope and specially to 3o men pat vndernymen hem of her synne, and tellen hem her office 3at longip to her astate, and prechen trul3y to her sogettis as pei shulden doand if pei in her wra3pe curse suche men, and in her foule enuy falsely disclaudren hem, and pursuen hem, and prisen hem, and perauntur to pe dep;

<LC 570><TC 223>

and pis is a pryue synne among men pe prechen to pe puple, and certys hyt is a greet synne, sip God schulde huve al hool pe hank.

<LC 23><TC 35><P 369>

somme prechen for money, and somme for opur worldis good And so onhede of mou3 schulde

make acord in holy chyrche;

<LC 72><TC 02><P 483>

furst 3at pei schulden go forp into pe world and prechen his gospel, and 3at pis schulde be fuytows to pei consuerte so myche puple, and sip 3at pis fruyt dwelle, bope in pis world and in pe tobur.

<LC 85><TC 256><P 09>

And 3if pei prechen 3us trewly pe gospel as Crist bydde3 hem, Crist is amyddes hem and pe puple pat pei techen. And al 3if pralitis schulden examyne preestis 3at prechen 3us, nepelees, it were more nede to examyne 3e freerus, 3at feynen hem to be preestis, for 3ei comen in of worse grownd, and ben more suspeacet of heresy.

<LC 21, 23><TC 256><P 17>

bush shulden preestis preche pe puple frely Cristus gospel, and leue frcrys fables and pe beggyng, for panne pei prechen wip Cristus leue;

<LC 40><TC 256><P 17>

And by pis causse schulde men worshipe prechhursus, and dispuyson hem pat prechen fables or lesyngus, for pei comen in pe fendis name, as pei werk schewep.

<LC 12><TC 256><P 30>

And panne men prechen abouen hylungus, lyuynge comun lif as briddis, and taken noon hed to worldly goodis pat ben closyde wipynne howsis.

<LC 18><TC 256><P 43>

To 3e folc schilde men preche, for Cristus word wole florische in hem, and mede and worschiphe is in heuene to men pat prechen to pis puple.

<LC 34><TC 256><P 162>

Lerne men wel Godus lawe, and it schal teche mesure in pis, 3if men prechen wel pis lawe, and haydon it not fro pe puple.

<LC 144><TC 256><P 198>

Somme prechen fables and somme veyne stories, somme docken hooly wryt and somme feynon lesyngus;

<LC 17><TC 256><P 366>

Pis preching is al disusid and turynd to pride and coueteuse, for howeuer men may plese pe puple and wynne hem wurchip wip myche hem pat prechen, and putten abac 3e profit of 3e puple soule.

<LC 20><TC 332><P 26>

for many men prechen hemself, and lecue to preche Jesu Crist, and so sermons don lesse gode 3an pei diden in meke tyne.

<LC 51><TC 332><P 27>
But many comen to repe redy corn whanne þei prechen not to profit of þe fole, but to spuye hem of her godis and to fyle hem wip many synnes.
<L 90><T EWS3-163><P 124>

And here we ben tauȝt to preye and þenke on God before we prechen.
<L 40><T EWS3-164><P 125>

as wo is to hem þat prechen not to profit of synnes, dremes, fablis and gabbyngis. God bifore we prechen.
<L 43><T EWS3-197><P 229>

Þey 3yuen leecue to þes freris for to preche but on oper maner, for þey prechen fablis and dremes and lesyngis, and beggen aftir.
<L 29><T EWS3-208><P 252>

But here it is a skyleful þat is bodyn onely by man and not by God, as is prechen amys þat bischopis lette hem to preche.
<L 40><T EWS3-208><P 252>

and his falliȝ ofte to freris, whanne þey prechen of deed men, þey gabben bope of quyke and deed.
<L 35><T EWS3-237><P 313>

for it is of myraclis pleyinge as it is of thes apostates that prechen for bodily avantage;
<L 36><T Hal><P 53>

what more blasfeme is aȝenus thee, than to seyen to don the byddynge, as is to prechen the word of God doth fer lasse good than to don that that is bodyn onely by man and not by God, as is myraclis pleying?
<L 18><T Hal><P 55>

Frere, siȝt ȝe wolen opinli preche aȝenus þe deuails of prelatis, of prestis, lordis, lawiers & marchauntes & comouns, whi be ȝe so wode þat prestis prechen of ȝoure deuails in amendment of ȝoure lyf in charite, & ȝe falsli slaundren hem of erise?
<L 253><T JU><P 65>

þat casten yuel maners from her soule/ or prechen he gospel to Cristis entent:
<L 70><T LL><P 10>

chirche; prechen vndir colour for to take ȝiftis:
<L 20><T LL><P 54>

of everlasting rewarde/ & þei prechen cronycles:
<L 26><T LL><P 54>

þat prechen & disceyuen 3ou þei speken þe visiouen of her herte:
<L 19><T LL><P 67>

þat prechen þe gospel/ & ben apaied where þei cum:
<L 24><T LL><P 85>

as for her preiynge/ & prechen þees:
<L 30><T LL><P 110>

3if þei prechen principaly for worldeli muk or veyn glorie, and so prechen here owne sotiltes to be presied of men, and not symply and pleynly þe gospel of crist for his glorie and sauyng of mennus souls;
<L 6, 7><T MT01><P 10>

certis but 3if þei more bisily lerne bi grete trauiele and studie holy writt, and kepen it trewly in here lyyngue, and openly to 3eue good ensample to alle men, and prechen it sadly and trewly with ala myche trauiele and more, and 3it it be nede ben wilful to die perfore, þei may drede ful sore þat þei ben out of charite and out of feiȝ, but 3if it be ded feiȝ as fendis han;
<L 26><T MT01><P 22>

Of þes two gospellis it is cleer þat prelatis þat prechen not þus þe gospel louen not crist, but don fully aȝenst his heste, whanne þei leuen for drede of men to teche þe gospel;
<L 26><T MT04><P 55>

Also þei prechen not cristis gospel in word and dede bi whiche cristene men schuld lyue holy lif in charite, but blaberen forpe anticristis bullis to maken cristene men to werre eche wip ȝepere in hope to wynne heuene bi siche werris, and 3it þei leten trewe men to teche treuli and frely cristis gospel and his comandonmentis, but þei senden newe ypoctris to preche fablis and lesyngis and to flateren men in sinnpe, 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 beggyd
<L 27><T MT04><P 73>

And 3if prestis prechen trewelly and frely þe gospel of crist and reprouen generally sinnpe, þes emperours clerkis þat struyen aȝenst cristis lyyngue wolen somone hem fro contre to contre;
<L 10><T MT04><P 79>

and bisien hem nyȝt and day hou þei may bi anticristis iurdeccion and feyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere souls out of þe deulis bondis.
<L 17><T MT04><P 87>

and where a gedrynge of peple is summe comynly ben goode, and for hem principaly men prechen goddis word and not for houndis þat
berken a3enst god and his lawis, ne for swyn þat balpen hem in synne and wolle neuere leuen hem for drede of pynne ne hope of blisse.

And 3íf þei prechen selde whanne þei prechen chronycles and poisons and newe fyndynes of hem self, and maken false comendaciones of dede men for to geten a name of veyn sotilte and worldly bank, and leuen to prechen cristis gospel and his lywynge;

and þe trewe clerk Robert grosted writþ þe pope þat curatis ben sauthanas transfigurid into ausgel of li3t for þei prechen not cristis gospel bi word and good lif, þou3 þei diden no more synne, and siþ seynt petir was eclipid sauthanas of crist, as þe gospel tellþ, for he was contrarie to goddis wille and sauourid not heuenly pingis, wel þe þes euele curatis eclipid sauthanas, siþ þei ben more contrarie to goddis wille and sauoren less gostly pingis and sauynge of cristene soulis.

for þei conseilen here mastris faste þat þei tristen not to pore prestis and witty clerks trewely techenþ þe gospel and comandemntis of god and where men owe to do here almes, but lyuen forþ afte olde errouris and lesyngis and anticristis prechouris þat prechen for here wynynge and fablis and newe soteltes for veyn name of clerige, and bidde hem do as here fadrís diden, þat many tyme lyuede in falsnesse to gete goodis of þis world and myspendeden hem in pride and glotonye, and þei witen neuere where þei dieden out of charite and han dampeden in helle;

and siþ men þat fulfillen not goddis lawe and ben out of charite ben not acceptid in here preinyge of lippis, for bore preiere in lippis is abhomynable, as holy writt seip bi salomon, þes prestis þat prechen not þe gospel as crist biddþ ben not able to preie god for mercy, but discyeuyn hemself and þe peple and dispisen god and stiren hym to wrþþe and vengance, as austyn and gregory and ðe peple seynis techen;

3it feyned religious men pursuen pore prestis to prison and to breynynge bi many cursedyngis and sclaundryngye priue and apert, for as mochel as þei prechen trewely and frely cristis gospel and goddis heystis and reprouen here ypocristie, symonne, couetitise and ðepe seynis disceites;

þe swettenesse and þe holynesse of ihu crist and his lif, and smelle bi bodily witt þe swettenesse and good odour of herbis and spicis and trees and ðepe creaturis, to loue god and serue god and herie hym for his goodnesse, þe fend stiriþ men to sette here lust in smellyngye of lekerous metis and drynkis and to take ouermochil of hem, til þei lesen here wittis and forþeten god and his seruyece and fallen in lecherie and slepen as hooggis, and chiden and fí3tten as woode houndis, and sweren herte and bonys, and cursen and warien and þe prechen opyny on cursed lesyngis, and 3euen ensaumpl of synne as cruel fendis of helle.

and þes newe religious and principaly freis prechen þes euydences and sowen hem among lewied men in contres to stoppe pore prestis and lewied men, þat þei ben not hardy to speke of þe gospel and holy writt and goddis comandements and ioyes of heuene and of synnys and pynes of purgatorie and of helle, lest þei stiren men to rise out of synnys for drede of pynes, and to lyfe in vertuciuus lif for to haue þe blisse of heuene.

for in steed of keies of heuene, þat ben kunynge of holy writt and power to distroie synne and saue cristene soulis bi trewe techenþ and good ensaumple, þei han ignoraunce of goddis lawe, and no will to study and lyce þerafrthr, but kunynge and prachysynge in here owene wickedaw lawis for pride and couetitise, and feynen hem power of irauyntrie to stoppe treue men flo prechynge of þe gospel, and 3íf þei prechen a3enst here wille to curse hem and prisone hem and brenne hem;

Hem wantih good fruyt, when þei pursewen trewe prestis bi gabbyngis and bi gylis for þei prechen freliche þe gospel.

en for now prestis prechen not to þise men þat ben convertid bi grace of crist, but þei seyn þei fordon synne and þat is more þenne any prechnyng, and þus þei gon biore crist, and leuen þe maundement þat he biddþ, and anticrist cannot dispure þis witt bi resoun ne godis lawe.

for collegies in oxneford and caumbrige ben foundid on siche approprinis, and collegians wenden out and prechen and quykenen many partis of englond;

OF POOR PREACHING PRIESTS: Of poor preaching Priests: þe first general poynt of pore prestis þat prechen in engelond is þis;
and myche more ben þey to blame þat prechen iapis and gabbageis;
<L 7><T MT27><P 438>

and what ofere false prechouris þat comen to men and prechen herfore, þei ben woluyys or fowix or houndis, and alle þes shulden he chased fro þe floc.
<L 1><T MT27><P 439>

and bi þe same skile or myche more þei hen blissid þat prechen goddis word.
<L 22><T MT27><P 441>

lord, sif þes men shulen be dampynd þat at prechen goddis word in cristiis name and casten out fendir and don vertues, what meede shulen þes beggeris haue, þat fylen in his and ly3en on crist and seyn þat crist beggide þus to holde vp þer newe ordis, crist wiste ful wel þat þes shulden come whanne he bad hem not go fro hous to hous, but dwelle in oon and wende not þennus, and here not vpon þer backis baggis ne sacheis to begge þus.
<L 18><T MT27><P 443>

But we prechen open þinggis betake to us bi þe auctorite of þe ure portipulhe.
<L 336><T OBL><P 243>

And, certis, nar þat Hildegar seip in hir prophhecie þat þese liers shulen þus walke aboute wijhoute shame, I wolde mercule þat þei prechen her synne of beggerie so opulni.
<L 2810><T OP-ES><P 134>

But lorde! these glosers seggeth that they ne desyren nat the state of mastrye to ben worshipped therby/ but to profyte the more to thy people whan they prechen thy worde.
<L 14><T PCPM><P 57>

For whan they be maysters/ they ne prechen nat so ofte as they dyd before. And yef they prechen/ communelch it is befor tyche men/ there is they moven bere worshipe and also profyte of her prechynge. But before poore men they prechen but selden whan they ben maysters.
<L 1, 2, 6><T PCPM><P 59>

Thei ne prechen nought of Powel, ne penceache for syne, But al of merci and mensk, that Marie may helpen.
<L 21><T PPC><P 04>

In sraytoure they faren best, of al the foure orders and vsyn ypocricie in al that thei werchen And prechen al of perfitnesse: but loke now I the prep. Aought but profre hem in priuute, a peny for a masse, And (but his name be Prest) put out myn eighde Though he had mormoney hid, than marchauntes of wolfe, Loke hough this loresinen lordes betrayeren Seyn that they folwen,

fully frauncyeses rewle That in cotinge of his cope, is more cloth yfolden Than was in Frauncis floc, when he hem first made, And yet vnder that cope, a cote hath he furred With foyns, or with fischwes, other fyn beuere.
<L 3><T PPC><P 11>

I pray the where ben þey pryue with any pore whightes, That may nought amenden her hous, ne amenden hemselfes They prechen in proud herte, and preyscheth her ordre, And werdlich worchype, wilneth in eterhe Leeue it wel lef man: And men right lokede, There is more pryhe pryde in prechoures hertes Than there in Lucifere, or he were lowe fallen.
<L 23><T PPC><P 13>

And thanne nedeth him nought, nueue for to studyen He myght not maistre ben cald, for Christ þat defended Ne puten no pylon on his pild pate But prechen in parfit liif, and no pryde vsen But al that euer I haue seyd, soth it me semeth, And al that euer I haue wryneth, is soth as I trowe.
<L 9><T PPC><P 28>

and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide awey idolis, and brente the boonis of prestis, that diden idolatrye, summe cristen lordis in name not in dede, preisen and magnifien freris lettris, ful of discreit and lessingis, and make hire tenauntis and moyne to swere bi herte, boonis, nyales, and sydes, and other membris of Crist, and pursuen full cruely hem that wolden teche treuly and frely the lawe of God, and preisen, mayntenen, and cherishen hem, that prechen fablis, lesingis.
<L 21><T Pro><P 30>

Ech Christen preest to prechen ow, From god abové they ben send.
<L 545><T PT><P 164>

And þise prechours prechen trewel to edifice þe peple in vertu, as Crist commaundid on hooli Purdisai to hise disciplis aforn his sti3ynge (Mar·vltimo), '3e, goyng forpe into al þe world, preche 3e þe gospel to iche creature', þat is to iche man þat cheuelle is iche creature.
<L 92><T SEWW22><P 118>

But prechours in þe fendis chirche prechen vndir colour for to take 3ifis.
<L 102><T SEWW22><P 118>

And þei prechen cronyclys wy payseis and dremyngis and manye oþir helpeles talis þat ri3t nou3t availen.
<L 106><T SEWW 22><P 118>

And, if þe prechen bus truli þe gospel as Crist biddih hem, Crist is amyddis hem and þe peple þat þei techen. And, al if pralatis schulden
examyne prestis ūt prechen þus, nepeles it were more nede to examyne þese freris þat feynew hem to be prestis, for þei comen yn of worse ground and ben more suspect of hereisie.

>Pus schulden prestis preche þe pele freli Cristis gospel, and leue freris fabilis and þeir begging, for þanne þat prechen wip Cristis leue;

and we entren bi him for we prechen him.

If curatis prechen not þe word of God þei schule be damptned.

Summe prechen fabilis and summe veyne stories;

for he is a satanas contrarious to Crist, But þe kynrede of Caym, of Daton and Abiron wolden þat þe gospel slepe safe, for þei ben clepid crystyne of manye: þe prechen sumwhat of þe gospel, and glasen it as hem likeþ.

For two causis þei ben vnprofitable: first for þei prechen not, defendinge þe puple from goostīly enemies;

And ouer þis, þe more sorewe is, þer growiþ up a newe vnfoundid sect of beggeris, walkinge in greete noumbe in habitée of seculer prestis, þat prechen for wynnyng, and meneiulewþip wip þer fabilis bimadden þe puple, and so sclaundren Crist and his chiche, and specialy opere honest prestis of good lyuyng and competent lettrure þat freliche at þe eなものe of Crist and his apostlis prechen to þe puple þe trupe of þe gospel.

and seint Gregor in þe comoun lawe seǐþ þat every man þat ne-chief to presthhood takǐþ vpon him þe office of prechinge, for, as he seǐþ, þat prest tertiǐþ God to greet wraþþe of whoos mouþ is not herd þe voís of prechinge, and as þe interlynaire glose vpon Ezechiel witnessip þat prest þat precheiþ not to þe pele bisili schal be partyner of her damptnioum whiche perischen in his deaute, 3he, þou3 þe pele be saued bi oþer special grace of God þan bi prestis prechinge, 3it prestis, forþi þat þei ben ordeyned of God to preche and prechen not, as bifore God þei ben manslicers. For in þat þing þat in hem is, prestis þat prechen not truli and bisili sleen ale þe pele goostīly, in þat þat þei wiþholden fro hem þe word of God, þat is liif and sustynance of cristen souls.

Wherfore Poul seǐþ, þus ñe Lord haþ ordeyned þat þei þat prechen þe gospel schullen lyue of þe gospel.

Topias, þou writist me to be a lewed man, Bot lewed men prechen not, as þou canst saye bot if þe list lye;

PRECHETH....3
And right as Robartes men raken aboute At feyres and at full ales, and fylleþ the cuppe And precheth al of pardon, to plesen the puple, Her pacience is al pased, and put out to ferme And pride is in her pouertie, þat litel is to preisen.

Byhold opon Water Brut whou bisiliche þei pursuended For he seid hem the sothe: and yet syre ferther My may no more marren hym, but men telleth That he is an heritik, and yuele blyeleþ And precheth it in pulpit, to blendeþ the puple.

Wo is the soule that he for singes, That precheth for suche a pilgrimage!

PRECHID......67
And eft in the eir. /Si is qui pracest/, seyn þisidre wriþþe thus: "If he that is souereyn doth oþir comaundith al man to do þat that is forboden of God, or passith or comaundith to passe that that is comaundid of God, the sentence of seynt Poul shal be brought in to him, that seith,

And so he bad not leesyses ne fablis be prechid, but treuthe of þo gospel, for þat is virtu;

And herfore Jon Baptist answered prestes and Pharisëis, and prechid not lys heynesse, but þe worsynesse of Crist, and seid himself was a
And therefore pei fallen into Goddis curs and alle his seynists, bat for his sclaunder lordis and comyners dore not here pe gospel and Goddis hestis prechid of pore prestis in Goddis name, but ben constryaned to here fablis and lesyngis prechid, and flattered, in stede of Goddis word.

In þo olde law dekenys crieden þo commandementus of God, ande in þo newe lawe þai prechid þo gospel, as Seint Steven and oþer.

Þo grete clerk Grostheade proves by holy write and grete resone, in a sermone þat he prechid in Rome, and gafe hit written to þo pope and mony cardynalis, and in mony moo sermons, þat þo pope wip his courte was cause ande grounde of alle veylis in þo Chirche, not onely for he destroyed nout open errorris, when he is maste bounden þerto, and best may but also for he makis unable curatis, þat bene lesars of þo worlde.

Ffor of Seint Steven men bene certeyne by holy write þat he is a glorious martyr, ande trewly prechid, bope of þo Olde Testament ande þo Newe, when he was onely deken, which men sayne nowe is a3eyne þo lawe and dewe obedience, and in þis þai distroyen his martirdame, or ells þai sayne nowe open falschede, þat dekenys owen not to preche.

Crist prechid/ & blessed;

Þe tokenyng of þe comynge of þis Lord to þe Dom, as Seint Jerom seyb vpon Mathew, schal beo whan his gospel schal be prechid into al þe world, þat no man be excusable, /et cetera/.

But for as myche as þis nei3hinge of God þus þorou3 grace comey oft in þorou3 þe word of God trueli prechid of þe moup of his prestis, and also þorou true confession maad of mannes moup þorou deuout preier, þerfore it is wel seid þat Jesus cam bi Bethphage (þat is as myche for to sey as hous of moup') toward þis gostly Jerusalem (þat is, hooli cherche).

So þe word of God, þat is prechid among miche peple of diuerse willes, melteb gode meunus hertis to repentance and vertuous dedis, and hardeþ synful and weiard hertis to more malice in her synne.

Þe word of God trueli prechid makeþ also gostli croked opur halte men to goo.

And ri3t as þat tyme Crist casted oute feendis of mennys bodies and of her souls bope, ri3t so 3i alwe þe worde of God is so precious þat, if it be truly prechid, it castib oufe feendis oufe of mennys souls when it makib men to forsake þe seuen dedly synnys and taken in þe seuen vertus whiche þat ben her contraries.

wherfore also þei han bisile, true, and grelli, prechid Goddis lawe to þe peple, wipoute feynyng, fagyning, flateryn, or favoure of plesaunce of þe peple, or profiit of þe purse.

And, al 3if 3i3rye seyn þat þei beggon for charite, when þei han prechid for such beggyng, and þat Crist beggude so and bad hem begge þus, nerþeþe al þi3 speche is powdrew wip gabbyng.

And herfore seip Poule heere Y make knowe to 3ou þe gospel þat Y haue prechid to 3ou, þe whiche 3ee haue medefulli takun;

And þus seip Poul for what resoun shulde Y haue prechid þus to 3ou, and 3ee shulden haue holdun þis lore, but for comyng of þis ende? 

Heere men seyen comunely þat, fro tyme of Ion Baptist þat he hadde þus prechid Crist, many men disserueden heune, and for no man comeþ to heune but 3if he do werkis of penauns, for þus men moten nedis schale heune, and sjÞ Crist seip þat noon comeþ to hym but 3if he be drawun, bope God and hymself moten nedis violente hys body.

And Crist anseride and seyde to hem Goynge forþ, telle a3en to Ion þings þat 3ee han herd and seyn: for bylynde men seen, halte men gon, mySELs ben maad clene, desf men here, dede men risen, pore men ben prechid gode.

1911
and day of 3uyng of mesy and of blys was prechid of Crist.

< L 36><T EWS3-132><P 26>

Ďanne he openyde hem witþ þat þey shulden vndirstonde holy writ, and he seyde to hem For it is wriþen þus, and þus muste Crist nedis suffere, and riþ fro deþep on þe þridde day, and be prechid in his name penauamse and for3uyng of synnes among al maner of folc'.

< L 27><T EWS3-182><P 195>

And no drede alle freris or many assentiden to þes heresies þat þes freris han prechid heere to gete money of þe puple.

< L 13><T EWS3-221><P 277>

Who shulde haue hem not suspect of heresie þat þey han prechid?

< L 31><T EWS3-221><P 278>

And certis þis is a foul synne, for þus Goddis sentense is hid and manns likyng is prechid.

< L 35><T EWS3-239><P 318>

But herefoþere, dere frend, knowe 3ee that ech synne, be it never so litil, if it be mayntenyd and prechid as gode and profitable, is deadely synne; for among alle symon yes þis is þe foulest of alle opere, vsid ofte of prechour beggeres, for þey wolen gedere comynly godis aftir þat þey han prechid; a fro among alle symonyes þat euere crist sufferide in þe churche þis is þe foulest of alle opere, vsid ofte of prechour beggeres, for ðey wolen gedere comynly godis aftir þat þey han prechid.

< L 4><T MT27><P 443>

maunerye, I seye, for siche playingen men as myche honoryn or more than the word of God whanne it is prechid, and therefor blasfemely thei seyen, that siche playinge doith more good than the word of God whanne it is prechid to the puple.

< L 15, 16><T Hal><P 55>

Frere, whie hate 3e þat þe gospel schulde be prechid to þe trewe vndirstondinge of holi docturis, & 3e elepen it þe newe doctrine in sclaundrine of Crist?

< L 237><T JU><P 64>

þat is to seie: It bihoued to be prechid among alle folkis:

< L 24><T LL><P 02>

Goddis lawe bope radde & prechid/ Of þis chirche spekiþ þe prophet Dauiþ:

< L 2><T LL><P 35>

Lord: Lord han not we prechid in þi name & casten out deuelis in þi name & wrou3t many vertues in þi name/ Seint Austin seip: þe Lord schal not denaye þis/ for who euer þe prechour be:

< L 16><T LL><P 109>

& prechid vnto þe peple/ þei wolde not heere hise wordis:

< L 33><T LL><P 132>

for þo pingis þat 3e han seyd in derknessis schullen be seid in li3t, and þat þing þat 3e han spoken in 3oure couchis or smale beddis schal be prechid in þe roof of housis.

< L 21><T MT01><P 20>

and þou3 men schullen algatis be damnyd 3it it helpþ hem þat goddis word is prechid, for þerby moo men ben sauyd and fewere damnyd and so lesse peyne to hem algatis.

< L 21><T MT05><P 110>

þat þe obedience of children to fader and to modir and of seruaunitis and tenaunitis to here lordis and maistris, þe whiche obedience crist vsed and tau3tete and comaundid it be magnyfied and prechid more þan ony newe feyned obedience founden of synful men, þe whiche obedience neiþer crist ne his apostlis dened ne tau3ten ne comaunden ne conseileden opynly þerto.

< L 2><T MT19><P 280>

For Poule seip þus þou3 we, or an angel of heuene, preche to 3ou ouer þat we haue prechid to 3ou, be he deuidid for euer from Crist in damncioun'.

< L 422><T OBL><P 167>

And aftur þat þei lojhid Cristys brepe þat is þe gospel, þe wiche he blewse upon hem when he prechid it in worde and dede.

< L 913><T OBL><P 180>

And herfor we mai rede (Luc:12) þat, what tyme Crist had prechid a3enst þe synnys of þe clerge, þe scribis and phariseis began greuousli to wipstode him, and to oppresse his mouthe and to stop it, awaiting to hem of many pinggis, seching to take sumwhat of his mouþe þat þei my3t accuse hym.

< L 969><T OBL><P 181>

And sîp seint Poule had before þat seen ful oft times tau3t and prechid of þe beleue of þe sacrif oost þat was ryue among þe peple, and also wroet of þe same article, we mote suppose þat al þe apostlis wip Barnabæ and Tite and oþur feipful peple acorden wip Poule in þat article,
bob in logic and beleue.

For alle pis I wote wel pat foulis wolen answere me here as idolaters answerede þe prophete Jeremye when he prechid aȝenst his symne, as it is writte (Is 44), for þei seiden to him pus: ‘We schal not here þi words þat thou hast spoken to us in þe name of þe Lord.’

And þat it schuld so, þe fende, þat is chif auctor of þis constitucion, and his lemys, þat speciali helpen him, made anoþur constitucion in þe same time þat þe gospel schuld not be prechid.

neþur his blode, bi þe wiche we ben raussummered and iquekened, mai not be sceie to be in þe chalis when þe wyne lackiþ, in þe wiche þe blode of Crist is schewid, in þe wiche Crist is prechid bi witnesse of alle scripturis and bi þe sacrament.”

neþur his blode, bi þe wiche we ben raussummered and iquekened, mai not be sceie to be in þe chalis when þe wyne lackiþ, in þe wiche þe blode of Crist is schewid, in þe wiche Crist is prechid bi witnesse of alle scripturis and bi þe sacrament.”

for þei cursen þe prest þat prechid, and him þat rescuyerþ him, and alle þo þat heeren him, and ouer þis enterditen þe place þere Cristis gospel is prechid freli.

And after he saip ‘þou þe or awngell of heuen preche to þou bysidis þat þat we han prechid, be he acursid’.

And þat is no wondir, for frere Thomas þat same time, holding with þe pope, wolde haue mad a miracle of an henne ey, and we knowe wel þat every lesyng opini þe gospel to be prcchid, and holy writ to be known and kept.

And þat it schuld so, þe fende, þat is chif auctor of þis constitucion, and his lemys, þat speciali helpen him, made anoþur constitucion in þe same time þat þe gospel schuld not be prechid.

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And þat it schuld so, þe fende, þat is chif auctor of þis constitucion, and his lemys, þat speciali helpen him, made anoþur constitucion in þe same time þat þe gospel schuld not be prechid.
laxe bope radde and prechid.
<L 32><T SEW22><P 116>

Was þis truli prechid?"<L 933><T Thp><P 52>

And I seide, Ser, I prechid neuer þus, neiþer þor3 Goddis grace I wol in ony tyme consente to þenke ne to seie neiþer priuyli ne apeertli. <L 1059><T Thp><P 56>

Wherefor, ser, I haue prechid and tau3te opinli and priuyli, and so I purpose al my lyf tyme to do wip Goddis helpe, seinge þat siche madde peple was ten blamfulli Goddis goodis in her veyne pilgrymegeyng, spendynge þese goodis vpon vicious hosteleris and vpon tappers, whiche ben ofte vnclene wymmen of her bodies, and at þe laste þo goodis, of þe whiche þei shulden do werkis of mercy aftir Goddis heeste to pore nedi men and wymmen, þese pore men goodis and her lyfðe þese renners aboute offfen to riche preestis whiche haue moche more lyfelode þan þei neden. <L 1304><T Thp><P 64>

But, ser, as I prechid in Schrouesbirie, wip my protestacoun I seie to þou now here þat, bi autorite of þe gospel and of seint lame, and bi witnesse of dyuerse seyntis and doctours, I haue prechid opinli and tau3te in oo place and in oþir þat it is not leeful in ony caas for to swere bi ony creature. And I ouer þis, sere, I haue also prechid bi þe forside autoritees þat no lyf sluðe swere in ony caas, if wipouten oop on ony wise he þat is chargid to swere mi3te excuse him to hem þat haue power to make him swere in leeful þingis and laweful; <L 1634, 1637, 1639><T Thp><P 74>

And a clerk of þe Archebischopis seide to me, His sermoun was fals as he is fals, and þat he schewip opinli sip he dare not stonde forþ and defende his prechinge þat he prechid þan þere'. <L 1980><T Thp><P 85>

PRECHIDE.......28 Herfore in the iiiij e° of Daniel Nabugodonosor, the hethen kine, prechide the miracils and maineþe of highe God, and that who so euer seide ony blamfem agens God, he shulde pershe and his godis be forfendid. <L 15><T 37C><P 32>

If ony man ful of stryf other of chidine in words seith, that no prechinge is not but in the pulpit, and settith greet strengthe and difference bitwix teche and preche, sypele cristene men nylen stryuen in words bi the techinge of Poul in the j' pistil to Cor, the xj' c°, and in the ij' pistil to Tymothe, the ij' c°. Sith such fonnd difference implieth that Crist prechide not in deseritis, feeldis, and hills; but the gospel affermith opinli that Crist prechide in these placis where he sat and stood on the ground. <L 15, 17><T 37C><P 33>

For if Poul, the vessel of chesings, apostle and tehchere of hethene men, prechide the gospel, and yit labouride with his hondis for his hylode, in the j' pistil to Cor c° c°, in the ij' pistil to Tess' iij' e°°, and in Dedis of apostlis, the xx' e°°, hou moche moore Owen munkis for to laboure with here hondis that maken professioun opinli herto? <L 19><T 37C><P 89>

But certis of Crist may noþt be fool, ne speke wordis wipouten greet witt, sijhe he may noþt be fool suffering freiris be in his Chirche, alþou3 þei meve bispocis to fi3te and þerto spoyle þe pore peple wip beggynge of blasmef leynge, openly prechide a'lenst þe gospel. <L 16><T A21><P 265>

in whiche he knew wel men wolden axe questionys like to þese wordes of prestis whiche traueloun faste in prechinge for to vnbynde synful peple, seyinge: 'Wherto preche 3e so faste now, more þan men weren wonte to doo, seþhe as holi men as 3e haue beo heretrofore of longe tyme, as Thomas of Canterbury and oþer moo whiche prechide secelde, as we reden, and 3et þei ben holi seyntis and hi3e sitteþ wip God in blisse? <L 264><T CG01><P 07>

3he schul vndistonde þat, as Matheu and Luke tellip bope, þis leynde into desert of a spirite þat was þe Hooli Gost, as alle doctours acorden, was anon suynge þat Jesus was bapti3ed of John in Jordan, tofore þat he prechide þe kyngdom of God. <L 14><T CG11><P 121>

For his schewide wcl Crist in his word, as in his dede, for þe firste sermoun þat euer he prechide to bryngne men to þe kyngdom of heuene, his theme was þis: 'Penitentiam agite, et cetera/. <L 18><T CG11><P 121>

And it semep þat Crist prechide furst whon Baptist was taken to prysoun; <L 2><T EWS2-88><P 193>

He prechide and seyde A strengeþ þan Y comeþ after me, whoos knelere Y am vnworpy to vnbynde þe lace of his shoon. <L 80><T EWS3-123><P 04>

Ion prechide not for worldly wynnyng, and so he slede fablis and lesingis, but telde openly profitable treuþe þat God putide in his mouþ, for þus diden prophetiþe bifo; and þis Baptist was ende of hem. <L 29><T EWS3-128><P 16>
FERIA VJ POST DOMINE NE IN IRA: Sermo 10. Ex. 1. - This gospel ellip hou Crist prechide aitir he story pat Luk tellip.

And so Crist prechide to prisonneris for3yuyng of her synnes, and to men blynde in witt s3t to knowe he wille of God and leave broke men in for3yuenesse of her trauel. And Crist prechide hee of oure Lord pat was acceptable bi hym, for he made hee 3eer iubile;

But Crist, gardyner of his vineyard, grubbid peryyne and dongsid it, for he prechide to the lewis, and lefte his body in plat lond.

and 3if a curat for he made lewis, and lefte his body in

And as a malicious bishops, pharisees and scrbis weren knytt togidir a3ens Crist pat prechide a3ens her courtise, and curside him and patte him out of her synagogis, and on al wise lettide him and his e apostlis to teche hee jspel, pe which techip prestis wilful pouert, so bishops and religiouse, and kunninge men of pis mengid lawe pursuen vumesurabli pore prestis pat suen Crist and hose apostlis in luyng and teching, and pat more maliciousi pat diden her felowis in he oold lawe.

And pese housynd two hundrid and sixti daires bitokenep, as his clerk seip, pe jspel, pe which Crist prechide in so many daires, pe whiche daires maken pe 3eer and an half, or ellis ny3 so moche.

Thanne Josopat 3af him al to beseche God, and prechide fasting to al Juda, and al Juda was gaderid to biseche the Lord;

and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide awey idolis, and bente the boonois of prestis, that diden idolatree, summe cristen lordis in name not in deed, preisen and magnifiyn freris letriss, ful of disceit and lessingis, and make hire tenauntis and meyne to swere bi herte, boonis, nayles, and sydes, and other membris of Crist, and pursuen ful cruely hem that wolden teche truely and freely the lawe of God, and preisen, mayntenen,

and cherisichen hem, that prechen fablis, lesingis.

Also Poul, Cristis apostle, techip in bookis of ourle bileeue hou God wolde pat he prechide to be peple wiȝpluten such axyng, for, fro pe tyme pat he was convertid, pre 3eer aftir he prechide fast and axide no leue herto of Petir for he hadde leue of Jesu Crist.

And I seide to him, Ser, I am bope aschamed on her bialeue and ri3t sorouful for hem pat haue certified to 3ou pese pingis hun vntru, for I prechide neuer nei3ir tau3te hus priuyly ne aperetri'.

And herfor, sere, as 1 prechide opnien at Schrouesbirie and elliswhere, I seie now here before 3ou pat no liif schulde triste pat pere were ony vertu in suche ymagerie maad wiþ mannys honde;

5 question And I seide, Sere, I prechide neuer so opnien, neuer I haue tau3te in his wyse priuyli in ony place.

For no doute if he luyngge and techinge of Crist cheuely and of his apostlis be trewe, no liif pat loueþ God and his lawe wole blame ony sentence pat he clerk prechide þan þere, siþ bi þe autorite of Goddis word and bi appreued seyntis and doctours and bi opin resoun þis clerk proude clerici alle þingis þat he þere prechide'.

Also in þo olde lawe boþe Cristen kyngus and hethen, as Josias, Nabugodonosor, and oþer, prechiden God ande his myracles;

and þei wenten and prechiden faste among Jewis and helpen men.

For þei prechiden þat, and haden hit forth, a3eyns þo kyng, þo duke, and oþir lordis and clerks, and scharply pursueden prestis þat stoden by charite and profite of þo rewme.

And so, 3if prestis prechiden faste as Crist haþ ordeyned hem to preche, it semeþ þat þis were ynow wiþ general confessioun.

as in a passage laate to Flandris þe freris prechiden a ladys dreem, and by a feyned soylyng þey spuylden þe pule but freris
hudden part.

For friter prechiden now late a dreem, but þey kouden not rede wel, and þey leften treue of þe gospel.

a man: a lioun: a calf: & an egle: for þei prechiden Crist: þe whiche is man kniþte: prest: & God: & bi þise foure we ben tauþt in stori: what is don in allegori:

And þer lijþ & þer wordes contrarien togeter sijen þei prechun þat þat men schulde lœue þe lœue of þis worlde und þif þer perveral godes to men þat ben nydy.

In hemes hold hem and in halke, And prechun of tythes and offrend, And untruely of the gospel.

And ife in the cþ (Si is qui pracest), seynt Isidre writith thus: "If he that is souereyn doth othir comaundith of God, or passith oder comaundith to passe that that is comaundid of God, the sentence of seynt Poul shall be brought in to him, that seith, If we eithir ony aungil of heuenne prechith to you outake that that we han prechid, cursid be he".

And if the bishop of Rome hath so greeet power in these poyntis as the apostlis hadden, who is worthiere euere lastinge dampnacioun than the bishop of Rome, sith he is domb in edifynge of the chirche, and sclaundrith it in manie maneris bi werk and word, for he prechith not the gospel generali, as the apostlis diden, neithir lyeuth in mekenesse, und wilful pouert, und greeet trauail, und profriti not him to deth for saluacioun of mennis soulis, as the apostlis diden;

Principali thise clerkis ben grete folis that with sich lyuynge prechyn oppynli the lawe of God, & for as Cristosom seith on M v' c' on that word Vos estis sal terre, vos estis lux mundi: he that lyueth yuele oppynli in knowyng of the peple, and prechith the lawe of God, dampnyth hymself, sclaundrith othere men und blasfemeth God.

PRECHUN......6

And riþ as þe see bëry vp schippes, so schulde also lordes und knyþtes bëry vp hooly cherche, und stifly maynteyne trewe techeres of þe gospel, und helpe to chastise false prechoures or errouris und eresie, und hem þat prechun in þat entent to spoyle þe peple of her temporal godes.

And on þis þart hagen alle prechouris þat prechun for wynnyng;

As somme men teckon in þe eere, as þes men þat prechun feiþ;

On þe þridde maner þes ordis ben veyn þat prechun iapis to begge bettore, and to susteyne hem cloystres and howaus, and ðeþ goodis þat þei coueyton.

On þis entent byddup Crist þat þat þei han herd in þer eere, þei schulden prechun onply vpon plat rouys of howsys, for þus schulde þe comunte of men bettur vnundrystonde;

and herfore þei prechun þe puple fãbulus and falsheþe to pleson hem.

And to þis entent of lohn spaaþ Crist und wroþte in dede, Go 3e and telleþ a3en to lohn what 3e han herd und seyn: blynde see, erkyde gon, meyselis ben helude, deue heren, dede ryson, poore men ben prechuþ of God;

And þis entent of lohn spaaþ Crist und wroþte in dede, Go 3e and telleþ a3en to lohn what 3e han herd und seyn: blynde see, erkyde gon, meyselis ben helude, deue heren, dede ryson, poore men ben prechuþ of God;

and swelk men he howuen tak hede, þat bi þis are not curate excusid þat prechun not;

for sop to preche is in siche maner to a monest good þinges, as Crist bad his disciplis do, wan he sent hem to preche, þer for be þei ware þat þus wenun to excuse prechis, for Austeyn seib þus, føwe are þe þestus þat prechun iustli þe Word of God, but many are stille dampnyþ, sum of vnknunþ, þat refuse to be tauþt, oþer of nãligens, þat despice Goddis Word, but noþer
For whoso precheth to his people, and teacheth them the law of God, he is not like in whom is God's grace.

PRECHYN......2
RICHERD his semej wel seide, woso vnderstande it, but 3ut he freres semen passe saleuer men, for he prechyn ofter and pickeler in he worlde, and preching mayntenep most Cristis religion. And so ne were preching of freres, beleue of Crist were passed awey.

Pyrcynphi thys clerks ben gret efolis that with sic lyuynge prechyn opynli the lawe of God, ffor as Crisostom seith on M v' c' on that word Godis lawe, he is gret pingis but for sime, and lettris of lordis.

PRECEE.......1
Prelatis and lordis, beholde ye these grevous pereils, and make ye none evele curatis in the chirche, neithir suffre ye that siche be mad of othere men, and, ye clerks that ben unable and vnkunninge to suche curis, preech not forth you sylf bi preiers and lettris of lordis.

PREEECHE.......2
Þing a wey, þei chaunge not þe mynde but þe clyp, þei are þat forsakun þe world only in word, but not in werk, þei lifen worldly, and hidun þer bicis wip a veyn hi3t of better lif, and mantel it wip a name of ymaginid religioun, þey tak for vertu, þe opinion of vertu, þei wil be seen a morg men drey and just, þei dierse fro þe puple, not in mynd, but in clyp, not in lifing, but in habit only, in likenes, but not in effect, þei study to be seen gret, but not to be, þei preech grete þingis but þei do hem not, þei accuse vices, but þey do not a wey, þei ben in wordis, but þei do not in dedis.

For as þei feynon falsely, none of Cristis disciples hadde leue for to preche til þat Petre hadde 3yuen hym leue, and by þis same skyle, no preest schulde preche to þe puple, but 3if he hadde leue of þe byschop, or leue of þe pope.

YPRECHED......2
And so þes men þat contrariþ to þe gospel and to þe epistle, and wolde lette it to be ypreched, and pursuwe þe trewe telleres þeroþ, loveþ nou3t Crist, and þus þey schulle deye in here synne, bot yf þey amende hem whyle þey haveþ tyme.

Pese been suche þat hereþ þe word of God ypreched, and bisynesse of þe world and lustis of þis hi3f bereþ hit down and brekeþ it, and so it bereþ no frute.

preching 20
PRECHING......132
RICHERD his semej wel seide, woso vnderstande it, but 3ut he freres semen passe saleuer men, for he prechyn ofter and pickeler in he worlde, and preching mayntenep most Cristis religion. And so ne were preching of freres, beleue of Crist were passed awey.

And so as good preching is þe best werke þat prestes don to profite of men, so yuel preching noieþ more men, siben euer þe better þat a þing be in his kynde, so weere it is wane it is turned to yuel.

But ofte is þer doumbynese lesse yuel þan þer preching, for wane þei spitten on þe pepul wordes of venym, þan þei stranglen þer soules & maken hem die, and specially if þes freres carpen for wordes wynnyng.

And if þes freres don þe reverse þei ben cursed of God & þer preching bope.

For take awey fro freres hope of þer wynnyng & þei wil take from þee trafel of þer preching.

Of þis may we gedere þat preching of freres is cause of wynnyng more þan loue, and it is no drede if it be þus.

Also preching of freres is comonly ful of enuey & of scander, and of bacbitynge, and so þei make muk þer god and sellen menes soules to satanas for monei, and dampen hemself for contrariouste þat þei ben þpon hem.
Suche profetes comen of freres, in preching & beggynge, besides þer blasfemes þat þei soven amongst hem, þat Crist begged as þei, & þat þei ben nedi and han not amongst hem alle to sustene her couent, al if on of hem haue schippes & poundes.

Pat is þou schewidist þee, and 3it schalt to þe eende of þe world, þorou trewe preching and lyvyngg hereafter, to þe helpe of trewe Cristen men dwelungg in hele, wip þi Crist Jesus oure Lord, ensaumpler of al trewe preching and lyvyngg.

And no drede to Englishemen, þat ne þei han procurid his jorney, bope in preching, and in gederung, and in traveling of þer owne persone.

For Crist tolde not bi siche habitis, ne siche ritis of Pharisëis, but bi werkes of charite, bi preching among þe puple.

CAP: XII Also freris pursuen treue prestis, and letten horn to preche þo gospel, notwitstondyng þat Crist enjoyed prested and preching of þo gospel.

And þerfore Crist and his apostlis maden no grete chirishe ne cloysters, but wenten fro cuntrey to cuntrey, preching þo gospel, and teching men to do hor almes to pore men, and not to waste housis.

he stinth þe wark of tong, he hæp no tyast of preching, he is dockid on ilk part, he hæp only þe name of prest, but he holdeþ not þe plente ne þe perfeccoun þat fallþ to his consecracoun.

Werfor þe prest, going in and out, dieþ if he go wip out þe sound of preching. But here sum glosun and seyn, þat preching is her vnderstoned reding at þe messe, and þat Gregori spak þis of eurats;

And þei þat seyn þis preching is takun for reding, take þei 3ede to preche, for in a langwag vknoun wil man and woman mai rede, and mani are for bodun to prech.

þerfor seip Isidor, kunne þer prestis Holi Writt, and þe canouns, and þat al þer wark be in preching, and in doctrin, and edify þei alle men, as wel of sciens of þe feip as in disciplyn of dedis, þerfor þe prestis, but þei make open al trowhþ in þe peple, þei schal 3eue resoun at þe day of dome;

þerfor tent þei so, and here þei al þing þat niþþ þat prethest, and alle þat admetten oþer þerto, and þat enforsyn to excuse hem fro dede of preching, and to excuse hem in pride of lif, worldly coueiteis, coueiteis of een, and coueiteis of flesche, tent þei to þeis jinigs be for seid, And to þoo þat God seip bi þe profet, son of man, putt to hert, and see wip þin een, and here wip þin heris, alle þinigs þat I spek to þe, of al cerimoynis of þe house of þe Lord, and of lawis þer of, and þu schalt set þin hert in þe weyes of þe temple, bi al þe issewiss of þe sanctuari;

I gedre to gider vertuys wip my preching:

Also þus seip Odo: Prelats not preching are rærer pilats þan prelatis, spoilars not biholdars, herodians of Heroud, not heyris of Crist, prelats wip þer stafis and oþer ornaments are statuitt ymagis, ful of kaff, wip a bow to sley þe fowlis, and as a nap in þe rof, so a sole in þe heyre of honoris.

þei sey to prayor, salmis, and redingis, and to þe word of God, þat is preching, forsoþ, he seip, an holy lif.

þit þer is þe þrid maner of doumbnes, into whiche many prestis fallen oft tymepat is: doumbnes of preching of þe worde of God and of charitable vndermymyngg of her breþeris synnys.

þis may bitoken þat þou3 a prelate or a prest forsakþ þese wordly goodis, and lyueþ a pore

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liif, and þenkip to fede goostly Goddis peple wip þe worde of God, 3it he most fully purpos him to make ensaumple of his preching of Crist and his apostlis, whiche ben clepid hillis in many placis of Scripture.

<Ref L 59> CG 14<P 177>

Or ellis þus shulde euerre prechour first sty3e into þe hil in þis maner: loking prinsply after no rewarde for his preching here in erpe, but in þe hil of God, bat is: þe hi3e bis of heuen.

<Ref L 65> CG 14<P 177>

So, if þe peple nowadayes aske of her prelatis or curatis þis breed (bat is, preching of þe worde of God), þei moun li3ly have a short answere and neuer fare þe better.

<Ref L 82> CG 14<P 186>

And after he clepid hem li3t of þe worlde', by which is bitokenid þe true preching of her moupe, meuing hem by þat þe ri3te haue a short answere and better.

<Ref L 45> CG 16<P 196>

And reyn descendid' of false preching.

<Ref L 192> CG 16<P 200>

And here men moun touche hou þat wyckid men of forword hert ben not amendid and ri3te a air the ari3te wip preching of þe worde of God.

<Ref L 386> CG 16<P 204>

of whiche teme þat han taken þe office of presthod shulden þe þe drywers, wip þe crie of her mouhis wipoute cesying of true preching of þe word of God, as Yas þat þe prophete seipe: (Clama ne cesses), also wip biting of sharpe sentensis, as wip a pricke in a gode, shulde stire bisyly þe peple to drawe ri3te wipoute blyshynge of synne in þis bissid tilfe.

<Ref L 141> CGDM<P 211>

And Crist schewede þe cause and þe nede of þis preching for he seyde: Rype corn is muche and fewe werkemen abowton hyt'.

<Ref L 46> T EWS2-58<P 18>

Ion Baptist was in desert wayschinge and preching bapturn of pennume in remissoun of synnes.

<Ref L 61> T EWS3-123<P 03>

and preching wip penaunse þat þei don crokib fro Crist and fro Ion.

<Ref L 64> T EWS3-123<P 03>

And heere ben we tau3t wel to preyse men but in mesure, and passe not þe boundis of sope for fagyn of men þat we spoken of, as men seyen þat freris don in her preching of dede men.

<Ref L 19> T EWS3-125<P 08>

FERIA IIII DOMINICE IIII ADUENTUS:

Sermon 7: Exiit sermo in vniuersam Iudaeam: Luce 7: As Ion cam bifore Crist in liif, so he cam bifore hym in preching.

<Ref L 1> T EWS3-129<P 17>

And so Crist bigan to preche and conferme Iones preching, for Crist tok þe same teme and helde þe same forme of preching.

<Ref L 8, 9> T EWS3-131<P 23>

þis preching is al disusid and turndyd to pride and coueytise, forhoueure men may plesse þe peple and wynne hem wurchip wip money þat þei prechen, and putten abac þe profit of þe puplis soule.

<Ref L 18> T EWS3-132<P 25>

Certis, tracule of þe precour, or name of haungyd of good witt, shulde not be þe ende of preching, but profit to þe soule of þe peple;

<Ref L 48> T EWS3-132<P 27>

And curious preching of Lateyn is ful fer fro þis ende;

<Ref L 50> T EWS3-132<P 27>

FERIA VI SEPTIMANE IIII POST DOMINE NE IN IRA: Sermo 14: Circubat Iesus: Mathei 4: This gospel tellib of Ihesues preching, hou bissyly he tau3te his chirche. For Matheu tellib þat Iesu wente aboute al þe cuntre of Galile, techinge in her synagogis and preching þe gospel of þe reume of heuen.

<Ref L 1, 3> T EWS3-136<P 34>

But summe werkis men moten do vnto knowyng of men, as ben preching and almesede, and werkis of þe secound table;

<Ref L 42> T EWS3-144<P 57>

And þis chaffering wip doues is not onely by silling of chirchis, but in preching and shryuyng, and welny in alle werkis of prestis, as halewyng of chirchis and auteris, and visityng wip opere iapes;

<Ref L 23> T EWS3-165<P 129>

hem sifl aftir her precheng/ for to strenghe her hooli wordis:

<Ref L 11> T LL<P 54>

& so litil to preching & in fewe placis or ellis in noone:

<Ref L 7> T LL<P 58>

þe office of preching ||

<Ref L 14> T LL<P 58>

in her open preching ||

<Ref L 33> T LL<P 83>
her preching is so wonderful/ ioyynyng in her
corouse wordis:
< L 4 > \langle T LL \rangle < P 100 >

preching & techyn/ bope to Iewis & heepe men:
< L 24 > \langle T LL \rangle < P 101 >

\[ \text{bei ceessid not teching and preching Crist Iesu |} \]
< L 3 > \langle T LL \rangle < P 102 >

As to her preching:
< L 10 > \langle T LL \rangle < P 109 >

\[ \text{hat dieceyuen my peple as wip her preching/ pat} \]
\[ \text{biten wip her teep:} \]
< L 2 > \langle T LL \rangle < P 110 >

\[ \text{panne whanne troupe is schewid: custum mut} \]
\[ \text{nede 3yue stede to troupe/ Petir pat circunclid-} \]
\[ \text{consentid to Poul: preching pe troupe/ perfor} \]
\[ \text{sif en Crist is troupe:} \]
< L 22 > \langle T LL \rangle < P 116 >

for sich preching by crisris lawe made many men

to leue her synne, but I reide not in goddis lawe
\[ \text{hat pis rownyng made euer man iust;} \]
< L 33 > \langle T MT23 \rangle < P 337 >

but 3itt crisris lyuep bondis of synnes, hat ben yuel
costoms to falle in synnes, and crisris biddip
apostlis and prestis to vknaytt is bondis bi
treve preching.
< L 35 > \langle T MT23 \rangle < P 344 >

and herfore crisris tau3te not his apostlis to bisie
hem aboute siche almes but aboute goostly
almes, hat is preching of his gospel;
< L 15 > \langle T MT27 \rangle < P 423 >

as oon to trauele bodly in mynstring of
sacramentis, anojer to trauele in preching and
oher teching of pe puple;
< L 16 > \langle T MT27 \rangle < P 425 >

and as preching of apostlis was betere han is
preching of hes maistrys, so prestis wijhoute
degre of sode may profit more han don hes
maistrys.
< L 3, 4 > \langle T MT27 \rangle < P 428 >

for crisris prestis shulden haue no custom to
ocupuy hem wip siche stryues, but gedere al per
bisynyse to serue god and his chircbe,
Capitulum 18m: it were to telle ouer his hou hes
herdis shulden kepe per sheep in hoolynesse of
per oune lif and in preching of goddis word.
< L 20 > \langle T MT27 \rangle < P 433 >

and certis pat prest is to blame hat shulde so
frely haue pe gospel, and leeeup pe preching
perof and turynb hym to manns fabis.
< L 18 > \langle T MT27 \rangle < P 438 >

and 3if a curat falle a caas hat he be lettid of his
preching bi hap or defaute of kynde, whanne he
prechide bfore wel, teche he his floe bi hooly lif
and god wolde haue hym excusid.
< L 27 > \langle T MT27 \rangle < P 438 >

Capitulum 23m: it were forto declare heere hat
ri3t preching of goddis word is pe mooste worpy
dede pat presistis don heere among men.
< L 1 > \langle T MT27 \rangle < P 441 >

and hus, siyen crist is best maystir, it is shewid
of bileue pat prechig is pe beste werk hat a
prest doip in his wyee.
< L 6 > \langle T MT27 \rangle < P 441 >

but more fruyt comep of good preching han of
ony oper werk, and perfere siche good preching
is pe beste werk hat a prest doip;
< L 9, 10 > \langle T MT27 \rangle < P 441 >

and herfore crisris preisip more preching of pe
gospel pat gendrih his chircbe han gendring of
his oune body, al 3if pey bohe ben gode werkis.
< L 13 > \langle T MT27 \rangle < P 441 >

Also pe more pat crist helpip to a werk pe more
it is good but crist helpip more spacialy to
preching han to oper werk, and perfere it mut
nedis be betere for crist endip it hus graciouly.
< L 4 > \langle T MT27 \rangle < P 442 >

sumtyme pe prest pat shulde preche, pe puple pat
shulde here his preching, and he pat lettip goddis
word to renne.
< L 20 > \langle T MT27 \rangle < P 442 >

and feris procuren comynly bope lordis and
bishops to lette pis preching, so pat her fals
preching be sprad and her wynnyng a senus crist,
and hus is pe puple robbid of goostly help and
bodily.
< L 28 > \langle T MT27 \rangle < P 444 >

for trewe preching of goddis word displesip
myche to pe fend.
< L 3 > \langle T MT27 \rangle < P 445 >

and hus pey turnen pe ende of her preching forto
gete hem siche godis, and his entent mut nedis
make falsed in maner of her preching, for pei
shapen per sermonds more to gete hem good han
to profite to pe chircbe;
< L 14, 15 > \langle T MT27 \rangle < P 445 >

pe pride cause hat lettip trewe preching is
aproppring of chircbes. for whanne chircbes ben
approprid, hes curatis tellen not bi his preching,
as munkis or chanouns or opere collegies, but bi
gedering of godis;
< L 19, 21 > \langle T MT27 \rangle < P 445 >
for, as it is seid before, þei letten trewe preching
to renne and maken curatis bi many weyes to
leewe þis moot worly worshif offis.

and þus þey erren in bileue and maken þe puple
to trowe to hem þat sermons ben nou3t but in
þer foorme and þus þei stoppen simple curatis
þat þei doren not preche to þe puple, and þis
defuate of preching of þrist is more þan defuate
in hereris.

lord, sijen pari3shens shulden take þe preching
of þer oume curat and þe mynistring þat þe
shulde do, for þat shulde suffise to þat puple,
Why shulden not men fle fro 
y rede not of cristis apostlis
shulde do, for 
of þor, as it is seid before, þei letten trewe preching
to renne and maken curatis bi many weyes to
leewe þis moot worly worshif offis.
and þus þey erren in bileue and maken þe puple
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shulde do, for 
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to renne and maken curatis bi many weyes to
leewe þis moot worly worshif offis.
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And in declaring of *hese euydencis, *hat *hese apostatas han ech a3ens oþir, *hei laboride ful bisili and ofte tymes in scool, in preching and in priue comunyng, as it is knowun to *oure rewme and in alien rewmes aphotastas han ech *enemies, and *hat *enemies to dispreue ech and lyuyng, 3it, bicause man mai se bi processe of newe sectis, notwipstonding *rei ling enmyes togidir and pursuede ech of hem and ofte tyrnes to dispreue ech and lyuyng, and acorden in dampnyng of cursyng ceese of his preching, and nameli a *ens contrariousli foundid, *bei *ens dyuydid, extremytees and lyuyng, and acorden in dampnyng of Goddis lawe and resoun, wherbi trewe men

For, if it was vnequite, as *ens vnequite and wrong to God and to man is it to *bills to preching of Goddis word and praier, hou praier and preching of Goddis word and court of a seculer lord and ocupie hem in a clergie, so *hat *enemies to blisse, and the peynes of hem that schulen be damptned in helle;

now men seyn, thei ben as deligat of hir mouth and wombe, and as coueitouse as othere worldly men, and flateren, and maaken leesingis in preching, to eschewe bodyly persecuscoun, and to gete benefices.

CAP' XV: For as myche as Crist seith that the gospel shal be prechid in al the world, and Dauith seith of the postlis and her preching, "the soun of hem 3ede out into ech lond, and the "wordis of hem 3eden out into the endis of the world," and eft Dauith seith, "the Lord "schal telle in the scripturis of puplis, and of these princis that waren in it," that is, in holi chirche, and as Jerom seith on that vers.

'Sir,' quod he, 'I herde ones teche A prest in pulpit a good preching.'
I spak no3t to bam and pai profecied etc", and siche prechours vsurpand je office of preching bene cursed.

And go into Nynyue, þe grete cite, and preche þou þere pe þe preching whiche Y speke to þee'.

Prelatis office stondiþ in word of liyf, þat is preching of holy writ, in ensaumple of holy lyuyng and in swetnesse of ynnere charite.

And so þese newe religious þat þe feend hæ tollid yn, bi colour to helpe þe þe former heerdis, harmen hem manye gatis, and letten þis office in þe chirche, for trewe preching and worldli goodis ben spoild bi suche religious.

And þei lyuen vertuousli hemsif aftir her preching, for to strenghe her hooli wordis wip þe spirit of liyf whanne þei 3yuen a trewe ensaumple in dede aftir her seying.

And Crist schewide þe cause and þe rede of þis preching for he seide ripe corn is moche and fewe werkemen aboute it.

And here Crist techiþ opunli þat men schulden not bie þis office, ne take no meede of þe peple to trauelle þus in Cristis name, for þanne þei puttiden vpon Crist þat he siliide preching of Goddis word, and 3af leue to do symonye and bõpe þese ben blasfemyes.

Perfore, as Poule hadde gretter 3iftis þanne Petre, bõpe in kunnynghe, writinge and preching and sufferying for þe gospel to edifie cristen men, so þe hadde more power þanne Petre to edifie þe chirche.

'And, because þat he siþ þat, if þe chirche and þe spouse of Crist and specialy þe spiritual part þerof (þat is to see þe clergie) were so frequent in preestly office as it was in þe bigynnynge, fleyngye into descent of contemplacioun, of studie and trewe and hooly preching, disseruered from þe noyse of temporal ðingis, þe noumber of hem þat schulden be saued schulde be fullfiuid and þe day of doom schulde anoon be present, perfore þe wroop deuel sente a greet flood aftir þis womman, þat is to see to greet habundance of temporal goodis as Parisisence seip on þe same text.

And truly God hæ blown a blast of þe spirit of his mouþ upon þis antecrist, for to slee him bi preching of his gospel.

Also in þe 3eer of grace vj-o king Oswold askide and gate of þe peple of Scottis, Adan bischope for to enform his peple and 3afe to him a place bi þe isle of Lindisfarne, wher wondirfulle bibling, þe bischope preching in scottisch tunge, The king interpreteth in English.

And monkis comyn in statis of apostels þat for sakyn alle pinges and wold depart money with pore men, redy at her feet and be bisy aboute prayer and preching of goddis word as bernard rehercith in his sermon vpon þe text of þe gospelle in dedis of apostolis.

And þanne þe Archebischop seide to me, 'What seist þou now to þe pridde poynþ þat is certesied, seip þee, preching at Schrouesbirie opinli þat pilgrimage is vnleeuf?'

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PRECHINGE......65 Forwhi spedeful preching of Goddis word, ensaumple of holì concursacioun of a good curat, and bodili almesen be withdrawn herbi fro the pore parishens, and stidefast blamynghe and amendinge of vicious men is put awei herbi, and almost alle euelis ben nurshid in the puple bi this appropringe.
If any man ful of stryf other of chidinge in wordis 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 wordis bi the techinge of Poul in the j' pistil to Cor', the xj' c+c+c, and in the ij' pistil to Tymothe, the ij' c+c+c Sith such fonnid difference implieth that Crist prechide not in desertis, feeldis, and hills;

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 lordsis of greete rewnnis, to axe with greete indulgencies of the pope the almese dedis of cristene puple that ben assignid to pore nedi men bi oun j. pistil to Cor', the xj' co. , and in the ij' pistil to Tymothe, the ij' c+c+c

Also worchynge of miraclis stondith with deadli synne, yea, in antecrist and his fautouris, as it is opin in the vij' c+c+of Exodi, in the vij' and xxiiij' chapitris of Mt· , and in the j' pistil to Cor' xij' and in the ij' pistil to Tess' ir' c+c+c Also verri prechinge of Goddis word stondith with envyouse men and ful reprevevable, in the j.

For the office of an aungil is to kepe

and gouernail in commoun with susteyninge of felowis bi forme of the gospel, that ben able to performe the office of the gospel in good lyuynge and tre prechinge, owith to be taken agen mekeli and truli.

And thei appropren manie greete parish chirchis, and moun not do the due office in prechinge and ministringe of sacramentis and in delinge of almese among the pore parishyns, and herwith kepe the observauncis in cloistre, which thei chargen more than Goddis heestis.

For Poul trauailide more than the apostlis, as holc writ seith in the j' pistil to Cor· the xv' c+c+c Poul trauailide more in prechinge and writinge the gospel, and in rennyngge aboute as thorough al the world in werk of the gospel, and in suffringe wilfulli mo paynis, and hardere in his bodi for the truthe and freedom of the gospel, than any other apostle did, as it is opin by processe of his pistils and of Dedis of apostlis.

Therfore he hadde more power gouen of God to edifis the chirche bi more writynge and techinge and prechinge and suffringe of paynis, than Petir hadde.

Therfore as Poul hadde grettore giftis than Petir bothe in kunynge, writings, and prechinge and suffringe for the gospel to edifis cristen men, so he hadde more power to edifis the chirche.

For the office of an aungil is to kepe oo persoone, the office of an archaungil is to kepe oo prouynce or a reume, but Poul kepte as al holi chirche in erthe, in lightninge it with feithful writinge, and trewe prechinge, and wilful suffringe of deth, which an archaungil mai not do.

Nameli whanne thei geuen not tent to prechinge generali neithir to the ministringe of sacramentis among cristene puple, as Petir in the tyne in which he was not ocupied with prechinge, trauliide with his owne hondis in fishshinge with othere apostlis and disciplis of Jesu Crist.

For Poul trauailide more than

and fre prechinge of the gospel be not quenchid therfore he hadde more power to edifis the chirche.
For this speech office of the pope and of all prelates, to destroy God's liynge and sope preching vices and synnes, and plante vertues and gode liynge.

So that pope and clerici mai no3t do, but wiþ swerde of gode techinge and prechinge, and he kinge & oper lordes schuld constreyne wiþ swerde of temperall powere, as that pope saih in his lawe & es acordinge to the gospell & to Saint Poule bop.

FRIAR Freris ben excusid fro trauaylynge here hondis, for here studinge of holynesse and of grete kinge & his lawe & es acordinge to his gospel and Goddis hestis, bope by opin prechinge and ensaumple of good lif, for to save here soulis, kannne here sugetis ben holden to pater hem tybis and offringis.

Also Crist, prechinge he gospell, entrid into places bop of wommen and men, as he gospell of Luk tellep.

Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably he gospell and Goddis hestis, bope by opin prechinge and ensaumple of good lif, for to save here soulis, kannne here sugetis ben holden to pater hem tybis and offringis.

For tristis not to few trew men, prechinge ageyns hor a c1oyster, as hit were leaveful to suche a frere, sith hit is ensaumplid.

Also, true prechinge of he word of God must be joined to his Hil of Olyue (pat is, oure Lord Jesus Crist), firste for to lyve holili, and after to preche trueli. Pat Jesus sente his disciplis bitokenep pat no man schulde take vpon him pe office of prechinge but if he hopede pat he be sente bope of God and of man.

Pat Jesus sente two disciplis, raper han þre or foure, or ellis oon bi himself, bitokenep þat hoo pat schulde be prechurers of pe word of God schulden haue þese two þyngis: þat is, vertuous lyif and trupe of prechinge.

Pat Jesus bad hem goo bitokenep þat prelatis and prestis of Cristis churche schulden not reste and be idle in worschipes and honouris of his world, and lustis and likyngis of her flesch, and cese fro prechinge of Goddes word to wraþhe God and damente her soule, but hertli wirche in his vyne, and spare for no wordli hate.

Pat is, wiþ true prechinge of þe word of God, and heleful concei in holi schrift, vnbyndep synful men of synnes, for þis longeþ to 3oure office. Pat prechinge of þe word of God vbnyndeþ men of here synnes mai be þe prove verilli bi Holi Scripture and ground of resoun.

And þus, for þese two officis (trupe of prechinge and good lyif), ecleþe Crist his true prechurers salt of þe erpe' and ly3te of þe world'. After Crist seide to his desciples þe wordes þat saen after in his gospell: and if ani man seie ani þynge to 3ou, seie þat þe Lord haþ werk to þese' (oper ellis,
as Luke seyf: he Lord desirep he werk of hem
) and ane he schal leue heem to 3ou', his Lord Jesus Crist, souereynst of alle opere, vnderstood in these wordis it semep he tyme pat now is, in whiche he knew wel men wolden axe questyons like to these wordes of prestis whiche traueloun faste in prechinge for to vnynde synful peple, seyinge: Wherto preche 3e so faste now, more han men waren wonte to doo, sepe as holi men as 3e haue beo heretofore of longe tyme, as Thomas of Canterbury and ojer moo whiche prechide seele, as we reden, and 3et hei ben holi seyntis and hii3e sitteþ wip God in blisse? <L 250, 260><T CG01><P 07>

these steres (hat is, he comyn peple) tofore he Dooom schullen falle fro his firmament (hat is, fro he kepinge of Godes comandemintis), for janne sum of Godes lawe schal be derkid fro hem for defaute of prechinge of he prestis. <L 485><T CG02><P 24>

And so it semep to many men pat prelatis pat letten trewe prestis to preche frely he gospel ben worse han þese two bishopis of Lewis summe bishopis ben glad of þese prestis, and summe ben yeele enforned bi freris And Ion cam into al þe cuntre of lordes schuld constreyne and comownynge of peple, and comownynge of peple, he prestis, and summe preestis to preche, seyde pat Ion was a vnoys of a criere in desert Crist is Sunday.

And so shulden prestis sue hym prechinge on sabot, pat is Sunday. <L 11><T EWS3-132><P 25>

And iugementis of manns lawis ben comunely fals nou, for Crist wolde for þe tyme of grace þat men schulden turne men by prechinge and good lif and elene of prestis, wipoute siche feyned lawis. <L 36><T EWS3-164><P 126>

For he 3euep leue to preestis of parischis bohe hi3e & lowe to leue prechinge and to do lewid mennes office; <L 22><T JU><P 55>

Frere, siþ Crist & hise apostlis ordleyned preestis to preche, & preie, & sacramentis to mynystre to he puple 3he, a jouandse 3eer before 3oure cayepteys & prestis han suffrid 3ou as foolis to come in among þe puple whi ben 3e so vnkynde as bastard branchis to pursue prestis to prisonye & to fire for prechinge of Cristis lawe freli, with outen sillinge of he gospel? <L 249><T JU><P 65>

And if it was vnequite, as he apostles sayden in her common decre, hem for to leue he prechynge of Goddis worde and ministre to he bords of pore men, hou myche more vnequite and wronge to God and man is it prestis to leve contemplacion, studie, prayer and prechinge of Goddis worde and mynsyryng to pore folke for he service of a seculere lorde. <L 1006><T OP-LT><P 145>

And how Filip of Repintoun pursueþ now cristen peple, and he feynynge pat þese dissimylen now þoru3 worldi prudence, keypynge so couerlti in her prechinge, and comownynge wipinne þe boondis and þe teermes whiche wipouten blame mowen be spoken, and schewid out to he moost worldeli louers, wolen not ben vponynschid of God, for to he poynyt of trupe þat þese men schewiden out suntyyme, þese wolden not now streche forþ her lyues, but bi ensaumple eche of hem of ojer, as her wordis and her werks schewen, þei bisiem hem þoru3 her feynynge for to sclandre and to pursue Crist in his membris raper þan þe wolde be pursued'. <L 70><T SEWW04><P 31>

Poule trauelide more in prechinge and wirtyng he gospel and in rennyngge aboute as þoru3 al he world in werke of he gospel, and in suffryng wilfully mo peynes and harder in his bodi for þe true and freli, with outen sillinge of worldeli love, wolen not ben vponynschid of God in blisse?

for he ofifice of an anguel is to kepe o persone, he ofifice of arcaungel is to kepe o prouynce eipur rewme, but Poule kepte al holy chirche in erpe in li3tnynge it wip feipful wirtinge and trew prechinge and wilful suffryng of deep whiche an archaungel may not do. <L 100><T SEWW24><P 125>

So þat he pope and he cleri mai no3t do, bot wip he swerde of gode techinge and prechinge, and he kinge and ojer lordes schuld constreyne wip he swerde of temperall powere, as he pope saip in his lawe, and es acordinge to he gospel and to saint Poule boþ. <L 117><T SEWW26><P 134>

And how Filip of Repintoun pursueþ now cristen peple, and he feynynge pat þese dissimylen now þoru3 worldi prudence, keypynge so couerlti in her prechinge, and comownynge wipinne þe boondis and þe teermes whiche wipouten blame mowen be spoken, and schewid out to moost worldeli louers, wolen not ben vponynschid of God, for to he poynyt of trupe þat þese men schewiden out suntyyme, þese wolden not now streche forþ her lyues, but bi ensaumple eche of hem of ojer, as her wordis and her werks schewen, þei bisiem hem þoru3 her feynynge for

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to sclaundre and to pursue Crist in his membris räher þan þei wolde be pursued'.

Also, ser, al þe synagoge of Nazareth was so moused a3ens Crist, and so fulfillid wip wrâpþe towards him for his prechinge þat þe men of þe synagoge rison vp, and þei presten Crist out of her citee, and þei ledden him vp vnto þe heilþe of a mounteyme for to haue prowyn him doun þere heedlyngis.

And herfore, þou3 we haue not 3oure lettre neiher lettris of ofir bishopis writun wip enke vpon parchmyne, we dur not herfore leeeue þe office of prechinge, to whiche prechinge alle prestis aftir her kunnyngge and her power ben bounden bi dyuerse witnessingis of Goddis lawe and of greet doctours, wipouten ony mencioum makynge of bishopis lettres.

Wherfore, ser, seip þis forseide witnessynge of God and of dyuerse seynit and docturis and of alle þe peple, good and yule, suffisþi to alle trewe prechours, we demen þat we doun not þe office of presthod if we leeeun eure prechinge, forþi þat we haue not ne moun not haue dewelü bishopis letters to witnessen þat we ben sent of hem to preche.

And I seide, Ser, as þe tenþe chapitre of Mathew and be laste chapitre of Mark witnessen þat Crist sent hise apostlis for to preche, and also þe xþ of Luk witnessþ þat Crist sente his two and seuenti discipulis for to preche into euerie place þat he was to come to, and seint Gregor in þe comoun lawe seip þat euer my man þat neþiþ to presthood takþiþ vpon him þe office of prechinge, for, as he seip, þat prest terþiþ God to greet wrþþe of whous mouþ is not herd þe vois of prechinge, and as þe interdynacéce glose vpon Ezechiel witnessþ þat prest þat prechid not to þe peple bisili schal þe partyner of her damnaucion whiche perischen in his defaute, 3he, þou3 þe peple be saued bi oþer special grace of God þan þe prestis prechinge, 3it prestis, forþi þat þe þei ben ordeynd of God to preche and prechent not, as before God þe þei ben manseleþ.

for al þe werk or bisines þat stoonþiþ in prestis stoonþiþ in prechinge and in techinge, þat þeþ edefen alle men as wel bi þe kunnyngge of feþþ as bi werkis of discipline þat is vertuous techinge.

But after Cristis ascencion and whanne þe apostolis hadden rescueued þe Holi Goost, þei traueliden wip her hondis for to geten her

lyflore, whanne þat þei myþen þus done for her bisie prechinge.

for certis, in whateuer dignite or ordre þat any preest is, if he conforme him not to sue Crist and hise apostlis in wilful pouerte and in oþer heuenli vertues, and speciali in trewe prechinge of Goddis word, þou3 suche oon be nempned a preest, he is no but a prest in name, for þe werk and þe vertue of a very preest suche oon lackþiþ'.

For siþ Crist lyuede al þe tyme of his prechinge bi pure almes of þe peple, and bi ensaumple of him hise apostlis lyueden in þe same wise bi pure almes eþer ellis bi þe traucele of her hondis, as it is seide aboue, euerypreest þan whos presthode Crist appreueþ knowþi wel and confessþ in word and in werk þat a disciple owþþ not to be aoue his maistir, but it suffisþi to a disciple to be as his maistir, synple, pore, and meke and pacient.

And herfore preestis schuldcn bisie hem eucre to bisie prechinge, and as þe storne of þe peple, it is ful nedcful in prechinge and also in comownynge to moost bisie aboute þis presthode, siþ be þe viciosenesse of prestis bope lordis and comouns be moost synfull effect and led into þe werst ende.

And herfore preestis schulden bisie hem euere to lyue wele and holly, and to teche þe peple bisili and trewelþ þe word of God, schewing to alle folkis in opin prechinge and in priuy counseyynge þat God oonly for3eueþ synne.

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

for al þe werk or bisines þat stoonþiþ in prestis stoonþiþ in prechinge and in techinge, þat þeþ edefen alle men as wel bi þe kunnyngge of feþþ as bi werkis of discipline þat is vertuous techinge.

But after Cristis ascencion and whanne þe apostolis hadden rescueued þe Holi Goost, þei traueliden wip her hondis for to geten her
One is depute of prechyng in whoche þei schulden be tau3t more to telle by charite þen any worldly gode.

And as lordes schulden be mendid by prechyng of hor bishopis, so lordes schulden amende marchauntis and oþer folk, þat in þo briddle part of þo Chirche sowen by hor envye seed of disscieuenc, and synnes þat distourblen rewmes.

And clerkes consenten in prechyng and mayntenyng of þis cause, and in cowarde dombenesse for a foule luf, and seculeres in mony wises consenten to þis synne.

Bot ho is most worschippid by prechyng of Gods worde, and so þis is þo most servise þat prestis schulden do to God.

Praying is gode, but not so gode as prechyng;

And so in prechyng and praying wip hert, and gyvyng of sacraments, and lernyng of Gods lawe, and gyvyng gode ensaumple by cIennesse of lif, schulde stonde of þo lif of a prest if he lif wil.

And þus deuate of prechyng of þo lawe of Crist distourblis al þis worlde, and makes sryff among men.

Covetise is in freiris, in sellyng of hor prechyng, in schryvyng, in birying, and in hor fals courseylyng;

Ffor ensaumple of good, and oþen and lastyng, sternþ rude men more þan trewe prechyng bi nakid word.

3if freiris sellen her prechyng, her preying, and her schryvyng, þe symonye is þe worse in siche ypocrisis.

So it is of þis worldly prelates and curatys, þat take cure of soulis and tipes and offfyrnyng to teche hem Goddis lawe, and purge hem of synnes þorþe þe preier and prechyng and good ensaumple, last þe devel þat evere ensegil manns soule cumber hem in synne and bringe hem to helle.

Here worldly prestis, þat ben bounden to sue Crist and his apostlis in lyvyng prechyng and abstynence, as Seynt Jerom and here owene lawe winessen, oven to drede ful sore of þis riþful curs.

and in many tymes open fïtting for mortuaries and prechyng; and þei dore not scie þe treube a3enst þe worldly prestis of Rome, þou3 þe robbe neve so foul houre lond bi symonye and falsehed of perdon and privylegyes, whanne þei known wel þe treube, for drede þat he wold take away þes þre poynitis, þat is, prechyng, schryvyng, and biryng.

and where þei regnen most in houshold, prechyng and stryvyng, þere regneþ most synne. And sïpen discencions wïpïnforp, and open wëris wïboutenforp, comen most for synne and norischyng of synful men in here myslyvyng, þes weïward and coveiteus confessoris distourblen most þe pees of þe kyng and his rewme, sïpën þei norischen moste synne bi fals prechyng of lesyngis, fablis, and veyn cronyclis, bi sikerneïs of letteris of fraternyte and synguler prcicris, and disceyven men of treuë of Goddis word, and perverte almesdede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.

þe secunde tyme men wonden more whi worldly prestis cursen so faste þe pore peple for þei paien not here tijpes at here likyng, þe while þei ben a thousandfold more cursed of God, for þei don not here gostly office in trewe prechyng, and holy ensaumple of lyvyng, and mỳnymstryng of sacraments.

þe secunde tyme men wonden more whi worldly prestis cursen so faste þe pore peple for þei paien not here tijpes at here likyng, þe while þei ben a thousandfold more cursed of God, for þei don not here gostly office in trewe prechyng, and holy ensaumple of lyvyng, and mỳnymstryng of sacraments.

but Crist seide þat mannis Sone cam not to lose mennus lyves and soulis, but to save hem, as þe gospel of Luk witnessëp, whi cursen oure weïward curëtis so many mennus soulis to helle, and bodies to prison, and loos of catel, and sumtyme to dep, for a litel muk, whanne þei ben cursed of God for symonye don in here entre, and levynge of prechyng and ensaumple of holy lif, and þerfor þe tïpes ben not dewe to hem, but
only peyne and helle?

And to pis ende Crist seip to his postlis, fat pei schulden ete and drynkne siche as men setten before hem, and take neijer gold ne silver for here prechynge and 3evng of sacramentis.

but here pei cursen hem fat God blisseb many tymes, for oft pei cursen wrongfully trewe men for prechynge of pe gospel, and treuðis suynnes, for his prechynge is a3enst here lust, and schewíp here foule ypocrisie and symonye.

And he stíep men bi grete perdon to breke opynly Goddis hestis, and he envenymep comynly alle Cristendom wiþ his symonye, and robbíp it of goode men and vertues, and lettíp treue prestis to holpe men to heveneward bi prechynge of pe gospel.

And what trewe prest or pore man spekip openly a3enst pis cursed marchaundise, he shal be sumoned suspendid fro prechynge and trêuðeseyng, or cursed, prisoned, or exilid.

And whanne pei comen to pe purpos of here false ypocrisie, and stoppen trewe men fro prechynge of pe gospel, pei maken moche joie and gladnes; And sithen comynly alle grete prelatis been ful of symony and covetisse, wrong wastynge of pore mennes lyvelode, ande cursid marchaundis for defaute of trewe prechynge, sechynge þeir worldly glory more þan salvacion of Cristen souls, þat is ful perilouse to constrayne lewde men to sewe þer counselle, and leefe cunnyng prestris and clene of lyf, doyng þer office aftar þo heste of Crist als fer as mannes dome stretchis;

Here Cristen men seyne, þof ymagis my3tten be sufferid for lewid men, in defaute of prechynge þat prestis schulden do, nöpöles ymagis þat representen pompe and glorie of þo worlde, as if Criste hade bene crucified wiþ golden clopis ande golden schone, and as hys pore apostilis hade lyved in worldly glory, and ober seintes also, and herinne hadden plesid God, bene false ymagys and bokis of heresye worþi to be destroyed, nomely when þo lewed pepul honouris hem for God and seynsis, and done more honour to hem þen to God and Cristis body.

and þat þerborowe doumbe fro prechynge and spirituale occupaciouns.

apanne þe kyng schulde fynde how worldly clerkis, þat lyven in pride, glotonye, and lecherie, and don not here office, 3evynge enseamp of holy lif and treue prechynge of holy wryt, ben comen in bi symonye, ben cursed heretitís, and he schulde prisone hem faste, but 3if pei wolden amende þer defautis bi þe lawe of God.

What pope or bischop prayes ony trewe prest for to dwell in his court, for prechynge of þo gospelle and werkis of penceunce or gostly occupacioun, but raper for humdaunce and prosperite of worldly wynnyng.

Crist wolde þat men knowen hise prestis by kepyng of hise lawe & loue þat þei han þerto/ & by her hooly litif/ by loue & charite/ & bi her hooly prechynge/ bi hooly ocupacioun/ & bi her bisy praier/ by porneze/ & penceunce doyngse/ & bi her meke paciens;

Also, if prechynge of Goddes word mi3te not vnbynde men of here synne, þanne hadde þis word vnbyndeþ in vein be seid to þe apostlis, for in here tymes no longe after was þis manør sçrift no þynge vssed, but þorou true prechynge of Goddes word þei maden many pou3endes come to felþ, and leue here erroures, and be baptised;

Þat is: ‘A preest goynge in and goynge out diþ, if þe soum of prechynge be not herd of him’.

And suche takeþ non heede, neper of true prechynge of Goddis word, ne of grace þat sueþ after, for þei hauen no desir after gostli helpe, but han myche desir after gostli helpe, and þeir myche leure to heere oper to speke vanities, þat tilte profiten, or nouþt, þan prechynge of þe word of God.

And þe ground and cause of al þis gostli pestilence þat I haue schewid, ben þeþe cloudes wipoute wârþat is, prestis wipoute prechynge.

1929
For many men in childhode, mani in 3onge waxynge age, many in mannes estaat, and mani in olde age, and mani in pe last eende, bcp clepid', summe bi prechyng, summe bi reedynge, summe bi good conseilynge, summe bi priue enspirynge, summe bi prosperi tee, summe bi cepid', summe bi prechyng, summe bi reedynge, in olde age, and mani in

and jus on þre maners fayluth þe word of prechyng.
<1L 68><T EWS1-05><P 243>
And so, be þei freres, be þei opur þat spoken falsely in þer prechyng, eure goede maistur Crist bad þat we schulden be war wip hem.
<1L 6><T EWS1-08><P 252>
And so ordenaunce of men in byndyng and assowylyn brynguþ in manye errours, and lettþ trewe prechyng.
<1L 58><T EWS1-14><P 277>
And so þese neuwe religiows þat þe feend hap tillud in, by colour to helpe þe formere herdys, harmen hem manye gatis, and letten his offys in þe chirche, for trewe prechyng and worldly goodys ben spuyled by such religiows.
<1L 35><T EWS1-48><P 439>
and 3e schal also here wytnesse, for 3e ben wip me alwey fro þe bygynnyng of my prechyng'.
<1L 20><T EWS1-52><P 460>
Also þe han seruysis dyuerse in þer seruynge, for prechyng and goosly werks pertenon vnto siche men;
<1L 17><T EWS1SE-09><P 513>
It is knowen by blycuse þat prechyng and opur speche is þe hy3erst dede of man, whan þat it is wel don.
<1L 7><T EWS1SE-15><P 539>
as prechyng þat apostlis prechedon bro3te in aftyr martirdam, and staat of martiris whonne it was opon was an opon dore in heuene.
<1L 19><T EWS1SE-30><P 602>
Prechyng and paciense shulde be menes to scumfite synne.
<1L 137><T EWS1SE-31><P 613>
for prechyng of Goddis word and holdynge þerof in mannus mynde shulde be to gendre bileue in men, and þerbi bryngye forþ goode werks.
<1L 27><T EWS1SE-41><P 649>
and al þer song þat þei syngyn is of þe world and worldli goodis, and into þis is prechyng turned and oþir preyeris maad to God;
<1L 64><T EWS1SE-50><P 683>
Þe fourte help þat Poule weshþ is confermyng of þe gospel in prechyng and myraclis makynge, in resones and in opere traelis;
<1L 29><T EWS1SE-52><P 691>
And Poule hadde a man to felou þat was cleypd German, þat was euene wip hym in Goddis cause, bohe in prechyng and oþir help.
<1L 87><T EWS1SE-53><P 695>
And þese wordis helpon myche for prechyng of symple preestis, for grete apostles figuren.
<1L 3><T EWS2-56><P 16>
And here Crist taceþ openly þat men schulde not buye þis offys, ne take no meede of þe puple to trauele þus in Cristus name, for þanne þei puttedon vpon Crist þat he sylled þe prechyng of hisse word, and 3af leue to do symonye.
<1L 53><T EWS2-58><P 18>
And þus 3if prechowres holden hem prechyng in Cristus name, þei han ful auctorite more þan prelatis may 3yعون hem;
<1L 13><T EWS2-61><P 30>
to þe feend is his maystur, in whose name he precheth, and þis is þe auctour þat lettþ prechyng to profy3t.
<1L 18><T EWS2-61><P 30>
But, for such prechyng æxseþ hardynesse and martirdom, perfore Crist cownforteþ hyse to drede not sleyng of body: 'Nyle þe', seip Crist, 'dreede þese men þat sleþ þe body, and may not aftur sles þe sowle, ne lette God to qwyke þat þing þat þei kyallon, and to make þat bettoure:
<1L 21><T EWS2-63><P 44>
for þis vice in iurisdiccion was not 3eet browt in by cautel of þe feend, as it now is, to lette trewe prechyng.
<1L 20><T EWS2-64><P 49>
And Crist was not ocupyed al only in þis prechyng, but in helynge of syke men, and men þat weron in langwyssh;
<1L 22><T EWS2-64><P 49>
And heere is begynge of prechowrus forfendud of God, siþ it is an hyd sullyng of prechyng of Godis word.
<1L 85><T EWS2-64><P 51>
For herby clerkis ben ðe lewyd, or ocupyede abowte ðe world, so þat prechyng and techyng ben aweye for þe more part;
<L 83><T EWS2-68><P 74>
The purpe and þe fyuçe perelle schal be pestilence and hongrus, for as distempre of þe eyr schal se men and vnable þe erpe, so distempre of wynuds of pruyde schal lette prechyng of Cristus word, and nonne comeþ pestilence of sole, worse þan þe pestilence of body, as hongs of Godis lawe is worse þan bodyly hongur.
<L 40><T EWS2-69><P 78>
and þus cam in beggyng and lyeng and faylyng of tew prechyng.
<L 124><T EWS2-72><P 99>
Aftur þe þridde propurte prelatus schuldon worche wylye, now prechyng, now preyyng, and now wel lyuyng.
<L 90><T EWS2-80><P 145>
And herfore seyon holy men þat Crist tawte ordre in prechyng, how men schuldon furst go to ðer kyn, and furst meue hem to turne to God, and 3if God telde hem vnablete of þer kyn, þei schuldon speke to ðoere.
<L 22><T EWS2-83><P 162>
for 3if þei wolde haue þane of God, þei schulden here flee symonye, and neþyr sulle þer prechyng, ne ðuþer werkyþ þat þei don.
<L 70><T EWS2-82><P 163>
And in tokne of þis chaßare þei beggon aftur þat þei han preched, as who sey, 3if me þi myney þat I am worþi for my prechyng. And þis chaßare is sullying of prechyng howeuer þat it be florisshed.
<L 84><T EWS2-83><P 164>
And herfore trewen monye men þat cause þat made Seyn Thomas martir was þat he spac ðeþus wolhus þat weron abowte to morþre lambr, and suferude not, for deaunte of prechyng. Godus vynne3erd passe to a worte3ard.
<L 106><T EWS2-93><P 225>
Sofly Crist techeþ here þe preciousyte of his prechyng, þat man schulde not for fleschy kyn lette to teche Godis word.
<L 20><T EWS2-110><P 280>
And algatis þei smyþton þe soule whan þei don inyure to men whan þei wþdrowen prechyng, and seruyse þat þei schuldon do.
<L 541><T EWS2-MC><P 348>
þe men of Nynyue shal rise in dom wip þis kynrede, and þey shal dampne it for þei diden penauunce at þe prechyng of Ionas.
<L 50><T EWS3-149><P 76>
And þus þey myþten wip þes wordis haue eche of þes fyue þingis 3if þey wolde helpe hem by skile to do þe offys of prechyng.
<L 13><T EWS3-203><P 241>
In þis gospel may men se wher freris and ðoere holden þis forme in þer prechyng to þe puple.
<L 21><T EWS3-203><P 242>
þis is fruyt of þer prechyng, and many ðoere fendis fruytis.
<L 30><T EWS3-203><P 242>
For þanne no man shulde seye his preyours, and freris prechyng shulde be suspendid, for it is known þat þey erren in þes foure þingis þat we han seid.
<L 44><T EWS3-208><P 252>
And so þe wynnyng þat þey shulden haue getun for trewe prechyng of þe gospel were betere þan many hundrid þousynd mark.
<L 8><T EWS3-221><P 277>
þat is to seie rì3t as troupe incarnate: þat is Crist in manhood chase pore symple & ydiosi to his prechyng/ so aþenwarde anticrist is for to chese.
<L 7><T LL><P 05>
þe whiche is sorow to men of trewe vndirstonding/ & þus þei putten abak Goddis holi lawe: for prechyng of Cristis gospel:
<L 2><T LL><P 15>
and in þis poynt men drenþ þes pharisees geten hem moo holderis vp for here putrie þan for here trewe prechyng or holy lyf.
<L 25><T MT01><P 10>
alle herþe pree spekyng and prechyng and techyng in scolis is for coueitise and magnyfyynge of here worldly statt: who is more idel in goddis seruyce, more in glotonye and wasynge of pore menning goodis in schynynge vesselis and ðoere costis?
<L 13><T MT04><P 62>
but bi suche ypocrisis þei letten þus prechyng of cristis gospel, last lordis and comunes perceyuen here falsnesse, þei forbeden not utterly þat men schulden not preche þe gospel, but þat men schulden not preche wipouten here leue;  
<L 6><T MT04><P 106>
and þei shulden bere gostliche fruyt as don ðeþer trees in heruest, but þei ben wipoute fruyt, as was þe fyge tree þat crist cursede, for neþer in prechyng no good lyf þei profiten to þe peplis soule.
<L 15><T MT22><P 307>
and pise men lousen crist þat, bi heere prechynge or heere lif, maken þat crist is vnsatableliche in mennes hertis where he was bifoer.

For it were not to 3yue occasion to horde synne and to holde it, þerfor men shulden by goddis lawe mone men to forsake synne, and þus shulden prestis do be prechynge;

Prechynge and mayeng as profetes shoulden And so we_holden vs, the hetheued of al holy chirche.

A prechor forsoþ ow not in his prechynge for to expoune to þe puple gramor or fablez of Jupiter or siche;

And on þis maner all charitatuye visitacion of trewe men nedy als wele godstily as bodily for wiche trew men schal be meded in þe laste dome may be seide gode pilgrame, for þus went Criste pilgrame in þis worlde in visitande seke men, & helynge als wele bodily as godstily be prechynge & charitatuye instruccion or informing.

Item Augustinus, primo Abusionum, / "A prechor þat is reckelez for to fulfille in dedez þat he techeþ in worde, he induceþ or bryngþ in ane abusion to be condemned, for þe hererz of þe doctrine dispise for to do þe seyingz wen þei seen þe werkeþ of þe prechour discorde to þe wordeþ of þe prechynge.

þe office of prechynge is acordyng to eryu preste.

Perfor if a preste be vnknowynge of prechynge, wat voice of crying is a domb bedell to giffe?"

Super quo Gregorius vt supra et in canone vt supra, / "þe preste forsoþe entryng or goynge out deþe if sovne of prechynge be noþt herde of hym, wiche askþe or geteþ agayns hymself þe ire of þe priue or hide iuge if he go in wipout þe sovne of prechynge."

þe blode forsoþe of hym schal I seke one píne hande etc / (Glossa linearis, per Gregorium), "For pou wast stille et wolde noþt be bisy in prechynge þou schalt be partiner in damnymg."

Knowe þerfor prestez holy scripturez and canouns, and al þe werke of þam stande it in prechynge and doctrine, et edifie þai al men als wele wiþ science of feþþ as wiþ discipline of werkes."

Bot forsoþ he þat is choson of holy chirche & forsakeþ þe ministring of prechynge, he is worsþily and deseruyngly dispised of holy chirche;

{iVande Ysa. 52/, }How fair ar þe fete of prechande pece, prechynge gode þings! 

þai bene þe voiceþ of þe þoundrez, clere wiþ wyrchynge of vertues, gefen wiþ mekenæ, resteful or quiete, meke, prechynge pece, schewynge gode þings etc" & þus / (infra ibidem).
if pa be sent, al pa pat bene forbede ar no3t sent byside or wijout pe autorite taken of pe apostile see or of pe trewe bishop of pe place, oponly or pricely presumef for to vsorpe pe office of prechynge.

And siche prestez has admitted vsurpep no3t pe office of prechynge sipe pear office is for to preche, /vt patet supra/ pa pat no religious man ow for to preche openly wijout lawful licence, /16/, q'1, Adicimus.

Pet pat prechyng of pe worde of God is miche to be worschipped, /1/, q'1, Interrogo, per Augustirium/. Pet to a prechyng withyn holy chirc chich also outher trew men or vntrew is to be admitted, CHRISTIANUS Christianus.

and with pet sotel techynge and prechynge, synygung and redyng, piteously pay pile pe puple of paar good, and paret with pay susetyne here pride, here lechery, here slowthe and alle ouer vices;

Pet seruauntes ben good angels, eper prestis, which in baptim and word of prechynge clopen pe soule with Crist.

shoon Shoon shewn pe office of prechynge, pat pe going of soule strechynge to heuenely pingis be kept clene and vndefoulde fro pe filpe of erpely pingis, and pat it, kept bi ensumplis of formere men, go sikir on serpentis and scorpiouns.

pet shoo is prechynge of pe gospel, and perfere his sone took first wisdom.

Anothere mysterie is which no man knowith, no but he pat takip: he took a signet of his fingris and dedis, and sum kepyng of good entent and goyng, lest he hire in ony place his foot at a stoon, and lest he, disseyued of pe deuel, forsake pe office of prechynge of pe Lord.

Pet pe fidur comaunder to bryne his calf is pat pei preche hym, and in prechynge hym to come into pe enrailes of pe hungry sone.

And these wordis helpen moche for prechynge of symple prestis, for greet apostlis figuren bishops and lesse discipis lesse prestis.

Lok 3our lyuyn, 3our prechynge, with othep open dedes, & laye it by pe apostles lyf & se how pa acorde;

Me thankip 3e ben tapsteres in alle pat 3e don: 3e tappe 3our absoluciones pat 3e bye at Rome 3our prechynge, 3our praying, & also 3our beryng.

PRECHYNGE......156

And yf pes were trewe Cristene men, bey scholde nou3t pursue Cristes membres for prechynge of pe gospel.

But, for iche Cristen man schulde hydowse 3eses wordes, beleve we pat ordenaunce of Jesus Crist is best, bi pe whiche he ordeyned his prestes to despise pis worlde, and teche his puple pe ri3t weye pat ledis hem to heven, bope in maner of life and worde of pe prechynge.

Firstr Seynt Petir biddip pat wifis be suget to here hou3bonds, in so moche pat 3if ony bilee not bi word of prechynge, pat pei ben women, wijoute word of prechynge bi pei holy luyynge of wymmen, whanne men biholden pe chast luyynge of wymmen.

For nowe prelatis and grete religious possessioners ben so occupied aboute worldly lordischipis and plea and bysinesse in herte, and of here owene techynge, ne prechynge, ne 3evynge of prestis; pe cronycle of Sistrenhe telleth.

pet pis is office of kyngis and lordis, bi drede and bodely rigor to constreyne men to holde Goddis lawe, whanne pei wolen not bi prechynge of prestis;

For nowe prelatis and grete religious possessioners ben so occupied aboute worldly lordischipis and plea and bysinesse in herte, pat pei may not be in devocion of preiynge, and pou3t of heevenely pingis, and of here owene synyns and ophere mennyis, and studie and prechynge of pe gospel, and visitynge and confortynge of pore men in here dioesis and lordischipis.

And 3it pei don not pe office of curatis, neiher in techynge, ne prechynge, ne 3evynge of sacramentis, ne rescseyvyng of pore men in pe parische;

And whanne care of soulis and dymes and offryngys, and governe not pe peple in techynge
and prechynge and sacramentis, as curatis, and han richessis and tresour more þan eny worldly man, and traveilen not þerfore as marchauntis and laboreris.

<1 L 15><T A17><P 216>

3if prestis dwelliþ in þe hill of heþe glost lyf, and aspien disceitis of þe fende, and schewen hem to þe peple bi trewe prechynge, and holden up here hondis, þat is, opyn gode werkis, and lasten in hem, and preien bi brennyng desir to performe riþtwisnesse of Goddis lawe and ordynaunce, Cristene peple schal have victorie of þe fende of helle and cursed synne, and þan schal reste and pees and charite dwelle amonge hem.

<1 L 3><T A16><P 220>

But Austyn axep, Who may excuse hym fro prechynge and sekyne and savynge of souls, for love of contemplacion? Si þip Jesus Crist clam fro hevene into his wrecched world to seke soulsis and save hem, bi opyn ensemple of holy lif and trewe prechynge.

<1 L 27, 30><T A18><P 228>

Where þis newe song schal excurse us fro lernyng and prechynge of þe gospel þat Crist tau3te and bad?

<1 L 2><T A18><P 229>

Þo apostiliþ þat were tau3t by Crist, seide hit was not gode to leve hor prechynge and hor first lyve, for servise to lordes;

<1 L 9><T A20><P 239>

Butoure worldly prelatis understonden wrongfully worldly writ in mater of prechynge of Cristis gospel;

<1 L 19><T A22><P 271>

And God axip trewe lif aftir his lawe, and trewe prechynge of þe gospel, wip clene entent, not for worldly name, ne coveitise of worldly muk, ne bacbyntyne of pore prestis and hyndryng of Cristis ordynaunce, and meyntenynge of worldly lif of clerksis, as false prophetis prechen now, but trewey to dispise synne and teche vertues, for honour of God and helpyng of Cristene souls to hevenenward.

<1 L 17><T A22><P 272>

þan þo prelatis and curatis þat wiþdrawen þe riþful prechynge of Cristis gospel fro Cristene men, þat ben holy Chirche, ben acursed of God and alle his seynits: for þis trewe techynge is most dewe to holy Chirche, and is most chargid of God, and most profitiþ to Cristene men, 3if it be wel don.

<1 L 17><T A22><P 273>

For þus þei wiþdrawen trewe prechynge of þe gospel fro Cristene men, and neden hem to ete and drynke venym of Anticristis lesingis and flateryng, and to be robbid of here catel bi ypocrisie of stronge beggeris.

<1 L 18><T A22><P 274>

And Jesus Crist and Poul proveden, þat prestis prechynge tredely þe gospel schulden lyve bi or of þe gospel, and no more of þe tipes.

<1 L 30><T A22><P 311>

For þou3 þei knownþ þat here curat is a cursed þef, wiþdrawynge trewe prechynge and ensaunple of good lif, and dide grete symonye in comyng to his benefice, 3it þei schullen not be suffried to wiþdrawe here tymes here, as long as a grete pretat of Anticrist wolde suffere hit in his synne, for money or negligence or favour.

<1 L 12><T A22><P 318>

but here þei curenþ þat God blisseþ many tymes, for of þei curen wrongfully trewe men for prechynge of þe gospel, and treubis suynge þerof, aþenst open synne, for þis prechynge is aþenst here lust, and schewþ here foule ypocrisie and symonye.

<1 L 3><T A22><P 324>

Sees inwardely, alle 3e Cristen pepul, þo meke life of Jesus Crist, pore and symple to þo worlde, and ful of brennyng charite, and puttyng hym selfe to penance and traveyl in prechynge and prayynge, and wilfull schydynge of his precious blode, for to make þes and charite and for to save mennes soules.

<1 L 24><T A29><P 457>

Wherfore Cristen men seyne pleylyn, þat if hit be knownþ þat persouns comen to þer benefices by symony, or lyven in notary fornicacon, or done not þer offices by ensaumple of holy lyfe in trewe prechynge, but couchen in lوردis courtis wrappid wip seculere offices, ande contynuen openly in þese cursidnessis, men schulden not receythe hem for persouns, ne gift to hem tythis, leste þai bene acursid for consent ande mayntenynge of oþer open synne.

<1 L 25><T A29><P 468>

Here Cristen men committen þis to Goddis dome and to þer owne conscienc, and to wise demyng of þo pepul, wheþer þai bene cursid for þer symonye, pride, coveitise, ravenye of pore mennys godis, leyving of prechynge, and for lecherye, glotony, and cursid lesyngus, and manquellyng, holpe of mannus bodics and soulis.

<1 L 30><T A29><P 469>
3it, sibep Cristis apostilis, freschely fulfillid wip wisedame, strength, and charite of þo Holy Gost, wolden nout be occupide aboute money redy at þer fete, for to dele hit to pore men þere redy, but 3ave hem to prechynge of Gods worde and prayere, as holy writte wittenessens, what blyndenes of covetise stiris þese ydiotis, unmy3ty and fer lowere in charite, to marre hem wip so myche drit, more þen alle Cristis apostilis dursten?

Ande powe suche unable curatis, contynuyng in were no grete heresie a3eyne holy writte; unmy3tty and fer lowere in charite, to marre hem pretis ordeynde in prechynge. 

Also tofore so myche prechynge was, men hadde þis word vmbyne cleeging in veyn be seid to þe apostlis, for in here tyme ne longe after was þis maner schrift no þyng vsed, but porou true prechynge of Gods word þei maden manye pouendes come to feip, and leue here erroures, and be baptised;

Also, tofore so myche prechynge was, men lyueden wel and eche louede opere; but now, selpe prechynge hap so myche be vsed, þe peple hap be euermore enpeired'.

So schal we suppose þat þei repentiden of alle synnes þat þei diden, and specielly in negligence of prechynge, if þei diden so as men seyn, for þat was principal of here office, whiche Crist enioynede to alle prestis when he schule parte fro hem as þyng þat lat most on his herte, seyinge: 'Predicate euangelium omni creature' (Mr 16:15).

Also to þis obiect þat is maad of weyward men in þis matere (þat þe world is now worse þanne tofore þer was so miche prechynge), men mai answere and sei þus: þat it is not longe on þe word of God, but vpon þe schrewede hertis þat ben vndisposid to receiue it;

So a gostli sike man in deldi synne þat desireþ gretli helpe of his soule, desireþ gretli after crowynge of þe cok þat is, after true prechynge of þe word of God and, whanne he heereþ þe prechour, he is gretli reioised for he hopeþ þat grace be ni3.

And suche takeþ non hede, neber of true prechynge of Goddis word, ne of grace þat such after, for þei hauen no desir after gostli helpe, but han myche leure to heere oþer to speke vanities, þat litel profiten, or nou3t, þan prechynge of þe word of God.

Alle suche haten þe crowynge of þe cok, if he crowe trueli and in tyme (þat is, hateþ þe true prechynge of Goddes lawe, for dred of comyng of li3t of trufe), for þei wite wel, and it be known, hire malice chal be maad open and þei known suche as þei ben.

Suche cloudes gendren gostli pestilence and dep of mannes soule for ignorance or necligence of suche prechynge.

Seint Gregorius seip in a Omelie þat ri3t as in time of þe apostles miracles confermede her prechynge, so now vertues lyf of holi prestis schal conferme her prechynge. And þus it semep, bi alle þese doctouris sentencis and manye moo þat men mi3te alegge in þis matere 3yftime wolde suffice, at in þis worldy and so brou3ten manie men out of darknesses of her synnes into þe li3t of grace and gode vertues, in so myche þat many wynter duryng togidere þer was greet plente of popes, bischopis, and prestis martired for here holi li3f and here true prechynge.

Pat is, John arialþ þe wey spiritual of Crist bi ensaumple of penance, prechynge, and of baptem, (et cetera).

Also, þei schulden be sente tofore þe face of Crist for to aariae his goostly wey into mannes soule þoro3 bisi prechynge, to leue her synnes and keepe Goddes heestes, whiche is þe wey and
Jewes supposiden pat Crist was ni3li comen for 
he fullifyllyng of he prophetic of Jacob 
(Gen·49·10) and Daniel (pe chapetre 2527), and 
for he miracles at Jones berpe, and he holinesse 
of his lyf, and for his opene prechynge and his 
3inge. 

But now erchedekenes, and officialis and 
opur ministres, and perwip begger prechouris (as 
Pharisees, diuidd borou3 byddynge of oure 
bishops ſat rulen oure Jerusalem) axen ſis 
question of ſese pore prestis: ſelpe ſe Pope 
prechep no3t ſat is Gods viker, ne none 
bishops but selden, ne ſeper grete prelatis for 
fere ſe mi3te lyfli3ly bryngye men into herisie, 
and ſeper curatus mou3 lyue ful wel ſou3 ſei 
prechyn no3t, but ſis office is oneli committid to 
ſe ordres of freiris, whiche ben clerkis apreued 
and kunne wel Gods lawe, and bi her 
prechynge as foure postis beren vp Cristis 
cherche, and ſe ben neper popes, ne bishops, 
ne ſeper grete prelatis, ne curatus of cherches, ne 
of ſe pore orders, but ydiotes and foole ſat 
vnnepe kunne 3oure gramer or ſe lITERAL sense 
of Scripture, pat li3tly ma3e ſen erre, wharto 
prechyr 3e ſanne so faste and bigynyn a newe 
manere ſat ha3 not be vshed a long tymne but of ſe 
hoollīi freres? Pou3 ſepe pore prestis allege hem 
Hooli Scripture of diuerse prophetes of ſe Olde 
Lawe, and Cristis own word in ſe gospel, 
and his holyo apostles, and manie hooly auctoritees 
of ſe foure doctoure, how ech estym is bounde 
to ſe office of prechynge, ſei leien to ſe deef 
ere, and setten ſerbi ri3t no3t, and seien ſei 
wyten not what ſei menen for ſei understonde 
nou3t ſe Scripture. 

Crist came aftur John bi his berpe into ſis world, 
and also to prechynge, and to baptem bo3e; 

But at ſe tymge of prechynge ſei han ſerto 
bileceu, and in ſyme of temptacyon ſei goon 
awei peri3to. 

But ſis swerd failip now in prechynge of Goddis 
lawe, for prelatis han scabkeriks wipou3 swerdis, 
and ſepe haue swerdis of leed, bi whiche ſei 
tellen worldli wordis wip fablis and gabbyngis 
on God. 

After ſe tymge ſat John was trayed into ſe 
prisoun of Herowde cam Iesu into Galilee, 
prechynge ſe gospel of Godus rewme; 

And ſei, weendynge out, wenten aboute by 
wallid towns, prechynge ſe gospel and heelynge 
on eche side. 

Frere, what charite is it to ouere charge ſe puple 
bi beggyngye of so many my3ti men yndir 
coloure of prechynge & preiynge & massis 
syngeynge, si3p holi writ biddip not ſis but ſe 
contrarie? 

3if ſei ordeymen ydiotis to ben lymytours ſat 
best kunnyng begge, and holde gode men and 
kunnyng in holy writt fro prechynge, and 
discyuen men bi pardons, lettris of fraternite 
and priuat preieris for to geten worldely muk 
more ſan soule helpe, ſanne pe ſei fals ypocrisit 
and worschipen false maummetis. 

3if ſei conforten men to sloe here bře3hen in 
false werris, by open prechynge or peu3e 
conseilynge, or vndirtakynge for false 
domesmen ſat slen innocent men for couteys 
or enmyte whanne men 3euen hem myche 
tresoure; 

for whanne ſei han discyued cristendom ſis 
hundrid 3eer and more bi ypocrisie and false 
prechynge of fablis and errorius and heresies, 
magnifyynge synful menens ordenaunce abouen 
goddis lawe and ordenaunce, and drawen pore 
menus almes and liflode to proude beggeris to 
make grete wast houses, and desceyue men bi 
fals assoilyng, bi fals pardon, bi veyne preiers 
and synne, for bi 

synses of Icsyngis end ypocrisie schulde be 
synful and permission of ſe gospel as crist 
biddip, 

techynge men to do verray penuance for here 
synnes and not trusten ouermoch to false 
pardon and cursed preieris of ypocrisit, and to do 
here almes to pore feble men crokild and blynde, 
as crist selip him self; 

so ſe deuyl sterip now false newe pharisees of 
synguler religion wipou3 cristis ordynaunce, ſat 
ben more sotil in malice and lesyngis and 
ypocrisie ſat ſei firste, to stoppe pore prestis fro 
prechynge of ſe gospel and reprouynge of 
synne, for bi ſis ofis of crist don treuly here 
synnes of lesyngis end ypocrisie schulde be 
known and distroicd and goddis lawe known 
and kept and synne chasid out of lond. but false 
ypocrisit sryuen a3enst ſis profet of cristen 
men, and clepen techynge of ſe gospel and 
goddis hestis newe techynge, and techynge of 
verrey penuance doyngye and of ri3tful 3euynge 
and of almes and open prechynge a3enst synne
As anemtis prechynge, men knowen weI
whanne not freris in peril of enemyes, for wastynge of pore mennus goodis, and for dere of rebelle a3enst god.

Of prechours to pe puple: Capitulum 9m: Preche not freris in pe bischoprice of ony bishop whanne he bischop a3en seip hym, and noon of freris be hardy in ony manere to preche to pe peple but 3if he be examyned and aprouyd of pe mynystre of pis fraternyte, and pe he office of prechynge be graunted to hym of pe mynystre.

Also I moonest and stire pe same freris pe prechynge he maken here spechis be examyned as chest and to profit and to edificacion of pe peple.

As anemtis prechynge, men knowen wel pe freris wile flater and spare to reprove sharply synnes of grete men for drede of los of worldly goodis or frendischip or fauour;

OF PRELATES: Here it telleh of prelatis: Capitulum Primum: Pat prelatis leuen prechynge of pe gospel and ben godstly manquelleris of mennyss soulis, And sathanas transfigurid into an angel of li3t, and ben godstly sodomytis worse pean bodily sodomytis of sodom and gomor.

and certis crist sauyd mannes soule bi trewe luyynge in his own persone, and trewe and opyn and fre prechynge of pe gospel, and wilful passion and dpb for prechynge and meyntenynge of pe gospel;

and certis crist sauyd mannis soule bi trewe luyynge in his own persone, and trewe and opyn and fre prechynge of pe gospel, and wilful passion and dpb for prechynge and meyntenynge of pe gospel;

moche more pe prelatis ben sathanas, pat pis myche contrarien cristis wille and sauynge of mennyss soulis poru3 prechynge of pe gospel, and pei ben turned into an anguel of li3t, for pei feynen nem in pe stede of apostlis and worche wip pe fend to suffre mennyss soulis go to helle;

And perfore prelatis ben more cursed to cesse of his prechynge peanne pe sugetis 3if pei cessen to paye tües;

Also prelatis ben more bounden to his prechynge, for pe is comauandement of crist bifo re his dpb and eke aftir, pean to seie matynes, masse, eu en song, or placebo, for pei is mannis ordynaunce;

and as in pe olde lawe pe prest schulde die 3if he ne entrid into a sanctuarie wihouten noyse, so in pe lawe of grace 3if a prest be doumb of pe prechynge he sterep goddis wrath epon hym, and sip men ben gretly cursid pe don a3enst pe popis lawe, as men seyn, and pis is a grete popis lawe, groundid on goddis lawe and resoun and charitie, moche more ben pei cursed pat don a3enst pis lawe.

it is moche more charitie to saue mennyss soulis fro dpb of synne and of helle bi trewe prechynge of goddis lawe.

for a3enst cristis wilful pouert pei techen in dede worldly coueitise and moche wast in worldly goodis, and a3enst cristis mekenesse pei techen in dede pomppe and pride of pe world and of here statis, and a3enst cristis bysynesse in prechynge and preieyng and traueile bi contrees and resignen not here benefis goten.

also trewe prechynge for a Iitil stynkyng muk or depe, and worldly coueitise, and freris forsaken holy lif and trewe charite, moche more ben pei cursed pat don a3enst pis lawe.

for a3enst cristis wilful pouert pei techen in dede worldly coueitise and moche wast in worldly goodis, and a3enst cristis mekenesse pei techen in dede pomppe and pride of pe world and of here statis, and a3enst cristis bysynesse in prechynge and preieyng and traueile bi contrees and resignen not here benefis goten.

and in processe pei myspenden pore mennyss goodis, in wast metis and festis of ryche men and pride of pis world, and don not here office comunly nepere in good lif ne trewe prechynge, and resignen not here benefis goten by symonye;

for bischopis, munkis and chanons silden pe perfecion of cristis pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or drit, and worldly lordschipe, and wombe ioie and idclncsse, and freis forsaken pe perfit pouert of crist and his apostlis for pride of pe worldly staatis and flaternye herto and ypocrisie and beggyng to geten esely and plenteusely catel of lordis and ladies and comunes, and to geten Jonge childre to here feyned ordre by symonye, as apis, purses and opere iapes and false bifhestis, and bi false stelynge a3enst here frendis wille, and a3enst goddis comauandement. And lesse curatis forsaken holy lif and trewe prechynge of crist and his apostlis for bysynesse and worschipe of pe world and for glotonye and drunkenesse and lecherie;
for bi þer grete criyng of song, as deschaunt, coutre note and orgene, þei ben lettid fro studynge and prechynge of þe gospel;

and 3if þei dwellen wip cristene peple and techen hem goddis lawe and don not aftir here wrong heest, þei wolen suspenden pore prestis fro masse and prechynge and alle goddis servyce, and curse hem and prisone hem bi þe kingis power;

for comunly of alle prestis he is most contrarie to crist boðe in lif and techynge, and he myeteneþ most synne bi preuylegies, exempcions and longe plees, and he is most proud aþenst cristis mekenesse, most coueitons of worldly goodis and lordschipis aþenst crist and his apostlis, and most idel in gostly werkis and occupied in worldly causes aþenst crist besy trauele and his apostlis in prechynge and kepyng of goddis word; and he is most synne bi preuylegies, exempcions and mansleynge of holy prechouris and not acceptable to god, for þere he wolde heuere stire summe of his seyn preiynge. ordeyned to hem. and þerefore synful men owen more harm þan good þerof.

SPECULUM DE ANTICHRISTO- Speculum de Antichristo- Hou anticrist and his clerkis feren trewe prestis fro prechynge of cristis gospel bi foure discitis- First þei seyn þat prechynge of þe gospel makip disecion and enemyte, and siþ cristene men schulde make pees and charite, as þe gospel seip, þei schulden cesse of prechynge, siþ per comeþ more harm þan good þerof.

SPECULUM DE ANTICHRISTO- Speculum de Antichristo- Hou anticrist and his clerkis feren trewe for crist and his apostlis lefent not prechynge of þe gospel, and 3it þe deuelis lyms maden disecion and grucchenye and fiþtyngæ aþenst hem And goode men resceyuyng cristis gospel, to þeue vs ensaumple to laste trewe in prechynge þou3 anticristis clerkis grucchen. 

for he wolde heuere stire summe of his seunauntis and stryue and debate for prechynge of goddis word, and þus schulde no man knowe goddis word bi prechynge.

Pe secunde tymæ þei seyn þat men schulden cesse of prechynge for charite of here enemies. For bi prechynge here enemies be stired to hate and manslyenge of holy prechouris and not amended. for þere he wolde heuere sundre þat schullen hem dampynd and not leue here synne for ony prechynge, but more dampin for þei heren goddis word and don not þeraitir.

and 3it þei done hereby many goode dedis of kynde and for hem schullen haue moche reward in his world at þe laste and lesse peyne in helle, and it is gret vengence of god whanne he wipdrawip prechynge fro a comynalite. 

Pe þridle tymæ þei seyn þat goode men schulden be sauyd þou3 no prechynge be, for þei may not perishe, as god seip. And summe wickid men schullen neuere come to blisse for no prechynge in erþe. Here seyn trewe men þat as god haþ ordeyned goode men to blisse, so god haþ ordeyned hem to come to blisse bi prechynge and kepyng of goddis word; and so as þei schullen nedis come to blisse, so þei moten nedis here and kepe goddis hestis, and herof serueþ prechynge to hem; 

and herefore synful men Owen wip al manere mekenesse and reuence and deuccion heren goddis word and grucchen not ne stryue aþenst prechynge of cristis gospel. Pe fyrhe tymæ þei seyn þat men schulden cesse of prechynge and 3euen hem to holy preiers and contemplacion for þat helpeþ more cristene men and is betre. Trewe men seyn boldly þat trewe prechynge is betre þan prïyeþ bi mouþe, þeou3 it come of herte and clene deuocioun, and it edifiþ more þe peple; 

and þus prechynge is algatis best. 

And þerfore þe grete clerk lynconl prochþ þat trewe prechynge of þe gospel passþ alle oþere goode werkis þat man doþ in erþe; and newe doctours, þe of manyns lawe, seyn þat prechynge passeþ þe masse in nyne profites. 

And ihu seip þat men schullen be dampynd 3if þei failen in bodily werkis of mercy, þat is prechynge, ordeyned to hem. and þus prestis may not cesse of prechynge for suche preiynge, for þan þei lefent þe betre þing, and to hem gettere comandement, and deden þe lesse and lesse worbi, and þus þei weren out of charite; and þanne here preiers schulden not ben acceptable to god, for þei sueden not crist þat cam from heuene to saue soulis bi prechynge of
also þei taken þe ordre of presthod to seei massis for money, and whanne þei schulden be gostly liȝt of þe world bi opyn ensembale of holy lif and trewe prechynge of holy writ, as crist comandid to alle his apostlis and disciplis, þei hiden hem self in gay cloistris and lyuen in lustis of flech and glotonye, droukenesse and ydelnesse and sleep.

and as þei feyne þei ben exempt from prechynge, þat crist comandeþ to prestitis, bi profession maad to synful foolis and in cas to prestis to leue studiynge of holy writt and studiynge and prechynge of holy writt, and coueitise schulde awey and penaunce and dampnacion as crist comandep to aile his apostIis and disciplis, but resten as moldwarpis in worryng of worldly worschipe and erpely goodis, as hou3 þere were no lif but only in þis wrecchid world; and þus for here coucitise and pride trewe prestis ben put abak and dispised, and ydel prestis and worldly worschipe and erpely goodis, and þis makiþ many men slowe in good lif and prechynge and manye to loue worldly lif and ydelnesse and vanye.

and þe crist comandeþ to prestis, þat crist is feip and sol for to meyntene treupe of cristis lif in worldy occupacion, a3enst þe trewe techeris of cristis lif and goddis hestis. and þis for drede leeste cristis pore lif and meke and trauelous and peyneful be knowen, þat world bi opyn ensaumple of holy lif, is litc1 loued and studicd and tau3t of þe mekenesse and þe worldy lif and ydelnesse and ypocrisie; for now þei leuen prechynge of þe gospel and crien faste aifter tyпеs, and somonen men to chapitre and bi fors taken here goodis, and ellis cursen hem seuen fote aboue þe erße and seuen foot wipinne þe herpe and seuen fote on eche side; for þei stryuen not who schal be most meke and most wilful pore and most bisi in opyn prechynge and priuey counselynge hou men schal conquer heuene, as dide crist and his apostlis, but resten as moldwarpis in worryng of worldly worschipe and erpely goodis, as hou3 þere were no lif but only in þis wrecchid world; and þus for here coucitise and pride trewe prestis ben put abak and dispised, and ydel prestis and worldly worschipe and erpely goodis, and þis makiþ many men slowe in good lif and prechynge and manye to loue worldly lif and ydelnesse and vanye.

and þei schal conquere heuene, as dide crist and his apostlis, but resten as moldwarpis in worryng of worldly worschipe and erpely goodis, as hou3 þere were no lif but only in þis wrecchid world; and þus for here coucitise and pride trewe prestis ben put abak and dispised, and ydel prestis and worldly worschipe and erpely goodis, and þis makiþ many men slowe in good lif and prechynge and manye to loue worldly lif and ydelnesse and vanye.

and þe gospel þat techeþ cristis mekenesse and wilful pouert and bisi trauellic in prechynge to saue cristene soulis, for it consyreþ þe prestis to þis holy lif, is litel loued and studied and tau3t but ræpere dispised and hyndrid and maade fals bi speche of anticristis clerkis. lورد, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechynge and herynge of holy writt. and 3if þei wolden brynge prestis out of þis glorious lif and new song to mekenesse and gostly pouert and bisi trauellic in lernynge and prechynge of þe gospel, as crist and his apostlis diden, þei schullen be cursed and haue werre and myschif, bope in þis world and þe toper; and 3if crist seip in þe gospel þat prestis owen to be salt of þe erpe and liȝt of þe world, þat is mairour and ensembale to make men bareyn fro synne and bi liȝt of trewe techenh brynge hopene men to cristene feip, hou þe þen not traitours to god and procuratouris of sathanas whanne þei leuen þus gosly lif and trewe prechynge of the gospel and 3euen ensembale of synne and boldnesse þerinne?

for 3if þei falien in manere of here song and opere newe syneges foudens of synful men þei chargen þat as a greuous synne for to be
Also Crist and ion baptist leften desert and
prechynge of cristis gospel, and
holdynge of goddis hestis þei charge not a
straw, but rabere letten, dispisen and pursuens
falsly þo pr stis þat bisien hem to do þis grete
poynt of charite;
< L 25 > < T MT08 > < P 172 >

but þou3 þere maiisteis soule be in þe foule lake
of old custumary synne, and body and soule in
poynt to he dampened wipoute ende, þei schullen
not helpe to bryngne hem out of þis peril, neiþer
bi trewe conseilynge ne trewe prechynge ne
styringe of gostly frendis to þis helpe;
< L 22 > < T MT08 > < P 174 >

for þei sclaunden cristis seruauntis wip lesynge
and haten hem, and helpe to lette hem fro trowe
prechynge bi suspendyng, symonynge and
cursynge and mannes iuridicioun, and seyn þat
it was god world be for þat prestis precheden and
þip hab ben disceicen and werris and
pestilencis;
< L 23 > < T MT08 > < P 177 >

for whanne þe bishop or his mynysteris somonen
hem and þei comeon not but ben betre occupied
to serue god in deuocion and clemenese of lif and to
helpe cristene souls to heueene, a noon þei
schullen be suspendid fro seynge of masse and
prechynge of þe gospel;
< L 24 > < T MT08 > < P 178 >

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
preest owp to do his myȝt, his wit and his wille
to preche cristis gospel, þe fend blyndip
ypocrisit to excuse hem by feyned contemplatatif
lif, and to scie þat siph it is þe beste and þe miy may
do bope togidre, þei ben nedid for charite of
god to leue þe prechynge of þe gospel and lyuen
in contemplacion.
< L 1, 6 > < T MT10 > < P 188 >

Also Crist and ion baptist leftien desert and
precheden þe gospel to here dep þperfore, and þis
was most charite, for ells þei weren out of
charite or peerid in charite, þat myȝt ne be in
hem bope, sip þe ton was god, and no man after
crist was holsye þan baptist, and he synned not for
þis prechynge. Also þe holy prophete
Jeromey halwid in his moder womey myȝt ne be
excused fro prechynge bi his contemplacion,
but chargid of god to preche þy synnes of þe
peple and suffre hard peyne þperfore, and so
weren alle þe prophetis of god.
< L 22, 23 > < T MT10 > < P 188 >

and siph men ben holden heretikis þat done aþenst
þe popis lawe, and þe beste part of þe popis lawe
siþ pleyynly þat ech þat comeþ to presthoth
takip þe office of a bedele or criere to goo bifoire
domesday to crie to þe peple here synnes and
vangeunce of god, whi ben not þe prestis
heretikis þat leuen to preche cristis gospel, and
compele opere treue men to leue prechynge of
þe gospel, siph þis lawe is seynt gregoryes lawe,
groundid opynly in goddis lawe and reson and
charite, and opere lawes of þe peple ben
contrarie to holy writt and reson and charite, for
to meyntene pride and coueitise of anticristis
worldly clerkis.
< L 15 > < T MT10 > < P 189 >

söþ it is þat þis meke sittynge and deouyt
herynge of cristis wordis was best to
mageleyn, for sche hadde not office of
prechynge as prestis han, siph sche was a
womman þat hadde not autoricite of goddis lawe
to teche and preche opynly.
< L 24 > < T MT10 > < P 189 >

but in þis world þe beste lif for prestis is holy lif
in kepynge goddis hestis et trewe prechynge of
þe gospel, as crist dide and chargid alle his
prestis to do þe same;
< L 24 > < T MT10 > < P 189 >

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

seie þat crist, þat best kepe þe olde lawe as it
schuld be afterward, tauȝt not ne chargid vs wip
sich bodely song ne ony of his apostlis, but wip
deuocion in herte et holy lif et trewe
prechynge, þat is ynowþþ and þe beste.
< L 2 > < T MT10 > < P 192 >

Also þe ordynalle of salisbury lettip moche
prechynge of þe gospel;
< L 33 > < T MT10 > < P 192 >

Also bysynesse of worldly occupacion of prestis
lettip prechynge of þe gospel, for þe ben so besy
þer aboute and namely in herte, þat þei þenken
liet on goddis lawe et han no sauour þerto.
< L 28 > < T MT10 > < P 194 >

þe fysye et twentipæ, þat þei quench et þe 3ifis of god et so þe holy gost as moche as is
in hem, lettyngye trewe prechynge of þe gospel,
laste here pride, couetise et ypocrisie be
knowne. þe sixe et twentipæ, þat þei pursuen
not crist in his membris for trewe prechynge of
holy writt et trewe schewynge of synne to þe
peple, et of anticrist et his clerkis, bi
prophetie of iu crist et his apostlis, pleynly
tauȝt et comanundid of god to be tauȝt trewely
et opynly to his peple.
< L 30, 32 > < T MT14 > < P 222 >
The text is a fragment of a medieval manuscript, discussing the responsibilities of clergymen and the dangers posed by false preachers. The text is in Middle English, a language similar to modern English but with distinct differences, particularly in grammar and vocabulary.

The key points include:
- The importance of clergymen setting good examples.
- The dangers of following false preachers who feign holiness.
- The need for clergy to study and preach the true word of God.
- The importance of true charity and merciful actions.
- The sees the dangers of worldly goods and possessions.
- The responsibility of clergymen to distinguish between true and false religious practices.

The text is a call to action for clergymen to remain steadfast in their duties and to be vigilant against false teachings.
clergy, so that schulden deme it full damnable a
prest to occupie the temporal swerde wip the
purtenance pat longib perto specified tofore.

And if it was vnequite, as the apostles sayden in
her common deco, hem for to leue the prechynge
of Goddis worde and ministrte to the bords of
pore men, how myche more vnequite and wronge
to God and man is it prestis to leve
contemplacion, study, prayer and prechinge of
Goddis worde and mynisyngye to pore folke for
the service of a seculer lorde.

For as they seggen: the people wolen leuen more
and that hath nat ytake the state of maistry.
yrche men! there is they mowen bere worshippe
weie of al trupe, so lyȝtne he oure hertis
wysdom and kunnynge and tauȝt
ben in the state of scole/ than the prechynge of another man
oure soules
vnderstondynge of his lore and graunte vs gras
And herfore,
for to lyue perafter
us to leue oure synnes hi prechynge of his lawe,
presetis aftir her kunnynge and her power ben
and of great doc tours, wipouten ony mencioun
office of prechynge. to whiche prechynge alle
preestis haue noo bounden bi dyuerse witnessingis of Goddis lawe
wip the prechours hold his rewle, and put away japes and
lesynes in her prechynes, and spoke wordes of
Goddis lawe, (for bei ben of vertu to teche men
he riȝt weye, hou he schulde come to heven),
and leve all ober wordes but if hei helpe he
prechoure to declare he word of God, as relefte
fedus men.

And I seide, Sere, whateuer men or wymmen,
lordis or ladies, or ony oher pat ben present in
oure prechynge specialli eipere in oure
comounynge, aifter oure kunynge we tellen out
to hem her office and her charge.

For no man but he and pou and siche ohere fals
harlotis prisen ony siche prechynge.:

PRECHYNGES......1
siben Seynt Petur techeus, pat if a man speke ouȝt he schulde schape him for to speke as he speke
Goddis wordis, how miche more schulde peise
prechours hold his rewle, and put away japes and
lesynes in her prechynes, and spoke wordes of
Goddis lawe, (for bei ben of vertu to teche men
he riȝt weye, hou he schulde come to heven),
and leve all ober wordes but if hei helpe he
prechoure to declare he word of God, as relefte
fedus men.

PRECHYNGIS......1
voysus ben prechnys of Godus wille of mede
hat hise knyȝtis schulden haue;

PRECHYNGUS......1
Trewly here is bo sothe sparid, as in mony
wrytyngus and prechnyngus hit is openly known.

prechour21
PRECHEOUR......2
And sylphe it is he gospel of Crist, and Crist bad
it be preched to he peple, for he peple scholde
lerne and kunne it and worche þerafter, why may
we nouȝt wryte in Englyssche and prechnyngus hit is openly known.

pat is þe boði of anticrist/ & out of þe mouȝe of
þe pseudopropheete or fals precheour:

PRECHER......1
For þis teche þeynt Powle þat a true precher
shulde do, seying of himself in ensamples of alle
true prechours in þis maner: (Non enim
aliquando fuimus in sermone adulacionis, sicut
scitis, etc).

PRECHERES.......1
Pei beþ deef of þis heeringe gostli þat ben of
froward wille to heere þe word of God, and

21
euere contrarius a3ens hit and a3en pe true
prechers perof, of whiche spekep Seint
Stephene in pe Decdis of pe Apostelis, Act·7·51
seiyng: 3e of hard rolle and vncircumcisid
hertis and eris han alwey wipstounde pe Holi
Gost'.

PRECHERS.......1
Euen nowe after the same maner / that ye may
grope with your fyngers / that our hylYe
bysshops with all their ragmans rolle / be of the
selfe same sort / & very chyldren of their fathers
the pharyses / bysshops & preestes / which so
accused Christ & his Apostels of new lerning ye
do so how they defame / schaundre & persecute
the same worde / prechers / & folowers of it /
with the selfe same names / callynge it newe
lernynge / and them new maisters.

PRECHORIS.......2

And if ony poore prestis wole come to here
chirchis and treuly dispise synne and frely teche
comandep crist, Math·16',
"Vpon pis stone schal I adifie my chirche", and
prechour Gadus wordus, dispuysip
treuele of hem oonli
firste to lette hem with
good witt, shulde not be
"Lo I haue giffen
my wordez in
euery place
and of grace, to crowe
the pharyses / bysshops
& very chyldren of their fathers
the same worde / prechers / & folowers of it /
with the selfe same names / callynge it newe
lernynge / and them new maisters.

PRECHOUR.......31
So a gostli sike man in dedli synne 
pat desirep
gretli helpe of his soule, desirep gretli after
crowyng of pe cok pat is, after true prechynge of
pe word of God and, whanne he heere pe
prechour, he is gretli reioised for he hopep pat
grace be ni3. And wele pe prechour mai be likned
to pe cok; for ri3t as pe cok is sente as a
messanger tofore pe dai, so is pe true prechour
sente tofore Crist pat is sunne of ri3twisnesse
and of grace, to crowe pe myri notes of pe word
of God to conforte synful mennes soules, for
Crist sente his desciplis two and two tofore his
face in every place here he was for to come
(Lu·10·1).

First, pe prechour, porou3 vertu of pe word of
God, makep blynde men for to see.

Also, pe prechour, porou3 pe vertu of pe word of
God, makep deue men to here.

And pe cause is pis: for myche more meui3 pe
peple pe open ensaumplis of perfite and vertuous
lijf of pe prechour pe nakid wordis only.

But every suche prechour whos lijf is wijout
repreef, as I seide tofore, and perwip prechip no
jing ellis but Goddis lawe or pat pat may be
groundid perrine and whiche is true (as Dauid
selpe in pe Psauter: {Lex tua veritas}.

certis he pait dispuyysip pe prechour, whanne he
prechip Godus wordus, dispuyysip bope God and
man, but moste to charge pe godhede.

Certis, traule of pe prechour, or name of
haung of good witt, shulde not pe ende of
preching, but profi to pe soule of pe puple;

be he is heed and cheef anticristl a prophete or a
prechour techyng lesing:

of hem ooni pat ben in pe fendis chirche/ from
pe prechour vnto pe prest:

Lord: Lord: han not we prechid in pi name &
casten out deuelis in pi name & wrou3t many
vertues in pi name/ Seint Austin seip: pe Lord
schal not denye pis/ for who euer pe prechour
be:

Lord: Lord: han not we prechid in pi name &
casten out deuelis in pi name & wrou3t many
vertues in pi name/ Seint Austin seip: pe Lord
schal not denye pis/ for who euer pe prechour
be:

And pis coumaunde Crist pat men schullen not
3eue holy þingsis to hondis and putten precious
perlis to hoggis, and god bidde to his prechour pat he speke not pere goddis word where is noon herynge.

_then_, "Preche 3e pursed of worldly curatis, and a fals prest of perlis to hoggis, and god prechour of goddis lawe is dispised, hatid and contrarie prechour shal be takun, and euere he seye in ane angeIJ ofheuen euangelize or prech to gospel to euery creature", & Gal'1',

_Aprechour_ Prechour of goddis lawe is dispised, hatid and contrarie prechour shal be takun, and euere he seye in ane angeIJ ofheuen euangelize or prech to gospel to euery creature", & Gal'I',

but nou haf pe fend turnyd cristis chirie bi his prelatis, pat he pat wolde treuly preche pe word of pe gospel wijbouren hire, he shal be put abac, and contrarie prechour shal be takun, and his wickid haywardis of pe fend letten bis seed pat crist shuld be sowe.

Now every prechour of pe gospel ow so in holy chirch for to preche or for to labour pe hat he raise seede to be ded broper, hat is to Criste wiche for vs is ded, and pat hat is raised take pe name of hym.

_A prechour_ ri3tly prechyng owe to consider many pings: First, to wom he ow to preche: Math' 7', "Will 3e no3t giff holy hings to hondez, ne sendep no3t 3owur margaritis afore swyne, pat no3t perauncert pai defole or stampe hom wip har feete, and, turned, brest or rife 3ow".

_A prechour_ ri3tly prechyng owe to consider many pings: First, to wom he ow to preche: Math' 7', "Will 3e no3t giff holy hings to hondez, ne sendep no3t 3owur margaritis afore swyne, pat no3t perauncert pai defole or stampe hom wip har feete, and, turned, brest or rife 3ow".

Nou every prechour of pe gospel ow so in holy chirch for to preche or for to labour pe hat he raise seede to be ded broper, hat is to Criste wiche for vs is ded, and pat hat is raised take pe name of hym.

_A prechour_ ri3tly prechyng owe to consider many pings: First, to wom he ow to preche: Math' 7', "Will 3e no3t giff holy hings to hondez, ne sendep no3t 3owur margaritis afore swyne, pat no3t perauncert pai defole or stampe hom wip har feete, and, turned, brest or rife 3ow".

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 Item Extra: De Decimis, li6; c1: dictur], "It is no3t leful to a prechour of pe orders of mendianantz for to preche in parich chirches wijbouren licence of pe parson, ne in none oper place wijp pe pariche in pat hour or tyme in wiche pe same parisons will preche by iself or by oper men, ne in par duellyng placez sette wijp pe self pariche bot if pe duellyngs be in general studiez.

Whe mai we not panne writ in Englishe pe gospel and al holy scripture to edificacion of cristen soulis, as pe prechour schewip it truly to pe pepel?

_3e_; a prechour ow for to luffe like or conformely as he techip: Math'5, "So schyne 3our l3t3 before men pat pai se 3our gode werks and glorifie 3our Fader pat is in heuen".

Item Augustinus, primo AbusionumJ, "A prechour pat is reckelez for to fulfille in dedez pat he techip in worde, he induchep or bryngep in ane abusion to be condemned, for pe heroz of pe doctrine dispise for to do pe seynges wene pai seen pe werkze of pe prechour discorde to pe wordez of pe prechyngh.

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pe ri3t weye, how pei schulde come to heven),
and leve all ocher wordes but if pei helpe pe prechoure to declare pe word of God, as relesse fedus men.

And pe same he ordeynes to iche prechoure of hys word, to make redye Goddis wyes, and make ri3t pe papis bi whiche owre God schulde come, in hiis membris pat lufen hym, sone and shortly to heven by ri3twisnesse of peise biwecies.

Also, a true prechoure, porou3 vertu of pe word of God, helpi gostli to make ri3t weye, hou3 perilous it is not to syue credence to pe true wordis of suche a prechoure whos lijf is not reprouable.

Also Seint Poule seipe in anober plase pat owerwhile understonding of Scripture is 3ouen to oon of pe sitters in pe auditorie pat is not alwey openid to him pat is prechoure.

Suche seyne pat who schulde be a prechoure of pe peple, he must haue perfite kunnyng of gramer and of logik, of philosofie and dyniunte to know wip pe Scripture, and also he must haue perfite kunnyng of caonan and of decreis. And of pe perfeccion of these two lawis may be vnderstanden by two hundred peneworpe of breed, for an hundrid is a perfite noumbur, as clerks known wel, and wip al his pei seyen a man is vnsufficicent inowse for to be a prechoure.

And pei drawen men aback wip her fendul tresouns pat vnnephe in a cuntre is one feipful prechoure.

Suche pat stonde in pat caas moun preche to her propur parishyns pat ben not perfite and perceyuing (as pe pore comyn peple) but, for to be a comoun prechoure, pei ben to lewid wip al bis.

Pat Jesus toke pe fewe louys and madeankingis to his Fader, and after departed hem al aboute to pe peple pat wes isett, whiche wes fyue pousanede in noumbur as his gospel makip mynde, may betoken pat every prechoure shulde boldly trist in Goddis help, and take wilfully of pat litel kunnyng pat he haue of Goddis worde, and make pankingis to pe Fader fro whom comep al maner of good, mekel knowlcheing to him his owne vnsufficicent: pat he haue not of himself so myche as a litel pou3t, but al manys sufficicent is of God, as Poule seipe (2 ad Cor 3: 5).

And to alle presti he bitoke his office when, as Luk tellih in pe X chapitre, he ordeyned oper seuente and two disciplis, and sent hem tofore him to pe same office (in whiche chapitre is tretid and tolde to hem pe office and pe ordre of a prechoure) and in two degreis: pat is, apostlis and disciplis ben figurid bischipis and prestis, as pe decree seipe.

First is pat every prechoure of pe worde of God shulde be clene of ony greet and notable synne, and pei hou3 perilous it is not to 3yue credence to pe true wordis of suche a prechoure whos lijf is not reprouable.

And pei se iemib by peye wordis pat pe lijf of every prechoure of pe worde of God shulde be vreprouable.

Pat is: 'He shal sende oute his worde by his true prechoure, and he shal melte hem by loue, and his spirit blew (pat is, Hooly Goost wrou3te in hem deuociun), and watis shulflow (pat is, greet plente of teeris)'.

his prechoure may synne on many maners bi pat he soweip not good sude, but ispis and gablingis or opere tryuolis, and leueip to preche pe word of god.

I prechoure yprofessed, hath plight me his triueth To techen me trewely, but wouldest thou me telle for thy ben certeyn men, and syker on to troten I woulde quiten the thy mede, as my might were.

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pe fre prechoures seien pat siben pat mornen most, as blackenes of pe cipe is schewed to pe
puple, þei schal be most con fouterd in þe blisse of heuene.

< L 737> < T 4 LD > < P 268 >

þe Austeynes seien sibe þei morne as prechoures, þei schal haue more mede at þe daie of dome.

< L 742> < T 4 LD > < P 268 >

& ri3t so it es of all bihsschopes & oþer clerkes of þis land þat bene his legemen þat so lettip þe kinge, & namelich freres þat bene confessoures & prechoures, þat schuld in schrift tell & teche þe kinge what his powere es & his charge to Godward, & in predicaciones preche & teche þe kinge & þe lorde to kepe & to do wele her office.

< L 254 > < T 4 LD -1 > < P 187 >

CLERK Þat in dom place in Engelond þes prechoures, receuynghe here lyfliode neiþer by beggynge ne by here trauayle wip here hondis, but bi anuel rente, ben in manere of hauyinge & spendynghe alle one wip oþer secularis þat haueþ possessioums, as here dedis preueþ, al be it þat þei blessem many men þat seem hem riche & possessedauys & þat leuen it nou3t to whom is contrarious.

< L 28 > < T 4 LD-3 > < P 218 >

in prechoures, and def defendoures, and þo pridge part ben laboreres. Prechoures schulden be prestis;

< L 15, 16 > < T A09 > < P 130 >

And so, on a stille maner, Crist forfended symonye and beggynge and covetise unto alle his prechoures.

< L 26 > < T A09 > < P 130 >

And þis schulden prechoures do more þen oþer men, ffor þei schulden here þo worde of God þat schulde speke in hom, and þis worde schulden þei kepe more þen oþer tresoure.

< L 17 > < T A09 > < P 144 >

Bot Austyn wolde algatis sue þo apostilis lyvyng, and Prechoure done even þo contrarie.

< L 17 > < T A24 > < P 375 >

And sumtyrne þei pursuen oþer trewe prechoures, for þei will not close myghty men, and counfort hom in hor synnes, but wip scharply telle hom þo sothe;

< L 8 > < T A24 > < P 377 >

And Jesus seis þat þo grete temple of Jerusalem, þat was a hous of prayer and sumtyne Gods hous, was made a den of thefis, for covetouse prechoures dielwllen peninne.

< L 20 > < T A24 > < P 380 >

Ffor þei ben confessoures, prechoures, and realers comyny of alle men, and þei tetchen hom not hor foule synnes, and periles of hom, bot suffren hom in hor synnes, for wynynge of stinkyngye muck and lustis of hor owne bely, þat is fouler wormes meeter and a sack of dritt.

< L 20 > < T A24 > < P 387 >

Pat Jesus sente two disciplis, raper þan þre or foure, or ellis oon bi himself, bitokeneþ þat poo þat schulde be prechoures of þe word of God schulden haue þese two þyngis: þat is, vertuous lyf and trúpe of prechinge.

< L 135 > < T CG01 > < P 04 >

Also, þat alle true prechoures, as Crist scip in Mathewes gospel, schulden be like to þe housholdere þat bryngþe forþ of his tresoure bope oold þyngis and newe,— þat is, þat he schulde haue kunynge bope of þe Oolde Lawe and of þe Newe.

< L 139 > < T CG01 > < P 04 >

þis world mai wel be likenyd to a castel, for rith as a castel is a strong hoold maad of stones ionyned wiþ lyn to kepe oute men wiþoute forþ, so wickide men confessioni tokiide wiþ falce loue and euclide wille ben strenghid in her malice, and kepeþ euedere Gods word ooute of hire soules, and hateþ þe true prechoures þeroþ.

< L 158 > < T CG01 > < P 05 >

þis castel is euermore þens Criste and þe true prechoures of his word, and þefore scip Crist in Jones gospel, (Jo·5·1819): þi mundus uos odit, et cetera/.

< L 171 > < T CG01 > < P 05 >

And þus, for þese two officis (þrue of prechinge and good liyf), clepeþ Crist his true prechoures salt of þe erpe and lyhte of þe world'.

< L 251 > < T CG01 > < P 07 >

Also, Crist lîkenþ his prechoures to li3t of þe world' and salt of þe erpe' (Mt·5·1314).

< L 288 > < T CG02 > < P 20 >

And ri3t as þe see bereþ wp schippes, so schulde also lorde and kny3tis bere wp hooly cherche, and stifly maynteyne trewe techeres of þe gospel, and helpe to chastise false prechoures or errorius and eresie, and hem þat prechon in þat entent to spoyle þe peple of her temporal godes.

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

And hereþ may religious ypocritis and prestis be sore aferd, þat 3euen hem so micha to multitudes of preieris vndeuoutli momelid wip her mouh, and haten communicacion of Gods lawe and alle true prechoures þerof, lest her preieris ben cursid and so stere God to more veniaunce, as Seymt Gregorius scip, and harmen hem þat þei
preien fore.
<L 255><T CG03><P 37>
fro Crist into Dai of Dome, and in alle pese ages
God clepde werchers into his vine3erd
(patriarkis, and prophetis, and prechoures of his
lawe);
<L 29><T CG08><P 81>

I Than thought I to frayne the first of this fource
orders, And preyed to the Prechoures, to proven
her wil.
<L 31><T PPC><P 06>

I pray the where ben they pryue with any pore
ne amenden hemselues They prechen in proud
herte, and preyseth her ordre, And werdlich
whightes, That may nought amenden her hous,
worchype, wilneth in erthe Leeue it wellef man:
<L 26><T PPC><P 13>

They bene dygne as dichwatere, that dogges in
bayeth Lok a ribaut of hem that can nought wel
redden His Rewel, ne his Responde but be pure
rote, His as he were a connyng clerk, he casteth
the lawes Nought lowly but lordly, and lesynges
lyeth For right as Btnoures most hypocrice vseth
prechoures bishops and prechouris, confessoures and
counseyloures, pat schulden crye ageyne his, and
defende Gods cause.
<L 36><T A09><P 152>

for whanne hei kunne not preche pe gospel, or
may not, or wolen not, or litten opere pore
prestis to helpe Cristene soulis bi techyng of
Goddis word, pei graunten leve to false
prechouris pat sownen lesyngis, and bi flaterying
and opere veyn preieris norisken men in synne,
and robben pe peple bi fals beggyngye pei
putten on Crist, seying pe he beggede as pei
don.
<L 14><T A22><P 274>

and so don confessoures and conscients pei
tellen not his disseit bope to kyng and opere
men, and namely prechouris, pei schulden warme
men of his peril.
<L 35><T A22><P 307>

Also in pei pat pei faveren false prechouris and
wickid men, pei leyn hond in violence on Crist
and his prophetis, and fy3tten cursedly agenus
oure moder holy Chirche;
<L 1><T A22><P 322>

Prechouris and Menours seyn pe reverse.
<L 24><T A23><P 353>

pat Crist pat is heed of holi chirche is pe
housbonde, and perfite prechouris and doctouris,
pat is pe wiffe, elepen pe peple to pe weies of
heuene and iche man pat herih elepe oher.
<L 50><T Buh><P 171>

pe vertues of pese heuene ben hardi, and mi3tti
kny3tes of God, pat ben true prechouris of his
lawe, seyne seche wrecchednesse of synnes
reginne in alle astatis, knowynge herbi in her
soules pei pei Dome is ny3hur, schullen ichte
be meued to preche scharpli a3ens hem, and
boldeli, wip Baptist and Heli, reproue bope gret
and smale of hei synful lyf.
<L 611><T CG02><P 28>

And on his pant hangen alle prechouris pat
prechon for wynnynge;
<L 126><T CG04><P 48>

But now erchedekenes, and officialis and ophur
ministres, and herwip begger prechouris (as

pees and prosperite, and the blisse of heuene
withouten end.
<L 2><T 37C><P 157>

FRIAR pat frere prechouris hauelp no
possiessioun in Engelond.
<L 27><T 4LD-3><P 218>

And in his same consence ben lerid and lewod,
pat reproven not his synne, bot helpen herto,
bishops and prechouris, confessoures and
counseyloures, pat schulden crye ageyne his, and
defende Gods cause.
<L 36><T A09><P 152>

for whanne hei kunnen not preche pe gospel, or
may not, or wolen not, or litten opere pore
prestis to helpe Cristene soulis bi techyng of
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and opere veyn preieris norisken men in synne,
and robben pe peple bi fals beggyngye pei
putten on Crist, seying pe he beggede as pei
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pees and prosperite, and the blisse of heuene
withouten end.
<L 2><T 37C><P 157>
Pharisees, diuidid þorou3 byddyngye of oure bispoches þat rulen oure Jerusalem) axen his question of þese pore preisti: Seþhe þe Pope precheþ no3t þat is Goddes viker, ne none bispoches but selden, ne opera grete prelatis for feru þei mi3tel ly3tly brynge men into herisie, and opera curatus moun lyue ful wel þou3 þei prechen no3t, but þis office is oneli committed to þe ordres of freris, which ben clerks aaprede and kunne wel Goddes lawe, and bi her prechynge as foure postis benen yp Cristis cherche, and 3e bene neþer popes, ne bispoches, ne oþur grete prelatis, ne

But to maidens, and to martiris, and to prechouris, longiþ a special worschipe in heuene þat is ciþed aureola'.

< L 397>< T GG09>< P 104>

whanne suche a blinde man in synne, as I seide before, herep hou Dauid, (spousebreker and mansleeer), Magdelyn (defoulid in alle þe dedeli synnes), Mathew (þat gat his liþfode and vnlefful craft), Petre (þat denyede and forsok his Maister, for fere of a womman), þe beff þat hynge bisides Crist in þe oure of his dep, Poule (þat ful cruuli pursuedis Cristis peple), þat alle þese been passid to heuene and bëp ful glorious seyntis, þenne if suchon axide hou þis may be þat þus synful peple as þese wereþen ben passid þus to heuen, Hooli Writt and treue prechouris anweren to his question þat bi þe gracius mercy of oure Lord Jesus Crist, þat seip himself bi þe prophete Ezechiel: {Nolo mortem peccatoris, sed magis ut convertatur et viuat}.

< L 421>< T CG10>< P 117>

þe sitting of Jesus in þe hil may betoken þe stable wille of alle prechouris in þis purpos, or ellis rest of contemptlacion, which þat þei shulden hue among in Hooly Scripture and Cristis lifj and in þe si3t of þe loyes of heuen, þorow which þei shulden drawe wit as Jon did oute of Cristis brest.

< L 68>< T CG14>< P 177>

þat is seide by Dauid, þe prophete, to comfort prechouris in þis wyse: {Dominus dab it verbum euangelizan tibus virtute multa}. Þat is: 'Pe Lorde shal 3yue worde to prechouris in myche vertu'.

< L 189, 191>< T CG14>< P 180>

In þis sitting is vnderstonde þe necessarie disposition of þe peple þat shulden here þe worde of God effectualli to her profite, as in þe toþer sitting of þe hil þe disposicion of prechouris.

< L 195>< T CG14>< P 180>

Herto acordiþ Seint Poule, 3yuing a rule of prestis and prechouris to Tite and Thimothie, his disciplis, þat stoden in þat dege, seying þus: /Oportet episcopum sine crimine esse/ (ad Tit1:7).

< L 30>< T CG16>< P 195>

Here also men may lerne þat if þe enymeys of God and of his lawe put vpon true prechouris of þe euangelie dyuerse reprouable pingis, of whiche summe ben true to a good vnderstanding and summe ben false and vnworshiping to God, þei may holde her pees to þe first but alwey denyen þe seconde.

< L 332>< T CG16>< P 203>

For þis techip Seynt Poule þat a true precher shulde do, seying of himself in ensaumple of alle true prechouris in þis maner: {Non enim aliquando fiumus in sermonde adulacionis, sicut scitis, etc}.< L 121>< T CGDM>< P 210>

hou þei han chastisid false prechouris and antecrissis disciplis þat disceyuen þe peple in her blice and in her temporal goodis;

< L 542>< T CGDM>< P 222>

If lordis also, and kny3tis, spenden her goodis in costy aray passing her astate, and þerfore waxen extorcioneris on þe pore peple, and maytenen þe enymeys of Cristis holy gospel, and haten true prechouris þat wolen telle hem þe sope, and suffren her children and her meyne to despire God wij proude boostyng and lyves, and al torende him wij obis, alle suche my3ty men at þe grete aconte my3tily shullen be peyned, as witnessip Holy Writ: {Potentes potenter, etc}.

< L 603>< T CGDM>< P 224>

And wolde God þat þes prechouris woldon so do in oure dayes, til men cowden Godys lawe, and lyuedon aftir þis blice.

< L 32>< T EWSISE-19>< P 557>

þes feet been affecciones þat prechouris of þe gospel shulden haue, not for to wynne hem worlde goodus, ne to gete hem worlde fame, ne to stire men to fy3te, but to make pees wij God and man.

< L 81>< T EWSISE-51>< P 688>

and þerfore þei comendten here owen lawes and here techeris, and putten goddis lawe and treue prechouris herof bihynde.

< L 28>< T MT04>< P 93>

For bi prechynge here enymes be stired to hate and mansleyng of holy prechouris and not amendid.

< L 3>< T MT05>< P 110>

and þei suffren, helpen and myntenen false prechouris, gloseris, to robbe þe peple bij fals beggyngye, bi symonye and ypopcrisie and
blasphemye putt vpon crist;

for þei conselien here maistris fæste þat þei tristen not to pore prestis and witty clerks trewely teychyng þe gospel and comauandements of god and where men owe to do here almes, but lyuen forþ after olde erroiris and lesyngis and anticristis prechours þat prechen for here wynnyng 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 myspendedem hem in pride and glotonye, and þei witen neuere where þei diden out of charite and han damnpned in helle;

and 3it þes ypocrisits blenden lordis and prelatis to emprisone siche pore prestis teychyne þe treuþe bi comauandement and ensample of crist and his apostlis, notvitstondynge þat lordis and prelatis ben charged vp peyne of dampanacion to prechours of it.

and what opere false prechours þat comen to men and prechen herfore, þei ben wolouys or focix or houndis, and alle þes shulden he chased fro þe floþ.

For anticrist brenneþ þe bokis of Goddis lawe, and stripeþ awel þe skyn from þe trew prechours heede and fingris, and killiþ feipful peple, as dede þe grete tyrant and enmye of Goddis lawe Antioch.

How myche blood lordis scheden in werris, for pride and coueteis, by counceil of false prelatis, confessouris, and prechours, it passith man is wit to tellle fully in this hif;

And þus 3ifþ, þorou3 negligence of oure bishopis and prelatis and ouer fals teechers þat ben in þe irch, þe truche of Goddis word be not souden to þe pepel, praie we Iesus Crist bishop of oure soules þat he ordyne to prechours to warne us to leue oure synnes bi prechynge of his lawe, and þat, as he enspirede þe prophites wip wysdome and kunnyng and tauþ þe apostlis þe weie of al trúþe, so ly3tne he oure hertis wip vnderstondynge of his lore and graunte vs gras to lyue þerafter hope in word and werk.

In þe 3er of grace 1304, Benet þe iij was pope, of ordour of prechours, not fully oon 3er.

PRECHOURS.....66

Comune cronicles seyn þat aftur þe fende was loste come inne þe frere prechours & some aftur þe menoure. þe prechours comen as þe seyn, of þe rewle of Austin, for chanoonis lyueden to wordely & held not his rewle And hoppe þese freres comen in Pope Innocentis tyne, & þer capiteynes were Dominik & Fraunses.

Afturwarde longe, frere Austynes comen inne & seen þat oldenesse was myche tolde by in þe puple, & seide þei were sixhundred 3eer before þe frere prechours, but þei were vkinson al þis tyne for þer wonying in moores, as þese Austines were, but for Benet or Domynik.

And so þei trespasen as traytourres a3ens God and mans for God biddip his prechours to teche his lawe and telle his pupil scharpily her synnes, and þan schuld þei plese God & dispisen þe world.

And þus yf, þurgh negligence of oure byschopes and prelat3, and ojer false teechers þat bëp in holy Churche, þe trúþe of Godes word be nouþt ysowe in þe peple, praye we Jesus Crist byschepy of oure soule, þat he ordeyne prechours in þe peple to warne hem of synne, and telle hem þe trúþe of God.

O if oure prelates leetid trewe prestis to preche Cristis gospel and charge not þe peple, and bringe in suche prechours þat reuersen Cristis lawe, and pylen her herers a3ens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist!

siþen Seynt Petur techus, þat if a man speke ou3t he schulde schape him for to speke as he speke Goddis wordis, how michie mor schulde þeise prechours hold þis rewle, and put away japes and lesynges in þer prechynge, and speke wordes of Goddis lawe, (for þei ben of vertu to teche mon þe riþt weye, hou þei schulde come to heven), and leve all ojer wordes but if þei helpe þe prechoure to declare þe word of God, as releffe fedus men.

And maynteyne trewli, up þi kunnyng and miþt, Goddis lawe and trewe prechours herof, and Goddis servantis in rest and pes, for bi þis reson þou holdest þi lordchip of God.

In þe 3er of grace 1304, Benet þe iij was pope, of ordour of prechours, not fully oon 3er.

<1949>
And God blissèp þes trewe prechours and alle þat faveren hem in þis; þanne þes worldly clerkis cursen þe kyng and his justices and officeris, for þei meyntenen þe gospel and trewe prechours þeirof, and wolen not prisone hem for wrongful comandauncent of Anticrist and his clerkis.

<LE 6, 9> CT A22> <P 324>

and alle counsellours to wrongful werris ben in þe same peril, wip alle prechours þat stiren men and herten hem in þes werris, and alle penytaunceris þat tellen not to hem þe treuþæ, but assoile over liȝtly for money or worldly honour, whi wole not þat Crist and his postlis, and so open lyȝtly for money or worldly penytaunceris þat preche opynly for þe best? 

<LE 5> CT A22> <P 330>

Certiþ þis prest wip his fals prechours, þat ben princes of manquelleris and werris, ben openly contrarie to Crist and his postlis, and so open Anticristis, maistris of Sathanas. 

<LE 11> CT A22> <P 330>

Also, siþ God and his prechours han ofte axid in chirchis solemnely, þat alle riche men do truely and wisely 3eve þe residue of here goodis, over her owene sustenance and other nedis, in werkis of mercy to pore fele lame and blynde, þei þat wibholden þes goodis fro þes pore men, and wasten hem in pompe and glorote and opere vanytees, rennen in þis sentence. 

<LE 34> CT A22> <P 335>

Bot Prechours seyn þat Dominyk founded hom, and þen he kept Austyns reule, sith he was a chanonou bifoire; 

<LE 13> CT A24> <P 375>

Ffor, in pleesing of bishops and oþer men, þei prechen agysn povert of Crist, and seyn þat prechours of þo gospel and Cristis lif ben heretikes, worthy to be brende. 

<LE 17> CT A24> <P 386>

but antecrist & hise seyne howe þat men owen not to commyn wip þrewe prechours ne for to speke wip hem/ & it is vnfeul to lewd men to speke of Goddis lawe; 

<LE 8> CT AM> <P 136>

So, þou such prechours ben stoppid for a tyme, 3et at þe last God wole haue his lawe known and þeues taken wip þe feet. 

<LE 199> CT CG02> <P 18>

And many prechours ben today þat faylen in alle þes þe poynis, and so þei shakyn not of þe pouder of þer feet fro þes þre. 

<LE 84> CT EWS1SE-51> <P 688>

And so men þat spenen wel to prechours to profit of þe chirche 3yuen to dryne to Crist and to hise, al 3if þey 3yuen hem no coold watir. 

<LE 80> CT EWS3-163> <P 124>

So syтьhen now on daies myche of the puple worshipith and preysith onely the licnesse of the myraclis of God, as myche as the worde of God in the prechours mowth by the whiche alle myraclis be don, no dowte that ne the puple doth more mawmetrie now in siche myraclis pleyinge than dide the puple of Israel that tyme in herynge of the calf, in as myche as the lesynges and lustus of myraclis pleyinge that men worschipen in hem is more contrarious to God, and more acordynge with the devil, than was that golden calf that the puple worschipid. 

<LE 29> CT Ha> <P 55>

mckid hem silf as symple ydiotis as seint Icrom seib/ Predicatoris illeratari mittuntur ad predicandum vt fides credencium: non virtute humana sed eloquencia & virtute dici fieri puraretur/ Hece Ieromus super ï Mat. li= I / Þat is to sceie: prechours vneltrid: 

<LE 22> CT LL> <P 04>

Þis taiæ of antecrist schal not preche frecli Thomas Alquin seib/ li= VII=ca= viiii= but for mammona iniquitatis/ þat is for coueitise: so ferforþ þe cruelli a3enstonding þe prechours of trouþæ þat þei schal be holden in ðer daies as cursid of þe peple || 

<LE 14> CT LL> <P 13>

Anticrist vseþ fals lucratif or wynnyng lawis as ben absolucious: indulgences parduous: priuelegis & alle oþir heuncil tresour þat is brouȝt in to sale for to spoile þe puple of her worldli goods/ & principali þise newe constitucious: bi whos strengehe antecrist enterditih chirchis: soumneþ prechours: suspendip rescyeuours: & priueþ hem þer benefice: corsiþ heerars: & takip awey þe goodis of hem: þat forberen þe precheing of a prest: 

<LE 27> CT LL> <P 16>

wip prechours: & redars of lessouns/ & singars trauelen here also: 

<LE 8> CT LL> <P 47>

And þiþ prechours preche treweli: 

<LE 4> CT LL> <P 54>
of whom come al 3oure grace/ But prechours in 
he fendis:
< L 20>< T LL>< P 54>

HAT pei may not knowe it/ And pise prechours 
waeneral aboute;
< L 30>< T LL>< P 54>

non de ore domini/ Dicunt hijs qui glasfemant 
me: locustus est dominus pax erit vobis & omni 
qui ambulant in prauitatem cordis sui dixerunt: 
non veniat super uos malum') From pe prechours 
of pe chirche:
< L 17>< T LL>< P 67>

& criip open veniaunce/ And pise prechours ben 
no prechours:
< L 18>< T LL>< P 68>

ber hen fewe trewe prechours/ and if ony preche 
be troupe:
< L 2>< T LL>< P 100>

hen good prechours: hei ben deuoute priaiers:
< L 8>< T LL>< P 109>

Pise tingis seip pe Lord vpon prechours:
< L 1>< T LL>< P 110>

but certis it is fould ypocrisie has to suffre synne 
regne, sij lordis and men of grete statis, as 
maires, ben so muche biholden to destroie it, and 
mowne welle don it in dede, and to lettre trewe 
prechoris of pe gospel, and meyntene prechours 
of lesyngis, fahis and cronyclys for monye and 
worldely frendshipe.
< L 27>< T MT01>< P 26>

Of prechours to pe pule: Capitulum 9m: Preche 
not freris in pe bischoprice of ony bischop 
whanne he bishops a3en seih hym, and noon of 
freris be hardy in ony manere to preche to 
pe peple but 3if he be examyned and aprouyd of 
he mynystre of his fratermye, and hat he office of 
prechynge be graunted to hym of pe mynystre.
< L 30>< T MT03>< P 43>

And here owen lawes and techeris herof 
myntenen and procure his coueitise and lustis, 
and holy writ and trewe prechours herof 
damnen al his, and techen wifful pouert and 
mekenesse and gret traueile and penaunce of 
clerkis;
< L 25>< T MT04>< P 93>

and hys pei 3uen leue to sathanas prechours 
for to preche falsis and flaterynge and lesyngis, 
and to discyene he peple in feip and good lif and 
robe hem of here worldly goods, and to putten 
blasphemye vpon cristi bi here opyn beggyne 
and letten cristi prechours to preche frely pe 
gospel hat wole not flatere but seyn pe sop to 
eche man and eche staat aftir goddis lawe.
< L 3>< T MT04>< P 106>

And 3if prechours weren certeyn hat alle a 
comynalte wolden not here goddis word hat 
wolden not preche heere but goo to ojer peple, as 
crist biddip, for hei schullen not fayle in a place 
or ojere of summe good men til he day of dome 
come.
< L 2>< T MT05>< P 111>

Capitulum 38m: heis proude possessioners 
disclaundren trewe prechours of pe gospel and 
cristis lif for makeris of discencion and debate 
among nei3eboris in he lond;
< L 12>< T MT06>< P 138>

siche weiward heretikis ben ful vnable to reule 
prelatis and lordis and comysns in schritte, in 
prechynge and preynge and ojere poyntis of 
here soule helpe, for hei discyeyen hem in feip 
and good lif, for to haue here owene pride and 
coueitise and lustis born vp, and so drawen alle 
mcn to helie hat ben reulid bi suche false 
confessours, false prechours and false 
conseilours.
< L 33>< T MT17>< P 257>

and wolde go hat prechours nou wolde leme his 
lessoun of poul;
< L 30>< T MT27>< P 442>

We graunten hat iurisdictioun shulde lette false 
prechours to preche;
< L 31>< T MT27>< P 444>

For al hat seche tumultourris don to seche 
feipful prechours or ellis to opur good men, Crist 
takip it as idon to himself;
< L 986>< T OBL>< P 182>

Auferte a me viam, declinate a me semitam, 
cesset a facie nostra sanctus Israel'), Forsope he 
peple stirihe me to wrap, and he sones or children 
ben false or liers, and wolte not heere he lawe of 
God, he whiche seien to prechours "Nyle 3e 
preche to vs he hingis hat ben ri3twise;
< L 364>< T OP-ES>< P 16>

But I woot wel her hat oure worldii prelatis 
seien here hat pei maken alle heise newe 
constituciouns and statutis a3ens heise newe 
prechours and her fautors to exlude heresies 
and errours and al manere fals doctrine.
< L 1161>< T OP-ES>< P 48>

And so oure Helye now, bi whom I vndirstonde 
he trewe prechours of pe gospel, hewip upon 
his roote, not oonli wip loones ax, but wip he swerd 
of pe gospel, pe which is sharp on bope pe sidis, 
for it hap he egge of bope pese lawis.
< L 3027>< T OP-ES>< P 141>
and perfore Gorham/vndirstand bi þese two
witnessis þe trewe þprechours þat I spak of before,
and þe þprechours ben assigned bi a noumbre of
two because þat þei shal preche two þingis, þat is
to seie Cristis godhed and his manhed, or ellis þe
old lawe and þe newe, or ellis for þe charite þat
þei shal haue in þos office to God and to her
ne3bore.

For with the pryncyes of pryde, the Prechours
bwellen.

He schal forþere preche þer one lawe, and he
schal ordene þprechours vnder hym þat schal
preche errors and herisies, desipynig holy
write and þei schul preche fæbeles, dremes,
poeses, & þei schul sey þat it is no3t lleful to a
lewd man for to entremete of holy scripture,
notwipstanding þat eyry man is holden vnder
peyne of aylasystng dampnacion for to life
rewilit after it.

"Also his þprechours schall renne be al þe parties
of þe worlde, & þei schul destroye after þar
pouer þe lawe of Criste, & þei schal lette þat
holy write be not exponved of holy or conyne
doctors after sopfesfastenes or þat it be herde of
trewe men.

Vnde Gregorius, 18' Moralium}, "To þprechours",
he seip, "is put or sette a lawe þat þei li3ten in
liflyng, þai hi3 or hast in speikynge for to
amonyischen.

It is perilous for to lette or forbeide þe þprechours
of þe gosple.

False þprechours Antecriste cheseþ, wiche bene
wily and double, werfor seþ (Gregorius in
Moralibus), "As solipastenez incarnate or
flesched in his þrëchyng cheseþ pore symple
men and yliوطh, so aynagward Antecriste is for
to chese wily men and double men and þam þat
hæp wisdome of þis wolde to preche his
falsenes".

I spak no3t to þam and þai profecied etc"-, and
siche þprechours vsurpand þe office of preching
bene cursed.

þe seruauntis ben þprechours of recounselynge.

And þise þprechours prechen treweli to edifie þe
peple in veru, as Crist comaundid on hooli
þursdai to hise disciplis aforh his sti3ynge (Mar-
vitimo), '3e, goyng forhe into al þe world,
preche 3e þe gospel to iche creature', þat is to
iche man þat cheueli is iche creature.'

But þprechours in þe fendis chirche prechen vndir
colour for to take 3ifis.

And þise þprechours waveren aboute in many
fleschiel lustis, as lude seip (lude i), 'þise ben
spottis in her metis, feestyng and feeding hemsilf
wibouten ony drede, worschiping þe persones of
men for þei wolde haue wynynge'.

But Crist 3yuec hise þprechours fororne hou þei
schal lyue in þis werk.

for Crist doþ þese virtues in whos name þese
þprechours spoken, and if þei ben þe feendis
lemes comunly þei mouen to synne.

And here þenken many men þat suche þprechours
schulden be war þat þei comen not wiþ moche
peple ne many hors to preche þus, but þat be
pated of comoun diet and perwiþ rodi to traulcie, for
þei schulden be no cause of synne neþer of hem
ne of þe peple.

Vnde Gregorius, 18' Moralium}, "To þprechours",
he seip pis þe people in vertu, as 
for Crist doþ þese vertues in whos name þese
þprechours spoken, and if þei ben þe feendis
lemes comunly þei mouen to synne.

And here þenken many men þat suche þprechours
schulden be war þat þei comen not wiþ moche
peple ne many hors to preche þus, but þat be
pated of comoun diet and perwiþ rodi to traulcie, for
þei schulden be no cause of synne neþer of hem
ne of þe peple.

Prechours, ser, seip þis forside witnessynge of
God and of dyuerse seynits and douctiri and of
alle þe þepele, good and yule, suñsiþiþ to alle
trewe þprechours, we demen þat we doon not þe
office of presthood if we leueen oure þrechinge,
forþ þat we haue not ne mouen not haue dewel
bisichis letters to witnessen þat we ben sent of
hem to preche.

Pis sentence apreuche seynit Pouïl, (in þe ii Cor þe
3 e c°) where he seip of himself and of opere
feipful apostlis and dissciplis seinge þus "We
neden no letris of comendacioun, as summe
oper þprechours neden whiche prechen for
coutiþe of temporal goodis elþir for mannes
presumynge".

PRECHOURS.....2
and perfore weron þei goode þprechours.

PRECHOURS......7
And heere is begyng of prechowrus forfendud of God, siȝt it is an hyd sullyng of prechyng of Gods word.

And þis may men wyte wher bishopus, or oþre prechowrus to þe puple, faylon in þis kynde of salt;

prelate22

PREELATUS......1

for by þis preelatus ben hyd vndur þe buschel, and þe puple seþ not þer þostus werkys, but werkys of þe world;

PRELAAT......1

for it is holden a greet grace to be pope or oþir prelat, but it is a pousyndfold more grace to be a mynstre as Crist hâp ordeyned, for þe wynnyng is more and þe seruyse more clene.

PRELAT......119

Therfore sith auriuice, which is seruage of idolis, as Poul seith, and symonie and withdrawinge of Goddis word, and of holie ensample of the prelat or curat, ben greuouere synnis in him, thanne is bodilie fornicious in the same curat, it sueth moche stronglier, that siche dymis and offringis shulen be withdrawe for these greuouere synnis fro such a curat trespassinge openli and customabli.

And þis 3if prechowres holden hem prechyring in Cristus name, þei han ful auctorite more þan prelatis may 3youn hem;

PRECHOWRUS......5

For Crist doþ þese verteyes, in whose name þese prechowrus spekon, and 3if þei ben þe fendis lymes, comunli þei meunon to synne.

And þis cause schulde men worchiprechowrus, and dispuyson hem þat prechen fables or lesyngus, for þei comen in þe fendis name, as þer werk schwew.

and þanne he seyd to hyse disciplis: þer is muche ryp corn and feue werkemen þerabowte, and þerfore preye3e 3e God to meue hyse prechowrus, boþe in body and sowle, to traueyle among þe puple, as gospelyers schulden.

22 13 variants; 1,016 occurrences.
that is to seie, a prelat mai not pleece togidere tirauntis and gode symple men;

And if a greet bishop or a greet prelat wolde knowe che mekely and opinli his symonie and thefte, and refuse the benefite therfore, to which he had no title neither right it myghte do ful moche good, to make other men ashamid of here symonie, yea hid in the herte.

And this greete prelat icome thus mekenesse and grace, mighte do as moch good or more withouten sich a singulcr benefice, as with it, as the apostlis and seynt Jerom ididen.

on þe tothur syde, þat siche men seyne þat men omen to obeise to tyrantis þe weche ben wicked men, we graunte wel pat þis is soope, but þis bindiþ no Cristen man, þe weche is made free bi þe reule of Crist from daye to daye, to stonde wilfully vndur þe obediens of a false prelat.

Aske of þi prelat or of þi prest, for þei ben bounde to teche þee;

but þis pope or þis prelat is verrey Petris viker, and byndiþ or losiþ by þe keye of Goddis kunnynge;

and hit wer as unsemelyche man to for3eve þe wreþe of God, as 3iþ þe werest boy in þis rewme for3af þe kyngis wreþe, and specially siþ God is more ovre þe pope and eche prelat her, þanne þe kynge of Ingelond is more þanne a boy;

For no prelat may assoylle, ne graunte heavenely suffragies;

CAP· V· On þre maneres ben men symonyentis in benefices, bi 3iþe of money to þe patroun for presentacioun, or to prelat for collacion, or 3evyng institucion, or induction, or bi brocage maade to mene persone for to have ony benefices of þe chyrche.

for þouþ þei knowen þat here curat is a cursed þef, wijdrawynge trewe prechynge and ensaumle of good lif, and dide grete symonye in comynge to his benefice, 3iþ þei schullen not be suffrid to wijdrawe here tyþes here, as long as a grete prelat of Anticrist wole suffre him in his synne, for money or negligence or favour.

And þe comynete of prelatis cursen in comyn lawe for symonie and wijdrawynge of holy Chirche r3tis, and not o singuler prelat for his owene pride and coveitise;

For þof a mon be nevere so cursid of God, for pride, enve, covetise, or avoutrie, or any ope, þis is not chargid ne pur sued, nouþer of prelat ne lord ne comyns. Bot if a mon wipstonde onys þo cytacioun of a synful prelat, þe, after þo comandement of God, þen he schal be cursid and prinsoned after fourty dases;

And þenne shulde þis blasfemye be blowen awey, þat grace and power of God mot nede first come to þe prelat, and þenne be departid of hym, how evere he wolde sille it in mong his huse suggets, þat nouþ may be wipout hym.

For Crist is in ilche mannes soule þat loveþ hym owterliche, and neediþ not þe help of þis cursid prelat;

þat Cristen feip and Cristene religioun ben encreesed, meytntened, and made stable, siþ oure Lord Jesus Crist, verrey God and verray man, is heed and prelat of þis religioun, and shedde his precious herte blood and water out of his side on þe cros, to make þis religioun perfitt and stable and clene, wiþoute errour.

And so, þowe he be his vicar vp degre and dignite, and opeyn tyne in dede, wan he dop þe deidis of þe office, þefor þe pope ioi not, or ani prelat, or ope in þem nam of dignite or of state, wan it is not to perpetual blis to þe soule.

And þe nacyd wille of þe prelat is not inowe þerto;

Were for seip Archedecoun, efter þat he schewip þat þe keyes of þe kirk only byndun and lousun, wan þei be nevere so cursid of God, for pride, enve, covetise, or avoutrie, or any ope, þis is not chargid ne pursed, noþer of prelat ne lord ne comyn.

to þe same soundun þe wordis of þe prelat ordening dekunnis.

And, whateuer þat prelatis trauelyn vnito sped of Cristis chyrche, Crist wolte at þe day of doom 3elden hem graciously, and so ech trew prelat þat helip Crist to helon his chyrche is trew neybore to þe chyrche and dop in part as Crist
dude.

Certis, Crist hap no power to lyue as his prelat doth, but 3if Crist hadde fredom to fallen in synne!

When any creature of God bidde that he do contrarie to that thing he prelat bydde that he do by expresse signes, and God by his creature bidde that he do that contrarye, panne shuld dest a3enstonden that prelat in his, and obesche to God in what signe that he vsee.

And other obedience that is clowed doth harm manye wey3es, for hit suppose that his prelat errup in God. For as a good hosbonde schulde do, to be damned in helle.

And sith popus and cardynalis white not wher his man be able to be prelat of Christys chyrche, he takon ofte fowle iugementis, and algatis 3if lordschipe and wynynge be cause herof.

And thus it were a muche vertu to gete a3en owre formere fredom, and trowe no prelat in his chyrche, but 3if he grownde hym in Godus lawe. Poul speketh not of his prelat but traueylup for symonye, and takup money gladly for luytul traueyle that he doth.

And sith a prelat may not do, but 3if he haue keyes of his chyrche, be which be ben power and science to dispence Godis tresour, it seme that prelatus now faylen in bohe pese, for by manys trauele he haue not passynge gete his wyt, sith he han ben ocuppyde in his wele, and ben symple of lettreate of Cristus lawe, and of inspyrynge by Godus grace.

And muche more 3if a prelat feyne by ypocrisyhe that he hap power and wyt, 3yoon of God to rewle his chyrche, and doth al amys in his, and sewogh not God ne his lawe.

but heis constreynmen as bestus to blyeue a falsoode, that his prelat haf power and wyte of God to do this.

And herfore oft God herup not be prey3er of his comun puple, for he liff of his prelat is so

stynkyng afor God;

After he fowrhe propyrite a prelat schulde 3yue confort to lyue aftur Crist, and the darkenesse of synne, and neuere speke of peyne but for his entente, to make men tree synne and 3yue hem to vertewys.

And so, 3if a prelat ymplye hym wip seculer nedus, he crepup vnthur a buschel, and faylyup of his ly3tyng.

sith a prelat schulde more ordeyne for goostly fooode, than an hosbonde schulde ordeyne for bodyly fooode to his folc;

But as a good hosbonde serveth his myne wip oold fryst and wip newe, pat ben of two Jecerus, so a good prelat pat schulde teche his puple schulde konne two Godus lawys, and how he cordon togydere, and teche his puple to knowe two wey3es to ge the wey3e of heuene, and flee the wey3e of helle, and caste ou3t now the ritus of pe oold lawe.

And 3if he toketh falsely he is a false prelat and an horned deuel, to be damned in helle.

for as pat seurante is blessud of God pat feedup goostly ise sugetus, so pat prelat is cursud of God pat faylyup in his fooode;

And at he day of doom schal God departe his prelat from men pat schal be sauyde, as kydyus ben departude from schep.

on, pruyde of pe pope, and ano3ur pruyde of his prelat, for he wolde passen obye for pruyde of his lif.

on is in pe pope that whenne a prelat dye3 that pope wolde haue his stent of al that fallup to his hows;

3if how sey3e on pe furste maner, panne 3if God hadde mouyd his man to leue his Allison, and 3yue to pore men, as muche as he schulde 3yoon hem, his man hadde don algatis betterse a3en his thinge of muche charge, that he hadde lefte for to offre to dam Symonye in his prelat for he hadde do as resonable 3yning and, as hit semen, on betturre maner. Ne no man of wyte wolde sey3e that hit were resonable aftur that his prelat hadde iuged,
Heere may we Ierne what a prelat shulde do to And Matheu
And as byleue is grownd of alle men wyse and his prelat seip is byleue of holy chirche
byleue as whateuer pe more leue to do
byleue ofhooly chirche
wip pey more proprely.

Leeue we to speke what freris han in propre bi
byleue hem, as Crist dide to his apostelis, and
shewide.

But 3if antecrist wolde seye hat siche prelat
ten torne 3if he prelet or pe
ben endurid by ensaumple of his prelat,
and stable;

But, for many men clymben vp by symonye to
symonye in pro maneres to be siche a prelat.

pe to men/ Seint Ierom seip: If he prelat or pe

or his man hadde payed his money, and
noogatus byfore.

And 3if we marken his dispensyng, hit stondeb
in his, pat he prelat chawnged his money wip his
judget, and pat is more verry trewhe pat pat
he chawnged his trauyle or his dispensyng in he weye wip 3uyng of his moneye.

And as byleue is grownd of alle opre vertewys, so pe feend castep to marre men in treuwe: and he entreb by his pat whateuere his prelat seip is byleue of hooly chirche pat men schulden byleue, as whateuere he pope seip, pat is trewe and stable;

And Matheu tellip hou a trewe seruaunt shal come to blis for siche fode, and prelat but faylyip of siche fode shal be damppyed depe in helle.

But, for many men clymben vp by symonye to
worldly godis. 

A lord, what deuelis blyndnesse and cursednesse is his, whanne he prelet or curat is chargid of
his end of his kyn
worldly godis.

a prelat at or a priour, pat is ded to
preche frely he gospel of crist and saue mennus souls;

a prelat as an abbot or a priour, pat is ded to be wold and pride and vanyte perof, to ride wip foure score horses, wip harnes of siluer and gold, and many raggid and fittrid squyeris and opere manes sweryng herte and bonys and nails and opere membir of crist, and to spended wip erlis and barons and here pore tenauntis hope housant markis and poundes to meytene a false ple of 

and 3if any worldly prelat axe more obedience he his anticrist and luciferis maister, for ihu crist is god of ri3twisnesse and treuwe and of pees and charite, and may not do a3enst ri3twisnesse ne treuwe ne helpe of munus soulis ne charite, sib he may not lye ne denye him self. hou pance schulde or my3te any synful prelat charge men and constreynye to do a3enst ry3twisnesse and helpe of soulis and good conscience;

but ech man is somoned first of god to worschipe hym in alle his witt and alle his my3t, bifor pat a worldly prelat somone hym to renne aboute, in whiche rennyng his witt and his my3t schullen be perid; pance bi vertue of his cheef domesman he owip to be excused fro his somonlyng of worldly prelat but he he suget ware of feynynge here, pat he waste not ne mygsve 3ifitis of god vnder colour of his fredon;

and he worldly prelat ward of blaspheyne here, pat he compelle not for his pride his suget to putte bihynde he betre worschipe of god and vnder colour of obedience make hym to myspende he tym and goddis 3ifitis.

But 3if a man trespas litel or nou3t a3enst a
he wole 3eue gold or

3enst a prelat or a3enst he wynnynghe of clerkis, he schal be cursed and pursued pat al he ende of his kyn may haue sorowe perfere;

A lord, what deuelis blynynesse and cursednesse is his, whanne he prelet or curat is chargid of god, vp peyne of his owen damnacion, to teche he gospel and comandementis of god to alle his sugetis, and herewip can not teche jus, or may not for worldly bisynesse, or wolfe not for idleinesse or negligence, han to lotte opere to proche frely he gospel of crist and saue mennus souls;

a prelat as an abbot or a priour, pat is ded to be world and pride and vanyte perof, to ride wip foure score scores hores, wip harnes of siluer and gold, and many raggid and fittrid squyeris and opere men sweryng herte and bonys and nails and opere membir of crist, and to spended wip eeliss and barons and here pore tenauntis hope housand markis and poundes to meytene a false ple of he world, and forbarre men of here ri3t.

And 3it pou3 a man be cursed of god and of a
prelat also trewly, 3if he wole 3eue gold or

1956
money at a false manns will e schal be assolid as anemtis men, þon3 he dwelle in his synne and hanne in goddis curs.

<|L 18|><|T M04|><|P 74|>

3iſ a trewe man displese a worldly prelat for techynge and meyntenynge of goddis lawe, he schal be sclaundried for a cursed man and forbidden to teche cristis gospel, and þe peple chargid vp peyne of þe grete curs to fľee and not heren sich a man for to saue here owen sougis;

<|L 22|><|T M04|><|P 74|>

and 3iſ whanne a man is falsly cursed of a prelat, 3e pou3; þe prelat be a deuyl of helle, he schal not be assolid til þat he swere to stonde to here dom þon it be a3enst goddis lawe and his conscience.

<|L 12|><|T M04|><|P 75|>

for a lewid manns priere þat schal be sauyd is wibouen mesure betre þan þat prelat þat schal be dampynd, and sib þe prelat whot where he schal be dampynd, whi sibþ he his cursed priere to þe lewid man so dere?

<|L 10, 11|><|T M04|><|P 77|>

for 3iſ ony worldly prelat wole do ony wrong a3enst ri3t ri3t and reson, he schal geten a prīuelege or exepcion or sentence of curs for his gold sent and spendid at rome, and moche gold gōp out of ooure loud bi longe pleyndyge at rome, and ri3t born a doun, and synne contyned and meyntened, þat vnnelis dar ony man speke þera3enst;

<|L 1|><|T M04|><|P 93|>

Also many ietteris of centre þat wolen make hem self gentel men and han litel or nou3t to lyue onne, and opere lordis also wolen preise a worldly prelat or curat and here him vp, þou3 he be neuere so vicios in lecherie, pride and coueitise and opere synnes, so þat þis worldly curat makip hem grete festis and wastip pore manns almes in 3ifpis of wyn and vanytes;

<|L 27|><|T M15|><|P 242|>

but among alle þe helpis of þe fend a wickid prelat or a fals religious is þe moste.

<|L 3|><|T M18|><|P 272|>

þe tweſ þe, þat no lege man of oure kyng be imprisoned for wrongful cursynge of prelat, þe while he is redy to be justifid bi holy writt and trewely don his office.

<|L 25|><|T M19|><|P 277|>

for what prelat or religiouse sparip to pīle þe comune peple, but coueitip gold and siluer and cloph, fare þe peple neuere so euele.

<|L 24|><|T M22|><|P 300|>

and þus noon pope ne ōpre prelat hauęp wit ne power but of crist, in as meche as he sewip crist bifore opere of his felowis;

<|L 13|><|T M22|><|P 320|>

why shulde a prelat shame to lyue þes on siche almes?

<|L 8|><|T M27|><|P 414|>

hou shulde a prelat shame to take þus godis of pore men? Also ech prelat shilde lyue moost parfit lif and moost sikire, but it is more parfit and sikire to lyue on siche almes þan hi ony operation maner, and perfore prelatis shulden mekey holde hem payed of his title.

<|L 12, 13|><|T M27|><|P 414|>

Capitulunm 6m· of þis it semyp to many men þat neper persoun ne prelat shilde wringe out þe godis of his sugetis bi cursis ne worldly ple.

<|L 8|><|T M27|><|P 415|>

and 3iſ his wole not moue þe puple to 3yue hym þingis þat ben nedeful, turne þis prelat to oper puple;

<|L 24|><|T M27|><|P 416|>

Capitulunm 7m· of þis ground may men se ouer, þat 3iſ an hye prelat 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 opere censuris.

<|L 27|><|T M27|><|P 416|>

and no drede þis persoun assentide to þe wrong of his prelat aboue, whanne he 3yuep þus pore manns godis bi 3ifti þat goddis lawe techip not.

<|L 32|><|T M27|><|P 416|>

and it is all oon to an hye prelat to curse þis persoun for þis cause and to seye: "robbe þou pore men, and take of hem so myche good, and y shal mayntene þi robbery, and ellis y shal curse þee in þyn hed and suspende þee and þe puple þat þey here not goddis seruys".

<|L 4|><|T M27|><|P 417|>

þey wolen bi process of þer lawe priue a man of his benefis and putte in another fend þat wole biely robbe pore men and þus 3yue þis robbery to þis prelat of anticrist.

<|L 13|><|T M27|><|P 417|>

but what meede were it to pari3shens to 3yue her almes to siche a prelat to werre a3enus crist and his chirche and mayntene þe fendis part a3enus crist?

<|L 7|><|T M27|><|P 418|>

and þe fend shulde shame heere to seyn þat pari3shens shulden not iuge of þe lif of þer prelat wheþer þat he he good or yuel;

<|L 28|><|T M27|><|P 418|>
Also an yuel prelat is seid a wolf, as the lawe witnessith in lxiiiij' distincioun co. nichil; and 3if a prelat, as pope or bishop, streyne pe puple a3enus per wille to 3yue pe almes to siche plasis, certis heii ben pe sondis proctorus.

for hou shulde a lewid man do but as his prelat techip hym?

siche a prelat semyb a wicked hayward to lette trewe men forto trauele and go euene bi goddis weye, in which crist hab 3ouyn hem leeue to go.

men shulden bi goddis lawe 3yue pis almes frely and wysely to pat prelat pat seruede hem trewely in his offiss, and so hey moten kunne goddis lawe and holde hem payed of pis 3ifte, for pis diden poul and opere apostlis.

but trewe prestis shulden trouwe heere pat neper pe a word of per prelat ne pe word of per somenour han so myche maliss wip hem pat ne hey may preche and serue god aftir his suspending.

his reuле shulde teche men where a prelat were anticrist, and hou hey shulden obesche to hym, and in what ping leeue his lore. Capitulum 4m· sipen ech seculer cristeman shulde willefully chose his prelat, and loue hym bi goddis lawe as men louyden in he firste staat, pat was staat of innocense, as alle men shulden haue lousy ﬂanne, and men shulen loue in staat of bliss, for pere shal loue be at pe fulle;

but nou it is turnyd vpseouden fro religioun pat crist ordeyned, for nou he is neper pope ne prelat, but 3if he haue a worldly meyne pat shewe his hyeness to pe world, as he were a seculer lord, and bi pis gile haþ pe fend brou3t in pat more prestis shulden haue worldly glorye.

And sip it is al oon to haue a see and to sitt, as it is al one to haue monyng and to moue, euer seche prelat sittip in þe tempel of God.

which is oon of the famouseste doctouris, and of the popis lawe, writith thus, "an yuel "prelat is seid a rorynge lyoun, and a wolf rauesching prey;"

Also an yuel prelat is seid a wolf, as the lawe witnessith in bxxixij' distinctioun c' nichil; also he is seid a capoun, for he hath the manere of an hen, for as a capoun crowith not, so an yuel prelat crowith not in preching; also an yuel prelat gendrith not bi preching of Goddis word, neither he be3ith for hise sogestis; also as the capoun clepeth not hennis, so an yuel prelat clepeth not pore men to mete;

Also a doumb prelat is an ydol, and not a very prelat; a doumb prelat is not a very prelat, sithen he vsith not the offis of a prelat, but he hath oonly the licesse of a prelat, as an ydol that vsith not the offis of a man is oonly lijk a man, but it is noo man;

for in xi' c' of Sacariee, God clepeth an yuel prelat an ydol, and in Ezecchiel and other prophetis he liceth tyrauntis and raueynouris to lyouns, woluis, beereis, and other vnresonable beestis, to dispise her synne.

Also lordis and prelatis exciten strongly men to ydolatrie, for thei sweren custumably nedelessly, and ofte vnreasonably, and bi the membris of God, of Crist, and bi seintis, in so myche that eech lord and greet prelat comynly makith to him an ydole of sum seint, whom he worschipith more than God;

Also as thei sweren custumably nedelessly, and ofte vnreasonably, and bi the membris of God, of Crist, and bi seintis, in so myche that eech lord and greet prelat comynly makith to him an ydole of sum seint, whom he worschipith more than God;

whether prelat loueþ not Crist frely or for himself seikþ not God for himself, but serueþ God for temperal þings, and desiriþ onour of men.

If þou seie on þe first maner, þanne if God hadde moued þis man to leue þis vow and 3yue to pore men as moche as he schulde 3yue hem, þis man hadde algatis do beter—saue oo þing of moche charge: þat he hadde left for to ofre to Dame Symonye in þis prelat, for he hadde do as reasongle þing, and as it seemeþ on beter maner. Ne no man of wit wolde þe þat it were reasongle aftir þat þis prelat hadde iugid, or þis man hadde paiþ his money, and negatis biffere.

and he entriþ bi þis þat whateuere his prelat seikþ is bileue of hooli chirche þat men schulden bileue, as whateuere þe pope seikþ, þat is trewe and stabele;
And anoon herfore I was mowed in alle my wittys for to holde þe Aircbebischop neibir prelat ne preest of God;
<L 420><T Tnh><P P 36>
PRELAT3..........1
And þus yf, þurgh þe necligence of oure byschopes and prelat3, and oþer false techers þat beþ in holy Churche, þe truje of Godes word be nouþ ytsoye in þe peple, praye we Jesus Crist byschephe of oure soule, þat he ordeyne prechours in þe peple to warne hem of synne, and telle hem þe truje of God.
<L 6><T A04><P P 106
PRELATE..........39
And though in hop he errid long wittingly and obstinatly almost all his life, and was very contrite in the end after the los of speche, which sodaine repentynge no dedly man knowith, by what bowldnes dar any blinde prelate full contrite in the end after the los of speche, obstinatly almost all his life, and was very damnded withouten ende.
<L 19><T 37C><P P 133>
As I haue herd of a prelate moche truje & gode werkes, I suppose þat he is a good preest & Goddess childe, butt I beleue not þis, for I beleue not 3itt of mysself þat 3chal come to blisse;
<L 398><T 4LD-2><P P 281>
And so to manere of obedience schulde men wel marke, oon, for to do þat þi prelate biddeþ wane it is confirmed to mandement of God, and anoþer, to forsake þat þis voice mameþ þat it is contrarie to þe wille of God.
<L 1012><T 4LD-4><P P 280>
so wane þi prelate blaberþ a3enes God, he biddeþ þe kyndely to do Goddess welle.
<L 1021><T 4LD-4><P P 281>
And if þu seiest þat þu must trove al be iust & aftur Goddess wille þat þi prelate biddeþ þe do be obedience, soþelit it falleþ ofte þat þi prelate is a folle and reuersþ Goddes wille in hym in his subiectis.
<L 1030, 1031><T 4LD-4><P P 281>
Be lawe of charite a man schulde sufur anþur, and muche more a prelate schulde wisely sufur hys sugetis.
<L 4><T A10><P P 178>
And sothly a Sarasene or a hethen prelate wolden not þus punysche Cristis prests for grauntynge of þo gospel.
<L 27><T A19><P P 231>
For aftir þat þis prelate ordeyneþ ben sugetis nedid for to do;
<L 14><T A23><P P 358>
23- Also byschopis curatis and freris putten on pore men þat þei seyne, þat þo persone ne vicare, ne prelate, is excusid fro personne residence, to be made in her benefices, in dwellynge in servyces of bispochis, of archebyschopis, or of þo pope.
<L 25><T A29><P P 456>
Here Cristen men witnesse hardly þat no wrongeful curse of ony prelate in erthe byndis aneyntys God.
<L 21><T A29><P P 465>
Over þis we seyne, þat no man schuld bere fals wittenessenye agenys þis broþer, seyynge hym corsid whom God and alle his angelli blessen, by evyedence of man, for kepyng of his lawe, þof a synynful a prelate openly reverse Gods dome by his lettre cursynge hym.
<L 29><T A29><P P 465>
POINT XXIII: Also bispochis curatis and freris putten on pore men þat þai seyne, þat þo persone ne vicare ne prelate is excusid fro personne residence to be made in her benefices, in dwellynge in servyces of byschopis, of archebyschopis, or of þo pope.
<L 5><T A29><P P 493>
If ani chosun of God himselfe, and of þe peple, in to pope, or prelate, and ordend in to vicar of Crist to his office in 3erpe, and he hiþt it;
<L 10><T APO><P P 04>
Whanne he is dueli ordeyneþ eþer orderid of a prelate, and after bisili studieþ in Goddis lawe, and perþip lyþep poreli, mekeli, and vertuousli, and is in ful wille to preche Goddis word oute to þe peple bisili, trueli, and freli, þanne may he verili suppose and hope þat he is sente bope of God and of man to þis office.
<L 127><T CG01><P P 04>
And þis may no prelate graunte of his owne autorite, be he neuer so greet, but oonly God himself þat seide þese same wordis.
<L 384><T CG13><P P 174>
And so, suche a prelate or a curate in cuntre, forsaking þis wrecchid worlde for Goddis sake, lyuing a pore lijf after his Mayster, Crist, and fully 3yuing to spiritual occupacion in preying, and studying, and preching Goddis lawe, is able to heel many men of her goostly sekenes of synnis þorow þe good ensaunple of his vertuous lijf.
<L 45><T CG14><P P 177>
Herefor, bi 

For of his perell and siche ojir a prelate pat hap witt and kunnyng he schuld scharply repreeue and warnne al maner men to be schedynge of his owne blode, as Criste did. <L 1042><T OP-LT><P 146>

And if we marken his dispensing, it stoondeip in his: pat he prelate chaungip his money wip his iugement, and pat is more very trupe han pat he chaungip his traul or his dispensing in 

And for his eende we gessen pat bishoppis and 

And panne a clere askid of me if it were not leefoul to a soget at 

But now, he sieden, pou maist excewe alle 

And oo clerk, stondinge besides me kneide 

PRELATES......33

For that es he office of he pope & of all ojer 

O if oure prelates lettid trewe prestis to preche 

1960
lawe, and pylen her herers a3ens Cristis lawe,
how opun kalendis it were of lordschippe of
Anticrist!
<L 33><T A10><P 179>

CAP· IX· To pis travelen heise newe sectus, be
helpe of Anticrist, and forsen hem by prelates of
pe emperoures lawe.
<L 4><T A10><P 180>

And so it may be ofte tymes, pat prelates have
neue sectus, be helpe of Anticrist, and forsen
hem by prelates of sectus, be helpe of Anticrist,
and forsen hem by sectus, be helpe of sectus,
and forsen hem by sectus, be helpe of sectus,
and forsen hem by sectus, be helpe of sectus,
and forsen hem by sectus, be helpe of sectus,
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for whanne prestis wolden gladly lyue wel afitur pe gospel, and preche goddis lawe and dispise and distroie synne, panne worldly prelates, for drede of here owen synmyne and extorsions of pore men, comauand prestis to preche not wiporten here leue, and panne prestis schullen neuere gete leue or ellis swere pat pei schal not preche a3enst pei grete synnes of prelatis.

but now pei worldly prelates ben cheef conserlours to werris for pride and coucitise.

and sij pe lif of prelatis is book and in esaumple to opere sugetis, as lyncolne seip, pei prelates ben hereitikes and maistris of heresie, pat pei techen to pei comunes bi here owen wickid lif pat is a bok to here sugetis, and pus for cristis pore lif and meke and trauellous is tau3t a lordly lif, proud and veyn occupacion of worldyynesse and vanyte of his world.

Capitulum 31m: Prelates also spoilen lordis of here rentis bi dowynge of pe chiroe, and lowe curatis bi approyng of parisiche chirocis and bi pencions and cost of here officeris, and pei robben pei pore pele bi vein priuyeglies and feyned halwynge of chiroches, auetis and chiroches3erdsi, and opere sacramentis seld for money and by annuel rentis for lecherie and opere synnes.

and pus popes and prelates kepen to hem sif assoyling, in which lype wynnyng;

Now good reder / that thou mayste se playnyly that it is no newe thynge / but an old pracltyse of oure prelates lerned of their fathers the bysshops / pharyses & prestes of the olde lawe.

That oon syde is, that I of teell, Popes, cardinals, and prelates, Parsons, monks, and freres felle, Priours, abboettes of grete estates;

Suche that connee nat hir Crede With prayer shull be mad prelates;

Of pei whiche consideracion it is for to be holde pat we awe be pei autorite of herdenmen or pre·lates for to louse pat whome we knowe our Maker for to quickene be reysynge grace.

one pei same wise in holy chirch is somtyme done moste deceuyung of pei puple in miracles feyned of prestes or of ham pat cleuep to ham for temperate lucre, and sich bene to be drawn out by pei rote of gode prelates, as pise war drawn vp pe Daniel".

Also pat censures of holy churche, sentences and cursynges ne of suspending yeven be prelates or ordinaries be not to be dred ne to be fered, for God blesseth pei cursyngis of bishoppes and ordinaries.

And therfore alle the trewe comeners desirith to the worship of God and profyte of the rewe that thes worldly clerkes, bishoppes, abbotes and priours that arun so worldly lordes, that they be putte to leven by here spirituallte, for they lynen nat now ne done the office of trewe curates other as prelates shulden ne they helpe nat the pore comens with here lorderishipes as that trewe sekulers lordes shulden, ne they lynen nat in pervance ne in bodely travaylle as trewe religious shulden by here profession.

Item Augustinus in Prologo sermonum suorum, "pe bene few prestez pat ri3twisly prechep pe wordes of God, bot per bene many pat damnably bene stille, som of ignorance pat forsakep or refusep for to be tau3t, som of negligence pat despisep pe wordes of God, bot nouuer pat no pise may be excused of pe blame or synne of stillenez, sihen nouuer pat kan no3t prech owe to be tofere or be prelatez, ne pise owe to be stille wiche kanne preche pof al pat be no3t afoore or prelatez".

PRELATZE....2

PRELATIES....1

PRELATIS....753
The iij' Article: Neither prelatis neither preestis neither dekenis shulden hau seculer officis, that is, chauncerie, treasorie, priuy seal, and othere siche secular officis in the chekir;

And prelatis and curatis ben successouris of apostlis and of othere disciplis of Crist, as it is open in the xxj-distinccioun, c· In nouo testamento.

1: Corollary- Prelatis or curatis that lyuen eucle in the sight of the puple, techen errour in dede agens Cristene feith, and if thei don thus obstinatli or mayntenen this errour stidefastli, thei ben eretikis. For the lyuynge of prelatis other of curatis, is the book and techinge of the puple;

And thei shal ben apaied with liflode and hilinge, and geue the residue to pore men, thei ben theuis if thei wasten pore mennis godis in glotonie and othere vanitees.

2: Corollary- If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporall lordis moun medefulIi, and ben holden to, withdrawe fro hem secular lordships and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vsis. This sentence is open bi this, that in the xviiij' c·· of Numeri and Deut·· preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of

Therfore what almese is it of lordis to geue seculer lordshipis to prelatis and religiouse men agens Goddis forbedinge, whiche lordshipis makken hem to ceesse or to be doumb in gostli office and to wexe rooten in here drit, as Joel speketh, that is, in fleshli synnis and orrible blasfemies. Whether it were not greet almese to withdrawe fro vucunnynge prelatis and fonnid religiouse suche seculer lordships in bringinge hem agen to wilful pouert, and perfeccioun of the gospel, and in releuynge lordis out of dette, and enhaunsynge knyghtis and squieris to defende the rewme and to kepe oure folk in rightfulnesse.

The ij' Article: Prelatis and preestis as curatis owen to she ewe to the pupic ensaumple of holi lyuynge, and to preche truli the gospil bi werk and word.

The v' Article: Prelatis, curatis, and preestis, or what euere clerk is, shulen not do symonie by fleshli preieris neither bi bodili seruise, neither by gifte of hond or bi mouth, goue bi hond, or bishight by hemself or by meene persoonis.

Therfore sith suche prelatis and curatis bryngen not the techinge of the gospel neither in word ne in dede, feithful men shulen not rescuyue hem as prelatis or curatis.

2: Corollary- If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporall lordis moun medefulIi, and ben holden to, withdrawe fro hem secular lordships and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vsis. This sentence is open bi this, that in the xviiij' c·· of Numeri and Deut·· preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of

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Thanne sith prelatis and curatis shulden ben apaid with liilde and hilinge, and geuc the residue to pore men, thei ben theuis if thei wasten pore mennis godis in glotonie and othere vanitees.

2: Corollary- If prelatis, and most religiouse men, that owen to be wilfulli pore and lyue in labour of here handis, wasten opinli temporal godis and the almese dedis of lordis and here foundouris in pride, glotonie, and lecherie, and othere synnis, temporall lordis moun medefulIi, and ben holden to, withdrawe fro hem secular lordships and possessions whiche thei mysusen so comounli, and to turne tho into due and iust vsis. This sentence is open bi this, that in the xviiij' c·· of Numeri and Deut·· preestis and dekenis ben forboden of God to take possessioun nameli into eritage in the lond of
bi hou greet priys and errour lordis and comunis
bien bi manie seculer lordships and dymis and
offringis the cursid and the blasfeme preieris of
symonient prelatis and curatis and religiouse
men that ben ipocris.

And here is armure ynoth to cristene men
agens the pope and othere prelatis makinge newe
lawsis or vnproufitable, and comaundinge othir
thing than holi writ doth opinni.

In partie for the puple is disseyuid in feith bi
these feynid indulgencies, and is withdrawn fro
the werkis of merci to do tho to pore men, as
Crist comaundide in the xxv' c·' of Mt, and is
drawn bi there feynid indulgencis to geue
moche tresoor to riche prelatis bi title of
deuocioun, of merci, or of gostli suffragie, which
thing Crist and his apostlis neithir comaundiden
ne counselisiden. For the puple is brought in bi
these feynid indulgencies for to bileeue that thei
shulen haue more meruyt to geue here godis to
symonient prelatis and curatis and religiouse
elecciouns and ordedauncis of the c1ergie of oure
 sequent of foundouris and seculer lordis, which
eres is disturbleris of pees and distroieris of god
generali of the rewme.

Truli it semeth that the greete pride and auarice
of worldly prelatis and of false friers founden out
these feynid indulgencies in steringe of the deuil
to spoile the puple bothe pore and riche, fro verri
feith and greete meritis of trewe almes.

Therfore gretter myscheef owith to be dred to
the prelatis, where siehe bisecheris ben brought
to the place of governaile, whiche terren more
to veniaunce, bi seynt Gregori and othere
doctouris.

feithful dukis of Ingelond, se ye diligentli
whether the eresie of symonic regnith generali in
youre bisishopis, prelatis, religiouse and othere
curatis, and hurle ye this out of the coostis of
youre rewme, lest the veniaunce of God come
don on al the rewme.

The xxvij' Article: If a newe couetous bisshop of
Rome risith up, which for pride or temporal
lucre wole geue at his likinge alle benefits in
the hond of clergie, and make voide fre
eleccions and ordeanauncis of the clergie of oure
rewme bi title of patronage, bisidis and agens
tent of foundouris and seculer lordis, which
eleccions and ordeanauncis of patronagis camen
forth of seculer lordis, this proude bisshop of
Rome is a disturbere of bishipos and of othere
prelatis, and of al oure rewme, for he doth opinli
agens elde decrees of the chirche that geuen the
chesinge of the erchebishops to alle his suf
frags to chese the beste among hen, and the
erchedekene, with clerks and puple of the cite,
shulen pursuee lowere curatis.

2· Corollary Prelatis othir religious
possessioneris that procure the mynstris of the
king and oure myghti men in cuntrei to
forswere hemisfl agens tho king, eithir to pursue
not feithfulli his causis, but to suffre in hondis of
religious men temporal godis that perteynen to
the king bi reesoun of unlufl amorcetising, othir
bi othir just title, ben traitouris of the king,
menquelleris of his mynstris and of myghti men of
the cuntre bothe of bodies and of souls, and
ben disturberis of pees and distroieris of good
generali of the rewme.

hou abhominable is the feynid preiere othir
hidos yellinge of siche prelatis othir religious in
the conventiclis of glotons, or in the housis of
idolatrie ful of auarice, which is idolatrie, as
Poul seith, sith thei stere not God to merci but
more to veniaunce, bi seynt Gregori and othere
doctruris.

feithful dukis of Ingelond, se ye diligentli
whether the eresie of symonic regnith generali in
youre bisishopis, prelatis, religiouse and othere
curatis, and hurle ye this out of the coostis of
youre rewme, lest the veniaunce of God come
don on al the rewme.

The xxxiiij' Article: Prelatis, and curatis and
othere prestis owen to make the sacramentis of
holi chirche with soveryn devocioun, c1ennesse
of conscience, and greet brennynge of charite,
and mynistre tho prudentli and freli to the puple
able herto.

Therfore prelatis and curatis shulden do ful greet
binesse to teche weI the puple and amende
vicious men, that thei geve not the holi
sacrament of Cristis flesh and his blood to
lechouris and glotons, bacbiteris and othere
synful men, signified by houndis and swyn.

For if thei rescyeve this sacrament unworthili,
thei eeten and drinken dampancioun to hemisfl,
and ben gilti of the bodi and blood of Jhesu Crist, as Poul seith in the j: pistil to Cor the xi: c°. And if these prelatis or curatis ben gilti of here synne, for thei techen not wel the puple othir geven evil ensample to hem, thanne these prelatis and curatis synne more in this unprendet gevinge, than the puple in unworthi receyvinge. And if the prelatis and curatis don here dute in holin ensample and trewe techinge, thei ben gitelte, though the puple receve the sacramentis unworthi, and go to helle, in the iij: c° of Ezechiel.

<12, 15, 17><T 37C><P 119>

Therfore blind prelatis and auarous and unkunning of Godes law cease to give blaspheme sentence of the damnation of any doctour, for this that he wrote strongly agens the simonie prelatis and unkunnyng in Gods law, with other rauines and treasons of our rewme.

<21><T 37C><P 132>

For why such blinde prelatis woln deme for hatred of a person and for there own auerice that good is evil and agenward, and that truth is falsnes and agenward.

<3><T 37C><P 133>

Therfore ceese the blaspheme deming of simonient prelatis and unkunnyng in Gods law to condemne a sovereign doctour, whose bokis thei kunne not undirstonde, neithir rede with worship without greet stumblinge and defaute.

<23><T 37C><P 133>

The xxxvij: Article: Prelatis and secular lordis shulden wake diligentli to ordyne able prelatis and curatis and symple prestis, that haven not cure bi cours and demynge of the chiche to dai.

<3><T 37C><P 134>

A Corollary Prelatis othir secular lordis that ordeynen vnable curatis, and most for fleshli affeccioun othir for temporal lucre, ben cruel enemies of holli chirche and traitouris of Jhesu Crist and of al cristen pulpe.

<1><T 37C><P 135>

Therfore De eleccionibus, c° Nichil, it is write thus, "No thing anoith more the chirche of God than that unworthi prelatis ben taken to the governaile of souls". Therfore it is opin of thingis before seide, that prelatis and other secular lordis that ordeynen unable men to the cure of souls, anoieth most the chirche of God.

<7, 9><T 37C><P 139>

Prelatis and lordis, beholde ye these grevous pereils, and make ye none evele curatis in the chirche, neithir suffer ye that sicke be maad of othere men, and, ye clerksis that ben unable and vnknunninge to suche curis, preece not forth you silf bi preieris and letrris of lordis.

<3><T 37C><P 140>

Therfore, lordis and prelatis, se ye wysli hou strong snare of dampacnion ye make rei to youre kynsmen othir servauntes, whiche beinge vnworthy and vnable, ye auauens to cure of souls or procure to ben auauensid of othere men bi monei or bi fleshli preieris or bi service or bi oni othir vnleful meenis.

<11><T 37C><P 145>

And if greete men, yea, prelatis, taken the ij.

<22><T 37C><P 146>

The xxxvij: Article: Seculerte among prelatis and curatis so that oon take propirli to himsilf alle the profitis of a chiche, and departhe tho as hym liketh, whethir he do truli the gostli office or nai, owith to be cast vterli out awei holli chirche; to be cast vterli out awei holli chirche; even the iij: article.

<9><T 37C><P 147>

hou abominable is the mysusinge of prelatis and secular lordis, that holden greete benefisid men in here courtis and secular officis othir chapellis, and withdrawn hem vntruli fro here gostli cure.

<8><T 37C><P 153>

Hou moche greatere and wors is the tresoun of prelatis and of secular lordis that drawen awei prelatis and curatis that ben as signid speciali to the keepinge and workinge of souls of the sonis of the King of kings, sith thei take greatere salarye of temporal godis for this gostli office, ten Crist and his apostils token in this lijf for here sere travaile and yt, to encresseinge of tresoun, bothe prelatis and lordis holden and ocupien siche curatis about toordis, as aboute here kichenis, and holdinge of courtis, othir othere secular officis, othir in here chapelis for song and vse of Salisberi, othir of a nothir chirche which is founden up of synful folis, and not for the office of the holi gospel, which our Lord Jhesu Crist commaundide speciali to prestis and curatis, Of this abominacioun and trecherous disturblinge of holli chirche, it is scid largiere bifoere in the ij: article of alle.

<23><T 37C><P 153>

2: Corollary- Grutche not faithful men and of good wil neieth oni othir in oure rewme for oure statute maad so ofte and so strongli confermid in manie parlementis, which statute leuitt provisionis othir auuements of the pope, and makith prelatis fre to geue here beneficis to here clerksis withynne the rewme. And pretendte not men of good wil for the excusacioun of here grutche, that the symonie that was first in the popis court as kept in his welle shal be led down to ech court of bishopis.
and of lowere prelatis and of seculer lordis;
< L 24><T 37C><P 154><L 7><T 37C><P 155>

For though prelatis and othere bishopis geuen beneficis to vnable men and vnworthi as the pope was wont to do, netheles the spoilinge of the rewme bi beringe out of the tresore to straungeris, and the prisoninge and seelinge of oure lige men thiue and enemies shall not bifalle so moche as before, and the symonie shal not be so abhominable in lowere prelatis and most in seculer men, as in the pope and in his cardenalis, that ben hiere in degree and gouernaile of the chirche.
< L 13, 20><T 37C><P 155>

And bi Goddis grace feithful clerkis of scole and othere sylmpe prestis in the rewme shulen haue lesse turment, than the prelatis, obedientes servup ofnou3th.
< L 1><T 37C><P 156>

Worldli pre-latis and here fautouris that letten this feithful prechinge agens symonie and othere synnis in the rewme, ben cause of such symonie, if it cometh, and of tresoun and distriynge of the rewme and of perdicioun of soulis without noumbr.
< L 3><T 37C><P 156>

And if the forseid lordis and comouns sufferen that disciplis of antecrist quenche the gospel of Crist and pursue at here desyr the verri prechouris therof, and holde hem in prisoun withouten due proces of the gospel, othir munthere hem priuili, I rede doore 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.
< L 24><T 37C><P 156>

But prelatis pat comen aftur hym variden more & more.
< L 292><T 4LD><P 248>

And so sijen be3i mi3ten more do his obediens to Crist wipouten such prelatis, as pe chyrches dide before pat suche worderes were brou3t inne be cautel of pe fende, it seme3 pat suche obbediens serceu of nou3th.
< L 402><T 4LD><P 253>

But foli of prelatis was more cause, for it is no craft to helpe pe chyrche of ouo seckenesse & make mo to.
< L 560><T 4LD><P 260>

Lord, wherpur prelatis coueiten nowe to kepe her flok bi his entent, & not for worchipes of pe world ne for wynnyng of worldly goodis.
< L 245><T 4LD-2><P 208>

In his lawe schuld prelatis studie, & not in decretals of pe pope, but if pei techen bettur Goddis lawe, for ellis it were a fools chaunge.
< L 255><T 4LD-2><P 209>

Men schule obeische to alle men & more to pe pope, but for him do not but pat God bidde, and so to alle prelatis schule we obeysche, as to ministeris of God or to Goddes servantes.
< L 1008><T 4LD-4><P 280>

Pus schule men obeische to popes & to prelatis & neuer obeysche vnto hem but wane pei obeyesched first vnto God.
< L 1025><T 4LD-4><P 281>

Pe chosone princis of Sathan ben pe glorious princis and prelatis, wip othere lustfule riche men of pe world, pat settan al her love and her likyng in erpeli welpe;
< L 21><T A01><P 19>

Pe stalworpe of Moab ben alle pe proude princis, prelatis, and prestis of his world, pat maken hem stronge in getynge of richessis pat Crist and hise forbeden to hem.
< L 17><T A01><P 22>

Pat is, pei pat waren in pe ground of yvelis 3even her vos of sin3e3e and to seelfastnes, as oure prelatis wip her obedienseers and her lyvynyng dispisen pe menebes and pe povert of Crist;
< L 16><T A01><P 27>

and so it is to trowe pat pou schalt smyte pe heed of pride regnynge in hi3e princis and prelatis, pe whiche blenden pe peple bi pryve ipocrisye, and so pei loviers schulen be stablid in pe trewe troupe of pei lawe, aftar pe knowinge of pis ipocrisy.
< L 17><T A01><P 28>

And also pou curisidist pe heedis of hise f3et, for noon of pese hi3e princis or prelatis doon her deedis aloone by hemsilf;  
< L 2><T A01><P 29>

And here moun men seen how prelatis hi3e and lowe loven moore her owne excellence pian Cristis worship, and so pei worschipen false goddis, and ben unable perf3or to 3eve or to take ony sacrament.
< L 17><T A01><P 37>

Sodom is as myche to seye as dombe, and Gomorre is sharp, as who seye, oure hi3e prelatis. If p3or hem maneye obere ben dombe to serve God in pe foarme of his servise, and pei ben sharp in vicis.
< L 22><T A01><P 42>
And al if his crede accorde unto prestis, naulees he hi3er prelatis, as popes cardinalis and bishopis, schulden moore specially cuinne his crede, and teche it to men undir hem.

And by his ypcrisye ben mony men desseyved, and specially by falsched of prelatis and prestis.

And as eyme in hop hed reulen al hop body for to go right weyes and profitable to mon, so prelatis of hop Chirche schulden lede het in Gods wey.

Ffor he þat serves treuly to God and his myaster, and kepes hym fro grete synnes, as mony servaunis done, lifþe better lyve to God ben þes hye prelatis þat ben negligent to serve God by his lawe. Ffor God curses soche prelatis as tryatoures to hym, and soche comyn lyvers loven God ful wi.

Bot bischops or abbotis or oþer grete prelatis holden a grete avaunt to be gode meetegyveres, and coste myche of Gods godes in quantite of his lawe. Ffor God curses soc he prelatis as yapcrisye ben mony men desseyved.

And certis it is no love of God to maynteyne such prelatis, ffor wantynege of her charite seip þat þei bêp fêndis, siþpe for lasse avarice Crist clepid Judas a fend;

Hit semeþ þat suche dedis schewip whos bêp þes prelatis; ffor every man her meree and specially prelatis, schewen bi her werxis whos children þei bêp.

Here may we se þat prelatis, feynynge for staates wheþir þei bêp Petris successouris or suers of Crist, han more þing for to preven þan þei cuinne come aweye wip.

Her mayst pou se, how popes and oþere prelatis mut argue in þis wise;

And by þis schulde prelatis ceese to boste of her power, ffor soþe it is þat assaylynyge is propred unto God, and his viker in erpe tellip his lord wille;

CAP: VII: But 3it Antecrist gruccheþ, and seip þat þis is blasfemye, for it revêp fro prelatis power þat Crist 3af hem, and bi his heresie oun Chirche schulde perisiche for defau3te of helpe.

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And if his seij were toold to popis and to cardynals, and prelatis undir hem, by be grace of God her bargeyn of assoyllinge, and eke of cursynge, schulde bygile fewe folk, pat schulde hooly trist in Crist.

But oure worldly prelatis understanden wrongfully holy writt in mater of prechynge of Cristis gospel;

For whanne Seynt Poul axih, hou men schulden preche but 3if pei ben sent, pei understanden, but 3if men ben sent of pe pope, or ophere worldly prelatis, where Seynt Poul understandip sendynge of God; so pat 3if worldly prelatis wolen pat pei prechen not be gospel wipouten here licence, pei schullen not speke pe treue of pe gospel to save Cristene soulis, pou3 God stire hem nevere so moche perto, bi wynnyng of hevenely blisse 3if pei don it wel, and bi everelastingyne peyne 3if pei don it not treuely and wiufullly and frely, as Crist bad his disciplis

For pe Holy Gost understandip not þus þis part of holy writt as þes worldly prelatis don, but evene pe contrarie. For certis a preist may be sent of þis worldly prelatis wip here lettiris and selis, and 3i be an heretik, bi symonye, bi lesyngis put on God to myntene his ypocrisie, and robbyng of þe gospel to save Cristene soulis, pou3 God stire hem nevere so moche perto, bi wynnyng of hevenely blisse 3if pei don it wel, and bi everelastingyne peyne 3if pei don it not treuely and wiufullly and frely, as Crist bad his disciplis

Also, oure worldly clerks lyven not only a3enst holy writt in word and dede, but also myntenen þer worldly lif bi ypoocrisie, bi fals excusacions and false expounyng of holy writt, and hard perseuccion of pore prestis þat prechen Cristis mekenesse, his wiulf povert, and gostly bysynesse, and witnymen þat prelatis schulden sue Crist in þes þre specialy.

Pan þo prelatis and curatis þat wipdrawen þe ri3ful prechynge of Cristis gospel fro Cristene men, þat ben holy Chirche, ben acursed of God and alle his seynitis: for þis tresws techyng is most dewe to holy Chirche, and is most chargid of God, and most profityp to Cristene men, 3if it be wel don. Perfore, as moche as Goddis word and blisse of hevene and Cristene soulis ben betre þan erpely goodis, so moche ben þes worldly prelatis. þat wipdrawyn þis grete dette of holy techyng, worse þeves and cursened sacrelegires þan bodily þeves þat breken chircis and stelen chalicis, vestementis, or nevere so moche gold out of hem.

So it is of þis worldly prelatis and curatis, þat taken cure of souls and tipes and offryngis to teche hem Goddis lawe, and purge hem of synnes þoru3 preier and prechynge and good ensaumpl, last þe devel þat evere ensegi3 mannis soule cumbre hem in synne and bringe hem to helle. þe þridge tyme þes weward prelatis ben most grevously cursed of God;

As kny3t, chargid of þe kyng to kepe his castel and his men, and hereto hadde wagens ynowe, and wolde not do þis office, but lette ophere þat wolden 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 slee þes men in þe castel, in þis poynit were most opyn traitour to his kyng, so it falliþ bi oure weward prelatis, þat prechen not Cristis gospel, but letten ophere pore prestis to teche trewe and frely Goddis word, and senen frenris þat colouren here open synne, and prechen fabulis and lesyngis, and robben þe pore peple bi stronge beggynge and nedles.

Also oure worldly prelatis and prestis robben holy Chirche of þe tresour of wiulf povert and mekenesse, and maken Cristene men blynd to Crist, bi fals accusations, and robben secular lordis of here heritage and temporal power, þat God 3af hem to myntene his lawe and his ordynaunce in clerks.

And loke eche wise man where þis be traiterie and open heresie, and tirantrie of Antecrist and his cursed prelatis and veyn religious.

De þride tyume, summe come to ordris bi symonye, bi servyce to lordis or prelatis or ober officeris, servyng long tymye to men for þis ende, þat þei may be ordrid, or bihetynge to serve after þat þei ben ordred longe tymye, where þei ben not worþ bi to þes holy ordris bi kunnynge and goode lif.

On þe secunde manere don many men symonye, whanne þei serve lordis or prelatis undwe servyces longe tymye, for to have a benefice in þe ende of here servyce.

And herefore þei biheten to serve lordis and prelatis in worldly office on here owene cost, and dwellen in here courtis absent fro here
chirchis;
<L 24><T A22><P 280>

On þe þride manere don men symonye bi tunge, þat neifer 3even god ne servyce to lordis, ne prelatis, ne mene persones, but bi flaterynge and preier of my3ty men comen to benefices, more þan bi holynesse of lif and ablete to per office.
<L 35><T A22><P 280>

namely siþen oure prelatis lyven in open extortion and Luciferis pride, and sullen men leve to lye in synne of lecherie and avoutrie for annuel rente, and þerto lyven in pompe of worldly array and glotonye and drounkenesse, and wasten pore mennus lifelode in grete festis and fate hors, and eten and drynken pore mennus lif, and bilden grete paleis in Cristene mennys blood, and ben clohid and slepen per inne.
<L 2><T A22><P 288>

And certis oure worldly clerkis my3tten longe ynow3 be wipouten hem, bifoþ þat trewe prelatis wolden prese on hem; and 3if þei weren opyn trewe men in Goddis cause, þei schulden suncere gete pursuyng cursing and prisonyng, or brennyng, of worldly coveitouse prelatis, þan fatte benefices or grete dignytees.
<L 6, 9><T A22><P 291>

First, prelatis and lordis þat maken evyl curatis, as eiris of Cristis office, to kepe Cristene soules bou3t wip Cristis precious blood, rennen sore in þis curs.
<L 5><T A22><P 302>

Here men wondren moche whi worldly pre-latis and feyned clerkis cursen not for defaute of werchis of mercy doun to pore nedy men, as Crist techip;
<L 15><T A22><P 309>

But of alle þeþys, þe pope makyng siche curatis bi his bullis for gold, and lordis and opere prelatis presentyng siche unhelvly clerkis for here worldly servyce and money, ben in þe grete hienesse of robberis, and meynentours of opyn þeþys.
<L 18><T A22><P 318>

and alle curatis and prelatis þat taken þymes and oflyngis, and doun not here spiritual office, of God ordeynd in his lawe, ben cursed þeþys;
<L 34><T A22><P 318>

Also worldly prelatis and clerkis kerven foule pore mennus purses, whanne þei wasten þe chirche goodis, þat ben mennus sustenance, in pride glotonye lecherie and opere vanytees.
<L 17><T A22><P 320>

Whanne þei crien þat alle men leiynge hond on a clerk bi violence be cursed, whi ben not alle oure worldly prelatis hugely cursed, þat violently and wipouten answere prisoner prestis, redy to be justifid bi holy writt and reson, and to lyve after Cristis lif and his postlis, and helpe opere prestis þerto? Certis, whanne worldly prelatis and clerkis bi here false gloses and fals lif distroien þe treueþe of Cristis lif and his postlis as moche þeþe may, þanne þei sken Crist and his postlis, as Seynt Jon Crisostom witnesseth.
<L 26, 29><T A22><P 321>

CAP: XXIII: Alle þat drawen men out of þe chirche or seintuarie, whanne þei scken þeder for sukour after here manslaþter or þefte, ben cursed hugely of oure prelatis, lesse and more.
<L 15><T A22><P 323>

Also oure prelatis cursen alle hem þat don a3enst þe Grete Chartre and þe Chartre of forest.
<L 16><T A22><P 326>

CAP: XXV: Alle þo þat commun wij cursed men ben cursed bi oure prelatis, namely 3if þei don þis wittyngly.
<L 29><T A22><P 327>

Panne, bi here owene dom, sjþ curatis and prelatis þat breken openly Goddis hestis ben ri3ftully cursed of God, sugetis schulden not conyne wij hem, resscenehyng here sacramentis, ne tjfe ne offfe to hem ony goodis, for þan þei comyne wyttyngly wij cursed men, þat þei schulden not do for alle þis worlde, bi here owene sentence.
<L 20><T A22><P 328>

And 3if lawyeris seyn þat þis were soþ 3if men were þus cursed bi sentence 3ovyn openly of prelatis, certis myche more þis peyne rennep wþan God curseþ justly for brekyng of his hestis. And þe comynyte of prelatis cursen in comyn lawe for symonye and wijdrawyng of holy chirche ri3tis, and not o singular prelat for his owene pride and covetisse;
<L 33, 35><T A22><P 328>

And it semeþ þat prelatis in oure lond þat consenten to þes werris, 3e, þou3 þei ben ri3ftful, ben irreguler bi here owene lawe. For siþ he is irreguler þat writip a lettre of dom wherof o þef is damped to deþ, or sittip in place as associod wij þe domesman, moche more þes worldly prelatis þat sitten in Perlement, and conseilen þat oure gentelmen schullen goo out of oure lond to werre wij Cristene men, where many housand ben slayn, ben irreguler bi Goddis lawe and mannis. For be many resons þes worldly prelatis don wers in þis cas þan 3if þei killeden sudenly many men bi here owene hondis.
<L 16, 20, 24><T A22><P 329>
3it weyard prelatis and curatis, þat techen not Goddis word to here sugetis, but suffren hem be stranglid wip wollys of helle, ben cursed mansleeris, as Crist, bi schewyng of Seynt Gregory, seip in many placis of his lawe; <L 14><T A22><P 330>

Also, siþ God himself, and bi his prestis bohe hap axid þus many thousand tymes þat prelatis and curatis, more and lesse, do trewyly here gostly office in trewe techyng of þe gospel and his comaundementis, wip open ensaumple of here owene good lif, to be myyrour to here sugetis, þei þat wipholden þes goodis ben riþfully cursed of God and alle his seytis. <L 30><T A22><P 334>

Also, siþen God and his prestis han openly axid þus oft tymes in chirchis, þat prelatis and curatis ben not bisy in lordis courtis, in worldly officis, but be bisi on here gostly office, and resident at hom wip here sheep, þei þat wipholden þes curatis in here worldly servyce, for here gostly office, fallen fully in þis riþfully curs. <L 12><T A22><P 335>

Also, siþ prelatis and curatis han axid so ofte dewe obedience reverence and love, and unyte of her sugetis and parises heres, freris þat wipholden þes sugetis from here parish chirches, and her sacramentis here, for here owene coveitise and pride, fallen fully in þis sentence. <L 6><T A22><P 336>

Men wondren moche whi prelatis and curatis cersen so faste, siþ Seynt Poul and Seynt Petir comauenden men to blisse and not have will to curse; <L 22><T A22><P 336>

Perfore an holsum counsel is þis, þat prelatis and curatis leve þes poyntyng of sentence, for many of hem be as false as Sathanas, and teche Goddis hestis and Goddis curs, and peynes of helle dewe to men but 3if þei amende hem in þis lif, and what blisse men schullen have for kepyng of hem; <L 6><T A22><P 337>

And þus prelatis shulden helpe þe Chirche, as þe freris shulden helpe hemself. <L 8><T A23><P 352>

For many prelatis by coveitise and symonie ben ofte fends, and þei serven þer maistir, to wipdrawe men fro Cristis lawe. And no woundir 3if men gone þikke to helle bi þe leding of suche prelatis. <L 6, 9><T A23><P 358>

And many þenken þat þes prelatis þat ben upon Cristis side shulden have joie of þis sentence; <L 16><T A23><P 363>

and for hor synguler habite or holyness þei presumen to be even wip prelatis and lordis, and more worthy þen oper clerkis; <L 13><T A24><P 373>

CAP·XXIII· Also freris maken oure lond lawellesse, for þei leeden clerkis, and namely reulen prelatis and lordis and laydies, and comynes also; <L 19><T A24><P 384>

And of þis reuling ben freris moste gilty, for þei leden prelatis, lordis and ladies, justisisis and oper men by confessioun, and tellen hem not spedly hor synnes; <L 6><T A24><P 385>

CAP· XXXVIII· Also freris leden and norischen oure prelatis, oure lordis and comyns, in grete blasphemye ageyns God. <L 17><T A24><P 394>

Ffor so myche may prelatis erre, þat hit is worthy þo puple to juge hom, as þo bishopis of þo temple were nedid to forsake to juge Crist, þat is trewth of þo gospel. <L 23><T A25><P 406>

Ffor, as everiche mon had a lyn streight unto heven, so haves he Crist above hym, þat wipouten oper prelatis sufficis to gif grace and al þat men neden. <L 8><T A25><P 407>

Ne alle Anticristis clerkis con not telle þo cause, why accydentis schulden leve wipouten sogett, but if hit were to sygnifie one of þese þinges, ouþer þat soche men ben partid fro Crist, or elles þat blesseyng of prelatis are vercly cursynge, or elles to make þo puple to trowe þat þei passe God. <L 32><T A25><P 408>

And þen þo dowynge of þo emperoure had noupere common in, ne his prelatis had not blasphemed þus ageynes Gods lawe, ne þese private religiouse schulde noupere on þis wyse have stourblid Cristis Chirche, ne pervertid his ordir. <L 25><T A25><P 418>

Bot as hunge of one and dronkenesse of another techis þat Poule undirstode bodily fode, so worldly lif of emperoure prelatis techen þat þei ben not þo same þat Crist spake to. <L 7><T A25><P 425>

And þes prelatis þat wolde wrynge oute another absolute answere, faylen bothe in logik and
divinityte, and schewen hom unable to examyne of heresye.

Pre maner of prestis fallen in pis synne, phe firste is peple of privat religiuon, pe secunde is phe multitude of emperours pre-latis, pe bridle is prestis wiipouute pise two firste.

for whoever trowij in Crist, and lastij to his lyves ende in pis feipu shall be saved wiipouute siche pre-latis sip in tympe of apostlis, and when phe Chirche bryvede, siche pre-latis wanteden, as Goddis lawe techi.

je say furst, pat speciale prayere aplied by hor pre-latis is better phe general.

SECUNDA HERESIS: phe secunde heresie of phe secunde askyng sais, pat pese pre-latis are hedes of Gods rewme, for phe ben hedus of holy Chirche by vertue of prelacie.

But at phe day of dome schulle alle be gedrid togedir, and regne in heven wiip hor spouse, oure Lord Jesus Crist, So if pat pre-latis or freris or seculers sewe not Criste in manere of hor lyvenge, phe were never Cristis spouse, ne membris of his Chirche.

Or wheljir hit be wisedome to obeysche to siche pre-latis, and leefe phe wille of Crist, is God and phe abbot.

Fiirst, whanne men spoken of holy Chirche, phe undirstonden anoon pre-latis and prestis, monkis and chanouns and freris, and alle men pat han crownes, pou3 phe lyven securlyte so cursedly a3enst Goddis lawe, and clepen not ne holden seculeris men of holy Chirche, pou3 phe lyven nevere so trewey after Goddis lawe, and enden in perfect charite.

And so ypocrisie clepen pe worldly lordschips pat pre-latis han, a3enst Goddis lawe, bope old and newe, and a3enst Cristis lif and his apostlis, phe patmyonye of Jesus Crist don on phe crox, for to fere securer lordis to taken a3en here owen goodis, and governe hem ri3tfully, and to brynge clerkis to Cristis owene ordynaunce.

Also whanne men spoken, a3enst pre-latis and religiuons, of Cristis povert, mekenesse, and opere virtues, phe seyn pat phe ben conseilis of Crist, and not comandaunementis.

3: Also pre-latis ande freris putten on pore men pat be seyne, pat po pope may not make canons, pat is, reulis, or decretalis, or constitucions;

6: po sexte tymne, pre-latis ande freris beren upon pore men pat be seyne, pat alle prestus ande dekenes ben holden for preche po gospel openly by reson of ordur taken, po poe have not pepul ne cure of souls.

7: po sevete tymne, pre-latis and freris beren upon symple men pat be seyne, pat hit is not to besche to seynis for to pray for lyvynge men, ne po Letany is not to be seid.

22: Also pre-latis and freris putten on pore men pat be seyne, pat hit is not lefull to a preste for to sette to hire his bysynes or werkes.

24: Also pre-latis and freris putten upon pore men pat be seyne, pat persons and vicars, not seyynge masse, ne mynystrynge siche pre-Iatis wanteden, as Goddis lawe taken, and gegened of pope ne of byschop byndus.

By phe bullys riche men drede nout to synne, ande miche wynynge and worldly glory is gothen to worldly pre-latis by hem.

POINTE III: Also pre-latis and freris putten on pore men pat be seyne, pat po pope may not make canons, pat is, reulis, or decretalis, or constitucions;

Ande sithen comynly alle grete pre-latis been ful of symony and covetise, wrong wastyng of pore mennes lyvelode, ande cursid manquellers for to defauete of trewe prechyng, sechynge heir worldly glory more phe salvation of Cristis soulis, pat is ful perilouse to constrayne lewde men to sewe her counseile, and leefe cunynge prestis and clene of lyf, doyng her office aftur phe heste of Crist als fer as mannes dome stretches;
point of Bischop bynde.

Dekenys bene holden for to preche openly, by resoun of order taken, for no faithful not pepul ne cure of soules.

For no faithful Cristen man may wijdrawe charitable commynyng and helpe in Gods cause charitable and mayntene.

He knowis no notable defaute in his broper, but for no faithful not pepul ne cure of soules.

POint VIII: Also prelatis and freris benen upon pore symple men pat pai sayne, pat no man schal entur into ho kyngdame of heven but if he forsake all pinges, in gyyng he hem to pore men onely, seynghe Jesus Crist in ho manere of hem.

POint XII: Also prelatis at ho suggestion of freris benen upon pore men pat pai sayne, pat a man or wouman ofrynge to a preste a peny, axynge ho masse for to be songen for hym, bope pai and ho preste so receyvyng ho peny bene acursid.

POint XIII: Also prelatis and freris benen upon pore men pat pai sayne, pat alle pinges amonge clerkis schulden be comyne.

See 3ee perfore, prelatis and abbotis, han han mony godis of 3ooure founders for to spend in hospitalite of pore men, and wastyng hem in pompe and glotony and feestus of riche men, how strongly 3e bene acursud of God and of alle his seintus, and traytours to 3ooure founders, and robbers and monquellers of Cristen men.

Perfore, as 3e wil be saved bifoire God, destroyes Anticristis tirainty in his yppocratis, and mayntene 3ooure state in pat fourne pat God made hit, ande bringis prestus to ho meke ordynaunce of Jesus Criste, and helpe 3ooure selfe and 3ooure pore tenaunitis wip ho waste godis to whichee heretikis, havyng ho nome of prelatis and prestis, makyn sacrifice to Belial, by pride, covetise, glotony, leckerie, symonye, and alle cursideness.

POint XV: Also prelatis prestis and freris putten upon pore men pat pai sayne, pat Godis office or servyse ben not to be songun wip note, and pat God delytes not in suche manere songe.

POint XVII: Also prelatis ande frerus putten to pore men pat pai schulde saye, pat pai like ping he was brede bifoire ho consecracione in ho sacrament of ho auter, after ho consecracione or halowying is not Christus body, but a signe of pat ping, and not ho like ping.

Po comyne lawe of decrees witteness, when prelatis weren sumwhat gostly, pat ho bred and wyne pat bene put in ho auter, after ho consecracione ben not onely ho sacrament, but po verry body and blode of ooure Lord Jesus
Cristen.

But of opere 

But neithe pe kyng ne his counsayl deede unrightfully, for as muche as he took away pe possessions of summe prelatis pat trespaceden, whos contrarie freres han determined opiniy.

But sib oure kyng haf don so, and opere kynges his predecessoures han don so manie tymes, by laweful cause, as perteynyenge to here regulie, and of comun lawe, by counsail of piers of pe rewme, it sype pat not onely oure kyng now present haf errid, but also his predecessoures, and generally al his counseillers, as lords and prelatis, and alle men of pe Parlement counceilinge perto.

Mony Cristen men wondryyn whi prelatis chargen more bodilyy werk done on a ly3t haliday, ben cursid pride, open blaspheme of God by fals swerynge, done on a Sonenday, wip glotony, leccherie, drunkennes, open marchaundyse, fals covetise, chydynge and fey3ttynge, ande wronge schedynge of mansys blode, wip usure and false extorsiouns.

Here Cristen men supposen pe pes prelatis menyn of his ping, where a pinge is payntud as if pe Fadir of heven were an olde hore man, pei prelatis and freris seyen.

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Ne men supposen pei alle Cristen chirichs have his payntyng, as pe pes prelatis and freris seyne.

But ful manie kingis, lordis, prelatis, and opere wise men han susteyned his and meynteyned, and 3ut don, as perteynyenge to pe kynggis regulie, and of comune lawe, 3anne ben pes freris, alle kyngis, lordis, and prelatis, and alle wise men of oure reaume, ben heretikes. Also, sib his is an old custome, pe whiche oure kyng, lordis, and prelatis ben sworn to susteyne and meynteyne, 3if pis be error, as freris seyen open errouris, men witten.

Here Cristen men thynken no grete heresie, bowe worldly prelatis, in amendement of symone, ydolatrye, and slyenge of mensys bodies and soulsis, renounce alle vanities and waste godis, and selle pei fatte horsis and alle per waste jewelis and waste clothis, delynge hem to pore men, and stoppe a taxe of sex or seven fro pei pore comynys, and go mekyly on per fete, and preche trewly pe gospel, as Criste ande his apostilis diden.

But neibor pe kyng as pei counsayl deede unrightfully, for as muche as he took away pe possessions of summe prelatis pat trespaceden, whos contrarie freres han determined opiniy.

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Also þus seip Odo: Prelats not preching are raþer pilats þan prelatis, spoilars not biholders, herodians of Heroud, not heyris of Crist, prelats wip þer stafis and òþer ornaments are statuit ymagis, ful of kaff, wip a bow to sley þe fowlis, and as a nap in þe rof, so a sole in þe heyre of honoris.

< L 9 > < T APO > < P 56 >

And howe þe name of God is slaundrid and blasfemid bi iuel prelatis and techers, it is opun oft in þe scripture.

< L 8 > < T APO > < P 57 >

It is seid to prelatis. 3e are li3t of þe world, and eft, snybbe þe synnar be for alle; 

< L 5 > < T APO > < P 78 >

þe prophet seip to prelatis. Cric, cese not, hie þi voyce as a troump, and schew to my peple þer synnis;

< L 16 > < T APO > < P 78 >

But now new law kenniþ priuilegies and exempcouns fro iust correccouns of faþful prelatis and curatis, so þat þey may not reise Sathanas out of his nest, nor hele þe seek. Vp on þis Lincoln criep out opon þe pope and seip, þat prelatis may not be excusid, no but þe happily wil lay al þe synne on þe pope.

< L 21, 23 > < T APO > < P 78 >

Vp on þis schulde ðenk prestis, prelatis, and religious, and òþer þat han vowid to kep bodily pouert, obediens, and chastite, how þat þei schuld follow Crist to be his disciplis trewly wip out ypocrisie;

< L 26 > < T APO > < P 82 >

and þus it is of prestis, prelatis, and of òþer religioun, in þe same maner.

< L 29 > < T APO > < P 89 >

Archedeaccoun seip, As þe hepun men had sex kyndis of similacris, cleyen, treen, brasun, stounen, situren, and golden, so han lordis now sex kyndis of prelatis. Cleyn similacris are flechli prelatis, of þe wilk þe Salme seip, I schal do hem away as þe cley of þe streis. Treen similacris are prelatis rude in þer doctrin, and onsensible of wit. Jerom seip, þe tre is woundun in silver, þei are seid to be maad in to prelatis. for þei are tan vp wip out mater of dignite, bering vp in her schudres þat are not but in opyniou. Brasyn prelatis are þei þat han worldli eloquence;

< L 3, 5, 7, 9 > < T APO > < P 90 >

Stonen prelatis are þey endurid in temporal þingis bi þe affeccounis of men þat þey brek bi secular power.

< L 11 > < T APO > < P 90 >

Goldun prelatis are þey þat are maad ony for nobelay of kyn;

< L 14 > < T APO > < P 90 >

And he blamed in þat sermonn scarpeli þe necigence of prelatis and of òþer men, in so mich þat summe seiden he wolde on þe morowe leue vp his office of chauneeler and forsake þe worlde & þan it hadde be þe best sermon þat euere þei herde.

< L 303 > < T Buhr > < P 178 >

þat Jesus bad hem goo bitokenþ þat prelatis and prestis of Cristis chirche schulden not reste and be idel in worschipes and honouris of þis world, and lustis and likyngis of her flesch, and cese fro prechinge of Goddes word to wrappe God and dampe her soule, but hertli wirche in his vyne, and spare for no wordli hate.

< L 144 > < T CG01 > < P 64 >

Bi þeþe clothes of þeþe hooli apostles þat weren leide þus on þeþe beestis mai be vnderstonde doctrine of vertues of oure prelatis þat been aboue vs;

< L 363 > < T CG01 > < P 09 >

þat is: Obeiep to 3oure prelatis, and beþ suget to hem;

< L 375 > < T CG01 > < P 10 >

Nou God for his endcles mercy, þat diede on a cros for al mankynde, 3eue vs grace, þat been bounden as assis wip longe liyngye in oure synnes, to be looisd þoru þe word of God and true confession of oure mouh, and faire sadcil wip hooli vertues truelt taut of oure prelatis, so þat oure soulis moun be likynge hors þe Kyng of heuen to ride onne toward þis gostli Jerusalem þat is, þe glorious blisse of heuene in whiche is þe sl3t of pees þat euere schal laste wipouten end, and þat it mai be seid þame to vs: Blessid is he þat comþ in þe name of þe Lord'.

< L 452 > < T CG01 > < P 12 >

þese ny3þe heues moun bee vnderstonde þoo þat Crist seip in Jones gospel comeþ no3t in bi dore, but stieþ vp by anþer weþ: þat is, proude symonien prelatis, and curatis, and prestis, þat al hire lyf, whiche is derke ny3þe, þoru synne and ignorance of Goddis lawe, spoyleþ Goddes peple þoru þe þiþe þame to: Blessid is he þat comþ in þe name of þe Lord'.

< L 180 > < T CG02 > < P 17 >

So suche prelatis and prestes ben most glorious men in hire astatis, and al hire aparaiæ;

< L 251 > < T CG02 > < P 19 >

Pride þanne schal be ful hiþ in prelatis, for hir pride schal passe alle temperalle lordes in alle þyngis þat longeþ to lordes astaat, as in stronge castellis and ryalle maneris, proudeli aparaylit wipinne, in halles, chaumbres, and alle opure
Heere men may touche pat seph e to sue Crist in
wyful pouerte, as his moder dide and his
apostles, is stout and hieste perfeccion, hou3 it
is panne pat prelatis and prestis, pat stonden
heere in the in staat of his apostles and disciples,
for he more partie lyuen so lustly in plente of
worldeli recheses?
< L 297 > < T CG03 > < P 38 >

But he pat schulde preche a3ens pese synnes and
reprowe hem searaphi as Baptist didde in his tyme
bope kynge and comunes, schulde be he pat is
prophete and more pan a prophete: pat schulde
be prelatis and prestis, for suche is her dyngnite.
< L 483 > < T CG03 > < P 43 >

Heere moun prelatis and preestes lerne at pis
hooli prophete, fro he hieste degree doun to he
lowest, pat 3yf pe pele suppose of hem pat he
haue bi her dignite eni power whiche hei haue
not, or more pei haue, or in oupre wyse in
bapte3inge, or sacrings, or asolyngie of synnes,
or in any opcr sacrament whiche pat hei doon,
hei schulden not take pis upon hem bi no
similacion for enhauungynge of her pride and leue
pe pele in his errore, but voide it sone fro hem
for fere of hy3e blasfeemie.
< L 21 > < T CG04 > < P 45 >

But now erchedekenes, and officiallis and opur
ministes, and hereby begger preachingis (as
Pharisees, diuidid porou3 byddynge of oure
bischopes pat rulen oure Jerusalem) axen pis
question of pese pore prestis: Sebehe pe Pope
preche3 no3t pat is Goddes viker, ne none
bischopes but selden, ne ojer grete prelatis for
fere pei vit3el ly3tly brynge men into herisie,
and ojer curatus moun lyue ful weI
himselfe, and may sone fro hem
in staat of his apostles and disciples,
inne wele of oure Jerusalem) axen
his vine3ard’ mai be vunderstonde
for hire scharpeli chastis ep hire pcplc for failynge of hire
inspiracion to bidde, or
wylful powerte, as his moder dide and his
market of oure Jerusalem) axen
blyndnesse ben prelatis and curatis of pe
chirche to be besy eucre and not be idcl fro
faklynyng of gostli seed of pe word of God, pou3 it
profite not alwicic to pe auditorie after hire
desire.
< L 6 > < T CG09 > < P 93 >

In his blyndnesse ben prelatis and curatis of pe
chirche pat demep a gretter synne and more
scharpeli chasitise hire pcplc for failynge of hire
tiples pane for leuyng of gostli seed of pe
lawe, pat is: meercy, feip, and doom.
< L 358 > < T CG10 > < P 115 >

For, peras Crist mekeli comynede wip his
disciplis, and senned hem and louli wische her
feet, and callid hem his frendes and breperen,
prelatis nowadaires ben as hei aboue semple
curatis and preestis as kyngis aboue
al~erlcest
word of oure Lord to hire
parte made frute,
shulde now sey
ate
ben no ojer kynge but onclie hem alone.
< L 217 > < T CG11A > < P 137 >

Therfore every true cristien man, and specialy he
Pope, and alle prelatis and prestis, seing his grete
slau3ter pat hei feend hahe slycnye of cristien men
wip pese pre dartis, shulden now sey wip sore
hertis he wordis of Jeremy he prophete, seying:
Who shal 3yue water to my heed, and to myn
13en wele of teers, pat I may wayle pe
slycnye folke of my pcpl.
< L 90 > < T CG12 > < P 151 >

Here we may lerne pat prelatis and curatis, pat
shulden be Cristis prinpal disciplis, whiche ha
Cristis shpe to kepe, when hei seen ony of her
pcpl in disece or tribulacion, bodile or gostle,
shulden go mere to hem (pat is, by vertuous

houses of office.
< L 417 > < T CG02 > < P 23 >

Heere men may touche pat seph e to sue Crist in
wyful pouerte, as his moder dide and his
apostles, is stout and hieste perfeccion, hou3 it
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and ojer curatus moun lyue ful wel pou3 pei
prechen no3t, but pis office is oneli committid to
pe ordres of freris, whiche ben clerks aipreued
and kunne wel Goddes lawe, and bi her
prechyngue as foure postis beren vp Cristis
cherche, and 3e be neuer popes, ne bischopes,
ne opur grete prelatis, ne curatus of cherches, ne
of pe foure orders, but ydities and fooles pat
vnnepe kunne 3oure gramor or pe litteral sense
of Scripture, pat li3thly makep men erre, wharto
preche 3e pane so faste and bigynnyn a newe
manere pat haph not be vsed a long tyme but of pe
hooli freres?
< L 230 > < T CG04 > < P 50 > < L 236 > < T
CG04 > < P 51 >

pe cause whi pat suche maner men haue stonde ofte
tyme in pe market of his world idol is for no
man ha piled hem (pat is, hire prelatis and hire
curates, which schulden be he bailiffes of God to
hure his werkemen into his vyne3erd), neuer wip
good ensample of lyuinge, whiche was ofte more
worse pan pe commyn peple, neuer wip trewe
techying of Goddis lawe of whiche pei hadden no
knowyne, or ellis ful litel, and of pat litel pei
weren ofte stoppid bi pe gobet of talwe (pat is,
worldeli muk) pe was proven in hire moup so
pat pei weren as houndes pat my3ten not ne
wolden not berk pe lawe of oure Lord to hire
sugestis,
< L 98 > < T CG08 > < P 83 >

But pat pe housholdere seide to hem: ‘Goop into
my vine3ard’ mai be vnderstone pat pou3 pe
prelatis and curatis, for vnkunynge and
question of pese pore prestis:
< L 21 > < T CG04 > < P 45 >

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worse pan pe commyn peple, neerter wip trewe
1975
lyuing) and pray to God hertily for hem, whiche is oon of þe prinsenal þingis þat longip to her office.

For he þat so dope is blessid of God, whos blessing is more worpe and bringþ more pardoun, þat is: more for3yuenes of synnis, to synful soulis, and more profitti þen alle þe bullis of alle synful þrelatis here in erpe, fro þe hiest to þe lowest, for he is verrey pastoure andbishopp of alle oure soulis, þat 3aue frely his hert blode for sauacion of his shepe.

Þis bodilie feest þat God made is figure of goostly feest þat alle þrelatis and þrevis, whiche ben goostly leders of Cristis peple, shulden make to hem wiþ goostly mete of þe worde of God here in desert of þe world and, haue þei more, haue þei lasse, wilfully to departe þerof, tristening holly in þe multiplying of God.

þat is: `þe ³sen liddis' of many þrelatis and curatis now adayes ben greued' and holden doun þorow her foule muck and worldly ocupacion, so þat.

þe cheef panteris of God, to whom longen prinspaly þe settings foorþe and departing of þis breed, ben alle þrevis and alle þo þat han taken vpon hem þe office of presthod, to whiche þrelatis he bitoke þe office when, as Matheu tellþ in þe tenþe (chapitre 67), he clepid his twelue apostlis and scide to hem: /Ìte ad oues que perierunt domus Israel.

I drede me lest many þrelatis, curatis and prestis, whiche shulden not oonli be as lordis panteris to meyne, but more tenderly as modris to þeir neybor to þeir children departe of þis breed, shal be as lordis panteris to her children: þat is, if suche children aske brede of hem, þei shul none haue;

So, if þe peple nowadayes aske of her þrelatis or curatis þis breed (þat is, preching of þe worde of God), þei moun liþly haue a short answere and neuer fare þe better.

þryuing leue bope to þe comoun peple and also to þe þrelatis, if þei myþten fynde ony open synne in him worþi repref, to vndernym hym þerof.

And, as it is shewid in þe sermoun of þe last Sunday, þis blessing is more worpe þen alle þe synful þrelatis blessing here in erpe.

First, þrelatis and þrevis, for þei weren hyest heedis of Cristis chirche, shullen 3eelde acounte of her baylie.

But if it be so þen þrelatis and þrevis holden not þis rule þat I haue rehersisid, as Goddis lawe techþ, but ben more prouder þen ony temporal men in costious aray for her owne bodies;

þat is: Harde dome shal be to þrelatis þat lyuen in þis maner'.

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þat is: Harde dome shal be to þrelatis þat lyuen in þis maner'.

/DOMINICA TERCIA POST FESTUM TRINITATIS' Euangelix: Sermo 3:

And, whateuere þat þrelatis trauycleyn vnto spede of Cristis chirche, Crist wole at þe day of doom 3elden hem graciously, and so eche trew þrelatis þat helpþ Crist to helon his chirche is trew neybore to þe chirche and dop in part as Crist dude.

But here men dowten of þe trepreis wheþur þrelatis may for3yue synne.

And so hit semyb þat owre þrelatis may not here for3yue synne.

þis lore schulde men take of þer þrelatis aboue, and not trauycleyn in veyn, ne dispende more þan þei schulden.

þorph in þese newe ordes men schulden obesche to eche þing þat techþ more obedience to God þan don suche þrelatis.

And al þis ordeynede owre Maister for to techen his chirche to en forme to God his chirche to en forme
Now cristene men ben chullly, now wiþ popis, and now wiþ byschopis, now wiþ cardynalis of popis, and now wiþ prelati vndur byschopis;  
<L 93><T EWSISE-19><P 559>

And here may men see þat men, and algatis grete prelati and lordis, faylon fowle in charite, and furst in loue of himself.  
<L 9><T EWSISE-25><P 581>

But prelati cleepe now no subiection but in 3yuyng of worldly goodis; but men þenkon not to speke here to suche rude and worldly prelati.  
<L 40, 42><T EWSISE-25><P 582>

And wolde God hat þe pope knewe þis and oþre emperour prelati;  
<L 79><T EWSISE-25><P 584>

We schulden penke, as dydon apostlis, how men ben now wiþpown helpe of þer modyr hooly chyrche, for prelati and preestis ben turnyde amys fro þe ordre þat Crist 3af.  
<L 90><T EWSISE-27><P 591>

þe secounde seuene ben alle þes seyntis þat don in erhe þis offys of laumpis, as schulden be byschopis and grete prelati;  
<L 79><T EWSISE-30><P 605>

And so shullen dampped men bere witnesse hou þei were murpered in body and soule in þis lyf bi euel prelati;  
<L 90><T EWSISE-48><P 676>

And þus newe pre-latiis 3yuen þer þankynge to men for loute of anticrist, where apostelis þanked God in Iesu Crist by whom þei profiteden.  
<L 12><T EWSISE-48><P 676>

And þus þes prelati suen apostelis as grehounds sui an hare, for þei pursuuen trewe men for trewe techyng bi Goddis lawe;  
<L 15><T EWSISE-48><P 676>

And þis lore shulden prestis lerne, and speciali heýþeþe prelati, siþ þei shulden scure þe wey to þe ooste þat comþe afir, but þei moten nedis kunne Goddis wisdom, for worldli wisdom wol make hem takun.  
<L 10><T EWSISE-50><P 681>

But þis swerd failip now in prechynge of Goddis lawe, for prelati han scaberkis wiþpoute swerdis, and oþere hauve swerdis of leed, bi whiche þei tellen worldli wordis wiþ fahabis and gabbyngis on God.  
<L 107><T EWSISE-51><P 689>

/DOMINICA XXII POST TRINITATEM:
Epistola: Sermo 52: Confidimus in Domino Iesu: Philippenses primor Poul techiþ in þis epistle
And wolde God oure prelatis now wolden lerne þis craft of Pouliis loue, and charge þer sugetis no more in erpeli goodis þat drawn to helle.  

And þus shulden goode prelatis and preestis seie treweli in þer lyf;  

And al 3if prelatis schulden examine preestis þat prechen þus, neþeleeis, it were more rede to examine þese freeres, þat feynen hem to be preestis, for þei komen in of worse ground, and ben more suspicte of heresy.  

Syche nouelryes of pseudeoferys schulden prelatis and alle men aþenstonde, lest þer falschede growede more and largely enormymede þe cirehe.  

and herof schulden prelatis be fayn sib þei synnen myche on opre sydes but 3if þei ben anticipristus preestis and schape to qwench Cristus lawe.  

And þus 3if prechowres holden hem prechynge in Cristus name, þei han ful autorite more þan prelatis may 3yuen hem;  

And þus Crist leet Petre fallé ofte, aftur þat he was apostle, and þat to tech þe prelatis aftur to ioye not to myche of þer state;  

for þei seyen sop and herydgon God, and in þese bope faylen prelatis;  

And þus schulden prelatis ben war to graunte no þing in þe name of God but 3if þei weron sykur before þat Godus iustise graunte þe it.  

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

And Crist was not lettd þanne by feyned iurisdiccion to preche among þe folc, al 3if he wrappede þe prelatis;  

and as þe wolf wip 3owlyng makeþ schep to flocke for dreede, so prelatis by cursyng maken men to gydere hem and 3yue þese prelatis goodis þat þei wolon haue.  

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for after his day ben but two placis in whiche pardoun may be feyned, and in nowhur may suche prelatis pardoun profite to men pat here ben.

Suche ben monye blaspheme lesygne feynede of popis and opre prelatis;

For among opre synnes pat he comunys ben blendud by, his is on of pe moste pat reignep in preestis, bope among prelatis and alle maner religious.

and, for his thing may not be seen, and power of God is feyned to prelatis, þerfore his synne is more hyd, and more priuely disseyued þe puple.

and þus in neþur prelatis mute we graunte sich power, for ellis faylyde obedience, and alle þese ordres þat ben newe.

Ne it fallup not to us to iustifye þese newe offysus, ne to defende þat þei ben leueful, alle þe deedis þat prelatis don;

And monye prelatis for coueytise setton þer wylle on such konynge, for þei ben owte of byleue, and coueyton more worldly mue þan Godis worschipe, or heuene blisse. And þis is a greuous synne, bope among prelatis and comunys, for þis synne makup hem rude and vnable to Godis lawe, and vnable in wylle and mancreys to lyue wel as God byddup.

And þis cursyng is more þan ony opur prelatis cursyng;

And þis ys a comun synne in prelatis, bope more and lasse;

And þus schuldon alle men, but algatis prelatis, ouser þer state and þer liif, wher it be acordyng to Godis lawe, or aftur costomys of þe feend, and continue þing wel doon, and mende þat is amys.

Sych ouersiþ of owre lyf, and specially of hyþe prelatis, helpþ his chirche, and makup hem to drede God and serue hym wel.

It semeþ þat suche prelatis ben ful fer to take of God such hþimyng of Godus kunnyng, for þei ben fulle of worldly wyt and worldly ocupacion, and þerby vnclene in þowt to take such wysdam of God.

and where Crist byddþ hem be schep, dwellyng among woluye, owre prelatis, by þe feendis lore, ben turned to þe contrarye whom þei stranglon and kylle men, and spuyen hem of þer goodys.

and specially for Cristus wordis weron aþenus þei þre menyng pruyde, and aþenis þeiir coueytise, in whiche þei disseyued þe puple, but not by so onon blasfemye as prelatis vsen today.

And to speke generally of anticristus scole, þese popys ben fadrye, and þer chirches ben modris, þese byschopis ben bryþren, and opre prelatis cosyne; seeler men for muc ben to þese prelatis frendys, and alle þese bytrayen cristene men to turment, and putton hem to deþ for holdyng of Cristus lawe.

and þet boþe prelatis and lordys and opre folc ben so bylyndune, þat þei holden vppe þis feendis cause and cursun trewe men þat letton it.

But, as þei feyron, þei han prelatis, and þe hyerst is þe pope, and but 3if man han leue of hem no man schulde take þe goodis awyeb.

And þese prelatis aboue seen þat, by þe same skyle, þei schulden save þer worldly rychessis, as wantidon boþe Crist and Petre, and herfore for to fleþ þis ende, þei make menus in weþeþe before. And þip sauice dryeþþe more, þese prelatis ben þus coueytows, and seeler lordis boþe, for lordschipe is takon from hem.

And þei distruyen cuntreyes and citees, for prelatis more and lasse here bosten more þan Godis lawe techup, and þese wyndis ben algatis closude wþynne þe bowndis of Godis lawe, for þei ben euene as grete as Godis lawe wole suffre hem.

And here men toile comunly how prelatis weron disposyd by Crist to takon of hym wisdam, to konne rewyn his chirche; and so owþur Cristus byleue fayluþ, or prelatis ben vndisposud now to take wysdam of Crist to rewyn his chirche wel.

It semeþ þat suche prelatis ben ful fer to take of God such hþimyng of Godus kunnyng, for þei ben fulle of worldly wyt and worldly ocupacion, and þerby vnclene in þowt to take such wysdam of God.
This gospel tel• what prelatis schulden do, and Iudeorum et principibus MARTIRUM.

For 3if richesse and worldly lordschipe weron taken away from prelatis and preestis, muche of pe feendus pruyde were abatud in pe cleris, and Gods name were not dispusysd ech day as it is now;

And soo 3if pat prelatis takon pe fame of good name, and gon fro pe wey3e of Crist, no man stynkup more pan pei. pat opur popus schulden chese prelatis, as pe popus lawe techep.

for by his mo men straunyf by symonye, for monye by pe feendus cast louen to be hye prelatis, for lordschipe and rychoessus, more pan to qwynke pe chyrche aftur pe pouert of Crist. And pis profi3t nedip ofte to suffre anoyes her in pis world pat pes prelatis fleen algatis for pei wolden here haue pe contrarie.

But howeure it be of pis, pis gospel seme to teche us pat synne of prelatis now on dayus passyf pis presumption. But now among oure prelatis we moue not which schulde be holde more, but which is more vtturly, bope to God and to pe world and here we synnen doubluly, demyng pat pei knowe not, and reuersysge Cristus sentence of morenesse pat he spac of.

And now prelatis traueylon to luytul to make men trowe peis bylyue, for pei go not in Cristus wey3e, nepur in word ne by deede. And so ben alle pes prelatis pat han possessionys in pe name of Crist.

And banne pes blasfeme prelatis and tyraunt lordus of his world schal lurke for drede of her synny; And his laste word vnexpounyd byfore is dредful to prelatis; For al 3if somme wode preestis leuon for to preche and han ioye for to fy3te, bope in pei owne persone and to lede men to fy3te, nepelees opre prelatis smyon pe brechpen goostly, not only for pei spuylon pei goodis and lordschipes pat pati schuldon haue, but pes mebles of pore men pei rauyschen from hem and huydon hem.

And alle pes dronkone prelatis seyn in pe hertis pat Crist dwelhup longe byfore he come to pe doon, and perfore in pe menctyme pey schal lyue as pe world axaup, and take gladnesse of pe world aftur pei stata.

And herfore Crist cleplep so ofte pes pharisees ypocritus and seip heere pat false prelatis schal haue pe part wi phyorcris. And so alle deedis of pe pope, and prelatis pat ben vndur hym, soune to pruyde and to couteysise and not to mekenesse and pouert of Crist.

And þese scribes helpon þese pharysees, for prelatis and persownys, and opre possessionerys, seyn in þer lyf þat Crist lyuede þus; This ferþe woo may be seyd bope to scribis and Pharisees, for þese prelatis fro þe pope unto presteis þat kepe men, alle þei chargen byheestis of wynymyn, and þei charge not more byhestis. Pe pharysees practison wiþ pe puple in þis poyn t, for whom þei han power lymeted to hem to 3yue cowneisyl in þis mateer, and aftur to assoyle, þei maken, as men owt of bylyue, þei mater to hard, and kepon a part of money to prelatis abouen hem, and a part to hemself; And 3if þei sownon worschipe or wynnyng of prelatis, þei wolen dyon for þis, and seyn þat hit is Gods cause. And þus such ordynance of prelatis þat þei louen þei pupplischen as bylyue,
and holden hem cursede þat twrown hit no3t;
<P 371>

And þus cristen men, schulden twrowe þat holy chirche mot nede stonde, but þis pope or þese prelatis we schulde not bylue to be of Cristus chirche;
<P 377>

And so it semeth to many men þat prelatis þat letten twewe pretis to preche frely þe gospel ben wurse þan þes two bishopis of lēws summe bishopis ben glad of þes prestis, and summe ben yuele enformed þis frieris And Ion cam into al þe cuntre of Iordan, preching þe baptym of penaunse in remyssioun of synnes, as it is writun in þe bok of sermons of Ysay þe prophet, þat seyde þat Ion was a woys of a criere in desert Make 3e redy þe weye of þe Lord!
<P 16>

And þus tau3te Crist oure prelatis not to be ydel in þeir hoolis, ne spule money of þer sugetis whanneeuer þei visitiden hem but to preche þe gospel of God and moue men to good lif and blis.
<P 34>

for men þat þus turnen fro Crist moten nedis synne in visiting and ðeir þat assenten to hem synnen in maner bi siche prelatis.
<P 34>

And heere þes prelatis smacchen pride and venemyn þer sugetis aftir hem.
<P 46>

And so bi þis lore of Crist men may wite what prelatis shulden do: þei shulden heele blynde men in Goddis lawe, and stire feble men to wrec his werkis.
<P 73>

But, 3if þei ben blynde and feble wiþ þer pride and coueytise, hou shulde þe puple be heelid, þat is þus led wiþ siche prelatis?
<P 73>

but nou oure prelatis ben so blynde þat þei speken and don amys, and þe puple shalt not do aftir þer words, for þei eren fro Goddis lawe and maken hem newe lawis, and þo þei speken and techen.
<P 88>

And þus for blyndnesse of þes prelatis þei synnen bope in word and dede more þan þes folc diden aftir Mōyses;
<P 89>

Per hemmes þat weren in þer clophis touchiden þe staat of þer ordis, as prelatis don today wiþ halewicd clophis and þes newe ordis wiþ þer

habitatis.
<P 89>

And siþ God byndih alle men to loue hym of al þer hert, in al þer wille and al þer mynde, and þes prelatis letten þis, þei bynden men a3enus God to breke his maundementis and to be dampsyd— and fouleri synne was neueri don fro þe bigynnyng of þe world.
<P 90>

And in þes foure trauclen oure prelatis, boþe more and lesse.
<P 90>

And in þis synnen abbotis and ðepere prelatis of þe chirch.
<P 91>

and so þei ben wrpi to haue false popis and yuele prelatis þat letten hem to turne to Crist.
<P 107>

And þus in chesyng of þer bīpherdon and of þer prelatis þei taken more heed þan in chesyng of Goddis werkis, for þes false men chargen manns lawe.
<P 115>

And siþ þes prelatis ben of erce, þey speken of þe erce, and ofte fals.
<P 215>

And þus it semet þat many prelatis, for þey ben hye in þer si3t, for þey twrown not in Crist, ben blynde by glory of þis worlde.
<P 216>

And þis worldlyshipe shall laste as longe as prelatis ben þus worldly, for þey shulden bere up ðepere men and teche hem be weye to heuene.
<P 218>

And in þis newe maundement faylen popis and ðepere prelatis, for þey louen men þat elepen þer frendis and auauncen hem to fatte dignytees in þe chirche. And siþ þis was ende of Cristis loue, why þat he louyde his apostelis, þat þey my3ten haue ensaumple of Crist to loue togidere as he louyde hem, it is greet synne among þes prelatis to loue þus fleyhsly per frendis, for it is not uery loue but raperhe hate of hem—for eche good loue of man must be ensaumplid of Cristis loue.
<P 219>

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<P 219>

Pes children ben in bedde wiþ þe man, þat ben in reste of heuene wiþ God, and may not rise and disserue to man, as prelatis þat semen heere to þer bīpherdon.
<P 222>
And thus he popis and opere prelatis 3yuen ofte to her flesly fredis stoones, addris or scorpionus in stede of pingis pat shulden fede her souls;  
<L 31><T EWS3-195><P 223>

And thus it semel to many men hat prelatis hat ben so redy to curse shulen not sitte on Goddis ri3t hond, but on his left hond in helle.  
<L 10><T EWS3-198><P 232>

And hes prelatis hat comen not by hym ben he heuys pat he spekij of.  
<L 20><T EWS3-201><P 237>

Prelatis hat comen not by mekenesse, ne for to traule in his offys, but for to haue worldly glory by he spulyng of her sheep, peye comen not in by his dore, for Crist flede alle hes pre pingis.  
<L 32><T EWS3-201><P 238>

And anticrist hat founden a lawe hat hes prelatis shulden 3yue siche leeeue, and hap ordeyned hat pat no persoun shal haue cure but by his leeeue. And thus, sip many anticristis prelatis ben fendis, as was ludas, he hap ordeyned hat siche curatis shulen be conenmyd of he fend. But 3if antecrist wolde seye pat siche prelatis ben endurid by enseamle of his prelat, panne he spac more proprely.  
<L 30, 32, 35><T EWS3-208><P 252>

And pis shulden hes freris penke onne, and selaundere not trewe prestis by gabbyng and bachiying bope to be puple and to prelatis;  
<L 33><T EWS3-214><P 264>

And pis were ful nedeful bope to prelatis and to comunes, for many men liggen in a sleep to regard of gostly wakynge.  
<L 4><T EWS3-216><P 268>

Summe men seyen hat hes prelatis by he popis lawe and lawe of he chapitre ben more greuous to he chirche pan was pis iuge of he cite;  
<L 13><T EWS3-217><P 270>

And no doute God wolde unge his puple of siche prelatis.  
<L 18><T EWS3-217><P 270>

And pis shrifte doip sumtyme good and also myche harm in pe chirche, for by his han prelatis men vndre foot, and spuylen hem of worldly godis.  
<L 35><T EWS3-231><P 299>

And on his sentence shulden prelatis penke whanne peye seyen his messe in pe chirche, and spylet nut he pore puple for to make pe staat greet.  
<L 18><T EWS3-235><P 309>

Thei ben confessouris & confundouris of lordis & ladies, of prelatis and persounis, & pilers of he chirche;  
<L 80><T JU><P 57>

Frere, sip 3e wolen opinli preche a3en he defaults of prelatis, of prestis, lordis, lawiers & marchautnis & comouns, whi be 3e so wode hat prestis prechen of 3oure defaults in amendment of 3oure lif in charite, & 3e falsi sclauenden hem of erisse?  
<L 251><T JU><P 65>

Frere, sip 3ouere ordris ben moost perf3t, as 3e seien, for 3oure pouert, chastite, & obedienis, whi bisien 3e 3ou fast, & nameli 3ouere gretti clerks, to be biskopis & prelatis & popis chapleins, & to be asoild fri pouert & fri obedience, & euer to lyue in lustus of fleisch & of he world, pat is goostli leccherie?  
<L 385><T JU><P 71>

Pe synnes bi cause of whiche suche persecuoni schal be in Goddis Chirche our tyme ben hes/ for Goddis Chirche is founded in knyrade of prelatis.  
<L 8><T LAC><P 31>

Also for goddis of holy Chirche hat prelatis whi holde to hem/ as pensiouns/ firste fruities/ fernes/ prouendris/ pe whiche may weI be cIepid collibiste/ hes synnes and opere suche ben marchaundise walkynge in derkenessis.  
<L 10><T LAC><P 31>

Pus prelatis & freris in pis daies:  
<L 4><T LL><P 10>

or to histe lecnantenais/ as to prelatis or to prestis:  
<L 7><T LL><P 81>

in prestis to her prelatis ||  
<L 23><T LL><P 83>

of his forseid sentence/ hi3e prelatis of pe chirche:  
<L 20><T LL><P 104>

3if pei maken prelatis and lordis, bi here fals flateryng and lesyngis in confessions and preuei conselis, to lette prestis to preche goddis lawe and to lette peple to knowe and to kepe pe comauendements of god, lest freis yprocrisie and wynnyng be stoppid and peple almes betere spendid, panne be pei cursed yprocrisie.  
<L 12><T MT01><P 05>

pei forsaken pacience and mekenesse and ensaumle of cristis lif, and men drenen pat enuye, rancour and euyl wille dwellip lengest amonges hem of alle opere men, be pei lordis, be

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The page contains a text in Middle English, discussing the conduct of worldly prelates and their relationship with Christendom. The text is a commentary on the actions of worldly prelates, emphasizing their corruption and the need for true obedience and faith. The text reflects on the importance of true spiritual leadership and the contrast between worldly and divine authority.

The text includes references to specific Scriptures and moral principles, urging prelates to abandon their worldly pursuits and return to a life of holiness and truth. It highlights the importance of obedience to God's will and the need to resist false and prideful behavior.

The text is a call to action, urging prelates to repent and pursue a life that is worthy of their positions, emphasizing the need for spiritual leadership that follows the example of Christ and His apostles.
here gostly offis and also worldly wrongis;

But here men musen whi prelatis ben so redy to curse in here owne cause, sip petir techip cristen men to blisse and not wo serie ne curse;

certes men dредen þat þes prelatis ben ful of goddis curse for here symonie in here entre, and sillerynge of sacramentis and costly officis, as ordres 3euyng for money, and halwynge of chircisis and aiterisis, and for extorcions of pore men, and meynentynge of synful men in here synne for money, þat þei han no part of goddis blissyng and perfore cursed fruyt sprynge out of a cursed tree. Lord, whi schulle curatis pronounsen bere breperen a cursed for nakid soulis, and trewe techynge of cristis gospel aile sidis, and trewe techynge of cristis gospel. And sathanas transfigurid into an angel of li3t, and ben gostly manquelleris of errour, maad to coloure here cursed pride and coueitise and worldly array?

and 3it seynisis 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 hede what crist seip, and to no man ellis but in alse myche as he acordip wip crist, and he his false þat seip or techip ony þing þat is not euynedly groundid in goddis lawe, and perfore seynt petir comaundip 3if ony speke, loke he speke as goddis wordsis, þus þes worldly prelatis drawn cristen men fro holy writt þat is þe beste lawe and constreyne men to here owne lawis ful of error, maad to coloure here cursed pride and coueitise;

Late wordly prelatis ceesse to schlaundre pore men, seynge þat þei wolen not obseche to here souereyns and dредen not curs but dispise lawe.

OF PRELATES: Here it tellep of prelatis'

Capitulum Primum: Pat prelatis leuen prechynge of þe gospel and ben gostly manquelleris of mannys soulis, And sathanas transfigurid into an angel of li3t, and ben gostly sodomytis worse þan bodily sodomytis of sodom and gomor.

þanne, sip prelatis and prelatis ordeyned of good comen in þe stede of postlis and discipiles, þei ben alle bounden bi ihu crist god and man to preche þus þe gospel.

Of þes two gospellis it is cleer þat prelatis þat prechen not þus þe gospel leuen not crist, but don fully 3enst his heste, whanne þei leuen for drede of men to teche þe gospel;

also god seip to prelatis bi e3echiel, þat 3if a synful man die in his synne and þe prelate telle him not his payne for synne, god schal seke þe synful mannus bloode, þat is his synne, of þe prelatis honds.

what power hau þan worldly prelatis to make so many wickid lawes?

Lord, sip goddis lawe is so myche and so hard to vnدر thốngde, as austyn and ðere seynsis techen, þat þou3 eche man hade neuree so gret witt and my3tte lyue hool and sond in bodi and wittis til þe day of dome, he schulde euere haue ynow3 to lerne and ocupie him þerne at þe fulle, whi schulle wordly curatis and prelatis make so many bokis of here newe lawis for to meyntene here pride and coueitise and worldly array?
mochē more þes prelatis ben sathanas, þat þus myche contrarien cristiōe wille and sauvyng of mennus soulis þoru3 prechynge of þe gospel, and þei ben turned into an auengel of i3t, for þei feyuen nem in þe stede of apostlis and worche wip þe fend to suffre mennus soulis go to helle; and sib goddis word, bi whiche men schulden gostlē be gendrid goddis sones, is betere þan bodely seed of man bi whiche þe body of man schulde be gendred, and þes prelatis mysues þis betere seed, þanne þei don more synne þan diden þe sodomytis þat wasted manus seed, <L 17, 24><T MT04><P 56>

and þe grete doctour lynecolne robert grosted groundip þis pleynly þat siche prelatis þat lenen to preche þus cristiōe gospel ben more abominabile and enemies of god and his peple þan weren þe cursed men of sodom and gomor. <L 29><T MT04><P 56>

& for þis skille trewe men seyn þat prelatis ben more bounden to preche trewely to þe gospel þan þes sugetis ben holden to paie here dymes, for god chargip þat more, and þat is more profitable to boþe parties and more esy. And þerfor prelatis ben more cursed to cesse of þis prechynge þanne þe sugetis 3if þei cessen to paye tîpes; 3e, whanne hāre prelatis don wel here ofis. Also prelatis ben more bounden to þis prechynge, for þat is comandument of crist before his deþ and eke aﬅir, þan to seie matynes, masse, euin song, or placbeo, for þat is mannum ordynance; þanne sib prelatis ben not wortþi to hauve dymes and ofﬁrynges 3if þei don not matynes, masse and oþer mannes ordeynynge, moche more 3if þei don not þis he3e ordynance of god; <L 6, 10, 12, 15><T MT04><P 57>

þat is 3if prelatis failen of good līf and teechynge, þei moten be þus seruys of men, for 3if men vnder hem knewe þis defaute and may amenden it and don not, þei consenten and meyntenen hem in þis gret synne. Capitulum 2m: Also prelatis letten men to do goddis wille and comandument, and so þei neden hem to be dampnyd, and letten many to here goddis lawe; for prelatis letten and forbeden prestis to preche þe gospel in here tirdiccion or bischopeciche, but 3if þei han leue and letteris of hem; <L 20, 25, 27><T MT04><P 57>

but moche more cruel ben þes prelatis and curatis, þat kumen not or may not or wolen not 3eue here goslye children gostlye bred of þe gospel, þou3 here soulis ben in neuere so gret myscheff, and 3it forbeden and cursen òpere men 3if þei walen for mercy 3eue here brether teechynge of goddis lawe, boþe treuly and frely, withouten beggynge as crist bûdip. <L 17><T MT04><P 59>

It semeþ þat syche prelatis and newe religious ben aferd of cristis gospel, for it approue not but distroieþ worldly lordschipe of prelatis and feyned holynesse of newe religious; <L 23, 24><T MT04><P 59>

Also it semeþ þat sich tirdiccion of prelatis, þat þus letten cristis gospel, dryuen away god fro mannu soule, and vertuous lif and charite, and bryngþ þe fend in, and cherischþ hym and synnes and debatis and werris. neþeþe men supposing þat newe religious han leue of worldly prelatis to preche here fablis and lesyngis and to robbe þe pore peple bi beggyng, ypon þis condiccion, þat þei preche not spedily þes æsenst symwayne, extorsions and òpere orible synnes of false prelatis, and þat þei 3eue þes worldly prelatis gold in gret quantite, þat þei robben of pore men. And þus þes worldly prelatis dampen hom self þes newe religious, hem self, and also òpere prestis þat wolden preche þe gospel trewely and frely as moche as in hem is, and þe peple also; sib þe suffren not þe peple to here goddis word frely, but lesyngis, fablis, and þerto to be robbid, and þus þes prelatis ben procurators of þe fend, enemies of crist, and traitours to his peple. <L 29, 32><T MT04><P 59><L 1, 3, 7><T MT04><P 60>

Capitulum 3m: Also comunly prelatis ben false prophetis and heretikis, for þei indeke seyn heresie and techen æsenst ihu crist and his apostulis; <L 9><T MT04><P 60>

A lord!sib prelatis comen in stede of apostulis, hou may þei for schame lyeue so contrariouþ æsenst here pore lif, in wast suauantis, in grete fatte hors and nedles, in shynyng vessel, in gret array of cloþis; <L 22><T MT04><P 60>

harde criep seyn bernard æsenst pompons prelatis and axep hem þus: 3ee prelatis, what doþ gold in 3oure bridetic and òpere arias, where it kepe hem fro cold; <L 19, 20><T MT04><P 61>

and sib þe lif of prelatis is bok and ensaumple of sugetis, as grosted seip wip many moo, and þei luyen so oponly in pride, couetisse and idelnesse, passynge alle òpere, þeip ben open heretikis and stronge, þat han no schame of here heresie, for heresie in fals lif meyntenened is weere þan heresie only in herte or wordis, and for sclaunder þat þei 3euen to òpere men bi here cursed lif god him self curses hem in þe gospel and seip þus: who to þat man bi whom comen a sclaunder, þat is ensaumple to do synne, it spedip to him þat a mylneston of <L 27><T MT04><P 61>
But lord, who is now so couteous abouten worldly lordschips and temporal goodis as oure prelatis, for comunly alle here visitacion, alle here sacramentis and ordris 3euyng and halwynge of placiis and vestymentis and blissyng is don for coueitise and worldly pride and dignyty.

Capitulum 4m: Prelatis also robben þe pore lige men of þe king bi fals extorisions taken bi colour of holy correccion, and 3eueen men leue to dwellen in synne fro 3er to 3er, fro seuene 3er to seuene 3er, and comunly al here lif, 3ilf þei paien bi 3ere twenti shiIlyngis or more or lesse, and þus bi sultif of sathanas þei han founde newe peynes orible and schameful to make men paye a gret raueson, to 3euee gold and bæpe hem in lustis of synne as swyn in feen.

And þus þes wickede prelatis silden cristene meninus soulis to sathanas for money, for whiche soulis cris saint schedde his precious herte blod vpon þe cros.

And þei flatren lordis whanne þei meyntenen þes anticristis prelatis to robbe here teneautis, and seyn þei worschipen banne god and holy chriis, and 3eueen lordis grete 3iflis of gold and iuelis and pardons, and licence to synge in oratories and opere veyn þingis, and 3ilf lordis wolenn distroie þes synnes of robberie and sathanas marchaundise, þanne anticristis prelatis wolenn sclaundren hem, curse hem, and entirdite hem and herefor lordis.

And þus alle men ben conquerid to þe fend almost, þus þes cursed pilatis ne þes ben verray anticristis, procuratours of sathanas, and traitoreis, of ihu crist and his peple.

Capitulum 5m: Also prelatis comunly ben symonyentis in here entre, in processe of here benefis, and in þe ende of here lif, and þanne in alle þes tymes þei ben heretikis, so þat alle opere synnes ben holden for nou3t in comparison of þis symonye, as þe beste part of þe popis lawe seib.

Pe secunde tyme whanne a man comeþ þerto bi preiere of lordis or ladies or opere men more than for kunynge of godd is lawe and holy lif, þe pride tyne whanne a man comeþ þerto bi worldly seruyce of lordis and ladies, of prelatis, or opere my3tty men more þanne for good lif and kunynge;

Also prelatis ben ful of symonye whanne þei mynystren here sacramentis or ony costly office for money or ðank or preiynge of men of þe world or for ony worldly seruyce.

Also generally prelatis regne in symonye, as bishopis, munkis, chanons, and freris, and lesse curatis;

For þei holden to hem self halwynge of auter stonys, chirishe and chirihe 3erdis and opere clopis of þe chrihe as more þorpi and precious, and suffren pore presitis, be þei neuere so vnkunnynge and vicious anemtis god so þat þei speke not a3enst þe synne of prelatis, to make þe sacrament of þe auter eche day, as 3if þat were lesse þorpi and lesse precious.

Capitulum 7m: Prelatis also setten more pris bi a litel styngynge drit of worldly goodis þan þei don bi þe moste holy gospel of ihu crist; for þe dode doynge is proff ofloue, as gregory seib, and herefoþ preisien and techyn mannis lawis and here owen tradiuons to gete þe pony by, but þei leuen and dispisen þe gospel and letten it to be prechid, for þe gospel techip þe holy lif of crist and his apostlis and dampeþ þe cursed lif of þes worldly prelatis, and þei commaundun þat no man schal preche þe gospel but at here wille and lymytacion, and forbeden men to here þe gospel vp peyne of þe grete curs.

and sib it is cristis conseil and comandament to presitis generaly to preche þe gospel, and þis þei moten not do wijiputen leue of þes prelatis, þat in cas ben fendis of helle, þanne preisit may not do cristis conseilia and hestis wijiputen leue of fendis.

Capitulum 8m: Also prelatis setten more pris bi þe roten peny þanne þei don bi þe precious blood of ihu crist, for þe ende of schedynge of cristis bloode was to saue mannis soulis and it was pris
for hem;

Capitulum 9m: Also prelatis killen men gostly, 3euynge eyyl ensauple and disceyuyng pore men of here almes, and widdrowynge goddis word bi whiche þei schullen lyue gostly, for ensauple of pride, couetise, wrappe, vnmcer, vanyte, glotonye and lecherie þei 3euen to alle men aboute; and manye of þes synnes ben so open þat it nedip no more to declare hem, but of lecherie men seyn þat many prelatis ben ful þerof and of þe moste cursed spices þerof, þat it is schame to written it but more to done it in dede;

and þus prelatis bi þis cursed ensauple sleen in als mychel as in hem is alle manere men, for þei doran not for schame of herow synne sadly amende opere synfel, ne wipstonde wronges of souereynes þat þei don to pore men. And herewip prelatis disceyuyng pore men of here almes, for bi fals pardon þei maken men to 3eeue here nedi liflode to here cathedrale chyrches þat han no nede, and make þe pore men to hope of more þank of goddis mercy to don here almes to riche houses and riche men more þan to don it to here pore nei3ebohers þat ben bedrede, febil, and crokid and byldy, and þerwip þan nouþi of here own.

Capitulum 10m: Ouere þis prelatis chargen more here own cursyng, þat is many tymys fals, þan þe moste ri3iful curse of god almy3itty.

For 3if a man be acursed of prelatis, 3e wrongly, anon alle men ben tauþi bi hem to free him as a iew or a sarsyn, and 3if he dwelle fourty daies in here curs he schal be taken to prison.

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;

and certis þes ben cruel fadiris þat þus violently cursen here children into helle, not for rebelte a3enst god ne his lawe, but for cristene men wipstonde þis prelatis coucitis or his pride, or for þei techen and myentenen þe gospel of ihu crist.

Capitulum 11m: Also prelatis disceyuyen lordis and alle cristene men bi veyn preieris of mouþ, and veyn knockyng of newe song and costy, for bi title of preiere þei han many worldly lordshipis and many parische chyrchis appropriad to hem, and don neiper office of prelatis as crisis disciplis diden, neiper office of lordis as þei owe to do bi goddis lawe, neiper þe office of parsones ne vekeris to here parischenes;

A lord, sip prelatis ben so for fro goddis lawe þat þei wolen not preche hemself ne suffre opere men to preche þe gospel trewely and frely, hou abominable is here preiere before god almy3itty. lord, þis prelatis witte not where here preiere be acceptable or dampnable, whi magnyfien þei it so moche and sillen it so dere?

And sip prelatis hondis ben ful of blood, bohe of quellyng of men wip here own hondis sumtyme, and bi will and fals conscilnyng to wrong werris, and ful of synne, as synomye, extorsions and robberie, and of myentenyng in synne for 3er to 3er for money, hou schal god here hem? 

And 3it anticristeris cleris feyren þat þon3 synful prelatis and cursed ben not herd in here preiere for here own holynesse, 3it preiere of siche is herd in vertu of holy chyrche;

and comunly suche cursed prelatis ben no part of holy chyrche, in cas þat þei sullen be dampnyd;

Capitulum 12m: Prelatis also feren cristene men bi here false censure, as suspundyng, cursyng and enterdityng, þat þei kepe not goddis lawe and his ordynaunce; for whanne prestis wolden gladly lyue wel aftir þe gospel, and preche goddis lawe and dispise and distroie synne, þanne worldly prelates, for drede of here own symonye and extorsions of pore men, comaunden prestis to preche not wipouten here leue, and þanne prestis schullen neuer leue, and ðeis swere þat þei schal not preche a3enst þe grete synnes of prelatis.

and þus anticristeris prelatis don more harm to cristene men and maken hem more to breke goddis hestis þan þe deuelis in helle, þat neuere weren men.

but goddis lawe is þis, þat prelatis preche to synful men þe fioulness of here greete synnys and horrible paynes of helle, and hou soone þei

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may geten mercy of god in þe blisse of heuene for verrey contricion.

Capitulum 13m: Also prelatis disceyun foule cristene men by feyned indulgences or pardons and robben hem cursedly of here money;

Capitulum 14m: Prelatis also maken þe weie to heuene hardere þan crist made it, and so letten men to go to heuene and þerfore ben cursed of god.

Also prelatis maken many newe poynitis of bileue, and seyn þat it is not now3 to bile ne in ihu crist and to be cristened, as crist selþ in þe gospel of mark, But 3if a man bileue a3enst here Iykyng and lustis of here flech;

Capitulum 14m: Prelatis also maken þe weie to heuene hardere þan crist made it, and so letten men to go to heuene and þerfore ben cursed of god.

But oure prelatis chalengen þat we 3eue credence to hem where þei don wel or euyl.

But oure prelatis þat don euyle bope in dede, speche and þou3t, eien kenely þat sugetis schullen not deme hem, þou3 þei don opynly a3enst charite.

but oure prelatis wolen not þat we deme here seiyng, þou3 it be contrarie to goddis lawe opynly, and certis þis is þe deuyl cast of helle to distroie þe treuþe of holy writt and þe lif of ihu crist and his apostlis, and to coloure pride and coueitise and symonye and extorsions as moche as eucre þe wolen, for bi here cost men schullen not reproue hom þerof, what synne euere þei don.

Capitulum 15m: Also prelatis magnyfien hem self abouen ihu crist god and man.

And þis newe pursuynge of prelatis is don bi more sutil ypoocrisie and after more benefice rescyeyned of cristiis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treuþe of cristiis lif and his apostlis in word and dede; and 3it prelatis rescyeynen and axen greedly þat ilke money for whiche iust blood is spilt, þat þei eisweis wolden not do; and ouer þis prelatis silden cristene soulis to sathanas for money, and so in manere defoulen cristis blood and setten it at nou3t;

Capitulum 17m: Also prelatis distroien most þe obedience and mekenesse of goddis lawe, for þei seie þat þei owen not to be suget to seculer lordis to paien hem taxis in helpe of þe comunes, and owen not to be amendid bi here sugetis of here opyn synnes, but only of þe pope þat is here souereyn;

And it sceneþ 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 ensaumple 3eungye.

And þis newe pursuynge of prelatis is don bi more sutil ypoocrisie and after more benefice rescyeyned of cristiis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treuþe of cristiis lif and his apostlis in word and dede; and 3it prelatis rescyeynen and axen greedly þat ilke money for whiche iust blood is spilt, þat þei eisweis wolden not do; and ouer þis prelatis silden cristene soulis to sathanas for money, and so in manere defoulen cristis blood and setten it at nou3t;

Capitulum 18m: Prelatis also ben worse þan iweis þat naileden crist on þe cros, for þei pursuen crist in his membris for þei seyn þe treuþe a3enst here cursed lif, and sclaunderen hem wiþ lesings, and cursen hem and prisoner hem and alen hem, algiþis in wille.

And þis newe pursuynge of prelatis is don bi more sutil ypoocrisie and after more benefice rescyeyned of cristiis passion, and whanne it were most nede to haue helpe in goddis cause a3enst anticristis clerkis þat destroyen þe treuþe of cristiis lif and his apostlis in word and dede; and 3it prelatis rescyeynen and axen greedly þat ilke money for whiche iust blood is spilt, þat þei eisweis wolden not do; and ouer þis prelatis silden cristene soulis to sathanas for money, and so in manere defoulen cristis blood and setten it at nou3t;
but woe to suche anticristis prelatis, þus blasphemyng crist and sclaundrynge cristene men.

Capitulum 20m: Also prelatis techen and hiren lordis and comunes and clerksis to blasphame god and dispise his lawe and orduynance;

and to þis ende þes wickid ydolatrous, worshipers of false goddis, graunte to þes manquelleris out of bileue and charite pardons, part of massis and òpere preieris, 3e to flee to heuene bifoire þe bodi be cold, and þus bylynde anticristis prelatis leden bylynde lordis, clerksis and comunes to helle for coueitise and brekyng of goddis commaundemunts.

Capitulum 21m: Prelatis also setten more pris bi here owen tradicions, maade for to meynten here pride and worldly wynynge, þan bi þe gospel of ihu crist, maade for to teche cristis lif a3enst worldly prelatis ful of coueitise symonye and heresie.

and þus þei seyn in rede þat newe lawes, maade in tyme þat sathanas is vnbounden of worldly prelatis ful of coueitise symonye and heresie, ben betere and trewere þan lawe of þe gospel, maad and tan3t of ihu crist god and man;

Capitulum 22m: Also prelatis techen þat þer nys no þing leful in holy chirche in erpe wipouten leue and confermynge of anticrist, and maken all þe chirche suget to hym;

Capitulum 23m: Prelatis also ben enemies of pees, conseilouris and meyntenouris of werris, and irreguler anemtis god, and here preieris ben cursed;

for þei drenen 3if lordis weren in reste and pees þat þei schudlen perceyue þe cursednesse of here symonye, ypocrisie, coueitise, and robberie of here pore tenauntis, and sufure not prelatis be worldly lordis and tirauntis, as þei ben now, and þeir favourite to occupie lordis in werris, and conseilen þerto vnder colour of wisdom and charite þat þei may regne in here lustis and coueitise as hem lykèþ.

Capitulum 24m: Also prelatis distroien þe ordre and líf of crist and his apostlis bi here worldly lif and array and best and pride, and bryngen þe peple in to heresie of cristis pore lif;

and siþ þe líf of prelatis is book and in ensample to oþere sugetis, as lyncolne seip, þeþ prelates ben heretikes and maistris of heresie, þat þei techen to þe comunes bi here owen wickid lif þat is a bok to here sugetis, and þus for cristis pore lif and meke and trauelous is tau3t a lordly lif, proud and veyn occupacion of worldlynesse and vanyte of þis world.

Capitulum 25m: Prelatis euere þis robben oure lend of mochil tresour, and senden it to aliens and enimys of oure rewme and bryngen a3en goddis curs and heresie;

Capitulum 26m: Also prelatis seyn þat holy writt is not sufficient to reule holy chirche, and techeris þerof ben not profitable to þe peple, but here owen statutis maade of synful foolis ben most nedful and techeris þerof, A n d meyntenours of chydynge and strif ben most nedful and profitable to þe peple.

Capitulum 27m: Prelatis constreynen men of symple vnderstondyng to renne into errouris and to blaspheme god;

And 3it þes worldly prelatis desceyuen lordis and maken hem pursue and prisone trewe men þat wolen not assente to errouris ouer holy writt and reson. And þus þes prelatis ben anticristis turmentours of sathanas for to pursue and sle trewe prestis in goddis lawe, and maken lordis turmentours of þe fend to ponyseh cristene men, for þei holden þe boundes of holy writt and meyntenen þe trewe of cristis lif a3enst worldly prelatis ful of coueitise and heresie.

And þis þes prelatis seyn þat holy writt is not sufficient to reule holy chirche, and techeris þerof ben not profitable to þe peple, but here owen statutis maade of synful foolis ben most nedful and techeris þerof, A n d meyntenours of chydynge and strif ben most nedful and profitable to þe peple.

Capitulum 28m: Also prelatis closen or stoppen þe weie to þe blisse of heuene and open þe brode weie to helle;

Capitulum 29m: Prelatis also maken lordis turmentouris of sathanas to prisone christene men for þei holden goddis lawe;
Capitulum 30m: Also prelatis disceyun cristene
men bi liknesse of apis and bi argumentis of
glotones till þe peple breke goddis hestis and
meytenen hem in here cursed lustis.
<§ 8><T MT04><P 96>

Ps falsen þe worldly prelatis.
<§ 18><T MT04><P 96>

Capitulum 32m: Also prelatis chargen more here
park and brekynge þerof þan goddis hestis and
brekynge of hem.
<§ 9><T MT04><P 98>

Capitulum 33m: Prelatis also entre vnder colour
and studic of cristis apostlis and lyuen and teche
contrariously to hem and don most harm to
cristendom, 3ee more þan ony soudon or sarsyn
or oher men of wrong bileue.
<§ 24><T MT04><P 99>

for as scottis token þe skochen of armes of seynt
gorge and herebi traieden englischemen, so þes
anticristis prelatis taken name and staat of cristis
apostlis, as 3if þei wolden helpe and lede
cristene men þe ri3tte weie to heuene as þei
diden, but herebi þei betrana cristene men into
synne by synge of here techynge and cursed lif,
and leden ham faste þe weie to helle.
<§ 20><T MT04><P 100>

Capitulum 34m: Also prelatis constreyen
prestis to lese charite and blaspheme crist and
disceynew his peple;
<§ 25><T MT04><P 99>

and so þes worldly prelatis ben chef capteyns
and arraioiris of sathanas batalis to exile good
lif and charite, but certis no tonge in þis lif may
telle hou many soulsis gon to helle bi þes cursed
capteyns and antircristis iuridiccion and censureis.
<§ 7><T MT04><P 100>

Capitulum 35m: Prelatis also ben weiward
ypocrisie, blynde lederis, swolwynge þe grete
camelie al hool and siynge or clensyng a litle
gnate;
<§ 12><T MT04><P 100>

and herbi hei3e prelatis wynnen manþes thousand
pondis in fewe 3eris and holden grete housholde
as lordis, and þus by his ypocrisie in bope
poynsis ben lordis and prestis and comunes
encombrid, and goddis lawe dispisid and broken,
and synnes greedid in grete hordis.
<§ 29><T MT04><P 100>

Capitulum 36m: Also prelatis bi solit ypocrisie
horden and meytenen here synne and oher
mennys;
<§ 1><T MT04><P 101>

Capitulum 37m: Prelatis also blasphemen god
and techen oher men to don þe same;
<§ 30><T MT04><P 101>

But an crist and poul witnessew, suche prelatis
ben cursed, and forsaken cristis feij, and ben
were þan hehen men þat neure rescueyueden
cristendom.
<§ 12><T MT04><P 102>

Capitulum 38m: Also prelatis disceynew cristene
men in feij, hope and charite bi here nouclerie
of massis at rome, at scala celti, and newe
pardons and pilgrimagis;
<§ 15><T MT04><P 102>

and þes prelatis chargen more folye avowiss of
siche pilgrimagis and brekynge of hem, þan þe
strong comaundememts of god and brekynge of
hem, and þus þe peple drediþ more to breke þis
follie avowiss maad of here owen errour þan to
breke goddis comaundememts, and louen more
here folye avowiss to fullfille hem þan to fullfille
goddis hestis;
<§ 32><T MT04><P 102>

and þus þei ben disceyued bi þes noucleries in
feij, hope and charite bi þes antircristis prelatis.
<§ 7><T MT04><P 103>

Capitulum 39m: Prelatis also ben malicious foxis
and raushychyne wolves, oppresseyng pore
curatis and annuel prestis in here iuridicion; for
whanne þe kyng and lordis axeden of grete
prelatis subsidies and dyymes for here temperaltes
þei graunten hem so þat pore curatis and
annucleis may be taxid at hare settyng; and so
alle þe charge falliþ on here pore curatis, and
opere and þe riche prelatis gon free or hellis
wynnen a porcion to hem selfe of goodis of here
core curatis.
<§ 8, 10, 14><T MT04><P 103>

Capitulum 40m: Also prelatis ben doumbe
hounds þat may not berke in tym of most nede
but ben traitours to god and his peple;
<§ 1><T MT04><P 104>

Capitulum 41m: 3it worldly prelatis gosly don
crist on þe cros and sleen his prophelis and his
apostlis;
<§ 22><T MT04><P 104>

Capitulum 42m: Prelatis blasphemen a3enst þe
holy goat;
<§ 14><T MT04><P 105>

Capitulum 43m: 3it worldly prelatis blasphemen
a3enst god þe fadir of heuene;
<§ 17><T MT04><P 106>

þes prelatis schulden preche þis contricion and
mercy of god and ioies of heuene, and þe peril of
schrifte wiþouten repentance, and foulnesse of synnes, and grete peynes of helle, and riþtwisnesse of god to make þe peple to flee synne and kepe trewly goddis commaundemantis, and not discyeuen hem bi here owene power of assoylynge, ne bi fals pardon no fals preiﬁris and øjer noucleries bi aide goddis lawe. of þes þre and fouthy errouris and heresies may men see hou euele preschynge and herynge of holy writt. 

Lord, hou cursed anticristis ben þes worldly prelatis and curatis þat cursen trewe men for prechynge and herynge of holy writt. 

3e, prelatis and men of singuler religion, þat taken þe charge to ben procuratoris and dispenderis of pore mensus liflode, cloþen fatte horsis and gaie sadlis and bridlis and. 

and þouþ prelatis and here ofﬁceris ben grettere heretikis for silyngye of þes ordris and þis exctiing dowyne, neþpeþ þes prestis ne þep ne þope ðat alle excused for þei consenten þerto rapere þan þei wolten be harde examynyd and lettid of here ordris. 

þe þritþipe, þat þes mendyauantis discyeuen not children bi leysynge and ypocrisie and biheste of worldly honour and welfare as well as grete prelatis and bishops to come and lyue herby in here priuat seete, preisynge it more þan þe noble and free religion maad and kept of ihu crist and his apostlis. 

for prelatis techen hem not trewelie goddis lawe, neiþer in word ne ensaumple of holy lif, and þit þe cursen faste for here dymes and ofﬁngis of pore men, whanne þei schulden raþere þeue hem worldly goodis þan take of hem; 

and 3it þat prelatis wolen not do sacramentis and here goslye ofﬁce to here sugetis, as halwynge of chirchis and auteris and chirche3erdis and opere ornemensit, but 3if þen biuen hem for moche money; 

for prelatis hiden þe gile of here symonye and ypocrisie, þat vneþnis comeþ ony to ony grete beneﬁce wiþouten symonye, priuy or aperti; 

and þus alle prestis and lordis and comyns also ben enuemynd wiþ heresie of cursid symonye, and prelatis þat schulden distroie synne and chasse it out of londe wolten mynten men in synne of leccherie and opere fro 3eer to 3eer for a pencion bi 3ere, and clepen þeis holy correction; 

and þer comeþ no pardon but of god for good lyuynge and endynge in charite, and þis schal not be bouþte ne solde as prelatis chafferen þes dayes; 

but here renneþ moche gile and ypocrisie of anticristis 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 wolten not ben amendid bi here prelatis. 

and it is more synne and perilous to goddis peple whanne lowere clerkis myntenen here synne and grete prelatis suﬀeren hem perinne, and consenten þerto for negligence or coueitise, þan whanne prelatis don here bisynesse to distroie synne and pursue wicked clerkis. perfore lordis owen to ponysche more wicked clerkis whanne
for 3if men schulde come to benefices be 3ift of prelatis her is drede of symonye;
<LT 6><MT16><P 245>
so pat comyny siche benefices comen not frely, as crist corn aunldi, but rajeere for worldly wynnyngye or flatelynge or presyngye and bank of my3ty men and lordis, and not for abilnesse of kunnyngye of goddis lawe and trewe techynge of pe gospel and ensaumple of holy liff, and herefore comynyn þes prelatis and rescuyeris ben foulied wiþ symonye, þat is cursed heresie as goddis lawe and mannus lawe techen opynly and many seyntys.
<LT 15><MT16><P 245>
but þere he ony symple man þat desirþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnyns, bope of prelatis and opere men, he schal ben holden an ypocrite, a newe techerche, an heretic, and not suffred to come to ony benefice.
<LT 2><MT16><P 246>
and þus it semcþ þat bope prelatis and lordis comyny maken a cursed anticrist and a quyk fend to he maister of cristi peple, fer to leden hem to helle, to sathanas here maistir, and safir not cristi disciplis to teche cristi gospel to his þeir for to seue here soules;
<LT 26><MT16><P 246>
be friste is in prelatis and lordis þat þus holden curatis in here worldly office;
<LT 3><MT16><P 247>
but þe most traiterie is in fals confessouris, þat schulden bi here office warme prelatis and lordis of his grete peril, and clerkis also, þat þei holden none siche curatis in here worldly offices;
<LT 29><MT16><P 247>
and so þei sullen cristene soulis to sathanas for to haue lykyngeis of here stynkyngye bely, and maken prelatis and lordis and curatis to lyue in synne and traiterie a3enst god and his peple.
<LT 34><MT16><P 247>
for comynyyn þe prelatis, lordis and curatis ben enuemynd wiþ þis heresie of symonye, and neuere don verye repentauce and satisfaccion þefore;
<LT 6><MT16><P 248>
and it is huge wonder þat god of his ri3twisnesse distroieþ not þe housis of prelatis and lordis and curatis, as sodom and gomor, for þis heresie,
extorsions and opere cursednesses þat þei haunten, and for drede of þis synne and many moo summe pore wrecchi resceyue no benefices in þis world.
<LT 18><MT16><P 248>
for þanne þei mosten crie to þe peple þe grete synnyns of prelatis and opere newe feyned religious, as god biddip;
<LT 12><MT16><P 249>
but þei demen þat siche sadde reprouyngis of synne is enuye, sclaurynge of prelatis, and distroynge of holy chyrche.
<LT 14><MT16><P 249>
for whanne þei ben falsly amendid bi officiulis and denes no man be hardly to waken hem out of here lustis of synne, for þat schulde distroie turdyccion and wynnyngye of prelatis, and þis cursed extorsion is clepid bi ypocrisie þe grete almes of anticristis clerkis;
<LT 22><MT16><P 249>
for elles as prelatis feynen þei bi here rebelte schulden soone distroie prelatis iurisdiction, power and wynnyngye.
<LT 10, 11><MT16><P 250>
and whanne þei schullen most profite in here lernynge þan schulle þei ha clepid hom at þei prelatis wille, and 3if þei schullen haue ony he13e sacraments or pouynits of þe he13e prelatis, comyny þe schulle bie hem wiþ pore mennus goodis wiþ book or wiþ crok; and so þere is ful grete peril of euyl spendynge of þos goodis, bope a3enst he13e prelatis, anemits riche men of contre, as patrones, persones and opere gettouris of contre, and here owene kyn for fame of þe world and for schame and euyl demynge of men.
<LT 28, 30, 33><MT16><P 250>
and certis it is gret wonder þat god suffriþ so longe þis synne ymponychid opynly, namely of prelatis courtis þat þen dennys of þeus and larderis of helle;
<LT 3><MT16><P 251>
but certis god suffriþ siche ypocrisit and tirauntis to haue name of prelatis for grete synnyns of þe peple and vnworhinesse þerof, þet eche part lede oþer to belle bi blyndnes of þe fend;
<LT 13><MT16><P 251>
Capitulum 3m: But 3it þou3 pere prestis my3ten haue frely presentacion of lordis, and ben helpen bi myentynge of kyngis and helpe of goode comynys fro extorsions of prelatis and opere myspendynge of þos goodes, þat is ful hard in þis grete regnygne of anticristis clerkis;
<LT 23><MT16><P 251>
Also mochil blasphemye of prelatis and opere men of feyned obedience and nedles sweryngis maid to worldly prelatis schulden þan cessen, and souereyn obedience to god and his lawe and oschewynge of nedles cþes and forsweryngynge schulde regyne among cristene men.

siche weward heretikis ben ful vnable to reule prelatis and lordis and comyns in schrifice, in prechynge and preyngge and opere poynsis of here soule helþe, for þei disceyuen hem in feþþ and good lïf, for to haue here owene pride and coueitise and lustis born vp, and so drawen alle men to helle þat ben reulid bi suche false confessours, false prechours and false conseilours.

and sþ austyn was and is so gret a doctour of holy chirche, no man schulde bileue to þe gospel but 3þf þe chyrche of þes prelatis confermen þat þis is þe gospel of crist.

þanne 3þf þe multitude of antiристis clerkis approuen not þe gospel ne treue þe of holy writt, no man schulde holde þe gospel ne ony comandement of god, ne meynynge ony treue a3enst anticrist and his worldly prelatis.

þerfore cristen men schulden stonde to þe dep for meynynge of cristis gospel, and trewe vnderstondyng þerof geten bi holy lïf and gret studie, and not sette here feþþ ne triste in synful prelatis and here cursed clerkis, ne in here vnderstondyng of holy writt, for þei ben vnable wþþ þis worldly lïf ful of pride, coueitise, glotonye and ydelnesse, as haukynge and huntyngge, and pleynge at þe ches and tablis, and riot and daunsynge, and festis makynge, dronkenesse and lecherie, to perceyue þe treue þe of holy writt and heþe treue þe of god.

but þes heretikis wolde haue þis cause: for þes prelatis techen þat þis is cristis gospel; and þanne þei wolde haue þau of þis cause alle here false purþþ, þat what euere þes prelatis techen opynyly and meynynen stedfastly, were of as gret aurorite or more þan in cristis gospel;

and stireþ heþe worldly prelatis to be fauourable to hem and meynynen hem in þis yporcissie to coloure here owene synne þerbi, and to lette treue men to preche pleynly and frely cristis gospel and þe hestis of god for sauyngye of mannus soule.

pe þridde þat it is a3enst charite to crie opynyly a3ens synne and opere myþþy mennyss. <L 9> <T MT18> <P 264>

and 3if it be a3enst charite to preche and crie openly a3enst synne of prelatis and men of þe chyrche and opere myþþy men, þan cristis lïf and his techynge and his apostlis and propheteþ in þe olde lawe and his comanduments to his propheteþ weren a3enst charite, ful of detracion and selaundryngye.

and þe þridde heresie regnyd þan and 3it dþp more and more among prelatis, feyned religious and lordis and comyns for þe more part.

and þie vnderstondyng þangþ in determinacion of worldly prelatis, þat kunnen not holy writt and ben not able to haue inspiracion of þe holy gost bi here holy lïf, for þei ben comynly ful of symony, pride, coueitise, glotonye, lecherie, manquellynge and opere synyns, and open heretikis and enemys of crist and his lawe and his trewe seruauntis.

Perfore cristen men schulden stonde to þe dep for meynynge of cristis gospel, and trewe vnderstondyng þerof geten bi holy lïf and gret studie, and not sette here feþþ ne triste in synful prelatis and here cursed clerkis, ne in here vnderstondyng of holy writt, for þei ben vnable wþþ þis worldly lïf ful of pride, coueitise, gladonys and ydelness, and haukyng and huntyng, and pleynge at þe ches and tablis, and riot and dauysynge, and festis makynge, dronkenesse and lecherie, to perceyue þe þreþþ of holy writt and heþe þreþþ of god.

and for þes worldly prelatis and newe pharisees ben groundid in lesyngis, þerfore þei comenden lesyngis and meynynen hem.

for prelatis comen in þe staat of cristis apostlis to lyeve in pouert, mekenesse and trauyelye of þe gospel as þei deden, but þei ben turned to coueitise, worldly lordischipis, pride, ydelness and vanye, and turnen cristis lïf and techynge vpþþom.

for men wenen þat þes stronge þeues ben vnder no kyngis lawe ne prelatis lawe in oure lond.

Pes worldly prelatis and peyntid religions, beried in here olde synne, symonye, coueitise and pride and robberie, seyn þat it is a3enst charite to crie opynyly here cursed disceritis to lordis and comyn peple, and namely in here absence.

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...the prelatis is most, and most blindeb þe peple.

Þan treue men ben holden bi goddis heste to crie most a3enst þe synne of prelatis, sîp it is most and harmeþ most þe peple.

but prelatis of þe world and peynit fools of religion, bi here opyn pride, coueitise, glotonye, lecherie, extorsions and meyntenynge of synne, schaundren most þe peple;

and þerfore seip gregory in his pastoralis þat prelatis ben worþi to haue as many depes as þei senden ensamples of synne to here sugetis and to men þat comen after hem, and ysidre and þe lawe seip þat he þat consentþþ and fauoureþ a man in synne schal be reproued bi most greuous reprofe.

þerfore men schulden most ponsycne þis most synne of prelatis and religious þat is cause of ðepere and of distruction of rewmes.

but anticristis prelatis and veyn religious seyn þat it is a3enst charite to nemne hem bi name in open sermon and in here absence.

but anticrist wolde haue þis ende, þat in absence of his cursed worldly prelatis and heretikis men schulden not reproue here cursed synnes for drede of lesyngis of charite and for bacbitynge.

3ïf it be charite to crie þus a3enst synnys of worldly prelatis and veyn religious, sïp many of hem ben kunynge and reulen lordis and prelatis and my3tty men in confession, þei mosten warne hem þat clerks schulden lyue in pouert and mekenesse, and not in worldly lordischipis ne in manere of men to meyntene man profe ne in worldly lordischipis.

and certis þanne schulde lordis knowe ypocrisie, heresie and disceit of worldly prelatis and religious; and many of hem ben blyndep pe treupe and þe veyn religious, and þis iugemcnt ofmyraclis, and many þe mysstORGUS, and þis iugement dampped poule, for prelatis schulde no3t iugate seruauntis of god in þat þei knowe nouȝt.

and þus ben men disceyued in iugement of popis and of oþer prelat and of oþere comyntes, and oþe tymes on þis wise ben men disceyued of iugement of myraclis, and many oþer signes, and þus mennes iugemcnts ben oþe ful of erroirs whana þei iugen bi mannes entent bi ouere liȝt euydence.

Lord, wheþer prelatis now ben more confermed in grace þanne was seynt petir þanne aftir sende of þe holy goost? But comunly þes prelatis synnen a3ens lewd men; þanne lewad men by here feip schulde vnidayne þes prelatis. And so it is al on to outetake þes prelatis fro suche snybbinge of þe peple and make hem more þan crist; and sïp god haþ 3euen men witt to se þat prelatis don yuel, þi þe lawe of charite þe þe milli and furschulde moue hem to good. and so it were al on to take prelatis fro þis iugement and seie þat þei ben fendiþ þat may nouȝt be amendid.

...writt and distroie lesyngis and openly preche a3enst ypocrisie, heresie and coueitise, boþe in word and dede, of alle euyl prelatis and prestis and peynit religious;

Þe fîfte, þat þe raueyne and extoricion of prelatis and here officeris, þat þei don vnder colour of iuridiccon and almes in meyntenynge of synne far annuall rente, wisly and trewely be stoppid, and þat þei be wel chastised for robbynge of þe kyngis lege men.

Pat þe almes of lordis 3ouen to prelatis and religious, vp certeyn condicions to fede certeyn pore men and oþer hospitallite and certeyn number of good prestis, be wisly amendid bi þe kyng and lordis whanne þes goodis bëp turned into pompe, glotonye and lecherie and meyntenynge false purchases;

Pat þe clerkie of oure londe be refreyned fro pride, glorious array and worldly occupacion, and namely oure prelatis and curatis;

as 3ïf a man iuge of ping þat he knowiþ no3t, as many men presumen to iuge a man to heuene, or ellis iuge him to helle bi here feyned cursynge, and so prelatis ofte tymes blasfemen in god, and taken on hem iugement and knowynge of god; and þis iugement dampped poule, for prelatis schulde no3t iugate seruauntis of god in þat þei knowe nouȝt.

and þus ben men disceyued in iugement of popis and of oþer prelat and of oþere comyntes, and ofte tymes on þis wise ben men disceyued of iugement of myraclis, and many oþer signes, and þus mennes iugemcnts ben ofte ful of erroirs whana þei iugen bi mannes entent bi ouere liȝt euydence.

...
almes þei needen to charge þe peple, and hou largeliche þei 3euen a3en lore and ensample of holynesse.  

and þus it fallip gostliche bi men þat shulden preche goddis lawe, and letten to teche þis lawe, and occupien siche prelatis state bi gabbying and fagyngis, and not bi reyn of goddis word;  

þis word shulde be dred of prelatis, sip þei ben trees in þis world;  

and þis worde þat Iames spekij makip not for þe emperour prelatis;  

sip crist seip þat iche man þat hi3ep himsill shal be lowid, hou shul not pise emperour prelatis be lowid bi þe sentence of crist, sip þei hi3en hemsill wipouten skil of þing þat is approprid to crist? and þus pise emperour prelatis synnen a3en þis worde þat Iames biddip.  

and þus þei accusen þe court of rome, bishops and prelatis, and seien þat þei shulden seie so bi þe olde lawe, but non in þe pridde tymne of grace prestis and prelatis chalengen to hem dymes and mennus semyp for men shulden paye þe almes spekip þei 3yuen þat peple, and hou shulden 3yue þat þe emperour prelatis sowen in þe folke.  

þis salt shulde be þes prelatis,  

for men shulden trowe to þes prelatis aftir þer dedis groundid in goddis lawe;  

but non in þe þridde tymne of grace prestis and prelatis chalengen to hem dymes and mennus offeringis bi autorite of þe olde lawe, and þis semyp skileful, so þat men trauele wel wip hem for men shulden paye þe dymes 3it as þey diden in þe olde lawe, but þey shulden not brenne hem nou, for þer ben many pore goddis seruauntis.  

Also egh prelats shulde lyue mooost parfit lif and mooost sikire, but it is more parfit and sikire to lyue on siche almes þan bi ony ojer maner, and þerfore prelatis shulden mekelid holde hem payed of þis title. 3if þei hadden bi anticristis lawe weye to plete for þes godis, þey wolden stryue and curse for hem and wrongyly disturble þer sugetis, and þus to haue bi title of almes as crist haddde is more worshipful, for lawe of þe lord is betere, and þus prestis ben more lik to crist, and þus prelatis shulden bi title of almes 3yue lore and leading to þer sugetis; and sipeþ þis 3yuyng is myche betere þan bodyly 3yuuyng þat þe puple 3yuep, it is more worshipful to prelatis to 3yue þus goostly almes þan to take bodyly almes, þat is so litil and so myche dette, and herfore seip poul sojely þat it is more blesid condictioum for to 3yue betere þing þan to take þing lesse worþ.  

but god forbede þat oure prelatis oblique hem to trauel þus, for þanne þei abiden a3enus bliceue, sleyng of crist þat was þanne figurid.  

Who wolde not fle fro siche spuyling for siche feyned censuris of prelatis?  

fer sijen persouns shulden haue no godis to 3yue þer prelatis but of þer sheep, what persoun shulde for al þis world make þis robbing of pore men? and 3if manye wolden holde togedere in þis bliceue a3enus þe fend, it were a triacle a3enus venym þat emperour prelatis sowen in þe folke.  

Capitulum 20m: it were for to wite ouer hou prelatis shulden teche þer sugetis to vencu3sche þe world and þe fend, fer to þis lore ben þei holdun.  

myche more þey shulden not defende þe godis þat ben not sib to hem, but men shulden 3yue stede to ire and algatis prelatis, in suffering of wronge for siche ire, baityþ a pari3shen a3enus þe persoun longe tymne aftir.  

and heere shulden persouns take hede þat þey spuylen not þer sheep for wrongis þat þer prelatis axen;  

for we shulden wite þis at þe bigynynge þat prestis ben maad prelatis of men, not to lyue worldlyly ne lustyly ne prouedly, but to lyue in bisy trauel to kepe þer sheep and wynne hem
and by his cause many prelatis coueyten to be rich and auaunsen men of her kyn, al 3if hey ben idiots;
<L 31><T MT27><P 439>
and his pes prelatis harnem her kyn to make hem riche en his maner.
<L 20><T MT27><P 440>
and his pes prelatis bat turnen his lous synnen bope in god and man, and disusen kyndely wille as don synneris in leceherye;
<L 26><T MT27><P 440>
pe priddle men synnen more, as ben emperour prelatis bat wolen not suffere a man to preche whanne he telliþ per defautis but whanne he praisiþ hem and herne, and þis nershiþ myche synne. for siche prelatis þat kunnen not preche or wolen not for bisynesse, and letten ouere trewe prestis to preche bi þer lordly cautels, passen þe fend in þis synne bi menes þat he hap ordeyned to hem.
<L 3, 6><T MT27><P 444>
but where is a worse condicioun folowinge prelatis of anticrist?
<L 15><T MT27><P 444>
but nou hap þe fend turnyd cristis chirche bi his prelatis, þat he þat wolde treuly preche þe word of þe gospel wipouten hire, he shal be put abac, and contrarie prechour shal be takun, and þus wickid haywardis of þe fend letten þis seed þat crist shulde sowe.
<L 32><T MT27><P 444>
o cause is dowing of þe chirche and riching þerof ouer cristis wille, for bi þis strepen slepen in synne and ben to fatte to preche þis pope, and þus þer bisynesse is stoppid to gethe hem more of worldly mue.
<L 5><T MT27><P 445>
for herto helpen þe pope and prelatis, worldly lordis and ordis hem sifl, and pore men ben nedid to helpe as becestis led to be killid.
<L 26><T MT27><P 448>
and it semy þat a popis offiss to make þus prelatis in unkwown untreys;
<L 10><T MT27><P 451>
and siben lordis han conscience herof and it is synne to do a3enus conscience, þey shulden axe of popis and prelatis hou þey grounden þis in crist.
<L 1><T MT27><P 452>
and þus shulden kyngis axe þe pope hou he groundip þis dowing on crist, and to robbe þus reumes, and to make hym prelatis at his wille, siþ crist tau3te his apostlis to chese mathy bi lot.
<L 12><T MT27><P 452>
it fallip to kyngis heere to ordeyne þes prelatis bi goddis lawe, for þey shulden quykene þe kyngis purple and helpe þat þe kynge ledde not deules.
<L 24><T MT27><P 452>
it semy þat prestis þat kepen pari3schis shulden teche hem þe gospel of crist hope bi liþ and bi word, and moue hem to holde charite, and bisie hem not in opere pingis neфер of þe world ne manus lawe, and make obediense to þer prelatis as myche as goddis lawe techiþ.
<L 12><T MT27><P 456>
and þis lore were good to persouns, to 3yue no tribut to þer prelatis and make no straunge dispensis but 3if goddis lawe mouyde þerto.
<L 17><T MT27><P 456>
Capitulum 7m: þer ben groundis þe whiche crist kepte contrarie to keping of prelatis nou.
<L 18><T MT28><P 470>
first þes prelatis blasfemen in crist and in his hooly apostlis.
<L 29><T MT28><P 470>
siþ crist forsok it in word and dede, and bi his lore his apostlis, lord, why shulden not prelatis do non so?
<L 5><T MT28><P 471>
and þus 3if þe woren no popis, ne cardcnals, ne emperours prelatis, hooly chirche shulde stonde wel bi þe ordre þat crist puttide.
<L 12><T MT28><P 479>
þus wopen to be sauyd, al 3if þes prelatis ben opyn fendis, and oore bileue and hope is picchid in þe grace of iesu crist, and oore gode werkis may we knowe wiþ entent in ooure soule.
<L 4><T MT28><P 480>
þes wordis of þe emperours prelatis þat ben not groundid in goddis lawe destriyen not hooly chirche, ne þe ordre þat crist hap sett;
<L 15><T MT28><P 480>
and so blyndenesse of anticrist shulde not disproue þes worldly lordis, ne proue þat bi þe same skyle mut be þis ordre of emperours prelatis.
<L 28><T MT28><P 480>
Capitulum 12m: 3it anticrist argueþ þat it is needeful to þe chirche þat þe pope and his
cardinals and other prelates rule it.

for whanne cristis chirche prof, weren no siche pope and cardinals and sifen these prelates weren comun yn regnede antichrist with synne.

and also it is no bileue that what tymhe that these prelates feynen hem to asoyle, they acorden with crist aboute;

And of his processe, and many other euendecis that he brought a place here if a man had leiser, me mai suppose feithfuli that antichrist schal be a grete gadrid persone, of many grete and powerful priuat or singular personys, that wiche mowen most passingly and most perlously disceyue Cristis chirche, and lede it bi a blinde weye to helle, as comynli alle these prelates, that schuld bi worde and bi enemple lede they peple bi they clerwe weye of pe gospel, they leden hemself and they peple bi they contrarie weye, as we seen opinli at i3e.

For whoso uses prechij (as many prelates han, that wiche iustli han seten upon Moyses chaier, at they hardest in that they han not the malice annexid to the se in the temple, of that wiche se scint Poule spekij), neipur he is in that contrarie to God, ne he schewij hymself as he were God, for he spekij not of his owne auctorite.

But they is another men that I spake of before that sitten in that temple, that is in the chirche of God, not upon Moises chayer but upon a bereschrewere of her owne proude wille and these ben chiffli pe grete aggregat persone of yprocris prelate, contrarius to Crist in Iuyung and teching, pe wiche ben speciali and most passingly pe bodi of antichrist!

But nou3, alpou3 the courteous prelate, prestis and religious of these old law coude neuer 3eue a glowe to Moises lawe, undur colour of wiche glowe pei my3t haue he wordli lordis, as our clerge is now, 3i7 his antecrist wip his compiris and his disciplis ben so witti and sortil that pei kan 3eue a glowe a3ens Moises and Crist also;

And so as Caiaphas and hese compeers kylliden Crist for drede of leysing of her worldli good, so courteous prelate, her felowis and followers, but wipouthe mesure of more malice, kille Crist in hise pore membri that techen his conclusion.

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But I woot wel here that our worldli prelate seine here that pei maken alle these newe constitucions and statutis these newe prechours and her faultours to exclude heresies and errors and al manere fals doctrine.

wherof we mai take an opyn euvidence, but if they deuel ablynde us, that they maken not alle these newe ordynauncis to distrie heresies and errors, but Herodis and Caiaphas drede of lesyng of her temperatlesse is cropped in her hertis, and make they our houshoulders and worshipful prelates to pursue and kille Crist in they manere as I haue toold abowe.

And so bishoppis and oprimir prelate ben holden to teche and enforme lordis to wi@draw hem fro his synne, and scharply to reprieve prestis and curatis vndir hem, that they occupie no secular office.

And this is that reason whi bishoppis and oprimir prelate and prestis schulde not be ocupied wip worldly nedis and causis.

and 3it summe cristene lordis holden many prelates and curatis in her curtis and in secular officis these Gods lawe and mannis opinly, and withholden them fro her goostly officis and helping of cristen souls;

so now a fewe pore men and idiotis, in comparison of clerks of sole, mow haue the treuthe of holy scripture these many thousinde prelates and religioue, that ben 3ouen to worldly pride and coouetise, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren only the treuthe and fredom of the hooly gospel, and of hooly scripture, and accepten manis lawis and ordynauncis, onluy in as myche as they ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristens, that souenne pride and coouetise, and letten the treuthe and fredom of Gods lawe to be knowne and kept, and bringen cristen puple in nedeles tharlaman and greet cost.

Specialy lordis setten idolis in Gods hous, whanne they maken vnworthi prelate either curatis in the chirche; for whi such vnable prelate either curatis ben idolis, as God seith in xj' c of Zacarie to an vnable prelate, "A thou shepheard, and idole, forsakinge the floe;"

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Therefore such an humble prelatis mourn ri3tfully be seid symylacris, either ydolis, of which it is seid in the vircm of Baruk, "the trees of hem ben maad fair of a carpenter, and tho ben aried with "gold and syluer, and mourn not speke," and thei that maken suche prelatis ben lijk hem, which makeris schulen be damed with suche prelatis, bi that word of Dauith, "thei that "maken tho ben stoon which is set into the heed of the comer, but

Therefore suche doumbe prelatis mourn ri3tfully maad fair of a carpenter, and tho ben aried with moneye, eithir richessis, whiche prelatis seyn, these ben the stoon of hirtyng and of sclaundre; makeris schulen be damned with suche prelatis, we moun fynd these

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But morne we sore for this cursidnesse, and preie we to God with al oure herte, that sithe lordis and prelat is suen Manasses in these opyn synnes, God stire hem to sue Manasses in very penaunce, and make amendis to God and men, lest oure reume be conquerid of aliens, either hethen men, for these opyn synnes and many moo.

<1L 28><T Pro><P 34>

Hec ibi: Bot note pou for pe vnderstandyng of pis decretale pat some bene sent of God only, as Moisez, som of God and man, as Iosue and prestez dewly amitted of prelat is or curatis, and þred, some bene sent of men only, as false pardoners and breþer or freres, wiche bene bro3t in wijhout gronde of þe gosspell, and þe 4, som vsurpeþ to ham þis office wijhout sendynge of God or man, as lewe men and false prophesis.

<1L 15><T Ros><P 92>

Pe nynþe is þat it is a3ens þe lawe of God þat bishopis and oþer prelat is of þe chyrche schulden haue temperal possessizons, for by Goddis lawe þei schulden go oon fote prechinge þe worde of God.

<1L 22><T SEWW02><P 19>

Also þat þe temperal lordis and temperel men may lefely take alle possessizons and temperal godys from alle men of holy chyrche, and from alle bysshops and þe prelat is, boþe hors and harneys, and gyve þar good to pore puple;

<1L 55><T SEWW05><P 35>

Prelatis hen worþi so many dépþis hou manye ensaunplis of perdiocioun þey senden to her sugetis.

<1L 61><T SEWW12><P 61>

Prelatis office stonþiþ in word of liyf, þat is preching of holy wrat, in ensaunple of holy lyuyng and in swetness of ynnere charite.

<1L 71><T SEWW12><P 61>

To make vnable prelat is or curatis in þe chyrche is þe hiþeþeste degré of greet trespas.

<1L 86><T SEWW12><P 62>

For yuele prelat is ben cause of corupcioun of feip and crysten religion;

<1L 106><T SEWW12><P 62>

And sibeh þe liyf of prelat is bok and lemyng of þe floc, and þey ben maistris of alle yuelis, þei hen eretikis.

<1L 114><T SEWW12><P 63>

Yuele prelat is hen most opynly lesoris of al þe world. þe cause, welle and bigynnynge of so greet yuelis þe court of þe pope for it distriþe not þes yuelis, sibeh it may best and is most huldun and for it makij vnable prelat is and curatis.

<1L 119, 121><T SEWW12><P 63>

And þese scribis helpen þes pharisees, for prelat is and parsouns and oþir possessizors seien in her liþ þat Crist lyuede þus;

<1L 25><T SEWW15><P 75>

Þis ferþe wo mai be seid boþe to scribis and pharisees, for þese prelat is, fro þe pope vnto þe presþis þat kepen men, alle þei chargen biheestis of wynnyng and þei chargen not more biheestis.

<1L 75><T SEWW15><P 77>

And banne God dispensiþ betere þan þese prelat is wip her chaffaire, for þei chargen þe leese þat sowneþ to her wynnyng, as gold of þe temple and ofrynge of þe auter, but ground of al þis þei chargen to litil.

<1L 105><T SEWW15><P 77>

Þe pharisees practisen wip þe peple in þis poynþ, for whanne þei han power lymytid to hem to þyue councel in þis mater and after to aassoile, þei maken, as men out of bileeue, þei mater to hard, and kepen a part of money to þe prelat is aboue hem, and to a part hensif.

<1L 116><T SEWW15><P 78>

And, if þei sownen worship or wynnyng of prelat is, þei wolen die for þis and seie þat it is Goddis cause. And þus such ordynaunce of prelat is þat þei louen þei pupplischen as bileeue, and holden hem cusrid þat trowen it not.

<1L 140, 141><T SEWW15><P 78>

And þus crysten men schulden trowe þat hooli chyrche moot nede stonde, but þis pope or þese prelat is we schulden not bileeue to be of Cristis chyrche;

<1L 281><T SEWW15><P 82>

And then schuld men knowe the lyvys of your prelat is and your clarikis, and of all your religious, and specially of yow, for yf men do aþur þes Lollers þei schuld gyve yow no allmes aþur your great ned, for then, seyn gow lusty and strong to labour and gett your liuyng, þei will mak yow werk wip your handis, as þes leyed Lollers Petur and Poule and oþer disciples of Crist dyd.

<1L 149><T SEWW17><P 92>

And þus 3if, porouþ negligence of oure bishopis and pre-latis and oþer fals techer þat ben in þe chyrche, þe truþe of Goddis word be not sowen to þe pepel, praise we Jesu Crist bishop of oure soules þat he ordeyned prechouris to warn us to leue oure synnes bi prechynge of his lawe, and þat, as he espierre þe prophites wip wysdom and kunnyng and tauþ þe apostolis þe weie of al truþe, so lyþe he oure hertis wip vnderstandyng of his lore and graunte vs gras

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And, al if prelatis schulde examyne prestis pat prechen hus, nepeles it were more neede to examyne these feres pat feynen hem to be prestis, for thei comen yn of worse ground and ben more suspct of heresie.

Suche nouetries of pseudefris schulde prelatis and all men a3enstonde, lest their falsched growide more and largerli enuenymede the chirche.

And herof schulden prelatis be fayn, syp thei synnen moche on ojir sidis, but if thei ben anticristis prestis and schapen to quenche Cristis chirche.

Assailing Rome, and my3t note be deluyed to Rome to ryse prelatis reuokid, stied to Rome to make bi his lawe, and not bi lawe of wolves.

And herry Empourer, heryng the prueleg of ynstyuyn of prelatis reuokid, stied to Rome to venge thei greuslyer on pope paschal, but his dep heerde, he put by strenpe in to the popehode sum mawris of burdin, cursed late of the pope, whom he clepid gregory the viij.

Also in the 3er of grace MI CC lxxxiiij for rausom of kyng Rechard pat was an C MI libra, and the white wolfe of white moniks and Chanouns was takun and ryngis of prelatis, vessells, crossis, chalis with golde, and schrynes of seintes were rasid ofe and weuld to gedir, for the bishoppis of Rotemage and bape weren in plege for part of money not 3it pale.

For, certis, the heestis of God and his lawe, whiche into the preisyng of his mooest holy name he comandijt to be known and kept of all men and wymmen, 3onge and olde, aftir the knunynge and power pat he hap 3ouen to hem, prelatis of his londe and her mynistris, wip the comente of prestis cheffly consentyngye to hem, enforsen hem mooost bisili to wipstoonde, settynge at nou3t his holi ordinance of God.

For herbi theo enforsist the to preue theo and siche ojir ben so lust pat 3e owen not to be obedient to prelatis.

And I seide, Ser, whatever prelatis han ordeyned in the chirche anentis his mater and ojir, oure blyue stondij euere hool.

And banne the Archebischop seide to his clerkis, Bisie 3ou no lengir aboute him, for he and ojir such as he is ben confedrid so to gider pat thei wolde not swere to ben obedient and to submitte hem to prelatis of holi chirche.

Prelats........21

And notwipstondynge thes, Cristys Chirche shulde live, 3if alle siche prelatis wanted 3erinne;

Not alle prestis ar had for prelatis, for the name makij not the bishop, but the lif.

Theo as be the doxis of Crist in his persoun, and bi the doxis thet he dide in Petre, moost goodis are comyn to vs in his tyne, and in tyne to come, so it is to drede, thet bi he lownes of pope, and of prelatis suceedand in his place, and bi her peruerse werkis, moost iuil compi to vs, borp of synnis and of peyn, now in his tyne, and ay to dwell wip vs, but if we mend.

Theis wel ynderstondun, it seme thepat popis, cardinalis, and ojer prelatis, prestis, and ojer religiouse, may medfully and graciously sele indulgencis and merits of seyntes and preyours and gostili suffrages, as thei may graunt be cristun men swilk pings or benfis and deds of mercy and ojer goodis;

But now it semij to men wel be haldyng the prelatis and prestis theis dais in the court of plect, and thepat persewen causis a3en the neybor, enfectun and wareoun hem sif manifolde awl sinfully foilun ilk ojir.

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But alle pinges þat prelats owen to do are sufficiently grounded þer, and þan siþen þei curse not þus, it is not to drede ðer wise, þan as is seid before in þe strong autore.

It valip not to seie þat Petre cursid Anani, and Poule þe fornercy, for þei cursid be a cursing þat mani prelats to day kan not, nor hau not power to.

But mani prelats are out of part of þis maner of cursing.

And þus it semip þat prelats mai mikil drede of þer cursyng hem sylf, and óþer ioi of þer cursyng, and dred mikil þer blessing;

And prelats mai sore drede, þat her vniust and iuiwilily cursing be in cause whi þe puple dredþ not cursing, nor mendiþ not, but aþenstonðþ and risip aþen hem;

And alle prelats and prestis vse þei hemself in wat pouert þei schuld follow Crist;

wolrdly frends helping him to ani artis or sciens, prelats promouing, or secular lordis procuring þat þat clerk lord in þat maner, þei synnun deadly;

And if ony man will teache þat prelats, þat seyn here masse, more for presence of lordis and grete placies, for to be holden holy and have oﬀryngis and 3iﬁs, þan for devocion or compuncion of here synnes and her breþer synne, and to make pess and charite.

PRELATTIS......3

þus farip þe most dcl of bischopis and grete prelattis, þat seyn here masse, more for presence of lordis and grete placies, for to be holden holy and have oﬀryngis and 3iﬁs, þan for devocion or compuncion of here synnes and her breþer synne, and to make pess and charite.

And so he and his successors euer syns, wip óþer prelattis of þe churche, gaderyd more and more tyl þei were well nye as ryche as kyngis and óþer lordis.

And if any man will teache þe gospell to óþer men and lyue þerafter hymself, ye entyse byschopys and prelattis to dystroye all suche men;

PRELATTIS......30

Lordus and prelatus con not destoye þis heresie, ouþer for her negligence, or for þo wiles of Anticrist.

And heere au3ten proude men of þis world, but principalli prelatus and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifoore, and þey to ride so proudeli in gai gult sadeles wip gingleinge bridelis and v score or vi score hors of prout arayid men, as þou3 hit were a kyngye rydyng toward a reuel, and her chariottis wip her jeweles goynge tofore ful of grete fatte hors fed for þe nones.

And heere au3ten proude men of þis world, but principalli prelatus and prestis, be sore aschamed to see her Lord and her Mayster, whom þey schulden principalli suen, ride in þus pore aray, as is seide bifoore, and þey to ride so proudeli in gai gult sadeles wip gingleinge bridelis and v score or vi score hors of prout arayid men, as þou3 hit were a kyngye rydyng toward a reuel, and her chariottis wip her jeweles goynge tofore ful of grete fatte hors fed for þe nones.

Ri3t soo, whan men of holi cherche (þat is, prelatus and prestis, whiche principalli schulden take li3f of kunynge of þe sunne of Cristis lawe, as þe moone of þe sunne) be þe direttli bitwixe it and þe comen peple, wip al hire power stoppynges and hidynge fro hem þe verrei knowynge þerof, þan is causid a greet goostli eclipse of þe sunne of Cristus li3f and his lawe in cristen mennes soules.

And sip a prelat may not do, but 3if he haue keyes of þe chirche, þe whiche ben power and
science to dispense Godis tresouro, it semeb palt prelatus now faylen in bope pese, for by manmys trauelte pbi hau not passyngly gete pbi wy, sib pei han benn ocuppyede in phe world, and ben symple of lettrure of Cristus lawe, and of inspyryng by Godus grace.

And 3et men wip owre pope han pbi opynyon, palt prelatus and preestus schulden f3tion a3enus pe topur pope, and men paht holden wip hym, but 3if pey conuerturn hem.

And by pbi cause men supposon paht monye prelatus of phe Chyrche huydol Godis tresouro in phe erbe, to phe owne dampancion.

And nobleye of owre prelatus schulde not letton hem to be pore, sib pei ben synful wy phe eldris, and may not come to Cristus nobley.

And ys han cardynalus pursewod phe pope, and monye sugetus per prelatus, and monye pre-latus pursuwon trewe men, pat grucchen a3enus per lordschipe;

And so alle pe goodis of pis world haph he put in manmys hondus, but specially in prelatus hondus, whom he byddu peke his chyrche and specially slowus, pat pei schulden kepe and teche hem by Godus lawe; and sib Cristus chyrche is men pat schal aftur be sauyd in heuene, and pe men han here al pis world and myche more pes gret prelatus, pes schulden kepe alle Godus werkus, and alatgus wake in charyte;

And ople worldly profi3tes ben nowt to pis profi3t, and phe schulden byschopus and prelatus chaffare and studye in holy wryt, and leue worldly richuess, and pannes pei my3te be doctourus and Cristus disciplus.

For at pe day of doom pes vnkunnynge prelatus pat can not pis lore schal be vnkwnown for to come to blisse; and pefore we schulden oper denye for to be prelatus, or 3if we be prelatus, we schulden konne Godus lawe and preche it to pe puple, 3if we wolon come to heuene. And yhus sib Crist of suche goode profato prelatus pat herfore echewry3tere, taw3t pus of God, is ly3k to an hosbondenman pat ordemyn pe for his hows;

As anemptis pe furste propurte, prelatus schulde be spiritual, and holden hem payed of luytul bodlyy goodis, for so dude Crist and Baptist and ople apostlus;

As anemptis pe seconde propurte, prelatus schulden be comune, and profi3te to alle men, and acorde wip hem in goode, and be to alle alle

Aftur pe bridde propurte prelatus schuldon worche wysly, now prechyng, now preyyng, and now wel luyng;

And al pe li3f of prelatus schulde sowne phe puple to comfort.

Prelatus schulden be a cyte and take flyng of pe cunte whan pei ben pursuwyde of pey goosly enemies.

And for suche prelatus ben not ly3t in kynde, pefore pei licenede of Crist to a lanterne;

Pis bows is hooly chyrche, to whiche prelatus schulden profi3te wipowton enuye for takyng of pe ly3t, and herfore byddy Crist to hise disciplus pat per ly3t schal schyne in presence of men, pat pei see per goode werks, and so yhanke God of heuene.

EUANGELIUM PLURIMORUM
CONFESSORUM· Sermo 28· Sint lumbi uestri precinti· Luce 12· This gospel tecnche alle men how pat pei schulden lyue to Crist, but specially prelatus, pat schulden be li3t to pe puple.

Crist ches hym apostlus, and prelatus schuldon sewe Crist, and specially popus and byschopus;
3if þe prelatus wolden swe ne Crist and putte his chirche owt of perele, þei schulden leue þis as Crist dyde.

Of þis comen a powsynde errowræ ðat suche prelatus fallen inne.

And prelatus, bohe more and lesse, may asente to þis sentence, and frerus may wulle wip hem, and chyde by wordus þat it is sop, as it fallip in þis tyme, þat prestus fy3tyng is preysud, 3e, for a feyned cause, þat noon in his world can grownde.

PRELATYS.......12
And 3if prelatys faylyn in of prelatys, Ierne and preche defawte ofprelatys, Ierne and preche defawte in al cursyng and ofte tymes men, nerpeles aile maner of men synnen herinne, were hangyng on hem, for to spuyle of prowde prelatys Fyrst for he wolde conuerten hem to confusion and money not to hem to knowe Godes lawe, for pan pey scribes, for scribes and pharises schulden speke of seeler lordys as synful men, and seyn hit fallyth Godys lawe.

And þis dede may fy gente þat fallith now, sip prelates as scribes and religious as pharisees gruchchen a3en trewe prestes, membris of Crist, þat conumne with comunes as publicans and seeler lordys as synful men, and seyn hit fallith not to hem to knowe Godes lawe, for þey seyn hit ys so by3, so sotyl and so holy þat al only scribes and pharises schulden speke of þis lawe, And þese seeler prelatys may we be clepsyd scribes, for þei, bohe more and lasse, writen þe money þat þey pylen of þe peple more bysily þan þey prenten in ther sowles þe knowyng of Godes lawe.

Fyrst for he wolde conuerten hem to confusion of prowde prelatys þat letteden þe fredam of Godes lawe to han his cours;

Þese prelatys wolden fawyn þat al Godyls lawe were hangyng on hem, for to spuyle þe peple;

And, al 3if þis semeth no comun sinne among men, nerpeles alle maner of men synnen herinne, as prelatys þat dampe men in maner of her cursyng and ofte tymes þei wyten not how þei ben to God;

And, for defawte in al þis comyth of ypocrisyse of prelatys þat schulden techen pleyynly Godyls lawe and not here erþely wynnyngus, þerfore seith Crist in his parable þat 3if þe bylynde þe bylynde þei fallen bope in þe dy3k, But for Crist schulde be oure maystur, and we schulde not straunghe from hym, we schulden leue þese ypcorites and sweue lore of þis goode maystur, sþen he may not leue trewwe, ne faylen in techyng of trewthe.

Here may we see þat sugetys schylden blame prelatys when þey sen openly greet defawtyys in hem, as defawte of Godus lawe in kepyng and techyng;

/DOMINICA QUINTA POST FESTUM TRINITATIS/ Evangelium Sermo 5: Cum turbé irruerent ad lesum' Luce 5' The story of þis gospel tellip good lore how prelatys schulden teche folk vnþur hem.

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

3if þei beren on pore prestis þe techen þe trewwe of þe gospel and þe goodenesse of crists ordynance þat þei wolde distroie holi chirche, and herefore pursuen hem to þe dep and maken prelatys lordys and comunes to do also;

preest13

PREEEST.......130
and in the ij' pistil to Tymothe, the ij' co. , No man that holdith knyghthood to God, that is, as preest or dekene, wapppith hymself in secular officis, that he pleese God, to whom he hath preuid, or oblisshid, hymsilf;
brought in, and that such a preest seie no masse, ne rede the gospel neither the pistil, neither hauene any part of the godis of the chyrche.

The ix' Article: As it is spedeful to a cristene man verili contrryt to knoweche his synnis to a feithful preest of good lyuynghe and kunnynghe to bynde and assoile, so it is perilous to an unknunynge man, either symple lettrid man, to knoweche his synnis and priuy worshippingis of God in his soule to a preest vnfaithfull of lyuynghe, vnkunynge of Goddis lawe, and a coueteous preest, and proud and contrarie to Jesu Crist.

He that will knoweche his synnis to fynde grace, seke he a preest that can bynde and assoile, lest whanne he is negligent aboute himself, he be dispisid of God that monestith him mercifulli, and axith that bothe falle not into the diche, which the fool nolde eschewe".

Also a feithfull preest and discreet shal helpe moche a man contrite in herte in enducynge him to the hope of Goddis merci, and to kepinge fro synne, and in openynge to him the weie of truthe bi the hidoueses of synne and bi the swetnesse of heuenli blisse.

Also a good preest shal helpe moche such a man bi spedeful helpe of his preieris. And the secunde part of this article is opin bi this, that a preest vnfaithful and vnkunynge shal withdrawe comounli a man fro vcrri contricioun and eschewynge of synne, and demynghe good eul and eul good.

herbi it sueth that neithir the king, neithir his justisis han iurisdicioun on clerks, trespace thei neuere so moche, and though a preest or a clerk he convicte before the king bi neuere so solempne enquestis of robberie, manquellinge, and auovertie, yit his bishopp shal no thing condemne him therfore.

The xv' Article: The sacrament of the auctere, which is whight and round, visible and palpable, and is broke with the hondis of a preest, and is chewid with the bodili ighen of the puple, is breed which we breken, and the verri bodi of oure Lord Jhesu Crist.

Whethir the viciouse and vnkunynge collegie of fleshli cardinals shal geue more grace and holinesse to a worldli preest chosen bi hem of fleshli and of woridli affeccioun than Crist, God almyghti, gaf to Judas chosen of hym bi souereyn wisdom, goodnesse, and loue to holi chyrche his spoussesse.

For where Austyn techith with kyndeli reecson, that a syk man in soule and repentant, seke a preest that can assoile and bynde, and Crisostom {In imperfecto}, xij' omelie, techith the same sentence, this Innocent orderth nit that ech man go to his propre preest bi the sentence of the forseid decretal, {Omnis utriusque sexus}. And if, for the blyndeness of the preest or for othir vnablete, he that is repentant wole go to a nothir preest kunnynghe in this gostli office, he shal not do this withouten licence axid and geten of his propre preest, hou moche euere his owne conscience sterith him herto.

Where it is opin offeith that ech preest of the Lord is an aungil, that is, his messanger, to telle Goddis wil to the faithful puple, and to convert trespasouris fro her synnis. And Gregori in the xv' omelie on the gospelis markith this plenli, that ech preest of God is c1epid an aungil of God, and that ech preest hath the office of a criere to cri before the cominge of the highe iuge that men ben converted fro here synnis, Seynt Gregori writeth plechli in the firste part of pastoralis, xv' c' and in xliij' dist c'/{Si rector}, and Jerom in his pistil and in the xxv' distinccioun, c'/{Ecce ego}, and /Isidre/ in the xxv' distinccioun, c'/{Percletis}, and xx' distinCCIoun, c'/{Clericos}, and the Maistir of Sentencis in the iiij' book, the xv' Article: As it is spedeful to a cristene man verili contrcioun to geete bi mede the onour of so souereyn wisdom, goodnesse, and loue to holi chyrche his spousesse.

For whi it is not oo mannis werk neithir o yeris writinge, to declare sufficiently alle the leesings and blasfemis 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, wherynne Crist lyvide, and confermide it for most perfyt.

For whi it is opin of feith that ech preest of the Lord is an aungil, that is, his messanger, to telle Goddis wil to the faithful puple, and to convert trespasouris fro her synnis. And Gregori in the xv' omelie on the gospelis markith this plenli, that ech preest of God is c1epid an aungil of God, and that ech preest hath the office of a criere to cri before the cominge of the highe iuge that men ben converted fro here synnis, Seynt Gregori writeth plechli in the firste part of pastoralis, xv' c' and in xliij' dist c'/{Si rector}, and Jerom in his pistil and in the xxv' distinccioun, c'/{Ecce ego}, and /Isidre/ in the xxv' distinccioun, c'/{Percletis}, and xx' distinCCIoun, c'/{Clericos}, and the Maistir of Sentencis in the iiij' book, the xv' Article: As it is spedeful to a cristene man verili contrcioun to geete bi mede the onour of so souereyn wisdom, goodnesse, and loue to holi chyrche his spousesse.

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hevenis, and he is sikir fro alle discitis of oni
wickid man in erthe or dampnid fend in helle.
<L 4><T 37C><P 125>

Thanne sith the office of bishopp, of preest, and
of dekene is so hard and so perilous, alas!
<L 20><T 37C><P 136>

And the sentence is opin there bi the pope
Simplicius in c<sup>e</sup> /De reditibus/, that seith thus, that
the preest shal do this thing undir the peril
of his ordre.
<L 25><T 37C><P 151>

if a preest of lytle letturer had wille to teche
Goddis lawe truly, & nedid for wantyng of
sharpnesse of witt to bisi him euerich werkday
aboute þe telling of Goddis lawe of þe gospel on
þe haliday, for siche goostly trauel þat sounþe to
þe comoun profit, sich a prest myþt leuefully of
sich a man þat myþt bere it take his sustynaunce
in mesure.
<L 29><T 4LD-2><P 199>

As I haue herd of a prelate moche
truþe & gode
werkis, I suppose þat he is a good preest &
Goddis childe, but 3itt I beleue not þis, for I
beleue not 3itt of myself þat I schal come to
bisse;
<L 399><T 4LD-2><P 215>

and bi Silvestre preest of Rome he brouþe in a
newe gile, and moved þe emperour of Rome to
dowe þis Chirche in þis preest.
<L 35><T A23><P 340><L 2><T A23><P 341>

But trewe men supposen here, þat boþe þis
emperour and þis preest weren moved of God bi
tymes to trowe þat þei symneden in þis dcde.
<L 5><T A23><P 341>

Whan þis lif was þus changid, þe name of this
preest was changid;
<L 10><T A23><P 341>

But cause herof ben beneficiis þat þis preest
3ytheþ to men;
<L 17><T A23><P 341>

And so God wolde suffre no lenger þe fend to
regne onþi in no siche preest, but, for synne þat
þei hadden do, made devisioun amongst two, so
þat men myþten liþtlier in Cristis name
overcome þes boþe.
<L 20><T A23><P 341>

And þus bi power þat Crist 3af Petre mai no man
prove þat þis preest, þe which is Bishop of
Rome, hþp more power þan oþer preestis.
<L 22><T A23><P 354>

3it eche preest of ony apostle shulde have power
to do good to þe Chirche, but not so myche as
here is dremed.
<L 13><T A23><P 355>

And men moten nedisd seie here, þat þanne a
preest bindþ þeþ man above erþe, whanne he bindþ
man after God, and not for fleish ne coveitise.
<L 19><T A23><P 355>

And so he haþ ordeyned many lawes, how þat
men shulen oones be schryven, and oones þe
3eer be comuned of her propre preest, whomever
he wolde ordeyne.
<L 12><T A23><P 357>

and it fordoþ Cristis privitye, þat where
Cristene men shulden be free, now þei ben nedid
to hire a preest.
<L 13><T A23><P 358>

And in caas þat men ben marnris in Cristis cause,
þei shulden be damnd, for þei shulden rowne
wiþ a preest, and for worse leeve þe betere.
<L 23><T A23><P 358>

What preest shulde not be paiæd herof?
<L 5><T A23><P 360>

Al oþer office of þe pope myþte be done meklely,
as myche as it wolde turne to worship of Crist
and profite of þe Chirche, by a trewe preest, as
was bi apostlis, al 3if þes bullis of leed slepten.
<L 30><T A23><P 360>

A, Lord God, where þis be resoun, to constreyne
þe pore puple to fynde a worldly preest,
symtyme unable boþe of lif and konnynge,
in pompæ and pride, coveitise and envye, glotonye
and dronkenesse and lecherie, in symonye and
heresie, wiþ fatte hors, and jolye and gaye
sadeles, and bridellis ryngynge be þe weye, and
himself in costy cloþes and pelure, and to suffre
here wyves and children and here pore
neþ3boures perische for hunger þrist and cold,
and oþere mischeives of þe world!
<L 37><T A33><P 519>

Path is: 'A preest gonynge in and gonynge out dieþ,
if þe souȝ of prechynge be not herd of him'.
<L 284><T CG01><P 08>

God is þe principal werkman, and Crist is his
hond, and þe preest is þe toþ pat God worche
wiþ.
<L 269><T CG04><P 51>

riþt so, whanne þat a preest, þat is þe angul of
God, haþ seid þe message of þe truwe word of
God to þe peple, þanne alle oþer truwe preestes,
as truwe gostli knystes of þe host of God þat þeþ
ordeyned to fyþt wiþ scweard of þe word of
God, schulde stoonde forþ boldclyche to
conferme and maynteyne þe truþe of his message, and not contrarie eche oþer, as þei doop nowendayes.

Not for to telle a parcel to oo preest and anoþer to anoþer, for pæerauntere þi curat scholde not knowe of what condicions þou art.

And þouh it be wip wordis groundid in Scripture, Cristosom speketh ful scharpþi aþen hem in þe 43 Omelie, seyinge þus: Sey, 'he seip, þou vnowse preest' (þat makest suche writtes), ne is not þe euangelie eueri dai rad in þe chirche and herd of men?

And þat is: If þe blýnde lede þe blýnde, þei fallen boþe in þe diche' þat is, boþe þe preest and his peple wendep boþe to helle.

Tyberiadis is to seie visio, þat is: 'si3t', in whiche is si3t of myche vanite to drawe mannys herte to vnful lustis, whiche euery true preest shulde ouerpas, wiþdrawing his herte fro hem, and fully sett his goostly si3t on Goddis goodis þat may not feile.

And hit fel þat a preest passuþe þe same wey3e, and he saw hym lye þus hurt, and wente awere and helpude hym nowht.

þese neyne þat ben manye moo bytokne men owte of byleue, þat tronen þat hit is inow þat her preest assoyle hem, and specially þe heyn3e preest, howeuer he erre in iugement, and how þei lyuen byforon or aftur, þese men þat þus ben assolyd.

but goo and schewe hym to þe preest, and offre þat 3iþfe þat Moyses bad in wytnesse of such helpe'.

What preest bussiþe hym more now for to sewe Crist in vertewes þan for to geton a benefice, or for to gete worldly goodis?

Al 3iþ loue wiþowte feynynge schulde be in alle cristene men, þeet þe preest neer Crist schulde haue clene loue in God, and not loue more meny goodis þan þe profi3t of her soule, for þonne he feynede to loue hem, and hatuþ hem and loueþ þer goodys.

Luc tellup how þer was in dayus of Eroude kyng of Iude o preest clepud Zacharie, of þe gendrure of a preest Abya.

And þis preest Zacarye was distorblud and dredeþ herfore.

And þus, whan Crist biddþ þat his preestis schulde not lyue þus, þat preest is holde now betture þat lyuch more lordly;

For as þei feyned falsely, none of Cristis disciples hadde leue for to preche til þat Petre hadde 3yuen hym leue, and by þis same skyle, no preest schulde preche to þe puple, but 3iþ he hadde leue of þe byschop, or leue of þe pope.

and so eche preest confessup Crist before men, þat tellup to hem þat Crist is boþe God and man;

And he pursweþ a preest for he wryþuþ to men þis Englysch, and sommeh hym, and trauþuþ hym, þat it is hard to hym to rowte. And þus he purswed eþoþer preest by þe help of pharisees, for he preched Cristus gospel frely wiþowte fables.

And so men axen what is þat, þat þe preest sacreþ, and aftur he brekuþ, and þat men worshichon as Godys body, but not accident wiþowton suget.

and false glossus sceyde in þis mater maken preestis synne more gremous, for it is a myche synne a preest to seye þat he is Cristus viker, and by auctorite of Cristis rewluþ fully hyþ lyþf, and 3et he gabbuþ vpon Crist, and by blasfemye bygyluþ þe puple.

Þus þe wyse kyng Salomon tretude þe hyþe preest of his fadur;
and þe felden down before þe child, and lowtedon hym deveously, and þe oponedon þer tresores, and offredon to hym þre Siftus, gold, and myrrre, and encense, as þe weron tawte to trowen of Crist þat he was boþe kyng and þreest, and schulde dye for mankynde.

<1 L 56><T EWS2-97><P 238>

for 3if a þreest repreu hym as pore Poule reprouede Petre, he wolde not takon it as duxd Petre but dampte þis þreest to be brent.

<1 L 114, 116><T EWS2-MC><P 332>

For 3if yeþe þreest in Cristendam 3yue fortye dayus to pardon, þe pope may 3yue more wiþowte mesure to þe same men and so þe popis power passup al þe remenaunt of þe chyrche.

<1 L 747><T EWS2-MC><P 355>

And þe þrydde cawtel of þe fend, in-whiche he trauelyup most, is to uarye þe byleue þat God hymself hab ordered, as we may see openly of þe sacred hast, þat is, þe white þing and rownd þat þe þreest hab sacred, and is parceyued monye weyes wiþ bodily wyttis, þat Cristen men seyn is Godus body in forme of breed, as trewe clerkis and lewede men han byleued þat þe þe þreest to be brent.

<1 L 260><T EWS2-VO><P 375>

Þe former blynede is þe þreest/ þat wantip Vndirstonding/ for þeþe he haue letrature: &<1 L 8><T LL><P 68>

and þus as men hiden here synnes to shriue hem togodirde to many prestis, so many men hiden here synnes to shriue hem to oo þreest alon.

<1 L 17><T MT23><P 336>

Ne no prest may make the soule clene of her synne / but Christe that is þreest after Melchysedeke's ordre.

<1 L 19><T PCPM><P 20>

Ne no þreest here beneth may ywt for certyne whether a man be clene of his synne or clene assoyled / but yef god tell him it by reuelacion.

<1 L 20><T PCPM><P 20>

Another myschefe is / that the people is broughte in to this belefe / that one þreest hath a gretter power to assoylen a man of his synne / and clenner than on other þreest hath.

<1 L 11, 13><T PCPM><P 21>

And as Jeremie sayth/ from the lest to the most all they studien coutesy/ and from the pphete to the þreest/ al thy done gyle.

<1 L 28><T PCPM><P 38>

Lorde/ what dome is it to cursen a a lewde man yef he smyte a þreest/ and nat cursen a prest that smythe a lewde man and leseth his charyte.

<1 L 25><T PCPM><P 41>

Lorde/ what dome is it to slene an vnkoonyng lewde man for his synne/ & suffren a þreest other a clerke that doth the same synne scapen alyue?

<1 L 12><T PCPM><P 42>

By yere ech þreest shall paye his fee To encrese his lemmans call;

<1 L 337><T PT><P 157>

Ech Christen þreest to prechen ow, From god abov they ben send.

<1 L 545><T PT><P 164>

The þreest purchaseth the offringes, But he nill offfe to none image;

<1 L 905><T PT><P 176>

THORPE'S EVIDENCE ABOUT WYCLIFS UNIVERSITY FOLLOWERS, 1407 And I seide þanne þus þe him, Scr, my fadir and my modir, whoos soulis God asoile it he his wille, spendiden moche moneye in dyuerse placis aboute my lore, in entent to haue me a þreest of God. But whanne I cam into 3ecris of discressioun I hadde no wille to be þreest;

<1 L 3, 4><T SEWW04><P 29>

but for þi þat þei my3ten not make me to consente of good herte for to be þreest þei spaken to me feele tymes ful row3 wordis and greuous, pretyngne and manassynge me in dyuerse maners, schewynge to me ofte ful heuy cheere. And þus hophe in faire maner and in greete, þei weren longe tymne as me þou3te ful bisie aboute me or þat I consentid to hem to be þreest.

<1 L 9, 14><T SEWW04><P 29>

and leyen for hem, and seien Seest þou not þis bisshop, þis persoun and þis þreest, how þei doen?'

<1 L 327><T SWT><P 12>

How moche ræhere þou þat vnlpe hast oon fool þreest, also vnkuunynng as is þe puple þat is sogett to þee, shuldist go doun, leuynge þi worldly ocupacioun þat þou ocupiest aþen þe lawe of God, so þat þou boþe bi ensaumple and word brynge aþen þe puple of God.

<1 L 408><T SWT><P 14>

And þe þrydde skile is for he was a trewe þreest and bisshop to þe lewis, doyynge duly his office to þe puple, perfore he my3te, as he dide bi title of þe gospel, receyue þat þat was needeful to hym in execucioun of his office.

<1 L 704><T SWT><P 22>
Pope Sixtus {viz. 2dus} ordeyned that masse schulde be sungun on Awters, which was not done before, in pe 3ere of our lord CCC iij* x 3er' Pope Gayus ordeyned hat ordis in pe chich schuld st3e vp hier and hi3er, Reder, coniowwere, Colete, Subdekyen, preest, and bischope, in pe 3er of euer lord 288.

And every preest in his lond, aftir hat he haþ reseyued his blessid sacrament, seip in his wise "pat þing pat we haue taken wip oure mouþ, take we wip clene and pure mynde" þat is, as I vndir stonde, we praien God þat we moun rescuywe þorû3 veri bileeue þis holi sacrament workili. 

And, seris, I telle 3ou þis is her manere, and it is a good manere: whanne þat an ymage schal kerue, 3ete or peynte an ymage, he schal go to a preest and schryue him as clene as if he schulde þanne die, and take penaunce, and make sum certeyn avow of fastynge or of preier or of pilgrimage doynge, praine þe preest to praine spaciali for him þat he mai haue grace to make a fairer and a deuoute ymage'.

And Archebischop seide to me, I holde þee a vicious preest and acursid, and alle hem þat ben of þi sect.

And Archebishop seide to me, I holde þee a vicious preest and acursid, and alle hem þat ben of þi sect.

And Archebishop seide to me, I holde þee a vicious preest and acursid, and alle hem þat ben of þi sect.

For certis, in whateweere dignite or ordre þat any preest is, if he conforme him not to see Crist and his apostlis in wilful pouerte and in oþer heuenli vertues, and spaciali in trewe prechinge of Godsdis word, 

And I seide, ser, to þat man, as wip my protestacoun I seie now here before 3ou, þat I hadde wondir þat any preest dar seie men to be acursid wíkouten grounde of Godsdis word.

And Archebishop seide to me, I holde þee a vicious preest and acursid, and alle hem þat ben of þi sect.

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And I seide, ser, to þat man, as wip my protestacoun I seie now here before 3ou, þat I hadde wondir þat any preest dar seie men to be acursid wíkouten grounde of Godsdis word.

For certis, in whateweere dignite or ordre þat any preest is, if he conforme him not to see Crist and his apostlis in wilful pouerte and in oþer heuenli vertues, and spaciali in trewe prechinge of Godsdis word, 

And I seide, ser, to þat man, as wip my protestacoun I seie now here before 3ou, þat I hadde wondir þat any preest dar seie men to be acursid wíkouten grounde of Godsdis word.
And I seide, Ser, a proud preest may be knowne whanne he denye to sue Crist and his apostles in wilful pouert and in oper vertues, and couete the worldly worship, and taketh it gladly and gedrip to dignitie, eijer whip pletynge, manassynge, eijer cursynge, eijer whip flaring or whip symonic ony worldly goodis, and most if a preest bise not him cheeffi in himself and sip in alle oper men and wymmen, aftir his kunynge and his power to wikstonde synne. And pe Archebishop seide to me, Pou3 pou knowe a preest to haue alle these vicis, 3he, pou3 pou se a preest ley now bi a woman knowynge hir fleischli, woldest pou herfore deme his preest damnable?

And I seide, Ser, I wol not dampne ony liif for ony synne pat I knowe done or may be done, lyuyng 3t pilke synne. But bi authorte of holy scripture he pat synnehus opiniss 3e schewen here is damnable for doyynge of siche synne, and most speciali a preest pat schulde be enaumple to alle oper, for to hate and flee synne.

And I seide, "Ser, if a man fele himself so distroublid wip ony synne pat he can not bi his owne witt voide his synne, wiipouten counseile of hem pat ben hereinne wyser pan he, in Suche a caas pe counseile of a good preest is ful nessesarie.

And hefor Maluerne seide to me, I vndirtake, if you wol take to bee a preest, and schryue pe cleene, and forsafe alle siche opnyouns, and take pe peneance of my lord here for holding and techynge of hem, wiipene schort tyrne you schalt be gretty confortid in pis doyynge'.

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Heere mou nul latiss and preestes lerne at pis hooli prohpite, fro pi hieste degree doun to pe lowest, pat 3yf pe peple suppose of hem pat pei haue bi her dignite eni power whiche pi haue not, or more pan pei haue, or in opure wyse in baptistinge, or sacringe, or assolyng of synnes, or in any oper sacrament whiche pat pei doon, pei schulden not take pis vpon hem bi no simulacion for enhauynge of her pride and leue pe peple in his errore, but voide it sone fro hem for fere of hy3e blasfemie.

ri3t so, whan pat a preest, pat is pe anugel of God, hap seide pe message of pe truwe word of God to pe peple, panne alle oper truwe preesestes, as truwe gostli kny3ties of pe host of God pat be forp elden to fy3t wip scweered of pe word of God, schulde stoonde forp boldeliche to conferme and maynteyne pe truwe of his message, and not contrarie eche oper, as pei doop nowadayes.

And a3eynes pis heresy schulden trewe preestes cry3e faste for by pis synne is synne hyd, and assolyng bow3t and sold as whoso wolde byn an oxe or a cowh and myche more falsely.

by pis is pe comunte of pe puple maad pore and swept as pe payment from hulyng of stree, and coolidid in charyte, bope pei and preestes.

And more schulden preestes fi3te not for a cause of lasse valu.

Euen nowe after the same maner / that ye may grope with your fyngers / that our holye byshoppes with all their ragmans rolle / be of the selfe same sort / & very chyldren of their fathers the pharyses the bysshops / the preestes / the pharyses the bysshops / the preestes / the selfe same names / callynge it newe lernynge / yet all this natwithstanding the scrybes / the bysshoppes / the preestes / the selfe same sort / & very chyldren of their fathers the pharyses the bysshops / the preestes / the selfe same names / callynge it newe lernynge / of lasse valu. / the selfe same sort / & very chyldren of their fathers the pharyses the bysshops / the preestes / the selfe same names / callynge it newe lernynge / and them newe maisters.

And that Christ and his discyple were men neyther of auctoriyte nor reputacyon / but laye men / ydotes / fyshers / carpenters and other of the rascal sort / So that it was nat possyble that euer God wolde open that vnto suche a rude sorte / whiche the rulygouse pharyses / the holy byshoppes / the vertuouse preestes / the auncyent doctours / the great lerned lawyers / and the wyse and sage elders knewe nat.

Euen nowe after the same maner / that ye may grope with your fyngers / that our holye byshoppes with all their ragmans rolle / be of the selfe same sort / & very chyldren of their fathers the pharyses / the bysshops & preestes / which so accused Christ & his Apostels of new lernyn ye do se how they defame / sclaunder & persecute the same worde & prechers / and followers of it / with the selfe same names / callynge it newe lernynge / and them newe maisters.

And receyue the people in errore with their fathers old face of relygyouse pharyses, freers / I wolde saye / and monkes, of holy byshoppes & preestes / which so accused Christ & his Apostels of new lernyn ye do se how they defame / sclaunder & persecute the same worde & prechers / and followers of it / with the selfe same names / callynge it newe lernynge / and them newe maisters.

And the other chyldren of Leuy that serueden in the host of God topi shulden hau tithynges of the peple to hir lyuelod / to sue Crist and his apostles in wilful pouert and in oper vertues, and couete the worldly worship, and taketh it gladly and gedrip to dignitie, eijer whip pletynge, manassynge, eijer cursynge, eijer whip flaring or whip symonic ony worldly goodis, and most if a preest bise not him cheeffi in himself and sip in alle oper men and wymmen, aftir his kunynge and his power to wikstonde synne. And pe Archebishop seide to me, Pou3 pou knowe a preest to haue alle these vicis, 3he, pou3 pou se a preest ley now bi a woman knowynge hir fleischli, woldest pou herfore deme his preest damnable?
forme of offeryling.

A lorde thou forgaveste somtyme Peter his synnes & also Mary Magdalen and other many synful men withouten shreuyng to prestes / & takynge penance of preestes for her synnes / And lorde thou art as mightye now as thou were that tyme / but yef any man haue bynome the thy myght.

Ne god ordeyned nat that his preestes shuld set men a penance for her syn after that quantyte of the syn / but this is mans ordynaunce / & it may well be that there cometh good herof.

And yonge preestes & men of relygyon for defaute of wyues maken many women horen / and drawn thorow ther eyJl ensample many other men to syn and the ease that they lyucn in / & there welfare is a gret cause of this myschef.

But lorde/ thy swerde is put in a sheth and in preestes warde that haue forsake the fighting that thou taught est.

And lord! he that callcth him selfe thy vyker vpon erth/ wyll nat suffren prcestes to taken hem wyues for that it is ayens his lawe.

Thus endeth the seconde part of this tale, and herafter foloweth the thirde: PART III: Moyses lawe forbood it tho, That preestes shuld no lordshippes wele, Christes gospel biddeth also That they shuld no lordship helde;

Thus such preestes ben Christes fals traytours!

Such preestes ben Christes fals traytours!

And maken orders in every shyre, But preestes paye for the parchement;

And maken orders in every shyre, But preestes paye for the parchement;

and every house of almesse c marcz, by oueresiht of goode and trewe sekulers, because of preestes and clerkes that now haue full nyh distroyed alle the houses of almesse withinne the rewme;

The ij' Article' Neither prelatis neither preestis neither dekenis shulden hau seculer officis, that is, chauncerie, treasorie. priuy seal, and othere suche seculer officis in the chekir;

The v' Article' Prelatis, curatis, and preestis, or what eucre clerkis, shulen not do symonie by fleshli preieris neither bi bodili seruise, neither

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The v Article: Prelatis, curatis, and preestis, or what eucre clerkis, shulen not do symonie by fleshli preieris neither bi bodili seruise, neither
by gift of hand or by mouth, gave by himself, or
by meene personis.

2: Corollary: If prelatis, and most religious
men, that owen to be wilfulli pore and lyue in
labour of here hands, wasten opini temporal
godis and the almese dedis of lordis and here
foundouris in pride, glotonie, and lecherie, and
othere synnis, temporal lordis mon of medefulli,
and ben holden to, withdrawe fro hem secular
lordships and possessions whiche thei mysuen
so comouni, and to turne tho into due and lust
visi: This sentence is open bi this, that in the
xvij· c· of Numeri and Deut· preestis and
dekenis ben forboden of God to take posessioun
nameli into eritage in the lond of Israel outake
dynis and sacrificis and offringis assignid in the
lawe of God, and in the xliij· c· of Ezechiel, in
the ende, secular lordis ben forboden of God to
gue possession to preestis or to dekenis in
Israel.

And in the ij· c· of Malachie God seith to euclie
preestis, I shal curse youre blessingis.

And sith this confessioun suffiside in the tyme of
Crist and hie apostlic, seie worldli preestis, if
thei kunne, whi this suffisith not now as
thanne. Whether a synnere or antecrist mai
serve to this sacrament of the aucter, and
mynistren the blood of the Lord to his puplis,
yea and the bishop of Rome.

The xij· Article: It is to preche and to defende
stidefastli of cristene preestis and trewe secular
men, that the king and secular lordis han power
and auctorite to punshe what euere persoone
trespassinge opini in here londis, though he be
bishop or erchebishop, yea and the bishop of
Rome.

And in the ij· c·, of Malachie, God seith to euclie
preestis, I shal curse youre blessingis.

The almese dedis of cristene puplis that ben
assignid to pore nedi men bi comandement of
Crist, and to pretende and erie opini in oure
rewme, that so gret a lord and riche of the
world hath power grauntid of the bishop of
Rome, or of othere bishopis or of here
ministris, to forbede massis and the prechinge of
Goddis word, til here feynid priuilegies be
pronuncid to the puplis in what euere chiche it
pleesith him to assigne, and to forbede vndir
payne of suspendinge and of enterditinge of
preestis and of chichis these soucreyn officis of
preestis or of eurius, which Jesu Crist
commendide ful moche.

It semeth a wondirful woodnesse and opin
blasfemie to sette more stidefastnesse of cristene
feith in the worldli preestis and feynid religiouse
of the chiche of Rome, than in alle the apostlis
chosen of Jesu Crist, and yit alle thei failiden in
feith at tyne.

Herfore the chiche hath ordeined {De
celebracioue missarum}, j· c·, and in Decreos in
oon and nyntiue distinccioun thorugh, that
preestis and clerkis laboure with here hondis for
litlode in nede.

Forwhi bi the lawe of Moises, preestis owen to
be without wem, And as Jerom and Gregori
witnessen, this figurith that preestis in the lawe
of grace owen to be without wem of synne,
nameli orrible and deadli.

And lesse preestis ben successouris of lxxij·
disciplis, as bishopis ben successouris of
apostlis, bi the close of Bede there, and in the
xxij· disc· {In nouo testamento}. If bishopis or
othere clerkis seyn, that symple preestis ben not
holden to preche the gospel, though thei comen
in the stede of Cristis disciplis, lat hem seie a
sufficient cause whi symple preestis taken lefulli
this word seid to apostlis, Do ye this thing into
mynde of me, to make the sacrament of the
auter which is more excellent than othere
sacraments.

A Corollary: As it is pite and medcful to susteine
gode prestis and faithful, edifyinge holi chiche
bi word and techinge, and bi ensaumple of holi
conversacioun, so it semith wickid thing and
great perci! to susteine evele preestis and
unfeithful opini, that sclaudren the chiche bi
werk and word, and leden the symple puplis into
errou.

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unfeithful opini, that sclaudren the chiche bi
werk and word, and leden the symple puplis into
errou.

Therfore Jerom, on Sophonie, and in the j· cause,
j· q· c· {Sacerdotes}, writith thus, "Preestis that
serven to this sacrament of the auter, and
mynistren the blood of the Lord to his puplis,
don wickidli agens the lawe of Crist, whiche
gessen that the wordis of the prest preiynge, and
not the lif, maken the sacrament of the auter,
and that solempne preiere is nedeful, and not the
meritis othir gode werkis of prestis, of whiche it
is seid, A prest in what evere wem he be, neihe
not for to offre offeringis to the Lord".  
<L 1><T 37C><P 117>

For alpou3 I were my3ty bi my Godhed to 3yue ensauple vnto preestis to fle3e richesse in his lij, true preestis hat prechen bo gospel, if pei ben beden of pe peple, may leuelfuly for her traeul fei tyme fei teche fe puple, take of hem her sustynance.  
<L 22, 23><T 4LD-2><P 199>

For couetise of worldly good many men deparid from God, & for mennes hertis ben here most enclining to siche couetises, fe wheche willen not be remeuyd but bi fe contrarie, preestis schulun haue no more fei hertis ben neerfull necessaries, hat is mete & drinke mesurably, & clophis to couer fei body from colde & shame.  
<L 54><T 4LD-2><P 200>

Pe se seconde witnesse of fe oold lawe is writen in fe 34yue boke: "Preestis & dekenys schulun not haue, & alle men of fe same kynreden, neiper part ne eritage wi3 opur children of Israel, for fei schulun ete sacrifice of fei lord & offryngeis.  
<L 108><T 4LD-2><P 203>

In dede & word preestis schuld it teche, & leue mennes laws as lesse value.  
<L 259><T 4LD-2><P 209>

Among alle folk hat serven God as doon fe children of Israel, preestis schulden moost serve him, & teche opere men to serve him.  
<L 10><T A01><P 70>

And so preestis hat prechen moore to have a loos, ophir for wynynge of worldli goodis, ophir lustis of hire beli, makyn fals leeknesse in hevene & erpe & water. And pus mai men knowe how pe3se maundementis ben brokyn, bope of preestis & of seculeres.  
<L 25, 29><T A02><P 83>

for Symon Magus travaille nevere more in symonie han hes preestis doon.  
<L 19><T A23><P 341>

And his movep vore preestis to speke now herteli in his mater.  
<L 27><T A23><P 341>

Pei scien, whanne Crist wente to hevene, his manhed wente in pilgrymage, and made Petir, wi3 al hes popis, his stewardis to reule his hous, & 3af hem ful power herto bifore alle opur preestis alyve.  
<L 24><T A23><P 343>

It is licly that Cristis preestis, hat stooedin til hat monkes comen, turnden to myche fro Cristis lawe, and monkes lyveden þan wel better.  
<L 29><T A23><P 345>

But as þes newe ordis changen in clophis, in bokis, wi3 opur ritis, so þei varien in Goddis office fro þat þat Crist bad his preestis do. So, 3if apostlis weren now alyve, and sawen þus preestis serve in þe Chirche, þei wolden not clepe hem Cristis officeris, but officeris of Anticrist.  
<L 1, 2><T A23><P 346>

For noombre of preestis brou3t in bi Crist was sufficient for Cristis hous, and for þe same hous ben now moo and worse;  
<L 6><T A23><P 346>

O! siþ in þe olde lawe weren preestis and dekenen myche chargid in berynge of þe tabernacle, in sleying of beestis, and opir ritis, and 3it þe kynreden of Levi sufficide to al þes officis, myche more in tyme of grace, whanne Goddis service is li3ter!  
<L 28><T A23><P 346>

But now men seien þat preestis ben moost gredy purchasours in erpe, and han to hem þe fourpe part þat shulde be in her brepore hondis;  
<L 12><T A23><P 347>

And dowyng of opir preestis, al3if it be a3ens hemself, is stffli susteyned bi freris.  
<L 1><T A23><P 351>

but we supposen of preestis dedis, þat he þat profitti more to þe Chirche haþ more power of Crist, and ellis þei ben ydil wiþ þer power. And þus bi power þat Crist 3af Petre mai no man prove þat þis preest, þe which is Bishop of Rome, haþ more power þan oþer preestis.  
<L 19, 23><T A23><P 354>

and þus þe pope, wiþ his cardinalis, and alle preestis pat ben dowid, shulden leee þis dowing and worldli glorie þat þei han, and neiper lyve ne do ou3t, but 3if it were groundid in Cristis law;  
<L 17><T A23><P 359>

3if þat Crist wolde fouchesafe to 3yve þes preestis of his grace, þat þei wolden mekle leve his, and lyve in Cristis povert, þe miracle were þe more, and more wolde profite to þe Chirche.  
<L 21><T A23><P 359>

3if þopir men wolden be preestis, lyve þei þerafter, and shewe þei bi dede þat Crist haþ made hem preestis, þis pas3ip lettiris of bishopis. And þus þe puple my3te wiþdraue þer almes fro wickide preestis, and þe pride of preestis shulde be stoppid, bi which þei envenymyn þe puple.  
<L 8, 9, 10, 11><T A23><P 360>
Also in begynnynge of Tobie men finden þus:
Whan prestis of þe temple wenten to calveren of
gold to honour hem for goddis, of Jeroboam
yng of Israel made, Tobie offride trewely alle
his firste fruytes and tibis, so þat in þe pride
3eer Tobie ministred alle his tibis, to proselitis
and commelingis, or gestis, and wipdrou3 hem
holilich fro þe wickeþe prestis.
<L 35><T A33><P 517>
Ri3t so, prestis schulde be spiritual in her
werkes, as þe principal sones of God;
<L 502><T CG03><P 43>
Heere schulden prestis lerne, 3yf þei token
goode heede, þat of þe sacramentis þat þei doon
þei ben not prinseal doeres but as instrumentis
to worche in a werkmannes hond.
<L 266><T CG04><P 51>
Also, here may prestis be ful sore adrad to
heere þese meke wordes of þis hooly prophet, seþhe þe
(pat was halowed in his moder
woombe, and also was prophete andþempan
prophete, and amonge þe chylderner of wymmen
þer roos noon more þan he, as truþe bar wynesse
of hym in þe gospel) seide he was not worpi
to vnlafe Cristis schoo, whiche is þe lowest office
þat ani man may doo;
<L 295><T CG04><P 52>
In þis blyndenesse ben prestis and lettrid men
þat lyuen in dedli synne and 3et seþ wel bi
Scripture hou3 perelous it is, for þe lust of hire
synne (þat is: þe web in hire goostli i3en)
stoppeþ so hire si3te þat þei moun not se what
perleþ þei stondeþ inne.
<L 340><T CG10><P 115>
But what if þe prestis ben as blynde hemself,
bope in Scripture, and eke in hire li3p?
<L 469><T CG10><P 118>
For, peras Crist mekeli comynede wiþ his
disciplis, and serued hem and louli wische her
feet, and callid hem his frindes and breþeren,
prelatis nowadaies ben as þis aboue semple
curatis and prestis as kyngis aboue þe comen
peple, and takeþe of hem grete taliagis and
subsidiis, and trauaileþ hem to gret cost, whider
hem likeþ and whanne hem likeþ, for þynge þat
ofte liþil auildeþ to any helpe of soule, as þou3 þei
hadde non oper kyng but oneli hem alone.
<L 218><T CG11A><P 137>
And þis town was 3yue to prestis for mete of
here mowþus, for Bethfage is hows of mowþ', or
ellys hows of etynge'.
<L 23><T EWS1-26><P 327>
Pese lewis semeden hi3e prestis of þe temple
and pharisees.
<L 5><T EWS1-29><P 340>
And þus lowe prestis vndyr hi3e prestis of þe
temple and deknes, þat bope cowden þe oodle
testament, and weren more li3k Iohn in maner of
religioun, and betture schulden enquire of his
newe ordre, leste þe toon erryde and
supplauntyde þe tojpur, weren sente to Iohn
to axen of his stat.
<L 10><T EWS1-29><P 340>
And þus synful men schulden councelse wip
preestis and taken of hem medicyne to flee more
synne.
<L 38><T EWS1-34><P 365>
And herfore seyde Crist to þe folle þat sewedon
hym Sobly I seye to 30w, I fond not so myche
feip in al þe folle of Israel neipur prestis ne
comunes'.
<L 58><T EWS1-34><P 366>
But þei þat martyren Godis серваunts, be þei
knytes, be þei prestis, þei ben foxes þat ben
abowte for to destruye þi3e vyn3erd.
<L 65><T EWS1-37><P 380>
For Hely þe prophete bad prestis of Baal þat þei
schulden crye strongly, leste þer god slepte or
spak wip ough men, þat he myhte not heren hem.
<L 30><T EWS1-41><P 402>
And þuse men þat defamedon Crist þus weren
preestis or pharisees, but ough men by lesse
enuye axseed of Crist a signe of heuene to
conferme þat he dide þis by þe vertew of God.
<L 11><T EWS1-42><P 407>
and by þis þei swepton þe comunte of men, and
maden hem bare and cooolde as flores ben made,
but howses of prestis weren worldly arayed, and
þei kepion as sacramentis monye of here
fyndyngus.
<L 94><T EWS1-42><P 410>
And here þese blynde heretykes wanton wyt as
ydiotes, whan þei seyn þat Petur synnede not in
smyting of Malcus here, but 3af ensaunple to
preestis to fi3te, and þus Crist leytt hym to fi3te
more;
<L 91><T EWS1-43><P 416>
For þe gospel tellup þat princes of prestis and
þe pharisees comen togydre to Pilate;
<L 5><T EWS1-45><P 424>
And þus doon owre hy3e prestis and oure newe
religiows: þei dreedon hem þat Godis lawe schal
qwikon aftur þis, and herfore þei make statutes
stable as a stoon, and geton graunt of knytes to
confermen hem, and þese þei marken wel wip
witness of lordis, leste þat trewe þat Godis lawe hid in þe sepulchre berste owt to knowynge of comon puple.

<LS5<T 11-20 P 252>

But for þis sentence ys myche hyd fro wyt of þe comune puple, þepere schulden preestis schapon of þe wordys of þis gospel wat myte profi3te to his puple aþfer vndurstondyng of hem.  

<LS77<T 11-20 P 252>

And of þis wyt taken somme men þat hit falleþ not to Cristus vyker, ne to preestis of hooly chirche to hau e rentes here in eurpe;  

<LS98<T 11-20 P 252>

Here me þinkþ þat Latynes synnedon somwhat in þis poynt, for manye oþre poynes were now more nedful to þe chirche, as hit were more nedful to wyte wer al þis chirche hange in power of þe pope, as hit is seyd comunly, and wher men þat schal be sauede ben nedide here to schryuon hem to þe preestis, and þus of monye decrees þat þe pope hab li3tly ordeyne.

<LS33<T 11-20 P 250>

And þus þenkon som men þat þei schulden obeseche to þe pope, but no more þan Crist byddþ, ne more þan to oþre preestis, but 3if he teche brettur Goddis wylle and more profi3te vnto men;  

<LS66<T 11-20 P 251>

Þe furste purscwþ aþenus Crist schal ben of false preestis, not al only lettyngne þe membris of Crist to rewle þe puple in chirches, as curatus schuldon doo, but putte hem owht of chirches as cursede men or erctykes.

<LS80<T 11-20 P 251>

And o dreede lettuþ hem, þat þei sterte not to more wodnesse, for þei defenden þat hit is leuful and medeful preestis for to f3i3e in cause þat þei feynon Godys. And so, 3if þer part be strengore þan seculerys, þey may meue þese preestis to f3i3on aþenus þese gentele men. And, as þei han robbyd hem of temporal goodís, so þei wolde prynou hem of swerd as vnable, and seyþe þat such fi3tyng schulde beste falle to preestis. þus hadde preestis þis swerd byforþ þat Crist cam, and þei drowon so for ouþt of religiuon of God tyl þat þey hadden kylld Crist, heed of hooly chirche.  

<LS95, 97, 100<T 11-20 P 251>

and symne of faylyng of preestis in þis seruyse is more foul.  

<LS6<T 11-20 P 251>

And so alle seruyysis of þe chirche þat Crist hab lymytud to his preestis ben turnde to þe contrarie syde, and so to seruyse of þe feend.  

<LS19<T 11-20 P 251>

And it fallip ofte tymes þat preestis and freris, þat schulden here teche, ben bope false and vnkonnaunge, and tellon but luytil by Godis lore.  

<LS29<T 11-20 P 251>

/FDOMINICA IJ POST OCTAVAM

EPIPHANIE: Epistola: Sermo 9: Habenties donaciones Romans 12: Poul in þis epistle tellip vnto Romayns how spiritual preestis schulden passe seculeris, for preestis schulden be lif to wikeene þe comyntees.  

<LS1<T 11-20 P 251>

Furst techep Poul how þes preestis of þe puple schulde passon in 3iftus of God þe comyntes by þer good lif.  

<LS3<T 11-20 P 251>

Seuene and twenty 3iftus of God tellip Poul in suche preestis.  

<LS10<T 11-20 P 251>

and þis 3yuing of double almys, þat is pertynent to preestis, schulde be don in symplenesse, and pryude fled wiþ yopcroise.  

<LS24<T 11-20 P 251>

Aftur Poul techep algatis to preestis þat þei schulden cleue to good, whon þei seyn seen sentence ofwynnyng, and sentence of Godis lawe;  

<LS45<T 11-20 P 251>

Somme of þes wordys þat Poul scip here schulden trewe preestis declare more, as it is profi3te to þe puple, aftur þat God techep hem.  

<LS100<T 11-20 P 251>

We schulden penke, as dydon apostlis, how men ben now wiþowton help of þer modyr hooly chirche, for prelatis and preestis ben tynype amys fro þe ordre þat Crist 3af.  

<LS90<T 11-20 P 251>

And as Luc telde of sacrificie and of presthode of Crist, so þer be now somme men þat tellon how folc schulden do þer sacrifiue, and how þat preestis schulden lyue to come to presthode in heuene.  

<LS102<T 11-20 P 251>

Þe firste sectt holdiþ Cristis lawe wiþoute contrariyng bi oþir lawe, and in þis ben many degrees, as preestis, lordis and laboreris.  

<LS6<T 11-20 P 251>

And perfere seþþ Poul heere þat preestis of þe newe lawe wirchen now not bi lettere, but bi spiry3t þat God 3yiiþþ.  

<LS37<T 11-20 P 251>
And as Petre schulde not grawnte his leue in Cristus presence, so preestis in Cristus presence han leue of Crist, whon þei ben preestis, to preche trewly þe gospel.

And al 3if prelatis schulden examyne preestis þat prechen þus, njecelees, it were more nede to examine þese freerus, þat feynen hem to be preestis, for þei comen in of worse ground, and ben more suspecte of heresye.

Pus schulden preestis preche þe puple frely Cristus gospel, and leue frerys fables and þer beggyng, for þanne þe prechen wip Cristus leue; and herof schulden prelatis be fayn þei synnen myche on opre sydes but 3if þei ben antickristus preestis and schape to qwenche Cristus lawe.

And al 3if bofe þese synnes letton myche fro Cristus werk, nepeles coueytise of preestis is more perelows in þis caas;

but coueytise of wyckede preestis blemesch hem and þe puple, for comunly þei schapon þer wordis aftur þe eende þat þei coueyton.

And þus schulden preestis doo, þat entren into Cristus ordre, for ellys good and yuel wolten scornen hem of þer folye.

And þis rewle of Cristus ordre schulden men kepe, but algate preestis;

So schulden preestis in þis world schape þer lif to Cristus chyrche, not to be eneryted here, ne to be ryche, ne to fiȝte, but to teche Cristus lore bope in her lyf and in her word.

And for in eche kynde of pingus is on furst, þat mesureþ alle opre, þat ben in þat kynde, þerfore in maner of synnes mot be on furst of alle opre synnes, and marke alle þe opre, and þat is þe synne of preestis aȝenys Iesu Crist.

And pese wordis helpeþ myche for prechyng of ympyle preestis, for grete apostles ﬁgureþ byschoþ, and lesse discipes lesse preestis.

And here may cristene men see þe falschede of frelys, how þei letten ympyle preestis to preche þe gospel to þe puple.

And þus flockis of schep ben maade of lewyde men, and flockys of wolys ben maade of
preestis.

And jus ben vertewys knyttid on wip anopur, and algatis in preestis hat here suwon Crist.

And maistres of his purseeowyn ben preestis, more and lasse, and moste pyue freys, wip lesyngus hat hei feynen, as Crist was purseeowyd wip Cayphas and opre preestis, but pyuely wip pharisees, hat weron hise falsute enemy3es.

So, as princes of preestis and pharisees ioynde wip hem, wolen interprete Godis lawe, aftur hem schal it be taken.

for by hys li3f and hys lore schalde help ryse on his syde, and preestis schulden schame of hy3e preestis; And drifGaal preestis feynon hat panne God may here weI, and hat panne lordschipe of hy3e world lyuen in lustis in hy3e beddis, and good it is hat God be serued in yche howr of somme men, wyte pei wel peat God lokep bettur to goode deedis pan to suche prey3eris.

Crist taw3te oponly his lawe to his puple, and hy3e preestis of hy3e temple, wip scribis and pharisees, powton hat his was a3enues hem; for poops and byschopis and preestis of hy3e sort, and peetse newe religiows, possessioners and beggeris, and seeler men hat ben disseyuede wip hem, ben pe moste enemes to Crist and his lawe.

and seye he, hat Crist takup not seruysy of a man but 3if he 3yue betture a3eyn, and jus schulden preestis do.

be fyue cause and be worste, hat somme cam to here Crist, was to takon hym in wordys, as offetymes cam hise enemes, as pharisees and opre seruantis of hy3e preestis of hy3e temple. 

be feend traeuelyb bussly to holde his nest a3enues Crist, and ypocrisye of preestis is pe beste mene hat he haf; and pus officerus of Cristus hows ben so turnede in her seruyse, hat 3if Petre were no aluye, and sawe how preestis weron ocupyede, he wolde seye pei were not preestis of Crist, but proketoures of anticrist. But, for pe feend dreedup hym hat cristene men schulde knowe his wyle, and fordo his feendis falshede, and turnen a3en to Cristus lawe, and algatis hat Cristus preestis schulden lyuon in pouerte as he dyde, he hap cast anopur weye to pyreye preying of suche preestis, and telle hat it is more worp pan al pe lordschipe of his world, bophe to lordis and to her eldris, and specially at mydny3t, as pese religious preyon.

Crist hap ordeyned hise preestis bope to teche and preche his gospel, and not for to preye jus, and to be hyd in suche closeatis; But here we azen pe feendis clerk, sip Crist dwellud al ny3t in his preyer, and in day ta3te pe puple, and dyde hise werkys pyuely for to fee ypocrisye, wy schulde not preestis now do jus? and preestis, and telle hys lordschipe schal be take fro preestis; and parishe in holynesse, as he dyde, he heere weI, and

Crist is a comun name to preestis not nede make fi3tyng; for as erpedone comeb by clerkis of wyndes closude wipinne pe erpe, so wyndis closude in prowde preestis, and opre men of pe world, ben figurede by erpedone.

But Crist tellup to hise disciplus hat byfore alle pees seunne, hat pe host enemye to Crist schal caste hondys vpon hem, and pursue hem, and 3yue hem into hoondis of false preestis; and forom opre synnes hat pe comynys ben blendyd by, his is on of pe moste hat reignep in preestis, bope among prelatis and alle maner religious.

and pseudo-clerkys and freris seyn hat preestis schuldon fi3te sonnerst. and pus partyng of lordschipus among preestis mot nede make fi3tyng; for as erpedone comeb by clerkis of wyndes closude wipinne pe erpe, so wyndis closude in prowde preestis, and opre men of pe world, ben figurede by erpedone.

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Crist is a comun name to preestis hat ben anoyntede of God, but Crist taken by hymself bytoknep on passyng opre, as he pope passup opre preestis, bope in wyt and power, and algatis in holynees, as he makep men to sey3e. 

But sip God seip by his lawe, hat hise preestis schulde not jus be lordis, he pope and hise
And worldly lordschipe a3enus pe lawe and wylle of God, and more openly myte no feend a3enstone God in his ordenaunce.

Wel I wol þat monye preestis han comen in Cristus name, and yche seyd þat I am Crist, but non opur as þe pope.

And herfore Crist forbed hisse preestis syche lordschips, and siche goodis, for he wolde þat her loue were hooly gadered in hym;

And þis vertew of Cristus wordus schilde meue men to helpe goodo preestis, and 3yue hem of worldly bingus to do þer offys þat Crist byddyþ;

For opur defau3te is in þe preestis or þer peyne is proffitable as somme maken a newy rewle to charge þe puple in nowmbre and spensus and þese men mote nedus fayle in peyne of þer formere syne;

And þis rykenyng schulde yche man dreede, but specially þus hy3e preestis;

Crist spac here to þe princes of preestis and to þe comunes of Iewys, for in bope þese was þe kynrede whiche slow þes martiris.

When Crist seyde þese trewþus vnto þes hy3e preestis, pharissee and men of lawe stoden gretly a3enus hym, and stoppedon his mowþ wip monye false wordis, and lettuon Crist to speke more, as a man þat spac blasfemye.

And þis þis kynrede ys now moste among preestis, as it was in Cristus tyme, trewe men schuldon speke to hem scharply as Crist dude;

And þus þes ipocritus feynedon to fulfule her lawe, and þus it is today of þese hy3e preestis;

And þus þes opynyon reston manye meke preestis.

For 3if richesse and worldly lordschipe weren takon awaye from prelats and preestis, muuche of þe feendus pruye were abatud in þes clerkis, and Gods name were not dispysusd eche day as it is now;

and schortly alle maner of men, 3ec, preestis bope more and lesse, schulden helpe here in Gods cause, for loue þat þei schuldon loue þer moder;

And þus siþ secular men schulden be mo þan preestis schulden be, and preestis schulden hauve, by tyle of almys, þer sustenanc of þe puple, wipdrawyngh of þer seruysse a3en schulde meue to wipdrawe þese goodis.

And þis lore perteneþ to mo þan to preestis, but þei schuldon kepe passyngly þe lore þat Crist techep here.

And here it semuþ þat þese preestis ben mychel vnholdone to seculer lordus by þe dowyngh þat þey han take, for þei ben harmede so myche þerby.

But by double foly, browt in bope in clerkys and worldly lordus, preestis ben of lesse power, bope to serue God and his chyrche;

And siþ þe puple schulde serue to preestis and do hem worldly worschipe, for God 3yuep men cure nyw, and specially vnto þis preestis, to whiche he 3yuep power and wyt to gouerne his chyrche aﬅur his lawe.

And here it semuþ þat þese preestis ben mychel vnholdone to seculer lordus by þe dowyngh þat þey han take, for þei ben harmede so myche þerby.

And as Crist was pursued bope of preestis and knytys, so pow schalt be pursused of þes two by dyuers resouns.

And it fel þat Zacharye dude his preestis offis in þe temple, as it fel to his tyme and custom þat
Here may men dowte and trete of pe staat and liff of preestis, how pei ben dowyde and wifles a3en Godis auctorite;

And preestis schal not do bope wel.

But as preestis waxen worse tyyl pei weron at lowest degre, as preestis of pe oolde lawe peat were ferdoone in Cristus tyme, so may peis court drede for liff contarynte vnto Crist, lestte pei be pe worste men peat lyuen here in his chyrche;

For pe Chyrche schulde bettoure be gouernyd 3if alle preestis lyuedon bi3de liff;

And si3 apostulis ben po ylke pat weron wi3 Crist whan he wastemptud, and Crist ordeynede syche menys to a3enstonde pruyde, preestis schulden penkon on his lore and trauelon aboute mekenesse.

And reuersynge of his lore now, by dowyng of his chyrche, hap maad alle newe preestis and opur ordre fro Cristus chyrche;

And peus, whan Crist biddup peat hise preestis schulde not lyue peus, pat preest is holde now bettoure peat lyuepe more lordly;

And peus seyon now oure Pharises, bope religious and preestis, but Crist tellup nowt by his sentence, for it is nest of coueystise.

And whoso cam his day in pe chyrche and teelde his ordre wip his sentence, preestis wolden clepon hym heretyke, and moue opepe men to holde hym such;

But power is euene in preestis to assoyle men of her synnes;

For al 3if somme wode preestis leuon for to preche and han ioye for to fy3te, bope in her owene persone and to lede men to fy3te, nepelesse opepre prelestis smytyn peh brehren goostly, not only for pei spuylype peh goodis and lordschipes pat pei schuldon haue, but pe3 mebles of pore men pei rauyschen from hem and huydon hem.

And so alle preestis in pe world schulden holde pe vs of pe court of Rome.

And by pis cause pharisees pursweon trewe preestis pat tellon peh defau3tes and letton hem of her wynnyng, so pat no purs ///ewt is more ful of enuye, ne more perelows to men for cautelys of ypocrites.

For he Chyrche schulde bettoure be gouernyd 3if alle preestis lyuedon bi3de liff;

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And peus seyon now oure Pharises, bope religious and preestis, but Crist tellup nowt by his sentence, for it is nest of coueystise.

And whoso cam his day in pe chyrche and teelde his ordre wip his sentence, preestis wolden clepon hym heretyke, and moue opepe men to holde hym such;

But power is euene in preestis to assoyle men of her synnes;

For al 3if somme wode preestis leuon for to preche and han ioye for to fy3te, bope in her owene persone and to lede men to fy3te, nepelesse opepre prelestis smytyn peh brehren goostly, not only for pei spuylype peh goodis and lordschipes pat pei schuldon haue, but pe3 mebles of pore men pei rauyschen from hem and huydon hem.

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And peus, whan Crist biddup peat hise preestis schulde not lyue peus, pat preest is holde now bettoure peat lyuepe more lordly;

And peus seyon now oure Pharises, bope religious and preestis, but Crist tellup nowt by his sentence, for it is nest of coueystise.

And whoso cam his day in pe chyrche and teelde his ordre wip his sentence, preestis wolden clepon hym heretyke, and moue opepe men to holde hym such;

But power is euene in preestis to assoyle men of her synnes;
vonkynde as bastard braunchis to pursue preestis to
prisonynge & to fire for prechinge of Cristis
lawe freli, with outen sillinge of pe gospel?
< L 244 > < T JU > < P 65 >

Frere, what charite is it to charge pe puple wip
so many freris, sijen persons, vikers, & preestis
were now3 to seure pe puple of preestis office
wip bishopis 3he, moniks, chanouns wip out
mo. &
< L 356 > < T JU > < P 69 >

Frere, what charite is it to gadere vp pe bokis of
Goddis lawe, many mo panye nedip 3ou, & putte
hem in tresorie, & do prisone hem fro seculer
preestis & curatis, wher bi phe ben lettid of
kunynge of Goddis lawe to preche pe gospel
freli?
< L 375 > < T JU > < P 70 >

And ouer phe, 3e defamen trewe preestis of erisie
& letten pe soswynge of Goddis word.
< L 377 > < T JU > < P 70 >

Frere, whi scelaudre 3e trewe preestis & opere
trewe meke men of pe sacrament of Goddis bodi,
for phe seiun phe holi breed dulc sacrid is
Goddis bodi in form of breed, & 3e seiun pat it
is an accident wip outen subjict, & not Goddis
bodi.
< L 390 > < T JU > < P 71 >

But wite 3e wel 3e viciouse preestis;
< L 14 > < T LL > < P 50 >

of suche preestis handis/ But now it is & euer
schal be:
< L 28 > < T LL > < P 59 >

and phe men scyne pat pe fend kest this for
wynnyng and hi3nes of preestis: and in token of
pis defaute makers of pis lawe weren so marrid
pat her lawe byndep noo persone but only suche
pat ben bope men and wymmen.
< L 3 > < T MT23 > < P 329 >

pat pe sacrif oost whijt and round pat men seen
in pe preestis hondes is veri goddis bodi in
forme of breed.
< L 26 > < T MT25 > < P 357 >

But at phe laste whanne in pis mater pei wolen
no longer suffre myn excusacions, but eipir I
schulde consente to hem eipir I schulde bere
euer her indignacion, 3he, ser, her curse, as
pei leten, I panye, seynge pis praiede hem pat pei
wolen fouchesaar for to 3eue me lyence for to
gon to hem pat weren named wyse preestis and
of vertues conuersacion to haue her counselle,
and to knawe of hem pe office and pe charge of
preesthode.
< L 18 > < T SEWW04 > < P 29 >

And so panye I wente to pe preestis whom I
herde to ben losid or named of moost holi
lyuyng, and best tau3t and moost wyse of
heuenly wysdom.
< L 23 > < T SEWW04 > < P 30 >

And if, phe wrot bere morse of conscience, I repente
me ony fyme, tunynge a3en into pe wey which
3e biesen 3ou now to make me forsake, 3e, ser,
and alle pe bishopis of pis londe, wip ouer ful
many preestis, wolden defame me and pursuen
me as a relapis.
< L 49 > < T SEWW04 > < P 30 >

Herfore seip seint Austyn in a sermoun phe
bigynne phe /Si diligenter attenditis fratres/ Mi
breperen, if 3e taken bisily entent, alle pe
preestis of pe Lord, not onylly bishopis but also
preestis and mynystris of chirchis, 3e knowen to
be in great perel;
< L 30 > < T SWT > < P 04 >

And if for himself, my moost dere breperen,
every man vnepe at pe day of doom shal mow
3yue a rekenyng, what shal hitidle pan to preestis
of whom pe soulis of alle shal be axid?'
< L 39 > < T SWT > < P 04 >

And certeyn jur3 malice of pe deuel, bi whos
enuye deep har entrid into al pe world, al pis is
wrou3t pat preestis ben phe drawun fro goostly
lyuyng and prestly occupaciun and ben
acumbrid in worldly nedis.
< L 64 > < T SWT > < P 04 >

And panye was pe puple as pe preestis ful
feruent in pe loue of God and keping of his lawe,
where now as pe puple so pe preestis ben fallun
into obstynat and customable breking of pe
comauendiments of God.
< L 138 > < T SWT > < P 06 >

And certis, if we taken bisily heede of pe staat of
pe chirche, resonably shulde it stonde wip us as
sumtyyme it stood wip pe children of frael, as it is
written in pe firste booke of Estras pe iii· ce
where pe boke seip pat ful many of pe preestis
and dekenes and eldare men, pat si3en pe temple
of God firste whanne it was foundid and pe
secunde temple, in her t3en panye wepten wip a
greet vois, haunyng mynde of pe nobleste
and glorie of pe raper earl temple, in reward of which pe
secunde was nou3t.
< L 184 > < T SWT > < P 08 >

So, certeyn, mosten pe disciplis of office pat ben
preestis make men to sitte doun, pat is to seie bi
good ensaumple pei make men obedient to God
and his lawe, and redy to ete of his breed, etinge
wip hem of pe same, 3yuyng to hem appetiit.
< L 316 > < T SWT > < P 11 >
and thercfere he took þat hym nedide of hem þat he dide to a preestis office.
<L 509><T SWT><P 16>

And ouer þis, þe more sorewe is, þer growip up a newe vnfoundid sect of beggeris, walkinge in grete noumber in habite of seculer preestis, þat prechen for wynnyng, and meruелиously wip her fabilis biamdden þe puple, and so sclaundren Crist and his chirche, and specially opere honest preestis of good lyuong and competent letrrue þat freelicke at þe ensaumple of Crist and his apostlis prechen to þe puple þe trupe of þe gospel.
<L 603, 605><T SWT><P 19>

Pope denys, monk, departid parisch chirchis and chirch3erdis, assignyng singuler preestis to ich of hem.
<L 5><T Tal><P 175>

And felix pope caste doon, liberius bi licence and laurence, so þat preestis and clerks favoring to Felix weren stranglid in þe chirche, liberius not forbeding;
<L 26><T Tal><P 175>

In þe 3er of grace Mi-C xxiiiij John Romayn Cardinalle Comynge to englong, most feersly comande a signe of preestis is to be gaderid and chicherdis, assignyng singuler preestis to ich of hem.
<L 387><T Tal><P 188>

'And of oder Iuelis of hem, þe kyng schal comande a signe of preestis to be gaderid and schul mak þe bodely vycis of preestis and heresie and symonye to be dampeed of al þe preestis and kutt awey fro alþe þe rewme þe sam'.
<L 407, 408><T Tal><P 188>

But at þe laste whanne in þis mater þei wolden no longer suffre myn excusaciouns, but eipir I schulde consente to hem eipir I schulde bere euere her indignacioun, 3he, ser, her curse, as þei leten, I panne, seynge þis, praieden hem þat þei wolden fouchesaf for to 3eue me lyncence for to gon to hem þat woren named wyse preestis and of vertues conuersacioune to have her counselo, and to knowe of hem þe office and þe charge of preesthode.
<L 455><T Thp><P 37>

'And so panne I wente to þo preestis whom I herde to ben losid or named of moost holi lyuynge, and best tau3t and moost wyse of heunenly wy5dom.
<L 460><T Thp><P 37>

And if, þoru3 remorse of conscience, I repenteide me ony tyme, turnynge a3en into þe wei which þe bissen 3ou now to make me forsake, 3e, ser, and alle þe bishops of þis londe wip oper ful many preestis, wolden defame me and pursuen me as a relapis.
<L 487><T Thp><P 38>

and þat preestis haue now no titil to tipis;
<L 630><T Thp><P 43>

And I seide, Ser, bi autorite of Goddis lawe, and also of seinttis and doctours, I am lerned to deme þat it is eueri preestis office and chief dette for to preche bisili, frely and treuli þe word of God.
<L 713><T Thp><P 45>

Axip not seint Poul how preestis schulden preche no but þei were sente?
<L 742><T Thp><P 46>

For in þat þing þat in hem is, þe preestis þat prechen not truli and bisili sleen aJle þe peple goostly, in þat þei wiþholden fro hem þe word of God, þat is liif and sustynance of cristen soulis.
<L 861><T Thp><P 50>

For certis, ser, if þe woundiful worchinge of God, and þe holi lyuynge and techyng of Crist and of hise apostlis and profetis weren maade known to þe peple bi holi lyuynge, and trewe and bisie techyng of þe preestis, þese pingis weren sufficient bokis and kalenders to knowe God bi and his seintis, wiþouten ony ymage maade wip mannes hond.
<L 1136><T Thp><P 58>

But certis þe viciousnesse of þe preestis and her coueitise ben chief cause of þis errore and of alle oper viciousnesse þat rengeñ among þe peple'.
<L 1139><T Thp><P 58>

For alle preestis of holi chirche, and alle ymagis þat mouen þe peple to deuocioun, þou and siche oper bisien for to distroie.
<L 1142><T Thp><P 58>

Wherfor, ser, I haue prechid and tau3te opini and priuyl, and so I purpose al my lyf tym to do wip Goddis helpe, seinne þat siche madde peple waston blamfulli Goddis goodis in her veyne pilgrymageyng, spendynge þese goodis vpon viciou hosteleris and vpon tapsters, whiche ben ofte vnclene wymmen of her bodis, and at þe laste þo goodis, of þe whiche þei shulden do werks of mercy aften Goddis heeste to pore nedi men and wymmen, þeþe pore men goodis and her lyflede þese renners aboute offfen to riche preestis whiche haue moche moore lyflede þan þei neden.
<L 1311><T Thp><P 64>
And hanne þe Archebischop seide to me al angrili, "What seist pou to þe fourpe poynst þat is sertefed a3ens þee, prechynge openli and boldeli in Schrouesbieire þat preestis haue noo titil to tybis?"<L 1389><T Thp><P 66>

And I seide to him, "Ser, in his touen ben manye clerkis and preestis, of which summe ben clepid religious men, þou3 manye of hem ben secularis, þerfore aske 3e of hem þis questioun". And þis man seide to me, "Oure preestis seyne þat ale men be so oblishid to paien tisper of alle þingis þat renewen hem, þat þei ben acursid þat wipholden ony part wytingli of her tipingis".<L 1395, 1397><T Thp><P 66>

And þe man seide "Oure preestis seyne þat þei cursen þus men bi auriorite of Goddis lawe".<L 1402><T Thp><P 66>

But schortli þis man wolde not go fro me to aske þis questioun of ony lyf, but he requryde me þer, as I wolde answere bfore God, þat I schulde telle to hym if in þis cas he cursynge of preestis were lawefulli appreued of God. 'And anoon herwip cam into my mynde þat loore of seint Petir, techynge preestis specialli to halowe þe lord Crist in her hertis, beyngue euermore redi in þat þing þat in hem is to answere þorou3 feip and hope to hem þat asaien of hem resoun. <L 1411, 1413><T Thp><P 67>

But to preestis, forþi þat her office was myche more esi and li3ter þan was þe office of Leuytis, God ordeyned þat preestis schulde take for her lyfplode to don her office þe tipe part of þo typhis þat weren 3ouen to Leuytis. <L 1420, 1422><T Thp><P 67>

For þer bi ensaumplle of himsylf seint Poul tau3te alle þe preestis of Crist for to trauelle wip her hondis, whan for bisie techinge of þe peple þei my3ten þus done. And þus alle þo preestis, whos preesthode Crist accepist eiwer now accepist eiwer wole accepist, dienen in þe apostlis tyme and afir her deseene and wolen done to þe woridis ende. 'But, as Cistonc tellip, in þe thousand 3eer of our lord Jesu Crist two hundrid seuente and oon pope Gregori þe nynpe ordeyned of first tipis to be 3ouun to preestis now in þe newe lawe. But seint Poul in his tyme, whos trass or ensaumplle alle þe preestis of God enforsiden hem bisili to suen, seeyngue þe auerice þat was among þe peple, desyringe to distrise þis fowl synne þorou3 þe grace of God and bi vertuous ensaumplle of himsylf, Poul wroote and tau3te alle preestis for to suen hem as he suede Crist pacientli, wilfulli and gladli in hi3e pouerte. <L 1436, 1438, 1443, 1447><T Thp><P 68>

But forþi þat manye preestis contrarien now Poul in þis forseid lore, Poul biddiþ take heede to þo preestis þat suen him as he hæp 3ouun to hem ensaumple, as if Poul wolde seie þus þe þe peple "Accepste 3e noon oper preestis þat hem þat lyuen affer þe fourene þat I haue tau3te 3ou;" <L 1460><T Thp><P 69>

And I seide, Ser, if preestis weren in mesurable noumbre, and lyuuden vertuously and tau3ten bisili and trewli þe word of God bi ensaumple of Crist and of hise apostlis, wiþouten tibis and offringis and ower dewsetwes þat preestis now calengen and taken, þe peple wolde freli 3eue hem sufficient lyfplode'. <L 1477, 1480><T Thp><P 69>

But þe pore and nedli peple ben forsaken and left of preestis to be susteyned of þe parischens, as if preestis token no þing of parischens for to releue wip þe pore peple. <L 1504><T Thp><P 70>

And also þe parischens þat paie her temporal goodis, þe þei tipis or ellis, to preestis þat done not her office amonke hem iustli ben partyners of euery synne of þese preestis, forþi þat þei susteyñen þese prestis fortili in her synne wiþ her temporal goodis. <L 1509><T Thp><P 70>

And hanne þe Archebischop seide to me, þou þat schuldist be deemyd and rulid bi holi chirche, presumpteoulesi þou demist holi chirch to haue errid in ordynance of tipis and of ower dewsetwes to be paide to preestis. <L 1517><T Thp><P 70>

Ben not þi3 3ouen to preestis for to lyue bi?" <L 1519><T Thp><P 70>

And I seide, 'Sere, whi clepe 3e þe takynge of tipis þe freedam of holi chirche', and siche ower dewsetwes whiche preestis calengen now wrongfuli "þe freedam of holi chirche", sîþ neiþer Crist, ne hise apostlis calengiden, ne toke no siche dewsetwes? <L 1567><T Thp><P 72>

And þe Archebischop seide to me, Whi, losel, wold pou not and oþer þat ben confedrid wip þe sechen out of holy writ and of þe sentence of doctours as scharpe auctoritees a3ens lordis and kny3tis and squeris and a3ens oþer secular men, as 3e done a3ens preestis?" <L 1576><T Thp><P 72>

And I seide to him, "Certis, I wote weI þat many men of þis courte, and specially preestis of þis household, wolde be ful yuel apiæide boþe wip 3ou and wip me, if þei wisten þat 3e were confessid of me". <L 1858><T Thp><P 81>
And his man seide pan to me "Pou3 God for3eue men her synnes, 3it moten men be asoyld of preestis, and do he panceua pat hei eniynen to hem".

<1882><T TThp><P 82>

Wherfore, sih it perteyn oonly to God to fore3ue synne, perfore Crist seip in Mathew pe 4 e "Do 3e penceua for he rewne of heuenes schal nyse", pus it suffisij in his cas to preestis for to conuise men and wymmen for to leve here synne, confortyng hem pat bisi hen hus to done for to hope stidefastly in he merci of God. And a3enward preestis ou3ten to telle scharpli to custumable synners pat, if hei wolen not maken an ende of her synnes, but continyue in dyuerse synnes whils his pat mowen synne, alle suche deseruen peyne wibouten eende. And herfore preestis schulden bise hem euere to lyue wele and holly, and to teche pe peple bisili and trewell pe word of God, schewinge to alle folkis in opin prechinge and in priuy counseylynge pat God oonly for3eue synne. And herfore pe preestis pat taken vpon hem to asoyle men of her synnes blasfemen God, sih it parteyn oonly to pe lord God to asoyle men of alle her synnes;<1888, 1890, 1895, 1897><T TThp><P 82>

But bi autorite of Cristis wordis preestis bounden endurid custumable synners to euerlastinge peynes, which no tyne of her lyynge wolden bisi hen hem feipfully for to knowe he heestis of God, neipere kepem hem. <1902><T TThp><P 82>

PREESTUS......76
And 3et men wip owre pope han his opynyon, pat prelastus and preestus schulden fi3ton a3enus he tophur pope, and men pat holdon wip hym, but 3if pey conuerunt hem. <18><T EWS2-75><P 111>

Somme of us han his opynyon, pat preestus schilden not fi3te, but meue men by reson and Gods lawe to trewhe, and preye mekely for men, pat hei do aftur Gods lawe;<19><T EWS2-75><P 112>

And by his cause hap Crist ordeynet his preestus to be not worldly, but to lyue in pouert of his world, and in peyne of her body;<126><T EWS2-77><P 127>

and false glorius seyde in his mater maken preestus synne more greuous, for it is a myche synne a preest to seye pat he is Cristus viker, and by auctorite of Crist rewlep fully hy3 ly3f, and 3et he gabbu3 vpon Crist, and by blasfemye bygylu3 pe puple.<122><T EWS2-78><P 130>

pe citeyseyns of his noble man weron hy3 preestus of pe temple, wip scrivus and phariszees.

And al his puple hatede Crist, and senton messageris aftur hym, now by preestus now by dekynys, now by kny3us of Herowde, and euere to take Crist in wordys, to fyndon hem cause to dampne hym. <33, 35><T EWS2-78><P 130>

But Crist spekup at pe day of doom of false preestus pat weron hisse enemies, to anguelus and seyntus in heuene, pat hei schuldon brygon hem before hym, and sien hem in his presence; <121><T EWS2-78><P 133>

But it is drede now pat preestus kepon dryt and vanyte, and to his is per entent, and herto hei schapon lawys.<117><T EWS2-79><P 139>

and offys for to preche pe gospel, wip fewe oqre sacramentus, were seruysse li3t and ynow to suche preestus for to kepe; <122><T EWS2-79><P 140>

So preestus, by Gods wordus, schulde haue hem to fleschly men.<133><T EWS2-80><P 143>

And goodis put in preestus possessioun is roote of alle his synne, for ellus hei wolen be stable as salt, and sauere pe word and stonde berby, and suffre for Gods lawe de3p, and destruye pe feendus lawe.<144><T EWS2-80><P 144>

and pus schilden preestus be ly3t of his world, and gendre wyt and charyte among men pat hei delon wip.<100><T EWS2-80><P 146>

And, for men my3ton sey3e pat Crist cam to vnbyme pe lawe, and so offys of hisse preestus schulde chawngwe fro he oolde lawe, (as anticerstus preestus seruen now to he word) herfore seip Crist pat men schulde not gesse pat he cam to louwe pe lawe, but for to fulfullen it. And so as preestus in he oolde lawe weron bussey abowte pe heestus, so prestus in Cristus lawe schulde be more spiritual, and ly3te folc by pe gospel and bycome prophectes; <123, 133, 135><T EWS2-80><P 147>

And bluynesse of these newe ordres makup monye men to be dampnedde, sihe state of preestus pat Crist ordeynede was ly3t, and esy for to knowe. <112><T EWS2-81><P 153>

and 3if we han synned neuere so myche, and neuere so longe han lyghged in synne, axe we God mercy in oure how3t, and hauwe we sorwe for his synne, and God is redy to for3yu it, howeuerhe pat preestus faylon.<109><T EWS2-82><P 158>
ITEM PLURIMORUM CONFESSORUM: Sermo 29: Mist Iesus duodecim discipulos: Mathei 10: This gospel tellup how preestus schuldon trauel in Godus cause, and how kynde pat pei schulden be bope to God and to pe puple. For wordus seyde to Cristus disciplis schulden techen us preestus how we schuldo don, sip we schulden be vykerus of hem; <L 1, 3><T EWS2-83><P 161>

And his schulde meue preestus alle to fulle pe wordus pat Crist bad, for, 3if pei dispusen pe wordus, pei may dispreyse as feendus children. <L 10><T EWS2-83><P 161>

pe fourpe werk pat preestus schulde do, schulde pe pat pei schuldon casten ow3t feendus. <L 61><T EWS2-83><P 163>

pe fyuepe maner pat preestus schuldon haue schulde be hanful trauelyng; <L 67><T EWS2-83><P 163>

And his for3eton monye men, bope more preestus and lasse; <L 71><T EWS2-83><P 163>

And herfore seyn many preestus pat no men pat han cure schuldon lyue but on Godus part, as on dymes and on offryngus; <L 87><T EWS2-83><P 164>

Also his maner is more medful to men pat han schuldon fynde þes preestus, and more meke and lasse worldly to preestus þat schulde be susteynde. <L 92, 93><T EWS2-83><P 164>

For his were ner to Poulus reule, þat preestus schulden be payede of foode and of hulying, wiwpowe more worldly rychessus; <L 100><T EWS2-83><P 164>

But here pe puple schulde be tawt how þei schuldon frely lyue þingus þat be medful to preestus, for tyme þat þei schuldon seruon hem; <L 128><T EWS2-83><P 165>

and þus he bugghe þis feeld for erply substantia, as preestus þat wolon be pore for to be Cristus disciplis, and ocupye þer wyttus in wordus of þe gospel. <L 32><T EWS2-84><P 168>

þes ten virgynes ben po þat ben spiritual, as ben preestus and religious and mony opin þe chyrche; <L 14><T EWS2-85><P 173>

But it were to wyte ouer, wheþpur þes chesyngus þat preestus make, and his dowyng þat þei han, be grouwnde in Godus lawe. <L 46><T EWS2-87><P 188>

Apostlus choson preestus in cuntreys þat þei wenton by, and maden hem dwellyng curatis; <L 97><T EWS2-87><P 189>

Wel I wot þat Crist forsooce to be iuge in temporal goodis, and þis iugement, yuele doon, is muche worse to þe iuge and þus apostlus makyng preestus hadden schewyng of God, for ellus þei hadden do fololy in þingus þat þei knewe not. <L 119><T EWS2-87><P 190>

And þus seyn þat coueutyse of worschipus and worldly goodys bylynden preestus by symonye, þat al þe chyrche faruþ þe worse. <L 132><T EWS2-87><P 191>

and seyn þat preestus schulden vse þis craft beture and more medfully þan schuldon seculer men, as preestus schulden be lordus ouer hem. <L 52, 54><T EWS2-88><P 195>

And wee supposon, as declarud by twclue lawys of þe two testamentis, þat preestus and clerks schulden be pore, as was Crist wiþ his apostlus. <L 67><T EWS2-88><P 195>

Men han proved ofsteryms þat preestus schulde not þus be ryche, ne þus be dowede in temporal lordschipe by men of resoun, or of Godus half. <L 72><T EWS2-88><P 195>

It is knowon þing now þat somtyme weron preestus pore, and þanne þei schuldon by Cristus lawe profi3te to þe chyrche aftur þer power; <L 75><T EWS2-88><P 196>

þei han no more of kyndely wyt þan preestus haddon before dowyng, and sip þer wyttus ben myche ocupyped abowie dowyng and worldly þingus, þei han lesse wyt to be ocupyped abowte God and heavenly þingus. <L 83><T EWS2-88><P 196>

And so it semeþ þat preestus mote nede ðeþur seyþe þat þei weron ydcle before þe dowyng, or, by dowyng, þei ben more vnablede for to serue God, and so to profi3te to his chyrche, and helpe goostly to ony man. <L 88><T EWS2-88><P 196>

And þus 3if preestus lyuedon as Crist ordeyneðed, þei schuldon more encrese in vertewys, and profi3te more to hem and to þe chyrche þan þei don reuersyng Crist. <L 98><T EWS2-88><P 196>

And so sip preestus schuldon not ben ydcel, but do good aftur þer power, þei schuldon profi3te to
be chyrche before dowyng, as pe myston.
<L 107><T EWS2-88><P 197>

But 3eet men replyon and seyn, pat by his dowyng peestus ben monye;
<L 132><T EWS2-88><P 198

Here God techp trewe men to grawnthe pat dowyng and feyned begyng makip to multiply peestus more pyn God hymself haph ordeyned, for God cowde ordeyne no kyynne þing but in mesure, nowmbre and wey3te. God wolde not pat alle weron peestus, ne alle kny3tus, ne alle laborerus;
<L 136, 138><T EWS2-88><P 198

And 3if how seyst þat men fayle wyt to atteyne Godus nowmbre, lyue men wel, and God wolte teche how myche schulde be nombrue of peestus.
<L 142><T EWS2-88><P 198

Wel I rede in Godus lawe, whanne God wolde haue myche traueyle in beryng of þe tabernacle, and sacrifiyc of myncre bceestus, he wolde haue of twelve kynredus but o kynrede of Leuy to serue his fole for peestus and deknes.
<L 149><T EWS2-88><P 198

And to alle þese peestus and deknes God lymytede but dymes and offryngus.
<L 151><T EWS2-88><P 198

Here men doutoun comunly, siþ alle men schuldon suwe Crist, how peestus schulde not haue puple þat were suget vnto hem.
<L 66><T EWS2-89><P 202

And such lordschipe of peestus, wip ofre synnes þat comun aften, may destreyw reymes here, and don harm to al þe chyrche.
<L 101><T EWS2-89><P 203

And aftur þis synne may falle þat ladyes be take pryuey, and afturward aperty, fro þer hosboundys by peestus, for peestus couete to myche of reymys and lord schispe of hem.
<L 113, 114><T EWS2-89><P 204

And 3if how seye þat þese rychessus ben gooode, and Cristus peestus ben more woerly, whyn schulde þey not haue þese gooode passyng before ofre men?
<L 127><T EWS2-89><P 204

And þus we graunten þat peestus schulden haue puple þat were suget to hem, but burst suget to Cristus lawe;
<L 144><T EWS2-89><P 205

And it were more licly to men, and more acordyng to Godus lawe, þat men schulden be seynytus in heuene for to brynge holy chyrche to þe ordenaunce þat Crist ordaynede, and þat was pore statis of peestus.
<L 103><T EWS2-93><P 225

Somtyyme knytyus ben cheueneynus, as it felde of þe emperouris, and somtyyme peestus ben maystus, as it was in Cristus tyme.
<L 56><T EWS2-96><P 235

And Eroude gyderude alle prynces of peestus þat weron in Jerusalem, and alle þe scribis of þe puple, to wyte where Crist schulde be bore.
<L 39><T EWS2-97><P 237

peestus also schulden worschipe Crist, by þe lore of þis encense;
<L 76><T EWS2-97><P 239

siþ þis suwyng of Crist is forsakyng of worldly goodus, and profi3tyng in pouert aftur þat Crist lyuede, how muche schulde we peestus dreede þat we faylon in þis.
<L 71><T EWS2-98><P 242

And on þis schulde we preestus benke, and algatis prestus of þe world, þat suwe not Crist in pouert, but penkon how þei may be ryche heere.
<L 59><T EWS2-99><P 246

But 3et we vndurstonde þus: standing oore protestacion þat þese men ben in Iude þat ben prestus of Cristus chyrche, for Iudea ys confession and þes peestus schuldon principally confess Iesu Crist in word and in lif. þes peestus schuldon fle to hulles for to takon ensaumple of hoolye peestus þat weron byfore and lyuedon porely of almys and specially to þe hy3e hul þat is Iesu Crist how he lyuede þus pore lif alþow he were in þe hey3te of hulles and alle men schullon flowe to hym as Ysaye seip.
<L 179, 180, 181><T EWS2-MC><P 335

And lotte fel to þes peestus to mynistre in þe ey3be wroke.
<L 3><T EWS2-104><P 263

And here may trewe peestus towche how þis world is blyndud by foly, whanne it sucþ men as patronys þat weron foolis and full of synne, and leeuve Crist and Baptyst þat weron bygynneris of oure ordre.
<L 37><T EWS2-105><P 266

But ouer þis kepyng schulden peestus kepe wisly þe word of God and schape hem for to preche hit for profi3t of þe chyrche.
<L 21><T EWS2-112><P 286

for more worldly lordschipe axip þe more seruyse to peestus, and lettup hem to be more
seruautitis and more hy3e in Cristus rweme.

But Luc, fygure of preestus, tellup more diffusly how man steyup yp to God, from Adam to þe Trinnyte.

And þis text moton preestus knowe to vndurstone Godus lawe, and to defendon it fro false men þat arguo a3eny3s it;

for 3if we þekenon on Godys lawe, and specially of preestus how þei defoulon Cristus ordenaunce, turnyng a3en to syyne of flech, feend and þe world, a iust man schulde hongron and þurste þei ri3twyssnesse of suche men. And more desyre þat man schulde haue to performe þis ri3twyssnesse can I not see here, þan wille þat Cristus ordenaunce were fully in mesure and noumber and wey3te, þat Crist hâp ordeyned for his chyrche, and algatis in pouert of spyrity þat hyse preestus schulde haue.

For Cristus ordenaunce was ry3twys, and specially of preestus pouert, al 3if newe sectis feend and Cristus ordenaunce were now ful ri3twisnesse can I not see here, for 3ifwe penkon on Godys lawe, and specially ofpreestus pouert, al3ifnewe sectis ri3twisnesse of suche men. And

And herfore pore preestus seyn þat turnyng from Cristus lawe doþ harm to þe chyrche more þan ony opur þing and þus þer entent were to suwe Crist as þei may.

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PREESTIS.......1

Tecne persouns & preistis to axe of þes feres wat þing þei sacred last wane þei sungon masse, & weþer þei voidede anyþing þat before was brede, & wat ben þe ostis sacred þat be kept in þe chyrche, for if þei ben wers in kynde þan any eyrewe webbe, it were no religion to worschipe hem þus.

PREST.......467

Bi these two swerdis men understanen gostli swerd and bodili, or power of preest and of king, that suffisen to reule holi chyrche in erthe.

Forwhi, /De foro competenti, e- i+[i+-], the general counsel of worldli clerkis determynith thus, That no iuge presume bi himsilfto distrie or con demne without suffringle of the bishop, nothir preest neithir deckene, neithir any clerk neithir the lasse men of the chyrche, that is the serunnt of clerkis.

And in the ij: c+[i+] of Malachie God seith thus, The lippis of a preest kepyn kunninge, and thei shulen seke of his mouth the lawe, for he is an aungil of the Lord of oostis.

And Gregori in the vi: omelie on the gospelis markith this plenli, that ech preest of God is celepid an aungil of God, and that ech preest hath the office of a criere to cri bifore the cominge of the highe iuge that men ben convertid fro here synnis, Seynt Gregori writith pleinli in the firste part of pastoralis, xv- c+[i+] and in xliij: dist· c+[i+] [Si rectior], and Jerom in his pistil and in the xcv- distinctioun, c+[i+] [Ecce ego], and [Isidre] in the xcv- distinctioun, c+[i+] [Perfectis], and xcv- distinctioun, c+[i+] [Clericos], and the Maistir of Sentencis in the iiij.

Also if bishopis with here mynistris seyn, that symple prestis shulen not preche withouten licence of hem, lat hem seie a sufficient cause, whi a preest or a nothir man shal do bodili almes withouten licence of the bishop and not gostli almese which is bettre and nedefullere and mai be do esiliere. Sith it myghte be feynid as lightli, that no iuge presume bi himsilft to distrie or con demne without suffringle of the bishop, neithir prest neithir dekene, neithir any clerk neithir the lasse men of the chyrche, that is the serunnt of clerkis.

ION Goddis lawe biddip oft obscene to secular lordis, and he were a cursed preist þat wolde reurse þis.

ION Goddis lawe biddip oft obscene to secular lordis, and he were a cursed preist þat wolde reurse þis.
bodi sue therefore.

Or hou defendith that prest the puple with the sheeld of prierie, which prest setth himself forth to be smyte with the dartis of enemies, that is, to be oviromen of fendis;

Therefore Jerom, on Sophonie, and in the j. cause, j· q· c· Sacerdotes, writith thus, "Preestis that serven to this sacrament of the auteur, and mynstren the blood of the Lord to his puplis, don wickidli agens the lawe of Crist, whiche gessen that the wordis of the prest preiynge, and that solempne preiere is nedeful, and not the lif, maken the sacrament of the auteer, and that solempne prierie is nedeful, and not the meritis othir gode werkis of prestis, of whiche it is seid, A prest in what evere wem he be, neigte not for to offer offrings to the Lord".

so is it great wonder that any Christian man dar be present wytingly at the masse of any open simonion, open lechooure, euythor of any other orible vicious prest known openly suche, when that prest betraeth Christ as Judas did. And such a prest doth more dispite to Crist than Jewes and all other othir gode werkis of prestis, of whiche it is seid, A prest in what evere wem he be, neigte not for to offer offrings to the Lord".

Therefore seynt Austin, in his pistil to Valerie, and in the x. cause, x· q· Ante omnis, writith thus, "I axe bfore alle thingis that thi religious prudence tenken, that no thing in this lijf and most in this tyme is eysere and lightere and more acceptable to men than the office of a bishopp othir of prest or of dekene.

And eft Austin seith there, "Nothing in this lijf and most in this tyme is hardere and traveiouse and perilouse, than the office of a bishopp or of prest othir of dekene;" And there in the c· Nemo quippe, Austin spekith thus: "No man noyeth more in the chiroche than he that doth weirwardli, and hath the name othir the ordre of holinesse and of prest." For whi the chaire makith not prest, but the prest makith the chaire; not the place halewith the man, but the man halewith the place, not ech prest is holli, but ech holli man is a prest.

And therefore a prest that is euil getith greet synne, not dignite, of his presthood. For thou, prest, sittist in thi doom; Also Gregori in his registre and in j. cause, j· q· Sichis neque, writith thus, "If oni man that shynith not with holi vertuis, and that nothir is constryneyd bi takith unshamefulli the presthood of Crist, while he is defound now with oni greet synne, and takith the dignite of bishop or of prest by vnjust loue of herte, othir bi foul preiere of moni, othir bi syynge of familiariete, othir bi seruise of lord, eithir bi gliesful gifte, and not for wynynge of soulis, and forsakith it not bi his fre wil in his lijf, and sodeyn deth fynde him vnrepentuant, withoute doute he shal pershe withouten ende".

Also Jerom on the pistil to Tite, and in xcv· di', Olim, spekith thus, "Sum tymre ago the same was prest which and bishop, that is, prest and bishop was al oon; he prede cause pat is feyned: it is he wille of he emperour pat, as he is lorde or his empre, so his prest schulde rewle in God, al pe same lordschep, and perfore he dowed he chiche pat was worji made.

But now hup he worlde drawn prestes to contrarie, as her businesse of he worlde & her loue schewep, as if a prest be more bisie to serue he worlde & he is to serue Crist in his membris, & coueiti Simpsonie preveth in his tretes of vices in the capitle, Of them that make the sacrament unworthyli.

And eft Austin seith there, "Nothing in this lijf and most in this tyme is hardere and traveiouse and perilouse, than the office of a bishopp or of prest othir of dekene;" And there in the c· Nemo quippe, Austin spekith thus: "No man noyeth more in the chiroche than he that doth weirwardli, and hath the name othir the ordre of holinesse and of prest.

And there in the x. cause, x· Ante omnis, Austin spekith thus, "All men that be for to offere ofrings to the Lord with the phis of this prest, and that prest settith himself and that solempne prierie is nedeful, and not the meritis othir gode werkis of prestis, of whiche it is seid, A prest in what evere wem he be, neigte not for to offer offrings to the Lord".

Who wolde seye pat suche a prest were on Godes behalfe? But pat he pope a3enesi wip expresse lawe, & seip he prede cause pat is feyned: it is he wille of he emperour pat, as he is lorde or his empre, so his prest schulde rewle in God, al pe same lordschep, and perfore he dowed he chiche pat was worji made.

But as if a man were so stedefast that he were for his perfeccioun, were required red of oo person or of many to abide wip hem in amendyng of her soulis, so that he were for he...
moost part occupied in techyng of Goddis lawe, he my3t for his goostly trauel rescyan of hem bodilye foode. if a prest of lytle letturer had wille to teche Goddis lawe truly, & nedid for wantyng of scharpnesse of witt to bisi him euerich werkeday aboute he telling of Goddis lawe of pe gospel on pe haliday, for siche goostly trauel he sownep he be comeon profit, sych a prest my3t leuefully of sich a man pat my3t bere it take his sustynaunce in mesure. 

For true men knowen wele he pe habit makik not pe monke, chanoun, frere ne prest.

Aske of bi prolats or of bi prest, for he ben bounde to teche hee; 

Crist was most servisable of any prest of erje; 

ffor no prest wot, pat dwelles wip us, wheer his preyer be better he preyer of po puple. And pis is done herfere, for no prest schulde chaffere wip his owne preyer and money of men. Ffor a prest wot not po valew of his preyer; And so in prechemyng and preying wip heert, and gvyng of sacramentis, and lernyng of Gods lawe, and gvyng gode ensample by clennesse of lif, schulde stonde po lif of a prest if he lif wil. Etyng and slepyng and honeste of pleying schulde a prest take unto his ende, pat hit profite to hym to do hee fvy first. 

Bot if prestis leven hor offis lymyttid unto hom, and usen chesse and tablis and hasarde or taverne, pei passen unkyndcly fro pei.

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Lord, who wolde not despise pis, pat mouthe and hondes of pis prest pat makes and tretis Gods body schulden be polute wip a hoore! 

And pis po prest brekes his vow, outher prive or aper, sith he vewed to serwe God at tyme pat he toke pis state, to lif po lyve pat fel to a prest, and clency do his offis. 

But many men wonder here why he se, freres seyd pis sipen pei wold pat pes dymes were 3yven unto hem, and pes persons were destried, and no prest were but hei. 

And syn a man schulde pray for helpinge of his enemies, as Crist did, with Steven, and resoun nedis poerto, miche more schulde a prest preye for his sugettis.

A SPECIAL fren in God axip bi charite pes fyve queestions of a mek prest in God.

War, man, lette not for synne, Prest, kny3t, Semon, ne page, 3if 3ee wole of God have large wage: Amen, Amen, Amen.

God forbede he pat ony Cristene man understonde, pat his here synsyng and criyng peat men usen now he be the beste servyce of a prest, and most profitable to mannus soule.

If he be a prest, and nameli a curate, lyve he holili, passyng oper in holy preyer and holy desir and penkyng, in holy spekyng counseling and trewe techyng, and ever that Goodis hestis and his gospel be in hi mouht, and evere dispice synne, to drawe men perfrro.

and he remenand 3ive treuli to pore men pat have nou3t of her owne, and may not labore for febelnesse or sekenesse, and pan he shal be a trewe prest hope to God and man.

but setten heere an ydious for viker or parische prest, pat kan not and may not do he office of a good curat, and 3it he pore parische fyndip hym. 

And whanne a prest seip his masse out of good lif and charite, and makip he sacrament, he etip and drynkip his own damnacion, not demyng wi3y he body of oure Lord, as Seyme Poul techip in holy writ.

The pope cameundip in his lawe, he no man here he masse of pat prest, whanne he what wipouten doute pat he had a concybusyne or lemmman; 

3if ony bishop, or prest, or dekene, fro hennys wantik, and for sake heere not 3if he have taken ony, falle he fro his owen dege til he come to satisfaccion, and dwelle he not in quere of men pat synyng Gods servyce, and take he not ony part of pinges of he Chirche. 

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insomachy pat ech synful prest may seie masse, and make þe sacrament, þou3 he do it to his dampnyngye; outaken a prest comynge to þis ordre bi symonye.

 QLatin 

and þat no prest havyng notable filpe of his body schal mynystre in þe peple, þat is, þat no prestex havyng filpe of orible synne in his soule presume to do þe holy office;

 Latin L

But suppose þat a prest forsake þe liif of Petir, and bidyng of his maystir our Lord Jesus Crist, and gøo amøjir wey as þe world axijb, what is Cristis word sibbe to suche, a prest of Antecrist?

 Latin L

Certis ech bettre prest, in whiche beþ þes condictions, my3te bi more colour seye he is Petris successor;

 Latin L

And herfore men seyen comunly, þat whom so ony prest assoylip, he is assoyled of God by more penaunce þat þe prest enjöynep hem, ffor God hæp 3eve þe prest power to deme aftir his owne wille, ffor elis it were a needeles þing to schryve men þus to prestis.

 Latin L

But at þe pridde tymse, sip þe fend was losted, ordeyned pope Innocent a lawe of confesioun, þat ech man of disceriuion schulde onþe in þe 3eere pryvly be confessid of his propre prest, and addeþe mycbe to þis lawe þat he kowde noþt gounde.

 Latin L

But þis is open heresie þat men taken of þis sacrament, þat men þat beþ confessid schal sufre evene þat peyne þat her prest enjöynep hem, however þei haveþ synned. þe prest hæp no wite to taxe evene þe peyne aftir þe synne þat þe men hæp do a3ens God, for no man in erpe, ne aungel in hevene, but 3if God telle him specially, can taxe such a penaunce.

 Latin L

and, as who seip, no clerk, but treuþe in liif and prudence, þat is, knowyng of creaturis bope erþely and gostly, and usyng of every in his degree, and wise techynge of Goddis lawe after þe nede of þe peple, makip a man to be a prest.

 Latin L

For certis, as Crisostom, and Origene, and lawe canoun witnesse, siche a weiwurd prest makip Goddis houþ a den of þeves.

 Latin L

For þou3 men brake þe hieste comandementeþ of God, þe lewediste-parische prest schal assoyle anoon, but of þe founed vowis maad of oure owene heed, many time a3ens Goddis wille, noman schal assoyle but grete worldly bishopis, or þe most worldly prest of Rome, þe empereours maister and Goddis felawe, or God of þe erpe.

 Latin L

And so schal we graunte, þat 3if men makip aseęp to God, by contricioun of here herte, her synne is for3eve hem, 3if þei speke wip non opere prest.

 Latin L

Sip þen heresie is errore meynetenþ a3enst holy writy, as Seynt Austyn and opere clerkis seyn, who evere meynetenþ ony errore a3enst Goddis lawe is an heretik, be þe prest, be he lord, be he pore, be he riche, or of what evere dege.

 Latin L

For if here understondynge suþ þis open errore, þat an angel of God schal not do Goddis massagis to save Cristene soulis, for a worldly prest. Anticrist and cursed heretik, and in cas a dampnyd fend, as Judas was, letté Goddis biddyng mercy and charite, þerfor þei þat understonden þus þis sendyng ben in open heresie.

 Latin L

For certis a prest may be sent of þis worldly pretalis wip here lettris and selis, and 3it be an heretik, bi symonye, bi lesyngis put on God to meyneten his ypocrisie, and robbyn of þe comyns, bi flaterny and beggynge and opere disceris, and not sent of God but bi þe fend, whois werks he prechib and dop, and þerfor cursed of God and alle his trewe servauntis.

 Latin L

Perfore seip þe Chirche lawe in decretalis, þat every synful prest may seie a masse, out taken a symonycent, whom ech synful man may lefuly acuse, 3e, an hore may acuse him, þat he be remeyeþ from þe ordre þat he mystakip.

 Latin L

For þou3 men breken þe hieste comandementeþ of God, þe lewediste-parische prest schal assoyle anoon, but of þe founed vowis maad of oure owene heed, many time a3ens Goddis wille, noman schal assoyle but grete worldly bishopis, or þe most worldly prest of Rome, þe empereours maister and Goddis felawe, or God of þe erpe.

 Latin L
And eche prest deme wisly himself, whi he seip his masse, and in what life;
<L 10><T A22><P 287>

Therefore seip Seynt Austyn and the comyn lawe, that no ping in his world is more travelous, more harde, and more perilous, that his office of bishop, prest or dekene, to do it wel as our emperoure Crist commaundip; 
<L 9><T A22><P 290>

First he wise kyng Salomon put doun an heie bishop that was fals to hym and his rewme, and exilide him, and ordeyned a good prest for him, as pride bok of Kyngis testament.
<L 11><T A22><P 297

And pis semep wel bi here newe lawe of decretalis, where that proude clericis have ordeyned pis, that our clergis schal paie no subsidie ne taxe, ne helping of oure kyng and oure rewme, wipouten leve and assent of oure rewme, and the many tymes that proude worldly prest is enemie of our land, and prively meyntenep our enemies, and weren a3enst us wip oure owene gold. And thus that may fro prestis, to studie and knowe holy writt bifore lawis.
<L 19, 20, 22><T A22><P 298

For he seip Salomon that may fro that proude prest of Rome, that makyn hyg heie lord of moche part of oure rewme and of oure kyngis power, that makyn the conseil of kyng knowen to him, that ben sworen to hyg pope.
<L 4><T A22><P 301

For he seip that may fro prest of Rome settip ymages of Petre and Poul and his leed, and makip Cristene men to bileve that all his bullis spoken of is don by here auctorite and Cristis;
<L 32><T A22><P 306

Also that proude prest of Rome settip ymages of Petre and Poul and his leed, and makip Cristene men to bileve that all his bullis spoken of is don by here auctorite and Cristis;
<L 21><T A22><P 308

but now o worldly prest, that is more unable thane opeere, bi vertu of Anticristis bullis hab alle he tipes and offryngis to himself, and opeere prestis more kunnyng in Goddis lawe and of cleaner lif, han no ping but temporal almes.
<L 10><T A22><P 312

Wolde God that alwe wise men and trewe men wolden enquire where it were betre for to fynde goode prestis bi fre almes of he peple, and in a resoneable and pore liflode, to teche the gospel in word and dede, as diden Crist and his postlis, that paie hus tipes to o worldly prest negligent and unkunnynge, as men ben now constreyned bi censure and bullis and newe ordynaunce of prestis.
<L 22><T A22><P 312

3if his first ordynaunce of Crist and his postlis come a3en into Cristendom, that schal Cristene people be fre to take her tipes and offryngis fro weyward prest, and not meyntenep hem in here synne, as ben now constreyned bi Anticristis power and censure, and frely and wilfully 2yne a resoneable liflode to goode prestis: and pis were moche betere and eisere, bohe for prestis and comyns, bohe for his world and he toper.
<L 4><T A22><P 313

But men wonclen more whi that cursen he kyng and his trewe officeris, bat for felonye or dette or eschet taken his owene good is, against us preest traitour, out of pes graunes, and taken noon here befre befre he don pis bi processe of lawe or ellis bi extorsion and tirantrie.
<L 17><T A22><P 313

Also, ping a freer monk or prest, bi comyn assent of he covent, defoule quen bi3e he kyngis eyen, and moche more in privey chamberis, that ye kyng may not ponsiche he lest of hem in o ferpringworp of good.
<L 22><T A22><P 314

For evere as a man owip to worschipe God before alle pingis, so owip eche man, and namely a prest, to study and knowe holy writt before alle opeere lawis.
<L 14><T A22><P 327

for ellis pis lawieris moten sette more priss bi a wrongful curs of a worldly prest, sumtyme cursed of God, and in cas a damned fend, that be moste ri3ft curs pat God can 3eve;
<L 38><T A22><P 328

Whi wolde not he proude prest of Rome graunte ful pardon to alle men for to lyve in pees and charite and pacience, as he doth to alle men for to flite and sle Cristene men, and to helpe perto? Certis pis prest wip his fals prechours, pat ben princes of manquelleris and werris, ben openly contrarie to Crist and his postlis, and so open Anticristis, maistris of Satanisas.
<L 8, 11><T A22><P 330

And what trewe prest or pore man spekip openly a3enst pis cursed marchaundise, he shal be sumoned suspendid fro prechynge and
For he seyn that iche bishop and prest may lawfully leve his hor first dignyte, and after be a frede; but when he is one of a frede, he may in no maner leve his al yeve as a bishop or a prest, by his fourme of his gospel.

CAP II: Also freris seyn privly that hit is apostasia and heresie for a prest to yeve as Crist ordeyned a prest to yeve, by forme of his gospel. For if he be any frede he is a prest, cunynge in Gods lawe, and able to travel to sowe Gods words amonge his people, if he do his offis frely, goynge fro cuntre to cuntre where he may moste profile, and ceesse not for prioure ne any satrap, and charge not singular habite, and begge not, but be payed with comyne mete and drinke, as Crist and his apostils were, pei wil pourse hym as apostata, and drawe hym to prisoun, and sey that he is cursed for his deede.

CAP XXX: Also freris techen that hit is not leveful for a prest or another mon to kepe his gospel in his boundis and clennesse, wijpouten error of synful men, but if he have leve that of Anticrist.

For pei seyn that a prest hat has bounden hymself to errores of synful men by new profession, may not go to his fredome of his gospel, and lif perafter as Crist tau3te prestis, bot if pei have dispensacioun of his pope.

and pe hit is pleyne, sith his prest may not kepe his gospel in his fredome wijpouten his leve, and he is in his caas a devel, pe a prest may not kepe his amandments of God wijpouten leve of a fend.

and 3itte pe prest schal be bounden comynly to roten habite, and be exempt fro godenesse, and boldid in synne.

For pest a prest or bishop do nevere so treuly 3o offis 3at God bad prestis do, 3itte pei seyn he is more holy if he cum to hors newe feynd religioun and obedienne.

As to 3o first, we seyn, siker of oure feth, 3at 3o whyte ping and rounde 3at 3o prest sacris, like to 3o unsacrid oostis, and is broken and eeten, is verrely Gods body in 3o fourme of bred.

And so pe prest hat lyves better synges better masse;

Bot 3o sacrament hat is sacrid in 3o masse is nouter better for one prest ne for oper. For in his kynde hit is bref, noght mendid bi 3o prest, and in 3at hat hit is Gods body, hit is ilike gode, whosoevere scares hit.

As if a mon asked me whepher 3is bres were Gods body, I wolde nouter byeve hat, ne dowte hit, ne denye hit, bot suppose hat hit were so, bot if I had contrarye evyndence, as, if I had evyndence hat bo prest were not sacred of God, or hat God wolde not wirke wip hym for his yvel lyyngye.

Of which auctorite it is pleyn and ophin, hat pe pingus hat ben duwe to prest shuld be axed by strenghe or violence or cursinge, but be 3oven frely, wijpouten exaccioun or constreynynge. And 3if pe prest be reproved of God for his synnis, he shulde be put out of his office, and ple sacrifies shuld not be 3oven to him, but taken fro him, as God commaundid from he hey3e prest Hely;

A, Lord Jesus Crist sij wipinne fewe 3ecris men paiede here tijis and offerinis at here owen wille free, to goode men and able, to grete worchipe of God, to profit and fairnes of holi Chirche in eorpe, where it were leyeful and needful hat a worldly prest shulde distroie his holy and approvde custome, constreynynge men to levy his fredom, turnynge tipes and offerinis into wickedes uses, or not so goode as pei weren don before tymes!

Be tymes of antecrist ben signifi3ed to be ni3e by pe pride of oo bishop hat wolde be clepid vnuersal bishop/ as seynite Gregore seip in pe fyu3e boke of his registre/ pe 32 c<</> and efts he seip in pe seuen3 boke of his registre/ pe 29 c<</> pei who euer clepib hymself vnuersal prest/ eipor desir3e to be clepid/ renneb he fore antecrist in his hi3e pride/ for he settib hym before oper in being proud.

Be tymes of antecrist ben signifi3ed to be ni3e by pe pride of oo bishop hat wolde be clepid vnuersal bishop/ as seynite Gregore seip in pe fyu3e boke of his registre/ pe 32 c<</> and efts he seip in pe seuen3 boke of his registre/ pe 29 c<</> pei who euer clepib hymself vnuersal prest/ eipor desir3e to be clepid/ renneb he fore antecrist in his hi3e pride/ for he settib hym before oper in being proud.
per for, if we wil, we mai calle bischoppis, locars up on, þat he þat lufith to be a prest not furber to, vnderstand him not to be a bischop; <L 31><T APO><P 02>

Also, a3en swilk feynid and on groundid indulgens, howiþ a feiful prest to multiply quek resouns, weil he hungriþ and pristiþ niþtwises of þe law of God, for by sueilk sophymis of anticrist, þe lawe of God is despicid, 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>

wan þei mend hem vp on Cristis bidding. 3ha if þe prest wil not minстер to hem, not but if money be guyen to hem, and for þis þei selle þis iuil wille. <L 24><T APO><P 11>

An oþer is þis þat is put and askid, þat ilk prest may vse þe key in to ilk man. <L 6><T APO><P 28>

And so it is seid bi lawe þat is mad of þe kirk, þat ilk prest hþ þe same power to vse þe key in to ani man in þo poyn of deþ, as þe pope; but not ellis, not but aurorite in special be 3eouun to him of þe kirk þer to. But if it be askid, if ilk prest mai vse þe key in to ilk man, þat is to sey, to assoile him, or ellis to bind him fro grace, it semþ opunly þat ilk prest may not asoile ilk to bring him to heuyn; <L 19, 22, 24><T APO><P 28>

And bi so þe same resoun none oþer prest may not excede. And if it be axid weþer ilk prest hþp as mykiþ power as þe pope, as a nenist God, it semþ to me þat is foly to a ferme in case oþer 3ie or nay, be þat it mai be schewid out of Holi Writte. And so it semþ al so to me it is foly ani prest to presume him to hauye euyon power vþp ilþ oþer, be þat he may ground him in þe folþ; <L 6, 7, 10><T APO><P 29>

And Sent Jerom eþt, Sum tyme þe prest was þat ilk þat þe bischop, And bi for þat bats were made in religiouin ki binging of þe þe, and was seid in þe peple, I am of Petre, I of Poule, I of Apollo, I of Cephas, þe kirkis were gouernid bi þe comyn of prestis counsell. <L 20><T APO><P 29>

And if þe prest sacre Crist wan he blessip þe sacrament of God in þe auter, aþip he not to blessip þe þe, þat dresþi not to sacre Crist? A 3e viuisti prestis porow 3or bidding þe prest of God stintþ þe office of blessing, a bowt liwaid men and women; he stintþ þe wark of tong, he hþp no tayst of preching, he is dockid on ilk part, he hþp ony þe name of prest, but he holþip not þe plente ne þe perfeccoun þat fallþip to his conscercacoun. <L 10, 13, 16><T APO><P 30>

And for þi seyn oþer men þus, if a bischop in confrming þat he appropríþ to him slyf wip out ground of þe Scripter, 3euliþ grace, whi not a simple prest þat in merit is more at God, of mor merit, gfe mor worship sacraments? Sum tyme was no resoun, wan þe same was bischop and prest. And bi forn þat presched was hied, or veriliar fylid cursidly bi þe world, ilk prest of Crist was callid indifferently prest and bischop, as it semþ þe words of Jerom. An oþer is þis, þat ilk prest is holdun to preche. <L 23, 25, 27, 29><T APO><P 30>

And it semþ bi winstes of seynitis, þat Crist enioynip ilk prest to preche, and þan he is boundun per to. <L 32><T APO><P 30>

To þe decloou it pertenip to stond niþe þe prest, and minister to him all þings þat are don in þo sacraments of Crist, to bere þe crose, to preche þe gospel, and þe pistil; <L 15><T APO><P 31>

For þe sciþ Seint Gregori, Poule sciþ to Thimoþe, þat þe prest be miþti to exort in al doctrin, and argu hem þa3en seyn he feih þer for is seid bi þe prophet Malachie, þe lippis of þe prest schal kepe sciens, and men schal ask þe law of his mouþe, for he is þe angue of þe Lord of hostis, þer for to þe Lord monstþ þe þe prophet Ysaiæ seing, Cric, cese not, vphauns þi vois os a trompe. <L 19, 21><T APO><P 31>

Who þat niþþ to prest hed he tukip þe office of a crier, þat he go cring for þe goming of þe iuge þat ferfoli folowiþ. Werfor þe prest, going in and out, dieþ if he go wip out þe sound of preching. <L 25, 26><T APO><P 31>

he þat dop wel his minstri, þat semþ þat he is ordcynid of God, and he þat dop it not wel, is ordcynid of man, þe wilki soþi as to God, is neiþer dekun ne prest. <L 26><T APO><P 32>

To þe bigging of þis þe prest howip to trauel, and to be bissi, to ding doun of þe contrari; <L 32><T APO><P 35>

þe cerynoynis and þe lawis of þis hous are þe biddingis and þe conseyl of þe gospel, 3euniþ be Crist and his Apostlis, and ensamplied be life, to þe wilki þe prest schulid put to þe hert, þat is þe streng of his luf, and wip þe eiris and een of his hert, he schuld understond hem, and kepe hem in himself, and ken þe peple to kepe al þingis þat

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An ope is pis, If ani 3ere pe messe of a prest pat leuij in lechery, and knowigh him to be swilk, he synnigh dedely.  

Al so I reherisid pe decre of pe kirk, bidding pat no man here pe messe of pe prest pat he wet downtles hap a concubyn, or a womman suspect preueylt browt vnrdre.  

for ai pe heiar degre, pe sarrar is pe falle, but prested is heiar degre han bodili matrimoy, and ius pe prest in doing fornicacon dop sacrile, and brekip his wow;  

for ius is writun in pe decreis, pe prest or dekun pat is tan in fornicacon, beft, or mansleyng, or forswering, be he deposid.  

And eft ius, Bidding we comaund, pat no man here pe messe of pat prest pat he wet downtles pat hap a concubyn, or a womman suspect browt in vndr.  

If I am pe part of pe Lord, seip Jero, and a litil cord of his heritage, I take not part whi oper linagis, but, as a decoun and prest, I life on tipis, and I susteynd of offrying of pe au3t;  

An ope poynpt putt is pis, pat pe prest is not holden to his horis canoni3id, not but if he be to syng.  

wij handis of pe prest to be brokyn, and wij pe teip of feiful men.  

Of his mater ius seyn feiful doctors of diuinite, and doctors in lawe of pe kirk, ius: A prest weper he be beneficiad or not, he howip not to sett to hire his gostly works;  

but ius is not only 3euen for hem sifl but for ope, and perfor is nede it be tane wij verrey hart and clene concience for him self, and as to ope, not only wij out ilk synne, but also wij out ilk name of fame, for schunder of brejer, to was profit prested is 3euen, not only pat men prest, or be boun, but pat pey prophet.

Crist hap comoundid.  

ypo of pu desire to be pres, or be befor to hem pat pu coueitist not to profi3t to, ouer proudly in coueitng subieccou of hem, of pe wilk pu hernist not here 3ele.  

and in pe law was bidun pat if ani synnidi bi error or vnkunning, and did ani ping pat pe law forbed, pat he schuld mak an ofring, and pe prest schuld pray for him, and it schuld be for 3euen him, for he fautid be error and be vnkunning.  

a prest assoiling a feynner synniph deadly.  

And ius wyle he reformip not pis man to lefe pis syne, nor to mak a mendis perfor, as he schuld, and ellis telli him pat be mai not asoyle him, he synniph, and namli, wan pe man treslip of his absoloucou, wening him siker, and contunip forp, and mendip not, os he schuld, if pe prest refusid him as he au3t, for pat han wold schame, and dred, and mend. And in pis dafaut is be gidil, and pe prest berip fals witness, and seip him to wit and do ping pat he noijer wot nor dop, and reij God his regaly, and makip pe man to tryst in lesing, and so do sacrifice to pe fend.  

By ius man is vnderstondyn feynar pat is fals, and luji his synne, and seip he wel forsak it and lichi, and cumip to pe prest to be asoylid, and to ask mercy. But wan pe prest errip, and behytip suclk an absoloucou a3en pe bidding of God, he schal bere pe winkidnes wij pe synnar; for pi pat he is cause pat pe synnar contunip in his iuel, and mendip nout, os he schuld, if pe prest put him be syd til pat he be mendid.  

In pat kirk wer ani owe to do mercy, and how most to be holden in pe forme of ri3tfulnes, pat non draw a wey fro pe comyn of feifulmen, gen wrongly, of pe li3ines of pe prest, comyn wij schorter and dreedful, a tyme pat he ow to axe wij mo tymis and plentuous teris.  

pe prest may wit pat he haj not power to sowy, but as God 3euij him bidding;  

pe prest may wit pat he haj not power to sowy, but as God 3euij him bidding;  

But now new law techip pat no prest nor clerk ow to soget to no seculer lord.  

And ius is a man of harms is seid better an ope, and a prest better an ope, and a religious man better an ope, and a houbond better an ope, for he can better, and dop better an pe toper.
for þus seip Jerom, Now syn couecties hâp waxen in þe kirk, as in þe empvr of Rome, lawis gon a wey fro þe prest, and visioum from þe prophet, al bi power of bishopis name þei chalang unfeuly to hem wip out þe kirk.

For soþ, if ilk man in his world is bidun to haue sum þing, þe he be content only wip possessioun, and tak not oþer mens þings, noþer þe feld, noþer þe wyne of þe pore, nor þis wayn, nor þis money, nor þis frutis, how mikil more þe þat is prest to þe kirk of God howþþ in al þing to kep riþwisnes, þat þe chalang only þis to him þat he knowþ to be of his riþt, and ref not oþer mens þings, ne touche;

And on þis seip þe doctor Lire: if þe puple vnderstood þe prest, it schal þe better be lade into God & þe more deuouteli answere amen.

Also þe greete sutil clerk Lyncolne seip, in a sermon þat bigynþþ /scriptum est de leuitis/: If, þe seipo, any prest seie he can not preche, oo remedie is, resyne he vp his benefice;

Þe secunde synne (þat is, couetise) schal be ful plenteus in prestes in þo dayes for þanne schal þe prophetiche of Jeremie be fullfliþþ (Jere'6'13): /A minore ad maiorem omnes student avaricie, et cetera/ Fro þe prophete to þe prest, alle þey doun gyle.

Þou3 þese pore prestis alleghe hem Hooli Scripture of diuere propheteis of þe Olde Lawe, and Cristes own word in þe gospel, and his hooly apostles, and manie hooly auctoritees of þe foure doctoureis, how eche prest is bounde to þe office of prechynge, þei leien to þe deef ere, and setten þeri riþt nþ, and seien þe wyten not what þei menen for þei vnderstouden nouþþ þe Scripture.

Coutise is a maister redynge in scele, and so grete scele he holdeþ þat of alle generacions of folke and of al degrees comen to his scele for to lerne, as þe prophete Jeremia seip: Fro þe leeste to þe meeste, fro þe prest to þe prophete, alle studien to auaerice.

And suche, when þei come in Lenton to þe prest to confession, þei knelen stille tofore þe prest and wolten seie no worde, as a doumbe man þat my3t not speke.

Þis may bitoken þat þou3 a prlate or a prest forsakij þese wordly goodis, and lyueþ a pore lijf, and þenkij to fede goostly Goddis peple wip þe worde of God, 3it he most fully purpos him to make ensmaple of his preching of Crist and his apostlis, whiche ben clepid hillis' in many placis of Scripture.

And whensoeuer þat a prest, in Esterne Day or in oþer tymes, ministrip þis blessid sacrament to hem þat receyuen it worshiply, þen he departij þe fourþe breed þat I spake of at þe byginnyng (þat is, þis worshipful breed of heuen, Cristis body) in sacrament.

But go we nerre to þe wit þat þe gospel techij us, and we schal see þat yche prest schulde be vyker of Crist and sentyn þe peple goostly wip þe wordys of God, for neythur Crist ne hise apostles hadden any bodily foode to fede folc þus.

Þis prest þat furst passyd by mankynde, and saw myschef þat hit was inne, weren patriarkys boþe byfore þe lawe and in tym þat God 3af lawe.

And wher suche lambren þat weren offred fellen som tymne to þe prest, þis loomb þat maade eende of opur felde fully to Godes hond.

Þe secownde tymne we schulden knowleche þat Crist is þe furste prest of alle, and ofvre to hym deocucion, sijhon he is boþe God and man.

3if þow be a prest of Crist, teche trewly Godus lawe;

But þis is þe foweste synne þat falleþ here to ony prest, to loue more þese newe ordes þan to loue Cristus lawe.

And þus a prest dampnep hymself þat seip þat Crist spekup not here to hym, for þe seip in a
And it is aloon to lette a trewe prest to preche þus, and to lette a good angel to do good on Goddis syde, or to holde not wiþ Goddis part but wiþ þe fend a3en us God.

And it is al oon to lette a trewe prest to preche þus, and to lette a good angel to do good on Goddis syde, or to holde not wiþ Goddis part but wiþ þe fend a3en us God.

As þis lesyng sprong of prestis, so lesynis spryngyn today to bigynne at þe hye prest, and go bi prestis of his sort.

And it is al oon to lette a trewe prest to preche þus, and to lette a good angel to do good on Goddis syde, or to holde not wiþ Goddis part but wiþ þe fend a3en us God.

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As þis lesyng sprong of prestis, so lesynis spryngyn today to bigynne at þe hye prest, and go bi prestis of his sort.
messegar, þanne siþ þe prest generaly is a messager of god he mot schewe his message, þat is þe gospel, in whiche is perfitly teld goddis will; and gregory vpon þe gospel proueþ wel þat eche prest mot preche, haue he litel kunnynge or moche. 

& 31 þes worldly prestis feynen þat it is not lefful to a prest to teche cristis gospel frely wiþouten licence of hym or his prelatis vnder hym, þou3 god comaundep prestis, bi open techyne and his lawe and opyn ensaumple of cristis lif, to teche þis; and so þei menen þat 31f þis proude prest and contrarie to crist and his lawe sende not a cristene man bi witnesse of his bullis or letteris of his lowere prelatis he may not fullf þe hestis of god ne werkis of mercy; 

and as in þe olde lawe þe prest schulde die 31f he ne entrid into a sanctuarie wiþouten noyse, so in þe lawe of grace 31f a prest be doumbe of þe prechynge he streþe goddis wræþe vpon hym, and siþ men ben gretyly cursid þat don a3enst þe popis lawe, as men seyn, and þis is a grete popis lawe, groundid on goddis lawe and reson and charite, moche more ben þei cursed þat don a3enst þis lawe. 

Þan is eche prest holden to teche þe gospel, þat is þe ri3t weie to heuene. 

and þei receruen assylyng for brekynge of here park to hem self, but þei 3ecuen assylyng for brekynge of goddis hestis to eche parische prest or curat. 

þei woten not 3eue þe sacramentis of þe auter, þat is cristis body, to here paryschenys, but 3if þei paied here tipes and offryngis, and but 3if þei han paied money to a worldly prest to slee cristene men. 

for þei techen also hou for curs of a synful man trespasid not, þat is cristis body, to here paryschenys, but 3if þei paied here tipes and offryngis, and but 3if þei han paied money to a worldly prest to slee cristene men. 

But setten þer a viker or a parische prest for litel cost, þou3 he be vnable boþe of kunnynge and liþ to reule his owene soule, and for pouer of benefis he may not go to scole, ne lerne at hom for bisynesse of newe syngynge and gedrynge of tyþes and mynystringe of sacramentis and oþere occupacions. 

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and for to proue þis, loke where a prest or monk schal ben hardere ponyschid for brekynge of þe popis lawe or of benetis reule, 3e, for brekynge of here owene statutis, þan for ydel sweryng of herte and bonys of crist and brekynge of þe holy day; 

and for to proue þis, loke where a prest or monk schal ben hardere ponyschid for brekynge of þe popis lawe or of benetis reule, 3e, for brekynge of here owene statutis, þan for ydel sweryng of herte and bonys of crist and brekynge of þe holy day; 

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and for to proue þis, loke where a prest or monk schal ben hardere ponyschid for brekynge of þe popis lawe or of benetis reule, 3e, for brekynge of here owene statutis, þan for ydel sweryng of herte and bonys of crist and brekynge of þe holy day;
is disposed, hatid and pursued of worldly curatis, and a fals prest of worldly lif and aray hat suffren men were roten in here cursed synne is louyd, preised and cherischid among such synful folis; for bei seyn hat such a good prest is an ydiot and an yppocrite and sclaudrind men of holy chirche and lettip men to do here deuocion to holy chyrche; and bi here dom a prest hat linep comyn worldly lif and strijip no men to wrap bi reprouynge hem of here opyn synnes deip moche worschiphe to holy chyrche and encreesip mensus deuocion;

but bi þe newe lawe of synful men o prest chalengij him self alle tipes of a gret contre bi worldly ple and newe censures; and neiher lyuep as a good prest, ne techip as a curat, ne delip þe residue to pore men as a good cristene man.

it semçh resonaable þat a goode prest haue resonaoble lislede to serue god of wilful almes of þe peipe, and not bi lonyge and bedynge as who wold selle a worldly ping; for þe prest may not make his maister lord ne partyner of his masse, but only god for his goode lif and charite;

for sumtyme god seide bi his prophete to presthod to me. 

but god seip to such a prest: þou hast caste a weie kunnynge of my lawe and I schal caste þis awei þat þou be not sette in presthod to me.

for 3if a prest faile a poynt of his ordynal, þat is no poynt of cristene manns feip, he schal be reproued scharply and openly anon and of manye. But þou3 a prest faile openly âenst goddis hestis bi veyn swerynge, bi pride, bi couetise and vanye and ydnelesse noman almost chargip þat, but he3ep and iapip and helpip hym perto.

for sip god seip bi his prophete þat a prest is auangel of god, þat is a messager to telle goddis wille to þe peipe, and þei leuen pis and tellen lesygngis and wrechtishedness of synyns, þei ben angeles of sathanas transfurigur into angelis of lî3t;

for þei maken þe peipe ween þat þei schullen not haue part of here preieris, þou3 þei ben in charite, but 3îf þei paien moche money to a prest þat is ydel and vicious.

and 3îf þei stiren hem to fynde summte prestis to lawe, þat maken false dysuoris and holden false causes and dispisen opere symple prestis þat lyuen in mekenesse and deuocion and medlen not of syche pleyngye, but þei stiren not riche men to fynde a good deuout prest able of witt and wille to lerne holy writ and preche it freely to þe peple to seue here soulis;

and also whanne a trewe prest wolde bi goode conscience and bi forme of þe gospel distroite synne, þan lawyers maken procese bi sotite and cauyllacions of lawe cyuyle, þat is moche hejene mensus lawe, and not accepten the forme of þe gospel, as 3îf þe gospel were not so good as payynes lawe.

houbi þes foure bi fend lettij hem fro preychynge of þe gospel: First whanne trewe men tetch bi goddis lawe wit and resou þat ech prest owip to do his my3t, his wit and his wille to preche cristis gospel, þe fend blyndip yppocris to excuse hem by fyned contemplatif lif, and to see þat sip it is þe beste and þei may not do bope to gogigre, þei ben nedid for charite of god to leue þe preychynge of þe gospel and lyuen in contemplacion.

but ech prest is a prophete bi his ordre, as gregory seip vpon þe gospellis, þanne it is þe office of ech prest to preche and telle þe synnys of þe peple, and in bis manere schal ech prest be an auangel of god as holy writt seip.

and þus many grete axen where a prest may wipouten dedly synne seie his masse wipouten matynis; and þei demen it dedly synne, a prest to fulfille þe ordynaunce of god in his fredom wipoute noulrie of synful men, þat lettij prestis fro þe betre ocupacion, as 3îf þei demen it dedly synue to leue þe worse ping and take þe betre whanne þei may not do bope to gogigre.

þei seyn þat a prest may be execse fro seyngye of masse þat god comandid him selfe to þe substance herof, so þat þe here on.

þei seyn þat a prest may be execse fro seyngye of masse þat god comandid him selfe to þe substance herof, so þat þe here on.

for so dide cristis apostles and hadde not whereof to do bodily almes, whan þei mi3ten haue had tresour and iuelis, of kynggis and lordis Also peter saiþ in dedis of apostlis to a pore man þat to him neiper was gold ne siluer, and 3îf he performede wel þe office of a trewe prest:

and and whanne a trewe prest wolde bi goode conscience and bi forme of þe gospel distroite synne, þan lawyers maken procese bi sotite and cauyllacions of lawe cyuyle, þat is moche hejene mensus lawe, and not accepten the forme of þe gospel, as 3îf þe gospel were not so good as payynes lawe.
whi may not god do grace to hise treue
seruauntes pat scuren hym wele, al if per were
noo siche prest nor pope?

for þis þe pope myȝt kepe to hym to name
whom euer he wolde propur prestis, and make
couenaunt wiþ þis prest þat he assøyleh no man
but if he ȝyue so myche mone;

and þe maker of þis lawe may not make alle
siche proper prestis able, and so he constreyneþ
men in cas to shryue hem to an vnable prest.

þe þridde maner and leste yuel, þat men seyn þat
greks han, is þat þe prest preyeþ þat god assøyle
hym and leuyng worde of assøylyng;

ffor it is licil þat a prest ordeyneþ to be
dampned assøyleþ not þus; but what prest or
man confessid wot wher þis prest shal be
dampned. but what prest or man confessid wot
wher þis prest shal be dampned. and þis shrift
þus bronȝt inne semþe to marre þe churche in
bileeue, as þe prest made hym goddis felow, as
god and he shulden assoyly þigidre; or ellis þat
god mut nedis assoylle whenne þe prest makip
his sygne. Suche many blasphemys seþe
prest shuld not sêye, þe prefyr þat he wolde
propur prestis, and make
newe religious

he on and fourtieþ, þat þes newe religious
blaspimen not god in holdynge a prest of here
ordre apostata and cursed 3if he lyue among
cristene peple where he hæp reonable euydne
to profit most bi good ensaumple of holy lif and
trewe and free prechynge wiþoute flaterynge and
degynge and lesyngis sewyngye. þe two and
fourtieþ, þat þei blaspimen not god, takynge
voþen hem self'knowledge approprid to god, þat
þis prest couetit fredom of þe gospel for his
eise and lustis in synne of þodi;

but 3if þer be a gostly curat or prest þat lyueþ a
good lif in mekenesse and dowynge almes to pore
men, and not wastyngye pore mennus almes in
veyn feste or suche getteris, but holde hym in his
precuris deuotely and in techynge of goddis lawe
trewely and in his trewe stondynge of holy writt,
hoog, an ypocrite and an heretik;

and siþ ech prest is an angel and prophete bi his
presthod, as seyny gregory seyç, ech prest is in
dette to telle synful men here synnes þat þei may
amende hem. Also god seyþ bi siþ prophete
ezechiel þat god hap þouen a prest to be a spie to
aspe þei solit discisits of þe fend and warne þe
peple of hem;

þanne a trewe prest owib most to warne þe peple
of hem.

þat no prest or religious in oure lond be prysioned
wiþoten opyn dom and trewe cause, fully
known to oure kyng or his trewe conseil;

and schal we trewe þat ech man of discresioun
schal iuge of his neiþbore, be he more or lesse,
be he prest or clerk, lord or ellis pore man, and
so to al þe speche þat is in goddis lawe alocnely
fowl iugement is þereinne forfendid;

and þus men seyen þat hely þe heþy 3 prest was
dampned, for he reproude hise sones but to
softliche and slowliche;

Also þis lawe of confessioun þat iche man mut
nedis shryuen oonys in þe 3er priuely to his
propr prest, it semþe opyn aȝens reson.

and þus it may fallen of many martyres, and of
men þat hau no propr prest.

for þe prest gedreþ hym ofte moneye or money
worpe by suche pennaunce, and so bi priuey
symony he hærmeþ hem boþe and þe churche,
and þus a freere or a prest hap as leue to be
seuerely a confessor of a lord or of a lady as to
be a simple bishopp.

and þe man þat is confessid weneþ þat god doþ
him wrong if he haue euer more peyne for his
synne þenne þe prest enjyonþe.

he seyþ þat alle men shulden beleue þat what
man þat his prest assoyleh, what ever pennaunce
he eniocyneh, he is assoiled before god;

And 3it it semeph pat Suche prestis hap heren confessiouns obilschen hem foily to here j普及 shryuyng, as pe popes lawe biddip.

Ceris iehen pei shulde haue shame to telle her synnes pes to oo prest, and his shame is pe moost part of penance and makep penance more medeful. It semeph it were more medeful to shrue tOGi dre to twey prestis.

and pes noo prest pat lyeue nowe hap his craft to leye even his pennaunce.

pat confession made to god, wih worbi pennaunce ioyned þerwih, is better þan þis confession made to any prest or pope.

for ellis shulde no man bi resoun telle þus his script to any prest, and þus men of conscience wolten not telle here þus her synne to prestis; for þei seyne pat no prest is able, but oonly crist, to here þus shriftes; and if any difname hem or pursue hem by þis lawe, þei baden shewe hem an able prest to here þus synnes of hem, and þei wolten bleply shryne hem þus, and ellis not, as þis lawe tetch. But what prest þat it be, þat is synful and couetouse, and proferip him þus to here mennes shrift, shewih himself vnable þerby?

and it semeph to many men þat if a prest presume for pride þat he hap passyngly þis power, in þat he shewih þat he wantiph it; but it semeph þat iche prest þat tellith trewly þe lawe of god þap þis power, more or lesse, aftur þat god wolde 3yue him, and mennes rules or mennes chesing ben not gospel in þis poynyt, ne any belue þat þei ben sohe, if þe gospel grounde hem not; if þou be a prest of crisists secte, holde þe payde of his lawe to teche his puple crisist gospel, al if þou fayne þee no more power;

Capitulum 2m: iehen a prest shulde be a mene bitwixe god and þe puple and teche þe puple þe wille of god, it is knowen þing bi skile þat whanne he errip in þis offiss he sinneþ more than atopere men;

for eþ prest shulde sue crist bi þe power þat crist hap 3ouyn hym; but eþ prest may li3tly þus sue crist 3if he lette not hym sylf, and þus synne excusip hym not pat he synne not in þis noun suyt.

and þis reule þat poul 3yueth moydy apostlis and opere prestis, til þat þe chirche of rome was dowid, to sue crist in þe gospel pouert, and what þing þat a prest hap more he hap his meede heere but not in heuene.

and þat prest synneþ bi þe world þat passip þis reule in to getret meyne or in to costly dispensis, and seip þe world nedip herto.

a prest shulde rapere leue þis offiss and suffere dep or he assentide by ony of sixe maner of consentis to siche piling of pore men.

algatis þis is skileful and ynow to a trewe prest.

and of þis may men se ouer þat prestis shulden not gedere to hem dymes and offerringis of many chirchis, þat weren ouer þer fode and hilinge, for þus it were not leeceful to a prest for to do in þe olde lawe;

3if a prest my3te be two men and do fully þe trauel þat fellide to hem, ðanne it were to hym a coulur to take ful hire of two men;

and certis þat prest is to blame þat shulde so freely haue þe gospel, and leueþ þe preching þerof and turnip hym to mannis fablis.

and þus, iehen crist is best maystir, it is shewid of billeue þat preching is þe beste werk þat a prest doip in þis weye.

but more fruyt came of good preching þan of ony ope werk, and þerfore siche good preching is þe beste werk þat a prest doip; for bi þis werk a prest getip goðdis children and makip hem to come to heuene.

and 3if þou seiþ þat a prest may not gete siche children in god;

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for in his a prest closh hym in crisis persone 
and getif crisis brogen, his sister and his modir.  
<L 9><T MT27><P 442>

sumtyme þe prest þat shuld preche, þe puple þat 
shulde here þis preching, and he þat lettip goddis 
word to renne.  
<L 19><T MT27><P 442>

on oþer maner þis prest þat sowip may meddle 
venym wiþ þis seed, as whanne he prechif for 
veyn glory or for coueytise of worldly good.  
<L 25><T MT27><P 442>

and lewd foolis, þat arguen heere þat crist 
ordyneþ not þis prest, shulden lerne þe lawe of 
porfirie, hou god ordoneþ in a comyn þing alle 
þe synguleris perof. and þus dwelle þou in þe 
just bounds þat god haþ ordoneþ þis prest, and 
þanne god haþ ordyneþ þee in þe comyn 
kynde of prestis.  
<L 23, 26><T MT27><P 447>

and þat prest þat sçip þis goost is in þat ordre 
þat crist haþ ordyneþ.  
<L 6><T MT27><P 448>

and no drede siche a prest þat haþ boþe wit and 
wille to do þe þre ofiss þis an herde, þat ben teld 
before tymne, shulde be takon to þis ofiss after þis 
lawe and will of god.  
<L 6><T MT27><P 450>

and instyung wiþ inducting and many opere 
mannus lawis weren not to charge, but niþ ofiss 
þat þis curat shulde do, and it semþy a greet 
praldom brouþ in bi anticrist þat a puple þat þe 
þope knoþ þat, as he knoþ þat þis able 
prest, shulde be nedid bi þe þope to take þis 
prest, and 3yue hym godis more þan godis lawe 
lvmthþou euer þat þe mynistre; for boþe þis 
almes shulde be meedcul and frely don bi 
godis lawe, and it were to greet seruage to nede 
men to 3yue per godis to a þrest þat dice hem 
harm, 3e 3if he were cause of þer dampnyng.  
<L 28, 29><T MT27><P 450><L 1><T 
MT27><P 451>

as prest and viker and persoun, official, 
erchedekene and bischoþ, wiþ many men 
bitiwþ hem, ben ful chargious to þe pariþs, and 
þei alle don not þe ofiss þat a good herde shulde 
do;  
<L 14><T MT27><P 455>

and certis þis is a foul ofiss of a prest to robben 
his puple to 3yue to bischoþ or erchedekene 
godis þat god bidd þat.  
<L 19><T MT27><P 456>

and þus it were a blessid dede þat lordis wolden 
not 3yue per almes neþer to o prest ne oþer, 
bifore þey tauþen bi good witnesse what þing 
were þis sacrid oost, boþe in his kynde and in 
figure, by maner þe þe gospel spekip.  
<L 8><T MT28><P 460>

for ioon baptist was a prest, as alle men in 
heuene shulen be prestis. for crowne and cloþ 
maken no prest, ne þe emperouris bischoþ wiþ 
his wordis, but power þat þrist 3yueþ;  
<L 24, 26><T MT28><P 467>

and þus godis lawe techip þat willeful pouer of 
a prest, 3if he haue menekenes in his soule and 
opere vertues more þan opere, he is herby more 
to god, and þis hyenennes shulden prestis coueyte. 
<L 21><T MT28><P 468>

crist was boþe kyng and prest, as he is boþe god 
and man, and þus sum þing fallip to hym þat no 
cristenman may come to;  
<L 29><T MT28><P 471>

so þat as þe emperour passide opere worldly 
lordis, so shulde his prest of rome and hise passe 
opere lordis prestis.  
<L 7><T MT28><P 475>

for hym þouþe shame þat þis clerkis shulden not 
passe clerkis of opere lordis, but as he passide 
hem bi his empire, so his prest shulde passe 
opere.  
<L 12><T MT28><P 475>

as it were no good cause to charge þe chirche to 
halewe hym, al 3if he seyde þat 3if he sawe a 
prest lie bi a womanen he wolde hile hem wiþ his 
mentile, and not sclaundre hem of þis synne.  
<L 15><T MT28><P 475>

for fynnes was a just prest, for he stikide þe man 
and þe womanen for þer synne aþenus god, and 
þus he vengide goddis wrong.  
<L 18><T MT28><P 475>

but knyte þis lordchip to crisis prest and it wole 
lette hym to speke þe lawe of god and soulis 
heilþe, and strangle hym and many opere.  
<L 10><T MT28><P 476>

for ellis 3if freris founden wordis to sacre þe 
armes of a prest, and þe þope 3aue hym meede 
to þiþe wiþ opere cristenmen, he were out of 
bileue þat trowede not to al þis.  
<L 11><T MT28><P 480>

We bileucn on cristis lawe þat 3if man synnede 
uuere so longe, and were uuere asoylid of 
oppe ne of his prest vndir hym, 3if he walde 
forsake his synne and be contrit for former 
synne and ende þis lif on þis maner, god wolde 
for3yue hym his synne.  
<L 15><T MT28><P 482>
for mannum choys makip no prest, hou euere pis lawe be hyed.
<L 23><T MT28><P 482>

It stondip so of an argument of pe deyul, antecrist, þat is nou3 late putt in excuscioun, þe wiche is þis in sentence: we haue determined and made a constitucioun þat no prest schal preche þe gospel, but bi special leue of alle or of sum of þo þat sitten in þe temple, as it is told before; eche þan þat doþe þe contrarie is an eretike, worbi to he brent, and alle þo þat heren seche a prest to preche þe gospel in þe same dede ben akursid, and þe parson or þe prest þat amitiþ hym is akursid and worbi to be deprevid of his benefice, and þe place, be it neuer so holi before, in þat preching of Cristis gospel bi seche a prest is enturdid.
<L 324, 327, 331><T OBL><P 165>

And þis sacring or þis oost þre tymys bi Crist himself, as I suppose, is þe cause whi þat everi prest in þis hisse autur þe consecracioun, in þe persone of himself and of alle þe þe, seip þus: We, Lord, and þin holi servantis, hauyng mynde of þe most holi passioun and of þe most glorius ascencioun offeren to þi most clere maieste holi brede of euerlastyng liif and þe chalice of perpetual helpe.'
<L 551><T OBL><P 171>

þan, for as muche as men ben here ful of fau3tis and adden many synnys dai bi dai oon upon anothur, and þis sacrifice of urri forpenking is chyf remedi a3enst seip f auntis, wherfor þe besie sacrifice þat Danyel spekip of mai wel betoken þis sacrifice of verri repentance, þat schuld be continuyl in worde or dede or in bothe, and þis sacrifice of ðerri contriscion mai wel be figurid bi the continuyl fire þat schuld be upon þe auter norschid bi þe prest iche dai, le3ing woode perto as it is wretten (Leu 6).
<L 1441><T OBL><P 194>

And of þis seint Austen spekip þus /10 De cuitiate Dei:/ Forsoþ, þe gadryn and þe felispych of seinttis is offrid in vniuersal sacrifice to God bi þe grete prest, þat offrid himself in þe passion for us, þat we my3t be þe bodily of so grete an heede.
<L 1479><T OBL><P 194>

And þan Austen seip to Peter þe prest Nou3 þeipfor, I besche þe my brothur, huau consideracion what sentence schal he derue to haue of þe prince, Crist, þat assentiþ to any man a3enst þe princepal sentens?'
<L 1803><T OBL><P 203>

Vpon þe wiche texte seint Austen seip þus þe scripture hap nobly schewid out þe kynde of þe sacrifice, of þe wiche þe prest Crist spekip þus "þe brede þat I schal 3eue is my flesche for þe liif of þe world'":
<L 2053><T OBL><P 209>

and whan þe prest hap departid þat into þes moupus of feipful peple, þe brede and þe wyne ben taken aweie and passen.
<L 2633><T OBL><P 224>

Herefor, bi þe casting down of þe place of halowyn most be vnudsonte Goddis lawe, þat techip good maneris and trew beleu, in þe wiche men ben and mow be halowyd, alþou3 þat God forbede þat þer were no material chirche, ne prest, ne prelate in þis world.
<L 3087><T OBL><P 235>

Pe first is þat he þat sacreþ be a prest:
<L 3753><T OBL><P 253>

And herfore seip God bi his prophete /Malachie 2 Labia saccrdotis custodiunt scicniam, et legen requirert ex ore eius quia angelus domini exercituum est}, The lippis of þe prest kepïb kunnyng, and þe peple schal seche þe lawe of his mouph, for he is þe angel of God.'
<L 27><T OP-ES><P 02>

And ouere þis he was a trewe prest and bishop, and truli wiþoute faute dide þat office to þe peple.
<L 227><T OP-ES><P 11>

For þei cursen þe prest þat prechynþip, and him þat rescyeþ þem, and alle þat fauoren him, and alle þo þat heeræn him, and ouer þis enterditen þat place þere Cristis gospel is prechid freli.
<L 1131><T OP-ES><P 46>

But God woot þis is not sope, for 3it knewe I neuere prest þat goip aboute and freli prechynþip þe gospel, as doen many of þese þat be neal coulled Lollardis, but þat he desiriþ wip al his herte for to come into opun and indifferent audience, þere to declare al þat he holdip or techip opun or prue;
<L 1163><T OP-ES><P 50>

For, dreedles, experience techip us þis þat, and þei be sure of a prest þat he schal not enpungne her worldli profit is, nameli in worldli possessiouns, beggerie and mawmetrie, he shal li3tli haue leue to go and preche as large as he wole;
<L 1212><T OP-ES><P 51>

and if he wole go begge aftir his preching, he schal be þe lesse enpungned and ylett for anticristis retenu, þat is wundir strong and large sprad, hap hanne a ful grete euyndence þat such a prest is oon of hers.
<L 1218><T OP-ES><P 52>

2040
And also in that Christ forfendide be prest Petir, and in him alle ophir prestis, to 3i3te wip his sword, he dide us to vnderstonde that it was his will that his sword wip hit purtynaunсis shulde abide as in his place, in which lay partie of his chirche.

For, notwithstanding he was a prest and doctour, he acomptih himsif not among preerarchies but among preer oper peple;

Another myschef is this that some prest may assoylen hem both of synn e another mannes. And that is fair polecte of his chirche distressed by that prest esse ypcrocis callen perpetuel almesse'.

For Crist hadde graciously and bi myracle fed his peple, þou3 occasioun of þe which grace his peple was moued þus to take Crist, and mak him a lord or to 3yue him worldli lordship. But Crist, a cleer ensample of cleanness of prestis, bi whom as Gods instrumentes grace is 30ue to þe peple, as his grace was be þe prest Crist, fledge ðis 3i3te.

And, þou3 vnkunynynesse my3te sumdel excuce be emperour, 3it þat my3te not excuse þis prest, þat ou3te for to knowe, as a þing cheeffi bilonging to his perfeccioun, þat shulde ne þe a lord on þat wise.

And if þai wener indifferent, as þai demen þat it is wronge and damnable a seculer man to take upon hym a prestis office, in prechynge or minystreng of sacramentis, and in disposyng of tþis þat were lymytyd to þe staat of clerige, so þæt shulde deme it ful damnable a prest to ocupie his tender sword wip þe purtynaunсis þat longen þerto specified before.

For aftir tyme þat God ðe fadir hadde wrou3te þis greet myracle bi Crist his prest in releuyng of fynse þound and no þat wener in mysesse of hungir, he avoiðe such worldli reward þat shulde haue þe 30ue to him bi occasioun of minystreng of his grace.

And herefore he calliþ alle men to sue him, and alle men to lerne of him, and euer man and nameli prest is to teche þat þat he tau3te, and þanne we mai not erre.

And it hadde also a prest answeringe to þe Sone in þe Trinhte, þat wip heuenli wisdom shewid in word and dede shulde gourner and lede þe peple in þe ri3te weye to heuene.

And vnde þat in ful many placis is þer left a losel prest þat can lyue best at þe alehous, and mai nowher wel abide for his lecherie and ophir vicious maners, And þus is þe fair polecte of þe chirche distrifried bi þat þat þese ypcrocis callen perpetuel almesse'.

And þis was a þing þat alle þe apostlis chargide moche, as þei schewide in þat þat þei chargide herwil Poul and Barnabas whanne þei 3i3de from hem, as it is writun (ad Galathas 2): For, siþ seynt Poul in his greet neðe, notwithstanding þat he was a prest and apostle, wrou3te and gate liiflood for himsif and ophir wip hit owne hondis, and tau3te þat he þat trauelide not shulde not ete, and blamede þo þat hadd leiser to traule and wolde not, it is no doute he wolde not haue maad such queylagis for þe peple in Jerusalem if þat hadd had leiser to gete hemsif liiflood wip her owne hondis.

And herfor saþ God by his prophete Malachie (Labia sacerdotis custodiant scientiam et legem require ent ex ore eius, quia angelus Domini exercituum est), þe lippis of þe prest kepyn kunynge, and þe pepil schul seke þe lawe of his moupe, for he is þe awngell of God'.

And if þai wener indifferent, as þai demen þat it is wronge and damnable a seculer man to take upon hym a prestis office, in prechynge or minystreng of sacramentis, and in disposyng of tþis þat waren lymytyd to þe staat of þe clerge, so þæt shulden deme it full damnable a prest to ocupie þe tender sword wip þe purtenance þat longiþ þerto specified tofore.

It is a3en Gods lawe for, as saynt Poule saþ, No man þat is a perfyte kny3te of God, as euer prest schulde be bi his ordre, entirme hym wip worldly nedis and bissynessis', and for his ende, þat he may so plese þat lorde to whose service he hab put hymysif, and þat is God.

For there nys but one prest / that is christ / that may know in certen the lere of the soule. Ne no prest may make the soule clene of her synne / but Christe that is prest after Melchysedekes ordre.

Another myschef is this that some prest may assoylen hem both of synn e & payable / & in this they taken hem a power that Christ granted no man in erth / ne he ne vseyd it nought on erth him
selfe.
<L 15><T PCPM><P 21>

For Christ ws ende of sacrifysce yoffered vp on the crosse to the fader of heuen to bringe man out of synne / & become himself a preest of Melchisedekes ordre For he ws both kyng and preest with out begynnynge & ende / and both the presthode of Aaron and also the law of that presthode ben ychaunged in the comynge of Christ.
<L 11, 12><T PCPM><P 29>

A lorde thou ne be de nat thyn discyples maken this a sacrifysce to bring men out of paynes / yet a preest off red thy body in the auter.
<L 2><T PCPM><P 31>

Lordel what dome is it to cursen a a lewde man yef he smyte a preest/ and nat cursen a prest that smyteth a lewde man and leseth his charyte.
<L 26><T PPM><P 41>

In sraytoure they faren best, of al the foure orders And vsun ypocricie in al that thei werchen And prechen al of perfitnesse: but loke now I the prep, Aought but profre hem in priuete, a peny for a masse, And (but his name be Preest) put out myn eighe Though he had mormoney hid, than marchauntes of wolle, Loke hough this loresinen lordes betrayen Seyn that they folwen, fully fraunceyses rewle That in cotynge of his cope, is more cloth yfolden Than was in Fraunceis froc, whan he hem first made, And yet vnder that cope, a cote hath he furred With foyns, or with fie hewes, other fyn beuere.
<L 5><T PPC><P 11>

and dekenys shulen haue tithis of the peple, and 3iue her tithis, that is, the tente part of tithis whiche thei token of the peple, to the hi3est preest, and preysts and dekenys shulen holde hem apayed with her spiritual part of tithis and offrynge, and take no possessioun in the lond of her britheren, for God hymself shal be the part and eritage of prest is, in the myddys of the sones of Israel.
<L 6><T Pro><P 5>

And for as myche as Fynce the preyst killide a duke of Israel, that dide fornicacioun with an hethen womman, and dide this for fernen loue to God, he gat of God euerlastyng presthod for hym and his seed, and turned out Goddis wraththe fro the children of Israel.
<L 17><T Pro><P 5>

and hou the preyes shulden he departid among the peple, and what schulde falie to the preest;
<L 22><T Pro><P 5>

He that is proud and wole not obeye to the comauement of the hi3e preest, and to the doom of the iugis, in that that thei techen Goddis lawe, shall be deed.
<L 27><T Pro><P 6>

The first book of Kingis tellith, how the preest Ely and his sones were repreued and slayn, for thei governede yucole Goddis peple, and for her synne and negligence the peple dyde myche syrne, and was overcomen of hethene men, and the arke of God was taken of hethene men, and they killeden manye thousindis of the Jewis;
<L 28><T Pro><P 9>

And Salomon castide away Abiathar, that he was not the preest of the Lord, and exylide him also, for he assentide to Adonyas, and was traytour to the king.
<L 8><T Pro><P 12>

and the king ordynede Sadoch preest for Abiathar.
<L 11><T Pro><P 12>

Aftir thesewordis Jeroboam turnede not a3en fro his worste weie, but a3enward of the laste peples he made prestis of hi3e plaeis, who eucre wolde, fyllede his hand, and was maad preest of hi3e placiis;
<L 24><T Pro><P 13>

But Joso, the sone of Ocosias king, was kept preuyly vj' 3eer in the temple of God, and in the vij' 3eer he was maad king bi help of Joiada, the gret preest, and Atalia was slayn.
<L 20><T Pro><P 17>

and the peple distroiede the auteris of Baal, and al tobraken his ymagis, and kil1eden Mathan, the prest of Baal, bifoire the auter. This loas bigan to regne whanne he was vij' 3eer eld, and regnede xl' 3eer in Jerusalem, and dide ri3tfulnesse bifoire God in alle the daies in whiche Joiada the preest tau3te him.
<L 23, 25><T Pro><P 17>

and for this peple dreddc not God, he sentc in to hem Iyouns, that killiden hem therfore the king of Assirienens sente thidir oo preest of Israel, to teche hem the lawe of God of Israel, and so thei worshipiden God of Israel, and hire hethene goddis togidere.
<L 34><T Pro><P 18>

Thanne Ezechie torente his clothis for sorwe, and was hild with a sak, and entride into Goddis hous, and sente the hi3e preest and othere eelde men clothid with sakkis to the prophete Isaie,
that he schulde preie to God a3ens the blasfemye of Assyriens.

<L 1> <T Pro> <P 19>

and without prest, and techere, and "lawe;

<L 20> <T Pro> <P 22>

and Amarye, 3oure prest "and bishop, schal be souereyn in these thingis that pertynyn to God".

<L 33> <T Pro> <P 23>

After these thingis Josa waas maad king, bi the helpe of Joiada the prest, and the curseide womman Atalia was slayn.

<L 14> <T Pro> <P 24>

Therfore al the peple 3ede into the hous of Baal, and destroyed it, and braken the auters and symylacris, either ymagis of him and thei killeden before the aucter Mathan, the prest of Baal.

<L 20> <T Pro> <P 24>

And Sacarie, the prest and sone of Joiada, reprewede him for this synne, and thei stonyden hym to deth in the pursuynt of Goddis hous, by comauamendment of the king.

<L 25> <T Pro> <P 24>

and his seruaunts risen a3ens him for veniaunce of the blood of the sone of Joiada the prest, and killeden him in his bed;

<L 33> <T Pro> <P 24>

And Elchie, the gret prest, 3af to Saphan, the scriucyn and solême messenger, the book of Goddis lawe, and he bar it to the king;

<L 20> <T Pro> <P 28>

and tret the holy sacrament of Cristis flesch and his blood ful vnworthily, and as Parisience seith, whanne 3e make a couteouse prest to stonde at the auter, 3e maken a maldworp stonde there, in the stede of Crist;

<L 43> <T Pro> <P 32>

and 3e transfiguren Satanas into an angel of hi3t, whanne 3e maken curatis either prelatis, that ben contrarie to Crist, to occiupie the ofis of bishop, abbot, either of prest.

<L 6> <T Pro> <P 33>

Thanne is told the noumbre of hem that turnede a3en to Judee, vndir Josue the prest, the sone of Josedech, and vindir Sorobabel, the dyuk;

<L 36> <T Pro> <P 34>

Thanne roos Matayyas, the prest, and fledde fro Jerusalem into Modyn, and biwylyde greetly this destroyeng of the puple, of the temple and citee, and of al the lond;

<L 9> <T Pro> <P 42>

and he ordyeynede Judas Macabeus to be duk of bateil, and ordyeynede Symount his sone to be fadir and prest to hem, for he was a man of counceil.

<L 26> <T Pro> <P 42>

And whanne the hi3est prest offride sacrifice, and preiede for the helthe of Eliodorus, God grauntide lijfto him, and he thankide God, and the hi3est prest, and 3ede to the king and tolde to him hou it stood;

<L 4, 5> <T Pro> <P 43>

Thanne is toold of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jews to idolatrie and sodomye, and to forsake God and his lawe.

<L 8> <T Pro> <P 43>

'Sir,' quod he, 'I herde ones teche A prest in pulpit a good preching.'

<L 48> <T PT> <P 148>

To purchase thus they ben ful prest. But on the pore they woll nought spend, Ne no good give to goddes gest, Ne sende him some that all hath send.

<L 745> <T PT> <P 171>

Though a prest ly with his lemmman al night, And tellen his felowe, and he him, He goth to mass anon-right, And sayeth, he singeth out of sinne!

<L 973> <T PT> <P 178>

Perfore a prest, wen he asoule ly treuly anoder man, he schewe pe he keye of konnyng and of pouer hym to be asoulede of God. And in synnes to be loused or wip Holden so wircpe and schewe pe prest of pe gospell or of pe new lawe as somtyne did pe prest of pe olde lawe in þam þar war filed wiþ lepre, wiche betokenpe synne.

<L 28, 31> <T Ros> <P 55>

"As a prest makeþ no3t a leprose & vnclene, so a buschop or a prest byndeþ not þam þat ben innocentis, ne loueþ no3t þam 3at ben gilty, but for his office, wen he herip pe diuersites of synnes, he knoweþ wiche is to be bounden or wiche is to be loused." And wan a prest loueþ one þis maner or byndeþ, þe keye no3t eryng, þam is his absolucion or lesyng or byndynge trewe.

<L 5, 8> <T Ros> <P 56>

Of þise it sewep openly þat þe absolution of a prest is trewe schewynge of Gods absolution goyng afores, and no3t cleansyng of synne, for God be hymself loueþ synnes, and none oþer prest on his side Criste or halfe. Were-fore 4-Sentenciarum, di-18', c6.', "Forsespe it is no3t seyeþ þat þe office of a prest is for to louse or beyndynge be itself, but for to schewe men bonden or loused.

<L 18, 22> <T Ros> <P 58>
so also he offered to his discipules Lazare now quickened for to be loused, forwi, ūf al any man be loused anence God, neberlese he is no3t had or holden loused in fe face or in ūf sl3t of holy chirche but be ē dome of a preyst. Perfor seipt Ierom as we rede aboue in /Leutitico/ of leprose were ūf ben comande to schewe hem to prestes, and if ūf haue lepre, ūan of ūf preyst bep ūei made vnclene, not ūat prestes makep leprose & vnclene, but ūat ūei haue knoweliche of leprose and may discerne or deme wiche ben clene or wiche vnclene. Perfor how ūe preyst makep ūei leper per vnclene, so ūei boschope or ūe preyst bendeþ or louseþ no3t ūam ūat ben innocentis or gilii, bot for his office, wen ūe hērīþ ūei dieruerto of synnes ūei knoweþ wo is to be bondon, or wo is to be loused".

Ξ 29, 31, 34>CT Ros<PP 58>

Bi ēse pings is it perceyued yno3 wat kynnes ūe preyst ow to be wiche byndep or louseþ ūer men, ūat is to seye descrete and riwtiswe, elles ūe tymes ūei sleþe soule soule die not & quickeneþ ūat lyeþ not, and so ūe fellæþ into ūat dome of warying or curseng ēle, I schal wary or curse to 3our blessyngs".

Ξ 6>CT Ros<PP 59

Sequitur/, "Ofte tymes forœp bi necligence of ūe soule is ūe strength of lordeschip loste, as it is proued for to be done in Hely ūe preyst, wiche, wiles he refreynd not bi ūe ūelnes of a tuge his sonnes synnand, our Lord sparde not ūar vengance, arittande it woody to hym as consentyng perto.

Ξ 12>CT Ros<PP 65

"Of the substance of his sacrament bene 4- ēngz: ūe 1- is ūat ūei peseconsecreþ ūe eukaristie be ane preyst.

Ξ 21>CT Ros<PP 71

Witte ūan ūat ūe preyst is no3t holden ich day for to receyue bodily ūe eukaristie.

Ξ 26>CT Ros<PP 71

Sey, broþer, of wat preyst is it herde done ūat hou has done?

Ξ 4>CT Ros<PP 101

SIXTEEN POINTS ON WHICH THE BISHOPS ACCUSE LOLLARDS Ūe ben ūei poynitis whiche ben putte be bishoppis ordinaris vpon men whiche ūei clepen Lollapen: ūe first: ūe brede or ūe oost in ūe auter, sacrid of ūe preyst, it is very Goddis body, but it is ūe same bred in kynde ūat it was before.

Ξ 3>CT SEWW02<PP 19

Ūe sexte: ūat neiþer bishopp may graunt any pardoun, but ūe lest preyst hāþ as myche power to graute suche pardoune as ūe pope.

Ξ 15>CT SEWW02<PP 19

Ūe seuen: ūat ūer schulde be hot oo deeg aloone of prestechod in ūe chirche of God, and every good man is a preyst and hāþ power to preche ūe worde of God.

Ξ 17>CT SEWW02<PP 19

But napeles confessioun of hert done to ūe hiþe preyst Crist is as nedeful as contricioun.

Ξ 79>CT SEWW02<PP 21

Also ūat confession shuld be maad oonly to God and to noon ooper preyst, for no preyst hath poar to remitte synne ne to asoile a man of ony synne.

Also ūat no man is bounde to do noon penance whiche ūo preyst enjoynthem hith to do for here synnes whyche ūei haue confessed vnto ūe preyst, for sufficient penance for ali maner of synne is euery persone to abstyne hym fro lyung, bakbytyng and yuel doyng, and no man is bounde to do noon ooper penance. And ūat no preyst hath poar to make Cristis veri body at messe in forme of bred, but ūat aftir ūe sacramental wordis said at messe of ūe preyst, ūer remayght oonly material bred.

Ξ 26, 28, 29>CT SEWW05<PP 34>Ξ 31, 33>CT SEWW05<PP 35

Also ūat every man and euyer woman beyng in good lyf ouute of synne is as good preyst and hath as muche poar of God in al thyng as ony preyst ordred, be he pope or bishopp.

Ξ 60, 61>CT SEWW05<PP 35

Ūe glos þere seip, 'A preyst owip to kunne þe lawe of God, etlis he proued himself no preyst of God'. He þat studieþ to resseyue holy ordre bi 3yyung of priss, is no preyst but coueþtyþ in veyn to be seid. A preyst þat getþiþ a chirche by money schal not onely be pruied of þe chirche but also degradeþ fro onour of prestechod.

Ξ 64, 65, 66>CT SEWW12<PP 61

As we mai se opunli of þe sacrid oost, þat is þe white þing and round þat þe preyst hâþ sacrid, and is perseyued many weies wip bodli writis, þat cristen men seien is Goddis bodi in foorme of breed, as trewe clerisik and lewid men han bileeued sip God wente to heuene.

Ξ 231>CT SEWW15<PP 80

For, sip seyn Poul in his greet nede, notwipstondunge þat he was a preyst and apostle, wrouþte and gate lijflood for himself and oþer wip hisse owne hondis, and tâþte þat he þat truelide not shulde not ete, and blamede þe þat hadde leiser to truelde and wolde not, it is no doute he wolde not haue maad such quilagis for þe peple in Jerusalem if þei hadde had leiser to gete heselfe lijflood wip her owne hondis.

Ξ 84>CT SEWW18<PP 95

2044
Also saynt Austyn in þe popis lawe seip þus, þat þing þat is scene is brede, and þe chalis or þe cop þat þei shewe, but vnto þat þe feip askip to be tuȝt þe brod is Cristis body and þe chalis, þat is þe wyne in þe chalis, is Cristis bod'. And þe oold prest seynt Jerom seip in a pistle þat he made vnto a woman Elbediam. Here we þat þe brede þat Crist brake and gaue it hise disciples to ete is þe body of our Lord sauyour, for as he seip, "Þis is my body". Also seynt Ambrose askip hou þat þing þat is scene is brede may be herd undyed vpon þe chalice of graces MI.

For whi Cristofer his prest enprisoned him and bi Raveyn assayled prest, he was cast out. 

He for badde clerksis with yn holy ordris to haue wyfis or to dewl with ony wymen, no hurt whom þe seyne of Nyocene or oter lawis suffre, and commandid þat no man schuld heer masse of a prest þat held a strumpete. 

An holy prest in francue, feuke bi nam, in be 3er of grace Mi CC cam to king Richard, seiyng þus, Kyng. I seye to þe þe part of gode almyȝtis þat fulle soone þu seye þiij worst duiȝtres to mariage, lest eny worse seip þing þe fale to þe'. 

For no doute every prest scholde purpose first in his soule to coueite cheefli to take þe ordre of presthode for to make known to þe peple þe word of God, aftir his kunnynge and his power, appreuyng þe wordis euere to be trewe bi his vertues werkis. 

Wherefore, ser, þouȝ bi þe heeste of Crist and bi ensaumple of his moost holis lyuynges, and also bi wittenesse of his holi apostlis and profetis, we ben endetid vpon ful greet peyne to bisien va afir oure kunnynge and oure power, as eueri prest is chargid of God to fullifie duli þe office of presthod, we presumen not herfor of oursilf for to be, neiþer in oure owne reputacioun, ne in ony oter mannes, holden þe feiful disciplis of Crist neiþer his special suers. But, ser, as I seide to 3ou biforehonde, we deemen þis bi auorte cheefli of Godlis word þat it is þe cheef dette of every prest to bisien him feifully to make þe lawe of God known to his peple, and so to commoune heestis of God charitabli, how þat we mowen best, where and whanne and to whomeure þat we schulen mow. 

And I seide, 'Ser, as þe tenhe chapitre of Mathew and be laste chapitre of Mark wittnesse þat Crist sent his apoliris for to preche, and also þe xe' of Luk wittnesse þat Crist sente his two and seuenti disciplis for to preche into euery place þat he was to come to, and seint Gregor in þe comoun lawe seip þat euery man þat neiȝþ to presthod takip vpon him þe office of prechinge, for, as he seip, þat prest terriþ God to greet wraþþe of whomo mouþ is not herd þe vois of prechinge, and as þe interlynarie glose vpon Ezechiel wittnesse þat prest þat prechip not to þe peple bisili schal be partynere of her damnacioun whiche perischen in his defaute, 3he, þouȝ þe peple be saued bi oter special grace of God þan þei preisis prechinge, 3ıt prestis, forþi þat þei ben ordyned of God to preche and prechen not, as bifore God þei ben mansleer. 

Þanne ser, siþen bi þe word of Crist speciali þat is his vois prestis ben comandaude to preche, whateuer prest þanne þat it be þat hap not good wilis and full purpos to doon þus, and ablïþ him not aftir his kunnynge and his power to doon his office, bi þe ensaumple of Crist and of his cellis apostlis, displesis þ God whateuer oþer þing he doþ. 

And herfore seip Lyncoln "þat prest þat prechip þe word of God, þouȝ þe be seen to have noon oþer defaute, he is antecrist and aðathanas, a þiȝþ peef and a dai þeef, a sleer of soulis and an aungel of liȝþ turned into darknesse".

for certis, in whateuer dignite or ordre þat any prest is, if he conforme him not to see Crist and his cellis apostlis in willif pouer in and oþer heuenli vertues, and speciali in trewe prechinge of Goddis word, þouȝ suche oon be nempned a prest, he is no but a prest in name, for þe werk
and the virtue of a very preest suche oon lacke it.  
<L 1467><T Thp><P 69>

and so after his cunningynge and his power a preest 
schulde bisie him to enforme and to rule 
whomeuere he schal mowe charitabli'.  
<L 1536><T Thp><P 71>

For whoeuer it be, and specially what preest hat 
vsih pride, enuye, couetise, lecherie, symonye or 
ony ojer vice, and schewi on open 
eyudence of repentance as he hap 3eue yuel 
ensample and occasioni of synnynge, if he 
contynue in ony sich synne as longe as he may, 
and also resoune scheweb openlich hat no lord 
schuld hald he nauhe no preest ne clerk hat had 
cure of mensse soules in no worldliche office.  
<L 311><T 4LD-1><P 189>

and 3eue hat were sope, me 3ink it were als gode hat 
per were no pope ne preste as elles.  
<L 330><T 4LD-1><P 190>

And 3er hat pou saist s it were als gode 3an hat 
per were no pope ne preste. Peter pou saist sope 
3eue it were so 3at all prestes misleued.  
<L 352><T 4LD-1><P 191>

& 3it was scho no preste.  
<L 365><T 4LD-1><P 191>

Bot I said hat no preste mai haue no maner 
worldli power bot all spiritele powere, as I have 
openli schewid tofore bi mani diuers places in 
holi writ & in pe popes lawe.  
<L 369><T 4LD-1><P 191>

also bot he mi3t be maister of oni gode hat he 
bo3t of a preste & putt it in worldlich doynge, 
ri3t als him likid.  
<L 437><T 4LD-1><P 194>

Bot ri3t als Iak Roker or a lewd preste answer3p, 
ri3t so dostow.  
<L 457><T 4LD-1><P 195>

onone Crist reprecde him and bad him put vp 
his swerd, in token 3at he temperale swerde 
langid no3t to him ne to none ojer preste for to 
ri3t ne smyte wi3p no temperall swerd.  
<L 491><T 4LD-1><P 197>

and hat no preest havynge notable filpe of his 
body schal mynystre in 3e peple, hat is, hat no 
preste havynge filpe of orible synne in his soul 
resume to do 3e holy office;  
<L 24><T A18><P 227>

First Crist sesi by Seynt Luke, hat everiche 
preste hat renouns not alle 3inge of whiche he 
haves possession, may not be his disciple, ne so 
yngeh sue hym.  
<L 28><T A20><P 235>

Here it seme3h hat he proudle worldly preste of 
Rome, and alle his fauoturs, ben most cursed of 
clipperis and pursckerveris, for pei drawen oute 
of oure lond pore mensus liifode, and many 
IOUSanse mark bi 3ere of pe kyngis money, for 
sacramenti and spiritele 3ings, hat is cursed 
heresie of symonye, and makiph al Cristendom 
assente and meyntene pis heresie.  
<L 1><T A22><P 320>

And herbi may we se what preste singes beste;  
<L 25><T A25><P 425>

Ande herfore hit is nedeful hat a preste have two 
keyes, of powere and of cunningynge, acorde to 
Godes wille.  
<L 11><T A27><P 444>
ne pat schrift of moupe is nedeful, 3e, where plenty or leyser of a preste may be hadde.  
<L 16><T A29><P 455>

22: Also prelatis and ferris putten on pore men pat he seyne, pat hit is not leefull to a preste for to sette to hire his bysnyes or werkes.  
<L 22><T A29><P 456>

Here Cristen men seyne pleyntly, pat whatever pope or ober preste, in maner of lyvinge or techynge or lawismakyng, contrarius Crist, is verrey Anticrist, adversary of Jesus Crist and of his apostlis, ande of alle Cristen pepul.  
<L 19><T A29><P 457>

POINT IV: Also bischopis ande ferris putten upon pore Cristen men pat hai seyne, pat of onely contricione of hert al synne is done away, wipouten schrift of mouth, ne pat schrift of mouth is nedeful, 3e, where plenty or leyser of a preste may be hade.  
<L 22><T A29><P 461>

Moreover confessione made by mouthe to a wise preste of lyvinge, pat bope can, and for grete charite techis 3o trueth of Gods dome, dos muche gode, and to suche hit spedis pat men schewe hor lyff. Ande certis confessione made to a vicious preste, unknowynge holy aritte, hauntynge his office fro worldly wynnyng more 3en for charite to save mennys soules, 3o suynge of his counsel dos mieche harme, and ledis mony souls to helle.  
<L 29, 32><T A29><P 461>

Here Cristen men seyne stedefastly, pat iche preste ande deken is holden by 3o ordynaunce of Jesus Criste for to preche 3o gospel to Cristen peple, bope by ensaumple of holy lyfe, and faithful ande sadde techynge, ande wilefully suffer tribulacion perfore, if hit come not for worldly savour and wynnyng of muck, but princely for 3onke of God and love of savyng of Cristen souls, 3o fal do he no symony for a benefice upon synneufel mennes departyng. Ande if a symonyent bishop 3eyeve hym not letter of newe licence, for 3o autorite of God ande charge taken of hym, by his grace dispyndyng in charite, his cunnyng is ymogh3e for to do his office, 3o a worldlyl preste cry oute a3eymes holy writte ande charite, blasphemyng pat a trewe preste schal not do mercy ne charite to his brocher wipouten his lettre and leeve, as if he were Goddis mayster, and pat men schulden more obesye to hym and his cursid blasphemy, pen to God Almy3tty and his ri3tful commandement of charite.  
<L 10, 20, 22><T A29><P 464>

Seyst Jerome sais on 3o Sauter, pat 3ey every preste reverey owes to have shewing of Gods worde,  
<L 8><T A29><P 465>

POINT XII: Also prelatis at 3o suggestion of ferris beren upon pore men pat hai seyne, pat a man or wouman offrynge to a preste a peny, axynge 3o masse for to be songen for hym, bope pai and 3o preste so recevyng 3o peny bene acursid.  
<L 2, 4><T A29><P 473>

If 3o preste be a devoute man and cleene of lyfe, 3yve hym fryly what hym nedis upon 3i state, and if 3ou se 3i hym nedis not, or be a cursid schrew, dele 3i peny to a pore man 3hat has nede, and occupie 3e in fyrhynkynge of 3i wickyd lyff, havynge mynde of 3o stronge peynus of helle, wi3p 3o grevenes of Goddis mercy and 3o by3e blis of heven.  
<L 9><T A29><P 473>

Seint Bernarde in a sermone of apostilis seis, pat a preste havyng temporel possessione schal nout have Goddis part.  
<L 2><T A29><P 477>

Ande no man depart 3at 3inge 3at joyned no worldly preste ....  
<L 20><T A29><P 477>

Ne no worldly preste excuse his heresie of possessionshavynge by his ypocrisie, 3at pai bene not lوردis of 3er godis, but onely procuratorius;  
<L 27><T A29><P 477>

Ande si3hen synne is so playne, and more encresid herby, and we bounden upon payne of dampnacioun for to preche ande crye holy writte a3enes 3o fordis sooste, when a drunken preste, in luste ande welthe of his lyfffe, has sylngulere asfeccion to a man or a cause for temporel dritte, all prestis in 3at diocese schul be gnarid wi3p a newe 3ock or ceremony ever more;  
<L 5><T A29><P 482>

POINT XVIII: Also bischopis prestis and ferus putten to pore men pat pai seyn, pat a preste byeng in dededy synne nouher makis 3o sacrament of 3o auter, ne cristynes, ne 3yves ony sacrament. Sikerylly here is feyned 3inge putte on pore men, wipouten evydence of 3er seynge, But Cristen men sayne, pat a preste byeng in dededy synne may make and 3yve sacramentis to salvation of hem 3at worlyph receyven hem, and consenten not to 3o prestus synne;  
<L 16, 19><T A29><P 485>

But 3o preste in 3is case mynsyris to his owne dampracion, as Seint Poule sais, 3at is, if he amende hym not in 3is lyve.  
<L 26><T A29><P 485>
If hoc presbite un worlypy se masse, and recyve hoc sacrament unworlyly, he recyvevs damnacion to hym, and is gyty of hoc body and hoc blode of hoc Lorde, as holy write sais; <L 31><T A29><P 485>

POINT XXI: Also prelatis and freirs putten to pore men pat hai sayne, pat hit is not leefful to a preste for to sette to hire his bysynes of weriks. Here is hoc sothe sparid, for sopely a preste may lawefullly hire his wrytynge, his travaile, of techynge, byndynge of bokis, and mony oher honeste travelys, as Seint Poule, worphi many pousandus prestis, gat his lyvelode wip a ful symple crafte, as holy write wittynessis. <L 17, 19><T A29><P 492>

Men seyne playnly, pat a preste may leeffully take a resoneble lyvelode of gode man, or mony wip one wille, so pat he do trewly his office ordyned of God. <L 24><T A29><P 492>

But fro hoc mosite to hoc leste alle studyen aboute covetyse, ande iche preste maytenys oher berinne, til scharpe veneageaunce come upon hem alle. What pope or bishop prays ony trewe preste for to dwell in his court, for prechynge of hoc gospelle and weriks of penauncce or goostly occupacioun, but raper for hunndaunce and prosperite of worldly wynnyng. <L 29, 31><T A29><P 493>

Ri3t so, in he same wise, as tyne as hoc fyndest hyself guilti in any dedli synne, tarie hoc nou3t, but as sone as hoc mai gete a good discrete preste pat kan bynde and vnbynde, as Seynt Austeyn seij, goo and schryue he to him, and take hi penance for hi synne. <L 317><T CG09><P 102>

Fro he meste to he leeste', fro he prophete to he preste, alle studyen to auarice'. <L 276><T CG11><P 128>

but 3if a preste breke he hestis of god men chargen pat lilet ou nou3t; <L 2><T MT10><P 193>

and bus it were a benyfice to purchase of he pope to be a propur preste bus. <L 13><T MT23><P 331>

But Criste, a clere ensaumple of clenness of prestis, by whom as Goddis instrumentis grace is 3ouen to he peple, as his grace was by he preste Criste, fled his 3ihte. <L 476><T OP-LT><P 79>

And, hoc3 vnkuunynge my3te sumdele excuse he emperour, 3it pat my3t not excuse his preste, pat ow3te to knowe, as a pinge cheffly bilongyng to his perfeccion, pat he schuld not be a lorde on pat wise. <L 538><T OP-LT><P 83>

For aftir tyne pat God pe fadir had wrou3te his grete miracle bi Criste his preste in releuvynge of fuye housande and mo pat wern in myseyn of hunger, he avoydid siche worldly redearme pat schulde haue be 3oue to hym bi occasion of minstryngye of his grace. <L 567><T OP-LT><P 85>

Here men mow se how perylous it is to he kynge and seculer lordis to wipholde any preste in seculer bissynse. <L 983><T OP-LT><P 144>

Ri3t so is every seculer lord to oure lorde Ihesu Criste, but if he amende hym, pat taki3 pat preste and putti3 hym in his seculer office, brekynghe pe heest of his lorde God, pat commandanti3 bu schalt couett nohen ocher manny seruande'. <L 988><T OP-LT><P 144>

ABSOLUCION Absolucion or asoylyng is seide in pre maneris: pat is to saye absolucion auctoritatiue or of autorite wiche accord of God alone, absolucion denunciatiue or schewyng of office wiche is lymette to prestes, and absolucion disposyng, be wiche a man dispose hymself be verye contricion for to lose his oune bonds of synne pat he desire be pat for to be assueld auctoritatiue of God and denunciatiue of he preste. <L 7><T Ros><P 55>

he preste is iuge or a domisman. he preste forsope schewep or dolpe he office, but he vsep no3t or hauntep not he lawes of any pouste or power". <L 20, 21><T Ros><P 55>

Absolucion denunciatiue of a preste is schewyng or lawful denunciauyng made or done confourmely to keyes of holy chirche for to schewe he absolucion of God. <L 26><T Ros><P 55>

And in synnes to be loused or wipholden so wirchep and schewep he prest of he gospell or of he newe lawe as somtyne did he preste of he olde lawe in pam pat war filed wip lere, wiche betokenep synne. <L 32><T Ros><P 55>

his place seue he, "Som, no3t vnderstanding, takep to hame somwat of he pride of pharisees, pat pei suppose or trowe pamself for dampe no3t gilty, or for to louse gilty, sifen anemptis God is no3t required he sentence of he preste but he hif of he gilty. <L 38><T Ros><P 55>
As a preste makep no3t a leprose & ynclene, so a buschop or a preyst byndeþ no pat ben innocents, ne iouseþ no3t pam 3at ben gilty, but for his office, wen he heriþ þe diuersites of synnes, he knoweþ wiche is to be bounden or wiche is to be loused."

Also he calleþ preste {Vitalem pope, Epistola 61}.

Þe office of preychynge is acordynge to every preste.

Þerfor if a preste be vnknowyng of preychynge, wat voice of crying is a domb bedell to gifte?" 

Super quo Gregorius vt supra et in canonice vt supra}, "be preste forsoþe entryng or goyng out dieþ if sovne of preychynge be no3t herde of hym, wiche askþ or gotþ agayns hymselfþ þe ire of þe priue or hide iuge if he go in wipout þe sovne of preychynge".

Also it is a grete peri Ie in a preste for to openli schewid tofore bi mani diuers places in our Lorde, (unde office of prestez to pronounce it)." 

Also it is seide, "Forsot> t>e law of our Lorde, ne bigge no3t oþer persons of Belial, no3t knowynge our Lorde ne þe office of prestez to þe puple". Bot it is more perilous to a preste for to putte away þe law of our Lorde, (vnde Osee 4), "For pou has putte away konnyng I schal putte þe away, þat pou vse no3t preestehode to me etc".

Bot I said þat no preste mai haue no maner worldi power bot all spirituele powere, as I haue openli schewid tofore bi mani diuers places in holi wrrit and in þe popes late.

For no man wold sell hem his gode, ne bigge no3t of hem for mone, bot he miþt be maister after of þat mone þat was erst a prestez mone þat he had solde his gode fore, and also bot he miþt be maister of oni gode þat he no3t of a preste and putt it in worldlich doyngne riþt als him likid.

Bot riþt als lik Roker or a lewd preste anserweþ, riþt so dostow.

Parde, þou worst wele þat, þen þat Crist schuld be take, Peter drowe his swerde for to fiþt and smote of Malkus here, and onone Crist repriued him and bad him putt vp his swerde, in token þat þe temperale swerde langid no3t to him, me to none oper preste for to fiþt ne smyte wiþ no temperall swerde.

PRESTEES......1

Deu 18, "Prestes and dekenes & al þat bene of þe same kyrened schal no3t haue parte and heritage wiþ oper puple of Israel, for þai schal ete þe sacrificiþ of our Lorde and þe offryngs of hym, and þai schal take non oper pinge of þe possession of þar breyer.

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I trowe þat he þat scieþ his sentence, & stondik þerby, schal be don to dep wiþ fire or wiþ oper panye, for þus was Crist martirized be procuryng of false prestes.

But now þþe worlde drawn prestes to contrarie, asþ per businesse of þe worlde & þer loue scheweþ, as if a preste be more bisie to serue þe worlde þane he is to serue Crist in his membris, & coociþ more wordeli goodes þane perfecciþon of vertues.

And so holichirche is charged wiþ prestes, & frute of þer chargynge turnþe to harme. And so as good preching is þþe best werke þat prestes don to profite of men, so yuel preching noþþe more men, sipes each þe better þat a þing be in his kynde, so worse it is wane it is turned to yuel.

And siþe þei profete miche be þer confessiouns, & þei be liþt of dispenses more þan oper prestes, it semþ þat nede dryuþe þe worlde to maynte þes freses, &

And also be þis confessiþon blasfemen þen prestes, for þe pope wil for meþe limite þore prestes, and suche prestes willen axe mede for schriuynge þer childeren. And also be þis confessiþon blasfemen þen prestes, for þe pope wil for meþe limite þore prestes, and suche prestes willen axe mede for schriuynge þer
childeren.

For if per were no suche distincoun of freres, pe worlde schulde not knowe hem amonge hemself, ne fro prestes & oper comoun men.

For þe parties of þe chyrche were sufficient, as prestes & knytnys wip þe comoun puple. & more changaunt diuision dop miche harme, nameli in ordur of prestes þat schulde more be ooned.

I wold gladlich lerne of þe, bot it es oft sene þat moni gode men of holi chyrche haue bene sayntes, & bene sailtes in heuene, boþe popes & bihsshopes & oper gode prestes.

But I said þat þo godes schuld be taken awaie fro euyl liuynge prestes & 3euen to oper þat wolde serue God þerwip in gode liuynge. For bi þe popes lawe no man schuld here a prestes and þan make in his gospell. But seuele þe he wist had a lemman, or a woman taken in þis þat hauuenes of Goddes seruyse & putte him in his own temperall seruice.

þerfor whatsoever, excuscations þat 3e make in his mater 3e ne mow no3t bene excusid. For all sike seruy & mellinge wip worldlie nedes es forboden to all prestes in diuers places in holi writy & in þe popes lawes, as I said toforo.

And þer þat þou saiþ s it were als gode þan þat þer were no pope ne preste, Peter þou saiþ soþe 3eue it were so þat all prestes misleued. But I hope þat schall neuer be, for Criste will kepe allgate som gode prestes to hold vp his chirch, so þat þe biliue of holi chirch schall neuer faile, for Criste himself aid to Saint Peter als Saint Luke saip in his gospell. Also wher þou saiþ þat þe biliue schuldan þan faile, parde Ser, þof it were so þat all prestes & þe pope were out of þe biliue, as it neuer schall be 3if God will 3it ne mi3t ne schulde þe biliue neuer faile.

For what gode euer þat es 3euen to holie chyrche it es holi & longeþ riþ3fullische to prestes, as þe popes lawe bereþ witnes in þe decrees.

Leue Sir, I wote weie þat þou art þe kinges legeman & aþest to maintene him & his reale powere als wele as oni man of his reume, boþ þou & all oper prestes, bihsshopes & ober, bot þe it semep þat 3e sai one wip 3our mouþ & anoper wip 3our hert.

And also in processe of tyme all þe mone of his land schuld be holi & no man mell him þerof bot all be in prestes handes.

Wherefore we alle scholde be meke, and specialyche prestes, and nou3t boste of here meritys, namore þan þey wille bye part of here meritys, namore þan þey wille bye part of ober mennes.

And herfore Jon Baptist answered prestes and Phariseis, and prechid not hys heynesse, but þe wortpinesse of Crist, and seid himself was a bihsshope. & þan toke sich one fro Goddes seruyse & þe羽毛 in his owne hert.

But, for iche Cristen man schulde hydowse and worship all prestes and þan toke sich one fro Goddes seruyse & þe suile þey nou3t to opere part of here meritys, namore þan þey wille bye part of ober mennes.

But, for iche Cristen man schulde hydowse þe 3es words, beleve we þat ordennaunce of Jesus Crist is best, bi þe whiche he ordenned his prestes to despise þis þrorld, and teche his þryþe þat þe leyþe þat leyþe hem to heven, boþe in maner of lyf and worde of þer prechynge.

as he þat turns Cristis lawe, and richþþe prestes to þe þrorld, is seide to do hem almes, for he contraries Crist and makes hem gloriouse to þe
As knyghtes and alle Cristen men schal be
damned of God bot if he do servise þat þei
towe to hym, so prestes are damnable, þat God
schewes periles by whom he wil punyse þo
puple, for hydnyge of hom, as þþ proffete seis.

Po first boke of holy writte spakes even þus:—
God seide to Aaron and prestes of his sorte, In
þo londe þat 3e dwelle inne schal 3e no3t have,
ne 3e schal have no part of hor heritage, for God
is part and heritage of alle his prestes.

Also, in þo fyft boke þat is of Gods lawe,
biddes God þus to his owne prestes,— Nowber
prestes, ne dekens, ne none of hor kyn, schal haf
part ne heritage wip þöper folke of Israel, for
sacrifices and offrynges I gif hom to eete, and
none þeper þing schal þese prestes take of
possessions of hor brypren, as I myself bidde;

Also þo proffete Ezechiel biddes þus in Gods
persoun,— bere schal be none heritage gyven
unto prestes, for I am hor heritage, better þen al
erthe;

Bot servise þat God had or hafs lymitid to
prestes wil fynde hom at þo fulle, þô þei ben no
lordes.

þþerefore by seven wittenesse of þo newe lawe
techen we þat þese prestes schulde not þus speytle þo
puple.

Also þo gospel of Seynt Poule apostil, þat was
raviscid to þþe priddle of heven, and sawe Gods
privetees, gifs beste prestes for a releu for to lif
þus.

Lord! wþer þese prestes of his world passen þis
reule!

Sip evereiche seculer lord schulde be pore in
soule, who 3ifs þese prestes leve to þeus riche in
wille?

myche more hit were unleveful to prestes to
wpappe hem bisily in nedes of his worlde. Bot so
done þese hye prestes, and þeper þat have þis
state.

Bot þip Crist spake nevere ageyns hymself, and
he ordeyned and bad his prestes to lif þus, al
speche of men þat seyn þe contrayre is schewid
opun folye by autortie of hym.

and myche more schulden prestes sey so of
seculer lordschippe. As to þo secounde worde,
þat prestes may þus lyve, þis worde is fer fro þis
þat prestis lyven as þei schulde.

and schal lette him fro prestes werkes?

And so þese freris knytten hor tale wip an opun
falsehed, þat suche worldly glory may do no
harme in prestes. Lord! if seculer lordes wolden
þenke how God haves putte hem to grete
worschipp of his worlde, in state of his Chrche, to
stande for his ordynance ageyne Anticrist
clerkes, and aske of þese freris grounde of hor
ordires,— þïþ þei connot se þat ne prestes
schulde be lordes, and myche more þat ne þei
schulden fright and haf sumtyme wyves, for so
hadden prestis in þo Olde Testament!

sip his is Gods lawe þat prestes schulde lif þus,
and þei schulde be meenes bitwix God and no
puple, what wondir is hit of werres and
wikkednes of þo worlde?

First, þat þes prestes schulde not be soche
lordes; nowber bishopes, ne religiouse, ne none
þeper prestes;

Ftor a fewe prestes þat helde Gods lawe wolden
more profite to rewmes þen nowe done many.

Cristen men sey þat þo religion and ordir þat
Crist made for his disciplis and prestes, is moste
perfite, moste esy, and moste siker.

Bot here men wil not districe freris, ne slce hom,
ne curse hom, bot districe hor erroors and save þo
persones, and brynge hom to þat lyvynge þat
Crist ordenyd prestes to lyve inne, for þat is
algatis þo best, to þo moste worschip of God, to
moste profite of holy Chrche, and to freris also.

Herfore schal we towre, as holy men tæu3t of
two thowsande 3ere byfore þat Sathanas was
bounden, þat holy Chrche is of þoo þat God has
ordeyned to dwelle wip hym in blisse, of what
state so þai be, prestes or seculeres, lordis or
comyners, ladies or pore wymmen.
but before Christ men schulden Byrne hem for to here reverently and devoutly Goddis worde, and receyve sacraments at prestis of clene life, and amende vicious prestes by gode counselyng and ensaumple of gode lyfye, and els eschewe þer companye as cursed men. 

But it is red in comyne of þe prestes to fulfille þer prestes office and to þe edification of þe porayle þat for sloupe stoudie no3t. 

So suche prelatis and prestes ben most glorious men in hire astatis, and al hire aparaile; 

Whiche is þe þredde foul synne (þat is, couetise) þat schal be plenteuous in prestes in þo dayes for þanne schal þe prophete of Jeremie be fullfild (Jer.6:13): (A minore ad maiorem omnes student auricie, et cetera) 'Fro þe prophete to þe prest, alle þey doun gyle'. 

And wanne prestes schul be cumbrid wip þese þre foule synnes (þat is, wip pride, couetice, and symonie), þanne schal þis gostli moone foule be turned into blod, whiche is a gret signe þat þe Day of Doom is ni3h. 

So, wanne þe comune peple, wheche ben valcies in regard of prestes, ben ful of derkness of synne, þanne is it tokene þat þe Doom is ni3h; but wanne þe derkness of synne haþ taken þe hilles (þat is, prestes), whiche schulden be hie in lyf aboue þe comune peple as mounteyns aboue þe valleyis), þanne it is token of þe þe Day of Doom is come to þe 3ates. 

Here be prestes lerne of þe glorius baptist of Crist and holi martir scarcheli to repreue open synneris of her synnes, and spare for no schame, maugre ne violence, þat men mai do to hem in þis world, hauynge in mynde þe wordes of oure Lord Jesus Crist, in þe gospel þere he seip þus: (Nolite timere eos, et cetera) (Mt.10:28). 

þre þynge þat longen to aungelis schulden longe to prestes: þei ben spiritus, and her dwellynge is in heuene and, þow þei be sent of God in any message, euere þei seen his face. 

Þis gospel telleþ aftur þe lettere a playn storie: how þat Jewes senten fro Jerusalem prestes and dekenes to John, for to axe of him what he was. 

But for þei wyste not þe sohe, þerfore þei senten solemnyne messygeria (þat is, prestes and dekenes þat bi wey of resoun schulde kunne mooste of þe lawe and of þe prophetic) fro Jeresolem, where þe mooste principal studie of þe lawe and of þe prophetic, to wyte who he was. 

prestes also, þat syngen principali for seluer; 

Per ben seplem prestes þat praken now Goddes lawe faste aboute, þorou3 grace of God, to plese hym wip and profite of his people, and to maken him knowen among his peple þer he haf be longe hid þorou3 negligence of curatis and worldeli ocupacion. 

Pat þe aungel cam wip ly3t may also bitokene þat wanne prestes (þat beþ þe aungelis of God, as Malache þe prophete seip) bryngcp confortable messages to þe peple of truwe doctrine of Goddes lawe, þei schulde apere wip ly3t of goode werkes, of whiche Crist spekeþ in þe gospel, þer he seip þus: /Sic luceat lux vestra, et cetera/. 

And bi þese moun be vnderstone þe þride degree of þe chirche, whiche beþ: prelates and prestes, to wham it longeþ, if any wantunness or wildenesse of synne þat growep of mennes herte sprede to fer into dede whiche letteþ ri3twisnesse to beure his frute, in himself or ellis in his breperen bi euele ensample 3euen, wip scharpe bitynge sentenciþ of Holi Writt or, if nede axiþ, wip censures of holi chirche (þat is: wip scharpe punischyngis), to kutte hem awe ie, and seþþe after to lede hem forþ þe vine of ri3twis werkes in hire sugetis bi ensample of her selve, and seþþe bynde hem togedere to hope of blisse wip þe bond of pees in 

In this gospel may prestes telle of false pruyde of rych man, and of lustful lyf of myhty men of þis world, and of longe peynes of helle and of joyful blisse in heuene, and þus lenkþe her sawnoun as þe tyme askith. 

For now in þe laste dayes when prestys ben turnde to auarice, stones schullen crie and
constreyne prestes hat maken hem a priuat religious in an hegehe and oper men hat sewen hem in þe brode weye to hellever þese stonys, þat ben myhty men in þe world, schullen constreyne bope prestes and puple for to entre into heuene by holdyng of Gods lawe.

And þis dede may fygure þyng þat fallyth now, sip prelates as scribes and religious as pharisees gruchchen a3en trewe prestes, membris of Crist, þat comunen with comunes as publicans and secler lordsys as synful men, and seyn hit fallyth not to hem to knowe Godes lawe, for þey seyn hit ys so hy3, so sotyl and so holy þat al only scribes and pharisees schulden speke of þis lawe, And þese secler prelatys may wel be clepyd scribes, for þei, bope more and lasse, writen þe money þat þey pylen of þe peple more bysily þan þey prenten in ther sowles þe knowyng of Gods lawe.

But summe slowen Cristis seruauntys, as emperoures of Roome and prestes.

And þis by fruyt of prestes schulle 3e known whos þey ben, and herby be war of hem for condicions of here maystres. But summe slowen Cristis seruauntys, as emperoures of Roome and prestes.

And þus by fruyt of prestes schulle 3e known whos þey ben, and herby be war of hem for condicions of here maystres.

Yetche more, 3if þe prestes now wipowten cause of byleue slen manye powsynde men, þei ben worpi to be dampnede.

And in tyme þat þe prestes reignedon he entrede to aspyen hit.

But howses of prestes ben worldly arayede and þis aray is hy3ed from partyng of comunes;

And þes prestes sillon oxen þat don grete werkis in þe chirche, and champiouns in Goddis cause.

It is a fendis pride a synful creature to putte defautte in þe ordynance of crist, scynghe in word or dede þat þe crist taut3e not his disciplis and þis prestes þat este ordre and religioun, but lefte þe beste ordre blynynde a thousand 3eer and more til sathanas was vnbounden to desceyue men bi lensyng and ypocrisie, and sifen crist made and tau3te 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 nede men to holde forpe þe worse.

3if þei pursuen trwe 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 liuen and falsly shauandren trewe men, but þei pursuuet is maad for prestes techyng men where þei schullen do here almes to here moste nedy nei3bores after þe gospel;

And þus by fruyt of prestes schulle 3e known whos þey ben, and herby be war of hem for condicions of here maystres. And þus by fruyt of prestes schulle 3e known whos þey ben, and herby be war of hem for condicions of here maystres.

All this dyd their bysshops / prestes / & laweyers bringe to passe / onely by that they made the peple beleue it was newe lernynge.

And so with these olde clokes of their faders the pharyses / bysshops / and prestes / fyrst they persuade the people the worde of God to be heresye.

Euen as the olde pharyses with the bysshoppes and prestes / prisoned and persecuted Christ & his Apostcls / that all the rightuouse blode may fall on their hedes that hath ben shed from the blode of Steuen the fyrst martyr / to the blode of that innocent man of god / Thomas Hytton / whom wylyym werham / bysshoppe of Canturbury / & Johan Fyssher / bysshoppe of Rochester murthered at Maydeston in Kente' Anno' M' x95 for the same trouth.

Now good reder / that thou mayste se playmly that it is no newe thynge / but an old practyse of oure prelates lerned of their fathers the bysshops / pharyses & prestes of the olde lawe.

Also he taught hem what maner sacrifyces they schulden do to him and he chees him a people to ben his pre-stes/ that was Aaron & his childrcn of leuy, ynde men of luciferis to leue his heritage amoinges her brethren / for yche welle be here parte / & her herytage / & they schullen serve me in the tabernacle by dayes & by nyghtes / & he orderned that prestes schulden haue a parte of the sacrificys that were offred in the tabernacle / and the fyrst begotten bestes / both of men & bestes & other thynges / as the
lawe telleth.

The chyldren If leuy both preestes & other shulden haue houses & crofes and lesewes for her bestes in the land of Behest / & non other heritage / & so god yaye hem her lande of Behest / & bade hem that they he shulden worship no other god than him.

But if we knowlegen our sines to preestes / and taken of hem a penance for our synne yef we mowen speke with hem.

A lorde thou forgaeu somtyme Peter his synnes & also Mary Magdalen and other many synful men witouen shriuyng to preestes / & takynge penance of preestes for her synnes / And lorde thou arte as mightye now as thou were that tyme / but yef any man haue bynome the thy myght.

But herto seyen prestes / that whan Christ made commaundement of Christ / both in worde in de de / and as me thinketh / the law of lepre is nothing to the purpose of shriuyng / for preestes in the olde law haden certayne poyntes and tokens to knowe whether a man were leprouse or nat / and yef they wer leprous / they hadden power to putten hem away from other clene men / for to that they weren clene / and than they hadden power to receyuen him amonget his brethren / & offeren for him a sacrifice to god.

Another myscchef is / that these preestes sellen foryeuenes of mennes synnes and absoulueyons for money / and this is an heresy accursed / that is ycleped symonye / and all thylke preestes that axeth price for grauntyng of spiritual grace / beth by holy lawes deprifed of her presthod / & thylke that assenteth to this heresy.

O lorde / he that clepeth him selfe thy vyker vpon erth hath yordened n ordre of preestes to do thy seruycy in church to for thy lewde / people in syngyng matens / euensong / & masse. And therfore he chargeg lewed men in payne of cursyng / to gringe to his preestes tithinges and offerynge to fynde his preestes / and he clepleth that goddes parte / nd dewe to preestes tht seruen him in churche. And therfore he chargegh lewed men in payne of cursyng / to gringe to his preestes tithinges and offerynge to fynde his preestes / and he clepleth that goddes parte / nd dewe to preestes tht seruen him in churche. But lorde / in the olde law the tithinges of the lewde peple ne were nat due to preestes but to that other childer of leuyt tht seruened the in the temple / & the preestes hadden her part of sacrifeycs / & the first bygoten bestes / & other things as the law telleth.
O lorde/ howe moche trewer dome was there in Pilate that was an hethen iustycy/ than in oure kynges & iustycys that wolen demen to the dethe & Berne in the fyre him that the prestes delyueryen vnto hem withouten witness or profe? <L 12><T PCPM><P 45>

For as they sayne/ it is ayenste her ordre to ben kynges & iustycys that wolen demen to the dethe men of armes in thy battayle/ for it is vnsemelyche/ as they sayne/ that they vyker in eth/ other his prestes shulden suffer of other men.

For they toke no such power vpon hem as our prestes done now. <L 7><T PCPM><P 78>

And lorde/ thou never forfendest prestes her wyues nere thy Apostels nither. And well I wote in our londe pre-stes hadden wyues vntyll Anselmus dayes/ in the yere of our lorde god a. xi. hundereth and twenty and nyne/ as Hun-tidon writes. <L 24, 26><T PCPM><P 55>

Auctoritatius or of autorite wiche acordep to God alone, absolucion denunciatiue or schewyng of office wiche is lynette to prestes, and absolucion dispositiue or disposyng, be wiche a man dispose hymself to be verye contricion for to lose his oune bondes of synne pat he deserue be pres for to be asouled auctoritatiue of God and denunciatiue of the prestes.

Leuitico 13:13/, leprosi ben comanded for to schewe hem to prestes, womne hem made no3t leprose or clene, but hem discerne or demep wiche ben clene or vnclene. "<L 1><T Ros><P 56>

But for pat prestes ofte tymes byndech innocentis wiche anonce God bep no3t bounden, and hem asoule pat dullep in pare synne wiche anence God dullep stil bounden, his sentence of oure Lorde is jus to be vnderstanden as if he seide, "So myche pover I giffe to 30w in byndynge and loungsyn synnes wat woseouer deseruep to be bounden of 30w, he mow not now be lousep anente me, and woso deseruep to be loused of 30w, he be now no3t bounden at me". <L 30><T Ros><P 56>

But prestes haueng his doctrine & deriwi lyfyng vertuously hauep worl>ily pc keies of holi chirche. <L 21><T Ros><P 57>

And witte thou pat wane Crist seide to Petre, "To pe I schal giffe pe keies of pe kyndom of heuene", he seide pat to hym in pe persone of prestes of holi chirche. <L 27><T Ros><P 57>

Perf or scip lerom as we rede aboue in /Leuitico/ of leprose were hei ben comande to schewe hem to prestes, and if hei haue lepre, pan of he prest bep hei made vnclene, not pat prestes makep leprose & vnclene, but hei haue knowleche of leprose and may discerne or dome wiche ben clene or wiche vnclene. <L 30, 31><T Ros><P 58>

And in forgisig of synnes or wihholing pat ri3t or lawe and office hauep prestes of pe gospel pat somtyme vnder he lawe in curyng leprose had prestes of pe lawe. <L 2, 3><T Ros><P 59>
Of this texte & he tocer goyng before hat seip hat prestes ofte tymes bynden innocents or not gilty wiche be not bonden anente God, and asoyle or bynde, but þei pretende þam or feynep for to asoyle or bynde, & so þei seie as to þe reputacon of þe worlde soules hat diep no3t and þei quickeene, þat is pretende þam to quickeene, soules þat liffip no3t.

<11, 13> <T Ros> <P 59>

And siche prestes schewyng or denouncing contrarious to Gods dome assoulep no3t trewly or bynde, but þei pretende þam or feynep for to asoyle or bynde, & so þei lye as to þe reputacon of þe worlde soules þat diep no3t and þei quickeene, þat is pretende þam to quickeene, soules þat liffip no3t.

<18> <T Ros> <P 59>

Also Crisostomus super isto, Math' 23', "Qui blamep pe pe synnes ar stille, pei teche for to c1ense a gnatte and swelowe a camel, auarice blamed hym so as if he had done a grete crime; But prestes prestes ful of auarice blamed hym so as if he had done a grete crime; and swelowe a camel, prestes of God and prestes of office han euene power of ordere of presteheode. <123> <T SEWW02> <P 22>

And þou3 lewe men ben good lyueris and wise men, 3it ben þei not prestes of office, ne þei be not bounden to preche of office, al he it þat þei be prestes spirituali, as seip Crisostom and Lyncolne, and so þei may teche þer wyfes, þer childrenen and þer seruantis to be of good maners. <126, 127> <T SEWW02> <P 22>

(10) Also we graunten þat prestes weren ordeyned of Crist to teche and preche þe puple, and not onli þat but also to preie and to mynystcr sacramentis of God, and Iyue welle. <146> <T SEWW02> <P 22>

For seint Poule seip, I wolde þat alle prestes speike wip langages', as ben oriousun and lessons in Latyn, but more I wolde þat þei preche'. <152> <T SEWW02> <P 23>


ne þe pope hath no poar to make bishops, prestes ne non oþer ordres. <37> <T SEWW05> <P 35>

And þese singemesses þat be cleped prestes ben no prestes, but þay be lecherous and couetouse men, and fals deceyvours of þe puple; <40> <T SEWW05> <P 35>

Also þat no pilgrimage oweth to be do ne be made, for all pilgrimage goyng seruyth of nothyng but oonly to yeve prestes good þat be to riche, and to make gay tapsters and proude ostelers. <75> <T SEWW05> <P 36>

For what gode euer þat es 3euen to holi chirche it es holi, and longep ri3tfulliche to prestes, as þe dracon for temperale wynnyng þat þai bare þerof. & one þe same wise in holy chirch is somtyrne done moste deceuyung of þe puple in miracles feyned of prestes or of þam þat cluemep to þam for temperale lucre, and siche ben to be drawn out by þe rote of gode prelates, as þise war drawn vp be Daniel". <23, 25> <T Ros> <P 101>

And as God hap grauntnum hem þe keies of power and knouyng of his lawe, so al prestes of office han euene power of ordere of presteheode. <123> <T SEWW02> <P 22>

And þou3 lewe men ben good lyueris and wise men, 3it ben þei not prestes of office, ne þei be not bounden to preche of office, al he it þat þei be prestes spirituali, as seip Crisostom and Lyncolne, and so þei may teche þer wyfes, þer childrenen and þer seruantis to be of good maners. <126, 127> <T SEWW02> <P 22>
popes lawe berep witnes in þe decrees.

\(<L 32>\text{T SEWW26} \text{<P 132}>\)

Leue sir, I wote wele þat þou art þe kinges lege man, and a3test to maintene him and his reale powere als wele as oni man of his reume, bøþ þou and all oþer prestes, bihsschopes and oþer. \(<L 39>\text{T SEWW26} \text{<P 132}>\)

For no man wold sell hem his gode, ne bigge no3t of hem for mone, bot he mi3t be maister after of þat mone þat was erst a prestes. mon he had solde his gode fore, and also bot he mi3t be maister of oni gode þat he bo3t of a prestes, and putt it in worldlich doynge ri3t als him likid. And also in processe of tymne all þe mone of þis land schulde be holi and no man mell him þerof, bot all be in prestes handes. \(<L 63, 67>\text{T SEWW26} \text{<P 132}>\)

And þes were þe best prestes þat euer rose on grounde. And þe best messes song, not lettyng hem her labour, Bot suche bolde beggyng hitad þai in worde & werke. Dawe, þou spekist proudly apechyng our prestes. Bot of non thyngh am I certyn, þai ben lasse euæ þan 3e. \(<L 34, 37>\text{T UR} \text{<P 103}>\)

Bot I prayshe noþer prestes ne þee for 3our assent in symonety. \(<L 47>\text{T UR} \text{<P 103}>\)

Bot I wot þou sais þus by vertuouse prestes. Bot þai ben ful bisie to edifie þe chyrche Pat þe multipite of 3ouu han allemost destroyed. \(<L 78>\text{T UR} \text{<P 104}>\)

And so as þe prestes of Bel stale vndir þe awter, To bigile þe kyang to thelye cachere here lyfloe, So 3e forge 3our falsed, vndir ydil ypocrisi, To bigile þe puple, bøþe pore & riche, & as þe prestes fayned þat Bel ete þe kynges sacrifi, So 3our wikkid wynynge, 3e saye, wirchipþ God. \(<L 124, 128>\text{T UR} \text{<P 105}>\)

For whi shuld not alle prestes be meke after Crist In payng of tribut & al oþer werkes? \(<L 249>\text{T UR} \text{<P 109}>\)

If þou callist, Dawe, 3our Dominikis reules, With determinaţion of many false prestes. Holichirche as I wene as ofþ þou has done I forskæ þe for euer, with þis cursid chyrche. \(<L 300>\text{T UR} \text{<P 111}>\)

Oft Dawe, in þi writyng þou wryngist out contradiction, Bot 3iþ þou puttist defaut to prestes, as erst þou didist to curates; \(<L 376>\text{T UR} \text{<P 113}>\)

PRESTEZ...........16

Iterum leronymus ad Paulinum, epistola 35-7, "Pat monike is loued be lawe or ri3t wiche hæþ prestez to worcep & bakbitche no3t to þe degre be wicþ he is made a Cristen man". \(<L 31>\text{T Ros} \text{<P 78}>\)

Seculer possession is forbede or indictoce to clerkez, werfore prestez, dekenez and curatis owe no3t for to haue in possession seculer lordeschappez of lewde men for þair susteyning or for pore mennez, in vnderstanding be seculer lordeschappez temperale pings, after reson be wiche þam owe to be of þe lawe of God necessarye stipende or sowde to lewde men to do & perfourme þe secular offfice of þam þat hæþ lordeschephe. \(<L 5>\text{T Ros} \text{<P 83}>\)

Pai schal ete þe sacrificez for synne & for trespas, and every voewe in Israel schal be þairs, and þe primitivez or first of al bestes first geten, and al þe sacrificez of al þings þat be offereed schal be þe prestez". \(<L 32>\text{T Ros} \text{<P 83}>\)

Bot bishoppe succedep into þe place of apostilez, and prestez into place of seuncety & tuo disciplulæ, as witnessþ þe canoun, ßði21ß, In Nouo Testamentoß. Item Origenes super Genesim, Omelia 16ï, "Will þou witte", seip he, "wat is atuix þe prestez of God and þe prestes of Pharao?" \(<L 15, 18>\text{T Ros} \text{<P 84}>\)

Prestez forsóþe ar amonysched for to rede holy scriptures, Poule þe apostile seying vnto Thimothe, Take hede to lessons or redynge of doctrine; \(<L 18>\text{T Ros} \text{<P 87}>\)

Knowe perbor prestez holy scripturez and canouns, and al þe werke of þam stande it in prechyngh and doctryne, and edifie þai al men als wele wip science of feiþæ wip disclyne of werkes". Item Isidorus, De Summo Bono, li3y, "Prestez bene damnep for wickednes of puplez if þai teche not þam þai bene ignorante or vnknowynge or reproue not þam þai synnep". Item Crisostomus, Omelia 43ï, "Bot if prestez schewe al soþefastenes and trewp in þe puple þai schal giffte reson in þe daye of dome". \(<L 21, 24, 27>\text{T Ros} \text{<P 87}>\)

Item Augustinus in Prologo sermonum suorum), "Per bene few prestez þat ri3twisly prechþ þe worde of God, bot þer bene many þat damnably bene stile, som of ignorance þat forskæþ or refushe for to be tua3t, som of negligence þat despiseþ þe worde of God, bot noþer þai no þise may be excused of þe blame or synne of stillenez, siþen noþer þai þat kan no3t prech owe to be tofore or be prelatez, ne þise owe to be stille wiche kenne preche þof æþ þai be no3t afore or prelatez". \(<L 26>\text{T Ros} \text{<P 88}>\)

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The office of a prechour not only accordeth to prestez but also to euer dekenez.

Vnde Sentenciarum, di:24 habetur, "To a deken it pertaineth for to stande ner to prestez and mynistre in al jings pat ar donne in sacraments of Criste," (et paulo post), for to bere þe crose and preche þe gospel & þe Apostle.

Also it is a grete peril in a preste for to surprep to prestez dewly amitted ofprelatis or curatis, and pardoners and prestez bot also to euery dekenez.

Prestis bot also to euery dekenez.

Also such a preest wolde enjoyne to a man satisfaccion of monei turnynghe into his owne wynnyngge, and exclude the werkis of merci anentsis pore men, and applie tho to riche prestez or ipocritis religious, that han more than necith to hem.

Of the greete depth of eucliis that ben falle bi such rounyngge in eere maad to unseithful and unkunnynge prestis bi cumberinge of symple mennis conscienis, and nameli of worn men brought to manie eucliis herbi, is not of this tyme or of oo deadli maad to declare fuli.

Late blasfeme prestis seyn a verri cause, if thei kunne, in alle these poynitis.

rewmis, to axe with greete indulgencis of the pope the alync deedis of cristene puple that ben assignid to pore nedi men bi eomaundement of Crist, and to pretende and erie opinli in oure rewme, that so greet a lord and riche of the world hath power grauntid of the bisshop of Rome, or of othere bioshipis or of here mynistris, to forbede massis and the prechinge of Goddis word, til here feynid priviligis be pronouncid to the puple in what euere chirche it plezeth him to assigne, and to forbede vneth peyne of suspendinge and of enterditinge of prestis and of chirichis these sourcynge officis of prestis or of curatis, which Jesu Crist commendide ful moche.

But the bisshop of Rome, clepid most holi fadir of Cristis, and of othere bioshipis or of here mynistris, to forbede massis and the prechinge of Goddis word, til here feynid privilegies be pronouncid to the puple in what euere chirche it plezeth him to assigne, and to forbede vneth peyne of suspendinge and of enterditinge of prestis and of chirichis these sourcynge officis of prestis or of curatis, which Jesu Crist commendide ful moche.

For whi if alle apostlis chosen of Crist, yea, withouten meene persoone, failiden in feith for drede of deth in the tyme of Cristis passioni, and thanne the feith of holi chirche dwellyde in the and word.
blessed virgin, as doctouris holden comounli, hou moche more mai al the chirche of Rome as to the fleshli cumpaun of cardinals and of worldli prestis with proude and avarous religious, ful of enuye and malice, faile in feith and in charitie.

< L 2 >< T 3 7 C >< P 7 4 >

And yit the feith of holi chirche mai reste in symple leewid men and make prestis and deout that louen and trauailen feruentli to magnifie holi scripture and the truthe and the freedom of the gospel of Jhesu Crist.

< L 5 >< T 3 7 C >< P 7 4 >

But these worldli prestis and religiouse moun not faile in feith, as thei feynen.

< L 1 5 >< T 3 7 C >< P 8 3 >

Also Poul ordeinide bispobis Tymothe and Tite, and thei maden othere and prestis and dekenis, as Poulis pistlis to Tymothe and to Tite shewen.

< L 1 6 >< T 3 7 C >< P 8 5 >

If they seyn that thei performe seculcer officis bi othere seculcer men, and gostli officis bi vicaries or parish prestis, thus mighte a coblere do, and have all her lordships and parish chirchis, and perventure with lesse evil, for he mygte do lawefulli seculcer officis, and spende more almes among the poraile, and lici waste lesse the godis of the chirche.

< L 5 >< T 3 7 C >< P 9 3 >

Furthermore the bispob of Rome makith nunnis personis, that moun not preche generali, neithir mynistre sacramentis to the sik parishys, as Poul witnessth in the j' pistil to Cor' the xiiij' c·· , and in the j' pistil to Tymothe, ij' c·· It were moche lasse agens scripture and ressoun, that leewid men hadden parish chirchis appropried to hem, for thei myghten preche and mynistre sacramentis and become prestis, which thing nunnes moun not do bi Goddis lawe ne mannis.

< L 2 3 >< T 3 7 C >< P 9 3 >

The xxx· Article: Simple prestis that han no benefiss bi doom of the chirche now, owen to be apaied with symple liflode and clothinge, in preiyngye devoutli for hensifl and the puple, and in usinge medeful werkis, and in gevinge tent to werk of the gospel as moche as thei suffisen.

< L 1 0 >< T 3 7 C >< P 9 7 >

If bispobis or othere clerkis seyn, that symple prestis ben not holden to preche the gospel, though thei comen in the stede of Cristis disciplis, lat hem seie a sufficient cause whi symple prestis taken lefulli this word seid to apostilis. Do ye this thing into mynde of me, to make the sacrament of the auter which is more excellent than othere sacramentis. Also if bispobis with here mynistris seyn, that symple prestis shulen not preche withouten licence of hem, lat hem seie a sufficient cause, whi a prest or a nother man shal do bodili almes withouten licence of the bispob and not gostli almes which is bettre and nedefullere and mai be do esiliere. Sith it mygte be fynid as lightli, that an evil prest wolde poiseone men with bodili venym, as it is fynid now that symple prestis wolen poiseone men with gostli venym, that is, error othir eresie.

< L 1 1 , 1 6 , 2 4 >< T 3 7 C >< P 9 9 >

But it is most woodnesse to prestis to preche not Goddis word, sith Crist and his seyntis and comoun lawe byndith hem therto, for a worldli bispob forbedith it. If worldli bispobis myghten stablish seyn this pyoxt, that prestis shulen not preche withouten hier licence, thanne they myghten soone stoppe men to preche truli holi wirt agens opin synnis of cleriks, as hem likith.

< L 1 5 , 1 9 >< T 3 7 C >< P 1 0 0 >

A Corollary: As it is pite and medeful to susteine gode prestis and faithful, edifyinge holi chirche bi word and techinge, and bi ensaumple of holi conversacion, so it semith wickid thing and greet percil to susteine evel prestis and unfeithful opinli, that sclaudren the chirche bi werk and word, and leden the symple puple into errour. This sentence is opin at the ighe, sithen to susteine siche prestis wifulli and wittingli the while thei ben siche, is to werre aen Crist and holi chirche, his spousesse. And whethir prestis ben siche now, lat lordis and cristene men and the symple puple enquire diligentli, and if it be founde truli that thei ben siche, lat hem withdrawe here almes fro siche prestis, til thei wilen make amendis to God and holi chirche, and studie in holi scripture in fillinge it in werk and techinge, and til thei charge more the ordenaunce of Crist, than of a synfyl man.

< L 2 , 9 , 1 2 , 1 6 >< T 3 7 C >< P 1 0 1 >

Sith feith with good lif owith to be choisen in prestis, for if good lif failith, feith hath no meryt.

< L 8 >< T 3 7 C >< P 1 1 3 >
And herbi preistis ben demid to do not proft but rather to perishe.  
<LT 3<T 37C><P 114>

The xxxiiiij Article: Prelatis, and curatis and other preistis owen to make the sacramentis of holi chiche with sovery devocioun, clenenessse of conscience, and greet breynynge of charite, and mynistre tho prudentli and freli to the puple able herto.  
<LT 11<T 37C><P 115>

Therefore Jerom, on Sophonie, and in the j: cause, j: q: c*: /Sacerdotes/, writith thus, "Preestis that serven to this sacrament of the auteur, and mynistren the blood of the Lord to his puplis, don wickiddi agens the lawe of Crist, whiche gessen that the wordis of the preist preiynge, and not the lif, maken the sacrament of the auteur, and that solempne preiere is nedeful, and not the meritis othir gode werkis of preistis, of whiche it is seid, A preist in what evere wem he be, neighe not for to offre offringis to the Lord".  
<LT 9<T 37C><P 117>

The xxxv Article: Though evele preistis moun make the sacramentis verrili, and mynistre tho helpfulli to devout men, netheles cristene men shulde not resceyve sacramentis neithir here devyn servise of symonientis, and letcherouse preistis, knowe opini suche.  
<LT 17<T 37C><P 125>

Verum/, in the ende, where it is written thus, "Oure preecedessouris, Pope Nicol and Pope Gregori, demeden cristen men to abstone hem fro masses of preistis which it was known verely to be such viciouse men, that thei shulden take away fro othir men lyncence to doe sin, and agenelepe such preistis to the weylynge of verie penauce". And it suith after, "Gregori the pope writith, among other things, to Raaf and Berdolph dukes, Reseyve ye not witingly in any maner the office of simonien preistis and ligging in fornication, and as much as ye moun forbede such preistis fro holy mysteries where it behoueth".  
<LT 15, 18<T 37C><P 126><LT 1, 3<T 37C><P 127>

Therefore alle cristen men shulden lette by ther powere such open viciouse lyuers to do this great dispite to God, namely, in withdrawing themself fro the masse of such preistis till they weren amendide. And this owen cristen men to do wham the synne of the preistis be myghty therby;  
<LT 1, 3<T 37C><P 128>

How much more the fleshly and worldly bishope of Rome, ful of simonic, auirise, and pride, and a worsste manqueller in caas, with a multitude of like bishops and preistis, may erre in making euyther determining newe articles of feith, that were not knowen, nether spoken of by a thousand winter and many mo.  
<LT 2<T 37C><P 131>

The xxxvij Article: Prelatis and seculer lordis shulden wake diligentli to ordayne able prelatis and curatis and symple preistis, that haven not cure bi cours and demynge of the chiche to dai.  
<LT 5<T 37C><P 134>

Therefore gode preistis stronge in feith and virtuus, and in greeat abilite to perform the office of the gospel, shulden be maad sovereynis to othere men in gostli ledinge. And of the presaible condicions of bishopis, preistis, and de ken is, it is seid opini in the j: pistil to Tymothe, the iij' c*: and to Tite j: c*, and in xxxvij' d*: /Siquis vult/, and xxxvijij' d*: /Omnis pallentes/, with manie othere decrees of seyntis and of bishopis of Rome.  
<LT 9, 14<T 37C><P 134>

For as Crisostom seith in the xl: omelie and in the xl' d*: /Multi sunt/, "Manie be preistis and fewe ben preistis".  
<LT 11, 12<T 37C><P 140>

And in xxxixij' d*: /Practor haec/, in the ende, it is told thus, "We comaunden and ordeynen that thei of the forseid ordris, that is, preistis, dekenis, and sodckenis that obcicn to oure preecedessouris, and kepen chastic, cete and sleepe togidere biside the chirchis, as it bihoueth religeouse clerkis;  
<LT 18<T 37C><P 149>

and before that thei stringe of the deucel dissensions were maad in religioun, and it was seid among the puplis, I am of Poul, I am of Apollo, I am of Petir, chirchis weren gouernid bi comoun councile of preistis. Aftir that ech man gesside hem, whiche he cristenide to ben hise and not of Crist, it was demid in al the world, that oon of the preistis shulde be maad souereyn aboue othere, and that the sedis of dissencions shulden be take awei". And a litil aftir, "Therfore as preistis witen that bi the custum of the chiche thei ben suget to him that is here souereyn, so knowe bishopis that more bi custum than bi the truthe of Goddis ordenaunce thei ben grettere than preistis, and that thei owen to gouerne the
chirche in comoun". And a litil aften, "Therfore as prestitis witen that bi the custum of the chirche thei ben suget to him that is here souereyn, so knowe bisshoips that more bi custum than bi the trule of Goddis ordenaunce thei ben grettere
than prestitis, and that thei owen to gouerne the chirche in comoun".
<L 7, 10, 13, 17><T 37C><P 150>

Here it is opin bi wittisinge of Jerom and of holi scripture, that prestitis owen to gouerne the chirche in comoun. For whi Jerom in his pistil to Euander, and in the xijij' di; c^<Legimus>, preuith opinli bi scripture, and thicke bi
witnessinge of Poul, Petir, and Jon, that the same
ben bisshoips that ben prestitis.
<L 21, 26><T 37C><P 150>

Therfore holi chirche and feithful prestitis turne
agen to the ordenaunce and ensaumple of Jhesu
Crist and his apostis in lyuynge of fre almes of
thei, to whiche thei preche the gospel, and
forsake thei seculer proprete of beneficis, which
is brought into chirche bi vnkunninge men, ipocratis, and world.
the puple, to whiche thei preche the gospel, and
forsake thei seculer proprete of beneficis, which
Crist and his apostlis in lyuynge of fre almes of
Therfore holi chirche and feithful clerkis of scole and
other symple prestitis in the rewme shulen
truthe of Goddis ordenaunce thei ben grettere
agen to the ordenaunce and ensaumple of Jhesu
Crist, and that thei owen to gouerne the
chirche in comoun".

But certes, in synne as to chastite, I make thes
freres iuges weper thei passen in chastite seculer

But sijen bope merite and synne standeþ in
wille, & wille of thes freres was to sle Cristis
lymes, it is open þat þe synne of wille of freres
was as myche as þei hadde kyldre þese prestitis.
<L 434><T 4LD><P 254>

But secular prestitis synnen not þus.
<L 444><T 4LD><P 255>

and counsel of wise prestitis was axed wan nede
was.
<L 602><T 4LD><P 262>

But anticrist bigynnep his parting in prestitis, but
of his variaunce of abitis is stirying miche, bope
amonge freres & clerkis of scole.
<L 734><T 4LD><P 268>

I depardit my chirche in þre parties, in lordis,
prestitis & comyns.
<L 14><T 4LD-2><P 198>

Wherfore my prestitis moten wake bisily to
preuith þis synne þat depardit þe puple & me.
<L 62><T 4LD-2><P 200>

And for I began þe reule of prestitis, I wold þat
lordis knewe my lawe, þat prestitis passe not her
boundis þat I haue lymyt to her state.
<L 91, 92><T 4LD-2><P 202>

þat hing þat soundip to prestitis wynnyng, as típis
& offrîngís, þat þei for3cten not, alþouþ þei
for3cten to servce God. And certis, resoun at
domesdaye wil not excuse þis necligens, noupur
in prestitis þat done þus folily ne in lordis þat
sulfren þis synne to regne.
<L 103, 105><T 4LD-2><P 202>

Þise wordis passen nammes lawe, for þei ben
hestis of God hymself, and prestitis schuld not
passe hem now if þei ben on Goddis part. Pe
þride lawe is tauþt of God bi his prophete
Ezechiel: "To prestitis schal be non eritage, for I
done þat þe schulden holde nowe þise
hestis, but if God be not nowe possessioun of
hem þat þe feende. & to conferme alle þis lawe
of prestitis. Crist helde alle þise lawes sufficiently,
bope in himself & in hisse apostis. Lord, whi
schuld not prestitis nowe do so, þeþur þat
anticrist haue dispensd wip hem to do aþeyne
Crist?
<L 114, 116, 118, 120, 122><T 4LD-2><P 203>

Rede þe byleue þat God haþ 3ounþ & stonde
þerbi, puttyng a wyw al coutiis þorouþ whiche
prestitis ben made blynd;
<L 126><T 4LD-2><P 203>
But as prestis mown best wipouten charge of þe peple come to pore clopping to hil hem wipal, charge þei no colour þat parteynith to preshode. In eting & drinkynge oure hooły abbot made hise postes free, & so alle prestis of his religiouse þat schal comme aftur, to ete & drinke in mesour, if þat hem nedip, siwh as commeþ before hem. <L 182, 186><T 4LD-2><P 206>

And here sculd men arunt feyt penytaunserns, confessours & oþur prestis þat assoylen for mony, for bope þe þeþart after þe sentence in Goddis lawe is fouler aftur fyȝelid in synne, confessours & þeþart be of diuers condiciouns as it is saumplid of Crist himsilf.  

<table>
<thead>
<tr>
<th>&lt;L 182, 186&gt;&lt;T 4LD-2&gt;&lt;P 206&gt;</th>
<th>&lt;L 182, 186&gt;&lt;T 4LD-2&gt;&lt;P 206&gt;</th>
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</thead>
<tbody>
<tr>
<td>And þus Petur, prince of apostlis, techip prestis in his epistle þat þe þeþart schulde federe his flok, puruying for hem, not wiþ striuyng but wiþ wille bi fourne of God;</td>
<td>&lt;L 232&gt;&lt;T 4LD-2&gt;&lt;P 208&gt;</td>
</tr>
<tr>
<td>wolde God þat alle decretals were suspendid for þis word, þat prestis knew it cleerely &amp; kepíd it in her lijf;</td>
<td>&lt;L 237&gt;&lt;T 4LD-2&gt;&lt;P 208&gt;</td>
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<tr>
<td>þis lawe of Crist schuld prestis teche þat is better þenne alle þisse popis.</td>
<td>&lt;L 258&gt;&lt;T 4LD-2&gt;&lt;P 209&gt;</td>
</tr>
<tr>
<td>We graunte þee wele þat in Cristis tyme was nede for prestis to lyue in pouer. For prestis in þe oold lawe weren riche &amp; þerwiþ to mych foolish. But whenne Crist had swaged þiþ synne &amp; hooły churche was fully grownen, þenne shulden prestis be riche men as þei were worþi for her state.</td>
<td>&lt;L 292, 295&gt;&lt;T 4LD-2&gt;&lt;P 211&gt;</td>
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<tr>
<td>so we knowe not bi reson wecbir prestis of þe oold lawe or prestis þat nowe ben dreynelle in'goode' weren in more synne aȝeynes trupe, for bope symneden aȝeynes reson.</td>
<td>&lt;L 299, 300&gt;&lt;T 4LD-2&gt;&lt;P 211&gt;</td>
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<tr>
<td>þe secounde wrouȝtþen aȝeyné þe Godheþ &amp; hadeþ miche more worldlylordschip &amp; ricches to her state þenne prestis before Cristis birþe.</td>
<td>&lt;L 304&gt;&lt;T 4LD-2&gt;&lt;P 211&gt;</td>
</tr>
<tr>
<td>And as anentis turnynge aȝeyne to spuyng, as prestis diden in þe oold lawe, it semep algatis more synne nowe þen was in prestis of þe oold lawe.</td>
<td>&lt;L 308, 309&gt;&lt;T 4LD-2&gt;&lt;P 211&gt;</td>
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<tr>
<td>And siȝ þe world in his elde is more erþely &amp; couytese, &amp; þe fend tempiteþe fent to brynge hem in to couytesye, it semip þat prestis were more nedid nowe to hode þiþ lawe þat Crist hap ȝeuen.</td>
<td>&lt;L 317&gt;&lt;T 4LD-2&gt;&lt;P 212&gt;</td>
</tr>
<tr>
<td>And þiþ lawe hap longe slepte for cowardise of worldly prestis, &amp; ai if God wake it nowe, it is not newe, but in mannys knowynge.</td>
<td>&lt;L 349&gt;&lt;T 4LD-2&gt;&lt;P 213&gt;</td>
</tr>
<tr>
<td>And þiþ resoun had non ende but to proue þat þese two prestis þat dampened Suzanne for feyned synne, dampened wele &amp; lawfully; &amp; þat foure hundreþ of prestis of Bale witnesid wele aȝeyne Helye.</td>
<td>&lt;L 374, 375&gt;&lt;T 4LD-2&gt;&lt;P 214&gt;</td>
</tr>
<tr>
<td>Here he monestip ech man to lyve weль, and prestis to make knowe opinly Cristis meedful werks.</td>
<td>&lt;L 32&gt;&lt;T A01&gt;&lt;P 06&gt;</td>
</tr>
<tr>
<td>þe stalworþe of Moab ben alle þe proude princis, prelatis, and prestis of þiþ world, þat maken hem stronge in getynge of richessis þat Crist and hise forbeden to hem.</td>
<td>&lt;L 17&gt;&lt;T A01&gt;&lt;P 22&gt;</td>
</tr>
<tr>
<td>þat is, hiþe kyngis and prestis schulen faile fro mery, oppresynge her sogetis by her statutis, and her feyned sensuris, more for her displcsing þan for brckinge of Goddis biddyngis, and so þei lien to God, for þei doon not as þei hiþten.</td>
<td>&lt;L 33&gt;&lt;T A01&gt;&lt;P 30&gt;</td>
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<tr>
<td>þat is, him þat he hadde lost he found erringe in þe wrecchidnes of þis lijf, and þe which is ugynge for drede and wo, and wast wildyres for defaute of good teching, not of God, but of sleuiþ prestis;</td>
<td>&lt;L 36&gt;&lt;T A01&gt;&lt;P 34&gt;</td>
</tr>
<tr>
<td>þiþ hony and oile schulden prestis resseyve, and fynde, if þei travestilen truly in Cristis syne3eerd, in so grete plente þat þei swete odour þerof schulde lawme mensys hertis þat comowneden wip hem.</td>
<td>&lt;L 7&gt;&lt;T A01&gt;&lt;P 36&gt;</td>
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<tr>
<td>Here þe prophete dampeþ covetise and likerounes of prestis, for it is more abhominable in hem þan in oþere, siþen þei schulden be mooste fleers þerof in ensaumple to oþere;</td>
<td>&lt;L 16&gt;&lt;T A01&gt;&lt;P 45&gt;</td>
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</tbody>
</table>
Bot nowe, to plese Crist, by ordynaunce of GOD, were more contrarious to his lore than if pis lore failles hom bothe in worde and dede, ffor more covetouse ben none of oure modir holy Chirche.

And herfore toches Poul, for sikernes of prestis, pat he shulde have fode and hillyng nedeful to hom, and herewip hom holde hom payed, ffor more volde tarye hom.

Wel we wyte þat he scribes and þe Pharyseus and þe princes of þe prestis, in Jesus Cristes tyme, were more contrarious to his lore þan were oþere commune peple; And if þis crede accordes unto prestis, napelce þe þiþer prelatis, as popes cardinalis and bishopis, schulden more specialty cunning þis crede, and teche it to men undir hem.

And þis part schulde be al of one religione, as prestis, and dekens lýwyng clerkes lif; By ordynaunce of Crist prestis and bishopis was al one, bot efther þe emperoure departid hom, and made bishopis lordis and prestis hor servauntsis; And so, as virtu in prestis quickens þo Chirche, so synnes or vices þat regnen in hom maken þo Chirche venymous in two oþer partis; Bot nowe, to plese þes lordis, clerkes hyden Gods lawe, and pursuen prestis for prechyng of treythe. For þis lore fayles hom bothe in worde and dede, ffor more covetouse ben none þen ben þes prestis.

so, as seynis seym, schulden prestis be a stomak to deffye þo gostly mete, and so norische body of oure modir holy Chirche.

Bot, as we seiden byfore, þre partis of þo Chirche schulden in þre dyverse maners serve treuly hor God, — as prestis, and gentil men, and laboreres of þo worlde. As prestis have a state hyest of alle oþer, so God askes of hom more parfit servise; and ydleness in prestis is more damnable. þo moste hye servise þat men have in erthe is to preche Gods worde, þat falles unto prestis. And herfore more strytly God askes of hom þis servise, ffor herby schulden prestis make childer in God, and þat is a werke of God, þat hafs weidd þo Chirche. Bot ho is most worschippid by prechyng of Gods worde, and so þis is þo most servise þat prestis schulden do to God.

And þus prestis ben irreguler, and seculeres helpen hom.

Bot if oure bishopis prechen not in hor persone, bot letten trew prestis to preche to hor schepe, þei ben in þo synne of bishopis þat kilden Jesus. And þus þo prestis schulden wynnyn gode to þo Chirche, and gentil men deffende hom by powere ageyns yvel men.

Bot if prestis leven hor of fis lynyttid unto hom, and uscn cheese and tablis and hasarde or taverner, þei passen unkyndely fro þo ofis of
pestre.

For covetise of wynnyng and ydennesse of reste byrucht mony prestis to serve þo fendre.

And so if þei weren oppressid by unkynde braunchis, as prestis or froris, lordes schulden helpe hom, as kepere of a vneneþer schulde helpe þo vynes, and kutt away superflu þat growes in hom;

Þis schulden prestis telle lordes, or elles þei ben to blame.

For þese prestis and þese clerkes, þat schulden be ferrest fro covetiþe, ben most engleymed þerwip, for þei forsaken Gods lawe.

For soche lawes and occupacioun þat wynnes us þis worldlye mucke, we sueen hom for al ourf lif, and leven lif þat falles to prestis. For sith prestis haf ful certeyne worldlye godes to hom in mesure, for þei schulden travel night and day to cok to mennis gosly fode, and tchec hem by Gods lawe hou men schulden leve perels of þis woorlde, if þei faylen in þis, þei ben traytours to God and mon.

Lord, sith Seynt Poule wolde nevère ete flesche before he scalaundrid his brother, hou may prestis for schame synne comunly wip wymmen, 3e, þat schulden be hor childer!

And so, sith place agreggis synne, as comynate of men schulde wil knowe, so holy state agreggis synne in prestis þat synnen þus. As hit is more grevous synne to do leechorie in holy Chirche þen in oþer unholy placis, so hit is of synne of prestis.

Bot by þo gospel medycyn prestis schulden preche to hom, and move hom by Gods lawe to leve suche synne, and fro þei weren thres warned, no more comyne wip hom þen wip a heþen mon, for þei ben cursed of God.

Certis suche lecchirie schulden prestis better amende, or seculer lordes, þen done clerkes of chapiter.

Soche resouns, wip clene lif, schulden prestis telle þo folk, and move first to luf of God, to leve þis synne.

And þus Crist ordeynd hou hys prestis schulde serve hym by gode lif and good dode, and not by fals wordes.

And þis may we see by ten lawes, þre of þe old lawe and seven of þe newe, þat tellen opunly how prestis shulde lyfne a pore lif, as men did in state of innocencce, wibouten superfluhte, as Crist him silf lyved;

And siþen þes foure were wickidnesse in seculer men, muche more þei were wickidnesse in prestis, þat Crist forbedis to lyve suche lyf or þus
have possessions. And so, as it is seide, opere Goddis lawe is fals, or it is unefulf presidis to lyve 
bus.

<1L 7, 9><T A10><P 172>

And þus þe fend blyndip presidis to coveyte to be riche, for, as þei seyen, þer almes schulde bie þer soule fro peyne.

<1L 14><T A10><P 178>

And þus schulde presidis and pretatis do, þat ben Petur vikers.

<1L 24><T A10><P 178>

O if oure prelates lettid trewe presidis to preche Cristis gospel and charge not þe peple, and bringe in suche prechours þat reversson Cristis lawe, and pylen her herers a3ens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist!

<1L 34><T A10><P 179>

And so presidis schulde teche, be trewe lawe of God, how men schulde come by þe stryng to þe blisse of heven, and not go downward to helle, ne tarie be croked weies.

<1L 6><T A10><P 181>

state of presidis, and state of kny3tis, and þe þridd is staat of comynys.

<1L 8><T A11><P 184>

And herefore, sip fornicacioun is so perilous, and men and wymmen ben so frele, God ordeynede presidis in þe olde lawe to have wyves, and nevere forbede it in þe newe lawe, neibir bi Crist ne bi his apostlis, but rafere aprovede it.

<1L 1><T A13><P 190>

For many ben presidis and religious, in doynge and opere, for to have lustful lif and eisy, 3ong and strong of complexion, and faren wel of mete and drynk, and wolen not traveile, neibir in pennaunce, ne studie of Goddis lawe, ne techyngne, ne laboure wip heres hondis;

<1L 7><T A13><P 190>

And þus presidis þat kepen clene chastite in bodi and soule doun best;

<1L 31><T A13><P 190>

Also Poul biddip þat bishopis and presidis 
techn wifis to love here houbsbondis, to be prudent and chaste and sobre, and to have care 
de hou, and bennyng and underlont, or suget, 
to here houbsbondes, þat þe word of God be not blasphemyd.

<1L 32><T A13><P 193>

And Cristene men, aboute many presidis chargen godfadris and godmodris to techen þe children þe Pater Noster and þe Crede;

<1L 8><T A13><P 196>

/DE STIPENDIS MINISTRORUM/; HOU MEN SHULLEN FYNDE PRESTIS; Penkip wisly, 3e men þat fynden presidis, þat 3e don þis almes for Goddis love, and helpe of 3oure souls, and helpe of Cristene men, and not for pride of þe world, to have hem occupied in worldly office and vanye, and þei crynge in menneis.

<1L 1><T A14><P 202>

And be þes maistris þat fynden presidis wel iar, þat þei sufferen not hem to lyve in synne and ydelness and vanye, and þat þei meyntenen hem not þerinne.

<1L 1><T A14><P 203>

namely, whanne þei knownen þe opyn deaufte of here presidis, and may so soone amende hem, or ellis not fynde hem forþ.

<1L 6><T A14><P 203>

And loke þat þes maistris cherische and meyntenene here presidis in goode lif and trewe techyngne and lernynge of holy writ, a3ens Anticristis clerkis and here cruell censuris.

<1L 9><T A14><P 203>

And þis schulde make Goddis presidis of holy lif and trewe techyngne encreese, and synne be dispisid and forsaken, and vertues lovyd and hauntid, and goode Cristene peple drede God and his lawe, and love hym before alle jingis, and þes maistris to have moche þank of God and alle his halwes, and costen no more þan þei don nowe, ne so moche, but lasse and betre for bohe partis, and for Cristene and þeþene.

<1L 11><T A14><P 203>

For Jesus Crist and his apostlis useden it not, ne chargeden presidis þerto;

<1L 21><T A14><P 203>

Perfore seynt Gregory ordeynede þat presidis schulden 3eve hem to prechynge of þe gospel, as þe cronycle of Sistrenþe telch.

<1L 27><T A14><P 203>

And warne þe pepul of here grete synes, and of fals presidis and ypocticis þat disceyvyn Cristen men, in feip and virtuous lif, and worlfdi goodes also.

<1L 1><T A15><P 207>

For requiem þat presidis synggy, ne non ojer þing schal helpe þem in her gret woo þat dyen in dedly synne.

<1L 3><T A15><P 208>

And lite presidis or none ben clene of þis symonye.

<1L 5><T A16><P 211>
And 3if securer prestis, oyer more or lesse, bien her digneties, to be greet in þe worlde, and leven þe servise of God and profite to his Chiche, þei ben opyn heretikis, and ofpere þat mayntenen hem.

<L 12><T A16><P 211>

CHURCH TEMPORALITIES: FFR PRE SKILLIS LORDIS SCHULDEN CONSTREYNE CRERLIS TO LYVE IN MEKENESSE, WILFUL POVERT, AND DISCRETE PENAUNCE AND GOSTLY TRAVEILE: OPYN techynge and Goddis lawe, old and newe, opyn ensamplu of Cristis lif and his glorious apostlis, and love of God, drede of wynge and mornyng. Þat is of widewis and pore men þat 3e oppresen, and disceyven, so þat I schal no more biholden to þe sacrifice, and I schal not rescyve only pleasant þing of 3oure hond.'

<L 22><T A18><P 222>

We comauenden and bidden þat no man heire þat prestis masse, whom he whot wipouten ony doute to have a lemmman, or a woman privelwy weddid. Wherof also þel Seyne confermed þis lawe, and seip, Whatevere man of prestis, of dekene, or subdekene, holde and wedde opynly a concubyne, or forsaik þat 3it he wipedd here, aftir þe statut of Seynt Lione þe pope, or Pope Nychol, of chastite of clerkes, we comauenden on Goddis halve, and bi auctorite of Petyr and Poul, and algatis a3enseyn, þat he synge no masse, and rede ne gospel ne pistel at masse, and þat he dwelle not in þe quere at dyvyn service, wip hem þat ben obeischauent to þat constitution of chastite;

<L 11, 14><T A18><P 224>

Also Pope Gregory seip þus: 3if þer ben ony prestis, dekenys, or subdekenys, þat lyve in synne of fornyaccioun, on Goddis halve, and bi auctorite of Seynt Petre, we forbened hem þe entre of þe Chiche til þei don penaunce and ben amenid.

<L 23><T A18><P 224>

Also 3if ony bishop consente, bi preiere or pris, to fornyaccioun of prestis or dekenys in his parische, or þat he impugne not bi auctorite sich synne don, be he suspendid of his office, þat is disposid as þe lawe seih.

<L 14><T A18><P 225>

Nowe siþ lecherie makip prestis unable to entre into holy Chiche, and seie masse, and have part of tipes and offringis, and þat men shullen not here her servyce, whanne here synne is opyn, moche more schulde þes peynes ronne for greitere synnyes, as pride, envye, coveitise and glotonye, usure, þele of Goddis word, and symonye, þat passip alþe opere synnes.

<L 24><T A18><P 225>

And þus þefe and gostly lecherie of Sodom don curatis and prestis, whanne þei techen not trewely bi word and goode ensamplu holy writ,

2066
as the wise clerk Grosted shewip.

For God biddeth that his prestis ben holy, for he is holy;

Therefore, 3e prestis, lyve wel, preiep devoutly, and techip he gospel trewely and freely, as Crist and his apostils diden.

Ow'her Gods lawe is fals, or he reume of Englonde schal scharpely be pynschid for prisorynge of pore prestis.

On his schulde knyghthes þenke, and do servise to Crist, for here are none feller fentes þen are wickkid prestis, as schewes Caþphas and Scaryot, and mony soche oper.

And trowe not þat wikkeñnesse of freris or ignoraunce of prestis excuses not seculer lordes to autorise hor dedes.

Wil we woot þat prestis in þo olde lawe had housyng and dwelllynge and mony oper godes, bothe mebles and unmebles, as Gods lawe lymytes;

Nowe se we first wittenesse of olde lawe, when prestis schulde sonneste þus have worldes godes.

Lord! if prestis by a word of God taken gredily hor tythes, why schulde þei not, by another word of God, kepe hom fro þo lordschipe?

and no possessioun 3e schal 3if hom, ffor I am possessiou to alle my prestis. Ffor sacrifices for synnes, and vowes þat men byheten, and þo first of bestis, wip oﬀrynge of oyle, schal falle to prestis, as God hymself biddes.

O Lord! if prestis of þo Testament were so strately bounden by þo biddynge of God to holde hom to hor scharpe part, when richesse was þus levesful, how myche more schulde we kepe þis nowe, when Crist, God and mon, lyved so porely!

hou schulde he make prestis lordes nowe, ageyns his owne ordynaunce?

Pe first falles to kynges and lordes of þis worlde, and no wey to prestis, þat are on Cristis syde;

Lord! what nede were þese freris to dampne men as heretikes, þat seyn þat Gods lawe forbedes prestis þus to be lordes?

Lord! hou were hit almes to destrye Cristis ordynaunce, better þen reule of freris, in his speciale prestis?

As to þo seconconde worde, þat prestes may þus lyve, his worde is fer fro þis þat prestis lyven as þei schulde.

Lord! if seculer lordes wolden þenke hou God haves putte hem to grete worschip of þis worlde, in state of his Chirche, to stande for his ordynaunce agyne Anticrist clerkes, and aske of þese freris grounde of hor ordives, sif þei connot se þat ne prestes schulde be lordes, and myche more þat ne þei schulden fght and haf sumtyme wyfes, for so hadden prestis in þo Olde Testament!

Freris and prestis schulden preche þe poynete.

And þen were þo puple on Gods halve discharged of noumbre and maners of prestis and freris.

Ffor Crist in his owne lawe forbedih þis prestis suche lordschipe, and fleede it in his owne persoone, and his kepte his apostolis.

Ffor alle þes þat travellyn to lette Cristis ordynaunce in staat of his firste prestis, reverse his lawe, and in þat þei haten God and server þe fend.

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

as in tyme of Hely was he ny3e left aloone, aþens seveñ hundrid prestis þat servered to Baal.

þei 3eve leve to prestis, to monkis, and to freris, to travyle yn her cause, al 3if þei see men, and suche þat have be comynly most viscious men of
pee was ordeyned of God to make þe temple of
stoon, myche more schulde popis, and prestis
oiJere ordeynaunce of God suche eleccioun of prestis,
lettid to make a temple, but
is dowid, and as myche more perilouslyche, as
Lord! where it be Goddis wille to lette to preche
welle for ðe gospel, and ðe leve and counseil to prestis to
<5L 8><T A21><P 249>
slee men?
Lord! where it be Goddis wille to lette to preche
þe gospel, and ðe leve and counseil to prestis to

And as sort may faile 3if Crist reule it no3t, so
may chesynge of false men, aftir þat þe Chirche
is dowid, and as myche more perilouslyche, as
bettr, and more for Cristis Chirche;
<5L 17><T A21><P 251>
And so more harm in þis mater þat fallil> to prestis
is, þat þei makip hem a lawe aftir lawis of þe
world, and þat þei kepe more bisyli þan lawe of
þe gospel.
<5L 25><T A21><P 251>
And so secunde keye in assoylyng of prestis.
<5L 38><T A21><P 252>
Ne men schulle suffre no more penaunce þan þe
prest enjouynep hem, forð God haf 3eve þe prest
tower to deme aftir his owne will, forð elligis it
ware a needeles þing to schryve men þus to
prestis.
<5L 19><T A21><P 253>
And so prestis be but servauntis to telle þe wille of
God, þat God for3eve þe synne, 3if þat men
dich þerþe. And þis knowynge schulde prestis
have, and knoue Goddis mercy, 3if 3if men
make asceþ to God, God wole þanne assoylye
hem.
<5L 31, 33><T A21><P 253>
And þif God mute graunte þis power as propre
to him sif, and he may no3t erre in knowynge of
unable prestis, herfore men may be disceyved in
hope of suche power;
<5L 8><T A21><P 254>

And herfore many prestis þat drediþ hem ffor to
lye seeþ no3t, I assoylye þee, but, God of hevene
assoyle þee;
<5L 12><T A21><P 255>
þe Stip men were confessid more specially to
prestis, and maad hem juges and counsellors of
here synfull tijf;
<5L 19><T A21><P 255>
ffor many prestis, boþe more and lasse, blasfemel>
in here power, and fallil> in þe keye of
kunynge in þis fyneyd absolucioun, and fallil>
in heresie, prestis and her sogettis, but 3if prestis
purge þe keye of here kunynge, and stondil>
in boundis of billeve.
<5L 4, 6, 7><T A21><P 256>

And herfore bookis seyen þat penaunce is
arbitrarie, now more and now lasse, after þat
prestis lykyn. So ofte tyme sum prestis for þe
lasse synne enjouynep more penaunce, and sum
for þe more synne lasse penaunce; but how evere
þei enjouynep God þe hi3e juge, agenst whom
men synneþ taxeþ evene þe penaunce, þat prestis
knowiþ nou3t, as þei knowiþ no3t gревousnes of
synne.
<5L 15, 16, 19><T A21><P 256>
and cause of þis vanytee boþe prestis or confessid.
<5L 31><T A21><P 256>

Lord! siþ Crist is trueþe, as he himsil> sceþ, as
truþe in þis world or bigynnynge þerof, and he
himsil> techep, boþe in liif and word, þat his
prestis schulde be pore and have non suche
lordschip, as it is schewed bi twelf lawis of God, Lord!
wher he þat is God, þat may no3t be
chaunged, þap heereinne chaungid his purpos,
and loveþ more prestis lordschipen þanne he
loveþ anyþing þat he himsil> comaundid?
<5L 14, 17><T A21><P 257>

And 3if he hadde purposid so myche to dowhe his
prestis, boþe þere were resoun þereto, and he
wolde have told it. Resoun may þere non be, but
3if a blasphem sceþ, þat now in ende of þe
world, whanne avarice is more, and Cristis
Chirche haf more nede of prestis þat fleþ more
coveytise, Crist haf ordeyned þe contrarie to his
Chirch in his prestis.
<5L 27, 31, 32><T A21><P 257>
In þe oole lawe he biddip þat prestis schulde
have no part of heritage of þe peple, for God
schulde be here part,
<5L 36><T A21><P 257>
þat is to seie, þat oﬀryngis and dymes þat beþ
goddis rentis schulde be 3eve unto prestis for
servyse þat þei serveþ God.
<5L 3><T A21><P 258>
And in the Newe Testament Crist seith, pat suche prestis may no3t be his disciplis;
<L 7><T A21><P 258>

As anentis þe þridde poyn, þat is, ende of Cristis clerkis, bliceve techep us þat Crist wolde drawe his children to heveneward, by holy lyveynge of his prestis aftir þe staat of innocençe; so þat men þat þeþ sette in worldlyche liif and werks, schulde be rychvyd herfoþ by word and liif of Cristis prestis. Lord! where þes þre þingis stere prestis for to fi3te or to be secular lordis, or to implye hem wiþ worldly nedis? Wel I woot, by þe cours of þe Oolde Testament, whanne prestis wer rwerliers of þe peple and leders of batayls, þanne þei were weste ladde, and slowen oure Lord Jesus Crist. So many men þenkiþ, 3if prestis leveþ Cristis orðynança, and lyvþþ as secular lordis, and fi3te þas tyrauntis of þe world, þe schal sce Crist in his membris and make an ende of þis liif, ffor þis pasãj wickidnesse of prestis of þe oolde lawe. Ffor þanne þei myþte have wyfes, and fi3te undir kyngis, but now oure myester Crist forbã þis to his prestis. And so þes prestis of Antecrist, þat feynþ þat Crist assyolilþ men, more þanne eveõ he dide before for servyce þat þei sercede him, þor mayntenynge of þes prestis dedis, and seip þat it is Cristis bataylle and no3t mennes cause, putïþ heresie on Crist;
<L 22, 24, 25, 27, 29, 32, 34, 35><T A21><P 258><L 1><T A21><P 259>

But her þes false freiris floriscen þis falschede, and seyen þat Crist baad his apostlis celie here cootis and bie hem swerdis, and so it is leeful, in defense of Cristis ri3, to Cristene men for to fi3te, boþe prestis and oþir men.
<L 8><T A21><P 259>

And as Crist tauþte wiþ suche swerd, so schulde alle his prestis, and plese men wiþ meke speche, 3e, 3if þei lose her cotis and al her temporal goodis, and specially her lordschipe.
<L 16><T A21><P 259>

and so prestis may telle þe peple, as servauntis or bedels, þat men han þe good wille of God 3if þei don on þis wise. And þis office hap God 3eve prestis ffor þei schulde be more wise, and no3t to boste ne to lye on þe will of God; but ri3t as prestis of þe oolde lawe hadde power and kumynyge to telle ho wer leprous and ho were clene of lepere, bi synes þat God tauþte hem, so in þe newe lawe hap God tauþte his prestis by what spiritual ayynge þei schulde knowe goostly lepere, and bi what synge þei schulde seie þis lepere is for3eve, 3if þe man confessid to prestis seie soþ of himsif. And so þes prestis have power, but no3t eveþ wiþ God, ne þei graunte no3t for3evenesse of Goddis offence but as trewe mennis bytwixe God and þe peple.
<L 16, 18, 20, 23, 25, 28><T A21><P 260>

And herby may men se, þat in þe resoun þat is mad is falsenesse take of trewe men, þat þei bynemip prestis her power. But evene þe power þat Crist 3af to prestis, þat is toold to hem;
<L 16, 17><T A21><P 261>

and proude prestis bëþ myche þe worse.
<L 35><T A21><P 261>

Trowe we, whanne Crist for3af synne oþer to men or wommen, as Petir or Poul, or Mawdeleyn or Baptist, or oþere seynitis, þat he sente hem to opere prestis to be assyolilþ, as we usen now?
<L 3><T A21><P 262>

and herfore badde he leprous men go and schewe hem to prestis. And so is nedful in þe Chirche to have prestis of Goddis lawe, to telle þe peple by what signe þei schulde hope her synne is for3eve hem, and what privylege þei schulde have of God, for servyse þat þei servede him.
<L 7><T A21><P 262>

And God axiþ trewe lif affir his lawe, and trewe prechynge of þe gospel, wiþ elene entent, not for worldly name, ne covetisse of worldly muk, ne bachbyynge of pore prestis and hyndyring of Cristis ordynaunce, and meyntenynge of worldly lif of clerkis, as false prophetis prechen now, but trewyly to dispise synne and teche vertues, for honour of God and helpynge of Cristene soulis to heveneward. Also,oure worldly clerkis lyven not only æsenst holy writ in word and dode, but also meyntenen þer worldly lif bi yapocrisie, bi fals excusacions and false expounyng of holy writ, and hard persecucion of pore prestis þat prechen Cristis mekenesse, his wilful povert, and gostly byssynesse, and witnyssen þat pretis schulden sue Crist in þes þre spécially. For þes pore prestis ben sclaundrid for heretikis, cursed and prisoned wipouten answere, for as moche as þe stonden for Cristis lif and techyng, and meyntenynace of þe kingis regale and power of secular lordis, and savyng of Cristene mennus soulis, æsenst Anticristis tirauntre, and yapocrisie of his weïward disciplis, þat envenymyn and distroien holy Chirche.
<L 18, 26, 29><T A22><P 272>

Pe secunde tyme þei ben more grevously acursed, whanne þei letten and forbarren oþere prestis to teche treweþly and frely Cristis gospel, whanne þei hemself kunne not or wolen not for here bodily ese, or may not for worldly occupation.
<L 30><T A22><P 273>

for whanne þei kunne not preche þe gospel, or may not, or wolen not, or letten oþere pore prestis to helpe Cristene soulis bi techyng of
Goddis word, þei grauntere leve to false
prechouriþ þat sowen lesyngis, and bi flaterynge
and oþere veyn preieris norischem men in synne,
and robben þe peple bi fals beggynge þat þei
putten on Crist, seyng þat he beggede as þei
don.
<L 13><T A22><P 274>

As knyþt, chargid of þe kyng to kepe his castel
and his men, and hereto haddde waggis ynowe, and
wolde not do þis office, but lette oþere þat
wolden 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 sce þes
men in þe castel, in þis poynt were most opyn
traitur to his kyng, so it fallip bi oure weiard
prelatis, þat prechen not Cristis gospel, but letten
oþere pore prestis to tetch trewely and frely
Goddis word, and senden freiris þat colouren
here open synne, and prechen fabilis and
lesyngis, and robben þe peple þe stronge
beggynge and nedles. Also oure worldly prestis
lesse and more drawn fro holy Chirche, þat is,
þe congregacion of just men, þe grete dewete of
here owene lif, þat schulde be a bok and mirrour of here sugetis, to kepe
Goddis hestis, and seyntis and reson witnessen.
<L 28, 32><T A22><P 274

Also oure worldly prelatis and prestis robben
holy Chirche of þe tresour of wilful povert and
mekenesse, and maken Cristene men blynd
þarwip, and make þe tresour of wilful povert and
lesyngis, and þarwip þat þe tresour of þis world
canour, þat þo prestis þat don not justly here office after Goddis
lawe semen ordyned of men and not of God,
and anenctis God þei ben non prestis.
<L 31, 33><T A22><P 279

And þe same reson semeþ of prestis;
<L 7><T A22><P 280
þat bi here prestis and heie corserie God and
holy Chirche ben foule blasphemed, and
presthod and good lif moche distraido, and
Cristene men foule sclaundrid, and synne and
trecherie encressid.
<L 9><T A22><P 283

It passeþ manusc witty to telle what pride and
couveitise of prestis is norisched herby, and what
synne, bope lecherie, and extorsion, and heresie,
and blasphemye, is brou3t up herby. But nepcles
confession maad to trewe prestis, and witty in
Goddis lawe, dop moche good to synful men, so
þat contricion for synnes before don come
þerwiþ, and good lif and keping Goddis hestis,
and werkis of mercy don to pore men, sue after.
<L 12, 15><T A22><P 284

For prestis han many þeor scid þus þis
sacrament, perfore it is now lawe and privylegie
of þe Chirche.
<L 29><T A22><P 284

And in many places þe same errore regneþ of þe
sacrament of cristendom and of þe laste
anoynsyng, and sumtyne in birying, for many
couveitise prestis axen greedly money for þes
doyngis, or ellis þei schullen not be cristened, ne
oyntid, ne biried wipoutcn mortuarie.
<L 6><T A22><P 285

But whi þat pore prestis and lewid men, in tyme
of nede, may lawefully baptise children, and not
confermen hem, is gret wonder among men of
reson;
<L 13><T A22><P 285
þerfore to magnyfie here staat in pride and
charging of Cristene men, þei reserven þis newe
confermyng to himself, and putten þe more
travaille, and more worþi and nedful sacramentis,
on pore prestis.
<L 5><T A22><P 286

CAP: VII: But now is nede to telle, hou prestis
crien her masse for money, and silen þe
sacrament, þat is Cristis flesch and his blood.
Alle þo þat ben maade prestis, more to lyve in
worschipe of þe world, at gentlemennys staat,

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and for worldly myrthe and bodily welfare and ese, pan to lyve in devocion and profite to Cristene soulis, to sue Crist in mekenesse and gostly travele, in preiere and studyynge and techynge of Cristis gospel, and to be ensamuple and myrourof pacience, chastite, and ofere vertues, ben smyttid wiþ symonye, and on sum maner sellen þis worpi sacrament, whanne þei seyn masse for money, or name of holynesse, or bodily nede, more pan for devocion of Crist, of helping of soulis in purgatorie,

For but 3if men wolen here prestis for tene mark, sixe, or sevene, þei wil not dwelle wiþ hem in honeste place to cumpayne, and seie here masse, but goþ where þei may most gete for here song, þou3 þei schullen worse serve God here þan at þe first place, where men wolden 3yven hem resonsable lifode, 3e, moche more þan Crist or ony of his apostlis toke for himself.

But who may seie þat þes prestis sellen not foule her masse?

þat haten so moche pore prestis, techynge Cristis lif and þe gospel, to meyntene holy life of Cristene peple and þe kynges regalie, þat þei cersen hem and prisen hem wiþputen answere, whanne þei ben redi reulid in aile goodnesse and treule after holy writt;

for þei spendiden here blood for getyng of þes goodis þat þes worldly prestis wisten þus, and bi þes goodis þei schulden sustyne here lif.

but þes viciouse prestis, ful of pride covetise and heresie, putten þis bodi in here soule, þat is fouere a thousand fold þan ony stynkyngye privey in erbe.

þerfore þenk 3e, clene prestis, hou moche 3e be holden to God, þat 3af 3ou power to sacre his owene precioso body and blood of breed and wyn, whiche power he grauntid nevere to his owene modir ne ausgel of hevene.

Here worldly prestis, þat ben bounden to sue Crist and his apostulis in lyvyng prechynge and abstenynce, as Seynt Jerom and here owene lawe witnesses, owen to drede ful sore of þis ri3ful curs.

Also worldly proude clerkis, ful of covetise and ypocrisie, scaldoure 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 norishe holy lyvyng in prestis lordis and comyneris;

And herefore þei fallen into Goddis curs and alle his seyntis, pat for þis sculder lordis and comyneris doren not here þe gospel and Goddis hestis prechid of pore prestis in Goddis name, but ben constreynd to here fablis and lesyngis prechid, and flateryng, in stede of Goddis word.

As, 3if a pore man have longe founden moche wex, breemyng bi fore a rotyn stok, 3if a trewe man teche his pore man to paie his deditis, fynde his wif and childern breed and cloþ, and 3if he may streche ferpere, to do his almes to pore bedrede men, old and feble, crokidy and blynd, as God biddid, þei bope ben holden cursed and enemies of holy Chirche, for as moche as þei don Cristis biddyng, and more mercy to here pore nei3eboris, and leven unskilful devotion and blynde mawmete and foul ypocrisie of prestis.

And þes coveitouse prestis, ful of mawmeterie, crien faste Sathanas curs and tirauntrie a3enst Goddis brepere, eyris of hevene.

Moreover þei crien faste, 3if coveitouse prestis han be in possession of ophere mennus goodis fourty 3eer or pritti, wrongfully, a3enst Goddis biddyng, þei may not be taken from hem on no maner;

Lord! how grete hyndryng of Cristen feip is it, þat so many clerkis leven holy writt, and namely Cristis gospel, and studyen hevene, mennys lawis and worldly coveitouse prestis tradicions, maad of here owene willardis dom for here pridc and coveitise, and charge hem more þan Goddis hestis!

Sirpon Goddis lawe is li3t, swete, and esy, and best wole brynge men to hevene, and at þe fulle occupie alle prestis wittis in þe world til þe day of dom.

Lord! what charite is it for hem þat schulden be most gostly prestis to make werre in alle Cristendom for here worldly cause and stynkyngye lordischipe, a3enis Cristis biddyng and lif, and graunte ful absolucion and relieyng of alle peynes in purgatory, for to sleel eche Cristene man oper, as don þes proude prestis of Rome and Aymoun, wip here worldly clerkis on
bipe sidis.

Lord! what mirrore of mekenesse is his, pat bishoapis and prestis, monkis chanois and freis, pat schulden be meke and piacent and lambren among wolwyis bi techyng of Crist, ben more proudly arriayed in armer and opere costis of werris, and more cruel in here owene cause pan ony opere lord or tiraunt, 3e, hepene emperours!

For techen pleynly werris, and more cruel in here owene cause and religiose, as prisone, slee, and brenne trewe prestis, and religiouse, or ensaumple of pacience 3even God and desire of hevene, but ony goodis and here bode! rywis and ri3twisnesse at hem, for Goddis drede is not in hem, ne love of hem self and mynystris, for to be under his jurisdiccion and to save his lif.

And Poul appelide to pe helpene emperour fro pe prestis of Jewis, for to be under his jurisdiccion and to save his lif.

sijen clerkis, and namely he prestis, schulden be most meke and obedient to lordis of his world, as weren Crist and his apostlis, and techy opere men bope in word and dede to be myrrour of alle men, to 3if his mekenesse and obedience to pe kyng and his ri3twil lawis.

Certis it seme pe prestis distroien more kyngis regalie and lordis power, pat God him self haþ ordenedy for governance of Cristene men, pan God distroip pe fends power.

and pei dore sen seie pe treuepe a3enst pe worldly prestis of Rome, pou3 he robbe nevere so foule houre lond bi symonie and falsched of perdon and privlegiyes, whanne pei known wel pe treuepe, for drede pat he wold take awey pes pre poynitis, pat is, prechyng, schryvying, and bireyn.

for pei wasten moche here goodis in pride and grete festis and newe bildygis, where here founderis wille was to fynde many meke prestis, and devout in Goddis servyce, and hospitalite of pore nedy men of pe countre. And alle his goodnesse is withdrawen bope of meke prestis and devout bedemen, and herboryng and fedyng of nedy men;

Sip pe kyng seip in his chartre, pat he 3evepe his maner or lord into siche an hous of prestis or religious, into pure and perpetual almes, pei falsen his chartre whanne pei clepen himself lordis of his worldly goodis, and denyen pat pei ben almesmen or bedemen, namely 3if pei denyen in dede goode conditions for whiche pe kyng 3af pe goodes. Mochie more pei ben cursed pat falsen pe chartre of alle kyngis, pat is, holy writt, in whiche God chargip alle his prestis to lyve in honest povert, and forsake seculcr lordischip, and bise hem in spiritual office, as Crist and his apostlis diden.

And of his falsyng is noon ende in mannis witt, for it encresepe evere more, in newe fyndygys of blasphemye, and robbyngye of Cristendom bope of gostly goodis and worldly, and namely whanne pei bryngen pei seel or baner of Crist on pe croos, pat is tokene of pees, mercy, and charite, for to slee alle Cristene men for love of tweie false prestis pat ben opyn Anticristis, for to myntene here worldly staat, to oppresse Cristendom worse pat Jewis weren, a3enst holy writt and lif of Crist and his postlis.

be secunde tymen wonorden more whi worldly prestis cursen so faste pe pore peple for pei paien not here tiþes at here lyving, pe while pei ben a thousandfold more cursed of God, for pei don not here gostly office in trewe prechyng, and holy ensaumple of lyving, and mennystryng of sacraments.

be pride tymen wonorden most whi coveteouse prestis and worldly clerkis cursen so faste and cruelly in here owene cause and wynnyng, sijen pei schulden schewe mekenesse and piacence in here owene cause and wrong, as diden Crist and his apostlis.

And Poul, 3evynge a general reule for prestis, seip bus, We havynge fode and elupis to hire us, wip peis pinges be we apayed. And Jesus Crist and Poul proveden, pat prestis prechynge treuely pe gospel schulden lyve bi or of pe
gospel, and no more of pe tipes. Certis, as tipes were dewe prestis and dekenes in pe olde lawe, so panne was bodily circumcision nedeful to alle men, but not nowe in pe lawe of grace. And 3it Crist was circumcicid, but we reden not where he took tipes as we don, and we reden not in alle pe gospel where he paiede tipes to hie prestis or bad ony man do so, but bope he paiede tribut to 3e emperour for hym and his, and commaundide ophere men to do so.

For panne alle prestis and dekenes and officeris of pe temple w weren susteyned bi tipes and offryngis, and hadden noon opere lordischip; but now o worldly prest, pat is more unable panne opere, bi vertu of Anticristis bullis hap alle pe tipes and offryngis to himselfe, and opere prestis more kunnynge in Goddis lawe and of cleaner lif, han no hing but temperal almes.

Wolde God pat alle wise men and trewe men wolde enquire where it were betre for to fynde goode prestis bi fre almes of pe pepele, and in a resonable and pore liflode, to teche pe gospel in word and dede, as diden Crist and his postlis, pan to paiye jüs tipes to o worldly prest negligent and unkunnynge, as men ben now constreynd bi censureis and bullis and newe ordynaunce of prestis. 3if jüs meke lif com a3en, symonne, coveitise, negligence and striif and pice and worldlynesse of prestis schulden down, and trewe techying of Goddis word, and ensaumple of holy lif, and pees and charite, schulen regne in Cristendom. 3if jüs be betre pan jüs newe ordynaunce of proude and coveitouse prestis, as men moten nedis graunte, for Iyvng and mens and ensaumple of Crist and his apostlis, who maade Anticrist and worldly prestis so hardy to charge Cristene men wiþ jüs newe ordynaunce pat is more costy and profitable? 3if jüs be betre pan jüs newe ordynaunce of proude and coveitouse prestis, as men moten nedis graunte, for Iyvng and ensaunple of Crist and his apostlis, who maade Anticrist and worldly prestis so hardy to charge Cristene men wiþ jüs newe ordynaunce pat is more costy and profitable? Sipen Crist and alle his disciplis hadneden nover any power but to encresyng of holy Chirche, and edifyinge of Cristene souls to hevenward, who 3aft Anticrist and his worldly prestis his power to hyndre and peire þe goode reulyng of holy Chirche bi so gret charge and cost? 3if jüs first ordynaunce of Crist and his postlis come a3en into Cristendom, þan schal Cristene peple be fre to take her tipes and offryngis fro weivward prest, and not meyntene hem in here symne, as þei ben now constreynd bi Anticristis power and censureis, and frely and willfully 3yve a resonable liflode to goode prestis: and þis were moche betere and esiere, bope for prestis and comyns, bope for þis world and þe toher.

But þes blinde moldewerpis, evere wrotyng in þe erpe aboute erpele muk, schullen wie bi holy writt and Cristene bileve, þat þou3 þe kyng, Goddis viker, take temperal goodis fro worldly cursed prestis and Anticristis religious, ful of pride coveitise symonne hereisie and blasphemye, and meyntening of opere mennus synyns, 3it þe kyng takip þat þes goodis evyle from holy Chirche, but justly takip þes goodis of holy Chirche, evyl occupied bi Sathanas clerkis, and restoreþ hem to holy Chirche: For panne bi Goddis auctorite he takip þes goodis from Anticristis chirche, þat is traitour and enemye of God, of þe kyng his viker, and alle men, in Goddis half; and restaurþep hem to holy Chirche, whanne he depertyþ hem wisly to just men, to helpe of pore men, and encresyng of vertuouse lif bope of prestis lordis and comuneries.

Also alle curatis and prestis þat kommen not to þes statis bi þe dore, þat is, Crist, þat is to seie, bi mekenesse to seke Goddis worshipp and savyng of mennus souls, but for pride coveitise and bodily welfare, ben ny3t þeves and day þeves as Crist seip in þe gospel, and Seynt Austyn expounceþ it so.

And certis þou3 oure rewme hadde an huge hill of gold, and nevere opere man toke þerof, but only þis proude worldly prestis collectoru, bi proces of tyme þis hil moste be spendid, for he takip evere money oute of oure lond, and sendip þou3 a3en but Goddis curs for his symonne, and acursed Anticristis clerk to robbe more þe lond, or wrongful privilegie, or ellis love to do Goddis wille, þat men schulden not to do wiþouten his leed and biyng and silyng.

and þe ende for whiche þei ben þus robbid is many tymes to fynde haukis and houndis, and riche pelure, and proude hors, to his prestis and curatis, þat schulden be myrroour of mekenesse and chastite and gostly traveyle and hevenly lif.

Whanne þei crien þat alle men leiyng hond on a clerk bi violence be cursed, whi ben not alle oure worldly prelatis hugely cursed, þat violently and wiþouten answere prisoners prestis, reydy to be justified bi holy writt and resoyn, and to lyve after Cristis lif and his postlis, and helpe opere prestis þerto.

Clerkis þat don evyl and meyntene it bi sotile of word ben sly or sotel heretikis, but þes lordis of
prestis, pat ben bischopis, and opere officeris pat meytnten opere men in synne, ben sotil maitris of errour and princis of heretikis.

Here men wondren of his sentence, for comynly alle prestis benen holy holy ping out of he chriche, as dymes and offrynys, pat bei clepen holy, and spenden hem symtyme ful evele;

And prestis spenden hem evele in worldly vanyte, glotonye, and lecherie, and panne algorit ben bei ri3fully cursed of God on double manere;

And alle pis is lawe cyvyl, and pepe pope forbedip prestis to here lawe cyvyl, and putthip on hem grete peyne 3if bei don it.

And 3if men seyn, pat studie aboute pe emperors lawe wiipdrawip men from studie and knownyng of holy writ, and for to encesse more pe studie of holy writ pepe pope wole pat prestis here not ne studie lawe cyvel, certis pis is ful sop, and pepe popis entent is good in pis.

bepore prestis biheten to God pat bei schullen evere ūnce of Goddis lawe;

But late worldly prestis answere here, where a man pat ovep dette to a cursed man may wityngly come wip hym, and paie him his dette;

And he stirep men bi grete perdon to breke opynly Goddis hestis, and he envenyme comynly alle Cristendom wip his symonne, and robbip it of goode men and vertues, and lettip treue prestis to holpe men to heveneward bi prechynyng of pe gospel.

But tiranitis of pe chriche, as his prestis wiip here officeris and opere curatis, ben worse comyn mysooeris.

for bei conspiren falsly a3enst pe gossip and Cristis pore prestis;

Summe trewe men seyn, pat summe parische prestis conspiren togidere to selle sacramentis for a certeyn pris, and to lette trewe men to preche pe gospel, for drede last bei tellen out here cursed ypocrisie and symonye and heresie.
And hit semes an open doyng of Anticrist to suffer not presitis to frely do his offis of Crist, but nede hom, upon peyne of prysongye, to be reuiled in his after bo will of a symple ydiot, and, in caas, a damned devel of helle.

CAP. XII Also freris pursuen treue presitis, and letten horn to preche bo gospel, notwithstanding his Crist enjoyed preshifted and preching of bo gospel.

For sith Crist charges alle his presitis to preche truly bo gospel, and bo pursuen hom for his dede, 3he, to bo fyre, bo wil slee presitis for bo done Gods biddinge.

For bo prechiden pat, and haden hit forth, as yeus bo kyng, bo duke, and obir lordis and clerksis, and scharpely pursueden presitis pat stoden by charite and profite of bo rewme. And so bo weren bo above bo kyng, lordis, and twe presitis, and robibden bo knygis lege bo men by fals leesinges of many thousande poundis, pat bo kyng schulde now be taken, and oure lond conqueerid or destried, bo kyng myght not reyse so myche to helpe hymself and his lond.

For bo seyn pat a prest pat has bounden hymself to errors of synful men by new profission, may not go to bo fredome of bo gospel, and hit hereafter as Crist tau3te presitis, bot if bo have dispensacioyn of bo pope.

CAP. XXXII: Freris also cryen loude bo pore presitis ben heretikes, for bo techen by Gods lawe hou clerks schulden kepe willeful poyert of Cristis gospel, and bo kyng and lordis owen to compelle hom thereto.

For sith pore presitis have tau3te, bothe in Englische and in Latyn, hou mony open lawes, bothe in bo Olde Testament and in bo Newe, forfenden alle presitis and dekenes to have seculer lordischip, and ses lawes ben conffirmed by Cristis lif and his apostilis, and freris seyn pat his is heresie, bo dampen openly holy writt.

For bo casten and ymagynen bo deth of trew men pat desiren and travelen to delver hom fro bo fendis mouth and everlasting deeth, and to bringe hom to bo staate in whiche Crist ordeyned presitis to lyve inne. And bo proferen freris pis condicion, if bo wil techee bo holy writt or resoun, pat freris ordir and lyvynge is beste for presitis, bo wil gladly be professed to bo freris ordir; and if presitis may techee, bothe by holy writt and resoun, pat hor ordir is better ben freris, sith Crist hymself made hor ordir, and not freris, bo preyen freris for luf of God to take pat ordir, and to leeve hor singular ordir, in als myche as hit drawes hom fro bo fredome of bo gospel. And pus bo pursuits presitis, for bo repproven hor synnes as Gods bides, bothe to brenne hom, and bo gospells of Crist written in Englishe, to moost lernynge of oure nacioun.

Ffor bo a prest or bishop do never so treuly bo offis pat God bad presitis do, 3itte bo seyn he is more holy if he cum to hors newe ymeyd religiou and obediens. Bot sib boostinge and rejoysching of synne is one of bo grettest syndes of alle, and pese freris boosten so myche of hor synful errour, hou bo have founden a better religiou ben Crist made for his apostilis and presitis, hit semes bo ben moste synful and cursidly proude over alle other wicked men.

Ffor men seyn bo wil gete a grete bing of bo pope, or of cardinalis, in Englond better cheep bo oper procuratours, and bo ben more wily, and more plesantly con flater bo pope in his court, and most prively make lordis to mayntene bo pope and his in robbinge oure lond of tresoure by his pardouns, privilegies, and bo firste fruyis of beneficis, in oure lond, and dymes and subsidiis, to werre on Cristen men for stinkynge worldly lordischip, pat God haves forbidden to hym and alle presitis.

Ffor if curatis diden hor offis in gode lyve and trewe prechinge, as bo ben holden upon peyne of dampanyng in helle, pere were clerksis ynowhe, of bishops, pursouns, and oper presitis, and, in caas, over mony to bo puple.

God for his endeles mercy and charite make verrey pees, unite, and charite, amonge Cristen men, and bringe alle presitis to Cristis clene religiou, wiouten errour of wronge by lawes.

And so bo sacrament of bo chalis may opinly shewe, first, swettenesse of wyne, and aftir soumesse, as presitis knowen wi. And if tonnes of wyne were sacrifed by3onde bo sec, nowper vynytyners of Englonde couthe laaste pis likoure, ne presitis my3t syng wip soche accidentis.

as aghit hundrid presitis on Baal syde were not so stronge in God as Hely hym one.
Bot schilde us fro soche blessynges of blaspheme prestis!
<L 25><T 20><P 409>
And so resoun wolde aske þat noumbr of prestis schulden stonde in mesure, and travel in hor offis;
<L 13><T 22><P 418>
Bot howevere þese blasphemes bosten þat þei travel more to profite of þo Chirche þen done oþer prestis, one pinge men known, þat sith þei kommen in hafs þo Chirche payred in everiche membre.
<L 18><T 25><P 418>
Ffor chaunouns, munkes, and freris schulden noþt þen have stonden in sted, bot fewe pore prestis schulde have sufficid to þo Chirche by pure Cristis lawe.
<L 29><T 25><P 418>
Bot if þese freris with hor preyers deceyven þo Chirche, and maken þo puple to trewe þat one masse of hor is better to God þen oþer of comyne prestis,— and herof serven her synges, and hor feyned varyaunce, to schewe hor ypcrsiye to þo lewid folke;
<L 11><T 25><P 425>
Scarioth was a fende, as Crist hymself seis, and, as freris seyn, soche prestis syngen right.
<L 24><T 25><P 425>
Pre maner of prestis fallen in his synne. þe firste is peple of privat religioun, þe secunde is þe multitude of emperours prelatis, þe þridde is prestis wiþoute þise two firste.
<L 6, 8><T 25><P 430>
And sþ þei ben apostataes þat gon abac in Cristis ordre, few or none of siche prestis ben clene of his heresy.
<L 19><T 26><P 433>
Wantynge of workis of þe gospel, and werkis of þe world, dammpþe our prestis in defaute of his love.
<L 24><T 26><P 433>
And 3if ony man seip þat our prestis have not so myche Spiritual power as Petre, þey wolten curse hym and dammpne hym, and use siche power þat neyber Crist ne Petre semeþ to have had;
<L 31><T 26><P 433>
and to destric lordship of prestis of þe temple, for secular lordship shulde be holde bi hymself.
<L 28><T 26><P 435>
for alle prestis and seculers seken her own goods, and þat is æseyþ þe charite of Poul.
<L 27><T 26><P 436>
þe ground of his malice stondþ in prestis, þat ben þus coolid wiþ temporal goods.
<L 30><T 26><P 438>
if þese grete lordus wold 3if þese prestis no gode, ne freris, bëfor þai schewid her bileve in þis poyn, and grundid hit in Gods law!
<L 30><T 27><P 443>
QUINTA HERESIS: þe fyftt heresie, contened of þe fyftt askynge, says, þat prestis have powere to assoyle men of synne, whom ever þe pope lymytes, at his owne wille.
<L 1><T 27><P 444>
Thre membris of þe chirche, as prestis, kyn3tus, and laboreris, wolden be sufficient wiþouten more diversite.
<L 9><T 27><P 445>
Ffirst, whanne men speken of holy Chirche, þei undirstonden anoon prelatis and prestis, monkis and chaunouns and freris, and alle men þat han crownes, þou3 þei lyven neveme so cursedly a3enst Goddis lawe, and clepen not ne Holden seculeri men of holy Chirche, þou3 þei lyven neveme so treweþ aftcr Goddis lawe, and enden in perfect charite.
<L 6><T 28><P 447>
Also, whanne men speke of religion, anoon þei undirstonden religion maad of synful men wiþ many errouris, and not of þat holy religion þat Criste, God and man, made hymself for his apostis and prestis:
<L 22><T 28><P 448>
And þus þei þat holden Cristis clene religion, as prestis, wiþoute cloutynge to of erroiris of foolish and synful men, ben holden secular men, or secular prestis, þou3 þei kepen neveme so wel þe gospel, and techeþ it frely and trewely, as Crist and his apostis diden.
<L 25, 27><T 28><P 448>
For siþ Crist was endeles my3tty, endeles witty, and endeles ful of charite to save mennis soulis, what schulde let his to teche þe best religion of prestis, siþ in hem hangþi moche þe goode life and techynge of þe peple? Wherfor Crist bi a thousand 3er and more tau3te never to his apostis and oþere prestis þe beste religion, to serve him inne and to plese him, but to kepe þis till now, wþinne þese two hundred 3ere, whanne Sathanas was unbounden, as Seynt Jon seip in þe Apocalips, and 3it telde neveme in þe law of grace who schulde bigynne þes newe perfitt religion, ne whanne it schulde come. Of his may men see, þat oþer Crist was unmy3tty, unwytty,
or not ful of charite to yeve þe best religion to apostlis and oþere preisist;
< L 6, 8, 15> < T A 28 > < P 449 >

And over þis newe religions seym, þat þei ben more perfitt þan oþer preisist, þat kepen presthod wip fredom of þe gospel, as Crist ordyned þe, ffor þei kepen boþe Goddis hestis and conseilis.
< L 33 > < T A 26 > < P 451 >

Ande sithen þe popis lawis semen ful but contrary to hem self, and olde lawes made of holy men for worldly powere and godis, in suppresing of kynges state and destroynge of obediens of preisist to lordis, þat God commaundid ful myche, Cristen lordis schulden þerefore avyse of þese lawes, þat venyme coome not in under colour of holynes, lest þo ordynaunce of Crist in holy lyvynge, trewe techynge, and gostly occupacioun, be destroyed or hyndrid, ande Anticristis ordynaunce, and worldly pompe, and worldly occupacioun of his proude preisist, ande robbering of comunys by fals statutis and customys, be magnified into desstructione of Cristis religione. And sîpen mennes wittis bene feber þen elder seintis wittis, and oure lyve myche schorter, ande holy writte so depe of understondyng, and ever nedeful and profitable, whi þen schul Cristen men be chargid wip so mony statutis of worldly preisist, þat þai may nout knowe holy writte for studying of hem?
< L 31 > < T A 29 > < P 460 > < L 1, 7 > < T A 29 > < P 461 >

Sîpen mony of þese newe lawis of worldly preisist bene contrary to Gods wille, and lewid men witten not whiche þai bene, ande also þai done away þo fredame of Cristis gospel, ande oppresse Cristen men wrongefully, hit nedis þat Cristen men enternete hem not of hem, for dred of gostly venume, þil þai bene fully declarid, but holde hem to þo gospel and Goddis commandmentis, to werks of mercy, and iche man do treuth and charite iche one til oþer.
< L 11 > < T A 29 > < P 461 >

Ande sithen comynly alle grete prelatis been ful of symony and covetise, wrong wastyng of pore mennes lyvelode, ande cursid manquellers for defaute of trewe preching, sechyng þeir worldly glory more þen salvation of Cristen souls, þat is ful perilouse to constrayne lewde men to sewe þer couneile, and leewe cunnyng preisist and clene of lyff, doyng þer office aþer þo heste of Crist als for as mannes dome stretchis;
< L 4 > < T A 29 > < P 462 >

Ceris, as holy preisist of lyvynge, and cunnyng of holy write, þan keyes of heven, and bene vicars of Jesus Crist, so viouis preisist, unkonynge of holy writte, ful of pride and covetise, han keyes of helle and bene vicaris of Sathanas, decelef mannes soules by fenyed jurisdiccione of Anticrist. Ande sithen þese newe lawus of confessioun done away þo liberte of Cristis gospel and resoun, and bene horde of synne, and maytenyng of alle pride and cursednes boþe of clerks ande lewid men, hit is nede þat men do verrey penaunce for her synnes, and triste to Cristis presthode þat never may faile, and seke trewe preisist ande witti of Gods wille, and do aþer hem in als muche as þai teche Goddis dome, and no ferper for no creature.
< L 9, 11, 19 > < T A 29 > < P 462 >

Here Cristen men seyne, þof ymagis myþten be sufferid for lewid men, in defaute of preychyng þat preisist schulden do, nópoles ymagis þat representen pompe and glorie of þo worlde,— as if Criste hade bene cruicified wip golden cloþis ande golden schone, ande þys hore apostulis hade lyved in worldely glory, and oþer seintes also, and herinne haden plesid God,— þe false ymagys and bokis of heresye worhi to be destroyed, nomely when þo lewid pepul honouris hem for God and seyntis, and done more honour to hem þen to God and Cristis body.
< L 31 > < T A 29 > < P 462 >

Hit semes þat þis offrynge to ymagis is a solite caste of Anticriste and his clerks, for to drawe almes fro pore men, and cumber worldly preisist with muck, þat þai nouper know God ne hemselfe, but maken sacrifice to Sathanas by glotony, lecherye, pride, slouthe, envie, and many oþer synnes.
< L 19 > < T A 29 > < P 463 >

If men wille have ymagis of tre or stone or oþer wysse payntid, be þai suche þat techen þo povert ande peynus of seintis, and þeir ymageis and bokis of heresye be delud ferth fully to pore men, ande not to stockis ne to stonyes, þat never have honger colde ne prist, ne to riche bichopis munkis and riche preisist, þat have myche waste tresoure, and wasten pore mennes lyvelode to þeir dambnacione, if þai ben noup founden doyng verrey penaunce þerfore.
< L 1 > < T A 29 > < P 464 >

POINT VI: Also prelatis and freris benen upon pore men þat þai seyne, þat alle preisist andre dekenys bene holde for to preche þo gospel openly, by resoun of order taken, þof þai have not nepul ne cure of souls.
< L 7 > < T A 29 > < P 464 >

myche more preisist, angelis of God by þer office, as God seis by þo prophete Malachie, schulde preche þo gospel.
< L 30 > < T A 29 > < P 464 >
And by the same gospel, the priest has authority to make the same sacrament of his alter, that is verrey Christys body, by the same gospel he have prestis authority for to preche.

Also two and seventy disciplis hadden powere for to preche, and perto Criste sende hem, in whom alle prestis bene understonden, as holy doctours ande comyne lawe witnessee.

Worldly prestis for pere pride ande covetise willen nout suffer Gods angelles to do his message, lestye pere heresie, symony, and cursidnes were knowen, but raper willen make alle men dammpned in pat pat in hem is, for mayntenynge of pere heresie.

When prestis ande clerkis weren bisye in studyngye of holy write, and forsken worldly pompe and vanite, and lyveden in mekenes, sympynes, charite, and gostily travaile after Cristus techynge, hit was grete evedence pat God schewid to hem who was saved.

For if pai be open lechouris, po lawe forbedis hem to say a masse, and po pepul is forbidin in po same lawe pat pai here not po masse, ande pat suche prestis take no part of po chyrche godis, as po owne lawe wittenesis, wip gode resoun and gronde of holy write.

But prestis moten lyf in symples, anci forsake po worlde, and trewyly tech Cristes gospel, ande knowleche hem servauntis of alle men, and lyve in grete travaile, pennaunc, and holy devocione, and do satisfacione for po owne synnes and po peple hoppe, if pai schal come to heven.

And all gode prestis in erthe, and alle gode men and wymmen, and angellis and seintis of heven, prayen for he evermore.

In po iii boke of holy write God seis pus to Aaron and ooper prestis;

Prestis and dekenys, and alle pat bene of po same lynage, not haf parte and heritage wip pooper men of Israel, pat is, wip princis and comynys, for pai schal eete sacrificis of po Lord ande offryngus of hym, and pai schal take none ooper pinge of possessione of her bretheryn;

Pai Cristen prestis, disciples of Crist and servauntus of hym, schulden not be so grete worldly lordis aboven her mayster.

Lord! sithen Petur and his folawis my3tten not be apostillis of Criste til pai hadden forsken nettis and botys, 3he, and her kyndely fader, how may oure hyn prestis take po state of apostillis, and be grettur worldly lordis hen erlis ande dukis, kyngus unklis ande kyngus sonys, in po riches londe of Yngelonde.

Seint Petur seis to alle prestis, Fede 3e po folke of God pat is amonge 3owe, not by constreyynge but willefully, for cause of soulewynnyng, not as beyng lordis in cleragy, but be made fourme or ensaumple of inwitte or wille pat is meke ande symple, as Crist was, sijen Seint Petur, more 3en alle 3o popis aftur hym in Rome. And God in Seint Petur forbed prestis for to be lordys in po cleragy.

Alas! how durne worldly prestis take so grete lordshiphe upon hem, sijen Crist so playnly forbegen hit, ande tellis by his owne ensaumpl po servyse and mekenys of hem?

Seint Bede says in a pistil to Enberthe archebyschop of 3orke, pat po 3yttus of kyngus, 3yttyn temporaltees to prestis, were moste folitsche.

Certis as seculere schuluen not, whilis pai bene lordis, take presthode ande ri3ttis annexid to po myche more prestis, ande normely in state of pontis apostilis, as bischopis faynen hem to be, schuluen not take seculere lordship and powere annexid to be state by Gods ordynaunce;

Sijen God has 3yven 3owe po swerde for to mayntene his lawe, and bitaken his Chirche to 3oure powere, and grete kyndenes schewid to 3owe in groundyng, worschippyng, and confirmynge 3oure state, and made alle men, prestis ande ooper, sogett perto.

Perfore, as 3e wil be saved before God, destroyes Anticristis tirany in his ypoeritis, and mayntenye 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 tenantus wip po waste godis to whichee heretikis, havyn po nome of prelatis and prestis, makyn sacrifise to Bclial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnesse.

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POINT XV: Also prelatis prestis and ferres putten upon pore men pat pai sayne, pat Goddis office or servyse ben not to be songyn wiþ note, and pat God deleytys not in suche manere songe.


Perfore prestis schulden biseye hem to cunne ande tecne holy write in worde and dede, and be in devote prayere in spirit and trethe, as Crist and his apostulis diden, and not fulfille þo eiris of hem and of þo pepul wiþ eryngye of þinge pat nouþer pai ne þo pepul understoden, as 3yf jayes and pyes chatiriden;


As heþen men skorned þo sabbatis of Jerusalem in þer conquestis, for synnes of prestis and lordis and comyns, as Jeromy weyleþ, myche more oure enemies, fendus of helle, semyge halidayes wiþ his nyse knackyng, þat fillus þo eiris ande spoylyus þo souls fro virtues, wiþ over muche costlew pride, glotony, ande leccheyre, wiþ false ofis, scorne us.

Ande siþen synne is so plyayne, and more encreseyd herby, and we bounden upon payne of dammpaciucon for to preche ande crye holy write aþenes þo fendis ooste, when a drunken prest, in luste ande welthe of his lyfe, has syngulere affeccion to a man or a cause for temporale dreite, all prestis in þat diocese schul be gnarid wiþ a newe 3eck or cerymony ever more;


3it, þow Salisbury use may sumtyme occupie wele summe slowe wrecchis, hit is no reson to bynde alle prestis þerto, or to suche anoþer, when God sturis hym to studye and tecne holy write, þat is muche better, or for to mounre for þer synne, and hertly occupie hem wiþ þo Pater Noster.

Lord! wheþir a congregacione of drunken prestis, in lustis of þo worlde and of þer baleys, con 3yve a better reule of occupacione to prestis þen Criste and his apostulis diden? or ellis wille þai charge hem wiþ so myche chauntyng ande so many cerymonyes, þat prestis mowe not fulfille þo charge and office of Crist, þat is beste, moste esye, ande moste siker for prestis and alle lewed peple?

POINT XVII: Also bishopis prestis and feres putten to pore men þat pai seyn, þat a preste beyng in dedely synne nouþer makis þo sacrament of þo auter, ne cristynes, ne 3yves ony sacrament.

Perfore Cristen men schulden biseye hem for to here reverently and devoutely Goddis worde, and receyve sacraments at prestis of cleene life, and amende vicious prestes by gode counselying and ensaumple of gode lyfe, and els eschewe þer companye as cursed men.

Sipen þo churcisis ben dennus of theis and habitacionis of fendsis, hit is gode þat Cristen men bere no false wittenessyng, saying in dede þat suche chirchysis ben holier þen of þer placis where as lesse synne, ande þat pai mowane 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 þee not þerfore to þo symony of byschopis, ne covetise of opor prestis, for þo feyned blesyngge of heretikis to whos blessyng God curs us, as þo prophete wittenessis;

Pus Cristen men willen devoutely comyn to þo chirohe, where prestis bene gode ande cleene, and Gods word wele tauþti, ande sacramentis frely ministred, not solde for money;

Dis commandement is ever in styngythe, ande if prestis sufferyn and counforten þo peple for to worschip fals ymagis for wynnyngge of offerynge, þai bene cursud heretikis.

Andis is ynow3e to come to heven, wiþouten novelrie of covetous prestis and crafty payntouris, þat crien more on grete Dyan þen on Gods hesitis.

Here is þo sothe sparid, for sopely a preste may lawfulely hire his wrytynge, his travaile, of techynge, byndynge of bokis, and mony oþer honeste traveylis, as Seint Poule, warþi many þousandis prestis, gat his lyvelode wiþ a ful symple crafe, as holy writte wittenessis;

Lete prestis lif wele, þat pai be ly3t of worldly men by holy ensaumple, and sithen þai bene Goddus ausgelis, do þei peire message, techynge þo gospel, and be þai devote in prayeris, desirynge and skcyngye grace þat þei moune be þo folowers of Crist, and God will not falshe hem in nede.

Hit were lesse harme þat mony of suche curatis weren heerdis or laboreris, for þer symonye and oþer cursudnessis, þen þat þai barkyden in bishopus howsis for to encrees more synne, so þat gode prestis diden wele curatis offices to þer
who of the world, had not oonly simple prelatis and curatis, but also sovereignty curatis, viz. bishops, shulde not axe here sugestis by constreynynge more than liflode and hilynge, whan þei don away alle manere waast, boþe of money and worldly array.

Also þe popis lawe comandij, in þe beste part þerof, þat prelatis, opyn lechours, taken no part of porcioun of goodis of þe Chirche;

Pe fourhe article is þis, þat Cristis techinge and bylieve of þe sacrament of his owne body, þat is pleynly tau3t by Crist and his apostelis in gospels and pistillis, may be tau3t opinly in chrichis to Cristen pupi, and þe contrarie techinge and fals bylieve, brou3t up by cursed yopcrisis and heretikis and worldly prelatis, unkonynge in Gods lawe, distried. Þe false feip tau3t of Anticrist and of his false cursed disciplis is þis.— þat þe sacrament þat men seen wiþ bodely ei3e biwene þe prelatis hondis is neifer bred ne Cristis body, but accidentis wipoute suget, and is neifer grundid in holy writ ne reson ne wit, ne tau3te bi Cristis techynge and his apostclis in disciplis is þe trewe court of Rome, þat is sett in þe beste part of þe popis lawe.

and dampne we þis cursed heresie of Anticrist and his yopcrisis and worldly prelatis, seiyng þat þis sacrament is neifer bred ne Cristis body, but accidentis wipouhte suget, and þerunder is Cristis body.

Also in begynynge of Tobie men finden þus: Whan prestis of þe temple wenten to calveren of gold to honour hem for goddis, of Jeroboam kying of Israel made, Tobie offride trewe alle his firste fuytes and tijis, so þat in þe þridde 3eer Tobie ministred alle his tybis, to proselitis and commelingsis, or gestis, and wiþdrou3 hem holilich fro þe wicked prestis.

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Whereof hit sueþ pleynly, þat not oonly simple prelatis and curatis, but also sovereignty curatis, as bishops, shulde not axe here sugestis by constreynynge more than liflode and hilynge, whan þei don away alle manere waast, boþe of money and worldly array.

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Pefore 3if oure prelatis or opere prestis, whatevere þei ben, ben opinly blasched by sacrifice of maoneterie, as wiþ covetiis, þat is opinly sacrifice of fals goddys, and opon grete sinnes, as pride, symonye, and manquellinge, glotonye, dronkenesse, and lecherie, by þe same skill tybis or offrings shulde be wiþdrawn from hem by Goddis lawe, and be 3oven to poerue nedy men, at ensaemple of riþful Tobie.

Wyne of Crist wolde þat men shown hís prelatis by kepyng of hís lawe & loove: þei þat þei han þerto/ & by her hooly liff/ by louse & charite/ & bi her hooly prechyngh/ bi hoolor ocupacioni/ & bi her bisy prayer/ by porsnesse/ & penance doynge/ & bi her meke paciens;

A3eyne Crist was gret erie of þe cursed Jews/ & of scribes/ & of prelatis/ & of pharisees/ crucifige;

<1L 17><T AM><P 150>
Crist loued more þe treue prestis þenne þise worldly goods; he & his e tellen more bi trumpets prestis & more þeir shal be sett by & worshipped whenno þeir to her palacies/ for þei byrngen wiþ hem her rent;

Daniel, 3et a barne, jugid þe prestis.

Not alle prestis ar had for prelats, for þe name makij not þe bishop, but þe lif.

An Gregor seijh, We þat are prestis how to ask to knowe, not of dignite of place, ne of kirkis, but of noblely of maneris;

þat þe peple, deseyuird ani tymne, worship not God and þe fend to guir, ne ani tymne þe fend in þe sted of Crist, and þe wreathe of God com boþ on þe peple and on þe prestis.

þeis wel vnderstondun, it semeþ wel þat popis, cardinalis, and oþer prelats, prestis, and oþer religiose, may medfully and graciously selle indulgencis and merits of seynts and preyours fowr þeir lipo.

þat þe peple, deseyuird ani tymne, worship not God and þe fend to guir, ne ani tymne þe fend in þe sted of Crist, and þe wreathe of God com boþ on þe peple and on þe prestis.

But as sone as mony is 3euen þei reysen þe synnar to þe takyng of þe sacraments and comyning of þe folk, and joyjyn prestis to resyue hem, and minster to hem, þof þei leue not þer synne, but contenun it more orribli, and oft leue hem tul a tymne to contune þer inne.

But now it semij to men wel be haldyng þat prelats and prestis þeis daies in þe court of plict, and þei þat persewen causitis aþem þeir neybors, enfectun and waurnun hem sif manifold awl sinfully foulin ilk oþer.

And þei þat prestis þeir soude, if wil not sett to þe hert to 3ef glory to my name, seij þei Lord, I schal sende hunger vn to 3ow, and I schal curse to 3or blessing, and I schal curse to hem, for 3e sett not to þe herte.

And Sent Jerom eijh, Sum tymne þe prest was þat ilk þat þe bishop, And bi for þat bats were made in religiuin bi singin of þe fend, and was seid in þe peple, I am of Pete, I of Poule, I of Apollo, I of Cephas, þe kirkis were gowernid bi þe comyn of prestis counseil. But after þat ilk man callid him þat þe bap3id his, and not Cristis, þan was in al þe world wordeynid þat on of þe prestis schuld be made chefe, and þe seids of scysmys schuld be tan a wey, þer as prestis wit hem to be to þer souereynis sogets be custum of þis kirk, so knaw bishops hem to be more of custum þan of dispensacoun of Goddis trowþ, to þer sogets, þe more þer souereynis, and in comyn þei owe to gouern þe kirk.

But for it is writun, Prestis þat prestun wel bi þei worþi had dowbie honor, most þat þei trauid in word and teching: it semij hem to preche, it is profit to bles, it is congrew to sacre, it cordij to hem to 3eue comyn, it is necesari to hem to visit þe sek, to pray for þe vmi3i, and to fete of þe sacraments of God.

Perfor non of þe bishopis, enhlawen wiþ enuy of þe fendis templacoun, wrap, if prestis ouerwile exort or monest þe peple, if þei preche in kirk, if þey blesse þe floce, for I schal sey þus to hym þat wernij me þei þingis, þat þei wil not prestus do þing þat þei are bidun of God, sey þe wat is more þan Crist?

A 3e vniust prestis borow 3or bidding þe prest of God stinitij þe office of blessing, a bowt lewid men and women;

I pray 3ow prestis wat honor is þis to 3ow, þat 3e bring in þe damag of alle þe folk? for wan worji diligence is taken a wey fro prestis bi power, sum smiting of mischefrysip in þe floce;

And sin it is prouable þat þei were not prestis, for þan had þei ben bishopis, and apostlis, but þei were dekunis, lowar þan prestis, as Steyun, and silk oþer þat is redid of in apostlis dedis, it semij þat Crist, sending hem to þis office, sendij in his ordeyning al oþer heiar, as prestis, to þe office;

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

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for soþ to preche is in siche maner to a monest
good þingis, as Crist bad his discipils do, wan he
sent hem to preche, þer for be þei ware þat þus
wenu to excus þe prestis, for Austyn seip þus,
fewe ar þe prestus þat prechun iusti þe Word of
God, but many are stille damnable, sum of
vnknowing, þat refuse to be taut, oþer of
neligens, þat despise Goddis Word, but noþer
þei nor þei mai be excusid of þe syn of þer
stilnes;
<L 13><T APO><P 32>
þerfor seip Isidor, kunne þer prestis Holi Writt,
and þe canons, and þat al þer wark be in
preching, and in doctrin, and edify þe alle men,
as wel of sciens of þe seip as in discyn of
dedis, perþe þe prestis, but þei make opun al
trowþ in þe peple, þei schal þeue resoun at þe
day of dome;
<L 26, 29><T APO><P 32>
And for soþ prestis schal be damplid for
wickidnes of þe peple, if þei lere hem not wan
þei are vknunand, nor snyb hem not wanne þei
synne.
<L 2><T APO><P 33>
ilk man taking pressthed, he takþ him mater to
mak him holy, body and soule and spirit, and so
to be holy and halow oþer, be ensauemple of
lyuing, word of teching, and ministring of
sacraments, after þe sentence of Poule, in þe
ordering of prestis, seyn þus, Wil þu not tak
recclesþ þe grace of God þat is in þee bi þe
putting vp on of my honds. And þus he seip to
Titus, For þis I left þe at Crete, þat þu mend
þingis þat wantun, and ordeyn bi syþt prestis, as
I haue ordeynyd þee, and disposid to þe;
<L 12, 15><T APO><P 33>
And prestis þat prestun wel be þei hade worþi
dowble honor, and most þei þat trauelun in word
and in dede, teching.
<L 2><T APO><P 34>
But þe prestis and þe leuits, sonis of Sadok, þat
han kepit þe cerymonis of þe sanctuari, wan þe
sonis of Israel errid fro me, þei schal niþe to me,
þat þei minister to me, and stond in my siþt, þat
þei ofre my greece to me, and my blod, seip þe
Lord God.
<L 17><T APO><P 35>
But prestis and leuits, þe sonis of Sadok, þat han
kepid þe cerymonys of þe sanctuari, þei schal
niþe to minister to me;
<L 31><T APO><P 36>
but swilk be þe prestis of Crist, þat entren be him
in spirit, soule, and dede, and kenne þe peple to
kepe his comandments, and schal niþe in to
grace, and at þe last in to ioy.
<L 1><T APO><P 37>
þerfor schuld bishopis dred to ordeyn vnwis
prestis, and ioi to seek þe good, for Jerom seip,
þat þe vnwise sone is scheemspip to þe modir,
and þe wise sone glori of þe fadir; þerfor glory
þe bishop, wan he hafchosun wise prestis, for
þe cause of ryum of þe peple are iuif prestis.
<L 7, 9, 10><T APO><P 37>
And þer for men schuld not tak þis word ouer
egirly, þer for prestis flee fornicacioun, not onli
for hemsilf, but also for all oþer, þat þei make
hem not to synne dedly; for þe gretmes of þe
synne in prestis, ouer þe synne in oþer men, is
schewid be many resouns;
<L 7, 9><T APO><P 38>
And eft, If ani are prestis, dekunis, or sodekunis,
þat lþ in þe sin of fornicacioun, we forbide hem
in almiþti Goddis behalue, and bi autoriþe of
Peter and Poule, þe entre of þe kirk, til þey
repet and amende;
<L 21><T APO><P 38>
saying: If ani of prestis, dekunis, or sodekunis,
after þe ordinaunce of þe good memorie of our
predecessor seynt Leoun, and pope Nicol, of þe
chastite of clerk, hold concubyn openly, or leuþ
not heer þat he holdip; vpon almiþti Goddis half,
and bi autoriþe of Peter and Poule, princis of
postsil, we bid him, and aþen sey him, þat he
syng no nesse, ne rede no gospel, ne pistil, at þe
messe, ne dwel not wzþ prestis, ne tak no part of
þe kirk.
<L 1, 7><T APO><P 39>
And eft þe decre seip, If ani bishop, or ani of
prestis, or dekunis, consent to fornicacioun, or to
crime of incest in his parische, for price or
prayour, or amendþ not þat is done bi þe
autoriþe of his office, be he suspendid.
<L 13><T APO><P 39>
þer for sacraments are forbidun to be recyuid of
þe handis of such prestis, þat wan such prestis
see hem dispicid of þe peple, þei be þe lichiare
called to penuance, and þus seyn we to our
prestis bi þeis witnes, and oþer moo do þus oft
idolatrie, and are vnfeþiful, and þus in mani oþer
crimes, what wondir if we be wounded in ilk sid,
in many peynful wrechidnes.
<L 31><T APO><P 39><L 1><T APO><P 40>
And alle prelats and prestis vse þei hemsilf in
wat pouer þei schuld folow Crist;
<L 11><T APO><P 41>
and Jerom and oþer seynts kennun how þat
prestis now schuld folow Crist in pouer.
<L 3><T APO><P 43>
But o þing I wot wel, if prestis are bounde to þer
horis þi þe lawe þat hem siff han maid, þei
howen be bound be þe charge þat Crist hap 3euen hem.

<1 6><T APO><P 45>

And mani prestis in þer horis byddyn hem self Goddis curce, for þus þei sey, Lord, þu hast blamid þe prowde, cursid þi þat bowen doun fro þi bidding.

<1 27><T APO><P 45>

No man sett aðen me þe riche temple in þe iewe, þe hord, þe lanternis, censars, pannis, cuppis, mortars, and oper forgid wiþ gold, for þeis were þan aprouid of þe Lord, wan prestis slow þe offringis, and bests blod was remissioun of symnis;

<1 22><T APO><P 48>

þat ani þing be askid for bischoppis, abbotts, or oþer personis, to be putt in þer segis, or prestis to be induyd, or inled in kirks, or for sepulturis, or exequies, diriges of þe dead, or blessingis of weddings, or oþer sacraments.

<1 32><T APO><P 50>

It semip þat prestis are nowe in þe same chapiter, takyn goostly grace or ordres þat þei geyt þer of superfleu riches, prid of world, and lust of fleisch, and þey þat minstren to oþer in þat entent, þat þei habunde in þer þings. And it semip þat lewed men hiring prestis, in þat entent, deming to by þe goostly þings so, or þat þei eke riches to hem, or þer oþer þings befor seyd, are greuid in þe same symne.

<1 21, 25><T APO><P 51>

An oþer poyn is her putt, þat prestis to sing may not first mak couenaunt wiþ out symonie.

<1 4><T APO><P 52>

But for þe synne of symonye may vnese or neuer be feld in swilk þings, þerfor conduct prestis are reprobid of lawe, after Hostiensis, and Innocent; and eft Hostiensis seip of hem þat 3euen a peney, or peyneyes, to prestis, for to do annierseries, or to syn a messe of þe Holi Gost, or swilk maner, or for to syn granteis, in aile swilk casis, to tak or 3eft temporal þing for goostly þing, of forword, or certeyn couenaunt, it is symonye.

<1 19, 21><T APO><P 52>

Prestis singing for money sellen Crist, and are werrer þan Judas in þeis flue points.

<1 12><T APO><P 53>

And he be gan to schew to hem þat it be houid him to go to Jerusalem, and hole many þings of þe olde men, scribis, and princis of prestis, and to be slayn, and rise aðen þe prid day.

<1 29><T APO><P 56>

Þus crien monkis, and oþer religious, selling þer habits and sufragis, and prestis singing for money;

<1 3><T APO><P 58>

And oft is bidun to prestis in þe lawe to be holy and halow oþer;

<1 27><T APO><P 58>

Jerom seip þei þat ordeyn of þer assessoriy in to prestis, and putten hem þer lif in to sclaunder of þe peple, þei are gilty of þe vnfeilefulnes of hem þat are sclaunderd. For se þei are chosun to his to be prestis to þe peple, as þei ordeyned befor to dignite, so þeis haþt to schine be for in holines, ellis whi are þei preferrid to oþer þat passun in grace of meritis.

<1 16, 19><T APO><P 59>

for þan schal God condempne hem of þer own mowþ, wen þe þing mai not be proud, wan nor were þat it was don, as Daniel did þe prestis;

<1 5><T APO><P 66>

Of swilk prestis God pleyniþ þus bi þe prophet Ezechiel, Whor þeis þat sewer cursing vnder þe hewow of iwan, and maken pilleworþis vnder þe hedis of ilk age, for to tak soulis;

<1 2><T APO><P 67>

Now is his office committid in bischopis and prestis of þe kirk, þat þe causis of þe synnaris known, þei doing mercy assoyle hem fro þe dred of perpetual deþ, wen þei able and verrey repentaunt;

<1 19><T APO><P 68>

þe wedding of prestis, or of cosynis in þe prid or ford degre, is not forfendid bi þe auorite of þe oold lawe, nor bi þe auorite of þe gospel, nor of þe epistil, but it is only defendid bi law;

<1 31><T APO><P 70>

so and þe kirk, after þe statutis of þe apostil, haþ addid sum þings of councell of perfeccoun, os of continece of prestis, and of making of goostly misteries, of þe synging of officis, but no wey are to be put a wey, but to be tan wil diligent worship;

<1 6><T APO><P 71>

and wordis of doctors and decrees acordyn þat prestis how not to use þe bodily sword wiþ þer own hand, and mani peynis are enioinid in new lawis for breking of his;

<1 30><T APO><P 77>

and Jerom techiþ þat in chesing of þe prestis requirip þe assent of þe peple, But now bi new lawis þe peple schal not wit þer of.

<1 4><T APO><P 78>
It is said to 

prestis. Frely 3e han tan, frely 3euip;

<L 11><T APO><P 78>

Vp on pis schulde penk prestis, prefatus, and religiosus, and oper pat han vowid to kep bodyly pouert, obedientis, and chastitis, how pat he schuld folow Crist to be his disciplis trewly wip out ypocrisie;

<L 26><T APO><P 82>

he schal not ellis be, not but os he prestis wel;

<L 13><T APO><P 86>

and pis it is of prestis, prefatus, and of oper religion, in he same maner.

<L 29><T APO><P 89>

Also pis writip Austeyn, and is put in decrees, Feiiful prestis amnongest he peple, pat he wit phe wichecraffis and enchauntingis to may do no pingen of remedy to ani seknes of man, ne of best, noisier to best lingering, halting, or sare, or doing to lech ani pingen, but pat he are panteris of he wold enemye, bi wilk he fals fend enforder to decewe mankynd.

<L 5><T APO><P 93>

For in holy writ he enforment men and prestis bi similutudis, and 3et he fornedip men to vse hem;

<L 14><T APO><P 97>

And for coueytis of prestis oft risun hatis;

<L 22><T APO><P 110>

as wel he lewde men of he Jewes as prestis.

<L 225><T Buh><P 176>

And heere au3ten proude men of his world, but principalli prefatus and prestis, be sore aschamed to see her Lord and her Mayster, whom he schulden principalli suen, ride in pis pore aray, as is scide ibey, and he to ride so proudeli in gai gult saulew wip gingelinge bridleis and v score or vi score hors of prout arayid men, as pous 3 hit were a kyngye rydinge toward a reuel, and her chariottis wip her jeweles goynge tofore as he schulde be proeuratouris.

<L 27><T CG01><P 01>

But for as myche as pis nei3hinge of God pis poorou3 grace comeb ofte in poorou3 he word of God trueli prechid of he mouh of his prestis, and also porou true confession maad of mannes mouh porou deouet preier, herfore it is wel seid pat Jesus cam bi Bethphage (pat is as myche for to sey as hous of mouh) toward his gostly Jerusalem (pat is, hooli cherche).

<L 109><T CG01><P 03>

pat Jesus bad hem goo bitokenep pat prefatus and prestis of Cristis chirche schulden not reste and be idel in worchipes and honours of his world, and lustis and likyngis of her flesch, and cese fro prechinge of Goddes word to wraphe God and dampoline her soule, but hertli wirche in his vyne, and spare for no wordli hate.

<L 144><T CG01><P 04

so it sufficep no3t ynow to prestis to preche trueli he word of God, but also wip ensample of god lyfe to go tofore and drawe he peple after hym.

<L 248><T CG01><P 07

After Crist seide to his disciplis he wordes pat suen after in his gospel: and if ani man sce ani byng to 3ou, sceip pat he Lord haip werk to pese' (ooper ellis, as Luke seip: Pe Lord desirep he werk of hem') and anon he schal leue hem to 3ou', his Lord Jesus Crist, soureyms of alle opere, understood in these wordis it semepe he tyme pat now is, in whiche he knew wel men wolden ase questyons like to these wordes of prestis whiche traveolun faste in prechinge for to vnbynd synful peple, seyinge: Wherto preche 3e so faste now, more gan men weron wonte to doo, seiphe as holli men as 3e haue beo heretofore of longe tyme, as Thomas of Canterbury and oper moo whiche prechide seelde, as we reden, and 3et he ben holli scyntis and hi3e siteb wip God in blisse?

<L 259><T CG01><P 07

So schal we suppose pat he repentiden of alle synnes pat he diden, and specialli in negligence of prechynge, if he diden so as men seyn, for pat was principal of here office, whiche Crist enioynede to alle prestis whan he schulde departe fro hem as byng pat lai most on his hera, seyinge: (Predicate evangelium omni creature) (Mr-16-15).

And pis, to considere pis answers in his mater, and many oper pat my3ten beea maad, it shewep it is no presumpcion prestis to 3eue hem bisili to preche trueli he word of God, but a fulllynge of pe Lordes heeste, pat sendehe hem for pis ende.

<L 310><T CG01><P 08

And, to bryngye men to pis werk, every man shulde bisie him in his part and, most specialli, alle prestis pat schulde be procuratoris of pis vyne.

<L 324><T CG01><P 09

So schulden alle true prestis boldeli doo pe Lordes heeste, and spare, noper for worde ne deede of weyward men of his world, to preche bisili Goddes word and brynge soules bick to Crist. And suche prestis schulden be Cristis freades, as he himself seip in his gospel: (Vos amici mei estis, si feceritis que precipio vobis) (Jo 15:14).

<L 352, 355><T CG01><P 09>
Pese ny3t peues moun bee vnderstonde þoo þat Crist seip in Jones gospel compe no3t in bi dore, but stiep vp by anober we3: þat is, proude symonient prelatis, and curatis, and prestis, þat al hire lyf, whiche is derke ny3t, þorun synne and ignorance of Goddis lawe, spoylen Gods peple þor her priuete ypocrisye and her fyned lawes.<L 181><T CG02><P 17>

So schulde prestis bere in her herte þe watir of doctrine of Hooli Writ and, bi hire discrecion, whan þei see þat it is noble, preche it oute to þe peple and moiste hire erelyply hertes þorun grace of his bissid reyn, so þat þei mou synge in gode wille and bryngynge forþ leues of edificatorie wonderes, and flores of mylyde and honeste concersacion, and after frute of gode werkes. Of þis reyn of þe word of God, whych scholde come oute of goosti cloudes þat is, of hooli prestis, spekeþ God bi Ysaie þe prophet, þere he seip þys (Ysa:5-1011): 'Ri3t as reyn and snow comeþ doun fro þe eir, and hider turneþ not a3en, but waterëþ þe erpe, and moisteþ hit, and makeþ to burione, and 3eueþ seed to þe sower, and breed to þe eþer, so schal my word bee, þat schal goo oute of my mouþ. And prestis schulden be þe mouþ of God, for God seip by Jeremie þe prophet Jere·19:19): fSi separaueris preciosum a vili, quasi os meum eris/.<L 216, 224, 229><T CG02><P 18>

Bi þese, I vnderstonde þoo prestis þat han take upon hem þe office of a crier of Goddis lawe, as Gregorius seip, and eþer kunne not preche Goddis lawe, eþer ellis ben negligent and wolen not preche.<L 242><T CG02><P 19>

And þe ground and cause of al þis goostli pestilence þat I haue schewid, ben þese cloudes wipouyte watir—þat is, prestis wipouyte prechynge.<L 280><T CG02><P 20>

Whi taken suche waterëþe cloudes (þat is, doumbe prestis) non hede of þe scharpe sentencis of Holi Scripture and hooli doctouris, þat so dreidfulli speken a3en suche men?<L 282><T CG02><P 20>

Þat is: 'But if prestis make opene alle thrueþe in þe peple, þei schullen 3eue acontee in þe Dai of Doom'.<L 299><T CG02><P 20>

Þat is: Fewe þer ben prestis þat iustli prochenn þe word of God, but manye þer ben þat damnahili holden hire pees: summe of vnkunynge, þat refusen to be tau3te, and oþer of negligence, þat dispisen þe word of God.<L 303><T CG02><P 20>

But it schal þan fare bi þis goostli moone (þat is, prestis) as it fareþ bi þe moone þat is a visible planete.<L 372><T CG02><P 22>

And þanne þe li3t of her werkes, and of here techynge and wilful suffrynge, perfore gret martirdoom, schynedene longe tymne þoo into al þis world and so brou3ten manie men out of darknesse of her synnes into þe li3t of grace and gode vertues, in so myche þat many wynter duryng togidere þer was gret plente of popes, bishopis, and prestis martired for here holi li3t and here true prechynge.<L 394><T CG02><P 22>

Þis is þe hiest synne þat God hateþ, and princепalli in þe prestis.<L 449><T CG02><P 24>

Pese sterres (þat is, þe comyn peple) tofore þe Doom schullen falle fro þis firmament (þat is, fro þe kepinge of Godes comandementis), for þanne sum of Goddes lawe schal be derkid fro hem for defaute of prechynge of þe prestis. And þe prestis schulden þe mouþ of God, for God seip by Jeremie þe prophet Jere·15-19): fSi separaueris preciosum a vili, quasi os meum eris/.<L 216, 224, 229><T CG02><P 24>

Here also moun þei be sorre aschamed þat han peple vndur here gouernaunce, but moost prestis, of whom mony men schulde axe þe lawe of God, þat oþur þei haue no kunynge to teche here peple, or ellis þou3 þei haue kunynge beþ negligent perof.<L 38><T CG03><P 32>

But in þis doine he tau3te men þat schulden come aftur, and specialli prestis, to fle pompe and boste of hire gode dedis, and specialli of her gostli werkes, but stonde euere in drede and arrete hem al to God.<L 105><T CG03><P 33>

Men mi3ten axe þanne here þis question: seþþe Crist bad his apostlis and disciples, and in hem alle prestis, to preche his gospel to þe peple and no3t cese perof (as Ysaie seip: (Clama ne cesse)) into þe Day of Doom, but euere be bisi (he seide) in þis work as principal parte of her office, whi þanne conferene þei no3t her wordes wip bodili miracles, as þei diden in þat tymne, seþþe þer ben 3et men hard of bileeue, as þei weren þoo?<L 113><T CG03><P 34>

Seint Gregorius seip in a Omelie þat ri3t as in time of þe apostles miracles conformeþe her prechynge, so now vertues lyf of holi prestis
scalent conferme her prechyngre. And þus it
seneb, bi alle þese doctouris sentencis and
manye moo þat men miȝte alegge in þis matere
3yf timel wolde suffice, at in þis time bodili
miracles ben not necessarie, but vertuous lyf of
holi prestis and trewe prechynge of þe word
of God, for þei doon gostli miraculis, whiche ben
more wơrþ þan worchynge of bodili miracles.
<1 158, 162><T CG03><P 35>

Heere may men touche, whoso wolde dilute þe
matere, of symonient prestis and curatís þat
fallen into þis gostli lepre þporu doyng of þe
seuene sacraments for couetise of temporal
lucre.
<1 231><T CG03><P 37>

And heere may religious ypocritys and prestis be
sore aferd, þat 3euen hem so miche to multitudes
of preieris vndeoulti momelid wiþ her mouþ,
and haten communicacion of Goddes lawe and
alle true prechoures þerof, leste her preieris ben
cursid and so stere God to more veniaunce, as
Seynt Gregorius seip, and harmen hem þat þei
preten fore.
<1 252><T CG03><P 37>

Heere men may touche þat seþpe to sue Crist in
wylful pouerte, as his moder dide and his
preien fore.
<1 297><T CG03><P 38>

But he þat schulde preche aȝens þese synnes and
reproue hem scharpli as Baptist dide in his tyme
bophe kyng and comunes, schulde be þat þat is
prophet and more þan a prophete; þat schulde
be prelatis and prestis, for suche is her dyngnite.
<1 483><T CG03><P 43>

Of hem also schulde be verifed þe prophecie of
Malachie, þat was not oneli seid of John but of
alle goode prestis.
<1 495><T CG03><P 43>

But now erchedekenes, and officialis and oþur
ministes, and þerwip begger prechours (as
Pharisees, diuidid þorou3 byddynge of oure
bishopes þat rulen oure Jerusalem) axen þis
question of þese pore prestis: Selpe þe Pope
prechep noȝt þat is Goddes viker, ne none
bishopes but seldem, ne oþer grete prelatis for
fere þei miȝte lyȝtly brynge men into herisie,
and oþer curatus mouþ lyue ful wel þou3 þei
prechyn noȝt, but þis office is oneli committit to
þe ordes of þeris, whiche ben clerksis apreced
and kunne wel Goddes lawe, and bi her
prechynge as foure postis beren vp Cristis
cherche, and 3e ben neþer popes, ne bishopes,
ne oþur grete prelatis, ne curatus of cherches, ne
of þe foure orders,
<1 228><T CG04><P 50>

þou3 þese pore prestis allegge hem Hooli
Scripture of diuerse prophetes of þe Olde Lawe,
and Cristes own word in þe gospel, and his
holy popes, and manie holy auctoritees of
þe foure doctoures, how eche prest is bounde to
þe office of prechynge, þei leien to þe deef ere,
and setten þerbi riȝt noȝt, and seien þei wyten
not what þei menen for þei vnderstounden nouȝt
þe Scripture.
<1 241><T CG04><P 51>

Riȝt so, þe asoylyng eþer byndynge of prestis
heere in Cristis cherche is noȝt ellis but a
schewynge bi certeyn euidencis þat suchon is eþer
bounden eþer assoiled of God tofore.
<1 118><T CG06><P 69>

þat Heroudes made þe prestis and kunnyngen men
of lawe to telle þe prophecie of Cristus birpe,
whiche drowen not afterward þerto but þe
seculer kynges, bitokeneþ þat þe devele stireþ
öperwhile prestis and kunnynge clerksis to seie þe
trufe of Goddes lawe to hire owne damnacion
whan þei folwen not pærefter in hire luyinge,
and öper seculer mennes sauation þat leeueþ and
döþ pærefter.
<1 61, 64><T CG07><P 75>

In þis gospel, oure Lord Jesus Crist, bi an
ensample of seed þat was sowen, of whiche þe 4
parte made frute, techeþ prelatis and prestis of þe
cherche to be besy euer and not be idel fro
sowynge of gostli seed of þe word of God, þou3
it profite not alweie to þe auditerie after hire
desire.
<1 7><T CG09><P 93>

þat þe Lord commaundid him to be brouȝte to
him mai bitokene þat God commaundide to
prestis to brynge synful men to Crist bi prechyng
and techynge, bi conceilynge in schriftc, and
most principali bi hire good ensaumple of
lyuinge. For riȝt as a blynd man þat schulde be
lad, men musten go bifore and take him bi þe
hond and make him suen, and if þer be any þynge
in þe weie at whiche he myȝte 1iȝtli stomble and
harden hem for þir of þe Old testament
heere in Cristis cherche is
bounden assailed of God tofore.
<1 128><T CG09><P 93>

Of þis prestis allegge hem Hooli
Scripture of diuerse prophetes of þe Olde Lawe,
and Cristes own word in
<1 585><T CG03><P 43>

But now erchedekenes, and officialis and oþur
ministes, and þerwip begger prechours (as
Pharisees, diuidid þorou3 byddynge of oure
bishopes þat rulen oure Jerusalem) axen þis
question of þese pore prestis: Selpe þe Pope
prechep noȝt þat is Goddes viker, ne none
bishopes but seldem, ne oþer grete prelatis for
fere þei miȝte lyȝtly brynge men into herisie,
and oþer curatus mouþ lyue ful wel þou3 þei
prechyn noȝt, but þis office is oneli committit to
þe ordes of þeris, whiche ben clerksis apreced
and kunne wel Goddes lawe, and bi her
prechynge as foure postis beren vp Cristis
cherche, and 3e ben neþer popes, ne bishopes,
ne oþur grete prelatis, ne curatus of cherches, ne
of þe foure orders,
wiifull takyng yepon hem þe meke and pore estat þat longeþ to Cristis prestat, or ellis, if þei wele not come wiifulliche, þat þei ben compellid for to entre, as Crist seip in þe gospel:

[Compelle eos intrare].

<Ｌ255> <ＴCG11A> <P 138>

Pryncis, prelates, prestat, lerid and lewd, and 3et religious amonget oper prestat, gon to þis scole for to lerne of þis curside lore.

<Ｌ386, 387> <ＴCG11A> <P 142>

Therfore euer true cristian man, and specialy þe Pope, and alle prelatis and prestat, seing þis grete slau3ter þat þe feend hate slyeþe of cristien men wiþ þese þre darts, shulden now wes wiþ sore hertis þe words of Jeremy þe prophete, seying: Who shal 3yue water to my heed, and to myn hertis wip pese þe procresse, in whos soule is left ony sparc=e of grace, seing goostly feest.

<Ｌ218> <ＴCG13> <P 170>

alle suche prestat shullen se þe tyme þat when þei shullen seye wiþ greet sorow: {Ve mihi quia tacui}.

<Ｌ243> <ＴCG13> <P 171>

þis bodilie feest þat God made is figure of goostly feest þat alle prelatis and prestat, whiche bene goostly leders of Cristis peple, shulden make to hem wiþ goostly mete of þe worde of God here in desert of þis worlde and, haue þei more, haue þei lasse, wiifullly to departe perof, tristening holly in þe multiplying of God.

<Ｌ19> <ＴCG14> <P 176>

And so, greet multitude of prestat dwelling fer aboute, in whos soule is left ony sparce of grace, seing þe good and profite þat suche a man dope, shulde be meued to sune in þe same trace.

<Ｌ51> <ＴCG14> <P 177>

Prestat shulden þe raper forsake þis worlde and sue Crist in his lyuing, and knowleche to þe peple bope him and his lawe, and so bring himself and þe peple to feest.

<Ｌ75> <ＴCG14> <P 178>

Oure Maister and oure Lorde, Jesus Crist, of whom alle cristien men shulden take exsamemple, and specialy prestat whiche shulden be his next followers, in euerie feest þat he made bope bodile and gostile, at þe bygynynge tofore þat he departed of his mete he made þankingis to his Fader, as we fynden bope in þe feest þat he made þis day of bodile mete, and also in þe feest þat he made on Short bursday of goostly mete (þat wes, of þe bissid sacrament of his bodi), and afterwarde 3aue forþe of bope to þe peple.

<Ｌ4> <ＴCG15> <P 184>

Þerfore, me pinkip alle cristien men, and specialy prestat, tofore every refection or mele þat þei shulden make, þei shulden seie grascis or make sum maner of þankingis to þe Fader of heuen.

<Ｌ15> <ＴCG15> <P 184>

þe cheef panteris of God, to whom longen prinsalp lyuþ þe setting fourþe and departing of þis breed, ben alle prestat and alle þo þan han taken vpon hem þe office of presthod, to whiche prelatis he bitoke þe office when, as Matheu tellip in þe tenþe (chapitre 67), he cclep his twelue apostlis and seide to hem: {flie ad oues que perierunt domus Israel}.

<Ｌ58> <ＴCG15> <P 185>

And to alle prestat he bitoke þis office when, as Luk tellip in þe X chapitre, he ordeyned oper seuenté and two disciplis, and sent hem tofore him to þe same office (in whiche chapitre is tretid and tolde to hem þe office and þe ordre of a prechoure) and in two degreis: þat is, apostlis and disciplis ben figurid bisshopis and prestat, as þe decoo seipe. But, alas! I drede me lest many prelatis, curatis and prestat, whiche shulden not oonly be as lordis panteris to meyne, but more tenderly as modris to children departe of þis breed, faren to hem nowadayes as stepmodris to her children: þat is, if suche children aske breed of hem, þei shul none haue;

<Ｌ74, 75> <ＴCG15> <P 186>

For suche slau3ter alle trwe prestat of God shulden mourne and sorow wiþ Jeremy, seying þus: {Quis dabit capiti meo aquam, et oculis meis fontem lacrimarum, vi lugeam interfectos populi mei}.

<Ｌ94> <ＴCG15> <P 186>

þe panteris whiche God hape ordenyd to 3yue aboute or departe þis los of peneauce ben prestat whiche he put in þis office when he seide þus: {Quemque ligaueritis super terram erunt ligata et in celis, et cetera} (Mt·18:18).

<Ｌ152> <ＴCG15> <P 187>

þe keys of þe panthe he bitoke hem when he seide to Petre, in figure of alle prestat: {Tibi dabo claves regni celorem} (Mt·16:19).

<Ｌ162> <ＴCG15> <P 188>

But, for many prestat taken þe keys of power and for3eten þe key of kunnyng, perfore oft when þei wen to loke þei vnlonen, and when þei wen to vnloke þei loken, as wimesiþ God by his prophete: {Interficiunt animas que non moriutur, et viuiscnt animas que non viuunt}.
First, if men shulden ete wele of his breed, it most be broken into þre parties—ðat is, it must be declared by þe prestis þat whoso dope verrey penaunce, he most haue þre þingis: þat is, contricion, confession, and satisfaccion.  

< L 166 < T CG15 > < P 188 >

Ah dere God, lord of treutehe, my little wit suffisith not for to wondre on the blyndenesse and pride of sum prestis, which constreyen cristen men for to byleue to her lawes, statutis and customes by pynes of damnyacioun, as they feynen, and by bodily pynes, thoruoy blyndenesse of cristen kyngis and lordis, whanne cristen men knownen not the ground of these lawis, nether in holy writ, nither in resoun; but thei semen agenes Cristis techyng and leyynge and his postlis, and brouyt yn for pride and couetisse of worldly prestis, for to charge more the puple in cost than Crist and his apostlis ordeyned. Alas! gode thesou, louer and sauyour of mennes soules: whi ben newe statutis of worldly prestis magnesfied aboue thyholy gospel, confirmed with preschous blood and treutehe of thi godhed? Alas! gode spouse of cristen souls, Jhesu Crist: whi forsakest thou so myche thi puple, that sinful mennes ordenaunce ben openly taught and maytented by worldly prestis and her fautours: and thy ordenaunce, of worldly prestis to robbe you of God dis word, and continuel ocupacioun of hem in studiynge and techyng holy writ, is dispisd and holdun erreur, and they holdun cursid and foreprisoned that wolden brynge agen thi beeste ordenaunce?  

< L 21, 28, 31, 36 > < T Dea2 > < P 460 >

Alas! alas! alas! ye cristen puple, whi suffre ye worldly prestis to robbe you of Goddis word, sustenaunce for youre soules, and of your worldly goodis by vertu of deed leed or rotun wex, getun thorou symonye?  

< L 6 > < T Dea2 > < P 461 >

and as bisily seke it of trewe prestis, as ye seken worldly goodis of worldly men.  

< L 13 > < T Dea2 > < P 461 >

Here may men towche of al maner of sunne and specially of false prestis, traytours to God þat schulden trewly clepe men to blys, and telle hem the waye of þe lawe of Crist, and make knownen to þe peple þe cawitelis of antecrist.  

< L 104 > < T EWS1-02 > < P 231 >

But þe assoylen on opur weye, as prestis in þe olde lawe telden by synes of þe olde lawe þat men weren clene of lepre.  

< L 47 > < T EWS1-07 > < P 250 >

And hit is al on to sey þat þese goodys ben þus sacrude and 3yuen to prestys þat no man may taken hem fro þese prestys, and to seye þat antecryst hap so weddyd þese goodys wip prestys þat non may make þis dyuors, for prestis
And prestys may assoylyng han prestis as vikerys of Crist;
And hit that pei shulden haue. But 3ifpei kepen not weI
And so prestys as soy len as Godis vikerus heluden men of
lepre and men, he bad hem go and schewe hem to prestis, as God bad in 
pe oolle lawe. <L 7><T EWS1-14><P 275>
And so religioun of prestis schulden leue siche iugementis. 
We schullen vndirstonden þat in tyme of Crist weren princes of
prestis, as princes of knytes, as Nychodeme was a prince, and byschopes of Jerusalem weren clepyd princes of prestis. And 
þis man here þat was keper of a synagoge as now ben persownes, and þese men hadden comunly wyues and children, as prestis han
worse now for þei han owt of wedloc. <L 7, 8, 10><T EWS1-24><P 317>
and he teelde how prestis eten hym by enuye. <L 27><T EWS1-26><P 327>
Summe men seyn þat þese disciples þat were sente to Jerusalem been herty prestis and worldly lordis þat schulden be boþe Cristys disciples, and brynge to Crist þis asse and her folre to rý3de to heavenly Jerusalem. <L 53><T EWS1-26><P 328>
þe lewes senten fro Jerusalem prestis and deynkys unto Iohn for to wyte what he was, and how he growndyd his newe li3f. 
<L 3><T EWS1-29><P 340>
And so, al 3if prestis han power to relese synne as Cristes vikeres, nerpeles þei han þis power in as myche as þei acorden wip Crist; 
<L 18><T EWS1-30><P 346>
Also he wolde þat hyse prestis travelen faste in his lawe, and kepem hem medfully from ohere ocupacions, for noon of vs haþ mater to sey þat he can al Godis lawe, and so he haþ no more to lerne þerinne. 
<L 118><T EWS1-44><P 422>
and þese two fole, as biþe prestis of þe temple and þese religiows, diden Crist to depe. <L 6><T EWS1-45><P 424>
DOMINICA IJ POST OCTAVAM EPIPHANIE* Epistola* Sermo 9* Habentcs donaciones* Romanos 12* Poul in epistle tellip vnto Romayns how spiritual prestis schulden passe seculcris, for prestis schulden be lif to qwikene þe comyntces. 
<L 2><T EWS1:SE-09><P 513>
Seyn Austyn was a seculcr byschop, and hadde prestis as hise felowis, and hadde goodis by title of almes: and he drede ful sore of hem, and wolde haue 3ouen hem to þe puple, as Possydonye tellup of hym. 
<L 77><T EWS1:SE-13><P 531>
but Myyses tabernacle was maad and boron to greet traucyle of prestis. 
<L 17><T EWS1:SE-20><P 561>
For hey3ere almes shulde be 3auen of prestis 
and of parifitere men; 
<L 105><T EWS1:SE-32><P 618>
And þis is couenable seruysse and hey3 þat prestis shulden haue. But 3if þei kepen not wel þis ofys, noon ben fouler traytoris þan þei ben. And gret dvyuercete is fro hem and fro prestis of þe oolle lawe, for prestis of þe olde lawe 
diden
figure of grace that now is doon bi Crist.
<LS 33, 35><T EWS1SE-42><P 652>

And his word vndistonden men þus þat þrestis
in þe newe lawe haue honest seruyse and ly3t,
and been not killeris of beestis, as weren þrestis
in þe oolde lawe;
<LS 39, 40><T EWS1SE-42><P 652>

And herfore seip Poul þat now þrestis wirchen
not bi lettre, but bi spiry3t.
<LS 42><T EWS1SE-42><P 652>

As whos seip sìp þis hid figure, þat brou3te men
but fer fro blis, was in so myche glori and
worship to men þat hadden but litil bileue,
myche more þe lawe of Crist and seruyse þat his
þrestis don shulde be in more worship and ioye,
sìp it is neer þe staat of blis.
<LS 96><T EWS1SE-42><P 654>

And þis lore shulden þrestis lerne, and speciali
heye3e prelatis, sìp þei shulden scure þe newe
to þe ooste þat comeþ affir, but þei moten nedis
kunne Goddis wisdom, for wordli wisdom wol
make hem takun.
<LS 10><T EWS1SE-50><P 681>

And þus þe feend bi wordli lordshipis makip
þrestis today so heuy þe worldis schulden doen to
helle, as his sones þat swepten his weye;
<LS 61><T EWS1SE-50><P 683>

And þis answere shulden men 3yue to prelatis
and to othr þrestis.
<LS 17><T EWS1SE-53><P 692>

and banne boþe prelatis and þrestis shulden
holde hem payed wiþ Poulis reule, to take fode of
þe puple for goostli trauele þat þei don, and 3iþ
take not þis of þe folc but bi tylte of almes and
loue.
<LS 20><T EWS1SE-53><P 692>

And þus may þrestis of Cristis sect teche þe
puple on Sundays boþe þi boþe goospel and þe
pistle, al 3iþ false prophetis bigylen hem not;
<LS 59><T EWS1SE-55><P 701>

For it is a fowle þing þat þrestis spekon as pyes
and knowe not þer owne voys more þan doen
bestis, and specially whon þei reedon byleue of
holy chyrche;
<LS 3><T EWS1SE-55><P 701>

And þese wordis helpen myche for preching of
symple þrestis, for grete apostles figuren
byschopis, and lesse disciples lesse þrestis.
<LS 4><T EWS1SE-58><P 16>

Here we schal vndistonde, þat confession þat
Crist namep here, is not rownyng in þrestis
heere, to tellon hym synne þat wee han doen, but
it is grawntyng of trewþe, þe whiche is aperty
seyd, wiþ redynesse to suffre perfore, whateuere
man deniþ it.
<LS 68><T EWS2-63><P 45>

But frerys and þrestis þat gyderon hem tresore,
and make ryche chyrches and howsys wiþ ðe
propri gere, and algatis fynden a puple superflew and
charyngen, passon Godus lawe by a cursud
ground.
<LS 90><T EWS2-64><P 51>

and he disseuyeþ not men in multitude of
couentis, but lokeþ how fewe þrestis may
proffite to Cristus chyrche, and how he may
holde þe offfys þat Crist hau ben doin in his lawe,
for his desyr stondeþ in þe kygndam of heuen.
<LS 45><T EWS2-65><P 56>

And maistres of þis pursewyng ben þrestis,
more and lasse, and moste pryue frerys, wiþ
lesyngeþ þat þei feynen, as Crist was purseyd
wiþ Cayphas and oþre þrestis, but pryueþ wiþ
pharisees, þat weron híse falsuste enemy3es.
<LS 111><T EWS2-65><P 58>

But certus, as tradiciones maade bysys Godye
lawe, of þrestis and of scribes and of pharisees,
blynedon hem in Godys lawe, and made it
dispyysed, so it is now of Godis lawe by newe
mennys lawes, as decetallys and decreces.
<LS 127><T EWS2-65><P 58>

for bys li3f and bys lore schulde help ryse on
his syde, and þrestis schulden schame of
hir lyues, and specially þese hy3e þrestis;
<LS 99><T EWS2-66><P 63>

And so as lordis weron byfore turmentowrus of
þe feend, so þese þrestis and pharisees ben
turmentourus of anticiþrist, and more falsely
disseuye þe puple, and more turmente Cristus
seruauntis.
<LS 21><T EWS2-70><P 83>

and for þes þrestis schulden prente betture þes
words in þer sowlwys, þerfore Crist rehcrsup
þe lawe, and seip on þis maner: 3e, I seye to 3ow,
þís blod schal be sowt of þis kynrede'.
<LS 51><T EWS2-74><P 108>

and so þes lordus schulden lyuuon as vykerus,
and þes þrestis schulden lyue as knytys.
<LS 110><T EWS2-89><P 203>

But as þrestis waxen worse tyl þei weron at
lowest degré, as þrestis of þe oolde lawe þat
were fordoone in Cristus tyme, so may his cwort
drede for li CONF2 contrarye vnto Crist, leste þei be þe
worste men þat lyuen here in his chyrche;
<LS 47><T EWS2-109><P 278>
and his pruyde of he feend destruyde muche of 
he chyrche and I can see no more mede than to 
destruye his prestis pruyde. 
<153><T EWS2-114><P 295>

And þis schulden prestis 3yuon hem to 
contemplacion and leue worldly ocupacion wip 
vanytes of þe world. 
<156><T EWS2-116><P 301>

For 3f þe staat of prestus be more worldly þan 
knuytus staat, who dredub þat ne pruyde wole 
swye, wyp auairise and lecherye, and leuyng of 
þe offfys þat Crist bad his prestis do. 
<111><T EWS2-122><P 324>

þe whiche auctorite wantup to prestis aftur. 
<127><T EWS2-137><P 337>

And prestis ben afterward Cristis vykeris to telle 
þe wylle of Iesu Crist. 
<152><T EWS2-140><P 358>

And his pope kepú to hym certeyn caas from 
oþre prestis, as he kepú power to hym to 3yue 
pardon wipowte nombre; 
<156><T EWS2-143><P 361>

This þeþe woo may be seyd bope to scribis and 
Pharisys, for þese prelatis fro þe pope vnto 
prentis þat kepe men, alle þei chargen byheestis 
of wynnyng, and þei charge not more byheestis. 
<160><T EWS2-146><P 369>

And þes foure worldly lordis and two princis of 
prestis weren þanne Annas and Cayphas. 
<155><T EWS3-128><P 15>

And so it seme to many men þat prelatis þat 
lettin trewe prestis to preche frely þe gospel ben 
wurse þan þese two bishopis of lewu summe 
bishopis þen glad of þes prestis, and summe 
þen yuele eformed bi friesis And Iôn cam into al 
þe cuntre of Iordan, prechinge þe baptym of 
penaunse in remyssioun of synnes, as it is weitin 
in þe bok of seermouns of Ysay þe prophet, þat 
sydde þat Iôn was a uoys of a criure in desert 
Make þe redy þe weye of þe Lord! 
<161><T EWS3-129><P 16>

And Crist techip bi þese words þat neþer men 
heelyd shulden be proude, ne prestis shulden 
boost among men of werkis þat þei don in 
Goddis name. 
<143><T EWS3-130><P 20>

First men seen men as trees wandrinke wip þen 
heere, and sum profit þe conseuyn of hem, 
bophe in cloystre and in houshold for algatis þei 
eten mete as diden þe prestis of Baal, and 
stonden in a prestis stide in þe houshold þat þei 
dwellen yyne. 
<156><T EWS3-131><P 21>

And so shulden prestis sue hym prechinge on 
sabot, þat is Sunday. 
<10><T EWS3-132><P 25>

But þis foolis helden þe pees, for þei my3ten 
not denye þat ne spiritual werkis, in whiche 
boyes wurchen, shulden be algatis don in sabot, 
as preying and seruis in þe temple, wip þoerre 
werkis þat prestis usen, and þes gon neer bodily 
werkis þan to heele a man bi myracle. 
<118><T EWS3-135><P 32>

For, fro þat tymne þat prestis regnuden 
and killiden Crist for his treupe, þei weren false to 
þis day and noyous to holy chirche, And þus bi 
jugement of þe lewis Crist conclude hem 
softly. 
<16><T EWS3-139><P 42>

Clerkis and prestis lyueden first wel, and 
specialy in Cristis tymne, for Crist and his 
apostelis also weren bope prestis and clerkis; 
<160><T EWS3-139><P 42>

But nou ben þese two sones tunyde, for feip and 
good religioun stonden in seculer men, and in 
prestis ben words wipoute good dode. Prestis 
seyen þei suen Crist, and kepen nexte þe lif of 
hym, syp in hem standiþ holy chirche, as mannus 
lif standiþ in his soule. 
<138><T EWS3-139><P 42>

FERIA III IN SEPTUAGESIMA· Scromo 18· 
Egressus Iesus ibat· Marci 9· þis gospel tellip 
hou Crist tau3te þe chirche to fle pride, and 
algatis prestis for pride is more perclus in hem 
as it was in angelis. 
<127><T EWS3-140><P 44>

And so Cristis rule in þes prestis is more 
reversid þan in worldly lordis, and syp þei 
professen and seyen þis gospel bope in word and 
in ö, it is opyn þat þese false ipocris disseyuen 
þe puple and harmen þe chirch. 
<151><T EWS3-140><P 46>

But, for þe perele of þe chirche stondiþ not al in 
þes newe ordinis, but in ipocrisie of prestis 
and specialy of þe pope, þehere seip Crist þus þat 
trewen men shall not seye Lo heere, lo þeere is 
Cristis viker þat häf ful power of Crist þat 
sendiþ mensus souls to heuene as soone as he 
wole do þis. 
<160><T EWS3-143><P 54>

And so it seme to many men þat neþer friesis ne 
shrewed prestis, ne knowen riche beggers or 
men þat feynen hem, or ellis men þat shall be 
dampnyd shulden take of men þes werkis of 
mersey. 
<161><T EWS3-147><P 69>
Sop it is that Poulc trouedelde wib his hondis to spare þe puple, and so shulden prestis nowe do, 3if God 3af hem as he dide Poulc.  
&lt;L 69&gt;&lt;T EWS3-147&gt;&lt;P 69&gt;  
Crist wenette first into þe temple for to teche his chirche after to bigynne to purge prestis, for þei ben eye and stomac to opere and 3if þei ben hoole, þey truelen wele to heele þe remenaunt of þe chirche.  
&lt;L 19&gt;&lt;T EWS3-148&gt;&lt;P 71&gt;  
And herfore Crist spoc so ofte a3en þe synnes of þe prestis. þe synne of pride and coueytise was in prestis in Cristis tymne, and herfore þei ordeyned in þe temple þat men shulden bige and sille þeryrne. For þus roos wynnyng of offeryngis to þe prestis in þe temple, and þus moneyours haddened money to make chaungis bope more and lesse, þat men my3ten redely haue offoryng of what staat þat þei weren.  
&lt;L 22, 25&gt;&lt;T EWS3-148&gt;&lt;P 72&gt;  
And þus don men today: prestis sufferen hem to make þer chaffere in þe chirche for litil of hem, but wynnyng shal algatis come to hem, for ellis þei shal not be sufferid þere.  
&lt;L 28&gt;&lt;T EWS3-148&gt;&lt;P 72&gt;  
But prynsis of prestis and scribis, seeng þes wndris þat Crist dide, and þe children cri-yng in þe temple, and seyyng We preyen to Dauypus sone, make us saf!”.  
&lt;L 39&gt;&lt;T EWS3-148&gt;&lt;P 72&gt;  
Certis, pore prestis and seculer men shal herye God, as diaden children— for Crist selip þat 3if children ben stille, stones shal crye in stede of hem. And, as hye prestis wifi scribis lettiiden children for to speke, so þes bischopis and newe scribis letten prestis to telle Goddis lawe.  
&lt;L 50, 52, 54&gt;&lt;T EWS3-148&gt;&lt;P 73&gt;  
But þe prestis trowiden not to hym, for þey puttiden no differens bitwixe bilee and cerymoneis.  
&lt;L 48&gt;&lt;T EWS3-151&gt;&lt;P 82&gt;  
For hou shulden we prestis be lordis, siþ it is synne in seculer men? and prestis synnen in double assent whanne þei leuen to snybbe þis synne.  
&lt;L 77, 78&gt;&lt;T EWS3-154&gt;&lt;P 91&gt;  
Crist tellip hem hou þei wendun wilfully to Jerusalem, and mannis Sone shal be trayed to prinsis of prestis and scribis, and þei shal dampe hym bi deep.  
&lt;L 7&gt;&lt;T EWS3-155&gt;&lt;P 92&gt;  
þese wordis ben many tymes expounnyd, but þer sentense is for3etun, for no drede Crist wolde heere forbede prestis worldly morenesse. But who reueris more þis word þan don prestis nouadayes, bope in worldly lordchip and worldly worship þat þei taken? and þis is grounde of opere synnes þat regnen among prestis.  
&lt;L 28, 29, 32&gt;&lt;T EWS3-155&gt;&lt;P 93&gt;  
And whanne þe prynsis of prestis and pharisees hadden herd þe parablis of Criste, þei wisten þat he spoc of hem.  
&lt;L 22&gt;&lt;T EWS3-157&gt;&lt;P 98&gt;  
þis pressour ben þe prestis þat geten out iews of Goddis word, and þey gladen men wiþ wyn and 3yuen hem saus to Goddis mete. God delueþ þis pressour þere, for prestis lyuen on Goddis part.  
&lt;L 32, 34&gt;&lt;T EWS3-157&gt;&lt;P 98&gt;  
Summe prestis seyden þus bi þer conscience, þat vnnderstonde not þis parable bi what men it was seyde;  
&lt;L 53&gt;&lt;T EWS3-157&gt;&lt;P 99&gt;  
þes hye prestis wisten heere what Criste mente in þes wordis, but þei my3ten not take hym before þe tyme þat he wolde dye.  
&lt;L 82&gt;&lt;T EWS3-157&gt;&lt;P 100&gt;  
But þe puple assentip to skyle, for Goddis law stondib in seculeres, as lordis and comunes þat ben gode, and þei letten malis of prestis þat ellis wolden be to wickid and pursue trewe prestis for treupe þei tellen þe puple.  
&lt;L 87, 88&gt;&lt;T EWS3-157&gt;&lt;P 100&gt;  
and þat man is ordeyned of hym to blis, for þis stoole is long and narw3, and makip alle be prestis þat shal be sauyd.  
&lt;L 110&gt;&lt;T EWS3-158&gt;&lt;P 105&gt;  
þe seconc part of þis gospel tellip hou prestis shulden louse and bynde: þei shulden do þus aboue þe erpe accordyngly to Goddis wille.  
&lt;L 49&gt;&lt;T EWS3-160&gt;&lt;P 111&gt;  
And iugemensis of mannis lawsis 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 siche iugemensis ben alle yule or many of hem. And þus prestis shulden fle þis and take þe certeyn weye of Crist.  
&lt;L 36, 38&gt;&lt;T EWS3-164&gt;&lt;P 126&gt;  
And so, 3if prestis prechiden faste as Crist haþ ordeyned hem to preche, it seneþ þat þis were ynow wiþ general confessioun.  
&lt;L 44&gt;&lt;T EWS3-164&gt;&lt;P 126&gt;  
þes prestis silden sheep þat in þe chirche feynen symple lif þat þe puple shulde offer to hem more þan for þe loue of God.  
&lt;L 10&gt;&lt;T EWS3-165&gt;&lt;P 128&gt;
And, for these two kynredis were clepid lewis.

And so men seyen in Englonde þat, whanne prestis ben lordis and gon to batele as prinsis or kyngis, þanne shal chaulyal fylye þere.

þes prestis castiden siche he feestis moost for to take Crist, for þey helden a worship to God to sle Crist and fordo his name, and þat þey shulden moost do in sich a gederyng of þe puple.

But more þe prestis of þe temple hatiden Crist and his briperen.

For we han alle þes þe partis: þe hye prestis ben bishopis þat wolde not here of Goddis lawe;

And by þis may we se þat þe mooste ground of pursuersis of lesu and his lawe weren prinsey and pharisees, for þe princes of prestis þat weren þe bishopis, and pharisees þat weren religious in Cristis tymne, pursueden Crist to dcþ as autours of his manslyng.

Whanne þat prestis weren prynsey, and kyngis weren put adoun, þat Romayns pou3ten þat kny3thod was disparaged, and þus þey senten Heroude and Pilat into fude, for prestis and pharisees shenten ledynge of þe lond.

þey dreeden hem of Crist, 3if his wordis wenen forþ, þat Romayns shulden come and fordo prestis and pharisees, for in hem two stood myche þe lordchip of lewis, as 3if bishopis and abbatis spaken today togidere Hide we Goddis lawe, last þes seculer lordis come and take oure lordchips and fordo oure statis'.

It semeþ heere þat Cayphas hadde þis vndirstondynge: þat it spedde to sle Crist, last þer lordchip were lost þat Romayns, þat weren hepen men, token not fro prestis and pharisees al þe lordchip þat þey hadden, and so þes two maner of folc shulden perisse for faute of richess.

And wip þis synne ben prestis smyten, bope more and lesse, more þan was ludas.

And þis ipocrisie is in prestis þat colouren þer couyteisye by almes.
And herefore þe prynsis of prestis bousthen for to sle Lazar, for many of lewis for hym wenten aweye and tryowden in lesu.

<ETWS3-177><P 165>

His regalie vdis Crist, and reride not up þe cryowsery æ3enus his enemies as prestis don now æ3enus men þat þei wenen holde æ3enus hem.

<ETWS3-177><P 165>

And so þes blnyde heretikis þat seyn þat Petre shude not fi3te heere, but prestis shulden fi3te where þey wolten iuge, wanten wit in þis speche.

<ETWS3-179><P 174>

þe bischoprichis weren bousthe and soold for coucȝytise of prestis and Romeyns, and þer termes weren shortere to make þer wynnyng pickere.

<ETWS3-179><P 174>

First hou prestis shulden preche opynly, for þus dide Crist, oure alhøre maystir, and spac no þing in hidlys, by shrifte of rounyng to men.

<ETWS3-179><P 174>

And þes two prynsis, 3if God wolte, shulen figure helpe of Cristis chirce for to defende his lawe æ3enus prestis þat ben his enemies; for now, whanne Crist is deed by prestis, shulden lordis helpe to quykene his lawe.

<ETWS3-179><P 186>

And þes weren prynsis of prestis þat feyneden þis lesying þus on Crist;

<ETWS3-180><P 189>

And, 3if God wolte, þes his prestis shulen not stoppe opere trewe men by 3yung of þer money and of grete benefisis for to telle not Cristis lif ne his lawe, þat ben æ3enus hem;

<ETWS3-180><P 189>

And hou þe hyerste prestis and oure pryncis bitrayeden hym, and dampusned hym on þe dep, and pichiden hym on þe cros.

<ETWS3-181><P 191>

summe of þe kny3sis þat kepê þe seulcre camen into þe cite, and telden þe prynsis of prestis alle þings þat weren don of Cristis resurrection.

<ETWS3-188><P 207>

As þis lesyng sprong of prestis, so lesyngis sprygun today to bigynne at þe hye prest, and go bi prestis of his sort.

<ETWS3-188><P 207>

And heere ben many prestis groundid þat for hous of Crist þei wysshen and wrcen þat clerks wante worldly lordchip;

<ETWS3-194><P 220>

And heere may we se hou prestis ben knyttid togidere in harmful hate, for siche worldly loue of hem is contrarye to Cristis loue.

<ETWS3-194><P 220>

as þes prestis bynden and vnbyseden aboue þe erhe þat don þus wipouten errour of discord to wille of þe godhed.

<ETWS3-196><P 226>

Siche maner of vndurstondynge shulden prestis kunne þat reden þe gospel.

<ETWS3-199><P 234>

þis sentense shulden prestis seye and defende it bi resoun.

<ETWS3-207><P 250>

Whanne lesu was comyn into þe templ, þer camen to hym as he tau3te prynsis of prestis and eldere men, and axidan þis questioune of hym Telle us in what power shulden þes prestis and kunnynge holde the gospel to aile men for his grete lordchipe.

<ETWS3-208><P 251>

Heere shuldcn trewe prestis and kunnynge holde hem in boundis of þe gospel, and preche no þing but wit of it and þing þat fallip as knownun to men;

<ETWS3-208><P 251>

For þey han lernyd þat Crist is lord of þe lord þat þey walken ynne, and Crist bad his prestis preche þe gospel to alle men for his grete lordchipe.

<ETWS3-208><P 252>

But what trewe man wolde not haue orrour þat prestis shulden not serue þer God, but 3if þe fend 3aþ hem leeeue in þe hierste werk þat God hap bidem. þe pulpe shulde lette þis lawe to regne, and prestis shulden preche wipoute þe chirche.

<ETWS3-208><P 252>

And summe seyen heere þe þes apostelis synned in infideltie, and to teche þat þe prestis aftir may vndispose hemsilf by shrewide lif goynge fro God, þat God take fro hem uertu to mynystre ou3t sacraments or to do ou3t medefuly.

<ETWS3-210><P 257>

hough he entride into Goddis hous, and eet þe holy lowes of purpoos, þe whiche it was not leueful to hym, ne to þes men þat weren wip Davyþ to eþ, but onely to prestis by comune lawe. Or wher þee han not red in þe lawe þat in sabotis prestis
And here men seyen Crist haph grauntid to alle his prestis, and first to popis, þat whatuere þey bynden or vnbynden aboue erþe, it shal be þus don in heuene.

And heere may men se by resoun þat Cristis prestis shulden not gruuche 3if men token þer temperaltees;

And 3it he hadde no temperaltees of kyngis þat dwelten in þis erþe, for he ordyneyd in þe olde lawe þat his prestis shulden haue no siche lordchip, and he keppe in þe newe lawe for hym and hise ful streyly.

Crist, al uertuous and al witty, blamide hye prestis and pharisees;

Þis consense is wel knowen of Crist þat knowiþ al þing, and þis blamynge shulden men do for loue to þes two folc for no drede Crist for loue reprouyde he prestis and pharisees.

And so eche man shulde wite þat prestis shulden lyue a pore Iif.

A grete disseyt in þis mater stondiþ in trist of mennus preyours, as freris and opere prestis seyen þat þey wolcn sauc þe soulis and bryngþ hem hastly into heuene by þe ueru of þer preyer.

And þus bope prestis and þer sugetis synnen many gatis in þis poynþ And þus men erren in bileue, bope prestis and þe puple, for an hundríd poyntis ben feyned of assoylyng and cursynge þat han no ground in Goddis lawe, and 3it men doren not a3enseye hем.

A grete disseyt in þis mater stondiþ in trist of mennus preyours, as freris and opere prestis seyen þat þey wolcn sauc þe soulis and bryngþ hem hastly into heuene by þe ueru of þer preyer.
And, as prestis shulden preche pees, so pey shulden moue to his loue;

Frere, what charite is it to charge pe puple wip so many freres, sielen persons, vikers, & prestis were jnow3 to serue pe puple of prestis office wip bishopis 3he, moncis, chanouns wip out mo.

Crist ordeyned twelue apostlis wip fewe ophere prestis to do seruyc to alle pe world, & hanne was it best don.

And in pe ei3tepe book/ defaute of prestis among Goddis folk byngip in tirauntis.

What is to be sett bifome pe floe of scheep pe Crist spekip of ben cristen men pe prestis schulden techen.

Frere, whi coueite 3e schrift & biriyng pe ofer mennes parischens, & not to do ophere sacramentis pe fallen to cristen folkis & whi coueite e3 not schrift of pore men, sip lordis & riche men mai haue prestis more plente panne pore men?

Frere, whi ben prestis shulden preche pees, so pey shulden moue to his loue;

Frere, what charite is it to charge pe puple wip so many freres, sielen persons, vikers, & prestis were jnow3 to serue pe puple of prestis office wip bishopis 3he, moncis, chanouns wip out mo.

Crist ordeyned twelue apostlis wip fewe ophere prestis to do seruyc to alle pe world, & hanne was it best don.

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Crist ordeyned twelue apostlis wip fewe ophere prestis to do seruyc to alle pe world, & hanne was it best don.

And in pe ei3tepe book/ defaute of prestis among Goddis folk byngip in tirauntis.

What is to be sett bifome pe floe of scheep pe Crist spekip of ben cristen men pe prestis schulden techen.
\[\text{\textit{pat wrongfulli standi\textbf{p} in prestis handis/ \textit{he secounde is synful begry of mi3ti men:}}\]
\[\text{\textit{moost rapest haunten widowis housis/ Crist whischeb hem woo \& warnep our prestis/}}\]
\[\text{\textit{whanne her bak is turned! for \textit{he prestis tumen hem}}\]
\[\text{\textit{to Goddis prestis of wise discrecioun/ \& vse \textit{pise sacramentis in her kynde}}\]
\[\text{\textit{But prestis \& kny3tis: of \textit{his synne ben moost to blamel}}\]
\[\text{\textit{many fleischeli lustis/ \textit{pise prestis ben so blyndid:}}\]
\[\text{\textit{to falle in to \textit{pe doungun/ Of suche prestis comeb debate:}}\]
\[\text{\textit{to have \textit{his temperal lordschip:}}\]
\[\text{\textit{in \textit{pe herte of hem! O' \textit{se prestis ben myche to blame}}\]
\[\text{\textit{pat seken to be prestis/ nei\textit{pir in vertue no in spirit:}}\]
\[\text{\textit{by tirauntrie/ Neipir prestis bi ypocrisie/ Neipir comvnes bi stel\textbf{p}e \& robry/ Of \textit{pe firste it is writen' Isaie i . {principes tui infideles socij furum'}}\]
\[\text{\textit{he reuokid her doom! and repreed \textit{pise oolde prestis:}}\]
\[\text{\textit{neipir couciisse of 3ifhis/ and he Chargid \textit{prestis \& dekenee:}}\]
\[\text{\textit{as prestis: kny3tis \& comunes/ for \textit{hus seip Crisostom} om' \textit{I/ Notandum quod quicumque regum plaueurent deo diucius regnaueurt \& prosperati sunt/ \& inimicos eorum humiliaut deus sub eis/ Quotquot autem maligne gesserunt velociter \& a regno \& a uita cum amara morte}}\]
percisi sunt & humilisuit eos deus sub inimicis eorum? 

But prestis in his couetise: 

And vndir pise prestis daunger/ as soore as pe lewis waren: 

fermen spiritual office/ and whanne pat prestis bowiden doun: 

siphe pei my3ten lyue as plesandeli to god and seyn, written and techen openly pat he sacrament of he auter pat men seen bitwen pe prestis hondis is accidentis wipouten suget and neijer bred ne crisitis body; 

Capitulum 8m: Here may men touche pe cowardise and falsnesse of prestis, lordis, marchaunitis and alhe opere men pat failen in charite anemitis god and his lawe. where ben ho prestis pat maken hem so bissy aboue grete benefices, wordly worschipis and stynkynge muk or drit of worldeli richesse, pat pei wolen travaile gladly ny3t and day in lordis courtis, in worldely offis, for litel cost takyng of pe lord in hope of beneficis; 

and here-bi ben gentil mennus heiris distroied, and so lordis and also laboreris and sumtyme trewe prestis and curatis ben made beggeris and lesymongeris to destruction of lordis. 

and 3if pei ben on pore prestis pei teche trewhe pei gospel and pe godnesse of cristis ordynaunce pei wolde distroie holie chirche, and herefore pursuen hem to pe dep and maken prelatys lordis and comunes to do also; 

3if pei seyn pat cristis lawe is not ynow3 and pe beste to reule holy chirche, but lawis of proude coueitouse and worldly cleriks ben nedful and betere, and stryuen a3enst goode men pat techen pe goodnesse and excellence of cristis lawe and his ordynaunce and declaren pe falsenesse and ypocrisie of worldly prestis newe lawis; 

and whaer crist pried most in pe ny3t in hillis, as pe gospel seij, and tau3te mychel pe pele in desert and in pe Wilde folde, and seide pat pe hei3e temple schulde be distroied for pe synne of prestis pat were perinne. 

3if pei pursuen pore prestis to prison and bodily dep, as hangyng, drawyng or brennyng, for pei techen trewely and frely pe gospel of ihu crist and techen men wiche ben false prophetis and ypocrisit, sip ho wrrly writ spekip of siche and biddip Cristen men knowe hem bi here opyn werkis and flee fro hem; 

3if pei techen oppynyly and meyntene pat he bilcwe pat crist and his apostelis tau3ten is not pe beste and ynow3 to bryngen men to heuene, but lawis maade of worldly prestis ben nedful and betere to reule holy chirche bi; 

and here-bi ben gentil men nus heiris distroied, as hangyng, drawyng or brennyng, for pei techen trewely and frely pe gospel of ihu crist and techen men wiche ben false prophetis and ypocrisit, sip ho wrrly writ spekip of siche and biddip Cristen men knowe hem bi here opyn werkis and flee fro hem; 

and herefore pursuen hem to ordynaunce 3ifpei beren on pore prestis to prison and bodily dep, as hangyng, drawyng or brennyng, for pei techen trewely and frely pe gospel of ihu crist and techen men wiche ben false prophetis and ypocrisit, sip ho wrrly writ spekip of siche and biddip Cristen men knowe hem bi here opyn werkis and flee fro hem; 

and 3if pei seyn pat cristis lawe is not ynow3 and pe beste to reule holy chirche, but lawis of proude coueitouse and worldly cleriks ben nedful and betere, and stryuen a3enst goode men pat techen pe goodnesse and excellence of cristis lawe and his ordynaunce and declaren pe falsenesse and ypocrisie of worldly prestis newe lawis; 

and herefore pursuen hem to ordynaunce 3ifpei beren on pore prestis to prison and bodily dep, as hangyng, drawyng or brennyng, for pei techen trewely and frely pe gospel of ihu crist and techen men wiche ben false prophetis and ypocrisit, sip ho wrrly writ spekip of siche and biddip Cristen men knowe hem bi here opyn werkis and flee fro hem; 

and 3if pei seyn pat cristis lawe is not ynow3 and pe beste to reule holy chirche, but lawis of proude coueitouse and worldly cleriks ben nedful and betere, and stryuen a3enst goode men pat techen pe goodnesse and excellence of cristis lawe and his ordynaunce and declaren pe falsenesse and ypocrisie of worldly prestis newe lawis; 

and whaer crist pried most in pe ny3t in hillis, as pe gospel seij, and tau3te mychel pe pele in desert and in pe Wilde folde, and seide pat pe hei3e temple schulde be distroied for pe synne of prestis pat were perinne.
goddis lawe and ordenaunce, and drawen pore
menus almes and lflode to proide beggeris to
make grete wast houses, and descuey men bi
fals assoiylng, bi fals pardon, bi veyne preiers
and synguler or speycal, and letteris of fraternite,
puttyng open beggyngne and clamours on ihu
crist, banne þei crieen fast þat pore prestis treuli
and frely prechynge þe gospel as crist biddip,
technyng men to do verray penaunce for here
synnes and not truseten 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 6><T MT01><P 27>

but þei lyen falsly and openly to ech trewe man,
for siþ syne is cause of perturbacion, and þes
prestis uppon here kunynge þat god þeueþ hem
of holy writt and þerwip bisten hem ny3t and
to day to distroye syne, þei ben aboute to make
pees between wyde and man.
<L 13><T MT01><P 27>

but here þei suen þe fadir of lesyngis þat strirede
þe þe hi3e prestis and pharisees in cristis tyme to
pute on hym and his disciplis þat þei
disturbeden þe lond of iude and wolden distroie
it, for çrist and his disciplis reproueden þe
coucittise, ypocrisie and falseness of þe þe hi3e
prestis and false pharisees. so þe deuyl steriþ
now false newe pharisees of synguler religion
wipoute cristis ordynaunce, þat ben more sotil in
malice and lesyngis and ypocrisie þan þe þe fiirste,
to stoppe pore prestis fro prechynge þe gospel
and reprouyng of syne, for bi þis oﬃis of crist
don treuely here synnes of lesyngis end ypocrisie
schulde be knownen and distroyed and goddis
lawe knowen and kept and synne chasid out of
lond.
<L 19, 22, 26><T MT01><P 27>
Capitulum primum: Prelatis slaundren pore
prestis and oþere cristen men þat þei wolen not
obeschye to here souereynes, ne drenen curs, ne
drede ne kepe þe lawe, but dispise alle þing þat
is a3enst here liikynge.
<L 1><T MT02><P 29>

But here pore prestis and trewe men meklely
wolen and wiﬂully obeschye to god and holy
chirche, and to eche in erpe in as myche as
he techip treuyl goddis commaundements and
profitable treupe for here souelis, and no more
owip ony man to obeche to crist god and man, ne
to ony aposhte.
<L 9><T MT02><P 29>
prelatis axen þat prestis and oþere sugetis
schulden come for here souereyns whider euere
hem likid, at þe ferpesthe place of here diecise,
þou3 prestis kunyn not holy writt ne kepen it,
but don oþynly þer a3enst many weics;
<L 8><T MT02><P 30>
and we rede not in þe lawe of grace þat crist
appperd comunly biore þe heilde prestis
and pharisees fore here synomyngne ne his apostelis
after sendynge of þe holy goste, But 3iþ þei
weren constreyned bi violence or ellis þif þei
weren in place where criste tau3te in þe temple.
<L 33><T MT02><P 30>

and þus instede of cristis mekenesse and pouert
and charite and trewe techynge of þe gospel is
brou3t in worldly pride of prestis and coucittise
and enuye and discencion in cristis peple, and
bodily turmentynge bi prestis, as þou3 þei weren
worldy lordis of þe kyngis lege men boþe of
bodi and of catel, and chargynge of souelis with
grete chargis a3enst þe fredom of goddis lawe
and the helpe of souelis herbi brou3t in;
<L 18, 19><T MT02><P 31>

and myche more no curat owip to leue his
 schepe vnkept amongþe þou3 wolues of helle, and
ride with grete cooste to ferre placis for pride,
enyue or coucittise of worldly clerkeis, and þis
reson makip sikernes for prestis to dewelle
with goddis peple and profite to hem, and for
children to take cure of here holdris, and not ride
ne renne aboute and leue þis heste of god vndon
for somonynge of worldly prelatis.
<L 11><T MT02><P 32>

and þus þe damnable ignoraunce of goddis
lawe and cursid lifur of þes worldly prelatis and
stronge myentenceynge of here owen synne and
oþere mennus ben cause whi pore prestis and
cristen men han hem suspect of hereisie and
enemye boþe of goddis cause and his
serenauntes;
<L 5><T MT02><P 34>

But lete prelatis studie bisili and treuyl holy writt
and lyuen oþyn wel þeraﬁr, and distroie oþyn
synne of oþere men be here witt and my3t, and
pore prestis and cristene men wipouen ony
somonynge wolen wip gret traueile and cost and
wille, 3ee bi londe and bi water, meklely come to
hem and don hem obedience and resurence, as
þei wolen to petir and poul and cristis aposhtis.
deme þe world wheþer þis dyuysion belong on
worldly prelatis vnkunynge and cursid of lif,
or on pore prestis and trewe men þat fayn
desiren ny3t and day to knowe goddis wilte and
worshippe and do it biore alle oþere þingsis.
<L 10, 16><T MT02><P 34>

and þo mynystis 3iþ þei ben prestis schullen wip
mercy enyonye hen penauence, and 3iþ þei ben
noone prestis make þei to be enyoyned to hem bi
oþer ferreris of þe ordre, as it semeþ to spepe most
aftir god.
<L 8><T MT03><P 43>
And thus these worldly prelates dampen hom self as newe religious, hem self; and also opere prestat pat wolden preche his gospel treweyly and frely as moche as in hem is, and his peple also;

for god 3eue hym lordischipis and presentyngye of churchis to mytyne goddis lawe and help trewe prestatis to teche his peple his gospel and maundements of god, and 3if pei holden wip goddis tresour curatys in here worldly serucey or chapellis, and letten hem to kep cristene soulis, his whiche crist bo3t wip his precious blod, pei ben foul trairtoirs to ihu crist and to pe peple pat pei diseuyen his;

For pei holden to hem self halwyng of auter stonys, churchis and churche 3erdis and opere clopis of pei churche as more worpi and precious, and suiferen pore prestat, be pei neuere so vnkynnye and vicioys anemts god so pat pei speke not a3enst pei synne of prelatys, to make pe sacrament of pei auter eche day, as 3if pei waten lesse worpi and lesse precious.

and 3it it semep pei oure godde goode kep pei veyn offices and fynyne sacramentis fro his pore prestat pei gi gon not pei brode weie te belle for myssyng wyn of hem.

Endeles ri3tfull lord, his bou suffredest for synne generally regnyngne among pe peple, but endeles mercifuly and goode lord, helpe his pore wrecchide prestat and seruanntys to fore his peple to howe loute, drede and reuerence to his gospel, and lette no to do his worschipe and wille te fals feryng of anticristis and fendis of helle.

but certis god tochips in his lawe hat o trewe man, as danyeJ deye, schal conuyete two false prestat, and his peple holy conuyete ei3te hundrid and mo of false prestat and prophetis of baal.

for whanne presthod stod in holy prestat of lif and studious and kunnynge, pánde was holy writt ynow3 to hem and studied and kept in dede wip grete reuerence;

Also ierom seip pat prestatis owen to preche bfore bischopis, and pei owen to be glad hþerof for hat is here worschipe.

sip cristis religion hat he made for presitis is þe beste, most perfyt, most esy, and most siker. And oure ihu wolde haue no worse religion in presitis þan pat pat he made himself.
also syche cursed prestis dispisen god in his face, hou schulde god here hem þan he, siþ in cas þei ben fends of helle?
<L 18><T MT04><P 78>

and þus is oure peple disceuued bi veyn preicris of synful ypocrisit, and holy writt not knowne ne kept, but vanyte, pride and ópere synnes ben meynetened, and holi lif of prestis and ópere men is dispised.
<L 32><T MT04><P 78>

for whanne prestis wolen gladly lyue wel aftar þe gospel, and preche goddis lawe and dispise and distroie synne, þanne worldly prelates, for drede of here owen synonyme and extorsions of pore men, comaunden prestis to preche not wipouoten here leue, and þanne prestis schullen neuere gete leue er ellis swere þat þei schal not preche a3enst þe grete synnes of prelatis. And 3if prestis prechen trewely and frely þe gospel of crist and reprouen generally synne, þes emperors clerkis þat stryuen a3enst cristis lyuyng wolen someone hem fro contre to contre; and 3if þei dwellen wip cristene peple and techen hem goddis lawe and don not aftar here wrong heest, þe wolen suspenden pore prestis fro masse and preychyne and alle goddis seruyce, and curse hem and prisone hem bi þe kingis power; and so trewe prestis schullen be cursed and prisoner for þei don frely werks of mercy and charite and comaundement of god, and lenen þe contrarie comaundement of a synful fool and in cas of a maistir deuyl of helle. And 3if lordis wolen helpe pore prestis in ríht of þei; þan helpe þe worldly clerkis to mekenesse and pouert, as god comaundip hem in his lawe, þei schullen be suspindid from aile goddis seruyce and here londis entirditid and þei cursed and taken to prison 3if þei stonden sadde in goddis cause, and þes fyned þeues seruen of þis, to forbede men to do goddis seruyce and his comaundement and profitt of here souls for fyned drede of anticrist and so maken men more to dreden anticrist and his peynes, and in caas synful foolis and deuelys of helle, þan almythy god in trinety and his offens,
<L 3, 7, 9, 15, 17, 21><T MT04><P 79>

Sumtyme men weren forboden of trewe prestis to vse and do sacramentis in open cursed Iif, and to pursue and sclaundre and enprisone and slee and brenne pore prestis þat techen hely writt and cristis gospel of pouert and mekenesse a3enst here worldly lif.
<L 27><T MT04><P 88>

but þis forbedyng is colourid by holynesse, for, as prelatis feynen, pore prestis wolde teche heresie for þei knownet not goddis lawe;
<L 27><T MT04><P 85>

for oure lord ihu crist was suget to þe hepene emperour and paide him tribute for hym and his chirche, and 3it he hadde no seculer lordschiphe ne plente of dymes, moche more schulden þes riche prestis, þat han seculer lordschipe a3enst goddis lawe and grete luelis and plente of worldly goodis, helpe þe kyng and þe lond to meynetine pore men in reste and charite.
<L 16><T MT04><P 86>

and bisien hem ny3t and day hou þei may bi anticristis lurdiccion and fyned censures stoppe prestis, þat þei prechen not þe gospel to deluyere souls out of þe deulich bonds.
<L 17><T MT04><P 87>

and notwistondyng þat goddis lawe and ensample of cristis pore life dampen seculer lordschips in clerkis and coueitise and worldly lif, 3it þei graunte pardon wipouoten mesure and 3ouen grete benefices and huge tresour of gold and worldly fauour and sathanas blisying to lordis, clerkis and comineris, for to meynetine anticristis worldly clerkis þen synnes a3enst god and his halwen, and for to purse and sclaundre enprisone and slee and brenne pore prestis þat techen hely writt and cristis gospel of pouert and mekenesse a3enst here worldly lif.
<L 27><T MT04><P 88>

for comunly of alle prestis he is most contrarie to crist bohe in lif and techyne, and he meyntenep most synne bi preuylegys, exempcions and longe plecs, and he is most proud a3enst cristis mekenesse, most coueitons of worldly goodis and lordschips a3enst þe pouert of crist and his apostis, and most idel in gostly werks and occupied in worldly causes a3enst crist besy trauyle and his apostis in preychyne of þe gospel, and most principale sillere of benefices and veyn indulgens and sacramentis where crist comaundip men to 3eue frely alle gostli þings as þei han frely rescuyed hem of god.
<L 28><T MT04><P 89>

to a prest to teche cristis gospel frely wipouoten licence of hym or his prelatis vnder hym, pou3 god comaundip prestis, bi open techyne and his lawe and opyn ensample of cristis lif, to teche þis;
<L 11><T MT04><P 90>

for þei leuen not as pore prestis aftar crist and his apostis, but as lordis, 3ee kyngis or emperours, in shynyng vessel and delicat metis and wynes, in fatte hors and precious pellure and ryche clopis and proude and leccherous squyers and
and bi þes seculer lordischipis þat þei han be ypocrisie þei ben emperours and tirauntis of ópere prestis.
<L 21><T MT04><P 103>
but alle þes gostly goodis ben rausched and stolen from holy chichre, and contrarie synnes brou3t in in stede of hem bi þis dowynge of prestis wip seculer lordischipis;
<L 26><T MT04><P 103>
SPECUlUM DE ANTICHRISTO: Speculum de Antichristo: Hou anticrist and his clerkis feren trewe prestis fro prechynge of cristis gospel bi foure discitis: First þei seyn þat prechynge of þe gospel makip discencion and enemyte, and siþ cristene men schulde make pees and charite, as þe gospel seip, þei schulden cesse of prechynge, siþ þermecom more harm þan good herof.
<L 1><T MT05><P 109>
neþes deouct preiere of men of good liif is good in certeiny tyme, but it is a3enst charite for prestis to preie eucre more end no tyme to preche; siþ chryst chargip prestis more for to preche þe gospel þan to seie masse or matynes, for he ne spekip not of matynes ne euensong openly, ne manere of masse now vsed, but only of þe sacrament; but he comandip to prestis for to preche þe gospel bifore his dep and aftir.
<L 14, 15, 19><T MT05><P 112>
mochere more 3if men ben in nede of soule þer is no charite in prestis but 3if þei techen hem goddis comauendemens 3if þei han kunnynghe and leiser per-to;
<L 28><T MT05><P 112>
and þus prestis may not cesse of prechynge for suche preiynge, for þan þei lefent þe betre ping, and to hem greitere comauendement, and deden þe lesse and lesse worhip, and þus þei weren out of charite;
<L 31><T MT05><P 112>
þerfore prestis schulden studie holy wrritt and kepe it in here owen lif, and toche it ópere men trewely and frely, and þat is best and most charite.
<L 6><T MT05><P 113>
and as þei feynen þei ben exempt from prechynge, þat crist comandeþ to prestis, bi profession maad to synful foolsis and in cas to sathanas þat techeþ hem þe contrarie of goddis comauendements;
<L 2><T MT06><P 117>
and þei chesen ræpere to lyue vnder synguler obedience and profession maad to worldly foolsis þan to lyue bi forme of þe gospel in þat fredom þat crist 3af to prestis.
<L 5><T MT06><P 122>
For prestis pus dowid ben so occupid aboute pe world and newe seruyc and song and feyned obedience to worldly foolish pat pei may not studie and preche goddis lawe in contre to cristis peple.

<1L13><T MT06><P 124>

for pei ben groundid on his, pat statutis maad of a synful fool ben betere in here dom than pei lawis pat crist ordeneide for prestis and clerkis, for ellis pei wittyngly forsoke pe betre and token pe worse and helden it forth, and weren out of charite. And 3if pei meyntenen an error a3enst charite pei ben heretikis and 3if pei seyn pat here reulis ben betre han cristis reulis 30uen to prestis and clerkis, pei blasphemen a3enst god, and so at pe begynnynge pei ben blasphemyss on alle sides or at pe leste known not cristene bilee;

<1L7, 12><T MT06><P 127>

For 3if a prest of her feyned ordre wole wye poreli and justly and goo freli aboute and teche frely goddis lawes, pei holden him apostata and prisonen hym, and holden hym cursed for his prestis lif comandid, ensaumplid of crist and his apostis;

<1L20><T MT06><P 127>

Capitulum 23m: Possessioners also constreyen prestis to leue studynge of holy writt and deuocion and prechynge, and neden hem bi cristis reule and here owene profession, for ellis pei reulis ben betre and pei may, and herbi pei ben maquerellis and pursuers of crist and endurid in old heresie.

<1L20><T MT06><P 138>

god almy3tty stirep prestis, lordsis and comunes to knowe ypcrisie, heresie and treson of anteristis worldly clerkis, and knowen and meyntenen pei n3ful ordynaunce of god and pe perfit fredom of pe gospel.

<1L5><T MT06><P 140>

capitu 3b pat curat pat 3eueh him to studie holy writt and teche his paryschenys to saue here soulis, and wyseh in mckenesse, penaunee and bisi pride and worldly worschipe be brou3t doun, and mekenesse and holynesse ensaumplid of crist and his apostis knoen and kept, and ypcrisie and opere synnes aspied and distroyed;

<1L6><T MT06><P 136>

and pu3 pei faren wip cristene men and holy writ as diden scribis and pharisises wip crist and his apostis and his gospel, and whanne pe3 pharisises, scribis and hi3e prestis weren ful of heresie and blasphemye pei putten alle pe synnes on crist and his apostis to blynde pe comune peple, and so pe3 possessioners don now of more ypcrisie and more solite and more cruelte.

<1L7><T MT06><P 138>

and pu3 as cursed pharisises and scribis and hi3e prestis pei putten here owen cursed synnes upon trewe men to lette goddis lawe to be knoen, and hiden and colouren and meyntenen here olde synnes and traitere bi strong pursuuyge to de3 of alle trewe men as moche as pei may, and herbi pei ben maquerellis and pursuers of crist and endurid in old heresie.

<1L20><T MT06><P 138>

for pe coueitouse man schal not be fulfillid wip money, as god seeh, and so pei broken pe reule of crist tau3t and comandid bi sent poul to alle prestis: we hawynge liflode and couerynge be we apeced wip pe3 pinges and pu3 is iromyes prophecie fulfillid pat fro pe lestest pei studien to coueitise. and sib pei may not gowen wip pe peple as lordsis schulden, pei wolle riote cesse til alle be conquerid into here dede hondis to distroye lordsis and comunes and holy lif of prestis:

<1L20, 25><T MT06><P 131>

in dis-traiynge & blasphemyng of cristis lif and cristene feip, in distroynge of seuler lordsis and opere prestis and curatis and of comunes also, as it is seid before;

<1L8><T MT06><P 135>

and so prestis ben constreyed bi bodily peynes and de3 to leue goddis wille and precept for contrarie comandeument of goddis traitur, and in caas a deuyl in flech, as ihu crist sei of iudas scarib.

<1L28><T MT06><P 135>

and bi pe same cautel pei letten prestis to teche treuely and freely goddis lawe and his ordynaunce bi power grauntid of god, last here pride and worldly worschipe be brou3t doun, and mekenesse and holynesse ensaumplid of crist and his apostis knoen and kept, and ypcrisie and opere synnes aspied and distroyed;

<1L6><T MT06><P 136>

and pu3 pei faren wip cristene men and holy writ as diden scribis and pharisises wip crist and his apostis and his gospel, and whanne pe3 pharisises, scribis and hi3e prestis weren ful of heresie and blasphemye pei putten alle pe synnes on crist and his apostis to blynde pe comune peple, and so pe3 possessioners don now of more ypcrisie and more solite and more cruelte.

<1L7><T MT06><P 138>

and pu3 as cursed pharisises and scribis and hi3e prestis pei putten here owen cursed synnes upon trewe men to lette goddis lawe to be knoen, and hidin and colourin and meyntenen here olde synnes and traitere bi strong pursuuyge to de3 of alle trewe men as moche as pei may, and herbi pei ben maquerellis and pursuers of crist and endurid in old heresie.

<1L20><T MT06><P 138>

For sib prestis ben cledip aungelis in holy writt, and pe3 curatis bryngen not message of god but pe apostis studiende hem weel and tau3t en trewe he gospel and goddis hestis to pe peple;

<1L27><T MT06><P 145>

But wolde god pe mai eurie parische chirche in his load hadde a good bible and good expositouris on pe gospelis, and pat pe prestis studieide hem weel and tau3t en trewe he gospel and goddis hestis to pe peple;

<1L27><T MT06><P 145>
But þei lenen to teche þe grete penance and sorow þat þei diden after ward, for which þei plesedan god and not for here worldly lif, and þus þei make þe peple to wene þat worldly lif of prestis and veyn cost of hem and waste of pore menrus goods plesis god and is vertuous lif, a3enst cristis lif and his teechyne and his apostlis also;

þei assenten to pardoneris disceyuyng þe peple in feip and charite and worldly goodis for to haue part of here gedyryngye, and letten prestis to preche þe gospel for drede laste here syonne and yppocrisie be known and stoppid;

þat many of hem vnder colour of lernyng of þe gospel lerne statutis maade of synful men and worldly prestis, and lyuen in ydennesse, glotonye, dronkenesse and lecherie, and ben euere þe langere þe more vnable.

And sceynt petir biddip cristisene men he redi to 3eue reson of oure feip and ope to teche eche man þat axit it, and god comauhind his prestis to preche þe gospel to eche man, and þe skille is for alle men schulden kunne it and reule here lif þer aftir. Iord, whi schulde worldly prestis forbeade seculer men to specke of þe gospel and goddis hestis, sip god 3eueh hem gret witt of kynde and gret desir to knowen god and leuen him. where worldly prestis schullen for here owene vnkunyngnynesse and slenbe and ydennesse and pride stoppe cristene men to knowe god and serue hym vp þe 3iftis þat at god 3eueh hym.

And herby þe peple is brouȝt out of bilee, tristyng þat þere synne is for30ue for hero prestis assoylyng, þou3 þei don not verrey penance as god teephe hym self.

þat taken not dymes and offryngis bi forme of þe oldis testament and partyn hem in comyn to alle prestis and mynystris nedful in chirche, ne bi meyneis nedful in þe chyrche, ne bi forme of þe gospel takynge a symple liflode 3ounen of free;

But wastip hem in pompe and glotonye and ofere synnes, and lettip trewe prestis to do þe office enyroyen to hem bi god almyȝt. certis it sembe þat þes hen not prestis after goddis lawe; 

For þei crien faste þat lordis and comunes moten meyneten goddis seruante in his seruycye and þe lawis and þe libertes of holy chyrche, and maken newe seruycye likeyng to worldly menrus eris and newe lawis and customs for here owene wynynynge and pride, and leuen hat seruycye and elene lawe þat god made to prestis for most profit on eche side. and þus whanne lordis and comys wenen to meyneten goddis prestis and his lawe, þe meyneten anticristis prestis and here lawis and wrong customs and pride and ofere synnes insteide of mekenesse and ofere vertues, and magnyfynge of mennus lawis and dispisyng of goddis lawis.
and crie fast, 3if cristene men meynetenen þe multitude of worldly clerks in her neve lawes and customes and libertes þei schullen haue goddis blissynge and prosperite and pees and reste, bi so many deouet prestis seculer and religious preiynge, redyage and syngynge nyȝt and day; and 3if þei wolen brynge prestis out of þis glorious lif and new song to mekenesse and gostly pouert and bisy trauelle in lernynge and preychynge of þe gospel, as crist and his apostlis diden, þei schullen be cursed and haue werre and myschif, bope in þis world and þe toper;

but nowe, as seyni bernard worldly and vicious worschipe of god, and wollen not don bi hem but for hope of worldly wynynge; for sumtyme god seide by his prophete in reprof of worldly prestis þat þise prest is as þise peple. But nowe, as seyni bernard seip prestis ben more worldy and viciuous þan þise comune peple, þat bi hem þise peple takip ensaumple and boldnesse in synne;

þis is for þe ordre of preosthod: Capitulum primum: For þe ordre of preosthod is ordened of god bope in þe olde lawe and þe newe, And many prestis kepen it ful euele, telle we summe errors of prestis to amende hem with goddis grace. First, comunly þei comen to here ordis by symonye many weies, for þei ben more maad prestis for worldly honour and aisy lif and welfare of body þan for deuocion to lyue in clemnesse and holyynes and penance, and gret gostly trauelle in preieris and studyynge and techynge of goddis lawe, and to suffice persecution and scandandre and prisonynge þefore; and what lettris and preieris þei maken for to ben ordrid prestis whanne þei ben vnable bope of lif and kunynge men may knonen openly, and þis is syngynge heresie of symonye; and þou3 prelatis and here officeris ben grettcre hereticis for sillerynge of þes ordis and þis extortion doyynge, nepeles þes prestis ne hep not alle excused for þei consenten perto ralpere þan þei wolen be harde examynyd and lettid of here ordis. sumtyyme holy men and kunnyngy isschewed in to prestis for heri3enesse of þe orde. But now 3one childre vnable bope of lif and kunnyngy presen faste to be prestis in name and not in dede, and aftirward wolen not bisien hem to herte. But bete streitis vp and doun and syngye and pleie as mynstryles, and vse vaneetes and ydlesse.

for sumtyyme god seide bi his prophete in reprof of worldly prestis þat þise prest is as þise peple. But nowe, as seyni bernard seip prestis ben more worldy and viciuous þan þise comune peple, þat bi hem þise peple takip ensaumple and boldnesse in synne; þerefore prestis schulden don here bisynesse to lyue wel and vnderstonde and knowe goddis wil and teche it in word and dede, and be myrroir of holynesse to þe peple, and goddis angelis, as god seip þi þise prophete.

Capitulum 3m: Prestis also sclaundren þise peple bi ensaumple of ydlesse and wauntouneisse; and þanne comeþ dronkennesse, chidyngye and fiȝtyngye and many tymes mansleynge, and bi þes prestis and here wantouneesse moche peple is broȝt to lecherie, glotonye, ydelnesse and þelfe. Capitulum 5m: Also prestis occupien hem ouer moche in worldly occupacions and seculcer offices aȝnest holy writt for plesynge of lordis and hope of benefices; for comunly prestis ben stiwardis and clerkis of kechene and rescyeyouris and rente gedoreres and hunteris, and leven here gostly office vndon, for who lyueþ best preiþ best, and no man preiþ wel but 3if he leue wel, as austyn and opere docctours techen pleynty þanne is here a gret disciteit of euyt prestis.

Capitulum 6m: Also many prestis vnwisly taken a wow of chasitite and defoulent wyues, widewis and mademens; and þiþ crist seip in þe gospel þat prestis owen to be salt of þe erhe and liȝt of þe world, þat is myyrour and ensaumple to make men bareyne fro synne and bi liȝt of trewe techynge brynge þeþene men to cristene feip, hou ben þei not traitours to god and procuratours of sathanas whanne þei leuen þus gostly lif and trewe preychynge of the gospel and 3euen ensaumple of synne and boldnesse perinne? Capitulum 12m: Also worldy prestis ben anticristiss disciplis, sekyngye here owene worldly honour and wynynge mere þan goddis, and helþe of mennys soulis; and þiþ crist seip in þe gospel þat prestis owen to be salt of þe erhe and liȝt of þe world, þat is myyrour and ensaumple to make men bareyne fro synne and bi liȝt of trewe techynge brynge þeþene men to cristene feip, hou ben þei not traitours to god and procuratours of sathanas whanne þei leuen þus gostly lif and trewe preychynge of the gospel and 3euen ensaumple of synne and boldnesse perinne? Capitulum 13m: Prestis also ben machautinis, as comunly as worldly men and more solit and falsere, and leven here gostly office; for þei ben corsiers and makers of malt, and bien schep and neet and sellen hem for wynynge, and beten
Capitulum 15m: 3it hēs worldly prestis ben lik to helle, neure ful of coueitise in no degree;
<L 4><T MT08><P 173>
therfore þis coueitise schulde be fleed of alle prestis, as ground of alle synnes as poule seip.
<L 14><T MT08><P 173>
fer þei hi3en faste to be prestis mo þan hen nedful for þe pepele, for to haue esy lif and welfare and han þe almes þat god ordeyned to pore nedy men þat han not of here owene and may not labore for sikenessse or elde;
<L 17><T MT08><P 173>
therfore prestis oewn to lyuen wel and wasten not pore menus liffode in pride, golotnye and opere vanytes.
<L 26><T MT08><P 173>
Capitulum 17m: Prestis weiward of lif turnen vpsodoun cristis techyne bi lesyngis and ypocrisie;
<L 1><T MT08><P 174>
but where ben falsere traitouris þan þes prestis þat wolde not helpe here maistris out of þis moste peril, but ræpere norisiche hem and conseile hem þeriane for to haue here owene lustis and welfare, Capitulum 19m: Many of hem poisonen gostily here maistris for þe benefices þat þei receyuen of hem;
<L 25><T MT08><P 174>
for þei conseilen here maistris faste þat þei tristen not to pore prestis and witty clerkis trewely techyne þe gospel and comandementis of god and where men owe to do here almes, but lyuen forþ after olde errouris and lesyngis and anticristis prechouris þat prechen for here wynnynge and fabis and newe solcetes for veyn name of clericis, and bidde hem do as here fadris diden, þat many tyme lyuete in falsnesse to gete goodis of þis world and myspendeden hem in pride and golotnye, and þei witen neure where þei dieuden out of charite and han damppede in helle;
<L 1><T MT08><P 175>
for 3it men wisten þat þei schulden haue part of alle goode preieris bi mercy of god as moche as is ri3ful, þei wolde do here almes to here pore nei3eboris as crist biddiþ and not fynde so many worldly prestis þat kunnen no goode and non wolen lerne, ne teche opere men to lyue wel ne lyue wel hem self.
<L 19><T MT08><P 175>
Capitulum 21m: Wyked prestis also discyeuen cristene men in hope;
<L 25><T MT08><P 175>
Capitulum 23m: 3it þes worldly prestis discyeuen riche men in here almes; for þei wolen not stire riche men to fynde pore children able of witt and lyuynge to sele for to lerne, but to fynde proude prestis at hom to crie faste in þe chiche in si3tte of þe world, and helpe to serue hem at þe mete and opere worldly offices; and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuoris 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 deouut prest able of witt and wille to lerne hoyl writt and preche it freely to þe pepele to seue here soulis; and 3it þei stiren hem to fynde summe prestis to lawe, þat maken false dyuoris 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 deouut prest able of witt and wille to lerne hoyl writt and preche it freely to þe pepele to seue here soulis; 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 hoyl writt as crist comandiph but dwelle at o place and crie on hey wip newe song þat lettip deuocion and þe sentence to be vnderstonden; and þes worldly prestis letten most opere prestis þat lyuuen wel and techen wel, last here synne be aspied and here wynnynghe and bodily ayse ceese.
<L 5, 9><T MT08><P 177>
but þes prestis schulden witnesse opynly þat þal þe seynits in heuene may not brynge a man to heuene wipouten his owen goode lif, kepynge þe hestis of God, and endyngye in charite.
<L 17><T MT08><P 177>
Capitulum 26m: Also þes euele prestis pursuen crist in his membris and nailen hym on þe croos of lesynges and vnkynnedeness; for þei sclaunder cristis seruanunis wip lesynges and haten hem, and helpe to lette hem fro trowe prechynge bi suspendynge, symonynge and cursyngyne and mannus iurdiccioun, and seym þat it was god world be for þat prestis prechenden and sîp hâlp ben descencion and verris and
pore men and nedy of aile, for of salisbury, and of bod ely almes and worldly
OF gret cost of wast houses of freris or of veyn religion, or to holde proude and worldly
prestis, or to founde a college of worldly clerkis for here synnes at domes day, don most cursed
feyned contemplatif life, of song, of conforten hem in disceyued, and or religious a3enst goddis lawe, and
takip pe ofpe world, and spec he and de de and pesti lencis;
poure aungelis of god and gostIy li3t seyp pe, for drede of lesynge of here
preiestis fallen oute of blyeue and renne into blasphemye and heresie and drawen pe comyn
poure after hem into errour.
blasphemye and heresie and drawen hem peple into errour.
capitulum 29m But goode prestis, pat lyuen wel in clennesse in jou3t and speche and dede and
good ensaumple to pe peple, and techen goddis lawe vp here kunynge, and trauile fast ny3t and
day to lerne betre and teche opynly and lastyngly, ben verrey prophets of god and holy
aungelis of god and gosly li3t of pe world, as god sey3 bi his prophets and ihu crist in pe
gospel, and seynsis declaren it wel bi auctorite and reson. pe prestis henke on his noble office and
worpi, and dop it wifuly vpon houre kunynge and power. henke, pe lordis and my3tty men pat fynden prestis, hou dredeful it is
to meyntene worldly prestis in here lustis, pat neiwer kunne goode ne wolten lerne ne lyuen
holiliche in his noble ordre. henke, pe lordis and my3tty men pat fynden prestis, hou dredeful it is
to meyntene worldly prestis in here lustis, pat neiwer kunne goode ne wolten lerne ne lyuen
holiliche in his noble ordre.
A, henke pe, grete men, bat pis were a thousand fold betre hau to conquere al pe world, and
herby schulde be no more cost to jou ne trauile ne deerise, but worschipe to god and endeles
good to 3ouwere self, to prestis and to alle cristendom, god for his endeles mercy and charite brynge
his holy ende.
but 3it false confessouris bat leden hem and reuilen hem in his cursed lif, and wolten not tellen hem he sope for drede of lesyng of here
trendischipe and worldly wynnynge but conforten hem in his syntful lif and undertaken for
here synnes at domes day, don most cursed synne of alle, for pei techen pes fools to make
gret cost of wast houses of freiris or of opere veyn religion, or to holde proude and worldly
prestis, or to founde a college of worldly clerkis or religious a3enst goddis lawe, and perbi to be
sauyd jou3 pei dwellen stille in here synne and maken no restitucion to men pat pei han
discuyed, and jou3 pei don not here almes to pore men and nedy pat ben bedered and mowe
not helpe hem self, but suffren hem to perische for myschief.
OF FEIGNED CONTEMPLATIVE LIFE: Of feyned contemptatif life, of song, of pe ordynal of salisbury, and of bodely almes and worldly
bysynesse of prestis:
crist tau3t and dide pe beste lif for prestis, as ooure feip techip, sih he was god and my3te not
erre; but crist preched pe gospel, and charged alle his apostlis and disciplis to goo and preche
pe gospel to alle men: pat it is pe beste lif for prestis in his world to preche and teche pe
gospel.
Lord, what cursed spirit of lesyngis striph prestis to close hem in stons or wallis for al here lif, sih crist commaundip to alle his apostlis and
prestis to goo into alle pe world and preche pe gospel.
and sih men ben bolden heretikis pat done a3enst pe popis lawe, and pe beste part of pe popis lawe
seip pleyntly pat echhe pat comep to prested takip pe office of a bedele or criere to goo bifo
domesday to crie to pe peple here synnes and vengance of god, whi ben not po prestis
heretikis pat leuen to preche cristis gospel, and compelle opere treue men to leve prechynge of
pe gospel, sih his lawe is seynt gregories 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 clerkis.
sop it is pat pis meke sittynghe and deuout herynge of cristis words was best to mageleyne, for sche hadde not office of
prechynge as prestis han, sih sche was a womman pat hadde not auctorite of goddis lawe
to teche and preche opynly, but what is pis dede to prestis pat han expresse pe comaunderment of
god and men to preche pe gospel?
but in his world pe beste lif for prestis is holy lif in kepynge goddis hestis and trewe prechynge of
pe gospel, as crist dide and chargid alle his
prestis to do pe same; and pes yppocrisis wenen
bat here dremys and fantasys of himself ben contemplacion, and pat prechynge of pe gospel
be actif lif and so pei menen pat crist tok pe worse lif for his world, and nedic alle prestis to
leue pe betre and take the worse lif;
Also pes blonyde yppocrisis alleggen pat crist biddip vs peire euermore, and poul biddip pat we
preie wipoute lettynghe, and pan pe prestis may not preche as pei feynen falsly.
OF FEIGNED CONTEMPLATIVE LIFE: Of feyned contemptatif life, of song, of pe ordynal of salisbury, and of bodely almes and worldly
bysynesse of prestis:
crist tau3t and dide pe beste lif for prestis, as ooure feip techip, sih he was god and my3te not
erre; but crist preched pe gospel, and charged alle his apostlis and disciplis to goo and preche
pe gospel to alle men: pat it is pe beste lif for prestis in his world to preche and teche pe
gospel.
Lord, what cursed spirit of lesyngis striph prestis to close hem in stons or wallis for al here lif, sih crist commaundip to alle his apostlis and
prestis to goo into alle pe world and preche pe gospel.
and sih men ben bolden heretikis pat done a3enst pe popis lawe, and pe beste part of pe popis lawe
seip pleyntly pat echhe pat comep to prested takip pe office of a bedele or criere to goo bifo
domesday to crie to pe peple here synnes and vengance of god, whi ben not po prestis
heretikis pat leuen to preche cristis gospel, and compelle opere treue men to leve prechynge of
pe gospel, sih his lawe is seynt gregories 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 clerkis.
sop it is pat pis meke sittynghe and deuout herynge of cristis words was best to mageleyne, for sche hadde not office of
prechynge as prestis han, sih sche was a womman pat hadde not auctorite of goddis lawe
to teche and preche opynly, but what is pis dede to prestis pat han expresse pe comaunderment of
god and men to preche pe gospel?
but in his world pe beste lif for prestis is holy lif in kepynge goddis hestis and trewe prechynge of
pe gospel, as crist dide and chargid alle his
prestis to do pe same; and pes yppocrisis wenen
bat here dremys and fantasys of himself ben contemplacion, and pat prechynge of pe gospel
be actif lif and so pei menen pat crist tok pe worse lif for his world, and nedic alle prestis to
leue pe betre and take the worse lif;
Also pes blonyde yppocrisis alleggen pat crist biddip vs peire euermore, and poul biddip pat we
preie wipoute lettynghe, and pan pe prestis may not preche as pei feynen falsly.
OF FEIGNED CONTEMPLATIVE LIFE: Of feyned contemptatif life, of song, of pe ordynal of salisbury, and of bodely almes and worldly
bysynesse of prestis:
and sib men pat fulfilleth not goddis lawe and
ben out of charite ben not acceptid in here
preiynge of lippis, for bore preiere in lippis is
abomynable, as holy writt seip bi salomon, pes
prestis pat prechen not bi gospel as crist biddip
ben not able to preie god for mercy, but
disceyuen hemself and pe peple and dispisn god
and stiren hym to wrappe and vengeance, as
austyn and gregory and seyne seyntis techen;
<L 18><T MT10><P 190>

and pe fende blynidip hem so moche pat pei seyn
indepe pat pei moten neuere preie to plesynge of
god, sib pei vnaflen hem self to do pe office of
prestis bi goddis lawe and purpous to ende in
here feyned deuocion pat is blasphemye to god.
<L 2><T MT10><P 191>

but oure fleschly peple hap more lykynge in here
bodely eris in sikh knackynge and taleryng pei
in herynge of goddis lawe, and spekynge of pe
blesse of heuene, for pei vollen hir proud
prestis and oupere lecherous lorelis hus to knacke
notis for many markis and poundis; but pei
vollen not 3eue here almes to prestis and
children to Ierne and to teche goddis lawe;
<L 12, 14><T MT10><P 192>

and so 3if prestis seyn here matynes, masse and
euensong aftir salisbury vss, pei hem self and
oupere men demen it is ynow3, hou3 pei neipher
preche ne teche pe hestis of god and pe gospel.
and hus pei wenen pat it is ynow3 to fullfille
synful menus ordeynace and to leue pe
ri3fulliste ordeynace of god pat he chagid
prestis to perfoorne. but, lord, what was prestis
office ordeyned bi god before pat salisbury vss
was maad of proude prestis, couetous, lecherous
and dronkelewe?
<L 3, 8, 9, 10><T MT10><P 193>

hou doren synful folis chargen cristis prestis wip
so moche nouelrie, and euermore cloute more to,
pat pei may not frely do goddis ordeynace? for
pe iweis in pe olde lawe haden not so many
seremoniyes of sacrifices ordeyned bi god as
prestis han now ri3tis and reulis maade of
synful men.
<L 13, 16><T MT10><P 193>

and pei demen it dedly synne, a prest to fulfille
pe ordeynace of god in his fredom wipout
nouelrie of synful men, pat lettip prestis fro pe
betre occupacion, as 3if pei demen it dedly
synne to leue pe worse hipng and take pe betre
whanne pei may not do bope toguide. and pus,
lord, hus in owen ordeynace pat mou madist for
hi prestis is holde error and distroied for pe
fonyned nouelrie of synful foolis, and in cas of
fendis in helle.
<L 24, 27><T MT10><P 193>

but 3it men pat knowen pe fredom of goddis
ordeynace for prestis to be pe beste wi grete
sorow of herte seyn here matynes, masse and
euensong, whanne pei schulden ellis he betre
occupied, last pei schaulndren pe ike conscience
of here breperen pat 3it knowen not goddis lawe.
god brynge pes prestis to pe fredom to studie
holy writt, and lyue perafter, and teche it oher
men frely, and to preie as long and as moche as
god meueh hem perto, and ellis turne to oupere
medeful werkis, as crist and his apostlis diden;
<L 16, 20><T MT10><P 194>

Also bysynesse of worldly occupacion of prestis
leitti prechynge of pe gospel, for pei ben so besy
pe aboute and namely in herte, pat pei penken
litel on goddis lawe and han no sauour perto.
<L 27><T MT10><P 194>

But pes prestis schulden sue crist in manere of lif
and trewe techenyng;
<L 1><T MT10><P 195>

Lord! pes where pes worldly prestis ben wisere
han ben alle pei apostlis of crist?
<L 7><T MT10><P 195>

but if it haade be a prestis office to dele aboute
hus bodily almes, Crist pat coude best haue do
his office wolde haue take pes temporal goddis
to dele hem among pouere re men;
<L 11><T MT10><P 195>

lord, where worldly prestis kunner bettere don
his parthing of worldly goddis han ihu crist?
<L 15><T MT10><P 195>

but oure prestis ben so bysye aboute worldly
occupacionun pat pei semen bettere bailyues or
reuus han gostly prestis of ihu crist.
<L 26, 27><T MT10><P 195>

and perfoerne prestis shulde not leue ensaumple of
good lif and studynge of holw writ and trewe
techynge perof for no bodily almes, ne for
worldly goddis, ne for saunyng of here bodily lif.
and as crist sauede pe world by writyng and
techynge of foure Euaungelists, so pe feyd
castep to dampne pe world and prestis for
techynge to preche pe gospel by pes foure; by
feyned contemplacioun, by song, by salisbury
vse, and by worldly blysynes of prestis. God for
his mercy stre pe prestis to preche pe gospel in
word, in lif, and bewar of sathanas disceties.
Amen.
<L 4, 9, 11, 12><T MT10><P 196>

3it feyned religious men pursyen pore prestis to
prison and to breynynge bi many cursed leysngis
and schaulndryge priue and aperit, for as mochel
as pei prechen trewly and frely cristis gospel and
goddis hestis and reprouen here ypocrisie,
symonne, couetise and oupe disceties; and 3it
thes ypcrysics blenenden lordis and prelatis to enprisonse siche pore prestis techynge he treupe bi comoundement and ensaumple of crist and his apostlis, notwipstondyngye þat lordis and prelatis ben charged vp peyne of dampanacion to helpem and meyntene his treupe and prechouris of it.

< L 29, 34 > < T MT13 > < P 211 >

þe priddle, þat þei holden in herte, in word, and dede þat þe noble religioun maad of ihu crist for prestis in here clennesse and fredom is more perfit þan ony newe religioun maad of synful men þat ofte erreden in þou3t, word and dede.

< L 9 > < T MT14 > < P 220 >

þe fyue and prittife, sip it is a grete sentence of þe chirche þat who euere dop a3enst þe ri3tful will of a dede man is cursed, late it be enquired where þes religious, myspendynge here goodis in pompe and worldly plees and newe purchasyng, and leuyng þe nombre of prestis and helpynge of pore men, a3enst here foundouris wille, and gtyinge priuylages and dispensynge a3enst here reuleis maad of holy men as þei seyn, where þei ben cursed or not;

< L 16 > < T MT14 > < P 224 >

þe laste, þat alle clerycis of religioun and ðephe examynen wel whiche is þe beste ordre for prestis, where it be possessioneris ordre or mendiunauntis or ellis þe mene þat crist made and kepte and his apostlis alle;

< L 30 > < T MT14 > < P 225 >

and late alle prestis kepe þe beste and leue þe lese profite, god for his endeles mercy brynge alle prestis herto and make lordis and comyns to constreyne hem to his;

< L 33, 34 > < T MT14 > < P 225 >

But 3it summe men þat ben out of charite sculadren pore prestis wip his errour, þat seruauntis or tenuantis may lawefully wipholde rentis and seruyce fro here lordis whanne lordis hen ospyly wickid in here lyuyng. and þei maken þis false lesyngis wip pore prestis to make lordis to hate him, and not to meyntene treupe of goddis lawe þat þei techen ospyly for worshippe of god and profite of þe reume and stablyynge of þe kyngis pouer and distroyng of synne. for þes pore prestis distroien most bi goddis lawe rebelle of seruauntis a3enst lordis, and charge seruauntis to be suget þou3 lordis bi tiri3tis, for seyne petir teche þus: "Be ye seruauntis suget to lordis in alle manere of dered, not only to gode lordis and bonere, but also to tiri3tis, or siche þat drawn fro goddis scote".

< L 2, 5, 9 > < T MT15 > < P 229 >

and we reden not þat he or ony apostle paide tíþes to þe wickid heï3e prestis after tymre þat he began to preche.

< L 5 > < T MT15 > < P 230 >

Also lordis han power of mennus bodies and catel in reasonable manner, and temperale swerd and worldly power bi goddis lawe to compelle men to do here seruyce and pai3 rentis, but bi þe gospel and cristis lif and his apostlis, prestis han not siche power to constreyne men to paie hem dymes, and principaly whanne þei don not here gostly office, but harmen here augetis in fals techynge and euyl 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 di3e.

< L 9 > < T MT15 > < P 230 >

whanne þe kynge is ordeyned bi þe chesynge of god and of his peple, he schal not multiplie to hym self many hors, he schal not haue many wyues to drawe his herte to lustis, and he schal not haue oute of mesure grete wei3tis of siluer and gold, but after þat he schal sitte in sege of his regne, he schal wrytte to him þe bok of goddis lawe in a volym, takynge ensaumplerie of prestis of þe kynrede of leuyng, and hawe it wip him, and he schal rede þat alle þe daies of his lif, þat he kunne drede þe lord his god and kepe his wordis, þe whiche ben comaudid in þe lawe, and his herte schal not be lift vp into pride vpon his breperen and he schal not croke into þe ri3tste side ne into þe left side, þat lie and his children regne long tymre vpon Israel".

< L 27 > < T MT15 > < P 230 >

and techen not þe peple goddis lawe in word and ensaumple as prestis schulden, but seyn it falen not to hem to preche;

< L 19 > < T MT15 > < P 236 >

and pus alle prestis and lordis and comyns also ben enenuymid wip heresie of cursid symonye, and prelatis þat schulden distroie synne and chasse it out of londe wolen meyntene men in synne of lecchcrie and ðephe fro 3eer to 3eer for a pencion bi 3ere, and eclep þis holy correction;

< L 12 > < T MT15 > < P 237 >

for salamon putte adoun on heï3 prestis and ordeyned anoper in his place, and owitlawid þe firste wipholen axynge helpe of clerycis for trairiec don to salamon and his peple;

< L 1 > < T MT15 > < P 241 >

and 3it lordis don grete wrong and gile, for þei auuansen lewid men of kunnynge and lyuynghe to benefices wip care of many soulis, and taken to hem self þe profite of þe grete benefices for many 3eiris, and holden many benevyed men in here chapellis for nouclerie of newe song, and maken summe prestis stiwardis of here housholde, and summe prestis clerycis of here kechene, and summe prestis here auditours, and summe prestis
tressardis of here courtis, and summe conseliers and reuleris of here worldly plees, arraies and worldly dedes, as poun no man coude worldly office but þe; and wolten not sufrice hem goo teche þe souls for whiche þe schullen answere at domes day, and for whiche crist schedde his precious herte blood, but sufreren and meyntenen þe wolues of helle to scele cristene mennus souls bi synne, and letten almes deode bope gostly and bodily, and so þe ben cursed traitours to god and to his prestis and his pore peple. and more trairorie of god and his peple is in þes prestis þat wilfully and costly procure to haue þis worldly offices and dwelten þerinne and leuen here gostly office vndon. <L 5, 6, 7, 16, 17><T MTI6><P 242>

WHY POOR PRIESTS HAVE NO BENEFICE: Whi pore prestis han none benefice: Capitolium primum: Summe causes meuen summe pore prestis to rescuyue not benefices; <L 1><T MTI6><P 245>

for comynly þei taken the friste fruytis or oþere pensions, or holden curatis in office in here courtis or chapellis or oþere veyn offices, fer fro prestis lif tauþt and ensaumplid of crist and his apostis; <L 9><T MTI6><P 245>

and þus antichristis clerkis, enemeys of crist and his peple, bi money and flaternitye and fleschly loue geten presentacion of lordis to haue his prestis to resceyue not benefices. Capitulum 2m: 3it þouþ pore prestis my3tten frely geten presentacion of lordis to haue benefices wip cure of souls, þei dreden for mys-spendyng of poore mennus goddis lawe; <L 15><T MTI6><P 248>

Capitulum 2m: 3it þouþ pore prestis my3tten frely geten presentacion of lordis to haue benefices wip cure of souls, þei drenen for mys-spendyng of poore mennus goddis lawe; <L 22><T MTI6><P 248>

for prestis owen to holde hem paised wip fede and hilynge, as seynyt pouþ tochtþ; <L 25><T MTI6><P 248>

Also whanne pore prestis first holty of lif and deouet in borpe preierys ben benefesid, but 3iþ þei ben worldly and bisy aboute þe world to make grete festis to riche personye and vikeris and riche men and costly and gaily arraid, as borpe staat axþ bi fals dom of þe world, þei schullen be hatid and hayned doune as houndis, and ech man redi to peiere hem in name and worldly goddis. <L 12><T MTI6><P 250>

and hou symple prestis durren take siche benefices, but 3iþ þei weren my3tty of kunnyngge and goode lif and herty to æ3enstonde þes wrongis and moo þan we may now touche for þe multitude of hem and sotil colourynge bi ypocrisie. <L 8><T MTI6><P 251>

and þis drede and many moo maken summe pore prestis to rescuyen non benefices. Capitolium 3m: But 3it þouþ pore prestis my3ttne haue frely presentacion of lordis, and ben helpen bi meyntenyng of synne and helpe of goode comyns fro extorsions of prelatis and oþere mys-spendyng of þes goodes, þat is ful hard in þes grete regnyng of antichristis clerkis; <L 20, 21><T MTI6><P 251>

Also þis þan manere my3tte and schulde þe peple 3eue frely here almes to trewe prestis þat treweþ kep(en here ordre and frelye and opynly tauþt þe gospel, and wipdrawen it fro wickede prestis, and not be constreyned to paie here tipes and offrings to open cursyd men and meynten hem in here opyn cursednesse; <L 18, 20><T MTI6><P 252>

Also þus schulde stryuyng, pleyngynge and cursynge for dymes and offryngis and hate and discord among prestis and lewid men be endid, and vnyte, peas and charite meyntened and kept. <L 26><T MTI6><P 252>

Also þan schulde prestis studie holy writt and he deouet he hero preierys, and not he taried wip newe offices, as newe songs and moo sacramentis þan crist vseþe and his apostis, þat tauþten vs aile degrynge to hem ledynge of þe peple, and forbarre trewe prestis to teche hem goddis lawe, and prestis lif tauþt and ensaumplid of crist and his apostis; <L 9><T MTI6><P 245>

and þus antichristis clerkis, enemeys of crist and his peple, bi money and flaternitye and fleschly loue geten to hem ledynge of þe peple, and forbarre trewe prestis to teche hem goddis lawe; <L 15><T MTI6><P 248>

Also þan schulde prestis studie holy writt and he deouet he hero preierys, and not he taried wip newe offices, as newe songs and moo sacramentis þan crist vseþe and his apostis, þat tauþten vs aile degrynge to hem ledynge of þe peple, and forbarre trewe prestis to teche hem goddis lawe, and prestis lif tauþt and ensaumplid of crist and his apostis; <L 9><T MTI6><P 245>

Also þan schulde prestis he bisy to syke goddis worschip and sauyngynge of mennus soulis, and not here owene worldly glorie and wynynge of worldly drit. Also þan schulden prestis lyþe lich to angels, as þei hen angels of offices, where þei lyuen now as swyn in fleschly lustis, and turnen aþen to here formore synnes as hounds to here spwyngynge, for habundaunce of worldly goodis and ydelnesse in here gostly office and euere moche blyssynesse aboute þis wrecchid lif. for þes dredes and many thousand mo, and for to be more lich to cristicis lif and his apostis, and for to profite more to here owene soules and oþere mennus, summe pore prestis henken wip goddis helpe to traucle aboute where þei schulden most profiten by euydence þat god 3eueþ hem, þe while þei han tyme and litel bodily strengeþ and 3ouþe. <L 15, 17, 25><T MTI6><P 253>

Crist for his endeles mercy helpe his prestis and comyn peple to be war of antichristis discctis, and g0e euene þe riþte weie to heuene. <L 32><T MTI6><P 253>

and þes newe religious and principaly freis prechen þes eyuyndes and s0wen hem among
lewid men in contres to stoppe pore prestitis and lewid men, þat þei ben not hardy to speke of þe gospel and holy writ and goddis comauamentis and ioyes of heuene and of synnyes and pynnes of purgatorie and of helle, lest þei stiren men to rasse out of synnys for drede of pynnes, and to lyfe in vertuous lif for to haue þe blisse of heuene.

hau doun prestis here office þat schulde witnesse þe treufe of goddis lawe to suffre pynne and deþ perfore?

and gregory and opere syntyis seyn þat eucle prestis ben cause of synne of þe peple.

Þane 3if prestis knouen þes false anticristis and false prophetic bi tokens of goddis lawe and warne not þe peple of hem, þei ben giltil of loos of cristene souls.

moche more 3if prestis knouen þat mennus souls ben in myschief of fals bileeve broot in bi anticristis clerkis, þei ben out of charite but 3if þei helpen hem out of þis myschief, siþ þis is most myschief in þis world.

and warne lordis and comyns hou god curseþ to blissynsyg and preiers of men of cursed lif, and þat here preiere turne into synne, as god hym self and gregory and þe lawe witnesseen, and hou prestis and religions þat ben out of charite and lyuen a3enst goddis comauamentis, as in glotonye, dronkenesse and enemyte and pride, stiren god bi here veyn preiynge to vengaunce raþere þen mercy, and as austyn seip, whateuere herryngis of god here tougne blabere here lif blaspheþ god;

Þus almyþty god in trinyte distrioþ þes þre nestis of anticrist and his clerkis, and stireþ alle manere of men to meytene þe treufe of holy writ and distrioþ lesynsyg and openly preche a3enst yppocrisie, heresie and coueitise, boþe in word and dede, of alle euyl prereis and prestis and pynytil religious;

OF POOR PREACHING PRIESTS: Of poor preaching Priestþ þe first general poynyt of pore prestis þat prechen in engelond is þis;

3if ony man kan proue bi holy writ or reson þat þes poynitis ben false, pore prestis wolent mekely ben amendid, and herety preien alle goode men to helpe hem in here trewe cause for worsheipe of god, helpe of here souls, and saluacion of cristene rewmes.

Pat þe almes of lordis 3ouen to pralatis and religious, vp certeyn condicions to fede certeyn pore men and opere hospitalite and certeyn number of good prestis, be wisly amendid bi þe kyng and lordis whanne þes goode beþ turned into pompe, glotonye and lecherie and meyntenyne false purchases;

for ellis worldly prestis and feyned religious may stoppe trewe men from prechynge of holy writ and magnyfyng of þe kyngis regalie, andmurþe þe kyngis lege men wiþouten answer.

it is scid ofte tyne, in þe oolde lawe, þat prestis and clerkis schulde lyue on goddis part;

Capitulum 2m: The seene lawis of þe newe testament ben so open, and pereto confirmed wip þe liif of crist and of his apostis, þat it is no nede to reuerse þeþ glosess þat feynen to þes lawis a fals understandinge, and techen clerkis to lyue on worldly manere, but þes religious and seculere prestis, and so many clerkis, bi brekynge of þis lawe, ben cursid of god and venemyn cristendome.

Wel I woot þat men were wont bi iugement of yngleond to dampe prestis and clerkis for robberie and þeþe, and also for trauerie and opere smale trespas;

and hey3 prestis of þe temple wiþ phariscees þat crist reprouede weren more and betere grounded þen ben þe sectis of þeþe ferries.

þus regneth chaffaryng of prestis and lewid men by auarice.

and non drode siche seniours ben fendis þat spaken lying in yppocrisie, and þei haunen here consciense brent wip fier of coueitise, fer al þat þei may gete to here ordre, of men or of worldliche goodeis, þei þenken þei geten newe to god, þat god is wel payed þerwiþ, and þus þese yppocrisit leten to wedde boþe of prestis and of nunnes, and bi þis þei fallen in foul lecherie, leuyng þat þat god hab grauntid;

Hem wantip good fruyt, when þei pursewen trewe prestis bi gabbyngis and bi gylis for þei
and his acordip to fals prestis, for philosophris seyn bi resoun þat it is eir of pestilence when it semþ to reyne and reyne þot, as it fallip bi siche cloudis, for þei letten þe lîst of heuene and temperen not þe erpe bi reyn.  

It is known bi philosophris þat þe sterre herid or beardid errip þro heuene in his moyung, and bitokenep pestilence, and so it is of wickid prestis þat erren þro keping of goddis lawe.  

and bope freres and oper prestis lousen crist on many maneres, and þus men hauen of holy writ þe names þat þei putten on freres.  

It were to wite ouer in þis mater, wheþer priue confession made to prestis be nedeful to synful men, and wheþ þis confessioun is groundid.  

and whenne be forþaue petit hise synnes, and poule his, and oper men beren þat he elenisd, he vsid not sich rowyng in ere, ne siche asoylyng as prestis vsn nowe;  

and also petre and alle oper apostles, and also alle oper popis faileden þat weren til Innocens cam, whenne þe fende was loused, and 3itt men weren clensed of her synne picker and bettur þenne þei weren aftur, for I rede in þe boke þat luk wrote of apostles dedis, hou þe þousand turnèd in oon daye þro fewe fables to cristis lawe, and acen of hem was þus confessid to prestis.  

lord, wheþir god, þat seib þi lob þat a man shuld make couenaunt wip hise wittis to þenne not on a virgyn, ordeyned sich a lawe to men, þat prestis and wymmen shulde turne her faces togider, and speke of lustful þoutes and dedis, which myþ do harme to hem bope;  

and þus þe fend mut nedis gabb whenne his prestis assoileþ þus, for þus þe pope myþte kepe to hym to name whom euer he wolde propur prestis, and make couenaunt wip þis prest þat he assoyleþ no man but if he þyuþ so myche mone;  

and þus curatis and parishe prestis myþten spuye þe puple as freres done;  

and þe maker of þis lawe may not make alle siche proper prestis able, and so he constreynep men in cas to shryue hem to an vnable prest.  

and it is liyly to many men sib þe pope kan not teche þe pise wordis þat prestis shulden seie bi goddis lawe, he can not gounde þis lawe in reson. Summe prestis seyne sympath "I assoyle þe of þi synnes;"  

Summe prestis seyne a more raunge;  

and lewed men þat weren bettur myþten þus asoylye bettur þenne wickid prestis.  

But 3itt þe fend feynþe here a lesynge to excuse prestis hise seruauntis;  

And 3itt it semþ þat suche prestis þat heren confessiouns oblischen hem folily to her þus confessiouns; and so non were discrete prest þus shryuyng, as þe popes lawe biddip.  

but it semþ vndiscrely spoken, for it were better ioyne two prestis to be witnesse of mannes shrite.  

he shroue hym more medcfully, þenne don men now rowyng with prestis, for crist tellip in þe gospel þat he behyþ hym þat he shulde be wip hym in paradise þat same daye;  

and if þou seist þat no man wolde shrieue hym at oonys to many prestis, and so shulde mannes synne be hidde, and many damnep þat now bëaued. Certis siþen þe shulde haue shame to telle her synnes þus to oo prest, and þis shame is þe moost part of penance and makeþ penance more medeful, It semþ þe it were more medeful to shrieue togide to tweþ prestis.  

as whenne twewn prestis scien nyþe masse, many shryuen hem to bope togide.  

and þus as men hiden here synnes to shrieue hem togide to many prestis, so many men hiden here synnes to shrieue hem to oo preest alone. And siþen prestis han not þe craft to enioyne a lust penance, it semþ þat þei ben foolis to take so grete a charge vpon hem;  

and þis coþ to þe myþre;
what wisdynam were þenne to make þis lawe, or
prestis to take þis craft on hem? and specially sij
prestis ben bounden on grete peyne to hele þis
synne;
<L 30, 31><T MT23><P 336>
and hit myȝt fallen in many caice þat it were
boþe almes and nede to shewe mennes synne þat
ben shruen, but whi shulden prestis ben
punished herfor?  
<L 1><T MT23><P 337>
and þus þis lawers han nede to grounde þis lawe
vpon reson, and to teche whethe þen able prestis
to here þus mennes confession; for ellis shuld
no man bi resoun telle þus þis shrift to any
prest, and þus men of conscience wolen not telle
here þus her synne to prestis;
<L 21, 24><T MT23><P 337>
and algatis synful men þat han prestis suspect of
couetise and of vnkunnyng in þis craft shuld
keþ þis shrift fro sech prestis.
<L 2, 3><T MT23><P 338>
For it were not to 3yue occasion to herde synne
and to holde it, herfor men shulden by goddis
lawe mene men to forsake synne, and þus
shulden prestis do be prechynge;
<L 13><T MT23><P 338>
but we shulden beleue þat grace of god is so gret
and plentifulouse, þat if a man synne neuer so
miche ne so longe in his lyue, if he wolde aske of
god mercye and be contrite for his synne, god
wole for3yue him his synne wiþouten siche
iapes feyned of prestis.
<L 29><T MT23><P 339>
but þis is don aperty to prestis, when þei ben
good and louen more þe heele of mennes soules
þenne her goddis by couetise.
<L 24><T MT23><P 339>
and no doute to grete witt þe keyes of heuen ben
vudurstonden witt and power, þat prestis han to
telle men þe wille of god, and to wurche aftur þis
witt;
<L 3><T MT23><P 342>
But 3itt argueþ antecrist þat þis sentence is
heresie, for crist bad ten leprouse men go and
shewe hem to þe prestis; and þi þe he tauȝt
opynly þat it nedip to he shruen at prestis, and
to þis crist gaue prestis power, but wherto but to
assoyle?  
<L 31, 32, 33><T MT23><P 342>
but þe literal witt is þis crist bad ten leprouse
men go and shewe hem to prestis, as it was
boden in þe olde lawe, but þis prestis in þe
oolde lawe assoileden not rownyngly, as we do
nowe, but bi signes of goddis lawe þei shelved
wheche men weren leprouse, and which weren
not leprouse, and to her iugement shulden men
stonde.
<L 3, 4><T MT23><P 343>
and to þis entente crist had þe mesels go and
shewe hem to prestis and þus feris myȝtlen telle
þe puple þat holy writt haþ mistly þis witt what
ouer þei wolen seye;
<L 10><T MT23><P 343>
and gyue we to aduersaries here þat men shulden
goo and shewe hem to prestis, for so men diden
before tyne boþe in þe oolde lawe and in þe
newe, but hou shulde men take of þis to roune
wij prestis and þus to be assoiled? and marke we
wele þis gospel witt, and it semeþ opyn þerby
þat þise ten cammen not to þe prestis;
<L 22, 24, 26><T MT23><P 343>
and þus men shulden be aliens, as was þis
samaritian, and turne ægen and þanke crist, and
and not gyue money to þise prestis;
<L 32><T MT23><P 343>
and þat prestis shuld assoyle men teçhip crist in
þe risynge of lazár, for crist bad to hise apostlis
þat þei shulden vnknytt his bondis.
<L 5><T MT23><P 344>
but 3itt crist leueþ bondis of synnes, þat ben yuel
costoms to falle in synnes, and crist biddip
apostlis and prestis to vnknytt þise bondis bi
trewē prechynge;
<L 34><T MT23><P 344>
for now prestis prechen not to þise men þat ben
comuertid bi grace of crist, but þei seyn þei
fordan synne and þat is more þenne any
prechynge, and þus þei gon bifore crist, and
leuen þe maundement þat he biddip, and
antecrist cannot dispreue þis witt bi resoun ne
godis lawe.
<L 1><T MT23><P 345>
I graunte þis word þat is seid, but þe gospel scip
neþir þat þei shrouen her synnes to Iohn, ne bi þis
rounyge to prestis.
<L 9><T MT23><P 345>
for crist haþ 3yue power Inowe to his prestis to
techee his churche;
<L 25><T MT23><P 345>
and þus power þat prestis han standep not in
transubstansinge of þe oste, ne in makynge of
accidentis for to stonde bi hemsilf;
<L 27><T MT23><P 345>
þe toþer offiss to purge þe churche fallip to
prestis, þat crist haþ ordeyned to telle generally
his lawe to lordis and comyns what þey shulden
do, and to stonde for goddis lawe to bodily dêp
Cristis manhed. and eristis prestis shulden be pore and pacient bi crist in sure pouert.

offiss of prestis?

But hou ben worldly godis nedeful to kepe siche offiss of prestis?

and certis þese axen bodily trauel and my3ti defense of goddis lawe þat shulden not acorde to prestis;
but pey weren holudun to do a3en sleyng of 
beestis and hard seruys.

< L 1, 4, 6 > < T MT27 > < P 416 >

and hys in pe newe lawe siben prestis bigunnen
to plete hys, pei han left to do her offiss, as pei 
lefen in pe olde lawe;

< L 19 > < T MT27 > < P 416 >

and no drede siche cowarde prestis ben cause of 
al siche spuyling;

< L 34 > < T MT27 > < P 417 >

Also pe popis lawe biddip men to net here pe 
masis of prestis pat ben comyn lechours. Panne 
3if prestis ben in more synne pat is more 
knowun to pe puple, pey shulden not take peh 
presтриs seruyss;

< L 15, 16, 18 > < T MT27 > < P 418 >

Also poul biddip drawe men to dole not 
sich prestis ben contrarie to god and to his puple 
as wolues of raueyn;

< L 17 > < T MT27 > < P 428 >

We graunte wei 
haue felowis in keping of a floc, oon to do o 
pering, anober anober;

< L 20 > < T MT27 > < P 418 >

3if men iugen vndiscretly pey don hem more 
harm pe prestis, for laste prestis in vertuus 
liȝe and drede pey not of sustenaunse.

< L 19 > < T MT27 > < P 419 >

and herfore crist and his apostlis weren not 
gredy of worldly godis, but helden hem payed of 
fode and hiling, and so don prestis of cristis 
chirche.

< L 5 > < T MT27 > < P 423 >

and wolde god pe trewe prestis wolden telle 
sharply his perel to lordis;

< L 24 > < T MT27 > < P 424 >

We graunte wel pat it were good many prestis to 
hau felowis in keping of a floc, oon to do o 
þing, anoþer anoþer;

< L 13 > < T MT27 > < P 425 >

sumtyme it may falle so and sumtyme pe 
contrarye may falle, as pe pope may sumtyme 
falle on pe sope and sumtyme discorde perfo, as 
he may bi fauoure or money approue fiȝting of 
prestis and ful asoiling of men pat fiȝten faste in 
his cause.

< L 14 > < T MT27 > < P 426 >

and as anentis heresies of pe pope and his cleris 
supposen many trewe men þat he and hise ben 
heretikis, for þei holde a3enus guddis lawe 
worldly lordchips in prestis hondis, and þis is

a3enus crist and his lawe, and maynteynen 
wrong a3enus worldly lordis.

< L 4 > < T MT27 > < P 427 >

and as preching of apostlis was betere þan is 
preching of þes maystris, so prestis wiȝute 
degree of scole may profiten more þan don þes 
maystris.

< L 4 > < T MT27 > < P 428 >

and hys 3if dyuynite were lernd on þat maner þat 
apostlis diden, it shulde profiten myche more þan 
it doip nou bi staat of scole, as prestis non 
wipoute siche staat profiten men þan men of 
siche staat;

< L 17 > < T MT27 > < P 428 >

and þus manns lawe taw3t in scolis letiȝ guddis 
lawe to grewe, and no drede god is þat maistre 
þat wolte teche nou as redily as he wolde biforn 
þis tyme, 3if prestis liȝ be shapun þerto.

< L 25 > < T MT27 > < P 428 >

god moue lordis and bischops to stonde for 
knowing of his lawe, Capitulum 16m' it were to 
spoke ouer þis of dymes and of offeningis þat 
ben hire to prestis þat don trewely þer seruyss;

< L 31 > < T MT27 > < P 430 >

but god lymytide in moysees lawe þat prestis 
and dekenes shulden lyue on dymes, and 
semelily þis maner lastide vnto þe comyng of 
crist. but nou in þe pridde tyme of grace prestis 
and prelatis chalengen to hem dymes and 
mennus offeringis bi autorite of þe olde lawe, 
and þis semyp skileful, so þat men traucele weI 
wiȝ him for men shulden paye þer dymes 3it as 
þey diden in þe olde lawe, but þey shulden not 
brenne hem nou, for þer ben many pore guddis 
seruauntis. and þus lawe and skile chacchip men 
to 3yue to trewe prestis þes dymes, for þis were 
moost liȝt and resonable 3if þat prestis lyuȝen 
weI. and men neden not to rikcne hcoere hou ofte 
þe olde lawe biddip þat prestis shulden hauȝe 
hem;

< L 23, 25, 31, 32, 33 > < T MT27 > < P 431 >

and prestis ben þe firste for þei shulden be pore 
as crist, and feble þey ben to do þer seruyss and 
to gete þerwijke fode and hiling. crist koude bi 
weye of myraclis and weye of almes gete ynow, 
but 3it crist was pore and feble and fiȝuride 
prestis affir to come.

< L 2, 5 > < T MT27 > < P 432 >

lord, siþ þis is a skileful reule þat goddiss lawe 
3yuep to prestis and cleris, why shulden þey 
leceu þis for a willeful chesing þat þey taken of 
þe olde lawe? speialiy siþ þes two lawis acorden 
bopo in wordis and resoun þat prestis shulden 
lyue on dymes and be payed of fode and hiling.

< L 14, 16 > < T MT27 > < P 432 >
and of his may men se ouer þat prestis shulden not gedere to hem dymes and offeringes of many churchis, þat weren ouer þer fode and hilinge, for þus it were not leeeuful to a prest for to do in þe olde lawe.

for cristis prestis shulden haue no custom to ocuipie hem wiþ siche stryues, but gedere al þer bisynesse to serue god and his chyrche, Capitulum 18: it were to telle ouer þis hou þes herdis shulden kepe þer sheep in hoolynesse of þer oune lif and in preching of goddis word.

but prestis wasting in opere þingis, as ben horsis, haukis and houndis and costly making of feestis, ben ful damnable before god.

for siche ple is groundid in wronge don aþenus goddis lawe, for bi goddis lawe prestis shulden haue no more but fode and hiling for þer offiss, and al þe remenaunt of þer hire þey shulden hope of god in blis.

but hou stondi þis wip charite to þe man þat prestis shulden algatis lóue?

preche prestis þis herte to men and teche þey hem to lóue crist;

for we shulden wite þis at þe bigynnyng þat prestis ben maad prestis of men, not to lyue worldlylly ne lustly ne prouldly, but to lyue in bisy trauel to kepe þer sheep andwynne hem heuene;

Capitulum 23: it were toto declare heere þat riþ preching of goddis word is þe mooste worpy dede þat prestis don heere among men.

for siche prelatis þat kunnen not preche or wolen not for bisynesse, and letten opere trewe prestis to preche bi þer lordly cautels, passeen þe fend in þis synne bi menes þat he haþ ordeneyd to hem.

and heere breken out þes freris ordris, for al 3iþ þe han no worldly lordchip as han prestis þat ben dowid, 3iþ þe spyuilen men of moebis and wasten hem in noumbe and housis, and þis excees is more synne þan synne of þe fend in o persone.

for þey synneden in manus seed, but þes synnen in seed of god, þat is goddis word, þat prestis shulden preche to turne þe lewid puple to god.

Capitulum 27m of þis may wise men see þat þes foure sectis newe brout in, as emperour clerkis munkis and chanouns and þes foure ordris of freris, distrublen moost þis fiþinge chyrche and putten it fro þe cours of crist, and þus þes men þat nurshen hem, as worldly lordis and fonnyn comyns and lewed prestis, þat kunnen not speke or doren not speke in goddis cause, nurshen anticrist and his trauourly aþenus crist.

and þus dwelle þou in þe iust houndis þat god haþ ordeneyd far his prest, and panne god haþ ordeneyd þee in þe comyn kynde of prestis.

and þus lordis of þis world mayntenen lumpis of þes ordris and þer housis and possessiouns, wip opere þingis þat þey han foundun, moten nedis synne, in as myche as þei reuerens cristis ordinalaus, and in þat þat þey letten pore prestis to preche þe gospel to þe puple, al 3iþ þey ben not of þes newe ordris þat ben closid in cayms castels.

and þus þenken summen þat bi goddis lawe and resoun curtis shulden wel do þer offiss and haue no more but fode and hiling, and ouer þe puple þat shulde þe beouþ or þre prestis þei ouer oume whilst shulden cheþ þe seyrus of prestis;

and siben þei han many skiles þat prestis shulden not be þus dowid, boþe bi þe olde lawe and þe newe, and bi þe liþ þat crist ledde, þey shulden be heere hardy in bileue and lette þis dowing of anticrist, and neþer obesche to pope ne bishop but 3iþ þey tauþten þat þey sueden crist in þis and scynnis þat þey kunnen alege shulden neþer be heere suyd ne trowid, but 3iþ it be tauþþ þat þei sueden crist in þat þey helden wip þis dowing.

and þis principe of bileue shulden prestis holde and lerne goddis lawe, and not obesche to pope or bishop but in þat þat crist groundiþ it;

it semþ þat prestis þat kepæ pariþschis heere teche hem þe gospel of crist boþe bi liþ and bi word, and moue hem to holde charite, and bisie hem not in opere þingis neþer of þe world ne manns lawe, and make obediens to þer prelatis as myche as goddis lawe tetchiþ.

but trewe prestis shulden trowe heere þat neþer þe a word of þer prelatt ne þe word of þer

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somenour han so myche maliss wip hem þat ne þey may preche and serue god aftar þis suspending.

< L 2 > < T MT27 > < P 457 >

and for prestis saylen heere on þer syde, as opere men don, summe prestis þenken þat þey shulden crye and telle goddis lawe to þe puple;

< L 10, 11 > < T MT28 > < P 460 >

þe fend hadde enuye to crist and opere men þat suyden hym, and temptide prestis to worldly lordchipis as he temptide crist in his persone and, as he li3ede in þis tempting and seyde þat he wolde 3yue to crist alle þe reumes of þe world so þat he wolde loute hym, so bi craft of his lesingis he heþ getun lordchip to clericis.

< L 19 > < T MT28 > < P 460 >

but 3if men trowen, as þei dore, þat crist chees to be pore to 3yue ensaumple to his prestis and opere men to triste in god, and leece to triste in þis world for þey moten dye and leeue it.

< L 30 > < T MT28 > < P 460 >

and þus 3if god wolde fouchesaf, hooly chirche shulde be purgid of heresyes in þis mater, about which þey dispenden muche, as in prestis þat syngen masse;

< L 13 > < T MT28 > < P 466 >

but it is not so of cristis sect ne of prestis þat crist ordeyne. for icoon bishop was a prest, as alle men in heuene shulen be prestis.

< L 23, 25 > < T MT28 > < P 467 >

and þus bi lif ben prestis knowun.

< L 27 > < T MT28 > < P 467 >

and þus shulde anticrist drede of þe word þat crist seip aftir, þat þis kynrede of prestis is þe worsste of alle opere. for many men trowen heere þat as prestis in þe olde lawe, fro þe time of machabeus vnto þat þei hadden slayn crist, weren þe worsste knyrrede þat god sufferide þanne to lyue; so aftir cristis steyng, 3if prestis leceu cristis lawe and bicomen reuleris of þis world by newe lawis þat þey han shapun, þis is nou þe worsste knyrrede þat is on lyue heere in erhe.

< L 5, 6, 9 > < T MT28 > < P 468 >

and þus goddis lawe techip þat willeful pouert of a prest, 3if þe heau mekenesse in his soule and opere vertues more þan opere, he is herby more to god, and þis hyenesse shulden prestis coueȝte. and þus alle prestis of englond shulden be pore men, as þe pope, for þey moten forsake þer riches 3if þey wolen be cristis prestis, for bilee techip wel þat crist bad his prestis be siche;

< L 23, 24, 26 > < T MT28 > < P 468 >

and heere men slidien out of bilee, bope prestis and seculeris, whanne þey tellen more bi a
cronycle of foly of an emperour þan þey tellen bi cristis lawe, þat is emperour of heuene.

< L 31 > < T MT28 > < P 468 >

no drede bope lordis and reumes my3ten wel constreyne prestis to holde þe pouert þat crist ordeyne, for honeste of his prestis and profit of lordis and comyns.

< L 22, 23 > < T MT28 > < P 469 >

and wite þey wel þat god mut nedis be cheef lord of alle creaturis and but 3if god graunte hem leece to 3yue þus prestis þes worldly godis, þe 3ifte þat þey 3aue is nou3t bi vertu of þe cheef lord.

< L 1 > < T MT28 > < P 470 >

but nou it is turnyd vpseleun fro religiuou þat crist ordeyne, for nou he is neþer pope ne prelat, but 3if he haue a worldly meyne þat shewe his hyenesse to þe world, as he were a seculer lord, and bi þis gile þap þe fend brouȝt in þat more prestis shulden have worldly glorye.

< L 25 > < T MT28 > < P 470 >

but it is a3enus cristis wille þat prestis meddle þes two togidere, for þey shulden techi bi mekenesse and paciense, as crist dide.

< L 25 > < T MT28 > < P 470 >

crist koude ensaumple kynghod and presthod in her groundis, but prestis þat komen aftir crist ben not able to do so;

< L 1 > < T MT28 > < P 472 >

Heere men seyen to anticrist þat wolde affeerme crist a fool, as he fend hede crist a fool for he wolde not take of hym alle þe reumes of þe world for a litil seruyss to hym, þat crist as a good god wolde þat þis prestis weren in worship and fer fro perces of þe fend, and þus he forbad to his prestis to haue to myche of erby godis and to myche bysnesse aboute hem;

< L 21, 22 > < T MT28 > < P 472 >

and for þis cause ordeyne þat þat þis prestis shulden wante þes richesses, and ensaumple in hym silf and his apostlis hou þey shulden lyue. crist wolde wel þat þis prestis hadden þe vse of worldly godis as myche as wolde do hem good, but not to myche to lette þer soule, as men shulden before synne and aungels han in þer lif.

< L 28, 30 > < T MT28 > < P 472 >

and þus crist ordeyne to prestis moost hye staat and moost perfect of alle þre partes of þe chirche, 3if þat prestis wolde lyue þerafter;

< L 3, 5 > < T MT28 > < P 473 >

crist grauntyde to worldly lordis to hauw gouernayle of siche godis, but he grauntide to his prestis to gouerne souls bi weye of vertues;

< L 10 > < T MT28 > < P 473 >
and his he tau3te in deede and word for loue pat he hadde to his prestis.

< L 13 > < T MT28 > < P 473 >

but godis of vertu ben þe betere þat prestis shulden have passingly, and more perel is in þe firste godis, and þerfore crist wolde not þat his prestis hadden but litli of þes godis, for perels and letting of beter godis.

< L 29, 31 > < T MT28 > < P 473 >

crist 3af hem not worldly godis to charge his prestis wip þis lordchip, ne to stire hem to flesyly synnes, as ben gloterye and lecherye;

< L 36 > < T MT28 > < P 473 >

and 3if þes two partis of þe chirche foulen þus prestis wip þes godis, wise þey we þat god wolde punyshche þope þes partis and his prestis.

< L 2, 4 > < T MT28 > < P 474 >

and þus we graunten þat riche prestis don sum good wip his richees, for so don þe fendis in helle wip godis þat at crist haf 3ouyn to hem, but nepeles þey don amys;

< L 4 > < T MT28 > < P 474 >

We graunten þat prestis ben of manns kynde, as ben lordis and weddid men, but 3it þey shulden not haue þis lordchip ne kyndely gendrure of children, but 3if þey wolden leeue þis staat and bicomme weddid men, for we bleuuen þat maydynhot and goostly gendrure is betere þan þis. and so supposen we þat þes prestis han betere wip þan seculer lordis, applye þey þis betere wip in betere vse to serue god; as beestis han wip to etc and drynke, but prestis wip shulde not stonde in þis, but hou þey my3ten teche men to lyue in vertues bi goddis lawe. but þis may not prestis do bi robbing of lordis and of comyons of þer lordchip and erply godis;

< L 9, 14, 16, 18 > < T MT28 > < P 474 >

Capitulum 9m: by his sentence þat heere is seyd shulden anticrist and hisse hauue shame to defoule cristis prestis a3enus þe ordenaunshe þat crist made.

< L 22 > < T MT28 > < P 474 >

for crist ordeynede amys, but worldly lordis amendid hym, as þe emporer of rome whanne he made his prestis lordis he amendide þe apostlis staat ouer þe ordenaunshe of crist.

< L 29 > < T MT28 > < P 474 >

and it semep to many men þat o cause why he dide þus was to hys his eune prestis, wip ope blynd deuciuon; so þat þe þe emporer passide opere worldly lordis, so shulde his prest of rome and hise passe opere lordis prestis.

< L 5, 8 > < T MT28 > < P 475 >

 þus alle þe resouns þat þe fend can make a3enus crist and cristis prestis may be auoydid bi oure feið, and make heretikis to shame of hem.

< L 13 > < T MT28 > < P 476 >

for 3if þer were no pope in erpe ne no cardenals his felowis, per were no patriarkis, ne archibishops, ne bishops, ne erchedekenes, ne officials, ne persouns, ne prestis.

< L 23 > < T MT28 > < P 478 >

crist wolde ordyne to his chirche prestis and orde þat is neeful, al 3if þes foure sectis weren sunkun doun to þer fadir.

< L 4 > < T MT28 > < P 479 >

and he mut nedis ordeyne prestis, summe hyere and summe lowere, aftir þat he 3yuep hem grace to profite more aftir his lawe.

< L 9 > < T MT28 > < P 479 >

and 3if þou axe who shulde make þes prestis, and bi what wordis and whois autorite, certis bileue nedip vs to seye þat crist mut make þes prestis. ope þ bi wordis hid to vs or bi grace wipoute wordis, as crist not wipoute cause made apostlis and telde vs not bi what wordis he made hem;

< L 14, 15 > < T MT28 > < P 479 >

for bope popis, bishopis and prestis may be wip þes þe fendis children, and no partis of hooly chirche but fendis ordeyne to he dampnyd. trowe þou to vertuous dedis of prestis, and algatis to þer mekenesse, þat þey coueyten noon hye staat þat is not groundid in goddis lawe. and so proude prestis and coueytous ben suspect of prestis staat.

< L 29, 32, 34 > < T MT28 > < P 479 >

crist ordeynede bi his ordre pat his apostlis and his prestis shulden be felowis and make men and telle not hye bi hem sif, and so crist makip distinguiccious bitwixe ordre of erply lordis and ordre of his prestis.

< L 22, 24 > < T MT28 > < P 480 >

And as literali as Crist tau3t in his conclusion, so litterali he and his disciplis, and perfis3t prestis long after and oþur perfis3t peple also kept his conclusion, wipout any glosing or oþur vnourstanding þan Crist tau3t hem in worde and in dede.

< L 195 > < T OBL > < P 162 >

But nou3, alþou3 the couetoys prelatis, prestis and religious of þe old law could noþer 3eeu a glose to Moises lawe, undur colour of wiche glose þei my3t hauue he wordli lordis, as our clerge is now, 3it þis antecrist wip his comperis and his disciplis ben so witti and souti þat þei kan 3eeu a glose a3enst Moises and Crist also;

< L 201 > < T OBL > < P 162 >
And not onli þis manheede is Cristis mouȝe, but also alle trewe prestis and prophetics of þe olde lawe and newe lawe, and oþþ trewe feþful men þat speken Goddis law to his glorie and edification of his chouson.

And boþ while he was here lyuyng dedli, and also whan he ascendid into heuene, he put þis breþe in his apostis and truþe prestis, and chargid hem to blowe þis breþe of þe gospel vpon þe peþle piche schuld be his spouse, seying þus to hem alle wip out any decepcioun or restreyynyn, Go 3e and teche 3e, Go 3e and preche 3e þe gospel to alle creaturis. Þis gospel is Cristis breþe, his testament and his last wille, of þe wiche testament he ordeyned his prestis to be his executouris to dele þis tresorie to his pore breþurne and sistren and neiþboris here in erþe.

But, certis, I am sure here þat if þe truþe and besiþe execucion of Cristis testament sounned no more aþen þe wordli wynnyng and glorie of þe preleacioun, and proude prestis þat nouþ regnyng, þan þe execucion of þe testament of an erþelij mannis good, þei wolde not let þe execucion of þe ton no more þan of þe ouþr!

And Whoeuer renounsþ not to alle þo þingis þe wiche he hâp in possession mai not be my discipline, þat is to seie of office as ben alle trewe prestis and dekenes.

And herfore boþ bi her determynacions, constitucionis and statutis, and also bi youlens as cursing, presunynyn and deþ, þei oppresen and stoppen trewe prestis þat bessen hem to blowe a blast of þis breþe of Crist upon þis auþ3tresse. And so sum of þis prestis þei exilen bi cruel persecucion and censusris, and sum þei peyne to þe deth bi hungre, and sum þei þurhen in preson and sum þei þrennen openþ.

And bi alle þe þeþis þat þei koud deuyse þey or deyned for to stop Crist and his trewe prestis, þat þei schuld not blowe þe breþe of þe spouse upon hem, þe wiche was so grisful to hem.

And also we mai rede (Act·23') þat Ananyas þe prince of prestis commaunded þe peþle to bete or to smyte seint Poilis mouȝe, forþwþ þe trewe breþe of Crist þat came forth bi þat mouȝe tenyd him sore.

And whþþþþ þeþis prinics of prestis do not so nouþ3 or none to feþful prestis, þat blowen or wold blow þe swete breþe of Cristis gospel vpon hem and the peþle, deme 3e of þe dede þat is open nowu! But I wote wel þat þe malice of oure prestis þat schewen þis hate aþenst Crist and his breþe passip wipout comparþ þe malice of þe yporcris of þe olde lawe.

And þer, as Crist menep, he schal for defauþte of drede of God smite his felowis, nameli þo þat ouþt to be oon wip him in þe same seruyce, as ben feþful prestis þat bessen hem to serue God wip besie perfouryng of her office. And not onli þis schrewid servaut betip trewe prestis bi dyuers mensys and bi bodiþ deth, as it is seide before, but also ouþr peþle þat lounen and aþctualli labouren boþe wip bodi and wip catel þat Goddis law schuld be knowne and performd in his hous in plesing of alle his houshold.

Næþes, if þis fendwe were not viserid wip couetouþ þat is þe rote of malice and blynthesis him, he schold movwe se in þe gospel houþ Crist for al his liifhere renounsid effectualli to alle wordli possessions and lordship and wordli title, and made his disciplis of office þat were prestis to do þe same;

And prestis schuld norisce þis fervent fire of contriscioun, bi holi ensample and bi ful trewe preching, and bi uerri forsaking of þe lordship of þis word wip alle þe liking þat sucþ perof.

For þei enforcen hemself to iustefiþe in worde and dede her wordli lordship, her wordli lawis, iugementis, office and custumable beggyng, damppned expresseli bi Crist and his apostis and ouþr feþful prestis and peþle in þe begynnyng of Cristis churche, and þat in worde and dede and writing left in holi scripture into perpetuall memorie to alle þe world.

And bi þis fantasie prestis speken alle in ueyn, whan þei praien in the begynnyng of þe consecracioun þat þe brede be made þe bodi, and þe wyne þe blode of our lord Isu Crist.

For reuþþþþ þat prestis synggen, ne noon ouþ þing schalt help þes wrecchis in þat grete woo, þat dien in dedli synne;

For requiem þat prestis synggen, ne noon ouþ þing schalt help þes wrecchis in þat grete woo, þat dien in dedli synne;

And herfore Crist, supposinge þat þis hevenli kunnyng shulde be in þe staat of presthood, comauindde hem alle in his assencioun in þo wordis þat þe seide to hise apostis, and in hem to alle oþþ prestis, as seynt Austyn scip in a sermon þat bigynneþ þus /Si diligenter attenditis
etc: pat he shulde teche and preche pe gospel to his peple, pe which gospel is heueni kunnynge, For his staat in pe chiche is pe vicar of pe manched of Crist, as seyn Austyn seip in pe book pat is aleggid bifore; and, so as Crist cam in his manched to teche and preche pe gospel and to suffre mekiel perseeucious perfore, so shulde pe staat of prestis, pat is pe vicar of his manched, do as he comandide hem in his ascencioun and ofte tymes biforhond. To pe tridde peopone, to whom is aproprid trewe loue or good will to pe Fadir and Sone, answery pe staat of pe comunte pe which owip trewe loue and obedient will to be statis of lordis and prestis, as seyn Poul techiþ/ad Eph' 6 et ad Hebr' vtlimo Serui obedite dominis vestris carmalibus cum omni timore et tremore etc ad Heb' vtlimo Obedite prepositis vestris; <L 32, 38, 43><T OP-ES><P 04>

Bus þanne, as I haue seid in partie, if it hadde be plesaunt to þe Trinyte þate suche sectis shulde be in þe chiche of God, pe aunger of þe greet councele, Isus Crist, wolde hauwe correctid þese þre sectis, pharisses, saducusis and esseis, and late hem stonde forþ as he correctide þe þre statis þat I spak of first, lordis, prestis and comuners, and conferemed hem in his chiche. <L 440><T OP-ES><P 19>

And þis þei took of þe peple, not bi titil of lordship or of beggerie, as oore maistir hiers and her sectis doen, but bi titil of þe gospel or of prestis office duli perfourmed to þe peple þe which titil is þis, as Crist himself seip, þe werkman is worpi his meede or his mete'. <L 775><T OP-ES><P 30>

For in þe oold lawe, where God made an ordynance for al his peple hou and wherwþip þei shulde lyue in evey staat, he assigneþ pe worldli possessions to þe seculer peple, and bade þat þe prestis shulden bi no weie haue ony possessions wip þat oþer part of þe peple, saue þe peple was chargid of God to ordeyne þe prestis and dekenes houis, not to be lordis þerof, but to dwele þerinne, and on þe same wise þei hadden subarbis, to febede þe beestis þat shulde be offrid sacrific to God in þe temple. And God seide he wolde be þe part of þe prestis and dekenes, þat is to meene þat þo þingis þat I shal asigne to hem, þe whiche þingis ben offrid to me, shal be her part and her lyuyng'. And so God assigneþ to þe prestis and dekenes þe firste fruytis, and tibis, and oþir certein deuociouns of þe peple, þe whiche was liffoold now for hem, her wyues, children and meyne, And he chargeide soore and hard þe peple for to penke on þis clerigie, and þat þei defraude not hem of þe þe part þat God hauwed asigned to hem, for þei hadde noon oþir possession among þe oþir peple, ne ony shulde haue. So þat Goddis part was þus asigned to þe tribe or kynred of Leuy, of þe which kynred weren Goddis prestis in þe oold lawe and of noon oper. And þis ordynance of God, as touching þe liffoold of þe prestis, was kept ful streitli, so sorfors þat þo þingis þat weren offrid to God in þe temple bi deuociouns of þe peple, þe whiche were not bi þe lawe of God expressi assigned to þe kynred of Leuy, weren kept fro þe vss of þat kynred to þe comoun profit of al þe peple, as to repara þe temple, and to rauosome þe kyng and þe rewme at nede, as scripture beriþ witnesse in þe tyme of þe good kyngis Ioa and Iosias (4 Regum 12 et eiusdem 22), <L 808, 810, 813, 816, 823, 824><T OP-ES><P 32>

And siþ kynʒ Dauid, þe chosun of God, aﬅir his owne herte and ful of þe spirit of prophecie, and Salomon his wise sone also durste not in a litil chaunge þe ordynance of þe goddis, mouable and vnmuuable, þe whiche God hadde bitake to her gouemaunce, ne durste take ony of þe temperaless, þe whiche God hadde lymyted to temperal men, and make þe prestis riche wip hem and to amende her part, þat þou God hadde not suﬃcientli ordeyned for hem in his lawe; <L 850><T OP-ES><P 34>

And so aƚe þe lawis þat God 3af bi Moyseþ aƚens þe worldli lordship of prestis in þe oold lawe, and also aƚe þat þe prophetis han declairid in þat poynþ acorindice wip þo lawis ben euene aƚens þis þat prestis shulde hauwe worldli possessions, or be lordis so in þe newe lawe. And so oure prestis mai not truli suppose þat þo lawis þat God 3yueþ bi Moyseþ, aƚens þe possessions or lordship of þe prestis of þe oold lawe, ben impertyncnt to þe lordship of prestis in þe newe, no more þan þe lawis þat God 3afþ in þe oold lawe aƚens mawmetrie ben impertyncnt to mawmetrie in þe newe lawe. <L 873, 875, 876, 878, 879><T OP-ES><P 36>

And siþ þat Moyseþ lawe is moral in þis poynþ þat longip to þe perfeccioun of prestshod, and wip þat þis lawe most nedis be kyndli resoun, Crist myȝte not distrie þese lawis or reuerse hem, neþer dispence wip hem, þat þe prestis shulde not he boundun to þese lawis. <L 885><T OP-ES><P 36>

And siþ Crist and his college myȝte not be dispensid wip or exempt fro þo boundis of þo oold lawe in þis mater, I merucile where þe prauylegies come a lond, wherbi oure coligiens, millkis or chanouns, or ony oþir temperal endowid prestis þat dwelwen in suche conuentici, claymen to be exempt fro þis bound of þe oold lawe þat in so many placis so oþunli forfendip hem such lordship. <L 896><T OP-ES><P 36>
Nichil aliud possidebunt, decimarum oblacione contenti, quas in vos eorum et necessaria separavi,", pe Lord seide to Aaron, (and in him to al pe tribe or pe kyndred of Leu, of pe which kyndred were pe prestis and dekenes), "Je shal hau no possessioun in pe land of pe children of Israel; <L 906><T OP-ES><P 36>
et nichil aliud accipient de possessione fratrum suorum,", pe prestis and pe dekenes and alle pe pat ben of pe same tribe shal not hau part and heretage wip pe othir peple of Israel, for pe shal ete pe sacrifices and pe offryngis of him; <L 916><T OP-ES><P 38>
And pe prestis and peple hadden among hem princis of worldli possessiouns or lordships, and ouer pei, pe prestis wilfull pouert, so bishops and religiouse, and kunninge men of couetise, and curside him and putte him out of lawe. <L 927><T OP-ES><P 38>
Off pe tekstis panne of pe oold lawe we mai se hou opunli and streitli God forfcndide hise Offllese <L 934, 935, 936, 938, 941, 944><T OP-ES><P 38>
And panne cam pe governaunce of pe peple into prestis hondis, and pei iugide panne pe peple, and ledde pe peple into batel, and took such worldli governaunce upon hem. And as pe prestis weren panne out of pe pure staat of prestshod aftir Moyses lawe, and out of pe governaunce pe God hadde sett hem yni bi Moyses, so pei moste and diide make ordynauncis and lawis acordinge to pe governaunce pei were and wolden be of. <L 1003, 1007><T OP-ES><P 42>
And so peis peple hadden among hem princis of prestis or bishops, pei weren chief of peis governaunce; <L 1015><T OP-ES><P 42>
And at pe laste pis governaunce fel into pe prestis power, pe whiche, as pei lyuede not as pure prestis of Goddis lawe, ne as dide pe firste iugis, ne as kyngis, but of ech of peis hadde sumwhat, so pei maden hem a mengid lawe of Goddis lawe, of pe kyngis and of her owne tradicionis. <L 1040><T OP-ES><P 43>
But after tyme pe kyngis arid lordis weren bidotid and abindid bi pe ypocrisie of pe elegie, many, as Constantin and ophir, 3auen her lordships to prestis. <L 1057><T OP-ES><P 44>
And ful many of lordis and grete lordships and citees, pei were sumtyrne in governaunce of kyngis and opher grete temperal lordis, ben summe bi folc 3ifte, summe ellis, fallen into prestis possessiouns. <L 1066><T OP-ES><P 44>
And so now at Rome, at Bolayn, and ful many ophir placi where prestis ben cheff lordis, pei leden pe peple to batel and gouemen hem in al wise worldli as pe kyngis and temporal lordis diden before. <L 1079><T OP-ES><P 44>
And herfore pei pursuuen wipoute merci pore prestis, pei in lyuyng and word techen pe pouert of pore Crist and hise apostlis to be kept in al pe staat of pe clergie. And so as pe malicious bishopis, plarisseis and scribis weren knytt togidir a3ens Crist pei prechide a3ens her courcetis, and curside him and putte him out of her synagogis, and on al wise lettide him and hise apostlis to teche pe gospel, pei which techiigh prestis wifull pouert, so bishops and religiouse, and kunninge men of pis mengid lawe pursuen vunnesurabli pore prestis pat suen Crist and hise apostlis in lyuyng and teching, and peat more maliciousi pei diden here felowis in pe oold lawe. <L 1121, 1127, 1128><T OP-ES><P 46>
For it is a3ens pe plesaunce of pe Fadir and pe last will of Crist here on erpe, pei comauandide alle hise prestis for to preche, and make his gospel knownu to al pe world, and not to hide it from ony man. <L 1153><T OP-ES><P 48>
And pei distrien not but maintenen pe foul heresie wherbi a3ens seint Poul pei encumbren and entriken hemsif in worldli bisynesse and office, as in pe chaunserie, in tresorie and in ophir ful manye worldli office, a3ens pe pure staat of prestshod and into greet wrong a3ens God and pe peple, to pei which pei shulde do duli a prestis.
office.

For, if it was vnequite, as he apostlis seiden in her comoun decere, hem for to leue he preaching of Goddis word and minystre to be bordis of widues, wherfore hei ordeynede oijr men in pat bisynessse, and seiden pat hei wolde take heede bisili to preaching of Goddis word and praiery, hou moche more, 3he wipout mesure more, vnequite and wrong to God and to man is to oure prestis to leue contemplacioun, studie, praiery and preaching of Goddis word and minystringe to bordis of widues, and go to he court of a seculer lord and occupie hem in a seculers offices?

And so of his processe we mai se hou pat he peple is worst gouerned vndir pese bastard prestis and her manglid lawe, as were he peple of Israel vndir her prestis in he same caas of he oold lawe.

And as he pepele of Israel was worst gouerned vndir her prestis, whan he gouernance was come hooli into her hondis, and vndir pat gouernance came into her mooest confusioun, and losten he hooli lord for euer, so ben now cristen revwmes fouf confoundid bi he worldli gouernance and lordship pat he prestis han take upon hem;

and pat pat oure prestis doen is of pure studied malice. And seculer lords han no grace to se his malice of he prestis, neper for to se hou a littil and a littil hei han vndirmyned hem, and ben in poiynt to oeverprowe hem and to vnde her astaat.

And also in pat pat Crist forfendide he prest Petir, and in him alle oijr prestis, to 33ete wip his sword, he dide us to vndirstonde pat it was his will pat his sword wip his hise purtynauncis shulde abide as in his place, in he lay partie of his chireche.

And certis, I drode me not pat he lay partie of he chireche, and nameli he lordis, he hondis or moore colour of he first partie of his text to chalenge oonli to hem he temporal sword wip his purtynauncis pat longen herto, as seculer possessions and lordships, seculer iugement and seculer office, as oure prestis han evyndence of he secunde part of his text to chalenge he tipis of he peple, as pingis oonli longinge to hem. And if hei were indifferent in her iugementis, as hei demen pat it is wrong and dampnable a seculer man to take upon him a prestis office, in preaching or minystringe of sacramentis, and in disposing of tpis pat were lymytid to he staat of clergie, so hei shulde dene it ful dampnable a prest to occupie his temporal sword wip his purtynauncis pat longen herto specified bifore. And in ful witnesse pat his is ful dampnable in he staat of presthod, Crist, in whom is ful ensaumple and looore of perfecioun of presthod, fledde alle he prestis and tau3te hise apostlis and alle prestis to do he same.

And seculers offices he forsook, and tau3te hise prestis to do he same, whanne he fleddo fro he peple pat wolde hauve set hem in he office of a kyng.

And of his seynt Pouls wriht 3us to Thymothe he prest, and in him to alle prestis (2 ad Thi' 2):

For of his seynt Pouls will, no more han it was Crist, pat prestis shulde be seculer iugis. Off his processe hanne his maist se here hou pat Crist and hise apostlis in lyuyn and in teching, he which teching is hooli writt, tau3ten pat shuldlen leue and vttirli forsake his temporal sword wip his purtynauncis, and remitte his temporal sword to lay partie, as hei diden wip alle hise purtynauncis, as seculer lordship, office and iugement. For sip he prestis of he oold lawe kepten hem fro his lordship, as her lawe tau3te hem, and also hei iugis stole he same, hou moche raper shulde oure prestis do so, pat ben boundun to pat perfecioun bi he same lawe, and also bi expresse doctryn of Crist in word and dede as it is shewid bifore?

For whanne he was sou3t to his passioun, he profride himself, but whanne he was sou3t to be a kyng, and so to take upon him he material sword wip hise purtynauncis pat I spak of bifore, he fleddo and hidde himself, and lefte his sword hooli in his place, techinge hise prestis bi his ensaumple to do he same. And it is no doule pat ne his ensaumple was a comandement to Cristis prestis to fle vttirli his lordship.

And pat Crist fleddo his temptacioun of his peple and hidde himself shulde tech be prestis to fle not oonli his synful and dampnable lordship in he staat of presthod, but also pat hei fle he occasioun or he temptacioun herof.

For Crist hadde graciously and bi myracle fed his peple, por3 occasioun of he which grace his peple was mowed pus to take Crist, and make him a lord or to 3yue him worldli lordship, But
Crist, a cleer ensaumle of clenessse of prestis, bi whom as Goddis instrumenmentis grace is 3oue to þe peple, as his grace was bi þe prest Crist, fledde þis 3iñe.

For boþe þese secular men weren grete lordis and mesels, and boþe weren helid bi myracle of God and bi grace mynistryd to hem bi prestis.

And boþe þei weren helid on oo wise: for in watir shewid of God to þese prestis, and bi þese two prestis shewid to þese two nik men, as we mai rede in þe ferþe book of Kyngis þei ðifþe chapter, and in þe storie of Siluestir. And aftir þese gracis þus mynystrid bi þese two prestis Naaman profride Helize wondrig grete 3iftis of mouable goods, and Constyntyn prôfride to Siluestir boþe mouable and vnmouable goods in wondr gret plente and excessse.

And herfore Crist, þat was in liik caas wiþ þese two prestis Helize and Siluestir, in damnyng of þis wicked dede þat hap so moche harmed and enenymid his chirche, lefte þe wey of Siluestir, þat took þis worldli lordship upon him, and chees þe weie of Helize þe prophet, forsãkyng þo 3iftis þat Naaman profride to him, and so fledde boþe þis symony and heresie.

And in þe tyme of þe lawe 3oue bi Myses God made ful and sufficient ordynafee for al his peple, hou and wherbi þei shulde lyue, for he delide þe lord on among þe lay peple, and asignede þe firste fruytis and tipis to þe prestis and dekenes.

And in word and in ensaumle he tau3te hishe prestis to be procurators for nedi peple and pore at þe riçhe men, and specifide þese pore, and tau3te hou þat þei þat were my3ti shulde make a pürüyaunce for such pore folk, þat þei were not constreined bi nede for to begge, as grete clerks marken upon þis word of þe gospel (Luc. 14), where Crist seip þus: 'Whanne þou makist þe feeste, þat is to seie of almesse, calle pore feble, lame and blynde'.

And bi apropiaciounis of parishe chirchis þo prestis þat weren wounct to be resident in suche parishes, to feede þe peple wiþ trewe loore and good ensaumle, and to feede þe pore nedi wiþ comoun almesse of þe chirche, and to susteyne and perfourme honesti dyuuyme seruyc among þe peple, ben takun awei fro þe peple.

And þei han robbid þe chirche of goodis of grace in as moche as þei han putt awei þe honest prestis bi apropiacioun of her chirchis, þat shulde and sumtyme dide plaunte vertues in þe chirche bi her trewe teching and good ensaumle, and bi honest perfourmyng of dyuuyme seruyc.

And so ful ofte tywe was God displesid wiþ þe prestis of þe glorious temple of Salomon, notwithstanding þat þei maden þere many solempne sacrificial, and seiden many goode prayeris;

And if oure prestis clymen tipis as goodis in a manere entailed to hem, for as moche as God in þe oold lawe hadde 3oue and entailed suche tipis to þe kynred of prestis bi euerylasting ri3t, notwithstanding þat þis entail was interrupt in Crist, and in his apostlis and obir pore prestis þat sueden hem in þe perfectioun of þe gospel long after, and was not, as men supposen, expresli confermed bi Crist and his apostlis, and so ferforply þei clymen ri3t in þis tipis þat no man mai lawfulli wipholde hem or mynystre hem, saue þei, ne þei mai be turned or 3oue to ony opir staat or kynred, saue oonli to hem, alþou3 men wolde do þat vndir colour or bi titil of perpetuel almesse, for þis shulde be demed of þe clerige damnable synne, and distrlying of hooli chirche and sacrilege. Hou moche rær þanne is it an hidous and damnable synne to 3yue or to take awei þe secular lordships and possessions fro þe staat of secular lordis, þe whiche God hadde 3oue and entailed to hem bi þe same lawe and ri3t bi þe whiche he hadde 3oue þe tipis to þe prestis in þe oold lawe?

For, certis, siþ þes tipis and offringis þe whiche as I suppose counteruaile þe secular lordis rentis of þe reweyme, or ellis passen as it is ful lich, for if þei ben lesse in oo chirche, þei passen þe secular rent in anopir), ben sufficient for alle þe prestis in cristendem, and þei ben euene delid, it were no nede to amorteise secular lordships to þe staat of clerige, þe whiche amorteising is vndoing of þe lordis and apostasie of þe clerige;

And, for as moche as he didd truli a prestis ofifice to þe peple, and my3te do noon excessse in taking, he hadde titul bi þe gospel to alle þat he took to his nede.

And as for þis word, þou shalt vndirtonde here þat þer weren in seynt Denys tyme prestis and dekenes, to whom it perteyned bi were of her office to perfourme þe dedis of ierarchies, þat is
to see to li3te, purge and make perfitt.

But these shamles lyers shulde vndirstondone here pat pe peple shat seynt Poul ordeyned more were bome pore for Crist, and, for as moche as hei were pere among her enmyses, and hadden no leiser to gete hem liiflode wip her bodilie labour, and many of pis peple as it is ful licli were pore feble, lame and blynde, for pe whiche prestis ben in detti bi her office for to procure hem good, as it is taul3t bifoire.

But up hap hu seist here, as folk pat ben discyued bi ypocrisis doen, as Crisostum seij upon his word of pe gospel (Mr 7) /Attendite a falsis prophetis/, where Crisostum aresonep a man pat is discyued wip ypocrisis pus: Vp hap hu seist "Hou mai i seie he is no cristen man, pe which, as I se, knoulechip Crist, and hap an auter, and offrif sacrifice of breed and wiyn, and cristenip, pat redijip pe hooli scripturis, and hap alle pe ordis of hooli prestis?"

But here up hast hu grucchist a3ens me in hin herte, and woldist bittirli aske of me, and we were togidir at partie, wherbi pe beggers pat han neper londis ne rentis, and ben prestis and cleriks moche beter han I, and also semeli men and worpi mennes sones, shulde lyue?

And herfor Criste, supposyne pat his heuenei kunynge schulde be in pe state of presthode, commanuid hem alle in his ascencyon in pe wordis pat he saide to his apostles, and in hem to alle ojer prestis, as saynt Awiyn saip in a sermon pat bigynnep pis /Si diligenter attenditis etc/.

And, so as Criste cam in his manhede to teche and preche pe gospel and to sufrfe meckly perseverucion perfere, so schulde pe state of prestis, pat ben vicaris of his manhede, do as he commanuid hem in his ascencyon and oft tymes byfoire. To pe pridde persono in Trinity, to whom is apropryled true loye oue goode will to pe Fadir and Sonne, awnswerip pe state of pe comonte pe whiche owijb true loye and obedeynt be to pe statis of lordin and prestis, as saynt Poule techib saynge /Serui obedie dominis vestris carnisibus cum omni timore et tremore/, pat is Seruands obeijb to 3our temperall lordin wip alle drede and treblebnyge'.

And so bi pis sentence prestis schulden not haue worldly lordechips, si3 Criste and his apostles han vittirli forfiend hem bojpe in her lyuynge and toichynge, as it suip playnly herafirf. For it was neuer Cristis lore to make prestis riche and kny3tis pore.

For in pe olde lawe, wher God made an ordynance how and wherwip peh schulde lyue in every state, he assigned pere worldly possesscyons to pe secular party, and bad pat prestis schulde by no way haue eny possessions wip pe ojer partye of pe peple, saue pe peple was chargid of God to ordeyn pe prestis and deknys housis, not to be lordis of hem, but to dwelle in hem, and on pe same wise pae hadden subarbis, to fede pe be beestis pe pat schuld be offred sacrifce to God in pe temple. And God saide he wolde be pe parte of pe prestis and deknys, pat is to mene pat "Po pingis pat I schal assigne to hem, pe whiche pingis ben offred to me, schal be her parte and her lyuynge'. And so God assignyd to pe prestis and deknys pe first fruyits, and tibis and ojer certeyn deucyons of pe peple, pe whiche was liiflode inow3e for hem, wip alle her serundis and ojer meyn3e.

So pat Goddis parte was pis assignyd to pe trybe or kynrede of Leuy, of pe whiche kynrede wern Goddis prestis in pe old lawe and of noone ojere. And pis ordynance of God, as toichynge pe liiflode of prestis, was kept ful streyly, so ferforpe pat po pingis pat wer offrid to God in pe temple by deucyons of pe peple, pe whiche wer not by pe lawe of God expressly assignd to pe kynrede of Leuy, werenkept fro pe vse of pat kynrede to pe comon profete of alle pe peple, as to pe repair of pe temple, and to rawson pe kyngye and pe rewme at nede, as scripture berij witnesse in pe tymes of goode kyngis Isos and losias.

And si3 kyngye Dauid, pe chosen of God, aftir his owne herte and full of pe spirete of prophecye, and Salomon his wise sonne also dursnte not chawnge pe ordynance of pe goode, mouable and vnmouable, pe whiche God had bytakne to her governance, and make prestis ryche, as pou3 God had not sufficiently ordend for hem in his lawe;

And so all pe lawis pat God 3aue by Moyeses a3ens pe worldly lordechips of prestis of pe olde lawe be euewn a3ens his pat prestis schulde be lordis so in pe newe lawe. Si3 pat Moyeses lawe is morall in his poymte pat longep te pe perfectyon of presthode, Cristi my3te not destroy pe lawis, neiper dispens wip hem, pat prestis schulden not now be bunden to pe lawis.

I merucyle wher pe pryeuncis commen a londe, wheryby owre colagis of monkis, chantons, or eny
oper endowid presistis pat dwellen in siche conventyceles, claymen to be exempt fro his bonde of his olde lawe in his poynte pat in so many placis so openly forfendip hem siche lordeiship.

Nichil alii possisibunt, decimarum oblacione contenti, quas in vaus eorum et necessaria separauit, *De Lorde sayde to Aaron, (and in hym to alle pe tribe or kyndred of Leuy, of pe whiche kyndred wer pe preistis and deekynys), "3e schal haue no possessyon in pe londe of pe childern of Israel;*

et nichil alii accipient de possisisone fratum suorum, pe preistis and deekynys and alle pe pat ben of pe same tribe schal not haue parte and heritage wip pat pat oper peple of Israel, for pai schal ete se sacrifeyces and pe offfrinyges of pe Lorde;*

Also the lawis, 3ouen of God by Mouses, the holy prophete taul3ten, as amonge oper we may rede ofE3echiel, pat taw3te how pe preistis and deekynys schulde haue hemisilfe to Godwarde in lyuynge and sacrifeyce diuynge;*

Of his processe before we may se how expressly God forfendip lordeiship to his preistis in pe olde lawe, and pai cowde not schake away his bonde by a contrari glasse liike as our preistis kan nowe. And bi the same bonde oure preistis ben bonden to kepe these lawis, as tochynge pe auoydyngne of worldly lordeiships, and ouer pe pat ben bonden to pe same by a more perfyte lawe pat wer pe preistis of pe olde testament. Berefore pe preist schulde be pe more wijdawre fro seculer lordeischip pat preistis of pe olde lawe, namely si that pe olde lawe byho3ip for pe kepyngne perof prosperyte of pe liife, and pe gospell bisho3ip of pe kyngdome of heuen.\n
And for Crist wolde not pat preistis schulde haue syche worldly governance, he saip to alle men: /Reddite que sunt Cesaris Cesari, et que sunt Dei Deco!, 3epend to Cesar he pingis pat ben of Cesar, and to God he pingis pat ben of God, consermyngye to pe seculer party of pe chyrche pe material swerde wip his purtenance, in pe persone of Cesar, in whom pat tyme was cheffy his swerde wip alle pe temperaltes pat longen herto. And certis, I drede not but pat pe seculer party of pe chyrche, and namely pe lordis, han as myche or more coloure of pe firste party of his texte to chalenge oonly to hem pe temporal swerde wip his purtenances pat longe3 herto, as seculer lordeischip wip seculer iugement and seculer offfyce, as oure preistis han euydence of pe secunde party of his texte to chalenge pe tijys of pe peple, as pingis oonly longyngye to hem. And if pai wer indifferent, as pai demen pat it is wronge and damnable a seculer man to take upon hym a preistis offfyce, in prechynge or minstyryng of sacramentis, and in disposyng of tijys pat weren lymyted to pe state of pe cleryg, so pai schulden deme it full damnable a preist to occypie pe temporal swerde wip pe purtenance pat longip herto specifyd tofore. And in full witness pat his lordeischip is damnable in pe state of pressthode, Crist, in whom is full ensaumple and lore of perfeycyon of pressthode, fled all these pingis, for he auoidip his swerde in seculer offfyce, and tau3te his apestles, and in hem alle oper preistis, to do pe same when he fled fro pe peple pat wolde han sett hym in pe offfyce of a kyngye.

For pai dredden hem of Criste 3if his wordis is wenten forpe pat Romayns schulden comme and fordo preistis and pharisises.\n
And as pe peple of Israel wern wersste gouernynd vn3ir her preistis, when pe gourernance was commen holy into her hondis, and vn3ir pai governance come in her mooste confusion, and losten pe holy londe for euer, so ben now cristen rewynys foule confoundid by worldly gourernance and lordeischip pat preistis han take upon hem;
kynge, and to haue taake vpon hym þe material swerde wiþ his purtenances, he fled and hidde himself, and left þis swerde holo in his place, techynge his prestis by his ensample to do þe same. And it is no doute but þat þis ensample was a commandement to Cristis prestis to fle vttirli þis lordeschip.  

< L 719 > < T OP-LT >  < P 77 >

And þat Criste fled þis temptacion of þe peple and hidde himself schuld teche prestis to fle not oonly þis synfull and dampnable lordeschip in þe state of presthode, but also þat þai fle þe occasion or þe temptaci on on perof.  

< L 466 > < T OP-LT >  < P 79 >

But Criste, a clere ensample of cleneness of prestis, by whom as Goddis instrument is grace is prestis.  

< L 475 > < T OP-LT >  < P 79 >

For in holdynge or havynge of her goodis is two prestis Helize and Siluestre, in dampnynge And herfore Criste, þat was in liike case wiþ þes two prestis Helize and Siluestre, in dampnyng of þis wicked dede þat haþ so myche harmyd and envenymed his chyrche, left þe way of Siluestre, þat toke þis worldly lordeschip, and chese þe way of Helize þe prophete, þat forsoke þo 3ifis þat Naaman proferid hym, and fled þe prestis and symonwy and heresy.  

< L 553 > < T OP-LT >  < P 85 >

And herfore Criste, þat was in liike case wiþ þes two prestis Helize and Siluestre, in dampnyng of þis wicked dede þat haþ so myche harmyd and envenymed his chyrche, left þe way of Siluestre, þat toke þis worldly lordeschip, and chese þe way of Helize þe prophete, þat forsoke þo 3ifis þat Naaman proferid hym, and fled þe prestis and symonwy and heresy.  

< L 553 > < T OP-LT >  < P 85 >

and decknes.  

< L 774 > < T OP-LT >  < P 103 >

And in worde and ensample he tau3te his prestis to be procuratoris for nedy peple and pore at þe ryche men, and specified þes pore, and tau3te he how þat þai wer my3ty schuld make a purviance for sycke pore folke, þat þai wer not constreynd by nede for to begge, as grete clerkis merken vpon þis worde of þe gosseu where Criste saih þus: ‘Whan þu makist þine feeste, þat is of almes, call pore feble, lame and blyne’.  

< L 783 > < T OP-LT >  < P 103 >

And if oure prestis clayyne tìgis as goodis in a maner entaylid to hem, for als miche as God in þe olde lawe had 3oue and entayled siche tìgis to þe kynred of Levy and to noone oþer lyne.  

< L 890 > < T OP-LT >  < P 117 >

And so, as men supposen, þis entaiule was not expressly confermyd bi Criste and his apostles to his prestis in þe new lawe.  

< L 895 > < T OP-LT >  < P 117 >

Hou myche raþer þen is it an hidous and a dampnable synne to take away þe secular lordeschip fro þe state of secular lordis, þe whiche God had 3eue and entaylied to hem bi þe same lawe and ri3te by þe whiche he had 3ouen þe tìpis to þe prestis in þe olde lawe?  

< L 906 > < T OP-LT >  < P 119 >

For, certis, siþ þes tìpis and þis offryngis þe whiche as I suppose countervaylen þe secular lordis rentis of þe rewe me, ellis passen as it is full likly, for þou3 þai he lesse in oo chyrche, þai passen in anóther, ben sufficient for alle þe prestis in cristendome, and þai wer euen delyd, þen it wer no nede to amortise secular lordeschipis to þe state of þe clergi, þe whiche amortesynge is yndoynge of lordis and apostasie of þe cleryg.  

< L 948 > < T OP-LT >  < P 123 >

Hereaffir it schal be schewid what peryl it is to þe prestis to be in secular office, and to lordis to suffre hem herinne or to excite hem perto.  

< L 966 > < T OP-LT >  < P 144 >

For þai disserven not to be nemnyd byfore þe auter of God in þe prayer of prestis, þe whiche willen eclew away prestis and mynystris of þe chyrche fro þe auter.  

< L 979, 980 > < T OP-LT >  < P 144 >

And if it was vnequite, as þe apostles sayden in her common decre, hem for to luce þe prechynge of Goddis worde and ministre to þe bordis of pore men, hou myche more vnequite and wronge to God and man is it prestis to leve contemplacion, studie, prayer and prechynge of Goddis worde and mynystrynge to pore folke for
And worldly needs and causes. For such occupations prelats and priests should not be occupied with such business, and if they fail after loss of lord's goods, then such law is not worth, but they be holpen and secured of holy church, if they have held church council.

And so bishops and officers of the clergy should hold to teach and enforce lords to withdraw from his synne, and sharply to reprove priests and curates, and occupy them in such business, and deans should have tithes of the people, and live.

The fourth book called Numbers tells the number of people, the brotherhood of Israel, and the commandments of God if he keep well after loss of lord's goods, and occupy them in such business, and deans should have tithes of the people, and live.

Also priests shullen countermarch hem that gon to just batel, to have trist in God, and dread not her enemies, and that ferdful men, and that han newly byldyd an hous, eithir newly plauntid a wyne, eithir newly weddid a wyf, and not vsid hit, go not to batel.

Moises wroot this lawe and saif it to priests, the sons of Levi, and to the elder men of Israel, and had hem rede the wordis of this lawe before all Israel, in the heeringe of alle men and women, litel children, and comelings, eithir convertis to the feith of Jewis, that thei here and lerne and drede oure Lord God.

Thanne Josue had the priests take the arke of boon of pees of the Lord, and goo before the people, and thei diden so. And whanne the priests came with the arke to the brink of Jordan, the great waier of Jordan went awey to the se, and the higere wateris stooden stille as a wal, so that the people passide bi the drie botme, and the priests stoodin on the drie erthe in the myddys of Jordan.

Also God techith there, that priests shulen haue the fresst fruytis and the first boren thingis, and part of sacrificis and awovis and offringis; and dekens shulen haue thithis of the peple, and 3iue her thithis, that is, the tenthe part of thithis whiche thei token of the peple, to the hi3est prest, and prestis and dekens shulen holde hem apayed with her spiritual part of thithis and offryngis, and take no possession in the lord of her brethren, for God hymself shal be the part and eritage of priests, in the myddys of the sones of Israel.

Afterward God techith, that prestis and dekens, and alle that ben of the same lymage, shulen not haue part and eritage with the residue pepli of Israel, for they shulen eile the sacrificis of the Lord, and the offringis of hym, and thei shulen take noon othir thing of the possession of her brethren;

Also Josue by Goddis help ouercam v greete kingis in x day, and made his princis trede on the neckis of these kingis, and afterward hangide these kingis in v' iebatis, and he ouercam alle the kingis and her peplis that dwelliden in the lond of biheest, that weren xxxj' kingis, and departide ide ofbiheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of biheest, that weren xxxj' kingis, and departide ide of

This processe of the firste book of Kingis shuldide stire preistis to be not ncligent in her offis, neither to be couteous, and styre seculer lordis to be meke and iust to God and men.

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meeke to God and hise preñtes, and sore repente of hire mysdeedis, and make amendis to God and men, and wilfully for3eue wroongis don to hem, and euere be war of pride and extoreouns, leest God take venance on al the pep Ie, as he dide on Dauith and his peple, and euere to be pacient and mersiful, as Dauith was, to gete remissioun ofsynnes bifore don, and to getepees, and prosperite, and heuenly blisse withouten ende.

and he made vnworthi preñtes of the laste men of the pep Ie, that were not of the sones of Leuy, and he made templis in hi3e plaeis. Also whanne Jeroboam stood on the auter and castide encense, a man of God cam fro Juda bi the word of God, and seide, "A sone, Josias bi "name, schal be born to the hous of Dauith, and he schal sle on this auter the preñtes of "hi3e placis, that brenne now encense in this autir, and he schal brenne boonys of men on "this auter;"

Aftir these wordis Jeroboam tumede not a3en fro his worste weie, but a3enward of the laste peples he made preñtes of hi3e placis, who euere wolde, fyllede his hond, and was maad preñ of hi3e placis;

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 preñtes, and seruauntis of Baal in the temple of Baal, and killide hem aile, and castide out of the temple of Baal his ymage, and brent it, and drof it al to dust;

And Joas bad preñtes take a1 the money that was offrid for priys of soulis, and bi free wille, to make reperacoun of the temple; and for preñtes weren neclygent in this reparaeoun, Joas the king bad the preñtes 3eelde the money to reparaeoun, and take it no more.

Thanne Josie gaderide to hym aile the olde men of Juda and of Jerusalem, and the king sti3ede into the temple of God, and aile men of Juda and alle men that dwelliden in Jerusalem, prophetis and preñtes, and al the peple stye de with hym, and he redide to alle men heeringe alle the wordis of the hook of couenaut of the Lord, that was founden in the hous of the Lord.

And the king had the bishop and preñtes and porters caste out of Goddis temple alle vessels that weren maad to Baal, and to other ydols; and he dide to tho as he hadde do in Bethel, and he killide the preñtes of hi3e placis, whiche preñtes weren there ouer the auters, and he brente mennis boonys on tho auters.

and how Dauith ordeynede preñtes and dekyns in her offis, and how and bi what seruise thei schulden servue God.

And in Jerusalem Josephat ordeynede dekeries and preñtes, and prinics of meynes of Israel, that thei schulde deme to the dwelleris therof the doom and cause of God;

And whanne the bischop and many noble preñtes a3enstodyn him, and teldyn the lawe that was a3ens him, hee was wroth, and hclde the censer, and manaside hem; and anoon lepre roos in his forheed bifore the preñtes in Goddis hous. Thanne the preñtes puttid hem out, and he hastide to go out, for drede, and for he feelide anon the venance of God.

And Joas bad prestis take al the money that was offrid for priys of soulis, and bi free wille, to make reperacoun of the temple; and for preñtes weren neclygent in this reparaeoun, Joas the king bad the preñtes 3eelde the money to reparaeoun, and take it no more.

And the opynede the 3atis of Goddis hous, in the firste 3eer of his rewme, and made preñtes and dekenes to dense and halewe the temple and auter of God, with al the vessels and purtenaunsis of the temple;

And he seide to the preñtes, the sones of Aaron, that thei schulden offrre on the auter of God, and thei diden so.

And dekenys stooden and heelden the organys of Dauith, and preñtes heldyn trumpis.

And Esechie ordeynede cumpaynes of preñtes and of dekenis, bi her departings, ech man in his owne offis, as wel of preñtes as of dekenis, to brent sacrificies and peesible sacrificies, that thei schulden mynystre and knouleche and singe in the 3atis of the castels, eithir oostis, of the Lord. And Esechie comaundide to the puple to 3eue to preñtes and deknes her partys, that is, the firste fruytis and tithis, that thei my3ten 3eue tent to
the lawe of God.

Furthermore he brente the boonys of prestat in the auteris of idolis, and he elnside Juda and Jerusalem, and distroiede alle ydolis in the citees of Manasses and of Effrahym and of Symcon til to Neptalym.

And whanne Josie hadde herd these wordis, he clepide togidere aile the elder men of Juda and of Jerusalem, and he sti3ide in to Goddis hous, and aile men of Juda and the dwelleris of Jerusalem sti3iden togidere, prestis and deknis, and al the puple fro the leeste til to the moste, and in audiense of hem the king redde in Goddis hous alle the words of the book;

And Josie made such a pask, that noon was Iyk in Israel, fro the daies of Samuel the prophete, neithir eny of the kingis of Israel made pask, as Josie dide, to prestis, and dekenes, and to al Juda and Israel, and to the dwelleris of Jerusalem;

But alas! alas! alas! where king Jozophat sente hise princis, and dekenes, and prestis, to ech citee of his rewme with the book of Goddis lawe, to tech en opinly Goddis lawe to the pup Ie, summe cristene lordis senden generallettris to aile her mynistris, and leegemen eithir tenauntis, that the pardouns of the bisschopis of Rome, that ben opin lessingis, for thei graunten many c'3eeris of pardo un aftir domes day, be prechid generaly in her rewmes and lordschipis, and if eny wijse man a3enseith the opin errouris of anticrist, and teche men to do her almes to pore nedy men, to ascape the peynes of helle, and to winne the blisse of heuen,

And where king Ezecie made him ful bisy to c1ense Goddis hous, and do a wey al vnclcnnesse fro the senteruai, and comaundide prestat to offre brent sacrifice on Goddis auteer, and ordcynede dekenis in Goddis hous to herie God, as Dauith and other prophetis ordeyneden, summe cristene lordis in name, and hethene in condiscouns defoulen the senteruai of God, and bringin in symonient clerkis, ful of coueitise, ersie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not knowne and kept, and frely prechid;

and where king Josie prechide opinly Goddis lawe in the temple to al the puple, and castide awey idolis, and brente the boonis of prestat, that diden idolatrye, summe cristene lordis in name not in dede, preisen and magnifien freris lettreis, ful of discent and lessingis, and make hire tenauntis and meyne to swere bi herte, boonis, nayles, and sydeles, and other membris of Crist, and pursuen ful cruelly hem that wolden teche treuly and freely the lawe of God, and preisen, mauntenen, and cherischen hem, that prechen fablis, lesingis.

But wite these vnwyse lordis, that Elye the prophete, oon aloone hadde the treuthe of God, and king Acab with viij' c' and 1: prestat and prophetis of Baal hadde the false part;

and whanne 3e maken a fonned bischop, that can not and loueth not Goddis lawe, stonde mytrid at the auter, 3e make an homed asse storide at the auter, in the stede of Crist and so of othere vnresonable beestis, as Iyouns, wluis, beeris, apis, dragouns, hoggis, horsis, doggis: and other viciouse prestis, proude, coueitouse, rauynouris, wrathful, ypocritis, trecherouse, glotenouse, lecherouse, emuyouse, and bachiteris;
body and of soule.

At the laste Symount and his twey sones weren slayn bi tresoun, and Jon, his sone, was prince of prestis, ather his fadir day, and dide many batailles a3ens hethene men.

This storie and proces of Maca be is schulde stire in hem ben diuerse, pe quichel is not fer turntus of helle. YcIe prestis hen lik to synyng, pat pei mowen be synned. 

\[L 18\] \(<T Pro><P 43>\)

but wane prestis or religious singen pei latanye for pride, for ipocrisie or for cousaithe pei plesen not God, but pei fende and pei worlde, wiche ben pei maistris pei scrue.

\[L 161\] \(<T SEWW02><P 23>\)

\[L 39\] \(<T SEWW03><P 22>\)

Querfore us thinkis pei gifiis of temperel godis to prestis and to almes houis is principal cause of special preyeris, pei wiche is nouf fer from symonie.

\[L 80\] \(<T SEWW03><P 26>\)

\[L 40\] \(<T Pro><P 42>\)

This storie and proces of Macabes schulde stire cristen men to holde Goddis lawe to lijf and deth, and if kini3tis schulden vse the swerd a3ens eny curside men, thei schulden vse it a3ens lordis and prestis principaly, that wolen compelle men, for drede of prisoun and deth, to forsake the treude and fredom of Cristis gospel;

\[L 18\] \(<T SEWW02><P 43>\)

but on the iiij' most abomynacoun purposid now to letten Cristen men, 3he prestis and curatis, to lerne freely Goddis lawe, til thei han splendid ix: 3eer either x' at art, that conprehendith many strong errouris ofhethene men a3ens Cristen billeue, it seemith weI that God wole not ceese of to letten Cristen men, 3he prestis and curatis, to holde Goddis lawe to lijf and deth, and ifkni3tis schulden vse the swerd a3ens to temporel part.

\[L 89\] \(<T SEWW03><P 26>\)

\[L 116\] \(<T SEWW03><P 27>\)

Also þat every man may leflwy withdrawe and withholde tythes and offerings from prestis and curatis and yeve hem to þe pore puple; 

\[L 52\] \(<T SEWW05><P 35>\)

Þes seruauntis ben good anguels, eþer prestis, whiche in baptim and word of prechyng clopen þe soule wiþ Crist. 

\[L 10\] \(<T SEWW09><P 49>\)

Eche man clensid of synne and maad pertener of þe fat calif is maad cause of gladnessse to þe fadir and þis seruauntis, þat is to anguels and prestis. 

\[L 56\] \(<T SEWW09><P 50>\)

and þat man is ordeyned of hym to blisse, for Þis stoole is long and narw3, and makip alle be prestis þat schal be saued. 

\[L 102\] \(<T SEWW10><P 55>\)

Whanne prestis synnen al þe peple is turnyd to do synne; þeores prestis schulen 3elde resoun for synnes of all þe peple. 

\[L 59, 60\] \(<T SEWW12><P 61>\)

þe profete Aggey seih, 'Axe þou prestis þe lawe'; 

\[L 63\] \(<T SEWW12><P 61>\)

þey þat bien or sullen holy ordris mown not be prestis, for curs to þe 3yuer and curs to þe taker: þis is eresie of symonie. 

\[L 70\] \(<T SEWW12><P 61>\)

Y gesse þat God suffripp no more preiuide or harm þan of yuele prestis. Greger. Chosun men of God, clensid bi hondis of prestis, entrein into heuene cuntre; and schrewid prestis and vnytoue porou reprouable liyf hasten to þe turments of helle. Yycle prestis hen lik to þe watir of baptim which, washinge aweþe þe synnes of men crisenyd, sendih hem to heuene kingdom and itslf golþ down into swolewis. 

\[L 123, 124, 125\] \(<T SEWW12><P 63>\)
And more mede my3te no man haue þaþ to helpe
his sory widewe, for princis of prestis
and pharisise þat calidien Crist a gilour han crochid
to hem þe chesyn of manye heerdis in þe
chirche, and þei ben tau3þ bi antecriss to chese
hise heerdis and not Cristis.
<L 38><T SEW2W13><P 65>
þis ferþe wo mai be seid bohe to scribis
and pharisice, for þese prelatis, fro þe pope vnto þe
prestis þat kepen men, alle þei chargen biheestis
of wynnyng and þei chargen not more biheestis.
<L 76><T SEW2W15><P 77>
And bi þi cause pharisise pursuen trewe prestis
þat tellen her defaultis and letten hem of her
wynnyng, so þat no pursuyt is more ful of emuye
ne more perilous to men for cautels ofypocritis.
<L 216><T SEW2W15><P 80>
þus criyng of freris blyndiþ þe peple, and seien
þat hooly chirche seip þis and determinþe it as
trulfe, for false prestis and disseyued seien þat bi
God it is þus, and eeh man owp to bileuee.
<L 291><T SEW2W15><P 82>
But þeþe shamles liers shulde vnirdistonde here
þat þe peple þat seynt Poul ordyneðe fore was
become pore for Crist, and, for as moche as þei
weren here among her enemies, and hadden no
leiser to gete hem lijfhood wip her bodili labour,
and many of þis peple as it is ful lichi weren
pore, feible, lame and blyndë, for þe which
prestis ben indeþt bi her office for to procure hem
good, as it is tau3þ biore.
<L 75><T SEW2W18><P 95>
Wel weiten þat scribis and farisice and princiis
of prestis in Crist tyme weren more contrarius to
his techyne þan þe comoun peple, for porouþ ensynghe of hem þe pepel cride don him on þe
cros.
<L 69><T SEW2W20><P 108>
THE EUCHARIST I Cristen mennes bileue
tau3þ of Jesu Crist, God and man, and his
apostles and seynt Austyn, seynt Ierome and
seynt Ambrose, and of þe court of Rome and alle
treue men is þis: þat þe sacrament of þe aiter, þe
which men seen betwene þe prestis hands, is
verre Cristis body and his blode, þe whiche Crist
tok of þe virgyn Mary, and þe whiche body d33ed
upon þe crosse and laye in þe sepulcre, and stiee
into heuen and shal come at þe daye of dome for
to dome alle men aftur her workis.
<L 4><T SEW2W21A><P 110>
wheter þis be grete deynete þat manye capped
monkes or oþer pharisise shulde profer hem
redy to þe fyre for to mayntene þis heresie, þat
þe sacrament of þe aiter is an accident without
subieyte, and in no maner Cristis body, aþeyne
Cristis owne techynge and hys apostlis and þe
best seyntis and þe wisest in Goddis lawe and
resoun, and traveilen not speidle to distru3þe
heresie of symonye þat regneþ opynly and is
fully dampned in Goddis lawe and mannes also,
and to distrueþe wordly pride and couetise of
prestis aþeyne Cristis menekeesse and wilful
powert?
<L 103><T SEW2W21A><P 112>
And so, al if prestis han power to relese synne as
Cristis vikers, neþeþe þe han þis power in as
moche as þei acorden wip Crist;
<L 16><T SEW2W11B><P 113>
For þanne þise pingis weren proud of þe Lord
whanne prestis offriden oostis, and blood of
beestis was remysioun of synnes;
<L 66><T SEW2W22><P 117>
And þese wordis helpen moche for prechynge
of symple prestis, for gret apostles figuren
bishops and lesse disciplis lesse prestis.
<L 3, 4><T SEW2W23><P 119>
And here mai cristene men se þe falsheþ of þese
frires, hou þe laten symple prestis to preche þe
gospel to þe folc, for, as þei feynen falsly, noon
of Cristis disciplis hathde leue for to preche til
þat Petir hadde Jowen him leue;
<L 10><T SEW2W23><P 119>
And as Petir schulde not graunte þis leue in
Cristis presence, so prestis in Cristis presence
han leue of Crist whanne þe ben prestis to
preche truli þe gospel.
<L 17, 18><T SEW2W23><P 120>
And, al if prelatis schulden examyne prestis þat
prechen þus, neþeþe it were more nedo to
examyne þese frires þat feynen hem to be
prestis, for þei kommen yn of worse ground and
ben more suspect of hcresie. Lord! what resoun
schulde dryue herto to lctte trewe prestis to
preche fesli þe gospel;
<L 20, 22, 24><T SEW2W23><P 120>
þus schulden prestis preche þe peple fesi Cristis
gospel, and leue fesli fablis and peir begging,
for þanne þei prechen wip Cristis leue; and herof
schulden prclaitis be fayn, sþ þei synen moche
on oþir sidis, but þei ben anticristis prestis
and schapen to quenehe Cristis lawe.
<L 33, 36><T SEW2W23><P 120>
But gredynesse and auverice letten here þese two
partis and, al if bohe þese synnes letten moche
fro Cristis werk, neþeþe couetise of prestis is
moche more perilous in his caas. For auarice of
þe peple maybe holpun on manye maners, eþer to
tume to oþir peple or to trauel as Poul dide, or to suffre wilfulli hungir and þirst if it falle, but coueitise of wickid prestis blimeschijp hem and þe þe peple;
<L 71, 75><T SEWW23><P 121>
Forwhy, if alle apostles chosen of Crist, 3he wipout e men persone, failiden in feip for drede of deec in tyrme of Cristis passioun and þanne feip of holy churche duldlie in þe blessed virgyne as doctours heuldun comunealy, how muche more may al þe churche of Rome, as to þe flei33ly campany of cardynals and of wordly prestis wip proude and swerous religious ful of envie and malice, faile in feip and charite, and 3it þe feip of holy churche may rest in sempl lewide men, and meke prestis and deuoute, pat loun and trauel ferenly to magnifie holy scripture, and þe trufe and fredom of þe gospel of Ihesu Crist. It semip a wonderful wodnesse and open blasfermie to sett more stiffastnesse of cristen feip in wordly prestis and feyned religious of þe churche of Rome þanne in alle þe apostlis chosen of þesu Crist –and 3it aile þei failiden in feip at a tyrme,– but þese wordly prestis and religious noun not faile in feip as þei feynen.
<L 134><T SEWW24><P 125> <L 136, 139, 142><T SEWW24><P 126>
Clopus of couloure schuld be prestis, hat euermore schulde be stable and grounded of oþer parties of holy churche by techenge of Goddis lawe.
<L 32><T SEWW25><P 128>
Þerfore seip þe apostle (I Thimo'v o) bo prestis þat ben wel bisi, þat is to seie upon þe þeþ, be þei had wþri double worship, moost þei þat laboren in word and doctryn', þat is to seie goostly obedience and mynystracioun of þat þat is needeful to hem.
<L 20><T SWT><P 03>
And þanne was þe þeþ as þe þeþ þat prestis ful fervent in þe louve of God and keping of his lawe, where now as þe þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þeþ þat þeþ þe
Certis, his lore contrarieþ pleylni þe ordynance of holi fadris, whiche have ordeyned, grauntid and licencide þe prestis to ben in dyucrse dcygres and statis to lyue bi þiþis and offrynge of þis pelle and bi oþer dewtees.

And a clerke seide to me, "How wolþ þou make þis goode, þat þe peple wole 3eue freely to prestis her lyuelode, siþ now bi reddure of þe lawe vnnepis prestis mowen constreyn þe peple to 3eue hem her lyuelode?" And I seide, Ser, it is no wondir þou3 þe peple grucche to 3eue to prestis þe lyuelode þat þei axen, for myche peple knowip now how prestis myþten lyue, and how þat þei lyen contrarie to Crist and to hise apostlis. And herfore þe peple is ful heuy to paie as þei done her temporal goode to parsones and to opere vicaris and prestis, þat schulden be feipful dispesouris of þe parischens goode, takinge to hemself no but a scarce lyuelode of tíþis neþer of offringis bi þe ordenaunce of þe comon lawe. For whateuer þat prestis take of þe peple, be it tíþe or offrynge or ony oþer dewtee eþer sowde, þe prestis owe not to haue hereof no but a bare lyuelode, and to departe al þe remnant to pore men and wymmen speciali of þe parischens, in whiche þei taken þese temporal goode. But þe mooste dele of þese prestis now wasted þe parischens goode and spenden hem at her owne wille aþer þe world in her lustis, so þat in fewe places pore men haue dewel as þei schulden haue her sustynaunce, neþer of tíþis ne of offringis, ne of oþer large wagis and sowdis þat prestis taken of þe peple in dyucrse maners, ouer þat þei neden for nedeful sustynaunce of mete and hyligne. But þe pure and nedi peple ben forsaken and left of prestis to be susteyned of þe parischens, as if þe prestis token no bing of pariscens for to releuce wip þe pore peple. And þus, sere, into grette charge of þe parischens þei paeien her temporal goode twyes, where oonye myþte susifge, if þe prestis weren trewe spenders. And also þe parischens þat paeie her temporal goode, þe þei tíþis or ellis, to prestis þat done not her office amonue her iustli ben partyners of euery synne of þe prestis, forþ þe þei susteynen þe prestis folili in her synne wip her temporal goode.

And I seide, 'Sere, scint Poule seip þat tíþis weren 3ouen in þe olde lawe to Leuytis and to prestis þat camen of þe lymynge of Leuy. But oure prestis, he seip camen not of þe lymynge of Leuy, but of þe lymynge of Iuda, to which Iuda noþer þati þe biforn of þe condun þe peple "Accepte 3e noon oþer prestis þat hem þat lyen aftir þe fourme I haue tau3e 3ou; "

But forþ þat manye prestis contrarien now Poule in þis forseid lore, Poule biddip take heede to þo prestis þat scuen him as he haþ 3ouun to hem ensample, as if Poule wolde seie þus to þe peple "Accepte 3e noon oþer prestis þat hem þat lyen aftir þe fourme I haue tau3e 3ou; "

And in þe same damncacion I deeme alle þo prestis, which of good purpœ and wille enforçen hem not bissili to do þus, and also alle hem þat haue purpœ or wille to lette ony preest of þis bisinesse. And also, ser, þo prestis þat schryuen, as 3e seien, bi þe prentours and enioyen hem to penuance and to praen for her spede, bihotynge to helpem wip her preieris for to be currizyng in her synful craftis, synnen hereinne more greuouþi þan þe peþntours. For þese prestis conforten hem, and 3euen hem couuill to do þat þing which of grett peyne, þe, vp peyne of Goddis curs, þei schulden vterili forbeden hem. But scint Poule in his tymne, whos traas or ensample alle þe prestis of God enforsiden hem bissili to auen, seeyng þe auerice þat was among þe peple, desyrynge to distroie þis foule synne þor3 þe grace of God and bi vertuous ensample of himysylf, Poule wroot and tau3e þe ali prestis for to scuen him as he suede Crist pacientli, wilfuli and gladli in hiþe pouerte. But seint Poul biddip, desyrynge to distroie manye prestis contrarien now and offrynge or ony oþer dewtee eþer sowde, þe prestis oþaþo not to haue hereof no but a bare lyuelode, and to departe al þe remnant to pore men and wymmen speciali of þe parischens, in whiche þei taken þese temporal goode. But þe mooste dele of þese prestis now wasted þe parischens goode and spenden hem at her owne wille aþer þe world in her lustis, so þat in fewe places pore men haue dewel as þei schulden haue her sustynaunce, neþer of tíþis ne of offringis, ne of oþer large wagis and sowdis þat prestis taken of þe peple in dyucrse maners, ouer þat þei neden for nedeful sustynaunce of mete and hyligne. But þe pure and nedi peple ben forsaken and left of prestis to be susteyned of þe parischens, as if þe prestis token no bing of pariscens for to releuce wip þe pore peple. And þus, sere, into grette charge of þe parischens þei paeien her temporal goode twyes, where oonye myþte susifge, if þe prestis weren trewe spenders. And also þe parischens þat paeie her temporal goode, þe þei tíþis or ellis, to prestis þat done not her office amonue her iustli ben partyners of euery synne of þe prestis, forþ þe þei susteynen þe prestis folili in her synne wip her temporal goode.
3e witen wel, ser, þat þe Leuytis and prestis in þe olde lawe þat toke þiþes were not so freei neðer so perfþ as Crist and hise apostis þat token noþ þiþes. And, ser, þer is a doctour, as I vnderstonde it is seynt Ierom, þat seik þus "þoþ prestis þat calengen now in þe newe lawe þiþes seyen in effect þat Crist is not bicomman, neðer he hab suffríd 3it deþ for mannes saluacioun". Wherfore þis doctour seip þis sentence: "Siþ þiþes weren þe hyris and wagis lymytyd to Leuytis, and to prestis of þe olde lawe for þe beringe aboute of þe tabernacle, and for þe sleynge and fleyng of bestis, and for þe brennyng of sacrifices, and for clensyng of þe temple, and for trumppinge to bateile before þe oost of Israel and for ðeðr dyuerse observauances þat paryteynod to her office, þoþ prestis þat wolen now calengen or take þiþes, denye þe þat Crist is come in fleische, and do þei prestis office of þe olde lawe for whiche þiþes weren grauntid. Or eliþis, as þis doctour seip, "prestis take now þiþes wrongfulþ!" ...

Herfore þis takynge of prestis now is not clepid iustli "þe freedam of holli chirche", but alle siche 3euynge and takynge owen to be c1epid and holden þe sclaundrouse courtisie of men in þe chirche'.

But, sere, siþ Crissostem seip þat prestis ben as þe stornke of þe peple, it is ful nedefull in prechinge and also in comowynge to be mooxt bisue aboute þis prestishe, siþ bi þe vicousenesse of prestis boþe lordis and comouns be mooxt synfull effect and led into þe werst ende. For þe couetise of prestis and þe pride and þe boost þei haue and maken of her dignyte and power dissstroieþ not oonli þe vertu of prestishe in prestis siful, but also ouer þis it terriþ God to take greet venaunce, boþe vpon lordis and vpon comouns, whiche suffren þese prestis to lyuen as þei now done and wolen not bisien hem to amende þese prestis charitabli'.

And I seide, 'Sere, if þei pat ben maistris knownen not þis sentence pleynli, þe menow sore drede lest þe rewme of heuene be take awei fro 3ou, as it was from þei princes of prestis and from þe eldri men of þe lewiþ. The unplanned text seems to be a mixture of English and Latin, possibly a historical or religious document, discussing various theological and legal matters concerning priests and their duties.
sacrament.

And sin it is prouable that they were not priests, for than had been bishops, and apostles, but they were dekunis, lowar than priests, as Stieyn, and silk oper that is red of in apostlis dedis, it semip that Crist, sending them to his office, sendeth in his ordeyning al oper heir, as prestis, to his office;

sin that how not to be priests that can not preche, ne that be stille that can, how that be not curatis.

But lorde / in the olde law the tithinges of the world peple ne were nat due to priests but to that other childe of leuy tht serueden the in the temple / & the priests haden her part of sacrificys / & the first bygoten bestes / & other lewde peple ne were nat due to prests but to that temple / && oper pat is red of in apostlis dedis, it semip that Crist, sending them to his office, sendeth in his ordeyning al oper heir, as prestis, to his office;

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sin that how not to be priests that can not preche, ne that be stille that can, how that be not curatis.

But lorde / in the olde law the tithinges of the world peple ne were nat due to priests but to that other childe of leuy tht serueden the in the temple / & the priests haden her part of sacrificys / & the first bygoten bestes / & other lewde peple ne were nat due to prests but to that temple / && oper pat is red of in apostlis dedis, it semip that Crist, sending them to his office, sendeth in his ordeyning al oper heir, as prestis, to his office;

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sin that how not to be priests that can not preche, ne that be stille that can, how that be not curatis.
lawe, as he moone of he sunne) bep directli bitwixe it and he comen peple, wiþ al hire power stoppynge and hidynge fro hem he verrei knowyng þerof, þan is causid a greet goostli eclipse of he sunne of Cristus li3f and his lawe in cristen mennes soules.

For manie of hem seyn þat it is noþ lefful lewilde men to knowe þe blesside lawe of þe gospel of oure Lord Jesus Crist, but oneli prestus and clerkes, but it suffiçþ too hem to kunne her Pater Noster, and to bileeue wel.

But here in þis world, whiche is as ny3t in comparison of þat blessid day, and also for temptacions of wikked spiritus þat wandren in þis world as in ny3t, and for derknesse of ignoracunce and of synne whiche is among þe peple, þe lesse li3þ (þat is, þe moone, whiche ben prestus) shulden take þe li3þ of li3f, and of þe techyng of Crist, as þe moone dop of þe sunne, and shyne bi hire vertuus lyuynge and hire techyng to hem þat sitten in derknesse, and in schadeue of deþ (þat is, in dedli synne), to dresse hire feet (þat is, hire affeccions) into þe weiue of pees (þat is, into kepynges of þe commanduments of God), which leeden to eueralysting pees.

And þis may men wel see by þese prestus busynesse.

And þis telde Cristus wendyng into þe temple aftur þese wordys, as 3if he wolde scyn in his worchyng þe cause of synne þat I haue teld is wyckyndesse of prestus and clerkes, and herfore I bygynne at þe temple not to destroy3en hem in her persons, but to take fro hem cause of her synne, and ordeyne þe chyrche in temporal goodys as I haue ordeynyd hem to lyue'.

And more meþ my3te no mon haue þan to helpe þis sory wydwe, for prynces of prestus and þarisses þat calluden Crist a gy lure han crochyd to hem þe chesyng of manye herdyss in þe chyrche, and þei ben naþte by antercist to cheson hise herdyss and not Cristis.

Three partis ben in þe chyrche, prestus and lordis and comunys, and God haþ ordeyned alþe þese þre to helpe yche opur to gendre loue, and noon of hem to be superflu, but do þer offys þat God haþ ordeyned.

And al 3if eche cristene man schulde be founde trewe in þis, 3et prestus boþe more and lesse schulden ben here more trewe;

and in persones of þe apostulus weren þei seyde to prestus, and, as monye men þenkon, to alle cristene men.

As, 3if wymmen knowe not Godus lawe in dowyng of prestus, and it semæþ to wymmenys wyt boþe almes and mercy and þei mouen lordis herto as þes wymmen duden Erouleðis synne is in þes proctouris, but more in þes lordis;

For 3if þe staat of prestus be more worldly han knytus staat, who dredþ þat ne pruyde wole suwe, wyþ auarishe and lecherye, and leuyng of þe offys þat Crist bad his prestis do.

And þus prestus schuldon preche to lordys, to holden hem payede of worldly goodis, and sette þer wyllle in heuenly goodis, whiche wylle schulde make hem lyþt to heuene.

And not al ony suche prestus han kepyng of Cristus chyrche, but kyngus and prynces of þis world, as Ysidir berch wpynesse;

And schortly, no þing fallþ to þe rewe of prestus þat ne it is ensaumplæd in proportces of lyþt.

And so as prestus in þe oole lawe weron busseþ abowt þer boestus, so prestus in Cristus lawe schulde be more spirituall, and lyþtne folc by þe gospel and bycome prophctes;

Sofy prestus may medefullly aftur þer sarmones ete wiþ folk, but not chalange for þer sarnownes, nepur by dette ne by custom.

And þus prestus schuldon lyue clencly, by Godus lawe, as þei didon furst, and þus men schuldon wiþdrawe þer hond fro frerus þat beggon when þei han preched, for þei ben coupable by consence þat 3yoon hem on þis maner.

And þus men þenkon þat prestus may take almes of þer parchiens, and go to sceale, and gyldere hem lore to teche hem ef þe weyþþe to heuene;
For Crist biddup us not byleue to suche prestus whateueru pei seyn.

Prestus and deknys weren ynowe 3if pei wolden mekeley do her office, and holden hem payed wip Cristus pouer;

And it fall up off pei sich propur prestus ben vnable to here shriftis;

PRESTYS........27

For now in pe laste dayes when prestys ben turnede to suarice, stones schullen crie and cons treyne prestes pat maken hem a priuat religion as an heghe and oher men pat sewen hem in pe brode weye to helleward pe 3e stonys, pat ben myhty men in pe world, schullen cons treyne bope prestes and pulp for to entre into heuene by holdyng of Gods lawe.

Crist axup here mekenesse and pouerte, but penkon how alsyg prestus prestus and to pe world, and how schalt haue enemies to pursuwe pe to be dep. 

And on pei schulde we prestus penke, and algatis prestus of pe world, pat suwe not Crist in pouert, but penkon how pei may be ryche heere. 

But 3et we vndurstonde bus: stonding oure protestacion pat pese men ben in lufe pat ben prestus of Cristus chiche, for ludea ys confession and pe prestus schulden prinicipaly confesses lesu Crist in word and in lif.

And so men schulden specifey power and konnyng pat ben in prestus, for in somme pe apostilus passion and in somme pei ben euene wip opre.

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for pei passon opre prestus as pe sonne doh pei mone.
And so hit susfys not to prestys to sey God be wip 30w, but þei mote sey wel in herte and wel in mouth, and lyue wel, for ellys a man schal not be sauyd ne browt to lyknesse of þe Trinnyte.

Ne þis lore is not only constreynu vtnto false freurus, but generally to prestys þat seyn þat han cure of mannys sole, for worchyng by ri3t lyf endid after Godus wille makuth a man Godus child and to come to þe blisse of heuene.

And in þis dede þat Crist dede he techuþ his chyrche to bygynne for to purgen his seyntruye, þat ben prestys and clerks y þeþ of religyoun, for þis purgen opur partyys whanne þe roote is destroy3ed.

And hit is aþ on to sey þat þese goodys ben þus sacrude and 3yuen to prestys þat no man may taken hem fro þese prestys, and to seye þat antecryst þaþ so weddyd þese goodys wip prestys þat non may make þis dyuours, for prestis ben incorigible. But þis diffamacion schulden prestys flie wip al þer myþt, and preyen þat þei weren amended by þe ordynance of Crist, for reson schulde techen heem þat þey ben worse þan frantykys, and so hadden nede to be chastysyd tyl þis passion were fro hem.

So, siþ prestys haue goodys of men, boþe of lordis and of comunys, and þei disues hem þus, þey myhten and schulden by charite widdrawe þese brounys þat þus don harm to prestys, and in mesur and maner 3yue þese goodis to prestys þat he hymself haþ ordeynyd hym and hisse to haue syche goodis.

And so prestys assoylen as Godis vikerus acordyng to Godis assoylyng, and ellys þei assoylen no more þan þan prestis of þe olde lawe heluden men of þer lepre and þat myþt þei not doo.

For þis couenaut wip sorwe of synne and Godes grace is ynow, al 3if men speke no more wip prestys:

and herfore holde we couenaut to God and deseuywe we not owre self, for God may not be deseuywyd howeure prestys bygylen vs.

Aþen þis lore synmen manye men of þe world, 3ee prestys and clerksys and men of religyoun, for þei bussyen hem for atyre and for foode also þat profyrup not to þer sole, þat God here forfendup.

And hit semþ þat prestys may not for3yue synnes vnto men, for þer is noo synne heere but 3if hit be offence of God but no man may for3yue þis þat 3if hit be God hymself.

And roote of þis malice is coueuyte of prestys, and leyuyng of Gods lawe and hy3yng of mannys lawe;

And so þese hiþe prestys of leweþ heren not þus Godis wordys, for þei be not on Godis half, and þanne þei ben wip he feend.

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

And herfore bad Criste in his lawe þat his prestys schulde haue no parte amonge hor brcherin of þo heritage, for he wolde be her heritage;

Summe men sayne þat, if þo pope were lorde of al biþe in his londe þat is in þo dede honde of prestys, he were more lorde þan oure kyng; þus forsakynge of Gods lawe, and floryschyd wordys of anticriste dysstroyed rewmes in cristendame and þes and gode religioun.

PRIESTS.......2
WHY POOR PRIESTS HAVE NO BENEFICE: Whi pore prestis han none benefice' Capitulum primum: Summe causes meuen summe pore prestis to rescuyve not benefices;

OF POOR PREACHING PRIESTS: Of poor preaching Priests: þe first general poyn of pore prestis þat prechen in engelond is þis;

PRIEST........8
If men wille have ymagis of tre or stone or other wyse payntid, be þai suche þat techen þo povert ande peynus of seintis, and forsakynge of Gods lawe, and lyuyng of God is lawe and hy3yng of mannys lawe;

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Both for these myraclis pleyinge been verrey lesyng, as thei ben syngus withoute dode, and for thei been verrey idilnesse, as thei taken the myraclis of God in idil after their owne lust, and certis idilnesse and lesyng been the most gynys of the dyvul to drawen men to the byleve of AntiCrist, and therfore to pristis it is utttirrly forbedyn not onely to been myraclis pleyere but also to heren or to seen myraclis pleyinge, lest he that shulde been the gyne of God to cacchen men and to holden men in the byleve of Christ, thei ben maad a3enward by ypocrisie the gyn of the devyl, to cacchen men to the byleve of AntiCrist.

How thanne may a prist pleyen in entirlodies, or 3yve hymself to the si3t of hem? 

mychen more a prist of the Newe Testament, that is passid the tyme of childehod, and that no onely shulde kepe chastite and all other vertues, ne onely mynystren the sacrament of matrimonyne but all othere sacramentis, and namely synthen hym owth to mynystre to alle the puple the precious body of Crist, aw3te to abstene hym fro al ydil pleying bothe of myraclys and ellis. 

3if pei taken pe charge to ben trewe vikeris or seruauits of crist and herwil pei taken vpon hem falsly pat pinge pat is reserued to god only, and that to make men partyners of here medeful dedis, and to graunte hem pe blisse of heuene and pardon to sée cristen men for to meyntene worldely lordship and coeitise of pat prist pat schulde be most meke, most pore, most redy to dye for cristen mennys souls; 

Of pei sewep openly pat pe absollucion of a prist is trewe schewyng of Godis absollucion goyng afoire, and no3t clensyng of synne, for God be hynself louseh synnes, and none oher prist on his side Crist or halfe. 

But pei taken Crist, for his body is pe same brede pat is pe sacrament of pe autere, and wiþ alle clennes, alle deucoioun, and alle charite pat God wolde gif him, worschippe he Crist, and pei he recyeues God gostly more medefull pat pe prist pat syngus pe masse in lesse charite. 

How þanne may a prist pleyen in entirlodies or 3yue hymself to pe si3t of hem, syþen it is forbedyn hym so express by pe forseyde heste of God, namely syþen he cursip ech day in his seneice alle þat bowen awaye fro þe hestis of God. 

PRISTIS...........13 

and wiþ alle clennes, alle devotion, and alle charite þat God wolde gif him, worschippe he Crist, and þan he receyves God gostly more medefull þan þe prist þat syngus the masse in lesse charite. 

How thanne may a prist pleyen in entirlodies, or 3yve hymself to the si3t of hem? 

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If pei taken þe charge to ben trewe vikeris or seruauits of crist and herwil pei taken vpon hem falsly þat þinge þat is reserued to god only, and that to make men partyners of here medeful dedis, and to graunte hem þe blisse of heuene and pardon to sée cristen men for to meyntene worldely lordship and coeitise of þat prist þat schulde be most meke, most pore, most redy to dye for cristen mennys souls; 

Of þis þe sewep openly þat þe absollucion of a prist is trewe schewyng of Godis absollucion goyng afoire, and no3t clensyng of synne, for God be hynself louseh synnes, and none oher prist on his side Crist or halfe. 

But þen þon Crist, for his body þe same brede þat þe þe sacrament of þe autere, and wiþ þe þe clennes, þe þe deucoioun, and þe þe charite þat God wolde gif þim, worschippe þe Crist, and þan þe þe receyues God gostly more medefull þan þe prist þat syngþ þe þe masse in lesse charite. 

How þanne may þe prist þe þe in entirlodies or þe þe hymself þe siþt þe hem? 

PRISTIS...........13 

For certis synthen the quen of Saba, as seith Crist in the Gospel, schal dampne the Jewis þat wolden not reseyve þe wisdom of Crist, myche more þis holy wooman Sara at the day of dom schal dampnen þe pristis of the Newe Testament þat 3yvis hem to pleyes, versusen þer holy maners aprov/vnd by God and al holy chirche; therfore sore auþen þe þre þis þe to be aschamyd þat versusen þis gode holy wooman and þe precious body of Crist þat þei trettyn in þer hondis, þe whiche body never 3afhym to þe, worschippe þe Crist and þan þe þe receyues God gostly more medefull þan þe prist þat syngþ þe þe masse in lesse charite. 

How þanne may þe prist þe þe in entirlodies or þe þe hymself þe siþt þe hem? 

PRISTIS...........13 

The next religious pleyinge been verrey lesyng, as thei ben syngus withoute dode, and for thei been verrey idilnesse, as thei taken the myraclis of God in idil after their owne lust, and certis idilnesse and lesyng been the most gynys of the dyvul to drawen men to the byleve of AntiCrist, and therfore to pristis it is utttirrly forbedyn not onely to been myraclis pleyere but also to heren or to seen myraclis pleyinge, lest he that shulde been the gyne of God to cacchen men and to holden men in the byleve of Christ, thei ben maad a3enward by ypocrisie the gyn of the devyl, to cacchen men to the byleve of AntiCrist.
hym.

And before to pristis it is vttirly forbedyn not onely to been myraclis pleyere but also to heren or to seen myraclis pleyinge, lest he hat shulde been he gyne of God to caochen men and to holden men in he bileeuse of Crist, be maad azenward by ypocrisie he gyn of he deuel to caochen men to he bileeuse of anticrist.

And so he myraclis pleyinge, al be it hat it be synne, is opere while occasiion of courertyng of men, but, as it is synne, it is fer more occasiion of peruryng of men, but onely of syn gynger persone, but of al an hool comynyte, as it maka al a puple to ben occupied in veyn azenus his heeste of he Psauter book hat seih to alle men, and namely to pristis hat eche day reden it in he seruye, 'Tume away myn eyn hat se be not vanyttees', and efe, 'Lord hou hatidest alle waytynge vanyttees'.

But alas more harne is, pristis now on dayes most shrewyn hemself al day, as a lavy hat al day criep 'Watte shrewe!' And so he myraclis pleyinge not onely reuersiþ seih and hope but verry charite by he whiche a man shulde weylen for his owne synne and for his neyeburs, and namely pristis for to aile men shulde weylen for his owne synne and for his owne bondage. nor damping nor desese, nor dop wrong in ani dome, somoun or priat, nor supprisþ nor enþ nor demþ not after he face, but demþ just dome.

And Lincoln seih bus, A cloyster of priat ordre, and specialy a frere wandering voyd in the world, is a ded careyn, gon out of he graue, woundun in dedly cloþis, schaken of he fend a mong men: hei are tokunid bi he wif of Loth, hat, after he going out of Sodom, lokyn azen, was turnd in to an image of salt.

For now in he laste dayes when prestys ben turnede to auarice, stones schullen crie and constreyne prestes hat maken hem a priat religioun as an heghe and oper men hat sewen hem in he brode weye to helhewerd pese stonys, hat ben myhty men in he world, schullen constreyne boþe prestes and puple for to entre into heuene by holdyn gyng of Gods lawe.

hat weren a fals priat religioun/ sclaundrid hat Crist wrou3t his miracle:

And Gregor reprouep hem! Gregor om' xviii/ 'Quisquis ideo predicat' vt hic vellaudis vel munera mercedem accipiat procul dubio eterna remuneracione se priuat'/ Who euere preche Gregor seih:

3if hei ordeynen ydiotis to ben Iymytours hat best kunnyn begge. and holde goode men and brode weye to helleward and priuat preieris for to geten worldely muk more haueu helpe. lanne

3if hei dreden more and ponyschen more for brekyng of synful mennes contradicions  þan for comauementis of god cursedly broken, and studien and louen more hee priat reulis þan he hestis of god, þei worchepen, louen and dreden more synful men, and in caas dampynd dceleis, þan god almy3t.

þei don azenst þe charite for lone of hee owne worchipse or wynnynge and blasphemen azenst god, makynge hem self as witti as he holy gost, sibh it is reseruyd only to hee holy gost to: yeuen ful conseil of hingis þat ben not expressly comauendyl ne defendid in holy writ, and þei taken þis þinge vpon hem whanne þei ensuren to men hat it is boat for hem to be men of priat

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24 8 variants; 75 occurrences.
And, as he hadde be an enmye to God þe Fadir and to Crist and his lawe þat wolde plaunte, bounde or susteyne suche sectis þat God þe Fadir foundide not, and þerfore wolde haue hem rootid up þat þe shulde growe no more in his chirche, so is he an enmye to þe same Fadir, to Crist and his lawe þat foundid or susteynéþ any suche priuat sectis þat ben not now expresli foundun in þe gospel but if it so be þat suche sectis can shewe in þe newe lawe ony beter or more auorte of her fundacioun þan myȝte þe pharisées in þe oold lawe, and þat as I suppose shal þei not, 3he alibis a list colour of foundyng of suche sectis.  

For in as moche as þei founden newe sectis upon newe patrounes, wip newe rulis not expressid in þe gospel ne acordinge þerwip, in keping of þe whiche rulis and religioun þei seian þat þer stondid þe plente of perfith lyuyng, þei menen in her doing and seyng þat Crist was fauti in his ordaynance, and þat he and his apesilis and oþir perfitt men þat sueden Crist wiyhtoute any addicions of newe ritis or rulis of religioun kepete not perfitt Goddis lawe, siþ þei weren not of suche ordris ne kepten þe priuat newe foundun ruls of such religioun.  

And herfore seynt Poul tauȝte þat þe cristen peple shulde cleyyme hem no priuat patroun, as Petir, Poul or Apollo, as it is scul bifore, and techip þat þe peple shulde sue him but no ferþer þan he suep lesu Crist.  

In tokenyng wherof, as no man seide of ony þing þat tyme Pis is mynte, so oure clerks, and nameli oure religiouse peple, whanne þe wolen speke in termes of her religioun, a priuat persone wolde not scyte Pis or þis is mynte', but in persever of alle his brychen he wolde scyte Pis is oure'.  

And so of his processe writun bifore we mai se þat Crist hab repreeu and damed not oonli þe fundacioun of suche priuat religiouse, but also þe abite and þe rule, bi þe whiche þe priuat sectis weren dyuersid and departid fro þe pure sect of men of þe oold lawe, as oure sectis now bi such fundacioun, abite and rule ben dyuydid ech from oþir, and also fro þe purid sect of lesu Crist.
Tewele Conclusions of the Lollards

We pore men, tresoreris of Cryst and his apostlis, denuyncyn to þe an þe comynus o þe parlament certeyn conclusionis and treuthis for þe reformacion of holis chirche of Yngelond, þe qwiche hæ ben blynnede and leprouse many 3ere be meynentance of þe pride prelyce, born up with flatringe of priuat religion, þe qwich is multiplied to a gret charge and onerous to puple her in Yngelonde.

Principalis......

As to al þe good in þis priuatt religionis, þei comen inne be autorite of oure lorde Ihesu Crist, & as to her errours & harnenge of Cristis order, þei camen inne be autorite of prince of þis worlde.

And so sentis of þes priuatt religioune, in þat þei synned not, bisied hem not aboute suche rites but bisied hem in Crist.

In tokenynge wherof, as no man sayd of eny þinge þat tymne þis is myne', so oure clerksis, and religious namely, whan þai will speke in terms of her religion, a priuatt persone will not say þis or þis is myne', but in persone of alle his brefpern he will say þis is oure'.

For in sum place in priuatt personne, and in sum place in comunte or persone aggregate, which is alle onne as saiynt Austyn saiyh vp þe Sawter, þe clergi occupiþ þe seculer lordeshis seculerli and so in propre.

Also som is law opne or comon, & som priuatt.

Law owenot for to be ordeyned for a priuatt profete, but for a comon profete, {di'4; Erit, per Isidorum}.

Priuatis......

and þe þat most stelip children to þes priuatis ordris is most preised of þes cursed congregacion, and þat is a cursed reward.

Priuette......

þat is þus to vnderstond: as no man is worti to opun þe priuette of his incarnacion, ne to fynd þe resoun of al his warke, so is no man worti to mak a letter or title of his to go by vnfillid, ne to put more þer to, ne to draw þer fro, ne to chaunge it, noipen to lowse þat he byndip, ne to bynd þat he lowship, befor þat he 3euiþ þe key, and kennip to opun and to styke;

Bi þis 'eerynge' is vndirstonde confession, for ri3t as boro erynge of þe plou3 þe cultur and schar kereþ þe erpe, and turnep þe grene gras donward and þe foule erpe vward, so bi þe scheywynge of þy tunge þou schalt kerue and departe þi goode dedis fro þyn euclay, and turne vp and schewe forþ þe blake erpe of þi olde erpheli conuersacion of synnes, and hide and turne adowun þe goode grene dedis fro al maner of bost and pride, but oneli to God, which knowep þe priuette of mannes herte, þat wol fulli rewarde evey good dede, be it neuer so priuei, after þat it is worpi.

Priuatt........

2 Corollary If priuatt religiouge chargen more the statitis eithir counsilis of a synful man than the maundementis and the counsilis of the Sauioir, and guen tente to auarice and to seculer officis and ploes, yea vniust, vndir colour of religioun and of holinesse, thanne thei ben blasfemis and perilous ipocritis, knightis or messangers of Satanas, and in the erese of the Fariseis and of scribis that weren in the olde Testament.

Forwhi it is not oo mannis werk neithir o ycris writinge, to declare sufficicentli aile the leessingis and blaskis of false freris of the feynid excellence of here priuatt ordre above the ordre of apostlis and above the ordre of preest with the perfyte reule of the gospellis with his fredon, wheryne Crist lyvide, and confurmide it for most perfyte.

and þes, wiþ oper seven loves of þe Neue Testament, shulde moeue men to destrie priuatt religions, and put þe persones of hem in ordre þat Crist made.

þe firste is peple of priuatt religioune, þe secunde is þe multitude of emperours prelatis, þe þridde is prests wiþoute þise two firste.

And herfore it semeþ þat priuatt religiose ben hyndred bi her ordris to kepe Cristis lawe;

0, wheþer Crist knewe not clerliche þe profyt þat comþ of priuatt religions, siþ he left hem!

2142
perfit, moost esy, and 1i3t for to kepe, and most
founden of

pan

siker to bringe men to hevene, and to heiest
degre of blisse. And 3if oure adversaries of
dispensed and 3itt dop, but he may not dispense
c1erkes,
ofpe

But Jesus Crist, patroun of privat kynde
and grace, and not al wytty, but in
men,

wipoute newe wronge tradiciouns of synneful
reule of Cristis religioun, and take
reJigioun, maad of sinful men, and take
an ydiot or fool, and not so
pat

in 3iftis of

wip Cristis
reule

wipouten mesure, in
ofhoushold, summe chapeleyns of honour,
founden of sinful men.

as far more perfit

pan pe

reule

to apostlis is more perfit

pe

reule

of eeh privat seete or religioun, and most perfit

pan pe

reule

of privat seetis weren al on,
and kept of apostlis, and confermed by
patroun

Dominik, or anye frere of such
PRIVATE ......... 8
and hit is likely þat al þis private religioun
makes not suche a legioun of seyntis in heven.

But þese private ordiris bidden al þo contrarye;

Bot A33><P 509>

and ech reule of what kynne privat secte, or
singuler religioun maad of sinneful men, is lesse

perfeccioun of everi patroun of eny privat seete
or singuler;

and so to lette no man to forsake privat
religioun, and kepe Cristis clene religioun,
wipouten error of any sinful fool, as most perfit?

L 23><T A33><P 509>

perfore he made not oonly a privat reule, but
most perfit of alle. But ech patroun of privat
reule was unmy3tie and lettid,
in comparisoun of Crist an ydiot or fool, and not so
well willinge to make so good and perfit as
Crist.

L 22, 23><T A33><P 510>

perfore men may forsake privat reules in
religioun, maad of sinfull men, and take þe clene
religioun of apostelis, þat ys preched wip fredom
of þe gospel, wipouten dispensacioun of worldly
clerkes, þat in caas are queke develes, as Crist
Judas Scariot. Also, þe pope may dispence wip
þe reule of ech privat secte or religioun, and hæp
dispensed and 3itt dop, but he may not dispense
wip Cristis reule 3oven to apostolis; þerfore þe
reule of Crist ordeyneyd to apostolis is more perfit
þan any reule of privat religioun, and most perfit
of alle. And herof it sueh openly þat men may
lawefully forsake privat religioun, and kepe
Cristis religioun in his clennesse, siþ it is most
perfit, moost esy, and li3t for to kepe, and most
siker to bringe men to hevene, and to heiest
degre of blisse. And 3if oure adversaries of þis
privat religioun stryve algatis, þat here reules

ben more perfit þan þe reule of apostelis, whi
þanne so manie persones, as who so saib,
wipoute noumbr? Of ech sich privat secte, by
licence of þe pope, ben maad, some chapeleys of
household, summe chapeleys of honour, summe
bishops dowid wip secular lordshipes, summe
bishops among hepene men, and dore
not come to her children. But what profession a
fere be of, anon, 3if he be chosen herto, he
acceptþ þe office of þe pope or cardinal, of
patriark, of erchebishops, of bishop, and
forsakip his owne staat.

L 18, 23, 26, 27, 31, 34><T A33><P 511

Hit sueþ also of þe same þat Cristis apostlis
hadden bope monks, chanouns, and freris, 3if
men taken monkes chanouns and freris for men
þat professen sich privat sectes;

L 1><T A33><P 513

But reules of þes privat sectes bëp ful dyverse
and contrarie, as to substauence of þes reules;

L 4><T A33><P 513

siþ oonly feip to ministres, and non ðopere, is
licence grauntid to resceyve freris to privat
sectis, notwipstondinge þat everemore freris don
contrarie.

L 14><T A33><P 513

Also, 3if Cristis reule, 3oven to apostelis, and þe
reule of privat sectis were al on, wipouten
resoun men leven þe fîrste and professed þe
toper, but 3if it were to shewe here ypocrisie.

L 24><T A33><P 513

and if þis þing were don, sich privat sectes
shulde be superflue and waste, as ﬂies lyvinge in
þe eyr.

L 3><T A33><P 514

sfor þat reule was maad of Crist, God and man,
and kept of apostlis, and conformed by þe Holy
Cost, and atte þe fulle declared by a thousand
seer and two hundrid before Ffraunceis, Dominik, or anye frere of such privat sect, were
in to þis world.

L 10><T A33><P 514

PRIVATE.......

and hit is likely þat al þis private religioun
makes not suche a legioun of seyntis in heven.

L 3><T A19><P 232

CAP-IX: Also freris drawen childe fro Cristis
religioun into hor privat ordyr by ypocrisie,
leesings, and steelynge.

L 21><T A24><P 373

But þese private ordiris bidden al þo contrarye;

L 12><T A25><P 417

\hat alle persones of what kynne privat sectis, or
singuler religioun, maad of sinfull men, may
freely, wipouten any lettinge or bodili peyme,
leve þat privat reule or neu religioun founded of
sinfull men, and stably holde þe reule of Jesus
Crist, taken and 3oven by Crist to his apostelis,
as far more perfit þan any sicx newe religioun
founden of sinfull men.

L 5, 7><T A33><P 509

and echreule of what kynne privat secte, or
singuler religioun maad of sinneful men, is lesse

perfit þan þe reule 3oven of Crist of his endelles
wisdom, and his endeles charitee to mankinde.

L 14><T A33><P 509

Whi þanne may not a man of privat religioun
forsake þat and take Cristis clene religioun,
wipouten error of any sinful fool, as most perfit?

L 23><T A33><P 509

But Jesus Crist, patroun of Cristene religioun
3oven to apostelis, passeþ wipouten mesure, in
my3tt, witt, and good wille, or charitie, þe
perfeccioun of everi patroun of eny privat secte
or singuler;

L 33><T A33><P 509

and so to lette no man to forsake privat
religioun, and kepe Cristis clene religioun,
wipouten wronge tradiciouns of synneful
men, þat ofte erreden in her owne lif and
techinge.

L 15><T A33><P 510

þerfore he made not oonly a privat reule, but
most perfit of alle. But ech patroun of privat
reule was unmy3tie and lettid, boþe in 3iftis of
kynde and grace, and not al wytty, but in
comparisoun of Crist an ydiot or fool, and not so
well willinge to make so good and perfit as
Crist.

L 22, 23><T A33><P 510

þerfore men may forsake privat reules in
religioun, maad of sinfull men, and take þe clene
religioun of apostelis, þat ys preched wip fredom
of þe gospel, wipouten dispensacioun of worldly
clerkes, þat in caas are queke develes, as Crist
Judas Scariot. Also, þe pope may dispence wip
þe reule of ech privat secte or religioun, and hæp
dispensed and 3itt dop, but he may not dispense
wip Cristis reule 3oven to apostolis; þerfore þe
reule of Crist ordeyneyd to apostolis is more perfit
þan any reule of privat religioun, and most perfit
of alle. And herof it sueh openly þat men may
lawefully forsake privat religioun, and kepe
Cristis religioun in his clennesse, siþ it is most
perfit, moost esy, and li3t for to kepe, and most
siker to bringe men to hevene, and to heiest
degre of blisse. And 3if oure adversaries of þis
privat religioun stryve algatis, þat here reules
And þen þo downygge of þo emperoure had nouer comen in, ne his prelatis had not blasphemed þus ageynes Gods lawe, ne þese private religiouse schulde nouer on þis wyse have stourblið Cristis Chirche, ne pervertid his ordir.

And þis fayth shulde move men to sue Crist, and coveyete noch private suffrages, but more procure treuly affir comyne profite.

And so private almes done syngulerlyche, þat Crist hymself tau3t not, dos Iittel gode or none to donor of siche almes for to come to heven.

And so God enformep men of noyows: furst þat pre pingus þei pei ben hardid in errour of hor private ordris.

SEXTA HERESIS· þe sexte heresie, contended of þe sexte askyng, sais, þat Crist his fader. ne pervertid his prelatis had not, but not to aHe cristen men, al þif þeir byddep was ordeyned bi processe was ordeyned pat pei pei wille eche aboue Crist, or ellis þat certeyn and opun cause of synne.

Ande so, sithen þese religiouse dyen in þis 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 Crist, and trowen þat privi doom of God to dissaies till þat þor3e Goddes grace þai haue gode knowynge of 3oure corsid malice.

Men may vndyrstanden amys þis obedience to Crist, and trowen þat hit stondeþ in doyung of eche þing þat þe pryuat priour bydde þe do, and certis þanne how puttest hym to ben vnsynful aboue Crist, or ellis þat þow schuldest don his wille a þen Crist.

And so þis asse and her folæ ben comun to þese pryuat ordres, but not to alle cristen men, al 3if þe þei ben betturer and han more nede.

And so God enformeþ men of þis pryuate ordres þat þe þingus of here ordres ben ydele and nowyers: furst þer clowtng of her rewle, and sijen þer obedience, and aftyr þer obligacioun to þe abystis and opre vses.

And vices þat ben contrarye to vertues may be declarute to fie hem, as men þat tāken pryuate sectis, or putte not Cristus secte aboue, (sip his cloþ by hitself wolde suffice) faylon of þe cloþ of charite.

And so schuldon alle þes pryuate patrones be fayn of þer discipus whonne þei wenton fro þer ordre, and cam frely to Cristus ordre;

prey5

PREUEY........1
But vertues schulden be preyed and hid vnto God and schewed in werkis wijboune bost.

PREUYE........1
And þat is þe cause whi God cursid Canaan þe sone of Cam & not Cam þat couered not þe prayye harneyes of his fadir, for his sonen schulde be more wickid in þat synne þanne was Cam his fader.

PRIUE.........53
3it for feynid pite and colour of hol chirch and semynge holines, nouper þe kynge ne pepil wollen ne dar noþt wijbounde 3oure priue dissaites till þat þor3e Goddes grace þai haue gode knowynge of 3oure corsid malice.

and þis is don þat þe priue himself power of bynding and lowsing, þat vse þit after his lustis, and not after meritis of sugetis. And þus was don þat þe priue was doome of God to þat entente þat, þou3 Cristis moder and her housbonde dwelleden in Galilce, neaþes, bi his enchusoune, þei schullen come at þat tyne into Bethleem, þat Crist mi3te be bore as it was prophecied of him tofore bi þe prophete (Michie:5:2), þer seip þus: Et tu, Bethleem, terra Juda, necauquam minima es in principibus Juda;

And al þis processe was ordeyned tofore of þe priue doome of God to þat entente þat, þou3 Cristis moder and her housbonde dwelleden in Galilce, neaþes, bi his enchusoune, þei schullen come at þat tyne into Bethleem, þat Crist mi3te be bore as it was prophecied of him tofore bi þe prophete (Michie:5:2), þer seip þus: Et tu, Bethleem, terra Juda, necauquam minima es in principibus Juda;

Pat Heroudes c1eped priueli þe kynges, and lernede of hem þe tyne of þe sterre, and after sende hem into Bethleem to aspie of þis child vnder colour and fals feynynge, bitokenþ þat þe deuule wip þis priue and sulte wirchynge aspieþ, þoru contynance in word ðer dede, þe disposition of mannes soule wherþe he be saddid ðer vnstable.

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14 variants; 142 occurrences.
Pat pe kynge entried into pes hous honoureden him, bitokene pe hat whanne a man hop grace and gostli s3t of al pis of peir bepe of oure Lord Jesus, bope God and man, pe hat goo into his owne conscience and priue hou3t, and worschipe God wip al his soule, pat wolde foucheasaaf so mekeli to become a litel child of oure kynde to restore vs to oure heritage of heuene.

<L 89><T CG07><P 76>

Or ellis, 3ef hat haue a wife, I schal shewe pe how hou schalt wiche pe vine of chastite: kepe pe fro his wife in hire priue sikenesse, and whan she is grete wip childe, whanne also it is hit3 feste dai, and in bedenfastynge dai, after pe commandements of pe apostele'.

<L 87><T CG08 82><P 82>

And al pis ope disputynge hat is told heere in his gospel bitwene pe lord and his wirkemen is not ellis but pe priue spekynge of God in mennes soules.

<L 172><T CG08><P 85>

For many men in childhode, mani in 3onge waynge age, many in mannes estaat, and mani in olde age, and mani in pe last eende, bep clepid', summe bi prechyng, summe bi reedynge, summe bi good conseilynge, summe bi priue ensiryng, summe bi prosperi tee, summe bi prosperi tee, summe bi prechyng, summe bi reedynge, for many men in childhode, mani in

Afterward, bhoholde al bi bodi aboute: what felhe come oute of eches issu of it, what at pe ien, what at pe nese, what at pe moule, also what at pe eren, and what binehe in ope priue places.

<L 232><T CG08><P 87>

Bipenke also hou3 pore he was maad for oure loue hat at his dep was laft him not so myche as a clop to hile wip his priue lymes.

<L 72><T CG10><P 107>

And, ri3t as hunteris hunten dyuerse maner of preyes in dyuerse maner to assay hou be moun most spedile cacche hem, summe wip bowis, summe wip hounds rennyng wip open moule, and summe wip grehounds, and summe wip priue nettes, in peese maner pe fecend huntip mannys soule to loke hou he may most spedile bringe hem into syne.

<L 46><T CG12><P 150>

Also, as I seide, pe deuel huntip a man pat is his prey, and letip slip at him his grehounds pat renennt not wip open moule, but pursuen ful stilly, and sharply renennt at pe backe, pat ben bacbiters and priue sowers of discorde.

<L 181><T CG12><P 154>

And herto acordip Dauip in anoter placse, sayng: pe priue bacbiter to his nei3bore, pus I pursued' hat is, I shal pursue as myn emny in pe same day.

<L 197><T CG12><P 155>

But many men pat ben so sere aferde for to preche to pe peple ben not afered but bolde inow to take of pe peple bope type and offringis, and many priue deuocions, but to do her due dett a3eyn pei drede not but litle.

<L 158><T CG14><P 180>

He may wel graunt pe first by a priue stilnes, or ellis expressly if him like, for Dauip seipe in pe Psauter: /Omnis homo mendax/.

<L 337><T CG16><P 203>

If pei luyen pe in leccherie, priue or aperte, porow her ydel lijf, and her lusty fare of hye wynis and hote spiciis, and nyce daulauence, and spenden pus her tyme in pe seuen dedly synnis, harde veniaunce wole come to suche at pe day of her acountis, for mys spending of her hye degre, and her yuel ensamale.

<L 592><T CGDM><P 224>

And so priue vndurstondyng of this holy gospel ys algate soth and pe story bothe.

<L 5><T EWS1-02><P 227>

And so pe false pharisises tau3ten men pat Godes lawe forfendith not but manslawtre or opur sensible wrong, and not opur priue wrong pat is worse rote herof;

<L 52><T EWS1-06><P 246>

and hus knytus in Cristus tyme weron his priue disciplis, as Isopef of Aramaithie and Centurius also, and Nychodemus and ejpe mo, as he gospel tellup us.

<L 8><T EWS2-62><P 36>

And wel I wol pe fecend knowen pe his priue ordenauce of God, as he knew not his owne dampanyng, how God schop it to blisse of seyntus.

<L 148><T EWS2-82><P 159>

priue hem per office ||

<L 6><T LL><P 11>

priue or aperture/ Goddis lawe in englishe:

<L 3><T LL><P 99>

Capitulum 7m: And Christ seip pat her is no ping keuerid pat ne it schal be schewid, and here is no ping hid so priue pat it ne schal be wist and known.

<L 18><T MT01><P 20>

for 3if pei were trewe procuratouris of pees, pei schulden gladly and ioifely coste alle here
worldly lordschipis and here flesch and blood
and bodily lif to make pees and charite amongis
cristene men, and techen lordis and comunes in
open sermons and confessions and priue
conselynyge he peryl of werris, and namely of
wrongful werris, and hau harde it is to fi3tten in
charite, and tellen openly and priuely be
goodnesse and profit of pees and reste, and hom
men schulden not haue verray pees but be holy
lif and meyntenyng of treupe and r3twisnesse
and distroying of wrong and synnes.
<L 10><T MT04><P 91>

and ben present in here owene persones in costy
array as kyngis, and meyntene many men of
armes to slee cristene men in body, and pei hem
self killen many thousand in soule and bodi be
cursed ensaumple of euyllif and meyntenynge in
syne for money, and bi cursed conseil priue and
and apert; for as mouch le
it feyned religious men pursuen pore prestis to
anticrist.
<L 11><T MT27><P 417>

for 3if he dide, he eet as a priue hef mete of
opere pore men. siche sutiltees of priue resouns
pat ben hid in goddis lawe shulden moue men on
goddis syde to holde cristiis ordenaunse in his
bounds;
<L 5><T MT27><P 422>

And in declaring of euyllis eny longe presten, pat euyllis
apostatas han ech a3ens opir, pei laboride ful
bisili and ofte tyrne in scool, in preching and in
priue comynynge, as it is knowun to pe clerks of
oure rewme and in alien rewmes bope.
<L 694><T OP-ES><P 27>

But God woot peis is not sofe, for 3it kneue I
neure prest hat goip aboute and freli prechij pe
gospel, as doen many of euyllis jest ben callid
Lollardis, but pei he desirip wip out al his herte for
to come opun and indifferent audience, here
to declare al pei haeldip or tehij opun or
pryue;
<L 1166><T OP-ES><P 50>

For pei hat fallip into a priue diche is seid a
recheles man, bicause he lokide not warli;
<L 2844><T OP-ES><P 135>

Wat wille to ham priue & only speikyngs and
ei3en flying domismen?
<L 29><T Ros><P 78>

Super quo Gregorius vt supra et in canone vt
supraj, "Pe prestes forsohe entryng or goyng out
diep if sovne of prechynge be no3t herde of hym,
wiche askep or getep agayns hymself pe ire of pe
pryue or hide iuge if he go in withou pe sovne of
prechynge".
<L 2><T Ros><P 87>

Experience for pe priue asay of syche men is, hat
bei like non wymmen;
<L 31><T SEWW03><P 25>

But God for his myth of priue synne sende opyn
uenuiaunce.
<L 34><T SEWW03><P 25>

For lordis and ladyes ben aresidis for fere of here
confessouris pat bei dur nout seyn a treuth, and
in time of confessiun is pe beste time of woving
and of priue continuance of dedli synne.
<L 119><T SEWW03><P 27>
PRIUEE........6
Anoþer beggynge is schewynge maad to man, for himself or for anoþer, bi þe maner þat sum men schewen hire owne rede or elles ðeþ manneþ bi priuþ wordis, as oure Ladi schewid to hire Sone þe rede of þem þat weren togidere at þe feeste in þe Cane of Galilee, whanne sche seid: Þei haue no wyn'.

< L 379 > < T CG10 > < P 116 >

and herfore biddiþ ion þat "men shulden assaye siche priuþ men, wheþer þei ben on goddis side," for mony siche ben antecristis.

< L 14 > < T MT22 > < P 311 >

þe secunde fruit of þis delying stondiþ in þis poynt, þat siche etynge is priuþ and hid fro ðeþre breþeren, and so it askiþ priuþ housis and priuþ seruice to performe it.

< L 3, 4 > < T MT22 > < P 317 >

as who seye bi þe prophetis word: "crye 3e fast, for 3oure god sleþip, or ells he is in sum priuþ place, or ells occupide wip ðeþre men".

< L 10 > < T MT22 > < P 318 >

PRIUEI........4
þese nyþte jeues moune bee vnderstonde þoo þat Crist seip in Jones gospel comeþ noþte in bi dore, but stieþ vp by anoþer weþ: þat is, þróude symonient prelatis, and curatis, and prestis, þat al hire lyþ, which is derke nyþte, for mony siche ben antecristis.

< L 183 > < T CG02 > < P 17 >

þis gospel gostiþ men moune vnderstonde þus: þat oure Lord Jesus Crist is every dai born golli in Bedlecom (þat is, in hooli cherche which is þe house of bred') boþe þoro true techinge of þe word of God and admynistracion of þe hooli sacramentes whanne, after priuþ wirching of þe Hooli Godost esperiþyng menneþ soules, þoro grace þei bersten oute into meritorie dedes acordyng to þe h13f and teyngþ of oure Lord Jesus Crist.

< L 5 > < T CG07 > < P 74 >

But þat þei houwholedere seide to hem: Gooþ into my vine3ard' mai be vnderstonde þat pouþþ þe prelatis and curatis, for vnknynyeþ and neiglnce þeþr euclie wille, faile to do hire office, napeles God, of his grete curtesie and mercifull grace, faileþ not to his peple wip priuþ inspiracion to bidde, or þei passe oute of his world, at alperleest in þe last houre, to wirche in his vine and so to haue þe peni.

< L 113 > < T CG08 > < P 83 >

Bi þis 'cerynge' is vnirondreste confession, for riþt as þoro cryenge of þe plouþþ þe cultur and schar kereþ þe erþe, and turneþ þer grene gras donward and þe foule erþe vpward, so bi þe
schewynge of hy tunge þou schalt kerue and departedi goode dedis fro þyn cuelere, and turne vp and schewe forþ þe blake erðe of þi olde erpelí conuersacion of synnes, and hide and turne adowun þe goode grene dedis fro al maner of bost and pride, but oneli to God, whiche knoweþ þe priuete of mannes herte, þat wol fuli rewarde every good dede, be it neuer so priuete, after þat it is worþi.
< L 299> <T CG09> <P 101>

PRIUEIE............1 Lorde, wi schulde freres speke wiþ hir in priuete places siþen þei mai be tempted as oþer men may?
< L 620> <T 4LD> <P 263>

PRIUEY............19 But þis eschewed Poule as priuety seed of errore & so mai we see how þe freres com inne & be whos autoriþte, vpon diuerse resouns.
< L 159> <T 4LD> <P 242>

And siþen þe money þat þei dißpenden comeþ not from heuene for Criste toke of þe erpe þeisem tempeiral goodis and sciens of alkeþme helpþ þem not, for þpei can not þeron, in speculatif ne praðtisse, for þan þei were false, asie þi þu wiþ, and so þe pore pupel mut make þei per dispenses, boþe in þer comensing & oþer priuety festes.
< L 90> <T 4LD-4> <P 239>

For 6 maner concense is most priuety synne þat anticiþrist halþ to disceyue Cristis servantes.
< L 1059> <T 4LD-4> <P 283>

But, for to haue þe more clere and vndeceyuid knowynge of þis mater, cursing and assoling in mater of domis, and geuing of sentence in an maner of domes, priuety or comyn, and in mater witnessing, and in materis to be don, holid, susteynd, approud, confermid, canon3id, autenkid, or to be helpid, in an maner of cause a geyn ani man, or for ani þing me semip now spedly to seye summe bings.
< L 222> <T APO> <P 15>

Also dekunis to be chast, not dobble tongid, not 3eoun to mikil to drinke, ne fowlowing fowe wynning, hauing þe priuety witt of þe feip in a pure consciens; 
< L 25> <T APO> <P 33>

þeys priuety and opun sleers and traytors of þe schep, makynge þe houþ of prayors a den of þeis.
< L 32> <T APO> <P 54>

for þei stryuen not who schal be most meke and most willel pore and most bisi in opyn prechynge and priuety counselnynghe hou men schal conquere heuene, as dide crist and his apostlis, but resten as moldwarpis in wrotynge of worldly worshipe and erþely goodis, as þou3 þere were no lif but only in þis wrecchid world; 
< L 9> <T MT07> <P 147>

and þus þise habitis of þe newe ordris bleren þe eyen of þe peple and hylen heere priuety roberyse, and oþer good don þei hut lytel;
< L 18> <T MT22> <P 316>

for þe prest gedreþ hym ofte moneye or money worpe by suche penaunce, and so bi priuety symony he harnemhp hem boþe and þe churche, and þus a frere or a prest halþ as leue to be securly a confessour of a lord or of a lady as to be a simple bishop;
< L 24> <T MT23> <P 333>

and al þis þing is priuety to god, boþe to know it and to do it;
< L 6> <T MT23> <P 335>

and so þis priuety sorowe of herte is no sacrament of þe churche, ne priuety rownyng late brou3t inne, for sacramentis ben open and knowen.
< L 3, 4> <T MT23> <P 341>

as if þou haddist a lettre þat þi kynge sent þee seelid wiþ hijs priuety secle, and worshipid þe myche and hiþt þe grette errour to be at his retenu and serue hym treuly, þou woldest don of þin houde and kisse hijs seel for hope of rewarde.
< L 7> <T MT24> <P 348>

for certis a priuety eurour and an hid wolde bringe in a grettere error, as o defaute þat is contynued wolde bringe in a more defaute.
< L 8> <T MT27> <P 422>

and þus bringin in of þes lawis, þat letiþ þe vse of cristis lawe, is þe mooste priuety synne þat þe fend halþ foundun a þenus þe chirche.
< L 17> <T MT28> <P 467>

but 3it god ordreyneg grace heere, and ordreyneg summe to wante eyris, and bi manþe priuety weyes he takip yuel fro gode men but whanne siche hord of þe fend is perpetuall in o heed, be it good be it yuel, it lastip many mensu lyues, and it is comynly yuel.
< L 33> <T MT28> <P 476>

Item Ieronymus super isto textu, Math' 24; "Nolite exire etc" , "It is fondenes," he seip, "for to seke hym in a lilet or in ahe hide or priuety place wich is hiþt of al þe worlde".
< L 29> <T Ros> <P 81>

Also seynt Austyn seip þat þing, þe whiche is gedrynys of fruits of þe erpe and is halewid bi priuety prair, is Cristis body.
< L 50> <T SEWW21A> <P 111>
3our freres ben taken alle day with wymmen & wives, Bot of 3our priuuy sodomye speke I not here;  
<L 59><T UR><P 103>

PRIUEYE........1  
but bi pis priuye shrift a frere and nunne may synne togidre;  
<L 15><T MT23><P 330>

PRIUI..............2  
for his Daniel, ouercomer of lyowns, saw misteries of priui jehings;  
<L 28><T APO><P 44>

Pe ix conclusion pat holdith pe puple lowe is pat pe articis of confession pat is sayd necessari to saluaciun of man, with a feynid power of absolution enhausith prestis pride, and jeuith hem opertunite of priuui calling othir than we wele now say.  
<L 117><T SEWW03><P 27>

PRIUY..............13  
The ij' Article: Neither prelatis neither preestis neither dekenis shulden hau seculer officis, that is, chauncerie, tresorie, priuui seal, and othere siche seculer officis in the chekir;  
<L 15><T 37C><P 02>

The ix: Article: As it is spedeful to a cristene man verili contrny to knoweche his synnis to a faethiful preest of good lyuynge and kunynge to bynde and asoile, so it is perilous to an unkunynge man, either symple lettrid man, to knouleche his synnis and priuui worchingis of God in his soule to a preest vnfeithful of lyuynge, vnkunynge of Goddis lawe, and a couetous preest, and proud and contrarie to Jesu Crist.  
<L 6><T 37C><P 21>

and bi Fadir pat seep in priuui shal quyte to pce'.  
<L 15><T EWS3-144><P 56>

and bus men shulden fle to shryue algatis wymmen in priuui plasis.  
<L 45><T EWS3-209><P 254>

And pis techih hou freiris coueyten her priuui spuylung more than soule heelee.  
<L 20><T EWS3-214><P 263>

for prelatis hiden pe gile of here symonye and ypcrisie, pat vnnenpis comeb ony to ony grete benefice wipouren symonye, priuui or apert;  
<L 12><T MT15><P 237>

And if pou wolt wite what lesyng these newe sectis maken upon Crist and techen pe symple peple to do pe same, among many opir lesyngis pei writen and reden in scool, and seien in sermuons and priuui comynyngis obstynatli, pat Crist was a begger aftir pe comoun vndirstonding of his word begger.  
<L 218><T OP-ES><P 11>

And for pe greet lust pat his hoore haf in his auoutrie, as Isabel pursuende Helye pat vndirnarn hir of hir auoutrie wip alien goddis, and as Herodias pursuende and killide seynt Iohun Baptist pat damnede hir bodili auoutrie, so pis strong hoore pursuph now pis Helye pat I spoke of now to dyuerse maner of deepis, opun and priuui, because pat he blamep hir of hir foul goostli auoutrie, hewinge upon pis roote pat is ground of alle pe abhominacions pat regnen in pe chirche.  
<L 3069><T OP-ES><P 142>

Here may eury trewe cristene man wel se pat pe is michil priuui falsnesse hid in oure chirche.  
<L 133><T SEW003><P 28>

And whanne I cam to him, he stood in a greet chaumbre and myche peple aboute him, and, whanne he si3 me, he wente into a priuui closet, comaundinge alle seculer men pat suden him in pidir for to goon forþ jehenis from him anoon, so pat no man leffe hanne in closet, no but Archebishop himsilf and a phisicinn pat is clepid Maierne, persoun of seint Dunstane in þe eest in Londoun, and oþer two persoones vnknowen to me which weren maistris of þe lawe, and I stondinge þere before hem.  
<L 173><T Thp><P 29>

For, lo, erhelii kyngis and oþer lordis, which vsen to senden her letris enselid wip her armes or wip her priuui syngetis to men þat ben wip hem, ben worschipid of þese men;  
<L 1087><T Thp><P 57>

And herfore preestis schulden bissic hem eure to lyue wele and hollyi, and to teche þe peple bissil and trewel þe word of God, schewinge to alle man be þe word of God in opin prochinge and in priuui conseylynge þat God oonly for3eueþ synne.  
<L 1896><T Thp><P 82>

And I seide, Ser, is not al þe lube, þe heest is and þe conseilis of holy chirche meene and helpul remedies to knowe and to wipstonde þe priuui suggestions and þe aperte temptaciouns of þe fend, and also helpul meenes and remedies to haten and fleen pride, and alle oþer dedly synnes and þe braunchis of hem, and soureyne meenes to purchase grace for to wipstonde and overcomme alle fleischly lustis and moungis?  
<L 2053><T Thp><P 87>

PRIVEE........1  
He sittch in spies wip riche men/ þat he slee an innocent man in priuui/ it is to make noi3eful or
giltie of he innocent.

PRYUE............32

When he deluel he seele hat he may not auail
a3eyns hee wip his bowe to bring hee into oopen
synns, neyer wip his rennyng hounds into
impiacence, ne wip his grehounds to bring hee
oute of charite, heen he settu to pi feet wip his
pryue netis, into whiche he drueue hee wip hee
flater and glowers.

But, Lord, why schulde hee do þus sip holynesse
schulde hee pryue, and hee my3ten lyuen as holy
lyf wipowte synne? 

And bis is o pryue synne wip whiche feend
blendybet men, þat þey sorwe not more for synne
þan þei doon for þupur harm, for þus wille is
mysturnyd and men faylen to serue God.

But þer is a pryue qwkyng þat God doþ ny þe
dep þat we cannot telle of, but 3if God wole
schewon hit vs, and perfere foly iugement
schulde be fled in þis mater.

And so ypocrisye is more general synne and
more pryue synne to bygyle men, and worse to
destrye in comun peple.

And God haþ ordenyd his pryue þing to ben
vknowne of vs, for we schulde not þus boste ne
disseuye owre ney3eborus.

and, 3if þei spekon in Cristes persone wordis of
his lawe, loke þat þei declaren hem for drede of
pryue errour.

Hit is open ri3t þat þe lesse be suget to þe more,
and hit is more pryue ri3t þat þe euene obesche
to þe euene; but moste pryue ri3t of alle stondþ
in þis, þat heþey3est of alle obesche to his
seruante, as Crist, priour of vs alle, obesched to
Baptist.

and þis is a pryue synne among men þat prechen
to be puple, and certyrs hit is a greet synne, sif
God schulde haue al hool þe pank.

and for his propre or pryue auaunceage schulde
not man lette to large.

And þus alle þes newe ordis, þat crokon fro
ordenauce of Crist, 3yuuon occasion to synne
ðupur pryue or apert.

Crist purchasude not to hys aposstis rentis, ne
howsis, ne worldey goodis, but tau3te heem bope
in comune and pryue to flue such hauynys of þe
world.

somme ben only seruauntis of greet seruysse
owtward, and somme ben seruauntis of þese two,
bope of pryue counwesis and to do suche
seruyses;

Crist seip þat nowt is hulyd þat ne hit schal be
schewyd, and no þing is so pryue þat ne hit schal
be knowne. Þese wordis ben of byleue, for alle
vingus ben knowne of God, and þat myour
schewep forþ þe moste pryue hing in þis world.

And for it is a pryue synne, couercyd wip
ypocrisyse, þis synne is þe more and fowllere
byfore God;

And maistres of þis purscewyng ben preestis,
more and lasse, and moste pryue freys, wip
lesynge þat þei feyynen, as Crist was purscewyd
wip Cayphas and þope preestis, but pryueþ wip
pharissee, þat weron hie falsute enemy3es.

for he seip þat noht is hulud þat ne it schal be
schewed þanne, and no þing is pryue now þat ne
it schal be knowe þanne.

And maistres of þis purscewyng ben preestis,
mor and lasse, and moste pryue freys, wip
lesynge þat þei feyynen, as Crist was purscewyd
wip Cayphas and þope preestis, but pryueþ wip
pharissee, þat weron hie falsute enemy3es.

Be asxyng of þes foules of men þat schal be
sauede, is a pryue wysshing of þes fonnede
virgynes þat þei take part of deuocien of
seynys;

and þanne God wolte þat men be pryue, and 3yue
de soþe to grace of God.

somme men construen þis þus, þat oure Lady by
þis sorwe, louede more tendurly mankynde, and
made hem schewe þer pryue synnyes.

Also 3if suche letris dydon þis good vnto men,
brennyng or destruyeng of hem schulde pryue
þes men from such good, ðupur in body or in
soule.
For monye ben traytourys to God and procatorurus to he feend, or pryue or apert, hat wol ne stonde for Godus lawe.

Heere may we see hou pryue shrife is autorisid of oure Jesu for but in his plase alone men shulen not grounde his onely shrife.

PRYUEY.........2
Al 3if suche jingus ben pryue and passen worldly wit of men, nceles pe Hooly Gost tellup men somme of suche signes, and makip hem morc certeyn han men can iuge of bodyly helpe.

Under a pot he shall be pur, in a pryue chaumbr, That he schal tyuen ne last, but lytel whyle aftar.

pseudo26
PSEUDO........14
By hes pseudo-Cristus and by hes pseudo-prophetis vndurstoned men hes popus and here wyngus; for 'pseudo' is as fals one, ordeynot to peyne.

Lord, who knowip not he fallus of his feend hat his pseudo hap power to do suche wonndris?

for, certus, God my3te not grawnte this pardin as his pseudo feynep.

TRACTATUS DE PSEUDOFRERIS: Tractus de Pseudofrers Capitulum primum: For many beren heuy hat freris ben elegid pseudo or ypocris, antecristis or frensis, or ony siche name, it were to telle what goddis lawe seyp here, and hi lore of goddis lawe men shudden stonde stily.

Vnde Augustinus/, "We sey hat pe body of Criste hat is ytake of pe fruyteze of pe erpe & wiþ pryue prayer venercote; hat woneh bisi3de him & seip he is a pryue man:

I pray the where ben they pryue with any pore whights, That may nought amenden her hous, ne amenden hemselfes They prechen in proud herte, and preyseth her ordre, And werench worchepe, wilneth in erthe Leue it wellefman: And men right lokede, There is more pryhc and worchype, wilneth in erthe Leeue it wellefman: They prechen in proud herte, and prayseth her ordre, And werdlich his lawe, loke.

And monye poynetus of Godus pryue wyt hadden Poule and Iohn hat Petre wantidon.

And 3if men seyn of anopur "Lo pis Crist is in a pryue plase", as in castel or chambre, trowe 3e ne herto'.

And al pis ping schulde be take byncpe bylue for vncerteyntes of pe ende pat wol sewe by pryue ordenaunce of God.

hat wonneb bisi3de him/ & seip he is a pryue man:

I pray the where ben they pryue with any pore whights, That may nought amenden her hous, ne amenden hemselfes They prechen in proud herte, and preyseth her ordre, And werench worchepe, wilneth in erthe Leue it wellefman: And men right lokede, There is more pryhc pryde in prechoures hertes Than there in Lucifere, or he were lowe fallen.

Vnde Augustinus/, "We sey hat pe body of Criste pat is ytake of pe fruytez of pe erpe & wiþ pryue prayer venercote; hat woneh bisi3de him & seip he is a pryue man:

and, if pei spoken in Cristis persoone wordis of his lawe, loke hat pei declare hem for dreed of pryue errour.

\(1 L 62\)<T SEWW21B><P 114>

PRYUEY.........3
And pere he herde pryue wordis hat be not leeful to speke heere.

\(1 L 85\)<T EWS1SE-14><P 536>

Heere men seyen comunely pat lewis hadden a maner pat noon alien shulde come to hem, neper Eroude ne Pilat, into siche pryue plasis, for jamne hey shulden be defouild.

\(1 L 130\)<T EWS3-179><P 177>

26 3 variants; 18 occurrences.
And I wolde wundre here of this blynynesse of this lords and offen peple, pat pei perseeue not this fals couetise of these yrocritis, saue saue Crist, pat mai not lye, prophecic of this blynynesse, seynge this, as it is reheresd before, pat soil fals peple, pe which he cauih pseudo, shah arise;

And so, for as moche pat, alpou many be calld, 3t fewe ben chosun, as Crist soip, and vynpeke pe chosun of God shal mow aspipe pe falsnesse of these pseudo. I wundre sumwhat pe lese, alpou3 ful many, and nameli fleshli and beestli men, in pe which sensuale haþ overcome resoun, ben blynidid pe his yropcrise.

But I councele pehe here pat hou shal be wel war of these signes of these pseudo pat Crist spekip of.

And wherfore trowist hou pat Crist biddip pehe so ofte and so diligentli in pe gospel pat hou shuldist take heed to pe werks, but for hou shuldist not be discyued bi pe signes of these pseudo?

But God for his greet mercy sende pehe grace to haue cleere knowelche of these pseudo pat, wipouten auoterie of pe Fadir of heuene, ben plauntit in pe chirche, lest he be discyued bi her fals signes.

Item Parisiensis in Ji'abreuiato, to, De Pseudo Predicatoribus, c50, dicit, Som forsóh ben marchandez or hirede men sekyng gyffiez be liz and false reliquiez, sealez, letrezz and by false miracles, pat hai deceyue men and so stele hius fro haim.  

For to our sect pat is Cristis we drawen bot fewe puple, For hou & ope pseudo pat haind her hem in pe way, pat bot if God of his grace sende his honde of helpe, pe chirche pat shuld folowe Crist is lykly to synke.

And herfore seyb iude aftir, hou men shal knowe siche pseudoes.  

And felowship of siche pseudoes lettih ope men to preye, for hou shulde pat man preye wel pat hap enuye to his brober and stondih in queer wip hym, ope next hym or a syde?

And pe fifhe deceyp of these pseudoes stondih falsliche in his feynyn, pat pei maken a newe craft to preye and to loue god, and so his newe craft is betere peen al pe ordre pat crist haf maken;

SPEUDOIS........1  
soh it is pat many pseudo may spoke myche wipouten ground, and perfore crist haf 3ouyn a lawe to trowe hem not but 3if pey gruenden hem.

But I councele pehe here pat hou shal be wel war of these signes of these pseudo pat Crist spekip of.

And wherfore trowist hou pat Crist biddip pehe so ofte and so diligentli in pe gospel pat hou shuldist take heed to pe werks, but for hou shuldist not be discyued bi pe signes of these pseudo?

But God for his greet mercy sende pehe grace to haue cleere knowelche of these pseudo pat, wipouten auoterie of pe Fadir of heuene, ben plauntit in pe chirche, lest he be discyued bi her fals signes.

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And felowship of siche pseudoes lettih ope men to preye, for hou shulde pat man preye wel pat hap enuye to his brober and stondih in queer wip hym, ope next hym or a syde?

And pe fifhe deceyp of these pseudoes stondih falsliche in his feynyn, pat pei maken a newe craft to preye and to loue god, and so his newe craft is betere peen al pe ordre pat crist haf maken;

SPEUDOIS........1  
soh it is pat many pseudo may spoke myche wipouten ground, and perfore crist haf 3ouyn a lawe to trowe hem not but 3if pey gruenden hem.

And wherfore trowist hou pat Crist biddip pehe so ofte and so diligentli in pe gospel pat hou shuldist take heed to pe werks, but for hou shuldist not be discyued bi pe signes of these pseudo?

But God for his greet mercy sende pehe grace to haue cleere knowelche of these pseudo pat, wipouten auoterie of pe Fadir of heuene, ben plauntit in pe chirche, lest he be discyued bi her fals signes.

Item Parisiensis in Ji'abreuiato, to, De Pseudo Predicatoribus, c50, dicit, Som forsóh ben marchandez or hirede men sekyng gyffiez be liz and false reliquiez, sealez, letrezz and by false miracles, pat hai deceyue men and so stele hius fro haim.  

For to our sect pat is Cristis we drawen bot fewe puple, For hou & ope pseudo pat haind her hem in pe way, pat bot if God of his grace sende his honde of helpe, pe chirche pat shuld folowe Crist is lykly to synke.

And herfore seyb iude aftir, hou men shal knowe siche pseudoes.  

And felowship of siche pseudoes lettih ope men to preye, for hou shulde pat man preye wel pat hap enuye to his brober and stondih in queer wip hym, ope next hym or a syde?
discordip fro goddis lawe;
<L 23><T MT22><P 298>

PSEUDOFRERIS......0

 pseudopristis 30
PSEUDO-PRISTIS........1
But here it is a skyleful ping 3if pseudopristis
prechen anys pat bishopis lette hem to preche.
<L 40><T EWS3-208><P 252>

pseudoprophete 31
PSEUDO-PROPHETE........1
pat is þe bodi of anticrist/ & out of þe mouþe of
þe pseudoprophet or fals precheour:
<L 21><T LI><P 18>

PSEUDO-PROPHETUS........7
and herfore seip Crist þat þanne monye schal be
sclawndrede, and schal bytraye hem togydre,
and oon schal hate anoþur, and monye pseudoprophetis
schal ryse, and schal disseyue monye.
<L 85><T EWS2-71><P 91>

And þes newe ordis and algatis frerus ben
clepuide of Crist pseudoprophetis.
<L 44><T EWS2-MC><P 330>

By þes pseudo-Cristus and by þes pseudoprophetus
vndurstonden men þes popus and here
wyngus; for 'pseudo' is as fals one, ordeynot to
peyne.
<L 321><T EWS2-MC><P 340>

and þus seip ion, þat ilche spirit þat louþþ ihesu
is not of god but antecrist, and þus þer ben
pseudoprophetis now in þis laste hour brouþt in.
<L 29><T MT22><P 310>

And of þis processe nouþ last seide wondur þou
þe lesse, for as meche as Crist seip, þat neuer
seip but treuth, þer schal rysæ vp pseudoprophetis,
þat meuþþ soliþ ypocrisie, and þei
schal 3eue signys so þat þei be brouþt into
erreur, 3e, þe chosyn if it mai be'.
<L 716><T OBL><P 175>

But nouþ, certis, þe fende þat inhabitþ þis man
of synne aftur his olde craft medþiþ or mengþ
lesing wiþ trouthe in þe pseudoprophetis
mouþe, and medþiþ uenym and wyne, and
apoiþeþ þerwiþ Cristis chirche.
<L 1335><T OBL><P 191>

I prai þe, what violence is þis aþenst Crist and
his lawe þat þis grete antecrist wiþ alle his
special lemys, vndur colour of Cristis lawe and
his name, þe wiche þei taken falseli upon
herself, wherfor Crist callþþ hem pseudö-

prophetis?
<L 1646><T OBL><P 199>

PSEUDO-PROPHETUS........1
And Crist tellþþ þus þe cause of þis word: 'þer
schal rise', seip Crist, 'þpheudo-Cristus and
pseudoprophetis and þei schal 3yue grete
toknes and wondris þerwiþ;
<L 318><T EWS2-MC><P 340>

30 1 variant; 1 occurrence.
31 3 variants; 9 occurrences.