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

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By

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Volume VI
RAUEYNE.......8
Criswarnep vs perpetre to be war of fals
prophetis/ pe wheche shal com be fore hym at se
worldis eende/ in clopping of sheep/ &
wolues of raueyn vndur colour of hoolynes;
<L 13><T AM><P 121>
but wipynne in 3awe sowle be 3e ful of raueyn,
and of vnc1ennesse in pent, and in wylle.
<L 181><T EWS2-VO><P 372>
I woot, seip poul, pat aftir myn discess wolues of
raueyn shal come in to pe chirche, and pei shal
not spare pe floe.
<L 36><T MT22><P 299>
and noo drede peall tellip here a rewele pat
cristen men shulden holde, and first men may
see here hou poul prophesycede sop of comyng of
pe newe sectis intpe chirche, bope oon and
oper, and hou pei shal be wolues of raueyn and
not spare pe floe pei pei ben inne;
<L 23><T MT22><P 300>
men pei at pei beggen of, pei hauen greet neede
for hem and heoris to hyng pei frerss tillen of
hem, and certis pei spoelyng is falsere pei open
raueyn of dai peues.
<L 30><T MT22><P 300>
first "pei comen in clopis of sheep," for
ypocrisit biglen men bihis, Aftur "pei ben
wolues of raueyn," sihp for worldliche goodis pei
eyne holynesse.
<L 17><T MT22><P 313>
Also poul baillyp draewe men to dole not wip
siche men pei ben contrarie to goddis lawe, but
sich prestis ben contrarie to god and to his puple
as wolues of raueyn;
<L 21><T MT27><P 418>
pei seconde offiss pat fallip to herdis is to kepe
per sheep fro wolusys, as false freis, pat comen
to men to robbe per wolde and do hem harm, ben
eclep of crist wolusys of raueyn.
<L 32><T MT27><P 438>
RAUEYNE.......18
And whan he fellep pat pe pou3tis ben longe tyme
sette afire in pe desiris of pe same godes, parne
pe friddle tyme he putelpe to pe such causes: peat
if pe wold gete hem, poul must worschipe pe
fend, leyung pe feip of God, and serue to hym,
forsakyng pe ri3twisnesse of God, and do pefete,
and raueyn, and deceite, and suche ope.
<L 241><T CG11><P 127>
And pei schulde we warne bothe o man and
other how somme schul be dampped more felly
for raueyn, and summe schul be dampped more
softly for mysvsyng of Goddes goodes.
<L 74><T EWS1-01><P 226>
And herfore seyth Crist pat pei be wipinne
wolues of raueyn.
<L 34><T EWS1-08><P 253>
And so Crist fynede not by arbitration of
raueyn pat he was euene wip God, sihp he was
pe same God.
<L 20><T EWS1-SE-21><P 565>
But, for pis lust mot nedeli haue habundaunce of
worldli goodis to mayntene it among pe pule,
pe feend hap tua3t a newe raueyn, more pat it
was in Poulis tyme, for sensuris to spuyle pe
pule.
<L 45><T EWS1-SE-53><P 693>
and in pei raueyn pei schewon wel pat pei be
not of hooly chirche.
<L 100><T EWS2-55><P 05>
It is comonely sayd pat wolusys ben bestis of
raueyn, and yuelle for to dawnte fro spuylung of
mekes bestis.
<L 101><T EWS2-64><P 52>
pei han no clawys to fy3ton as ophur fowlus, but
whon pei ben assaylude of fowlis of raueyn, pei
triste not to per owne strene,pe fallen on
stonys, and pes hawkye pei dreed to smyton
at hem, leste pei frusche pei owne brest at pe
harde ston.
<L 130><T EWS2-64><P 53>
VAE OCTUPLEX: Exposicio textus mathei
xxiii capitulo de se octuplici scribis pharisicis et
ypocrisit inprecato' Cristy bydulp us be war wip
pese false prophetis pei comen in clopping of
shep and ben wolues of raueyn.
<L 2><T EWS2-VO><P 360>
it is pefete, raueyn and sacrlecgie.
<L 14><T MT06><P 132>
and hou seynt bernard criep: what euere ping
curatis liolden of pe auterage ouer a symple
liflode and clopinge it nys not here but opepe

1 8 variants; 54 occurrences.
mennus, and it is pefle and raueyne and sacrilegie;
<L 3><T MT07><P 149>

Whanne we seyn, 3eue vs today oure eche dayes breed, we preien for nedeful sustenaunce of oure body, and for to haue vnderstondynge and kepynge of goddis word, and namely of his hestis pat ben gostly sustenaunce of oure soule, and pat we haue pis is sustenaunce treweley geten, not by raueyne ne extorsion ne falsnesse, but pat it be speridid in seruyce of god and his drede;
<L 32><T MT11><P 199>

wherefore god seith pat he prophete ysaie, pat siche lordis ben felawis and many prieris bi hondis, god wole not here hem ne resceyue here sei>is sustenaunce trewely geten, but swen heis wrongfully geten of pore mennus gods, 1evyng of prechynge, and for ravayne of prelatis menis and euere ben
<L 18><T MT15><P 234>

PAT pe fite, pat he raueyne and extorsion of prelatis and here officers, pat hei don vnder colour of iuridicon and almes in meyntenynge of synne far annuel rente, wisly and treweley be stoppid, and pat hei be wel chastised for robbynge of pe kyngis lege men.
<L 27><T MT19><P 276>

THE ECCLESIASTICAL HIERARCHY /Ve vobis scribe et pharisees ypocritis, Matheii xxiii/ Crist biddij vs be war wi>es false profctis pat comen in clopping of scheepe and ben wolues of raueyne.
<L 2><T SEWW15><P 75>

Pat pe sixte woo pat Crist wissij to these ypocritis is seid in these wordis in he gospel to cristen men: Wo worhe 3ou, scribis and pharissee, ypocritis, pat elsenen wi>ouf tope of he cuppe and of he dish, but wi>inne in 3oure soule ben 3e ful of raueyne and of vnclennesse in bow3t and in will.
<L 162><T SEWW15><P 79>

If he is sent into helle pat 3af not of his owne goodis, whidir shal he be sente pat bi raueyne takij opere mennyis goodis?
<L 359><T SWT><P 12>

3he, it is licly pat hei goodis ben encreecid bi pi charitable loone, for pe Wise Man seij in pe Procerbis xi> c, Sum men dearten her owne goodis and ben maad pe ricchere, and summe pe raueyne takij opere mensy goodis and euere ben in neede.'
<L 435><T SWT><P 14>

RAVAYN.......
and where symony regnus openly, wi> fals opus, raevyn, pride, and mayntenynge of leccherye and ojer synnus for money, 3ai will flee peaus, lestai pati consent to open mawmetry and ojer cursynes.
<L 21><T A29><P 488>

RAVAYNE... 3
Here Cristen men committen pis to Goddis dome and to her owne conscience, and to wise demyng of po pepul, whehei 3ai bene cursid for her symonye, pride, covetise, raevyn of pore mennys godis, levynge of prechynge, and for lecherye, glotony, and cursid lesyngus, and manquellyng, bohe of mannus bodies and soulis.
<L 29><T A29><P 469>

Hit semes playnty pat Judas was not so cursid as 3ai, for raevyn of pore mansis lifelode done under colour of holyne passis 3o cruelite of alle robbes, as Seint Jerome witenessiss in his epistilis, and Bernard also;
<L 24><T A29><P 470>

And here comynly is more raevyn ande glotonye hauntid 3en in lordis courtis;
<L 13><T A29><P 493>

RAVEYN....12
2 Corollary: If freris mendicauntes and speciali menouris bilde ouir costlew housis bi false meenis and blasfemse begginge, and bi raevyn of pore mensis godis brought in bi ipocrisie, and ben more prudent aboute vanitees of the world and othere superfluitees than othere worldli men, thei ben false profctis and disciplis of antecrist, and disseyven the puple undir the colour of pite.
<L 16><T 37C><P 95>

bot Anticriss is a wolf of raevyn, for he dos ever po reverse;
<L 23><T A09><P 141>

but now it is turned into coveitise and raevyn and symonye.
<L 27><T A22><P 284>

For in pis pei maken holy Chirche a bande of here synne, and resceitour of here raevyn, and slaundern holy Chirche wi> pe cursed dedis of Anticristis chirche and synagoge of Sathanas.
<L 34><T A22><P 294>

wi> miche raevyn & vnclennesse 3e hilden pe tombes of holi propheteis & wondirfulli honouren her Graues/ but swen 3oure fadris steppis:
<L 2><T LL><P 42>

Botte whilhe bope went to be doom of theodre, king of Raevyn, pe kyng demede pat whic of hem was first ordeyned and whom pe more part of men chesig fauerid he sculd sitte pope, which doom sette Symacus bifoire, which loved
Also in he 3er of grace ix pope John he x sate pope ij 3er, which mad a conseil at Raveyn and damped the dedis of Stephen pope and faust a3ens Romanis.

For whi Cristofer his prest enprisoned him and bi Raveyn assayed he popehode, but after he iiij monpe, he was cast out.

Also in he 3er of grace ix· xvj pope John he x sate in popehode xiiij 3er, which was some of Serumpe pope and bischope of Raveyn, bi whos helpe albernik marchis cast out Sareneses of Italye.

butte otho afterward absent, crescence, prefect of Rome, mad bi raseyn a rich clerk, placentyn, pope, whom he clepid pope john he xvij;

Also in he 3er of grace Mi xlv pope Benet he x bou3t he pope hode, and of heri he Emperor was deposid, pope Clement he ij ordeyned, Aixin pope lco he ix in he 3er of grace Mi xijx hadde conscience pat sumwhat he was enrid or made bi raveyn of he Emperor, cesid fro he popehode and after chosun lawfully.

He was first monk of Clynie and after archdeken of Remy, after his bishop of hostyent, at last pope, whom anodre pope, sett yn bi Raveyn, of Remy, after clement bi name, sum tym archbischope of Reyness, pursed mych.

RAVEYNE.....10
And perfore he pupplican pat wolde not heue vp his ijenn bep as he lewid peple pat holden hem not worji to he office of presthode, and perfore trauylfip wip here hondis knowlechinge here synnes & biddinge mercy, passen iustified fro pes beggeris pat ben as wolues 3ollynge a3ens heuene and lyuynge in raveyn of symple bestis.

and marchautis bi usure, under colour of treuhe pat hei eleypyn chevesaunce, to blynde wip he puple, for he devil schanep to speke of his pephe, and lurdys, pat bi extorsiouns oppresse he puple wip tyrannrye and raveyn, a3ens Goddis lawe, not dredynge him pat is Lord of alle.

If we take hede to stories of men, lordes of he worlde by trechorie and raveyn ben comen to hor lordschippes;

pus spoken seynit of almes gyven to clereks, hou hit is turned to thefte, to raveyne, and sacrilege.

Whanne he be taken bi raveyne and extorsion pore mennus goosids, and waschen hem in festis and ophere vanytees, pan he eten and drynken pore mennus blood and her lif;

He was first monk of Clynie and after archdeken of Remy, after his bishop of hostyent, at last pope, whom he clcpid pope john he xvij;
ravinour
RAUENORS......1
I rehearsed oft be word of seynt Poule, pat
forbidd us to tak meit or comyn wip þis
manslears, for sworn men, cursars, drunksum
men, raueynors, fornicarers, and swilk oþer;
<L 15><T APO><P 37>
RAUEYNORIS......1
For these raueynoris wolden seyn that it suffisith
to hem to restore to God bi penaunce of euelis
bifo re don, and spende weIl that that thei han gete
now.
<L 11><T 37C><P 146>
RAVENOUR......1
This is opin bi this, that Poul seith in the j· pistil
to Cor· v· c·, seynge thus, Now I wrot to you,
that ye be not medlid, oþir comune not, if he
that is nemid a brothir among you, is a lecchour,
or an aerus, oþir servinge to idolis, or a
wrong curser, or a drunkeu, or a ravenour, that
ye take not meete with such a man.
<L 24><T 37C><P 125>
RAVEYNERS......1
Bot þese ravenyners robben þo puple, and done
not hor devere.
<L 11><T A25><P 418>
RAVINERE......1
The hinder part is a lyoun, A robber and a
ravenor. That robbeth the people in erth a-down,
And in erth holdeth non his pere;
<L 1318><T PT><P 189>
RAVINOUR......1
They have a gedering procuratour That can the
pore people enplede, And robben hem as a
ravenour. And to his lord the money lede;
<L 735><T PT><P 170>
RAVINOURIS......1
And if þai lyven proudly, wipdrawynge techyng
of Gods worde, wrappyng hem in seculere
offices, þai bene cursad and manslears ande
thefis ande ravenouris, as Goddis lawe ande
mannes ande resoun wittenessen;
<L 4><T A29><P 469>
ravishen
RAUYSCHED......1
And al 3if Poul þat was rauysched seiph þat þis
ioye is hud, so þat neipur þe he ap seyn hyt, ne
eeere haþ herd it, ne it haþ steyud vþ into herte of
man in erpe, 3et by glymering of Gods grace
dishen may men knowe þis ioye aþer.
<L 79><T EWS1SE-04><P 494>
RAUESCHID......1
but poule, þat was rauysched vnto þe þrid heuen,
and harte derne wordes of god, þat ben not here
leful vs forte speke, tellip sixtene propiries þat
seen þis charite.
<L 15><T MT24><P 353>
RAUESCHID......1
and he was rauysched to þe þridde heuenne and say
þere wisdom of God.
<L 14><T EWS1SE-41><P 648>
RAUYSCHEN......1
þat þefe and raueynen and mansleyng and
robberie he not meynten in seyntiwarye vnder
colour of priuylegie;
<L 10><T MT19><P 280>
RAUYSCHEN......6
And herfore byddup Crist fle fro false prophetis,
þat comen in cloþing of schepe, but þei ben
wolues wipinne, and þer comyng is moste to
rauysche by ypocrisyse.
<L 108><T EWS267><P 69>
But þe fend may dampe men but not rausche
þer hope in Crist et cetera.
<L 1029><T EWS2-MC><P 365>
And so men moten do strenghe and violense
aþen þer enemies, and be strong in spiritual
bate Ie to rauysche aþen enemyes, and be strong in spiritual
rauysche by ypocrisyse.
<L 133><T EWS125><P 08>
For þis siþt is kept to blis and to men þat God
wole rausche, as Poul hadde sum glymering of
þe firste siþt, and ópere men þat God wole
shewe, and rausche hem fro flechy lyf, and telle
to þer soule as hym likþ.
<L 43, 44><T EWS3126><P 11>
And eftesones it is rehersed agayneword: He
wayne þe, he seip, þat he rape or rausche a poure
man: þat perteneþ to deceyte.
<L 11><T Ros><P 61>
RAUYSCHED......6
And in tokne of kalendis of þis Poul tellþ of
hymself þat he konwij a man in Crist þat
fourtene 3eer byfore was rauysched, wheþur in
body or owte of body he woot neuere, but God
woot.
<L 69><T EWS1SE14><P 535>
þe þridde is by vndurstondyng, as seyntis seen
þat ben in blisse, and kalendis of þis siþt hadde
Poul whonne he was rauysched. But Poule and
John namen here hem not, to teche us to fle
veyn glorye. But Poule confessijh his ignorance
þat he not wheþur he was rauysched in body, or

2 7 variants; 7 occurrences.
3 15 variants; 36 occurrences.
Thanne Elie was rauyschid in a char offijer fro his body. And heere men seen openly pat manmys spiri3t is þe man hymself; for Pouł wiste þat he was rauysched, but he wiste not wehpur in soule alone. And Pouł tellyp aftur of hymself þat he knoweþ such a man, wehpur in body or owt3 of body he woot neuere, but God woot þat he was rauysched into paradysy of God; <L 77, 79, 81, 84><T EWS1SE-14><P 536>

but alle þes gostly goodis ben rauysched and stolen from holy chirche, and contrarie synnes brou3t in in stede of hem bi þis dowynge of prestis wiþ secular lordischipis; <L 24><T MTO4><P 103>

RAUYSCHEN......5
And þese wolus rauyschen þese schep and scateron hem for þis eende þat þanne þei may sone renne perische. <L 58><T EWS1-48><P 440>

But þei ben wolus wiþinne þat seyn þei han cures of sowlæs, and rauyschen goodis of þes schep and feodon hem not gostly, but rapiere meuen hem to synne, and wake not in herdis offis. <L 77><T EWS1-48><P 441>

For al 3if somme wode preestis leuon for to preche and han ioye for to fy3te, boþe in þer owne persone and to lede men to fy3te, nepelees oþre prelatis smyton þer breþren gostly, not onyly for þei spylon þer goodis and lordischipes þat þei schuldon haue, but þes mebles of pore þen þau schulden from hem and huydon hem. <L 539><T EWS2-MC><P 348>

But fro dayes of Ion Baptis contemptacioun was nedeful, laste he scholde have hast ravvchid herfro by word and liif of Cristis prestis; <L 31><T EWS3-125><P 08>

Forsoþe a marchaunt or hirid hyne, and þat is not schepparde, whos ben not þe speche his owne, seep a wolf comynge and he leeueþ (or forsakip) þe speche and fleep, and þe wolf rauysched and dispersipil (or scatterip) þe speche. <L 26><T SEWW12><P 60>

RAUYSCHUD......1
þe Iewys hadden in þe olde lawe þat Helye was rauysched, and leeueþ 3et in a plase, and schal comen aþeyn byfore þe day of doom and fî3te wip anticrist; <L 29><T EWS1-29><P 341>

RAUYSSSHHE......3
And þey shal neuerne perisse, and no man shal rauysshe hem out of his hond. þat þat my Fadir hâþ 3ouun me is more þan alle operæ þingis, and þefor ne more maþ may rauysshe out of my Fadris hond'. <L 30, 32><T EWS3-173><P 153>

It is a knoen cause þat noon may rauysshe sheep fro Crist, but what þat he hâþ shappid to blis mud nedily be blissid. <L 35><T EWS3-173><P 153>

RAVISCHEN.....1
þof men rauysshen oure lordischipp, or elles oure meblis, we schulden suffre in pacience, 3e, þof þei diden us more. <L 2><T A09><P 138>

RAVYCHID......1
so þat men þat бep sett in worldlyche liif and werkis, schulde be rauychid herfro by word and liif of Cristis prestis. <L 24><T A21><P 258>

RAVYCHED......1
And he himself knowelecheþ þat þis temptacioun was nedeful, laste he scholde have had vayn glorie of þe pryve sy3tes þat he sawe, whanne he was rauysched into þe prydde hevene. <L 7><T A04><P 108>

RAVYCHID.....3
þis sentence of curs semeþ resonable to good understanding, for Seynt Austyn seip, 3if þou fynde ou3t of operæ mensus and quiteit it not, þou hast rauychid þat þing, or stolen, or taken bi rauysshe. <L 24><T A22><P 334>

Seint Poule, rauyssched to þo thrid heven, 3yves a generale rewle to prestus, saying þus aþeynus
covetise of þo worlde, We, havynge fode and wip what þingus we be hiled, be we apayde.  
<L 28>T A29><P 475>

sipen Jesus Criste al witty, pat couthe best depart temporale godis to pore men, wolde not take þo kyngedame, as þo gospel sais, how þo pepule wolde for love have raūyschid hym þerto, and 3it he was verrely son of kyng David, and my3t not erre in ony doyng, how þen durne þese erply mouldywarpis take so grete burthen of worldly dritte upon hem?  
<L 7>T A29><P 478>

raūyschynge6  
RAUYSCHING....3  
If we taken hede to raūysching of temperal godis þat þe taken of tanautes wipouten autorite, it comep to many þousand pounde in þe reme of England, & sipen þe medelen ypeoricye & deseyuyng of þer soule, it is opon þat þis þehte is wors of al óper.  
<L 1077>T 4LD-4><P 284>

RAUYSCHING....3  
But for bodcly seruice & raūysching of goodes stondep wip obedience to God, as suffering of deþ, perfore Scint Poule techip to suffrin in al þis.  
<L 1043>T 4LD-4><P 282>

Aftr this the prophete Elie schulde be raūyschid awey fro erthe, and Elisee knew this, and suede him in ech place til to raūysching;  
<L 20>T Pro><P 15>

which is oon of the famouseste doctouris, and of the popis lawe, writith thus, "an yuel "prelat is seid a rorynge Iyoun, and a wolfraūysching the popis lawe, writith thus,  
<L 6>T Pro><P 31>

RAUYSCHYNGE....1  
Yuckle wolues be religiouse þat Crist seiþ in Mathew book ben wolys raūyschynge, al 3if þe comen in schep cloþus, for þy ypocriyse þe disseyuen sonner þe schep.  
<L 70>T EWS1-48><P 441>

RAUYSCHYNGE....3  
And herfore techep Crist to fleen hem, for þei ben raūyschynge wolys: somme wolsen as brerus tere wolle of schep and maken hem coolde in charyte, and somme wolsen sturdily as þornes see þe schep of holy chyrche.  
<L 37>T EWS1-48><P 439>

Capitulum 39m: Prelatis also ben malicius foxis and raūyschynge wolues, oppressyng pere curatis and annuel prestis in here iuridiecion;  
<L 8>T MT04><P 103>  
and þis is worse þan raūyschynge and stelynge of alle worldli godis and slcyng of many þousand of mannus bodies, as soulis and vertues ben betre þan roten drit.  
<L 27>T MT04><P 103>  
resonable3  
RESONABLE.....96  
Therfore as alle resonable men han greet abhominacioun of bodili sodomie as ful orrible synne agens kynde, so thei shulden haue moche more abhominacioun of this withdrawyng of Goddis word and holi ensaumple, and of symonie which is gostli sodomie and ersie, as Parisience in his trectis of symonie and the Lawe witenessen in the j. cause, vij' questioun, c* Patet.  
<L 25>T 37C><P 06>

And if this lawe is hol, and resonable, and just, and apprevid of God and of the chyrche regninge in blis, what antecrist distrieth it now in bringinge seculer maner into the chyrche, which maner bringith in symonie, strift, and pleetinge, and euels withouten nombre in mannis knowinge.  
<L 15>T 37C><P 152>

Performore, þes freres tellen so miche be þer abite, þat if a frere leue it for resonable cause & cressing of vertues, a s li3tly mut falle, he is apostita repreued of God.  
<L 689>T 4LD><P 266>

And, for fadris of þe oolde lawe weren grounde of men of þe newe lawe, bi resonable ben þei putt bitwixe, and next hem suen martirs of þe newe lawe.  
<L 23>T A01><P 53>

And so he is parfi3t God, as he was biore þe world, and he is parfi3t man, maad of a resonable soule and mannis flesch.  
<L 17>T A01><P 79>

as a resonable soule and flesch is bope o man, so in Crist bope God and man is o persone in Crist.  
<L 34>T A01><P 80>

For we taken as bifeve þat sche is blessid in hevene, and Crist wol do at hire pryngme among alle opere seynts: al if we trowe þat nêper Crist ne sche wolde do for men, but it be resonable, and men ben worbi to ben holpen.  
<L 5>T A05><P 111>

Ffor þei norischen and defenden symonye of hom, and perfore hit is resonable by rightwises of God þat þei ben parcyncrees of þis grete synne.  
<L 9>T A09><P 152>  
3 5 variants; 103 occurrences.

4 4 variants; 8 occurrences.
Weddynge of fadir or modir wip hor owne childe
is agens Gods lawe for resonable causes.

God haves ordeyned monkynde þat hit schal be
above beest, and by his resonable werk gete þo
mede þat eveere schal laste.

Here sturdy husbondis and cruel fiþteris wip
here wifis, wipoute resonable cause, ben blamyd
of God.

and lyven in devout preieris and resonable
and abstynence of mete, and namely of hote drynkis
and my3tty, and visite here pore neiþberis
and Iyven in devout preieris and resonable and
reasoneable. And sìp God and trewe prestis han axid þus
many tymes, þat curatis schulden lyve in
mekenesse symplenesse and sobernesse, and
spende al þat leveþ over here resonable
susteynaunce in releving of pore men, þei þat
wipholden þes goodis of holy Chirche, and
spenden hem in pride ghotonye lecherie and
worldly vanyte, ben openly cursed bi þis
sentence, and many øhere ful trewe and
resonable. And sìp God and trewe prestis han
axid þus many tymes, þat curatis schulden lyve in
mekenesse symplenesse and sobernesse, and
spende al þat leveþ over here resonable
susteynaunce in releving of pore men, þei þat
wipholden þes goodis of holy Chirche, and
spenden hem in pride ghotonye lecherie and
worldly vanyte, ben openly cursed bi þis
sentence, and many øhere ful trewe and
resonable.

For but 3if men wolen here prestis for tene mark,
sixe, or severe, þei wil not dwele wip hem in
honeste place to cumpayn, and seie here masse,
but goo where þei may most gete for here song,
þou3 þei schullen worse serve God þere þan at
þe first place, where men wolden 3yven hem
resonable lifliode, 3e, moche more þan Crist
or ony of his apostlis toke for himself.

And 3if it be resonable þat a man schal be
hangid for stelying of fourtene pens, moche more
schulden þes blasphemisis of God, þat stelen so
many lordischipis and temperal goodis from
comynte of seculeris, and wasnten hem in synne.

Wolde God þat alle wise men and trewe men
wolden enquire where it were betre for to fynde
gode prestis bi fere aîmes of þe peple, and in a
resonable and pore lifliode, to teche þe gospel in
word and dede, as diden Crist and his postlis,
þan to paie þus típes to ø worldly prest negligent
and unkonynge, as men ben now conseyred
bí censures and bullis and neve ordenaunce of
prestis.

3if þis first ordenaunce of Crist and his postlis
come aþen into Cristendom, þan schal Cristene
peple be fre to take her típes and offryngis fro
weivward prest, and not meynten hem in here
synne, as þei ben now conseyred bi Anticristis
power and censures, and frely and wilfully 3yve
a resonable lifliode to gode prestis: and þis were
moche betere and esiere, bolpe for prestis and
comyns, bolpe for þis world and þe toþer.

Pís sentence of curs semeþ resonable to good
understanding, for Seynt Austyn seþ, 3if þou
fynde ouþt of øhere mennis and quiesit it not,
þou hast ravyschid þat þing, or stolen, or taken
bi raveyne.

And sìp God and trewe prestis han axid þus
many tymes, þat curatis schulden lyve in
mekenesse symplenesse and sobernesse, and
spende al þat leveþ over here resonable
susteynaunce in releving of pore men, þei þat
wipholden þes goodis of holy Chirche, and
spenden hem in pride ghotonye lecherie and
worldly vanyte, ben openly cursed bi þis
sentence, and many øhere ful trewe and
resonable. And sìp God and trewe prestis han
axid þus many tymes, þat curatis schulden lyve in
mekenesse symplenesse and sobernesse, and
spende al þat leveþ over here resonable
susteynaunce in releving of pore men, þei þat
wipholden þes goodis of holy Chirche, and
spenden hem in pride ghotonye lecherie and
worldly vanyte, ben openly cursed bi þis
sentence, and many øhere ful trewe and
resonable.

Hit is moste esy and light, for Crist hymself seys
þat his 3ok is sofîle, and his charge is light, sìp
hit stondes al in luf and fredome of hit, and
biddles noþing bot resonable þing, and profitable
for þo keper herof.

For þo Jewis kepent resonable lawes, made of
God, and medeful for tyme þat God ordeyned
hom;

Perfore syngwe we in hert by holy desire, seyyng
psalmus by clene werkis and herynge and
sympnus to God for his large 3iftus of mercy, wîp
brennynge charite in studyynge understondynge
and techynge holy write, and receywe we
resonable customs made of men in als miche as
pai helpen us to þis grete gode, and encresen
oure love to God and oure breperin.

Men seyne playnly, þat a preste may leeffully
take a resonable lyvelode of gode man, or mony
wîp one wille, so þat he do trewly his office
ordeyned of God.

Þis axinge is resonable for manie skilles;

To selle is þe hauer to 3eue his þing for price
tane, and bi his resonable nature to rescuye þing
for price 3eueun, and þus bying and sellyng dubli
And to teche man þou3 al þe world schulde be 3eue to him oneli to leue God, he scholde not do it, not to loue more richesses þan þe glorie of God, for it is not ri3twis ne resonable for to despise þe creatour for þe creature, but þe creature for þe creatour; 

Eft it be howiwp to not, þat to a wowe is a resonable creature to obey him to his souereyn, to kep sum hard þing þat is sensible, or vnsible, a bout þing ay lasting or temporel, wise or vnywise; 

And resonable it was, and hi3ly ordeyne of þe wyt of God, þat þer schulde be gret pees in tyme of þe birþe of þe Prince of Pees", as Ysaye seide. 

Anoper cause of his ordinaunce was þis: for as miche as Abraham was þe first to whom expressly was maad biheeste of þe incarnacioun of Crist, þefor it was resonable þat þe feyfyle peple þat schulde come of him (of whom Crist schulde be born, to whom þe lawe schulde be 3ouen after) weren knowne bi a certeyn signe fro vnfeyful peple; 

Heereto men moun answere þat to a wowe is a parcel resonable penance for þe synnes, þat þe lawe schulde be fer fro þe peple, for it wes resonable þat he were proven oute of þat worþi plase and feire felawship. 

And his meynee bep heueneili and erpeli resonable creaturis þat, as Seynt Poule seip (Phil·2· 10), schullen bowe hire knees to þis worscheipfel Lord. 

If þe word of God be prechid, þat of fastynge spekip to f3hte wip hire foule flesch þat is so fayn to falle, þat him þynkeþ resonable, and þenkeþ to rule him þerafter. 

Or ellis, for he is discrete and wole 3eue þe resonable penance for þi synnes, þou gost and tellest him a parcel of þe leeste euel, and after oþer tofore þou gost to a stranger and tellest him alle þe foule bagge, for þou woldest not be aschamed whiche, as Seynt Austeyn seip, is þe principal parte of þi penance. 

And to teche man þou3 al þe world schulde be 3eue to him oneli to leue God, he scholde not do it, not to loue more richesses þan þe glorie of
for so doth God that may not fayle.
<L 6><T EWS1SE-10><P 517>

And his reule that Poul 3yuæ is bope l3t and resonable, for it is more l3t to men to for3yue yuel þan to take veniaunce; and it is more resonable, for moore good comep to men þefore.  
<L 33, 34><T EWS1SE-10><P 518>

and 3if his be resonable, God helpþ hem in couenable tyme;  
<L 14><T EWS1SE-16><P 546>+

And so by seruyse goostly and bodly schulde þei serue not only to goode lordis and resonable to þer servíauntis, but also vnto tyrauntis þat destreyue Cristus scole, as duden bope Erowde and Pilate.  
<L 65><T EWS1SE-25><P 583>

And of þis wole suwe þe þó þord word aftur, þat no resonable þing knowe þe Sone at þe fulle but þe Fadur of heuene;  
<L 55><T EWS2-101><P 523>

And so 3if men sekon wel men schal fynde þat it may not be pouted þat it ys resonable to haue such a pope;  
<L 726><T EWS2-MC><P 354>

Also Crist ordeynede no þing but resonable.  
<+L 754><T EWS2-MC><P 355>

But men þat þus chaffaren wip hem ben in þis cas blynde foolis, for wheþur is hit resonable to dispense þus byfor þat þei dispense wip men, or hit bygynneþ to be resonable by vertew of here dispensysng? 3if þow sey3e on þe þurste maner, þanne 3if God hadde moyd þis man to leue þis vow, and 3yue to pore men, as muche as he schulde 3yuen hem, þis man hadde don algatis bettere—safo þing of muche charge, þat he hadde lefte for to offee to Dam Symonye in þis þrealt—for he hadde do as resonable þing and, as hit semeþ, on bëtte maner. Ne no man of wyt wolde sey3e þat hit were resonable aftur þat þis þrealt hadde ieged, or þis man hadde payed his money, and noo-gatus byfore. For 3if hit were resonable, God wiste and ordeynede þe resoun byfor þat þis avow or þis chaffare were made; and so, 3if hit was resonable þanne, hit was byforw resonable.  
<L 94, 95, 101, 102, 104><T EWS2-VO><P 369>

And it is ofte resonable to axe faste bodily dettis, as men axen almes of men;  
<L 24><T EWS3-227><P 290>

and þou3 men suffreden resonable cost of chirchis whi schulde þei suffre so grete cost of kechenes and 3ate housis and wast chambris for

lordis and ladies and riche men, and a frete to haue a chambræ for an erl or duk or a kyng whanne he is bonnden to þe pouert of crist, sip þis cost is geten bi beggen of pore men and discrat of riche menyn almes.  
<L 8><T MT01><P 15>

sip þei drawe trewe men to prison to loso of catel and dep wip outen resonable cause.  
<L 14><T MT01><P 16>

and þis is for drede leeste cristis pore lif and meke and trauelous and peyneful to be knowne, and hou clerks and namely religious ben bounden to holde sich pore lif and meke and peyneful in resonable abstynence, and trauel in studiyng and prechynge of holy writ, and ellis as crist seþ þei schulde be put out and dispised of men;  
<L 27><T MT06><P 124>

þat þei chargen mere statutis of synful men þan þe moste resonable lawe of god almy3tty;  
<L 19><T MT07><P 145>

hou resonable is þis poynyt þat þe procuratour of pore men schal haue so riche pelure and esy fare of body, boþ of mete and drynk and reste, and pore men whos þe goddis ben schullen haue so moche pe-þyne and payn defaute.  
<L 6><T MT07><P 149>

and so litel recket of dispit don to god where þei schulden taken al resonable vengaunce.  
<L 13><T MT07><P 151>

it semep resonable þat a goode prest haue resonable liklode to serue god of wilful almes of þe peple, and not bi longyene and bedynge as who wold selle a worldly þing;  
<L 8><T MT08><P 167>

for þei connen not be apaied wip a resonable liklode ne resonable cloþinge, but euere rely to take of alle men þou3 þei han no nede, and euele dispenden it and quiten not aþen but stynkyng preiæ þifore god, and lyuen forþ in ydelnesse and pride and opere vanytes;  
<L 6><T MT08><P 173>

+ and bi þis falsnesse a fewe pore wrecchis myþen conqueren into here owene hondis in schort tymet almost al þe lordschipe þat may be sold on oþy resonable manere.  
<L 33><T MT09><P 183>

In þis word we preien to hon þe vertue of prudence to knowe whiche sustenaunce is nedeful and resonable to vs, and what we owen to do perfoure to god, and in what mesure we schullen take it, to putte away alle manere glotonye and dronkenesse and corioust and
wast of metis and drynkis;

L 1>]T MT11>[P 200]

god biddip pat lordis and souereyns schulden in resonable manere chastise here sugetis, seruaunts and children whanne þei trespassen opynly in word or dede a3enst goddis comandementis;

L 22[>]T MT13>[P 213]

whanne men schulden taste and take mete and drynk in resonable mesure to sustene here lif and labore, and perfore þank god and serue hym mekely and wilfully and loue hym herly, þe feud stirip men to sewe here owene lustis of flesch, to walwe in glotonye and drounkenesse as swyn in þe fen, þat þer is neiþer witt ne reson in hem, ne myþt to goo on þe erþe sumtyme;

L 5[>]T MT13>[P 217]

þe sixte, þat þei loue mere resonable abstynence þan glotonye, wombe ioie and ydelnesse.  

L 18[>]T MT14>[P 220]

þe two and prittip, þat þei sende not gold out of þe rewme into aliens hondis for to gete priyulgie and þispensacion a3enst þe poyntis of here reule 3if it be resonable and profitable, and 3if it be vneresonable and vnprouitable late no man bynde hym perto;

L 33[>]T MT14>[P 223]

þe on and fourtiþe, þat þes newe religiøus blasphemcn not god in holdynge a prest of here ordre apostata and cursed 3if he lyue among cristene peple where he hæ resonable eyudence to profit most bi good ensample of holy lif and trewe and free prechynge wihoute flaterynyge and beggynge and lesynge wynde.

L 13[>]T MT14>[P 225]

and catel in resonable manner, and temperale swerd and worldly power bi goddis lawe to compelle men to do here seruyc and paie rentis, but bi þe gospel and cristis lif and his apostlis, prestis han not sicþe power to constreyne men to paie hem dymes, and principally whanne þei don not here gostly office, but harmen here sugetis in fals teychnyge and euyl ensample of lif, but þou3 þei deden wele here office and men wolden not paie dymes, þei schulden suffren mekely and not curse, as ihu crist dide.

L 6[>]T MT15>[P 230]

and þis vnderstondyng is ful trewe and resonable and accordyng to þe lettere of austyn.

L 8[>]T MT17>[P 258]

and þat alle seculer lordischipis turne clene to seculer lordis, as god biddip in þe olde testament and newe, and þat þei don riþtwise, mercy and pite, and riþtly goerne þe comouns in reste,

pees and charite, iuste customes, and resonable rentis to here lordis and maistris;

L 19[>]T MT19>[P 276]

it is good and resonable men to haue chirchis in mesure, and in numbre, and in weyhte, aþif þe hooly trinitee;

L 22[>]T MT22>[P 321]

hiling of resonable cloþis, and eke hiling of skieful housis.

L 7[>]T MT27>[P 411]

and þus lawe and skile chacchip men to 3yue to trewe prestis þes dymes, for þis were mooost liþt and resonable 3if þat prestis lyuen weI.  

L 32[>]T MT27>[P 431]

and þus þe persoun þat al þe oukwe disposiþ hym to preche to his sheep or to defende hem and greesse hem, so þat his absense be resonable, dwelliþ a shepparde al þis tyme;  

L 26[>]T MT27>[P 454]

And here I seie for my partie, I wolle hold me bi þe grace of God wip seint Poulis meuyng, þat seip pus þat, if Crist seie any sentens, alþou þalle þe resonable creaturis þat euer God made or schal makew varie from Crist or reuerse hym, I wold leue alle hem and hold me to Crist.  

L 447[>]T OBL>[P 168]

Neþeles, for opun vndirstonding of þis processe þat is writun here, Þe shal vndirstonde, as þe Philosofre and kyndli resoun techen, vertu stondiþ in a resonable mene bitwene two vicis.  

L 727[>]T OP-ES>[P 28]

Giffe to trew pore men warof þei may liffe and þou has edified a resonable house to God.  

L 21[>]T Ros>[P 69]

Spiritual edifiyng is ane ordinate knyttynge of vertuez in þe soule of a resonable creature.  

L 6[>]T Ros>[P 71]

But men þat þus chafferen wip hem ben in þis caas blynde fools, for ðerèr is it resonable to dispence þus biforn þat þei dispensen wip men, or it bigynneh to be resonable bi vertu of her dispensing? 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 offere to Dame Symonye in þis prelat, for he hadde do as resounable ping, and as it seemeþ on better maner. Ne no man of wit wolde seie þat it were resounable aftir þat þis prelat hadde iugid, or þis man hadde payed his money, and nogatis bifoire. For, if it were resounable, God wiste and ordeynede þe resoun bifoire þat þis avow or þis chaffare were maad; and so, if it was resounable þanne, it was bifoire resounable.

I corolalie It seemeþ resounable to feipful men þat seint Pouil þe gloripous apostle and feipful techer of heþen men hadde more power as to many pingis to edifie holy chirche þanne seint Petre hadde.

The xxxj Article Seculer lordis Owen to be ovmid othir excellentli clothid with rightfulnessse to God and men, bothe riche and pore, and to trote resounably and charitably here tenuants and sogetis and servuaunts othir bonde men.

It is knowe bi the text of Moises lawe that the dekenes schulde bere the arke of God on here schuldres, as it is written, Num viji, this deken hadde this venance for he putte the arke on vnresounable bestis to bere it, whanne he schulde haue bore it on his owene schuldres, and not for he lai bi his owene wif in the nigt bifoire. And so schulde þei seye by resoun þat þer bþ not manye ordres of freris, ne accepcions of persones, to helpen or to punysche men, siþ eche man of Cristus religioun is of aile maner ordre. And so, if þei ben nedid to customable clamorous begging, þei mai wite it no þing saue her owene apostasie, wherbi þei ben straied awei fro þe pure religioun of Crist, and fro þe venial blues, þe which is fautles, þat, ¿ris charite cheas to him and to hise apostis, into þe vicious extremyte þat I now bi auorite of Goddis lawe and resoun dampne here.

6 2 variants; 8 occurrences.
Si sp it is certeyn þat Cristis reli-gioun stondiþ in soule. 
< L 14 > < T A26 > < P 431 >

religious
RELIGIOUS......5
Of þis wrongful sentence 3ovhen of bishopis in þe erþe to don, wiþ good reson suen þes poynitis, þat þou3 a collegie of cleriks, or covent, or religious, ben open þeves, and robben and sleen þe kyngis lege me, 3it þe kyng may take no ferþingworf good fro hem, for alle worldly goodis ben temporal þingis, and, as þei seyn, noon secuer lordis may lawefully take temporal þingis fro þe Chirche þat trespassiþ bi long custom. Also, þou3 comynte of cleriks and religious sende gold and goodis of þe rewme to aliens and enemies wiþouten forþ, and resseten many þousand enemies in here paleices and grete houses, stronge as castellis, to robbe sle and brenne alle men in oure lond, 3it no man may take ony goodis fro hem bi þe same reson. 
< L 6 > < T A22 > < P 314 >

But what man led by resoun and good conscience shulde paie to siche religious men tipes and offringis, goten by falsnesse, leysngis, and symonye? 
< L 14 > < T A33 > < P 519 >

and þis is for drede leeste cristiis pore lif and meke and trauelous and peyneful be knouen, and hou cleriks and namely religious ben bounden to holde siche pore lif and meke and peyneful in resnable abstynence, and trauel in studyynge and prechynge of holy writ, and ellis as crist seij þei schulde be put out and dispised of men; 
< L 26 > < T MT06 > < P 124 >

Capitulum 2m: The seuen lawis of þe newe testament ben so open, and þereto confermed wiþ þe liif of cristiis and of þis apostlis, þat it is no nede to reuerce þes glosses pat feynen to þes lawis a falce vnderstandinge, and techen cleriks to lyue on worldly manere, but þes religious and secuere prestis, and so many cleriks, bi brekyng of þis lawe, ben cursid of god and veneynm cristendome. 
< L 24 > < T MT21 > < P 286 >

But what man led by resoun and good conscience shulde paie to siche religious men tipes and offringis, goten by falsnesse, leysngis, and symonye? 
< L 14 > < T A33 > < P 519 >

RELIGIOUSW....2
Yuele wolues ben religiouse þat Crist seij in Mathew book ben wolusys raussyngyng, al 3if þei comen in schep cloþus, for þis ypcorisye þei disseyuen sone erre þe schep. 
< L 70 > < T EWS1-48 > < P 441 >

so now a fewe pore men and idiotis, in comparisoun of cleriks of scole, mown hau the treuthe of holy scripture a3ens many thousinde prelatis and religiouse, that ben 3ouen to worldly pride and couteis, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren onyly the treuthe and fredom of the hoolly gospel, and of hoolly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristin puple: and worldly prelatis and feyned religiouse grounden hem on synful mennis statutis, that souenhen pride and couteisit, and letten the treuthe and fredom of Goddis lawe to be knouen and kept, and bringen cristen puple in nedeles tharldam and greet cost. 
< L 28 > < T Pro > < P 30 >

RELYGIOUS......1
so now a fewe pore men and idiotis, in comparisoun of cleriks of scole, mown hau the treuthe of holy scripture a3ens many thousinde prelatis and religiouse, that ben 3ouen to worldly pride and couteis, symonie, ypocrisie and other fleschly synnes, moost sithen these pore men desiren onyly the treuthe and fredom of the hoolly gospel, and of hoolly scripture, and accepten manis lawis and ordynauncis, oonly in as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristin puple: and worldly prelatis and feyned religiouse grounden hem on synful mennis statutis, that souenhen pride and couteisit, and letten the treuthe and fredom of Goddis lawe to be knouen and kept, and bringen cristen puple in nedeles tharldam and greet cost. 
< L 32 > < T Pro > < P 30 >

remembrauncing
remembran
REMEMBRE......2
And in þis mater I remembre þat I haue spokyn and rehersid þe words of þe apostil, and oþer doctors, þat þei speke on þis mater; 
< L 2 > < T APO > < P 46 >

Nowe when I wyl go to desyre helpe I put my trust in god and complayne to god fyrst, and say, Loo father, I go to my brother, to axe helpe in thy name, prepare the harte of hym ageynst me, þat he may pitie me and helpe me for thy sake: &c: Now yf my brother remembre his dutye and helpe me, I recyeue hit of god and gyue god the thankes which mowed the herte of my brother and gawe my brother a corage to

---

7 2 variants; 8 occurrences.
8 0 variants; 0 occurrences.
9 3 variants; 4 occurrences.
helpe me and wherewith to do it, and so hath hulp me by my brother.
<L 6><T WW-TWT><P 31>

REMEMBREN.....1 and þe þat occupiyn hem wip japys, and remembren hem of þer old iuel in to lykyn þer of, and þat steriþ men in to mornyn þor þei schal lefe þis world, and þei mornyn for her frendis leuen it;
<L 21><T APO><P 82>

REMEMBRITH.....1 And thanne God remembrith to hem many grete synnis, to make hem war that þei trespayse no more, but that þei drede God and loue hym in alle her hert and soule, kephe hise comauendantemis, and swere by his name, and loue pilgrymes either comelyngis.
<L 46><T Pro><P 5>

rememoratif19 resoun10 REASON......6 couetise and pride, and bi mansas and drede of prisonynge and breynnynge, and suffren not men to resten in holy witt and in þingis þat þei may undeirstonde, but constreyne hem to asente to newelris of newe doctours, þat leuen holy witt and resoun and feynyn dremes and myraclis to plese couetous cleriks and to greet veyn glorie for here witt, and pus þei bilen in blindy in many paymtis a3enst goddis doom.
<L 9><T MT04><P 94>

Leue lorde synth thou madest woman in helpe of man and in a more freyle degré than man is to be gouerned by mans resoun / what parfectio of charlge is in these prestes and in men of reyliion that haue forsaken spoushed that thou ordeynest in paradice bytwyxt man and in a more freyle degré than man is to be
<L 17><T WW><P 07>

and so by thyss resoun, yf ye shal fetche youre worde at god, of god make god, there must nedes be ma-nye goddes and that is forbidden in the fyrste comauendant Exoxxviij. And as for makynge more either makynge lesse of Christes manhooode it lyeth not in youre power to come there, nygh, neyther touche it, for it is ascended into heuen in a spirituall bodye.
<L 26><T WW><P 15>

And Job sayeth in his epystle the iiii chap:
Every man that synmeth seeth not hym neyther knowe hym, by what resoun then saye ye that be synners that ye make god, truly this muste nedes be that worst synne, to saye that ye make god, and it is the abominacion of dyscomforte that is sayde in Daniel the prophete standynges is the holy place, he that readeth let hym vnderstonde.
<L 29><T WW><P 17>

Fynally seynge that Chrystes loue taketh all to the best, and nothynge is here that maye not be well vuderstanded, (the circumstaunces declarynge in what sence al was ment (they oughte to haue intarpetered hit charityabley, yf oughte had bene founde doutfuli or semynghe to soun-de amysse Moreouer: yf any thynge had bene theryn that could not haue be taken wel yet theyr parte had bene to haue interpeteit as spoken of, ydelenes, of the heed, by the resoun of spekenes, for as much as the man was vertuous wi-se and well lerned, and of good fame, and reporte, and founde in the fayth whyle he was a lyue, but if they seye he was suspect when he was a ly-ue, then is their doyng so mouche the worsse, and to be thought that they fear his doctrine whan he was alyue and mystrusted their awne part, th-eir consciences testyfynge to them that beheld no other doctrine then that was true seynge then they nether spake nor wrote agaynst hym nerc brought hym to any examynatyon.
<L 26><T WW-TWT><P 36>

REASONU.....1 And so whatever resoun men maken of Crist, of Petir, or ober good ground, it goip opini a3en sich a pope for þe grete diversite;
<L 8><T A23><P 343>

RESEN.....2 And by this we answeren to the furthe resen, seyinge that no man may be convertid to God but onely by the ernestful doyinge of God, and by noon veyn pleying;
<L 39><T Hal><P 48>

For þei hadden resen a3en aftur þe inner man and not afurr þe vttur man, to whom he seip "3if 3e han a3en risen wip Crist, seche 3e þo þinggis þat ben aboue".
<L 3252><T OBL><P 240>

For þei hadden resen a3en aftur þe inner man and not afurr þe vttur man, to whom he seip "3if 3e han a3en risen wip Crist, seche 3e þo þinggis þat ben aboue".
<L 3252><T OBL><P 240>

RESON.....194 But for every Iew or paynem & iche trewe Cristen man shulde scorne þis sentence be iugement of resen, before me þenke þat iche man in erpe shulde conseuyhe þe trewþe of his mater, for gretnesse of pulpe þat liggeþ þerinne.
<L 225><T 4LD><P 245>
And so freres taken falsely þe reson of glotounes, þat if a þing be good, þat schulde be taken of man;  
<L 470><T 4LD-4><P 256>

Sop it is þat men schulde helpe þer parische chirche, but in mesure & reson as God himself aþeþ, For Crist preised not þe temple but iuged it to be destroied.  
<L 788><T 4LD-4><P 270>

Bot it semeb þat þou spekest more of will & of maistrie þan bi reson, for it semeb þe þi wordes þat þe pope & þe clergie ne haue no maner power but þat miȝt haue & kepe þe godes of holi chirche þat es 3euen for remedi of mannes sine & for help of mennes soules.  
<L 270><T 4LD-1><P 187>

And þus God spekiþ bi summe men as if two persones dispitiden togideþ, þe which we clepyn reson & Gabbyng, wheþen Crist & þe fende.  
<L 4><T 4LD-2><P 198>

so we knowe not bi reson wheþir prestis of þe oold lawe or prestis þat nowe ben dreyte in 'goddes' weren in more synne aȝeynes truþe, for boþe synned aȝeynes reson.  
<L 299, 302><T 4LD-2><P 211>

And so reson wiþ Goddis lawe schuld oonly be acceptid here.  
<L 335><T 4LD-2><P 212>

RESON bese wordis ben not of resoun but of chidyng wiþoute witt, and þerfore schulden men mkeley, clerly & softly se to hem, "It is seid oft tyme þat we couȝeten not þat hem trowe vs but if we grounden vs in þe belceue, or in reson of Goddis lawe.  
<L 340, 343><T 4LD-2><P 213>

And so þe comensemente schuld no man gronde, þat þei ben founded on þe gospel or ellis vpon reson, for before þat þei comense þei casten many weis & spenden pore mennes godes in wast, wiþ many lesings, before þei ben amonge hem chosen to be chaire.  
<L 80><T 4LD-4><P 238>

For aftur þe þe first manedent, We schulde loue God ouer al ooure herte, in al ooure soule & in al our myndes', þe freres comen not þerto be reson þat þou madist.  
<L 854><T 4LD-4><P 273>

And to defende þis ordinaunce schulde we putte our lyf, & so mannes ordinaunce schulde we suppose profeþ for a tyme and afturwarde leue it, wane þe reson aþeþ and Goddis lawe techip.  
<L 1005><T 4LD-4><P 280>
Goodis ben pe pat pou3 ferpingworp l>e erl>e religious, ben opcn of pis and good custom bro3t up, a3enst Goddis comaundement not dette, but bi long errour and soone as for a litel temperal dette, conferme hem, is gret wonder among men of reson; of nede, may lawefuly baptise children, and not pes pre
carved, but old totyng of wrongful takynge of and for al his is notfier Goddis lawe ne reson alleggid, but old totyng of wrongful takynge of poor men and cursed symonye, and blaspheme heresie? And for al his is neiher Goddis lawe ne reson alleggid, but old totyng of wrongful takynge of poor mens goodis, a3enst here wille and Goddis comaundement expressly. why kunnen not men of reson see, pat his is open covetise, and coloured under holynesse, and cursed symonye, and blaspheme heresie? And peves, an de hertly occupie hem and robben and sleen kyng may take no goodis fro hem, for aile worldly kyng may take no goodis fro hem, and many tymes whanne it is not dette, but bi long errour and þeþ and custom bro3t up, a3enst Goddis comaundement and good reson and charite. And þes Sathanas clerkis cursed soulis to helle for a litel temperal dette, þat þei wolen paye as soone as þei may, and many tymes whanne it is not dette, but bi long errour and þeþ and custom bro3t up, a3enst Goddis comaundement and good reson and charite. Of his wrongful sentence 3oven of bishopis in þe erþe to don, wip good reson suen þes poynis, þat þou3 a collegie of clerkis, or covert, or religious, ben open þeþes, and robben and sleen þe kyngis lege men, 3it þe kyng may take no fyrþingworp good fro hem, for alle worldly goodis ben temperal þingis, and, as þei seyn, noon seculer lordis may lawefuly take temperal þingis fro þe Chirche þat trespassip bi long custom. Also, þou3 comynte of clerkis and religious sende gold and goodis of þe reume to aliens and enemys wipoutenfors, and resseten many þousand enemies in here paleices and grete houses, stronge as castellis, to robbe slee and brenne alle men inoure lond, 3it no man may take ony goodis fro hem bi þe same reson. Also alle tyrantis and extorsioneris and conselours and consentours þerto, fallen in his grete curs, for alle þat þei han þus is þefte, bi Goddis jugement and reson; Whanne þei crie þat alle men leiynge honde on a clerk bi violence be cursed, whi ben not alle oure worldly prelatis hugely cursed, þat violently and wipouten answere prisonen prestis, redy to be justified bi holy writt and reson, and to lyve after Cristis lif and his postlis, and helpe opere prestis þerto? But þis letting of studie and knowyng of holy writt is more don bi þe popis lawe þan bi þe emperours lawe, for reson þat þei fynden in hem, Lord! where þes blyme fools schulden not fynden more reson in þat lawe þat God, autor of reson, made himself, for most profit of men, bolpe to body and soule? But þis letting of studie and knowyng of holy writt is more don bi þe popis lawe þan bi þe emperours lawe, for it is lengere, and more stondíp in singular wille of þe þope and his cardynalis þan in reson, operwise þan doip þe emperours lawe. 6· þo sexte tyme, prelatis ande freris boren upon pore men þat þei seyne, þat alle prestus ande dekenes ben holden for preche þo gospel openly by reson of ordur taken, þof þei have not peul ne cure of soulis. ande al þo popis court couth not say nay by holy writte and reson; Here Cristen men tellen only holy writte, and autorites of grete seintus, wip sum maner of reson. 3it, þow Salisburye 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 teche holy writte, þat is muche better, or for to mornre for þer synne, ande hertly occupie hem wip þo Pater
Noster.

<L 12><T A29><P 482>

.disciplis is .pat .pat .pat men

seen wiþ bodely eiþe bitwene ne prestis hondis

is neþer bred ne Cristis body, but accidentis

wipoute suget, is and is neþer groundid in holy

writt ne reso ne wit, ne tauþe bi þe moste

wiseste olde seynis, but only by newe ypocrisit

cursed heretikis, þat magnifyen here owen

fantasies and dremes, and feyned power and

myraclis, more þan Cristis techynge and his

apostlis, and Seynt Austyn and Seynt Jerom and

Seynt Ambrose, and many moo, wiþ þe

determinacion of þe trewe court of Rome, þat is

sett in þe beste part of þe popis lawe.

<L 23><T A33><P 520>

And herto accorded reso and wit at þe fulle.

L 3><T A33><P 521>

þan er siþ þes auctorites of Crist and his apostlis

ben algatis soþe, and also auctorites of þþs

seyntis and clerks, siþ þei accorden wiþ holy

writt and reso, seie we þat þis sacrament is

verrey bred, and also verrey Cristis body, and

teche we þis treue bilee to Cristen men openly;

L 28><T A33><P 522>

and late lordis meyntenen þis treue, as þei arn

bounden up peyne of dampnacion, siþ it is

opynyly tuaþt in holy writ and bi reso and wit;

L 2><T A33><P 523>

For þis is not tuaþt in holy writt, but is fully

þanest Seynt Austyn, and holy seyntis, and reso

and wit.

L 7><T A33><P 523>

In þe Salme, his ee ledis asken reso of men;

L 18><T APO><P 74>

and woos haþ good vnderstandynge, he haþ

reso.

L 183><T CG03><P 35>

þat is: þe oyle of þe synful man (þat is, þe feyre

wordis of þe gloser) sal þat make fatt myn

heed—þat is, delite þe reso of my soule to

bring me into veynglorie.

L 244><T CG12><P 156>

Many resonable bodily ensaumplis a man myþt

shewe, if he had tym, to meue a man to hate þis

synne of falling aþenys, and for to shew by reso

hou perilous it is.

L 315><T CG13><P 173>

And þat semþþ wel, and may be preued by

ensaumple of Crist, and by auctarite, and bi reso.

L 259><T CGDM><P 214>

þat deep also is peyneful is peued by auctorite of

Seynt Austyn, þere he seijþe þus: ‘Deep is so

yuel and so greuous þat þe peyne may not be

told ne be fled by ony reso.’

L 271><T CGDM><P 215>

But 3it is most peynefu to hym þat it felþ, and

þat may wel be schewid by reso, me pikþþ: If it

myþt be so þat a tre whiche hape many rotis

were plauntid inne at þi mouþe into þi body, and

þe prinsepal rote set in þi herte, and in euery

lyme of þi body sette oon of þe rotis, if it so

were þen þat þis tre by gret violence shulde be

pullid oute at þi mouþe at onys, reso techeþ þat

þis shulde be a passyng peyne.

L 286, 291><T CGDM><P 215>

And þus by þis reso it semþþ þat deep is a ful

grete peyne whiche, as I seide, is þe secounde

cause whi we shulden haue deep myche in

mynde.

L 296><T CGDM><P 215>

The þrid reso þat he wil make is þis: I wes þe

hyst aungel in heuen, and knew hþere þe

priueteis of God.

L 434><T CGDM><P 219>

Also, it may be preued by reso þat þere is

dispeyre of remedy.

L 954><T CGDM><P 234>

But þis diffamation schulden prestys fe wiþ al

þer myþt, and preyen þat þeiron amendyd by

þe ordynauce of Crist, for reso schulde tchen

heem þat þey ben worse þan frantykys, and so

hadden nede to be chastysud tyl þis passion were

fro hem.

L 51><T EWSI-10><P 262>

and þanne worchipe of þe world and curteys

maner þat men axen schal not excusen vs, but

reso schal ben owre iuge.

L 77><T EWSI-15><P 282>

And men mouen ouer how reso may assente to

any syynne of man, siþ eche synte is aþenys

resoyn.

L 69><T EWSI-24><P 319>

for hit is noo charyte to leue þe ordre þat Crist

3af, and to take þese stynkyng ordres, and tellen

more pris by þis reso þis synful patrown bad do

þus, perfore we schulden do þus’ þanne by þis

Crist bad alle men do þus, perfore þei schulden

do þus’.

L 60><T EWSI-26><P 328>

dell yhit were presumpcion to charge þe

chirche wiþ þis trewe, siþ neijur auctorite of

God, ne reso techeþ þat hit is soþ, and al byleue

nedful to men is told hem in þe lawe of God.

L 27><T EWSI-52><P 460>
But monye men contreryn hemself, for þei coueyton comonly to haue þis blis, but þer lust and fleschy wyt letton hem to wynne þis blis, and bryngon reson aslepe, and make men to contrarye hemself.

< L 22 > < T EWS1SE-01 > < P 476 >

for, al 3if Crist be mennys helpe, 3et he makiþ not helpe in man but as reson of tyme axsuþ.

< L 42 > < T EWS1SE-01 > < P 476 >

and þis jugement mot be reuersud, 3if it owt reuere reson.

< L 50 > < T EWS1SE-03 > < P 488 >

But þis reson is to feble;

< L 84 > < T EWS1SE-07 > < P 507 >

Somme of hem han prophesyde by reson of þer byleue, as þes þat tellon of þe day of doom, and hard ende of mennys deedis þat discorden from Godus lawe;

< L 11 > < T EWS1SE-09 > < P 513 >

But I chastise my body by reson, and brynge it into seruyse to my sowle, whanne I preche to ðere, I myselfe be maad reprovable.

< L 23 > < T EWS1SE-13 > < P 530 >

for oure byleue techuþ us þat, fro þe tyme of day of doom, men schullon see in Godis Sone þingus þat biforn wereon hyd, and God schal þanne telle men reson why he ordeynede þes þingis.

< L 67 > < T EWS1SE-14 > < P 535 >

for he þenkþ mckely how he is a low seruanunt of God, and so ypocrisie makiþ not þat he hyþe hym ouer reson.

< L 57 > < T EWS1SE-15 > < P 541 >

But 3ec of þe same þing haþ he boþe ioye and sorwe: he haþ sorwe of þe synne by reson þat it vnilikþ God, and he haþ ioye of þe same synne by reson þat God punyscheþ it wel.

< L 84, 85 > < T EWS1SE-15 > < P 542 >

And bygone þow to wyte of hem what þygþ is þe sacrudo hoost wip reson of Godus byleue, and þat þei tellon not here to þe kyng but þing þat þei wolon stonde by to suffre martirdom of men, and losse of al þat þei han of our rewme.

< L 155 > < T EWS1SE-15 > < P 545 >

Now when hooly chyrche is eldere and haþ take more grace of God, heo schulde bussylor serue to hym, and more parfyþ by reson.

< L 31 > < T EWS1SE-16 > < P 547 >

And clerkis spekon þus of passionys þat ben lustus bysylde reson.

< L 45 > < T EWS1SE-17 > < P 550 >

For who wolde by good reson þat ony man seruysde hym þus?

< L 57 > < T EWS1SE-17 > < P 551 >

þis reson þat Poul makiþ ys nyþ byleue þat men moton haue.

< L 55 > < T EWS1SE-20 > < P 563 >

And so what þat moueþ men to seke blis and leue þis world, þat is a reson of Crist þat it fallþ to his ordre;

< L 83 > < T EWS1SE-22 > < P 571 >

but, siþ þei smacchen wynnyng of money, and þat is heuy and drawiþ doun, and þei sownen not to charite and obur reson þat is in God, it semeþ þat þes ben falsely fynede of þe prynce of derknesse;

< L 12 > < T EWS1SE-26 > < P 585 >

and certis þei may not proue by reson þat þei schulden lyue on þis maner.

< L 69 > < T EWS1SE-28 > < P 596 >

For Crist moueþ somme by his lawe, and somme by resoun, for he is reson;

< L 94 > < T EWS1SE-28 > < P 597 >

for 3if þei ben rewlude by reson, Cristus lawe is beste and ynow, and ðore lawes men schulde not take, but as brawnchis of Godis lawe.

< L 108 > < T EWS2-70 > < P 86 >

And of such enforvyng mut nedis come mede, for ellys schulde no man letton yuel to come, and mede in a3enstondyng, and counselyng to goode, weren al aweye by þis leyvd reson.

< L 61 > < T EWS2-75 > < P 113 >

þe reson þat Crist telluþ why we schulden wake þus is teeld before by Matthey, how we wyte neuere whan þe Lord comeþ; '

< L 91 > < T EWS2-79 > < P 138 >

As anemptus þe chesyng, foolus makon þis reson;

< L 49 > < T EWS2-87 > < P 188 >

And þus is þis reson assoylyd þat was furst maad for þe pope, þat he mot nede for Cristus loye, and for loue of his chyrche, be þus ocupyed for prelacye þat holy chyrche mut nedus haue.

< L 126 > < T EWS2-87 > < P 190 >

And 3eet þeþ can neipur teche by reson, ne by byleue, þat þei ben seynus in heuene, ne þat þey passen þe leeste in heuene.

< L 113 > < T EWS2-93 > < P 225 >

Here may we gederon opyn reson þat Cristus children schulde not dreedon;

< L 53 > < T EWS2-108 > < P 275 >
And sib Crist is alwis, and drynkib hymself of his cuppe, what man schulde by reson forsake to drynke herof?
<L 38><T EWS2-111><P 283>

And so, sib Crist cam to hele men and seeb pat suche men may be hole, he mut by reson comune wip hem and make hem hoole as he disposu.
<L 38><T EWS2-118><P 306>

and dispree he owru3 3if he can, and preue he his contrarie wyt by reson or auctorite.
<L 154><T EWS2-MC><P 334>

For Crist grauntude his children to haue such power when he grauntude hit byfore and reson approvede it.
<L 341><T EWS2-MC><P 340>

To þe secounde reson þat is maad trewe men seyn on þis maner;
<L 642><T EWS2-MC><P 351>

To þe foure reson men onsweron and seyn þat þese men wyte not wþepur ony man of Cristus chyrche wolde assente to þis court, and 3if ony wolse assente, crownde he hym and answere heere how he woot þat God wolse þis, or þe contrarye þat he dop.
<L 709><T EWS2-MC><P 354>

And howeuer þat man seyn, Cristus lawe and reson wolen not faylon.
<L 724><T EWS2-MC><P 354>

And þus witnessþ Austyn þat al treweþ is in Godis lawe and þis reson by hymself 3yueþ byleue to monye men.
<L 753><T EWS2-MC><P 354>

Seynt Austyn seip þus, and reson acordeþ þerwip, þat þat þing þat men seen wip þer y3en is verrey breed, but þat þat byleue axip, þe breed is Godus body.
<L 271><T EWS2-VO><P 375>

To the first reson we answeryng seying that siche myraclis pleyinge is not to the worship of God, for thei ben don more to ben seen of the world and to plesyn to the world thanne to ben seen of God or to plesyn to hym;
<L 9><T Hal><P 46>

And as ancenis the second reson, we seyen that ri3t as a vertuous deede is otherewhile occasion of yvelf, as was the passioun of Crist to the Jewis, but not occasioni 3yven but taken of hem, so yvels dedis ben occasioni of gode dedis otherewhile, as was the synne of Adam occasioni of the comynge of Crist, but not occasion 3yven of the synne, but occasion takin of the grete mercy of God, the same wise myraclis pleyinge, albeit that it be synne, is othere while occasion of convertyng of men, but as it is synne it is fer more occasion of pervertynge
<L 5><T Hal><P 47>

anothere, we seyn that his recreacioun shulde ben in the weriks of mercy to his neyebore, and in dilityng hym in alle good communicaciun with his neyebore, as biforn he dilited hym in God, and in alle othere nedefull weriks that reson and kynde axen. And to the last reson we seyn, that peinture 3if it be verry withoute mengyng of lesyngis, and not to curious to myche fedynge mensus wittis and not occasioun of maumetrie to the puple, thei ben but as nakyd lettris to a clerk to riden the treuth;
<L 4><T Hal><P 50>

And herefore seip crist aftirward to conforte his discipili bi reson: be ne be not fyeue sparwis sold for an halpeny, and on, of hem is not for3etyn bifore god;
<L 9><T MT01><P 21>

as 3if crist menede and made þis reson: sib god almy3ty takip so gret kepyng of smale briddis þat on of hem, 3e þe leste, is not for3eten, how myche more schal god kepen 3ow;
<L 13><T MT01><P 21>

and 3if gooddis lawe and mannus and reson ben wel sou3t þis chaffarynge wip suche benefyces and gold is symonye on bope partes;
<L 13><T MT01><P 23>

þi siche somonyenge of prelatis is not groundid in cristis liif ne his apostclis ne reson, but in anticristis power bi dowynge of clerkis wip seculer lordischipe a3enst holy writt.
<L 14><T MT02><P 31>

and mycherche more no curat owip to leue his schepe vnkept among þe wolues of helle, and ride with grete coost to ferre placis for pride, enuye or coueitise of worldly clerkis, and þis reson makip sikermesse for prestis to dewelle with goddis peple and profite to hem, and for children to take cure of here heldris, and not ride ne renne aboute and leue þis hestie of god vndon for somonyenge of worldly prelatis.
<L 10><T MT02><P 32>

and þus þei dampen hemself and alle þat ben led bi hem. Also bi reson and mannus lawe 3if a man be somonyd togidre to þe hei3ere iuge and a lasse he schal be excused fro þe lasse bi þe vertue of þe hei3ere iuge;
<L 26><T MT02><P 32>

3ee þou3 a troupe of holy writt and reson be seid bi charite a3enst þe pride, coueitise and open wrong þat prelatis don to here nei3boris, bope in
here gostly offis and also worldly wrongis;

Capitulum 3m: As to lawe, trewe men seyn þat þei willen mekeley and wilfully drede and kepe goddis lawe vp here kunnyngge and myþl, and eche lawe of mannes makynge as in myche as þei witen þat it acordiþ wip goddis lawe and reson and good conscience and to þe riþful execucion þepof;

and 3iþ seyntis in þe popis lawe reprouen euyl lawis vngroundid in holy writt and reson, and hem þat makien hem also, and seyn þat we owen to take heed what crist seïþ, and to no man ellis but in alse myche as he acordiþ wip crist, and he his false þat seïþ or techiþ any þing þat is not eydently groundid in goddis lawe, and perfere seynt þeþ comuandij 3iþ ony speke, loke he speke as goddis wordis,þus þes worldly prelatis drawen cristen men fro holy writt þat is þe beste lawe and consytyne men to here owne lawis ful of errour, maad to coloure here cursed pride and courtice;

for in alle þes þre ben cler efore god and man 3iþ riþt and reson and charite be wel sou3t.

and as in þe olde lawe þe prest schulde die 3iþ he ne entriþd into a sanctuarie wiþouten noyse, so in þe lawe of grace 3iþ a prest be dumb of þe prechynge he stereþ goddis wratþe vpon hym, and siþ men ben grely 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.

And þiþ reson alle cristis enemys weren stoppid to speke a3enst him whanne he helid a sik man vpon þe sabat day, as þe gospel teliþ.

gret falsnesse is þis to magnyfye þe popis power so mychil in purgatorie þat no man here can techiþ bi holy writt ne reson, siþ we seen in þis world þat a lilet harlot dispise þe pope and stroþep þis lordischiphe, and 3iþ he dob al his myþl, alle his witt, and alle his wille, to be vengid vpon siþhe a pore harlot.

and þis is þeþe and symoine 3iþ goddis lawe and manns and reson be sou3t, and þe sillere of benefices and spiritual þinges and þe 3euer of gold for hem ben cursed of god and man and ben foule heretikis.

for 3if ony worldly prelat wole do ony wrong a3enst riþt and reson, he schal geten a pruileuge or exempcion or sentence of curs for his gold sent and spendid at roome, and moche gold gop out of oure loud bi longe pledynge at roome, and riþt born a dou, and synne contyned and meyteneþ, þat vnneþis dar ony man speke þera3enst;

And 3iþ þes prelatis desceyuen lordis and maken hem pursue and prisne trewe men þat wolen not assente to errouris ouer holy writt and reson.

lord, what charite is it to prisne sich a man, and 3iþ þes anticristis cleriks curses men al day for money for techyng of goddis lawe and for werkis of mercy and riþtwisnesse, and for þat þei wolen not assente to erroruis a3enst holy writt expressly and a3enst reson.

siþ it is good to prestis to haue worldly goodis for here necessarie liflode and helynge, as poul techiþ and reson, and þanne þe more þe betre;

for þei neden prestis to fiþte and werre in here owen persone a3enst cristene men, and here abouten spende pore mennys liflode for to hauen a veñ name of hardynesse and bank of lordis þat kunnen neþer witt ne reson;

And 3if seynt austyn, seynt gregory and seynt bernard and þeþe seyntis and reson wip manere of lyuynge of þes proude possessioneris ben wel sou3t in matere of preiynge, þere wole seue a sentence of grete wypynge and mornyngynge, schewynge how men ben discuyed bi ypcocris preiue boþe in feþh hope and charite and worldly goodis and pees and reste.

And herfore þei ben ful of symonye and heresie, as reson and lawe techen, and þei waten moche good in ryot and glotonye and pledynge and meyteneynge of wrongis a3enst pore gentil men and comunes.

for 3if reulis of presthold maad in þe gospel were more perfit þan þe reules of newe monkis, it were laweful for a prest to leue here reules and gon to reulis of presthold as crist made hym in þe gospel, for it is laweful to passe fro þe lasse perfit to þe more perfit, but monkis wolen not suffre for no reson, but þei wolen suffre a monk goo to beggeris ordre whanne he axip leue, pou3 hee gete it neuere;

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neither god's law nor mankind, nor reason, nor good conscience.

But on this blasphemous heresy all christians should free and fully preach the gospel to here rule and help, and not set down as new laws made of synful wrecchis but in also moche as pei ben grounded in holy writ expressly or good reason and true conscience and charite; 

And seynt petir biddeth christens men he redi to 3eue reason of oure feip and ope to teche eche man at xit it, and god comandid his prestis to preche the gospel to eche man, and pe skille is for alle men schulden kunne it and reule here lif per affir. 

Capitulum 29m: But goode prestis, hat lyuen wel in clennesse in pou3t and speche and dede and good ensample to pe peple, and techen goddis lawe vp here kunnyngge, and traueile fast ny3t day and to lerne betre and teche oplynly and lastynly, ben verrey prophets of god and holy auselis of god and gosly li3t of pe world, as god seypt bi his prophets and thu crist in pe gospel, and seyntis declaren it wel bi auctorite and reason. 

houi bi þese fourte þe feip letilli hem fro preychyne of þe gospel: First whanne trewe men techen bi goddis lawe wit and reason þat eche prest owij to do his my3t, his wit and his wille to preche cristis gospel, pe feip blynip ypcritis to excuse hem by feyned contemplatif lif, and to see þat sibi it is þe beste and þeï may not do bope togiidre, þeï ben nedid for charite of god to leve þe preychyne of þe gospel and lyuen in contemplacion. 

and sibi men ben holden heretikis þat done a3enst þe popis lawe, and þe beste part of þe popis lawe seip plenply þat eche þat pese to presthod taketh þat office of a bedcle or criere to goo before domesday to cri þe peple here synnes and vengage of god, wi ben not þo prestis heretikis þat leuen to preche cristis gospel, and compelle oþere treue men to leue preychyne of þe gospel, sibi þis lawe is seynt gregoryes lawe, groundid oplynly in goddis lawe and reason and charite, and oþere lawes of þe peple ben contrarie to holy writ and reason and charite, for to meynten e pride and couetisse of anticristis worldly clerks. 

and 3if men ben pore and iust of lif and wolden fayn paie, and traueile bisily þeÞerÞ perfore in treupe, and ben not wastouris of here litil good, þanne þis preiere wolde þat siche pore ben not prisonyd ne peyned, but bi pacience and mercy suffer til þei may paie, In þis word we preien to race þe vertue of riþwisnesse to putten ont vnresonoable wråpþe and vengage, and holden vs sadde in verrey mercy and pacience a3enst malencolie and puttyngge awye of reason, so þat reason and mercy reule welle alle oure stirygis of herte and speche and doynge. 

and in drede of god, and not as bestis wipouten reason, þat ben alle seit abouten here lustis and for3eten god and alle his weriks. 

or in hate and enuye or glotonye and dronkenesse and boldnesse in synne, and colouren and meyntenen it and lyuen in riot, daunsyng and lepynge in ny3tis and slepen out of reason on þe morowe, and for3eten god and his drede and deuocion of preieris; 

God seiþ þat þis mercy and charite to suffere men mekely and wisly whanne þeï ben out of reason as wroþ and malencolious; 

and þerfore for o scribed word a man mot quyte anoþer or moo, and so of euyil dedis comeþ hate and strif, and fî3ttynge and pledynge be reised and witt and reason and charite exild, and many men perischid in bodi and soule. 

bi þese cautelis and many moo the fend and his disciplis distroien weriks of mercy and fallen into loos of þingis þat þeï coueiten mochel and into endelis myschefes þat þeï wolien to askape, for þeï wolien not be reulid bi goddis lawe and reason but bi hire wille, and þerfore alle þingis schal turne a3enst hem at þe laste. 

whanne men schulden taste and take mete and drynk in resoable mesure to sustene here lif and labore, and þerfore þanke god and serue hym mekely and wilfully and loue hym hertly, þat fend stiriþ men to sewe here owene lustis of flesch, to walwe in glotonye and dronkenesse as swyn in þe feen, þat þer is neiþer witt ne reason in hem, ne my3t to goo on þe erpe sumtyyme; 

and bi þis glotonye and droukenesse þeï wasen here owen bodi and wittis and fallen into sikenesse on many maneris and lesen worldly catel and my3tis of þe soule, as vnderstondyngge, mynde and reason, and geten peynes of hello in bodi and soule, but 3if þeï amende hem trewely
in his world.

and 3it men of lawe, pat schulden distroie siche falsnesse bi here offices and don eche man ri3t and reson, meyntenen wrong for money and fees and robis, and forbaren pore men fro here ri3t, pat it is betre to hem to pursue not for here ri3t, be it neuere so oppyn, pan to pursue and lese more catel for disceties of delays and caullacions and euel wiis pat pei vsen;

Also stryues, contenks and debatis ben vsed in oure lond, for lordis stryuen wip here tenaunitis to brynge hem in praldom more pan pei schulden bi reson and charite;

and summe lordis, seme pei neuerre so holy and deouut in here priceres, wolen to meynten e of here lordischip be ten of contre, and meyntenen opere mysdoeris þerto, þou3 men pursuen ri3t and reson in good manere, and þis is for falsnesse of a liere and coueitise and worldly pride.

wher þis pope was god of heuen, so þat men may not know his reson.

and whanne trewe clerkis meyntenen here trewe part bi holy writt and reson and enasmpale of cristis lif and his apostlis, and newe yycoprist meyntenen here fals part bi ground of synful men and bi yycopriste and worldly power and 3ifis of money and censures, as suspendynge, cursynge and prisonynge, and panne is debat and strif reised at þe fulle.

3e, a3enst goddis lawe and mannus and reson and a3enst here conscience.

trewere þan þe speche of god in holi writt, and þis reson is pelyn.

and now þei hen nedid to rob þe pore peple bi fals beggyng, and sklaundren crist wip þis clamose beggyng dameped of goddis lawe, and 3it þes open þeþe is stifly meynten a3enst goddis lawe, reson and charite bi sotil yycopristie, and no chasti3ynge don þeronne.

3if ony man kan proue bi holy writt or reson þat þes poynitis ben false, pore prestis wolten mckely ben amendid, and hertely pricen alle goode men to helpe hem in here trewe cause for worschipe of god, helpe of here souls, and saluacion of cristene rewmes.

3itt it were to wite þe reson of goddis lawe whi men schulden hoolde hem in here bondes, and not make lawe fro cri3tis ordre.

Also þis lawe of confessioun þat iche man mut nedis shryuen oonys in þe 3er priuely to his propur prest, it semeþ opun a3ens reson.

for reson excusþ þat þis lawe, þat ne it makeþ blamefuly his harme. and if it were reson þis popis tymte to make þis lawe to þe churchis proffite, it were as myche reson þat þis lawe bad ben vsed bifore þis popis tymte;

wher þis pope was god of heuen, so þat men may not know his reson.

and it is licly to many men siþ þe pope kan not teche þis wordis þat prestis shulden seie bi goddis lawe, he can not grounde þis lawe in reson.

and so it semeþ to many men þat þis lawe shuld not be holden as goddis lawe ne euer more, but in þat tymte whenne reson of god shulde moue mennes consciens þat þis confessioun wold don hem good.

and þus þis lawers han nede to grounde þis lawe upon reson, and to teche wheche ben able prestis to here þus mennes confessioun;

and aftur whan he was reson from deþ to liif he dede þe same, for þe gospel telliþ þat þe disciplis knew him in breking of brede.

For 3if þis hore make any constitucion or ordenaunce, 3e, be it neuer so openli a3enst Crist and his lawe and reson bothe, þei menyne þat for plesaunce of þis strumpat, and ben redi at þe request of þis drunken calot to swere to þir drunken wille, and to kille any man þat wol reuerse hir.

And whoso wol loke antecristis tradiciones in þis mater, he schal se houþ þat he had for his parte olde doctourris sentence and newe, and þe auctorite and
determinacioun of his chyrche, and reson as fer as pure manyns witt mai strechere, or ye use of ye chyrche, 3it alle his were not worthe a pi3e hele in a poyn7 of beleue wipout expresse auctorite of Goddis lawe.

< L 1682> <T OBL> <P 200>

And so pis argument is nou3t: pure mannes reson, or vse of ye chyrche, mannysh
determinacioun, or doctour sentence determinep or damnep pis, þan pis au3t to be take as beleue or avoide as heresie.

< L 1691> <T OBL> <P 200>

And pure mannysh reson without grounde of Crist Iesu, þat is so nedeful grounde, as Poule seip, þat no man mai put anoþur grounde, is none evidence in an article of beleue.

< L 1701> <T OBL> <P 200>

Naipecles, as scint Austen seip (De ciuitate Dei li: 12) Alþou3 reson my3t not refuse, feip schuld scorne seche argumentis wherbi wickid men enforcen hem to peruercte our simple or clere feipfulnesse þat we make wip hem in cumpase from þe ri3t weie.

< L 2196> <T OBL> <P 213>

And whoso wol se Innocentis tretice in þis mater mai se hou3 incompounnedli and hou3 wilfulli he wriþit, wipouþen grounde of Goddis lawe or ellis reson, and hou3 vnstablhi he wriþitj, as þou3 he wist not wher to abide, hauyng alweie his recors not to Goddis lawe but to his owne wille.

< L 2306> <T OBL> <P 216>

and reson mai neuer assent to þe contrarie of þis, alþou3 þis malice blinde it ofte tyne.

< L 2454> <T OBL> <P 219>

þe wiche feip or scripture saff and certeyn, we dounen wipout just repreff of sum þinggis, þe wiche we perceiuen not bi feling or reson, neiþur ben made clere to us bi þis autentik scripture, neiþur han come into our knowing bi witnesse to whom not to 3eve credence were a dul þing'.

< L 3246> <T OBL> <P 240>

Forsþ, I rede ðþur men on þis wise, þat I wene not any þing perfor to be sop becaue þei feledden so, but becaue þat þei my3t3en make evidence to me bi þe autentike auctoris or probable reson þat seche a þing abborreþ not from trufe.

< L 3439> <T OBL> <P 245>

Furpurmore scint Austen (De Trinitate li: 15 ca: 27), blamyng þo þat besiedden hem to come to þe knowynge of þe Trenite bi reson þarþ þan bi feip of scripture, wriþit þus: Whi is it þat þis peple bileeþ not of þe souereyn Trenite, þat is God, þat þing þat is founde in holli writi, þarþ þan þei aske a clere reson to be 3eue to hem, þat

is not itake or conceiued of mannes mynde sclow and feble?

< L 3549, 3552> <P 247>

Loo, what seint Austen wol here wiþ seint Petre: þat everiy man were not onli sad in þe beleue, but also reди as he mai to proue his beleue bi reson.

< L 3560> <T OBL> <P 248>

And a3enst seche rausing þe same clerk writiþ þus (li 3 De Trinitate ca: 10j): Per is an auctorite of Goddis scripturis wherfoþ mannes mynde schal not strai3e aweie, neiþur be cast downe bi cleues, rockis or skerris of her owne suspecions, þe sadnessse or grounde of Goddis wordis or speche iflefe, wher neiþur witt of bodi gouerneþ neiþur clere reson of trufe declarip'.

< L 3567> <T OBL> <P 248>

What a presumpiouþ þan was it for to bring in a newe beleue wipout any help of scripture or reson or experience!

< L 3774> <T OBL> <P 253>

And what bi Giezi and Balam, what by Iudas and Symon Magus, þat wer symonyentis acursid of God and ysmyten wiþ Goddis vengance, and what bi many faire euydencis of scripture and reson þat siche a man ow3t to haue had, he had many grete warnyngis of hydousnes and perell of þis syne ouer þat his predecessouris hadden;

< L 515> <T OP-LT> <P 81>

And þis is þe reson whi bishoppis and oþir prelatis and prestis schulde not be occupied wiþ worldly nedis and causiis.

< L 1034> <T OP-LT> <P 146>

Netheles it semeth, that Latyns and Grekis han more reson in this rikenyngh as Ebriecis han, but hou euer these bookis ben noumbrid, alle these ben of authorite of bileeue, either of cristen feith.

< L 2> <T Pro> <P 2>

Moral comaundementis techen to holde and preise and cheri she vertues, and to fle and repreue vicis, and these comaundementis bynden preise and cheri she vertues, and to fle.

< L 6> <T Pro> <P 3>

This is my reson, this is my tale.

< L 1200> <T PT> <P 185>

Forwi wepher þe pece & discipline of holy cherche be eked be trew princes or lesec, he askþ reson of þam þat hath giffen his chirch to þe power of þam".

< L 7> <T Ros> <P 65>

Seculer possession is forbede or intridicte to clerkez, werfore prezte, dekenez and curatis owe no3t for to haue in posession secular
lordeschepeze of lewde men for his susteyng or for pore mennez, in vnderstandyng be seculer lordeschepeze temperale pings, after reson be wiche þam owe to be of þe lawe of God necesarye stipeende or sowde to lewde men to do & perfourme þe seculer office of þam þat haf lordeschepe.

Seyst Bernarde wolde clerkez for to eschewe possessions gifen or had seculery, {vndurstondep hem, vndurstonde hem algates in generaltee, as mayntene And not occasion of maumetrie to curious, to myche fedynge mennus wittis, treu~e. ben but as nakyd lettris to a clerk to asken. And to neybore, as bifom he dilitid hym in God, and in synne but occasion takun God. Item Crisostomus, Omelia 43{;/; "Bot if prestez schewe al sohefastenes and trewþ in þe puple þai schal gifte reson in þe day of dome". Item Crisostomus, Omelia 30{;/; "Per bene many men, as þer war before þe comyng of Criste, ydolatriez in diuere passions vncleane & vnresonable, wantyng reson of word, fond as vnto God. Þo secunde is for kyngus schulden not be tirauntus of her pepul, but rewle hem by reson þat falles to her state;

And as anenit þe secound reson, we seyen þat ri3t as a wertous deede is opere while occasioun of yuel, as was þe passion of Crist to þe lewis, but not occasioun 3yuen but taken of hem, so yuele dedis ben occasioun of gode dedis opere while, as was þe synne of Adam occasioun of þe comyng of Crist, but not occasioun 3yuen of þe synne but occasioun takun of þe grete mercy of God. Anoþer we seyn, þat his recreacioun shulde ben in þe werkis of mercy to his neyebore, and in dilityng hym in alle good comunicacon wip his neyebore, as biforn he dilitid hym in God, and in alle opere nedeful werkis þat reson & kynde axen. And to þe laste reson we seyn þat peinture, 3if it be verry wipouten mengyng of lesyngris, and not to curious, to myche fedyngge mennus wittis, and not occasioun of maumetrie to þe puple, þei ben but as nakyd lettris to a clerk to ride. Þe resone

And þerfor cristen men shulde knowelege and mayntene þe words of hooly write and vndurstonde hem algates in generaltee, as þe Hooly Goost vndurstonde hem, þou3 oure bodily witty or naked reson may not comprehende hit.

Also Melheads þe pope ordeyned þat bi no reson cristen men schulden not fast þe sonday ne þursday. Ther for seyst Austyn seib in his book þat a seculer lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuyne and refrayyne hem fro lecherie, couetyse, pride, bakbiting, and oþer synnes, and schall 3eld reson on domydnyng for alle sugettis to him. Item Crisostomus, Omelia 30{;/; "Quia angelis suis mandauit de
tex". For þat 3e ben not lege, men knowelcheen wise, For whan 3e ben trespassoures, in theft or oþer vices, 3ou priour may at his wille fette 3ou home to hym, With out kynges commission, bot grete a3en reson. Lewde Dawe, whi laist þou forþe so many blunt resones, For Salomon spekiþ not of silence propirde to an house, Bot of silence in iche place, in tyme & in reson. And so þou mysse takist lerom, & lyest on Bernarde, For Alrede his clerke wrote þis reson þat þou mysse layyst & dokkist as þe likip. Þe witnesse of þis reson is Crist & his aposteles, With many holi doctoures of þe thousande 3ere; RESONE.......9 Napeles tell me & teche me als wele als þou canst, for I mene to mayntene þe kinge & his powere in als miche as I can bi reson & none oþerwise. For now þou ne canst no3t answere me bi reson þou berest me on hand, þat I ne telle no3t of þe pope bot speke all of maistrie wipouten resoun. but nowher is his bivelue, ne groundid reson. Po grete clerk Grosthede proves by holy write and grete reson, in a sermone þat he prechid in Rome, and gafe hit written to þo pope and mony

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cardynalis, and in mony moo seronnes, þat þo pope wip his courte was cause ande grounde of alle yevils in þo Chirche, not onely for he destroyed nout open erroreis, when he is maste bounden herto, and best may but also for he makis unable curatis, þat bene lesars of þo worlde.

< L 33 > < T A29 > < P 469 >

Ande siþen holy write spekis not of accident wijouten sogget, ne resone schewis, ne philosophurs tellen hit, ne revelacion of God proves hit, ne olde seynis þat beste couthen holy write ande were saddest in feythe affermed hit not, but fully þo contrary;

< L 31 > < T A29 > < P 484 >

ande siþen Seint Austyne, namely wysest of alle doctouris holden siþen þo apostolis weren, þat seis in mony bokiþ þat none accident may be wijouten sogget, wether schullen men be constrayned by Anticristis powere to forsake holy write and resone and beste seynis, for an unknowne þinge þat plesus to a multitude of worldly modlywarpis, ful of pride, covetise, symonye, hresie, and blaspheme?

< L 7 > < T A29 > < P 485 >

and herwe we answeren to the fift resone, seyninge, that verry recreation is leeueful ocupiynge in false werkis to more ardently worschen grettere werkis, and therefore siche myraclis pleyinge ne the si3te of hem is no worsen grettere werkis, and therefore siehe worlde. moldywarpis, ful of pride, covetise, unknowen constrayned by Anticristis powere to forsake holy writte and resone and beste seyntis, for an

< L 33 > < T A29 > < P 485 >

writte and were saddest in feythe affermed hit not, but fully þo contrary;

< L 31 > < T A29 > < P 484 >

And here to helpen many resones.

< L 16 > < T A13 > < P 200 >

In alle þese resones we schal suppose þat þe gospel spekyþ of suche lordys þat neybür is wel seruant to opur, as ben God and þe feend;

< L 8 > < T EWS1-15 > < P 279 >

þer be monye wyntessys and resones to þe Trinnyte, but þis maner of lore is more plenteuows and more profi3table to men, and herfore Crist seip hyt þus.

< L 122 > < T EWS1-54 > < P 474 >

And þus þes resones of þe apostole moeuen to suffre gladi for Crist.

< L 65 > < T EWSISE-34 > < P 625 >

But heere men seien þat bi dyuerse resones: þes two men seruen to God, but iust men seruen medefulli, and damnep men a3enus per wile; 

< L 45 > < T EWSISE-37 > < P 635 >

<DOMINICA XI POST TRINITATEM: Epistolar Sermo 41: Notum uobis facio euangelium: Prima Corintheos 15: In his epistele techiþ Poul bi many resones how his gospel is to be preisid bi many resones, bi þe fruy3t þat spryngip to men of þis gospel.

< L 10 > < T EWSISE-41 > < P 648 >

And þus may trewe men see hou þis gospel is to be preysiþ bi many resones, bi þe fruy3t þat spryngip to men of þis gospel.

< L 10 > < T EWSISE-41 > < P 648 >

But sum men þenkiþ þat Poul mene þat God haþ þes foure names bi foure dyuerse resones þat shullen be knowen fulli in blis, so þat Goddis brede is shewid bi brede of God in creaturis, and Goddis lenghe is also shewid bi aylastynge of hem, and þe hey3nesse of God is his excellense aboue creaturis, and þe deepnesse of God is makynge of alle creaturis fro bodili þyngis þat ben made to þe laste goosti creatur.

< L 36 > < T EWSISE-46 > < P 670 >

þe fourþe help þat Poule weship is confermyng of þe gospel in prechyng and myraclis makynge, in resones and in opere trauels;

< L 29 > < T EWSISE-52 > < P 691 >

Lewde Dawe, whi laist þou forþe so many blunt resones. For Salomon spekiþ not of silence propride to an house, Bot of silence in iche place, in tyme & in reson.

< L 197 > < T UR > < P 107 >

Bi resones ben a staf of rede þat li3dy persen þe honde.

< L 244 > < T UR > < P 109 >

RESIONS.......13

And here to helpen many resones.

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In alle þese resones we schal suppose þat þe gospel spekyþ of suche lordys þat neybür is wel seruant to opur, as ben God and þe feend;

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< L 197 > < T UR > < P 107 >

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< L 244 > < T UR > < P 109 >

RESONS.......12
LUCIFER I haue herd þee to nowe, how þou has ratelid out many skilis, but here a whyle þe topur part, boþe in answers & in resons.

For be many resons þes worldly prelatis don worse in þis cas þan 3iþ þei killede sudenly many bi þei owene hondis.

And þus, by many resons it is proved hou perilous it is after synne is forsaken to turne a3eyn perto, whiche is be matre of þe seconde parte of þis gospel, as I seide at þe bygynning.

AND HIS CLERKS TRAVAIL TO DESTROY HOLY WRIT: Hou anticrist and his clerkis traveilen to distroie holy writt and to make Cristen men vnstable in þe feib and to sette here ground in deuelis of helpe- Capitulum primum: As houre lord ihu crist ordeynede to make his foure euangolistis, so þe deuel sathanas castiþ þi anticrist and his worldly false clerkis to distroie holy writt and cristene men vnstable in first and so knowing, and aftur þat beleue, and þerfor þat failen nou3 in both.

For thy resons I woll thee all to- race;

For þese resons and ðepere, wiþ comune charite to saue alle men in oure rewme whiche God wolde haue sauid, a symple creature hath translatid þe Bible out of Latyn into English.

Also whanne riþful construcchioun is lettid bi relacion, I resolue openli þus: where þis reesoun \\({\textit{Dominum formidabunt aduersarii eius}}\) shulde be englisshid þus bi þe lettre þe Lord hise aduersaries shulen drede, I englishe it þus bi resolucioni þe aduersaries of þe Lord shulen drede him, and so of ðopere resons þat ben like.

RESONYNS......7

But 3et þes þre kyngis my3ton wel haue monye names by monye resons, as þe kynge of Englond is kynge of England and of more Bretayne.

By suche resons þenkon monye men þat þes letrus may do good for to couere mustardpottus but not þus for to wyrne men blisse;

And þese resons letton monye to chaffare wiþ þer prey3er.

And resons a3enys Crist ben not worbi to be rehersude as somme men seyn, þat ellis þe pope lyuede euere a synfulif, sib þe chesup þe worse and þe hardere for þe bettoure.

Manye suche blynde resons ben made by antecristus clerkys;

We schulde not trowe in þis enke, ne in þese skynnys þat is clepud booc, but in þe sentence þat þei seyen, whyche sentence is þe booc of lyf for al 3iþ þer ben monye trewhus and diuere resons in þe gospelus, nepeles ech of þes trewhus is þe substance of God hymself.

And as Crist was pursued boþe of preestis and knytus, so hou schalt be pursued of þes two by dyuers resons.

RESOUN......540

Petir, and Poul, Marie Maudelyn, and othere synners concertid in the gospel, weren sauid bi this confessioun maad to God, as the processe of the gospel shewith, and seynt Jerom on this salm, \\({\textit{Bonum est conferi Domine}}\), and
Ambrose on Luk, and Crisostom in the pistil to Ebreis, and Decrees, De pe' de prima in the ende, witnesses opinni with greet ground of holi writ and opin resoun, that verri confessioun maad to God suffisith to saluacioun.

This sentence is opin bi this, that bothe kingis and lordis, clerksis and comouns in the parlemenc ben strongli bounden herto bi here owne statute acordinge with Goddis lawe and resoun, and vnderset with ful strong oth and peynis.

And that men shulden thus abstene fro the masses of the lechoures, it is pleynly tolde in the oon and eightyth distinccion, the capitle {Si qui sunt presbiteri/}, and the capitle {Tua nos/}, and the capitle {Quesitum/}, and resoun helpith strongly this part.

capitle Sic populus, and the capitle Non licet porro, and in the foure and twentith cause, the first questioun, the capitle Si autem, and Crisostum, on the seventh capitle of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynte of holy church, for they seyn in wordes that the sacraments of heretikes ben veyn, voide, or false, eyther helen not, but ben defoulid, and devouren men, nethelesse these gret doctours moun be accordide favourablely in sentence anenits symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ciprian and his suers be vnderstoned to speke of such heretikes as sacren not, nether baptisen trewe feith, but in open errour agen holy church, for they seyn in wordes that the holy scripture openly eyther prively, eyther in scripture; And the resoun whi he mote resigne this ordre othir benefice is this, for he occupiede it bi theft or synomic of herte othir, of dede, and so he hath no title neithir right thereto;

weie ageyns seynt Gregori and comoun lawis of the chirche, whi shulden not thei be compellid to holde agens the determinacioun of the bishop of Rome that cam in yistirdai withouten ground of scripture and of resoun, most sith we han ful gret evidence bi holi scripturis, holi doctouris, and opin resoun, that this late pope erride, and we known 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.

ION In his pat pou axist faylen me two þings, witnesse of hooly writ, felyyng and resoun, & perfore take pat I sei of noon autorite but lesse þane beleue, as chronicles or fabellis pat tellen a3enes al goode of kynde or vertues in freres.

But go we to resoun, and first bileue we pat in pouert of spirit stondih Cristes ordere.

But schame 3ou of his resoun, pat if it mai be so, þan it is so, & schal be supposed.

And if witte of riche men pat dwellen in his worlde weren li3ttid be blynde skille freres schulde haue non desire for to be biried amonge suche freres.

And sipe many sentis han kept þes abites, it were agene resoun to destroie her ordinance.

But in suche customs many erroures bygynne but if þei be reuled bi resoun of iustice.

But þis blynde resoun wolde mate þe freres, for be þis blynde skille freres schulde haue non almes before þer chirche were hi3ed more þanne any mynster.

As to þe secunde, þat ben ourenementsis of chirche, is þe same answere & þe same resoun, for ourenemtis of vertues in a mannes soule ben more preciouse þane ourenemtis of bodi.

wip resoun defende my lawe a3eyns þe fende.
True lordis schal bi charite help þise two sistris to lyue & mayntene hem bi wey of resoun, to sencue God, & to comme to heuen.

And certis, resoun at domesdaye wil not excuse þis neigilens, nouþur in prestis þat done þis folly ne in lordis þat suffren þis synne to regne.

Suche false wordis wolun not excuse hem before resoun at domysday. 

Here we answere to þise foolish þat ben blynde þoru3 her owne foly, þat þisewordis þat þei seie ben sope, for Goddis lawe & resoun seip so.

Sope it is & resoun techip þat iche creature þat doip welc & seip eke schuld be accept to þe herers, for sich auditours ben clepid obeyers to good men.

For now is a pleyn resoun, for Crist seip in Markis gospel þat moare heed of prestis & worldly lordis schuld be of divers condiciouns as it is saumplid of Crist himself.

If þat resoun be chargid here, certis þe law þat Crist hop þeuen accordip more to state of bliss & to state of innocens, & makip men to sauer heuenly bingis & to leue foule erpely bingis.

RESON þese wordis ben not of resoun but of chidyng wipoute witt, and perfore schulden men mekely, clerly & softly sey to hem, "It is seid oft tymep þat we coueyeten not þat men trewe vs but if we gounden vs in þe beleue, or in resoun of Goddis lawe.

If resoun proue, or hooly writ, þat eny siche þing be sope, assente þerto for loue of truhe & ellis dwelle benebe beleue.

And þise resoun had non ende but to proue þat þese two prestis þat damnedden Suzanne for feyned synne, damnedden wele & lawfuly;

FRIAR þat þe hestis of God beþ neiþir sope ne falce, for eche hest is a resoun inparatif þat is neiþir sope ne false, as tellip children sommes.

Wherefore we seyen þat ech resoun, be it inparatif or optatif, is sope or false aþir his resoun indicatif is sope or falce to whom he schulde be redusid, or aftir þat he harp trecwe in dede answerynge to hym.

þerfore children to þe tyme þat þei hauep discrecioun of resoun, synneþ not, as biforn þat tyme þat þei hauep deliberacioun.

And also ofte sypes whanne a man synneþ, þe wyl of him goþ biforn any resoun good or yuel, and delyberacioun is but of resoun.

for boþe kynde & resoun schamep of beggyngye.

RICHARD Lette telle me wat resoun may meue any man to kepe clojung or mete for a certen while, þat þei may kep it euerue þe þame skylle?

þe kyngis 3erde and þe bishopis staf bitokenen her regale and her dignyte, by þe whiche þei schulden mayntenen and rulen hemsilf and her sogesis in resoun and Goddis lawe; 

þat þei han resoun to lede hem wihal, in love of God principalli, and to do nouþt to her neiþore þat þei wolden were not do to hem.

Fadris and modris ben cause if þe child be viciouþ, for while it is 3ong, it cannot but love and drede not upon resoun;

As who seye, siþin I have doon for hem al þat þei moune aske bi resoun, and þei forþeten to þanke me in loyynge me and heriyng me as her God, I schal forþete hem as þei werun no folk;

and if men snybbe hem, or chastise hem bi resoun, her malice waxþ, and þei ben worse þan þei waren biforn.

his resoun moved þes clerkes to putte a solit sper of fier;

But glorie and magiste seyn sum tyme relacioun, whiche clerkes seyn ben dyverse in resoun. 

And his roten resoun of men þat foolish maken wipouten witt, is not worþi to be teeld for þe lewidnes herof;
And if thou aske of proud men resoun of his pese apecs ceyn pei synche atriure makes hom schappily, and pei mote conferme hom to hou wurlde, pei asken his. But Lord! where is resoun of men pei speken hus!

Bot resoun of kynde teches þo peril þat a riche mon is inne by havynge of his richesse.

Bot we schal undirstonde þat þis fals gylor fayles in iche resoun þat he makes to mon;

If thou aske resoun why þei don þus, þei ben wijout resoun, and herfore resoun dampnes hom.

Ffor he was distourblid in resoun, þat is heved of þo soule.

And to þo first resoun we answeren on his wyse;

and I am certeyn þat þo pope and alle men of his counsell con not make a spark of resoun to prove þat he schulde do þus.

bot þat mon chafferes ageyns God and resoun, þat knew not þo valew of his owne chaffere.

Lord, whede þo first juge, þat is welle of resoun, schal dampe þus for negcligence hyred hynees of his floce, and schal spere more theis, þat bothe letten to do Gods serçe, and spoylen hor schepe bisily, and recken nevere of hor soules, and hou þei faren!

If þei were lightid wij light of byleve, to se al aboute resoun of þese dedis, þei schulden have schame hero, and dreede of þe perel.

And so þis Lord þat we serven wil þat we eete and drink als myche as profitis us, or we schulde aske by resoun.

As, þo glotorous mon coveyris to haf lust, or ellis to have strengh or beute of body, bot þo contrarie falles of alle þese pinges, sith a glotoun by his syne schortis his lif, and makes hymself feble in strengh of his body, and a stinkynge caryoun by resoun of his glotoure.

And so in al þis atire schulde resoun reule men, þat þei synned not in pride of quantite or qualite;
Firſt when a mon eetis or drinkes byfore þo tyne þat resoun schulde aske;
<L 34><T A09><P 156>

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

And sith seynis seyn, and resoun approves hit, þat richesses þat clerkes have schulden be pore
mennis godis, þei done wronge to pore men in alle suche excesse.
<L 2><T A09><P 158

Bot þei may passe resoun by pride of hor state;
<L 23><T A09><P 158

So if þo reume of Englund were reulid wil by resoun, þing þat comes forth in þo lond wolde suffis hit to meete and drinke.
<L 16><T A09><P 159

Hit were to long to telle þo harms þat comen of dronkenesse, Þor soche men, as beestis, serven þen not Crist,— ffor Crist is wisedome of þo Fader,— and þei faylen þen in resoun, and ben þen as hors and mule þat wanten undirstandyng.
<L 19><T A09><P 160

A man schulde not by resoun, to wynne al þis worlde, ne to wynne þo blis of heven, chese to lese his witte;
<L 23><T A09><P 160

Bot sib men fallen by dronkenesse fro resoun worse þen beestis, who schulde not by pure skile fle to be dronken?
<L 27><T A09><P 160

But þis semes hevye and agayn resoun, sipen no man but God wote who schal be saved, ne who is ordeyned to blisse or ordeyned to be dampled.
<L 26><T A10><P 169

And on þis resoun schulde men þenke bohte lordes and þer kyn, and oþer take mekle þe staat þat Crist chees, or ellis holde hem in þe worlde as her kyn does, and defend Goddis lawe, or ellis be þei false.
<L 17><T A10><P 171

And so schulde men loke, by resoun of Goddis lawe, wheher it were medeful and a werke of mercy to make riche bishopis, and lett hem of þe werke þat Crist ordeyned hem to do, and drawe folke fro þe world, or ellis for to make hem to lyve so worldly þat non synes so lustly, ne meduld hem wip þe worlde, þan don suche bishopis;
<L 25><T A10><P 171

And, as clerkis wyten wel þat travelen in resoun, noþinge is more nye þan þe day of dome. Ffor sijen a man may see þum þinge þat is passid, and Goddis si3t wipouten mesure is more þan si3t of man, þanne God may see alle þinge þat ever was passid before, and bi þis same resoun alle þinge þat schal be;
<L 5, 9><T A10><P 173

But to þis doute may men answere by resoun of Goddes lawe, and sey þat suche robbers schulde first have contricioun, and be in hole purpose never synne so after, and make restitucioun to þes men þat þei schulde.
<L 34><T A10><P 174

And it seemes nay, by resoun of God, for suche men ben unworpi to have ony godes, 3he, to have life 30van of þer God;
<L 10><T A10><P 175

And herfore techip Seynt Poule þat Cristen men þat ben servauntes serve wel þer hepen lordes, by resoun of þer God.
<L 19><T A10><P 175

and 3it Poule proves be Goddis lawe, if we serven treuly, þes godes ben dette over resoun of mannis lawe.
<L 26><T A10><P 176

But marke we wel þat we have not titel to þes dyymes be mannus resoun of dett, as oþer worldly men pleten þer dettoures in forme of mannis lawe.
<L 8><T A10><P 177

A man forgifthyeth anþer trespass þat he did to him, whan he askes not veniaunce bi resoun of hys trespass, but helps him to Godward, to turne to gode lyf;
<L 26><T A10><P 177

And syn a man schulde pray for helpinge of hys enemies, as Crist did, with Steven, and resoun nedis herto, miche more schulde a prest preye for hys sugettis.
<L 6><T A10><P 178

For þe angel Raphael warned Tobie, þat þe fend haj maistrie upon siche men þat ben weddid, to have þus lustis of flesch as bestis wipouten resoun and drede of God.
<L 14><T A13><P 191

CAP: IV: But a3enst þes lawes, bohte Goddis and mannis, and resoun, and seynis, þe fend techip his disciplis a newe glose, to seie þat þou3 men ben not worbi to be herd in preiyunge for here owene good lif, 3it here preiere is herd in merit of holy chirche, for þei ben procurators of þe Chirche.
<L 5><T A18><P 227

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Also in iche lawe is ydelenesse forfendid, and no state of monnis lif, ungrounndid in resoun, schulde be taken of ony mon, for drede of þo fende, bot if hit be fully grounndid in servise of God.

But Crist grauntip never, ne ordeynepe no þing, but 3if it soune in resoun, in pees, and in charite. For it is certeyn, 3if Crist baad it, he dide it for greet resoun, and for cause at þes apostlis schulde use þes swerdis aftirward; and ne it is not liklyche þat Crist, þat dide alle his dedis bi resoun, schulde carie a swerd in a scaberge for to slee a sely lombe.

But we graunten at ende, but ifhit be fully groundid in servise of God, or ellis provid bi resoun, and lefe we alle ower. And 3if poe seie he may no3t selle ne parte but as God lymytep, for ellipsis my3te he putte in blisse enemye to his God, certis þanne is þis tresour veymylyche in þis office, ½ip magry his, God mohe dele as resoun and good liif axij. how schulde he be tresorer to God wihouten resoun?

But Crist grauntip never, ne ordeyneye no þing, but 3if it soune in resoun, in pees, and in charite. For it is certeyn, 3if Crist baad it, he dide it for greet resoun, and for cause at þes apostlis schulde use þesswerdis afterward; and ne it is not liklyche þat Crist, þat dide alle his dedis bi resoun, schulde carie a swerd in a scaberge for to slee a sely lombe.

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And þat is out of resoun, þat trówiþ þat Clement in Petris tyme was more þan Joon evangeliast, or any apostile that lyvede wiþ him. And ðat man is out of resoun, þat trówiþ þat Clement in Petris tyme was more þan Joon evangeliast, or any apostile that lyvede wiþ him. And þat man is out of resoun, þat trówiþ þat Clement in Petris tyme was more þan Joon evangeliast, or any apostile that lyvede wiþ him. And ðat is out of resoun, þat trówiþ þat Clement in Petris tyme was more þan Joon evangeliast, or any apostile that lyvede wiþ him. And þat is out of resoun, þat trówiþ þat Clement in Petris tyme was more þan Joon evangeliast, or any apostile that lyvede wiþ him. And ðat man is out of resoun, þat trówiþ þat Clement in Petris tyme was more þan Joon evangeliast, or any apostile that lyvede wiþ him.
and trewe prestis shulden telle þe comunes how
þei shulde kepe charite, and obeishe upon resoun, as Poul techip hem to do.
< L 33 > < T A23 > < P 359 >

þat men gon not bi resoun ne bi Goddis lawe in þis mater, but putte þe pope here heierste juge,
as 3iþ he were god in erpe.
< L 22 > < T A23 > < P 363 >

Moste perfite for þis resoun, for þo patroune or founder þerof is moste perfite, for he is verrey
God and verrey mon, þat of moste witte and moste charite gaf þis religion to his derworþe
frendis.
< L 12 > < T A24 > < P 367 >

And if þis resoun were wel declarid, siþ no mon
wot whiche mon is able to þis new religion by
Gods dome, and whiche is not able no mon
schulde be constreyned to holde forth þis new
sect.
< L 6 > < T A24 > < P 370 >

sith þis is not tau3te openly in holy writt, and
resoun and witte is ageyns þis.
< L 17 > < T A24 > < P 379 >

Bot of þo pardoun þat men usen to day fro þo
Court of Rome, þei have no sikernesse by holy
writte ne resoun, ne ensaumple of Crist or his
apostils.
< L 30 > < T A24 > < P 385 >

And þei proferen freris þis condicioun, if þei wił
techy by holy writt or resoun, þat freris ordir and
lyvynge is beste for prestis, þei wił gladly be
professid to þo freris ordir; and if prestis may
techy, bothe by holy writt and resoun, þat hor
ordir is better þen freris, sith Crist hymself made
hor ordir, and not freris, þei preyen freris for luf
of God to take þat ordir, and to leve hor
singular ordir, in als myche as hit drawes hom
fro þo fredome of þo gospel.
< L 16, 18 > < T A24 > < P 393 >

And Robert Grosted declaris þis resoun wil
ageyns yvel curatis.
< L 6 > < T A24 > < P 400 >

For as everiche gode mon by resoun con se, þat
as þo wisdome of Crist shulde first schewe bred,
so schulde he aftir shewe þo same bred;
< L 17 > < T A25 > < P 406 >

And one þing I sey, certen of resoun, þat no man
in þis s worlde may lightlyer or grevouslyer
synne, for his fote is festid at pride by hyynesse of
state, and þo fende tempnis hym more, for hope
of more harmynge bycause of his synne.
< L 24 > < T A25 > < P 407 >

And so, þof þo pope and alle his cardynals
determen as gospel, þat þo sacrament of þo auter
is accident wijpouten sugette, neverpoles, for þei
con not grounde hem an Gods lawe ne resoun,
holy Chirche shulde not trowe hom, bot have
hom suspect.
< L 37 > < T A25 > < P 407 >

Bot siþ Scynt Austyn forbedes þat ony man
trowe hym, þat if he grounde hym in resoun, or
elles in Gods lawe, myche more of alle þese
doctors, wiþen þo fende.
< L 12 > < T A25 > < P 410 >

and suche willeful beggyynge lacks groundynge
of resoun.
< L 7 > < T A25 > < P 411 >

Mony fayre resoun makis þis holy bishop to
convicte in þis falsnesse of freris.
< L 12 > < T A25 > < P 413 >

þo first and þo myghtiest resoun of freris to
prove beggyng in Crist, stondes in þis;
< L 17 > < T A25 > < P 413 >

Bot 3itte þo blasphemes blaburen ageyne þis
sentense, þat bothe resoun and holy writte
acorden togeder, þat whoso edifyes þo puple
shal lif on þo puple;
< L 24 > < T A25 > < P 417 >

þis resoun meenes þat no maner of comynes
schulde gif temporal godes to lordis or persouns,
bifore þo freris were served of þat at þei craven.
< L 28 > < T A25 > < P 417 >

bot if moo ordiris and sectis ben clotirde on hom
þen schulde by resoun hele hom wiþ charite,
defaute is in ordy naunce of maker of þo
Chirche. And so suth hit is, if freris travel more
to profite of þo Chirche þen ojer men done, þei
schulden upon resoun be susteyned of þat
Chirche, if þei come to þis werke by autorite of
God.
< L 5, 8 > < T A25 > < P 418 >

And so resoun wolde aske þat noumbr of
prestis schulden stonde in mesure, and travel in
hor offis;
< L 12 > < T A25 > < P 418 >

For bi þis resoun iche mon shulde suppose þat
he shulde cum to heven withouten helpe of
freris.
< L 25 > < T A25 > < P 421 >

Bot accyndente wijpouten sugette nowþer knowes
mon ne God, as Austin teches and resoun
proves.
< L 10 > < T A25 > < P 427 >
And if worldly covenammentking make þat þe shall never do his office wipouten worldely sike and worldly ple, charite and resoun of

POINT VI: Also prclatis and freris beren upon pore men þat þai seyne, þat alle prestis ande dekenys bene holden for to preche þo gospel openly, by resoun of order taken, þof þai have not pepul ne cure of souls.

For no faithful Cristen man may wipdrawe charitable commynyng and helpe in Gods cause for blaspheme letters of covetouse prclatis, when he knowis no notable defaute in his broper, but perceyveys pleyne truth and gode resoun, þat his þroper spekis and mayntenys.

For if þai be open lechouris, þo lawe forbodis hem to say a masse, and þo pepul is forbid in þo same lawe þat þai here not þer masse, ande þat suche prestis take no part of þo chirche godis, as þer owne lawe wittenessis, wip gode resoun and grounde of holy written. And if þai lyven proudly, wipdrawynge techyng of Gods worde, wrappynge hem in secuure offices, þai bene cursud and manacrse ande thefis ande ravynouris, as Goddis lawe ande mannes andre resoun wittenessen.

Cristen men schulden have fredome in al þer doynge nowe to offer or leve, wheper þeir conscience reulid by Goddis lawe ande resoun thynkis beste;

Þat þey spenden treuly upon pore men, as resoun andre nede axen.

þen þo same state and peyne schuld be in oþer chirchis as þere, sipen þis statute has grounde in holy written and resoun;

þepen we be so feble of witte, febul of bodily my3te, and of ful schort tyne, ande holy writt so harde, and plentyouse of sweete sentences to whichee God byndus us sore, what resoun is hit to bynde us to newe songe and newe serymonyis of dyverse uses al day, þat we never mowe do bope togedur?

Men proposen not þo lewed pepul schulde be chargid wip moo halidayes, ne wip alle þe, but for to schewe þat muche of þis halowynge gose aftur luste and accepting of persones, and nouper aftur resoun ne charite.

And if worldly covenantmakyng make þat þe shal sup pose of our bileve, þat ilche man þat is ordeyned of God to be dammapned is apostata to neverpelees religion byndip.

We shal sup pose of our bileve, þat ilche man þat is dammapned is apostata to neverpelees religion byndip.

And if worldly covenantmakyng make þat þe shal sup pose of our bileve, þat ilche man þat is ordeyned of God to be dammapned is apostata to neverpelees religion byndip.
alms acorden not herto.
<L 28><T A29><P 492>
for if he summone ageyns resoun, by him or by any of his, and pursue his unskilful summonyng, he is an open Anticrist.
<L 5><T A32><P 506>
but if he aske of trew prestis þat þei travel more þan þei may, he is not excusid by resoun of God þat ne he is Anticrist.
<L 10><T A32><P 506>
A PETITION TO THE KING AND PARLIAMENT: PLESE it to oure most noble and most worðy King Richard, kynge bothe of England and of Fraunce, and to þe noble Duk of Lancastre, and to oþer grete men of þe rewe, boþe to seculers and men of holi Chirche, þat ben gaderid in þe Parlement, to here, assent, and meynente þe fewe articlis or poynitis þat ben seet wipinne þis writing, and proved boþe by auctorite and resoun:
<L 7><T A33><P 508>
þe resoun of þis axinge is shewyd þus.
<L 11><T A33><P 509>
þis resoun is pleyne to eche man of wit and discrescioun, and nameli to clerkes;
<L 19><T A33><P 509>
Also, 3if Cristis reule, Joven to apostelcis, and þe reule of privat sectis weren al on, wipouten resoun, men leven þe fyrste and professeden þe toþer, but 3if it were to shewe here ypourcire.
<L 24><T A33><P 513>
þe resoun of þis axinge ys shewyd þus.
<L 15><T A33><P 514>
and þat þei be take awaye by þe same entente and resoun, þat boþe Goddis lawe and þe popis lawe ordeycyen þat þei shulden be wipdrowe.
<L 9><T A33><P 517>
And Seint Austyn and Seynt Gregory techen þis in manie bokes, by holy writ and resoun.
<L 6><T A33><P 513>
But what man led by resoun and good conscience shulde pae to siche religious men tipe and offringis, goten by falsnesse, lesyngis, and symonye?
<L 13><T A33><P 519>
A, Lord God, where þis be resoun, to constreyne þe pore puple to fynde a worldly preest, sumtyrne unabe boþe of lif and konnyngye, in pompe and pride, coveitise and envey, glotonye and dromenese and lecherie, in symonye and heresie, wip fatte hors, and jolye and gaye sadeles, and bridelis ryngyngye be þe weye, and himself in costy clopes and pelure, and to suffre here wyves and children and here pore ney3bours perische for hunger þrist and cold, and oþere mischeves of þe world!
<L 36><T A33><P 519>
He þat hap not in him þe resoun of geveynauns, ne hþat not wipid a wey his defautis, ne mendid þe crime of his synnes, is more to be seid a vnschamfast hound pan a bishop.
<L 13><T APO><P 02>
for þi þat in swel þe synne aggregiþ bi resoun of þe degrè;
<L 19><T APO><P 04>
And bi resoun of þat prohibicoun fro comyng of feipful men and reseyuing of sacraments, syn it is not a sacrament supposid þat is it leful to a lewyd man in þe vertew of þe kirk to curse and loute;
<L 21><T APO><P 19>
And resoun is þis, for ilk cursing vniustli also cursiþ himsylf, for he synniþ dedly.
<L 21><T APO><P 21>
and nieuerpeles to trewe vnderstanding me þinkþ it mai be seid soþli, and wip out blame: for we schal vnderstond bi Holi Writte, and bi teching of seynts and bi resoun, and bi comyn experis, þat in þre maners is a man seid cursid.
<L 20><T APO><P 25>
And bi so þe same resoun none oþer prest may not excede.
<L 6><T APO><P 29>
Sum tymse was no resoun, wan þe same was bishop and prest.
<L 25><T APO><P 30>
þe perfor seip Isidor, kunne þer prestis Holi Writte, and þe canouns, and þat al per wark be in preching, and in docurin, and edifiþ þe ale men, as wel of sciens of þe seip as in disciplyn of dedis, þe perfor þe prestis, þat he make opun al trowþ in þe pepe, þei schal Seue resoun at þe day of dome;
<L 30><T APO><P 32>
þat is þus to vnderstond: as no man is worþi to opun þe priuete of his incarnacon, ne to fynd þe resoun of al his warkis, so is no man worþi 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 chaungue it, noþer to lowse þat he byndþ, ne to bynd þat he lowþiþ, befor þat he Seue þe key, and kenniþ to opun and to steyke;
<L 13><T APO><P 34>
and bi þe same resoun, if þe kirk, wip out oole autorite, solempniþe matrimoyn forbiden of þe
And thus, every man herying these answeres, if he be groundid in any resoun, wolc cese and suffre he assese beo loosed and be broght to Goddis werk.

And thus, every man herying these answeres, if he be groundid in any resoun, wolc cese and suffre he assese beo loosed and be broght to Goddis werk.

but now new lawis kennen þat þe man and þe woman han bi twex hem drawn to gide verray matrimony, þat if þe man after tret wiþ a noþer woman, and lye bi her, if þe first woman may not proue her contract, þan þe secound schal be his wif, bi resoun of avowter, and he schal be cursid but if he tak to her as to his wif.

A man haþ two gostli iþen as he haþ two bodili iþen, bi whiche I vndirstonde at þis tyme: resoun and vnderstoundynge. Pe þe laste is blended bi vnclannes and malice of synne, for þe malice of grete synnes þat a man is inne stoppe and blenden his resoun for he wole here no resoun þanne contrarie to his lust.

And þus sum tyme a þing þat is seid to be warst to sum man, is bi an oþer resoun sed best for sum aþenword.

For woos haþ resoun, he haþ vnderstondynge;

And Jerom seip, Wene we not þe gospel to be in wordis of writings, but in wit, not in ouer face, but in þe merowe, not in þe leuis of wordis, but in rot of resoun;

in ilk tyme preying, and bisiking in spirit, and wakynge þer in ilk tyme, þat we may wet how it is to liþ, and to answere to ilk, and to 3eue resoun of þat feip and hop þat is in vs.

If þei sei we can not, or we vndirstond amis, pray we hem, for huu sak, to enforne us, bi þe trouþ of holy writt, and trouþ brout out bi resoun, þat may not fayle, and bi sensibele trouþ, and be we euere more redy to be mendid bi þe trouþ of Crist, for we are not so sikir þat we be wiþ out faut, error, and vnkunning.

And þus seip Petre in his first pistile: be 3e redi to fulfille to echeman þat askeþ 3ou3 in resoun, in feip & hope;

And þus seip Petre in his first pistile: be 3e redi to fulfille to echeman þat askeþ 3ou3 in resoun, in feip & hope;

þat prechinge of þe word of God vnbyndeþ men of here synnes mai be þe proued verili bi Holi Scripture and ground of resoun.

þat prechinge of þe word of God vnbyndeþ men of here synnes mai be þe proued verili bi Holi Scripture and ground of resoun.
Also, he seip: Eche lyere misvusð he signes of God, in as miche as alle signes ben ordyned of God for to scheue þe trupe' and þis resoun he scheweþ in Encheridion, in þe 14 chapetere.

Þis vine3erd God haþ maad in mannes soule whan he made him like to þe Trinite, whiche is verrei riþwisnesse, porou3 resoun, mynde and willie, bi whiche he haþ knowynge bope of good and euene.

For to him þat cam first, he quytt him his couenaunt, and more my3te he not axe, bi lawe ne bi resoun:

so mannes flesch, but if it be rulid vnþur resoun of Goddes lawe, he is more wylde þan eny oþer vnresonable beest.

But for euery vice is spiritual fornycaycon and, bi þe same resoun, euery vertu is chastitie, þerfore comynely bi þrittifold frute' is vnþirstonde chastitie of wedloc, echewynge al vnlefful couplynge, holdynge apaid of þe werk of matrimonye.

Bijenke 3et hou3 he suffride los of frendes, for þe Jewes, þat scholde haue be his frendes bi resoun for þei weren his kyn, stoden a3ens him and weren his moste enemys, as Davið seip in þe Psauter: {Amici mei et proximi mei, et cetera}.

Desiris ben lustis, whiche mouen hem a3en resoun:

And þis mai not be groundid on þe gospel þat Crist euere beggide þus while he was Lord of alle þyngis, hauynge no resoun whi he schulde begge þus.

for bi þis ymage he excelleþ oþer paseþ alle oþer becssis þat is: in resoun, mynde, and good wille. Panne his resoun is aweie, for he discernþ not bitwixe good and euene, for þat þat is euene, he weneþ be good;  

And þus, as I haue scheuid, a gloton, whanne he wanteþ resoun, is redi to alle manere of synnes.

For þou3 a man be proude, wrathful, or enyuous, couetous, slewful or lecherous, if he haue resoun, he mai do penaunce and be saued; but if he be drunke, he lesþ þe rule of his resoun.

þe seconde resoun is þis: if a man bisid him faste, for to fille a gret berne wip oo corn of senevi, riþfuli of alle men he my3te be holde a fool.  

þe 3 resoun is þis: if a man bisili axide and souþte for to fille a boket ful of wisdom, wheþer þis question of wise men schulde not be holde fol and vpvpertenyt, for þat vessel is not apte ne acordanct to recyeue wisdom.

So, of men þat ben lad bi resoun, suche a man schulde be hoolden a fool þat weneþ to fullfille his soule wip richeness, for it is not apte to recyeue goodes of it world, but wisdom of þe Fadir, comynge fro aboue. þe 4 resoun is þis: if þer were a greet fier whiche þou woldest fayn sleke, and þou leidest perso mo drie schides, wise men wolden holde þe for a fool for, after þat, þe more keniere it wolde brene.

that is, resoun and wille;  

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

and yit he touchith no but pleyn mater, whiche may lightely be prouyd by holy writ and resoun.

The thridde cause and moste of all is this: for thei acordiden so myche with holy writ and resoun in spekynge and lyuynge, and weren his moste enemys, as Davið seip in þe Psauter: {Amici mei et proximi mei, et cetera}.

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For þou3 a man be proude, wrathful, or enyuous, couetous, slewful or lecherous, if he haue resoun, he mai do penaunce and be saued; but if
he is not reprooned.

Y rede so other writers or expositouris, that hou greet euer holynesse or doctrin they hau, not theryfore Y gesse it to be sothe, for thei feeliden and unidrystonden so, but for thei myghten proue to me by other autours, that is, of holfy writy, ether by resoun of reule either probable that it is soth, that thei seyen.

Ah dere God, lord of truthe, my little wit suffisith not for to wondre on the blyndenesse and pride of sum prestis, which constreyen cristen men for to byyleue to her lawes, statutis and customs by peynes of damnnacioun, as they feynen, and by bodily peynes, thorou blyndenesse of cristen kyngis and lordis, whanne cristen men knownot not the ground of these lawis, nether in holy writy, nether in resoun; be ye war, for Crist seith, if the blynde ledith the blynde: they bothe fallen in to lake: and certis, Goddis lawe, for ye mygten kunne it if ye lyuynge after kyndely resoun writun of God in youre soules; And by his anges in heuene, mankynde and fendes, schulden be glad by resoun, for the mo þat ben dampnyd þe more ys fendes peyne. And þis stondeth herynne more ys fendes peyne. And herfore Crist biddu to be war wip sowrdow of þe phariseis, siþ þer is no resoun to ypoprisy but to schewe mennys synne, and to disseyuen on eche syde þe ypoprites himself and opre men þat dwellen wip hem. And men mouen ouer how reson may assente to any synne of man, siþ ech synne is a3enys resoun.

Of þis trewþe may be maad sych a good resoun: hit is a greet synne of two þingus to chese þe worse, whan a man as frely may haue þe bettur as þe worse; And þei weren stillle, leste þat resoun wente a3enes hem. And so schulde þei seye by resoun þat þer beþ not manye ordres of freris, ne accepcions of persones, to helpen or to punysche men, siþ ech man of Cristus religioun is of alle maner ordre. as 3if Crist wolde meue þis resoun: he þat haþ power to do þe ton, haþ power to do hem bope. And so þis man troweþ in God bope wip vnтвердystondynge and wylle wip alle þe meyne of his hows, whanne alle hise wyttes and hise strengþes ben obeschyng to resoun when þis feure is þus passyed. Furst Crist rykenþ wip men, whanne he techeþ hem by resoun how myche þei han had of hym, and how myche þei owen hym. But we schal vnтвердystonde by þis þat þis mercy þat Crist aþþþþ þis þing aþen resoun. And so by þis iuste mercy schulde men som tymne forþyuen, and som tymne schulde þei punysche— but euere by resoun of mercy. þe resoun of mercy stondijþ þis: þat men myþten do cruelly þei don lusty for Gods sake to amendment of men. And herfore Crist biddu to be war wip sowerdow of þe phariseis, siþ þer is no resoun to ypoprisy but to schewe mennys synne, and to disseyuen on eche syde boþe þe ypoprites himself and opre men þat dwellen wip hem. And men mouen ouer how reson may assente to any synne of man, siþ ech synne is a3enys resoun.

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And þis vertew in a man is somtyne clepyd resoun.<br><br>And so power of þe spirite, þat somme men clepon resoun, assenteþ aþen resoun to fleschly lykyngeus.<br><br>And þus resoun of man is somtyne clepyd trewe, þat God causowte wipowten ende 3if a man dyþe. And somtyne vertew of man þat goþ wip þe sowle is clepyd resoun of man to anepur witt.<br><br>And we schal supposen ouer þat, as Crist qwkyde þre men for a nootable cause, whoso cowde vndyrstonden hit, so he maade þese two festis for a certeyn resoun.<br><br>We schulden þenkyn freclyshly on þe day of doom, and how no þing may þanne lette Cristys iugement, for trewe and resoun schullen fully go forþ þanne.<br><br>And ouer þis we schulden stonde sad in byleue of God and lyuen in vertewys, as Godis lawe byddup vs, and assente not to synne of anticrist þat reigneþ now, but haue sorwe þerfore, sip Crist haddé sorwe for synne and wepte neure but þryes for synne, as Godis lawe techeþ vs, and resoun acordeþ herwip sip synne is moste euel.<br><br>A sophistre wolde donye þis resoun þat þe feend maade to Crist, but he cowde not teche þus þat Godis word is more to loue han ony euryly mete, and so hit schulde not be left þerfore.<br><br>Þe furste word þat Crist took is soby opon resoun, for þe strenkeþ of a rewme comeþ of acord of þe partyes of hit.<br><br>And þanne is þe resoun pleyn by his general lوردship, and by contraryete of þe feend þat was ofte schewed.
And þanne blesside men schullen clerly see þe opon resoun of Godis wille, and þanne þei schullen scorne þese foolis þat wenon þat God may chaunge his wille.

And men schulden boþe be pacient whanne mannys cause is towhid, and do wyctly wip þer lippis by resoun of Godis cause;

and þis Lord is charite, and knoweþ al resoun and al gabbage.

And Crist to conferme men his disciplis, perfeccioun and his dedis don good to aile creatutris bi resoun, pe Clerkis prouen heere bi resoun, and many men in þe synnen a3enus for defaute of oyle.

For Crist is prouen heere bi resoun, and men was horned þere, and aile þe Trynyte approued him, and boþe his dedis and his wordis weren hoooly and ful of resoun and loue. And þus men seien comynt þat false men on þre maneris putten cursednesse to Crist, and alle þes ben damnable.

And þus he deparþ not amys, al 3if þe resoun be hid fro vs.

And medeful takyng of þis witt is anoter resoun to prise on, and, siþ þat æris munus souleis and makip hem þus stonde in bileue. Poul tellip þat Pride resoun whi þat men schulden preise þe gospell. Pe fourþe resoun þat Poul 3eueþ of þe presyng of þis gospell is þat it is a neþ3 mene to saue men in blisse of heuene.

And Poule bostip not heere of þis gospell for his persone, but bi resoun of his God, of whom þis gospell sprong bi grace;

But many men faylen in resoun, as þe þat synnen a3enys þe Sone, and many men in contynue deuocioun, as þe þat synnen a3enys þe Goost, for þe þen þo þat God shettip out at domes day for defaute of oyle.

For clerkis prouen heere bi resoun þat Cristis lif and his dedis don good to aile creatutris bi perfeccioun þat he getip hem.

And Crist to conferme men makip þis resoun to his disciplis, 3if þe world hate 3ou, wete þee þat it hateþ me 3oure priour.

And oþir resoun þat Poule tellip is groundid on þis rote þat, fro tyrne þat man hadde synned, man was suget to utanze, for he was nedid to bere utanze of his lif, boþe in peynys of his bodi and in passiones of his soule;

and þus wille shulde be reulid bi resoun, and so vndirstondyng and wille shulden boþe sue God.

God mot nedid reuerse hym, and resoun turneþ his loue to hate.

And þus seip Poule aftir þat noon þat spekip in Goddis spiry3t putip cursidnesse to Crist, siþ al þe Trynyte approued hym, and boþe his dedis and his wordis weren hoooly and ful of resoun and loue. And þus men seien comynt þat false men on þre maneris putten cursednesse to Crist, and alle þes ben damnable.

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and so, whan men ben led bi resoun, þei don not al þat þe þemselves wol.

For resoun of Goddis lawe mot algatis be fullfylld, for oþer man shal liue bi Goddis wille in doynge good, or sufferyng peye.

But cristen men shulden not trowe to eche spiri3t þat spekip to hem, for, 3if it be æ3een resoun and soune to worldly hey3nesse and not to profy3t of mennus soulis, þei shulden not do aftir it;

And þi resoun þat he may knowe hymysilf þis substauence is cIcpid myndc. For loon pis hoomlynesse þat is so stable answerip to þe secounde persone and to resoun of mannus soul, þat is þe secundye þyng þerof;

And 3if resoun and wille of man be wel wlapid in þis helm, no strook of stones ne heuy þyng shall noye þis soule þat þus is armed.

For loon biddip to greete hem not, and resoun biddip wiþ charite to make hem not werse ne more heuy;

It is but hoI to men to knowe bi resoun Goddis kunynyg, but 3if þei turnen þis kunynyg of God to þer lyf and þer goode dedes, for God is maystir practisour, and loue þelgoode dedes of men.

And þus schulde alle men renounce þer goodys, for goodys meue men to louen hem in ordre, and 3if men tollen to þese goodys þat þer loue passe resoun, þanne þei tollen æ3en þer answer to þese goodys.

And þus spekuþ þe gospel of a mannyys lyf, and Crist proueþ by resoun þat men schulden chaffare þus: for what profy3te þit to man, 3if he wynne al þis world, 3if he suffere þerby þeyryng of his sowle;

And þis resoun þat Crist makeþ meueþ trewe men þat þan wyt, to be hardy in Godis cause, and for hym to suffere martirdom;
knowen to hem that he wole schewe hyt.

By what resoun schulde he haue dymes and offrynus of þe puple þat lyue in lustus and ydelnesse, and profi3tþuþ not to þis puple?

Here we schal suppose furst þat we speke in þis mater, as 3if þe pope hadde not jet ordreynd lawys of such election, but how Gods lawe and resoun wolde teche for to worche here. And to þe resoun þat is maad for þe contrarye part, we schal suppose þat eche man, but algatus þe pope, schulde suwe Crist;

It is knowon of Gods lawe how mannys kynde was exylud for synne of owre furste fadyr þat stood myche in glotorye, and so resoun of God axede þat comyng a3en of þis rewe schulde be gete by penance contrarye to glotorye.

Men han proued ofetymus þat preestus schulde not þus be rychye, ne þus be dowede in temporal lordschipe by men of resoun, or of Gods halfe.

And þei seyn, furst, þat by þis dowyng þei ben in quyete and in pees, and so þeþ serue God bettoure, as þei by resoun ben more holdone;

sip eche complete resoun telluþ treuþ þat we schulde trewe, and eche part of þis resoun bytökneþ þe same treuþ.

þe þridge name þat lohn clepuþ hymself, þat Petre schulde knowe by resoun, is þis þat lohn seyde to Crist; 'þe 20;<T EWS2-92><P 219>

but fro þey hadden synnede, þei wisten þat þei weren nakyd, and þei foundon in lemes of gendre rebellion to resoun;<

And so þis resoun selþ, þat þe iust man schal be saued by þe fyue woundus of Iesu Crist oure lord.

And so, as Crist in his 3oughe was pursuewed of monye men to dispuyse hym, and slæe hym in his owne persone, so, vnto þe day of doom, is he pursuewed in his membrus, and algatis in Gods cause, by resoun of Gods lawe.

And þe þre kyngus weron wyse men, and lyueden in worschipe aftur þer stat, and tau3te þer puple Gods lawe and resoun, as þei hadden be þre men of heuene.

Suppose we þat þis gretyng cam aftur, and neþur wordus ne resoun semeþ to 3enseye þis.

And so it semeþ to monye men þat God and þe pope varien, siþ God doþ alle þinge vpon resoun and not but for certeyn causus.

And by þis same resoun þei schulde not drede of bodily perele, for al þis schulde turnen hem to good, by þis same byleue.

No mon þat is in byleue dreedþ of þis gospel þat ne Crist charged þe wordis eche by resoun; And þis Crist mouþeþ to be pore by resoun of surte; 'þe 86;<T EWS2-108><P 276>

And Crist answered to þis woman, and telde a more precious treuþe, and seyde þat but by more resoun 'Blessud be þei þat heron Gods word and kepon it'.

And þis is þe resoun of Crist in þe laste word of þis gospel. But qwic resoun or auctorite schulde meue men to Godis wit, as monye foolis arguon here þat 3if Crist hadde þis wyt, he wolde haue seyd more openly to profi3t of his cirche.

And bettoure my3te he not do þis þan to feyne such a power þat is vknowan in deede and in resoun.

as somme men seyn heere þat þei woldon fayn trewe þis 3if þei wiston þat it were byleue or her wittis tau3ton hem þis or resoun approuede it. And þe þridge rewle þat men vsen here, and puttþuþ monye men to reste, þei dele not wþ þes newe ordris but supposon hem heretykus, be þei monkis, be þei freris, for þei grouwndon hem not.
on resoun;
<L 375><T EWS2-MC><P 342>
And so somwhat is seyd here by supposing or
gessyng, and somwhat by byleue and somwhat
by qvie resoun.
<L 492><T EWS2-MC><P 346>
for resoun faylyn in his mater to proue his thing
hat men dremen.
<L 653><T EWS2-MC><P 352>
And certis werriours wolun scorne his resoun hat
3if a man be capteyn he is heed.
<L 655><T EWS2-MC><P 352>
But his staat of pe pope may not be grawndut in
resoun.
<L 755><T EWS2-MC><P 355>
And þus bytwene pe pope and freres feip of þe
gospel is put obac and a new þing is feyned,
bêpe a3en resoun and feip and monnys wyt wiþ
al pref;
<L 977><T EWS2-MC><P 364>
And 3if þei gruchen a3enis þis, telle þei beture
wit of Cristus wordis, and grounde hem by som
resoun and we wolon melye leue þis, and
trowon to wit þat þei tellon 3if þei don þus as þei
byheton.
<L 1023><T EWS2-MC><P 365>
For 3if hit were reasonable, God wiste and
ordeyneede þe resoun byfor þat þis avow or þis
chaffare were made;
<L 104><T EWS2-VO><P 369>
And herfore somme discrete men wolon here
wyt of syche confessowres and 3if hit acorde to
resoun, þei wolon do peraftur;
<L 135><T EWS2-VO><P 371>
þis resoun is not formel but helpiþ wiþ opere to
moue men.
<L 12><T EWS3-127><P 13>
þat is clepid ipocrisie bi resoun of proprete of
þing.
<L 18><T EWS3-130><P 20>
But for þis synne growiþ faste bi opere þat men
chargen to liitil, perfore prophesiep Crist of þes
men and þis synne Sophiaely, Y seye to 3ou þat of
eh idil word þat þes men shall speke þei shal
3uye resoun herof in þei day of iugement'.
<L 74><T EWS3-141><P 49>
And he wayschiþ his soulis face whanne he
temperiþ his soule þus to resoun, þat þe he neber
to dissolute, ne to sorowful to men, but algatis
triste to Goddis reward for seryys þat þe doip to
hym.
<L 25><T EWS3-144><P 57>
And þus resoun nedip men to faster and ete in
siche a mesure þat þei ben strengere to serue
God.
<L 30><T EWS3-144><P 57>
But resoun techiþ þat neber eting ne fasting is
medeful bi hymself, but good entent and clene
makiþ manus soule deouto to God. And so
resoun techiþ men þat noon shulde do his dedis
to men, but to God, and hope his mede—for he
is þe Lord þat we seruen.
<L 35, 37><T EWS3-144><P 57>
Also bi Cristis resoun heere we shulden bi our
my3t suþ God, but God loueþ boþe yuel and
gode.
<L 16><T EWS3-145><P 60>
And þus apostolis herte was bylynded on many
weyes, boþe in resoun and uertues, for þei weren
3it unparfit.
<L 25><T EWS3-146><P 66>
and coueytise as penaunse þei putten a3en
resoun þat þei may not gronude bi lawe.
<L 28><T EWS3-154><P 89>
And þus wiþouten resoun or cause þes idil men
don many of þer dedis;
<L 59><T EWS3-161><P 115>
FERIA IIJ IIJ SEPTIMANE
QUADRAGESIME' Sermo
45' iam die festo
mediante' Iohannis 7' This gospel
don many of
resoun and reprouyde þer synne whiche þey baren in þer
herte.
<L 1><T EWS3-166><P 131>
And, whoso wiste þe habitude, o word þat
comeþ before bryngiþ in another word to God þat
knowiþ good resoun, so þat o dede þat Crist dide
nedip þat anopere muþ sue.
<L 77><T EWS3-177><P 167>
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 chirche. For he
my3te haue no more wantyng, ne more wilt
to take þis staat, and so Crist passide alle opere in
takyng of his pouer.
<L 8><T EWS3-178><P 170>
For by þis resoun ech man þat turmentide Crist
shulde do so, for he must nedis do þus, and Crist
must þus big mankynde.
<L 53><T EWS3-179><P 174>
Sib þat Crist knew bifore þat he shulde be
smytun for þes wordis, and 3it he spac hem þus
upon resoun, lerne we þis hardynesse of Crist!

Summe men seyen þat Crist baade hem go not out into þis weye, for he wolde þat þey passiden not resoun ne token þe weye of heþen men.

FERIA IJ IN ROGACIONIBUS: Sermon 76
Quis ustrum habeit amicum: Luce 11. Þis gospel tellijþ by opyn resoun hou þat Crist mut loue his children.

but whanne þis spirit seeþ by resoun þat þis is bysynesse and no profit, þanne it turneþ aþen to þe man and axijþ hym fode medeful to hym.

so, 3þi þey weren led wiþ resoun, þey shulden be fayn of þis peyne, for þis plesijþ to God and to alle seynitis þat ben in loue.

why witen not þis foolish þer accidentis maken men dronkon whanne þey taken hem aboue resoun, as Poul witnessip and wit proueþ?

And herfore Crist, discruiyenge hym þat loueþ Crist, spekijþ bus heere He þat hap my maundements and kepijþ hem, he it is þat loueþ meþ, as resoun techijþ;

And þis word þat Crist seijþ heere may be shewid now in dede, for errors þat now ben don ben híd and defendid, not by resoun but bi tirauntrye, by mannus strenghe and by lesyngis;

And Crist in his owne persone hap resoun of many þingis, for he is dore, he is issher, he is herde and he is pasture.

A dore hap resoun þat it is weye for to come into þe hous, and to kepe þe hous fro þeysus by closyng of þe dore; and þis resoun is in Crist to regard of his chirche.

Þis sentense shulden prestis seye and defende it bi resoun.

But heere men taken as bileeþ þat alle þingis þat Crist dide weren don for certeyn resoun and for greet witt on þer maner.

FERIA IIII XXI SEPTIMANE POST
TRINITATEM: Sermon 107: Factum est ut intraret· Luce 6· þis gospel tellijþ hou Crist heilde a man upon þe Saturday, and anseride to men þat accusiden hym and prouyde by resoun þat he dide wele.

So it semeþ þat Crist wolde mene þis resoun unto Petre: 3þi þe kyngis of erþe taken no taliage of þer sones by mannus lawe, myche more þey shulden not take of Goddis Sone by mannus lawe.

And heere may men se by resoun þat Cristis prestis shulden not grucche 3þi men token þer temperaleþe;

Also many knownen not þis synne, and ben not in power to ceesse it hou ben þey olbischid herto of God þat wrchip al by resoun?

But summe shulden helpe in o maner, and summe in anoþer: as luyynge, to whom God 3þueþ wilt, shulen helpe by resoun and by wordis;

And neþer gospel ne resoun may aþenseye þis sentense.

Þe popis lawis in þis mater ben litil wrþ for to trowe, but in as myche as þey ben groundid of Goddis lawe or of resoun.

And þerfore it is an opyn foly to bargynce þis prestis for þeþ prouyr, sip þey kunnen not grounde by resoun þe ualu of þer prouyr.

What resoun shulde moue freris to large þer cloþis and docke þe gospel?

By this we answere to the thridde resoun, seyinge þat siche myraclis pleyinge 3yveth noon occcasioun ofverrey wepynge and nedeful, but the wepyng that fallith to men and wymmen by the si3te of siche myraclis pleyinge, as thei ben not principaly for theire owne synnes ne of theire gode feith withinne sorye, but more of theire si3t withoute.

For God þat is almy3ti, alwitti, algoodli, & alwilful, as he hap made man in soule to his ymage, as in mynde, resoun & wille, & to his liknesse bi werkis of bileeþ, tristi hope, & lastinge charite, so he sette mannis state: in lordis to represente þe power of þe Fadir;

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Chaffare walkynge in derkenessis is þe pryui heresi of symonyans/ bi resoun of whiche þe þridde trubulacion schal entre in Cristis Chirche/ þe whiche trubulacion is angusch schal entre þe Chrche of Christ in þe tyme of þe hundrid þeer of þe letter/ whos ende we ben/ as I wele preue/ & þis myself schal be so heuy þat wel schal be to þat man of holy Chrche þat þanne schal no3t be on lyue.

< L 9 > < T LAC > < P 25 >

Þe secunde resoun is suche.
< L 8 > < T LAC > < P 29 >

Wherefore it folwip þat vn3ir þe letter schal be schewid þilke trubulacion þat schal be in Goddis Chirche/ by resoun of chaffare walkynge in derkenessis.

< L 9 > < T LAC > < P 30 >

þat God hâp dowid wiþ kyndeli strengþis/ & grauntid in resoun to vse þis world:
< L 27 > < T LL > < P 08 >

to preche þe gospel þanne bi more strenger resoun:
< L 17 > < T LL > < P 11 >

Were it not þanne a3ens resoun & open heresi to maynten þat þe worde of God þat hâp gotun þis creature holi chrche:

< L 13 > < T LL > < P 31 >

it schal he destried/ þe firste resoun þat we schal make:
< L 14 > < T LL > < P 38 >

þe secunde resoun þat we make:
< L 3 > < T LL > < P 39 >

þe þridde resoun is my3ti & stronger:
< L 26 > < T LL > < P 39 >

þe fourþe resoun & þe laste:
< L 13 > < T LL > < P 40 >

þei fi3ten as beestis wiþout resoun and þus þei welken & dwynen awey:
< L 12 > < T LL > < P 44 >

þe membris of þi bodi/ a3ens þe resoun of þi souler:
< L 24 > < T LL > < P 102 >

from passing of resoun/ luste riþþ:
< L 12 > < T LL > < P 103 >

we owen miche more to swe trouþe þan custum/ for euermore resoun & trouþe schullen exclude custum/ and whanne resoun & trouþe exclude þise femours/ & alle her false custumes:
< L 24, 25 > < T LL > < P 116 >

oþirwise þan pou wilt he couete þin- aftir resoun & þe lawe of Cristis gospel [ ]
< L 22 > < T LL > < P 120 >

Also men of lawe and resoun seyn it is worst of alle to take dom vn3ir a suspect domesman;
< L 7 > < T MT02 > < P 33 >

as in mannes lordschipe a litil lord hâp no leue to alienen his heritage but bi leue of þe cheif lord, and þis lawe hâp more resoun in þe lordschipe of god.
< L 19 > < T MT21 > < P 284 >

ne grucche no3t herfore þat god is cheif lord, for it falliþ to his godhed to be lord of eche þing, and more curteys lord may no man haue, ne more profitable lawis to lede a man by resoun, for þis lord suffriþ þee nou3t to lease good but bi resoun, ne be axiþ þee no rente but for þin owne profite;
< L 28, 29 > < T MT21 > < P 284 >

and se þis lewidesse of þis resoun, þat þes lawis han no strenghe for þei ben of þe ooolde lawe, þat myche is went awey.
< L 1 > < T MT21 > < P 285 >

for job seip in his book, and resoun approuch, þat no man reuersip god but 3if he haue vnpees;
< L 3 > < T MT21 > < P 286 >

as 3if a man iuge for fame of his autorite of name, þat what euere he seye is soþe, and sekiþ no3t þe resoun of þing þat he seip;
< L 11 > < T MT21 > < P 290 >

And þus schulle kyngis bi worschipe of here staat, constreyn here lyge freirs and here opere clerakis, yp peyne of here leggeauence, to telle trewþe of þes bullis and of þes ojere nouelries, wheþer þei ben of biliue, and grounde hem in resoun or in goddis lawe, and examyne here proues wheþer þei ben trewe men.
< L 29 > < T MT21 > < P 290 >

And þus þe fend may hide mennes wittis and bobbe hem in here resoun, as þe iewis diden wiþ crist, and leden hem to helle as bylynd avocatis of þe fend.
< L 10 > < T MT21 > < P 291 >

And wite weþ þes lordis þat god hâp 3euen hem resoun for to seruen him, and loken here owne profiþ;
< L 14 > < T MT21 > < P 291 >

But who led bi resoun putt in greet perel wolde no3t be glaad to haue helpe þere of?
< L 6 > < T MT21 > < P 293 >
But he were out of resoun that were smyten in feaurs or ellis in a frenese or any ope sike nose that wolde no3t take his medicine or reule of anope man, al 3if it were displesyng to him for a tyme.

as a child is ofte betyn for his owne profyte and 3it he grucchiþ hera3ens, for he seep no3t þe resoun.

and as anentis fals freris, resoun techiþ þat pise ben fals, and poul spekiþ þat perile is in fals freris.

and þis acordiþ to fals prestis, for philosophris seyn þat it is eir of pestilence when it seemeþ to reyne and reynþ not, as it falliþ bi siche cloudis, for þei letten þe liþt of heuene and temperen not þe erþe hi reyn.

and þus men shewen hem nakid of resoun; 

and se, when crist biddit hise disciplis to ete and drynþke þe metis þat ben in folþ þat thei comen to, þiþ ordeynen þe contrarie, þat þei haue propre foode for heere mouþ þat passþ ofte þe boundis of resoun.

Shewe men bi goddis lawe or resoun þe goodness of siche preyersis, and þat þei plesen so meche to god as þei ben feyned of þis noueris;} 

CERTIS a fool may wel see þat þis resoun failiþ foulichte, and crist gedereþ tuelue apostlis, þeþere antecrist shal gede moo; 

þese men bi goddis lawe or resoun þe goodnesse of siche preyersis, and þat þei plesen so meche to god as þei ben feyned of þis noueris;} 

þat prest þat fedþþ hym silf to lustfully to plese his fleys mut passe resoun in his dispensis; 

þat prest þat fedþþ hym silf to lustfully to plese his fleys mut passe resoun in his dispensis; 

and þus resoun mouþþ men to supposer þat crist telliþ of glisis of þe pope, and aftir of glisis of þise new sectis, for alle þiþ ben lenses of antecrist.

Examine þou wel þe grundae an þe resoun of newe men, þat seyen þey holden þe lawe and þe ordinaunce of crist, and we trauelen to destrye hem, for certis 3if we erreden here in wit or wille bi fals lore, we wolde mekeliche anoon tume to treueþþ when it were tau3t;
god may not be bigilid bi siche names and excusing, for ēs is lord wole rikene wif þæs seruanutis fully aftir þat resoun axiþ.  
<L 21><T MT27><P 425>

and heere is mere coloure in þis resoun þan in resouns þat aristotle telliþ þat 3if a man hauæ a kepmt hed þanne be is a leccerous man.  
<L 10><T MT27><P 426>

as lordis of englond han þe bible in freynsch, so it were not a3enus resoun þat þey hadden þe same sentense in engli3sch;  
<L 27><T MT27><P 429>

but lyue men good lif and studie many persones goddis lawe and whanne chaungyng of wit is foundun amende þey it as resoun wolæ.  
<L 12><T MT27><P 430>

specialy siþ þes two lawis acorden bohe in wordis and resoun þat prestis shulden lyue on dymes and be payed of fode and hiling.  
<L 16><T MT27><P 432>

and þis is noon auauent to þe persoun, but resoun to rikene for al þis almes and þis is more þan worldly dette, sïpen he is holdun to 3elde betere;  
<L 31><T MT27><P 433>

but no drede, siþ oure god is resoun and þe freest man þat may be, he wolæ þat curatis haue skilful fode;  
<L 8><T MT27><P 434>

but þer lust may not be iuge heere, but resoun must nedis iuge, for it mut iuge at domes day.  
<L 10><T MT27><P 434>

for þey shynen wif worldly ioye, and ben wrutin wip vicis a3enus resoun.  
<L 26><T MT27><P 434>

and so ofte tymë þe remenaunt of þibis were to lii6i for dispensis þat anticrist makliþ to pursue siche men, þat stonden for resoun of goddis lawe.  
<L 10><T MT27><P 436>

and þus penken summen þat bi goddis lawe and resoun curatis shulden we be per ofisst and haue no more but fode and hiling, and ðære þe puple þat shulde be tauþ3i or prestis bi þer oume wille shulden chese þis scruss of prestis;  
<L 19><T MT27><P 450>

what lawe shulde reuerse þis resoun?  
<L 9><T MT27><P 451>

for críst was neiure axid questioun þat ne he suyde his godhed and made aseep vpon resoun to hem þat axiden þis questioun of hym.  
<L 10><T MT27><P 452>

ech siche persoun mut nedis answere bi resoun to god for alle his sheep, but mannus lawe bigilip not god to answere þus for herdis offiss, and þerfore it mut be groundid in goddis lawe to holde þus residense bi vikere. but it semyþ certeyn of goddis lawe þat noon may teche þís bi resoun to be þus herde of þes sheep, and to be þus absent fro hem;  
<L 18, 22><T MT27><P 453>

and as glotouns arguen þat bi þe same skile þey may eie more ti þat þey han etun to myche, so hirid hynes arguen heere þat, bi þe same skile þat þey may be absent fro þes sheep foure dayes or fyue, þey may be absent for a moneþe or an half 3eer or mere tymë: and þis resoun hap more colour of herdis þat studiæn in scole.  
<L 32><T MT27><P 454>

and siþ his lore is fully tauþ3i in goddis lawe, as we bileuen, þis pope mut passingly kunne goddis lawe and resoun þe-of.  
<L 6><T MT28><P 465>

and hereynne shulde he not feyne but teche bi þe gospel or bi resoun what men shulden bileue heere, or ellis he were no witty pope.  
<L 16><T MT28><P 465>

but it were good to cristenmen to laste in þer olde bileue, þat þis breed is goddis body and þis wyn is goddis blood, and not an vnknowun þing wipoute resoun or autorite;  
<L 5><T MT28><P 466>

Heere han trewe men seyd ofte þat þis is a fendis resoun, 3if þe arguere wolde men þat crist faylide in his lawe and in his ordenaunse which he ordeyneide in þe chriče, and þus men mene alle in dede þat ben of þes foure sectis.  
<L 25><T MT28><P 466>

but þis were a3enus resoun, þat þe hiere man shulde be byneþe.  
<L 15><T MT28><P 468>

and we fynden neiure bi resoun þat crist chaungide eucre his wille.  
<L 27><T MT28><P 468>

and þus men shewen bi opyn skyle defaute of anticristis resoun.  
<L 34><T MT28><P 475>

and bi þis may men se answere to þe foorme of anticristis resoun.  
<L 15><T MT28><P 480>

men bi þe vertu of iesu crist þat þey dampe not þes wordis to liiþly wipouten skyle, but reste in
resoun and goddis lawe and holde al þat þese techen.
<L 34><T MT28><P 481>

and þus Crist dede þis consecratioon after he was resoun from deeb.
<L 541><T OBL><P 170>

But antecristis nouellrie wantiþ boþe beleue and resoun, as wel as experience or oold scintitis writing.
<L 3561><T OBL><P 248>

Neþeleþ, souþe suere it stonde of suche colours, wel I woot þat ech of þese sectis haþ or mai haue many open euycdencies of hooli scripture, and resoun of oodle seynis writun and of her lyuyng, and also (þat is moost of autorite to suche ypocris) of her owne rulis to provue, ech upon opir, þat þei ben apostatas fro Crist and þe perfecioon of his gospel, and fro þe vertuous mene þat he chees to him and hise apostlis, and to alle þo þat wolde sue him in þe plente of þis perfecioon.
<L 687><T OP-ES><P 27>

so þese newe sectis, notwipstanding þat þei ben contrariouþli foundid, þoþ oon upon possesioniþ and þat opere upon beggerie, as hemsilf seien, and notwipstanding þat þei han wrouþ3 euch a3ens opir in scool and in preching, and þat long and ofte tymes to disproue ech opereis fundacioun and lyuyng, 3it, bicause þat vnyte is so needful þat þe deuelis rewyn me mai not stonde if his retenu be dyuydid, þese sectis ben acordid, as Herodis and Pilat and þe phariseis and saduceis, and boþe bi oon assent manten en oeperis fundacioun and lyuyng, and acorden in dampaungy of trupe of Goddis lawe and resoun, wherbi trewe men laboren to bryng þese sectis fro þe vciouþ extremites þat þei stonden yn— þat is to seie lordship and beggerie— and to bryng þe hem to a vertuous mene þat Crist helde and hise disciplis and apostlis, þe which mene as seynt Poul seip is liiffoold and hilyng (I ad Thi' 6 Habentes autem alimenta et quibus tegamur his contentimys). | <L 714><T OP-ES><P 28>

Neþeleþ, for opun vnderstanding of þis processe þat is writun here, 3e shal vndirstonde, as þe Philosofre and kyndli resoun techen, vertu stondiþ in a resonable mene biþwen two vicis. | <L 726><T OP-ES><P 28>

And siþ þat Moyes lawe is moral in þis poynþ þat longiþ to þe perfecioon of presthod, and wiþ þat þis lawe most nedis be kyndli resoun. Crist my3te not distrue þese lawis or reuere hem, neþer dispence wiþ hem, þat þe prestis shulde not be boundun to þese lawis. | <L 884><T OP-ES><P 36>

And what bi Giciþ and bi Balaam, what bi Iudas and Symon Magnus, þat weren symonians acursid of God and yamytyun wiþ Goddis veniaunce, what bi many fair euycdencies of scripture and resoun þat such a man ouþte to haue had, he hadde many grete warnyngis of hidouneesse and peril of þis synne ouer þat hise predessickers hadden; | <L 1740><T OP-ES><P 80>

But here liþti men þat þen yþouen to sensible þingis liik beestis, and deliþen to beestli hemsilf in suche sensible þingis þat moþen þe vtrward wittis, as rynging of grete bellis, noys of organs and curious synge, greet bildaung and costlew and curious peyntyng, and han not her resoun arerid aboue sensualite to vndirstonde þese mescheues þat ben in þe chichre wolten grucche a3ens me here, and wolten mereuile what hap ablynid me, þat I mai not se hou fair God is serued among þis peple þat I empunge, and þat bi occasioniþ of þis perpetuel almesse þat I blame here.
<L 2287><T OP-ES><P 112>

And so, for as moche þat, alþou3 many be callid, 3it fewe ben chosun, as Crist seip, and vndeþe þe chosun of God shal mouw aspie þe falsnesse of þese pseudo, I wundre sumwhat þe lesse, alþou3 ful many, and nameli fleshli and beestli men, in þe which sensualite hap overcome resoun, ben bliyndid wiþ þe ypocrisie. | <L 2566><T OP-ES><P 126>

And as falsli and wiþoute ground of scripture or of resoun, þei seien þat Crist beggide lompis of breed fro dore to dore. | <L 2705><T OP-ES><P 130>

And so, if þei ben nedid to customizable clamorous begging, þei mai wite it no þing saue her owne apostasie, wherbi þei ben straied awei fro þe pure religioun of Crist, and fro þe vertuous mene, þe which is faultes, þat Crist chees to him and to hise apostlis, into þe vicious extremyte þat I now bi autorite of Goddis lawe and resoun dampne here. | <L 2871><T OP-ES><P 136>

But 3it cristen lordis that han the swerd, and ben Goddis vikers, in xiiþ cæ- to Romayns, mou punishe men, that trespassen openly, in categ and bodyly prisoun, and sumtyme bi bodily deth, whanne the synne may not ellis be distried, neither the comynite may ellis be stablishid in pees, as the foure doctours and other latter preuen openly by holy wrat and resoun.
<L 16><T Pro><P 3>

CAP- X: This proces of Paralypomynon in the þ and ijþ book schulde stire cristene kingis and lordis to distroie synne, and loue vertu, and make Goddis lawe to be knowe and kept of her
puple, for heere thei mowen se, hou sore God punischide yuel kingis, that lyuenden yuele, and
drownen the puple to idolatrie, either other gret synnes, and hou greety God preyside,
rewardide, and chersichide good kinges, that lyuenden wel, and gouernede wel the puple in
Goddis lawe, and opin resoun, and good conscience.

so now a fewe pore men and idiotis, in
comparison of clerksis of scole, mowen hau the
truethe of holy scripture a3ens many thousons
depretatis and religiouse, that ben 3ouen to worldly
pride and coueteise, symonie, ypocrisy and other
fleschly synnes, moost sithen these pore men
desire oonly the truethe and fredom of the
hooly gospel, and of hooly scripture, and
accepten manis lawis and ordynauncis, oonly in
as myche as thei acorden with holy writ and
sterged hem on synful mennis statutis, that
may not be distroied, either whanne the gospelris
resoun, and comun doctouris of holy scripture;
Thou3 this doctour of the popis lawe be pleyn
and scharp, he seith trueth sezorsable, for the
chirche now acordith with hooly writ, and
resoun, and comun doctouris of holy scripture;

and if eny man in erthe, either aungel of heuene, that
proclameth the contrarie of hooley writ, either eny
ting a3ens resoun and charite, fle fro him in
that, as fro the foul deucl of helle, and holde 3e
stedefastly to lijf and deeth the trueth and
freedom of the hooly gospel of Jhesu Crist, and
take 3e mckely mennis scengis and lawis, onely
in as myche as thei acorden with hooly writ and good
conscience, and noo ferther, for lijf neither
for deeth.

The firste reule is of oure Lord Jhesu Crist, and
of his goostly body, which is hooly chirche, for
whi for the knytting togidere of the heed to the
body hooley scripture spekith sumtyne of euer
either vndird oo resoun, as vndird oo persone, and
passith fro oon to anothir, in ensaumle in ljx-
ce of Isaie it is seid, "He clothide me with
clothes "of helthe, and he compasside me with
clothing of ri3fulnesse, as a spouse maad fair
with "a coronne, and as a spoussesseourned with
hire brochis;"

so now a fewe pore men and idiotis, in
comparison of clerksis of scole, mowen hau the
truveth of holy scripture a3ens many thousinde
prelatis and religiouse, that ben 3ouen to worldly
pride and coueteise, symonie, ypocrisy and other
fleschly synnes, moost sithen these pore men
desire oonly the trueth and fredom of the
hooly gospel, and of hooly scripture, and
accepten manis lawis and ordynauncis, oonly in
as myche as thei acorden with holy writ and
sterged hem on synful mennis statutis, that
may not be distroied, either whanne the gospelris
resoun, and comun doctouris of holy scripture;
Thou3 this doctour of the popis lawe be pleyn
and scharp, he seith trueth sezorsable, for the
chirche now acordith with hooly writ, and
resoun, and opin resoun, and good conscience.

and if eny man in erthe, either aungel of heuene, that
proclameth the contrarie of hooley writ, either eny
ting a3ens resoun and charite, fle fro him in
that, as fro the foul deucl of helle, and holde 3e
stedefastly to lijf and deeth the trueth and
freedom of the hooly gospel of Jhesu Crist, and
take 3e mckely mennis scengis and lawis, onely
in as myche as thei acorden with hooly writ and good
conscience, and noo ferther, for lijf neither
for deeth.

The firste reule is of oure Lord Jhesu Crist, and
of his goostly body, which is hooly chirche, for
whi for the knytting togidere of the heed to the
body hooley scripture spekith sumtyne of euer
either vndird oo resoun, as vndird oo persone, and
passith fro oon to anothir, in ensaumle in ljx-
ce of Isaie it is seid, "He clothide me with
clothes "of helthe, and he compasside me with
clothing of ri3fulnesse, as a spouse maad fair
with "a coronne, and as a spoussesseourned with
hire brochis;"

so now a fewe pore men and idiotis, in
comparison of clerksis of scole, mowen hau the
truveth of holy scripture a3ens many thousinde
prelatis and religiouse, that ben 3ouen to worldly
pride and coueteise, symonie, ypocrisy and other
fleschly synnes, moost sithen these pore men
desire oonly the trueth and fredom of the
hooly gospel, and of hooly scripture, and
accepten manis lawis and ordynauncis, oonly in
as myche as thei acorden with holy writ and
sterged hem on synful mennis statutis, that
may not be distroied, either whanne the gospelris
resoun, and comun doctouris of holy scripture;
Thou3 this doctour of the popis lawe be pleyn
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chirche now acordith with hooly writ, and
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and if eny man in erthe, either aungel of heuene, that
proclameth the contrarie of hooley writ, either eny
ting a3ens resoun and charite, fle fro him in
that, as fro the foul deucl of helle, and holde 3e
stedefastly to lijf and deeth the trueth and
freedom of the hooly gospel of Jhesu Crist, and
take 3e mckely mennis scengis and lawis, onely
in as myche as thei acorden with hooly writ and good
conscience, and noo ferther, for lijf neither
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The firste reule is of oure Lord Jhesu Crist, and
of his goostly body, which is hooly chirche, for
whi for the knytting togidere of the heed to the
body hooley scripture spekith sumtyne of euer
either vndird oo resoun, as vndird oo persone, and
passith fro oon to anothir, in ensaumle in ljx-
ce of Isaie it is seid, "He clothide me with
clothes "of helthe, and he compasside me with
clothing of ri3fulnesse, as a spouse maad fair
with "a coronne, and as a spoussesseourned with
hire brochis;"
and sumtyme it mai weel be resoluid into a verbe of the same tens, as othere ben in the same resoun, and into this word et, that is, and in English, as thus, arescentibus hominibus prae timore), that is, and men shulen waxe drie for drede.

Thou3 this replicacioun seme colourable, it hath no good ground, neither resoun, neither charite, for whi this replicacioun is more a3ens seynt Jerom, and a3ens the firste lxx: translatouris, and a3ens holi chirche, than a3ens symple men, that translated now into English;

But Crist wolde not that hise werkmen wenten aboute wibouts fruyt, and perfore he biddih hem dwelle in ye same hous bypon resoun.

Truly, if his resoun sufficep to preue that he bishop of Rome hap more power hane ojer cristen bishops, successors of apostles, I fynde not 3it any euendye in holy scripture neiher in resoun pat may not faile, pat seint Petre hadde more power of byndynge and asoilynge pane ojer apostles grety loued of Crist.

Perfore, sijen these profecies shulen nedis be filled and ye tyme sette in Apocalips is nowe passed, and he werkis of he bishop of Rome in many þingis ben openly contrarie to he werkis of Ithesu Crist, whi perseuyen not cristen men þat he comynge of antecrist neisþe nowe, and þat he determinacioun of he chirche of Rome boweþ away fro holy scripture and resoun for her owne pryde and temperal wynynge and fleþ sly lustis'. For he chirche of Rome determyneth oft a3en holly scrypture, and o conseil a3en anocher, and o pope a3enseip þe sentence of anoþer as it plesip hym wipout nedful resoun, as it is open in þe fiftþ distinccon, in many chapters and in many mo places of Decrees and of Decretals, and of Sixte and of Clementyns.

Perfore it is to stonde, wipouty any drede, to holy scripture and to þe werkis of Crist for a foundement pat may not faile, and to þe determinacioun of þe chirche of Rome eiper of any ojer onely in as muche as it is groundide expressly in holy scripture eiper in open resoun.

And sumtyme it mai weel be resoluid into a verbe of þe same tens as oþere ben in þe same resoun, and into þis word et, þat is and in English, as þus (arescentibus hominibus prae timore), þat is and men shulen waxe drie for drede.

That will out will be resoluid, as it is open in holy scripture and to ymage of Decrees and of Decretals, and many mo places of Decrees, as it is open in holy scripture and to ymage of Decrees and of Decretals, and many mo places of Decrees and of Decretals.

And so þei techen in dede and word þat þe puple shal be damnymd if þei leeue þer owne foly and lesse goode, and don her almes wisely aftur þe gospel.
and better to Goddis plesaunce, and more help of pore men, pat is more good pan to offur to siche false stockis and to riche worldly clerkis pat han no rede ne resoun perto.

And as falsi and wipoute ground of scripture or of resoun, he seien pat Crist beggide lompis of breed fro dore to dore.

To the first resoun we answeren seying pat siche myraclis pleyinge is not to be worships of God for pei ben don more to ben seen of pe worlde and to plesyn to pe world ðanne to ben seen of God or to plesyn to hym as Crist neuer ensaumplide hem, but onely hepene men ðat euere more dishonoureus God, seyninge ðat to pe worships of God, þat is to be most veleynye of hym.

By þis we answeren to þe pride resoun seyinge þat siche myraclis pleyinge 3yuep noon occasioun of werrey weyngye and medeful, but þe weyng þat falrip to men and wymmen by þe si3te of siche myraclis pleyinge, as þei ben not principaly for þeire oone synnes, ne of þeire gode feip wiþinneforþe, but more of þeire si3t wipouteforþ is not alowable byfore God but more reprowable.

And by þis we answeren to þe furþe resoun, seyninge þat no man may be convertid to God but onely by þe er nestful doyinge of God and by noon veyn pleying, for þat þat þe word of God worchip not ne þis sacramentis, how shulde pleyinge wyrchen þat is of no vertue but ful of defeute?

And herby we answeren to þe fift resoun seyninge þat veryr recreacion is leecuel, ocupynge in lasse werkis, to more ardently worsnings grettere werkis.

but þis is nou3t tau3t expressly in wordes in eny party of hooly writt ne be resoun ne bodily witt.  

And þame techeþ seynt Ion wiþ þe gilden mouþe, and þame techen alle witty philosophers, and al resoun and witt shewen opynly þe same.

Lord! wheþer men shul forsake Cristis owne wordis and take strange wordis vnknoven in hooly writt and a3ens resoun of þe most witt and þe best seynts, for, as men seyne, many ypocrisits han hyred by many hundred poundes bishops vnkunnynge in hooli writt for to dampe cristen mennens bileeue and Cristis owne wordis, for enemyte to oon singuler persone þat tau3t þe gospel of Crist and his pouert, and damped couetise and worldly pride of clerkis. wheþer þis be grete deynte þat many capped monks or oþer pharisées shulde profer hem redy to þe fyre for to mayntene þis heresie, þat þe sacrament of þe auter is an accident without subjecte, and in no maner Cristis body, a3eyne Cristis owne techyng and hise apostlis and þe best seynts and þe wisest in Goddis lawe and resoun, and trauelien not spedily to distruyþe heresie of symonye þat regneþ opynly and is fully damped in Goddis lawe and mannes also, and to distruyþe worldly pride and couetise of prestis a3eynes Cristis mekenesse and wifful pouert?

And þeflore, to rule and to gouernague of þese lawis of God, mekeli, wiffulli and gladi I submitte me of al myn herte, so þat whoeuer can and wole bi auctorite of Goddis lawe eipir bi open resoun telle to me þat I haue errid, eisier now erre, or ony tyme herafter schal erre in ony article of bileuefro whiche inconuenient God kepe me for his goodnesse!

And also I preide God for his goodnesse to 3eue me þanne and alwei grace to speke wiþ a meke and an esy spirit, and, whateuer þing þat I shulde speke, þat I mi3te haue þerto trewe autorite of scripture or open resoun.

And anon herwiþ cam into my mynde þe loore of seint Petir, techyng preestis specialli to halowe þe lord Crist in her hertis, byeye euermore redi in þat þing þat in hem is to answere þoru3 feip and hope to hem þat asaien of hem resoun.

And seide, Sere, bi good resoun and sentence of doctours þe rewe of heuene is cepid þe wordis of God, and þe sentence of scripture or open resoun.  

For, lo, seint Ierom seip þe gospel þat is vertu of Goddis word is not in þe leues of a book but it is in þe roote of resoun, neiþer þe gospel, he seip, is in þe wrytynge aloone of leettes but þe gospel is in þe marw3 of þe sentence of scripturis.

And I seide, Sere, bi good resoun and sentence of doctours þe rewe of heuene is cepid þe vndirstondinge of Goddis word.

For no doute if þe lýuynge and techinge of Crist cheuely and of his apostlis þe trewe, no liif þat loueþ God and his lawe wole blame ony sentence þat þe clerk prechide þan þere, siþ bi þe autorite of Goddis word and bi appreued seynts and doctours and bi opin resoun þis clerk.
proued clereli alle þingis þat he þere prechide'.

as trewe men to thesus Crist/ and wite þou wel þat oure Lord Ihesus Crist hap not bodun us do:
but þat we mai wel kepe wip þe help of Goddis grace: if we doen oure bisynesse þerto, for ells
it hadde he a3ens resoun to haue boundun men yp veyne of her dampcnoniun to haue kept hise
heestis/ and in oure God mai noon vrensoun be bi ony maner way and so God seih in his gospel
to alle manere men, my charge is li3t.

RESOUNE......11
I wold gladlich lerne of þe, bot it es oft sene þat
moni prestes & clerkes þat beþ welle gotelich
auaunsid gone wele araised & wele forrid as þou
dos þat bene no connynge men of clerige ne of
resoun.

Bot I drede me þat þow will be wroþe, for it es þe
maner of clerkes o decrees als þou art for to
be ni3t vnpcient when þai bene answered be
resoun owpersai þan þai wolde be.

Sir Kni3t, þou saist wele, & þerfor 3eue þou will
þisþelf be pacient, I hope I schall schewe þe
openlche þat þe pope & þe clerghi han siche
powere þat it mai no3t be wipþaid bi no resoun.

For now þou ne canst no3t answere me bi resone
þou berest me on hand, þat I ne tell no3t of þe
pope bot speke all of maistrie wiþouþen resoun.

And also resoun scheweþ openlche þat no lord
schuld hald ne haue no presti ne clerk þat had
cure of mennes soules in no worldlche office.

Ow, Ser Clerk, now I se wele þat þou art at þi
wittes ende, for be þin owen worðes it semþ þat
þou ne canst no resoun ne skil for to defend þi
cause.

For whoso can oni resoun, he mai wele wit þat I
ne haue no3t said in distruccione of holi chirc,
in abreggynge of þe lawes ne þe power þerof,
bot, als ferforþ als I mai or can, I haue forþerd &
mayntened all þe clerige as mich as Goddes lawe
will.

For þan schall holi chirc stonde wele boþe in
temperalte & in spirituallte, & þan schall þou
haue þat þou askist of God when all resoun
fayleþ þe, þat es when þou biddist God leue it
wele be. &

'Ow! ser Clerk, now I se wele þat þou art at þi
wittes ende, for be þin owen worðes it semþ þat
þou me canst no resoun me skil for to defend þi
cause.

For who so can oni resoun, he mai wele wit þat
I me haue no3t said in distruccione of holi
chirc, ne in abreggynge of þe lawes me þe
power þerof, bot, als ferforþ als I mai or can, I
haue forþerd and mayntened all þe clerige as
mich as Goddes lawe will.

for þan schall holi chirc stonde wele boþe in
temperalte and in spirituallte, and þan schall þou
haue þat þou askist of God when all resoun
fayleþ þe, þat es when þou biddist God leue it
wele be.

RESOUNS......55
But þis eschewed Poule as priuey seed of errour
& so mai we see how þe freeres comm inne & be
whos autorite, upon diuerse resouns.

þerfor seip Seynt Poul, "Whanne I was a child I
saucered as a child, and whanne I was maad a
man, I avoydide þilke þingis þat weren of
childhoode", as ben sophemesse & opere veyne
resouns þat ben aboute to make þat þe gretteste
science of alle be rewled by þe leste.

Soche mony resouns, with comynCe experiente,
techen us þat richesse is matir of pride.

Se we hou þis gyroule fayles in his resouns.

Here me penkes þat þo fende disseeyes mony
men by falsenes of his resouns, and by his fals
princiapis.

Wil I wot þat mony a caas fallis in his mater, and
answeres and resouns to excuce oker, bot God
þat wot al þinge schal juge men by hor purpose,
flor bothe he putis mede and synne in mennis
purpose.

Soche resouns, wip clene lif, schulden prestis
telle þo folk, and move first to luf of God, to
leve þis synne.
But comfort it is that 
these resouns meche not.
\& L 28\& T A21\& P 247

\& L 14\& T A25\& P 407

\& L 22\& T A25\& P 415

Bot 3itte \& bo freres casten out \& oher blande resouns, \& hat Crist beggid a house, \& to eete inne his maundyke, ffor, as \& bo gospel seis, he had none of his owne, \& and so he toke almes bothe of men \& and of wyrmens;
\& L 9\& T A25\& P 415

\& L 2\& T A25\& P 416

Wherfore if hai amenden hem not in his worlde by verrey penaunce ande satisfaccioun, \& pai schul be deeper damyped \& hen Judas Scarioth, as hit semes by mony resouns.
\& L 5\& T A29\& P 471

Mony of these resouns makis Scint Austyne, for to prove \& bo gretenes of mannes synnes.
\& L 28\& T A29\& P 471

Prefatus, here deme 3ee and wrastulis 3ee who schal be mayster, for trewly 3ee have mony resouns to agregge 3oure synne, whiche has not Lucifer 3oure page, in tourementynge of Cristus children.
\& L 31\& T A29\& P 471

Paraventure \& es hypocrites sayen, to exclude alle \& resouns and manie mo, \& hat \& reule to which \& pei make profession is not straunge, ne diverse fro \& \& reule of apostilis \& hat Crist ordeynede, but it is utterly \& same, and non oher. But \& contrairie of his excising is openly shewyd bi foure \& \& laste \& resouns before said.
\& L 21, 25\& T A33\& P 512

Before it is pleyn of these resouns and auctoritees;
\& L 2\& T A33\& P 517

Also, a3en swilk feynid and on groundid indulgens, howih a feithful prest to multiply quck resouns, \& weil he hungrib and pristib ri3twise of \& \& lawe of God, for by suelk sophymis of anticrist, \& \& lawe of God is despicid, and ri3tfull is put in veyn hope, and \& \& side a liuar in his world is falsly iapid.
\& L 22\& T APO\& P 08

And it semib bi sindre resouns it mai be seid hat Crist was cursid;
\& L 8\& T APO\& P 27

for \& gretenes of \& synne in prestis, ouer \& synne in oher men, is schewid be many resouns;
\& L 10\& T APO\& P 38

\& L 7\& T APO\& P 40

\& L 2\& T APO\& P 81

and for \& elerar vnderstonding of his, I suppose, \& pat as Goddis byddynge and comyn speche bohe, and as men vnderstondyn \& pat bettar or best is seid by \& resouns, or moo, or ellis \& on \& maneris, as sum ping is seid better, or best, \& an \& oher in his kynd, form, and vertu;
\& L 7\& T APO\& P 83

and \& bus bi diuers resouns is on seid better \& han an \& oher.
\& L 11\& T APO\& P 83

A LOLLARD TRACT A3ens hem \& seyn \& pat Hooli Wryt schulde not or may not be drawen into Engliche, we maken \& resouns.
\& L 3\& T Buh\& P 170

Whi \& nane \& pat a couetous mannes herte mai neuer be fillid mai bi schewid bi diuere resouns.
\& L 487\& T CG11A\& P 145

And resouns of \& fend wher Crist was bohe \& God and man marride hym, so \& pat he wyste \& neure wer \& his were sof or false;
\& L 6\& T EWS1-40\& P 395

Pre \& resouns ben comune \& his priddes is \& beste liff.
\& L 69\& T EWS2-113 291\& P 290

Manye suche \& resouns ben maade, pat men schulden be pacient and conforme hem to Godus wylle, and enioye of \& more good.
\& L 36\& T EWS2-93\& P 222

And for \& is a gostly stoon, \& perforfe it is by many plaissis, and haph in hym many resouns, as grundestoon and cornerston.
\& L 70\& T EWS3-157\& P 99

And it helpib myche heere for to knowe a greet person, and nou bi o part and nou bi another, urefye wordis of his gospel, as \& kynde of \& \& \& lewis is nou clepid eldere and nou 3oungere, for \& per \& ben dyuere resouns of bigynnynge and endynge of hem.
\& L 151\& T EWS3-158\& P 106

Goodnesse haph dyuere resouns in God and in creaturis, so \& hat by goodnesse \& hat God is good,
no sting is good but God himself.

Crist make many reasons that man breketh not he sabot 3if he do myraclus on his day, al 3if he be bodily werkes, for janne shulden men moost do wel in werkins that God wolde haue don.

I preue it bi two reasons his firste is pis.

And thus it were al on antecrist to teche his men shulde not judge of dedis of his clerkis, and to seie his God haue a Kempd hed that be a lecherous man. And it helpith moche here for to knowe a greet personne, and now bi oon part and now bi anoither, verifie wordis of pis gospel, as the kynde of the lewis now is clepid eldeer and now stronger, for heer ben dierse reasons of bigynnyng and eending of hem.

Crist is clepid Goddis lomb for many reasons of his lawe.

3he, ser, and ouer all pis bileue, 3it I admitte alle he sentencis and he authorites and he reasons of alle he seintis and doctours, acordinge to holy writ and declaringe it truli, submytinge me wilfuli and mekeIi to be euer obedient and buxum after my kunnynge and my power to alle he seintis and doctours, as he ben obedient and buxum in work or in word to God and to his lawe and firper not to my knowynge, neiper for ony erpel power, dignite or staat þoru3 he helpe of God!

many siche ape reasons han men herd a3enus crist, as 3if an ape wolde argue þus: "a manus eye is in his hed of suult fode and vnhilid, bi þe same skile shulde his foot" þis fent mut lerne arguyng, and wite to what ende god hap ordened dyuerse lemes of hooly chirche, and þeratif shapun hem godis.

Cleriks shulden shame of siche reasons, and algatis hou he passen crist in taking of worldly lordchips and hauynge of erbely tresour, þat shulden be proper to worldly men.

siche sultelesse of priue reasons þat ben hid in goddis lawe shulden moue men on goddis syde to holde cristis ordenaunce in his boundis;

and heere is mere colour in þis reason þan in reasons þat aristotle telliþ þat 3if a man haue a Kempd hed þanne be is a lecherous man.

þus alle þe reasons þat þe fendi can make a3enus crist and cristis prestis may be auoydid bi oure feip, and make heretikis to shame of hem.

And it helpeth moche here for to knowe a greet personne, and now bi oon part and now bi anoither, verifie wordis of pis gospel, as the kynde of the lewis now is clepid eldier and now stronger, for heer ben dierse reasons of bigynnyng and eending of hem.

Crist is clepid Goddis lomb for many reasons of his lawe.

3he, ser, and ouer all pis bileue, 3it I admitte alle he sentencis and he authorites and he reasons of alle he seintis and doctours, acordinge to holy writ and declaringe it truli, submytinge me wilfuli and mekeIi to be euer obedient and buxum after my kunnynge and my power to alle he seintis and doctours, as he ben obedient and buxum in work or in word to God and to his lawe and firper not to my knowynge, neiper for ony erpel power, dignite or staat þoru3 he helpe of God!

where to makist þou siche veyn reasons to me?

RESOUNYS......1
and it fallup not to vs to assoyle þese fresche resounys, þat þus þe chyrche dop anys in monye þingus þat it defenduþ.

< L 125 > - T EWS2-70 - < P 87 >

RESOWN......12
For what man wolde by resown, kepynge a man in franesye, 3yuen hym a swerd or a knyf by wyche he wolde sleen hymself?
<L 54>-<T EWS1-10>-<P 262>

For, 3if we louen bettere Godis word þan any mete þat we schulden eþe, we schulde not leue Godis word and chese his mete a3eynes resown.
<L 55>-<T EWS1-40>-<P 397>

And siþ Crist is trewe þe and resown, loke þat þin a3yngyn be reasouable, and þanne mayst þow be sur to haue þe þing þat þow auow to haue, þat þeþe þow axsust.
<L 15>-<T EWS1-51>-<P 454>

Lord, what resounyl schuld be druyen herto, to lette trewe preestis to preche þe þospel farely wijowte cuylêt, or onye faiðis or fletaryng, and 3yue leue to þeþe feryys to preche fables and heresyes, and afturward to spuyle þe þouple, and sullen hem þer false sermones.
<L 27>-<T EWS2-58>-<P 17>

But Crist wolde not þat his werkemen wenton abowte wijowten fruyt and þerfore he byddeþe hem dwellon in þe same hows vpon resown;
<L 72>-<T EWS2-58>-<P 18>

but looke who haþ power to robbe mennys goodis, and þeþe he spaireþe vpon resown for þe loue of God, and þat þam hongrep as Crist spekþeþe here.
<L 55>-<T EWS2-65>-<P 56>

and þat he döþe whan fleschly wille holdþe wip God a3enus þe flesch, as þei þat taken worldly foode, euene in resoun to serue God, and not to luffly feeþe þe flesch for likyng þat þis þerinne.
<L 28>-<T EWS2-72>-<P 95>

We schuldon wake to resown, and knowe þat owre siȝt is 30uene vs of God, to serue hym and owre owre;  
<L 37>-<T EWS2-76>-<P 118>

for now þis world haþ blyndud men a3enus þer wyt and þer resounþ, þat goodus of fortune, þat ben leste, ben mooste told by of þes fyue;
<L 107>-<T EWS2-77>-<P 127>

þes vigiles ben clepuede þre for þe Hooly Trynynte, for þowt of resoun of hym schulde make men to wake wel.
<L 64>-<T EWS2-82>-<P 156>

And cursyng noyþe not to man, but 3if he lyue a3enus resown.
<L 114>-<T EWS2-83>-<P 165>

RESOWNES......5
Crist is clepud Godis loomb for manye resownes of þe lawe.
<L 5>-<T EWS1-30>-<P 345>

and by dyuersite of resownes may men asoylen þes dowtyes.
<L 94>-<T EWS1-38>-<P 388>

But Crist, whanne he knew þer þowtes, þat þei weren tumede þus from treweþe, by manye resownes prouched hem þat þei weren false in þowt and word.
<L 15>-<T EWS1-42>-<P 407>

And aftur þese fyue resownes Crist tellþeþ a scarphe sentence of malis of þe þeend, and how þat hit is endyd.
<L 74>-<T EWS1-42>-<P 410>

And so ys eche man þat is born of þis Spiry3t vnkownow to obre by manye hydde resownes;
<L 53>-<T EWS1-54>-<P 471>

RESOWNYS......3
And þus þis seed haþ monye names, and by manye resownys is knowen;
<L 93>-<T EWS1-38>-<P 388>

And þus, by monye resownys, was Crist c1epud of Nazareth.
<L 36>-<T EWS2-96>-<P 234>

And it is not contraryouste þat þes same seyntis ben of þes boþe partis, by dyuerse resownys.
<L 61>-<T EWS2-98>-<P 242>

resounen12
RESOUNNEP......1
No dowte God is wroþe þis, and at two rykenygus wip þan he resounen þis cruel man and iuȝh hym iustly to peyne.
<L 47>-<T EWS1-22>-<P 311>

resouninge13
reuerse14
REUERSE......47
& þus haþe þe fende be liitil & liitil brouȝt clerkes from lesse errore to anticristis weye, as weso tilled forþe a chiilde forþepe to depe watur, & it is likclyþ þat nowe ben a þousande a3ens on to
And so lawe of apostatas, and opur rewlys þat þe on fownden, schylde be contrarye to hymself, as freys dedus reuerse pis lawe.

L. 85 <T EWSI-18> <P 295>

And, certys, alle suche sathanas, for þei wolen reuerse Crist, opur addyng to Cristys lawe or ellys wydwaung þat he bad.

L. 95 <T EWSI-28> <P 339>

but who schulde reuerse God and don a3eynes his wille?

L. 71 <T EWSI-36> <P 376>

And, ri3t as in Cristis tyme and aftyr by hise apostles he turnede manye hepene men to Cristis religiou, so now in tyme of anticerist ben cristene men made hepene and reuerse Cristis lawe, his lore and his werkis.

L. 87 <T EWSI-41> <P 404>

Croserie ne assolvency fyned now of prelatis schal not at þe day of doom reuerse Cristis sentence.

L. 111 <T EWSI-41> <P 405>

and his iugement mot be reuersud, 3if it owt reuerse reson. and his iugement schal not be contraryd, for no ping may reuerse it.

L. 50, 53 <T EWSI-03> <P 488>

For, 3if he reuerse Crist in his, he goþ strey3t þe wey3e to helle.

L. 22 <T EWSI-18> <P 553>

what schulde reuerse mannys loue to loue hem þus more þan his soule?

L. 13 <T EWSI-25> <P 581>

God mot nedis reuerse hym, and resoun turne þis loue to hate.

L. 28 <T EWSI-38> <P 637>

And bi þes same wordis of Poule it suþ þat he is of more power þan alle þe feendis þat ben in helle, ou Þat may reuerse hym.

L. 10 <T EWSI-51> <P 685>

And no drede God wolde þat alle men holde wiþ þis lawe, and reuerse it in no manere;

L. 22 <T EWSI-54> <P 697>

for þei reuerse Crist, bope in word and dede.

L. 99 <T EWSI-66> <P 63>

And 3if he reuerse Godus lawe, truste to hyt and lef þis feend.

L. 826 <T EWSI-066> <P 358>

But þe feend, siþ he was lowsud, haþ mounyd frerus to reuerse þis, and as þei seyn, þer newe seyntus and newe doctoures þat þei han, techen þat þis sacrament is an accident wiþwote suget,
and his fallip not to his broyer but 3if he wole reurse his ordre.

for if he reurse him in his two, he is porter of helle 3ates.

but what man on goddis half shulde reurse goddis ordenaunse and his wille?

as god ordeynede no man to synne al 3if he ordeynede good to come of synne, and pes fourdris smacchen synne, sipe hei tellen not first cristis ordenaunse, but bringing yn of hefe to reurse he ordenaunse of crist.

and sh Crist is lord of alle and not conetrarie to hym silf, no drede man han not his godis hys to reurse his ordenaunse;

but who may reurse goddis ordenaunse heere but 3if he reme in his offense, and hys lordis synnen heere bohe a3enus god and man and letten goddis pees to be tau3t, and hys londis moten nedis be disturbid.

what lawe shulde reurse hys resoun?

and sh Crist is god in heuene, it is ful hard to reurse his lawe, for no drede men moten rikene herefore at he day of dom.

for Crist, pat is bohe god and man and hear and ground of hooly chircle, puttide his ordre pleynly and 3af lawis to contynue it, and a man may no more shewe pat he is anticrist hym silf ban to reurse his ordre, and feyne a newe wipoute ground.

For he deuhl of helle, wip helpe of his bodi pat sittip vpon he boreschrew he pat I spak of before, haþ knyt a nett so sotilli in his matir pat no man mai ascape clercli his nett, and he be streiti huntid herwip, but pat he most graunt Cristis wordis and his apostis, and so reurse he determinacioun of his renegat, and diþe bodili for Crist and his lawe, or ellis reurse Crist and his lawe and susteine as beleue pe determinacioun of his renegat pat sittiþ in þe chircle and beleue of him, to lyue here a while and at þe last to go wip him to helle for euer.

And here I sce for my partic, I wolle hold me bi pe grace of God wip seint Paulis meuyng, þat seip þus pat, if Crist sceie any sentens, alþou3 alle þe reasonable creaturis þat euer God made or schal make wold varie from Crist or reurse hym, I wold leue alle hem and hold me to Crist.

For 3if þose make any constitucion or ordenaunce, 3e, be it neuer so openli a3enst Cristis bodi and brede', and han consciens inowe to reurse alle þat Crist and his apostis, and seint Austen, and seint Denyse and opur olde seinttis han and wreten in þis mater.

For þis hore make any constitution or ordenaunce, 3e, be it neuer so openli a3enst Crist and his lawe and bothe ore, pei menteyne þat for plesaunce of þis strumpat, and ben redi at þe request of þis drunken calot to swere to hir drunken wille, and to kille any man þat wol reurse hir.

For þis renegat þat renoeþ openli Goddis lawe wol not þat any man take þe beleue of þis sacrament bi þe auctorite of Crist and his lawe, but þat every man wip him reurse and reneie alle þat Cristis lawe techip in þis poyn, and þat he take þe beleue of þis sacrif oost bi þe auctorite of his ful holi and most autentik determinacioun, þis wiche is euyyn contrarie to alle þat Cristis lawe techip of þe beleue of þis sacrament, as it is seide before.

So þat Austen meueþ here and in ful many opur placis þat it is a grete and a damnable inconuenient for to reurse þe wordis of the apostle, as it was also to Ierom blamying Helmidie /Epistola 55/, enpunnyn þe sentens of the apostle setting maynedheed before wedlyk, where þat seint seip þus: What enberkist þou, what repungnist þou þe chosen vessel of God þat spekþ þes wordis or þinggis?

And sh þat Moyses lawe is moral in þis poyn þat longip to þe perfeccioun of presthod, and wip
But the feend, syp he was loosed, had moued.
freres to reuerse his and, as he seyen, her newe
seynis and newe doctours hat he han, techen
hat his sacrament is an accident weipouten suget, 
or ellis nou3t, for it it quantite and qualite.

Perfore, ri3t as a man swerynge in ydyl by he
names of God and seyinge hat in hat he
worshipp God and dispai3p pe deuyl, verrylly
lyinge do3p he reuerse, so myraclis players, as hei
ben doers of ydylnesse, seyinge hat hei don it to
worship of God, verrelyly lyyn.

And heere shulden our ordiris shame to seye hat
Ion was of her ordre, for his reule mut nedhe fir3st 
and a paip to her li3f But hou suen hei Baptayst
hat jys euermore reuerse hym?

And hownde you seist hat goddis lawe makin3p he
lordis vnfrynse to helpen weip howe owne
goodis, bope in body and soule, it is knowen
binge hat contrarie fallip, bi pat lordis reuerse
he ordyneance of crist, and yuus for lordis foolly
fallen many harmes bope to lordis, clerkis and
comunes.

But the fend repley3p a3enst his trufe, and seih, he
king's graunt bi his owne chartre and bullis of he
pope conformed his downyng, how schulde men
denye his or distroie it. But 3if hei reuerse al he
ordynaunce of his rewe?

he secounde vertu of he3 pere many freres
reuerse, for crist tan3t in his lawe hat men
schulde not begge, but holde euens ordre, and
heis schulde come to heuenn;

These men reuerse crist bi his godhed and his
manhed hat han power of cristis godhed to do a
pingen vpon reomin, and 3it hey letten to do it,
doygne he contraye her-of.

And purs men of these newe ordris reuerse crist as
satanas, for hey leaveu hat crist biddip and don
newe biddingis vndir his power.

And this lords of his world hat mayntenen
lumps of these ordris and per housis and
possessionouns, wip opere pingis hat hey han
founnd, moten nedis synee, in as myche as hei
reuerse cristis ordenaunse, and in hat hey
letten pore prestis to preche pe gospel to pe
puple, al 3if hey ben not of these newe ordris hat
ben ciosid in cayms castl.

And of his it suehe here hat antecrist and his
kursid lemys schuld not repungne or berke a3en
pe apostle, and meche raper a3enst Crist in he
feip of he sacrif oost or bi mentenaunce of his
wordi lordschip, and of mony ou3p poiynits hat
reuerse holi scripture for, as Parisiensis
rehersing seint Ambrose {super isto euangelio
rellersen holi scripture for, as Parisiensis'
'Ego sum pastor bonus'} reuerse cristis ordenaunse, 
and in hat hey letten pore presti to preche pe
gospel to pe puple, al 3if hey of these lemys
hat ben ciosid in cayms castl.

And of these is suehe here hat antecrist and his
kursid lemys schuld not repungne or berke a3en
pe apostle, and meche raper a3enst Crist in he
feip of he sacrif oost or bi mentenaunce of his
wordi lordschip, and of mony ou3p poiynits hat
reuerse holi scripture for, as Parisiensis
rehersing seint Ambrose {super isto euangelio
'Ego sum pastor bonus'} seip hat a man ou3t to
beleue wipout any disputicion to pe pinggis hat
ben expresid in holi scripture, for in alle seche
pinggis a man ou3t to be ri3t ceruty wipout any
dou3ting.

And on pe same wise it is to suppose of ful
many ou3p feilful articolis empungned nou3 bi he
grete rene gat and his kursid lemys, hat obstinatli
reuerse Crist and his chosen chircye.

But seche an evidence is of litil price at he grete
renerat anticrist and his special membris, pat so
openli reuerse and demen ful many nedeful
pinggis expresid in Goddis lawe.

But Aristotle and his sect in bope pese
opynyouns reuerse Plato and his sect.
But alle he foure ordris of beggers reuersen his and seien pat, for as moche as Crist and hise apostlis, in whom as men mote nedis suppose was pe souereynte of perfeccioun, forsook suche lordships and possessiouns, as dide also pe perfitt peple in pe bigynnynge of Cristis chiche and so puttide hemsilf wilfulli to streyt pouert, it mut nedis seu pat pe lyuyng of suche pore beggers is more perfitt, and more acordinge to Cristis liif þan is pe lyuyng of suche religiouse possessoriis.

Were it ony gret synne to calle þese folk anticristis, siþ þei reuersen Crist and hise apostlis in þis mater and in oþir poyntis rehersid bifore?

But now freiris reuersen Petir and multiplicen newe lawis and persoones of þeir ordris, haunyege more þan Petir hadde.

And þerfore alle þe werkis þat we don þat ben out of alle þes þre, vttruly reuersen Cristis werkis.

And siþ myrACLIS pleyngre reuersen penaunce doying, as þei in gret likeyng ben don and to grete likeyng ben cast biforn, þere as penaunce is in gret mournyng of hert and to gret mournyng is ordneynd biforn, it also reuersip dissiplin, for in verrvy discipline þe verrvy voys of oure mystey Crist is herd, as a scoler heriþ þe vois of his mystey, and þe 3erd of God in þe honde of Crist is seyn, in þe whiche siþ alle oure qere þre wittis for drede tremblin and quaken as a childe tremblih seyng þe 3erd of his mystey.

And þis reuersse al owre lyf.

And al þis reuersse þe dedes of Crist.

And þis reuersse al owre lyf.

And if þu seiest þat þu must trowe al be iust & aftur Goddes wille þat þi prelate biddeþ þe do be obediency, soþe þi falleþ ofte þat þi prelate is a folo and reuersip Goddes wille in hym in his subiectis.

And þis antecrist, heed of heretikis, haþ don grete violens a3enst Crist and his lawe in ful many poyntis, in þe wiche he reuersip obstinati Goddis lawe boþe in maneris and in beleue.

And þis processe of Petur we mai vndurstonde what ioie þe seint wold haue had of þis renegat þat pretendþ to be his successour, þat haþ so litle reward nou3 to þis urri prophete whom he reuersip obstinati boþe in lyuyng and preching.
Here 3e mai se þat þis newe determyneacioun abowte þe sacred oost is nou3t, for it reuersib and greueþ þe feip and þe tradicioun of þe gretist and þe best men þat euer were, and also it is peruercting of þe custembale belevue continued generali in Cristis chirche into þe vbinding of Sathanas and þat continuþ 3it in feiful men and schal into domys dai.  

Sip þan þat Crist and Helize acorden togidir in þis caas, and Siluestir reuersib hem boþe here, and suche contrariouse dedis in caasis þat ben so liik may not be glosid togidir, we mote nedis, if we wolen go a sure weie, magnfie in word and dede þe doyng of Helize and of Crist in þis caas, sip þat Helizes dede is condemned in scripture and Crist is truþe and autour of scripture.  

Sip þan þat Crist and Helize acorden togydred in þis caas, and Siluestre reuersib him boþe here, and siche contrarius dedis in caasis þat ben so liike mow not be glosid togedre, þan we most nedis, 3if we will go a sure way, magnifie in worde and dede þe doyng of Helize and of Crist in þis caas, sip þat Helizes dede is condemned in scripture and Crist is truþe and autour of scripture.  

Perfore siche myraclis pleynge reuersib Crist.  

And sib myraclis pleynge reusersen penaunce doying, as þei in gret liykyn ben boþe don and to grete liyng ben cast biforn, þere as penaunce is in gret mounryn of heret and to gret mounryn is ordeynyd biforne, it also reuersib disсipline, for in verry discipline þe verry voys of oure mayster Crist is herd, as a scler herip þe vois of his myster, and þe 3erd of God in þe hond of Crist is seyn, in þe whiche sît alle oure oþere þre witnis for dere tremblyn and quaken as a childe tremblip seynþ þe 3erde of his myster.  

And so myraclis pleynge reuersib discipline, for as seip seynt Poul Eche forsoþe disсipline in þe tyma þat is now is not a loye but a mounrynge.  

Bot þese freris schulden knowe, þat hit is non almes to reverse Cristis ordynaunce, and to harme his Chirche;  

And if þou sey þat þo fende lufs lastynge in synne, and bootynge of erroures þat elders have done, þis schulde move þe for to reverse þo fende, and trouve not unto freris, bot stonde on Cristis ordynaunce.  

Ffor as hom fayles groundynge of hor fals sectis, so wolde þei reverse þo ordynaunce of Crist.
síp Crist bohe in dede and word contrariad þus þis dowynge, and wel I woot þat he is God, þat may noȝt reverse himself.

Prechours and Menours seyn þe reverse.

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

Ffor herby þei myghte myen synnes, and laye hor soules in wedde, þat oper mennis soules shulde be saved, 3e þof God wil þo reverse.

Who wolde not sey þat he were fals to his erthly lord, þat herde him se claundred and openly despised, and 3itte wolde nowþer reverse hit, ne have sorowe in his hert?

And so men þat oblishen hem to kepe siche ordiris, or ellis to founde hem evere to laste, semen to reverse God in his ordinaunce, and turne upsidoun wisdom of kynde.

Over þis we seyne, þat no man schuld bere fals wittenessyng agens his broper, seyngye hym cursid whom God and alle his aungellis blessen, by evyndence of man, for kepyng of his lawe, þof a synneful a prelate openly reverse Gods dome by his lettre cursynge hym.

Therefor riȝt as a man swerynge in ydil by the names of God, and seyngye that in that he worshipith God and dispisith the devyl, verrily lyngye doth the reverse, so myraclis plyers, as thei ben doers of ydylinesse seyngye that thei don it to the worship of God, verrelyly lyyn;

REVERSEN......13

O if oure prelates lettid trewe prestit to preche Cristis gospel and charge not þe peple, and bringe in suche prechours þat reverse Cristis lawe, and pylen her herers aȝens Cristis lawe, how opun kalendis it were of lordschipe of Anticrist!

Ffor alle þes þat travyllen to lette Cristis ordeynaunce in staat of his firste prestit, reverse þis lawe, and in þat þei haten God and serven þe fend.

REVERSEN......21

For þei reverse Goddis ordenaunce in þe parts of þe Chirche;

Many soche sentencis ben feyned of freris, by whom Anticristis clerkis reverse Cristis sentence.

Bot ouþer Sevnt Poul seide fals of propurtees of charite, þat hit sakes not his owne gode, but godes of comynes, or elles þese freris reverse þo rewles of charite.

And sîp in mony soche caas þei contraryen Gods wille, hit semes of hor dedis, and of right byleve, þat þei reverse oft tyme þat Cristen men shulden trowe;

But sîp ilche power is of God, as Poul seîp, and þise men reverse God.

And I suppose of oure pope þat he wil not be Anticrist, and reverse Crist in þis wirkyng, to þo contrarie of Cristis wille;

And therfore it is that seynts myche noten that of Cristis lawthyng we reden never in Holy Writ, but of his myche penaunse, teris, and schedynge of blod, doyng us to witen therby that alle oure doyng heere shulde ben in penaunce, in discipline of oure fleyssh, and in penaunce of adversite, and therfore alle the werkis that we don and ben out of alle these theri utterly reverse Cristis werkis, and therfore seith seynt Poul, 3at 3if þee been out of discipline of the whiche alle gode men ben maad perceveris, thanne avoutreris þee ben and not sones of God.

And sith myraclis pleyng reverse pennaunce doying, as thei in greet likyng ben don and to grete likyng ben cast biforn, there as pennaunce is in greet mounrynge of het and to greet mounrynge is ordeynyd biforn, it also reversith discipline, for in verrily discipline the verrly voys of oure mayster Crist is herd, as a scole herith the vois of his mayster;

And certis sythen the quen of Saba, as seith Crist in the Gospel, schal dampane the Jewis that wolden not reseyve the wisdom of Crist, myche more this holy woman Sara at the day of dom schal dampen the pristis of the Newe Testament that 3yvis hem to pleyes, reverse her holy
maners aprovyd by God and al holy chirche;

therefore sore au3ten pristis to be aschamyd that reversen this gode holy womman and the precious body of Crist that thei tretyyn in ther hondis, the whiche body never 3af hym to pley but to alle siche thing as is most contrarious to pley, as is penceunce and suffryng of persecution.

REVERSIDEN....1
Hou thanne darst thou holden with myraclis pleyinge, sythen alle the werkis of Crist reversiden hem, and in none of his werkis thei ben groundyd?

REVERSITH....6
for whoevre so doth, he errith in the byleve, reversith Crist, and scornyth God.

Therefore siche myraclis pleyinge reversith Crist;

And sith myraclis pleynge reversen penaunce doyng, as thei in greet likyng ben don and to grete likyng ben cast biforn, there as penaunce is in greet mournyng of hert and to greet mournyng is ordeynyd biforne, it also reversith dissipline, for in very discipline the very vos ofoure mayster Crist is herd, as a scoler herith the voys of his mayster;

and so myraclis pleyng reverseth discipline, for seith Seynt Poul, eche forsothe discipline in the tyme that is now is not a joye but a mournynge.

And so thes myraclis pleyinge not onely reversith feith and hope, but very charite, by the whiche a man shulde weylen for his owne synne and for his neyeburs, and namely pristis;

Thanne sythen myraclis pleyinge reversith the wille of God, and the ende for the whiche be wurst myraclis to us, no doute but that myraclis pleyinge is verre takyng of Goddis name in ydil.

REVERSYN....1
Wherefore siche myraclis pleyinge, bothe in penaunce doyng, in very discipline, and in pacience, reversyn Cristis hestis and his dedis.
that is, each sinful preest outaken a symonient in ordre, that comith to the ordre bi symonie, mai seie masse, and make the sacrament, though vnworthiil and to his damncioun. But he that is a symonient in ordre mai not make the sacrament bi this lawe, for he hath not the ordre of preest.

The xv' Article: The sacrament of the auteer, which is whight and round, visible and palpable, and is broke with the hondis of a preest, and is chewid with the teeth of a preest, and is seien with the bodili ighen of the puple, is breed which we breken, and the verri bodi of oure Lord Jhesu Crist.

And as Austyn seith in his pistil xlj' in the ende, this breed was the sacrament.

And therfor, as Crist is verri man, not feynid, and verri God togidere, so this sacrament is verri breed, not feynid neithir fals, and the verri bodi of Crist togidere, as holi writ affermith opinli.

Thanne if Innocent the thridde, or othere ipocritis, aftir the unbyndinge of Satanas, affermen that this worshipeful sacrament is an accident without suget, and not the bodi of Crist, feithful men and symple resten mekeli in the wordis of holi writ, and in the general sentence of the Holi Gost, that mai not erre.

Forwhi holi writ affermith not in ony place that this worshipful sacrament is an accident without suget, neithir kindeli reesoun techith this, neithir mannis wit, neithir holi doctouris of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie.

Parceyue ye, knights of Crist, wher this is abominacioun of discumfort stondinge in the holi place, for it stondith in the chirche halewid of the bishop, and with Goddis seruise, and with sacringe of the sacrament of the auteer, and with the presence of the bodi and blood of Jesu Crist.

hou suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelatis othir of religioun, the possessioneris of beggeris enduecyng him herto, that the sacrament of the auteer is an accident withouten suget.

Therfore if this feith that was solempne in holi chirche bi a thousand yeer and more, that is, that this sacrament is breed and the bodi of Jesu Crist, suffisith to helthe, bi what presumpcioun bryngith in this synful man this nouelrie, not foundid opinli in the lawe of God neithin in reesoun?

Whethir the wisdom and charite of God wolde not sette opini in holi writ the verri name of the sacrament, whanne he elepith it breed, and spekith not of accident withouten suget;

sith he myghte as lightli sette in this word accident without suget, if it were trewe and pleeside him, as he setthi opini and ofte this word breed, whanne he spekith of this sacrament.

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, let 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 auteer which is more excellent than othere sacramentis.

Forwhi what werkis moun ben of a preest, which is convict to geete bi mede the onour of so greet sacrament".

This sentence is opin bi this, that Crist seith, spekinge of the sacrament of the auteer in the xxij' co. of Luk, and in the j. pistil to Cor' , the co. , Do ye this into mynde of me. In the makinge and usinge of this worthi sacrament, we shulden have so enteer mynde of Cristis passioun, as if it were don before oure ighen, and ben al turnid into sorwe for our synnis and fals unkyndensesse and othere mennis also, and be al enflaumid in charite to this blessed Lord, that suffride so greet peyne for us, and in charite to alle oure britheren, for whiche he suffride so manie dispitis and peynes.

Truli he that makith othir receyveth this sacrament unworthili out of charite, reverence, and devocioun, harmith gretli himself, dispisith God orribli, and sterith God to huge veniaunce. And for manie skilis, as Parisience previth, in his tretis of vicis, c- Of hem, that make the sacramentis unworthili, "Thei that maken othir
reseyyeven this sacrament unworthily, don more dispyt to Crist than did Judas and the Jewis and hethen men, that bitraieden Crist, and nailiden him on the cros".

< L 15, 21 > < T 37C > < P 116 >

Therfore Jerom, on Sophonie, and in the j: cause, j: q: c* /Sacerdotes/, writith thus, "Preestis that serven to this sacrament of the auteer, and
mynystren the blood of the Lord to his pupilis, don wickidi ali agens the lawe of Crist, which gessen that the wordis of the prest proiyngye, and not the lif, maken the sacrament of the auteer, and that solempne preiere is nedeful, and not the merits othir gode werkis of prestis, of whiche it is seid, A prest in what evere wem he be, neigne not for to offre offringis to the Lord".  

< L 2, 6 > < T 37C > < P 117 >

It is nedeful that the preste be of clene lif and gret devocioun, that he make the sacrament worthili to God and profitabli to hymself.  

< L 14 > < T 37C > < P 117 >

And though he be of cursid lif, he mai make verrnili the sacrament and to his owne harm, though profitabli to othere men that knoen not his synne neithir assente thereto, othir, if thi knowe it, bisien hem to amend it bi here power, and if thi mai not do this neithir putten him out of comuninge of cristene men, weile therfore, and stonde stille in pees and unite of the chirche.  

< L 17 > < T 37C > < P 117 >

Therfore no man shal axe oni thing for oni benefice, neithir for oni sacrament of holie chirche, neithir oni man shal geve oni thing before or afrit, neithir for mete, neither undir the colour of custum;  

< L 11 > < T 37C > < P 118 >

c* Siquis prebendas, and c* Siquis obicerit, and in j: cause, j: q: c* /Nullus episcopus/, and c* /Dictum est/, That is, no man shal geve bi covenanct oni thing, neithir by constreyninge for oni sacrament;  

< L 19 > < T 37C > < P 118 >

Therfore prelatis and curatis shulden do ful greet bissenesse to teche wel the puple and amende vicious men, that thei geve not the holi sacrament of Cristis flesch and his blood to lechouris and glotonis, bachiethier and other synful men, signified by houdis and swyn. For if thei resseyeve this sacrament unworthili, thei eeten and drinken damnpnacioun to himself, 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 evil ensaumle to hem, thanne these prelatis and curatis synnen more in this unprendent gevinge, than the puple in unworthy receyvinge.  

< L 4, 5 > < T 37C > < P 119 >

But in othere synnis that moun not be previ
thust, the curat mai counseile hem to absteine hemsiliff wilfulli fro the sacrament, and not compelle hem uttirli therto. For Crist gaf the sacrament to Judas, whom he knew a devil, whanne his synne was not knowe of othere disciplis neithir of the comoun puple, as Austin markith in manie placis.  

< L 4 > < T 37C > < P 120 >

c* to Filipensis, hou moche more verri makinge of the sacrament stondith with deadli synne in him that is ordercin to blisse bi grace, and in him that shal be damnpnid bi the rightful doom of God, sith God is sovereinli fre to worche with what evere creature, hou eveere it likith hym.  

< L 4 > < T 37C > < P 122 >

Therfore if oni man have doute of conscience, that this evil man makith not the sacrament, as for he douthit, whethir this man is a preest, or whethir he hath nedeful mater thereto, and seith duli the wordis of the sacrament, othir for unablete knowe to God, lat him worshipse the sacrament with a stille condicioun, and in as moche as it were duli maad, and lat him reste bi verri feith and charite in the verri bodi of Crist, that hangide on the cros, and now is glorified in hevenis, and he is sikir fro aile disceitis of oni wicked man in erthe or damnpnid fend in helle.  

< L 3, 6, 8 > < T 37C > < P 125 >

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

< L 21 > < T 37C > < P 127 >

And herfore freres axen to ministren no sacrament but confessioun & sepulture for her li3t wynnyng.  

< L 623 > < T 4LD > < P 263 >

In þese us owij to have deliit wip marow3 of whete, pat is, wip he body of Crist, for he is þe grape whos flesch and blood trewe Cristen men in þe sacrament of þe auter in þe foorne of breed and win þorphil resseyven, þoru trewe bileeeve her savacioun, and yvele men and unclene her damnpnacioun.  

< L 28 > < T A01 > < P 36 >

And here moun men seen how prelatis hi3e and lowe loven moore her owne excellence þan Cristis worship, and so þei worschipen false goddis, and ben unable þerþoro to 3eve or to take ony sacrament.  

< L 19 > < T A01 > < P 37 >
after we aske be sacrament, to have mynde of oure fader;
<L 7><T A03><P 95>

On þe þrydye manere, by þis eche dayes breed is understonde be sacrament, verray Godes body in forme of breed, þe whiche was ybore of þþ mayde Marye, and suffrede harde Payne and deþ upon þþ croyes, to deluyvere man fro Payne and deþ wijpouten ende.
<L 17><T A04><P 106>

And if he abstyne hym fro masse, and resseyve þo sacrament, sith he resseyves hit gostly wyþ an uncleene blyve, he dos more despit to Gods body þen if he caste hit in þþ lake;
<L 6><T A09><P 164>

Also þis bodily matrimoyne is a sacrament and figure of þe gostly wedlock betwene Christ and holy Chyrche, as Seynt Poule seiy.
<L 27><T A13><P 189>

Þis sacrament is greet, but I seiy, seiy Poul, in Crist and in holy Chyrche.
<L 22><T A13><P 194>

And whanne a prest seiy his masse out of good lif and charite, and maketh þe sacrament, he etith and drynketh his owen dempyacit, not dempyng wisty þe body of oure Lord, as Seynt Poule techyth in holy wryt.
<L 10><T A18><P 223>

insomoche þat ech synful prest may seie masse, and make þe sacrament, pou3 he do it to his dempynyg;
<L 20><T A18><P 226>

And so sum men þenkþ, þat al þis sacrament is noþt fully groundid in al holy wryt but in general wordis, and special þe unknown;
<L 3><T A21><P 255>

And so þis sacrament is nedful to synful men, but not so nedful as is confessiou maad to God, for þat is evere nedful 3if God schall assoylylle men.
<L 1><T A21><P 256>

But þis is open heresie þat men taken of þis sacrament, þat men þat beþ confessid schal suffre evene þat payne þat her prest enjowyne þem, however þei haveþ synned.
<L 9><T A21><P 256>

Hou þe sacrament of matrimonye is bou3t and sold men may openly se.
<L 19><T A22><P 284>

And hereto þei techen men þat þei schullen not seie þe wordis of sacrament bifoþ þe banes be cried in þe chyrche;
<L 25><T A22><P 284>

For prestis han many 3eer seid þus þis sacrament, perfore it is now lawe and privlegie of þe Chyrche.
<L 30><T A22><P 284>

And in many places þe same errore regneþ of þe sacrament of cristendon and of þe laste anoyntyng, and sumtyme in biryng, for many coveitouse prestis axen greedly money for þes doyngis, or ellis þei schullen not be cristened, ne oonitid, ne biried wijpouten mortuarie.
<L 4><T A22><P 285>

It semeþ þat bishops holden þis more worbi and nedful þan Cristis body and þe sacrament of baptym;
<L 1><T A22><P 286>

CAP· VII· But now is neste to telle, hou prestis crien her masse for money, and silleþ þe sacrament, þat is Cristis flesh and his blood. Alle þo þat ben maade prestis, more to lyve in worschipe of þe world, at gentlemennys staat, and for worldly myrþe and bodyly welfare and ese, þan to lyve in devocion and profite to Cristene soulsis, to sue Crist in mckenesse and gostly travell, in prayer and studyynge and techynge of Cristis gospel, and to be ensaumple gostly traveilc, in preier and studyynge and Cristene soulis, to sue Crist in mekenesse and for worldly worschipe.
<L 8, 16><T A22><P 286>

þiþ þei seken more grete salaries and lykyng of þe world þan to seie here masse in clennesse of lif, and brennyng devocion to Crist for his passion, in whos mynde þis holy sacrament was ordeyned of Crist himself.
<L 34><T A22><P 286>

For Seynt Poul seiy, Who þat resseyveþ þis sacrament unworply, etith, and drynkþ his dempyacit.
<L 17><T A22><P 287>

Where þei plesen God in offrynge þis sacrament of unyte and pees, þe while here hodis ben ful of þe hote blood of Cristis children and eires of hevene?
<L 9><T A22><P 288>

But npeles, as seiyng of þe masse in unclesne lif, and wijpouten devocion, and unworply resseyvyng of þis blessed sacrament, ful moche and neer hodis, most displesip God, so seiyng of masse
And after soche errours in kyndely wittes pei make men to erre in science and vertues, as pei mot curse gramaryens pat Englishen pei gospel, pei apostlis knewen Crist in brekyng of bred, for pei myght make hor scolers to trowe pei sacrament of pei ander were bodily bred;

And so, hof pei pope and alle his cardynals determen as gospel, pei sacrament of pei ander is accident wipouten sugette, neverholes, for pei con not grounde hem an Gods lawe ne resoun, holy Chirche shulde not trowe hom, bot have hom suspect.

and comettis pei fantasie, pei if pei maken men to denye hor wittyes and Cristis wordis bope, pei sacrament is not verely bred, but ping pei knewen not, he schuld make hom lightly to denye afite pei pis were Gods body, or what he wolde.

When pei seis pei afite pei sacringe pei sacrament shulde not be holden bred, pei seynt undirstondes, as he ofte telles, pat it schulde not be trowid afite principaly bred.

Bot pei sacrament pat is sacrid in pei masse is nouther better for one prest ne for oper.

And so evere worshippe Gods body in heven, and pei sacrament of pei ander upon a stille condicion.

And so, if prelates opposed me, what were pei sacrament of pei ander in his kynde, I wolde sey pei pat hit were bred, pei same pat was byfore;

As, for no mon con grounde accydent wipouten sugette, no mon schulde aferme pei pis were pei sacrament.

as he seis pei pat pei sacrament is an accydent withouten sugette, or elles pei pat in pei sacrament is suche an accydente.

And siþe we worschippen not soche sensible strees, and worschippen pei sacrament, resoun schulde dryve us pei pat hit is better ping pei oper conyne bodyes.

ande by pei same gospel pei pat prestis have autorite for to make pei sacrament of pei ander, pei is verrey Cristis body, by pei same gospelle han
prestis autore for to preche.

POINT XVII: Also prelatis ande freris putten to pore men pat pai schulde say, pat pai ilke pinge pat was brede before po consecracione in po sacrament of po auter, after po consecracione or halowing is not Cristus body, but a signe of pat pinge, and not po ilke pinge.

Ande po sacrament pat men sene wip bodily een, is not Cristis body, but accident wipouten sogett, or nou3t, as pai han playnly said in Oxenforde scole, and in many placis of po londe bope seide ande written. But Cristen men seyne pleynly, as Crist techis, Seint Poule, Seint Austyne, Seint Jerom, and alle Cristen pepul bileyne, pat po sacrament of po auter is verrey Cristis body in forme of brede, ande pai wole no ferber hen holy write ande olde scintus teche, for no newe knackynge of stole cavelaciones, or multitude of syneful wrecchis.

Ande Seynte Poule seis in holy writte, pat his sacrament is bred pat we broken, ande efe, Prove a man hymselfe ande so ete he of pat brede.

And po holy Trinite, autorisynge Seint Poule to write Cristen mennys bileyne, cepis po sacrament po same word, brede.

Po comyne lawe of decrees wittenessis, when prelatis weren sumwhat gostly, pat po bred and wyne pat bene put in po auter, aftur po conscieracione ben not onely po sacrament, but po verrey body and blode of oure Lord Jesus Criste.

POINT XVIII: Also bispohis prestis and freris putten to pore men pat pai seyn, pat a preste beynig in dedely synne nou3r makis po sacrament of po auter, ne cristynes, ne 3yves ony sacrament.

If po preste unworthy sey masse, and receivey po sacrament unworthyly, he receyvus damnnacion to hym, and is gilty of po body and po blode of po Lorde, as holy write sais; pat po possessioners, on payne of leseynge of alle hor temporalis, telle po kyng and his rewe, wip sufficiant groundyng, what is his sacrament; and alle po ordinis of freris, in payne of leseynge of alle hor legeaunce, telle po kyng and his rewe wip gode groundyng what is his sacrament.
Pe fourde article is his,—pat Cristis techinge and bivele of pe sacrament of his owne body, pat is pleyny tau3 by Crist and his apostelis in gospellis and pistillis, may be tau3 opinly in chirchis to Cristen puple, and pe contrarie techinge and fals bivele, brou3 by cursed yportritis and heretikis and worldly prestis, unknunynge in Goddis lawe, distried. pe false feip tau3te of Anticrist and of his false cursede disciplis is his, pat pe sacrament pat men seen wip bodely ei3e bitwene pe prestis hondis is neber bred ne Cristis body, but accidentis wipoute suget, and is nei3er groundid in holy writ ne reson ne wit, ne tau3te bi pe moste wiseste olde seynts, but only by newe yportritis and cursed heretikis, pat magnyfyen here owen fantasies and dremes, and feyned power and myraclis, more pean Cristis techynge and his apostlis, and Seynt Austyn and Seynt Jerom and Seynt Ambrose, and many moo, wip pe determinacion of pe trewe court of Rome, pat is sett in pe beste part of pe popis lawe.

And bi resoun of pat prohibicoun fro comyng of feiful men and reseyuing of sacraments, syn it is not a sacrament supposid pat is it leful to a lewyd man in pe vertew of pe kirk to curse and louse;

And he schuld do a wey her of, and take pe medyceyn, schakyn a wey synne from him be absolucoun of sacrament, and mekly taking a neper absolucoun of jurisdiccoun of him pat cursed, by was vertewe he my3t comyn cristun men and tak sacraments.

But he schulde do a wye her of, and take pe medyceyn, schakyn a wey synne from him be absolucoun of sacrament, and mekly taking a neper absolucoun of jurisdiccoun of him pat cursed, by was vertewe he my3t comyn cristun men and tak sacraments.

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Also he decre seip, I Beringary concent to pe holi kirk of Rome, and as pe apostil seip, I knowlech of mow3h and hert, me to hold pe same feip of pe sacrament of pe Lordis bord, pe worschipful sir Nicol pope in heys holi seyne3, he hape to tane me of autorite of pe gospel, and of pe apostil, and hape fermid to me bred and wyne, pat are putt in pe au3er, to be after pe consecracoun not onli sacrament, but verrey body and blo3d of our Lord Ihu Crist sencibly, not onli in sacrament, but in trowh to be tretid;

I bileve wip here, and knowlech bi mou3, pat pe bred and wyn pat ben putt in pe au3er ben after pe consecracoun, not only pe sacrament, but pe

flesch and blood of Jesus Crist in treu3e. Banne sib pe3 auctorites of Crist and his apostilis ben algatis sope, and also auctorites of pe seynts and clerkis, sib pei accorden wip holy writt and reson, seie we pat pei sacrament is verrey bred, and also verrey Cristis body, and teche we pei treue bivele to Cristen men openly;

and dampe we pei cursed heresie of Anticrist and his yportritis and worldly prestis, seynge pei sacrament is nei3er bred ne Cristis body, but accidentis wipoute suget, and pei under is Cristis body.

But he schulde do a wye her of, and take pe medyceyn, schakyn a wey synne from him be absolucoun of sacrament, and mekly taking a neper absolucoun of jurisdiccoun of him pat cursed, by was vertewe he my3t comyn cristun men and tak sacraments.

And bi resoun of pat prohibicoun fro comyng of feiful men and reseyuing of sacraments, syn it is not a sacrament supposid pat is it leful to a lewyd man in pe vertew of pe kirk to curse and louse;
Weper it be 3euen for þe sacrament, weper for þe office.

He þat ȝetip and drynkip þis sacrament wiþ out deuocion, or oþerwise þan it is ordynyd of þe Lord, syngynge messe, or dewylling in lust of synning, he schal be gilty of body and of blod of Crist, and schal ȝeue pynys for deþ of Crist, as if he had slayn him, and he schal draw spott of good þing iuel tane. 

for him be howuiþ to be halowid wiþ þe sacrament of baptym, and of presthed, and of dignite. 

And of þis bodily weddingis are þe good þingis, os Austyn seip, þe þe sacrament of his bodi, of þe parentis of Crist, and God is blesseid sacrament of his bodi, and Heer fore in, and þe sacrament of marriege. 

But now are found new constitucouns of procuracies and customis and oþer expenses, so þat noiþer sacrament, nor benefice, nor ministry, is ȝeuen nor tan frely after Cristis bidding;

And þat schal be enioynid bi þe sacrament of schrift, vnder þe peyn of dedly synne, to tak þe first and touch not þe secound;

Also Ardmakan, in þe bock of questionis, seip þat þe sacrament mai wele be made iche comoun langage, for so as he seip diden þe Apostilis.

Also, heer astaat axeþ in sum maner to be more þan prophete, whanne he be at her masse, and handeleþ bitwexe þe handes þe sacrament of his bodi þat þe þe precheden bifore; 

Heere mouþ prelates and preestes lerne at þis hooli prophete, fro þe hieste degree douþ to þe lowest, þat ȝyf þe peple suppose of hem þat þei haue bi her dignite eni power whiche þei haue not, or more þan þei haue, or in oþure wyse in baptisinge, or sacringe, or asoylinge of synnes, or in any oþer sacrament whiche þat þei doon, þei schulden not take þis vpon hem bi no similiation for enhauncynge of her pride and leue þe peple in þis errooure, but voide it sone fro hem for fere of hyȝe blasfemic. 

Or elles, þei worchen þe rude werk of þe nakede sacrament, and God is þe suteWare wercher þorouþ þe Hooly Goost. 

and þat þei presume not onely to vnbynden his schoo, but stounden in his owne stede, and speciallyþ at þe auter, and handele wiþ þer hondes þe blesside sacrament of his bodi. 

it was also perfecþ after þe þrefold good of matrimonic: þat is, feip, chylid, and sacrament;' 

and, as Austyn seip, þer was fulfillid in þoþ parentis of Crist feip, chylid, and sacrament.

sacrament, for þer was no divorce'. 

And þus it is preued þat hooli wylles of man and womman, faste knytted wiþ þe sacrament of matrimonie in þat entente to dwelle togedere in maydenhood to her lyues ende, is perfite matrimonie and pleþ God as wel, oþer bettere, as þat þat is lyowyd in fleschly couplinge. 

And þerfore in his maner he deserved forþermore to haue þe visitacion of Petre, and receyued of hym þe worshipful sacrament of baptym to his saluacion.

Oure Maister and oure Lorde, Jesus Crist, of whom alle cristen men shulden take ensample, and spesialy prestis whiche shulden be his next followers, in euery feest þat he made boþe bodile and gostle, at þe bygynynge tofore þat he departed of his mete he made þankynge to his Fader, as we fynden he made þis day of bodile mete, and also in þe feest þat he made on Short Pursday of goostly mete (þat wes, of þe blessid sacrament of his bodi), and afterward ȝeau þe þe boþe to þe peple.

Pe fourþe is þe lofe of þe worþi sacrament of Cristis body. 

And whoso etip wel, and departþ of alle þese þre louys of breed þat ben rehearsed tofore (þat is, first of þe worde of God, and after of þe loof of breed of pennaunce, and also of þe prid, þat is almesde), he þen hape wel preued himself and so is able for to ete of þe fourþe lofe of breed þat is, þe worshipful sacrament of Cristis bodi, of whiche breed speþip himself in þe gospel of Jon, seying þus: /Panis quem ego dabo vobis caro
In his office he bitoke hem on Sheer Thursay, after he sopere, and after he had made his worbi sacrament, seying to hem in his wyse: 'Hoc quotiescumque feceritis, in mei memoriam faciatis'.

And whensouer he a preyst, in Esterne Day or in other tyme, ministirip his blessing sacrament to hem he receuyten it worthily, pen he departip he fourepe breed of Cristis body, pen schal hewarbi, as Crist seynte in he gospel of Jon, to lyue wipowte ened in his ioy of heuene: 'Qui manducat hunc panem viuet in eternum'.

But hit is comunely teld of he sacrament of he auter, and how men schal disposon hem now to take his sacrament. And hit is seid comunely pat, as these hooly wymmen hadden left hem her former synne and take her fresch deuocion, so men schulden come to he chirche to take his hooly sacrament, and pus come wiþ these wymmen wip ly3t of he sonne. And þus men schulden clopen hem wiþ þese þre vertewys: blyue, hope and charite to receyue his sacrament.

For hit was not trowed byfore he feend was loosyd þat his worbi sacrament was accident wipowte suget; and all þis men takyn herof þer mynde was fresched in hem to penkon on kyndenesse of Crist, to maken hem elone in solwe. 'Hoc quotiescumque feceritis, in mea est pro mundi vita'.

And such error blundy monet he sacrament of he auter to seye, þat it is accident wipowte suget, and noon bred, as Ambrose seynt.

But he feend, sîp he was lowysd, hap mouyd feres to reuerse þis, and as þei seyn, þer newe seyntus and newe doctoures þat þei han, techen þat þis sacrament is an accident wipowte suget, or elles noþt.

And his was a greet sacrament, but God wot why þis chirche putte it not among sacramentis.

And heere ben many men marrid of þis sacrament of he auter, and referren alle þes wordis to þis holy sacrament. And all þis is a foul blasfemye.

First hou Crist toke ecleue at hyse fro þe tyme þat þey hadden ete: he 3af he sacrament to hem affir þer mete comunely, and Crist spac wiþ hem comunely affir þat þey hadden sumwhat etyn. 'Hoc quotiescumque feceritis, in mea est pro mundi vita'.

And so, 3if þis sacrament be foulid in þat þat it is bred or wyn, it may not þus be de foulid in þingis whiche it figurip. 'Hoc quotiescumque feceritis, in mea est pro mundi vita'.

And þus a mous etiþ not Cristis body, al 3if he ete þis sacrament, for þe mous faylip gostly witt to cheue in hym þis bileue.

And he etiþ betere Goddis body þat hap bileue and þis good loue þan he þat etiþ þis sacrament and faylip more in þis spiritual mete. 'Hoc quotiescumque feceritis, in mea est pro mundi vita'.

And heere may we þat men þat gon to chirche and kyssen pileres, and heren affir many massis, and han wiþ þis an vnclene hert, eten not or yueld Goddis body, as þei taken yueld þis sacrament, for þer wordis and þer lif ben false.
and sythyn a 3onge womman of the Olde Testament, for kepynge of hir bodily vertue of chastite and for to worthily take the sacrament of matrimonye whanne hir tympe shulde come, absteynde hir fro al maner ydyl pleying and fro al cumpanye of idyl pleyeris;

Frere, whi sclaudre 3e trewe prestis & opere trewe meke men of pe sacrament of Goddis bodi, for pei seien pei pe holi breed duli sacrif is Goddis bodi in foorme of breed, & 3e seien pei it is an accident wyt outen subiect, & not Goddis bodi.

But Poul seip’ Ephr vev ‘Hoc magnum dico sacramentum in christo & in ecclesia’ pis greet sacrament of kni3tting togidir a man & his wif; <L 2><T LL><P 31>

3if pei seym, written and techen openly pei sacrament of pei ater pei men seen bitwen pei prestis hondis is accidentis wipouten suget and nei3ber bred ne cristis body; <L 14><T MT01><P 19>

For pei holden to hem self halwynge of auter stony, churich and chirche 3erdis and opere clohis of pe chirche as more worpi and precious, and suffren pore prestis, be pei neure so vnkunnynghe and vicious anemits god so pei spke not a3enst pei synne of prelatis, to make pe sacrament of pei ater ech day, as 3if pei were lesse worpi and lesse precious. <L 15><T MT04><P 69>

for god techip vs be sceynt poule 3if a man rescuey vnworpiully pe sacrament of pei ater pei man rescuey pei his dampanacion. <L 16><T MT04><P 77>

certis pe sacrament may not be paired for synne of pei prest; but pei preiers of cursed prestis in pe masse ben cursed of god and his angelis, and certis a prest may be so cursed and in heresie pei he makip not pe sacrament; and god only knowip whanne his synne is in pei degree and whanne in lesse, but euer it is harmful to him pei makip pe sacrament vnworpiilly, and bi pei feyned pardons pei pele leuep to do here almesse to pore nedy men enprisoned bi god himself and dop it to ryche men and wasteris, and hopip to haue more pank of god perby pei to do it aftyr cristis owne technyge;

sip crist changip prestis more for to preche pe gospel pei to seire masse or matynes, for pe ne spekip not of matynes ne euensong oppynly, ne manere of masse now vsed, but only of pe sacrament;

Capitulum 2m: Also pei lyuen commonly in symonyshe, syllynge here massis and pe sacrament of cristis body for worldly muk and wombe ioie; <L 28><T MT08><P 166>

Ri3t so in pei sacrament must be contricioun for pei forst part, and aftur a man mut synge to god in voice for pei secont part, and pei pridde tympe he must make aseep and knytt pei two partes to3idre.

and so pei priuey sorowe of herte is noe sacrament of pei churche, ne priuey rownyng late brou3t innhe, for sacramentis ben open and known. but whenne a man wip contrite herte shrinpe3 him oppynly to god or man, benne his voice, pei token of his hooly sorowe of herte, may be called a sacrament, as men knowen pei pat discriuen it. and peus we largen in sacramentis, for iche good sensible dede pei pat we do, or pat springip of mannes charite, may be callid a sacrament; and peus pe rysynge of pei lasar was a grete sacrament, as men reden in pei churche.

pe prid paynt of beleue in wiche pei man of synne, ful of pei fende and some of perciuious contrarite Crist, is in pei beleue of pei sacrament of pei ater, pei wiche sacrament feipful men most nedes beleue to be Cristis bodi and brede, as it is pleynti tau3t in pei gospel of God, as I schal wip Goddis help schewe hereafter, bi writing of ole seinttis and confermyng of pei gospel, pei wiche auctorizip alle opur trew writing and sei3ing of cleriks.

FERdmore in pei same processe seint Poule techip pei entent of Crist in odermyng of pei sacrament, wher pei seip peus As ofte forsop as pe schal eti pei brede and drink pei cuppe, pei schal
sche a pe deep of pe Lord til he come'.

<L 523><T OBL><P 170>

and, for as meche as he ordeyned his sacrament to be do into mynde of hym, as he hymself seip and Poule also, clerks supposen pat he sacrd his oost among his disciplis when he 3ede from hem, as tou3ching his bodill presents here for euermore.

<L 544><T OBL><P 171>

Lo! hou3 pe olde vsing, pe logic and he speche of scripture callip, as dob pe gospel and seint Poule, his sacrament brede', and so 'holi brede' and 'chalice'. But God forbede, hou3seouer pe gospel, Poule or any opur seint calle his sacrament brede', pat any cristien man schold wipdrawe pe grete reward pat m3ost haue to his oost, pat is to seie pat it is Goddis bodi, for pat men schul r3eward rapur pe it is brede'. For whosoever rewardip his sacrament chilis as brede and not more extenli as Cristis bodi, he etip vnworpi his sacrament. For a man mai be vnworpi to receyue his sacrament for two skelis: pat is to seie, for his yuel manerus in breking of pe commandememts, or elis for his mysbeleue pat he hap no reward to his brede, but as to opur comen or usual brede'. And herefore seint Poule, teching pat men most aman hem in manerys and in beleue 3if pei wol worlipi receyue his sacrament, also he seip his suyngli in pe same place above leide, Whosoever schal ete pe brede' and drink pe chalis of pe Lord vnworpi, he schal be gilli of pe bodi and of pe blode of the Lord.

<L 558, 561, 566, 567, 568, 572><T OBL><P 171>

But wip his he techip a man not to rest in pat conseite, but chilis to reward pat as Goddis bodi or ellis for fauti3e of beleue he takip pat sacrament vnworpi.

<L 582><T OBL><P 171>

for of purpore imp3euyd of pe Holi Gost he spkkip his of pe same sacrament in pe same sentens, vnder seche a logic pat his foreside renegat wip alle his glowers schal not moue peruerpe pat logic to her entent, wille and determinacyn.

<L 586><T OBL><P 172>

And vpon his text seip seint Austen in oon of his epistlis pat Oo brede or oo loff is a sacrament of unite'.

<L 599><T OBL><P 172>

Of Crist also is pe multitude of whete and wyne, pat is to seie pe multitude of pe wiche whete and wyne is gadrid togedre in pe sacrament of his bodi and his blode'.

<L 618><T OBL><P 172>

And lo, purpurmore, hou3 seint Austen, confermyng him to Cristis wordis and logic and pe apostlis, he aigrisip not as folis don nou3 to calle his sacrament brede and wyne'.

<L 624><T OBL><P 173>

And certis, hauyng no reward to his grete yprocrite and renegat pat we spoken of and of his condicions, hou3 he is weI ny sett in signys of perfeccioun and holinesse wipout pe trupe answering to his signys, no wonder alpou3 he determene pat his sacrament be no brede, ne substance, ne accidente in soget or substance, but an accident or many accidentiis wipout substance.

<L 690><T OBL><P 174>

and for as meche as he was an yprocrite, preferring for to sue Crist, and reuersing him openli, he most be meuyd of pat spirit to spoke a3enst Crist pat is troute, and so to conforme his wordis to his yprocrisie, And so as yprocrisie hap ou3word schewyn of substance of urtherus huyng wipout pe ping in himself, so as pei han determényd her sacrament after her wit haph al ou3word signys of substance wipout trew pe answering perto.

<L 699><T OBL><P 174>

But al on pe contrarie wise it is of feifful and trewe cristen men and her sacrament, pe wiche haph not onli pe signys of substance but also the ping in himself. For as it is declarid before bi pe best witnesse pat mai be, her sacrament is brede and wyne, and so conteneip not onli the tokenys of substance but raju3 and meche better pe urther and substans of seche signys.

<L 702, 704><T OBL><P 175>

Nafeles, alpou3 his be a trewe witt answering to Danyellus wordis as pe dede schewip, 3it we mai hau3 anopur ful trewe witt upon pe same wordis, vn3urstonding bi his besse sacrifice the blessid sacrament of pe au3ter, pe wiche is nou3 pe most besse and most ryue sacrament pat I know usid in pe chirche. His besse sacrifice was and schuld be Cristis sacrifice or sacrament pat is pe prince of strengthe, for he ordeyned his and was pe first auctour herof.

<L 1453, 1455, 1456><T OBL><P 194>

For his renegat pat renoic openli Goddis lawe wol not pat any man take pe beleue of his sacrament bi pe auctorite of Crist and his lawe, but pat euery man wip him reuser and reueie alle pat Cristis lawe techip in his poyn, and pat he take pe beleue of pe sacrid oost bi pe auctorite of his full holi and most autenik determinacyn, pe wiche is euyn contrarie to alle pat Cristis lawe techip of pe beleue of his sacrament, as it is seide before.

<L 1461, 1465><T OBL><P 194>
as seint Austen seip, 'pe chirche vsip in pe sacrament of pe auuter iknow to pe peple'.
<L 1482><T OBL><P 195>

And þan he answerip to þis question þus: Bring we forpe here no þing of oure owne wit, but here we eft and eft þe apostle whan he, speking of þe sacrament, seide "Oo brede oo bodi many be we": vndurstonde 3e and be 3e glade, and beþenke 3e þat brede is not made of oo corne, but of many.
<L 1492><T OBL><P 195>

And þe han take 3our mysterie to þat þing þat 3e ben,' for seche peple is urri Cristis bodi, of wiche þe sacrid oost is mysterie, figure and sacrament and truthe. Furthemore in þe foreseide sermon of Estur Austen seip þus to þe sacrament of þe chaliz: Nou3 hou3 3e schul vndurstande of antecrist substance or kinde answering aile pe subject or substance in itself, but it schal haue answering to tho signys, as Poule spekip legaunee or feipfulnes to God is schewid. 

pat Crist auctorite of onli bereuyng my3t not scie for schame). Hit is open inou3 pis or kinde, wiehe forme or kinde uisible my3t be a uisible forme or kynde of an uisible grace, and in antecristis sacrament is no uisible forme seinttis techen, and seche a sacrament is propurli schuld be a3enward, as Poule and Austen weI inou3. pe sermon of Estur Austen ofle sacrament and truthe. wiche ben,' for seche peple is uerri bepenke 3e but of many.

And þerefore, seien oure newe glosers, þat glossen Goddis lawe and Beringaries confessiou aftur her new determinacioun, þat þe feip knowlechid in þat seen bi Baringarie is as perilous as is þe heresie þe wiche he was sclaundrid of before, þat is to seie þat þe brede leide vpon þon au3ter is aftur þe consecracion but onli a sacrament, but also þe urri bodi and blode of our lord Jesu Crist. <L 1482, 1449><T OBL><P 204>

For, and þis sacrament schuld be accidentis without sogect, þan alle þe peple do maumetrie, for þei wirschippen þat þat þei seen wiþ her bodili i3e, for bicause it is Goddis bodi; <L 1872><T OBL><P 204>

And so þei most nedis graunt þat þe comen peple doe maumetri3e in wirschippen þat sacrament in bodili si3t, or ellis þat þe beleue of þese newe determinouors is fals heresie. <L 1878><T OBL><P 205>

And herefore, seien our newe glosers, þat glossen Goddis lawe and Beringaries confessiou aftur her new determinacioun, þat þe feip knowlechid in þat seen bi Baringarie is as perilous as is þe heresie þe wiche he was sclaundrid of before, þat is to seie þat þe brede leide vpon þon au3ter is aftur þe consecracion but onli a sacrament, and not Goddis bodi. <L 1896><T OBL><P 205>

For sum seien þat Crist in his last soper sacrid preueli brede and wyne, and afterward schewid þe sacrament to his disciplis; <L 1986><T OBL><P 207>

Sum seien þat þis word of Crist in Laten /hoc est corpus meum/ betokenep þus þat þis accident
For when Crist seij 'be brede pat I schal 3eeue to 3ow is my flesche or my manheed for he liif of pe world', he enfermep his chosyn in two pe first: for he techip what pe sacrament is in itself or in kinde, and what hit is bi vertu of his worde.

And pe is so p of alle his chosyn, pe wiche ben his mystik bodi, for alle pe eten effectual Cristis bodi and drinken his blood, and dwellen in Crist and Crist in hem, and so maken oo bodi of pe wiche pe sacrid oost is a sacrament and truthe, as I seide before.

And þus, alþou3 þer were no pope as oft hþ betid, or alþou3 al cristendome had forsaken him for a fals reneget, as þe Grekis han, or alþou3 þe pope wþþ al his endowid prelacie þat ben temporal lordsis were an antecrist and heretik in þe mater of her wordis lordship and office and symonys, and in þe feip of þe sacrid oost, and in þe sacrament of peneance, and in many oþur poynytis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abîdeþ in þe chosen chirche of Crist, alþou3 þei ben here but a liti flok.

And in þis sacrament Cristis disciplis boþ of beleue and of office wþþ þe blesid Virgine commenne wonder besili aþfer Cristis deþþ, and nameli aþfer his ascencioun and sending of þe Holi Gost.

But, for as meche as the feipful peple þan was communed eche daþ, and þis brede of þe sacred oost is þe more worþþ and notable brede, and also for as meche as þe was made þan ful pureans aþenst everty manus neðe, it is more to purpoot to vndurstond þis communyng in breking of brede, and þis breking of lowes of þe blesid sacrament, as Austen dþþ þe gospel acording to þese wordis of Luke here. And of þis processe we most suppose here þat þis holþ peple, so ful of þe Holi Gost, so riuci treting his blesid sacrament, hadden sum maner of speche and logic wherbi þei communed in worde and spak of þis sacrament, þe wiche logic was oon among hem alle, printid in her hert bi þe plente of þe Holi Gost þat mai not contrarie Crist seying þe brede þat I schal 3eeue 3ow is my flesche or manheed for þe liif of þe world'.

And so Ion þe euangelist þan was of þe same beleue, and vþþ þe same logic in writing and speking of þis blesid sacrament þat vþþ Crist, for þime of his lyuing here, and þþ þe euangelistis þat wroten in þis mater long before Ion.

And alþouþ it be no nede or litiil to alege docتور sentencis to conuicte þe heresie of antecrist in þis mater, þe wiche is so plainli declared bi holi scripture, 3it I mynge old sentencis of seinttis wþþþ holi scriptur, þat þe vile presumpcioun of þis antecrist be þe more open in þis mater, and þat men mai se houþ olde seinttis confirmed hem to þe logic of scripture, and to schew þat þe conclusion þat I hold in þis point is no new doctrine but þe first and so þe eldest þat euer was tauþ of þis sacrament, and 3it icontinued in Cristis chirche, alþou3 antecrist and his disciplis calle þis a new feip and a new doctrine.

And Ignaciouþ þat was in þe þime of þe apostlis seij, as Lincoln reheþþþ (Super ecclesiastica ierarchia), þat þe sacrament is Cristis bodi. And houþ seint Denyse wriþþþ of þis sacrament aþfer þe logic of Goddis law I told in partie before, but for I haue not nouþ þe copie of his boke, I write not his wordis here.

So þþ Sone of þþ Fadur goyng betweene þe flesche and þe blade, þe wiche he had take of þe wombe of þe maide, and þe brede and þe wyne þat is take in þe auþþer makþ oþ sacrament;

Loo, houþ þis clerk acording wþþþ scripture and olde seinttis techip what our sacrament is in kinde, and what it is bi gracious wriþþþþ of Goddis worde, and houþ Cristis bodi and þis sensible sacrament ben oonod togedre, and what maner beiing Crist or his han in þis sacrid oost, and what maner of beiing of Cristis bodi feipful men schullen seke in eure sacrifcie.

And ful ofte whan seint Austen spekiþ of þis sacrament, he seij þat feipful men knowen it, excepting no feipful man but speking generali
as it were of comoun knowleche of feilful men.

And þe þe wondur alþou3 feilful knowe not an accident wipout sogeneity, no more þan knewe Austen when þe seide þat feilful men knewen þis sacrament.

And so þat sacrament was wynne, as seint Austen seil;  

For it is no wondur alþou3 þe þeirche be diuided from þe trinitye and vnyte of þre statys, answering to þe trinitye and vnyte of God and expresli grounded in þe olde lawe and þe newe, and not onli diuided from þis vnyte but also multiplièd into diuerse and contrarious vngrounded sectis, wiche ben diuided into many contrarious opinions aboute þis sacrament of vnyte.

Furpurmore as anempst þe þeirship þat cristen peple doþ at þe schewing of þis blessed sacrament, þou shalt vindstond þat Crist, God and man, haþ a special being in þe sacrid oost þur vertu of þe consecration bi þis owne wurde;

But, for as meche as þis mater of idolatrie nediþ a special labour and a leiser quiete mannys soule, and þat þei rest her deuocation and her þeirship in Iesu Crist, urri God and man whom þe siþen in þe sacrid oost wip þe 13e of þe soule and tru3e beleue.

Þer he schewid þis sacrament of his bodi.  

Of þis processe of seint Petur we mai se þat seint Petur wold haue be gretli displeisid wip þis new frantike determinacyon aboute þe sacrament of þe au3ter, and manye vngrowned tradiciones broþt into þe þeirship bi þe grete renegat and autenite ecret þat I haue oofte spoken of.

For þou ouþtest to know wel þat it was declared bi pope Nichol and his conseil long before þe new determinacyon, and þat bi auctorite of þe gospel and þe apostlís, þat þo þinggis þat þen put on Cristis horde ben after þe consecration not onli a sacrament, but also urri Cristis bodi and his blode.

And þer þis þing is brou3t to þe visible kinde bi þe hondes of men, it is not halowid þat it be so grete a sacrament saue bi þe spirit of God wirching vnuisiblis'. Loo, þis seint seip þat 'We receive þat þing þat is itake of þe frute of þe erpe and ihalowid into Cristis bodi', but antecrist seip 'Naie', for þo þing, as he seip, leu3 aftur þe consecration þat was made bi mannes hondes into a usible kinde and ihalowid to be a grete sacrament.

3it furpurmore seint Austen (super Ps. 98) helpeþ vs to vndurstand þis sacrament and derr wurdes of scripture aboute þe same, rehersing Crist þat spekip þus It is þe spirit þat queneneþ, fosoþ þe flesche profitip not;

And I haue betake to 3ow sum sacrament þat spirituali vndurstand schal queken 3ow.  

And hou3 þis sacrament schal be vndurstande, and what it is, is taþt before bi wittnesse of þe same seint. Also þis seint seip (De Trinitate li- 3 ca- 10j) þat þe brede imade to þe misterie is consumed in taking or receiuing of þe sacrament'.

No man ouþt to doute it to be þe sacrament þat gaddriþ vs into þe knowing of God'.  

In þe wiche sacrament þat þing þat is our grettist auow is preched, in þe wiche 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 oo bodi and brede'. For, as þis seint seip, Oo brede, oo loft' is a sacrament of vnte.

Also Thomas Alquin wriþ þus in þis mater (De ureritate theologiae): Fourie þinggis ben of þe substaunce of þis sacrament. Nou3, and brede be of þe substaunce of þe sacrament, as þis man
seip, hou3 is it þat antecrist þat auo3kþep him speciali in þis mater upon þis man, seip noo brede leuþ þe sacrament aftur þe consecracioun? And þes mowen not be vndurstonde as þe tymhe afore þe consecracioun, for þan þe brede is no sacrament for it is not þan sacred. For if it schal be seide a sacrament before þe consecracioun, and þat a sacrament of Cristis bodi, þan it suþ þat brede is of þe substance of þe sacrament of Cristis bodi and þat þer leuþ brede in þe sacrament of Cristis bodi. Also seint Barnard spekþ þis in a tretice þat he makþ of þe sacrament of þe auter: þe sacramentis of holt chyrche stoden in foure kinddis: in watur, oile, brede and wyne".

And on þe same wise we mote graunt and seie if þe relatif be referred to Crist, for we seen Crist and Cristis bodi in þe sacrament bi feip and not wip bodiþ i3e. And if þat relatif be referred to þe sacrament, and þe sacrament be take for an accident as antecrist blabereþ, þan it is al on to seie þat accidentis ben wipout soiect in accident; And if antecrist wol seie þat þe whitenes is oure sacrament, because þat it is þe most sensible accident þer as in þe sacrament, þan it is al on to seie accidentis ben in þe same wipout soiect, and accidentis ben in þe whitenesse wipout soiect;  

Anopir greet lesyng þese maistir liers and her sectis maven vpon þe sacrament of þe auter, seiynga þat þe sacrid oost is not Cristis bodi, notwipstondinge þat Crist techþ opunli, and alle feipul men bi þese sectis ðan tak þe trewe bileeue, it to be Cristis bodi.  

Ne þei bisien hem to distrie þe fœul heresie of þe sacrament of þe auter, where þei and her confederacie seien, euene æzens þe gospel and seynt Poul, þat þe sacrid oost is neþer brede ne Cristis bodi.  

And for we shulden haue mynd of this lyuyng/ thou guest vs the sacrament of thy fleshe and thy blode in forme of brede & wyne at thy supper tofore tht thou shuldest suffre thy deth/ and toke brede in thyne hande and saydest Take ye this & eate it/ for it is my body/ & thou tokest wyne and blesstest it/ and saydest This is the blode of a new & an everlastyng testament that shal be shed for many men in foryeueneesse of synnes.  

And lorde/ thynye discyples ne ordeyned nat prestes princypallyþ to make thy body in sacrament but for to tech the people.

But þenk vpon Crist, for his body is þe same brede þat is þe sacrament of þe autere, and wip alle clemente, alle ducouie, and alle charite þat God wolde gif him, worschiphe þe Crist, and þan he receyues God gostly more medecfully þan good husbande men that well gouern her housholdeþ, both wyues & chyldren and her mezynþ they ordened to be prestes to techen other men the law of christ/ both in woorde in dede/ & they lyueden as trewe cristen men/ every day they eten cristes body & dronken his blode to the sustenance of lyuyng of her soules/ and other whyles they token the sacrament of his body in forme of brede and wyne/ in mynde of our lorde Iesu Christ.

The Pellican sayd, "Sir, nay, nay, I dispisyed not the pope, Ne no sacrament, soth to say;  

EUKARISTIA Eukaristia is þe sacrament of þe body of Criste giften in þe mynde of his glorious passion, & it is a sacrament of charite als wele of Goddez as of mannez, werfor eukaristia on Greke is vndone on Latyne gode grace. "Off þe substance of þis sacrament bene 4 þingþ: þe 1: is þat þe sacriçateþ þe eukaristie be ane prest.  

WYCLIF'S CONFESSIONS ON THE EUCHARIST (Prima confession Wycliff de sacramento) I knowleche þat þe sacrament of þe auter is verrrey Godius body in fourme of brede, but it is in anoþer maner Godus body þan it is in heuene.

Wyclifs Confessions on the Sacrament
be prist pat syngus be masse in lesse charite.
<L 10><T SEWW01><P 17>

(Secunda confessio Wylyf) We beleue, as Crist and his apostulus han tau3t vs, pat be sacrament of be autere white and ronde, and lyke tyl oure brede or ost vnsacred, is verry Goddus body in fourme of brede;
<L 21><T SEWW01><P 17>

And right so as pe person of Crist is verry God and verry man, verry godhede and verry manhede, ryth so, as holy kirke many hundruth wontur has trowyde, pe same sacrament is verry Godus body and verry ye brede, os it is forme of Goddus body and forme of brede, as techith Crist and his apostolus.
<L 27><T SEWW01><P 17>

And right as it is heresie for to trourw pat Crist is a spiryt and no body, so it is heresie to trourw pat pis sacrament is Goddus body and no brede, for it is bothe togedur. But pe most heresie God sufferde come tyl his kirke is to trourw pat pis sacrament is an accident wipouten a substance, and may on no wyse be Goddus body.
<L 33, 36><T SEWW01><P 18>

howe grete diueresite is betwene vs pat sworevs pat pis sacrament is verry brede in his kynde, and beteuen hereteykus pat tellus pat pis is an accident wipouten a subiecte. And howe grete diueresite is betwene vs, pat trowes pat pis sacrament in his kynde is verry brede and sacramentally Godus body, and betwen hereteykes pat trowes and telles pat pis sacrament may on none wyse be Goddus body.
<L 44, 48, 49><T SEWW01><P 18>

Crist and his modur, pat in gronde had destroyde alle heresyes, kepe his kyryke in ryght beleue of pis sacrament. And mue pe kyng and his rewme to aske scharpely of his clerkus pis offys: pat alle his possessioneres, on payne of lesyng of alle her temperatels, telle pe kyng and his rewme wip sufticent growndyng what is pis sacrament; and alle pe ordres of freres, on payne of lesyng of her legyauns, telle pe kyng and his rewme wip gode growndyng what is pe sacrament.
<L 58, 61, 63><T SEWW01><P 18>

For cristen men schulden beleue pat pe sacrament on pe auter is verrely Cristis body sacramentli and spirtuali, and mo oper maneres ran any erpely man can telle amonge vs.
<L 55><T SEWW02><P 20>

And so God forbede pat we schulde seie pat pis blesid sacrament were but breed, for pat were an heresye, as to sey pat Crist is man and not God.
<L 62><T SEWW02><P 20>

pe ferthe conclusion pat most harmith pe innocent puple is pis: pat pe feynid miracle of pe sacrament of bred inducht alle men but a fewe to ydolatrie, for pei wene pat Godis bodi, pat neure schal out of heuene, be urrent of pe prestis words schulde ben closid essenciial in a litil bred pat pei schewe to pe puple.
<L 37><T SEWW03><P 25>

For we suppose pat on his wise may euer trewe man and woman in Godis lawe make pe sacrament of pe bred withoutin oni sich miracle.
<L 43><T SEWW03><P 25>

His liyf Crist 3af his liyf for his sheep, and in oure sacrament turnep his body and blood, and bi fode of his fleisch fillip his sheep pat he a3enbou3te.
<L 12><T SEWW12><P 60>

But pe feend, sip he was loosid, hap moued feres to reuerse his and, as pei seien, her newe seynits and newe doctours pat pei han, techen pat pis sacrament is an accident wipouten suget, or ellis nou3t, for it it quantite and qualite.
<L 236><T SEWW15><P 81>

And in al peire journeye to and fro in pe worship of God ny helpe of here sowlis wi pei onys heere a messe, ny see Cristis body in pe sacrament, ny gife a ferping to pei lest pore Godis man pei seen in pe travaelyng, but wip talis and opare voide trifels make pes pilgrimagis.
<L 165><T SEWW16><P 87>

THE EUCHARIST I Cristen mennes bieleue tau3t of Jesu Crist, God and man, and his apostles and seynt Austyn, seynt Ierome and seynt Ambrose, and of pe court of Rome and alle treue men is pis: pat pe sacrament of pe auter, pe which men seen betwene pe prestis handis, is verre Cristis body and his blode, pe whiche Crist tok of pe virgyn Mary, and pe which body di3ed vpon pe crosse and laye in pe sepulcre, and stie into heuen and shal come at pe daye of dome for to deme alle men aftur her weriks.
<L 3><T SEWW21A><P 110>

But pis sacrament is bope bredre and Cristis body togedre, as Crist is verre God and verre man; and, as Cristes manhed suffrid peyne and depe and 3itt pe godhed my3t suffre no peyne, so, pou3 pis sacrament be corupted, neuerpeles pe body of Crist may suffre no corrucipion, for seynt Poul pat was raushiied into pe pridd heuen bi autorite of God writep pus in hooly writ, and free tyme he callep pe sacrament bred aftur pe fourme of consceracion. And also Poule callepe pe sacrament 'bred pat we breken'.
<L 15, 18, 21, 22><T SEWW21A><P 110>
And so of his bread is made Christ's body, and he wynnigide wip watyr in þe chalise is mad Cristis blod bi consecracioun of heuenly wordis, And þe determinacioun of þe court of Rome wip a hundrid bishops and prittene, sende into many londes, is þis: 'I knoweche wip herte and mouþ þat þat brede and wyn, þat ben put in þe auter, ben affer þe consecracioun not oonly þe sacrament, but also vrey Cristis body and his blood'. Penne þe men þat seyn þat þis sacrament is noutbred nor Cristis body, but an axidens or nou3t, ben fonnaed heritikis if þei mayntenyn þis error3e a3eyne Iesu Crist and a3eyne seynit Poule, and a3eyne seynit Austyn, seynit Jerom and seynit Ambrose and many moo hooly seynitis, ageyne þe court of Rome and a3eyne alle treue cristen men of true beleeue of Iesu Crist.

And seynit Austyn seip in a sermoun þat he made þat þis bred was þe sacrament of þe auter.

Also seynit Austyn seip þat þis sacrament or þe sacrifice of þe churche is made of two þingis: þat is of visible likenes of elementis þat ben bred and wyn, and of invisible fleshye and bloode of oure lord Iesu Crist, as Crist is boþe God and man. Also a grete clericke, autor of dyuynye office, seip: 'As oure bishop Iesu Crist is of two kyndes boþe toigide, verre God and verre man, so þis sacrament is of two kyndes, of kyndhe of Cristis body', and telleþ many feire treuhpes in his mater. A Lord! siþ Crist seip þat þis sacrament of þe auter is his own body, and seip also bi seynit Poule þat þis is brede þat we breken, wheþer cristen men shulun bileeue? For 3issturdaye heritikis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wipouten subiecte or nou3t;

But seynit Austyn tetchep in þre volumes or moo wip grete studie and diliberacioun þat þer may no accident be wipoute subiecte, 3e he where tretcht of þe sacrament of þe auter.

A Lord! what wurship don þis new heritikes vnto þis sacrament, whenne þei seie þat þat it is not brede, but accident wipoute subiecte or now3t? And whanne þei seie þis sacrament is in no maner Cristis body, but pervndur Cristis body is hidde, for þat is never seid of Crist ne hise apostles in alle þe gospeles þat euer God made.

For in al þis tyme Crist tau3t neuer þat þe sacrament of þe auter was an accident wipoute subiecte and in no maner Cristis body, as þis newe ypopcrises seyne. But bi him and hise apostlis and seynit Austyn specially and oþer hooliest seynitis is seid þat þis sacrament is bred and his own body, and þat þer may be noon accident wipouten subiecte.

Lord! whethe þis be grete deynte þat many capped monks and oþer pharishees shulde profer hem redy to þe fyre for to mayntyene þis heresie, þat þe sacrament of þe auter is an accident wipouten subiecte, and in no maner Cristis body, a3eyne Cristis owne techynge and hise apostlis and þe best seynitis and þe wisest in Goddis lawe and resoun, and trauelien not spedily to distru3e heresie of symonynye þat regneþ opynly and is fully dampeþ in Goddis lawe and mannes also, and to distru3e wordly pride and couetisse of prestis a3eynes Cristis mekenesse and wilful pouer?

And affer þis whanne Crist wolde mak an eende here of his temporal lyf, I bileeue þat þe dai next biffer þat he wolde suffer wilfulli passioun on morn, in foorme of breed and of wyne he ordeynede his fleisch and his blod þat is oure lord Iesu Crist is of two kyndes boþe toigide, verre God and verre man, so þis sacrament is of two kyndes, of kyndhe of Cristis body', and telleþ many fayre treuhpes in his mater. A Lord! siþ Crist seip þat þis sacrament of þe auter is his own body, and seip also bi seynit Poule þat þis is brede þat we breken, wheþer cristen men shulun bileeue? For 3issturdaye heritikis seiden þat þis sacrament is no wise or no maner Cristis body, but accident wipouten subiecte or nou3t;

But seynit Austyn tetchep in þre volumes or moo wip grete studie and diliberacioun þat þer may no accident be wipoute subiecte, 3e he where tretcht of þe sacrament of þe auter.

A Lord! what wurship don þis new heritikes vnto þis sacrament, whenne þei seie þat þat it is not brede, but accident wipoute subiecte or now3t? And whanne þei seie þis sacrament is in no maner Cristis body, but pervndur Cristis body is hidde, for þat is never seid of Crist ne hise apostles in alle þe gospeles þat euer God made.

For in al þis tyme Crist tau3t neuer þat þe sacrament of þe auter was an accident wipoute subiecte and in no maner Cristis body, as þis newe ypopcrises seyne. But bi him and hise apostlis and seynit Austyn specially and oþer hooliest seynitis is seid þat þis sacrament is bred and his own body, and þat þer may be noon accident wipouten subiecte.
And I seide 'Ser, I telle 3ou truli, I touchide no þing þere of þe sacrament of þe auter, no but in þis wise as I wol wip Goddis grace schewe here to 3ou.

For, certis, þe vertu and þe mede of þe moost holis sacrament of þe auter stondip myche moore in þe bileue þereof þat þe oowen to haue in 3oure soulis þan it doip in þe outward síþ þereof.

And øer wise, ser, I am certeyne I spak not þere of þe worschypful sacrament of þe auter'.

And þe Archebischop seide to me, 'How techist þou men to bileue in þis sacrament?'

But in þis bileue þor3 Goddis grace I purpose to luye and die, knowlechinge, as I bileue and teche øer to bileue, þat þe worschypful sacrament of þe auter is verri Cristis fleisch and his blood in forme of breed and wyne'. And þe Archebischop seide to me, It is sop þat þis sacrament is Cristis bodi in fourme of breed, but not in substanse of breed;

Sip þe chirche haþ now determyned þat þere dwellip no substanse of breed aftir þe consecracioun of þe sacrament of þe auter, bileuest þou not to þis ordinancse of holi chirche?'

And I seide, 'Sir, seynt Poul, þat was a gret doctour of holi chirche, spekinge to þe peple and techinge to hem þe ri3t bileue of þis moost worþi sacrament, clepis þit "breed þat we breken". And also in þe canoun of þe masse after þe consecracioun þis moost worþi sacrament is clepis "holi breed". And every preest in þis lond, aftir þat he hæp resueued þis blessid sacrament, seip in þis wise "Þat þing þat we haue taken wiþ oure mouþ, take we wiþ clene and pure mynde"— þat is, as I vnþir stonde, we praien God þat we mouþ resueyue þor3 veri bileue þis holi sacrament worlikl.

And also Fulgens an autetike doctour seip "As it were an error to seie þat Crist was no but o substanse, þat is very man and not veri God, eipir to seie þat Crist was veri God and not veri man, so it is, þis doctour seip, an erro to seie þat þe sacrament of þe auter is no but o substanse".

Bileuest þou aftir þe sacringle of þis forseid sacrament þere dwellip substanse of breed or nay?' And I seide, 'Ser, as I vndir stonde, it is al oon to graunte, eipir bileue, þat þere dwellip no substanse of breed and to graunte, or to bileue, þat þis moost worþi sacrament of Cristis owne bodi is an accident wijouten soget.

And also in doctour of holi chirche, spekinge to And I sciedc, 

3e witen þat þe Archebischop putþip and holip me here as hym þat is vnworki to 3eue or to take any sacrament of holi chirche".

And mekenesse, wilfull pouert and charite, and free mynystrynge of every sacrament þis sect loueþ and vsip, and is ful bisie to moue alle øer folkis to do so;

Whi ffornycaries: for þei defoulen her bodies in lecherie, as Tobie seip þe deuel Osmodus sloow seuene men for þei tooken not her wyf after þe foorme of clene wedloc Whi auoutrers: for þei breken þe hooli sacrament of matrymony, to which seip þe Wise Man/ þei children of auoutrie þer seed shal be outlawid: and if þei ben of long lyf.

Therefore all the sacramentes that be lefte here in earthe be but myndes of the bodye of Chyst for a sacrament is no more to say, but a sygne of mynde of a thynge passed or a thynge to come, for when Jesu spake of the breade and sayde to his disciples Luke the .xxii. as ye do thys thynge, 

SACRAMENTES........10

And as it semep and solde it es, þat it ne stretcheþ no3þ bot all oneli to spiritualle & to no maner lordschip o þe world, bot all to Goddes souaunde, to dele þe sacramentes of holi chirche & techen & prechen to þe pupil, 3euynge & delinge seuen dedes of merici to Goddes pupil to help & help or mannes soule, as it es openlich schewid in þat þat he said to Moyes, when he bitoke him þe ten comandamentes & bad him teche hem & tell hem forpe to Goddes pepil.

Pat es to saie, to ministe þe sacramentes, to schrieu & asoile þe pepil, to prech & teche þe
mynistre sacramento to the sik parishyns, as Poul witnessith in the j pistol to Cor the xij' c, and in the j pistol to Tymothe, ij' c. It were moche lasse agens scripture and reesoun, that lewewd men hadden parish chirchis appropird to hem, for thei myghten preche and mynistre sacra-mentis and become prestis, which thing nunnes moune not do bi Goddis lawe ne mannis. <L 16, 22><T 37C><P 93>

Also to afferme that evil men moune not make sacramentis verrili, to bringe the puple into dispeir of sa-cramentis eithir to absteine fro sacramentis vittiri, sith it mai not be knowe certeini, what mynistre is good, and who is evil, othir to induce the puple to sette hope in the mynistre, that if he is not holi othir shal be dampned, he mai not verrili make the sacramentis, neithir mynistre tho helfulli to the puple. <L 13, 14, 15, 20><T 37C><P 123>

bus done yvel Cristen men, hat receyven sacra-mentis of prestus known in open grete synnes biformeside; <L 15><T A29><P 486>

bus Cristen men willen devoutely comyn to tho chirche, where prestis bene gode and clene, and Gods word wele tau3t, ande sacra-mentis frely mynistrid, not solde for money; <L 19><T A29><P 488>

The xxxv' Article- Though evele preists moune make the sacra-mentis verrili, and mynistre tho helfulli to devout men, netheles cristen men owen not to rescyeve sacramentis neithir devyn servise of opin symonientis, lechouris, or siche viciouse men, not in dispsiringe the sacramentis othir in supposinge that suche men moune not make the sacramentis verrili, but for abhominacion of siche opin synnis, and that siche viciouse men ben ashamid and do helful paurnence. <L 10, 13, 15, 17><T 37C><P 120>

For aljof wyne be nedeful for lordes and sacra-mentis, merepoles Gods Almyghty askes ping in mesure. <L 22><T A09><P 159>

CAP- VI 3it on pes pre maners don many men symonye in sacramentis, as ordis, masse synging, confession, and alle pe sevne sacramentis of holy Chirche. <L 14><T A22><P 282>

þerfore to magnyfi here staat in pride and chargyng of Cristene men, þei reserven þis newe confermyng to hemself, and putten þe more travaile, and more worþi and nedful sacramentis, on pore prestis. <L 4><T A22><P 286>
Therefore these things ben seid sacramentis, for
another thing is seien in tho, and another thing is
undirstonden in tho.

And Ambrose /De consecratione/, iij' distr., c-
/Panis est/, seith thus, "In the auteur is comoun
breed before the words of sacramentis.

Nameli whanne thei geuen not tent to prechinge
generali neithir to the mynistringhe of sacramentis
among cristene puple, as Petir in the tyme in
which he was not ocupied with prechinge,
trauailide with his owne hondis in fishshinge
with othere apostlis and disciplis of Jesu Crist.

Also thei appropren manie greete parish chirchis,
and moun not do the due office in prechinge and
ministringhe of sacramentis and in delinge of
almese among the pore parishyns, and herwith
kepe the observaucis in cloisstre, which thei
chargen more than Goddis heestis.

If bigoshipis or othere clerksis 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
disciplis, lat hem seie a sufficient cause whi
iddyde with his owne hondis in fishshinge
which he was not ocupied with prechinge,
pray and charite, and eete gostli the flesh and blood of
Jhesu Crist, bi this word of Austin, "Bileve thou,
that is, by feith formid with charite, and thou
hast eete".

And to afferme that God mai not forsake an
ipocrate othir unfeithful man and bifoere knowe to
be dampnid, whanne he pretendith him to make
sacramentis, yea, in forme of the chirche, is to
take awei fredom fro God, and to constreine him
to worche with his capital enemy at the wil of
his capital enemy, and this is for to blasfeme the
Lord almyghti, and maken him bonde to cursid
men and develis in caas. Also to afferme that
God mai not worche with an evil man, yea, that
shall be dampnid, and make not sacramentis with
him, is to take awei fredom fro him, and so to
blasfeme the Lord almyghti. Also to afferme that
evil men moun not make sacramentis verrili, is
to bringe the puple into dispire of sacramentis
either to absteine fro sacramentis verrili, sith it
mai not be knowe certeinli, what mynistre is
good, and who is evil, othir to induce the puple
to sette hope in the mynistre, that if he is not holi
mai not verrili make the sacrament, neithir mynistre tho
hastfulli to devout men, neithes cristene men
owen not to resceyve sacramentis neithir devyn
servise of opin symonientis, fechouris, or siche
viciouse men, not in dispisinge the sacramentis
othis in supposinge that suche men moun not
make the sacramentis verrili, but for
abominacioni of siche opin synnis, and that
siche viciouse men ben ashamid and do helpful
penance.

Nethes a synnere mai be so moche undisposid
bi his owne malice or othir unablenesses, that the
Lord vouchith not saaf to worche with him in
sacramentis, nameli not nedeful to helthe, sith
cristene puple mai be savid withoute tho, bi feith
and charite, and eete gostli the flesh and blood of
Jhesu Crist, bi this word of Austin, "Bileve thou,
that is, by feith formid with charite, and thou
hast eete".

And therfore that God mai not forsake an
ipocrate othir unfeithful man and bifoere knowe to
be dampnid, whanne he pretendith him to make
sacramentis, yea, in forme of the chirche, is to
take awei fredom fro God, and to constreine him
to worche with his capital enemy at the wil of
his capital enemy, and this is for to blasfeme the
Lord almyghti, and maken him bonde to cursid
men and develis in caas. Also to afferme that
God mai not worche with an evil man, yea, that
shall be dampnid, and make not sacramentis with
him, is to take awei fredom fro him, and so to
blasfeme the Lord almyghti. Also to afferme that
evil men moun not make sacramentis verrili, is
to bringe the puple into dispire of sacramentis
either to absteine fro sacramentis verrili, sith it
mai not be knowe certeinli, what mynistre is
good, and who is evil, othir to induce the puple
to sette hope in the mynistre, that if he is not holi
mai not verrili make the sacrament, neithir mynistre tho
hastfulli to devout men, neithes cristene men
owen not to resceyve sacramentis neithir devyn
servise of opin symonientis, fechouris, or siche
viciouse men, not in dispisinge the sacramentis
othis in supposinge that suche men moun not
make the sacramentis verrili, but for
abominacioni of siche opin synnis, and that
siche viciouse men ben ashamid and do helpful
penance.
letcherouse prestis, knowe opinli suche.

The first Corlarie: Though seint Cypryan, Ambrose, Jerom, and Crisostum, in the first cause, the first questioun, the capitile Sic populus, and the capitile Non licet porro, and in the foure and twentith cause, the first questioun, the capitile Si autem, and Crisostum, on the seventh capitile of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregory, and to the comynte of holy church, for they seyn in wordes that the sacramentis of heretikes ben veyn, voide, or false, eyther helen not, but ben defouled, and devouren men, nethelesse these gret doctours moun be accordide favourably in sentence anentis symple men, meke and faithfull, and witti in holy scripture and resoun, so that scint Ciprian and his suers be vnderstonde to speke of such heretikes as sacren not, nether baptisen not, in pat of sacramentis.

And so curatis of þe Chricle stelen þe goodis of God, þat comen in bi þe roof, and not bi þe dore, þat is Crist, ben ny3t þeves and dai þeves of simonie of benefices, and syllyng of sacramentis.

And so in prechyng and prevyng of sacramentis, and leven discret brennynge coveitise, wrongis, extorsions, and povert of worldly pride and bost, and forsaken wilful lordischipis bi ypocrisie of veyn preieris, don harme to hor floc in gyvyng of sacramentis, in syngynge or preyinge, or what evere And als long as þei dwellen in þis symonye, þei don harme to hor floe in gyyng of sacramentis, in synyngge or preyeinge, or what evere þei do.

Þanne, siþ prestis leven mekenesse, and taken worldly pride and bost, and forsaken wilful povert of þe gospel, and taken worldly lordischips bi ypocrisie of veyn preieris, wip brenynge caveitise, wrongis, extorsions, and syllyng of sacramentis, and leven discret penaunce and costlyly traveile, and lyven in glotonye, wastynge pore mennys goodis, and in ydnelnesse and vanyte of þis world, lordis, ben in dette to amende þes synnes.

And whanne care of soulsis and dymes and offrynysgs, and gouverne not þe peple in techyngge and prechyngge and sacramentis, as curatis, and han richessis and tresour more þan eny worldly man, and traveilen not perfore as marchauntis and laboreris.

And 3it þei don not þe office of curatis, niþer in techyngge, ne prechyngge, ne Þeyvynge of sacramentis, ne rescevyng of pore men in þe parische;

Here it seneþ þat þe proude worldly preste of Rome, and alle his fautours, ben most cursed of
clipperis and purscekerveris, for þei drawen oute of our e lord pore mennew lifilode, and maný þousande mark bi 3ere of þe kyngis money, for sacramentis and spiriþial þingis, þat is cursed heresie of symonne, and makip al Cristendom assente and meyntene þís heresie.

< L 4 < T A22 > < P 320 >

Þanne, bi here owene dom, siþ curatis and prelatis þat breken openly Goddis hestis ben riþfully cursed of God, sugetis schulden not comyne wiþ þem, resceveynge here sacramentis, ne tîpe ne ofre to hem ony goodis, for þan þei comynen wyþingly wiþ cursed men, þat þei schulden not do for alle þís worlde, bi here owene sentence.

< L 22 < T A22 > < P 328 >

and þei sillel sacramentis, as ordis, and òpere spiritualte, as halwynge of auteris, of chiris, and chirie3erdís;

< L 31 < T A22 > < P 331 >

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 tellen out here cursed yopocrisie and symonne and heresie.

< L 13 < T A22 > < P 334 >

Also, siþ prelatis and curatis han axið so ofle dowe obedience reverence and love, and unyte of her sugetis and parische, freris þat wiþholde þes sugetis from her parisch chirisches, and her sacramentis here, for here owene coveitise and pride, fallen fully in þis sentence.

< L 9 < T A22 > < P 336 >

CAP: X: Also freris for pride and coveitise drawen fro curatis hor ofifice and sacramentis, in whomche lýen wynnynge or wurschip, and so maken dissenciuon biwitx curatis and hor gostly childer.

< L 15 < T A24 > < P 374 >

And so in halowyng of chiris and chirie3erdís and auters, and comynle alþe oþer sacramentis, for money.

< L 1 < T A24 > < P 382 >

24- Also prelatis ande prowde curatis and freris putten to pore men þat þai seyne, þat persoñes and vicars, not seyyng masse, ne mynyastryng sacramentis of holy Chirche, bene worþi for to be removed and òpere for to be ordyned in hor stede;

< L 31 < T A29 > < P 456 >

Sikerly here is feyned binghe putte on pore men, wipouten evidenç of þer seyyng, But Cristen men sayne, þat a preste bynge in dedely synne may make and 3yve sacramentis to salvation of hem þat worþibly receyven hem, and consenten not to þo prestus synne;

< L 20 < T A29 > < P 485 >

Perfore Cristen men schulden bisye hem for to here reverently and devoutely Goddis worde, and receyve sacramentis at prestis of clene life, and amende vicious prestes by gode counselyng and ensaump of gode lyfe, and els eschewe þer companye as cursid men.

< L 20 < T A29 > < P 486 >

þei suffren in þe temple many comun chapmen/ þat mynstren þe sacramentis to þe comyn peple/ & þei ben wele allowed of hem for parte of her wynnyng;

< L 10 < T AM > < P 127 >

De pariche getip þe re no masse ne sacramentis.

< L 7 < T AM > < P 146 >

Oþer sacramentis are 3eu en to ilk man for himself, and slik þey are to ilk man as þei are tane wiþ hart and concience;

< L 7 < T APO > < P 59 >

And here reherþip Austeyn, speking of þe multitude of tradicouns of þe kirk, þat seip þus: Sum suprisse wiþ serul chargis our religioun þat our Lord Ihu Crist wold to be fre, in so wast halowing of sacramentis, so hat þe condicon of Jewis is more suffurable, þat is sogetid not to mannis tradicon, but to Goddis ordinance.

< L 29 < T APO > < P 75 >

And þus turnen sacramentis þat are gostly þingis, for gostly þing don, vse þei more in fleschlynes þan in to gostlynes, as in to coueitise of þe flesch and þe world.

< L 19 < T APO > < P 99 >

And wilk þei are Hugo declarip, in his book of sacramentis, seying þus, bo fowl wowis vnirdston al þat are iuel of hem silf, or ellis þof þei be good, þei are not ordinat.

< L 22 < T APO > < P 101 >

Whiche is þe predde foule synne (þat is, symonie) þat schal be plenteuous þanue in prestes, bohe in byinge and in sellynghe þe sacramentes of holy chereche, as ordres, wedyngyes, and confessioun, and þouere sacramentis also, whiche ben forbodoun bi þe Scripture and bi þe Popes lawe bohe.

< L 447 < T CG02 > < P 24 >

Heere may men touche, whoso wolde dilate þe matere, of symonient prestis and curatis þat fallen into þis gostli lepere þorou doynghe of þe seuene sacramentis for couetise of temporal lucr.

< L 232 < T CG03 > < P 37 >
For Abraham, Ysaac, and Jacob, and manie opere patriarches weren ful riche, and byrwiȝ ful goode and true seruantis to God, to whom in þat tyme he bihiȝte a lond in wheche weren manie riches, wheche weren figures of þe sacramentis of þe Newe Lawe þat makeþ vs riche in soule and ableþ vs to euer lastyng riches in heuene.

Heere schulden preestis lerne, 3yf þei token goode heede, þat of þe sacramentis þat þei doon þei ben not prinsenal doores but as instrumentis to worche in a werkmannes hond.

Or ells þou gost to him þat, for couetise of a peny or two, wol 3ewe þei litil pensusi or non, which is verreie symonye, for pence is oon of þe seue sacramentis, whiche scholde noþer be bouȝte ne soolde.

And so God of blisse maden hem bare and coole as flores ben made, and by whiche is verreie symonye, for penance is oon of peny or two, wol þeue þeute ne soold.

For riȝt as an abbot reeuillez his coutent, so þe pope reuelve þai his chirche, and techþe hem how þei schal riȝte and ecete, and how þei schal bydde ber bedus and sacramentis wiȝ opre dowtis.

And God is not so oblisched to sensible sacramentis, to make hem able for þis traueyle.

And God is not so oblisched to sensible sacramentis þat ne he may, wiȝpowton hem, 3yue a man his grace.

And ríst as an abbot rewþþ þai his coutent, þe plope rewþþ þai his chirche, and techþe hem how þei schal riȝte and ecete, and þeop þei schal bydde þer bedus and sacramentis wiȝ opre dowtis.

For ðaþ as an abbot rewþþ þai his coutent, so þe pope rewþþ þai his chirche, and techþe hem how þei schal riȝte and ecete, and how þei schal bydde þer bedus and sacramentis wiȝ opre dowtis.
Frere, siJP Crist & hisi apostlis ordeyned
preestis to preche, & preie, & sacramentis to
mynystre to be puple 3he, a pouseande 3eer bfore
3oure captynes & preestis han suffrid 3ou as
foolis to come in among be puple whi ben be 3e so
vnynde as bastard braunchis to pursue preestis to
prisonynge & to fire for prechinge of Cristis lawe
freli, with outen sillinge of pe gospel?

whanne bei rescueyue be sacramentis/ bei gont to
hem vno morpi:
<L 20><T LL><P 59>

forbeden ful strei3i/ for to take any
sacramentis:
<L 27><T LL><P 59>

bat sellen beis sacramentis/ & summe ben redi
wip her money:
<L 30><T LL><P 59>

in selling be sacramentis & for lesse prijs/ bat
ben vdeedli & mou not suffer:
<L 9><T LL><P 61>

her pore nedi nei3boris/ summe tenten
vertuouesel to mynystr be sacramentis/ summe
st3en hi3el:
<L 8><T LL><P 74>

fer from worldly occupacioun for be
sacramentis schullen be tretid:
<L 1><T LL><P 35>

wijp minastrars of sacramentis/ wijp studiars in
Goddis lawer:
<L 9><T LL><P 47>

Mynystroes of sacramentis:
<L 15><T LL><P 58>

of be greet worpines/ hou pise sacramentis
comen of Crist:
<L 16><T LL><P 58>

to Goddis preestis of wise discrecioun/ & vse pise
sacramentis in her kynde:
<L 20><T LL><P 58>

hat norisheJP vs wijp hise sacramentis/ & perfore
make we vs myry:
<L 24><T LL><P 58>

pise seuene sacramentis/ Baptem confermyng &
penuance:
<L 28><T LL><P 58>

But pise seuene sacramentis:
<L 10><T LL><P 59>

hat ben clepid of be Hooli Goost/ But
mynystroes of sacramentis:
<L 13><T LL><P 59>

hat ben in be fendis chirche/ mynystren pise
sacramentis:
<L 14><T LL><P 59>

whanne bei rescueyue be sacramentis/ bei gont to
hem vno morpi:
<L 20><T LL><P 59>

forbeden ful strei3i/ for to take any
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<L 28><T LL><P 58>

But pise seuene sacramentis:
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hat ben clepid of be Hooli Goost/ But
mynystroes of sacramentis:
<L 13><T LL><P 59>

hat ben in be fendis chirche/ mynystren pise
sacramentis:
<L 14><T LL><P 59>
Sumtyme men weren forbeden of trewe prestis to vse and do sacramentis in open cursed lif, and that is trewe suspandyng.

for comunly of alle prestis he is most contrarie to crist bophe in lif and teychyne, and he meyntenep most synne bi preuylegies, exempcions and longe plees, and he is most proud a3enst cristis mekenessen, most coueitons of worldly goodis and lordshipsis a3enst pe pouert of crist and his apostis, and most ideal in gostly seruice and occupied in worldly causis a3enst crist besy traueyle and his apostis in prechyng of pe gospel, and most principale sillere of benefices and veyn indulgencies and sacramentis where crist comoundip men to 3eue frely alle gostly 

for ellis, as pei feynen, per may be no bishop no prest ne cristenend ne sacramentis;

Capitulum 31m: Prelates also spoilen lordis of here rentis bi dowynge of pe chiche, and lowe curatis bi appropyng of parische chichis and bi pencionis and cost of here officeris, and pei robben pe pore peple bi veyn priuelegies and feyned halwynge of chiches, auteris and chiche3erds, and opere sacramentis seld for money and by annuel rentis for lecherie and opere synnes;

Capitulum 31m: Also prelatis halden pe halwynge of dode stony or dode erpe and opere ornamentis of pe chiche, as vestymentis, clophis, chalis, and oile, and cement, more worpi pe halwynge and blissynge of pe sacramentis of pe auiter, pe is verray cristis flech and his blood;

Capitulum 6m: Also prelatis halden pe halwynge of dode stony or dode erpe and opere ornamentis of pe chiche, as vestymentis, clophis, chalis, and oile, and cement, more worpi pe halwynge and blissynge of pe sacramentis of pe auiter, pe is verray cristis flech and his blood;

and 3iit it semep pei oute gooode god kepich pes vegyn offices and feyned sacramentis fro his pore prestis that pei gon not pei brode weite to belle for mysusynge of hem.

Sumtyme men weren forbeden of trewe prestis to vse and do sacramentis in open cursed lif, and that is trewe suspandyng.

for comunly of alle prestis he is most contrarie to crist bophe in lif and teychyne, and he meyntenep most synne bi preuylegies, exempcions and longe plees, and he is most proud a3enst cristis mekenessen, most coueitons of worldly goodis and lordshipsis a3enst pe pouert of crist and his apostis, and most ideal in gostly seruice and occupied in worldly causis a3enst crist besy traueyle and his apostis in prechyng of pe gospel, and most principale sillere of benefices and veyn indulgencies and sacramentis where crist comoundip men to 3eue frely alle gostli 

for ellis, as pei feynen, per may be no bishop no prest ne cristenend ne sacramentis;

Capitulum 31m: Prelates also spoilen lordis of here rentis bi dowynge of pe chiche, and lowe curatis bi appropyng of parische chichis and bi pacionis and cost of here officeris, and pei robben pe pore peple bi veyn priuelegies and feyned halwynge of chiches, auteris and chiche3erds, and opere sacramentis seld for money and by annuel rentis for lecherie and opere synnes;

Capitulum 31m: Also prelatis halden pe halwynge of dode stony or dode erpe and opere ornamentis of pe chiche, as vestymentis, clophis, chalis, and oile, and cement, more worpi pei halwynge and blissynge of pe sacramentis of pe auiter, pe is verray cristis flech and his blood;

and 3iit it semep pei oute gooode god kepich pes vegyn offices and feyned sacramentis fro his pore prestis that pei gon not pei brode weite to belle for mysusynge of hem.

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for ellis, as pei feynen, per may be no bishop no prest ne cristenend ne sacramentis;

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and 3iit it semep pei oute gooode god kepich pes vegyn offices and feyned sacramentis fro his pore prestis that pei gon not pei brode weite to belle for mysusynge of hem.

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and 3iit it semep pei oute gooode god kepich pes vegyn offices and feyned sacramentis fro his pore prestis that pei gon not pei brode weite to belle for mysusynge of hem.
ful vnable ben þes foolish to monystræ sacramentis and to be mediators bitwix god and synful man.

síþ þat it is best and most nedeful and þei han grete wittes of kynde and grete leiser to studien þus þe fortþþe, þat þei ben not maad bishopis of hepene men and sweren to goo þieder and convierte hem, and þanne meyniten to be suffragans and sellen sacramentis and robben þe peple and maken hem haue goddis curs for heri money.

and 3it þei wolten not presente a clerk able of kunnynghe and of good iþ and holy enseamle to þe peple, but a kechen clerk or a pence clerk or wis of blyndyne of castelis or worldly doynge, þou3 he kunne not rede weIl his sauter and þawne þe prelatis wolen not do sacramentis and here geselis of holy chirche, and þawne þe prelatis wolen not presente a clerk able of kunnynghe and of good iþ and holy enseamle to þe peple, but a kechen clerk or a pence clerk or wis of blyndyne of castelis or worldly doynge, þou3 he kunne not rede weIl his sauter and þawne þe prelatis wolen not do sacramentis and here geselis of holy chirche.

Also þan schulde prestis studie holy writh and he deouct he ero preteris, and he not hearid wip newe offices, as newe songs and moo sacramentis þan crist vsede and his apostlis, þat taulen vs alle treule and spedly sauyenge of cristene peple.

Þe firþþe, þat cursed hereis of symonye in þe clergie be distroyed boþe in benefices, ordris, sacramentis and pardons.

certis þei ben cursid, as þe salme seip, and suche ben vnable to prieie or to 3euee ony sacramentis.
callid Goddis peple, for as moche as pei hadde refusid pe lawe of Myoses wip pe sacramentis a3ens pe pleasaunce of God and a3ens pe councel of her prophete Samuel, brou3te yn his lordship among hem.

And if pei were indifferent in her iugementis, as pei demen pat it is wrong and damnable a seculer man to take upon him a prestis office, in preching or mynystryng of sacramentis, and in disposinge of tispens pat were lymyttid to pe staat of cleric, so pei shulde deme it ful damnable a prest to occupy his temporal swerd wip pe purtynauencis pat longen herto specified before.

For pei li3tide pe pele bi hooli ensaumple and trewe doctrine, pei pursgide pe pele bi helpful penaunce and made hem perfitt bi pe sacramentis, 3he, wip alle pe3e pre toigidir.

Seynt Cypriane saip pat horow pe councell of bischopis pei is made a statute pat alle pat ben churchid wip presthode and ordencyned in pe service of clerkis schulde not serue but to pe aulteer, and to mynystre sacramentis and to take hede to prayers and orysons.

Cerymonials tehcn figurus and sacramentis of the olde lawe, that figureden Crist and his deth, and the misteries of holy chirche in the lawe of grace;

as if oo body be of euer either, for temporal medlyng, and for conyning of sacramentis.

Vnde 4·: Sentenciarium, di24·: habetur/, "To a deken it pertene for to stande ner to prestez and mynystre in al bings pat ar donne in pe sacramentis of Criste," /et paulo post/, for to bere pe crose and proche pe gospel & pe Apostle.

(10) Also we graunten pat prestes weren ordeyned of Crist to teche and proche pe pule, and not onli pat but also to prece and to mynystre pe sacramentis of God, and lyue welle.

And by his we asweren to pe furpe resoun, seyinge pat no man may be convertid to God but onely by pe ernestful doyinge of God and by noon veyn pleying, for pat pat pe word of God worship not ne his sacramentis, how shulde pleyinghe worschen pat is of no vertue but ful of defaute?

The secounde chirche, dyuere from his, is comyng togiddir of good and yuel in a place pat is halowid, fer from worldi occupacioun, for pere sacramentis schullen be tretid and Goddis lawe bope radde and prechid.

And certis pe wagis ordeyned of Crist hadden be ynow3 to susteyne pe clerige needeful to pe pule to mynystre hem lore and doctryn and sacramentis.

But 3it meene I not operywise but pat cristen men shulden haue an honest hous, not ful costlew, neper aulteer, for to come to3igere pere to preye God, heere his lawe and to receyue her sacramentis.

SACRAMENTS....29
and so shulde perish makyng of prests and doyng of sacramentis, as holy Chirche usip.

also how blam worbi are ho ministris pat wan men and women are foundun in synne, anoon pei forbed hem pe sacramentis of pe kirke and conyng of cristun men, and enioyn hem gret penaunce, but if pat pei fynd better grace. But as sone as mony is 3euen ho prests power ofpe sacramentis and comyng of pe folk, and joyyn prestis to reseyue hem, and minster to hem, hoif pei leue not pe synne, but contenun it more orribli, and oft leue hem tul a tyne to contune pe inne.

Also how blam worbi are ho ministris pat wan men and women are foundun in synne, anoon pei forbed hem pe sacramentis of pe kirke and conyng of cristun men, and enioyn hem gret penaunce, but if pat pei fynd better grace. But as sone as mony is 3euen ho prests power ofpe sacramentis and comyng of pe folk, and joyyn prestis to reseyue hem, and minster to hem, hoif pei leue not pe synne, but contenun it more orribli, and oft leue hem tul a tyne to contune pe inne.

nor pe kirke may not iustli priue pe conyng of cristun men, nor taking of pe sacramentis, nor part taking of good bings, wyle he is iust, not but if God wil pat it be done;
sacraments, that he doth rather penance, and infect not other.

And for his sain omen pons, if a bishop in confirming that he approveth to him silt wip out ground of S. Scripter, 3eup grace, whi not a simple preste that in merit is more at God, of mor merit, geve mor worti sacraments?

To he decoun it perteneth to stond ni3e he prest, and minister to him all rhings that are don in ho sacraments of Crist, to bere he crosse, to preche he gospel, and he pistil;

ilk man taking presthed, he taketh him mater to mak him holy, body and soule and spirit, and so to be holy and halow ojer, be esample of luying, word of teching, and ministring of sacraments, after he sentence of Poule, in he ordning of prestis, seyng pue, Wil pu not tak reclesely he grace of God that is in thee bi he putting vp on of my hands.

for it is nedeful, for how he sacraments han he dignite of per vertu, neuerpeles heu they noy mikel bop to he ministring, and to he receuying hem, a3en he ordinaunce, pat bop he ministring and to he receuyer venworlyie are wip hem verrey idolatriers; per for sacraments are forbidun to be recyclud of he handis of such prestis, wan such prestis see hem dispicid of he peple, he be he licliare callid to penance, and pus seyn we to our prestis bi heis witnes, and oher moo do hus oft idolatrie, and are vnfeiful, and hus in mani oher crimes, what wonder if we be wounded in ilk sid, in many peynful wreechidnes.

so pat ani pinge be askid for bishoppis, abbots, or oher personis, to be put in her segis, or prestis to be induyd, or inled in kirks, or for seculteris, or exequies, diriges of he dead, and blessingis of weddings, or oher sacraments.

so no ping be askid for personis of he kirk to be browet in to her segis, nor for presthed to be institut, nor for dead to be byried, nor weddings to be blessid, nor oher sacraments.

Lo it apereth how heh schal schap he perel of he charge, that hey be holdid to minister prestly oher sacraments, for hey are remeued fro his not only for heresy, or oher ilk gretter syn, but also for negligence.

The seven sacraments they don sell, In cattel-caching is hir comfort.

2240
The seven sacraments set at sale;
<L 875><T PT><P 175>

None of the sacraments save askes, Withoutmede shall no man touche.
<L 943><T PT><P 177>

And all the seven sacraments Ye speake ayenst, as ye were sly, Ayenst tythings with your entents, And on our lordes body falsly ly.
<L 1157><T PT><P 184>

The sacraments be soule-hele If they ben used in good use;
<L 1193><T PT><P 185>

Who-so taketh hem unrightfulliche Ayenst the ten commandements, Or by gloss wretchedlie Selleth any of the sacraments, I trow, they do the devell homage In that they weten they do wrong;
<L 1203><T PT><P 185>

SACRAMENTUS...4

Ande if his synne be open, þo pepul owes nout to receyve sacramentus of hym, lestc consent to his synne make hem parteners in peyne, nomely of open fornicacones, open covetysse arid raeyne of pore menus lyvelode, þat is maswrasty, as Seint Poule tellis, and of symonye, þat is cursed heresie, þat makis þo doar and alle þo maynteners þeroff cursed of God and al holy Chirche.
<L 3><T A29><P 486>

Pen hit semys þat grete churchis where symonye is done, false opis, fals covetise, tacyenge wrongly of her godis by extorsion of fyned corretcones, sylenge of sacramentus, and nomely of Cristus body, when men seyne mare þo masse for money and worldly favoure pen for devoclione, alle suche chirche bene gretelty polutid and cursed of God, nomely for sylenge of leccerhie, and fals swereng upon bokus.
<L 23><T A29><P 487>

POINT XXIV: Also prelatis and proude curatis and freiris putten to pore men þat þai seyne, þat parsouns ande vicaris, not seying masse, ne mnystrwyngge sacramentus of holly Chirche, bene worpe for to be removed, and oþer for to be ordeynde in her stede, flor þai bene unworpi and wasters of þo Chirche godis.
<L 8><T A29><P 494>

and offys for to preche þe gospel, wiþ fewe oþre sacramentus, were seruysse liþt and ynow to suche preestus for to kepe;
<L 121><T EWS2-79><P 140>

SACRAMEN'T....I

mychen more a prist of the Newe Testament, that is passid the tyme of childchold, and that not onely shulde kepe chastitie but alle other vertues, ne onely mnystryn the sacrament of matrimonye but alle othere sacramentes, and namely sythen hym owth to mnystre to alle the puple the precious body of Crist, aw3te to abstene hym fro al ydil pleying bothe of myraclys and ellis.
<L 2><T Hal><P 48>

SACRAMONT.......1

'his sacrament is not made be þe merytze of hym þat consecrate but in þe worde of þe Creatour, ne it is not made larger for þe meritiis of gode dispensatourze ne in yuellez lessened".
<L 2><T Ros><P 72>

SACREMENT.......0

sacren2

SACRE.........13
to þee I schal sacre an ost of heriyng.
<L 35><T A11><P 184>

Perfore þenk 3e, elene preists, howe moche 3e be holden to God, þat 3af 3ou power to sacre his owene precious body and blood of breed and wyn, whiche power he grauntid nevyr to his owene modir ne aungle of hevene.
<L 38><T A22><P 288>

But for it is writun, Prestis þat prestun wel bi þei worpi had dowbiye honor, most þat þei trauel in word and teching: it semip hem to preche, it is profit to bes, it is congrew to sacre, it cordiþ to hem to 3eue comyn, it is necesari to hem to visit þe sek, to pray for þe vmi3ti, and to fete of þe sacraments of God.
<L 3><T APO><P 30>

And if þe prest sacre Crist wan he blessip þe sacrament of God in þe auter, awip he not to blessip þe peple, þat drediþ not to sacre Crist?
<L 10, 12><T APO><P 30>

seiyng on his wise/ "Heresis est dogma falsum sacre scripture contrarium pertinaciter defendatum maxime causa honoris & temporalis comodi" Heresie is a false teching contrarie to holli writ foothardifi defended:
<L 30><T LL><P 30>

in whiche fulli her office standip Thimo; iiiii/ "Tu vero vigila in omnibus labora/ opus fac euangeliste/ ministerium tuum implo/ sobrius esto/" /sicut si dicert vigila orationibus continuos labora in omnibus leccionibus sacre scripture/ opus fac euangeliste: predicando euangelium vere/ ministerium tuum implo: ministrando -VII. sacramentalia libere: sobrius esto verbo & exemplo/ ||
<L 1><T LL><P 34>

2 11 variants; 196 occurrences.
non facere tamquam speculum vitae habenda est lecicio *sacrum* scripture/ ut bona meliorantur & mala corrigitur/ Hec leronum/ So neebe thou hooli wri:

\(<L 9>\)<T LL>\(<P 55>\)

for thou hast made *his* mariage/ summe seyn 'haue *his* money & *sacred* me to presthod'/ summe seyn 'haue *his* money:

\(<L 1>\)<T LL>\(<P 60>\)

\(\text{\textbf{þei wolde wel avise hem/ þou3 þei dide not *sacred*}}\)<T LL>\<P 104>\)

sed fraude/ nostra contra nos vititur voluntate de nostro consensu vires accipit/ nostroque nos iugulat gladio/ vincere non potest nisi nostra voluntate/ procel ergo desperacio/ remedium contra ipsum: est *sacred* scripture studium/ Hec leronum ex p: 84/ Pat is to seie: þe deuel fi3tiþ not a3ens vs wip open face:

\(<L 5>\)<T LL>\(<P 122>\)

for ellis 3if frerin stamina serd to *sacred* þe armes of a prest, and þe pope 3aue hym meede to fí3te wip opere cristennien, he were out of bileeþ þat trowede not to al þis.

\(<L 10>\)<T MT>\(<P 480>\)

For þis is þe auþer or fundement of alle þat euer we *sacred* to God in good maneres or feiful wurkis, and þis sad fundement of God stonden stabile, as Poule seip (Thimoth: 2):

\(<L 1953>\)<T OBL>\(<P 207>\)

**SA CRED**........40

Teche persouns & preistis to axe of þes freres wat þing þei þes sacred last wane þei sungon masso, & weber þei voidede anything þat before was bredé, & wat þen þe opis *sacred* þat be kept in þe chirche, for if þei ben wers in kynde þan any ereyne webbe, it were no religion to worschipe hem þus.

\(<L 1089, 1091>\)<T 4LD>\(<P 284>\)

þat may men see by heresye of freris þat þei sownen in þo Chirche, of þo *sacred* ooste.

\(<L 6>\)<T A20>\(<P 237>\)

wolde God þat þes freris, þat ben so bolde to graunte by letter and comye seele pinge þats þei knowen not, dursten graunte hor byleve, what is þo *sacred* oost.

\(<L 24>\)<T A25>\(<P 422>\)

As if a mon asked me wherþer þis bred were Gods body, I wolde nouer byleve þat, ne dowte hit, ne denye hit, bot suppose þat hit were so, bot if I had contrarye evydence, as, if I had evydence þat þo prest were not *sacred* of God, or þat God wolde not wirke wip hym for his yvel lyvyng.

\(<L 22>\)<T A25>\(<P 426>\)

And as anentis þo first, þat is, þo *sacred* ooste, no man schulde here hom, ne grete hom, ne suffer hom þat dene þo gospel, in þis or in oþer maþ.

\(<L 35>\)<T A25>\(<P 427>\)

Ow sith everiche parishrie chirche hafs mony *sacred* oosti as medicyne to þo soule for seke parisches, he were a schrewid leche þat wolde not telle his sugetis of what kinde were þo medeyne þat he gyves hom.

\(<L 4>\)<T A25>\(<P 428>\)

**CONCERNING THE EUCHARIST**

**No. II.**

**JOHANNES WYCLIFF. I BILEVE, as Crist and his apostels have tau3t us þat þo sacrament of þo auter, whyte and rounde, and like to oþer bred, or oost *sacred*, is verrey Gods body in fourme of bred;**

\(<L 3>\)<T A31>\(<P 502>\)

þat þe *sacred* host is verreryli þe body of Crist, for Crist seip so;

\(<L 11>\)<T APO>\(<P 46>\)

Wel I wot þat þe chirche profy3ted byfor þe ferys comen in, and syjen han be sownen manye false lourus, bope in þer religiou and preysyng of scribes, as we seen of þe *sacred* hoost, of beggyng of Crist, of letters of þer breþherede, and oþur worldly lyuyng.

\(<L 28>\)<T EWSI-08>\(<P 253>\)

And on þis manner semep Ambrose to graunte þat þe *sacred* breed is not aþer breed but Gods body, for hit is not aþer principally breed, but Gods body in manner as Austyn seip.

\(<L 41>\)<T EWSI-44>\(<P 419>\)

And wolde God þat heretykes in mater of þe *sacred* oost kowden vndurstonde þis sutyl wordis and sõpe, to þe entent of þe Holy Goost!

\(<L 64>\)<T EWSI1SE-13>\(<P 531>\)

For, ri3t as fadris maden þe *sacred* oost to ete þer pase lomb, so men eton þe *sacred* oost to ete Crist goostly, þat is to haue myunde of hym, how kyndely he suffred for man.

\(<L 38>\)<T EWSI1SE-22>\(<P 569>\)

And herfore, but 3if þe frere brynge vndir his comun seel, what is þe *sacred* hoost, þei wolde not comun wip hym.

\(<L 121>\)<T EWS2-67>\(<P 69>\)

And þe prydde cautel of þe fend, in whiche he trauelylyþ most, is to uarye þe byleue þat God himself haþ ordeynet, as we may see openly of þe *sacred* hoost, þat is, þe whyte þing and rownd þat þe preest haþ *sacred*, and is parcyued
And nameli he gope wonder violentli a3enst the beleue of the sacred oost pat I speke of nou3.

And nameli in pe article of pe beleue of pe sacred oost, pat I speke of chiﬁli here, pei han framed hem a fundement not of stones vnhewe, pei is to mene of Cristis playn wordis as pei comen out of pe precious quarre and grete stone, Iesu, ne of pe grete and precious stones foure square pat meuen al oon, as I seide ri3t nou3, but pei han hewe and ipwete, ipublichid and istird pe mater of her fundement of her beleue in pis poynt or article, pe wiche is her ful holi determinacion, pe wiche pei supposen as grounde of her beleue and refusen pe opur stable fundement pat.

Napoleas, as pe gospel seip, whan Crist tau3t pe beleue of pe sacred oost mene many of his disciplis 3eden awei and walkid no more wip hym; But, for as meche as the feipful peple pean was communed eche dai, and pis brede of pe sacred oost is pe more worpi and notable brede, and also for as meche as pe was made pean ful purucaen a3enst euery mannu5 nede, it is more to purpos to vndurstond pis communynge in breking of brede, and pis breking of loues of pe blessid sacrament, as Austen dop pe gospel according to pe wordis of Luke here. And, certis, pe feue wordis of Crist ileide before pe presumpcioun of pe renegat pat sitti5 in pe chirche in pis article of pe sacred oost, and in pe mater of his wordi kordschip and many opur poynttis, weren sufficient to open pis antecrist to al pe world, if men wolden do her besines for to vndurstond hem. And so pis fabur of lesing, inhabiting pe tunge of his grete pseudo, diuidep pe into ful diuere and contrarious opuiniones bitwene himself and to scripture also, and specialli in pe beleue of pe sacred oost, as I haue wretten before. and pis Iesu feipful peple seen in pe sacred oost bi true beleue, and to pis Iesu feipful peple dop saﬁ pe hi3 wirschip of God.
And also same Thomas writt hys in be boke alleged before be nedful mater of he sacred oost is brede of whete.

And on he same wise I conseil he pat desirre to be a childe of Abrahames, whom God came to seche and to make saff, pat no dispuacion of pen owne witt or of any opur mannes moue he from he simplenesse, clerenes or chaste feip pat is in Crist Iesu, vndurstanding pat Crist is he feip of alle tho pat schul be saued, and antechrist is he fals beleue of alle tho pat schul be dammed, and namei in he mater of he sacred oost.

Daw, aski thi capped maistres as if pai were heretikes, What is the sacred oost— & grounde hem in scripture— To which we knele & doufe our hodes & don alle his wirship. And I bilee pat sacred whiche is bope whit & rounde, Is verrei Cristis body, as men shuld bilee, & did to pe tymhe pat Sathanas was vnbounde.

But pis 3e falsely forsake, with alle 3our secte or many, & blynden he puple with heresie, & leuen Goddis lawe, For 3e sayen per is Cristis body & nou3 pat sacred host.

SACREI........3 first questioun, the capitle Si autem, and Crisostum, on the seventh capitle of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Gregor, and to the comynyte of holy church, for they seyn in wordes that the sacraments of heretikes ben vein, voide, or false, eyther helen not, but ben defouled, and devouren men, nethelesse these gret doctours moue be accordice favourably in sentence anentis symple men, meke and faithfull, and witti in holy scripture and resoun, so that seint Ciprian and his suers be vnderstonde to speke of such heretikes as sacreis not, nether baptisen not, in the forme of holy churche neythre of trewe feith, but in open errour agen holy scripture;

and that seint Austin and his suers be vnderstonde to speke of such heretykes and yuel cristen men that baptisen and sacren in verrey feith of holy church, though they ben departide fro the unite of the church by open sisme and other curside sinnes.

What is to be sett biforn he bodi of Crist pat prestis sacren?

SACRIP.......4 And wane men askem hem wat is pat pat hemself sacrep pat was before pe sacring outeper bred or wynne, or ellis in peise ping pat pei before offered, pe leuen al his questioun & tellen a strange tale, or ellis pat it is an accident or ellis noeping.

And so men axen what is pat, pat pe preest sacrep, and aftur he brekup, and pat men worschipon as Godys body, but not accident wipowton auguet.

be first is pat he pat sacrep be a prest; pe secunde is brede; pe pride is entent of him pat sacrep;

SACRID........120 And eft there, "Bisfore that it is sacrid, it is breed;" and that seint Austin and his suers be vnderstonde to speke of such heretikes and yuel cristen men that baptisen and sacren in verrey feith of holy church, though they ben departide fro the unite of the church by open sisme and other curside sinnes.

Whi thanne wile the bisshop of Rome that othere bisshopis chosen lawefulli that shulden be sacrid, And eft there, "Bisfore that it is sacrid, it is breed;" and that seint Austin and his suers be vnderstonde to speke of such heretikes and yuel cristen men that baptisen and sacren in verrey feith of holy church, though they ben departide fro the unite of the church by open sisme and other curside sinnes.

And it is not ynow3 pat freris erren in colour and figure of her abitis, to prove pat pis sacrid oost is colour and figure of breed.

For we axen of his sacrid oost pat men seen bodili brekun and etun comunli, and it is moved
And here mennis innwittis mot algatis erre in knowynge and jugynge of difference of substance as, if mony oostis, sacrid and unsacrid, were mengid togedir, a blaspheme substance as, if mony oostis, sacrid and unsacrid; and so worse worre.

Bot po sacrament pat is sacrid in po masse is nuerpereuer for one prest ne for oper.

We have oft tymes saide pat his sacrid ooste is verrey Goddis body and verrey brede, for so sais holy writte, and seymus of Crist thowsandis.

Sip Seynt Poul seip, be breed pat we breke is comunyneyne of Cristis body, axe pes heretikis where pis were sacrid breed or unsacrid: and pei moten sete pat it was sacrid, for ellis it were not comunyneyne of Cristis body.

And here trowen cristen men pat dyuersete of bileues pat ben in pe sacrid host makip dyuersete in pe chirche, and pis mot nedis make aftir dyuersete at pe day of doom, and make sum men be take to heuene and sum men to go to helle.

As Crist seiip, and seynis aftir, pat pe hoost, whan it is sacrid, is uerrili Cristis owene body in form of breed, as cristen men bileuen, and neyher accident wipouthe sugett, ne nou3t as heretikis seien.

And si3p he frerus accuson pe court in mater of pe sacrid host, and seyn pat it techeb pat his host is not Goddis body, but accident wijpowte sugett pat alle men knowe not, men schulden axe his trowpe of his court wij good groundying;

We have oft tymes saide pat his sacrid ooste is verrey Goddis body and verrey brede, for so sais holy writte, and seymus of Crist thowsandis.

But now men varien in bileue, as we seen in pe sacrid oost;

And heere trowen cristen men pat dyuersete of bileues pat ben in pe sacrid host makip dyuersete in pe chirche, and pis mot nedis make aftir dyuersete at pe day of doom, and make sum men be take to heuene and sum men to go to helle.

As Crist seiip, and seynis aftir, pat pe hoost, whan it is sacrid, is uerrili Cristis owene body in form of breed, as cristen men bileuen, and neyher accident wipouthe sugett, ne nou3t as heretikis seien.
be bred of be *sacrid* oost is very bred in his kynde, and is etun bodily, but it is Goddis body in figure, and so it is he same body pat is Goddis body in his kynde. And, but 3if his be etun gostly in eting of be *sacrid* oost, ellis men taken not wrpily be sacrament more than a beeste. And for his gostly eting many of pe wordis here ben referred gostly to eting of be *sacrid* oost.

<LT 70, 73, 76><T EWS3-176><P 161>

And summe men trowen pat Ion spac no more of bis *sacrid* oost, for he spac heere ces wordis pat my3ten wel be seyde of it.

<LT 79><T EWS3-176><P 161>

And his shulden ces men note pat prouen pat pe oost is not bred, for hanne pey seyen man brake his fast eting pe oost whanne it is *sacrid*, and hanne he shulde not take afterward Goddis blood pat is *sacrid* in pe chaliss.

<LT 26, 27><T EWS3-197><P 229>

Fere, whi sclaundre 3e trewe preestis & ophere trewe meke men of pe sacrament of Goddis bodi, for pei seien pat pe holi breed duili *sacrid* is Goddis bodi in foerme of breed, & 3e seien it is an accident wi9 ouen subiect, & not Goddis bodi.

<LT 392><T JU><P 71>

restip in blisse wi9 Crist hir spouse/ hanne is bis mariage fulli *sacrid*:

<LT 24><T LL><P 34>

he *sacrid* bis holi spoussailie/ But now pei leeue his chast louver:

<LT 19><T LL><P 129>

ffor god biddip pat a man schulde assayye him sif, and so eetc of pe breed pat is he *sacrid* oost.

<LT 23><T MT21><P 291>

as freris pat trowen many articlis of pe treuthie and saylen in pe treuehe of pe *sacrid* hoost, schal be dampnyd befure But if pei tume 3ten and trowe in wordes of Crist, pat seip: "pis is my bodye".

<LT 15><T MT24><P 349>

and pis pei denyen pat pe oost *sacrid*, whijt and round, pat bfore was bred, is maad goddis bodi bi vertu of hise wordis, but pei seien pat hore is goddis bodi, and pat is not goddis bodi, but it is nou3t or accident worse pan ony breed;

<LT 7><T MT25><P 357>

pat pe *sacrid* oost whijt and round pat men seen in pe preestis hones is veri goddis bodi in forme of breed.

<LT 25><T MT25><P 357>

but nou in pe reume of englond srynue manye of pe *sacrid* oost. summe seyen pat pis oost fro

be tynte pat it be *sacrid* is verily goddis body and perwip breed, whijt and round;

<LT 7, 8><T MT28><P 465>

his questioun shulden reumes sende to pe pope, to knowe his wit, what we shulden trowe of bis oost fro pe tyne pat it be *sacrid*:

<LT 15><T MT28><P 465>

and pis it were a blessid dede pat lordis wolden not 3yue pe almes neper to o prest ne ojer, bfore pey tau3ten bi good witnesse what peing were his *sacrid* oost, bohe in his kynde and in figure, by maner pat pe gospel spekip.

<LT 9><T MT28><P 466>

And for his contrarilyng of Crist and olde feijful men and exalting himselfe aboue alle pat is or mai be seide God, he seip in dede, pat is pe most effectual speche, and in word preueli, Haue 3e no reward to Crist or to his apostlis in pe poynyt of beleue of bis *sacrid* ooste of pe auter, ne beleue 3e her wordis, for pei ben fals and disceyueable.

<LT 243><T OBL><P 163>

For, but if a man forsake Crist and his apostlis, 3e, and alle pat pei han tau3ten and wret, and nameli in his poynyt of beleue tu3ching pe *sacrid* ooste, he schal be deuyded from Crist as fer as pis antecristis power mai til to bi censunis and dmannaccio5n in eresi3e.

<LT 260><T OBL><P 163>

And as the world schapip now, it is to done to se hou3 a man obei5b to pe determinacion of his grewe aggregat person pat sittip in pe chirche in pe mater of pe *sacrid* ooste.

<LT 388><T OBL><P 166>

And ellis, as we known wel, her determinacion were of no auctorite and nameli in his mater of pe *sacrid* ooste, but if her determinacion, pat not onli uari5b from Crist but also contrari5b him, sourmounted in au5terite, of pe lest in her owne iugement, his auctorite of Cristis determinacion in his mater.

<LT 416><T OBL><P 167>

And his is ful sop, and nameli in his poynyt of beleue of pe *sacrid* ooste of pe au5ter.

<LT 500><T OBL><P 169>

so pat he techip not pe beleue of pe *sacrid* ooste of his owyn auctorite, or of any of pe apostolis or of alle hem, but of oon pat neu3t my3t li3e ne erre.

<LT 502><T OBL><P 169>

And pei suyngei seint Poule techip pe beleue of pe *sacrid* oost, as he had lernd of God.

<LT 505><T OBL><P 170>

And I merueile pat sum ipocritis, pretending tendurnes of consciens, mai not here asent wi9
olde seinttis and ye gospel to cal pis sacrid ooste
‘Cristis bodi and brede’, and han conscien
inowe to reverse alle pat Crist and his apostlis,
and seint Austen, and seint Denys and opur
olde seinte han and wretten in his mater.

For Crist sacrid first pe oeste whan he 3ede to pe
deph;

Dis is Austens sentens in a sermon pat he makib
of Estur, So pat breking of pe brede, in wiche pe
disciplis knewe Jesu, was pe sacrid ooste, as seint
Austen vnurstondecp;

and, for as meche as he ordeyned his sacrament
to be do into mynde of hym, as he hymself scip
and Poule also, clerkis supposen pat he sacrid
his oost among his disciplis whan he 3ede from
hym, as tou3ching his bodili presens here for
euermore.

For pis sacrid ooste is not onli Cristis bodi bi
consecracion personali, but also it is Cristis
mystik bodi, pe wiche is pe numbere of alle pe
pat schul be saued, pe wiche ben oon togedre
among hemself bi loue and oon wij Jesu Crist,
his heed bi final charite.

Lo, of his process of Gregor upon pe heuenei
wordis of Tob hou maist se pat holi scripture is
grounde of alle trewe logic, and hou3 perlous it
is to uarie from scripture in any poiaynt and
speciali of pe sacrid ooste.

But here scie folis, pat demen in effect pat Crist
and his apostlis failiddren foule in her logic, and
nameli in pe mater of pe sacrid ooste, pat alle pe
scripture spekiip of his ooste or olde doctours,
calling it brede and wyne, schal be vnurstonde
of pe accedintis wipout sogett or subsuance pat
pei maken so meche of.

Truli, seint Poule, I wote wel pat his prophecie is
fulfigd nou3, for neiher pe peple, neiher he pat
hap pe see in pe chirche, as I spak of aforeshand,
hap reward to Crist or his wordis, neiher to pe
wordis, Poule, but to her owne talis, and nameli
in pe feip of pe sacrid ooste.

But pe clerge, pat schuld be most meke and
scrupable and furpest wipdrwe from pe world,
schuld be most speciali Goddis servanitis, for alle
clerkis ben sacrid to his service.

For, if he had pis mynde effectuali, he wold not
continue alle his liif obstinatli in heresie of his
wordli lordship, of symonye and of pe sacrid
oste, and many oujer heresis and blasfemye pat
ben ryue in pis renegat, pat lyuep euer in seche a
plite pat he most nedes be dampeed 3if he di3e
so and, if he trist meche of fructeful penance or
repentuance when he seep pat he mai lyue no
lengger, him is good to beware, for he mai li3tli
dis ceiued so!

I seide furjpurmore pat among ful many poynitiss
pat longen to pe beleue pis wickid and drunken
seruant erripi notablly in oon, and pat is in pe
beleue of pe sacrid ooste, in wiche he is as
contrarious to Cristis lawe and as fer out of pe
mesure herof as he mai be, as I haue in parti
declarid before. For Jeras Cristis lawe techip pis
sacrid ooste to be brede and wyne and Cristis
bodi and his blode, his drunken dremer seip pat
pis oost is neiur brede ne wyne, ne Cristis bodi
ne his blode, but accedintis wipout subiect.

And aftur pis he wisiip pe sacrid ooste pat is pe
blessid bodi, in tokenyi pe pat is incorporat
into pe same bodi as a lyme herof.

And it is betokened into pe sacrid oost pat is
many whete cornys onyd togedre bi craft of man,
and urelli is pe bodi of Crist bi uertu and
wirching of his worde;

for pei taken pe sacrid oost, pe wiche is Cristis
mystik bodi figurai and urelli, pe wiche pe
peple is pe same bodi reali and urelli.

And 3e han take 3our mysterie to pat ping pat 3e
ben," for seche peple is uerri Cristis bodi, of
wiche pe sacrid oost is mysterie, figure and
sacrament and truthe.

Sip jain Cristys mystik bodi, heed and lymys,
schuld be pei sacrid oost of brede and wyne and
Azenward, as Poule and Austen wij opur olde
seinttis techen, and seche a sacrament is proporli
a usible forme or kynde of an vnusible grace, and in antecristis sacrament is no usible forme or kinde, wiche forme or kinde usible my3t be þis mystik bodi of Crist, but if antecrist wold see þat þis bodi schuld be þe accidentis wipout soiect þat he spekle (of þe wiche a uiserid fende my3t not seie for scheme).<L 1543><T OBL><P 196>
þe chirche vsip to specke of beleue þus of þe sacrid oost, porfer þis is verri beleue'.

But as tou3ching þe beleue þat Cristis lawe techip in his article, þat is to see þat þe sacrid oost is brede and Goddis bodi, experience doph þe first, and þe beleue of Cristis lawe doph þe first and þe secunde, as seint Austen seip in his sermon /De pascha/, as I reholders long before, and holi scripture reholders before conferme oostens words.

And, certis, whoso take hede schal se þat antecrist presumeþ as yuel or wors in his determynacion of þe sacrid oost þan dede Vincent in his opinioum. For he seip in worde and dede þat whatever Goddis lawe seip in þe article of the sacrid oost, alþou3 þe be or schuld be þe pricessal sentens, 3it his ful holi determynacion is to be holde in þis poyn or parte, alþou3 Cristis sentence contrarie or wipstonde it.

For where opur heretikis, as we mai rede in Austens bokis and Ieromys, wolde seke colour part of þe sacrament to his disciplis;

And þis vnfeipfulnesse and heresie regnyng in þe chirche, because of mystriest to Crist and his wordis, was ensamplid in Cristis tyme, as we mai rede (10' 6) where Crist enformeþ his chirche in þe feip of þe sacrid oost in itself and in þe pinggis þat it betokenep, as wel tou3ching his personal bodi as al his mystik bodi, þe wiche, as Austen seip, is al Crist, þat is to see Crist and his chosen peple of þe wiche he is heede, as Poule seip oof.

And of þes word is of Austen þou maist coniect what Austen woulde feip of þis antecrist, þat euenþe himself to þe prince of strenghe, and hap take from him þe besi3e sacrifis, and þ3ue a sentence and a determynacioun a3enst the same prince and his prinpsal sentence, and wol þat alle men beleue it, and artip men to leeue þe princessal sentence of Goddis lawe and to holde his determynacioun in his article of þe sacrid oost and in ful many opur.

But 3it þis ipocritis, þat holde so streitli þe sentence of þe gospel in þis poyn þat soumneþ no þing a3enst her wordli lordschip, lust and liking, as openli as þei mai, þei gon a3en þe gospel in the mater of her wordlinesse and in the article of þe sacrid oost, and ful many þor poyntis of tru3e beleue.

Næpeles I wote wol þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrid oost, knowlechid aifter þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe austeren aifter þe consecracion not onli a sacrament, but also þe urri bodi and blode of our lord Jesu Crist.

Næpeles, if men wo I haue þis act of determynacion in þe beleue of þe sacrid oost, þan þei mai se hou3 þe chirche in pope Nycholas tyme and in pope Innocentis han determenyd contradiccioun.

For sum seien þat Crist in his last soper sacrid preueli brede and wyne, and afterward schewid þe sacrament to his disciplis;

And þis vnfeipfulnesse and heresie regnyng in þe chirche, because of mystriest to Crist and his wordis, was ensamplid in Cristis tyme, as we mai rede (10' 6) where Crist enformeþ his chirche in þe feip of þe sacrid oost in itself and in þe pinggis þat it betokenep, as wel tou3ching his personal bodi as al his mystik bodi, þe wiche, as Austen seip, is al Crist, þat is to see Crist and his chosen peple of þe wiche he is heede, as Poule seip oof.

And of þis is soþ of alle his chosyn, þe wiche ben his mystik bodi, for alle þo eten efectualli Cristis bodi and drinken his blood, and dellen in Crist and Crist in hem, and so maken oo bodi of þe wiche þe sacrid oost is a sacrament and truthe, as I seide before.

And wondur þou not alþou3 I haue vnburstande þe rapur text of þe gospel as feip itu33 of þe sacrid oost, for so doph seint Austen playnli in /De ciuitate Dei lv 17/, wher seint Austen reholders þis texte of scripture Cast me into a parte of þi presthood to ete brede'.

Pus is þis antecrist gon awie from Crist wip þis first heretikis in þe beleue of þe sacrid oost þat I spak of before, and is igowe into seche a turmentour as I haue tolde, and it is likli þat he schal neuer turne a3en fructefulli to Crist.
And in euidence of þe final obstinacie of antecrist and his special membris, it is ful hard to here and see any of his special lemys repent hem openli or pretuice of her hidous synnys, as of her wordli lordship þat þei occupie so euyn a3enst God and his awe, of her vngrounded customable begging, ne of þe sclandre þat þei putten on Crist of þe same begging, or of þe blasphemie and heresie þat þei putten on God and his lawe, or of þe dissecite þat þei don bi her lettris of fraternite and vngrounded absolucions, or of symonye, most abominable lecherie, heresie a3enst þe sacried oost and many seche opur poynitis of iuel maneres and mysbelieve.  

And þat meuep þe gospel (I0-6) wher Crist seide þus to his disciplis, whan þe firste heretikis aboute þe sacried oost had forsake him: Whelpur 3e also wolten go a weie?"  

And þus þe Trinype koude not bi his endeles wisdom deuise a truer, a bettur and an esier logic and beleue his logic also, and nameli in þe beleeue of þe sacried oost, þan it is wrenen in Goddis lawe þat callip it brede and Goddis bodi’.  

And so, as Ion Baptist meuep in his wordis, þis fende seip þat God is fals, and his witnesse þat is his lawe also, and nameli in þe beleeue of þe sacried oost, wher he refusiþ alle þe witnesse of Goddis lawe and betakill him to þe contrarie, as it is in parti3e schewid heretofore.  

For of his wordes þe pope and al cristendom, and nameli the clergi, presumen þe pope to be hede of, and grounde of alle holi chirche, and alle þing þat he affermep, and nameli bi writing, to be ferme and stable and to be impugned of no man, as it is specialli schewid in þis point of þe sacried oost, in þe wiche þe pope wip his comperis hap 3euen a decre and determinacyun euem a3enst Crist and his law, and killip men þat impugne it or ellis beleue it not.  

And þus, alþou3 þer were no pope as oft hap betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wip al his endowid prelacie þat ben temporal lordis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feip of þe sacried oost, and in þe sacrament of penaunce, and in many opur poynitis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a littil flok.  

And þat meuep þe pope and al cristendom, and nameli the clergi, presumen þe pope to be hede of, and grounde of alle holi chirche, and alle þing þat he affermep, and nameli bi writing, to be ferme and stable and to be impugned of no man, as it is specialli schewid in þis point of þe sacried oost, in þe wiche þe pope wip his comperis hap 3euen a decre and determinacyun euem a3enst Crist and his law, and killip men þat impugne it or ellis beleue it not.  

And þus, alþou3 þer were no pope as oft hap betid, or alþou3 al cristendome had forsaken him for a fals renegat, as þe Grekis han, or alþou3 þe pope wip al his endowid prelacie þat ben temporal lordis were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feip of þe sacried oost, and in þe sacrament of penaunce, and in many opur poynitis þe wiche I suppose few of hem to be clene, 3it neuer þe latur þis power abideþ in þe chosen chirche of Crist, alþou3 þei ben here but a littil flok.  

And so among opur poynitis sche kept in hert þe beleeue of þe sacried oost aftur þe logic and beleue tau3t of hir blessid Sone, to whom wordis sche supposid al men to owe obedience, as sche meued in his owne wordis when he made water wyne.  

And þis brede þat Luke wriþif of here is þe same þat he wriþif of in þe gospel, seiyng þat ‘þe disciplis knewen Crist in breking of brede’, þe wiche text seint Austen in /Sermone de Paschal expounell of þe sacried oost as I wrote before.  

And þe Maister of Stories vndurstondþep bi þis commyning in breking brede, and bi louys broken aboute housis or mencis þe sacried oost or ellis brede of almys.  

And, as I haue seide in partie aboue, Luke in þe Dedes of þe Apostolis acordþep in þis point of þe sacried oost his logic and his writing to þe gospel þat he wrote before, in þe weche he makip special mencion of two consecracions of þe blessid oost don bi Crist.  

And so of þis we haue open euidence þat seint Ion and al þe feiful peple for his time toke þe beleeue of þe sacried oost aftur Cristis logic reportid bi þe foure gossipers. And who schuld dou3t here þat, if Crist had iknowe a better logic to schew to his chirche þe beleeue of þe sacried oost, he wold as rape or rapur haue told þat to seint Ion, þat had so grete plente of Goddis reuelaciones, ran to mysproude Innocent and his comperis aftur þe losing of Sathanas?  

And siþ seint Poule had before þat seen ful oft times tau3t and prechid of þe beleeue of þe sacried oost þat was ryue among þe pepe, and also wrote of þe same article, we mote suppose þat al þe apostolis wip Barnabe and Tite and opur feiful peple acorden wip Poule in þat article, bop in logic and beleue. And siþ seint Poule tau3t and wrote al oon, for þer was not in him 3e’ and nai’ and so doulebesse, as he siþ himself, we mai vndurstond bi Poules writing (Cor 10 et 11) þat þe beleeue of al þe apostolis, and of alle þe feiful peple and wel enformed att þat time, was þat þe sacried oost is brede and Cristis bodi, and wyne and Cristis blode, as Crist
tua3t his apostilis in his last soper.
< L 2558, 2565 > < T OBL > < P 222 >

Loo, hose his clerk acording wiþ scripture and
olde scintis texchip what our sacrament is in
kinde, and what it is bi graciosious wirching of
Goddis worde, and hose Cristis bodi and his
sensible sacrament ben oonned togedere, and
what maner being Crist or his han in his sacrid oost,
and what maner of being of Cristis bodi feipful
men schullen seke in oure sacrefice.
< L 2687 > < T OBL > < P 225 >

So þat here seint Austen callip þe sacrid oost
brede, as he dope in many oþur Also seint
Austen wrintip þus in þe boke (Contra
aduersarium legis et prophetarum): þei þat reden
knowen what Melchisedech brouþt for þe
when he blessid Abraham;
< L 2711 > < T OBL > < P 226 >

And so þe tung of Cristis chirche, þe wiche was
alle oon in al poyntis longing to good maneres
and truþe beleue in þe time of þe apostilis and
long aftur, is nouþ diuided into diuerse and
contrarious opinions aboute þe sacrid oost, þe
wordi lordschip of þe clergi and ful many oþur,
þe wiche diuision began in þe secunde Babilon,
þat is Rome, for faute of beleue of Cristis
wordis.
< L 2806 > < T OBL > < P 228 >

pan of þis processe and oþur wretten nyþe þe
begynnynge, þou maist se þat þe prophecie of
Daniel rehearsed before, whan Daniel seide þat
'Strenghe hæþ þe 3cue to antecrist aþenst þe
besie sacrefice', is urecifiid of þis renegat, þat
besiþhen himself for to distroie þe beleue of þe
sacrid oost tauþt bi Iesu Crist and his lawe.
Furþermore as ancmst þe wirschip þat cristen
peple dop at þe shewing of þis sacrefice
sacrament, þou schalt vnburstond þat Crist, God
and man, hap a special being in þe sacrid oost
þour vertu of þe consecracion bi his owne
worde;
< L 2824, 2828 > < T OBL > < P 229 >

But, for as meche as þis mater of idolatrie nedip
a special labour and a leiser þat lackip me now, I
leeue of þis now, conseiling al feipful peple þat
þei trete þe blesid sacrament of þe auþer wiþ
reuerens and solennite, and namelii wiþ clene
liuing and truþe beleue tauþt expresedi bi Goddis
lawe þat onli mai quiete mannyso soule, and þat
þei rest her ducion and her wirschip in Juþu
Crist, weriþ God and man whom þei sen in þe
sacrid oost wiþ þe iþ of þe soule and truþe
beleue.
< L 2924 > < T OBL > < P 231 >

And of þis it sueþ þere þat antecrist and his
kursid lemys schuld not repungne or berke aþen
þe apostle, and meche raphur aþenst Crist in þe
feip of þe sacrid oost or bi mentenaunce of his
wordi lordschip, and of mony oþur poyntis þat
reuersen holi scripture for, as Parisiensis
rehearsing seint Ambrose (super isto evangeliol
Ego suum pastor bonus') seip þat a man ouþt to
beleue wiþout any disputicion to þo þinggis þat
ben expressid in holi scripture, for in alle seche
þinggis a man ouþte to bi riþt certey wiþout any
doþting.
< L 3264 > < T OBL > < P 240 >

And so a feipful, if antecrist wold suffre, myþt
boldli see þat oure sacrid oost is brede and
wyne, and Cristis flesche and his blode, for þe
auctorite scripture rehearsed before is more þan
al þe world mai comprehende.
< L 3378 > < T OBL > < P 243 >

Here Þe mai se houþ it wold haue be riþt hard to
haue brouþt seint Austen to haue consentid to þe
new feip abowe þe sacrid oost!
< L 3537 > < T OBL > < P 247 >

We mai not wiþstonde þe most certeyn feip, þe
most strengist auctorite scripture seying
"God is charite" fet cetera." Nouþ, lord God,
houþ is þis þat antecrist wiþstondep so many
open auctoriteis of þi lawe, affermying our sacrid
oost to be brede and wyne and þi bodi and þi
blode;
< L 3547 > < T OBL > < P 247 >

Anþbir greet lesyng þese maistir liers and
her sectis maken vpon þe sacrament of þe auþer,
seiyng þat þe sacrid oost is not Cristis bodi,
notwiþstondinde þat Crist techip opulni, and alle
feipful men bifore þese sectis han take as trewe
bileue, it to be Cristis bodi.
< L 261 > < T OP-ES > < P 13 >

Ne þei biesen hem to distrie þe fool heresie of þe
sacrament of þe auþer, where þei and her
confederacie seien, euene aþenst þe gospel and
seyn Poul, þat þe sacrid oost is neþer breed ne
Cristis bodi.
< L 1200 > < T OP-ES > < P 51 >

Þis fatt caif þat men schulden ete is Cristis bodi
þat men offren, and so it is þe sacrid oost þat is
in figure Cristis bodi.
< L 117 > < T SEWW10 > < P 55 >

As we mai se opulni of þe sacrid oost, þat is þe
white þing and round þat þe prest hæþ sacrid,
and is perseuyed manyy weies wiþ bodiili witiss,
þat cristen men seien is Goddis bodi in forome of
breed, as trewe cleris and lewif men han
bileued siþ God wente to heuene.
< L 230, 231 > < T SEWW15 > < P 80 >

SIXTEEN POINTS ON WHICH THE
BISHOPS ACCUSE LOLLARDS þes ben þe
poyntis wiche ben putte be bischoppis ordinaris

2250
vpon men whiche þei clepen Lollardis: þe first; þe brede or þe oost in þe auster, sacrið of þe prest, it is very Goddis body, but it is þe same bred in kynde þat it was before.

<1.L 3><T SEW02><P 19>

And þus, as God seip in his lawe þat seune oxen ben seuene 3eer, and þat þe sacrið breed is verili Goddis bodi, so it semep þat he seip þat his dowwe is þe Hooli Goost.

<1.L 44><T SEWW21B><P 114>

But pope Innocent distroide þe chesing of eieuer and sacrið Stephen.

<1.L 505><T Tal><P 191>

SACRIDE.......2

It semep þat Austyn seip þat bis breed was Cristis body, as þe sacrið bifoare.

<1.L 58><T EWS3-181><P 192>

Aftrward formosus dieede and Stephen 6 pope was his successor, which sifer gaderid to gider and dampped and reprevide alle þe dedis of formosus and demede formosus to be draw out of his seplurur and to be clothid with lewud menis cloching and þingis kutte offe with which he sacrið and to be cast into Tibre.

<1.L 65><T Tal><P 177>

SACRING.......5

And wane men asken hem wat is þat þat hemself sacreþ þat was before þe sacrið ouer bred or wynne, or ellis in þeis þing þat þe þe seip þat þe is contri3t and confessud þat þe sey þat þe seip þis dowwe is þe Holy Goost.

<1.L 994><T 4LD-4><P 280>

þe sey þat God haves byheght hom þat þei schal do myrales wipoute any nowmembre in sacring of þo ooste.

<1.L 17><T A25><P 429>

For Crist seide sacring þe ooste, schewing þe brede þat þe hilde in his honde and bessid it, þis is my bodi þat schal be bitraid for 30w'.

<1.L 400><T OBL><P 167>

But for as meche as I haue 3it noon eyydens of þis last sacring of Crist, þe wiche I most beleue as þeip, þerfore I suppose þis as probable bi credens lasse þan beleue.

<1.L 548><T OBL><P 171>

And þis sacring or þis oost þe tymys bi Crist hiself, as I suppose, is þe cause whi þat eueri prest in his masse aftur þe consecricauon, in þe persone of himself and of alle þe chichre, seip þus: We, Lord, and þin holi serventiis, hauyng mynde of þe most holi passioun and of þe resurrecciuon from hellis and of þe most glorious ascencioun ofrenn to þi most clere maiste holi bredi of euerlasting liif and þe chalice of perpetual helpe'.

<1.L 550><T OBL><P 171>

SACRUD.......3

Þanne men schulden here Godis word gladly, and dispuyse fablis, and erre not in þis sacruð oost but graunte þat þat is two þingis, bope bred and Godus body.

<1.L 71><T EWSISE-17><P 551>

And þus spekip Ambrose, suwyng comun speche of Crist, þat þe sacrud host is not bred, for it is not principally bred.

<1.L 57><T EWS2-111><P 284>

for where Crist tellip in his gospel þat þe hoost, wenne it is sacrud, is Cristus body in figure and verey breed in his kynde, fieris seyn now þat it is nowt, or accident wipowte suget.

<1.L 967><T EWS2-16C><P 363>

SACRUDICE.......2

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

<1.L 46><T EWS1-10><P 262>

And bygynne how to wyte of hem what þyng is þe sacrud hoost wip resou of Godus byleue, and þat þei tellon not here to þe þyng but þing þat þei wolon stonde by to suffre martirdom of men, and losse of al þat þei han of our rewee.

<1.L 154><T EWSISE-15><P 545>

SACRYD.......2

And þus, as God seip in his lawe þat seune oxen ben seuene 3eer, and þat þe sacryd breed is verrely Gods body, so hit semep þat he seip þat þis dowwe is þe Holy Goost.

<1.L 49><T EWS1-30><P 347>

It was taken as byleue, longe byfore þat fyers ca3m in, þat þe sacryd hoost þat men seen at y3e is verrely Gods body, by vertew of his wordys.

<1.L 112><T EWS2-67><P 69>

SACRYNG.......2

For ellys myhte he graunte pardon for longe aftyr þe day of dom to men þat God wole haue damnyde, for a new fownde prey3er, and hy3en hit for manys loue more þan þe Pater Noster: as men seyn þat a pope hap grantyd two þowsande 3eer to eche man, þat is contri3t and confessud of his synney, þat seip þis orisoun Domine Jesu Criste' bytyxxx þe sacryng of þe masse and þe byydde Agnus Dei.

<1.L 77><T EWS1-47><P 436>
as men seyen he pope hap graunte for the seyng of an orison, bytwixe he sacryng and Agnus. 1

Saduceus
Saduaces......

And in his maner wer the sectis among he Jury, Phariseis, and Esseeis, and Saduaces.

Sic he proud clerks and blyndid in peyne of here synnes schulden taken hede what Crist seith in Mt xxiiij: c' to the blynde Saduaces, where M writith thus: Ye eren, ye kunne not the scripturis neither the vertu of God, wheron Crisostorn writith thus in the xxxvij omelie, Wisi Crist repueuth first the negligence of hem, for thei redden not.

Gessist thou that preistis of Saduaces redden not scripturis?

SADUCES......

For as in time of Moyses lawe weren opinions multiplied after he olde lawe to a multitude of new vngrounded sectis of phariseis and Saduaces and esseis, so is it in he time of he new law ofoure new vngrounded sectis;

And so, as pou3 hee wolde shewe in dede pat Crist dide amys pat he drowe out of he chyrche these pre sectis, phariseis, Saduaces and esseis, hei han graffid yn oijr he in stide of hem (and wolde God of no more malice!),

And herfore Crist, to purge hys chyrche, destroyede these pre sectis, phariseis and saduaces and esseis also;

Saduaces, alpou3 hei rescyuede Moyses lawe as autentik, hei wolde not so admitte he prophecies;

acordiden to pursue Crist and bryng he to he deep, as a man mai se bi processe of he gospel, so these newe sectis, notiwstonding pat hei ben contrariouly foundid, pat oon upon possesions and pat ooper upon beggerie, as hemisf scien, and notiwstonding pat hei han wrou3t ech a3ens oijr in scoul and in preching, and pat long and ofte tymes to dispreue ech ooperis fundacioun and luyung, 3it, because pat vnyte is so needful pat he deuelis rewme mai not stonde if his retenu be duydid, these sectis ben acordid, as Herodis and Pilat and he phariseis and Saduaces, and bohe bi oon assent manteniden ooperis fundacioun and luyung, and acorden in dampnyng of truje of Goddis lawe and resoun, wherbi trewe men laboren to bryng these sectis fro he viciouse extremities these pat stonden yn pat is to seie lordship and beggerie and to bryng hem to a vertuous mene pat Crist helde and hise disciplis and apostolis, thei which mene as seynt Poul seij is liifold and hilyng (I ad Thir 6 Habentes autem alimenta et quibus tegamus hiis contentiisimus).

SADUACES......

Phariseis ben seyde as departye from ooper peple, and weren religious in Cristys tyme, as saduaces and esseis.

De story of he gospel seyph pat, when he phariseis hadden herd he Crist hadde stemmed saduaces, on of he phariseis pat was a doctor of lawe temptide Crist on his wyse, and axede hym thes questioun Mayster, which is a greet maundement in he lawe? 1

And yn cristys tyme hee weren the sect of ordes founden of manny ordinances, as phariseis, saduaces and esseis.

Satan

But now hei ben dyuerse in kyndis: summe ben children of Satan, and summe children of Belial, 3 variants; 15 occurrences.

4 5 variants; 213 occurrences.
and summe ben children of God but hou shulden he comynge togidere?  

And seyde, he fought Satan sytten ful heyghe, And fullow ben yleid.  

I trowe that som wicked wight, wroughte this orders: Trow ye that gleym of that gett, that Golas is yeald, Other els Satan himself: sente hem from helle, To comben men with her crafte, Christendome to shenden.  

And therto, I dar well wage, They serven Satan for al her song.  

Another cauillation whych they might make in the seconde parte, where he admitteth no nother mediatour but Christ only, nor wyl geue of his goodes, to bynd any man to any fained obeysance for the hecpl of his soule when he were hole in the kyngdome of Christ cleane deluered both body and soule from the dominion of Satan (as scripture testifeth the all that dye in Christe to be) is this, they wyll say, that he helde that none shuld pray for him saue Christ, and that we be not bounde to pray one for another, ner ought to desyre the prayers of another man, that he excludeth, in that he saith al other he be but petitioners.  


doth ghynge hit seme not impossible haplye that there myght be a place, where the soules myghte be kept aspace, to betaught and instructyet that ther shuld be such a Jayle, and so such a place, where the soules myght be kept, as another man, that he excludeth, in that he saith that no other be but petitioners.  

Satanas....22  

And trowe that that was apostle, and Satanas, and a sone of perdicioun, and a deuil incarnat, othir in flesh, in the vj: c* of Jon and othere placis, moche more the unkunnyge and vicious cumpani of cardinals fulle of auarice, symonic, and pride, mai choo Judas and Satanas and a deuil incarnat.  

For the pope to be assignid, mai be Lucifer, and Satanas transfigurid into an anugil of light, and an eretyk bi symonic and general dissenciou maad in the chirche for him, and ben an open antecrist;  

and in the xx: c* of Apoc, After a thousand yeer Satanas shal be unbounde of his prisoun, and shal gon out and disseyue manie folkis;  

It is a wonderful woodnesse, that a synful man in the tyme of unbyndinge of Satanas shulde fynde out a perfite orden and levynge than Jesu Crist, the wisdom of the Fadir ofhevene, fond, and gaf out a perfitere ordre and levynge than Jesu Crist, the tyme ofunbyndinge of Testament.  

Also preching of freres is com only ful of enuey & of curatis, that prechen not dulii the gospel, but geuen opini souen of deuicioun to the puple, ben antecristis and eretikis, and Satanas transfigurid into anugil of light, and ben worse as withouten comparisoun than bodoli . . .  

SUMMEN of lawe to distroye Goddis lawe & loue amonge nei3boris, and summe crepen into feyned ordris and clepen hem religious, to lyue idilli bi ipocrisie and disceiue alle he statis ordeyned bi God, and þus bi Anticrist and his clerkis ben uertues transposid to vicis: as mckenes to cowardise, felnes and pride to
wisdom and talnes, wrappeth to manhode, enuye to justificalcoun of wrong, sloube to lordlynes, couteys to wisdom & wise puruyance, glotonye to largynes, leccerchie to kindeli solace, mildenes to scheipshenesse, holines to jpeorisie, heryse to pleyne sadnes of feyp and oolde vsage, & holy chirche to synagoges of Satanas.

where Satanas seet is?

assailed the fende of helle/ whanne Crist seide goo Satanas'...

And seyn that may not holde good hous bi siehe men, as pou3 pei wolde sende pousande soulis to satanas for to haue more he roten money and a proude name in the world of gret housholdyng.

but whanne crist was temptid heere he seyde: "go, Satanas".

where is more satanas pride a3enus mokenesse of iesu cristi?

and 3e transfiguren Satanas into an aungel of li3t, whanne 3e maken curatis either prelatis, that ben contrarie to Crist, to ocupie the offis of bischop, abbot, either of prest.

As longe as pride and couteis of worldly goodis and onouris is rootid in her herte, thei maken omage to Satanas, and offren to him bothe bodi and soule, and al her witt and fynding.

and pou3 pei diden none opere malices pei ben antecrists and satanas transfigurid into an aungel of li3t, my3t peuyes and day peuyes, sleeris and distrieris of scheep, makinge the hows of preyer a denne of peuys.

for he is a satanas contrarius to Crist, But he kynrede of Caym, of Daton and Abiron wolden hat the gospel slepe safe, for hei ben belyes crysytne of manye: pei prechen sumwhat of the gospel, and glyson it as hem likep.

what mench pise waast placis of pise hidde ypocritis, but to telle men bi her syndogogis where Satanas seet is?

SATHAN.....8pe chosone princis of Satan ben the glorious princis and prelatis, wip ohere lustful riche men of the world, hat setten al her love and her likyng in erpeli welspe;

Now han, weper ani folowing Peter in his office of prelacye, is blessiddar or perfitar pan Peter, perfor if Peter after his blessing, and silk behi3t, is seid of Crist Satan, whi not pei hat are in to sclauder to God, and lesser saueren pings pei are of God, and more pingis pei are of men, syn his wris is wrotun to our lore.

Pus Crist, mekyst of alle, suffryde his owne inurye in two temptacionys of pe fend, but in pe pridde he seyde Go, Satan!'

That knowen hem-self, that they don ill Ayenst Cristes commaundement, And amende hem never ne will, But serve Satan by one assent.

And Iesu seide to him "Go, Satan!" Hast thou them power to loue the lawe so hath that no fayth in Chrystes bloude' And so we set vp or maynteyne the lawe thorowe fayth why so for the preaehynge of faythe ministreth the spirite, Gal'iii' and ii'Cor'iii and the spirite lowseth the bandes of Satan, and gyuetue power to loue the lawe, and also to do it.

And Iesu seide to him "Go, Satan!" Hast thou them power to loue the lawe so hath that no fayth in Chrystes bloude' And Ro·iii· we set vp or maynteyne the lawe thorowe fayth why so for the preaehynge of faythe ministreth the spirite, Gal'iii' and ii'Cor'iii and the spirite lowseth the bandes of Satan, and gyuetue power to loue the lawe, and also to do it.

SATHANA......1And herfore Crist reprouede Petre, as pe gospel tellup aftur, and scyde, 'Go byhynde me Satan, for hov sauerust not Godus pingus'.
SATHANAS......176
for he is Sathanas contrarie to Crist.

And þus þe fend Sathanas transfigureþ or turneþ hem falsy into an angel of li3t, to disceyve men bi colour of holynesse.

But manye, whanne þei ben drounken, comen hom to here wifes, and sunyfme fro here cursed strumpatis and jectouris of contre, and chiden and fl3tten wip þer wif and meyne, as þei weren Sathanas brolis;

But certis þei ben Sathanas techeris, and procuratorius to lede hem to helle, bi here cursed ensaumple and techynge, and norischynge and meyntenynge in synne;

And þan mannis curs harmep noþing, ne enterditynge, ne ony sensuris þat Sathanas may feyne.

But by þis blynede falsede schal Cristis cause slepe, And so þemep to many men þat Sathanas hadde envye to þe ordynaunce of Crist, þat þis cleris schulde be pore men.

And blanyd entent, or blyned devocion, excusibuþ not þes worldly cleris, wip here fautouris, no more þan Petir was excused fro Sathanas, and Poul of blasphemye notwipstondynghe here blanyd entent, a3enst Goddis wille, for goodnesse and ri3twisnesse, as hem þou3te.

And þe weyward cleris of Sathanas maken þis cruel manquellere, prisoner and brenner of Cristis servauntes, to be well ground and roote of alle þe mysgoverynge of þe Chirche.

But þe lewdeste heresie þat evere Sathanas foound is putt forþ for excusyng of þis olde roton synne.

But certis þis is not holy Chirche, þat wolfe noþing but treuþe and equte, but it is Anticristis cleris and synagoge of Sathanas.

Of þes few wordis may worldly fools see here pereles and sclaundris, and do no symonye for holy ordris ne benefices ne sacraments, bi feyned colour of dispensyng and privylegie, and customes of Anticristis weitward collegie and synagoge of Sathanas.

And þes coveitouse prestis, ful of mawmetrie, crien faste Sathanas curs and tirauntrie a3enst Cristis breheren, eyris of hevene.

For in þis þei maken holy Chirche a bande of here synne, and resceitour of here raveyn, and sclaundren holy Chirche wip þe cursed dedis of Anticristis chirche and synagoge of Sathanas.

what ensaumple of paciencie 3even þes worldly prestis and religiouþe, þat schulden 3eve alle here goode and here bodcly lifto kepe oþere men in pees and in charite, as Crist and his lawe tychen, and now pursuen men so cruely for a litel trespas or no3þ, bi landis lawe, bi Cristen court, clepid in name, but in dede Sathanas trone, and bi open tirauntrie, þat a man my33te sooneere gete grace and ri3twisnesse at þe kyng or emperour þan at hem, for Goddis drede is not in hem, ne love of God and desire of hevene, but þe world and joie þerof and pride of Lucifer and crueltie of Sathanas.

But certis Crist, lord of treuþe and ri3twisnesse, is not ground ne autour of þis wynynge, but Sathanas fadir of lesyngis, to whom þe maken sacrifice and omage for Þis falsly geten lordischip.

And þei drawen þes lordischipis fro þe comynte of Cristene men, þat is holy Chirche, and murperen hem in a litel covert of Sathanas synagoge, þat ben moche worse þan heþene myscrreauntes.

But þes Sathanas children casten bi alle here power to slee þe soule in everelastynge peyne. Certis þes weyward curatis of Sathanas semen in þis poynþe worse þan fends of helle, þat turmenten no soule in helle but only for everelastynge synne; and þes Sathanas cleris cursen soulis to helle for a litel temporal dette, þat þei wolyn paye as soone as þei may, and many tymes whanne it is not dette, but þe long errour and þeþe and custom brou3t up, a3enst Goddis comauundement and good reson and charite.

And þus þe kyng schal be cursed, 3if he do ri3twisnesse in his rewme on his lege men, and brynge a Sathanas out of his olde synne and þeþe, whiche þing þe kyng is bounden for to do bi Goddis owene word.

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But these blinde moldewpisses, evere wrotyng in pe erpe aboute erpele muk, schullen wite bi holy wrett and Cristene bicile, pat through pe kynge, Goddis viker, take temperal goodis fro worldly cursed prestit and Anticristis religious, ful of pride coveteise symonye heresie and blasphemye, and meytening of opere mennus synnyes, 3it pe kynge takip not these goodis evyle from holy Chirche, but justly takip these goodis of holy Chirche, evyl occupied bi Sathanas clerakis, and restoreth hem to holy Chirche.

For in alle these fals meytenyng pei holden wip pei fend a3enst God, and as moche as is in hem, pei fordoun pei r3twisnesse of God, and so God himself; and magnyfien Sathanas more than God.

And these pei maken pe kynge and grete lordis to become turmentours of Sathanas, and do more malice and payne to Goddis servauntes hanne pei devel dar do himself.

Certis these prestit wip these fals precourses, pat ben princes of manquerlieris and werris, ben openly contrarie to Crist and his postlis, and so open Anticristis, maistris of Sathanas.

3it thesei taken moche money of open synful men, and norischn hem in open synne for annuel rente, and so silled Cristene soulis to Sathanas for here owene muk.

Therefore an holsum counseil is thesei, pat prelatis and curatiss leve thesei poynes of sentence, for many of hem be as false as Sathanas, and teche Goddis hestis and Goddis curs, and paynes of helle dewe to men but 3it thesei amend hem in his lif, and what blisse men schullen have for keyning of hem;

wher Crist eclepide hym Sathanas, and bad him go affer him, and 3it pei was no cause of his error, wherfore Crist eclepide him thesei?

And pei fore pei ben monsleeers and irruguler, and cursid of God, for pei letten his puple to be saved, and so neden hem to be demped, And sith these principal poynct and ende of Cristis dyinge and his passiouin was to save monnis souile, and these principal werk of Sathanas is to leese monnis souile, pei ben traitoures to Crist, and aungels of Sathanas transformed into aungel of light, and cruel traytoures of all men.

And these for 3o money pei sellen mennis soulis to Sathanas.

Lord, what schulde move Crist Almyghty, alwitty, and alle wel willyngye, to hide these blyvele of feries a thousande 3eer, and nevere to teche his apostils and so many seyntis these right blyvele, but to teche first these ypopcrities, pat comen nevere into 3o Chirche til these foule fende Sathanas was unbounden?

And for money pei senden soulis to Sathanas, by ensample of hor yvel lyvinge, by councel to werris, and norishinge and coutfortinge men in synne, for lustis of hor fleshe.

And herfore pei seyn, as Sathanas clerakis, pat holy writ is fals.

CAP: XXXVI: Also feries ben adversaries of Crist and disciplis of Sathanas, not 3eldinge gode for yvel, as Gods lawe techis, ne gode for gode, as kynde and monnis lawe techen;

Lord, wherfore thefyre of 3o gospel gyven to Cristen men, be whoche lastid these thousande 3eer hat Sathanas was bounden, wolde not suffice nowe when Sathanas is lowsid!

And if thesei feynen pat thesei graunten al pis upon condicioun, then thesei siker not hor breperen of partynge of hor merytes, more thesei my3t siker Sathanas of these blis of heven.

Herfore schal we trowe, as holy men tau3te of two thowsande 3eer byfore hat Sathanas was unbounden, wolde not suffice nowe when Sathanas was bounden, and nevere to teche thesei.

Herfore schal we trowe, as holy men tau3te of two thowsande 3eer byfore hat Sathanas was bounden, and nevere to teche thesei.

And so comynly these ben clepid men of holy Chirche ben enimyes pereof, and synagoge of Sathanas, and these ben membris of holy Chirche, as ben good Cristene men hat kepyn Goddis hestis, ben no holde men of holy Chirche, but ailenj herfro.

Wherfer Crist bi a thousande 3er and more tau3t nevere to his apostils and opere prestit pei beste religion, to serve him inne and to plese him, but to kepe pei till now, wipinne these two hundrid 3ere, whanne Sathanas was unbounden, as Seynt Jon seip in pe Apocalips, and 3it telde nevere in
he law of grace who schulde bigynne he ne newe perfite religion, ne whanne it schulde come.

Ande trewly, if her be þus contrary to Crist in lyvyng and techying, as þer open dedis and þo world crien, þat ben cursid heretikis, manquellors bodily and gostly, Anticristis, and Sathanas transfigurid into angelis of light.

Certis, as holy prestis of lyvyng, and cunynge of holy writ, han kayes of heven, and bene vicars of Jesus Crist, so viçouse prestis, unkonnynge of holy writ, ful of pride and covetise, han kayes of helte and bene vicaris of Sathanas, deceife mannes soules by feyned jurisdiccione of Anticrist.  

Hit semes þat þis offyringe to ymagis is a solite caste of Anticristis and his clerkis, for to drawe almes fro pore men, and cumber worldly prestis with muck, þat nouter know God ne hemselfe, but maken sacrifice to Sathanas by glotony, lecherye, pride, slouthe, envie, and many other synnes.

Perfore no trewe Cristen man schortly wil renne into Goddis curse for a blaste of Sathanas, ne for worldly banke and flaterynge of Anticristis clerkis.

And curatis þat prechen not þo gospel, wiþ clene lyvyng and for love of mannes soules, bene dede in hemself, sears of menny soules, Antecrists heretikis, and Sathanas transfigurid into an angel of ly3t, and þat þai bene more abonymable to God and to þo court of heven þen þeþ cursusde synne of Sodome, þat for hidouse synne sanke into helte.  

Certis hit semes, Sathanas, for pride and coveteis, and mayntenynge of þer cursid heresies, blynid hem in payne of þer synne, til God take vengeance at onys upon hem and alle þer fautouris.  

ffor we halowen to oure wombe ydelines and Sathanas, and done wershe werksis of synne in dispysynge of Almy3ty God and alle his lovers.

And merciful entent excusid not Peter, þat ne Crist cleped hym Sathanas;  

And no merueyle/ for Sathanas transfigurid himself into an angel of li3v/ þenne it is no meruciles if hise mynistris ben transfigurid as ministris of ri3twisnessse/ whose eende shall be after her werkis.

And soply my warks a cordyn not to þe works of Sathanas, for I a cord in no þing wip him, but al vterly we are contrari;  

and þe proper wark of Sathanas, and moost entent of him, who is a mansleær þo þe beginning, as is sleynge and mortifying of sowlis: werfor scheperdis, clepid þe þersoun of þe verrey schepherd Ihu Crist, nou3t schewing þe gospel, þof þei ekid not oþer malicie ouer, þey are anticristis, and Sathanas transfigurid in to an angel of li3t;  

And he turnid and seid to Peter, Go o bak after me Sathanas, and þa art sclauneder to me, for þa sauerist not þing þat is of God, but of men.  

But now new law kemip priuilegys and exempcouns fro iust correccouns of all holy prelatis and curatis, so þat þey may not reise Sathanas ouf of his nest, nor hele þe seek.  

And sei þus to him: Goo, Sathanas!  

And, certys, alle suche ben sathanas, for þei wolen reverse Crist, oþur adyng to Cristys lawe or eiliys wiþdrawyng þat he bad.  

And þanne seyde Jesus to þe feend Go awey, Sathanas!  

And somme men seyn þat þis wark was Sathanas, þe moste of alle, þat sib was bownden in helte a þowsynde þeer, as seynt Iohn seip.  

And þus, 3if Sathanas be deuyded in hymself, as 3e seyn, how schal his rewme stonde stabully wiþowten ende?  

And so, 3if Sathanas prince of feendid be þus deuyded in hymself, how schulde his rewme be strenkped by dedis þat Crist doþ? But myche more Cristis rewme þat is strengped as enes þe feend schilda haue anopur prynce contrarye to Sathanas.  

And so þe heed of þis chyrche, contrarye to Sathanas, is comen among hem, in whose vertew
It is a fendis pride a synful creature to putte defautte in pe ordynance of crist, seynge in word or dede pat crist tau3te not his disciplis and his prestez pe beste ordre and religioyn, but lefte pe beste ordre blynyde a thousand 3ser and more til sathanas was vnbounden to desceyue men bi leynsig and ypcorisie, and siben crist made and tau3te pe beste religioyn, it is a stynkyngye pride of lucifers children to leue pe betre, and constreyne men to leue pe betere, and take and nede men to holde forpe pe worse.

but his newe profession was not vsed of crist and his apostlis but in pe time pat sathanas was vnbounden, as pe apcalips telli;h;

And siben petir was sathanas for he wolde haue lettid cristis deph and saluacion of manns soule, him wnyttyngyng; moche more pes pretalis ben sathanas, pat jis myche contrarien cristis wille and sauyngye of menss soulis poru3 prechynge of pe gospel, and pei ben turned into an angel of li3t, for pei feynen nem in pe stede of apostlis and worche wip pei fend to suffre menss soulis go to helle;

And siben petir was sathanas for he wolde haue lettid cristis deph and saluacion of manns soule, him wnyttyngyng; moche more pes pretalis ben sathanas, pat jis myche contrarien cristis wille and sauyngye of menss soulis poru3 prechynge of pe gospel, and pei ben turned into an angel of li3t, for pei feynen nem in pe stede of apostlis and worche wip pei fend to suffre menss soulis go to helle;

Capitulum 4m: Prelatis also robben pe pore lige men of pe king bi fals extorisions taken bi colour of holy correccion, and 3euen men leue to dwellen in synne fro 3er to 3er, fro seuen 3er to seuen 3er, and comunly al here lif, jis pei paien bi 3ere twenti shillingys or more or lesse, and jis bi sultife of sathanas pei haun founde newe peynes orible and schameful to make men paye a gret raunson, to seue gold and bihe hem in lustis of synne as swyn in feen.

And siben sathanas ben robben of holy correccion, and 3euen men leue to dwellen in synne fro 3er to 3er, fro seuen 3er to seuen 3er, and comunly al here lif, jis pei paien bi 3ere twenti shillingys or more or lesse, and jis bi sultife of sathanas pei haun founde newe peynes orible and schameful to make men paye a gret raunson, to seue gold and bihe hem in lustis of synne as swyn in feen.

And pes wickede pretalis sillen cristene menss soulis to sathanas for money, for whiche soulis crist schedde his precious herte blod vpon pe cros. 

And pei flaten lordis whanne pei meyntenen pes anticristis pretalis to robbe here tenuantis, and seyn pei worschipen panne god and holy chirche, and 3euen lordis grete 3fis of gold and iuelis and pardons, and licence to synge in oratories and opere veny pingis, and 3if lordis wolten distroie pes synnes of robberie and sathanas marchaundise, panne anticristis pretalis wolten sclaudren hem, curse hem, and entirdite hem and here lordis.

It is a fendis pride a synful creature to putte defautte in pe ordynance of crist, seynge in word or dede pat crist tau3te not his disciplis and
And hus alle men ben conquered to pse fend almost, hus hes cursed pilatis not prelatis ben verray anticristis, procuratours of sathanas, and traitours, of ihu crist and his peple.

but sathanas in his owne persone durste neure do so myche dispit to crist and his gospel, for he aleeid holy writ to crist and wolde haue proued his entente perbi.

and herefore men seyn pbi maken marischandisip wip money and menny soulis to sathanas, for pbi 3euen men licence to dwell in synne for annuel rente as longe as hem likip, and hus sathanas getip soulis to helle for phe roten peny;
<LT 15, 17><MT04><P 72>
apostlis of crist hadden power to take mennybodys to sathanas to trauel hem whanne pbi weren rebelle a3enst goddis hestis til pbi weren meke a3en for peyne and for woo, and so to sane phe soule;
<LT 21><MT04><P 75>
and ouer his prelatis sullen cristene soulis to sathanas for money, and so in manere defoulen cristis blood and setten it at nou3t;
<LT 14><MT04><P 87>
certis pbi ben sathanas kny3tys, turned into angelis of li3t bi name of prestod and religion, to diisceyue cristene peple in feib, hope and charite.
<LT 10><MT04><P 88>
and notwipstandinge pat goddis lawe and ensample of cristis pore life dampen seculer lordshchipis in clerkis and coueitise and worldly lif, 3it pbi grauenten pardon wipbouen mesure and 3ouen grete benefices and huge tresour of golde and worldly fauvour and sathanas blyssyng to lordis, clerkis and comineris, for to mynteant anticristis worldly clerkis in pbi synnes a3enst god and his halwen, and for to pursue and sclauindre and enprisone and slee and brenne pore prelis pbat techn hely writ and cristis gospel of pouert and mekenesse a3enst here worldly lif.
<LT 24><MT04><P 88>
and hus pbi seyn in debe pat newe lawes, maade in tyme pat sathanas is vnbounden of worldly prelisit ful of coueitise symonye and heresie, ben betere and trewere pjan lawe of phe gospel, maad and tan3t of ihu crist god and man;
<LT 12><MT04><P 89>
but certis pbi is foule heresie and blasphemye, for herby cristene men ben suget to anticrist and his symonye and feyned censuris and to sathanas more pjan to ihu crist and his lawe.
<LT 28><MT04><P 90>
and hus hes prelatis ben anticristis turmentours of sathanas for to pursue and sle trewe prestis in goddis lawe, and maken lordis turmentours of phe fend to ponymse cristene men, for pbi holden phe boundes of holy writ and melyncten phe trewe of cristis lif a3enst worldly prelatis ful of coueitise and heresie.
<LT 15><MT04><P 94>
Capitulum 29m: Prelatis also maken lordis turmentours of sathanas to prisone cristene men for pbi holden goddis lawe;
<LT 14><MT04><P 95>
pbi maken men wene pat here worldly lif and cursed ys phe holy lif of cristis apostlis, and hus bryngen in errore and heresie in phe peple, and ben sathanas transfigurid into an angele of li3t, and verrefien pis word of holy writ, pat pbi ben made a spectacle to angelis and men, but on euyl manere, where pbi schulden ben a spectacle of angclis and men to loken onne with ioie for here stronge fi3ttynge a3enst enemys of soule bi mekenesse, wilful pouert, and grete trauelle in tcychnge of phe gospel, and suffrynge of peynes and dep. Perfore in ensample of cristene men to sene hem in pbi poynsis pbi ben a spectacle to angelis and men to wonder on here cursed pride, coueitise and ydclnesse in gostly trauelle, and cowardise in cristis bataile, and letten charite of cristene men bi here euyl ensample, and hus in stede of cristis apostlis ben comen in viserid develis, to disceyuen men in good lif and bryngen hem to sathanas here maister, and in pis manere pbi pleien phe pagyn of scottis;
<LT 4, 17><MT04><P 99>
and so phes worldly prelatis ben chef captpeys and arraouriouris of sathanas batalis to exile good lif and charite, but certis no tonge in pis lif may telle hou many soulis gon to helle bi phes cursed captpeys and anticristis juridiccion and censures.
<LT 8><MT04><P 100>
For sathanas caste to purchase worldly honour and plente of worldly goddis and welfare and ydclnesse to 30nge prestis, and dalliaunce wip wommen and priue rownyng;
<LT 23><MT04><P 100>
and phus pbi consipren a3enst crist and his vertuous lif and his meke seruauntis, and ben sathanas procuratours to mynteant synful men in his seruyce.
<LT 3><MT04><P 102>
for pbi han maad a prue euenant wip sathanas here maister, pat he schal haue souls of here feyned juridiccion so pat pbi haue here worldly pride and coueitise and ydclnesse and fleschly
lustis at here wille: but woo to suche traitours of cristene peple.

and þus þei 3euen leue to sathanas preschoours for to preche fablis and flatyngynge and lesyngis, and to discye ne þe peple in feip and good lif and robbe hem of here worldlyy goodis, and to putten blasphemye vpon crist bi here opyn beggyngynge and letten cristis preschoours to preche frely þe gospel þat wole not flatere but seyn þe sop to eche man and eche staat affer goddis lawe.

And certis 3if ony man preche in grace þer comeþ more good þerof þan alle fendis lymes may don harm, þou3 many thousand sathanas children ben deppere damptyd for here rebelte aȝenst god and his gracious techynge.

and as þei seynen þei ben exempt from prechynge, þat crist comandeþ to prestis, bi profession maad to synful foolis and in cas to sathanas þat techeþ hem þe contrarie of goddis comauamentiis;

for þei þat schulden be most meke and wilful pore and in most deuocion and mosty and to brynge men out of charite for he was eontrarie to god and his gracious techynge.

certis þes ben religious of anticristis and sathanas þat maken so grete stryues and discencionis, and to brynge men out of charite for to geten to hem a litel drit of temporal goodis.

þan it is sathanas werk and anticristis to curse a man for he wole not paiue his típes to a cursed man, aȝenst goddis lawe and mannyis and aȝenst his conscience ryȝtfully groundid, and þerfore bereue him his catel, peyne his body, and dampe his soule.

Capitulum 3my þe priddle defaute of weiyward curatis þat þei ben angulis of helle and ben sathanas transfigurid into an angul of li3t to lede men queymetly to helle; 

and þe trewe clerk robert grosted wriþþ þe pope þat curatis ben sathanas transfigurid into angul of li3t for þei prechen not cristis gospel bi word and good lif, þou3 þei diden no more synne, and sþ seynet petir was clepid sathanas of crist, as þe gospel telliþ, for he was contrarie to goddis wille and sauourid not heunely þingis, weþ ben þes euele curatis clepid sathanas, sþ þei ben more contrarie to goddis wille and sauouren less gostly þingis and sauynge of cristene souls.

and in þis þe seyn þat crist is vnywtyt, out of charite and treuþþ, þis 3at if not a sufficient lawe and þe beste for reuelynge of his peple, and þat at worldly fonned cleris of sathanas and anticrist ben wittiere, trecwe and in more charite þan ihu crist, sþ here lawes ben betre and more nedful for cristene men þan þo lawis þat crist himsif made.

certis a more blasphemye ground castid neuere sathanas to norische synne of cleris and fals discet in techynge, and to lede blundy cristene souls to helle.

for sþ god seip þis þat a prest is aungel of god, þat is a messager to telle goddis wille to þe peple, and þei leuen þis and tellen lesyngis and wrecchidnessis of synnys, þei ben angeles of sathanas transfigurid into angels of li3t;

Capitulum 28mr 3it þei leuen seruycy of god vndon for a cursed sathanas and anticrist biddip hem ceesse;

and þis crist seip in þe gospel þat prestis owen to be salt of þe erpe þe erpe of þe world, þat is myyrour and ensaumple to make men baryne fro synne and bi li3t of trewe techynge brynge heþene men to cristene feip, þou ben þei not traitours to god and procuratouris of sathanas whanne þei leuen þus gostly lif and trewe prechynge of the gospel and 3euen ensaumple of synne and boldnesse perinne?

Capitulum 28mr 3it þei leuen seruycy of god vndon for a cursed sathanas and anticrist biddip hem ceesse;

and þus þei leuen goddis seruycy and comauamentiis vndon for þe comauendment of anticrist and sathanas.

And þus false confessouris ben þe fendis norisses to norisse menus souls in synne and to brynge hem to sathanas; and þus in a maner þei silleyn souls to sathanas for a litel stynkyngge drit or wnome ioie or pride and worldly worschip, and þus þei ben traitours to god almy3tty, to cleris, lordis and comeneris, and dampenem hem self.

Capitulum 28mr 3it þei leuen seruycy of god vndon for a cursed sathanas and anticrist biddip hem ceesse;
but pe ben false procuratorius of sathanas to
dryue mensus soulis to helle;
\(<L 24>\text{MT}09\>\text{P 182}\>

and pat is cursed lif pei techen in word and dede
to opere pore men as sathanas procuratorius and
cursed heretikis.
\(<L 14>\text{MT}09\>\text{P 186}\>

God for his mercy styre pe prestis to preche pe
gospel in word, in lif, and bewar of sathanas
disceitis.
\(<L 13>\text{MT}10\>\text{P 196}\>

to kacche men in-to synne of lecherie and many
moo synnes and holde hem jer-inne, til sathanas
drawe hem bope in-to helle; and what euere
nobleie or dignyte pat pei han in his world, be
pei gentil men or wymmen, for his cursed lif pei
ben cherlis or bonde wymmen of synne, and
fendis of helle, and goslye spouse brekeria or
avouteris, and lemmans of foule sathanas pat is
fouldre han any mesel or leprous in his world.
\(<L 8, 12>\text{MT}12\>\text{P 205}\>

3it ypocrisit of feyned religion visiten not
fadirles children and modirles and widewis in
here tribulacion and kepe not hem self vnbleckid
fro his world, as seynt iame techip: but visete oft
riche men and wymmen, and namely riche
widewis, for to gete worldly muk by false
disceitis and carien it home to caymes castelis
riche men and wymmen, and namely riche
word, as seynt iame techip:
\(<L 23>\text{MT}13\>\text{P 211}\>

and this conseil of his holy gost and profit of
soulis is putt bihynde and conseil of his world
and pe fleisch and of sathanas is putt forp.
\(<L 21>\text{MT}13\>\text{P 213}\>

pe ei3te and pritijbe, pat pei ben not in lordis
courtis reuleris of here householdis and worldly
offs, and to homly wip gentil wymmen bi
colour of fisik, for drede of sclaundrynge and
mysdoynge, sib pei lyuen in reste and welfare
of body and ben 3onge and stronge of complexion, and
sathanas is redi to tempte hem.
\(<L 2>\text{MT}14\>\text{P 225}\>

and norischen grete men of his world in here
synnys for to gete a benefice, worldly wynnynge
or frendischip or lustis of here stynkynge bely, and
vnder colour of holyнесse leden men to pe
3atis of helle and sellen soulis to sathanas for
drit of worldly goos and wombe ise for a
while;
\(<L 23>\text{MT}15\>\text{P 237}\>

and pus it semce pat bope prelatis and lordis
comynly maken a cursed anticrist and a quyk
fend to he maister of crispsis pepe, fer to leden
hem to helle, to sathanas here maistir, and suffre
not crispsis disciplis to teche crispsis gospel to his
children for to seue here soulis;
\(<L 28>\text{MT}16\>\text{P 246}\>

Pan 3if pei maken euyel curatis and holden hem
in here worldly office, and letten hem to lede
goddis pepe ri3iful weie to heuene, but
helpen hem and constreynen hem to lede pe
tele to helle ward bi wiðdrawynge of goddis
word and bi euyel esaunple 3euynge, pei hen
weiard traitours to god and his pepe, and
vikeris and procuratours of sathanas.
\(<L 13>\text{MT}16\>\text{P 247}\>

and so pei sillen cristene soulis to sathanas for to
haue lykyngis of here stynkynge bely, and
maken prelatis and lordis and curatis to lyue in
synne and traierie a3enst god and his pepe.
\(<L 33>\text{MT}16\>\text{P 247}\>

And whanne bischopis and here officeris comen
and feynen to visite, jou3 pe norischen men in
open synne for annuel rente, and don not here
office but sillen souls to sathanas for money,
wrecchid curatis ben nedid to festen hem richely
and 3eue procuracie and synage;
\(<L 4>\text{MT}16\>\text{P 249}\>

HOW ANTICRIST AND HIS CLERKS
TRAVAIL TO DESTROY HOLY WRIT': Hou
anticrist and his clerks traveilen to distroie holy
writt and to make cristen men vnstable in pe feip
and to sette here ground in deuclis of helle:
Capitulum primum: As houre lord ihu crist
ordeyned to make his gospel sadly knowen and
meyntened a3enst heretikis and men out of
bileue bi writtynge of his foure euangelistas, so
pe deuel sathanas castibi anticrist and his
worldlye false clerkis to distroie holy writt and
cristene mensus bileue bi foure cursed weies or
fals resons.
\(<L 3>\text{MT}17\>\text{P 255}\>

but luciferis pride and coueitise of worldlye muk
and of hei3 astatis and worldlye worschipe may
not suffre his mekenes, as men drenen ful sore,
for old enuey of sathanas and hard rotynge in
synne.
\(<L 13>\text{MT}17\>\text{P 256}\>

Capitulum 4m: See now pe pride wheel of
sathanas char.
\(<L 29>\text{MT}17\>\text{P 259}\>

and for feip is scheld of cristene men a3enst alle
temptacions of pe fend and ground of alle
vertuces, wherefore sathanas ordeyned pes newe
sects to be so manye and hau name of
kunnynges and holyynesse before alle opere, and
groundip in hem pride, enuey, coueitise,
glotonye, lecherie and ypocrisite to walwe among
pe pepe and stire hem bi word and ensaunple to
God almy3tty strenghe his litil flok a3enst þes foure whelis of sathanas chaar, a3enst anticristis clerksis and helpersis, and make hem stronge in ri3ful feip, hope and charite, to seke trewele þe worshiphe of ihu crist and sauynghe of mennus soulsis;

HOW SATAN AND HIS PRIESTS, ETC: Hou sathanas and his prestis and his fneyd religious casten bi þre cursed heresies to distroie alle good lyuynge and mayntene alle manere of synne:

Capitulum primum: As almy3tty god in trinity ordynene men to come to þe blisse of heuene bi þre groundis, bi knowynge of þe trinity bi sad feip, bi treue kepynge of goddis hestis, and bi perfite charite and endeles, so sathanas and his worldly clerksis and his fneyd religious ful of sotil ypocrisie casten to distroie alle vertuous lif and iustise, and mayntene alle manere of synne bi þre þre cursed groundes.

wheper þe fend sathanas techip proude and couteous clerksis, full of symonye and opere synnys, more witt and treue þan þe holy gost techere of alle treuþe tan3te cristis apostlis and euangelistis, þat weren sad in bilee and charite and holy and treue in lif and techyngle.

Þe tenpe, þat cristene men 3eue more credence to cristis gospel and his lif þan to ony bullis of synful bischopis of þis world, or ellis þei forsaken crist and taken anticrist and sathanas for here chief gouernour.

ffor þus dide crist oure albere maystir reprouyngþe þes pharisees, and so he dide to peple clypeynge him sathanas, and so charite chauchip men to þis iust jugement.

but crist seyde a3en to petre, for charite þat he hauede to hym: "Go bhiynde me, Sathanas;"  

Also we may see in þise wordsis hou we ben holden to sewe crist, and to suffre peyney of oure body for more good of oure soule, and herfore bad crist petre here: "go affir me Sathanas". Men þat wolde aboue cristis lore not sewe hym but go bifoare ben sathanas, as petre was, but crist reproucide þis in petre.

and no man durste seye til nou þat accident is goddis body, for þis newe word may haue no ground, and was not knowen þat þousinde 3eer þat sathanas was boundun in helle, and 3it he shameb to seye þis gabbing.

and herfore crist clepide hym sathanas and bad petre go affir lym.

And þis damped man, þat so ful of þe fend schal sitt in þe chirche after þe menying of scripture and olde seintis, schal not be a singular person bi himself, but an aggregat persone of many ri3t wikkid, acoding in oo malice and conspiracie a3enst Crist, þe wiche ben in a maner onyde in her hede Sathanas.

And þis feipful men schuld be meued to stond stifti in Cristis wordis and his apostlis, alþou3 þe grete ipocritye and renegat, þe angele of Sathanas transfigurid into an angal of li3t, besip himsif to dampne Cristis lawe.

And þis transfigurid Sathanas, aftur þe first wille of fende þat inhabiteþ hym, wijdrauíþ bi fraude and violens from Iesu the feifulnesse and þe tru3e legeaunce, þe wiche þe peple owip to our king and lord, Iesu Crist and his lawe.

For, whan Peter reuersid Cristis wille, Crist seide to him Go affir me, Sathanas!";

So it is noo dou3te þe wickid spous and servaut, þe clerge, þe grete renegat þat I spake of before, is Sathanas transfigurid into an angal of li3t, for he is Cristis aduersarie under þe name of most holynesse, and most offendeþ Crist and harmþe his chirche, and is cause whi þe glorieus name of God is sclaundrid and blasfemed among hepen folk, and grettist occasion bi his wickiddest ensample whi þe peple stumblip and fallip into synne and affit into helle.

þan, siph þe vse of þe chirche not onli uarieþ, but also in dyuerse tymes contrariþ þis poynþ, and þe truþe of God, as þe prophete seip, abidep euer, þis is none euydence wibout faile or euynce of beleue, and nameli nou3 after þe losing of Sathanas.

But, certis, I merueile meche here of þe presumpcion of þis newe determinacyoun in a poynþ so fully detemered before bi God and his lawe, in þe wiche þe chirche was quietid into þe vnbinding of Sathanas, transfigurid into dyuerse sectis þat biogelen þe peple wiþ her meruelleous signys of kunnyng and holynesse. For þe determinacyon was wibout any nede, alþou3 it
had be as wel acording wiþ scripture as it is euen
contrarie þerto.
<\L 1746><\T OBL><\P 201>

And who schuld dou3t here þat, if Crist had
iknowe a better logic to schew to his chirche þe
beleue of þe sacrid oost, he wold as rake or rapur
haue told þat to scint Ion, þat had so grete plente
of Goddis reuelacions, pan to mysproude
Innocent and his compiris after þe losing of
Sathanas?
<\L 2538><\T OBL><\P 221>

But antecrist, þat wannþ drede of þis turment,
3eueþ more creденce to a newe fonnaed gloce
pan to holi scripture, or to olde seinttis writing
and to þe beleue of holi chirche istablishid and
continued into þe losing of Sathanas.
<\L 3312><\T OBL><\P 241>

And whi, fals antecrist and renegat, not onli after
foure hundrid 3ere but aftur a thousand 3ere aftur
the losing of Sathanas, þou enseñest þe to teche
Cristis chirche an article of beleue vnknowne before?
<\L 3619><\T OBL><\P 249>

Here 3e mai se þat þis newe determinacion
abowte þe sacred oost is nou3t, for it reuersip
and greueþ þe feip and þe tradicion of þe
grettist and þe best men þat euer were, and also
it is peruerct of þe custumable beleue
continued generalli in Cristis chirche into þe
vnbinding of Sathanas and þat continuaueþ 3it in
defilful men and schal into domys dai.
<\L 3698><\T OBL><\P 251>

þese ben þe foure angell at þe hardist weie of
Sathanas, bi yrprocisie transfigurid into angells
of IIsit;
<\L 2979><\T OP-ES><\P 140>

And Lord/ thou seydest to Peter: go behynd me
Sathanas/ thou sculaundrest me in Israell/ for thou
se sauoutest nat thylke thynge þat ben of god
but thylke þat ben of men.
<\L 11><\T PCPM><\P 50>

Thus they seruen Sathanas, and soules byggyleth
Marchannes of malissons, manseed wrecces.
<\L 18><\T PPC><\P 24>

for whi the treuth and fredom of the gospel
suffisith to saluacioun with out kepyng of
cerymonyes maad of God in the old lawe, and
mych more with out ceremonyes of sinful men
and vnkunnyng, that ben made in the tyme of
Antecrist, and of vnbondynge of Sathanas, in xxx-
cþ of Apocalips. Therfore as it is opyn erecie to
seie, that the gospel with his treuth and fredom
suffisith not to cristien mennes saluacioun with
outen kepyng of ceremonyes of Goddis lawe
3ouen to Moyses, so it semith opyn heresie to

seie, that the gospel with his treuth and fredom
suffisith not to saluacioun of cristien men with
out kepyn of ceremonyes and statutis of sinful
men and vnkunnyng, that ben maad in the tyme
of Sathanas and of Antecrist.
<\L 27, 32><\T Pro><\P 3>

Suce oon is Sathanas sojournernt.
<\L 772><\T PT><\P 171>

Also sijen Crist, al witty and al holy, chese
ludas þat was apostle and Sathanas, and a sone
of perdiçioun, and a deuel incarnat, eijer in
fleshe (in þe sixte capitile of Ion and oþer
places), muche more þe vnkunnyng and vicios
companie of cardynals, ful of auerce, symonie
and pryde, may chese a Iudas and Sathanas and a
deuel incarnat.
<\L 25, 28><\T SEWW24><\P 123>

And in þe twentiþ capitile of Apocalips, after a
thousand 3eer Sathanas shall be vnbounden of his
prysoun and shall go out and disseyue many
folkis.
<\L 154><\T SEWW 24><\P 126>

and pus alle vertues ben transposid to vicis, and
so hooli chirche to synagoge of Sathanas.
<\L 262><\T SEWW15><\P 81>

And herby þes chircis þat shulden be houiss of
deuoute preyer and holynesse, þei ben made
dennes of thefes and synagogis of Sathanas;
<\L 152><\T SEWW16><\P 87>

Here endis a tretyse of ymagis EPISTOLA
SATHANAE AD CLEROS The pryncje
Sathanas commision vnto his wel beloyde
sects of perdiçioun þis be gyven. Sathanas kying
of sorowe, prince off darkenes, duke and lorde
of all hell, abbott and prior of all apostatais from
Crist of the order of yrprocisie, and president of
pride, to all þe brethren of our ordre, the coventis
of lyers, we send greatyng and welfare as we
have ourself, commandyng in ony wise þat ye be
always redy and obedient to owur will and to
our commandmentis and cowncellis.
<\L 1, 3><\T SEWW17><\P 89>

wehpur þise 3isturdaies heritikes han fonden a
bettir bileue and more trewe in þe tyme þat
Sathanas was vnbounden, þenne Iesu Crist vnto
his apostles or eny oþer clerke by a thousand 3er
and more.
<\L 83><\T SEWW21A><\P 112>

For þe pope to be asigned may be Lucifer and
Sathanas transfiguride into an angell of IIsit and
an heretike by symonie and general dissencioun
made for hym in þe chirche and be an open
antecrist;
<\L 116><\T SEWW24><\P 125>
And if he clergie, that shulde be an angel of God of oostis, ledinge that puple fro Egipt into that lond of biheeste, be an angel of Sathanas transfigurid into an angel of li3t, how shulde that puple walke sikirly to that place purposid, while that leder techip awayward?

And herefor seip Lyncoln "that prest that prech pat not that word of God, thou3 be seen to haue noon open defeute, he is antecrist and Sathanas, a ni3t beef and a dai beef, a sleer of soulis and an angel of li3t turned into darknesse". A

Bi pis it suwiþ not God bot Sathanas brou3t 3ou in.

And I bileue that sacred whiche is boþe whit & rounde, is verei Cristis body, as men shuld bileue, & did to that tyme that Sathanas was vnbounde.

scripture

The greet clerk Grosted preuith al this sentence in the forserid sermons bi holi scripture, auctoritie of holi doctouris, and bi open scripture, and though noon othir euil were of the pope eithir that holi scripture, neithir mai lefulli do ony thing agens the truthe of holi scripture, or in quik resoun that to swore soth with due circumstaunce, is not synne.

And Seynt Austyn preuith there opinli bi holi scripture and resoun, that to swore soth with due circumstaunce, is not synne.

The xvij Article: The lawis of the pope ben gode, and oewen to be taken of feithful men, oonli in as moche as tho ben foundid expresli or opinli in holi scripture, or in quik resoun that mai not be distried, or in as moche as tho be maad esi to understande holi scripture and to kepe Goddis heestis.

This sentence is sheewid first bi this, that oo pope eithir oo counseil contrarieth anothir withouten euidence of holi scripture othir of resoun, but for wil alone of the makere;

The secunde tyme, these lawis disturblen the chirche, for othere siche lawis ben directli, other streightli, or penuell tie in tharolden that that holi scripture settith profitabli in fredom; and that holi scripture suffisith bi itself to alle thingis that perteynen to the helthe of feithful men.

And holi scripture chargith not that difference of word, but takith it al oon to teche opinli and to preche.

Forwhi holi scripture suffisith bi itself to alle thingis that perteynen to the helthe of feithful men.

And holy scripture is ful hard in manie placis, and the
age and the complexioun of men is ful short and feble, and holi scripture is so nedeful to soule helthe in knowinge, and kepinge, and loue.

where it is opin bi feith of holi scripture, that Poul othir Petir owith to be sued onli in this, in as moche as he sueth ore Lord Jhesu Crist.

But whanne the lord comaundith thingis contrarie to holi scripture, the seruaunt obeie more to the lord of the soule than to the lord of the bodi.

This sentence is opin bi this, that holi scripture that conteynith al truthe spedeful to reule the chirche, expressith not this poynt in ony place, neithir the gode werkis of bisshopis neithir mannis wit shewith this, but rathere the contrarie in dede.

For it is opin at ighe that the bisshop of Rome hath not so greet power in worchyng of miraclis, and cristene pup Ie, as it is opin in the thridde sentence of a nothir, and boweth awei fro holi scripture and reesoun, for this is agens holi scripture and olde decrees and olde doctouris, that the king hath not power on clerkis.

And yit the feith of holi chirche mai reste in symple leewid men and meke prestis and deucout that louen and trauailen ferenbelti to magnifie holi scripture and the truthe and the fredom of the gospel of Jhesu Crist.

Therefore sith the profecies shulen nedes be fullfillid, and the tyme set in Apocalips is now passid, and the werkis of the bisshopis of Rome in manie thingis ben onpi sui contrarie to the werkis of Jesu Crist, whi parseyue not cristene men that the comyng of antecrist neigheith now, and the terminacioun of the chirche of Rome boweth awei fro holi scripture and reesoun, for her owne pride and temporal wynnynge and fleshli lustis. For the chirche of Rome determyneth ofte agens holi scripture, and oo counseil agens a nothir, and oo pope agenseth the sentence of a nothir, as it plestis him without nedeful reesoun, as it is opin in the 1' distinccioun in manie chapitris, and in manie mo placis of Decrees and of Decretalis and of Sext and of Clementynis.

Therefore it is to stonde withouten ony drede in holi scripture and to the werkis of Crist for a foundement that mai not faile, and to the determinacioun of the chirche of Rome or of ony othir, onpi in as moche as it is groundid expresli in holi scripture or in opin reesoun.

For this Innocent the thridde (De majoritate et obediencei, c* (Solite), determyneth opinli agens holi scripture and olde decrees and olde doctouris, that the king hath not power on clerkis.

so where two or thre men, proude or couctous, ben gaderid togidcre with multitude of lik prestis to magnifie hemsilf and to charge cristene men nedeclesi or superfluli with nouelries vnherd, not groundid in holi scripture, but agen reesoun and mannis wit, there is the spiryt of leesing in the mouthe of siche false profetis to disseyue lordis and cristene puple, as it is opin in the thridde book of Kings, the laste c**, of Achab and his false profetis.

But it is not told in ony place in scripture that bisshopis maad of Poul, or of his disciplis, Tymothe and Tite, or of othere apostlis, wenten to Petir to be confermid of him.

And theye moun not geve seculer domis, nameli in cause of felonie, for this is agens holi scripture, as it is preval in the ij' article.

Furthermore the bisshop of Rome makith nunnis personis, that moun not preche generali, neithir mynistre sacramentis to the sik parishyns, as Poul witnessith 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 reesoun, 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.
And whether preists ben siche now, lat lordis and creiste men and the symple puple enquire diligently, and if it be founde trull that the ben siche, lat hem withdrawe here almes fro siche preists, til thei wil maken amends 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 synful man.

This sentence is opin of itsilf, with the proces of holi scripture and of opin reesoun.

This sentence is opinli set in holi scripture.

And sith thei take the office to deme the doom of God, not of men, as the scrip-ture seith bifoire in manie placis, if thei deme a fals doom and nameli for cotvesite, thei putten blasfemie on God, sith thei putten fals doom on him.

questioun, the capitle Sic populus, and the capitle Non licet porro, and in the four and twentith cause, the first questioun, the capitle Si autem, and Crisostum, on the seventh capitle of Mathew, the nyntenth omely, semen to be contrarie in wordes to Austyn and Segerg, and to the comynte of holy chirche, for they seyn in wordes that the sacraments of heretikes ben veyn, voide, or fals, eyther helen not, but ben defouled, and devouren men, nethelesse these gret doctours moune be accordide favourably in sentence anentis symple men, meke and faithfull, and witti in holi scripture and resoun, so that scint Ciprian and his suers be vnderstanden to speke of such heretikes as sacren not, neither baptisen not, in the forme of holy chirche neyther of trewe feith, but in open error agen holy scripture; and howe the name of God is sclaundrid and blasfemid bi iuel prelatis and techers, it is opun oft in he scripture.

Therefore creiste men shulden accepte the determination of the church of Rome, eyther of any other, onely in as much as it is foundid in holy scripture openly eyther prively, eyther in resoun that may not faile. And where they ben certeyn that it is foundid so, take it meekly, and certeynly withouten drove eyther grutching of conscience, and where they ben certeyne that it repugnith to holy scripture eyther to most certein resoun, refuse it utterly, as the venym of the deuil; but where they be uncertein of such founding eyther repunging, put it aback, neyther take it as beleve, neyther dispise it as false, but rest mekely without dread in truth and fredom of holy scripture that may not erre, and suffiseth to saluation without sinfull mannes clouting.

weie ageyns seynt Gregori and comoun lawis of the chirche, whi shulden not thei be compelleid to holde agens the determinacion of the bishop of Rome that cam in ysiertai in touten ground of scripture and of resoun, most sith we han ful gret eudiance bi holi scripturis, holi doctouris, and opin resoun, that this late pope erri, and we known wel that he was an opin vicious lyuere, and coude ful liti of Goddis lawe, and lounde lesse the meke and the pore life of Crist and his apostlis.

Here it is opin bi witnissinge of Jerom and of holi scripture, that preists owen to gouerne the chirche in comoun. For whi Jerom in his pistil to Euander, and in the xiii' di'; c*'/Legimus/, preuith opinli bi scripture, and thicke bi witnissinge of Poul, Petir, and Jon, that the same ben bissihopis that ben preists.

And thus seyb, Seynt Poul, pat now we seyb God by myrour and in fer sy3t, by Scripture and feyb;

Dis semip hys bi he scripture;

And howe he name of God is sclaundrid and blasfemid iuel prelatis and techers, it is opun oft in he scripture.

nor it helpip not to say that he schal be excusid bi pis, pat God seip, pat ilk word schal stond in he mouph of two or of fre, for pat may not impye pat al jing is sope for he sey it, but it is seid for pat no man schal be condempnibid bi seying witnes a3en him, os he scripture declarip itsilf.

And it is but foly to sey that ane errip in doing a3en pe bidding of God, and synip not for Crist himself reprouiph hem pe erren vknnowing he scripture and pe vertu of God.

os it semip of dedis, and of sawis of he scripture, and of seynis.

perfor pat we tak no jing vnder color to do almis wib synne, pe scripture for bedij, seying, Offerings of wickidmen are abominable, pe ben of frold of felonie;

And thus pe Apostlis, pat ben clepid ydiotes be scripture, allegeden here & in many oper placis pe profecies, and of pis it is notabile pat pe lewde puple in pe olde lawe knewe pe lawe

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But here men musten understand that Holy Scripture is diuerse placis spekep of foure maneres of comynsis of Crist.

Pat prechinge of pe word of God vnbynde men of here synnes mai be be proued verili byi Holi Scripture and ground of resoun.

Pat he schal not be bowed for Scripture acceptio personarum. Dominum nostrum non est iniquitas, nec herto acordep Scripture (2 Paralip:19-7): (Apud Dominum nostrum non est iniquitas, nec acceptio personarum).

Ne he schal not be bowed for pe preieris of ani man, ne for no 3efes preunte his doom, for pe Scripture seip: Gold and silver schal not profite in pat day'.

And to his Seint Austyn in a book pat he makep alleghe fyfeold Scripture.

And Ệs, bi pese autoritees of Scripture pat ben here alleged, and of Seint Austyn in manie diuerse places, and manie opere hooli doctourues pat men mi3te alleghe in his materie if tyne: wolde suffice, it seemep pat in no caas men mai lye withoute synne.

His answere 3et suffice not to pe messingeris pat waren sente, for pei weren of pe Pharisseees, as pe gospel seip, no3t wi3toundyngye pat he allegede hem pe Scripture of pe prophet.

'Sepe' pe pope prechep no3t pat is Goddes viker, ne none bishops but selden, ne ojer grete prelatis for fere pei mi3te ly3tly brynge men into herisie, and ojer ecuratus mou6e ful wel pou3 pei prechen no3t, but his office is onclii committed to pe ordres of freris, which ben clerks iii preued and kunne wel Goddes lawe, and bi her prechyngge as fote pirs bener vp Cristis cherche, and 3e be her prechyngge as fote pirs bener vp Cristis cherche, and 3e ben nce pe popes, ne bischopes, ne ojer grete prelatis, ne ecuratus of cherche, ne of pe foure orders, but ydiotes and fooles pat vnppep kunne 3oue gramer or pe literal sense of Scripture, pat ly3tly makep men erre, wharto preche 3e pean be so faste and bigynnyn a newe manere pat hαρ not be vsed a long tyne but of pe hooli freres? Pou3 3e pere prestis alleghe hem Holii Scripture of diuerse prophetees of pe Olde Lawe, and Cristes owne word in pe gospel, and his hooly apostles, and manie hooly auctoritees of pe foure doctoure, how eche prest is bounde to pe office of prechyngge, pei leien to pe decef ere, and setten þerbi ri3t no3t, and seien þei wyten not what þei menen for þei vnderstouende nou3t þei Scripture.

For heere his aunte sonesawan clepdis his breperen, for pe manere of Scripture is in manie places to cleepe cosyns breperen; And to þis God ofte tymes schewē his priuetees of Scripture to sempel men and of eþi lettere whiche beþ meke, and hideþ it fro grete clerkis and hise liðerid men þat þeþ proude of her kunnyngge.

Pat þese kynges axedon in Jerusalem of þeþiþ child whan þe sterre failede hem, bitokeneþ whan þe biliue of a man is any þynge asleþ þoru anidoute, or ded þoru an synne, þat þei schulden axe bisili in hooli cherche (þat is, of suche men of hooli cherche þat han knowynge of
the Scripture of God and enquire til he hadden the certeyn trupe, wiþoute slombryng or slepyng of sleuþe in synnye.

And if a man in his herte redelep of his veypnyglorie, for fre of his faile lest he neuer arise, þenne þe deuel confortep heim bi Scripture as he dide Crist: Knowist þou not wel þat Holli Scripture seip: {Nouit Deus qui sunt eius}, “God knowij whiche ben his” tofore þe world bigan, and suche moun not fare amys whatsoever þei don.

And þere as þou seist þat Seint Poule cam doun bi þat weie, and synnde no3t whanne he boostide of his traualue abowe alle his felawis for he was or deyned to blisse whiche þat my3te not faile, I seie þou fairest in þis as þou didest whanne þou alejest Holli Scripture to Crist’. Þou dockedist þe Scripture whanne þou took þat þat þe pou3te was for þe, and leflest bïhnde þat þat was þi vilenye, whanne þou sedest þat þe angelis schulden kepe him þat he schulde not hirte his foot, and leflest bïhnde þat þat suþe after þat is: “Vpon þe addir and basilisk þou schalt goo; And if a man in his herte

And perfore þis blessid sowere Jesus Crist, of whom þis gospel speketh of, sawe þat it was more esi to a camele to entre bi a neldul ye’ than a man louynge or trystynge in richessis to entre into goosli knowyng of Holli Scripture, þat is: þe word of God, whiche is vndirstonde bi þe kyngdom of heuenes’.

And in þis caas ben all wicches and telisteris, and alle þat bïleue in charmes and telisteris, ne is not þe Scriptyre pat pe pou3te makest suche writtes), ne is not

And þou it be wip words grounded in Scripture. Crisostom speketh ful scharpil a³en hem in þe 43 Omelie, seying þus: Sey, ‘he seij, þou vnwise preest’ (þat makest suche written), ne is not þe euangelie every dai rad in þe chirche and herd of men?

And if it so beo þat þer ben oþer synnes of whiche þei haue no knowliche of whiche þe my³te li³tli falle yyme, þei schulden bi Holli Scripture warne hem þerof. But what if þe þe preestis ben as bïльnde himself, boþe in Scripture, and eke in hire li³t?

And þe sixte: it is noreschynge of lecherie, for þus it was seide in Holli Scripture to Salamon: /Collegisti quasi auricalcum aurum;

But now beþ wel waar of þe fend, þat art þus slili and vndir colour temptid to glotenye, and answere to him bi þe same auctorie of Scripture þat oure Lord Jesus dide in þe same caas, seylinge: Not in onli bred lyueþ man, but also in þe word of God’.

AN OPTIONAL EXPANSION TO SERMON 11 For as myche as þis gospel speketh principalli of þre synnes (þat is: glotenye, veypnyglorie, and couetise) perfore, whoso wole, after þe tyme þat he seep þat he hâp disposicion of his auditorie, he mai dilate his matere, spekynge scharpeli bi þe ground of Scripture a³ens þese þre synnes. 

Þis may bitoken þat þou3 a prelate or a prest forsakip þese wordly good is, and lyueþ a pore liþ, and þenkþ to fede goostly Goddis peple wip
Mach' 12' 46): Sancta ergo et salubris est togider fore, and worlde. friendis of deed men: Don is for to comforte her breperen Scripture me Cristen breperen, for of alle pe sentensis pat I can fynde in Scripture moste sharply prickinge to moue 3ow to drawe spedily and euen, I haue put in my goode now at pis tyme, seying pe wordis pat I toke to my tyme: Memorare nouissima tua, etc Pat is: "Haue mynde on pi laste pingis, etc' Hooly Scripture in many placis diffusely spekip of many pingis whiche men shuld haue in her mynde, but for we mowen not now in pis shorte tyme speke of hem alle, perfore I penke, wip pe leue of God, to speke of pat pat is moste pertinent and moste conuenient for pis tyme: pat is, to haue in mynde pi laste pingis', as oure teme seipe. The first last ping is manmys bodily deep, for pat is pe last eende of his temperallijf, of whiche spekip Hooly Scripture (2 Re 14:14): Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur. but among alle, men mowen by grounde of Scripture reherse summe to make men rafer for drede of hem wijdrawe hem fro synne and 3yue hem to vertuis. The first last ping is manmys bodily deep, for pat is pe last eende of his temperallijf, of whiche spekip Hooly Scripture (2 Re 14:14): Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur. Instead of here at pis tyme to dryue pis worji teme, and of alle pe sentensis pat I can fynde in Scripture moste sharply prickinge to moue 3ow to drawe spedily and euen, I haue put in my goode now at pis tyme, seying pe wordis pat I toke to my tyme: Memorare nouissima tua, etc Pat is: "Haue mynde on pi laste pingis, etc' Hooly Scripture in many placis diffusely spekip of many pingis whiche men shuld haue in her mynde, but for we mowen not now in pis shorte tyme speke of hem alle, perfore I penke, wip pe leue of God, to speke of pat pat is moste pertinent and moste conuenient for pis tyme: pat is, to haue in mynde pi laste pingis', as oure teme seipe. The first last ping is manmys bodily deep, for pat is pe last eende of his temperallijf, of whiche spekip Hooly Scripture (2 Re 14:14): Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur. but among alle, men mowen by grounde of Scripture reherse summe to make men rafer for drede of hem wijdrawe hem fro synne and 3yue hem to vertuis. The first last ping is manmys bodily deep, for pat is pe last eende of his temperallijf, of whiche spekip Hooly Scripture (2 Re 14:14): Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur. instead of here at pis tyme to dryue pis worji teme, and of alle pe sentensis pat I can fynde in Scripture moste sharply prickinge to moue 3ow to drawe spacedily and euen, I haue put in my goode now at pis tyme, seying pe wordis pat I toke to my tyme: Memorare nouissima tua, etc Pat is: ‘Haue mynde on pi laste pingis, etc’ Hooly Scripture in many placis diffusely spekip of many pingis whiche men shuld haue in her mynde, but for we mowen not now in pis shorte tyme speke of hem alle, perfore I penke, wip pe leue of God, to speke of pat pat is moste pertinent and moste conuenient for pis tyme: pat is, to haue in mynde pi laste pingis’, as oure teme seipe. The first last ping is manmys bodily deep, for pat is pe last eende of his temperallijf, of whiche spekip Hooly Scripture (2 Re 14:14): Omnes morimur, et quasi aque dilabimur in terram, que non reuertuntur.
The second tyne, the schulde meke hem sylf to God in doynge penance that God opene to hem the trewe vndirstondynge of his lawe, as he openede wit to hise apostolis to vndirstonde hooli scripture.

he that travaullith schal fynde there the glorie of biieste of euerlastynge liif, and when he etith this scripture, that is biielth kepith and holdeth in mynde, he schal be more sterid to good werk;

Nothyng faylith in this feste that is nedful to helthe of mankynde: that is hooli scripture.

3if God seyde pat pei weren goddis to whom Goddis word was maad, and pe scripture may not be vndo pat pe Fadir hap halewid and sent into pe world.

It semep pat Crist wold seye heere pat he is pat word of God, and pat same scripture pai in manhed is sent hidir.

And so by his scripture Crist is Goddis kyndely Sone, for his word mut be betere hai ben men maad goddis by it.

And pes kny3tis seyen todigere Kerue we it not, but make we lottis perish, to whom it shal faile', pat pe scripture shulde be fillid pa seip pey partiden to hem my clopis, and on my clop pey castiden looth'.

Afiward Isu, wityng pat now weren alle bingis endid, pat pe scripture were endid, seip Y birste!

Y kepe hem pat pou 3auyst me, and noon of hem perischede but pe sone of perischyng (pat was Iudas Scarioth), pat pe scripture were fullilid.

seiyng on his wise/ "Heresie est dogma falsum sacre scripture contrarium pertinaciter defensatum maxime causa honoris & temporalis comodi/ Heresie is a false teaching contrarie to holi writ foolhardili defended:

in whiche fulli her office standip Thimo iii**/ "Tu vero vigilia in omnibus labora/ opus fac euangeliste/ ministerium tuum impere sobrius esto/" /sicuit si diceret vigilia orationibus continuus labora in omnibus leccionibus sacre scripture/ opus fac euangeliste/ predicando euangelium vere/ ministerium tuum impere ministrando -VII- sacramentalia libreere sobrius esto verbo & exemplo/ ||

Non facere tamquum speculum vite habenda est leccio sacre scripture/ ut bona meliorentur & maia corrigantur/ Hec Ieromus/ So neede you hooli writ:

pat pat is tretable & opunli in scripture/ wipouten interpuciuon:

sed fraude/ nostra contra nos vitur voluntate de nostro consensu vires accipit/ nostroque nos iugulat gladio/ vincere non potest nisi nostra voluntate/ procul ergo desperacio remedium contra ipsum: est sacre scripture studium/ Hec Ieromus/ ep 84/ Pat is to seie: pe deuel f3tip not a3ens vs wip open face:

And his dammep man, pat so ful of pe fende schal sitt in pe chirche after pe menyng of scripture and olde scintiss, schal not be a singular person bi himself, but an aggregat persone of many nyst wikkid, acording in oo malice and conspirie a3enst Crist, pe wiche ben in a maner onyd in her hede Sathanas.

Heresie is a false teching contrarie to scrip,

And pat were none euydens in scripture a3enst pe presumpcioun of his reneget pat passip and contrarie Crist, me semep his folisch
presumption of Adam and Eue, uariyng from þe beleue þat God had 3euen hem, were inow to dampne the fornyd presumption of this antecrist.

And alþou3 seint Austin had conflict wip diverse heretikis, 3it I am not advisid þat he was uexid wip any heretike þat durst dampne scripture, or ellis seie þat it was fals or eresie, or þat durst determene euyn þe contrarie of Cristis logic and his wordis, as dar þis renagat þat sittip in þe chirche, and contrariip Crist nou3, and enhaunsp himself aboue Iesu.

hous þe olde vsing, þe logic and þe speche of scripture callip, as doþ þe gospel and seint Poule, þis sacrament brede', and so holi brede' and chalice'.

And for as meche as heretikis ben proude of þe schynyng of her foire speche, þat þei be not sadded in none auctorite of holi bokis (þe wiche holi bokis ben to us as it were unys in syluur in speking, for of þo holi bokis we drawyn þe beginnyng of our speche), lob callip a3en heretikis to þe writingis of holi auctorite, and þat to þis ende þat, if þei desire for to speke truli, þat þei take of scripture what þei speke.

Lo, of þis processe of Gregor upon þe hueneeli wordis of lob hous maist se þat holi scripture is gronde of alle trewe logic, and hous perilous it is to uarie from scripture in any poynst and specialli of þe sacrid oost. Vpon þis text of scripture seip a grete clerk Parisiensis, and seip þus þat þe aüster of ston is þe feip of Iesu Crist, þe wiche Iesu is bop gronde ston or fundement and corner ston of þe chirche of God, as scripture spekip.

And þan after þis sentens this clerk rehersip Ambrose, seiyng bus Wipouten any disputicioun þo þinggis ben to be beleued, þe wiche ben spoke of God in scripture'. But here seie folis, þat demen in effect þat Crist and his apostlis falsiden foule in her logic, and nameli in þe mater of þe sacrid oste, þat alle þat scripture spekip of þis oste or olde doctours, calling it brede and wyne, schal be vndurstond of þe accidentis wipout soggett or substanþ þat þei maken so meche of.

For þei supposen not scripture as gronde of her logic, but a3enward supposyn first her owne lewde logic, and wold drawe bi her vreedi glosis þe endeles witt of þe Trenyte to her wood raunya and folie.

For I kan se no skelle whe þat alle þat euer scripture seip of þis oste vnder þe name of brede and wyne schal be vndurstonde of accidentis, but þe same skelle al þat þei seien of her accidentis schal be vndurstonde of bred and wyne.

Napoles it semb þi seint Austin þat in his tyme was no scripture canoun saue onli Goddis lawe, contenyd expresse in þe bible, as he writip pleinneli in /De civitate Dei li 18 ca: 38 and li: 19 ca: 17/, as, if God wol, I schal write hereafter.

For I haue wist many men examnyd in our londe in dyuers materis þat haue be demed bi scripture, and sum haue ben conuyet of heresie bi þe chiff lynnys of þis renagat, but I neuer koude wete þat þe seche antecristis lemys koude alie for hem any hole processe or ellis hole sent ens or text of Goddis lawe, but onli her owne tradicions and determynacions, norwipstoning þat þe olde descriptiou of heresie is þis Heresie is fals lore contrarie to holi scripture obstinatli defendid'. And certis whoso wol nedste Austens and Jeromes bokes, þat had ful meche and grete conflict wip heretikis, he schal se wel þat þei demed or conucitid no man for an heretik, ne any doctrine to be heresie, but bi hole sentens of holi scripture þat is Goddis lawe.

þat is to seie, as Crisostom seip, holi scripture.

Dis maner of speche of fornycacioun is not strang in holi scripture. For þe prophete seip þus to God: Pou schalt lese alle þo þat don fornycacioun fro þe', þe wiche fornycacioun stondeþ in vnfeiþfulhus a3enst God and his lawe, and nameli in mau3metri3e, þat is vnfeiþfulhi, most euyn a3enst the maieste of God, and is callid ryueli in scripture fornycacioun.

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Dis craft usid ðe fendye when he begilid Eue, and also when he wold haue begilid our lord Iesu Crist, as whoso wol maie in scripture.

For soþ, as many cornys ben sprengid or wet togede þat visible kinde of brede be made, as hous þat þing were don þat scripture seip of feiful peple "To wiche peple was 00 hert and 00 soule into God", so my breherme bepenke 3e of þe wyne, wherof is wyne: many cornys of grasip hangen at a glustre, but þe likour of þes grasip is hilt into an vnyte, So oure lord Crist is
And then Gregor speakèd furpurmore vpon þe same text þus: In þat worde þat scripture seip “God makèd an iorciote to regne for synnes of þe peple” mai antecrist, þe heed of al iorciotis, be undurstonde or betokened.

For þou schalt vnderstonde here þat it is þe conditions of heretikis, as þe Scriptures seip 18 Moralía), þat þei bi violens enforcen himself to bowe to here lewe or lond of scripture conteynyng ri3tful loris.

But Gregor spekip of heretikis of his time þat were violent and dede strenghe aftur her wittis a3en holí scripture.

And as touching experience, weI we know þat experience preueþ no dele þe newe determinacioun of þe chycke but ræpur þe contrarie, as dop þe scripture. But as tou3ching þe beleue þat Cristis lawe techip in þis article, þat is to seie þat þe sacrïd oost is brede and Goddis bodi, experience dop þe first, and þe beleue of Cristis lawe dop þe first and þe secunde, as seint Austen seip in his sermon (De pascha), as I rehercis long before, and holí scripture rehercis before confermæð Austens wordsís.

But, certis, I merueile meche here of þe presumption of þis newe determinacioun in a poynþ so fulli determined before bi God and his lawe, in þe wiche þe chycke was quietid into þe vbinding of Sathanas, transfigurid into diuerse sectis þat biogelen þe peple wip her meruellous signs of kunnyng and holynesse. For þe determinacioun was wiþout any nede, altou3 it had be as well acordig wip scripture as it is eu3n contrarie perto. For seint Austen seip in (De iciuial Dei) in þo þinggis, in þe wiche scripture hæþ no þing ordained or determined of certeyn, þe custum of the peple or þe ordenaunce of þe gretter men ben to be holden for lawe”.

For where ópur heretikis, as we mai rede in Austens bokis and ieromys, wolde sce colour of scripture, þis renegat sitting in þe chycke reckip litil of seche colourris, but wiþout charite affermenþ obstinati his owne wille, as we mai se specially in þe poynþ of his wordli lordschip, and in þe article of þe sacrïd oost, and in ful many ópur poynþis in þe wiche he reckip not hou3 euen and openi he go a3enst Crist and his lawe, notwipstonding þat þe gospelle schuld be þe rule of þe prelacie from þe hi3cest unto þe lowist.

Nâpeles I wote wel þat it is croniclid in decreis hou3 þat, in þe tyme of pope Nichol, a clerk Beringarie bi name, defamed of heresie in þe beleue of þe sacrïd oost, knowinge aftur þe ri3t logik of scripture þat þe brede and þe wyne þat ben put in þe au3ter ben aftur þe consecracioun not onli a sacrament, but also þe ureri bodi and blode of our lord Jesu Crist.

And wondur þou not altou3 I haue vndurstonde þe ræpur text of þe gospel as feip itau3i of þe sacrïd oost, for so doþ seint Austen playlin in (De ciuial Dei ii 17), wher seint Austen rehercis þis texte of scripture ‘Cast me into a parte of þi presthod to ete brede’. Vpon þe wiche texte seint Austen seip þus þe scripture hæþ nobly schewid out þe kynde of þe sacrefici, of þe wiche þe prest Crist spekip þus “þe brede þat I schal 3eeue is my flesche for þe liif of þe world’.

And þus, of þis process of Gregor grounded upon holí scripture, we mai se þat þe inward and depe consideracioun þat þes holí men hadden of her owne freete, noupower and vnknunnynges on þat oo side, and þe grete reward þat þei havd to þe excellens and worpinesse of Goddis maieste on þat ópur, was þe cause whi þe setten so litil bi himself and her owne speche.

For (83 Questiones 75) he techip bi au3torite of holí scripture þat al Crist is þe heede and þe bodi togedre, þat is to seie Cristis manheed wip þe chosen.

And þis consideracioun þus grounded upon scripture makip me to suppos wipout any dou3te þat þis grete renegat wip his special lemris, þat dampeþ Cristis løyw in þis article and also his lore a3enst his wordli lordschip and custumable beggin wip ful many ópur poynþis of trew beleue, is þe kinde of antecrist þat mai be.
And so his fodder of lesing, inhabiting he tunge of his grete pseudo, diuide him into ful duerse and contrarious opiniuns bitwene himself and to scripture also, and speciali in he beleue of his sacred oost, as I have wretten before.

But antecrist, a3enst al his writtines of scripture and old seinttis, seip fat he in his consecration blesseih aweie boe pe brede and pe wyne;

But, for as meche as Goddis lawe in his poynt and in al opur fat perteynenc to good maneres and true beleue fuli quieti feipful men, wherfor fat it nedep not to labour jus, saf for to schewe he beleue of olde seinttis accordin to Goddis lawe, and hou3 hei hadden scripture in soveren auctorite and reuerence, and also for to make pe deuyllisich presumpcioun of antecrist be more open, so pleynli determiyng a3enst Goddis lawe and writing of olde seinttis.

For Crist seip Forsob, his is euerlastig liif: fat he chosen know he alone, verri God, and him fat hou hat sent, Iesu Crist', he wiche Iesu Crist is the scripture pat mai not be vndo.

And sohe scripture pat Crist spekij of most nedis be vndurstonde Iesu Crist, God and man, and he boke of liif.

And as his idolatrie semed suffreable for long custome and fau3te of true preching, so it was of he foule syne of Sodom, comyning togedre on beestil maner wipout matrimoon, as Lincoln seip in he same sermon and scripture witnessip he same.

And pe wiche feip or scripture saff and certeyn, we douent wipout just repreff of sum pinggis, pe
wiche we perceiuen not bi feling or reson, neipur ben made cleere to us bi pis autentik scripture, neipur han come into our knowing bi witnesassis to whom not to 3eve credence were a dul ping'.

<LS 3245, 3247><T OBL><P 240>

And of pis it suf che here dat antecrist and his kursid lemvs schuld not repungne or berke a3en pe apostle, and meche raphur a3enst Crist in pe feip of pe sacrid oost or bi mentenaunce of his wordl lordship, and of mony opur poynellt pat reuersen holi scripture for, as Parisiensis rehersing seint Ambrose /super isto euangelio Ego sum pastor bonus'/

<LS 3376, 3379><T 243>

Also seint Austen /De ciuitate Dei li: 21 ca: 23/, arguyng a3enst pis pat seien pe turmentis pe iuel angellus and wickid men ben not euerlastering, wript pis: Per mai no cause be more ri3twise or more openli founde whi it is ferme and stable and pe most tru3 feipful, and to be beleue of holi churche istablischid and continued into pe losing of Sathanas.

<LS 3310><T OBL><P 241>

But antecrist, pat wantch drede of pis torment, 3euep more credence to a newe fooned glece pe to holi scripture, or to olde seinttis writing and to pe beleue of holi churche istabischid and continued into pe losing of Sathanas.

<LS 3372><T OBL><P 243>

for pe auctorite of scripture is more pean any manes witt is able to take or undurstonde'. And so a feipful, if antecrist wold suffre, my3t boldi seie pe oore sacrid oost is brede and wyne, and Cristis flesche and his blode, for pe auctorite of scripture rehersid before is more pean al pe world mai comprehende.

<LS 3376, 3379><T OBL><P 243>

For pe auctorite of holi scripture, dampnyng seche abhominaciouns, is grete wjuot mesure;

<LS 3382><T OBL><P 243>

And herfor seint Austen wriipt pis of an aduersarie of pe lawe and of pe prophetis /libro Contra adversarium legis et prophetarum/: Pou3 it be not open of what pis blasfemie is, pe scripture of God, pe wiche he pursu3 wip kursid disputiscus, is to be defended a3enst his

tungel.'

<LS 3419><T OBL><P 244>

For, as pe same seint seip, it mai not be pe dat pis auctorite of scripture li3e in any parte, wher also he wriipt pis in /Epistola ad Paulinum de uidendo Deo/: If pou aske wher God mai be seen, I aswere he mai. If pou aske wherof schal I wete pe, I aswere for it is rad in pe most ureri scripture "iiblissed be pe dat ben of elene hert for pe schul se God". 

<LS 3446, 3449><T OBL><P 245>

And I wol schew bi writing of olde sciinttis hou3 pei chargeden pe auctorite of holi scripture, for whi pe li3t reward dat antecrist haj to pis auctorite is grounde of alle erreuris and heresies pat infecten his world, hepen and cristen.

<LS 3510><T OBL><P 246>

And bicause pat scripture, to pe wiche it mai not be wjisseide, seip pis: "Lord, pou hast deliuerred my soule fro inner helle", we vnsturonde to be as it were two hellis'.

<LS 3533><T OBL><P 247>

We mai not wijnonde pe most certeyn feip, pe most strenggist auctorite of scripture seiyng "God is charite" /et cetera/ Nou3, lord God, hou3 is dat antecrist wijnonde so many open auctoriteis of pe lawe, afternynng our sacrid oost to be brede and wyne and pei ndi and pei blode?

<LS 3544><T OBL><P 247>

Furpurmore seint Austen /De Trinitate li: 15 ca: 27/, blamyng po hat besiedden hem to come to pe knowynge of pe Tenite bi reson rapur pe feip of scripture, wriipt pis: Whi is it pe dat pis peple biueup not of pe souereyn Tenite, pat is God, pat ping pat is founde in holi wript, rapur pei aske a clere reson to be 3eue to hem, pat is not itake or conceiued of manes mynde sclow and feble?

<LS 3550><T OBL><P 247>

And pei rehersip pe procese of pe scripture pat seint Steuen aleggip for him (Act 6), and concludep pis finallly: What is more evidence or open pean pis?

<LS 3568><T OBL><P 248>

nameli sip Austen seip /De doctrina christian/a/ Whateuer a man schal lerne out of scripture, if it be noious it is dampned pe, and if it is profitable it is fouunde peit!' And I wold fayn wete of antecrist here when he fyndeip in holi scripture his new determynacioun;

<LS 3575, 3578><T OBL><P 248>

And herefor upon pis texte of scripture Mi name is glorified in pe hepen or in pe folkis, pe Lord seip' also Austen writeip pis /Epistola 31
ad Vincencium donatistam, 3e pat presumen
upon mannes witt, herkenneb “he Lord seip”;
<L 3587><T OBL><P 248>

Lo what ioie seint Austen wold haue had of pis
nouellrie, or of any opur not grounded in
scripture!
<L 3593><T OBL><P 248>

And because pat pe feling of olde scintist schold
be more open in his mater to alle po par reden it,
I rehers here more acording to her writing
reportid before, in entient pat men mow clerli se
pat it is not a new opinioun contrarie to
scripture, and olde scintists lavis or seiyngis, and
pe beleue of pe chiche to seie pat our sacred
oost is uerri Cristis bodi.
<L 3640><T OBL><P 250>

3it furpurmore seint Austen (super Ps 98)
helpeb vs to vndurstond pe
ving flushed profiti not;
<L 3713><T OBL><P 252>

Nou3 is it not a wondur
scripture, of olde seiuntis, ne of olde custome of
determynacioun,
<L 37 13><T OBL><P 252>

What a presumpcioun 6an was it for to bring in a
newe beleue wipout any help of scripture or
resoun or experience!
<L 3777><T OBL><P 253>

And perchur I can no better consail but alweic to
resort to holi scripture, pat is grounde of alle our
feip, and to rest saldi in pe words and teching of
Iesus Crist, pat seip to alle po pat schul be saued I
3eue to 3ow my pees, and in me 3e schul haue pees;
for mannes soule is bi kinde so witti
pat no ping mai make it to rest or fulfille it saue
Crist alone.
<L 3821><T OBL><P 254>

And also po seint wri3tis pus of Abraham,
pat is inset in scripture as an ensample, and as a
myrour or glas of feip feipful men to loke to or to
beholde inne: Abraham is commaundad of God to
offre his sone;
<L 3833><T OBL><P 255>

And so bi ri3twise3nesse or grace he hadde titil to
alle pe pingis of his world, for scripture seip pat
alle pingis ben of pe ri3twise men.
<L 226><T OP-ES><P 11>

And so diden opur seymstis pat supposed
scripture to be treve, and tooken as ground of
her feip, and durste not sce, as pese maistir liers
and blasfemouse sectis doen now, pat hooli
scripture is fals.
<L 272, 274><T OP-ES><P 13>

And his word of Crist, as seyn Austyn seip upon
pe same word, is opuleni shewid bi al pe processe
of scripture.
<L 509><T OP-ES><P 21>

Nepelis, hou so euere it stonde of suche colours,
weI I woot pat ech of pese sectis halp or mai haue
many opun euydencis of hooli scripture, and
resoun of oolde seyntis writun and of her
lyuyng, and also (pat is mosst of autorie to
siche yopocritis) of her owne rulis to proue, ech
upon ophir, pat pei ben apostatas fro Crist and pe
perfeccioun of his gospel, and fro pe vertuous
mente pat he chees to him and hise apostlis, and
to alle po pat wolde sue him in pe plente of pis
perfeccioun.
<L 687><T OP-ES><P 32>

And his ordinaunce of God, as touching pe
liiflood of pe prestis, was kept ful streitli, so
ferforh pat po pingis pat wen offrid to God in
pe temple bi deuocioun of pe peple, pe whiche
were not bi pe lawe of God expresli asigned to
pe kyndred of Leui, weren kept fro pe vss of pat
kyndred to pe comoun profit of al pe peple, as to
repair pe temple, and to raunsome pe kyang and
pe rewme at nede, as scripture berip Witness in
pe tyme of pe good kyangis los and losias (4
Regum 12 et eiusdem 22);
<L 829><T OP-ES><P 32>

and wip pis, notwipstondad pat kyng Dauid was
so ful of vertuous kyngli condiciouns pat he is
seit in scripture as a patroun and ensaumple of
alle goode kyangis, hou dar oure kyngis, pat han
not pe3e3is of God, so expresli 3ens Goddis
lawe, pe oold and pe newe, presume to ouertume
al pe glorious ordynaunce of God aboue suche
temperalttes and make pe stat of prestlhod
lordis and riche, expresli 3ens pe liif and pe
loore of Crist and pe apostlis, and 3ens pe
processe of pe oold lawe in his poyn bowed conformed by
pe newe?
<L 853><T OP-ES><P 34>

And, for to poisowne pe peple pe more sli3li
herwip, pei colouren pis mengid ware here and
here wip hooli scripture.
<L 1089><T OP-ES><P 44>

And what bigiezi and bi Balaaam, what bi Iudas
and Symon Magus, pat wenere synonymys
acursid of God and ysmyttun wip Goddis
veniaunce, what bi many fair euydencis of
scripture and resoun pat such a man ou3te to
haue had, he hadde many grete warnyngis of
hidousnesse and peril of pis synne ouer pat hare
predecessors hadded;
<L 1740><T OP-ES><P 80>
And wonder thou not, albeit these courtes clerkis encumbred in his synne, that ben redi to dampne hooi scripture as for fals and heresie, dampne he sentence of seynt Petir demyng symon Magnus worpi to be dammned for his dede.

Sip panne that Crist and Helize acorden togider in his caas, and Siluestir reversip hem bope her, and suche contrariouse dedes in caasis pat ben so likli mai not to be glosid togider, we mote nedis, if we wolen go a sure weie, magniﬁe in word and dede he doying of Helize and of Crist in his caas, sip pat Helizes dede is comendid in scripture and Crist is true and autour of scripture.

But as lepte shulde haue brokun his oop or avow and offrid anoipir ping pat hadde be plesnyge to God and acordinge wiþ his lawe, as seynt Austyn seip /Libro sue de questionibus veteris et noue legis/ upon þe same storie, so Herode shulde haue brokun his oop and sauëd innocent blood and sore repentin him for his vnauysi swering, and so shulde oure lordis now breke her oopis if þei haue vnauysi and wipoute council of hooi scripture sworun to maintene þis þe þe 3he, and heresie and symoony, as it is proued before, þe which oure clerkis falsli callen perpetuel almesse, and not þus, as þei doen, sue her predecessors or progenitors in her foly dedis and oopis þat þei han maad to maintene þis mesheuous peruertryng of Cristis ordynaunce.

For scripture seip (Ecc. 34) þat þe breed of nedi men is þe liif of a pore man, and who so defraudp him is a mansicer.

For, as scripture seip and Gregor rechersip þe pere, þe sacriﬁces of wicked men ben abhominable, and þe avowis of ri3twise men ben plesible.

For, as scripture tellip, he þat doip sacriﬁce of þe substauance or liiflood of a pore man is as a man þat sacriﬁç þe sone in þe si3t of his fadir.

as we mai se in ful manye placis of scripture.

And as falsli and wipoute ground of scripture or of resoun, þei sejent þat Crist beggide lompis of breed fro dore to dore.

For þei han not so mobche colour of scripture to seie þat Crist beggide lompis of breed, as þei han for to seie þat Crist beggide money whanne he seide to þe ypocritis þat temptiden him þus: Shewe 3e to me a prynt or a coyn of money.'
Sib ṽan ṽat Criste and Helize acorden togydre in his case, and Siluestre reuersip hem bope here, and siche contrarious dedis in casis ṽat ben so like maknow be glossid togedere, ṽan we most nedis, 3if we will go a sure way, magnific in worde and dede ṽe doynge of Helize and of Criste in his case, sīp ṽat Helizes dede is commend in scripture and Crist is trupe and auter of scripture. <L 575, 576><T OP-LT><P 87>

But as lepte schulde have broken his ope or avow and han offred another hinge ṽat had be plesyng to God and acordynge wip his lawe, as saynt Āwstyn saibt upō ṽe same storie, so Herode schuld have broke his ope ṽat ṽai han vnavisely and wipjute crowncel of holy scripture sworne to mayntene ṽis þete 3he, heresye and symoneye, as it is proued bifore, ṽe whiche oure clerks callen perpetual almes, and not þis sue her predecessors or progenitouris in her foly dedis and oþis ṽai han made to mayntene þis myscheuous perueretyng of Cristis ordenance. <L 855><T OP-LT><P 111>

If eny man stonde in doute of þis sentence before, here suen authorites of holy scripture and holy doctouris in Latyn a3ens he seculer lordeschip of prestis. <L 1053><T OP-LT><P 146>

And that the scripture there was no man that coulde vnderstande but they. <L 1><T PCPM><P 02>

I desyre the to rede it with discretion and ernestly or euer thou judge/ and if thou fynde any thinge in it when thou hast conferred it with the scripture to thy edification or lemynghe/ gyue god thankes, And if here after shall chaunce to come into my han des any more suche holy relyques/ parteelynge this to be accepted! I <L 4><T Pro><P 15>

Thanne the scripture rehersith many grete synnes of the peple of Israel, for whiche they were conquerid, and dryuen out of her lond. <L 29><T Pro><P 18>

Thanne the scripture rehersith many grete synnes of the peple of Israel, for whiche they were conquerid, and dryuen out of her lond. <L 29><T Pro><P 18>

kings and lordis knewen newere more of holy scripture than iij’ stories of the book of Paralypomynom and of Regum, that is, the stone of king Josophat, the storie of king Ezechie, and the storie of king Josie, thei in my3te lerne sufficiently to lyue wel and gowernre wel hire puple bi Goddis lawe, and eschewe al pride, and ydolatrie, and coueitise, and other synne. <L 41><T Pro><P 29>

so now a fewe pore men and idiotis, in comparisoun of clerks of scole, mown hau the treuthe 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 pore men desiren oonly the treuthe and fredom of the holy gospel, and of holy scripture, and accepten manis lawis and ordynauncis, oonly in as myche as they 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 Goddis lawe to be known and kept, and bringen cristen puple in nedeles tharldam and greet cost. <L 28, 31, 32><T Pro><P 30>

symylacris of tree ben vnavisely prelatis and boistous and without wit, of which it is seid in holy scripture, “a “tree is vnappid in syluer;” <L 36><T Pro><P 31>

Thou3 this doctour of the popis lawe be pleyen and scharp, he seith treuthe sesonable, for the chirche now acordith with hooly writ, and resoun, and comun doctouris of holy scripture: <L 6><T Pro><P 32>

CAP: XII But it is to wite, that hol scripture hath iij: vnvstondings; <L 22><T Pro><P 43>

And these three gostly vnvstondings ben not autenkit either of beleue, no but th ben groundid opynly in the text of holy scripture, in ooo place other other, either in opin resoun that may not be distroied, either whanne the gospelris
Also holy scripture hath many figuratif spechis, and as Austyn seith in the iij' book of Cristen Teching, that auntours of hooly scripture vysiden moo figurus, that is, mo figuratif spechis, than gramariens moun gesse, that reden not tho figurs in hooly scripture.

Hooly scripture comandaith no thing no but charite, it blumith no thing no but coueitise;

Alle thingis in holy scripture, that seemyn to vnwijse men to be ful of wickidnesse a3ens a man himself, either a3ens his nei3bore, ben figuratyf spechis, and the preuytees, either goostly vnwendristondinges, schulden be sou3t out of vs, to the feeding either kepynge of charite.

if eny speche of scripture sounneth properly charite, it owith not to be gessid a figuratif speche;

Also whanne hooly scripture seith, "if thin enemy hungrith, feede thou hymn, if he thurstith, 3eue thou drinke to hym," it comandaith beneffice, either good doinge;

Also the same word either the same thing in scripture is taken sumtyme in good, and sumtyme in yuel.

Also sour dou3 is sett also in good, whanne Crist seith, "the rewme "of heunenes is lyk sour dou3," etc: And whanne not oo thing alonoe but tweyne, either mo, ben feecl, either vnwendristonden, bi the same words of scripture, thou3 that it is hid, that he vnwendristond that wro3t, it is no perel, if it may be preuyd bi other placis of hooly scripture, that ech of tho thingis acordith with treuthe. sour dou3 is sett also in good, whanne Crist seith, "the rewme "of heunenes is lyk sour dou3," etc: And whanne not oo thing alonoe but tweyne, either mo, ben feecl, either vnwendristonden, bi the same words of scripture, thou3 that it is hid, that he vnwendristond that wro3t, it is no perel, if it may be preuyd bi other placis of hooly scripture, that

ech of tho thingis acordith with treuthe. And in hap the autour of scripture seith thilk sentense in the same words which we wolen vnwendristonden; and certys the Spirit of God, that wro3t3e these thingis bi the autour of scripture, before si3 without doute, that thilke sentense schulde come to the redere, either to the herere, 3he, the Holy Goost purueyde, that thilke sentence, for it is grondind on trewthe, schulde come to the redere, either to the herere, for whi what my3te he purueyed of God largihere and plentyouslye in Goddis spechis, than that the same words be vnwendistonden in manye maners, whiche maners, either wordis of God, that ben not of lesse autorite, maken to be preued. 

Doute we not, whanne scripture goith fro the hed to the body, either fro the body to the heed, and nathede it goith not awey fro oon and the same persone, for whi oo persone spekith in Isaie, "he settie a myter to me as "to a spouse, and he onouride me as a spoussesse with an ornennent".

Also that is souereyn help and moost nedful, preie thei, that God 3eue to hem the veri vnwendristonding of holy scripture, for thei reden in tho scripturis, aboute whiche thei ben studiouse, that God 3eue wisdom, and kunnyng, and vnwendristonding of his face, that is, 3fyle and grace.

Isidre, in the j' book of Souereyn Good, touchith these reulis schortliere, but I haue hym not now, and Lyre, in the bigynnyng of the bible, touchith more opinly these reulis, but I haue him not now, and Ardmacan, in the bigynnyng of his book (de Questionibus Armenorum), 3eue many goode groundis to vndirstonde holy scripture to the lettre, and goostly vindirstonding also, but I haue him not now. Also no thing may seme to be wijsere, no thing of more eloquence, than is hooly scripture, and the autours therof, that weren ensprijrid of God. Also the autours of hooly scripture spaken derkly, that the preuytees therof ben fid fro vnfeithful men, and goode men ben exersisd, either occupied, and that in expounnynge hooly scripture thei haue a newe grace, diuerse fro the first autours.

And whanne a man fyndith theere aIle thingis that seemyn to the autour of scripture, bifore si3 is grondind on treuwh of vs, to the feeding either kepynge of charite, and make it strong, and to overcome and quenchye coueitise.

Doute we not, whanne scripture goith fro the hed to the body, either fro the body to the heed, and nathede it goith not awey fro oon and the same persone, for whi oo persone spekith in Isaie, "he settie a myter to me as "to a spouse, and he onouride me as a spoussesse with an ornennent".

Also that is souereyn help and moost nedful, preie thei, that God 3eue to hem the veri vnwendristonding of holy scripture, for thei reden in tho scripturis, aboute whiche thei ben studiouse, that God 3eue wisdom, and kunnyng, and vnwendristonding of his face, that is, 3fyle and grace.

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As bowis ben conteyned in the rootis, and as trees ben conteyned in the kernels.  

Also hooly scripture wlatith sofymys, and seith, he that spekith sofisticaly, either bi sofymys, schal be hatful, and he schal be defraudid in ech thing, as the wijse man seith in xxxvij' c' of Ecclesiastici.  

Also hooly scripture wlatith sofymys, and seith, he that spekith sofisticaly, either bi sofymys, schal be hatful, and he schal be defraudid in ech thing, as the wijse man seith in xxxvij' c' of Ecclesiastici.  

Bi these reulis of Austin and bi iiij' undirstondingis of hooly scripture, and bi wijs knowing of figuratijf spechis, with good lyuynge and meeknesse, and stodyinge of the bible, symple men moun sum del undirstonde the text of holy writ, and edefie myche hemself and other men;  

Bi these reulis of Austin and bi iiij' undirstondingis of hooly scripture, and bi wijs knowing of figuratijf spechis, with good lyuynge and meeknesse, and stodyinge of the bible, symple men moun sum del undirstonde the text of holy writ, and edefie myche hemself and other men;  

it doth away anoyes, and we owe to thanke and bileeue, that the thing that is writen in holy scripture,  

it doth away anoyes, and we owe to thanke and bileeue, that the thing that is writen in holy scripture,  

and that he a3ensiie not hooly scripture, wher it be vnderstonden, in that smyte eny synnes of oure, whether it be not vnderstonden, as if we moun vnderstonde betere, either comaunde, either teche betere.  

and that he a3ensiie not hooly scripture, wher it be vnderstonden, in that smyte eny synnes of oure, whether it be not vnderstonden, as if we moun vnderstonde betere, either comaunde, either teche betere.  

Heere is a blissid entring bi these vij' vertues to the kunnyng of hooly scripture in this lijf, to haue here reste of soule, and aftirward ful reste of bodi and soule in heuene, withouten ende, Alas!  

Heere is a blissid entring bi these vij' vertues to the kunnyng of hooly scripture in this lijf, to haue here reste of soule, and aftirward ful reste of bodi and soule in heuene, withouten ende, Alas!  

and whanne these fleschly apis and worldly moldewerpis han neither the bigynnyng of wijsdom, neither desyren it, what doon thei at hooly scripture, to schenschipe of hcmself and of othere mcn?  

and whanne these fleschly apis and worldly moldewerpis han neither the bigynnyng of wijsdom, neither desyren it, what doon thei at hooly scripture, to schenschipe of hcmself and of othere mcn?  

and Jhesu Crist seith, that the fadir of heuene hijdith the preuytees of hooly scripture fro wijsmen and prudent, that is wijsmen and prudent to the world, and in her owne si3t, and schewith tho to make men;  

and Jhesu Crist seith, that the fadir of heuene hijdith the preuytees of hooly scripture fro wijsmen and prudent, that is wijsmen and prudent to the world, and in her owne si3t, and schewith tho to make men;  

but see what Jerom seith a3eus eretikis, and in comendinge of hooly scripture;  

but see what Jerom seith a3eus eretikis, and in comendinge of hooly scripture;  

"We owen to take hooly scripture on thr3 maneris;  

"We owen to take hooly scripture on thr3 maneris;  

Natheles for Lyre cam late to me, see what he seith of the vndirstonding of hooly scripture;  

Natheles for Lyre cam late to me, see what he seith of the vndirstonding of hooly scripture;  

this book is hooly scripture, "which is seid writen without forth, as to the lateral vndirstonding, and withinne, as to "the preuy and goostly vndirstonding;  

this book is hooly scripture, "which is seid writen without forth, as to the lateral vndirstonding, and withinne, as to "the preuy and goostly vndirstonding;  

therefore bi the singnyfying "bi wordis is taken the literal vndirstonding, either historicial, of hooly scripture, and bi the "singnyfying which is maad bi thingis is taken the preuy, either goostly vndirstonding, "which is thre maneres, allegorik, moral, either tropologik, and anogogik.  

therefore bi the singnyfying "bi wordis is taken the literal vndirstonding, either historicial, of hooly scripture, and bi the "singnyfying which is maad bi thingis is taken the preuy, either goostly vndirstonding, "which is thre maneres, allegorik, moral, either tropologik, and anogogik.  

and therfore it is nedful to hem, that wolen profite in the stodie of hooly scripture, to bigynne at the vndirstonding of literal sence, moost sithen bi the literal sense aloone, and not bi goostly sencis may be maad an argument, either preef, to the preuyng, either declaring, of a doute, as Austin seith in his Pistle to Vincent Donatiste. Seint Isidre, in the firste book of Souereyn Good Good xx' c' settith vij' reulis to expounne hooly scripture, and asmme clepen these reulis the keies of scripture, for bi these rulis the vndirstonding of scripture is openid in many thingis. The firste reule is of oure Lord Jhesu Crist, and of his goostly body, which is holy chirche, for whi for the kyntting togidere of the heed to the body hooly scripture spekith sumtyme of euer either vndir 00 reouns, as vndir 00 persoene, and passith fro oon to anoither, in ensample in ljx' c' of Isaiie it is seid, "He clothide me with clothis "of helthe, and he compasside me with clothing of ri3tfulnesse, as a spouse maad faer with "a coroun, and as a spouesesse ounned with hire brochis;"  

and therfor it hath yuele men meddlid with goode men til to the doom, in whiche these schulen be departid fro hem, and therfore in hooly scripture yuele men ben preisid sumtyme with goode men, with whiche thei ben medlid;  

and therfor it hath yuele men meddlid with goode men til to the doom, in whiche these schulen be departid fro hem, and therfore in hooly scripture yuele men ben preisid sumtyme with goode men, with whiche thei ben medlid;  

The iiiij' reule is of al and of part, for whi scripture passith fro oon to the tother, and a3enward, as in iiiij' c' of Isaiie, the scripture spekith first a3ens Babilone specialy, whanne it is seid, "the birthen of Babi"lone," and thanne the scripture passith to vndirstonde the word generally of al the world, bi this that saeth, "the Lord cometh fro the hy3nesse of heuene, and the
vessels of his "stronge veniunce comen, that he
distrioie all erthe;" afterward the scripture turneth
asen to speke aens Babilone specialty, whanne
it is seid, "Lo!

In another maner this reule bissellith for smale
party of tymes, that ben noumbred sumtyme in
scripture, and sumtyme ben left out, and bi this
the scripture that spekith of sum noumber of
3eris, in manye placis, settith sumtyme moo
3eris, rekenyng the foreseid smale party, in
another place it settith fewere 3eeris, in leuyng
out the smale party.

The xij' tymes this reule bissellith, for that hooly
scripture spekith of thing to comynge by the
maner of thing passid, as in the ix': c' of Isaie, "a
liti child "was born to vs," etc.;

for in hooly scripture not euere stories and
decdis ben writen in the same ordre in whiche
thoo ben don, and therfore whanne lattere thingis
ben sett before, it is seid anticipacioun, either
byfore taking, and whanne the former thingis
ben set behynde, it is seid recapitulacoun, either
byfore taking, and in the xxviij' co· of
Genesis it is seid of the sones of Noe, "the ilis of
heithene "folkis in her cuntrees weren departid of
these sones of Noe, ech man bi his langage;"

The vij' reule is of the deuil and of his body, for
as Gregori seith in the x': Omelie, "Certys the
deuil is heed of alle winkid men, and alle
"wickide men ben membirs of this heed,; and
therefore for the knytting togidere of the heed to
the membirs, the scripture that spekith of oon,
pasitith in the same knytting of resoun
to speke of the tother, as in xiiij': c' of Isaie,
where the scripture spekith of the king of
Babilone, that was a membe of the deuil, it
passtith to speke of the prince of fendi, whanne
it is seid there, "Lucifer, that rysidist eery, hou
feldist thou don fro "heuene;" and in the xxvij' c' of Ezechiel, where the scripture spekith of the
prince of Tiere, it passtith to speke of the deuil,
whanne it is addid, "thou, a singnet, either a
prente, "of the licensse of God, were ful of
wisdom, and parfit in fairemess, in the delices of
"paradyss of God".

Heere Lire rehersith the sentence of seint
Austyn, and of Isidre in these reulis, and
declarith hem opinli or opinliere and countrith not Austin, but declarith him ful mychel to symple mennis witt; and
addith more bi scripture and resoun, that Austin
touchith not.

Thou3 these reulis either keies of scripture
bringen men to greet vnderstanding therof, 3it
men moten taken heed, what is seid of Crist bi
his godheed, and what bi his manheed, for Crist
bi his manheed, is seid lesse than the fadir, and
bi the godheed he is seid euene with the fadir;

Also hooly scripture tellith ofte the thou3tis of
men, and ofte the wordsis and deedis;

also ofte in storial mateer scripture rehersith the
combe opinyoun of men, and affirmeth not,
that it was so in dede.

Also thou3 scripture rehersith, hou hooly men
lyueden, and comendith hem gretely, it
appreuth not alle hire deedis, for manye
seymetis erriden foule in manye poynitis; and
thou3 scripture tellith the stories of yuel men and
damnep, it repreuith not herfore alle thingis
whiche thei diden, for thou3 thei were henself
ful cursed, thei diden many goode deedis of
kynde, and sumtyme perauenture goode deedis
der of, if they weren in grace for a tyme. At the
laste take 3e good heed, whanne scripture
spekith bi comandement to all men, and
whanne it 3eueneth comandement to certeyn
persones of diuerse status.

whanne scripture speketh onlly bi counseil, men
moun be sauid, thou3 thei do not the counceil, as
full many men and wymmen moun be sauid,
thou3 thei take not virginite, neither contynence,
neither 3euen alle her goodis to pore men, and
3it these ben heere counceils of Jhesu Crist in
the gospel.

hooly writ is the scripture of puplis, for it is
"maad, that alle puplis schulden knowe it," and
the prin cis of the chichre, that weren therinne,
ben the postlis, that hadden autorite to writen
hooly writ, for bi that same that the postlis
writiden her scripturis bi autorite, and
confermyng of the Hooly Goost, it is hooly
scripture, and feith of cristin men, and this
dignite hath noo man afir hem, be he neure so
hooly, neuer so kunnynghe, as Jerom witnessith
on that vers.

And where I haue translatis as opinli or opinliere
in English as in Latyn, late wise men deme, that
knownen wel bothe langagis, and knownen wel the
sentence of holi scripture.

Heere Lire rehersith the sentence of seint
Austyn, and of Isidre in these reulis, and
declarith hem opinli or opinliere and countrith not Austin, but declarith him ful mychel to symple mennis witt; and
addith more bi scripture and resoun, that Austin
touchith not.

Thou3 these reulis either keies of scripture
bringen men to greet vnnderstanding therof, 3it
men moten taken heed, what is seid of Crist bi
his godheed, and what bi his manheed, for Crist
bi his manheed, is seid lesse than the fadir, and
bi the godheed he is seid euene with the fadir;

Also hooly scripture tellith ofte the thou3tis of
men, and ofte the wordsis and deedis;

also ofte in storial mateer scripture rehersith the
combe opinyoun of men, and affirmeth not,
that it was so in dede.

Also thou3 scripture rehersith, hou hooly men
lyueden, and comendith hem gretely, it
appreuth not alle hire deedis, for manye
seymetis erriden foule in manye poynitis; and
thou3 scripture tellith the stories of yuel men and
damnep, it repreuith not herfore alle thingis
whiche thei diden, for thou3 thei were henself
ful cursed, thei diden many goode deedis of
kynde, and sumtyme perauenture goode deedis
der of, if they weren in grace for a tyme. At the
laste take 3e good heed, whanne scripture
spekith bi comandement to all men, and
whanne it 3eueneth comandement to certeyn
persones of diuerse status.
Forsope, if any be as I so say Petre, and have no3t þo þingis wiche in his place ben seide to Petre, and he treweþ hymself for to louse and bynde, he begeyleþ hymself no3t vnderstanding þe welle of þe scripture, and ybolne he falleþ into dome of þe deuel!".

But prestes sufficiently knowynge holy scripture or holy writte and wip þat lyuyng contrarily, þay have þe keis of holy chyrche but vnworþyly; <L 11><T Ros><P 57>

He schal forsope preche his one lawe, and he schal ordene prechours vnder hym þat schal preche errors and herisies, desipysing holy writte and þei schul preche fabeles, dremes, poeses, & þei schul sey þat it is no3t leeful to a lewde man for to entremete of holy scripture, notwipstanding þat eueri man is holden vnder peyne of aylastyng dampnacion for to life notwipstanding lewd man for to entre mete of holy scripture, writte and preche errours and herisies, despisyng holy scripture, and ybolned he þat schal ordeyne prechours vnder hym <L 12><T Ros><P 75>

Off wicked lawez spoké scripture. Ysaæ 10", "Wo to þam þat maké wicked lawez, and wriyng vni3t3wisnez wrote þat þai schulde oppresse pore men in dome & schuld do strength or force to þe cause of meke men of my puple, þat wydowez schulde be þe þraie of þam, and schulde reue faderlez childeere etc". þat þe law þat is agayne holy scripture owe for to be of no strength, /di10/, Non licet, & 4· capitulis sequentibus. <L 2, 7><T Ros><P 77>

Hec Doctor Euangelicus, li·Mandatorum, c·15· Item Augustinus, 8· De Civitate Dei, parte 10·

And where I haue translatis as opinli or opinliere in English as in Latyn, late wise men deme þat known wel bope langagis, and known wel þe sentence of holi scripture. <L 87><T SEWW14><P 69>

And as falsi and wipoute ground of scripture or of resoun, þei seien þat Crist beggiide lompis of breed fro dore to dore. <L 48><T SEWW18><P 94>

For þei han not so moche colour of scripture to seie þat Crist beggiide lompis of breed, as þei han
for to seie þat Crist beggide money whanne he seide to þe ypocris þat temptiden him þus (Luc. 20), "Shewe 3e to me a prynyt or a coyn of money".

And of anopir þing I bische 3oue here þat, if ony adversarie of myn replie a3ens ony conclusioun þat I haue shewid to 3oue at þis tyme, reportip redili hise euydencis, and nameli if he take ony euydence or colour of hooli scripture, and, if almy3ti God wole vouchesaaf to graunte me grace or leiser to declare mysilf in þese poynitis þat I haue moued in þis sermon, I shal þoru3 þe help of him in whom is al help declare me, so þat he shal holde him anserid.

Whi may we not þanane wrie in Englische þe gospel and al holy scripture to edificacioun of cristen soules, as þe prechour schewip it truly to þe peapel?

And þise redars reden diligentli þat þat is tretale and opounli in scripture, wiloputn interruptioun or ony fonden intermissioun, wiloputn corrupting or ouerehipping of lettri, word or sillaale;

Þe fyue and twenty article Cristen men ben not holden for to blide, wiloputen open groundyng of holy scripture eiper of resoun þat may not faile, þat seynt Petre hadde more power of byndynge and asoilynge þanen oþer apostles greater loued of Crist.

Truly, if þis resoun sufficþ to preue þat þe bishop of Rome hþp more power þanne oþer cristen bishops, successours of apostles, I fynde not 3it any euydence in holy scripture neiper in resoun þat may not faile to shewe suche synguler power of þe bishop of Rome aboue oþer cristen bishops.

Forwhy, if alle apostles chosen of Crist, 3he wiloputen mene persones, faileiden in feip for drede of deep in tymne of Cristis passioun and þanne feip of holy chircle dulldie in þe blessid virgyne as doctours heulden comunely, how muche more may al þe chircle of Rome, as to þe flei3sly cumpany of cardynals and of wordly prestis wip proude and auerous religious ful of enviue and malicie, faile in feip and charite, and 3it þe feip of holy chircle may rest in simple lewde men, and meke prestis and deoute, þat louen and trauelen ferently to magnifie holy scripture, and þe true and fredom of þe gospel of Ihesu Crist.

Perfore, sipen þese profecies shulen nedis be filled and þe tyme set in Apocalips is nowe passed, and þe werkis of þe bishop of Rome in many pingis ben openly contrarie to þe werkis of Ihesu Crist, whi perseyuen not cristen men þat þe comynge of antecrist nei3ep nowe, and þat þe determinacioun of þe chircle of Rome bowep away fro holy scripture and resoun for her owne pryde and temperal wynynge and flei3 sly lustis'.

Whi may we not þanane wrie in Englische þe gospel and al holy scripture to edificacioun of cristen souls, as þe prechour schewip it truly to þe peapel?

And þise redars reden diligentli þat þat is tretale and opounli in scripture, wiloputn interruptioun or ony fonden intermissioun, wiloputn corrupting or ouerehipping of lettri, word or sillaale;

Þe fyue and twenty article Cristen men ben not holden for to blide, wiloputen open groundyng of holy scripture eiper of resoun þat may not faile, þat seynt Petre hadde more power of byndynge and asoilynge þanen oþer apostles greater loued of Crist.

Truly, if þis resoun sufficþ to preue þat þe bishop of Rome hþp more power þanne oþer cristen bishops, successours of apostles, I fynde not 3it any euydence in holy scripture neiper in resoun þat may not faile to shewe suche synguler power of þe bishop of Rome aboue oþer cristen bishops.

Forwhy, if alle apostles chosen of Crist, 3he wiloputen mene persones, faileiden in feip for drede of deep in tymne of Cristis passioun and þanne feip of holy chircle dulldie in þe blessid virgyne as doctours heulden comunely, how muche more may al þe chircle of Rome, as to þe flei3sly cumpany of cardynals and of wordly prestis wip proude and auerous religious ful of enviue and malicie, faile in feip and charite, and 3it þe feip of holy chircle may rest in simple lewde men, and meke prestis and deoute, þat louen and trauelen ferently to magnifie holy scripture, and þe true and fredom of þe gospel of Ihesu Crist.
There be no wordes wrytten of the makynge of Genesis to the ende of the Apocalips, what earthly man had power to do as there his bodye of materia II bread in the sayte he byd, for in all holy scripture from the beginnours, as and then there is an uncline bodye for any man of a false knaue, or of a dronken man, or of to wor-shype for god, For and person of Thys is my body thou thy selfe must be the disciples, and sayd it is thy body as thou sayeste, then it is the bodye he had taken. As it is written, that none of them perished but the fulfylled, and often the scripture sayth that Jesu and he sheweth every where that all men shoulde doo penance, and herof the clerkes of the lawe haue greate nede whyle haue ben euler againyste God the Lorde bothe in the olde lawe and in the newe, to slye the Propheters that spake to them the worde of God, ye see that they spared not the sonne of God when that the temporall judge woulde haue delyuered hym and so forth the of the Apostels and martirs that hathe spoken trulye the worde of God to them and they say hereby to speake of the holy scripture in Englyshe, and so they woulde condempne the holye ghoste that gaue it in tonges to the apostles of the Christe as it is wrytten to speake the worde of God in al languages that were ordayned of God under heauen as it is wrytten. The scripture sayeth not that Christe toke bread and blessed it, or that he blessed the bread which he had taken. As it is written, that none of them perished but the sone of perdition that the scriptures myght be fullfylled, and often the scripture sayth that Jesu took brede and brake it and gaue it to his disciples, and sayd, take ye, eate ye. Thys is my body thou thy selfe must be the person of Christ or els there is a false God, for yf it is thy body as thou sayest, then it is the bodye of a false knaue, or of a drunken man, or of a thefe, or of a lecheroure full of all syrnes, and then there is an uncline bodye for any man to wor-shype for god, For and Christe had made there hys bodye of materiall bread in the sayte wor-des, as I knowe they be not the wordes of ma-kyng, what earthly man had power to do as he byd, for in all holy scripture from the beginnynge of Genesis to the ende of the Apocalips There be no wordes wrytten of the makynge of Christes bodye, but there bene wrytten that Christ was the sonne of the father, and that he was conceyued of the holye goste, and that he toke fleshe and blood of the virgin Mary, and that he was deade, and that he rose agayne from death on the thrtyde daye, and that he as-cended to heuen very god and man, and that we shulde beleue in all scripture that ben writ-ten of hym and that he is to come to iudge the quicke and the deade, and that the same Christ Jesu kinge and Saviour, was at the beginning wyth the father and the holye goste, makynge all thynge of nought, both heauen and earthe and all thynge that bene in it worchynge by worde of hys vertue, for he said, be it do, and it was done, as whole workes neuer earthly man might comprehende either make And yet that wor-des of the makynge of these thinges by me writ-ten in the beninnyng gene. And that hys trustis confidence in the mercy of God is thorow Jesu Chryst is the crede article of oure crede confirmed and testified thouroue out al scripture. Another caui11ation whych they myght make in the seconde parte, where he admittedh no nother mediatiour but Christ only, nor wyl geue of his goodes, to bynd any man to any fained obseruance for the healp of his soule when he were hole in the kyngdome of Christe cleane delyuered both body and soule from the dominion of Satan (as scripture testifieth the all that dye in Christe to be) is this, they wyll say, that he helde that none shuld pray for him saue Christ, and that we be not bounde to pray one for another, ner ought to desyre the prayers of another man, that he excludeth, in that he saith all other be but petitioners. Thowghe hit seme not impossible haplye that there myght be a place, where the soules myght be kept aspace, to betaught and instruct-yet that ther shuld be such a Jayle as Jangle, and soch factons as they fayne is playne im-possible & repugnant to the scripture: for when a man is translated vitterly, oute of the kyngdome of Satan, and so conformed in grace that he can not synne, so burnynge in loue that his lust can not be plucked from goddes wyl, and beygyn par-taker which vs of all the promises of God and vn-der the commandementes: what coude be de­neyed hym in that depe innocencie of his moist kynde father, that hath leaft no mercy vnpromysed, and arrnge it therto in the name of his son Je-sus, the chylde of his hertis lust, which is oure lorde and hath left no mercye vndersered for vs:

effectuali be gospel. <L 1800><T Thp><P 79>

Whe haue leue of scripture to deme after mennes werkes, Bot for to deme as thou dost, is to robbie God of his power, <L 107><T UR><P 105>

Why lykenest thou wrytyng of names, whiche thou dost for money, To be holi scripture bat is our billeue, For God ne any godeman appreued neuer his symonye? <L 355><T UR><P 113>

Daw, aske hi capped maisters as if hcai were heritikes, What is the sacred host & grounde hem in scripture To which we knele & doffe our hodes & don alle his wirchip. <L 383><T UR><P 113>

And he sheweth every where that all men shoulde doo penance, and herof the clerkes of the lawe haue greate nede whyle haue ben euler againyste God the Lorde bothe in the olde lawe and in the newe, to slye the Propheters that spake to them the worde of God, ye see that they spared not the sonne of God when that the temporall judge woulde haue delyuered hym and so forth the of the Apostels and martirs that hathe spoken trulye the worde of God to them and they say hereby to speake of the holy scripture in Englyshe, and so they woulde condempne the holye ghoste that gaue it in tonges to the apostles of the Christe as it is wrytten to speake the worde of God in al languages that were ordayned of God under heauen as it is wrytten. The scripture sayeth not that Christe toke bread and blessed it, or that he blessed the bread which he had taken. As it is written, that none of them perished but the sone of perdition that the scriptures myght be fullfylled, and often the scripture sayth that Jesu took brede and brake it and gaue it to his disciples, and sayd, take ye, eate ye. Thys is my body thou thy selfe must be the person of Christ or els there is a false God, for yf it is thy body as thou sayest, then it is the bodye of a false knaue, or of a drunken man, or of a thefe, or of a lecheroure full of all syrnes, and then there is an uncline bodye for any man to wor-shype for god, For and Christe had made there hys bodye of materiall bread in the sayte wor-des, as I knowe they be not the wordes of ma-kyng, what earthly man had power to do as he byd, for in all holy scripture from the beginnynge of Genesis to the ende of the Apocalips There be no wordes wrytten of the makynge of Christes bodye, but there bene wrytten that Christ was the sonne of the father, and that he was conceyued of the holye goste, and that he toke fleshe and blood of the virgin Mary, and that he was deade, and that he rose agayne from death on the thrtyde daye, and that he as-cended to heuen very god and man, and that we shulde beleue in all scripture that ben writ-ten of hym and that he is to come to iudge the quicke and the deade, and that the same Christ Jesu kinge and Saviour, was at the beginning wyth the father and the holye goste, makynge all thynge of nought, both heauen and earthe and all thynge that bene in it worchynge by worde of hys vertue, for he said, be it do, and it was done, as whole workes neuer earthly man might comprehendne either make And yet that wor-des of the makynge of these thinges by me writ-ten in the beninnyng gene. And that hys trustis confidence in the mercy of God is thorow Jesu Chryst is the crede article of oure crede confirmed and testified thouroue out al scripture. Another caui11ation whych they myght make in the seconde parte, where he admittedh no nother mediatiour but Christ only, nor wyl geue of his goodes, to bynd any man to any fained obseruance for the healp of his soule when he were hole in the kyngdome of Christe cleane delyuered both body and soule from the dominion of Satan (as scripture testifieth the all that dye in Christe to be) is this, they wyll say, that he helde that none shuld pray for him saue Christ, and that we be not bounde to pray one for another, ner ought to desyre the prayers of another man, that he excludeth, in that he saith all other be but petitioners. Thowghe hit seme not impossible haplye that there myght be a place, where the soules myght be kept aspace, to betaught and instruct-yet that ther shuld be such a Jayle as Jangle, and soch factons as they fayne is playne im-possible & repugnant to the scripture: for when a man is translated vitterly, oute of the kyngdome of Satan, and so conformed in grace that he can not synne, so burnynge in loue that his lust can not be plucked from goddes wyl, and beygyn par-taker which vs of all the promises of God and vn-der the commandementes: what coude be de­neyed hym in that depe innocencie of his moist kynde father, that hath leaft no mercy vnpromysed, and arrnge it therto in the name of his son Je-sus, the chylde of his hertis lust, which is oure lorde and hath left no mercye vndersered for vs:

2283
SCRIPTURES...13
He that readeth scriptures of God and wolde fynde God, and his good lyuyng is maad as the leg of lampe before hise iyen of his herte, and openeth the wai of treuthe.
<L 6><T Dea><P 450>

And Iesu bogan at Moysey and alle prophetis pat telden of hym, and expounnde vnto hem in alle scriptures pat weren of hym.
<L 51><T EWS3-181><P 192>

For, as we haue seide before, ofte tyme heretikis, while pei studien for to afferme her owne wordis pat hen mekke vnto pei feneste in holly scriptures.
<L 648><T OBL><P 173>

Wherfor Austen writip pus: Forsop, I a man, and as meche as it is grauntid of holi scriptures, so meche I dar seie and no ping of myself.
<L 3532><T OBL><P 247>

Therefore if it is not leisir to secke alle holy scriptures, to expoune alle the wappingis of wordis, to perse alle the preuytes of scripturis, holde thou charite, where alle thingis hangen, so thou schalt holde that thou lernydist there;
<L 7><T Pro><P 46>

Also thei that haue lykinge for to studie in holy writ, schulen be chargid, that thei kunne the kyndis and maners of spekingis in holy scriptures;
<L 15><T Pro><P 48>

Poule pe apostile seying vnto Thimothe, Take hede to lessons or redyngs of scriptures;
<L 19><T Ros><P 87>

If he that is souereyn seith, othir comaundith, As it is written, that none of them perished but the sone of perdition that the scriptures myght be fulfilled, and often the scripture sayth that Jesu took brede and brake it and gaue it to hys disciples, and sayd, take ye, eate ye.
<L 28><T WW><P 08>

Christe it maye not be so, for that thyng that Christe sayde and dyd he dyd it as he was at supper before he suffered hys passyon, as it is wrytten that the spiryтуall bo dye of Christe rose agayne from deathe to lyfe Also he ascended vp into heuen and that he wyl abyde there tyl he come to judge the quicke and the deade, and yf they saye that they make Christes bodye as it was before he had suffered hys passion, then must they neded graunte that Christe is to dye yetefor by all holy scripturis he was promysed to dye, and that he gaue lordshyppe of euerlastynge lyfe.
<L 6><T WW><P 8>

and yf theyssayte that they make Christes bodye as it was before he had suffered hys passion, then muste they neded graunte that Christe is to dye yet, for by all holy Scriptures he was promised to dye, and that he gaue lordshyppe of euerlastynge lyfe.
<L 6><T WW><P 10>

SCRIPTUREZ...3
In bordez or tablez of clerkez redyng of diuine scriptures is commaundad to be had pat fablez & idel talez be escewed.
<L 21><T Ros><P 73>

Knowe þerfor prestez holy scripturez and canouns, and al þe werke of þam stande it in prechyng and doctrine, and edifie þai al men als wele wip science of feip as wip discipline of werkes".
<L 21><T Ros><P 87>

CHRISTUS Christus, Crist, is taken on tuo maners in scriptures: one maner generally for every anoyted man after þe law, þst in Ps. 104;/ "Will 3e no3t touche my cristez & will 3e no3t be wicked in my prophetez," (Þ 2· Reg 1;)

Wy drede þou no3t for to putte þi hande þat þou schulde slee þe cristze of our Lorde," þat is þe anoyted of our Lorde;
<L 1><T Ros><P 94>

SCRIPTURIS...43
Also Jerom in the pistil to Ephesians, and there in the c3· Si e; ea, writith thus, "If the lord commaundad þo thingis that ben not contrarie to the feith, or to holi scriptures, the seruaunt be sujet to the lord.
<L 24><T 37C><P 48>

If he that is souereyn seith, othir commaundith, any thing outake the wil of God, othir outake
that that is comandid opinli in holi scripuris, be he had as a fals wittese of God, or a sacrilegeer, that is, a theef of holi thingis".  

Eft Gregori in his registre and in the viij cause, i. q. c. v. In scripuris, spekith thus, "As the palace of guernaile shal be denied to hem that desiren it, so it shal be proferid to hem that fleen, as it is written, Neithir oni man take to himself onour, but he that is clepid of God, as Aaron was".  

Also, Crisostom seip Trupe is not hid in Scripuris, but dark.  

Siche proude clerkis and blyndid in peyne of here synnes schulden taken hede what Crist seith in Mt xxixij c to the blynde Sadoceis, where M writith thus: Ye eren, ye kunne not the scripturnis neither the vertu of God, wheron Crisostom writith thus in the xxxvij omelie, Wisi Crist repreueth first the negliscence of hem, for thei redden not.  

Gessist thou that prestis of Saduceis redden not scripuris?  

Or thou undirstondist not forsothe in little werkis of lattere men that ben conteyned in bokis without noumure, but in no maner euened to the alle holyeeste excellence of canoun scripuris, or reulis of holy writ, yhe in whiche euer of hem the same treuith is foundun: netheles the autorite is for uneune treuly in these lattere mennes bokis:  

But in the ilke hignesse of holy scripuris, yhe of a profete or poentle or gospelcer is declarid by the ilke confirmacoung of reule to have set ony thing in his letteris: it is not leafeul to doute that it is soth;  

And for his bileeue was wretien in h he book of lyf and mennus soulis, and also in dede skynnes, Poul cleipit it many scripuris.  

Seke yow wise scripuris, and se pat prophet risip not of Galile'.  

As pou3 lob wold seye opinli: whoso arai3e him to be wordis of holi scripture, it nedi3 pat he reuoke (or calle a3en) al pat he speipit to the grounde of Goddis auctorite, and pat he sett fast the bilding of his speche in pat.  

Vpon ye wiche word seint Augustine wri3ip purs in pe persone of Crist and his chosen, complaynyng hem to God pe Fadur Pei han opened her moupe vpon me, not of pi scripture but of her covetissi3.  

But pe chosen chirche of God dope not so for, as seint Augustine seip (De ciuitate 13 ca 18) pe ciete of God, pat is his chosen chirche, beleuep to holi scripture olde and newe, ye wiche we callen canoun or ellis autentik, wherof pe feip is conceiued, of pe wiche a ri3twise man lyuep, bi pe wiche we walken wioutou3ting as long as we ben pilgrimenes from pe Lord.  

And acording to his seint Augustine wri3ip bus (De ciuitate Dei li 20 ca 30): No man deme3pe or dou3tpe pe last dome to be comyng, ye wiche is before seide bi lesu Crist in holi scripture, saue seche oon pat bi an vnlefful boldnes or blindnesse beleuep not to pe same lettris, ye wiche han now schewid her trupe to alle pe world'.  

Of pe wiche chosen seint Augustine wri3ip bus (De ciuitate Dei li 20 in fine): Po pat sauere (or vnern yenstonden) aftur God taken pe erri almy3inesse of God as for pe greti3s argument of al jinggis pat ben sen vnbelieuful to men, alpo3 pat ben contened in holi scripture, whoes trupe is nou3 affermed in many maneres. For his peple holdep pe for certeyn pat God mai not li3e in pe scripuris, and pat he my3t do jinggis pat is vnsoposible to an vnbelieuful man'.  

Furpurmore seint Augustine wri3ip bus (libro De mendacio) how pe were sum men in his time pat wold rajur suposse pat Poule wrote fals, pat pat Petur synned whan Poule vnurnename him
Therfore as holy chirche redith Judith and Tobie and the books of Machabees, but resceuyth not tho among holy Scripturis, so the chirche redith these i' Bookis Eclesiasticii and Sapience to edifying of the peple, not to conforme the autorite of techingis of holy chirche;

<CAP VIII> The bookis of Paralymbolon ben ful necessarie to vndirstonde the stories of the elde testament, in so myche, as Jerom seith, that if eny man withouten these bookis Wolfe presume to haue the kunnyng of hooly scripturis, he scorne himself; that is, disseyue eithir make himself worthy to be scorned;

<28><T Pro><P 21>

Thou3 the scene of clerikis, eithir general gadering of c1erige, hath take the book of Judith among the noumber of hooly scripturis, nathles it is not of the canoun eithir feith of the bible anentis Ebrees, for thei resseyuen not the autorite of this book;

<L 41><T Pro><P 35>

Also he whos herte is ful of charite comprehendith, withouten eny error, the manyfoonk abundance and largest teching of Goddis scripturis, for whi Poul seith, "the fulnesse of "lawe is charite," and in another place, "the ende of lawe," that is, the perfectioun, either filling, of the lawe, is charite of clene herte, and of good conscience, and of feith not "feyned," and Jhesu Crist seith, "thou shalt loue thi Lord God of al thin herte, and of al "thi soule, and of al thi mynde, and thi naciebore as thi self, for in these twey commaunde"mentis hangith al the lawe and prophethis".

<L 29><T Pro><P 45>

Therefore if it is not leisir to seeke alle holy scriptures, to expounne alle the wappingis of wordis, to perse aile the preuytes of scripturis, holde thou charite, where alle thingis hangen, so thou schalt holde that thou lernyst here;

<L 8><T Pro><P 46>

and in that that thou vndirstondist in scripturis, charite is opyn, and in that that thou vndirstondist not, charite is hid, theryfe he that holdith charite in vertues, either in goode condiscouns, holdith bothe that is opyn and that that is hid in Goddis words.

<L 11><T Pro><P 46>

Also vij reulis of Tyconye and of Austyn declare many derke thingis of hooly scripturis.

<L 16><T Pro><P 46>

and thei that perseuyth diligently and holde wel in mynde, hou a thing is wont to be seid in holy
Also as the little richness of Jewis, which thei baren a wey fro Egypt, weren in comparision of richness which thei hadden afterward in Jerusalem, in the tyne of Salomon, so great is the prophitable kunnynghe of filoferia booksis, if it is comparisouned to the kunnynghe of hooely scripturis; <L 5><T Pro><P 49>

And whanne a man fyndith theeare alle thingis whiche he lernythe profitably in other place, he schal fynde myche more plenteuously tho thingis in hooely scripture, whiche he lerned neuer in other place, but ben lerned oonly in the wondeful hi3nesse and in the wondeful meekenesse of hooely scripturis. <L 10><T Pro><P 49>

but for Goddis loue, 3e symple men, be war of pride, and veyn iangling and chyding in wordis a3ens proude clerksis of scole and veyn religions, and answere 3ee meckerly and prudently to enemies of Goddis lawe, and preie 3e hertely for hem, that God of his grete mercy 3eue to hem vertu of scripturis, and meekenesse, and charite, and euer be 3e redy, what euer man techith eny treueth of God, to take that meckerly, and with greet thankings to God; <L 32><T Pro><P 49>

and worshipfully and heecfullly the Holy Goost mesuride so hooely sscripturis, that in opyn placies he settide remeide to oure hungir, and in derk placies he wipte a wey anoies; <L 4><T Pro><P 50>

Be the 3ifie of drede and of pitee, me comith to dege, of kunnyng, for whi ech fruchtes man of hooely sscripturis exerciseth himself in this thing, and to fynde noon other thing in tho, than for to loue God for God himself, and for to loue his neie3ebore for God. <L 12><T Pro><P 50>

CAP: XV: For as myche as Crist seith that the gospel schal be prechid in al the world, and Dauith seith of the postlis and her preching, “the sooun 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 sscripturis of pupilis, and of these princlus that weren in it,” that is, in holi chirche, and as Jerom seith on that vers.” “Hooly writ is the scripture of pupilis, for it is “maad, that alle pupilis schulden knowe it,” and the princlus of the chirche, that weren therinne, ben the postlis, that hadden autorite to writen hooly writ, for bi that same that the postlis writiden her sscripturis bi autorite, and confermyng of the Hooly Goost, it is hooly scripture, and feith of cristen men, and this dignite hath noon man aftar hem, be he neuer so hooly, neuer so kunnyng, as Jerom witnessith on that vers. <L 34, 38><T Pro><P 56>

For, Io, seint Jerom seip 3e gospel 3at is vertu of Goddis word is not in 3e leues of a book but it is in 3e root of resoun, neiper 3e gospel, he seip, is in 3e wryntyng aloone of lettres but 3e gospel is in 3e marw3 of 3e sentence of sscripturis. <L 1778><T Thp><P 78>

SCRIPTURE.......

Lo, of his processe of Gregor upon 3e heuenli wordis of lob pou maist se 3at hol scripture is grounde of alle trewe logic, and hou3 perlous it is to variare from sscripture in any poyn and specialli of 3e sacr3d oost. <L 655><T OBL><P 173>

sermon 6

SARMOUN.....

In this gospel may prestes telle of false pruyde of myyte men of his world, and of longe peynes of helle and of joyful blisse in heuene, and pus lenkpe her sarmoun as he tymne askith. <L 70><T EWS1-01><P 226>

SEREMONYES...2

for as the plyeinge of Ismael with Isaacs shulde han bynomyn Isaac his heretage, so in the kepynge of the seremonyes of the olde lawe in the newe testament shulde han bynomyn ther bileue in Cryst, and han made men to gon bacward, that is to seie, fro the gostly lyyng of the newe testament to the flechlys lyyng of the olde testament. <L 13><T Hal><P 53>

6 11 variants; 152 occurrences.
for þe iewis in þe olde lawe haden not so manye
seremonyes of sacrifices oderneyd bi god as
presstit han now riȝtis and reulys maade of
synful men.
& <L 16><T MT10><P 193>

SERMON.......32
And Seynt Austyn seip in a sermon þat is writen
in þe popis lawe, þat þing þat is seyn is bred, and
þat þing þat eiȝen schewen or tellen is þe chalis,
but it is, as moche as þe felȝ apexe to be lernyd,
þe bred is Cristis body, and þe chalis, þat is, wyn
in þe chalis, is Cristis blood Also Austyn seip in
a sermon, and is writen in þe popis lawe, 3e
schullen not ete þat body, þe whiche blood þe men þat schullen do me on
crois schulle schede out;
< L 7, 12><T A33><P 522>

Also þe greete sult clerk Lyncolne seip, in a
sermon þat bigynnej (scriptum est de leuitis): If, 
þe sceip, any prest seie he can not preche,
on remedie is, resyne he vp his benefice;
< L 165><T Buh><P 175>

Also þe bishope of Caunturbiri, Thomas
Arrundel þat newe is, seide a sermon in
Westminster þer as were many hundred puple
at þe biring of queene Anne, of wos soule God
haue mercy, & in his comendynges of hire, he
seide: it was more joie of hire þan of any woman
þat euere he kneue þor, notwipstanding þat sche
was an alien borne, sche hadde Also lyne Austyn al þe
foure Gospeleris wiþ þe doctoris vpon hem.
< L 292><T Buh><P 178>

And Bernard expounneth this auctorite, On
Cantica, xxxv: sermon, and writith thus: “To
vndirstonde to soberness, is to kepe most
wakyngli what it bihoueth to kunne more and
sunnerc.
< L 24><T Dea><P 447>

And þus sermon owre religiouis to be exempthe
fro charyte, for, nede a man neure so myche to
haue help of syche goodis, 3e 3iȝ þei han stony
or ouþr iueelus þat harnen hem, þe wele wol
not 3yue suche goodyse ne valuȝ of hem to helpe per
breþren, ne ceson to anoyen himself in buylþyn
g of hiȝe howsy, ne to godre suche veyne goodis
3iȝ hit do harm to þe breþren.
< L 265><T EWS1-48><P 439>

And Crist caste yp his yȝen in hisse disciplis, 
and seyde fowre wordis, as it is teld before in þe
furste sermon of martiris.
< L 35><T EWS2-68><P 72>

But Joachur/ in his book of þe seeedis of profetis 
& of þe seyingis of popes & of þe chargis of
profetis/treynte þis matir & spékynge of þe
rente of dymes/ seip þus/ foure tribulaciouns
Dauþ þe profete hæf þere seid/ þe seuynty &
nynce chapitre/ to entre into þe Chirche of God/ 
& Bernard acordip þere wiþ/ vpon cantica/ þe
þre & þrity sermon/ þat ben/ a nyȝtly drede/ an
arwe fleygne in day/ chaffare walkynge in
derkenessis/ & myddiais deuylie/ þat is to seye/
antechrist.
< L 12><T LAC><P 24>

to þee in his sermon of God ||
< L 21><T LL><P 60>

Schewynge to hem vices and vertues, peyne and
glorie, wiþ schortmesse of sermon.
< L 5><T MT03><P 44>

Also austyn in a sermon seip þat eche man is
holden to teche þe good þat he can;
< L 20><T MT04><P 58>

but antecristis prelatis and veyn religious seyn
þat it is aȝenst charite to remne hem bi name in
open sermon and in here absence.
< L 4><T MT18><P 273>

Þe seconde point in þe wiche þis antecrist is
contrarie to Crist and to Moises, and so
enhaunsi þe to remne hem bi name in
open sermon and in here absence.
< L 221, 223><T OBL><P 162>

Þis is Austens sentens in a sermon þat he makȝ
of Estur, So þat breking of þe brede, in wiche þe
disciplis kneue Isu, was þe sacrif oste, as seint
Austen vndurstondeþ;
< L 538><T OBL><P 170>

And þe seame maner of speche Þap seint Austen
in a sermon of Ester, wher be seip þus þat þing
Pat 3e haue seyen is þe brede and chalice, þe
wiche þing also 3ouþ þen schewen to 3owe.
< L 625><T OBL><P 173>

And wiþ þis bodi is rapur ofﬁd in brede and
wyne pan in ouþr pinggis seint Austen techiþ in
a sermon (De paschal) wher he seip þus: 3iȝ þou
wilt vndurstonde þe bodi of Crist,
< L 1487><T OBL><P 195>

And her seint Austen conceild alle cristen men
þus in þe same sermon ’Be 3e þat 3e seen, and
take 3e þat þing þat 3e ben.
< L 1517><T OBL><P 195>
For hat he i3en schewyn wel,' as seint Austen seip in pe same sermon, pe wiche brede Poule callip oo loof, hat is sacramentallii and urei li his onyd mystik bodi of Crist;
<L 1521><T OBL><P 196>

Furpermor in pe foreside sermon of Estur Austen seip pus to pe sacrament of pe chalis: Nou3 hou3 3e schul vnndurstande of pe chalice, hat ping hat is nou3t seide schewip wel inou3.<L 1530><T OBL><P 196>

But as tou3ching pe beleue hat Cristis lawe techip in his article, hat is to seie hat pe sacrif oost is brede and Goddis bodi, experience depe of pe first, and pe beleue of Cristis lawe dope of pe first and pe secunde, as seint Austen seip in his sermon {De pascha/}, as I reheird long before, and holi scripture rehersid before confermel pe sermon wordis.<L 1720><T OBL><P 201>

For as Lyncolun seip in a sermon hat begynnep pus /Natis et educatis/ 'Long custum of synne for defaute of preching of trupe makip pe gretti3 synnes to seine noo synnes or ellus suffraeble'.
<L 2993><T OBL><P 233>

And as his idolatri semed suffraeble for long custome and fau3te of true preching, so it was of pe foule synne of Sodom, comynyng togedre on beestli maner wipout matrimoin, as Lincoln seip in same sermon and scripture witnessip pe same.
<L 3008><T OBL><P 233>

For Petur spekip pus in {Itinerario Clementis li:8/} to his felowis Clement, Niceta and Aquila: Be it not tedious to 3owe in disputing to enforme and to teche pe vknunning peple affer pe wisdom pe is 3euen to 3ow bi pe puruyance of God, so hat 3e ioine pe eloquens of 3our sermon to bo pinges hat 3e han hirdr and ben bitake to 3ow of me.
<L 3318><T OBL><P 241>

And herfor Crist, supposynge hat pis heuenli kunnyng shulde be in pe staat of presethod, comandide hem alle in his assencion in peo wordis hat he seide to hise apostis, and in hem to alle ophr presith, as seynt Austyn seip in a sermon hat bigynnep pus /Si diligenter attenditis etc/.
<L 32?><T OP-ES><P 04>

And it wolde sue, ferpermor, hat ou3 hast fowl mysgowerned pee in bi wordis ny3 pe bigynnyn of pe sermon, where peou meuedist, as I have vndirstondun, hat pe seicts whos signes ou3 blamest pus weren not plauntid yn bi pe Fadir of heuene'.
<L 2578><T OP-ES><P 126>

Now siris pe dai is al ydo, and I mai tarie 3ou no lenger, and I have no tyme to make now a recapitulacioun of my sermon.
<L 2940><T OP-ES><P 138>

And herfor Criste, supposynge hat pis heuenli kunnyngynge schul be in pe state of presthod, commandid hem alle in his ascencyon in peo wordis hat he seide to his apostis, and in hem to alle ophr presith, as seynt Austyn saip in a sermon hat bigynnep pus /Si diligenter attenditis etc/.
<L 32><T OP-LT><P 05>

And herfor pe holy doctoure Odo in a sermon saip hat bigynnep pus /Ecce nos reliquimus omnia; Abel is dede;
<L 382><T OP-LT><P 73>

Now siris pe dai is al ydo, and I mai tarie 3ou no lenger, and I have no tyme to make now a recapitulacioun of my sermon.
<L 101><T SEW18><P 96>

And monkis comyn in statis of apostels hat for sakyn alle jinges 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 pe text of pe gospelle in dedis of apostolis.
<L 327><T Tal><P 186>

as seip Isie pe prophete/ his peple is of hi3 sermon.
<L 126><T TK10C><P 376>

SERMONE.......27
This sentence is opin bi this, that where Petir in the xvj' c of Mr seide to Crist, Thou art the son of quike God, Petir seide in the perssoene of alle apostis, and Jesu anseweride to him in the perssoene of alle apostis, whanne he seide, To thee I shall geue the keies of the rewe of heuenis, and what euree thing shal taynte, etc, as seynt Austyn markith pleynli in his book {De verbis Domini}, sermon 13' /in principio/.
<L 4><T 37C><P 68>

Po grete clerk Grosthede proves by holy write and grete resone, in a sermon hat he prechid in Rome, and gafe hit written to p0 pope and mony cardynalis, and in mony moo sermones, hat po pope wip his courte was cause ande grounde of alle yvelis in po Chirche, not onely for he destroyd nout open erroris, when he is maste bounden perto, and best may but also for he makis unable curatis, hat bene lesars of po worlde.
<L 33><T A29><P 469>
and for pai betrayen many howsands of soulis to fendys of helle, for to be devoured of hem in everlastynge dethe, for temporal auaunsyng of sum one man, where Criste Gods Son die ned moeste payneful deth for ich one of hem, as Grosted wittenessis in jo same sermone.

Seint Bernarde in a sermone of apostulis seis, pat a preste haynyge temporele possessione schal nout have Goddis part.

Anima enim debetrix non est caini ut secundum carnum viuat· sed e contra mortificasti· Hec est accio nostra· hec est milicia nostra·) Hec Augustinus de verbis apostoli sermone iii· xvii· bi bodi lyuep of bi soule:

neminem inueniunt·) Hec Augustinus in sermone de vita clericorum & xvii· q· iii· ii· finali ||

And jus imened Crist, when he vndername Petur hat, as olde scintiss seien and nameli seint Austen /De urbis Domini et apostoli sermone 13/ signeifi Cristis chirche and so his wif.

And jus a man schuld grounde hymself in alle pynggis pat longen to good maneres or trewe beleue onli uppon he stone Iesu Crist, he wiche alone mai be gronde of he feipful chiche pat schal he saved, figurid bi Petur pat figurid Cristis chirche, whos name pat is Petrus is formyd of Cristis name pat is Petra, in tokenyng pat alle Cristis chirche schuld be enformed and ensamplid in Iesu, as seint Austen seip /De urbis Domini sermone 13/ and he apostle acorded herewip (Cor1:) And of pis founding of pis stable rock pat is Iesu, Crist spekip pus (Mt-

7): Every man pat herep hes my words and performe hem schal be like to a wise man pat bildep his hous upon a stone.

And in tokenyng hereof seint Austen markeip in /De urbis Domini sermone 13/ Crist formed to he figure of his chirche pat is Petur a name of his owne name, he wiche is Petra.

And pis brede pat Luke wripped of here is he same pat he wripped of in he gospel, seiyng pat he disciplis knewen Crist in breking of brede', he wiche text seint Austen in /Sermone de Pascha/ expouned of he sacrif ice oost as I wrote before.

And seint Austen spekip not onli of he knowleche feipful men han bi weie of beleue, for he mai not so know an accident to be Goddis bodi or brede, but raipur Austen spekip of he knowleche pat he peple haope of pis oost bi her outword witt is, as we conceyue of Austens words in /Sermone de pascha/ alciode before.

And seint Austen spekip not onli of he knowleche feipful men han bi weie of beleue, for he mai not so know an accident to be Goddis bodi or brede, but raipur Austen spekip of he knowleche pat he peple haope of pis oost bi her outword witt is, as we conceyue of Austens words in /Sermone de pascha/ alciode before.

Werfor seip Sent Austyne in a sermone of dedicacion of chirche pat beignynep pus, ("Quocienscumque"), "be habitacle or pe dullying of oure hert be voided of synnes and filled wip vertusos;

surgere nouit· vincere non nouit/) Hec Augustinus de verbis dominis sermone XLIII· God hat 3yuen to hee powerer:

And jus imened Crist, when he vndername Petur hat, as olde scintiss seien and nameli seint Austen /De urbis Domini et apostoli sermone 13/ signeifi Cristis chirche and so his wif.

And jus a man schuld grounde hymself in alle pynggis pat longen to good maneres or trewe beleue onli uppon he stone Iesu Crist, he wiche alone mai be gronde of he feipful chiche pat schal he saved, figurid bi Petur pat figurid Cristis chirche, whos name pat is Petrus is formyd of Cristis name pat is Petra, in tokenyng pat alle Cristis chirche schuld be enformed and ensamplid in Iesu, as seint Austen seip /De urbis Domini sermone 13/ and he apostle acorded herewip (Cor1:) And of pis founding of pis stable rock pat is Iesu, Crist spekip pus (Mt-

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Hec 4· li-Sentenciæarum, di-45· c· De Pompis, & concordat Augustinus, De Verbis Domini, sermonae 34· et Lincolniensis, Dicto 116.) And of execucion of distribucion of godez of fortune after depe specked /Dominus Armachanus in sermonæ qui sic incipit, “Gaudete in Domino”\), “In sewyng destrucciones of godez of þis world for a man after his deceip þer may noping be geten hym in heuen for he hap noping in heuen bot after þe quantite of his labour & after his werkeze here in þe way, as ofte tyme replieþ holi writte, olde & newe. 

<V 18, 20><T Ros><P 72>

Vnde Augustinus, De Verbis Domini, sermonæ 66· “A man is noÆ putte or compelled to come bi body to Criste, bot he is bounden bi desire. 

<L 4><T Ros><P 81>

Item ibidem, sermonæ 58· “God,” he seip, “goþe fro þam þat forsakeþ hym be maners or vertues noÆt to be fete, and he comeþ to þam þat ar turned to hym noÆt wip face bot wip þeþe, and comeþ to hym be mynde or be soule noÆt by flesche”. 

<L 11><T Ros><P 81>

Item Augustinus in sermonæ. De Vita Clericorum, & 17· q.4· c· finali, þe chirch, he seip ofþe, noÆt to take wiche, þe son dishirite, bene offted. “

<L 2><T Ros><P 85>

Item Augustinus, De Verbis Domini, sermonæ 49· “Per bene men in holy chirch of wich seip þe apostile, wiche preeþþ of occasion, sekyng þar profitez of men ouer of money or of honour or of mannez louyng. 

<L 25><T Ros><P 85>

Item Augustinus, De Verbis Domini, sermonæ 49· “Criste our heued is in heuen, & here he laборeþ how long holy chirche laborþ. 

<L 26><T Ros><P 95>

Vnde Bernardus super Cantica, sermonæ 33·, dicit: “Wo,” seip he, “be to þis generacion, þat is ypocrisy. 

<L 8><T Ros><P 102>

SERMONES.....6

Pus sermonæ es of feres ben good for sum men, & haren many oþer for þei ben not lorde of alle. 

<L 973><T 4LD-4><P 279>

þo grete clerk Grosthede proves by holly writte and grete resone, in a sermonæ þat he prechid in Rome, and gafe hit written to þo pope and mony cardinals, and in mony moo sermonæ, þat þo pope wip his courte was cause ande grounde of alle yvelis in þo Chirche, not onely for he
distroyed nout open errouris, when he is maste bounden þerto, and best may but also for he makis unable curatis, pat bene lesars of þo worlde.

<L 35><T A29><P 469>

And of suche spekþ Peter in his canoun, seying þus: /Si quis loquitur, quasi sermones Dei/. 

<L 107><T CG13><P 167>

þat is: Þi lawe is truþe’), and prinspaly þe euangelie whiche is souereyn truþe þor þere is no falshed ne wrong worde þerinne (as wittesþ þe Wyse Man speking in þe persone of God, seying þus: /Iusti sunt omnes sermones mei, et non est in eis aliqvid prauum neque peruersum/.

<L 77><T CG16><P 197>

Lord, what resown schulde dryuen herto, to lette trewe preests to preche þe gospel frely wipowe cuylet, or onye fablis or flateryng, and 3yue leue to þese freys to preche fables and heresyss, and afturward to spuyle þe puple, and sullen hem þer false sermones.

<L 31><T EWS2-58><P 17>

as God seip bi his prophet Eze· xxxiii·’/sedent coram te populus meus & audient sermones tuos & non faciunt eos:

<L 20><T LL><P 57>

SERMONIBUS.....4

neples Gregor seip/ Gregor· om· xvii/ /Dominus Iesus Christus aliquando nos sermonibus amnonet aliquando operibus ipsa etenim facta eius epercepta sunt quia dum tucte aliquid facit quid agere debeamus innotescit/]

<L 30><T LL><P 94>

For as seynt Gregor seip /Dominus Iesus Cristus, aliquando nos sermonibus, aliquando vero operibus amnonet.

<L 1674><T OP-ES><P 78>

For as seynt Gregory saip /Dominus Ihesus Christus, aliquando nos sermonibus, aliquando vero operibus amnonet.

<L 462><T OP-LT><P 79>

habet in sermonibus, tenet in moribus;

<L 37><T Thp><P 135>

SERMONS.....4

Ffor 3if þes newe reules weren alle on wiþ Cristis reulet sorne to apostils, he shulde have taught hem boþe and ensaumpled, boþe in his lif and spekinge and writing, wiþ sermonis and ritis and customs perþ;

<L 29><T A33><P 512>

for 3if þei weren trewe procuratouris of pees, þei schulden gladly and ieisly coste alle here worldly lordschipsis 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 conseillichey pe peryl of werris, and namely of wrongfull werris, and hau hardye it is to f3itten in charite, and tellen openly and priuely pe goodnessse and profit of pees and reste, and hom men schulden not haue verray pees but bi holy lif and mymentions of treupe and ri3twisnesse and distroyynge of wrong and synnes.

and ihu clepid herode a fox in his absence and in his presk spak no word to him, as diuerse and ihu c1cpid herode a fox in his absence and in his presk spak no word to him, as diuerse

The worshipful clerk Grosted, bishop of Lincolne, preuith opini al this sentence in his sermon, /Dominus noster Jhesus Christus/, and in his sermon, /Natis et educatis/, and in his sermon, /Premonitius a venerabili patre/.

And seyn Bernard in his sermon, /Ecce nos relinquimus omnia/, tellith opini al this sentence, Also Jerom seith in his pistil, and in the xvij cause, j' questioun, cv' /Quoniam quicquid/, "Whatewe thing cleris kin, tho ben pore mennis godis;"

and seyn Bernard in his sermon, /Ecce nos relinquimus omnia/, tellith opini al this sentence, Also Jerom seith in his pistil, and in the xvij cause, j' questioun, cv' /Quoniam quicquid/, "Whatewe thing cleris kin, tho ben pore mennis godis;"

For, certis, pe auctorite herof is ful litil reuerrensid against here owene techynge; it is wen, perple take pe lesse hedde herto.

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It is largili

And Austyn seip in /Prologo sermonum suorum: Pauct, iquit, sunt sacerdotes qui verbum Dei iuste predicant; /

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For bi the worthi clerk Grosted, bisshop of Lincolne, in his sermon, /Dominus noster Jhesus Christus/, and in othere placis, it is write thus, “He that bitakith cure of soulis to a man unmyghti, unkunnynge othir not willi to fille the office duli, is gilti of the soulis, though tho be saudi bi Goddis grace;

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trewiyngh of doubte charite, as seynt Austyn
fruit and the veri sentence of al the lawe of God,
cunne the lettere therof, thei han and kepyn the
tume agen the bokis of Goddis lawe to
Thus thoug thei haue not tyme and leiser to tume
and tume agethe boks of Goddis lawe to
cunne the lettere therof, thei han and kepyn the
fruit and the veri sentence of al the lawe of God,
thoug kepyngh of doubte charite, as seynt Austyn
seith in a sermoun of the preisyng of charite;

And Seynt Austyn seith, in a book thet he made of
the Lords Words, in the 18 sermoun: /Dominus
aliquando fecit corporalia miracula, vt homines
inuitaret ad fidem;

Whoso wolte trete lenger of his mater of eyte
dayes, he mai see more herof in the sermoun of
Myd Lente Sundai.

be greet clerk Groosthed, in a sermoun thet he
maketh thet bigynne thet bus: /Pauper et inops
laudabant nominem tuum/, seith bus: Man is
disposed to loue of temporal richesse in foure
degrees', of whiche thet firste degree is sett in helle,
seconde is sett in purgatorie and fynall in
heuene, thet breide and thet fourthe degree ben sett
anon in heuene.

What bus dunge is thet tau3te in the gospel sermoun
of thet neste Sundai biforn.

For thet schewide wel Crist in his word, as in his
dede, for thet firste sermoun thet euere he prechide
to brynge men to thekyngdom of heuene, his
theme was thet: /Penitentiam agite, et cetera/. 

Synne also dope more mo harmes, whiche you
may se more pleynourly in the sermoun of Estre
Day.

Whoso wolte lengur dilate his mater of preyoure,
loke he more herof in the sermoun of Ephiphanie.

And whoso likip to trete lenger of his mater,
loke in the sermoun of Corpus Birsday.

Whoso wolte se more of his mater, he may fynde in
the sermoun of Deed Men thet bigynne:
/Memorare nouissima tua/. 

And, as it is shewyd in the sermoun of the last
Sunday, his blessing is more worpe thet alle his
synful prelatis blessing here in erpe.

Thus though thei haue not tyme and leiser to tume
and tume agethe boks of Goddis lawe to
cunne the lettere therof, thei han and kepyn the
fruit and the veri sentence of al the lawe of God,
thoug kepyngh of doubte charite, as seynt Austyn

But, as thet sixte sermoun seith, scribis and
pharisees seyden thet mansleyng was forfendut,
but neiupr yre ne ywol word.

And, as it is scide in the neste sermoun, of this
loue ben many gabbyngis.

EUANGELIUM UNIUS UIRGINIS NON
MARTIRIS' Sermo 31: Simile est regnum
celorum decem uirginibus' Mathei 25: This laste
sermoun of thet comun is rad in two manerus of
feestis;

Sittyng of Crist in thet hul bytynkeb stabulnesse
in thes lessoun and herfore seyntis wryton myche
of thes sermoun of oure Lord in the hul, for
auctorite of thet doctour, wip many
circumstauasnis of hym, maketh his lore notable
to alle cristene men aflter.

Of thes dede of Crist men taken thet it is leuful
for to write and afturward to rede a sermoun, for
bus dide Crist, oure alpere maysters.

And of anopir theng I bische 3ou here thet, if ony
adversarie of myn repile 3ens ony conclusioun
but I haue shewid to 3ou at his tyme, reporthe
redili his euydencis, and nameli if he take ony
euydence or colour of hooli scripture, and, if
almyst God wole vouchesaft to graunte me
grace or leiser to declare mysilf in thes poyntyis
but I haue moued in his sermoun, I shal hon3 the
help of him in whom is al help declare me, so
but he shal holde him answerid.

For I purposide noon opher wise in the bigynnyng
of my sermoun but, aftar he meenyngh and
vndirstonding of my teene, to enpungne synne
and bastard secis or brancjis this, bi alien seed
and not bi this pure seed of Iesu Crist, pat is
spouse of the chirche, ben brou3t into the chirche;

and therfore he that kepith mekenes and charite
hath the trewe vndirstondyng and perfectioun of
al holi writ, as Austyn preuith in his sermoun of
the preisyng of charite.

and Grostede seith in his sermoun /Preenonius a
venerabili patre/, that to make vnable prelatis
either curats in the chirche of God, is to haue
come to the hi3est degree of trespasiss;
also in his sermon (Dominus noster Ihesus Cristus), he writeth thus to the pope, "he that bitakith the cure of souls to a man vnmy3ti, vnkunnynge, either not "wilful to kepe duly the souls, is gilty of alle the soules, thou3 eny ascapith, and is sauid "bi Goddis grace, and he that bitakith the cure of souls to him that is opinly vnable "therto, techith to sette more pris bi vreasonable beestis than by men, and for to loue "more ethly thingis, that passyn schortly, than everlastinge thingis, and more than the "deeth and blood of Goddis sone;

Grostede seith this in his sermon (Scriptum est de leuitis);

Grostede seith this in a sermon (Premonitus a venerabili patre).

Austyn seith al this and myche more in a sermon of the preysing of charite.

Austyn seith in his sermon (Premonitus a venerabili patre). Grostede, in a sermon of the preysing of charite.

Austyn seith in his sermon, I shal holde him answerid. I haue moued in his sermon and seynt Chaddis chirche in his sermon {Scriptum est de leuitis};

And of that peple vndirstondynge were
And I seide, 3he, ser, bi mannes ordinaunce, but as Lyncolne in partie bigynne}Jis
And Lyncolne in partie bigynne}J
And anoon he Archebischop radde
And seynt Austyn seih in a sermon that he made
And seynt Austyn seih in a sermon that he made
And seynt Austyn seih in a sermon that he made
And seynt Austyn seih in a sermon that he made
And seynt Austyn seih in a sermon that he made

Now thanne for he proces in his sermon he shal vndirstonde that for he puple of God shulde not perisshhe bi he hungr of breed of he word of God, Crist whanne he shulde go up into heuene diligently comaundid his disciplis, and in hem alle disciplis of office hat weren to comyngge aftir that tyme, to breke his breed to he puple of God;

Herfore seip seint Austyn in a sermon that bigynneþ þus {Si diligenter attenditis fratres} Mi brethren, if 3e taken bisily entent, alle þe preestis of þe Lord, not oonly bishopis but also preestis and mynysteris of chirchis, 3e known to be in greeet percel;

Þanne bi þis spiriti shal antecrist be killid, acordinge to seint Ion in his pistle and seint Austyn upon þe same pistle and in a book þat is clepid Austyn Of þe Wordis of þe Lord þe xhliver, and Lyncolne in partie acordid to þis in a sermon þat bigynneþ {Natis educatis et assuefactis};

For as Lyncolne seip also, in a sermon that bigynneþ þus {Scriptum est de leuitis}, þou3 sugetis of sich a recherche curat be saued hi doib not his bisynesse he is gilty.

And Lyncolne seih also, in a sermon that bigynneþ þus {Natis educatis etc}; þat he þat on þe wise halþ a vikeri in cure shal haue a vikeri in þe laste rewardynge.

Here eendib his sermon and bigynnþ þe sermon of þe Horsedoun.

And anoon þe Archebischop radde þis rolle conteynynge þis sentence: þe þridde Sonedai after Ester in þe 3eer of oure Lord a thousand fourde hundrido and seuene, William Thorp cam into þe toom of Schrouesbirie, and, þor3 leue grauntid to him for to preche, he seide openli in seynt Chaddis chirche in his sermon þat þe sacrament of þe aueter aftir þe consecratiou was material breed;

And I seide, 3he, ser, bi mannes ordinaunce, but þi þe ordynaunce of God a good sermon to þe people vndirstonynge þe puple of God were to comynge into þe toom of Schrouesbirie, and, þor3 leue grauntid to him for to preche, he seide openli in seynt Chaddis chirche in his sermon þat þe sacrament of þe aueter aftir þe consecratiou was material breed;

And þe Archebischop seide þat orgeynes, goode and delitable songe quykneden and scharpiden ofe more mennys wittis þan shulde ony

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And anoon þan anóther clerk seide to me, How was þou so bolde at Pouls cros in London to stonde þere capounhardi, wip þi tepet aboute þin hed and to repreue in his sermoun þe worþi clerk Alkirtoun, drawynge awei þens alle hem þat þou myþist?

And I seide, Sere, I gesse certeynyly þat þere was mowere nochy þat þat hidte verily synne and louede vertues, heerynge þe sermoun of þe clerk of Oxenford and also Alkirtouns sermoun, þat ne þei seiden eipir myþe iustly seien þat Alkirtoun repreme þe clerk vntrewi, and sclaundride him wrongfully and vncharitabli, as I seide to hym in Wattyngye strete.

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

For I woot wel þat his sermoun is writun bolpe in Latyn and in Engelsch, and many men haue it and þei setten greet priys þerbi. And, ser, if 3e were present wit þe Archebischop at Lamhithe, whanne þis clerk apperide and was at his answeres before þe Archebischop, 3e witen wel þat þis clerk denyde not þere his sermoun, but two daices he meynteyned it bifoþ þe Archebischop and his clerkis'. And þan eipir þe Archebischop or oon of his clerkis, I noot whiche of hem, seide, þat harlot schal 3it be met wip for þat sermoun!

SERMONS......11
The greet clerk Grosted preuith al this sentence in the forside sermouns bi holi scripture, auctoritees of holi doctouris, and bi open ressoun and strong.

And so it semþ to many þen þat prelatis þat letten trewe prestis to preche frely þe gospel ben wurse þan þes two bishopis of lewes— summe bishopis ben glad of þes prestis, and summe ben yuele enformed bi freris. And Ion cam into al þe cuarte of þelord his prechinge þe baptym of penauisn in remysioun of synnes, as it is writun in þe bok of sermouns of Ysay þe prophet, þat seide þat Ion 'was a wayis of a criere in desert “Make 3e redy þe weye of þe Lord! Make 3ee his pabjis ri3iful!’’'

And siche sermons weren gode to men to teche hem uertues and to fle synne.

And þe entent mut nedis make falsed in maner of þer preching, for þei shapen ðer sermons more to gete hem good þan to profite to þe chirche; and þis entent mut nedis make falsed in maner of þer preching of crist is more þan defaute in hereris. And if þou wolte wite what lesyng þese newe sectis maken upon Crist and techen þe sermons pleple to do þe same, among many oþir lesyngis þeir withen and reden in scoold, and seien in sermons and priuy comynygis obstynatli, þat Crist was a begger aftir þe comoun vndirstonding of þis word begger.

what resoun schulde dryue herto to lette trewe prestis to preche þe gospel freli wiþoute cuylet or ony falsis or flatryng, and þëue leue to þese freris to preche falsis and heresies and aftirward to spuyle þe peple and sille hem þeer fals sermons?

Shynye7

Shyninge......9
Also, þe sume shynye on dyuere matearis, dyuersely worchip;

Þere shall be real shynye of li3t;

And þus scip Poul aftir þat, 3if seruyse of deþ wretyn foulli bi lettris in stones was in glorie of
Moyes, so þat þe children of Israel my3ten not loke into his face, for þe glorie of his shynyng, þat was some soydid afer, hou not more spiritual seruyse of cristen preestis shal be in þis tyme in glorie.

but he hidde his shynyng face, and þanne þe puple spak to hym.

for preentynge in þer soulis was betere þan was preentynge in þe stones, and þe shynyng of grace of Crist passed bodily shynyng in Moyes face. 

a shynyng cloud shadewide hem;

Ion was a lanterne breynnge and shynyng, and 3ee wolden for a while be glad in his li3t.

ION was a lanterne brennynge and shynyng. and passing bodily shynyng in Moyses face. Further is betide aftir, hou not more spiritual

Voysis, neither leueen the workis of merci anentis pore men, which Crist comaundide undir the peyne of euere lastinge dampaciouin in the xxv' co' of Mathu, netheles to gon a pilgrimage and visite suche placis and sette hope of helthe in doulme idolis or in ymagis maad with mannis handis, in offringe to the ymagis or to riche men of the world the almes dedis that ben due to pore men bi comauement of Crist, is uttirli unfeluil, and an opin signe of idolatrie, and spoilinge and sleeynge of pore men, and apostasie either goinge abak fro cristene feith. 

Thei han this coroun of the ordinaunce of the chirche of Rome, and in signe of the rewme which is abiden in Crist.

þis is signe of lordeschepe, siþen þe lorde of alle lordis may not take servic of man but if he be holden a3ene, & do þe man more good þan he mai do to God. 

And so is nedful in þe Chirche to have prestis of Godsis 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. 

For bileve techþ þat þe chesyng maad of man is fals signe, and incompleet for to make Cristis viker; 

POINT XVIII: Also prelatis ande frerus putten to pore men þat þai schulde say, þat þat ilke þinge þat was brede before þo consecracon in þo sacrament of þo auter, after þo consecracon or halowinge is not Cristus body, but a signe of þat þinge, and not þo ilke þinge. 

A part proud of þis signe, þat þei curse more souare and horribelare hem þat þei hatun, as it semþ of hem þat are cursid for þei wil not 3ef money or reuerens to þe mynisteris of þe kirk. 

þerfor he þat dop an unprofitable signe is a fals profit, for he dop not to edifie opers in þe feip, but þat he boost him sif in his dede. 

þer for þat to beg understond is sum nedy man to aske, be syde þe titul of worldly dett, helpe for his releue schewing be signe or bi tokun or be expresse voyce. 

9 6 variants; 276 occurrences.
And thus his gostly eclipse that I haue schewid is 
the pride of his causeth derkenesse to 
the peple of his synne of r3wisnesses (pat is, of Crist 
and his lawe) whiche is the firste signe of Crist 
seid in his gospel that schal come tofore the 
Doom. The seconde signe of Crist seid in his 
gospel that schal come tofore Doom schal be in 
the more.

And wanne prestes schul be cumbrid 
wich as foolish synne is 
and wantynge of Godis wyt is 
a sygne deedly to 
and what tyme pe schuldhe falle, and by what 
signe men schulden wyte that Crist schuldhe come 
to the judgement.

And hors testlup his gospel how Cristus disciplis 
camen priuely, and axedon hym of pese jingus, 
and what tyme pei schuldhe falle, and by what 
signe men schulden wyte that Crist schuldhe come 
to the judgement.

and deedly signe of suche seke men is pat hem 
wantup appety3t of Godus word, pat schulde be 
her food and lyf, as Godus lawe techep.

And so Crist knockup at owre dores whanne he 
techep us sygne of deh, or signe of his day of 
doom;

And so Crist knockup at owre dores whanne he 
techep us sygne of deh, or signe of his day of 
doom;

And so Crist knockup at owre dores whanne he 
techep us sygne of deh, or signe of his day of 
doom;

And hor that wantynge of appety3t is a sygne deedly to 
man, so wantynge of Gods wyt is signe of his 
seconwde deh.

And as wantynge of appety3t is a sygne deedly to 
man, so wantynge of Gods wyt is signe of his 
seconwde deh.

And as wantynge of appety3t is a sygne deedly to 
man, so wantynge of Gods wyt is signe of his 
seconwde deh.

The seconwde signe of his myracle was of the 
substaua of fier, that bytoknede that pes apostlis 
weren ful of charite to speke.
And herfore pe Iewis anweriden and seyd'en to Crist What signe shewist pou to us pat pou doist pe mystries?  
\(<L \, 49\rangle <T \, EWS\, 3\,-\, 165\, > <P \, 130\, >

And of ðis text may men take what signe Crist shewide of his dedis, for Criste by his manhed telde of his sufferyng and his dech.  
\(<L \, 64\rangle <T \, EWS\, 3\,-\, 165\, > <P \, 130\, >

And þus many men taken signe of þer werkis þat Crist wolde saue hem.  
\(<L \, 19\rangle <T \, EWS\, 3\,-\, 170\, > <P \, 145\, >

And herfore cam pe puple a3en hym, for þei herden hym haue don þis signe.  
\(<L \, 44\rangle <T \, EWS\, 3\,-\, 177\, > <P \, 165\, >

so sithen thise myraclis pleyinge ben oncely synsgis of love withoute dedis, thei ben not oncely contrarious to the worschipe of God, that is bothe in signe and in dede, but also thei ben gynys of the devvel to cauchmen men to byelee of AntiCrist, as wordis of love withoute verrey dede ben gynys of the leechour to cauchchen felawchipe to fullfillyng of his leecherie.  
\(<L \, 25\rangle <T \, Hal\, > <P \, 46\, >

and þus to 3iue rewele wipoute god were presuppecion of a fend, and to make a rewele þus to crie on god were a signe of blasfeme folye;  
\(<L \, 8\rangle <T \, MT\, 22\, > <P \, 318\, >

hjis lettre is hjis mawdementis, and grace in moyes soule is hjis priue seel, better þan eny kyngis signe.  
\(<L \, 14\rangle <T \, MT\, 24\, > <P \, 348\, >

So sifen þise myraclis pleyinge ben oncely synsgis, loue wipouhte dedis, þei ben not oncely contrarious to þe worschipe of God, þat is bohe in signe and in dede, but also þei ben gynys of þe deuel to cauchmen men to byelee of anticrist, as wordis of loue wipouhte verrey dede ben gynys of þe leechour to cauchchen felawchipe to fullfillyng of his leecherie.  
\(<L \, 146\rangle <T \, SEWW\, 19\, > <P \, 100\, >

And of oder fuelcis of hem, þe kyng schal comeande a signe of preestis to be gaderid and schul mak þe bodely vycis of preestis and heresie and symonye to be damped of alle preestis and kutt awye fro alle þe reweþ þe sam'.  
\(<L \, 406\rangle <T \, Tal\, > <P \, 188\, >

More ouer what greater signe of infyldite is there, then to care al þe tyme of deth to what poope & carkas shalbe caried to the graue.  
\(<L \, 31\rangle <T \, WW\,-\, TW\, T\, > <P \, 33\, >

SIGNES........185 & herfore true men þenkyn þat pise irreligiose, þe which hap long a3eyne þe rule of Crist þus wickidly fou3ten, schuld not þer hooelynes in vtward signes, as in clotynge, etynge or fasting or wakynge at onis toigidre & aftur oo reule.  
\(<L \, 180\rangle <T \, 4LD\,-\, 2\, > <P \, 206\, >

A DIALOGUE BETWEEN ION AND RICHERD Sipen Crist bidilþ vs sauere wip fals prophetis, and techip vs be wat signes þat we schulden knowe hem, Cristen men schulden stodie to lerne þis lore of Crist and publiche þis lore for prof3t of ho holy chirche.  
\(<L \, 2\rangle <T \, 4LD\,-\, 4\, > <P \, 235\, >

Pe grette clerke Grostched discrueþ hym þus: a fals frere þat wende ou3t of þe cloyster of his soule is a deode caren cropon ou3t of his sepulcur, wipapld in cloipes of doel and oþer fals signes, and dryuen ou3t of þe deuel for to drecche men.  
\(<L \, 12\rangle <T \, 4LD\,-\, 4\, > <P \, 235\, >

Bot sipen alle þese signes croken from trewehe, þe fende be his ypocrisie deseyeþ þe puple, for amonge alle þe craftis þat þe fende hap, noon is soteler to hym þan þese newe orderis.  
\(<L \, 39\rangle <T \, 4LD\,-\, 4\, > <P \, 237\, >

And herfore seip Crist in þe booke of his gospel þat kymrede of horedam secheþ suche signes, ne þe weddungs wip hem profitip not to þe seruice of God, but stirip hem to pride & greeþe her syne.  
\(<L \, 43\rangle <T \, 4LD\,-\, 4\, > <P \, 237\, >

But Crist to destrie þis weddýng wip signes, ordyned on þe Friday þat he died on þat his abite schulde be schaunged' þriþ wihouten syne.  
\(<L \, 45\rangle <T \, 4LD\,-\, 4\, > <P \, 237\, >

For not al only þer signes ben bagged wip lesions, but þeis apostataas mowepes þat ben misturned medelen lesions of moupe wip lesynges of dede.  
\(<L \, 57\rangle <T \, 4LD\,-\, 4\, > <P \, 237\, >

But lord, wat werkes of vertue my3t not be don as wele or better wihouten suche signes?  
\(<L \, 662\rangle <T \, 4LD\, > <P \, 265\, >

Furthemore, sifen suche freres ben not confermed of God, it fallip many tyme þat þei fallen in synne, and seipen þei kepe þer abite to þe same entent, þei lie in þer signes' and maken hem more dampnabel.  
\(<L \, 667\rangle <T \, 4LD\, > <P \, 265\, >

so þe capteynes of þer ordres diden al amys, imprisonyng of þer breberen for leuyng of suche signes, & so þei seyen þat aftur goodenes of þer habite is þer ordere good or worse as it werip.  
\(<L \, 765\rangle <T \, 4LD\, > <P \, 269\, >

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And anempte þe fife, þat is good preier, sìpen it stondeþ in good lîf & fer fro y pocrites, it stondeþ more comounci in seculeres þan in freres, sìpen þei blinden þer preeris wip y pocrite signes. Al þis schulde freres do hide from þe wórde, for wedding wip suche signes sensibilî don littilî mede of freres and greue þer synnes.

And þus þei ben baggid wip signes of ipocrisyie, þat it were lasse harme to men of Cristis scoole to dele wip a legion of feendis of helle þan wip a liitl covent of sìche qwike devels.

and so schulde he al only do almes to suche, þat it supposeþ by holy signes kepen Gods lawe, and is in sadde purpose to stonde þerfore.

Here we seyen, as Crist seith, that kynrede of hordom sekip Crist men of newe seetis kynrede and is in sadde purpose to stonde perfore. And þis schul de he al only do almes to suche, and so byndyng to sìche signes lettip fredom of Crist. Also, sìþ þat he supposes by holy signes kepen Goddis lawe, and so schul de he al only do almes to suche, and biddip, and leve sìche signes; and þis is a cause whi signes of þe old lawe shulden ceese, bi fredom of þe comynyg of Crist. Of þis it semèþ þat signes to wiche men ben oblishyd ben not groundid in þe lawe of grace, but raper techen us to leve signes.

Firþst, þat þei lyveden diverseliche fro bise newe sects, and loveden God and his lawe, and leften sìche signes.

But de fade of bileve lettîþ þis profyt, and specialliche of freris, for þei procureþ biseliche part for Antercrist, and sowen þîkke lesyngs wip her y pocrisie, and maken Cristis lawe fade bi her fals signes.

And þus we demen folliche more bi signes þat men han maade, who ben men of holy Chirehe, þan bi goode lif and endeles lastynge in charite, bi whiche God biddip us deme wisly and ri3truly.

whenne he schal begynne to do signes/ by hou myche þe schul be more merueilous to men/ be so myche þe holli men þat shullen be þen shullen be dispisid/ & had as for nou3t;

And for þe deuyle is suffrid to reis him to pride of power/ nowe bi honours of þe world/ nowe by signes of grete wonders of feyned hoolynesse/ ri3t bi þe lordis voice his tale is likenyd to a cedre/ wexyng in to heþþe passiþ oper vnderowd;

Cristen men shulden marke suche/ & ðe awey fro hem/ for sìche seruen not to Crist/ but seruen to her wombe/ & þei ben fals ðer wipal/ as seynþ Poul witnesseþ/ þei diseeyuen þe hertis of innocens bi swet words/ & plesyngis/ & oper feyneþ signes.

Perfore he hâb told vs many dyuerc signes or tokenes whiche schullen come tofore þat day, bi whiche we schal fulli knowe þat þe dai is ny3 and not fer. Amonge whiche signes or tokenes he proceded in þe gospel of þis dai, and seip þus: Þer schullen be signes in þe sunne, moone, and sterris'. Þe schullen vnderstonde þat þat signes þat Crist spekeþ of in sunne, moone, and sterris, moun not oneli be vnderstode of wondres þat han ben seen in þese visibile planetis whiche þep
sette in oure sy3te in þe firmament aboue vs.

And Crist seyþ þer schulle be signes in þe sonne and mone, and in þe sterres of heuene, and in þe eurpe pressure of folc by meuyng of heuene.

And þanne men schal se Crist, comyng down in a clowde wip greet power and mageste to men þat can reede þes signes. And Crist comforteth hise children and biddeþ hem putte dreede awey, for comyng of syche signes bytooknþ þat her blisse is nyð; and perfere schulde þei rere þer hedes and be glad of þese signes, and not hang þere hecdis down as men heuyed wip þe eurpe.

And so, whan 3e see þese signes be maad, wyte 3e þat 3owe biggyng is nyð', for byggyng is clepid here fruyþ þat comeþ of þis byggyng.

Also, þey ben fayre to mennes si3te anentis þe soule bi ypocrisie, for more ypocrisie was þer neure in þis world þan is nowadayes, as in makynge of grete costi and curious cherches and manie suche chaunteris, in heerynge of manye masses, and makynge of grete costi and curious cherches and neuere in soule bi ypocrisie, for more ypocrisie was strengped.

And herfore he ordeyned his ordre for to stonden in vertewes of mannys sowle and not in sensible signes.

Whan any creature of God biddeþ þe do contrarie to þat þat þi prelat byddeþ þe do by exppresse signes, and God by his creature biddeþ þe do þe contrarie, þanne þow schuldest a3enstonden þi prelat in þis, and obesce to God in what signe þat he vsþ.

And þis was þe bygynnyng of signes þat Iesu dide in Galilee, and schewide his glorie by doyng of þis miracle, and hise disciples trodewon in hym.

And þus when a man scheweth by his holy lif actif lif, þat is two dowue briddis, or contemplatif lif, þat is a peyre of tutres, by siche signes he scheweth þat his synne is for3yuen and þat von preestys þat wel vndyrstonden þis.

And a greet multitude sewede Crist herfore þat þei say3en þe signes þat Crist dide on syke men.
And so he sixpe and he sevene pereles pate Crist tellup ben feryngus from heuene and othere greete signes.

As it is destemprure pat erply men schal chalange here to be euene wip Crist, and do more pingus pan he wole doo, so aftar syche synges muten come to men pyneful wondris, as it is an hydous ping pat men contrayre to Crist, bope in word and in deede, and leydyng of opur puple, seyen pat pei may do wip pis as muche as pe manche of Crist, and wip pis senden owt signes to wyntesse pis blasfemysy. Pese ben more hydous signes pan bodly coomyng from heuene.

But here we trowon pat Crist dude pis to confounde pes cloysterus, for Crist wyste wel pat pei schulden come and disseyue myche of his world, and seye pat it fillup not to hem to labure, ne dwelle owt of pes cloysterus, sip pei passon opro men in newe signes pat pei han fownde.

And so, wipowte syche signes, my3tehe chyrche be wel gouernyd.

Also monye syche signes pat ben holdone myracles is may be don by pe feend, and monye moo pat be.

For it was a grete prudence to trowe to pes signes of Crist, pat he was pe prophete hyhy3t to pe fadrus of pe oolde lawe.

It semep by tixt of his gospel pat sone aftur pe hyerst of anticerst schal be his day of doom, wip signes pat Crist tellip here. But we dur not take of pis tixt pat fiftene 3er byfore schal be schewid fiftene signes to warn men of his day; but alle pe signes pat Crist tellip here may be in an our or lesse.

And pis meuep monye men, sipen pei wyte not whenne Crist assoylyup to speke vpon a condicion and suppose aftur signes.

Byeleeu tychep cristene men pate signes of pe oolde lawe weron tokens of owre signes now, as pei ben tokne of pe blisse of heuene.

He was not weddud wip suche signes, nebur wip habite, ne wip cloysyre, ne wip siche veyne cerymonyes as newe ordris kepton today.

Wel we wyton pei his habitis and pes cloysters wip opro signes ben browte in to blende mennys y3en in holynes of pes ypocrits.

For wel we wyton pei byndon hem more to hoolynesse by per signes; and wel we wyton pei my3ten as myche holden hoolynesse wip comune signes.

Per prey3er, and per massus, and oprore false signes, ben signes pat pei chaffaren wip disseyuyeinge pe puple.

And eche man schulde heere cone his lore, for panne he may be sowlus leeeche and wyte by signes of his ly3f wher his sowle be seek or not signes of antierist.

We schulden leue pese sensible signes, and taken ensawmple of hooly men, as of Crist and his apostles, how pei hadde not here pere blisse.

For we wyton in hoolynesse of wip opre ccrymonyes as newe ordris kepon today.

He was not weddud habitc, ne ooldc lawe weron toknes of owre Bylcue Goost clepud a Cownfortour of man, passynge cownfortoures.

To knowe worldly wit of men, nepeles hem more certeyn God. AI 3if sucbe tellup men somme of sue he signes, and whe}lur signes in vryne, in paws and

More sehulde he knowe syche signes signes of his ly3fwher his sowle be seek or not signes of antierist.

And pes signes of pacience and pureruyng in his eurpe schulde be tokne of Godus loue and not signes of anticrist.

And so weyton he was not ye3t he holden hoolynesse by his eurpe.

Byeerst of anticrist schal be

Byerst of anticrist schal be

Byerst of anticrist schal be

Byleeue tychep cristene men pat signes of pe oolde lawe weron tokens of owre signes now, as pei ben tokne of pe blisse of heuene.

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And so pe sixpe and pe sevene pereles pat Crist tellup ben feryngus from heuene and othere greete signes.

As it is destemprure pat erply men schal chalange here to be euene wip Crist, and do more pingus pan he wole doo, so aftar syche synges muten come to men pyneful wondris, as it is an hydous ping pat men contrayre to Crist, bope in word and in deede, and leydyng of opur puple, seyen pat pei may do wip pis as muche as pe manche of Crist, and wip pis senden owt signes to wyntesse pis blasfemysy. Pese ben more hydous signes pan bodly coomyng from heuene.

But here we trowon pat Crist dude pis to confounde pes cloysterus, for Crist wyste wel pat pei schulden come and disseyue myche of his world, and seye pat it fillup not to hem to labure, ne dwelle owt of pes cloysterus, sip pei passon opro men in newe signes pat pei han fownde.

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For it was a grete prudence to trowe to pes signes of Crist, pat he was pe prophete hyhy3t to pe fadrus of pe oolde lawe.
But dumpnesse of þes signes telliþ us þat þes wordes ben false;
<852, 359>
And þis þing falliþ to owre newe religiowse, for þei ben weddyde wipowteforp wip sensible signes þe whiche þei putton to bytoknen her holyenesse wipynne, and neþyr þur ne þes signes stondon in þis holyenesse. For God hþþ ordreynyd such holyenesse to stonden in sowle and þese men seyn þat such holyynesse stondeþ in þer colours and bodyly habites wip opre feynede signes.
<197, 198, 201>
and herfore Crist cleþþ hem seune syþes ypocrisys, and not wipowte cause, sþ þei myþte do as muche good to proftiþ of holy chirche as if þe þese signes weron awey3e, and þei kepton pure Cristus ordre.
<212>
And þus þes newe religiouns bisyde Cristis lawe ben bipappis, but to crokid and to foul to ony man to go to heuene, for hem wþþ pe 370 373
And þus ordis of hordom wip flatering þat is maad to hem in false signes of hordom, and knelinge as daunsing, þei holden wip þes false ordis and harmen Cristis lawe and þe pule. But þe gospel telliþ aþir hou Crist and hise cam to Bethsaida.
<32, 20>
And þe Crist doþþ alle þeri sþe suisynge one aþir anþer, he telliþ þis seconde mycréce hou þarisiþes blynden lordis, for þei can telle apis signes and louting as it were holyenesse, and wþ þeic wymmens þeigole lordis wip ypocrisie.
<47, 21>
But Crist, seengo þat siche signes wener þanne vanproftable, seþ þat yucl yynredes, and yynrede of hordom sekiþ þus signes opere þanne Goddis lawe biddþ, and so þei wolþ haue signes maad bysydis Goddis wille.
<15, 16, 17>
Crist, groundid in mekenesse, wolde not make siche signes to þes uenyn religious for to shewe his hyennesse.
<23>
And þus don þes ordris today: þey tellen more by þer oune bekenyng, and by þer newe foundun signes þan þei don by Goddis heestis.
<58, 115>
And, whanne Crist was Iherusalem in Pask, many trowdyn in his name, seynge þe signes þat he dide.
<57, 130>
And opere seyden Hou may a synful man do þes signes?'
<31, 135>
þes men seyden among hemsiþ What shulen we do, for þis man doþ many signes?
<12, 157>
And þes signes shulen folowe hem þat shulen bileue: in my name þey shulen caste out fendis, þei shule speke wip newe tungs, þey shulen take awey addris; 
<7, 228>
and þe Lord wrouȝte hem, and confermede þer word wip þes signes suynge. 
<14, 197, 228>
It semeþ þat alle men þat bileuþ moten nedly haue þes fyue signes: 
<48, 230>
Heere men seyen comunely þat seyntis at þe firste tymes hadden alle þes fyue signes betere þan we han hem now; but trewe men han in a maner alle þes fyue signes now, For whanne þey delyuere hem of synnes, þey casten out fendis in þe name of Crist;
<50, 52, 230>
For Crist seith that folk of avoutrie sechen siche syngnys, as lecchoyr seithiþ signes of verrey love, but no dedis of verrey love; 
<21, 46>
JACK UPLAND To veri God & to alle trewe in Crist, I lache Vplond make my moone, þat Anticrist and hise disciplis bi colour of holyynes wasteþ and discetu Cristis chirche bi many fals signes.
<3, 54>
wiþ many fals signes | . | 
<22, 37>
is foli to hem þat schal be damþned/ þat tenent to signes as comun hooris;
<39, 40>
wiþ wordis & wiþ signes/ But þei pursuen to þe deep:
<9, 133>
for these habitus crient to be folle holynesse and stableness, that god wole hawe hid to hym, and these ben ofte false signes and garnememts of ypocrisit, as crist clepi ofte pharises.

Bope colours and figuris ben shapen to deceyue pe folke, to suppose pat pei ben holy pei hauen siche signes wipouute; but crist biddip pat menyns holynesse be hid fro siche signes.

And knottis pat bitokenen penaunce hongyng before fro pei bodei signes of ypocrisie and noon oper holynesse;

it shulde be knowen to cristen men pat alle siche sensible signes ben not signes of holynesse, but 3if pei maken hoolynesse in men.

But here men seyen to pei fend pat pise signes ben ofte false, for many of pise newe ordis liuen lustfulliche in heere foode and pat men mai see wel hi growynge and colour of here body.

hit is known to men of resoon pat many signes ben nakid to moue men pat preyeris of pise ordis ben betere pat oper comune lyues;

Here men penken pat pei fend vspit hise ypocrisie, and contrarieliche to crist moue pei sensiblie signes.

but pe literal witt is his crist bad ten leprouse men go and shewe hem to prestitis, as it was boden in pe olde lawe, but pise prestitis in pe oold lawe assoileden not rownyngly, as we don nowe, but bi signes of goddis lawe pei sheweden wheche men waren leprouse, and which weren not leprouse, and to her iugement shulden men stonde.

and fourty signes pat pei bringen forto shewe an heretik ben not worpy to reherse, for nou3t groundip hem but nyrgomeryse.

for alle pes sectis han mannus signes, and 3if pes signes weren fully streyd, pes sects weren panne destried, as men seyen pat ben weddid wip hem.

and if he and his secte be voyde fro cristis lawe, and clensid wip besummes, and mad fair wip sensible signes, panne pei fend ha a token to
dwell homely wip þes men;  
<L 2> <T MT28> <P 468>

for god may suffre þe fend to do siche signes  
and many mo.  
<L 12> <T MT28> <P 469>

but 3if þes signes myȝten liȝtly fayle, stonde we  
in bilee of crist, and leewe we siche signes of þe  
fend. For bilee is insensible and more trewe þan  
siche signes;  
<L 13, 15, 16> <T MT28> <P 469>

for crist tauȝte þat holynesse shulde be hid in  
mennis hertis and not shewid to þe puple in  
sensible signes wipoute fruyt;  
<L 20> <T MT28> <P 470>

and by þis cause haþ þe fend brouȝt yn þat  
religion of þes newe orðris shal be shewid in  
sensible signes, as habitis, and bikenes, and hye  
houiss, and herfore haþ þe fend brouȝt yn þat  
cumpany of many lumpis shal be ioyned to o  
persone for worldly worchip of þer staat.  
<L 7> <T MT28> <P 471>

and þus may cristensmen lerne boþe of crist and  
his apostlis þat religioun of crist is not in siche  
worldly signes, and so men moten oþer denye  
bilee, or seye þat cristis religioun stondiþ not in  
siche signes as nou þe chirche is chargid wip.  
soþ it is þat secular priniss and worldly lordis  
moten haue siche worldly signes, for þey  
shulden teche to drede god by austernete and  
moten haue siche worldly signes, for siche  
signe as nou beleue, or seye worldly signes. and so  
men moten  
<L 7> <T MT28> <P 472>

And herfor Crist þat is heed of þis boþi wold þat  
alle seche boþi schulde deme of þe dedis of  
himself and his lymes, and be wel war of pseudo  
þat schul 3eue signes and mercuellis to bring alle  
most þe chosen to errour. But antecrist bostip 3it  
of þes signes wipoute substance, and seip þat þei  
hauë þe same worching in norsching and in  
eching of manyns boþi as hauȝ brede and wyne,  
and þat þe accedientes schal haue þe same name  
as had her substantis or schuld haue 3if þei  
abode stille aftar þe consecraton.  
<L 1569, 1570> <T OBL> <P 197>

þus þan haþ antecrist power a3enst þe besie  
sacrifice or signes.  
<L 1586> <T OBL> <P 197>

Whos ucru þan is not mowed from þe grounde  
of his pouȝtis, whan he þat turmenteþ wip  
wounis and brennynggis schyneþ wip signes?  
<L 2113> <T OBL> <P 211>

And we scien þe boði of Crist and þe blode to be  
neipur þe tung of Poule, neipur parchemy,  
neipur þe betokenyng sounnes made wip þe tung  
of Poule, neipur signes of lettris wretyn in þe  
skyynnes.  
<L 3669> <T OBL> <P 250>

And 3it vndir alle þe hooli signes þei weren þe  
falsest and þe moost wicked peple and þe moost  
contrarious to God among alle þe peple alyue.  
But þe simple peple koude not perseuye þat,  
into þe tymes þat Crist hadde declarid þe  
falsnesse and þe malice of hem, þat was hid  
vndir suche hooli signes, but wenden for þe gret  
hoste and deuocioun þat þei sheweide in  
duynye seruyce and for her long praiers þat God  
hadde be fair serued in hem as þei ben discyued  
now bi opin þat folowen her trace.  
<L 78, 82> <T OP-ES> <P 06>

Nile 3e calle 3ou a fadir upon erpe', or upon  
þese wordis, Be 3e no callid maistris, frosop,  
on is 3oure maistir, Crist', or ells (Mt 24)  
where Crist seip /Surgent pseudoprophe, et  
pseudoChristi, et dabunt signa et prodigia, ita ut  
in erorem duancut et, si fieri potest, electi,  
False prophetis or false Cristis or false cristen  
men shal arise, and þei shal 3yue signes and  
wondris so þat, if it mai be, þe chosun of God  
brouȝt into errour'.  
<L 157> <T OP-ES> <P 09>

But alle þese signes ben liik an hook of iuy þat  
hangiþ here where no drynk is to sille.  
<L 1612> <T OP-ES> <P 70>

And into þe tymes þat þei doen þis, God shal  
neure be fair serued among hem, alþou3 þei han  
as gloriousse and solempne signes of deuocioun  
and honeste and deuocioun vndir suche hooli  
signe, but wenden for falsnesse into  
But contrarious to God among aile  
And 3it vndir alle  
skynnes.  
<L 3669> <T OBL> <P 115>

and þe loue þat Crist shewide to us upon þe cros  
were sunkun to þe roote of ource herte, and if we  
heeld wip Crist for þe clennesse of his Fabris  
chirche, it were no wundir alþou3 we dide  
ouerarously or more sterrenli a3ens þese enmyes  
of Crist and his lawe þan dide Crist whanne he  
made him a scourge, and chasde out biers and  
sillers of his Fabris temple, þe which figuride  
þese false bremium and viserd deucls þat ben  
now, þou3 slei3t of þe feend, cropon into þe  
chirche, and marchaundise of þe peple wip  
feynd words and y sporitis signes, and so  
robben þe peple as it is seid befor.  
<L 2550> <T OP-ES> <P 125>

For in suche dennes þeeues loten and hiden  
hemself, and so þe þeeues darien, loten and  
hide hemself so priueli vndir her ypocrisie in  
abite and oþir hooli signes, þat vneeþe ony man  
mai cleerli perseyue þe þeeues.  
<L 2555> <T OP-ES> <P 125>

and þei shal 3yue suche signes þat þe peple shal  
brouȝt into errour, 3he, and it mai be, þe
chosun of God.

And it wole sue, ferpermor, þat þou hast foul mysgoweered þee in þi wordis ny3 þe bigynnynge of þi sermon, where þou meuedist, as I haue vndrstondun, þat þe sectis whos signes þou blamest þus weren not platunid yn be þe Fadir of heuene'.

And þus it stood of þe mounkis þat seynt Denys spekib of, þe which hadde wiilfulli left alle worldli possessiouns, lordship and riches, and maad hemself pore, not onlif in wordis or signes, as oure doen now, but in effect, as Crist and hisse apostlis hadden tauȝt hem;

But I councele þee here þat þou be wel war of þe signes of þese pseudo þat Crist spekib of. And wherfore trowist þat þou Crist biddip þee so ofte and so diligentli in þe gospel þat þou shuldist take heed to þe werkis, but þe shuldist not be disseyued bi þe signes of þese pseudo?

Nepesle for al þe haast I councele þee þat þou mærke þis of Cristis wordis and of þis blessid seynt: to 3yue no credence of hoolynesse to persono or sect, whateuer signes of hoolynesse þat he haue, but if þou haue a riȝt redi euydence þat he lyue aftir þe hool lawe of God.

But God for his greet mercy sende þee grace to haue cleer knowleche of þese pseudo þat, wiþouten autorite of þe Fadir of heuene, ben plauntid in þe chirche, leste þou be disseyued bi her fals signes.

And it sewep, "Wen forsoþe he begenneþ to do meruelous or wonderful signes or tokones, how mich þe þei seme more wonderful to men, so myche þe saþante þat schal be þan schal be despisede".

þe wynde tokiddir manye rauesching wolues þat spoyle þe peyle wiþ many fals signes...

A, what wodnesse is þis to graunte þat þe wordly clerks of Rome mouȝ fayle and also faylen openly in feip formed wiþ charite, whichis properly cristen mennus feip, and þat þei mouȝ not fai in deed feip and feip of fendis, siþen Crist seip in þe foue and twenti capitle of Mathew and in oþer placis, False Cristis and false profisit shulen ryse and disseyue many men and 3eue grete signes and wondres so þat, if it may be don, 3he chosen men shulen be disseyued'.

And as þis knowing myȝte not quenche bitwix Crist and his fadir, so schulden þese heerdis waken upon her scheepe, and þei schulden knowe him, not bi bodli feestis ne oþyr signes þat he doip, but þe þrei of þe heerde þat Crist hap lyuyd to him.

And þis bing fallip to oure newe religiouse, for þei ben wedded wipoutenforw wip sce[nible] signes, Þe whiche þei putten to bitokene her hoolynesse wipinne, and neþer þe þu þese signes stonden in þis hoolynes.

For God haþ ordeyned such hoolynesse to stonde in soule, and þese men seien þat such hoolyneþe stondip in her colours and bodli abitis wip oþir fayne signes.

and herfore Crist cleþip hem seuene siþis ypocrisit, and not wipouht cause, siþ þei myȝtèn do as moche good to proft of hooli chirche if alle þese signes weren awey, and þei keppt pure Cristis order.

And now men schulden be more gostly and take lesse hede to siche sensible signes, as dyden þe apostolis of Crist þat, by schort tyne and rewulis of Goddis hestis and charite, ledden men to heuene wiþouhten siche newe peyntyngis schewid by manus craft, for oure lord God dwellis by grace in gode mennus souls, and wiþouht comparestoun beteren þan all ymagis made of man in erpe, and better þan alle bodies of seyntis, be þe bones of hem neuþer so gloriously shreynd in gold.

For Crist seip þat folc of auoutric sechen siche synngys as a lecchour sehip signes of verrey loue but no dedis of verrey loue.

Crist seip þat folc of auoutric sechen siche synngys as a lecchour sehip signes of verrey loue but no dedis of verrey loue.

But napesle þe making of ymagis trewly peyned is leueful, and men mowen leuefuli worshippe hem in sum manere, as signes or tokones;

And þis seying of Austyn is þe more euydent þat we seen signes ben verifiyd þat Crist spekib of, Of erþqauakis and hungir bi placis, of batels and oþynouns of batels, of þe bitrayynge of þe fadris and eldris bi her sones and nyȝ kyn' and oþere moo, and specialy of þe tribulacioun which oon was not fro þe bigynnynge, of þe which it seneþ
of the dede is now present.
<L 725><T SWT><P 22>

SYGNE..............15
but ri3t as prestis of pe oole lawe hadde power
and kunnyng to telle ho wer leprous and ho
were clene of lepre, bi sygnes hat God tau3te
hem, so in pe newe lawe haþ God tau3te his
prexis by what spiritual sygnes þei schulde
knowe goostly lepre, and bi what sygnes þei
schulde seie þis lepre is for3eve, 3if þe man
confessid to prestis seie soþ of himself.
<L 24><T A21><P 260>

Certis it semeþ, þat alle doyng in þis mater is
cursed corserie of symonye, 3eyngye þe sygne
of holy ordris for temperal drit.
<L 7><T A22><P 283>

þe predde sygne þat Crist telleþ in his gospel þat
schal come tofore þe Doom schal be in þe sterres
whiche, as Matheu scibþ, schul selle þanne fro
heuene'.
<L 470><T CG02><P 24>

For in þat partie þe firste man felide synne of
vnobediencie, þerforo it was coryngne þat þere he
schulde take þe sygne of obedience.
<L 58><T CG06><P 67>

Hit was a sygne of þe secke child þat he dide
werkis of an hol man;
<L 28><T EWS1-21><P 306>

And þese men, whanne þei hadden seen þe
sygne of þis myrarke, seyden among hemself þat
þis is a verrey profete þat is now present.
<L 87><T EWS3-162><P 118>

And herfore þei seyden to Crist What sygne
doist þou þat we se and trowe to þee?
<L 30><T EWS3-162><P 118>

and therfore many men wenen that ther is no
helle of everlastynge pye, but þat God doth
but thretith us and not to do it in dede, as ben
pleyninge of miraclis in sygne and not in dede.
<L 32><T Hal><P 47>

or ellis þat god mut nedis asoille whenne þe
prest makte þis sygne.
<L 10><T MT23><P 333>

And herfore many men wenen þat þer is no helle
of euercelastynge pye, but þat God doþ but
þretiþ vs, not to do it in dede, as ben pleyninge
of miraclis in sygne and not in dede.
<L 192><T SEWW19><P 102>

Therefore all the sacramentes that be lefte here
in earthe be but myndes of the bodye of Crist
for a sacrament is no more to say, but a sygne of
mynde of a thynge passed or a thynge to come,
for when Jesu spake of the brede and sayde to
his disciples.
<L 2><T WW><P 16>

SYGNES...........29
But now he dos þo contrarie, for he feyneþ hym
holy by mony fals sygnes;
<L 9><T A09><P 122>

For al þo holynesse þat þei do to þe Chirche her
moder myght þei do wiþoute such weddynge to
hor sygnes;
<L 16><T A19><P 231>

And herfore, siþe man is procuratour to þe fend
fluor to tempte his broper, as we may se by Eve,
þerforo he castiþ to have many sectis þat bisyen
hem faste aboute newe þingis, boþe in newe
lawis and sensible sygnes, ffor bi boþe þeþ schal
Cristis ordre be best shent;
<L 14><T A21><P 245>

And as Crist scieþ wiþ Poule his apostle, þe sygne
of ypcrisie schulde regne wiþ suche men, siþ
þei feyne holynesse by sensible sygnes, and
covetyse wiþ opere sygnes beþe huge in her
soulis.
<L 20><T A21><P 245>

but ri3t as prestis of þe oole lawe hadde power
and kunnyng to telle ho wer leprous and ho
were clene of lepre, bi sygnes þat God tau3te
hem, so in þe newe lawe haþ God tau3te his
prexis by what spiritual sygnes þei schulde
knowe goostly lepre, and bi what sygne þei
schulde seie þis lepre is for3eve, 3if þe man
confessid to prestis seie soþ of himself.
<L 21, 23><T A21><P 260>

And þis cursed fruyt schewiþ for what ende þrei
seven sygnes or holy ordris.
<L 13><T A22><P 283>
Bot if these freres with hor preyers deceyven po Chirche, and maken po puple to towre pat one masse of hor is better to God pen opir of comynge prestis, and herof serven hor sygnes, and hor feyned varynance, to schewe hor ypopcrisyve to po lewid folke;
<L 11><T A25><P 425>

And þus ypopcrisyve of freres unables hom to God, sith þei schulde prively lyve hor holy lif, and bothe by wordes and sygnes schewe hor lownes, and þen were po servyse of masse and oþer doynge more profitable to men þen hit howe is.
<L 10><T A25><P 426>

So 3if we taken heede to apostasye þat goip evene aþen pe ordre of Crist, þer ben fewe bishopis, possessioners, or frers, þat þei ne ben apostataes, al 3if þei holden her sygnes.
<L 6><T A26><P 438>

so antecrist hyaung glorye of þe world temporally/ passeþ þe mesurs of men bop by hi3enesse of honours & power of sygnes.
<L 14><T AM><P 119>

Pus seip Jerom, It be howuip vs clerks to not mishewes þe sygnes of our cleregye, for alle tokenis of clerks, cricn and presenten vertewes to be in hem;
<L 4><T APO><P 43>

But, Lord, why schulde þei do þus siþ holynesse schulde be pryue, and þei my3ten lyuen as holy lyf wipowte syche sygnes?
<L 19><T EWS1-08><P 253>

for, take awey þis ende, and her sygnes seruen of nowht.
<L 23><T EWS1-08><P 253>

And Crist seyde to þis kyng to amenden his bylleue 3e bylleue not in Iesu but if 3e seen sygnes and wondres as þis man bylleued not in þe gohdede of Crist, for, 3if he hadde, hee schulde haue trowyd þat Crist mi3te haue savyd his sone 3if he hadde not bodely come to þe seek man and towchid hym.
<L 8><T EWS1-21><P 305>

And sych gadrynge of lompyys by sencible sygnes haf not auctorite of Crist, but r¡aper reprouyng, for vpon Goode Fryday Crist ordeyned hym to be cloþed pries aþe saych wedlynge wip cloþus of colour and schap.
<L 52><T EWS1-23><P 315>

And so men schullen waxen drye bohe by such eurply eyr and by drede of oþur sygnes þat schullen comen among men.
<L 16><T EWS1-27><P 330

Sygnes ben maade in hem, for þei meuen eurply men and chauyng as þe see temporal goodis, and for such chaunyng chaunyng men in wyle.
<L 53><T EWS1-27><P 332>

And Nychedume tolde þe cause why he trowede þus: For no mon may make, he seyde, þese sygnes þat how makist, but 3if God be wiþ hym, and so he comeþ fro God'.
<L 7><T EWS1-54><P 469>

But in þis men moten be war and take witnesse of quy sygnes, for siche leeuunnygis ben not ynow but 3if sensible harms sue.
<L 19><T EWS1SE-43><P 656>

and þis wille is ofte shewid bi shrewid sygnes in þe face.
<L 54><T EWS1SE-44><P 662

And herfore Crist lyuede comun Iyf, and his apostles aftur hym, and were not weddid wiþ þese newe sygnes, as now þese ypopcrisy ben.
<L 139><T EWS2-62><P 41

And so, by alle oþre sygnes þat þei feynon in religioun, aspye how þese frerus cam in, and by whois auctorite;
<L 138><T EWS2-67><P 70

As it is distempure þat erply men schal chalange here to be eucene wiþ Crist, and do more þingus þan he wole doo, so aftur syche sygnes muten come to men peyneful wondris, as it is an hydous ping þat men contrarye to Crist, bope in word and in dede, and leydyng of opur puple, seyen þat þei may do wiþ þis as muehe as þe manhede of Crist, and wiþ þis senden owt signes to wytynesse þis blasfemye.
<L 62><T EWS2-69><P 79

And þus þe newe religious bisyde Cristis lawe ben bipophjis, but to crokid and to foul to ony man to go to heuene, for hem want þi3nesse þat key feynen in þer sygnes, for þes signes semen of nou3t but to crie þer holynesse, þat þei ben bifoare oþere chosun of God to his seurys.
<L 52><T EWS3-123><P 03

last men doon þis nouelrie for vein glorye and for getynege more plentifousli of wordi godis bi abite and oþer sygnes of holynesse;
<L 3><T MT01><P 03

3if þei bynden hem self bi herte, word and sygnes to moste mekenesse after crist and his apostels, and 3it ben most proude of worldly goodes, of beaute, of welschap, of strenge of body, of connynge, of worldly and fleschly frenschipe, of kyn, and of holynesse of here singular religion, þan þei moost cursed and synful ypopcrisy.
<L 10><T MT01><P 04

2307
for 31f pei failen in manere of here song and
obere newe synges founded of synful men pei
chargen þat as a greuous syrne for to be
dampnyd in helle þefore, but þou3 þei failen
foile in prechynge of cristis gospel and
holdynge of goddis heregis þei chargen not a
straw, but rãper leten, dispisen and pursyen
falsly þo þei þat bisien hem to do þei grete
poynit of charite;
<L 23><T MT08><P 172>
But here schulde we wyte þat manþy suche
synges comen ofte of þe fend for mennes firste
syrne;
<L 29><T MT21><P 288>
SYGNIS......2
Both for these myraclis pleyinge been verrey
leysynge, as þeþi ben synges withoute dede, and
for þeþi been verrey idlenesse, as þeþi taken
the myraclis of God in idil after their owne lust, and
certs idlenesse and lesyng been the most
gynns of the dyvul to drawen men to the byleve of
AntiCrist, and therofore to pristis it is utterly
forbedyn not onely to been myracl pleyere but
also to heren or to seen myraclis pleyinge, lest
he þat shulde been the gyne of God to cacchen
men and to holden men in the bileve of
Christ,þei ben maad a3enward by ypocrisie the
skap of the dyvul, to cacchen men
myraelis of God in idil after their owne lust, and
for þeþi been verrey idlenesse, as þeþi taken þe
myraclis of God in idil after þeir owne lust.
<L 150><T SEWW19><P 101>
SYGNYS......3
neplese þe tormentour doþe myraclis before
hise þ3en/ whose vertue shal not be shaken þen
fro þiilk grounde of þou3is/ whenne he þat
tortenþ þe betyngis shyneþ þe þe þe
synges? if þe þe
Crist seith in þe melle stoon of assis is signified the
cumpras and travaile of seculer lijfe;
<L 17><T 37C><P 138>
and þe thepth of the see is signified the last
damnacion.ý
<L 19><T 37C><P 138>
þeþi wipynne þe hous of þe bodi/ And þis deep is
signified:
<L 29><T LL><P 114>
Pat is signified þe þam Math 7; þat schall come
in þat day and schal sey, "Lorde, Lorde, weþer
we prophhecied noþ in þi name etc?"
<L 30><T Ros><P 102>
And, as Iewis, interpretide knouleching,
signiferen cleris þat shulden knouleche to God bi
repentanunce of syynes and bi vois of Goddis
heriyng, so oure lewiden men, suynge þe
cornerston Crist, moun be signified bi stoonis þat
þen harde and abidinge in þe foundement.
<L 19><T SEWW14><P 67>
SYNFIE......16
þe schape of his cloþ þat ben so deformed
betokenþ dispite of his owne schappe, þis girdel
betokenþ scharpenes of penance, & ever
riþe of þeþe cloþes signified vertues be þer
owne ordinate in bigynnyng of þer order.
<L 38><T 4LD4><P 258>
Hit semyþ to me seþ Austyn þat þis signified
antarcest/ of whom þeþe apolest seþi/ whenne þe
man of syrne shall be shewid.
<L 4><T AM><P 115>
For þis word lord', taken bi hymself wiþoute any
oper puttyngo too, signified þe most famous
Lord: þat is, Lord of Lords, whiche bi title of
bope his kyndis was verrei Lord of alle wordeli
he seþ in þe seuenþ boke of his registre/ þe
29cþ/ þi whou euer cleyþ þiômself vyuerual
prest/ eþer desireþ to be cleyþ/neþeþeþe be fore
antarcest in his hiþe pride/ for he settþ hym
before oþer in being proud.
<L 9><T AM><P 118>
SIGNIFIC...2
me þenkeþ þi mot signifie þis, þat vertues or
religionu þat God axþe ne standþ in cloþes but
in clemens of soule.
<L 650><T 4LD4><P 264>
But we shulen first vndurstonde þat o þing by
þis witt may signifie dyuersse þingis by dyuere
proprettees, as a leoun by Jones speche is Crist of
þe kyynrede of Iuda, and a leoun signifieþ þy
Petre þe fend, as he temptþ men.
<L 38><T EWS3-223><P 282>
SIGNIFIC......5
For bi þe melle stoon of assis is signified the
cumpras and travaile of seculer lijfe;
<L 17><T 37C><P 138>
and þe thepth of the see is signified the last
damnacion.ý
<L 19><T 37C><P 138>
þi wipynne þe hous of þe bodi/ And þis deep is
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SYNFIE......16
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oper puttyngo too, signified þe most famous
Lord: þat is, Lord of Lords, whiche bi title of
bope his kyndis was verrei Lord of alle wordeli
godes;
<L 333><T CG01><P 09>

And 3if wyse pat ech einge by his schulde
be God, as eche Godis creature significh his
makere (as smoke kynedly significh fier), and
hus semeþ Powle to speke whanne he seip þat Crist
schal ben alle pingus in alle pingus to men þat
vndyrstonden hym, for aþyr þe day of doom al
þis world schal ben a book, and in ech þe part
perof schal be God wryten, as God schal ben in
his kynde in eche part of þe world;
<L 55, 56><T EWS1-30><P 347>

And bus Petre and ech man significh þis ston.
<L 57><T EWS2-100><P 249>

Forsøpe þat properli pertuneþ to hym: in kynde
he was a man, in grace a Cristen man, be more
aboundande grace one and þe self first apostile,
but wan it was seide vnto hym, ‘Tibi dabo cælæ
etc” he significh or tokened al holy chirche, wiche
in þis wulle wþe diuerse temptacioons, as wþ
sletyngs or raynyngs, fludes and tempestes,
is schaken or moued and fellæ no3t, forwi it is
founded or gronded vpon a stone, werof Petre
toke his name.
<L 33><T Ros><P 57>

He forspo þat flieþ or forsakþ þe cure of oþer
men to be wonnen no3t only significh þe
figuring of hym þat was vnschode, bot bereþ in
hymself þe reproue fulfïlled”.
<L 24><T Ros><P 88>

Also þis word ex significh sumtyyme of, and
sumtyyme it significh bi, as lerom seþ. And þis
word enim significh comynli forsøpe, and, as
lerom seþ, it significh cause þus, forwhi. but it
significh wel bi eþer vp: þus bi 3oure word
eþer vp 3oure word.
<L 187, 188, 189, 190><T SEWW14><P 71>

But 3oure hypocrites habit, to whiche 3e ben hard
weidd. Dop more harme þan þes, bi þes two
skiles: Oon for þe colour þat significh sadnes,
Whan 3e ben most vnstedfast of any folk in erpe;
<L 178><T UR><P 107>

An oþer for 3our disformed shap þat significh
3our holines, So if it be sop þat 3e perof saye, It
with litil help make an ape a seint.
<L 180><T UR><P 107>

SIGNIFY......1
But here wyll I make an ende deseryng the
reader to loke on thys thynge wyth indyferent
eyes, and iuge whether I haue expounded the
wordes of thys Testament as they should seame
to signify, or not fuge also whether that maker
therof seame not by his worke both vertuous in
glory: which if is so be thynke not that he was
the worse bycuse that deede body was burnt to
asses, but rather leerne to know the great desyre
that hypocrytes haue to fynde one craft or other to
dase the trueth wyth, and cause hit to be counted
for heresye of the simple and vulerned people
which ar so ignorouant that they can not sype
their sotterlty, hit must nede be heresye that to
wcheth any thinge their rattenn
<L 12><T WW-TWT><P 37>
silogisme11
silogistik12
similitude13
SIMILITUDES...1
And so þes similitudes, with þe solutiones, Ben
not worpe þe deecullis dirt Dawe ... 
<L 202><T UR><P 108>
SYMILITUDE....3
Crisostom also, to þis matere, makeþ another
similitude of a piler þat is sett for to bere vp a
werk: if it be croked (he seip) of himself, þe
more pat is leid aboue, þe somere it wole 3eide
hym and falle doun vnder his charge;
<L 297><T CG01><P 08>
I seide also before þat a drunken man leþe also
þe seconde similitude of þe Trynite þat is,
mynde.
<L 85><T CG1A><P 133>
And þis were som similitude to suwe here Crist
and hise apostlus.
<L 22><T EWS2-118><P 306>
SYMYLITUDE.....6
And Crist seyde to his disciplis þis similitude in
kynde See 3e þe gardeyn of þe fyge trees and
alle oþre trees of fruyt, whanne þei bryngon forþ
fruyt of hem 3e wyten wel þat somer is ny3’.
<L 37><T EWS1-27><P 331>
And þis is som similitude al 3if it be fer fro
God.
<L 20><T EWS2-121><P 315>
And furst Crist spekþ þus by similitude in
kynde: But 3if þe com of whete fallyng in erpe
be deed, ellis it dwellup alone wipowte fruyt þat
springþ perof, and 3if it be deed in erpe myche
fruyt springþ perof;
<L 2><T EWS2-59><P 21>

variants; 10 occurrences.
10 variants; 0 occurrences.
13 3 variants; 10 occurrences.
But his is an ouer myche symylitude of an ape!

Luk tellijh hou Jesu seyde to his disciplis his symylitude: Per was a man, and had a figetre plauhtid in his vynce3erd. 

And I seide, Ser, wiþ my forseide protestacion I seie þat þis worldli vsage of tempter lordis þat 3e speken now of, whiche in caas may be don wijpouten synne and also left, is no symylitude to worschipe ymagis maad bi mannes hond, siþ Moyyes seip in Deut-iiii: e*, and Dauip seip in þe Ps 96, and þe Wise Man seip in þe 14:15 e*, and also Baruk þe profete seip in þe 6*, and oþer dyuercse scintis of þe bible forbode so pleynt þe worshippynge of alle siche ymagis'.

Simon 14
SIMON.............2 þerfor seip Crist to Petre, þrise, Simon of Jon, lufist þu me?

And they prayers and offerynge are to the saintes as acceptable and pleasant, as was the prayer and the offerynge of Simon Magus to Peter Act'viii: More ouer the saintes in theyr mooste combramuse are moste comforted and most able to comfort other, as Paule testifieth: I Joun' Jn: So mouch that Saynt Steuen and Saynt James prayed for them that slewe them Saynt Martyne preached and comforted his, desperate bretherne euen vnto the laste breath, and lykewyse as stones makemention) did innumerable mo, ye and we haue knoen of symple vnerlemed persones and that of some that were greate synnche at the houre of death haue fallen flat of the bloude of symple venlemed persones and that of some that James prayed for them that slewe them Iykewyse as stones makemenion) did bretheme euen vnto the laste breath, and Joun' Jn' Martyne preached and comforted his, desperate moste combraunce are most comforted and prayer and the offerynge of Peter' And theyr prayers and offcrynges are to the saintes as acceptable and pleasant, as was the worshipynge of aile siche ymagis', dyuerse seintis worschipe ymagis maad bi mannes hond, wipouten synne and also left, is no symylitude to 3e speken now of, whiche in caas may be don.

And I seide, Ser, wiþ my forseide protestacion I seie þat þis worldli vsage of tempter lordis þat 3e speken now of, whiche in caas may be don. 

Sum men seyn pus, þat symonie is a studiouse wille to by or selle, or on ani maner to haue goostly power, or þe office per of, for temporal price, in entent of chaunging to gidre þe toon for þe tojer, as it semip bi holy writt, and bi þe lawe, for Symon Magus seyng þe apostil 3euing þe Holy Goost bi leying vpon his handis, offrid him money to bye þe goostly power, þat þei schuld tak þe Holy Goost þat he schuld putt hands to;

And in þe lawe it is seid, þat Symon wold haue bout þe Holi Gost in þat entent, þat of selling of synnis þat schuld be do bi him, he schuld wyn money.

And þerfor þei sellen goostly þings, and þei þat bien hem, so folowing Symon are callid Symonienis. 

And Symon anwerseyng seyde to hym Comaundar, al þe ny3t trauelynge toke we nowt, but in þi word schal I lowce þe net'.

Byfor we goo to spiritual vndurstondyng of his gospel, we schal wyte þat þe same Cristys disciple þat was furst cepyd Symon was cepyd Petur aftur of Crist, for sadnessse of blyeue þat he took of Crist, whycye Crist ys a cornerstone and growneth al trowe. 

Piþ Andrew found furst his broþur, þat ys seyd Symon, and seyde to hym; 

Furst he saw Symon Petre, and Andrew þat was his broþur, puttynge þer net into þe watur; 

whilis Symon slepiþ & takip noon he redd

14 7 variants; 39 occurrences.
for jus it is seide of cursid Symond: Actus viii-9
Cum vidisset autem symon quia per impositionem manus daretur spiritus sanctus:
<L 9><T LL><P 60>
quoniam donum dei existimasti peccunia possidier/ Non est tibi pars neque sors: in sermone isto'/ Pat is to seee: Forespe whanne Symon magus had seyyn:
<L 14><T LL><P 60>
to graunt he peple pise goostli 3iftis/ and Symon is damptned & alle hise folowars:
<L 24><T LL><P 60>
Also petir seyde to symon magus;
<L 26><T MT04><P 67>
And what bi Giezi and bi Balaam, what bi ludas and Symon Magus, pat were symonyans acursid of God and ysymytun wip Goddis veniance, what bi many fair euydencis of scripture and resoun pat such a man ou3te to haue had, he hadde many grete wamyngis of hidousnesse and perell of his synne ouer pat hise predecessours hadden;
<L 1738><T OP-ES><P 80>
For I haue knowe pat ho pat han had pe name of ri3t grete clerkius han bisied hem to excuse Symon Magus as gitlees of his synne, for koude he neure se hou he my3te haue ony rest wip her conscience if Symon Magus shulde be damptned, for he wende wickidli he 3ifte of God to be had bi monci, and he knewe wel pat he more part of pe clergie doijp more han pis.
<L 1769, 1771><T OP-ES><P 82>
And wondre jou not, alpou3 couetouse clerkiis encumbri in his synne, pat ben redi to dampte hooli scripture as for fals and heresie, dampte pe sentence of seynt Petir demynghe Symon Magus worpi to be damptned for his dede.
<L 1778><T OP-ES><P 82>
For it were a ful greet ese for her encumbrii conscience and Symon Magus my3te be excusid here.
<L 1780><T OP-ES><P 82>
And what bi Giezi and Balam, what by Ludas and Symon Magus, pat wer symonyentis acursid of God and ysymytun wip Goddis vengance, and what bi many faire euydencis of scripture and resoun pat siche a man ou3t to haue had, he had many grete wamyngis of hydousnes and perell of his synne ouer pat his predecessours hadden;
<L 513><T OP-LT><P 81>
Thou arte yblessed Symon Bariona/ for fleshe and blode be shewed nat this to the/ but my father that is in heuen.
<L 20><T PCPM><P 75>
SYMOND......7
Petre is now clepud Symond by his propre name, and now clepud Bariona, or sone of Iohanna, and now clepud Petre, as Crist clepude hym here.
<L 51><T EWS2-100><P 249>
And, for his loue stondup in pe grace of God, þeroore Crist clepup Petre, Symond Ionys sone.
<L 3><T EWS2-106><P 267>
Symond, Ionys sone, louestow me more þan þes?
<L 10><T EWS2-106><P 267>
þe secounde tyme axxude Crist wher Symond, Ionys sone louyde hym.
<L 18><T EWS2-106><P 267>
But 3et Crist axxup þe pridde tyme wher Symond, Ionys sone loued hym.
<L 25><T EWS2-106><P 268>
Pow art Symond, þe sone of Iohanna.
<L 66><T EWS2-86><P 180>
And Iesu wendynge fyrere bysyde þe see of Galile, saw Symond, and Andrew his broþur, castynge þer nettis into þe watur;
<L 25><T EWS2-88><P 194>
SYMONDUS......1
and it was as þe tenpe howr, and oon of þes two discipulus was Andrew, Symondus broþur;
<L 18><T EWS2-86><P 179>
SYMONDYS......2
And Crist wente vp into a boot pat was Symonds and preyde hym to meuen hyt a luytel fro þe londe;
<L 4><T EWS1-05><P 240>
And so wondreden Iames and Ioon, Zebedees sones, þat weren Symondys folowes.
<L 17><T EWS1-05><P 240>
SYMOUN......1
Petir þe Apostile þe whiche was in þe tyme of þe: letter/ my3te not bittirly districe Symond Magus/ but bi helpe of Poul/ þe whiche was þe þrittenep Apostil.
<L 3><T LAC><P 29>
симoner15
SYMONERES......1
For most avauntage þat þei have of suche symoneres is þat þei lasten in her servise, and wasten pore mensis godes;
<L 17><T A09><P 152>
SYMONIERIS......2

15 3 variants; 4 occurrences.
SIMONISTS AND APOSTATES: PER ben two maner of hereticis of whiche Englund schuld be purgid, and symoniers ben pe first.

And alle siche ben symoniers pat occupien bi symonye ye pe patrimonye of Crist, be ye popis, be pei bishopis, curatis, or provenderis.

SYMONIOURS....1
Also pe proude clerkes, symoniers, silleres of pardoun and indulgences, of confessiouns and oper holy dedyes, false lawyours, wyckede juriours and cursede advocat3, disseviable notaries, and alle fals aquestis, grete swerers, vengeable fenden, proude men, and coveteous glotouns, and lecheours, bacherites, and pursuers of Godes trewe servant3, and oper suche lysmes of pe fende, may nou3t medeffulyche seye, Fader oure pat art in hevenes, yhalwed be hy name, tylle pey amende hem of here evel lyvynge.

so general schreewe were comounli more nedeful and ferper fro simonie pat bleckep bope parties.

And so curatis of pe Chirche stelen pe goddis of God, pat comen in bi pe roof, and not bi pe dare, peat is Crist, ben ny3t peves and dai peves of simonie of benefices, and syllynge of sacramentis.

for thou3 coutouse clerkis ben woode by simonie, eresie, and mayne othere synnes, and dispisen and stoppen holi wri, as myche as thei moun, 3it the leiwd puple cripicit aht holi wri, to kunne it, and kepe it, with greet cost and peril of here lif.

SYMONIE......56
Therfore as alle resonable men han greet abominacioun of bodili sodomei as ful orrible synne agens kynde, so thei shulden haue moche more abominacioun of this withdrawynge of Goddis word and holi ensample, and of symonie which is gostli sodomie and eresie, as Parisishe in his trctis of simonie and the Lawe witten in the j cause, vj' questioun, c* Patet.

The v Article: Prelatis, curatis, and preestis, or what euere clerkis, shulen not do symonie by fleschi preieris neither bi bodili seruise, neither by gifte of hond or bi mouth, goue bi hond, or biught by hemself or by meene persoons.

For whi alle greete synnis shulen be arretid as for nought, to comparisoun of eresie of simonie*.

that is, ech synful preest outaken a symonient in ordre, that comith to the ordre bi symonie, mai seie masse, and make the sacrament, though vnworthil and to his dampancioun.

A! ye cristene lordis, lokith wel hou thicke simonye regnith in youre lond, and distrieth it, for Goddis loue, lest he take veniaunce on al the rewme togidere.

Also the pope mai he chose of fleshli cardinal is full of auarice, symonie, and auarouse bi symonie procurid of hymsilf, and not bi bodili seruise, neither what euere clerkis, shulen not do symonie by gifte ofhond or bi mouth, goue bi hond, or biught by hemsilf or by meene persoons.

but lyueth in pride, simonie, and auarice, and sternith faste to slee cristene men for to alarge othir mayntene his seculer lordshipe forboden of Crist and his apostlis.

Also the pope mai be chosen of fleschi cardinalis and auarouse bi simonie procurid of hymself othir ratified, othir consent and appreue it, and thanne he is a symonient, and eretik, and a cursid antecrist, and a sone of perdicioun, if he doth not fruytful penaunce. Also sith Crist alwitti and al and auarouse bi symonie procurid of hymsilf, and not bi bodili seruise, neither what euere clerkis, shulen not do symonie by gifte ofhond or bi mouth, goue bi hond, or biught by hemsilf or by meene persoons.

For the pope to be assignid, mai be Lucifer, and Satanas transfigurid into an aungil of light, and an eretik bi simonie and general dissencioun

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16 10 variants; 378 occurrences.
maad in the chirche for him, and ben an open antecrist;

For whi thanne manie soulis shulen be poisond bi svrnonie in procuringe it, or consentinge to it, and the bodies of lige men of the king and reume shulen be harmid in manie trauailis in goinge to Rome and cominge agen, and in sufferinge peynis of prisoun or of deth by adversaries or theuis.

Herfore Gregori in his registre, and in the cause, j. quest· co. Fertur, writith thus to two kingis of Fraunce, "It is said that the eresie of svrnonie reguide in the costis of youre rewme, which svrnonie creep first bi the develis disseit into the chirche of God, and which symonie was smyten and dampnid in his beginninge bi the fervour of the apostlis veniaunce.

feithful dukis of Ingelond, se ye diligentli whethir the eresie of symonie regnith generali in youre bisshopis, prelatis, religiouse and othere curatis, and hurle ye this out of the coostis of youre rewme, lest the veniaunce of God come down on al the rewme.

And if a greet bisshop or a greet prelat wolde knowleche mekeli and opinli his symonie and thefe, and refuse the benefit therfore, to which he had no title neithir right it myghte do ful moche good, to make other men ashamid of here symon ie, yea hid in the herte.

For though prelatis and othere bisshopis 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 sleeinge ofoure lige men bi theuis and enemies shall not baffle so moche as bifore, 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 degre and gouemaile of the chirche. And bi Goddis grace feithful clerkis of seole and othere symple prestis in the rewme shulen preche and write so stidefastli agens symonie and auauncynge ofvnable men to the cure of soulis, that prelatis and othere men shulen be ashamid and aferid to don it, and lordis to procure it.

Worldli prelatis 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 noumbre.

And if this firste lawe of Gregori were kept eueri where in the chirehe, who wolde do symonie for a benefice of the chirche, as it is do now?

And pretende not men of good wil for the excusacioun of here grutchinge, that the symonie that was first in the popis court as kept in his welle shal be led doun to ech court of bisshopis and of lowere prelatis and of seculcr lords;
wijdwre men fro Cristis lawe.
<L 7><T A23><P 358>

And muche more þei may and owe to
wijdwre here tyðis for grete synnis and opin, as 
for symonie, þat is heresie, as þe popes lawe 
saip, and for couetise, þat is warshipinge of false 
goddis, as holy writ seiy;
<L 30><T A33><P 518>

Also comunly siche chirchis ben approprid by 
symonie, as þei witen betere hemself, payinge a 
gret summe of moneye for sich apropricaioun, 
3if þe benefice be faat.
<L 11><T A33><P 519>

And who so lokeþ her symonie/ þat þei breken al 
daye/ & preten fast to brenne þe bokes that 
Goddis lawe is inne.
<L 16><T AM><P 145>

þerfor, wan þe pope may not procure silk 
indulgencis generaly to himself, it is evident to 
many þat silk marchandis are suspect of 
coueitise of symonie.
<L 28><T APO><P 07>

But if þe pope, led bi coueitise, or oþer, as 
symonie, or wip þe spirit of pride, as if þei wip 
here beginning disposd alle þingis and graunt 
swilk þingis to ikke man, 3ha wip out merit, or 
wip out God ledar before, but as if folowid, and 
shuld prowe, and shuld conferme wat þat him 
list to be don, as now is presumid of many;
<L 30><T APO><P 10>

or led wip þe spirit of lust of flesche, graunt or 
behiþ ani swilk þingis, oþer for mony or oþer 
þerþi bodli temporal good and fleschly þingis, 
or preyour or fauour of meed, or fleschli þingis, 
or for swilk luf, hatred, or drede of swilk men, 
or for vndeu seruise, or oþer vndeu cause and 
vnpertinent, who schal þan doute but þat þe pope 
and oþer selle swilk þingis synfully, and for 
symonie, and þus alle þat perseyen for swilkke 
indulgens, or benfices, or oþer grasces, wip swilk 
froward inwit, who douitþ þat þei ne biþe 
sinfully, or verilai enforce to bye þing þat schal 
not geyrt?
<L 8><T APO><P 11>

An oþer poynit is her putt, þat prestis to sing may 
not first mak couenaunt wip out symonie.
<L 5><T APO><P 52>

Sum men seyn þus, þat symonie is a studiouse 
wille by oþer selle, or on ani maner to haue 
goostly power, or þe office þer of, for temporal 
price, in entent of chaunging to gidre þe toon for 
þe toper, as it semþi bi holy writt, and bi þe 
lawe, for Symon Magus seyng þe apostil 3euing 
þe Holy Goost bi leying vpon his handis, offrid 
him money to bye þe gostly power, þat þei 
schuld tak þe Holy Goost þat he schuld putt 
hands to;
<L 31><T APO><P 52>

but oueral gop symonie priualy or apert.
<L 15><T APO><P 78>

Principally þanne þe presthode schal be turned 
into þre synnes: þat is, into pride, couetise, and 
symonie.
<L 416><T CG02><P 23>

Whiche is þe bredden foul synne (þat is, symonie) 
þat schal be plenteuous þanne in prestes, böpe in 
ybye and in sellyng þe sacramentes of holy 
cherche, as ordres, weddynges, and confessioun, 
and opure sacramentis also, whiche ben 
forboudoun bi þe Scripture and bi þe Popes lawe 
böpe.
<L 444><T CG02><P 23>

And whanne prestes schul be cumbriad 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 niȝh.
<L 458><T CG02><P 24>

Doctours vnderstonden þe gostly meselrie is 
herisie, and speciali herisie of symonie.
<L 217><T CG03><P 36>

And moost þei moun be sore aferd þat comyn to 
þat order by symonie of seluer, or for any euele 
entente to lyue in ese and in lustis, and to gedere 
worldeli goodes and leue her duwe office þat 
God haþ enjoyed hem.
<L 306><T CG04><P 52>

But þei þat gop lbsides þe weie, as I seide bifore, 
plocken awey þe grape of riȝt þat it may neuer 
be rype (wip symonie of seluer, or wip lords 
ceelis) and, in stede of a good man, sette a 
schewe on benche.
<L 333><T CG08><P 90>

For Vincent supposid in his writing þe gospel to 
be chff sentence, and I kan not se þat antecrist 
wol suppose þat in þis article, ne in þe mater of 
his wordli lordship, or of his symonie, or of 
opur poynntis þat his lust is sett upon wiþout 
grounde of Goddis lawe.
<L 1783><T OBL><P 202>

so now a fewe pore men and idiotis, in 
comparisoun of clerks of scole, moun haue 
the treuthe of holy scripture a3ens many thosundis 
prelatis and religiouse, that ben 3ouen to worldly 
proud and couetise, symonie, ypocrisie and other 
fleschly synnes, moost sithen these pore men 
desire oonly the treuthe and fredom of the 
hooly gospel, and of hooly scripture, and 
accepten manis lawis and ordynauncis, oonly in
as myche as thei ben groundid in holy scripture, eithir good resoun, and comyn prophit of cristen puple: and worldly prelatis and feyned religious grunden hem on synful mennis statutis, that sounnen pride and coueitise, and letten the treathe and freedom of Goddis lawe to be knowne and kept, and bringen cristen puple in nedeles tharldam and greet cost.

The iij orriblle synne is symonie, and forswering in the semble hous, that schulde be an hous of ri3tfulnesse and hoolynesse, where yuelis schulde be redressid; this symonie with portenauncis thereof is myche worse and more abomyynable than bodily sodomye.

Qwerfore us thinkis þat þe giftis of temperel godis to prestis and to almes housis is principal cause of special preyeris, þe qwiche is nout fer from symonie.

Here Cristen men seyne stedefastly, þat iche preste ande deken is holden by þo ordynance of Jesus Criste for to preche þo gospel to Cristen peple, boþe by ensaunpul of holy lyfe, and faithful unde sadde techynge, unde wiliuely suffer tribulacion þefore, if hit come not for worldly savour and wynnyng of muck, but princefully þat þonke of God and love of savynge of Cristen souls, þo þe he do no symonie for a benefice upon synneful mennes departynge.

Wherefore Cristen men seyne pleynly, þat if hit be knoen þat persouns comen to þer benefices by symonie, or lyven in notary fomicacione, or done not þer offices by ensaunpul of holy lyfe in trewe prechynge, but couchen in lordis courtis wrappid wip seculere offices, ande contynuen openly in þese cursidnessis, men schulden not receyve hem for persouns, ne gifto hem tythis, lest þeire persouns comen to þer benefices.

An aungel cried in þo aer when þo chirche of Rome was dowyd with halfe þe aer, þat þis day venym is sched into þo chirche of God, treuly seyne þo pride symonie ane tirauntry in þo Chirche sprungen fro þat tyme, and leevynge of spirituale occupacions.

If als open symony, extorsiou, fals obis, and false causis, bene mayntenye in grete chircyhs nowe as was þen in Jerusalem, þen as unclene and unholy bene þai as Jerusalem, þat was destroyed by heðen men.
Sifon þo churchis ben dennis of thesis and habitations of fendis, hit is gode þat Cristen men bere no false wittenessyne, saying in dede þat suche chyrchs ben holier þen oþer placis where is lesse synne, ande þat pai mowne in þes serve God in hem herfore, sithen Cristen sais in þo gospel, þo rewme of God is wipinne 3owe, ande Seint Poule seis, þat Cristen men ben þo temple of þo Holy Goste, consent 3ee not þerfore to þo symony of blyphoscy, ne covetise of oþer prestis, for þo feyned blyssyng of heretakis to wos blyssyng God cursus, as þo prophete wittenessyn;

and where symony regnus openily, wip fals opus, ravayn, pride, and mayntynge of leccherye and oþer synus for money, þai will fleþ hennis, lest e þai consent to open mawmetry and oþer cursidnes.

First, hou þei camen into her prelacye or ordre: wheþer by symony or true title of God, wheþer by þe dore as a true heerde, or by þe rofe as a false þeþ;

For alle suche goostli dedis shulden be freeli don as God 3yueþ freeli, & ellis it were cursid symony.

And þerfore in þe popis lawe decrees and decretals symony is generaly clepid heresie, and oþrly peynes ordreyde aþenst men þat don symonye on ony manere bi hem self or oþer mene persons, bi here wilde and consent, and in sum cas hem vnwytyng.

for þe prest gedreþ hym ofte moneye or money worpe by suche penance, and so bi priuey symony he harmyd hem boþe and þe churche, and þus a frere or a prest haþ as leue to be securily a confessour of a lord or of a lady as to be a simple bishop;

or in symony, or vsurie, or in alle þo heresies þat ben aþens þe feþ, of þe which I spak biforn?

But here clerks þat ben encumbrid in þis maner of symony and in many oþr wolten seche wel many and dyuerse glossis to excuse þis symonye and no wondir to me.

But whateuer glossis symonyans studien in þis mater, I drode me not þei shal neure clerli excuse Siluestir of symonye in þis caas into þe tyme þei han excusid Giezi of his symony, and also Helize in caas þat he hadde rescuyed þe 3ifis þat Naaman profride to him, as Siluestre took upon him þe lordship and þe worldynesse þat Constantyn profride to him.

And herfore Crist, þat was in like caas wip þese two prestis Helize and Siluestir, in dampnyng of þis wickid dede þat haþ so moche harmed and enuenymed his chirche, lefte þe wey of Siluestir, þat took þis worldli lordship upon him, and ches þe weye of Helize þe prophete, forsakyng þo 3ifis þat Naaman profride to him, and so fleðde boþe his symony and heresie.

And as symony, mansla3tir or heresie dampanabl infectib a couent, where þei in comoun asenten þerto, þe which synne is neuere þe lesse in ony of þo priuet persoones, alþou þe persoone aggregat or þat couent asenten and perfourmen in comoun þat synne, so stondib it of þis synful lordship in oo singular persoone and in a comoute of clerksis or of religious folk.

And as þe staat of þe clergie haþ no power or leue to make þe peple or þe lordis to synne deedli, or to distrie Godlis ordynaunce aboute his chirche, or ellis to maintene þe breking and þe vndoing of þat ordynaunce, so þei han no leue or power to councelie or constreyne in ony caas þe lordis or þe peple to swere to maintene þis endowing of þe clerksis and religious folk, þe which is ful greþte, heresie and symony, and wundir harmeful to Cristis chirche, as it is shewid in þis processe and in oþir writun biforn.

For siþ þis endowing is heresie and symony, peruertyng of Cristis ordynaunce, and roberie and in a manere mansla3tir, and perpetuel apostasie fro Cristis pouert þat was verri and not feyned, as it is declarid aboue, it mai not be callid truli almesse;

And þis ensampled Criste in his flaynge and hydnyng and not oonli þis, but also Crist in his doyng dampanyd symony, þe which is takynge, or an vnvuely will to take or to 3ee, worldly gooide for grace, or bi occasion of grace of God mynystred to eny creature.

And herfore Criste, þat was in liike case wip þes two prestis Helize and Siluestre, in dampnyng of þis wickid dede þat haþ so moche harmyd and envenemyd his chirche, left þe wey of Siluestre, þat toke þis worldli lordshipis, and chese þe way of Helize þe prophete, þat forsoke þo 3ifis þat Naaman proferid hym, and fled boþe symony
and heresy.

But here haue I no leysier to tell, al3if I kou3de, what cheffesauence and costis pe clerki makiʒ, and what werris þai holden to contynu þis symony and heresi so vnausely brouȝte into þe chirche.

For as þe state of þe clerki haþ no power ne leve to make þe peple or þe lordis to synne deedly, or to distroye Goddis ordenance in his chirche, so þai have no leve or power of God to cowncel or to constryme in any case þe lordis or þe peple to swere to myntene þis endowyng of þe clerki and religyous folke, þe which is full grete þefe, heresy and symonitor, and wondir harmfull to Cristis chirche, as it is schewyd in þis processe and in oþer wriȝted before.

And ouer þe tijngis and offeringis þat ben now of certeyne, þe clerki han many grete and smale perquisitiuys, þe whiche smachen of symony and extorcion, as þe first fruytis of vacant benefis, prouyng of testamentis, for halowyng of chapelis, chirchis, chauncellis, and oþer ornements of þe chirche, and for sacryng of ordes, and full many mo þat for multitude may not weyl be nowmbred.

Also, for hereses of symony is so grete þat in comparison þer of alle synnes ben arretid for nouȝt and non but symonyentis monescid amenden hem of heer errour, þei schulde be constreyned scherpli, or voordoun, bi seculer powers, as þe law seip.

SYMONYE......278

For boþe it is symony, and also it longþ to God to partye suche meritys, and it is nouȝt in erþelyche mannes powere.

And so, on a stille maner, Crist forfended symony and beggyng and covetise unto alle his prechoure.

And þis is symony to God, and cursis hom in hor entre. And als long as þei dwellen in þis symony, þei do harme to hor flocc in gyvyng of sacramentis, in syngynge or preyinge, or what everi þe do.

SYMONYEANS......3

Chaffare walkynge in derkenessis is þe pryui heresie of symonyans/ bi resoun of whiche þe þride tribulacioun schal entre in Cristis Chirche/ þe whiche tribulacioun or angusch schal entre þe Chirche of Christ in þe tymne of þe hundrid 3ees of x: letter/ whos ende we ben’ as I wele preue/ & þis myscheif schal be so heuy þat wel schal be to þat man of holy Chirche þat þanne schal noȝt be on lyue.

And what bi Giezi and bi Balaam, what bi Iudas and Symon Magnus, þat weren symonyans acursid of God and ysmytyn wiþ Goddis veniaunce, what bi many fair euydencis of scripture and resouyn þat such a man ouȝte to haue had, he hadde many grete warnyngis of hidousnesse and peril of þis synne ouer þat hise predicassores hadden;

But whateuer gloss symonyans studien in þis mater, I drede me not þei shal neuere clerli excuse Siluestir of symonye in þis caas into þe tyme þei han excusid Giezi of his symony, and also Helize in caas þat he hadde rescuyed þe 3iftis þat Naaman profride to him, as Siluestre took upon him þe lordship and þe worldlynnesse þat Constantyn profride to him.

SYMONYAN........2

For siþ his man Giezi, þat ran aftir Naaman and took 3iftis of him, þorɔ3 occasion of þat grace so mynystrid, was a symonyan, notwipstandinge þat þat grace was not 3oue bi him in ony wise to Naaman, but þat he took þo 3iftis bi þat occasioni, hou moche raper his maistir Helize, þat hadde more kunnyng and was boundun to more perfeczioun, shulde haue a be damnable symonyan. if he hadde rescuyed þat good, siþ þat þat grace was 3oue to Naaman bi him.

SYMONYANS......3

Chaffare walkynge in derkenessis is þe pryui heresie of symonyans/ bi resoun of whiche þe þride tribulacioun schal entre in Cristis Chirche/ þe whiche tribulacioun or angusch schal entre þe Chirche of Christ in þe tymne of þe hundrid 3eez of x: letter/ whos ende we ben’ as I wele preue/ & þis myscheif schal be so heuy þat wel schal be to þat man of holy Chirche þat
Symonye;  
<L 13><T A09><P 152>

And panne symonye of freres and covetise of 
lawers schulde be exiled fro he folke, and 
Goddus word schulde renne, and iche man 
schulde kepe charite to ojer.  
<L 31><T A10><P 177>

And alle siche ben synomieris þat occupien bi 
symonye þe patrimonye of Crist, be þe popis, be 
þei bishopis, curatis, or provendereris. And lite 
preists or none ben clene of þis symonye. For to 
spek generali of þis synne of symonye, it is 
unleful charftaringe wiþ spiritual goodis;  
<L 3, 5, 6><T A16><P 211>

3if freris sellen her prechyng, her praying, and 
schryvynge, þe symonye is þe worse in siche 
ypocrisit.  
<L 9><T A16><P 211>

Pan, siþ lordis may amende þes grete synnes of 
pide, covetise, and extorsions, and symonye of 
clerkis, þei ben damnable wiþ þe synneris but 
3if þei don;  
<L 25><T A17><P 214>

And þus is trewe techynge of Goddis lawe, and 
ensample of holy lif, wiþdrawen fro lordis and 
comyns for þes worldly lordischipis of clerkis, 
and symonye, pride, extorsions, and alle manere 
syne and meyntenynge of syne is brouȝt in.  
<L 27><T A17><P 215>

And þis approprine is geten bi fals suggestion 
maud to Anticrist, be lesyngis maade to lordis, 
and covetise and symonye, and wastynge of 
pore mennis goodis.  
<L 3><T A17><P 216>

þis covetise, symonye, and moo synyns, 
shulden goo aweye fro clerkis 3if þei hadden no 
seculer lordischipis;  
<L 21><T A17><P 216>

Nowe siþ lecherie makip prestis unable to entre 
into holy Chirche, and seie masse, and have part 
of tipes and Offerings, and þat men shullen not 
here her servyce, whanne here syne is opyn, 
moche more schulde þes peynes renne for 
grettere synyns, as pride, envye, covetise and 
glotonye, usur, þeþe of Goddis word, and 
symonye, þat passip alle opore synnes.  
<L 29><T A18><P 225>

Symonye is so grete heresie þat alle synnes ben 
countid for nouȝt in comparison þerof, as þe 
lawe seip;  
<L 18><T A18><P 226>

outaken a prest comyngke to þis ordre bi 
symonye. Panne siþ no man comeþ to þis ordre 
or benefice wiþouten symonye, almost man may 
drede of irregularite, and privyng of beneficis, 
and lesynge of salaries, and of degradynge; and 
þat here preiere is cursed, and þei in weie of 
damacion, fro þis cursed symonye. For 
whoeuer comeþ to prestlod or benefice bi 3ifte 
of moneyworþ, bi preiere or servyce, comeþ in 
by symonye, as Seynt Gregoir and þe lawe 
techip.  
<L 22, 23, 26, 28><T A18><P 226>

And panne were þees founde, and symonye 
destroyed; for while þis rote lastip, dürþ bataylle 
and symonye.  
<L 20, 21><T A21><P 247>

For certis a prest may be sent of þis worldly 
prelatis wiþ here lettiris and selis, and 3it be an 
eretik, bi symonye, bi lesynge put on God to 
meystente his ypoctrie, and robbynge of þe 
comyns, bi flateryng and beggynge and opere 
disciteit, and not sent of God but bi þe fend, 
whois werkes he prechip and dop, and perfore 
cursed of God and alle his trewe serveunits.  
<L 10><T A22><P 272>

As 3if seculer lordis and þe comyns weren no 
part of holy Chirche, but only proude prestis, ful 
of covetise symonye and extorsions and alle 
opere synny.  
<L 35><T A22><P 275>

And þus Anticristis clerkis feren þe kyng lordis 
and comyns, þat þei dar not mende þe open þefte 
of cursed clerkis, myspendyng þe almes of 
lordis and temperaltees in symonye glotonye and 
wrong purchas of seculer lordischipes, aȝenus 
Goddis lawe, notwiȝstondynge þat þei kyng is 
Goddis viker, to venge synne and wrongis don in 
þis rewe generall of mysdoeris.  
<L 3><T A22><P 276>

And shortly to seie, ræþere þan þe king and his 
lordis and comyns schulden meystente Cristis 
ordynaunce in his clergie, and distroie opyn 
rewme generaly of mysdoeris.  
<L 14><T A22><P 276>

Summe by symonye comein to siche ordris for 
preiere of lordis, or opere worldly frendis, not bi 
ciene entent and worpynge of kunnynge and 
lyvynge, but only bi favour of men, and þes in 
þe cursed heresie of symonye.  
<L 5, 9><T A22><P 279>

þe þridde tyme, summe comein to ordris bi 
symonye, bi servyce to lordis or prelatis or oþer 
officeris, servyng long tyme to men for þis 
ende, þat þei may be ordrid, or bihetyng to serve 

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after þat þei ben orched longe tyme, where þei ben not worthi þo þes holy ordris bi kunnyng and goode lif.

< L 15 > < T A22 > < P 279 >

On þe secunde manere don many men symonye, whanne þei serve lordis or prelatis undwe serveces longe tyme, for to have a benefice in þe ende of here servece.

< L 21 > < T A22 > < P 280 >

And þerfore seip Seynt Gregory and þe lawe, þat þei þat don siche symonye schullen be damnyd in everelestynge fier of helle, but 3if þei resynge here benefices, and in tyme of deþ ben founden in scharpe penaunce. On þe pridde manere don men symonye bi tunge, þat neiþer 3even god ne servyce to lordis, ne prelatis, ne mene persones, but bi flateryng and preier of my3ty men comen to benefices, more þan bi holyynesse of lif and ablete to þer office.

< L 31, 34 > < T A22 > < P 280 >

þerfore þe Chirchis lawe witnessip, þat 3if a man come to benefice bi symonye, 3e, don bi þis friend, hym unwyttynge, he mot resigne it, and here weddis taken, who may excuse oure bischopis from extorsion of symonye?

< L 34 > < T A22 > < P 281 >

CAP· VI 3it on þes þre maners don many men symonye in worldy prestis of Rome, and Seynt Gregory and Seynt Bede declaren hem wel, wiþ þe comyn lawe of þe Chirche.

< L 24 > < T A22 > < P 281 >

who evere 3eþe holy ordris for money to himself or his servauntis, or for preier of men, or þank of hem, pou3 he take no money, he doþ symonye, and silleþ þe Holy Gost as moche as is in him, as witnessip Seynt Gregory, Seynt Bede, and ohere seynis, wiþ lawe canoun.

< L 17 > < T A22 > < P 282 >

And siþ þis money is taken bi maistri for ordris þat men taken, for ellis þei schullen not be ordrid, or ellis ponyschild to þe double or treble, and here weddis taken, who may excuse our bishopis from extorsion of symonye?

< L 25 > < T A22 > < P 282 >

Certis it semeþ, þat alle doyng in þis mater is cursed corserie of symonye, 3eþyne þe sygne of holy ordris for temporal drit.

< L 28 > < T A22 > < P 282 >

Lord! why kunnen not men of reson see, þat þis is open covetise, and coloured under holyynesse, and cursed symonye, and blaspheme heresie?

< L 11 > < T A22 > < P 284 >

but now it is turned into covetise and raveyn and symonye.

< L 27 > < T A22 > < P 284 >

Alle þo þat ben maade prestis, more to lyve in worschiphe of þe world, at gentlemennys staat, and for worldly myrþe and bodily welfare and ese, þan to lyve in devociun and profite to Cristene souls, to sue Crist in mekenesse and costly travelye, in preiere and studyynge and techynge of Cristis gospel, and to be ensaumple and myrour of paciencie, chastite, and oþere vertues, ben smyttid wiþ symonye, and on sum maner selleþ þis worþi sacrament, whom þe seyn masse for money, or name of holyynes, or bodily nede, more þan for devociun of Crist, of helping of souls in purgatorie, and of costly love to make men vertuouse in lif, and namely in unyte in charite.

< L 15 > < T A22 > < P 286 >

And namely þes heretikis, bi siche symonye as is biforn seid, for all symonyentis ben worþi to be forsaken of alle trewe men.

< L 25 > < T A22 > < P 287 >

for in comparison of þe heresie of symonye, alle synnes ben counted for nou3t, as þe lawe seip expressly.

< L 29 > < T A22 > < P 287 >

CAP· VIII· Of þis may men see hou perilous it is to coveite prelacie or gret benefice in þe Chirche, siþ no man almost comþ to hem wiþouten pride, veyn glorie, and symonye.

< L 7 > < T A22 > < P 289 >

Of þes few wordis may worldly foolish see here perelis and sclaundris, and do no symonye for holy ordris ne benefices ne sacramentis, bi feyned colour of dispensyng and privylegie, and customs of Anticristis weiward collegie and synagoge of Sathanas.

< L 24 > < T A22 > < P 291 >

and þei doren not seie þe treufe a3enst þe worldly prestis of Rome, pou3 he robbe nevere so foul houre lond bi symonye and falsched of perdon and privylegies, whanne þei knownen wel þe treufe, for drede þat he wold take awye þes þre poyntis, þat is, prechyng, schryvyng, and biryng.

< L 14 > < T A22 > < P 299 >

And alle þis is doun bi fals suggestion, symonye, and peiryng of governance of holy Chirche, for þei ben riche at þe fulle, and do not þe office of a curat neiþer in techynge ne relevyng of parischenys and helpynge þe Chirche as þei schulden, but alle goþ to no3t and to Anticristis.
but Crist seide pat mannis Sone cam not to lose
mennis lyves and soulis, but to save hem, as þe
gospel of Luk witnesseth, whi cursen oure
weïward curetis so many mennis soulis to helle,
and bodies to prison, and loos of catel, and
suntyme to deph, for a hitel muk, whanne þei ben
cursed of God for symonpe don in here entre,
and leyvynge of prechyng and ensaumple of holy
lf, and perfere þe típes ben not dewe to hem, but
only peyne and helle?
<L 16><T A22><P 310>
3if þis meke lif com aþen, symonpe, coventis,
neelcigene and strið and ple and worldlynesse
of prestis schullen down, and trewe teychynge
of Goddis word, and ensaumple of holy lif, and
pees and charite, schullen regne in
Goddis word, and ensaumple of holy
Chirche.
<P 312>
But þes blynde moldewerpis, ewere wrotyn in
þe erpe aboute erpey muk, schullen wite bi holy
writte and Cristene beileve, þuþ þe kyng,
Goddis viker, take temperal goodis fro worldly
cursed prestis and Anticristis religious, ful of
þe pride coventise symonpe heresie and
blasphemye, and meyntenen of þeþe mencus
synyns, 3it þe kyng takip not þes goodis evyle
from holy Chirche, but justly takip þes goodis of
holy Chirche, evyle occupied bi Sathanas clerkis,
and restorþem hem to holy Chirche.
<L 6><T A22><P 315>
And as Judas was a þeþe and no membre of Crist,
ne pert of holy Chirche, þuþ þe mynistride þe
ordre of bischopod, but was a deovel of helle, as
Crist seip in þe gospel, so, 3if þes worldly
clerkis schullen be damped for here cursed
synyns, as coventise ypocrisie symonpe and
dispeire, as Judas was, þe þi ben fendis of helle
and no Cristene men, ne membris of Crist, ne pert of
holy Chirche.
<L 27><T A22><P 315>
for þuþ þe þi knowen þat here curat is a cursed
þeþe, wiþdrawynge trewe prechyng and
ensaumple of good lif, and dide grete symonpe
in comyng to his benefice, 3it þe þi schullen not be
suffríd to wiþdrawe here þipes here, as long as a
greter prelat of Anticrist wole suffrre him in his
synyn, for money or neelcigene or favoure.
<L 13><T A22><P 318>
Here it seméþ þat þe þi proude worldly prestis of
Rome, and alle his fartours, ben most cursed of
clippiris and pursckeris, for þei drawen oute
of oure land pore mencus liflode, and many
þousande mark bi þere of þe kyngis mone,
for sacrametis and spirital þings, þat is cursed
heresie of symonpe, and makip al Cristendom
assaent and meyntene þis heresie. And certis
þuþ þe oure rewme hadde an huge hill of gold, and
nevere oþere man toke þerof, but only þiþ proude
worldy prestis collector, bi proces of tyme þis
hile moste be spendid, for he takip evere money
oute of oure lond, and sendip nouþt atþen but
Goddis curs for his symonpe, and acursed
Anticristis clerk to robbe more þe lond, or
wrongful privylegie, or elles leve to do Goddis
wille, þat men schullen not do wiþpoute his leed
and biynge and silyng.
<L 5, 11><T A22><P 320>
but here þei cursen hem þat God blisseþ many
tymes, for oft þei cursen wrongfully trewe men
for prechyng of þe gospel, and treþþis symony
þerof, aþenst open synnes, for þis prechyng is
aþenst here lust, and schewip here foule
ypocrisie and symonpe.
<L 6><T A22><P 324>
Panþ þe kyng schuldle fynde how worldly
clerkis, þat lyven in pride, glotonye, and
lecherie, and don not here office, 3eþynge
ensaumple of holy lif and trewe prechyng of
holy writ, ben comen in bi symonpe, ben cursed
heretikis, and he schuldle prisone hem haste, but
3if þei wolden amende here deautis bi þe lawe
of God.
<L 4><T A22><P 325>
Also, siþ siche curatis don not here office in
good lyvynge and trewe teychynge, and comen not
into here benefices bi þe dorþe, þat is, Crist, but
symonpe, pride, and coventise, þe þi þeþes, as
Crist seip in þe gospel, and cursed, for þei
wiþdrawen rîstis of holy Chirche.
<L 27><T A22><P 328>
And þe comynte of prelatis cursen in comyn
lawe for symonpe and wiþdrawynge of holy
Chirche rîstis, and not o singuler prelat for his
owne pride and coventise;
<L 35><T A22><P 328>
And he stireþ men bi grete perdon to breke
opynly Goddis hestis, and he envenymeþ
comynte al Cristendom wiþ his symonpe, and
robbip it of goode men and vertues, and letþþ
treue prestis to holpe men to heveneward bi
prechynge of þe gospel.
<L 12><T A22><P 331>
but þei letten moche unyte þeþe and charite of
Cristene pple, and meyntenen errore of wrong
and gret discencion, and moche symonpe, and
letten pore mencus almes and liflode þat lyn
brede bllynd and feble.
<L 23><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 tellen out
here cursed ypocrisie and symonye and heresie.
<L 15><T A22><P 334>

And 3itt forfendynge of þese coveytouse foolis þat ben lymytyouses, gos myche symonye, enuye, and myche foule marchoandise;
<L 27><T A24><P 376>

Comynly þese letris ben poudrid wip ypocrisy, covetise, symonye, blasphemye, and oþer leesinges.
<L 24><T A24><P 377>

Ffor freris ben made bishopis, 3he, mony tymes bi symonye, and sworne strongly to go and preche and convert heþen men;
<L 29><T A24><P 381>

And þus þese freris, bishopis, lyven comynly evere after in symonye pride and robberye, and þus þei ben exempt by Cayaphas bishoprichere fro alle gode observaunis of Gods lawe, and of hor owne ordur, and be fre to lyve in synne, and to robbe oure lond, and envmyn hit by mony cursinges. And so þei benere oute first þo golde of oure lond to aliens, and sumtyme to oure enemies, to gete of Anticrist þis fals exempcioun, and evere after lyven in robbynge of pore men, and maytmenen myche syne, cursinge, and symonye, þat is passing heresie.
<L 2, 10><T A24><P 382>

CAP- XXXI: Also freris ben ressett, and a swolowhe of symonye, of usure, of extorsiouns, of raveynes, and of thcmis, and a nest or hoorde ofpese swolowhe of symonye, of usure, of extorsiouns, cursinges, and symonye, þat is passing heresie.
<L 19><T A24><P 390>

Ffor þof men lyven in symonye, þei wil not counselle hom and charge hom in schritte to resigne hor benefice, bot counforten hom to holde hit stille, and bringe hom myche drty þerof, and þei wil undertake for hor synne.
<L 21><T A24><P 390>

And in al þis þo golde of oure lond ges oute, and symonye, and curse, and boldenesse in synne comes ageyne.
<L 2><T A24><P 398>

Ffor if a Caymes Castel of freris haf myche drty of worldly godis, þof þo freris perine þat ben ful of pride, covetise, symonye, and fals robberie, by fals beggyng and flatering, þitte þei seyn þat riche hous is better þen a pore hous of freris, þof þei lyven in mkenesesse, povert, and penance, and myche holynesse.
<L 2><T A24><P 399>

CAP- XLIX: Freris also ben moste privy and soþl procuratures of symonye and foule wynynge, and biggyng of benefices, of indulgensis and trinels, pardouns, and veyne privileges.
<L 7><T A24><P 400>

To bye a catte in þo sakke is bot litel charge: to bye chirchis by symonye semen sumwhat siker: bot for to bye pus heven and broperhed of Crist, hit semen chastere of Lucifer, and withouten grounde.
<L 19><T A24><P 422>

but 3if þat symonye be wel souht, þei ben heretikis in þe bigynnynge, in þe myddil, and þe ende of here lif. Ffor whomevere entrep into religion more for worldly pride or covetise, or lustful lif of his body, þan for holyynesse of lif, to sue Crist and his apostilis in pennaunce and wilful povert, he dob symonye, and þan he is an heretik.
<L 15, 20><T A28><P 452>

Here Cristen men committen þis to Goddis dome and to þer owne conscience, and to wise demyng of þo pepul, wher þe bene cursid for þer symonye, pride, covetise, raveyne of pore menny godis, leyving of prechynge, and for lecherie, glotony, and cursid leysynge, and manquellyng, hope of mannus bodies and souls.
<L 29><T A29><P 469>

Perfore, as 3e wil be saved before God, distroyes Anticristis tirauntry in his ypocrisit, and mayntene 3oure state in þat fourme þat God made hit, ande bringis prestus to þo meke ordynaunce of Jesus Criste, and helpe 3oure selfe and 3oure pore tenauntis wip þo waste godis to whichee heretikis, havyn þo nome of prelatis and prestis, makyn sacrificse to Belial, by pride, covetise, glotony, leccherie, symonye, and alle cursidnessis.
<L 10><T A29><P 479>

ande sijen Seint Austyne, namely wysest of aile doctouris holden sijen þo apostilis weren, þat seis in mony bokis þat none accident may be wijboute sogett, wher schullen men be constrainyd by Anticristis powere to forsake holy writte and resone and beste seyntis, for an unkown þinge þat plesus to a multitude of worldly moldswarps, ful of pride, covetise, symonye, heresie, and blaspheme?
<L 8><T A29><P 485>

Ande if his synne be open, þo pepul owes nout to receyve sacramentus of hym, lesthe consent to his synne make hem parteners in peyne, nomely of open forniciacione, open covetise arid raveyne of pore mennus lyvelode, þat is mawmetry, as Seint Poule tellis, and of symonye, þat is cursid heresie, þat makis þo doar and alle þo maynteners perof cursud of God and of al holy Chirche.
<L 7><T A29><P 486>

2321
Pen hit semys þat grete churchis where symonye is done, false oþis, fals covetis, takynge wrongly oþer godis by extorsion of feyned correctiones, sellyngye of sacramentus, and nomely of Cristus body, when men seyne mare þo masse for money and worldly favour þen for devocione, alle suche churchis bene gretely polutid and cursyd of God, nomely for sellyngye of leccherie, and fals swerhyng upon bokus.

Efte men movye saþ þer Pater noster medefuly under þo cope of heven, as Crist dide in þo hille in nyþtus, ande þo apostilus in prisone and oþer placies, þof þai do symonye for halowynge churchis and þer 3erdys and auteris. Ffor now comynly none is halowyd wipouten symonye of fals sufrygans, forswn mony wayes.

Ffor þis is fulle symonye, more chargyng muk þen spirituale office of presthod.

more symonye on one day þen in some lوردis courte al his lyve.

Hit were lesse harme þat mony of suche curatis weren heerdis or laboreris, for þer symonye and oþer cursudness, þen þat þai barkyden in bishopus howsis for to encers more synne, so þat gode prestis diden wele curatis offices to þer paryschys.

Here Cristen men thynken no grete heresie, powe worldly prelatis, in amendement of symonye, ydolatrie, and slyngye of mennys bodies and souls, renounce alle vanitees and waste godis, and selle þer fatte horsis and alle þer waste jewelis and waste clothis, delyngye hem to pore men, and stoppe a taxe of sex or seven fro þo þore comyns, and go mekely on þer fete, and preche trewly þo gospel, as Criste ande his apostilis diden.

Ande if one trewe byschope or moo, if God wole, written þer open heresies, of symonye, of hyndrynge of þo kyngus regal ande seculere lordschip, ande all grete synunus by whiche þai blyndiden þo þepul, as holy wryte dos of errore 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 þefore.

Perfore 3if ooure prelatis or oþere prestis, whatevere þei ben, ben opinly blecked by sacrifice of maumetrie, as wip covetis, þat is opinly sacrisfcie of fals goddys, and oþer grete sinnes, as pride, symonye, and manquellinge, glotonye, dronkenesse, and lecherie, by þe same skil tybis or offrings shulde be withdrown from hem by Goddis lawe, and be 3oven to pouere nedy men, at ensaumple of rit3ful Tobie.

But what man led by resoun and good conscience shulde paie to siche religious men tipes and offeringis, gotten by falsnesse, lesyngis, and symonye?

A, Lord God, where þis be resoun, to constreyne þe pore puple to fynde a worldly preest, sumtyyme unable hope of lif and konynge, in pompe and pride, covetis and envye, glotonye and dronkenesse and lecherie, in symonye and heresie, wip fatte hors, and jolye and gaye sadeles, and bridelis ryngynge be þe weye, and himself in costy clohes and pelure, and to suffre here wyves and children and here pore ney3boures perishe for hunger prist and cold, and oþere mischieues of þe world!

þei hyren by symonye & slei3tes/ by 3iftes/ praier/ & seruiuse to secular lوردis.

þei blowen on hem a styankand breche/ & 3yuen to hem þe leper by symonye synne wip inne here soules.

And eft þe decre biddip, Receyuip no wey þe office of him þat 3ee wet lye in synne of fornicacoun, and of symonye, and als mikil as 3ee mai, forbedip swilk fro holi ministres;

But for þe synne of symonye may vnnces or neuer be fled in swilk pingis, þerfor conduct prestis are reprouid of lawe, after Hostiensis, and Innocent;

And þus of him it takiþ þe name of symonye.

þat is: He þat no3t lawfulli but bi symonye ordeyneþ eni man into holi ordre, he 3œue hym not office but lepere'.

Or ellis þou gost to him þat, for covetise of a peny or two, wol 3eue þe litil penance or non, whiche is verreie symonye, for penance is oon of þe seuen sacramentis, whiche scholde noþer be bou3te ne solode.

2322
Also in his blyndenesse be alle joo þat bileuen þat for a bulle purchasid of a fals pardener, þoru a fals suggestion and symonye of seluer, and þei paiue him panne a peny and leie hit on hire heuedes, þei be oasoed of alle hire synnes, as þei witterli wene.

< L 287 > < T CG10 > < P 113 >

And þese ben suche men þat euermore conuynuly luyuen in hy3e and orrible cursid pride, aþir þeir faþer Lucifer, in ouer costious apparayle, boþe of hymself and of her houholde, like to þe riche men þat wes biried in helle, and inuercised extorciouns and wroþgis to her neþboris biside hem, wip vsure, symonye, and false purchasis, to mayntene wip her lustis and likingis in slouge, glotony and leccherie, and þer wil þei make none eende al þe while þei mowen lyue þus.

< L 220 > < T CGDM > < P 213 >

ye cristien puple, whi suffre ye worldly prestis to robb ye of Goddis word, sustenaunce for youre soules, and of your worldly goodis by vertu of deed leed or rotun wex, getun thoroù symonye.

< L 8 > < T Deca2 > < P 461 >

Poul spekiþ not of þis prelat þat traueylyþ for symonye, and takþ money gladly for luytul traueylyþ þat he doped.

< L 33 > < T EWS1SE-99 > < P 514 >

For God is witnesse to me hou Y coueyte 3ou to blis in clene merci and no symonye, and þat is þe entralys of Jesu Crist.

< L 36 > < T EWS1SE-52 > < P 691 >

And it is opun, 3if his were holden, þe pope shulde not þus spuyly reumes, ne chaffare þus wip symonye wip benefics þat ben in reumes;

< L 18 > < T EWS1SE-53 > < P 692 >

3if þei seyen þe secounde part, as cristen men moten nedis seye, and þei spuylen men of worldly goodis bi symonye and oþir weyes, men shulden flce hem in þis and not assente for perel of synne;

< L 31 > < T EWS1SE-53 > < P 693 >

And here Crist techeþ oponly þat men shulde not buye þis oflys, ne take no meede of þe puple to trauele þus in Cristus name, for þanne þei pudgeton vnþ Crist þat he sylde þe prechymg of hise word, and 3aþ leue to do symonye.

< L 53 > < T EWS2-53 > < P 18 >

and eþel it is symonye.

< L 83 > < T EWS2-64 > < P 51 >

for 3if þei wolen haue þane of God, þei shulden here flce symonye, and neþbur sulle þer prechymg, ne oþur werkys þat þei don.

< L 69 > < T EWS2-83 > < P 163 >

But furst or men don symonye, þei schulden trauel wip þer hondus, or go to anþur puple, or raper steruen in þer body;

< L 132 > < T EWS2-83 > < P 166 >

And þus seyn þen þat coueytyse of worschipus and worldly goodys blynden preestus by symonye, þat al þe chryste farþ þe wersse.

< L 132 > < T EWS2-87 > < P 191 >

for by þis mo men traueylyþ for symonye, for monye by þe feendus cast loun in to hye pretalys, for lordschipe and rychessus, more han to qwykene þe chryste aþir þe pouerc þe Crist.

< L 63 > < T EWS2-88 > < P 195 >

and 3if þe parte benefices and ordeynoe ow3t by his lawe, it smaqueþ aþir symonye and crokip from Cristus lawe.

< L 99 > < T EWS2-MC > < P 332 >

And oþur mode han þey noon but worldly goodus geton by symonye.

< L 588 > < T EWS2-MC > < P 350 >

3if þow seyþe on þe furste maner, þanne 3if God hadde moudþ þis man to leue þis vow, and 3yue to pore men, as muche as he schulde 3ywuon hem, þis man hadde don algatis bettere saf o þing of muche charge, þat þat he hadde lefte for to offre to Dam Symonye in þis prelat for he hadde do as rasonable þing and, as hit semop, on betture maner.

< L 100 > < T EWS2-VO > < P 369 >

and 3if hit smacche coueysite, þe fleen hit as symonye.

< L 136 > < T EWS2-VO > < P 371 >

And so þes men sillen douuyys þat sillen chirches by symonye.

< L 35 > < T EWS3-148 > < P 72 >

And so, al 3if it do good, nepeles it doþ mych harm, for confessours han here menes to spuyl þe puple by symonye, and to fuyle hem many weyes by coueytsye and leccherie.

< L 48 > < T EWS3-164 > < P 127 >

And heere Crist shewide his regalye, and tauþt hou lordis shulden chasite symonye and oþer synnes þat ben usid in þe chyrche.

< L 6 > < T EWS3-165 > < P 128 >

But gedere þey not of þe puple by symonye, as freisa don, and kepe hem clene fro opere synnes;

< L 22 > < T EWS3-208 > < P 252 >
It is said commonly that on four maners thys eue entre: first by wey of symonye;
L 17<T-EWS3-App>P 319

But, for many men clymben vp by symonye to siche astaat, ferfore we schulen vndirstoonde by þe loore þat Gregory techip þat a man fallip in symonye in þre maneres to be siche a prelat.
L 30, 32<T-EWS3-App>P 320

And so it semeþ to many men þat he pope himself wisþ a pryuy sillinige by symonye whanne he takip þe fristate frutis.
L 39<T-EWS3-App>P 320

On þe þridde maner don men symonye þat bien not þus þis staat, but in hope of þis auancement þeri seruen longe to þer patrons so þat þei be rewardid þus.
L 44<T-EWS3-App>P 320

he hadde 30oune leue to vse symonye/ but Petir forsook it & blamed þis man:
L 1<T-LT>P 61

wip schenschip or wip schame/ þat is wip foule symonye:
L 7<T-LT>P 67

3if þei bynden hem to most paciencie and mercy and þer wib haten and ben woode wroþ with men þat trewly dispisen synne and reprouen here ypocrisie, and pursuen hem cruelie and with out mercy þat frely and sadly techyn þe gospel and þe comauendments of god wherby here symonye and ypocrisie is more knowne of þe peple, þanne þei ben cruul ypocrisis.
L 4<T-MT01>P 05

for many men ben drawn, bi lesynges and 3ifitis and so by symonye, fro þe betere ordre to þe worse and maad more cursed and deppere dampynd in helle. For þou3 children ben brouȝt be lesyngis, symonye and fals bishesit into þis feyned ordre before tyme of discresion and ben not alþerto, 3it þei schulle be nedid bi peyne of dampyngynge in helle, as þei seyn, and bi drade of bodelde deþ to holde forþ þis feyned religion æsenst here conscience and fredom of þe gospel.
L 2, 4<T-MT01>P 11

summe for þei willen not chaffare by symonye, and summe bi bisinness of studie and toychynge of holy writ, for þei wolten neijer dwelle in lordis courtis ne renne to rone wip þe kyngis gold. and 3if gooddis lawe and mannus and resoun ben wel souȝþ þis chauffarynge wip suche benefyces and gold is symonye on boþe partis;
L 10, 14<T-MT01>P 23

And þus þes rome renneris beren þe kyngis gold out of oure lond and bryngen æsen deed leed and heresie and symonye and goddis curse. and

comunly whanne þes heretikis comen bi symonye to gret benefices þei ben not bisi to lerne þe gospel and teche it cristen men, but 3eue hem to huntyngynge and haukyngynge and veyn pleies, and hanten tauernys of wyn and ale, aboute strumptis and grete festes, riche clopping and gay squyers and opere geteris, þat almost noon schal be so nyse and worldly proude as þes stynkyngynge heretikis.
L 17, 19<T-MT01>P 23

for þei han maad priuylly couenaunt with þe deuyl þat hou many benefices þat þei may gete bi lesynges and symonye þe deuyl schal strangle þe soulis at his wille as for hem, so þat þei han here lustis of grete statis and worshiphe of þe world and plente of richessis and glotonye and lecherie and meynteneris berinne.
L 5<T-MT01>P 24

for comunly þei comen to here statis bi symonye and so ben heretikis, as þe popis lawe scip, and contynen in pride, coueitise, extorciouns, and meyntenynge of here synne and opere mennys for annuel rente, and haten and pursuen bope cristi lawe and his seruauntis þat spoken æsenst here synne, to amende hem þerof and alle þat ben vnkunynge in goddis lawe; how schulde a treue man be demyd bi suspect iuges, and siche vnkunynge and eyul leyungynge prelatis ben most hardy to dampe trewe treuthis of hol writ and pursue trewe men to prison and deþ þat meyntenen holy writ and trewe þe æsenst here coueitise, pride, symonye and lustis. And newe religious assessoris of þes vnkunynge worldely prelatis ben more suspect þan ony oþer;
L 12, 22<T-MT02>P 33

certes men dreden þat þes prelatis ben ful of goddis curse for here symonye in here entre, and silyngynge of sacramentis and costly officis, as ordres 3euynge for money, and halwynge of chirchis and auteris, and for extorciouns of pore men, and meyntenynge of synful men in here synne for money, þat þei han no part of goddis blissayng and þerfore cursed fruyt spryngeti out of a cursed tree.
L 25<T-MT02>P 35

neþeþe men supposen þat newe religious han leue of worldly prelatis to preche here fabal and lesyngis and to robe þe pore peple bi beggyng, upon þis conddiccion, þat þei preche not spedily æsenst symonye, extorciouns and opere orible synnes of false prelatis, and þat þei 3eue þes worldly prelatis gold in grete quantite, þat þei robben of pore men.
L 35<T-MT04>P 59

Capitulum 5v. 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 bis symonye, as þe beste part of þe popis lawe seip. for, as gregory and þe popis lawe seip, in þre maneres is symonye don.  
<L 4, 6><T MT04><P 64>

and in processe þei myspenden pore mennus goodis, in wast metis and festis of rych men and pride of his world, and don not here office comunly neþere in good lif ne trewe prechynge, and resignen not here benefis goten þus by symonye;  
<L 18><T MT04><P 64>

But lordis and ladies here mosten ben wel war, for 3if þei 3euen benefis to clerksis fore here wordly seruyce, princypali as for kechen clerksis and countynge or daunsynge, for palrifrei or keuserchers, gold or oþer worldly seruyce it is foul symonye and cursed on boþe parties, as goddis lawe and þe chirche and holy seyntis techn. And also 3if þei 3euen a benefis for men ben of here kyn, or for fleschly loue, or worldly fredischiphe, or ellis for þe clerk is manly to be lord in gay clopinge, in grete festis, gret archerie, or ony oþere veyn iapis marc þan for þe worschiphe of god and profit of mannes soule, it is stynkyng symonye bifoþre god, as lawes and seyntis techen.  
<L 5, 11><T MT04><P 65>

Also prelatis ben ful of symonye whanne þeii mynstren here sacramenti or ony gostIy office for money or þank or pretyngen of men of þe world or for ony worldly seruyce.  
<L 33><T MT04><P 65>

But 3it symonye of þe court of ronne dop most harm, for it is most comune and vnder most colour of holynesse, and robbih most oure lond of men and tresour; for alle nacions of this cristendom rennen bider as to welle of trewche and gostly helpe, and þei ben most disceyued, for þei wenen þat here in no symonye for holynesse of þe court of ronne.  
<L 8, 13><T MT04><P 66>

and alle goþ out of owre lond comunly into enemys hondis, and for al þis comþ a litel ded leded, and mayntenyng of false ple, and strif, and goddis curs, and symonye, and heresie. for 3if it be symonye a clerk to serue a lord for a benefice and þe lord to rescueþ þefþer gold or gold worþ, bi þe same skil it is symonye to serue þe pope in sich a strange traueele and contre, and 3eue hym gold for his lede, and þe frystefrutes for 3ithe of a chirche;  
<L 25, 27><T MT04><P 66>

And so for pardons, 3if þeii ben ou3t worþi þei mosten be fre, and to take money for hem to selle goddis grace and so symonye, and þan boþe parties ben cursed of god and man;  
<L 34><T MT04><P 66>

But now to schewe þe malice and cursednesse of symonye;  
<L 5><T MT04><P 67>

Also symonye is contrarie to al þe hole trinity and to ech persone perof; first to þe fadir, for whanne god wele not and may not brynge vnable men into benefices of þe chirche for Ins riþtwysnesse and vnablete of hem self; þei presumen to komen in bi symonye;  
<L 28, 32><T MT04><P 67>

For as þe synne of sodom was moost a3enst kynde and so most synne in þo olde lawe, so is symonye as doctours seyn most a3enst grace and most synne in þe lawe of grace. And þerfore in þo popis lawe decrees and decretals symony is generally ecleip heresie, and orible peynes ordeyned a3enst men pat don symonye on ony manere bi hem self or oþert meene personis, bi here wille and consent, and in sum cas hem vnwyttynge. Also generally prelatis regren in symonye, as bishopis, munkis, chanons, and freonis, and lesse curatys; for bishopis, munkis and chanons silden þe perfection of criyst pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or drit, and worldly lordschipe, and wombe ioie and idelnesse, and freris forsaken he scharpliest schal against goddis comaundemcnt.  
<L 28, 32><T MT04><P 67>

But now to schewe þe malice and cursednesse of symonye;  
<L 5><T MT04><P 67>

Also symonye is contrarie to al þe hole trinity and to ech persone perof; first to þe fadir, for whanne god wele not and may not brynge vnable men into benefices of þe chirche for Ins riþtwysnesse and vnablete of hem self; þei presumen to komen in bi symonye;  
<L 28, 32><T MT04><P 67>

For as þe synne of sodom was moost a3enst kynde and so most synne in þo olde lawe, so is symonye as doctours seyn most a3enst grace and most synne in þe lawe of grace. And þerfore in þo popis lawe decrees and decretals symony is generally ecleip heresie, and orible peynes ordeyned a3enst men pat don symonye on ony manere bi hem self or oþert meene personis, bi here wille and consent, and in sum cas hem vnwyttynge. Also generally prelatis regren in symonye, as bishopis, munkis, chanons, and freonis, and lesse curatys; for bishopis, munkis and chanons silden þe perfection of criyst pouert and his apostlis, and also trewe prechynge for a litil stynkyng muk or drit, and worldly lordschipe, and wombe ioie and idelnesse, and freris forsaken he scharpliest schal against goddis comaundement.  
<L 10, 14, 16, 25><T MT04><P 68>

and ofte bi open symonye komen to here benefices, and dwellen stille in hem whanne þeii ben vnable to teche goddis lawe in word and dede; and þus symonye regneþ in alle staatis of þe chirche, boþe in staatis groundid of crist and in opera groundid of foolis as 3if þei weren staatis of holy chirche, but þeii ben staatis of þe wicked chirche brouste in by lesynge and ypocrisie.  
<L 31, 33><T MT04><P 68>

and alle þis þei taken bi extorsions, bi þeete and symonye, and hauen no mercy, be þe peple neuere so poer, neuere so nedy, and neuere so
and his in alle here dedis of gostly offices hei
cursen hem selfe and he peple also, for hei
don not but longe to here office for stynkyng
symonye, and maken he peple to consente and
meymeynge here synne of symonye and heresie,
for hei don many solit mensys, as graunte
pardon and here feynyng blissyng to halwynge
of chirchis, to make he peple wilful to here hem vp
in here synne. And 3if any man for drede of god
and his conscience a3enstonde his extorsion and
robberie and symonye he schal be rebuki3,
disposed, summed, cursed, lese his catel and in
cas his bodi to prison or to de3, and sumynge be
in hate, in strif and enuye, and ful of his
wrecchid lif. And perfore god
peple wilful to here hem vp
and 3if his principal enemy of crist
and his apostlis, and to coloure pride and
destroy and symonye and extorsions as moche
as euere hei wolen, for bi here cost men schullen
not reproue hom þerof, what synne euere hei
don.
And 3it it is a grete werk of charite and mercy to
teche men he ri3te weie to heuene, and þes men
schullen nou3d doo wipouten leue of þe bishop,
þou3 he be neuere so proud, neuere so coueitose
and cursed for symonye and extorsions, and
many tymes sich a bishop schal be damnyd,
and þanne, as crist seip, he is a de3ul.
for þus hei seyn in dede þat newe lawes, maade
in tyme þat sathanas is vnbounden of worldly
prelatis ful of coueitose symonye and heresie,
ben betere and trewere þan lawe of þe gospel,
maad and tan3d of ihu crist god and man;
sip þes worldly moldwarpu3 ful of symonye and
heresie maken so open lawis so profitable and so
trewe, and god wip his helperis makep derke
lawis vnprofitable and vntrew3.
for þus hei seyn openly þat her is no ping leff3
among cristene men wipouten leue of þe bishop
of rome, þou3 he be anticrist ful of symonye
and heresie;
and so 3if þis principal enemy of crist and his
coueitose clerkiis wolen lette a cristene man to
kepe goddis hestis and poyntis of charite, he mot
leue goddis comaundement vndon and obiche to
hem at here wille, and þus hei menen þis ende
þat cristene men may not come to heuene bi
kepynge and holdynge of trewe feip and charite
but 3if anticrist and his worldly clerkiis, ful of
coueitose, symonye and heresie, ben moynt3ned
in here olde pride and cursednesse a3enst treu3e
of god almy3tty;
but certis þis is foule heresie and blasphemye,
for herby cristene men ben suget to anticrist and
his symonye and feynd censuris and to sathanas
more þan to ihu crist and his lawe.
for þei dreden 3if lordis weren in reste and pees
þat þei schulden perceyue þe cursednesse of here
symonye, ypocrisie, coueitise, and robberie of
here pore tenauntis, and suffre not prelatis be
worldly lordis and tirauntis, as þei ben now, and
þerfore þei casten to occupie lordis in werris,
and conseilen þerto vnder colour of wisdom and
charite þat þei may regne in here lustis and
couveitise as hem ly3p.
and his is peite and symonye 3if goddis lawe and mannus and reson be sou3t, and þe siller of benefices and spiritual pingis and þe 3eure of gold for hem ben cursed of god and man and ben foule heretikis.  
< L 24 > < T MT04 > < P 92 >

but more harne is of gostly enemnye, whanne þei enuemynem our peple wip cursed symonye and meyntenynge and consent of synne bi blynde obedience.  
< L 30 > < T MT04 > < P 92 >

and hou þei comen to here staat by symonye, bi chesynge of worldly cleris, and in cas quyke deuelis in flech and blood, and don not here office but lyuen in pride, coueitise, robberie of þe peple, and in fleschly lustis þat critisis apostelis deden not.  
< L 26 > < T MT04 > < P 96 >

for þei maken þe peple to bilee or triste þat 3if a prest seye a masse at scala celi for a soule it schal onoon ben out of purgatorie, þon3 god of his ri3twiseynesse orderyne þat soule to abide þere fourty 3ere or mo, and þon3 þe prest be cursed for symonye and pride;  
< L 21 > < T MT04 > < P 102 >

and siþ þei ben ful of coueitise, symonye, pride, extorsions and opere falsynesse, þei wolen 3eue to no man leue þat þei supposen wole seie þe sope and not sparre, and so in entente and dede þei comauende þat no trewe man schal preche þe gospel, and bi þis þei casten to ende in here coueitise, symonye and robberie and meyntenynge of anticristis chirche, and it is to drede last þei enden in þis blasphemye a3enst þe holy gost.  
< L 10, 14 > < T MT04 > < P 106 >

also þei taken benefices wip cure bi appropiacion, þat is maad bi fals suggestion and symonye, and techen not þe parischenes goddis lawe no mynystre hem sacramentis ne releuen pore men wip residue of tipes and offrynge.  
< L 14 > < T MT04 > < P 116 >

Capitulum 9m: þes seculer lordischipis in cleris bryngen in symonye, coueitise and glotonye and ydolatrie, þat is worschipynge of false goddis;  
< L 13 > < T MT06 > < P 122 >

And herfore þei ben ful of symonye and heresie, as reson and lawe techen, and þei wasten moche good in ryot and glotonye and pledyne and meyntenynge of wrongis a3enst pore gentil men and comunes.  
< L 25 > < T MT06 > < P 122 >

and so 3if a cristene man wolde forsake a wickid worldly couent ful of pride, ypocrisie, coueitise and symonye, after snybbynge as crist techep in þe gospel, þei pursuen him as apostata and cursed man, for he dop as crist and his apostelis techen;  
< L 23 > < T MT06 > < P 127 >

and siþ þes tipes ben geten to hem bi fals suggestion and meny tymes by symonye, and 3it ben superflue to hem, alle þes tipes ben pore menus liflode, and þei ben manquelleris in defraudynge it and manyfold cursed and groundid in gret heresie.  
< L 22 > < T MT06 > < P 132 >

and þei sufren, helpen and meyntenen false prechouris, glesor, to robbe þe peple bi fals beggyngye, bi symonye and ypocrisie and blasphemye putt vpon crist;  
< L 4 > < T MT06 > < P 135 >

for þei axen and coueiten name of holynesse and reverence wip þis proude worldly lif, and þat schal no man reproue hem of here opyn ypocrisie, symonye and coueitise: and ihu crist my3tne not kepe holynesse wip suche worldly lif and axe such worldly reverence as þes possessioners don.  
< L 31 > < T MT06 > < P 138 >

but who may excuse þes coueitouse cleris fro symonye and heresie in his poynit?  
< L 11 > < T MT07 > < P 144 >

and hau myche gold golp out of oure lond for purchasyng of benefices into aliens hondis, and hou moche is 3ouen priuely to men in þe lond, late þe kyng and his witti conseil enquere, and þei schal fynde many thousand pounds: and late alle þat helpe þe comunes in þis grete talliage, and late alle cleris be warmyd and charged by þe kyng and lorde of þe rewe þat þei don no more symonye for benefices, vp peyne of lesynge of hero benefices and prisonynge and exilynge; siþ þis symonye makip hem chef heretikis as here owene lawe seil plenerly, and þat þei may not be sauyd but 3iþ þei forsake þe benefice geten bi symonye, and alle here faults and consentours to þis symonye rennen in þe same damnapcion as goddis lawe and mannus witnesse.  
< L 18, 20, 22, 23 > < T MT07 > < P 144 >

For whaane þei han grete benefices, peraunterence by symonye, and connen not teche here sugetis to sane here soulis, and doren not holden here lemmannys at home for clamour our of men, þei gon to scole and faren wel of mete and drenk and reste and studyen Wip þe cuppe and strumpatis;  
< L 3 > < T MT07 > < P 156 >

þat at ensaumple of serpentis þei seruen bisily to lordis in seculer offices for nou3t as who seil,
and in he ende poisonen he lordis wip venom of symonye hat is worse han any bodily poison.

how cursed serpentis han pis weiward curatis hat hus enuenymyn hem self, he lordis and comunes wip venom of symonye, of pride and glotonye and alle manere of synne.

First, comynly hei comen to here ordris by symonye many weiss, for hei ben more maad prestis for worldly honour and asy lif and welfare of body han for deuocation to lyue in clennessse and holynesse and penance, and gret gostly travaille in preieris and studiynge and techyng of goddis lawe, and to suffre persecucion and sclandre and prisonysyng jerfore; and so hei sullen in manere he spiritual lif of cristis apostolis and disciplis for a litel drit and wombe ioie, and pis is cursed gostly symonye and lucresie before god. and what lettris and preieris hei maken for to ben ordris prestis whanhe hei ben vnable bope of lif and kunnyngye men may known opynly, and pis is stynngye heresie of symonye;

Capitulum 2m: Also hei lyuen comynly in symonye, sillerynge here massis and he sacrament of cristis body for worldly muk and wombe ioie;

and principally heis ypopcrisit hat han rentes and worldly lordischipes and parische chiris purpos pro hem, he3enst holy writt holpe old and newe by symonye and lesynsyng on crist and his apostelis for stynkyngglye grynynge and abite of holynesse and for disstoyngghe of goddis ordynaunce and for singular profession maade to foolishis and in cas to tendis of helle, heis foolish schullen lerne what is actif lif and contemplatif bi goddis lawe, and janne hei my3ten wite hat hei han neiber he ton ne he toijer, sip hei chargen more seyn statis of synful men, and in cas of deuelys, jen hei chargen he stehe of god and werkis of mercy and poynis of charite.

3it feyned religious men pursuen pore prestis to prison and to brenyngge bi many cursed lesynys and schaudrynge priue and apert, for as mouchel as hei prechen trewly and freily cristsis gospel and chasti sen hem, but seyn in de de poisonen he lordis and comunes also ben enuenymen wip heresie of cursid symonye, and prelatis hei suffre it is betre for clerksis to haue worldly rentis and lordischipis dowid to hem and parische chiris purpos pro hem bi symonye and lesynsyng han to lyue in wilful and honest pouer as crist and his apostlis diden, and 3it hei reulen not wele he peple, as lordis schulden, but seyn hat hei ben dede to he world;

for prelatis hiden he gile of here symonye and ypopcrisie, hat vnehis cometi ony to ony grete beneficie wipouten symonye, priuy or apert; and hus alle prestis and lordis and comyns also ben enuenymen wip heresie of cursid symonye, and prelatis hat schulden distroie synne and chasse it out of londe wolen myntene men in synne of leccherie and opere fro 3eer to 3eear for a pencion bi 3ere, and elegen his holy correction;

and hei fend bi soli meny of ypopcrisie and symonye strec lordis and my3ty men to make an ydito and foul curatour of cristene souls, hat neiher may me kan ne wol, for his opyn synne and worldly lif and ignoraunce of holy writ and nechligence and worldly vanyte and drede of worldly shame and loos, teche hem goddis lawe, ne suffre opere to teche hem frely and trewely wipouten flaterynge for drede last his owene falsnesse be knownen;

and whanne it is reserued to he holy gost to 3eue vterly conseil in special poynsis hat ben not expressly comauandid ne forbidden in holy writt, worldly clerksis ful of pride, symonye, coueitise and opere synnyis 3euen fullbut conseil a3enst he holy gost and a3enst he helpe of he soule for here owene pride and coueitise;

clerksis seyn hat lordis ben cursed 3if hei chastisens hem, he3u3 hei ben neure so foule lecherous and neure so cursed heretikis, for symonye and coueitise and meyntenynge of synne and robbynge pore tennatis bi extorcions for anticristis correccions and seyn halwynge of chirisches and aueteris and opere iapis.

he ei3te and twentiipe, hat hei approprian not parische chirisches to ouer riche houses bi false sugestions and symonye, and putten here an ydito, and 3euen hym to liet lifislode and take alle he profite to hem self, and letten goode curatis of here lifislode and trewe techynge of cristene peple and helpe of pore men in parischis and goddis seruyce and holdynge vp of pe chirischis in hilynge and bokis and opere ornamentis.

opere ypopcrisit seyn in dede hat it is betre for clerksis to haue worldly rentis and lordischips dowid to hem and parische chiris purpos pro hem bi symonye and lesynsyng han to lyue in wilful and honest pouer as crist and his apostlis diden, and 3it hei reulen not wele he peple, as lordis schulden, but seyn hat hei ben dede to he world;

for prelatis hiden he gile of here symonye and ypopcrisie, hat vnehis cometi ony to ony grete beneficie wipouten symonye, priuy or apert; and hus alle prestis and lordis and comyns also ben enuenymen wip heresie of cursid symonye, and prelatis hat schulden distroie synne and chasse it out of londe wolen myntene men in synne of leccherie and opere fro 3eer to 3eear for a pencion bi 3ere, and elegen his holy correction;
for ðat it hadde don a3enst þe dom of god and a3enst þe treupe of ihu crist and a3enst charite of þe holy gost, for to putte awaye þes witnesses þat knewen more of goddis preuyte and weren holiere of lif, and to take wittnessis not so kunnynge of goddis dom no so holy of lif ne so meke ne so stable in feip and in loue of ihu crist, but þes sotil heretikis traveilin ny3t and day to ensaumple þe multitude of worldly cleriks, þat ben ful of symonye, pride, coueitise, glotonye, lecherie and opere synnys, aboue ihu crist and his gospel, for to haue here worldly lif, pride and lustis meyntened, þat no man schulde lette hem in here worldly glorie ne distruble hem of here lustis, þou3 þei neuere so foule lien of god and scloundren his peple.

< L 12 >< T MT17 >< P 257 >

Þerfore þou3 anticrist and alle þes worldly cleriks ben biried depe in helle for here cursed symonye, pride, and coueitise and opere synnys, 3it cristene feip fai3e not;

< L 14 >< T MT17 >< P 260 >

and þis vnderstondynge hangiþ in determinacion of worldly prelatis, þat kunnen not holy writt and ben not able to haue inspiracion of þe holy gost bi here holy lif, for þei ben comynly ful of symonye, pride, coueitise, glotonye, lecherie, manquellynge and opere synnys, and open heretikis and enemys of crist and his lawe and his trewe seruauntis.

< L 23 >< T MT18 >< P 266 >

Also it is a cursed lesyng to drawe children, þat han but lilil discrescion, to þes newe fenyd religions bi 3efis and bi behestis of worldly lordsichipe, honnor and sirkennesse of bodily welfare, more þan to holde wilful pouert and pennaunce and dispit and forsakynge of alle worldly þing, for al þis is symonye and heresie 3if it be wel sou3t;

< L 23 >< T MT18 >< P 269 >

þes worldly prelatis and penyde religions, bereid in here olde synne, symonye, coueitise and pride and robberie, seyn þat it is a3enst charite to crie openyly here cursed disceitis to lordis and comyn peple, and namely in here absence.

< L 7 >< T MT18 >< P 271 >

and warne lordis þat þei amende wickid cleriks of here open symonye and robbynge of here tenauntis;

< L 28 >< T MT18 >< P 273 >

Þe firpe, þat cursed heresie of symonye in þe clergie be distroied boþe in benefices, ordris,
sacramentis and pardons.

For, if he had his mynde effectualii, he wold not continue alle his liif obstinati in heresie of his wordli lordschip, of symonye and of his sacrid oste, and many oþur heresii and blasfemye þat ben ryue in þis renegat, þat lyueþ euer in seche a plite þat he most nedes be dammep þif he diþe so and, if he trist meche of fructuful penance or repentance when he seeþ þat he mai lyue no lenger, him is good to beware, for he mai li3þi be discyued so!

And in evidence of þe final obstinacie of antecrist and his special membrius, it is ful hard to here and see any of his special lenmys repent hem openli or pruele of her hidous synyns, as of her wordli lordschip þat þei occupie so euyþ aþenst God and his awe, of her vngrounded custumable begging, ne of þe sclaunre þat þei putten on Crist of þe same begging, or of þe blasfemie and heresie þat þei putten on God and his lawe, or of þe disceite þat þei don bi her lettiris of fraternite and vngrounded absolucions, or of symonye, most abominable lecherie, heresie aþenst þis sacrid oost and many sceþe oþur poynits of iuel maneris and mysbleue.

And þus, alþouþ þer were no pope as oft hþaþ betid, or alþouþ al cristendome had forsaken him for a fals renagat, as þe Grekis han, or alþouþ þe pope wþþ al his endowid prelacie þat ben temporal lords were an antecrist and heretik in þe mater of her wordli lordschip and office and symonye, and in þe feip of þe sacrif oost, and in þe sacrament of penance, and in many oþur poynits þe wiche I suppose few of hem to be clene, 3tet neuer þe latur þis power abidþ in þe chosen chyrche of Crist, alþouþ þei ben here but a litil flok.

And þat ensampli de Crist in his fleynig and hidynig and not onli þiis, but also Crist in þis doynig dampnede symonye, þe which is takyng, or an vnruþi will to take or to 3yue, wordli good for grace, or bi occasion of grace of God my mynystryd to ony creature.

But here clerks þat ben encumbrid in þis mater of symonye and in many oþur wolent seche weþ many and dyuurse glossis to excuse þis symonye and no wondor to me.

But whateuer glossis symonyans studen in þis mater, I dréde me not þei shal neuere ecleþi excuse Siluestir of symonye in þis caþ into þe tyne þei han excusid Giezi of his symony, and also Helize in caþ þat he hadde rescýued þe 3iftis þat Naaman profride to him, as Siluestre
took upon him the lordship and that Constantyn profite to him. And so who so lokip wel his dede of Siluesir was not onli symonye, as it is declarid now, but also it was heresie, for it was expresse a3ens the lyuyng and the teching of Jesu Crist as it is openli tua3t bfore. And sip the dowyn of the clergie wip secular lordships is groundid upon his dede, we mai se bi his processe hou the clergie is wondir foul infect wip symonye and heresie.

But here haue I no lesier to telle, al if I coude, what cheuysshauence and costis the clergie makip, and what werris thei holden to contynue this symonye and heresie so vnauysyJi brou3t into the churche. But as Iepte schulde have broken his processe how hee profite and be graunter and hym that biep it cursed of God.

If pou seeie on the first maner, hanne if God hadde mowed his man to leue his vow and 3yue to pore men as moche as he schulde 3yue hem, his man hadde algatis do beter saue his auter, as moche as he schulde pharisees profer hem. And, for that disseytis in selllyng and asoylyng, it semes opynly pat the confessouris and hye penytuaunceris bryngen Jewis to idolatrie and sodomye, and to bryngen Jewis to idolatrie and sodomye, and to forsake God and his lawe.

And, for that disseytis in selllyng and asoylyng, it semes opynly pat the confessouris and hye penytuaunceris bryngen Jewis to idolatrie and sodomye, and to bryngen Jewis to idolatrie and sodomye, and to forsake God and his lawe.

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to trayuct he in Cristis name, for þan þe þe putidden vpon Crist þat he sylde prechyn of Goddis word, and 3af he leue to do symonye and bope þese ben blasfemyes.

<L 460><T SEWW23><P 120>

Nepels for þis temporal lordship þat Crist, in ensaumpl of þo þat shulden be hise folweris, fully refuside, sum men, pretendedinge or shewinge hensilf to occupie Cristis stide and his apostlis, goen ful lowe not oonly to men, leuynge þe fredom of þe gospel wherbi a spiritual man demoine allis humyns, but also fallip doun bi symonye to þe deuel bi vsurie, flaterringe and lenyngge and opere hidouse synnes.

<L 102><T SWT><P 05>

Bei han forsake me and defouild me bi foul liif, foul wyynnynge and foule marchaundisse', as is symonye and opir marchaundisse in þe chirche, and also bi ypocrisie.

<L 180><T SWT><P 08>

For in þat tymne þe puple fervent;y louede God and his lawe, and weren diligent in þe kepyng þerof, and dreened synnes and specialy summe to hidouse, as vsurie, symonye, auotrie, forsweing, manslaueþir and þe vnmesurabl filphedode of leccherie, þe which of oolde rootid custom so fer ben brou3t into wone þe vnmeþe now þei moun be repreued, but raper (as in tymne of distrucctioun of Sodom and Gomor) is blamed for þe crime of symonye and þe doer of synne.

<L 194><T SWT><P 08>

Ceretyn, I doyte me not, manye men ben in þe caas of þis rich man or ellis in worse, þat laboren to encreee her possesiciouns and richessis, and to fultelle bernes and shoppis and gedren bisi, and holden hem no3t apayed wiþ her owne goodis, but biextorcioun, wilis of þe lawe and ouerldyng of poor men, bi false and gileful we3tis, wily wordis, vnri3twise mesuris, vsurie, symonye and ypocrisie and opere vnleeful mannys wipoute noumbre geten hem vsurie, symonye and ypocrisie and gileful wei3tis, wily wordis, vnri3twise mesuris, gedren bisily, and holden hem lawe and ouerldyng of poore men, bi false and her owne goodis, but bi extorcioun, wilis of richessis, and to fulfille bemes and shoppis and laboren to encreece her poscesciouns and

Certeyn, I doute me not, manye men ben in þe caas of þis rich man or ellis in worse, þat laboren to encreee her possesiciouns and richessis, and to fultelle bernes and shoppis and gedren bisi, and holden hem no3t apayed wiþ her owne goodis, but biextorcioun, wilis of þe lawe and ouerldyng of poor men, bi false and gileful we3tis, wily wordis, vnri3twise mesuris, vsurie, symonye and ypocrisie and opere vnleeful mannys wipoute noumbre geten hem goodis.

<L 376><T SWT><P 13>

þus is now pride callid honestee, venniaunce manhood, gluteny good felouship, leccherie kyndely solace, couetise wisdom, symonye oon good turne for anohir, and vsurie cheuyshaunce.

<L 421><T SWT><P 14>

neuerfelehe he, conuyctye of symonye, was deposid and an opir ordeynede.

<L 259><T Tal><P 183>

And of odor Lucis 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 dampled of alle preestis and kutt away fro alle þe rewme þe sam'. The king owt to comande a seigne to þe distrucctioun of symonye, for it noijpe mych to rewmes'.

<L 408, 409><T Tal><P 188>

For whoseue it be, and specially what prest þat vspip pride, enuye, couetise, lecherie, symonye or ony ooper vice, and schewiþ not as open euydence of repentauence as he hþ þeue yuel ensaumpl and occasiony of symonye, if he continye in ony sich synne as longe as he may, it is lickeli þat synne leue suche a man, and he not synne.

<L 1615><T Thp><P 73>

For pride, couetise and symonye, whiche disturblyn moost holy chirche, þis sect hatþ and feelp, and trauelip bysyl to moue alle ooper men to don in like manere.

<L 1999><T Thp><P 85>

Bot I prayse noher prestes ne þe for 3our assent in symonye.

<L 47><T UR><P 103>

For with symonye, & begrye, & sellyng of shrift, 3e pillen bope gre & smal & priue hem of bileeue.

<L 144><T UR><P 106>

Why lykkenest þou writyng of names, whiche þou doit for money, To þe holi scripture þat is our bileeue. For God ne any godeman appreued neuer þis symonye? Thou approuest 3our capped maisters with a glasen glose, Whiche galpen after grace, bi symonye 3our sister, And after sitten on hie dece & glosen lordes & ladies; 

<L 356, 358><T UR><P 112>

SYMONYEN......2

But Cristen men seyne, þat a man offrynge at þo masse schal not purpose for to bye hit, ne desire more part peroff to hymselfe þen to another pore man, more worði aneyntis God, for he were out of charite and a symonyen and an heretik.

<L 9><T A29><P 473>

What have alle þo apostulis of Cristes agilitid in þo sy3te of symonyen cleriks, þat one symple seint, þat longe lyved in luste of þe worlde, litiul or nou3t tau3te and wrote to edificacioun of Cristen soulis, has more worschipe and solempnite þen alle Cristis apostulis and discipilie?

<L 9><T A29><P 490>

SYMONYENS......6

For if þai bene symonyens þai bene heretikis, cursid of God and alle his seintus, as Gods lawe ande mannes lawe wittenresse in many placi.

<L 30><T A29><P 468>

Perfore, lest þai fey3ten in helle wiþ Judas and alle develis, ande þai wiþ hem a3eynewarde, hit
semes by sum skille þat þese symonyens bene
warþ þen Lucifer if þai amenden hem not, for
þai bene warnyd by his peyne, þat he was not
bifore.
<1L13><1T A29><1P 471>

Also þese symonyens drawen moo soulis to
synne and to helle by þer cursad lyfe, ande felle
censuris, and sotte straunty, þen alle þo develis
of helle schuld do wiþouten hem.
<1L25><1T A29><1P 475>

No wonder þerfore if þo rewme be yvul
governyd, siben þo chefe governouris ben
symonyens, heretikis, cursid of God and of alle
holy Chirch wiþouten cesyng.
<1L37><1T A29><1P 475>

sithen men bene acursid doyneþ a3eynys þo
popis lawe, as his symonyens blaberen, how
cursid ben þese Luciferys children, so openly
doynge a3eyn just lawe of Crist chef pope, and
of Seint Petur, and of Cristen blyve!
<1L11><1T A29><1P 476>

and his 3iftis ben not mesurid by man, al 3if
symonyens mesuren pe grace, and 3yuen
pleynere absoluccion and more suffragies for
more money but siben þes ben naufragies, wel is
hym þat biþep noone!
<1L43><1T EWS3-191><1P 214>

SYMONYE...I
for among alle symonyens þat euere crist
sufferide in þe chirche þis is þe foulest of alle
öpere, vsid ofte of prechour beggeres, for þey
wolen gedere comynly godis aftir þat þey han
prechid;
<1L1><1T MT27><1P 443>

SYMOPYNE......I
For no more schulde fatte beneficis be resered
þanne smale/ 3if no pruyuy cause of symoyne
were tretide; þe whiche I seie no3t at þis tyme.
<1L2><1T LAC><1P 24>

simonient

17 SYMONIENT...I2
Ech symyere outaken a symonient mai seie
mase, whom ech man, ya an hore, mai acuse
that he be remoud or priuid fro the ordre euele
taken;"n
<1L7><1T 37C><1P 10>

that is, ech synful preest outaken a symonient
in ordre, that comith to the ordre bi symonic, mai
seie masse, and make the sacrament, though
vnworthily and to his damnacioun.
<1L10><1T 37C><1P 10>

But he that is a symonient in ordre mai not make
the sacrament bi this lawe, for he hath not the
ordre of preest.
<1L14><1T 37C><1P 10>

And therfor sith such appropringe is maad
comounli bi fals suggestion and gifte or biheest
of moche monei, it is theeþli, fals, and
symonient, and harmeful on ech side, and
disturbith al the chirche.
<1L15><1T 37C><1P 11>

bi hou greet priys and errore lordis and comunis
bien bi manie secular lordshipis and dymsis
and ofringis the cursid and the blasfeme preieris of
symonient prelatis and curatis and religiouse
men that ben ipocris.
<1L4><1T 37C><1P 17>

Also the pope mai be chose of fleshli cardinalis
and aurose bi symonic procurid of hymsilf
othir ratefied, othir consent and appreue it, and
than he is a symonient, and eretik, and a cursid
antecrist, and a sone of perdicuion, if he doth not
fruyful penaunce.
<1L8><1T 37C><1P 53>

hou greet drede of mischeef and veniaunce
neibheth to oure rewme, if it is governid bi
symonient bishopis, and unable curatis, and
blasfeme religiouse that cursen Crist, as Austin
seith ofte on the Sauteer, and terren the holi
Trinite to veniaunce.
<1L23><1T 37C><1P 112>

þese ny3t þeues moun bee vnderstonde þoo þat
Crist selþ in Jones gospel comeþ no3t in bi dore,
but stieþ vp by anoter weþ: þat is, proude
symonient prelatis, and curatis, and prestis, þat
al hite lyf, whiche is derke ny3t, þoru synne and
ignorance of Goddis lawe, spoylic Goddes peple
þoru her priuei ypocrisie and her feyned lawes.
<1L180><1T CG02><1P 17>

Heere may men touche, whoso wolde dilate þe
greter materie, of symonient prestis and curatis þat
fallen into þis gosli lepre porou doyneþ of þe
seuene sacraments for couetise of temporal
lucere.
<1L231><1T CG03><1P 37>

And oo greete cause whi Helize wold not asent to
Naaman, to take eny 3iftis of hym in þis case,
was for þan Helize had ben a symonient.
<1L501><1T OP-LT><1P 81>

And where king Ezechie made him ful bisy to
clene Goddis hous, and do a wey al vnelenness
drist the sertuaric, and comandide prestis to offe
dren sacrifice on Goddis auteur, and ordeynede
dekenis in Goddis hous to herie God, as Dauith
and other prophetis ordeyneden, summe cristene
lordis in name, and hethene in condiscouns

17 5 variants; 52 occurrences.
Defoulen the sentuarye of God, and bringing in symonient clerks, ful of coueitise, eresie, and ypocrisie, and malice, to stoppe Goddis lawe, that it be not knownen and kept, and frely prechid;

[L 12]<P 30>

Panne he is a symonient and an eretik and acurside antecrist and a sone of perdicion, if he doij not fruitful penaunce.

[L 22]<P 123>

SYMONIENTIS...10

Though Crist cam first in mekenesse not to vse doom but to suffre deth, netheles he punshide hardere with his owne hondis his symonientis, commaundinge that thei be priuid of benefice and of ordre, in the j' cause, his questioun, c* (Presbiter si, and c* (Quisquis), and c* (Reperuntur), and c* (Qui studet), with manie mo of diuerse seyntis bothe Grekis and Latynis. And symonientis ben soucreyne eretikis in the j' cause, the vij' questioun, c* (Patet), where the Lawe seith, "It is open that symonientis as the firste or moste and souereyn eretikis, shulen be forsaken of alle faithful men.

[L 10,15,18]<P 99>

as in hem that ben opinli fornicaries, either lechouris, either symonientis, proude men, glotonis, or hardir in other open synnis.

[L 14]<P 13>

Also siche iugis ben symonientis and eretikis, for thei chaungen unlefulli othir sellen cursidli gostli good, that is, comoun rightfulnes for worldly toordis.

[L 2]<P 111>

What availith it to pees and prosperite of the rewme, that lordis and comouns susfeynen with so greet cost symonientis, eretikis, and blasfemeris, whiche cursen the Lord bi herre name, and be due to his service and obedience, and be due to God Displei to his grace and to his auentur, and to his grace and to his grace.

[L 2]<P 115>

The xxxv' Article: Though evele prestis moun make the sacramentis verrili, and mynistrate tho helfulli to devout men, netheles cristene men onew not to rescuye sacramentis neithir devyn servise of opin symonientis, lechouris, or siche viciouse men, net disimping the sacramentis othir in supposinge that suche men moun not make the sacramentis verrili, but for abominaciou of siche opin synnis, and that siche viciouse men ben ashamid and do helful penaunce.

[L 14]<P 120>

The secunde part of the article, that is, that cristene men shulde not rescive sacramentis, and letcherouse prestis, knowe opinli suche.

[L 17]<P 125>

And þus wan religious men are lettun bi þer vow fro þer preching of Goddis word, and fro filling of þe dedis of mercy, and fro ri3twisnes manifald, as þei knowelich, and are nedid bi al þer tymne to comyn wip þer brether, þow þei be symonientis and synners, þat God forbedip tak meyt wip, or hald felischip wip;

[L 27]<P 103>

And in his place is a foule confusion, if þei loke wel to suche symonientis þat wolen not prey wip her moupe but if þei haue Mammon in her honde.

[L 437]<P 161>

SYMONYENT.....7

Perfore seþ þe Chirche lawe in decrétalis, þat every synful prest may sceie a masse, out taken a symonvent, whom eche synful man may lefully acuse, 3e, an hore may acuse him, þat he be remeved from þe ordre þat he mystakip.

[L 33]<P 278>

And his symonvent is of power to resigne;

[L 11]<P 281>

And certis, howevere we speken of dispensacion of þe Bishop of Rome, his symonvent mot do verey pennaunce, and gete a newe ri3twis title, bi grace of God and ablete of kunnyng and wil to his office, wip open just lif and verrey tychynge of his parischeni, and ellis he holdip his benefice to his dampanacion;

[L 17]<P 281>

Ande if a symonvent bishop 3eyve hym not lettre of newe licence, for þo autorite of Godande charge taken of hym, by his grace dispendyng in charite, his cunnyng is ynogh3e ofpe, or hald felischip wip, for to do his office, wip open just lif and verrey tychynge of his parischeni, and ellis he holdip his benefice to his dampanacion;

[L 17]<P 281>

Where is a falser symonent if þou wolt not preie for a man but for a penye?

[L 269]<P 66>

Sib his man Giezi, þat ran aftir Naaman and toke 3iftis of hym, porow occasion of þat grace so minystred, was a symonvent, notwipstondyng þat þat grace was not 3eue by hym in eny wise to Naaman, but þat he toke þo 3iftis bi occasion of þat grace, how myche raþer his maister Helize, þat had more kunnyngge and was bounden to
more perfeccion, schulde haue be a symonyent. 3if he had ressaulyd pat goode, siп pat grace was ministred to Naaman by hym.

<1 503, 507><T OP-LT><P 81>

SYMONYENTIS...22

CAP: IV: Also, alle symonyentis pat bien or sullen spiritual pingis for temporal pingis unlefful, ben cursed solempnely, bope bi Goddis lawe and mannis. But þre degrees ben in symonyentis: summe ben symonyentis in orde, summe symonyentis in beneficis, and summe symonyentis in sacramentis. Of symonyentis in holy orde ben þre degrees.

<1 21, 23, 24, 25><T A22><P 278>

And in þe ri3ful dom of God þei ben symonyentis, as was Symon Magus.

<1 27><T A22><P 278>

CAP: V: On þre maneres ben men symonyentis in beneficis, bi 3ifte of money to þe patroun for presentacion, or to prelat for collacion, or 3eyng institucion, or induction, or bi brocage maade to mene persone for to have ony beneficis of þe chirche.

<1 14><T A22><P 280>

and namely þes heretikis, bi siche symonye as is bifo re seid, for all symonyentis ben worpi to be forsaken of alle trewe men.

<1 25><T A22><P 287>

A! Lord, hou moche is oure kyng and oure rewme holpen bi massis and preieris of symon yen tis and heretikis, ful of pride coveitise and envye?

<1 32><T A22><P 287>

for bope partijis ben symonyentis/ O Iudas made a couenaunt:

<1 4><T LL><P 61>

and 3if ony poore prestis wolde come to here chirchis and treuly dispise synne and frely teche goddis lawe, þe gospel of ihu crist, and comandementis of god, þes coueitous symonyentis welen be þe firste to lette hem with þis grete colour þat suche prechoris ben heretikis;

<1 27><T MT01><P 23>

Capitulum 5m: Also prelatis comunely ben symonyentis in here entere, in processe of here benefis, and in þe ende of here lif; and þanne in alle þes tymes þei ben heretikis, so þat alle otere synnes ben holden for nou3t in comparison of þes symonye, as þe beste part of þe popis lawe scib.

<1 1><T MT04><P 64>

as 3if þe peny and falsnesse of þe fend were more þan þe my3t of þe fadir of heuene, also ihu crist is dore bi whiche men schulde entre into offices and beneficis of þe chirche, and symonyentis wolen come in bi anoer weie of falsnesse, as 3if þe wolden putte away ihu crist, and be more maistris and more witty þan he,

Also symonyentis as myche as in hem is sellen þe holy gost, and maken him þral or bonnden to synful men and fendis, whanne þei sille and biggen þus his 3ifis;

<1 1, 3><T MT04><P 68>

but nowe, whanne presthode stonded in peny cleriks and stewardis of lordis houses and ladies and ydiotis and symonyentis and proude wrecchis ful of all manere synne, it is nede to haue newe lawes maid of synful foolish to colouren þis synne by and to gedre gredely þipes whanne þei don not here office;

<1 5><T MT04><P 78>

sib þo þat comen more to þes religious for pride, coueitise, sikrynysse of bodily welfare þan for loue of mekensese to lyue in pouer and discreet abstynence and penaunce, ben cursed and symonyentis in þe entere.

<1 19><T MT14><P 223>

and herefore whanne crist was preised of þe peple, he wente into þe temple and wip his hondis droof out symonyentis, to 3eue ensaumiple to lordis to do þe same and þerfore petir and poul outaken not cleriks fro ponschyngye of lordis.

<1 21><T MT15><P 241>

And what bi Giezi and Balam, what by Iudas and Symon Magus, þat wer symonyentis acursid of God and ysmytyn wiþ Goddis vengance, and what bi many faire euydencis of scripture and of God and ysmyten of Symon and Symon Magus, of aile l>e synne ouer þat his predecessouris hadden;

<1 513><T OP-LT><P 81>

Herfore also Crist, comynge to purge þe chirche of his Fadir, he bigan at þe temple and castide out alle þe abhomynaciouns þerof, and chadide awey out of þe temple biggers and silleris, þe whiche, as Parisiense seip in þe Book of Vicis fignirþ symonyentis. Pese symonyentis shenden al þat þer is, and because þei han sold grace þei han no grace to profite in þe chirche;

<1 335><T SWT><P 12>

Also, for hereses of symon is so gret pat in comparison þer of alle symnes ben arettid for nou3t and non but symonyentis monescid amenden hem of heer errore, þei schulde be constreyned scherpli, or voordoun, bi seculer powers, as þe law seip.

<1 202><T Tal><P 181>

SYMONYENTS....1
For 3if alle symonyents weren markid out of Cristendom, and alle apostataes, wip alle blasfemes, he multitude of heretikis wer mor than these opere.

simple
SIMPLE...........31
The xxx: Article: Simple prestis that han no benefits bi doom of the chyrche now, oven to be apaied with symple liflode and clothinge, in preyngye devoulti for hemysilfe and the puple, and in usinge medeful werkis, and in gevinge tent to werk of the gospel as moche as thei suffisen.

for hit semes pat hit is bot simple fornicaicoun, and so po lightist of ope maner lecchorye.

for as hei schulden be more hye in virtues then ope men, so hei synnen most grevously in brekyng of Gods spoushed, as lecchorie of a nowne is comyny more grevousse then simple fornicaicoun of anopner wommon.

Pe tobir heresie, pat come of his, disceyve many simple men;  
For ofte hes coveitous trieaultis gone before good simple men;  
/OCTO IN QUIBUS SEDUCUNTUR SIMPLICES CHRISTIANI/ Perei ben ei3te pingis bi whiche simple Cristene men ben disceyved, pat ben hes ei3te;  
Whatere pou takist to pe of his outrage pat is, dymes and offringis, besides simple liflode and streit clothinge, it is not jym, it is pefe, raveyne, and sacrilege. Wherof hit suep pleynly, pat not oonly simple prestis and curatis, but also sovereyne curatis, as bishophs, shulde not axe here sugetis by constryngeyng more than liflode and hilynge, whan pei don awey alle manere waast, bope of money and worldly array.

And for his seyn opere men pus, if a bischop in conferning pat he appropri to him silif wip out ground of pe Scripter, 3euil grace, whi not a simple prest pat in merit is more at God, of mor merit, gese mor worbi sacraments?  
and it folowip not pe of pat simple prestis are excusid bi his, for he spak to curats, and pei  

18 6 variants; 182 occurrences.
And bad them be both simple and slye. And
carkéd not for no cattail, And truste on god that
sitteth on hye;


A simple fornicacioun, Twenty shillings he shall pay;
the reader to loke on thys thynge wyth
indyferent eyes, and iuge whether I haue
expounded the wordes of thys Testament as they
should seame to signifie, or not luge also
whether that maker therof scame not by hys
worke both vertuous in glory: which if is so be
thyne not that he was the worse bycause that
deede body was burnt to asshes, but rather lerne
to know the great desire that hpycrotes haue to
 fynde one craft or other to dase the trueth wyth,
and cause hit to be counted for heresye of the
simple and vulerned people which are so
ignoraunt that they can not spye their sorcelry,
hit must nieade be heresye that to wcheth any
thynge their ratten byte they wyl haue hit who so
euer seey nam any ouer the eternal god must be
prayd to nyght, and day to amend them in
whose power it onely lyeth, who also grant
them ones ernestlye to truste his true doctrine
teynyed in the swete and pure fountaines of
his scriptures and in hys pathes to direct their
ways.

Also non luyng in his fre lif is simply wipout
synne, non but Crist, hol i writ witnessip.

Also in Exodi men moun knowe, hou God kept
his simple peple in Egypt, and encresseide hem
gretly in that lond, vndir the persecucion and
tiranym of Farao, and deliuereid hem by many
miracles, and punishid Farao and his peple with
ten stronge venaiciuns, and fedde hem
meruellous in desert 1x-3eris, where no
duellng of men was before, and made hem to
overcome the stronge peple of Amalech.

Also non lyuyng in his fre lif is simply wipout
synne, non but Crist, hol i writ witnessip.

SYMPLE......146
The iiij' Article: Prelatis other curatis that ben
our gredi and aurous, and wasten the godis of
the chirche, that ben the godis of pore men, in
pride, glotonie, and lecherie, and nice arai of the
world with othere vanitees, ben theuis and
sleeris of pore men, and tretouris of Jesu Crist
and of symple cristene men.

Also in Exodi men moun knowe, hou God kept
his simple peple in Egypt, and encresseide hem
gretly in that lond, vndir the persecucion and
tiranym of Farao, and deliuereid hem by many
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ten stronge venaiciuns, and fedde hem
meruellous in desert 1x-3eris, where no
duellng of men was before, and made hem to
overcome the stronge peple of Amalech.
Forsothe if Ezechie, the blessid king, brak the
brasene serpent comauandid of God to be maad,
for the puple gaf it to encens and onour due to
God aloone, as it is open in the iij: book of
Kingis the xviiij: c*, how moche more a cristene
king with assent of his lordis and trewe clergie
shulde breke or brene doumbe idolis, which
neither Crist ne his apostlis comauandiden neithir
counseliden to be maad, if the symple puple doth
idolatrie bi tho in settinge hope in tho, or
guynge honour to tho, due to God aloone, as in
sweringe bi siche idolis, or in offringle to tho,
either to riche men of the world, the lyfloe of
pore men, whiche the Lord Crist comauandide
to be goue to pore men aloone.

If any man ful of stryf other of chidinge in
words seith, that no prechinge is not but in the
pulpit, and settith greet strengthe and difference
bitwixc teche and preche, symple cristene men
nylen stryuen in words bi the techinge of Poul
in the j: pistil to Cor, the xi: e*, and in the ij:
pistil to Tymothe, the ij: e* Sith such formid
difference impleth that Crist prechide not in
deseris, feeldis, and hills;

Thanne if Innocent the thridde, or othere
ipocris, affir the unbyndinge of Satanis,
affermeth that this worshipful sacrament is an
accident without suget, and not the bodi of Crist,
faithful men and symple resten mcketh in the
words of holi writ, and in the general sentence
of the Holi Gost, that mai not erre.

And yet the feith of holi chirche mai reste in
symple leewid men and meke prestis and deuout
that lonen and traualien ferenuelti to magnific holi
scripture and the trute and the fredom of the
gospel of Jhesu Crist.

The xxviiij: Article: Religiosse possessioneris as
munkis and clansons shulden lyue a pore lif,
symple and in reste, and thil shulden ben apaied
with scars lirfode and clothinge geten with here
owne labour, bi here priuat rule, which thil seyn
that seyn Benet and seyn Austin maden to
suche religious men.

The xxviii: Article: Freris departed in foure ordis
that ben clepid in Ingelond reliques
mendycants or beggeris, oten to lyve
sympliere and streitliere than othere religious,
and furthere fro the world in wilful and excellent
povert, so that thil be a mirour of leewid men in
al holinesse and forsakinge of the world and of
worldli vanite, in drawinge hem bi werk and
word to hevenli conversaciously, meke and
symple.

The xxx: Article: Simple prestis that han no
beneficis bi doom of the chirche now, oten to
be apaied with symple lirfode and clothinge, in
preiyenge devouth for hemself and the puple, and
in usinge medeful weriks, and in gevinge tent to
werk of the gospel as moche as thei suffisent.

If bisshopis or othere cleris sayn, that symple
preestis ben not holden to preche the gospel,
though thei comen in the stede of Cristis
disciples, lat hem seie a sufficient cause whi
symple prestis taken lefulli this word seid to
apostolis, Do ye this thing into mynde of me, to
make the sacrament of the auteur which is more
excellent than othere sacramentis. Also if
bisshopis with here 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 bodili almes withouten
licence of the bisshop and not gostli almese
which is bettre and nedefullere and mai be do
esiliere. Sith it myghte be feynid as lightli, that
an evil prest wolde poisone men with bodili
venym, as it is feynid now that symple prestis
wolen poisone men with gostli venym, that is,
erreur othir eresie.

A Corollary: As it is pite and medeful to susteine
gode prestis and feithful, edifyinge holi chirche
bi word and techinge, and bi ensaumple of holi
conversaciously, so it semith wickid thing and
great percil to susteine evele preestis and
unfeithful opilini, that sclaunderen the chirche bi
werk and word, and leden the symple puple into
errou.

And whethir prestis ben siche now, lat lordis and
cristene men and the symple puple enqueire
diligentli, and if it be founde truli that thi ben
siche, lat hem withdrawe here almes fro siche
preestis, 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
syfynul man.

The xxxiiij: Article: Lugis and mynistris of the
king othir of othere lordis oten to be rype men
othir sad in vertuis arid kunnuinge of Goddis
lawe and mannis, and to deme iustli withouten
acceptinge of persoons in havynge pure and
symple entent to God, and in putinge abak
hatrede and love, and ertheli wynynge, and
worldli drede.
And hit semes an open doyynge of Anticrist to suffer not prestis to frely do his offis of Crist, but rede hym, upon peyne of prisonynge, to be reuid in his after he wolde of a symple ydiot, and, in caas, a damned devel of helle.

Crist was herberowid in symple houses of oher comyne men;

7: Bo seven tymes, prelatis and frerus beren upon symple men pat pei seyne, pat nocher cursyng of pope ne of byschop byndus. 8: Also prelatis and frerus beren upon symple men pat pei seyne, pat hit is not to beseche to scetyns for to pray for lyvynge men, ne bo Letany is not to be seid.

Sees inwardely, alle 3e Cristen pepul, bo meke life of Jesus Crist, pore and symple to bo worlde, and ful of brenynge charite, and puttyng hym selfe to penuence and travayle in prechynge and prayinge, and willeful schedyng of his precious blode, for to make hes and charite and for to save mennes soules.

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possessions.

<PL 19><T A29><P 474>

Seint Petur seis to alle preestis, Fede 3e þo folke of God þat is amonge 3owe, not by constryenye but willefully, for cause of love of soulewynnyng, not as beyng lordis in clergy, but be made fourme or ensaumple of inwitte or wille þat is meke ande symple, as Crist was, sijen Seint Petur, more þen alle þo popis aftur hym in Rome.

<PL 6><T A29><P 476>

Certis, þof lewید men ande symple resten in þo crede, ande knowen nouþer one ne oþer whether þese late men ben seintus, hit is none heresie, so þat þai kepe Goddis hestis.

<PL 28><T A29><P 489>

What have alle þo apostilis of Criste agitid in þo 3y3te of symonyen cleris, þat one symple seint, þat longe lyved in luste of þe worlde, littul or nouþt tau3te and wrote to edificacioun of Cristen soulis, has more worschipe and solempnity þen alle Cristis apostils and disciplis?

<PL 10><T A29><P 490>

Of þis paynityng men supposen, þat hit bringus symple men of cunnyng into grete errourre, ffor by þis þo Fadir mooote be eldur þen þo Son if þis payntyng be trewe, and þai paynten þen Trinite, þat is spiritte and no creature.

<PL 11><T A29><P 491>

Here is þo sothe sparid, for soñely a preste may lawfully hire his wrytyng, hyse travaille, of techynge, byndynge of bokis, and mony oþer honeste travaylisy, as Seint Poule, worþi many poouand prestis, gat his lyvelode wip a ful symple craffe, as holy wríte wittenessis.

<PL 22><T A29><P 492>

Ferpermore, in þe gospel, þere as Crist askid of Philip wherwp þei shuldyn bye breed to fede wip al þat peple, here may men lerne in what state euer þei be, be þei neuer so witty or kunnyng of science, to aske oþerwhile counsel of oþer þat ben in lower degré and of lasse wit and of symple lettre, for perauntuere it may be so þat þei ben of hy3er charite.

<PL 106><T CG14><P 178>

Perfore take it in þi honde and suffer him neuer come wihinne þe paynte, for all his desire wole be for to come wihinne þis swerdeþat is, wip soþol argumentis and sly to deceyue þe symple soule to misynnderstond þe worsde of God, and so to bringe him into dispereye, and þen he hab þe victorie.

<PL 389><T CGDM><P 218>

Also this sentence, the lettre sleeth, schulde more make aferid proude clerkis, that

vndirstonden the trewthe of Goddis lawe and lyuen custummalbi ther agens, than symple men of Witt that litil vndirstonden the lawe of Crist and bisie hem to lywe weel in charite to God and man; ffor þhise proud clerkis the more thei cunning Cristis lawe the more they make hem self damnable for here high cunnyng and here wickid lyuynge, and the symple men for here lytyl cunnyng groundyn hem silf the more in meknesse, and bisie hem to lerne the wei of saluacioun.

<PL 15, 19><T Dea><P 543>

and of ech symple man the hooli prophete Dauid seith thus: Blessid is the man whom, lord, thou hast taught, and hast enfortmed hym of thi law, that is charite;

<PL 26><T Dea><P 543>

His womman þat was helyd, as Crist wente to þis hows, of þe fluxe of blood þat sche hadde twelue 3eer, is euery persoone of man combyrd wip synne, whetur hit be symple persone or gaderyt of manye.

<PL 41><T EWS1-24><P 518>

Feyned lettre of fraternyte wolen þei 3yue to symple men;

<PL 82><T EWS1-26><P 329>

But here men seyn as to þe furste þat hit were a maner of bigyng to haue þe rewme for such a feeste, and of puple þat was so symple.

<PL 74><T EWS1-43><P 415>

as, whon a symple mon seip a trewe, we trowon it not for he seip it, sib he may gabbe and monye pingus may be vknnown to þis man; 

<PL 7><T EWS1SE-02><P 481>

And þese wordis helpon myche for prechyn of symple preestis, for grete apostles figuren byschopis, and lesse disciples lesse prestis.

<PL 3><T EWS2-58><P 16>

And here may cristene men see þe falschede of freyr, how þei letten symple preestis to preche þe gospel to þe folc.

<PL 11><T EWS2-58><P 16>

Crist seip: 'I sende 30w as schep among woluyis, and perfore loke 3e be prudent as heddris, and symple as dowuys, for warnesse of þese two is ynow to 30w to dwellon among men'.

<PL 99><T EWS2-64><P 52>

and so pseudo-clerkys, for þer greete coueytise, spylen symple men as woluyis don schep.

<PL 104><T EWS2-64><P 52>

And þis word downforteþ symple men þat ben eloquy debertyks, and enemeyes to þe chyrche,
for þei tellon Godis lawe;
<L 105><T EWS2-65><P 58>

And sif a prelat may not do, but sif he have kayes of þe chirche, þe whiche ben power and science to dispence Godis tresour, it semelp þat prelatus now faylen in hope þese, for by mannys trauele þei haue not passingly gete þis wyt, sif þei han ben ocupyede in þe world, and ben symple of lettura of Cristus lawe, and of inspyrnyng by Godus grace.
<L 88><T EWS2-69><P 80>

for somme men han a symple y3e, and þat y3e li3tup al þe body;
<L 37><T EWS2-81><P 150>

and sif þis li3t be of ry3t entent, þanne is þin y3e symple, as men þat wolon profi3te to Cristus chyrche aftur Godus lawe han a ry3t y3e, and a symple, euen aftur Godus wyle.
<L 41, 42><T EWS2-81><P 151>

And so a symple þing is seyd wipowte fooldyng fro þis ry3t.
<L 43><T EWS2-81><P 151>

And so seip Crist þat symple y3e makup al þe body schynynge, and y3e þat is turned amys makip þe body al derk.
<L 51><T EWS2-81><P 151>

aftur of þes herdemen, þat lyuedon symple and hooly lif, and þes weron licly moo þan two, and þye staet of innocent;
<L 94><T EWS2-90><P 209>

And þus was loft Baptist wipowt hondis or feet here, and so he was my3ty in heuene for his symple mekenes.
<L 86><T EWS2-120><P 313>

as it is bettoure to men to lyue heere a symple lif and come aftur to heuene for mekenesse of þe herte, þan aftur muche murpe here be dampned in helle.
<L 94><T EWS2-120><P 313>

And þis moue monye men to dispuyse not þes pore and of symple stat heere, for we wyte not how God loue hem;
<L 104><T EWS2-120><P 314>

and here þei reston more falsely and more synfully a3enys Godus lawe þan sif þei weron in a symple persone.
<L 573><T EWS2-2-MC><P 349>

for in suche pruyylages þe feend 3yueb hem power to do more a3enys Crist, and a3enys his symple puple, and robbe hem more gredyly of goodus þat þei schuldon lyue by.
<L 993><T EWS2-2-MC><P 364>

þes prestis silleþ sheep þat in þe chirche feynen symple lif þat þe puple shulde offere to hem more þan for þe loue of God.
<L 11><T EWS3-165><P 128>

and opere symple and ydiotis shulen helpe by þer good lif.
<L 56><T EWS3-229><P 295>

mekid hem sif as symple ydiotis as seint Ierom seip/
<Predicatores illiiterati mittuntur ad predicandum vt fides credencium: non virtute humana sed eloquencia & virtute dei fieri puraretur' Hec Ieromus super/ Mat. li- l/ þat is to seeie: prechers vnlettrid:
<L 19><T LL><P 04>

þat is to seeie: ri3t as troube incarnate: þat is Crist in manhood chase pore symple & ydiotis to his prechynge/ so a3enwarde anticrist is for to cheser:
<L 6><T LL><P 05>

ben traucild wip þis synne a3en þe Holi Gooost/ & schamfulli sclaunderen her symple brieren:
<L 6><T LL><P 10>

wip riche men in her dennes/ but þe pore meke symple and lowel:
<L 4><T LL><P 18>

ben symple labureris/ & for þat þei parten her trewe traueile:
<L 11><T LL><P 32>

in vaunting of her richessis/ & al tolaken þe symple convynes:
<L 14><T LL><P 45>

what euer þei commaunde/ þat symple men obeye to hem:
<L 9><T LL><P 81>

slow his brohir Abel: þat blessid sympleynnocent man/ as þe fyue expositours seyn:
<L 16><T LL><P 132>

3if þei bynden hem to most charite and þer wip ben in greet enuye amongis hem self, and han dispitt and indignacion of good lyf and trewe techyng of cristiis gospel þat symple men don out of here ordre, þes ben perilous ypoctris and cursed of god for defecte of charite.
<L 25><T MT01><P 04>

for men seyn þat þe kyng or þe emperour my3te wip worshiphe were a garnement of a freerefor goodnesse of þe cloþ, and namely of suche freiris as schulden most kepe pouert of crist and his apostelis, as ben clepid maistris of diuinynge, but verreily maistris of errore bope in techyngge and in enasaample, and summe oone hþ wast cloþis and costi, and a noþer symple freere þat nys not
so gret flatereere nakid or to rent.

Capitulum 27m: Prelatis constreyuen men of symple vnderstondying to renne into errorius and to blaspheme god; for pei constreyuen suche symple men to assente to here dampanacion of treuues of goddis lawe, bi multitude of worldly clerks blynde þorom;

< L 1, 3 >< T MT04 >< P 94 >

litil settyn þei bi seynt bernardis word, þat what euere þou haldest to þe of typtes and ryngis over symple liflode and streit cloping, it is not þin;

< L 13 >< T MT06 >< P 132 >

and whanne þe kyng hâp nedede of a taxe, þei wolten not paie for pore men, not wþiþstondynge þat þei ben procuratorius of pore men, and al þat þei han ouer here owen symple liflode is pore mennus good, as goddis lawe and mannus techen opynyly, but for to plede and meynten wynis and putten men out of here lond and meynten of here owen offree; ne bi streit nede and hard lif.

< L 4 >< T MT06 >< P 140 >

and so þei ledyn þe symple peple in errour and synne whanne þe þe peple weneþ for to do wel, and maken þe þeþe to demen good euyl and euyl good, and to wende þe þeþe to helle whanne þei wenen to goo to heuene.

< L 10 >< T MT07 >< P 153 >

þei taken not dyymes and oferryngis bi forme of þe olde testament and partyn hem in comyn to alle prestis and mynystris nedful in þe chirche, ne bi forme of þe gospel takynge a symple liflode 3ouen of free;

< L 4 >< T MT07 >< P 161 >

and 3iþ þei stiren hem to fynde summe prestis to lawe, þat maken false dyuorsis and holden false causes and dispisen opere symple prestis þat lyuen in mekenesse and deuocion and medlen not of syche pledynge, but þei stiren not riche men to fynde a good deuot prest able of witt and wille to lerne holy writ and preche it freeþ to þe þeþe to seue here soulis;

< L 23 >< T MT07 >< P 176 >

but most þei schullen be depe dampynd for here grete yopcrisie, for þei maken it so holy boþe in word and signes, as knockynge on here brest, knelynge and seynynge of matynes and euensong, and herynge of massis, and many opere deuocions to coloure hero falsnesse, þat symple men supposen no more riþtviwisnesse in ony man þat leueth in herþe.

< L 16 >< T MT09 >< P 183 >

but þere he ony symple man þat desireþ to lyue wel and teche treuely goddis lawe and dispise pride and opere synnys, boþe of prelatis and opere men, he schal ben holden an yopocrite, a newe teachere, an heretik, and not suffred to come to ony benefice.

< L 30 >< T MT16 >< P 245 >

and hou symple prestis durren take siche beneficis, but 3iþ þei weren my3tty of kunnynge and goode lif and herty to a3enstonde þes wrongis and moo þan we may now touche for þe multitude of hem and sotil colourynge bi yopcrisie.

< L 8 >< T MT16 >< P 251 >

and a symple pater noster of a plou3man þat his in charite is betre þan a þousand massis of coueitouse prelatis and veyn religius ful of coueitise and pride and fals flaterynge and norischyngynge of synne.

< L 7 >< T MT18 >< P 274 >

and if þei somene symple men for þis accusing, symple men seien þat þe supposen freris siche, but þei affermen not hem siche;

< L 18 >< T MT25 >< P 357 >

and if þei somene symple men for þis accusing, symple men seien þat þe supposen freris siche, but þei affermen not hem siche;

< L 18 >< T MT25 >< P 357 >

and god mouþ al maner of tungis to clepe þis firste noumbre of ten bi symple name and affirward þei clepen it bi a gederid name;

< L 14 >< T MT27 >< P 431 >

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.

< L 3 >< T MT27 >< P 434 >

and þus ben many in englond maad riche fro ful symple staat.

< L 12 >< T MT27 >< P 439 >

and þus þey eren in bileue and maken þe puple to trowe to hem þat sermons ben nouþt but in þer foorme and þus þei stoppen symple curatis þat þei doren not preche to þe puple, and þis defaeute of preching of crist is more þan defaeute in hereris.

< L 1 >< T MT27 >< P 446 >

Naþeles, as euer þing is in his owne kinde when it is vmmengid, so mai Cristis beleue

2342
Bi these realis of Austin and bi iij: vnndirstondings of hooly scripture, and bi wijs knowing of figuratif spechis, with good lyyung and meeknesse, and stodyinge of the bible, symple men moun sumdel vnndirstond the text of holy writ, and edefie myche himself and other men; but for Goddis loue, 3e symple men, be war of pride, and yevn iangling and chydying in wordis a3ens proude cleriks of scole and yevn religions, and anwersee 3e mekely and prudently to enemies of Goddis lawe, and preie 3e herly for hem, that God of his greet mercy 3eue to hem very knowing of scripturis, and meekenesse, and charite, and euere be 3e redy, what euere man techith eny treute of God, to take that meekely, and with greet thankingis to God;

for it seemith that worldly cleriks and feyned relygiouse don this, that symple men of wit and of fynding knowe not Goddis lawe, to preche it generally a3ens synnes in the reume. But wite 3e, worldly cleriks and feyned relygiouse, that God bothe can and may, if it lykith hym, speepe symple men out of the vniuersite, as myche to kunne hoowy writ, as maistris in the vniuersite;

Heere Lire rehersith the sentence of seint Austyn, and of Isidre in these reulis, and conrith not Austin, but declarith hem opinly bi holy scripture and resoun, and countrith not Austin, but declarith him ful mychel to symple mennis witt;

For these resons and othere, with comune charite to saue alle men in oure rewme, whiche God wol haue sauid, a symple creature hath translatis the bible out of Latyn into English. First, this symple creature hadde myche travaile, with diverse felawis and helperis, to gedere manie elde bibles, and othere doctouris, and comune glosis, and to make oo Latyn bible sumdel trewe;

Therfore amonge alle the bookis of the elde testament symple men of wit schulden rede and here ofte this book of Tobie, to he trewe to God in prosperite and aduersite, and eschewe idolatrie goltyneys and coueteise, and to be pacient in tribulacoun, and go neuere a wey fro dreede and loue of God.
expositouris, han don.
\( <L 16> <T Pro> <P 58> \)

Thou3 this replicacione some colourable, it hath no good ground, neither resoun, neithir charite, for whi this replicacion is more a3ens seynt Jerom, and a3ens the firste lxx· translatouris, and a3ens holie chirsche, than a3ens symple men, that translaten now into English;
\( <L 27> <T Pro> <P 58> \)

Myche more late the chirsche of Englande appreue the trewe and hool translacionioun of symple men, that wolde for no good in erthe, bi here witing and power, putte awel the leste true thre, 3ea, the leste lettere, either title, of holie writh, that berith substance, either charge.
\( <L 36> <T Pro> <P 70> \)

for suche thingis moun be don of symple men, with as greet charite and vertu, as summe, that holden hem greete and wise, kunnen ride in a gilt sadil, either vse cuyssyns and beddis and clothys of gold and of silk, with othere vanitees of the world.
\( <L 44> <T Pro> <P 58> \)

siethen at the biggynnyng of feith so manie men translatiden into Latyn, and to greet profyt of English men;
\( <L 27> <T Pro> <P 59> \)

Werfor Ierom to Paulinum techip happily symple men, seying, "Out take lifclode and cloathing & opne necessitez gifte noying to any man, hat hondeze ete no3t pe brede of childer.
\( <L 33> <T Ros> <P 70> \)

False prechours Antecriste cheesh, wiche bene wily and double, werfor scf {Gregorius in Moralisbus}, "As sopfastenez incarnate or flesched in his prechyng cheep pore symple men and ydiotez, so agaynward Antecriste is for to chose wily men and double men and pam hat hap wisdome of pis worlde to preche his falsenes".
\( <L 29> <T Ros> <P 91> \)

(7) Also we graunten hat he state of prestis schulden be oon in very vnite, and he order is al oon as anempte he substance bope in he pope and bishopis and symple prestis, but he degrees in hem ben diuerse, bope heier and lower.
\( <L 12> <T SEWW02> <P 22> \)

And I seide to he Archebischop, Ser, I gesse wel hat hee men and such opere ben now wise men as to his world, but as her wordis sownedem sumtyme, and her werks schewiden outward, it was licy to many men hat hei hadden eernis of he wisdom of God, and hei schulden have deserved myche grace of God to haue saved her owne soulis and manye oper mennes if hei hadden persewed feipfulli in wilful pouert and in opir symple and vertues lyuyng, and speciali if wip hee forsied vertues hei hadden contynewid in her bisie and frutuous sowinge of Goddis word, as to many mennes knowynge hei occupiapan peane ale her wittis ful bisiyl to knowe hee plesinge wille of God, trauelynge alle her membris ful besili for to doon pearat purile and cheeffli to hee presienghe of hee moost holii name of God, and for grace of edificacioun and saulacioun of alle christen peple.
\( <L 89> <T SEWW04> <P 31> \)

As of twey flockis o foolde is maad, for Crist knyttip toigider in his feip lewis and hepen men, while he chessip symple men of euier eiper nacioun to euerlastinge lyf, he leidip scheep to her owne foole.
\( <L 160> <T SEWW12> <P 64> \)

For hee resons and opere, wip comune charitte to saue alle men in oure rewe whiche God wolde haue sauid, a symple creature hap translatid he Bible out of Latyn into English. Firste fis symple creature hadde myche trauaile wip duerse felawis and helperis to gedcre manie elde biblis, and opere dotouris and comune glosis, and to make oo Latyn bible sumdel trewe;
\( <L 25, 26> <T SEWW14> <P 67> \)

And no doute to a symple man wip Goddis grace and greet trauail, men mi3ten expoune myche openliere and shortliere he Bible in English than hee elde greete dotouris han expounidit in Latyn, and myche sharpiere and groundliere han manie late postillatouris eipir expositouris han don.
\( <L 91> <T SEWW14> <P 69> \)

Forwhi hee replicacion is more a3ens seynt Ierom and a3ens the firste seuenti translatouris, and a3ens holii chirsche pan a3ens symple men hat translaten now into English.
\( <L 105> <T SEWW14> <P 69> \)

Myche more late hee chirsche of Englande appreue he trewe and hool translacionioun of symple men hat wolden for no good in erpe, bi here witing and power, putte awel hee leste trupe, 3ea he leste lettre, either title, of holii wrihe hat berih substancie eiper charge.
\( <L 115> <T SEWW14> <P 70> \)

for suche ringis moun be don of symple men, wip as greet charitte and uertu as summe, hat holden hem greete and wise, kunnen ride in a gilt sadil, eiper vse cuysyns and beddis and clопis of gold and of silk wip opere vanitees of he world.
\( <L 125> <T SEWW14> <P 70> \)

Lord God, sijen at he biggynnyng of feip so manie men translatiden into Latyn and to greet
profyt of Latyn men, lat oo symple creature of
God translate into English for profyt of English
men!

< L 159> < T SEWW14 > < P 71 >

And by his falsnesse sclaunderen þei Crist and
his seynis, and bryngen þe symple puple in
erreur of Cristis lif and his apostulis and oþer
seynis, and in erreur of bileue, and to waste
temporal godis and leesse dedis of charite to her
pore neyeboris þat ben nedy and myse, made
to þe ymage and lickenesse of God, and so make
þe puple to breke þe heestis of God for her owne
wynnygis.

< L 38 > < T SEWW16 > < P 84 >

For to þe gayest and most rychely arayed ymage
ræpeest wil þe puple offur, and nouþt to no pore
y mage stondying in a symple kirk and bel,
but 3if it stonde raly tabernadid wip keruyng
and peynid wip gold and precious iweles as byfor is
seyd, and 3it wiþinne a mynstre or a greet akeyet,
where litil nede is, or noo, to help by siche
offeryng. And, 3if þes makers of ymagis þat
stiren men to offur at hem seyen þat it is bettore
to þe puple for to offur her godis to þe ymagis
þen to visit and help here pore neyeboris wip hor
almes, þei ben expressly aþen Crist and oute of
cristen bileue, and bryngen þe symple puple in
heresie. And if þe seyen þat it is bettore to gyue
al þat men may spare resonyably to pore men, as
Crist teches and comauondis, and 3it stiren þe
symple puple to offur here litil catel to þese
deade ymagis, þei ben opinnly out of charite, and
bryngen þe puple out of gode lif and pite agaynus
þeare nedy neþeþboris, sythen þei stiren þe puple
to 3if her godis to rychy endowid clerkis and to
ancticristis housis, where is nouþer reesoun ny
nede to, and to wipdrawe almes fro pore bedrad
and blynde men where men ben bounden to do
hore almes wip peyne of dampanicioun and wþ
wynnyng of heuene blis, as Crist teches pleaunly
in þe gospel.

< L 56, 63, 65 > < T SEWW16 > < P 84 >

So now in þese daies þei shewenn hem faynet
loueres and vntrwe children of Crist þat puresuen
symple pepel for þei wolde n ierne, rede and
tech þe lawe of God in here moder longe.

< L 94 > < T SEWW20 > < P 109 >

And þese wordis helpen mocche for prechyn
g of symple prestis, for greet apostulis figuren
bishops and lesse disciplis lesse prestis.

< L 3 > < T SEWW23 > < P 119 >

And here mai cristene men se þe falshed of þese
freris, how þei lettæn symple prestis to preche þe
gospel to þe folc, for, as þei feyen falsly, noon
of Cristis disciplis hadde leve for to preche til
þat Petir hadde 3ouen him leue;

< L 10 > < T SEWW23 > < P 119 >

We schulden þenke hou Petir lyuede whanne
Cornelius sente aftir him, how symple he was
fed and herborid, and hou he answerwe.

< L 87 > < T SEWW23 > < P 121 >

Forwhy, if alle apostulis chosen of Crist, 3he
wipout e mere persone, failiden in feip for drede
of dep in tyme of Cristis passioun and þanne
feip of holy chyrche dulicell in þe blessid
virgyne as doctours heulden comunely, how
muche more may al þe chyrche of Rome, as to þe
flei3sly company of cardynals and of wordly
prestis wip proude and aurerous religioun ful of
envie and malice, faile in feip and charite, and
þit feip of holy chyrche may rest in symple
lewïde men, and meke prestis and deouate, þat
louen and trauelen feurently to magnifie holy
scripture, and þe trupe and fredom of þe gospel
of ihesu Crist.

< L 135 > < T SEWW24 > < P 125 >

But of eueri estate they take luste and ese and
putte fro hem the travaylle and takyth profytes
that shulden kome to trewe men, the which lyf
and eyvyll ensample of hem hath be so longe
vicious that alle the comen peple, boþo lords
and symple convnes, beth now so vicious and
enfecte thurh boldeship of here synne that
vntheth eny man dreith God ne the devyll.

< L 93 > < T SEWW27 > < P 137 >

And I seide to þe Archebishop, Ser, I geisse wel
þat þese men and such oþere ben now wise men
as to þis world, but as her wordis sowneden
sumtyme, and her werkschewen outward, it
was licly to many men þat þei hadden eernis of
þe wísdom of God, and þei schulden haue
deserued myche grace of God to have saued her
owne souls and manye oþer mennes if þei
hadden perseyuered feipfuli in wilful pouert and
in oþir symple and vertues lyuyng, and speciali
if wþ þese forseid vertues þei hadden
tynectynid in her bisie and frutuous sowinge of
Goddis word, as to many mennes knowynge þei
cocupieden þanne alle her wittis ful bisly to
knowe þe plesinge wille of God, traueylinge alle
her membris ful blessidli for to doon þeraffir
pureli and cheeffli of þe plesinge þat þe preseigne of þe moost
holy name of God, and for grace of edificeacioun
and saluacioun of alle cristen peple.

< L 528 > < T Thp > < P 40 >

For siþ Crist lyuede al þe tyme of his prechinge
bi pure almes of þe peple, and bi ensample of
him hise apostlis lyueden in þe same wise bi
pure almes eijer ellis bi þe trauelle of her
hondis, as it is seide aboue, eueri preest þan
whos presthode Crist appreueþ knowip wel and
confessþ in word and in werk þat þes diisciple
owip not to be aboue his maistir, but it suffisþ
to diissele to be as his maistir, symple, pore,
and meke and pacient.

< L 1534 > < T Thp > < P 71 >
And I seide to pese clerkis pat bis bilisi counseileden me to see pese forseide men, Seres, if Philip of Reepingtoun, Nicol Herforde, Ion Purueye and Robert Brawland, of whom pe counseil me to take ensaumple, hadden pei forsaken benefics of temporal profit and of worldly worship, so pei pei hadden exchewid and alyened hem from al alle occasiones of couetise, and of fleischly lustis, and hadden taken hem to symple lyuymge and wilful pouerte, pei hadden hereinne 30un good ensaumple to me and to manye ojer for to haue sued hem.

\[L 2109\]<T Thp><P 89>

Daw, blahere & bylynde leder, how3 pse bigile symple hertes, With hi gildyn glose & with hi costly houses, Bou bigilest not lak with 3our theuishe logges.

\[L 71\]<T UR><P 104>

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

\[L 331\]<T UR><P 111>

And theyry prayers and offerynges are to the saints as acceptable and pleasant, as was the prayer and the offferynge of Simon Magus to Peter- Actviii: More ouer the saints in they moose commaunre are most comforted and most able to comfort other, as Paule testifieth: I Joun: Jn: So mooch that Saynt Steuen and Saynt James prayed for them that slewe them Saynt Martyne preached and comforted his, despite bretherne euuen vnto the laste breath, and lykewyse as stones makemenion) did innumerable mo, ye and I haue knowen of symple venlermed persones and that of some that were greate synners whiche at the houre of death haue fallen flat of the bloude of Christ, and geuen no roome to other mennes either prayers or preachinges: but haue as stronglye trusted in 

\[L 25\]<T WW-TWT><P 32>

SYMPLELY......1
and vndirstonde 3e pse wordis so symplely and cleenly withoute glose and keppe 3ce hem in to pe ende wip holy wycherynge.

\[L 23\]<T MT03><P 47>

SYMPPLICHE......2
And after pat pe lord hadde 3ouen to me of ferrer no man schewid to me what I schulde do, but he pat is hi3est schewid to me pat I schulde lyue after pe forme of pe gospel: and I in fewe wordis and sympleche maade to write it, and pe lord pope confrermed it to me.

\[L 15\]<T MT03><P 46>

And I comaunde bi obedience to alle my breperen, bope clerkis and lewied, hat pei putte not glosis vnto pe reule, ne seynge wip pe wordis: so pei wilen be vndirstonden, but as pe lord 3af to me sympliche and purliche to scie and to write pe reule;

\[L 22\]<T MT03><P 47>

SYMPULE......1
and hou seynt bernard crieich: what euere ping curatis ilolden of pe auterage ouer a symnule lilode and elohinge it nys not here but opere memnis, and it is bette and raueyne and sacrilegie;

\[L 2\]<T MT07><P 149>

simpleesse19
SYMPLENES.....5
But prestis moten lyf in symplenes, anci forsake po worlde, and trewly teche Cristes gospel, ande knowleche hem servauntis of alle men, and lyve in grete travaile, penance, and holy devocione, and do satisfaccion for owne synnes and po peple bope, if hau schal come to heven.

\[L 21\]<T A29><P 472>

Pus wandrif holli chirche in erpe in pre fastingis & in wakings in abstinece tribulaciouns- & in angwische in persecutiouns in miche nede & in prisouns/ in boonidis- in coolde' & in grete hewynes/ in prist- in hounger & in blamyngis/ in reprouyngis in longabiding- in symplenes- & in weeping/ in for3yung/ in soburnes- & in chastite/ in spedes/ in largenes/ and in charite ||

\[L 36\]<T LL><P 24>

dis symplenes pat pe apostle spekip of is chastite of feip wihout menging of alien sede, paet pe wickid renetag pat I spake of hau sowen among Cristis sede.

\[L 725\]<T OBL><P 175>

Item Eph: 6:3, "Seruantis, obeyeep to 3our flessely lorde wip drede and quakyng in symplenes of 3our herte etc".

\[L 13\]<T Ros><P 64>

Iterum Col: 3:1, "Saruantis, obeyep to 3our flessely lorde wip drede and quakyng in symplenes of 3our herte etc".

\[L 17\]<T Ros><P 64>

SYMPLENESSE...11
where it is writen thus, Servauntis, obeie ye to fleshli lorde with drede and tremlinge in the

\[L 10\]<T WW-TWT><P 32>
symplenesse of youre herte, as to Crist;

And sif God and trewe prestis han axid þus many tymes, þat curatis schulden lyve in mekenesse symplenesse and sobernesse, and spende al þat leveþ over here resonable susteynance in releuyng of pore men, þei þat wipholden þes goodis of holy Chirche, and spenden hem in pride glotonye lecherie and worldly vanyte, ben openly cursed bi þis sentence, and many opere ful trewe and resonable.

Sympilnes....1
And 3if we holden þat þat is fordboden, here we þat is bodyn of Criste: "He þat is gratter of 30w, loke þat he be made as 3ongar in symplines, and he þat is forgoor, loke he be a servuant".

Sympilneses...2
Also poul techiþ þus: "3e servuantis obeische to fleshly lordis wiþ drede and quakyng or tremelynge, in symplinesse of 3oure herte, as to crist;

And hethen men maden werre on hem in sabatis, and manye diþeden in her sympilnesse, for thei holden make bateil in sabatis.

Sympulnes....1
When prestis ande c1erkis weren bisye in studyynge of holy writte, and forsoken worldly pompe and vanite, and lyveden in mekenes, sympulnes, charite, and gostily travaile aftur Cristus techynge, hit was grete evydence þat God schewid to hem who was saved.

And alle þis is wast of pore mennyis goodis, sif þi here owen lawe what euere clerikis han is pore mennyis, and þei schulde teche to cristene men boþe in word and ensample of here owene dedis þe pouert and symplenesse of crist and his apostlis.
And Manasses knew that the Lord himself is God, and he did away alien gods, and simylacris, either idolis fro Goddis hous, and distroyede auteris whiche he hadde maad in the hil of Goddis hous and in Jerusalem, and castide alle out of the citee, and he restoride the auter of God, and offrde on it sacrificis and heriyng, and commaundide the puple of Juda to serve the Lord God of Israel and naethes the puple offrde 3it in hi3e placis to her Lord God.

Theri distroyeden biforn him the auters of Baalym, and the simylacris that waren put aboue;

therefore suche doumbe prelatis mourn ri3fully be seid simylacris, either ydolis, of whiche it is seid in the v' c' of Baruk, "the trees of hem ben maad fair of a carpenter, and tho ben aried with "gold and syluer, and moun not speke," and thei that maken suche prelatis ben lijk hem, whiche makeris schulen be damped with suche prelatis, bi that word of Daviuth, "thei that "maken tho ben maad lijk tho". But marke wel, that hethene men hadden simylacris of v' kyndis, that is, of cley, of tree, of bras, of stoon, of syluer, and of gold;

for whi simylacris of cley ben flechly prelatis, of whiche God seith in the sautil, "I schal do hem away as the cley of strectis;" simylacris of tree ben vnwise prelatis and boistous and without wit, of which it is seid in holy scripture, a "tree is wllapd in syluer," and these ben seid to he maad of nou3t in to prelatis, thes ben beestis clepid chyrneres, that han a part of ech beest, and suche ben not but ouly in opynyoun, either speche, and not in dede, neither in kynde: simylacris of bras ben thei, that han ouly worldly eloquence, for whi brasse 3eueth greet soun, in i' pistile to Corinth, xiiij' c' "if I spoke in the langagis of men and of aungels, and I have not charite, I am "maad as bras souunnyne;" simylacris of stoon ben thei, that ben broken fro ri3fullynesse and vertu, for temporal strengthe, these prelatis ben not the stoon which is set into the head of the corner, but these ben the stoon of hirtyng and of sclaundre; simylacris of syluer ben thei that ben maad bi mooneye, either richesson, which prelatis seyn, what wolen 3e 3eue to vs' and we schulen bitraie Crist to 3ou; golden simylacris ben thei that ben maad ouly for worldly nobleie, for whi gold singnifieth nobleie, and therfore the head of the ymage of Nabugodonosor was of gold in i' c' of Daniel.

21 I variant; 1 occurrence.
22 I variant; 12 occurrences.
synagogue

SYNAGOGE......40
By Ffrenne, hat first woxe in berynge of children, is bitokenyd pe synagogue of pe Jewis;
<L 12>T A01> <P 13>

 Til pe bareyn, hat is, pe Chirche of Cristen men hat first was bareyn of true and good werk, have borun manye sones goostli to Crist, and pe synagogue, hat hadde manye fleshely sones, was maad syke hat is, it is known peit it brou3t no man to perfeccioun, and now bringip no man to salvacioun.
<L 28>T A01> <P 15>

And so, as sum men pynke, pese popys ne pese prelats ar nat part of holy Chirche, but of synagogue;
<L 28>T A06> <P 116>

But certis his is not holy Chirche, hat wol noping but treupe and equyte, but it is Anticristis clerkis and synagogue of Sathanas.
<L 3>T A22> <P 285>

Of pes few wordis may worldly foolis see here perelles and sclaudris, and do no symonye for holy ordis ne benefices ne sacraments, bi feyned colour of dispensyng and privylegie, and customes of Anticristis weard collegie and synagogue of Sathanas.
<L 26>T A22> <P 291>

For in pes pei makyn holy Chirche a bande of here synne, and rescetoure of here raveyn, and sclaudren holy Chirche wi3p pe cursed dedis of Anticristis chyrche and synagogue of Sathanas.
<L 35>T A22> <P 294>

And pei drawen pes lordischipis fro pes comynte of Cristene men, hat is holy Chirche, and mur3ren hem in a litel covent of Sathanas synagogue, hat ben moche worse han hepene myscreanitis. 
<L 6>T A22> <P 303>

And so comynly ho hat ben clepid men of holy Chirche ben enemies perof, and synagogue of Sathanas, and ho hat ben membirs of holy Chirche, as ben good Cristene men hat kepjen Goddis hestis, ben no holde men of holy Chirche, but aliens perfo.
<L 2>T A28> <P 448>

And his man here pat was keper of a synagogue as now ben persons, and pes men hadden comunly wyues and children, as prestis han worse now for pei han owt of wedloc.
<L 9>T EWS1-24> <P 317>

But Luk tellip how his knyht dide al his by oolle men of pe Jewis, pat myche preyedon his knyht and seyden pat he was freend to hem, and bylide hem a synagogue.
<L 46>T EWS1-34> <P 366>

And hus Poul, as a chyl3d pat were mysborun, distrystede synne of pe synagogue, as summe children than pei ben borun ailen pe modir pat beri5p hem. Hus Poul distrystede pe synagogue when he came to Cristis chyrche.
<L 57, 58>T EWS1SE-41> <P 650>

And here may we se pe malys of his kynrede, for a synagogue, as pei seyen, is an holy plase, and herinne pei turmente iuste men.
<L 15>T EWS2-91> <P 214>

and hus alle vertewis ben transposude to vyces, and so holy chyrche to synagogue of Sathanas.
<L 294>T EWS2-VO> <P 376>

but 3if pei sewon Crist in li3f we schulden suppose pat pei ben of Cristus membirs, and, 3if pei lyuon contrarye to Crist, tak hem as pe feendys synagogue.
<L 319>T EWS2-VO> <P 377>

And Crist cam into Nazareth where he was conseuyed and norschid, and he entride by his custom on Saturda3 into pe synagogue.
<L 7>T EWS3-132> <P 25>

and he satt, and pe eyen of alle hat waren in pe synagogue weren lokeinge to hym.
<L 40>T EWS3-132> <P 26>

And in pe sabot day he bigan to teche in pe synagogue.
<L 6>T EWS3-133> <P 28>

And in hat synagogue was a man pei which hadde a foul fend.
<L 7>T EWS3-134> <P 30>

Marc3e tellip hou Crist entr3de into pe synagogue, and pe was a man pat hadde a drye hond.
<L 3>T EWS3-135> <P 32>

And alle men in pe synagogue hat herden pes wordis of Crist waren fillid of ire, and pou3ten pat he iugide hem wynrhi to be helpid, And pei ry森 and castiden hym out wi3houte pe citeit, pat was Jerusalem.
<L 22>T EWS3-159> <P 108>

Pes jingis seide Crist in pe synagogue, techinge in pe tou3 of Capharnaum.
<L 14>T EWS3-176> <P 159>

Y tau3te euere in pe synagogue and temple, whidir alle Jewis camen togidere, and in hid Y
Cristis incarnacoun and passioune; and thanne tho Songis touchen the staat of Cristis chirche, and of the synagoge in the ende of the world, and treetyn hi3ly of loue to God and nei3ebore also;

Therfore men moten be ful wel war to conseuye wele the words of the Holy Goost in this book, and knowe whanne Crist spekith to the chirche, either to the synagoge, and whanne the synagoge spekith to God, and whanne the chirche spekith to Crist, and whanne God spekith to anguels, patriarchis, and prophetis, and apostlis, and whanne these persones spoken to the synagoge either to the chirche, either a3enward.

And bishopis and prclacie haue 3eue a deere, and Crist, meued in matir, as dede And so confessiden crist apertly, and aftir goddis half but

bischops of ierusalem maden crist be cursid, perfor eche seche on is cursid.

and pus alle vertues ben transposid to vicis, and so hooli chirche to synagoge of Sathanas.

but if pei sue Crist in his lijf, we schulden suppose pat pei ben of Cristis membirs, and, if pei lyuen contrarie to Crist, take hem as pe feendis synagoge.

Also, ser, al pe synagoge of Nazareth was so moued a3ens Crist, and so fulfillid wip wraplhe towards him for his prechinge pat pe men of pe synagoge rison vp, and pei presten Crist out of her citee, and pei ledden hem vp vnto pei hi3be of a mounteyne for to haue brown hem doun peere heedlyngis.

And pei Archebischop seide, pe synagoge of lewis hadde not autorite to appreue pese pingis, as pe chirche of Crist hap now'.

SYNAGOGIS.....16

But certis pes placis ben synagogis of Sathanas, dennes of peves, and worse pei Sodom and Gomor, as pei pat rescyeven not Cristis word in pei gospel;

for synagogis weron among hem as chirschis ben among vs.

and of hem schal 3ee kylle, and do vpon pe cros, and of hem schal 3e turmente in 3oure synagogis'.

and Crist tau3t in synagogis of hem, and was magnyfied of hem alle.

For Matheu telli3 pat lesu wente aboute al pe centre of Galile, techinge in pei synagogis and
preaching he gospel of he reume of heuene.

And hefore whanne heau doist hy almes, nyle heau trumpe before hee, as ipocritis don in synagogis and stretis, for to be wurchipid of men.

And hei louen first seetis at soperis, and first chayeres in synagogis.

Luk teliæ after hau lesu was techynge in her synagogis in sabotis, and lo, a womman that hadde a spirit of sikness in eytene seer;

of his he de wpocris/ but to telle men bi her synagogis;

And these governours, he is to seie bishops, scribis and pharisees, woxen so couetous upon her richesse that hei myȝte not suffre Crist, but vndimam her couetise, to preche in her synagogis.

And so as he maliciouse bishops, pharisees and scrabis weren knytt togidir against him and hise apostlis to teche his gospell, which techip prestis wilfud pouert, so bishops and religiouse, and kunninge men of his mengid lawe pursuen vumesurabl pore prestis that suen Crist and wise apostlis in lyuyng and teching, and that more maliciouse þan diden her felowis in þe oold lawe.

Þe putten Crist out of her synagogis, and curside him and hise fauntors;

and þese hye synagogis ben resseytis of thefis and norschynge of synnes by priuylegies and solet ypocrisie. And herby þese chrichis þat shulden be housis of deuoute preyer and holineþe, þei ben made dennes of thefis and synagogis of Sathanas;

what mene þi hese waast placies of þi hede ypocrisie, but to telle men bi her synagogis where Satanas seet is?

{Amant enim primos recubitus in cenis, et primas cathedras in synagogis, et vocari ab hominibus Rabbi/}

SYNAGOGUS.....3
And herfore seip Crist þei schal make 3ow wþowte synagogus'.

And he ches hym placis to techon inn he puple þat were moste able, as synagogus among lewys;

þes ben bygynnyng of sorwys, and þeþe loke wele shal, for þei schal betray3e 3ow in þer counselys, and in þer synagogus schal 3e be betun, and byfore kyngus and iustisus schal 3e stonde for me, in wynnesse to hem;

singulere24
SYNGULAR.....1
And oure Chirche þap wþilte specified first þe Trynyte, and aþer by a synguler name toold þe oonheed of God.

SYNGULER.....25
Þeþe siþ a childæ, anoon as he is quick he is in synne, and in non oþer synagular synne but in his owne, so þanne he synnþe himself.

And siþen discencions wþipinforþ, and open werris wþiputenforþ, comen most for synne and norischynge of synfyl men in here myslyvyng, þes wþetward and covetous confessoris disturblen most þe þees of þe þeyng and his rewme, siþen þei norischen moste synne bi fals preychynge of lesyngis, fablis, and veyn cronyclis, bi sikenesse of letteris of fraternyte and synagular priereis, and discyeven men of þe truþe of Goddis word, and perverte almesdeede fro pore bedrede and feble men to hemself, bi colour of ypocrisie.

and for her synagular habite or holynesse þei presumen to be even wþ prelatis and lordis, and more worthy þen oþer clerkis;

Woo be to 3owe, Scribis and Pharisees, þat ben, writers of lawe and men of synagular religioun þat cumpassen aboute þo water and þo londe to make a mon of 3oure religioun;

And þof þis synagular ordir were more perfite þen Cristis, 3iT he wot nevere wheþer hit be to dampancioun of þo childæ, for he wot not to what state God hafs ordeyned hym, and so

24 4 variants; 35 occurrences.
blyndly þei done ageyns Cristis ordynaunse.  
<L 10><T A24><P 374>
And sith hit is not counseil of Crist to make 
<syngholer> profession to a synful ydiot, and, in 
caa, a devel, and þei bynden hom to siche oon, 
þat þei done over þo counseil of Crist.  
<L 16><T A24><P 392>
Summe þeþ lad bi þe wey of <syngholer> fastynys; 
<L 87><T CG02><P 15>
For in þat þyme men schul 3eeue al her loue to 
fulfyle here owne <syngholer> auantage and lytil 
take hede of opure mennes.  
<L 496><T CG02><P 25>
<syngholer> he is, for þer is no power yppon erþe 
þat mai bee likned to his, as Job seip in 41 
chapitre: /Non est potestas super terram que 
comparetur ei/, 
<L 378><T CG08><P 91>
but as comun þing is ofte soþ, whan þe <syngholer> 
is false, so it fallup ofetyme of comun wyt and 
comun wylye.  
<L 19><T EWS2-71><P 88>
vertuous deede is otherewhile occasioun of yvel, 
as was the passioum of Crist to the Jewis, but not 
occasion 3yven but taken of hem, so yvelle 
dedis ben occasioun of gode dedis otherewhile, 
as was the synme of Adam occasioun of the 
comynge of Crist, but not occasion 3yven of the 
synne, but occasioun takin of the grete mercy of 
God, the same wise myraclis pleyinge, albeit that 
it be synne, is othere while occasioun of 
convertyng of men, but as it is synne it is fer 
more occasioun of pverertyng of men, not onely 
oon <syngholer> persone but an hool comynte, as 
it makith al a puple to ben occupied in veyn 
a3enus this heeste of the Psauter Book, that scith 
to alle men and nevimly to pristis that eche day 
redon it in ther servye, Turne awey myn eyen 
that thei se not vanityes, and efte, Lord, thou 
hatiside alle wayntyge vanityes.  
<L 14><T Hal><P 47>
First pharisees been men of <syngholer> religiou 
founden of synful men, biside þe ordynaunce of 
god þat is tuau3t in hOLI writ.  
<L 3><T MT01><P 02>
3if þei maken hem selfe in si3te of peple more 
holi þan oherence and bese bere of in 
owtward signes or wordes, as mornynge abite, 
letris of fraterinite, þat erien here holynesse and 
syngholer deuecions bifor men, and bhynde 
ceesen of;  
<L 19><T MT01><P 04>
3if þei stelen menne children, bope gentyl 
menus and pore, to make hem of here <syngholer> 
ordre þat is maad of synful men and confermyd, 
and in cas of deuelis and not of god;  
<L 33><T MT01><P 10>
for whanne þei han discyued cristendom þis 
hundrid 3eare and more bi yporcisie and false 
prechynge of fablis and errouries and heresies, 
magnifeynge synful mensus ordenaunce abouen 
goddis lawe and ordenaunce, and drawen pore 
mensus almes and lifiode to proude beggeris to 
take grete wast houses, and desceuyue men bi 
 fals assoyling, bi fals pardon, bi weyne preiers 
and <syngholer> or specyal, and letteris of fraterinite, 
putynge open beggyngze and clamours on ihu 
christ, Þanne þei erien fast þat poore prestis treuli 
and frely prechynge þe gospel as crist biddiþ, 
techyne men to do verray penuance for here 
synnes and not trusten ouermoche to false 
pardon and cursed preiers of yporcisie, and to do 
here almes to pore feble men crokid and blyne, 
as crist seip him self;  
<L 4><T MT01><P 27>
so þe deyyl steripiþ now false newe pharisees of 
syngholer religion wiþoute cristis ordynaunce, þat 
ben more sotil in malice and lesyngis and 
yporcisie þan þe firste, to stoppe pore prestis fro 
prechynge þe gospel and reprouyngne of 
synne, for bi þis ofis of crist don treuly here 
synnes of lesyngis end yporcisie schulde be 
known and distroied and goddis lawe known 
and kept and synne chasid out of lond.  
<L 24><T MT01><P 27>
and þei chesen rapere to lyue vnder <syngholer> 
obedience and profession maad to worldly foolish 
þan to lyue bi forme þe gospel in þat fredom 
þat crist 3af to prestis.  
<L 3><T MT06><P 122>
þe elleuenþe, þat þei magnyienn more obedience 
maad to god in cristendom takynge biforme of þe 
gospel þan newe obedience maad singularly 
to a synful man, þat is not comaundid of god 
neifer ensaumlid of ihu crist and his apostlis 
but don of here owene <syngholer> ordynaunce.  
<L 6><T MT14><P 221>
þe seuentenþe þat þei drawen not noble bokis of 
holy writt and holy doctouris and opere nedeful 
seicenis fro curatis and clerks into here owene 
clostris, þat ben as castells or paleticis of kyngis 
and emperours, and sufere hem be closed bere 
and ware rotyn, and neifer þeue hem ne lene 
hem ne selle hom to curatis and clerks, þat 
my3tten, couden and wolden lerne holy writt and 
techte it frely for loue of menne souls, þe 
ei3tenþe, þat þei louen more comyn profit of 
cristene men, bope goстыl and bodily, þan here 
syngholer worldly profit and here owene bodily 
ayse and welfare.  
<L 33><T MT14><P 221>
he pre and fourthe, hat he preise not more obedience to synful men bi synguler profession, not ensaumplid of crist and his apostlis, hat medful obedience of children to fadir and modir and of seruauitis to here lordis and maistris;
<L 24><T MT14><P 225>

and it seme hat he schullen most esily fulfillle pis bi general cure of charite, as dide christ and his apostlis, pou3 he synbend hem not to o synguler place as a key dogge, and bi pis he may most sikly save hem self and helpe here brebere;
<L 1><T MT16><P 252

For Crist, spekyenge not synguler for his owne persone, but in persone of alle hise trewe folowers, seib pus: /Ego venio in nomine Patris mei, et me non recipitis;
<L 1219><T OP-ES><P 52

he same wise myraclis pleyinge, al be it hat it be synne, is opere while occasion of concuryng of men, but, as it is synne, it is fer more occasion of perycuryng of men, not onely of oon synguler persone, but of al an hool comynte, as it may al a pule to ben ocupid in veyn a3enus pis heeste of pe Psauter book pat seib to alle men, and namely to pristis hat eche day reden it in her seruyse, Turne awey myn einen pat hei se not vanytees', and efte, Lord pou hatidest alle waytyngne vanytees'.
<L 177><T SEWW19><P 101

Before what authorite is to he bishope of Rome, successoure of Petr as he feynep, to appropre, eipher reserve to hymself, pryncipal power eipher synguler of byndinge and assoilinge ouere alle bishops, successours of apostles of Ihesu Crist?
<L 55><T SEWW24><P 123

Truly, if pis resoun sufficeth to preue hat he bishope of Rome hab more power hanne oher christen bishops, successours of apostles, I fynde not 3it any euyndence in holy scripture neiphe in resoun hat may not faile to shewe suche synguler power of he bishope of Rome aboue oher christen bishops.
<L 71><T SEWW24><P 124

SYNGULERIS....6
he generale of pis preyere lettes not oure Lord God to here synguler personys, aftur hei ben worhi.
<L 6><T A27><P 442

Ande these pardouns bene not grauntid generally for fullfyllyng of Goddis hestis and werks of mercy to moste nedy men, as Crist biddis, but for synguler cause and synguler place, as if Anticrist wolde be chefe lorde and parter of Cristis passion, and martirdame of scintis, and over holy werkes.
<L 8><T A29><P 460

Here Cristen men seyne hat ho maner of prayynge pat Crist taut3t, for to pray to God for his worshipe to be encreesid and for commyne profile of holy Chicrhe, is bettur hen ony oher manere founden of synneful men for synguler affeccion.
<L 17><T A29><P 466

Ande siben synne is so playne, and more encreesid herby, and we bouneden uponye of dampanciouen for to preche ande crye holy write a3enes po fendis ooste, when a drunken preste, in luste ande welthe of pis lyife, has synguler affeccion to a man or a cause for temporale dritte, all prestis in pat dioce schul be gnarid wi3 a newe 3ock or cerymony ever more;
<L 60><T A29><P 482

Hit semys hat synguler affeccionne, and acpteyngne of persons a3eynes Goddus lawe, and lewis worship of great seyntis, wyrcchys myche hat is done in his halowynge.
<L 16><T A29><P 490

SYNGULERIS....3
Loke hanne he textis in whiche ben thes termes men, wymmen, feet in her synguleris: man, womman, foot.
<L 74><T 15C><P 272

and lewid fools, pat arguen heere he crist ordeyned not pis prest, shulden lerne he tawe of porfirie, hou god ordeynede in a comyn þing alle pe synguleris herof.
<L 25><T MT27><P 447

Loke hanne he textis in whiche ben thes termes men, wymmen, feet in her synguleris: man, womman, foot.
<L 74><T P15CC><P 272

sodome25
SODOM........33
And if the farsaid lordis and comouns suffren that disciplis of anticrist quench the gospel of Crist and pursue at here desyr the verri prechours therof, and holde hem in prisoun withouten due proces of the gospel, othir murthere hem priuili, I drede soore that at the dai of doom, men of Sodom and men of Gomor shulen haue lesse turment, than the prelatis, lordis, and comouns of oure rewme.
<L 22><T 37C><P 156

Sodom is as myche to seye as dombe, and Gomorre is scharp, as who seye, oure hi3e preletis, if þo hem manye ohere ben dombe to serve God in þe fororne of his servise, and þe

25 1 variants; 33 occurrences.
ben scharp in vicis.

And, for þo bishops of þo temple tellid Crist to do þis dede, perfore Crist tolde hom þat at þo day of dome Sodom and Gomor schulden better fare þen þei;

Men schulde þenke on Goddis worde seyde by Ezechiel, þat þes were foure wickidnesse don of men of Sodom, pride in herte, and fulnesse of mete and of drenche, abundaunce of richesse, and ydulnes of travel.

And bi þe prophete Ysaie God seip þus to wickide men: 3e princes of Sodom, here þe Lordis word;

And 3ifte of Goddis word, and evyl ensamulle to Cristene men, is worse þan bodily synne of Sodom, as Goddis lawe and Grosted witenessen;

And þus þeþte and gostly lecherie of Sodom don curatis and prestis, whanne þei techen not trewelie bi word and goode ensamulle holy writt, as þe wise clerk Grosted shewip.

But certis þes placis ben synagogis of Satanas, dennes of heves, and worse þan Sodom and Gomor, as þo þat rescyevyn not Cristis word in þe gospel;

And Lincoln seip þus, A cloyster of priuat ordre, and specialy a frere wandring voyd in the world, is a ded careyn, gon out of þe graue, woundun in dedly clopis, schaken of þe fend a mong men: þei are tokunid bi þe wif of Loth, þat, after þe going out of Sodom, loking a3en, was turnid in to an image of salt.

For, as Seynt Poule (to þe Romaynes, þe 1 chapitre 2331) rersch, many foule synnes ben brou³t in bi þe synne of mawmeterie, as manskla³3ter, spousebrekynge, fornicacion, auarice, couctise, debatis, and stryues, and many moo synnes whiche he nemenep þere, and speciali þe foule and horrible synne of Sodom, of bojfe men and wymmen.

Pat is: 'Forsope, I sey to 3ou, more sufferable it shal be to þe londe of Sodom and Gomor in þe Day of Dome þen to þe cite þat desipisþ þe worde of God'.

And, for þe feend may moue a man to þe foule synne of Sodom, he may bryng in by luytul and luytul þe synne of Sodom among þes hepis.

And also it was don in Lothys dayes, whanne fyue cytees weren sunken: þei eetyn and drunkyn, þei bou3ten and solden, þei settiden and bieldiden, and þat day þat Loth wente out of Sodom, fier and brimston reynede from heuene and loste alle þes fyue citees.

For 3if in Sodom hadden uertues be don þat ben don in þee, paraunþir þe hadden dwelt into þis day. Nepes Ye seye to 3ou þat it shal be softere to þe londe of Sodom at domes day þan to 3ou'.

How shal þisebishopis mayten þer constitutious 3ens þer God & holt scintis/ It shal be more sufferable to Sodom & Gomor:

And þei don þe cursed synne of Sodom wip hem self, and seyn to nyse wymmen þat it is lesse synne to trepaswe with hem þan with opere weddiden men, and vndir taken for þe synne of þe wymmen, and norischen ryche men and wymmen in lecherie and in auoutrie for monye and to hauwe here owne lustis;

and at þe day of dom þere schal be lesse peyne to Sodom and gomor, þat weren destroied for synne, þan to þo men þat weren not rescyue cristis disciplis and his gospel, ne fyue after þe techynge of cristis gospel.

OF PRELATES: Here it tellip of prelatis: Capitulum Primum: þat prelatis leuen preychyne of þe gospel and ben gostly manquelleris of mennyous soulsis. And sathanas transfigurid into an aungel of Ii³t, and ben gostly Sodomytis worse þan bodily sodomytis of Sodom and gomor.

and þe grete doctour lyncolne robert grosted groundip þis pleynly þat siche prelatis þat lenen to preche þus cristis gospel ben more abhominable and enemys of god and his peple þan weren þe cursed men of sodom and gomor.
For as the syne of sodom was moost a3enst kynde and so most syne in þo olde lawe, so is symonye as doctours seyn most a3enst grace and most syne in þe lawe of grace.

siþe þei owen to wyten þat here preieris ben cursed and abominable to god, for þei broken crisys hestis in holdynge þus seculer lordischipis, and lymen in pride, couetisse, ypcrise, glotonye and ydelnesse, þat drawen hem to synne of sodom and maken hem worschipere of false goddis.

and it is huge wonder þat god of his riþtwisnesse distoþiþ þe housis of pretalis and lordis and curatis, as sodom and gomor, for þis heresie, extorsions and oþere cursednesse þat þei haunten, and for drede of þis synne and many moo summe pore wrecches rescuye no benefices in þis world.

3iþ god distroie bodely boþe partis and alle here goodis and erþe þerwilþ, as he dide bi sodom and gomor;

lord, siþ þe syne of sodom cryede to god for greet veinans, hou þal þis syne þat letþ þis gendrure crye to god to be avengid.

and so as crist scip in þe gospel, boþe sodom and gomor shulen be lesse punyshed at domes day þan þes newe sectis Brow³ythyn;

And of þis poisenned wyne spekiþ þe prophete and scip þat þe yyne of þis folk is þe yyne of Sodom, and of þe suburbis of Gomor;

For riþ as þe frute of Sodom is feire wiþout and roten wiþynme, as Lyncolme scip in a dicte, so it is of the lore of þis renegat þe grete ipocrate.

And as þis idolatry seimed sufferable for long custome and fæ³he of true preching, so it was of þe foule syne of Sodom, comynyng tógedere on beestli maner wiþout matrimoin, as Lincoln scip in þe same sermon and scripture witnes bi þe same.

and hou God distried Sodóm and Gommor, and other thre cytees, for lecccherye and other synnes, that tho weren sunkun doun;

For in þat tyme þe puple ferenly louede God and his lawe, and weren diligent in þe kepyng þeroft, and dredden synnes and specialy summe to hidouse, as vsurie, symonye, auoutrie, forswering, manslaus3ir and þe vnmesurable fiþepede of lecccherye, þe which of olde rootid custom so fer ben Brow³ynt into wone þat vnþe þow now þei mouȝ be reþeþe, but raþer (as in tyme of distruccioun of Sodóm and Gomor) is blamed þe reþereur of syne þan þe dore of syne.

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

Thanne is toold of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

Lord! whether Oxunford drinke blood and birlith blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part of mannis blood, þerþi a chijld myte be fourmed, deme þei that þe dide bi sodom and Gommor, and þen þaþ þe jymp þis world.

And þis here preieris ben takener into wone now þat þei hadd þe whete and þe wynne, þe þo þe prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

3our freres ben taken alle day with wymmen & wifes, Bot of 3our priuiey sodomye speke I not here;

Thanne is toold of the curside deedis of Jason the prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

And þis here preieris ben takener into wone now þat þei hadd þe whete and þe wynne, þe þo þe prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

Lord! whether Oxunford drinke blood and birlith blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part of mannis blood, þerþi a chijld myte be fourmed, deme þei that þe dide bi sodom and Gommor, and þen þaþ þe jymp þis world.

And þis here preieris ben takener into wone now þat þei hadd þe whete and þe wynne, þe þo þe prest, that cam in by symonye, and wolde bringe Jewis to idolatrie and sodomye, and to forsake God and his lawe.

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Lord! whether Oxunford drinke blood and birlith blood, bi sleeinge of quyke men, and bi doinge of sodomye, in leesinge a part of mannis blood, þerþi a chijld myte be fourmed, deme þei that þe dide bi sodom and Gommor, and þen þaþ þe jymp þis world.
SUBIECTIS... 4
Syth thou arte a lorde & sufferdest of thy
subiectes to yeuen vs ensample & so dyd thy
trewe seruauntes.

Lorde/ to mens witte it is vnsresonable that thou
or thy vyker/ yef thou madest anye in erth
shulden suffren of your subiectes.

Vnde 1 Pe 2/3, "Seruantis, bep subiectes in al
drede to 3our lordes, no3t only to gode &
mesurable, but also to discolis etc".

And so baptisme of lyke forme maketh not vs
safe, but the puttyng awaye of flythynes of the
fleshe, and the arynge of good conscience in
god, by the again rsyne of our Lorde Jesu
Chryst from death that we shulde be made
heryes of euerlastyng lyfe, he yeade into
heauen, and, Aungelles and powers and vertues,
bene made subiectes to hym.

SUGET......102
And in the j pistil of Petir, the ij<e>, Be ye
suget to ech creature which is man, for God;

30 0 variants; 0 occurrences.
31 18 variants; 280 occurrences.
Thanne if Innocent the thridde, or othere ipocrisit, afther the unbyndinge of Satanas, affermen that this worshipful sacrament is an accident without suget, and not the bodi of Crist, faithful men and symple resten mekeli in the wordis of holi writ, and in the general sentence of the Holi Gost, that mai not erre.

Forwhi holi writ affermith not in ony place that this worshipful sacrament is an accident without suget, neithir kindeli reesoun techith this, neithir experience, neithir mannis wit, neithir holi doctouris of the chirche bi a thousand yeer and more taughten this, but opinli the contrarie. Forwhi Austin, in the ij' book of Soliloquiorum, and in his book /De quantitate animae/ and in his pistil /Ad Dardanum/, affermith opinli and with greet auisement, that noon accident mai be without suget.

Also greete doctouris of scole affermen generali, that mannis vnderstondinge mai not comprehende an accident withouten suget. Hous suspect semeth the determinacioun of Innocent the thridde with the multitude of fleshli prelatis othir of religion, the possessiouneris of beggeris enducynge him herto, that the sacrament of the auteer is an accident withouten suget; as colour and figure, and every soule be suget, neithir kindeli reesoun techith this, neithir experience, neithir mannis wit, and hou suspect semeth the determinacioun of Innocent the thridde or othere of religion, that the sacrament of the auteer is an accident withouten suget.

Whethir the wisdom and charite of God wolde not sete opinli in holi writ the verri name of the sacrament, whanne he emphyt it breed, and spekith not of accident withouten suget; sith he myghte as lightIi sette in this word accident without suget, ifit were trewe and pleaside him, whanne he spekith of this sacrament. And 3it Crist and his postlis weren most obediaunt to kyngis and lordsis, and tau3ten alle men to be suget to hem and serve hem, trewely and wilfully, in bodily werkis and tribut, and drede hem and worschipe hem herto.

And a litil aftir, "Therfore as prestis witen that bi the custum of the chirche thei ben suget to him that is here souereyn, so knowe bishopis that more bi custum than bi the truhte of Goddis ordenaunce thei ben grettere than prestis, and that thei owen to gourner the chirche in comoun".

CAP: III: See now how þe wif oweþ to be suget to þe housbonde, and he owip to reule his wif, and how þei bope owen to reule here children in Goddis lawe. Frist Seynt Petir biddip þat wifis be suget to here housbondis, in so moche þat 3if ony blyve not bi word of prechynge, þat þei ben wommen, wijhoute word of prechynge bi þe holy lyvynge of wymmen, whanne men biholden þe chast lyvynge of wymmen.

And sumtyme holy wymmen, hopynge in God, honoureden hem in þis manere, and weren suget to here owene housboridis, as Sara, Abrahamys wif, obeienschid to Abraham, clepyng hym lord; Also Poul biddip þat bispochis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobre, and to have care of þe hous, and benyng ake accustomed, or suget, to here housbonde,— þat þe word of God be not blasphemyd.

Also Seynt Petir biddip þat bispochis and prestis techen wifis to love here housbondis, to be prudent and chaste and sober, and to have care of þe hous, and benyng and accustomed, or suget, to here housbonde,— þat þe word of God be not blasphemyd.

But as holy Chirche is suget to Crist, so be wymmen sugetis to here housbondis in alle pingsis.

And wanne bodely traveile and disease is putt bi sovereyn on þe suget, but 3if þe take þanne of his owene desire, it is not plesaunt to God.

And 3it Crist and his postlis weren most obediaunt to kyngis and lordsis, and tau3ten alle men to be suget to hem and serve hem, trewely and wilfully, in bodily werkis and tribut, and drede hem and worschipe hem bi herto.

And Seynt Petir biddip þat bispochis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobere, and to have care of þe hous, and benyng and accustomed, or suget, to here housbonde,— þat þe word of God be not blasphemyd.

And Seynt Petir biddip þat bispochis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobere, and to have care of þe hous, and benyng and accustomed, or suget, to here housbonde,— þat þe word of God be not blasphemyd.

And Seynt Petir biddip þat bispochis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobere, and to have care of þe hous, and benyng and accustomed, or suget, to here housbonde,— þat þe word of God be not blasphemyd.

And Seynt Petir biddip þat bispochis and prestis techen wifis to love here housbondis, to be prudent and chaste and sobere, and to have care of þe hous, and benyng and accustomed, or suget, to here housbonde,— þat þe word of God be not blasphemyd.
And therefore by need, or of need, be 3e suget, or undurlout, - not onely for wrappe, but also of conscience. Al þis seip Seynte Poul, of whiche auctorite it is to knowen to alle men, þat clerkes omen to be suget of need to þe kynggus power;

Pe false feip tauþe of Anticrist and of his false cursed disciplis is þis, þat þe sacrament þat men seen wiþ bodo eliþe bitwene þe prestis hondis is neþer bred ne Cristis body, but accidentis wiþoute suget, and is neþer groundid in holy writt ne reson ne wit, ne tauþe bi þe moste wiþeste olde seyntis, but only by newe ypocrisis and cursed heretikis, þat magnifyen here own fantasies and dremes, and feyned power and schrewis schuld be punischid, but bi þis sacrament of þe trewe court of Rome, þat is seeit in þe beste part of þe popis lawe.

Pat is: Obecþ to 3oure prelatis, and beþ suget to hem;

Piþ Octouian, what bi rial power, what bi gret wit, sugetide þe more part of þe world in his tyme to hym, so þat þer was in þat tymte a gret viueralys pees in þe world to alle peple þat were suget to þe emperrie of Rome.

Pe empireour, Octouian, wanne he saw þat myche peple was suget to his emperrie, he comandede alle rewmes to be noumbrid, þat he miþte knowe þe quantite of peple in eueri lonð and how miche tribute eueri lonð miþte 3eue to þe emperrie of Rome.

Pat is: 'Every soule' (and heere is non except) be it suget to hire poweres'.

And soone after, he seip þese wordes: þat no±t oneli men schulden be suget to goode and manerli lordes, but also to truauntis'- þat is, to euele men, in as miche as þei comaunder lefful þyng.

Pat is: A gre, forsoþe, and a special techynge is by þe whyche cristen men ben tauþe to be suget to hire poweres, þat no man schulde suppose þe ordinance of an erþely kyng to be vnbounden or broken.

Pat is: 'Every soule' (and heere is non except) be it suget to hire poweres'.

And summe ben lad bi þe Hooli Goost: as þoo þat fasten principali to plese God, to folowe him fasten principali to plese God, to folowe him.

But now cren clerks bi þer new lawis, þat if a man be cursid fourty daies, Þow he be cursid wrongly, and þat þan temporal lordis schal, bi þe bishops signifying or biding, put him in to prisoun, til he suget him to þe dome, þow it be viuist.

And þan we be eloþid þe habarioun of riþtwisnes, to held to ilk man, þat we howe bi his lawe to frend and fo, to suffreyen and suget, and þat we deme non man, but as God biddiþ;

And þan we deme non man, but as God biddiþ;
but we hold that all his world were subject to secular authorities.

Hit is open right that he less be subject to the more, and hit is more pruyn right that he euene obesche to he euene;

And Christ went down with him from Jerusalem to Nazareth, and he was subject unto him in things that he bid up.

We shullen wyte that owre Jesu, sij he was his manhede and suget to oure men, and growyde in waxynge and in elde, he profi3tude in connyng wyche pat cam of his wittes.

For Crist was suget to his lesse and seruwe hem ful mekely, for Goddis lawe tawte hym pat we were ensymbly more than Crist was bodily.

For hit was not trowed byfore he fell and was lossyd pat his worli sacrament was accident worshiply.

And such errour blyndup monye in the sacrament of the auctor of sey3e pat it is accident without subject.

And therfore seyp Crist, pat he halp 3oue hem power upon all power of her enemy, and he schal not noye hem, but nynel, ioye 3e not in Crist: 'Lord, he, fenids ben suget to vs in the name of he'.

Frerys seyn pat his is false, but it is an accident worshiply any subject;

And so men axen what is pat, pat he preestus schulde not haue puple pat were suget vnto hem, but furst suget to all men.

And ophir resoun pat Poule telli3p is groundid on his rote pat, fro tyme pat man hadde synned, man was subject to uanyte, for he was nedid to bere uanyte of his lif, bohe in pynys of his body and in passiones of his soul.

And such errour blyndup monye in the sacrament of the auctor of sey3e pat it is accident without subject, and noo bred, as Ambrose seip.

But his vertew is not an accident worshiply subject, sy3p his suget is the seconwne person of God, pat is in eche lyme of he chyrche, and bryngup him a grace pat clerks elepon predestynynge.

And thus telli3p Luc pat after his auctorite 3youn to Cristus disciples, two and secenty turned d3en, and hadden vnskylful ioye, and seydon to Crist: 'Lord, 3e, I saye ben subject to vs in the name of he'.

For by vertew of Crist these fended ben these subject, and these namys han vertew to make these feedre kyndely.

And other seip Crist, pat he haue puple as subject, and noo bred, as Ambrose.

Here men douton comunly, sy3p all men schuldon suwe Crist, how preestus schulde not haue puple pat were subject to hem, but furst subject to...
Cristus lawe;  
<L 145><T EWS2-89><P 205>

furst to 3yue benefices and make suget to hym  
lerude and lewyde.  
<L 874><T EWS2-MC><P 360>

for where Crist tellup in his gospel pat þe hoost,  
wenne it is sacrud, is Cristus body in figure and  
verey breed in his kynde, freris seyn now þat it is  
nowt, or accident wipouthe suget.  
<L 968><T EWS2-MC><P 363>

But þe sceand, siþ he was Iowsud, haþ mouyd  
frerus to/reucer þis, and þis seyn, þer newe  
seyntus and newe doctoures þat þei han, techen  
þat þis sacrament is an accident wipouthe suget,  
or ellis n03t;  
<L 265><T EWS2-VO><P 375>

But fle we to clepe þis bred accident wipouthe  
suget.  
<L 49><T EWS3-162><P 119>

to heed & lord ouir þe woman/ & a3enward þe  
womman to be vn3irloute & & suget:  
<L 37><T LL><P 30>

suget to her soul/ for seint Austin in his book:  
<L 16><T LL><P 47>

Serui subdite estote in omni timore dominis: non  
tantum bonis & modestis: sed etiam discolis!  
þat is to seie: Seruauntis be 3e suget in al drede  
to 3oure tempearl lordis/ & not oonli to good &  
to esy lordis: þat is to seie: in loue: but also to  
tyrantus: þat is to seie: in paciencie/ But fendis  
lymes feynen hem:  
<L 1><T LL><P 83>

3if þei seyn, written and techen openly þat þe  
sacrament of þe auer þat men seen bitwen þe  
prestis hondis is accidentis wipouthe suget and  
neljhe bred ne cristis body;  
<L 15><T MT01><P 19>

þanne bi vertue of þis cheef domesman he owip  
to be excused fro þis somonynge of worldly  
prelat but be þe suget ware of feynynge here, þat  
he waste not ne mysysse þe 3ilis of god vnder  
colour of his fredo;  
<L 34><T MT02><P 32>

And be þe worldly prelat ware of blasphemye  
here, þat he compelle not for his pride þis suget  
to putte bihynde þe betre worschipynge of god  
and vnder colour of obedience make hym to  
myspynde þe tyne and goddis 3iftis.  
<L 5><T MT02><P 33>

I envoye to mynistris bi obedience þat þei axe  
of þe lord þe pope on of þe cardynales of þe  
chirche of rome, þat be gouernour, meyntenour,  
and correctour of þis fraternyte, þat we be euere  
suget to þe feet of þe same holy chirche, and  
stable in general feip of cristene men, and þat we  
kepe pouert and mekenesse and þe holy gospel  
of oure lord ihu crist, þe whiche we han  
stedefastly bihit3t awowid bi profession.  
<L 11><T MT03><P 45>

Capitulum 17m: Also prelatis distroien most þe  
obedience and mekenesse of goddis lawe, for þei  
seie þat þei ouen not to be suget to seculer lordis  
to pasen him 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;  
<L 8><T MT04><P 86>

for oure lord ihu crist was suget to þe heipene  
emperour and paide him tribute for hym and his  
chirche, and 3it he hadde no seculcr lordischipe  
ne plente of dymes, moche more schulden þes  
riche prestis, þat han seculcr lordischipe a3enst  
goddis lawe and grete fuelis and plente of  
worldly goodis, helpe þe kyng and þe lond to  
meytene pore men in reste and charite.  
<L 13><T MT04><P 86>

for bi goddis lawe eche man owpb to be suget  
and obedient eche to shore in þe drede of crist.  
<L 22><T MT04><P 86>

Capitulum 22m: Also prelatis techen þat þer nys  
no þing leful in holy chirche in erpe wipouthe  
leue and confermynge of anticrist, and maken all  
þe chirche suget to hym;  
<L 25><T MT04><P 89>

but certis þis is foule heresie and blasphemye,  
for herby cristene men ben suget to anticrist and  
his symonye and feyned censuris and to sathanas  
more þan to ihu crist and his lawe.  
<L 27><T MT04><P 90>

and þis exempcion þei chalenjen bi anticristis  
power and not bi god almy3tty, for he  
constreyneþ clerkis to be suget to seculer lordis  
and to lyue a iust Iif and symple and pore  
and correctour of same holy chirche, and  
we be euere  

Also poul techip þat generaly cristene men and  
wymmen schullen be so holy of lif, þat men out  
of bilee be aschamed and haue noon euyol to  
seie of cristene men, and chargip seruauntis to be  
suget, or vnderlout, to here lordis, and plesynge  
for bi goddis lawe eche man owpb to be suget  
and obedient eche to shore in þe drede of crist.  
<L 22><T MT15><P 228>
for pes pore prestis distroien most bi goddis lawe
rebelte of seruauntis a3enst lordis, and charge
seruauntis to be suget pou3 lordis bi tirauntis, for
seynt petir techi pus: "Be ye seruauntis suget to
lordis in alle manere of drede, not only to goode
lordis and bonere, but also to tirauntis, or siche
pat drawn fro goddis scale". for, as seynt poul
self, eche man owip to be suget to hei3ere
poteatis, pat
is to men of hei3e power, for her is no power but
of god;
<L 10, 12, 15><TT MT15><P 229>
and herfore pou3 biddip hat we be suget to
princes bi rede, and not only for wraphe but also
for conscience;
<L 19><TT MT15><P 229>
but ben chargid of god bi petir and pou3 to be
bus suget to wikcid lordis;
<L 2><TT MT15><P 230>
and seynt petir techi generaly cristene men to
be suget to eche man for god, and to be kyng as
to souereyn biore ophere, and to dukis as seynt of
be kyng to vengence of mysdeis or mysdoeris
and to preysinge of goode dedis or goode doeris.
<L 6><TT MT15><P 232>
but freris, si phe fend fader of lesyngis was
vnboundun, scien pat it is an accident wiou3t
suget ou3t and mai in noo wise be goddis
bodi;
<L 28><TT MT25><P 357>
and 3if foure sectis in his lord seyen heere sop
of be popis lawe, he hap seydy many hundrid
wynter pat bis oost is not goddis body, but
accident wiou3t suget.
<L 25><TT MT28><P 465>
Forsophe he tau3te be peple to be suget to kyngis
and duykiis, and tau3te also pat her shulde be no
lord in be clerige.
<L 1909><TT OP-ES><P 92>
And herfore techis Petur pat cristen men
shulden be suget in mekenes to alle maner of
men, as to kyngus as passyngge biore ophere men,
and to dukus as next vnder kyngis;
<L 46><TT SEWW25><P 128>
But phe feend, si phe was loosid, hap moued
freris to reurse phe and, as phe seien, her newe
seynis and newe doctours pat phe han, techen
phe pis sacrament is an accident wiou3t suget,
or elis nou3t, for it it quantie and qualite.
<L 236><TT SEWW15><P 81>
What if a prelate comaunde his suget to done
vnlaweful pings? Schulde a suget obei herto?'
And phe Archebieshop seide to me, A suget owip
not to suppose pat his prelate wolde bidde him
do ony vnlaweful pings, for a suget owip to trowe
pat his prelate wolde bidde him do no pings no but
pat pong pat his prelate woldes answere fore
before God pat it is leeful. And þanne, þou3 þe
hee ofte of þe prelate to vulleful, þe suget haf no
peril to fullife it, si þe demik and tristip þat
what þing his prelate biddip him do yt is leeful to
him for to do it'.
<L 1652, 1652, 1654, 1655, 1658><TT Thp><P 75>
SUGETE......1
and in his faylon monye men, pat wolde haue
worship of his world, and sugete oþre men to
hem for þe pryude þat þei han in þer herte.
<L 60><TT EWS1SE-09><P 515>
SUGETIS......109
2 Corollary Cristene kings and temporal lordis
shulden teche here meyne and sugetis the
comaundermentis of God in constreynynge hem
to kepe Goddis heestis and to be not hardi to
breke tho in the presance of hem.
<L 14><TT 37C><P 31>
I sieve this same thing bothe of seruauntis anenit
lordis, and of wyuis anenit husbondis, and of
sonis anenit fadris, that thei owen to be sugetis
to lordis, or to husbondis, or to fadris and
modris, oonli in these things that ben not
contranie to Goddis comaundermentis".
<L 10><TT 37C><P 49>
But serve we trewly as God biddus to our
sugetis, and þei ben holden to serve us in
temporal godes;
<L 10><TT A10><P 177>
But as holy Chirche is suget to Crist, so be
wymmen sugetis to here housbondis in alle
þingis.
<L 9><TT A13><P 194>
and þat þei have mynde of þe dredful comynge
of Crist to þe laste dom, hou þei schullen þanne
answere for eche dede, eche word, and eche
þou3t, and eche evelys sufraunce of here children
and meyne, and princepyly of evelys ensample to
here sugetis.
<L 8><TT A13><P 198>
Also oure worldly prestis lesse and more drawen
fro holy Chirche, þat is, þe congregacion of just
men, þe great dewete of good ensample of here
owene lif, þat schulde be a bok and mirrour of
here sugetis, to kepe Goddis heestis, and seynis
and reson witnessen.
<L 35><TT A22><P 274>
And seke wisely in alle here dedis, and þou
schalt fynde þat þei seken worldly heynesse, and
prospere of worldly muk, and ese of body, and
wombe joie, and norischiyn of synne for annuel

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rente, and pilynge of here sugetis bope lerid and lewir, and casten to distroie holy wright, and myrrour of Cristis lif and his postlis, and alle men þat techen it.

Paune, bi here owene dom, sib curatis and prelatis þat breken openly Goddis hestis ben ri3tfully cursed of God, sugetis schulden not comyne wip hem, rescevynge þe here sacramentis, ne tipe ne ofre to hem ony goodis, for þan þei comynen wyttingly wip cursed men, þat þei schulden not do for alle þis worlde, bi here owene sentence.

< L 21 > < T A22 > < P 328 >

Paune here sugetis ben ressettours of pevys, and meymtenors of hem in here synne, and so cursed bi here owene sentence, and for consent to synne, as Seynt Poul seij.

< L 29 > < T A22 > < P 328 >

but þis were al on and to drede a worldly cursed wreche, and in cas a fend of helle, more þan God Almy3tty and alle his sugetis, and magnýfe síche a friend more þan grete God of hevene and erpe, and alle creaturis.

< L 4 > < T A22 > < P 329 >

3it weiward prelatis and curatis, þat techen not Goddis word to here sugetis, but suffren hem be stranglíd wip wolveys of helle, ben cursed manslceris, as Crist, bi schewyng of stranglid Goddis word to here sugetis, but suffren hem be.

< L 15 > < T A22 > < P 330 >

Alle worldly and opere sovereyns þat 3evyn evyl eusample of open synne to here sugetis and nei3eboris, distroien and brennen Goddis hous and temple, þat þis mannis soule, in as moche as is in hem.

< L 21 > < T A22 > < P 330 >

for secculer tirauntis robben þe pore peole, and namely here owene tenauntis and sugetis, bi extorsions, bi wrong mercymenits, and newe customes and chargis, þat þei hiden pore men and lewen hem half quyk.

< L 22 > < T A22 > < P 331 >

For þei robben here sugetis bi grete extorsions, bi suspendingyng, cursing, and enterdityng;

< L 26 > < T A22 > < P 331 >

Also, sip God himself, and bi his prestitis bope hap axid þis many thousands tyme þat prelatis and curatis, more and lesse, do trewely here gosto office in trewe teching of þe gospel and his comauendemenits, wip open ensaumple of here owene good lif, to be myrrour to here sugetis, þei þat wipholde þes goodis ben ri3tfully cursed of God and alle his seynits.

< L 2 > < T A22 > < P 335 >

Also, sip prelatis and curatis han axid so ofte dewe obedience reverence and love, and unyte of her sugetis and parishes, freris þat wipholde þes sugetis from here parisch churches, and her sacramentis here, for here owene coverture and pride, fallen fully in his sentence.

< L 7, 8 > < T A22 > < P 336 >

For lawe of charite wolde teche, þat 3if he hadde síche power, he shulde assoile alle hise sugetis fro peyne and fro trespas;

< L 35 > < T A23 > < P 355 >

þat is more, to chastise his sugetis by peyne or turment of here body.

< L 35 > < T A33 > < P 516 >

Wherof hit suelp pleynly, þat þat not oonly simple prestitis and curatis, but also sovereyne curatis, as bishopis, shulde not axe here sugetis by constreynynge more þan liffode and hilynge, whan þei don awey alle manere waast, bohe of money and worldly array.

< L 15 > < T A33 > < P 518 >

Also, by God and his lawe curatis ben muchel more bounden to techen here sugetis charitably þe gospel and Goddis hestis, bope by opin prechinge and ensaumple of good lif, for to save here souJis, þanne here sugetis ben holden to paie hem tybys and oftringis.

< L 25, 27 > < T A33 > < P 519 >

þe firste, 3if curatis don not here office in word and in ensaumple þat God comauandip, þanne here sugetis ben not bounden to paie hem tipis and oftringis.

< L 30 > < T A33 > < P 519 >

Archedecoun seij, þat þe þat cursip his sugetis vniustly incurrip sacrilege, for sacrilege is to file holy þing;

< L 7 > < T APO > < P 22 >

and oft he folowip his steringsis, and not þe meritis of causis in sugetis to be lousid or bound.

And þis is don þat þe priue himsilfpower of bynding and lowsing, þat vsill it after his lustis, and not after meritis of sugetis. Oft is don þat þe hirid be sterid a3en his ne3bor bi hat or grace, and þerfor þei may not iuge ritly of þer sugetis þat in her causis folawen hat or grace;

< L 20, 23, 24 > < T APO > < P 67 >

Heere mi3ten alle men þat þan han ani gouernaunce of peole, as lordes of tenauntis, faderes of childeres, householderis of here maynee, but speciali gostly curatis of here peole, lerne at þis glorius seynit to desire þat here sugetis weren fully enformed in Godes lauwe ar þei die fro
Also, in his blessed deed God techep vs pat for no spiritual nuer temperal dignite, estaste, ne power, we schulden not liffe vp oure hedes into pride aboue oure bretheren, to helde vs selfe the better echer the worthe before doyng wounds to oure sugetus binepe vs;

And bi these moun be vnderstonde the pridde degree of the chirche, whiche be: prelates and prestes, to wham it longe, if any wantunnesse or wildenesse of synne pat growe of mennes herte spredte to fer into dede whiche lettre ri3twinesse to beere his frute, in himself or ellis in his bretheren bi euele ensemple 3euen, wiþ sharpe bityne sentencis of Holi Writt or, if neade axiþ, wiþ censures of holi chirche (hat is: wiþ sharpe punischynesg), to kutte hem aweie, and scjpe after to lede hism forþe pinve of ri3twis werkes in hire sugetis bi ensemple of himselfe, and scjpe bynde hem togedere to hope of blisse wiþ the bond of pees in charitee. And in his comaundcmcntis, but euermore in spiritual dignite, estaate, ne temperal dignite, estaate, ne

And heere may we lerne what a prelat shulde do to his sugetis, for he shulde be most meke and most seruyseable to hem, for most meke seruyse and low were to waysshe a mann us feet and aftir to drye hem, as Crist dide to his apostelis, and in forme of a seruaunt, doyng his seruaunt bi eucle ensemple 3euen, wiþ sharpe bityne sentencis of Holi Writt or, if neade axiþ, wiþ censures of holi chirche (hat is: wiþ sharpe punischynesg), to kutte hem aweie, and scjpe after to lede hism forþe pinve of ri3twis werkes in hire sugetis bi ensemple of himselfe, and scjpe bynde hem togedere to hope of blisse wiþ the bond of pees in charitee. And in his comaundcmcntis, but euermore in spiritual dignite, estaate, ne temperal dignite, estaate, ne

And bi these prelatic Crist visitude euere his sugetis to amenden hem and not to spuylen hem; and wolde God pat prelatys wolden benkon on his now, panne schulde he not now be in anticristis name more to spuye her sugetis than to amenden hem.

And opur obedience pat is clowted doþ harm manye wey3es, for hit supposch pat his prelat erruþ not in his comunementis, but euermore biddeþ hise sugetis þe same þing pat God biddeþ. And whanne þei ben made prelatis by synful menus, as ofte falliþ, God schulde algatis 3iuen hem wit and confermen hem in grace, for 3if þei myhten aflyr do synne, þei myhten be provide in þer prelaucte and rewlen here sugetis amys æjen þe comunementis of God. And þus doon all these curatowres þat tellen more by worldly wynyng þan by vertewys of þer sugetis, or sewle hecel to come to heuene. Seruantaus, be 3e sugetis in al dreede, boþe goostly drede and bodily, to lordis þat 3e han here. And þus tauþte Crist oure prelatis not to be ydcl in þer hooldis, ne spule money of þer sugetis whanneneþe þer visitiden hem but to preche þe gospel of God and movue men to good lif and blis.

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And bi these prelatic Crist visitude euere his sugetis to amenden hem and not to spuylen hem; and wolde God pat prelatys wolden benkon on his now, panne schulde he not now be in anticristis name more to spuye her sugetis than to amenden hem.
And þus boþe prestis and þer sugetis synnen many gatis in þis poynþ And þus men erren in bileue, boþe prestis and þe puple, for an hundrid poynþis ben feyned of aseoylyng and cursyng þat han no ground in Goddis lawe, and 3it men doren not a3enseye hem.

prelatis axen þat prestis and opere sugetis schulden come for here souereyns whider euere hem likid, at þe þerpest place of here diecise, þou3 prelatis kunyn not holy writ ne kepen it, but don opynly þer a3enst many weies;

and siþ cristen men may not lyue gostly but bi goddis word, prelatis þat wipdrawen þus goddis word fro here sugetis ben cause of dep of here soulis, þat is a thousand folde worse þan is dep of body, and so þei be worse manseleirs þan þei þat only sleen þe body.

A lord, what deuelis blynnesse and cursednesse is þis, whanne þe prelat or curat is chargid of god, vp peyne of his own damnapcion, to teche þe gospel and comandementeis of god to alle þis sugetis, and herewip can not teche þus, or may not for worldly bisynesse, or wolte not for idelnesse or negligence, þan to lette opere to preche frely þe gospel of crist and saue mennus soule to paien hem taxis in helpe

and for þis skille trewe men seyn þat prelatis ben more bounden to preche trewely þe gospel þan þes sugetis ben holden to paie here dymes, for god chargip þat more, and þat is more profitable to boþe parties and more esy. And perfore prelatis ben more cursed to cesse of þis prechynge þanne þe sugetis 3if þei cessen to paye tipes;

and siþ þe lif of prelatis is book and ensaumple of crist was most meke and most obediente to alle men, And þes prelatis ben vikeris of crist to 3eue ensaumple of mekenesse, þei owen to be most meke and obedient to alle here sugetis:

A lord, how louen þes curatis here sugetis soulis þat wolten for foure pens bitake hem bodi and soule to þe fend, 3e, whanne þei may not paie for verray pouer, and whanne þei do not here gostly office;

In good ensaumple þanne þe sugetis wipdrawynge tipes and offryngis whanne þei
and catel in resounable manner, and temperate swerd and worldly power bi goddis lawe to compelle men to do here seruyce and paie rentis, but bi þe gospel and coristis lif and his apostlis, prestis han not siche power to construyne men to paie hem dymes, and principaly whanne þei don not here gostly office, but haren here sugetis in fals techeyne and euyl ensaumple of lif, but þou3 þei deden wele here office and men wolde not paie dymes, þei schulden suffren mekely and not curse, as ihu crist dide.

For whaane þei han grete benefices, perauenture by symonye, and connen not teche here sugetis to sane here souls, and doren not holde here lemmynns at home for clamour our of men, þei gon to scote and faren wel of mete and drenk and reste and studyen Wiþ þe cuppe and strumpatis;  

god biddþ þat lordis and souereyns schulden in resonable manere chastise here sugetis, seruauntis and children whanne þei trespassen openly in word or dede æsten goddis comaundermentis;  

worldly prélatis of anticristis seyn þat lordis schullen chastise here sugetis of worldly causes, but not of lecherie ne pride ne forsweyng, be it neuere so opyn, for þat longþ to iurisdiction of prélatis;  

þe fend and his seyn þat it is manlynesse and riþtrwisesse and alyne to betyn gadlyngis and be vengid on hem þat don hem wrong, for ellis þeues and lorellis wolden ouerrenne hem and

þat is a bok to bore sugetis, to loue and seke worldly glorye and to recken nouȝt of heuenely þingis;  

and þes ben euæle fadris þat þus cruelly enfamyynen here sugetis souls and dryuen hem to damnacion for loue of worldly muk or bodily aysse, or for drede of wrecchid anticristis þat ben goddis traitours and his pepis.  

lord, hou wel ben þes drunken curatis disposid to serue god and mynystre sacramentis, and namely of confession in tyme of defþ, to here sugetis.  

For whaane þei han grete benefices, perauenture by symonye, and connen not teche here sugetis to sane here souls, and doren not holde here lemmynns at home for clamour our of men, þei gon to scote and faren wel of mete and drenk and reste and studyen Wiþ þe cuppe and strumpatis;  

god biddþ þat lordis and souereyns schulden in resonable manere chastise here sugetis, seruauntis and children whanne þei trespassen openly in word or dede æsten goddis comaundermentis;  

worldly prélatis of anticristis seyn þat lordis schullen chastise here sugetis of worldly causes, but not of lecherie ne pride ne forsweyng, be it neuere so opyn, for þat longþ to iurisdiction of prélatis;  

þe fend and his seyn þat it is manlynesse and riþtrwisesse and alyne to betyn gadlyngis and be vengid on hem þat don hem wrong, for ellis þeues and lorellis wolden ouerrenne hem and here sugetis wolden not drede hem;  

þe sixe and pritüþe, þat þei make not enuy, strif and plee bitwixe curatis and hem and bitwixe curatis and here sugetis for here priuelgyes of confession and sepulture and mortuaries and false lesyngis makynge.
and also þei schullen not be suffrid to teche treuly goddis lawe to here owene sugetis and warne hem of false prophetis, and discyaney hem bope in bileeue and techynge and good lif and erþely goodis, as cristi dope in þe gospel, and comauondip curatis to do þe same vp peyne of here dampanacion;

< L 8><T MT16><P 249>

and þei schullen not be suffrid to do scharp execucion of goddis lawe a3ens hero sugetis, ben þei neure so opnly cursed of god and sciaundris of cristene religion, 3it þe hei3e clerkis of anticrist han 3ifís and pensions bi 3ere to sufere cursed men in opn avoutrie and opere synnyh.

< L 16><T MT16><P 249>

and þerfore seil gregory in his pastoralis þat prelatis ben worþi to haue as many dcepes as þei senden ensaumplis of synne to here sugetis and to man þat comen after hem, and ysidre and þe lawe seil þat þe hei conscintip and fauoureþ a man in synne schal be reproued bi most greuous reprofe.

< L 10><T MT18><P 272>

arm chargid bi þe kyng and lordis to teche wel here sugetis bi ensaumple of good lif and opyn and trewe prechynge of þe gospel, as bisily and redily as þei asken here tipes.

< L 22><T MT19><P 279>

and bi siche reprouyngis god may turne þise freris to goode, and kepe sugetis in goddis weye, þat ellis wolde go the weye to helle.

< L 8><T MT22><P 298>

3if þei hadden bi anticristis lawe weye to plete for þes godis, þey wolden stryue and curse for hem and wrongfuly disturbare þer sugetis, and þus to haue bi title of almes as crist hadde is more worshypful, for lawe þe 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;

< L 18, 21><T MT27><P 414>

Capitulum 6m: of þis it semyb to many men þat nicher persoun ne prelat shulde wringe out þe godis of his sugetis bi cursis ne worldly ple.

< L 9><T MT27><P 415>

Capitulum 20m: it were for to wite ouer hem prelatis shulden teche þer sugetis to vencusible þe world and þe fend, fer to þis lore ben þei holdun.

< L 24><T MT27><P 436>

And so þei shulde drawe more to þe staat of innocence and to heuenti lyuyng, in þe which staat of innocence or of blis is, ne was no such worldly lordship but oonli kyndli lordship, wherbi God, þat is in kynde aboue alle creaturis, hadde and hþp lordship upon alle creaturis, and man in þe staat of innocence hadde such manere lordship upon alle creaturis þat were sugetis to him in kynde;

< L 951><T OP-ES><P 40>

For Moyyses excusib hymself of such lordship in winnesse and presence of þe peple: for, whanne weiward folk putten upon Moyyses þat he wolde be a lord upon hem, he seide þus: (Tu scis, Domine, quod nec aselium quidem vnquam acceperim ab eis, nec affixerim quempiam corum), Lord, thou woost truli þat I haue not take of hem a litil asse, ne turmentid or wrongfulli trauelid any of hem', as kyngis and opir securul lordis doen ofte her sugetis, for þei han power upon her bodies and her goodis, as it is writun (I Regum 8).

< L 1432><T OP-ES><P 62>

So þis hepen lordshiping is not oonli upon þe lordis or þe mouable goodis of þe sugetis, but also upon her bodies and her issu.

< L 1902><T OP-ES><P 94>

This proces of the iij' book of Kingis schulde stire kingis and lordis, to be mersyful and pytouse on her sugetis that trespasen a3ens hem, and in alle thingis eschewe ydinesse, leccherie, tresoun, ydolatrie, and false counceleouris and vnwyse, and eure distrio synne, and take councele at hooly scripture and trewe prophetis, and triste not to false prophetis, be thei neuer so manye, and crie faste a3ens on either fewe trewe men.

< L 2><T Pro><P 15>

Here lordis and prelatis moun see how thei don opin ydolatrie, whanne thei gessen to onoure seintis, and hire opin deedis of ydolatrie and blasfemye ben opin bookis of ydolatrie and blasfemye to hire sugetis;

< L 32><T Pro><P 33>

Prelatis hen worþi so many depis how manye ensaumplis of percioun þey senden to her sugetis.

< L 62><T SEWWI2><P 61>

He may recorde þe text of þe gospel and of þe pistle in þe wouke and so preche þe same to his sugetis, and þus he schal profite myche, for Crist and þe postlis precheden þus.

< L 76><T SEWWI2><P 62>

and siche wipdrawer is þe worste manquellere þou3 þei sugetis dien not.

< L 80><T SEWWI2><P 62>

A curat 3yuynge yuel ensaumple to his sugetis is gilti of þe dep of hem, þou3 þei lyuen þorou
Goddis grace.<L 82><T SEWW12><P 62>

A reccheles schepperde and by yuel ensample sleynge his sugettis is worse þan vnwise heestis and þe cruiciferis of Crist.<L 88><T SEWW12><P 62>

And þus doen alle þese curatis þat tellen more bi worldli wynnyng þan bi virtues of her sugetis or soule hele to come to heune.<L 48><T SEWW13><P 65>

ypocratis, þat þifen mynte, and anett and comyn, and 3e forsaken of þis more greuous of þe lawe for to do riȝt iugement to men þat 3e iugen, and to do mercy to sugetis þat ben vnðir 3ou, and to do feip to God and to man.<L 130><T SEWW15><P 78>

And Petir, conformynge his speche to Cristis wordis, seip in his firste epistle þe secunde chapitir Seruauntis, be þe sugettis to lordis in al drede, not onely to goode and mesurable but also to trewauntis'.<L 125><T SWT><P 06>

For as Lyncolne seip in a sermoun þat bigynnep þus /Scriptum est de leuitis/, þou 3ugetis of sich a reccheles curat be saued bi ȝepere, 3it for he maystir not his bynysses he is gylty.<L 389><T SWT><P 13>

SUGETON......1
For ellys men were not fully medude, þat sugeton here þer willis to Goddis, but 3if he 3auhe hem alle þer wiele and laddde þer resoun aftur his;<L 86><T EWS1SE-04><P 494>

SUGETT.......24
But najeles dissercion standeþ in þis obedience, so þat no sugett schulde obyesche to his lorde but in as miche as he sufferþ obedience to God.<L 1041><T 4LD-4><P 282>

Ffor when Crist seis þat þo bred 3at he brake and blessid is his body, þei sey hit is an accident wipouten sugett, or noght. And when holi writt seis openly þat þis sacrament is þat þe wipaten sugett, and noght.<L 32, 35><T A24><P 378>

O Lord! what hardy devel durste teche þese freris to denye þus openly hoyl writte, and alle þese seyntis, and þo Court of Rome, and alle trew Cristen men, and to fynde þis heresie, þat þis sacrid oost is accident wipouten sugett, or noght?<L 16><T A24><P 379>

And Austyn, in þre or foure grete bookis, seis expressly þat noon accident may be wipouten sugett, and alle wise philosoforis acorden here wip Austyn.<L 19><T A24><P 379>

Ffor by teching of Seynt Poule iche mon ows to be sugett to oþer in þo drede of Crist, þat is, in als myche as he techis hym Gods wille;<L 5><T A24><P 381>

And men seyn þe þen ben not lege men to þo kyntyng ne sugett to his lawes;<L 24><T A24><P 384>

ne God may not undirstonde an accydent wipoute a sugett. Bot anentis þo first of þese, Austyn seis þat as mon may not be wipouhten his God, so an accydent may not be wipouten his sugett.<L 2, 4><T A25><P 409>

And so wolde God þat þo crackis made by myracle, if þei myght, alle hor leesyngeþ withouten any sugett, for þen shulden þei not noye us as þe nowe do.<L 27><T A25><P 422>

how gret diversyte is bytwene us þat trowen þat þis sacrament is verrey bred in his kynde, and bytwene heretikes þat tellen þat hit is an accydent wipouhten sugett!<L 11><T A31><P 503>

And so Seynt Poule techip þat eche man be sugett to here potestatis, for þer nis no power but of God, and þo þing þat ben of God ben ordeyned.<L 17><T A33><P 516>

Perfore þinke we what shal be þat temptacioun of manners soule whenne þe piuouse martir 3yueþ his body sugett to tormentis;<L 16><T AM><P 120>

For, 3if a child were ful sugett to a strong maystir and witti, and his 3erde were long and sharp, reysid aboue þis childes hed, and his maystir myȝte not be lettid to smyte þis child whaneuere he trespasid, a witti child wolde brede þis maystir to trespasve vnðir siche an hond.<L 6><T EWS1SE-33><P 620>

and þanne þis temptyng took hym as a sugett to þis temptyng.<L 81><T EWS1SE-39><P 642>

As Crist seip, and seyntis aftir, þat þe hoost, whan it is sacrid, is uerri Cristis owene body in form of breed, as cristen men bileuen, and neþer accident wipouhte sugett, ne nouȝt as heretikis seien.<L 78><T EWS1SE-47><P 675>
And pus, for men shulden be meke, Poul biddip hem to be sugett eche man to his broþir in þe loue drede of Crist. When eche man serueth to oþir and doþ hym good bi charite, þanne eche man is pus sugett wipouten loue of worlds worshippe. But, siþ þe pope letteþ þis loren, he koude not wite hou he shulde be sugett to oþir men þat weren his sugetis, for he regned in Luciferis pryde and knewe not hou bi charite man shulde obeshe to his seruaunt. 

< L 71, 73, 74 > < T EWS1SE-50 > < P 683 >

and þis shal be vp þe worshippe of Crist þat was so medeful and so hooly þat he myȝte make sugett to hym and his alle þyngis of þis world. 

< L 73 > < T EWS1SE-53 > < P 694 >

And, if þou say þat mony men by priueleg e bene exempt, and 3iþ ðaþ dwellen in kyngus rewmes and taken of her godis, certyþ þis way is broken þo regaly of kyngus, and hor rewmes bene feblid by anticristis cautel, for he is no legeman ne soget to his kyngþe (þat is, full sugett to hym by his kyngus lawe). 

< L 91 > < T SEWW25 > < P 130 >

Ande hit were al on to say þat þes men bene exempt ande not sugett to heire kyngþe in dedis of þer office, ande to say þat kyngþus bene not fulle lordus of her kyngedome; 

< L 96 > < T SEWW25 > < P 130 >

And þes þat lyuyen apostilys lyfe schulden be sugett to lordis and obedient to iche man, as techis Cristes lawe; 

< L 120 > < T SEWW25 > < P 130 >

And þe apostle commandith þat eþ þe man lyuing be sugett to 3iþer powers, þat is secular lordis, for þei þat æstenstonde þis powir geten dampancionu to hem, for he is myȝstre and berith not þe swerd with out cause but to veng on hem þat dooth evil and to veniaunce of mysdoers, treult to praising of gode men, as paul and petir weren in holy write. 

< L 395 > < T Tal > < P 188 >

SUGETTE......6

And so, þof þo pope and alle his cardynals determen as gospel, þat þo sacrament of þo auter is accident wipouten sugett, nevertheless, þor þei con not gounde hem an Gods lawe ne resoun, holy Chrishc shulde not trowe hou, bot have houm suspect. 

< L 36 > < T A25 > < P 407 >

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

< L 6 > < T A25 > < P 427 >

Bot accydent wipouten sugette nowher knowes mon ne God, as Austin teches and resoun proves. 

< L 9 > < T A25 > < P 427 >

as he seis þat þis sacrament is an accident wipouten sugette, or elles þat in þis sacrament is suche an accyidente. 

< L 13 > < T A25 > < P 427 >

Also iche parte of þis accydent hafs Crist and Cristis body, and so none of þese accydentis is wipouen sugette. 

< L 18 > < T A25 > < P 427 >

The thridde thei schulden sugett hem selfe to the wille of God, and bileue stidfastly that he laue is trewe, and trust feithfuli in Goddis help, and for this thei schullen haue the blesysyg of God and the blesse of hewene, and schullen gracioulsly be herd in here preier; 

< L 34 > < T Dea > < P 451 >

SUGETTID......1

Blessid be þat Lord þat sugettid men to uanyte for his cause, for to haue hope of blis! 

< L 44 > < T EWS1SE-34 > < P 624 >

SUGETTIS......12

But herfore þei han no leue to passe þe bondis of myn heestis, but hem own bisily to seke my lawe & kepe it, ruylung her sugettis aftur my lawe in parfit loue & charite. 

< L 68 > < T 4LD-2 > < P 201 >

And be þis skile lordes schulde obeische to þer sugettis and serue hem as þei don hem & oft siþus more. 

< L 103 > < T 4LD-4 > < P 282 >

Be lawe of charite a man schulde suffir anopur, and muche more a prelate schulde wisely sulfur þis sugettis. And syn a man schulde pray for helpinge of his enemies, as Crist did, with Steven, and resoun nedid for to do; 

< L 5 > < T A10 > < P 178 >

For aftir þat þis prelate ordeyneþ ben sugettis nedid for to do; 

< L 15 > < T A23 > < P 358 >

And, for fewe prelates knownen accydentis and sugettis, men schulden bywar to bringe þis in Cristen mennis byleve. 

< L 8 > < T A25 > < P 427 >

Ow sith everiche parishe chrishc hafs mony sacred oostis as medycyne to þo soule for seke parischens, he were a schrewid leche þat wolde not telle his sugettis of what kinde were þo medycyne þat he gyves hom. 

< L 6 > < T A25 > < P 428 >
where be haue led her liif aftur he rule of Goddis lawe, in good esampl to her sugettis; <L 531><T CGDM><P 222>

and he be not aboue by God, but more foolis han he sugettis, and he bussynesse is turned to pryude and to robyng of her schep. <L 31><T EWS1E-09><P 514>

and bus he wasten pore mennus lifiode in hordom and glotonye, and lernen lordschipe, and to curse cristene men for here goodis, and 3euen to here sugettis esampl of pride and coueitise and glotonye and lecherie and ydelnesse. <L 12><T MT07><P 156>

Ther for seyn Austyn seip in his book þat a secular lord owt to telle to alle his sugettis þe peynes of helle and þe joyes of heuynye and refreyne hem fro lecherie, coueitise, pride, bakhuting, and oþer synnes, and schall 3eild reson on domysday for alle sugettis to him. <L 104, 106><T TAl><P 178>

SUGETYS ......1
Here may we see þat sugetys schylde blame prelatys when þey sen oþynly greet defawtes in hem, as defawte of Godus lawe in kepyng and techyng; <L 86><T EWS1-04><P 239>

SUGGETTES .....1
Lords/ thou saydest/ kynges of the hethen men han lordship ouer her sugetties/ and they that vse her power ben yeled well doers. <L 15><T PCPM><P 54>

SUGGETTIS ......2
Poul ne eny oþir apostele þankeden not þer sugettis for gold ne for worldli cause or wynnynge, but for þei profiteden in Cristis lawe. <L 11><T EWS1E-48><P 676>

þe fend and his techen that sugettis and scruauitis ben cruely beten, pyoned, prisoned and sumtyne hangid and drawn for worldly trespas and defauate of here seruice doyngye, and vnreuerence a3enst worldly soucreyns, but of trespas and dispit of god and his lawe no charge but mirße and liymye and iamyngye. <L 25><T MT13><P 213>

SUGHET ......3
3if he sayde 3e' he spak a3en þe lewys, for þei chalanghedon of her fadris to be sugeth to noo man, and 3if he sayde nay' he were a3enus þe emperour; <L 16><T EWS1-23><P 313>

and sib alle þese ben accidentis, þat may not dwelle wipowten sugeth, it semep þat he same body is furst seed and aﬅur fruyt, and þus it may ofte chawngen fro seed to fruyt a3en. <L 69><T EWS2-59><P 23>

But þes men þat now dreman an accident wipoute sugeth may falle on borde wip þes foolus, and axse his as possible. <L 108><T EWS2-85><P 177>

substantialite32
SUBSTANCE......16
And þus schal we trowe, neþer modylynge þese þere persones, ne departinge þe substance, of God in þese persones. <L 36><T A01><P 73>

þanne þis substance schal not be turned to nou3t, but be sacrif, and so dwelle aﬅer þe consecraction. <L 5><T A33><P 522>

As to þe substance of the reule þat forsaken obedience of god and obeuen to a synful idiot biddyng þe contrarie of goddis will, he whiche synful ydiot is in case e damnyd duyly, and so for plesyng of þe world or lustis of here flech þei leuen þe comauendaments of god and don vnri3ful comauendaments of þe fend, and magnyfien more; <L 17><T MT03><P 48>

þei seyn þat a prest may be excused fro seynge of masse þat god comauendid him self to þe substance herof, so þat he here on. <L 1><T MT10><P 194>

And certis, haung no reward to þis grete ypocritye and renegat þat we spoken of and of his conditions, how3 he is wel ny set al in signys of perfeccioun and holinesse wipoute þu truþ answering to þise signys, no wonder aþou3 he determine þat his sacrament be no brede, ne substance, ne accidente in soget or substance, but an accident or many accidentis wipoute substanse. <L 691><T OBL><P 174>

But al on þe contrarie wise it is of feiful and trewe cristien men and her sacrament, þe wiche haþ not onli þe signys of substance but also the þing in himself. <L 702><T OBL><P 175>

And perfyr he wold haue it þus in effect, þat is to seie: as alle his special antecrist, þat he þre grete ipocritye, þat haþ l Ikeyses or signys bi treuþe legeaunce or feipfulnes to God wip out the truþ answering to tho signys, as Poule spekþ of þe same antecrist, so þis sacrament schal haue no subject or substance in itself, but it schal haue alle þe outward accidentis and signys of substance or kinde wipoute substance or kinde

32 2 variants; 19 occurrences.
answer:ing herto.
<\L 1561, 1562><T OBL><P 197>

But antecrist bostib3 of \(\phi\) signes wibout substance, and seip \(\dot{p}\) haue \(\phi\) same worching in norsching and in eching of manny
bodi as h\(\ddot{a}\) brede and wyne, and \(\dot{p}\) \(\ddot{a}\) accidentis schal haue the same name as had her
stancis or schuld haue 3if \(\dot{p}\) abode stille aftur \(\ddot{p}\) consecracioun.
<\L 1570><T OBL><P 197>

Also Gregor {super Ezechielem, omelia 15: a'),
"Holi chirche is one substance wip Crist his hede".
<\L 12><T Ros><P 68>

"Of \(\phi\) substance of \(\phi\) sacrament bene 4- hingz: \(\dot{p}\) 1- is \(\dot{p}\) ha\(\ddot{a}\) consecrat\(\dot{p}\) \(\ddot{a}\) eukaristie be aane prest.
<\L 20><T Ros><P 71>

But \(\dot{p}\) most heresie \(\dot{p}\) God sufferide com tyl
his kirke is to trowe \(\dot{p}\) \(\ddot{a}\) sacrament is an accident wibout a substance, and may on no
\(\ddot{a}\) wyse be Goddus body.
<\L 36><T SEWW01><P 18>

(7) Also we graunten \(\dot{p}\) \(\ddot{a}\) state of prestis
schulden be oon in oon vnit, and \(\dot{p}\) order is al \(\ddot{a}\) oon
as anempte \(\ddot{a}\) substance bope in \(\ddot{a}\) pope
and bispochis and simple prestis, but \(\ddot{a}\) degrees
in hem ben diuerse, bope heier and lower.
<\L 120><T SEWW02><P 22>

For in the masse crede it is sayde I believe in one
god onlye our lorde Jesu Christe the sone of
god only begotten and borne of the Father before
al the world, he is God/ of God, lyght of lyght,
very god of very god, begotten & not made & of
a sub\(\ddot{a}\)stance even with the father by whom al
things be made & the psalme, Quiruns vult
there is it sayde.
<\L 10><T WW><P 07>

as when he sayde, /Hoc est corpus meum/ thys
is my bode and it was made before, or els the
worde had bene a lye, for yf ye saye thys in my
hande, and yf it be not a haude then am I a lyer,
therefore seke it buscly f ye can fynde -iworthes
of blessyng or of gysynge of thankes the whyche
Chryсте dyd, & that the clerkes of the earthe
knewethe not, for yf ye myghte fynde or knowe
it thosse worde, then should you were greate
maysters aboue Christe, and then ye myghte be
gyuers of hys substance, and as father and maker
of hym and that he shoulde worshippe ye, as it is
wrytten: Thou shalte worshippe thy father &
mother, of suche: as desyre suche worshippe
against goddes lawe, speaketh saynte Paule of
the man of synne that enhuamsethe hym selfe as
he were God.
<\L 32><T WW><P 10>

For ye say that in every hoofst either pece is the
hole manhode of Christe either full substance of
hym.
<\L 29><T WW><P 14>

SUBSTAN\(\ddot{a}\)E.......3
and so not ech creature is substance \(\ddot{a}\) may
dwelle by himself.
<\L 15><T A01><P 66>

And perfor he wol haue it pus in effect, \(\dot{p}\) is to
seie: as alle \(\ddot{a}\) special antecrist, \(\dot{p}\) is \(\ddot{a}\) grete
ipocrife, \(\ddot{a}\) h\(\ddot{a}\) lpknesse or signys bi treu\(\ddot{a}\)e
legeuance or feipfulnes to God wip out the trupis
answering to tho signys, as Poule spekip of \(\ddot{a}\)
same antecrist, so \(\ddot{a}\) sacrament schal haue
no subieect or substance in itself, but it schal haue
alle \(\ddot{a}\) outward accidentis and signys of
substance or kinde wibout sub\(\ddot{a}\)stance or kinde
answering herto. And certis seche a sacrament, and
any seche my3t be, wolde wel answere to \(\ddot{a}
graen bodi of antecrist \(\ddot{a}\) is a double ipocrife!
<\L 1562><T OBL><P 197>

So neither the bread materiall breede was not
chaunged from his substance to the flesshe and
blode of Chryste.
<\L 25><T WW><P 21

suspect\(^{33}\)

SUSPECT.......43
1- Corollary It semeth preuabli to feithful men,
that what euer newe determinacioun be maad to
dai of proude and fleshli prelatis, hauinge here
hertis exercisid in auarice, it is suspect of eresie
either of errour.
<\L 8><T 37C><P 77>

hou suspect semeth the determinacioun of
Innocent the thirde with the multitude of fleshli
prelatis othir of religioun, the possessiouneris of
sacrament bene an accident without sub\(\ddot{a}\)stance or kinde
answering herto. And certis seche a sacrament,
and any seche my3t be, wolde wel answere to \(\ddot{a}
grete bodi of antecrist \(\ddot{a}\) is a double ipocrife!
<\L 1562><T OBL><P 197>

It semep pan \(\dot{p}\) be suspect of all euel doynge
pat es reknid & spoken tofor, siben \(\dot{p}\) will
no3t \(\dot{p}\) 3oure awne lawe be aleggid a3ayne
3owe.
<\L 383><T 4LD-1><P 192>

Also men schulde have suspect bope \(\ddot{a}\) popes
dedis, si\(\ddot{a}\) be\(\ddot{a}\) no3t grounded in \(\ddot{a}
lawe of
God;
<\L 22><T A21><P 248>

but men han hem suspect of heresie for many
causis.
<\L 16><T A23><P 352>

\(^{33}\) 2 variants; 57 occurrences.
And therefore men shulden abide witnesses of her comune seel, and before dele not wiþ hem, but have hem suspect of heresie.

And þus, whatever a frere seþ, trewe men shulden leeve hym here as suspect of heresie, before he have wel put þis of.

And só, þò þò pope and alle his cardinals determen as gospel, þat þò sacrament of þò auter is accident wiþouten suette, neverþoþ, for þei con not grounde hem an Gods lawe ne resoun, holy Chirche shulde not trowe hem, bot have hom suspect.

And, for freres and oþer religious ben suspect in þis heresye, men schulden not comyne wiþ hom before þei schewid þò faithþ by sufﬁcient witnes, and with a wyse asker.

for ellis þei are suspect of opyn blasphemye.

But trewe men seyn, þat þei knownen not in þis lif wiþ revelation whiche is venyal and whiche is dedly, and þes termes, venyal and dedly, ben founden up of newe men, wiþouten auctorite of holy writt, and þerfore þei ben suspect.

þerfor, wan þe pope may not procure silk indulgencis generaly to himself, it is evident to many þat silk marchandis are suspect of couxycite of symonic.

Also I reþersid þe decre of þe kirk, bidding þat no man here þe messe of þe presþ þat þe wot dowltes þaþ a concybyn, or a womman suspect preucyli brouþ vnþere.

þerþere, þat þò pope amended þat þò wot not þis of, but þe pope may not procure silk indulgencis generaly to himself, it is evident to many þat silk marchandis are suspect of couxycite of symonic.

And Þis þis, bidding we comaud, þat no man here þe messe of þe presþ þat þe wot dowltes þaþ a concybyn, or a womman suspect preucyli brouþ vnþere.

Chastite she had þein leccerchie, when she in straunge contre drewe hir to þe clene cumpany of Crist and his disciplis, and laſt al þat suspect cumpany by whiche hir name myþt be aperyd.

and seyny Austyn scith in his epistil to Jerom: If any part of holy writ were fals al were suspect.

But Poul seþ to cristene men þat þei wyton whate comauandements he þaþ 3ouen hem by oure Lord Jesu Crist, and þei schulden be not suspect, for þei sounen not to propre wynnyng but to worschipe of God, and to sauyng of mannyis soule.

As anemptis per massys, a man þat hadde Cristus herte schulde seyn hem softly, þat þe wolde not triste þerim, but 3if þei purgedon hem of heresye, of whiche þei ben suspect.

But monye men þenkon here þat þei schulden more trowe to Crist þan to manye pope Ions, for he is suspect here.

Also men of lawe and resoun seyn it is worst of alle to take dom vnþer a suspect domesman; but þes worldly prælates ben suspect domesman and þe pope may not procure silk indulgencis generaly to himself, it is evident to many þat silk marchandis are suspect of couxycite of symonic.

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Who shulde haue hem not suspect of heresie þat þey han prechid?

it is ful suspect of heresie/ for it is writen fro þe bigynyng: Ge ii · þat God ordyned man:

And þerfore al þis nooultry of ordis is suspect of ypocrisie and luciferis pride and blasfemye of antecritis ypocrisie.

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But here these wordis ben suspect for resouns of goddis lawe.

and ellis men shulden not trowe to hem, but have hem suspect bi maner of lif.

and algatis synful men pat han prestis suspect of couclyse and of vnkunnyng in pis craft shuld kepe pis shrift fro sech prestis.

and pis bording or oþere iapis shulde make þese freris suspect heere and make hem wante worldily wynnyng, for þey ben worþy myche more peyne;

and what sect grucchip aþenus pis is suspect of heresye, for what shulde it harme ony man þat þis treþp were wel discussid.

and so proude prestis and coueþtous ben suspect of prestis staat.

For, if he make his protestacioun so, anon he schal be had suspect of heresie or errour.

Y shal neuer affir þis time be no recettour, fa Tour, consellour or defensour of heretikes or of ony persone suspect of heresie, ne Y shal neuer trowe to þaym, ner wiþtyngly Y shal felship with þaym ne be hoomly wiþ þam, ne gyve þaym consell, sokour, fauour ne confort.

Yf Y knewe ony heretikis, or of heresie ony persone suspect, or of þaym fa Tour, confortours, consellours or defensours or of ony persone makyng priue conecunticles or assembleys, or holdyng ony diuers or singular opinions from þe commune doctrine of þe churche, Y shal late you, worshipful fadir, or your vicar general in your absence, or þe diocesans of suche persone haue sone and redy knowyng, so help me God atte holy doom and þese holy gospels!

But axe þese freris where it is groundid in comoun bileue of þe chiche, and if þe fallen in þis poyn, haue hem suspect as feendis children.

And, al if prelatis schulden examynye prestis þat prochen þus, neþeles it were more nede to examyne þese freris þat feynen hem to be prestis, for þei comen yn of worse ground and ben more suspect of heresie.

It semeb þan þat 3e be suspect of all euil doynge þat es reknid and spoken tofor, sipes þat 3e wil no3t þat 3oure awne lawe be aleggid a3ayne 3owe.

the circumstauences declarynge in what sence al was ment (they oughte to haue interpreted hit charytablelye, yf oughte had bene founde doutfull or seymenge to sounde amysse Moreouer: yf any thyngh had bene theryn that could not haue be taken wel yet theyr parte had bene to haue interpreteit as spoken of, ydellnesse, of the heed, by the reason of spekennesse, for as much as the man was vertuos wise and well lerned, and the good fame, and reporte, and founde in the fayth whyle he was a lyue, but if they saye he was suspect whan he was a lyus, then is their doyng so mouche the worsse, and to be thought that they fear hys doctrine whos he was a Iy-ue and he was a lyue and the cyrcumstaunces deciarynge in what sence al was ment (they oughte to haue interpreted hit charytablelye, yf oughte had bene founde doutfull or seymenge to sounde amysse Moreouer: yf any thyngh had bene theryn that could not haue be taken wel yet theyr parte had bene to haue interpreteit as spoken of, ydellnesse, of the heed, by the reason of spekennesse, for as much as the man was vertuos wise and well lerned, and the good fame, and reporte, and founde in the fayth whyle he was a lyue, but if they saye he was suspect whan he was a lyus, then is their doyng so mouche the worsse, and to be thought that they fear hys doctrine whos he was a Iy-ue and the cyrcumstaunces deciarynge in what sence al was ment (they oughte to haue interpreted hit charytablelye, yf oughte had bene founde doutfull or seymenge to sounde amysse Moreouer: yf any thyngh had bene theryn that could not haue be taken wel yet theyr parte had bene to haue interpreteit as spoken of, ydellnesse, of the heed, by the reason of spekennesse, for as much as the man was vertuos wise and well lerned, and the good fame, and reporte, and founde in the fayth whyle he was a lyue, but if they saye he was suspect whan he was a lyus, then is their doyng so mouche the worsse, and to be thought that they fear hys doctrine whos he was a Iy-ue and
And I haue þe suspecte, se þe I conceyue þi malice.

But God wolde þat þese lordes passedon Pilate in his poynct and knewon þe trewþe of Godis lawe in þer modyr tonge, and haue þese two folc suspecte for þer cursed lyuyng and huydyng of Godys lawe fro knowynge of seculeris;

And siþ Crist is boþe body and sowle, and ouer þes two þingis þe godhede, what þing þat Crist techip not þus schulde be left as suspecte.

And al 3if prelatis schulden examyne preestis þat prechen þus, neþelees, it were more nede to examyne þese frererus, þat feynen hem to be preestis, for þei comen in of worse grownd, and ben more suspecte of heresy.

But remedye alenus þis is used of monye men, to despuyson alle þese lawes whon þei ben alegghede, and seyn vnto men þat alegghen hem, þat falsehede is more suspecte for wytnesse of suche lawys, siþ Godis lawe telluþ alle trewþe þat is nedful to men.

And he hadde noon occasyon to haue Marie suspecte, for his tyne, and þes wordus of þe angel, meuede Iosep to þis trowþe;

And þus henkon monye men þat þei schuldon be suspecte byfore þat þei hadden groundud þer lif in Cristus lawe.

But axe þese freris where it is growndut in comun byleue of þe chyrche, and 3if þei faylon in þis poynct haue hem suspecte as fependis children and þus knowe þow riþþ byleue and stond þerby to þi deþ;

Also þis lawe is full suspecte, for it letteþ bettur occupying, and askþ weþer occupyinge, þat is not grounded in goddis lawe.

but we excusin us be þe Bible for þe suspecte decr þat seyth we schulde not nemen it.